

which it is found almost impossible to prevent by the most stringent laws that we can make. Nobody will suppose for a moment that any real missionary belonging to an established church, and recognised by an established church, will defraud these Indians; on the contrary, I believe the missionaries are their greatest benefactors. At the same time, it is not necessary that they should trade with the Indians. If they wish to confer a benefit on them they can do it through some third party or in some other way. Unless persons who are engaged in mission work are prohibited from trading with the Indians, every rascal that comes over the boundary line will trade with them under the guise of religion.

HON. MR. MILLER—I think you had better keep missionaries to their legitimate work.

HON. MR. LOUGHEED—I think the clause is ambiguous. I refer to the 24th and 25th lines.

HON. MR. ABBOTT—It means Indians on a reserve.

HON. MR. POWER—I suppose the wording of this clause would not prevent a missionary from selling a prayer book to an Indian?

HON. MR. MACDONALD—No one is allowed to trade on the reserves except those who are specially licensed by the Government to do so; but in British Columbia missionaries cannot live except by trading with the Indians. Formerly this trade was in the hands of a few people who charged the Indians whatever prices they liked. After missions were established the Indians got fair prices for what they bought and sold, and I know that in many parts of British Columbia the missionaries could not get along without being allowed to trade. There must be stores on the reserve, and if you want to keep out traders who would sell spirits you must allow the missionaries to trade with the Indians. If you do not allow the missionaries to trade, others will come in under a subterfuge and sell liquors.

HON. MR. ABBOTT—The objection the hon. gentleman makes is so strong that perhaps we might extend the provision at the end of this clause, and say that mission-

aries may trade under license with the Indians.

HON. MR. McINNES (B. C.)—I think the Bill as it stands is preferable to any amendment that can be made. If the missionary who goes in amongst those Indians attends exclusively to his mission work he has all that he can do. I do not know, notwithstanding what my hon. colleague has stated, of any instance in British Columbia, with the exception of one, and that is Mr. Duncan, of a missionary trading with the Indians. That state of affairs has entirely passed away, and now there is no reserve in British Columbia where there are not legitimate traders in close proximity, who supply Indians with necessary supplies, and I think the clause had better pass as it is.

HON. MR. MACDONALD (B. C.)—At Metlakatlah, where Mr. Duncan formerly lived, the bishop keeps a store to supply the Indians; otherwise, the Indians would become demoralized. At Queen Charlotte Island all the supplies the Indians have are what the missionaries furnish to them.

HON. MR. McINNES (B. C.)—And the gentleman who supplies them has been the cause of more trouble and more genuine rows amongst the Indians, and has caused more dissatisfaction than any other man who has gone into British Columbia. I think if his power was increased it would be a misfortune to the Indians in that portion of the Dominion.

HON. MR. ABBOTT—I do not think any amendment to the clause is required, as far as I know the condition of the Indians in the North-West. I am impressed strongly with what the hon. gentleman from Victoria has said, but there seems to be a strong difference of opinion between him and his hon. colleague from New Westminster.

HON. MR. POWER—As this seems to represent the wishes of the Superintendent General, I do not see that any harm could arise by giving the Superintendent General the right to license a missionary to trade with these Indians if he thinks it expedient to do so. The Superintendent General will not allow it if it is an undesirable thing.