

necessary for the department in addition to paying the tuition fee to pay the cost of accommodation in the city because we are required to bring the children from remote areas sometimes.

*By Mr. Lickers:*

Q. Do you pay the cost of the accommodation or just give them \$100 while pupils are attending the white schools? Suppose one has to go to the city; do you pay only \$100?—A. We pay the tuition and in addition where necessary the cost of accommodation.

Q. Without regard as to whether it is over \$100?—A. Oh, yes.

*By Mr. Gibson:*

Q. In North Vancouver why do we have that separate Indian school? I live on one side of it within four blocks and Mr. Sinclair, the member for Vancouver North, lives on the other side. Right in the middle we have a church school, I understand?—A. Of course, you go back to the old policy of Indian education. It is a residential school, and a good many of the children attend that school from outside of the reservation and are in residence in the school whereas the children of the Indians living on the North Vancouver reservation attend the day school and go back to their homes.

Q. But it is segregated? It is a school for Indians only?—A. Yes, but we would not have any objection to white children attending if their parents so desired. Sometimes we have white children attending Indian schools in British Columbia, particularly day schools.

Q. Of course, that would be in remote areas, but in North Vancouver you have a number of first class white schools and the Indians go to their segregated school?—A. They still go to the residential school.

Q. And the day school also?—A. The day school is part of that residential school. It looks after the children who are resident on the local reserve.

Q. I wonder if that is a wise policy to segregate those children. When are we going to absorb them into our white population? We have an opportunity there and the present policy does not seem to indicate we are trying to follow that through.—A. The present policy, as far as I can determine it, is for the government to co-operate with the church in the education of the Indian children and until the legislators of the dominion in their wisdom decide to make a change in that policy we are obliged to carry out the system that exists.

*By Mr. Blackmore:*

Q. Do the churches have anything to do with the day schools?—A. Well, the church has the right of nomination of the teacher, but beyond that they have very little control.

*By Mr. Case:*

Q. Is there any practical reason why we should continue church schools? Why should not the Department of Indian Affairs provide schools? Then the children would be free to attend non-denominational schools.—A. Would you mind repeating your question?

Q. I said is there any practical reason why church schools should be continued? Why would it not be more practical for the department to have their own schools under a department of education so that the children could attend in a non-denominational way?—A. As I said here at a former session there is increasing criticism of the position the church has in the matter of the Indian education. At least, I think I said there was evidence of increasing opposition, but the system that is being followed at the moment is in conformity