

that privilege they must give up other privileges which were promised to them in perpetuity, there is something on the other side which is very hard to understand.

I appreciate the force of what the minister has said and the logic of his position. But I think it would be more logical and fairer if we were dealing with people who were, in other words, on an absolute basis of equality to us. But as it does not mean all these things to the Indians, I think there is a good deal to be said for Mr. Blackmore's position, that we should encourage them first to take the vote and then continue the process which is now starting and to accelerate it, I mean the process of education, in the hope that as the Indian advances, as a result of that program he will come to see of his own accord that it is not logical and that there should not be one group with special privileges over and above other groups, and that he would then say: "We understand it".

He would be in a frame of mind where he would understand the logic of that approach which, at the moment, I do not think he does. At the moment I am concerned with the reasons in the mind of the Indian. He says: "You want to make us equal, but you say to us that you will take away something which we otherwise expected to enjoy in perpetuity."

Hon. Mr. HARRIS: You are free to answer their argument. You say to the Indian: "We want to make you equal."

Mr. FULTON: In respect to the vote.

Hon. Mr. HARRIS: We want to make him equal in every respect. We want to assist him economically. We protect him for that purpose. We are trying to raise his standard of living. But having said that, we have never gone further and said: "We won't include something the white man has not got." We do therefore want to include the equality of the white man. We are not going to promise to give him something that the white man does not have.

Mr. FULTON: I appreciate your logic, but I am putting forward the argument which the Indians would put forward on their own behalf.

We must admit there are other respects in which the Indian is less qualified, and will continue to be less qualified, less equal, and at a disadvantage as compared with the white man.

I know the intention is sincere to bring the Indian up to the position where he will be absolutely equal, but he has not yet been made so absolutely. He does not yet enjoy all the privileges of the white men. There are other respects in which he is less privileged than the vote; yet you have chosen this one privilege and said that while you are going to make him equal in this one privilege, yet you are going to take away from him other privileges.

I think there is a good deal to Mr. Blackmore's approach; and if we give him the vote—I am not saying in logic, but in fact, in dealing with Indians, if we give him the vote, and then continue the process in other respects to which reference has been made in the committee, I think in time the Indian will arrive at the point where he says: "We now understand the logic of your argument and we agree with it and we are prepared to be put on an absolute basis of equality."

Hon. Mr. HARRIS: I have two answers to make. First, it is true that the Indian is under a disability in some respects. But in other respects he is at a distinct advantage over non-Indians.

Second, there is no illusion about Indian status. The Indian is quite aware of his advantages under section 86. He does not think that section 86 is a guaranteed right. He knows it is part of the statute. He knows that no court has ever held that the Indian has tax exemption otherwise than is provided for in the Indian Act.

Mr. FULTON: He thinks that is sufficient.