

honesty of Mr. McColl. He was appointed, I believe, by the late Government, and if he was, it was a very good appointment, for he is one of our best inspectors. Mr. Wadsworth is very strict, and perhaps is inclined to find too much fault with every little deficiency of the agents. The agents are but men; they are away in the wilderness, far distant from assistance, and are sometimes bullied by the Indians. The Indians will always grumble; they will never profess to be satisfied. All the Government can do is to see that the provisions of the treaties are carried out in good faith—and they are carried out in good faith—and if there is any error, it is in an excessive supply being furnished to the Indians. But we cannot help it, of course. When once a band of Indians reach a fort or station, they always want to stay there, and want more as long as they can get any food. Why, at Fort Walsh, which was a centre near the frontier, and a place of meeting for the Indians from time immemorial, on the first settlement of the country, a fort was built to keep the Indians in good order and peace on the frontier. It has been found, however, that the Indians will go there, and it being close to the frontier, they go to the States, as they did last year, when they were driven back by the United States troops. They returned to Fort Walsh without horses, which they had sold or had been stolen from them by American Indians, and without food or clothing, actually starving. We could not allow them to starve, and we placed them on quarter rations only; but still, while Indians can get anything to support life, they will not move. We are obliged—and it was intended to have done this last year, only accidental circumstances prevented—this spring to tear down Fort Walsh, and the whole of the stores will be removed north of the Pacific Railway, and when they find no more food there, they will go north of the railway, and settle on the reserves. These things must and will happen, and all we can do is to use the most patient perseverance. It is no use to get angry with Indians. They are idlers by nature, and uncivilized. If they eat the cattle you must give them a good scolding and not shoot them down because they shot down the cattle and ate them. You must coax them to go on the reserves and do better next year. It is only by slow and patient coaxing and firmness at the same time alone that you can manage the Indians. The hon. gentleman read a letter, signed by a number of Indians; some of the names he would not read out—I do not know why—and some he did read. It is evident from the style of this paper that it was written by an uneducated Indian on bark, and in hieroglyphics, and not by a civilized man. It was evidently not written by a white man. It is the plain language of the uncivilized red man in which he complains of his troubles. Well, I know who wrote that letter, and I know that he is one of the curses of the North-West, one of the white men, despised by God and men. He is there living and getting fat upon inciting the Indians to discontent, and I know that he is under the special ban of his own Church for his conduct. He has been again and again excommunicated by his own Church for his unchristian and improper conduct in inciting Indians, for his own base and sordid purposes, to discontent.

Mr. CHARLTON. What is his name?

Sir JOHN A. MACDONALD. I will not give that.

Mr. GUILLET. I would like to make a suggestion. In my locality there are two very worthy and intelligent young Indian men, who are seeking to educate themselves. They are from the North-West, the Cree band, and they are struggling to educate themselves at their own expense, intending to fit themselves to become teachers among their own race. I would suggest that the Government might adopt some means to afford young Indians of intelligence and good character an opportunity to educate themselves to become teachers among their own people. It is well

understood that they cannot get this education in the North-West, and they might be encouraged to attend the Normal and Model schools, or Collegiate Institutes in the other Provinces. This is a very important matter, as they will more likely than whites succeed in educating and civilizing their own people. Of course, such candidates should be recommended and selected for this object and be placed under proper supervision while attending these schools; and in this way, I think, that they might be of great use in introducing the better phases of our civilized life among the Indians. I think that this is a matter well worthy of consideration, especially in view of our great obligations to the Indians, whose lands we have obtained. We have driven them to reserves, and we should make every effort in the way of promoting their civilization. To carry this suggestion into effect would, I think, materially assist in promoting the wise and humane policy the Government are pursuing in order to ameliorate the condition of our Indian population.

Sir JOHN A. MACDONALD. Hear, hear.

Mr. CHARLTON. No doubt the Government experiences very great annoyance in consequence of the improvidence of the Indians, and of their wastefulness; and I can quite understand the difficulty of the situation in this regard; the difficulty of getting them on their reserves, and inducing them to perform any labor, to make use of implements and to work the cattle which the Government gives them with which to put in their crops. I have no doubt that the Government, in managing these matters, does the very best in their power. The last speaker referred to our obligations to the Indians. No man questions the policy; and the duty of the Government is to treat the Indians humanely, to keep them from starving, and doing just what it is doing. The Estimates are being discussed, not in a spirit of consorioness.

Sir JOHN A. MACDONALD. I recognize that perfectly.

Mr. CHARLTON. Of course, we take some time on them, but I consider that there is not a single matter of greater importance, and scarcely of as great importance.

Sir JOHN A. MACDONALD. I quite agree with you.

Mr. CHARLTON. I have no intention of wasting the time of the House. I see we have schools under the different treaties, for 1882. Under No. 1, the expenditure was \$79; under No. 2, \$626; under No. 3, \$120; under No. 4, \$160; under No. 5, \$1,239; and under No. 6, \$2,281. What is the result of the efforts to educate the Indians in these schools, so far as the measure of success has been attained? Will they be continued and rendered more efficient, and will a larger appropriation be granted?

Sir JOHN A. MACDONALD. Well, I think I may almost ask the hon. gentleman to look into the report on these schools, where he will find their success more or less alluded to. I believe, however, that these schools are fairly successful, especially those under the charge of religious bodies, Catholic or Protestant. These are, I believe, more successful than the merely secular schools, where the schoolmasters, who are honest men and who do their duty, are actuated, of course, by a desire to support themselves and their families. The moral restraints of the clergy, both Catholic and Protestant, are greater. They are actuated by higher motives than any secular instructor can pretend to. Secular education is a good thing among white men, but among Indians the first object is to make them better men, and, if possible, good Christian men by applying proper moral restraints, and appealing to the instinct for worship which is to be found in all nations, whether civilized or uncivilized. A vote will be asked for in the Supplementary Estimates for 1883-84, for a larger description of schools. When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages, and though