

temptations and those inducements which have proved, as the hon. gentleman well knows, so often fatal to the virtue of their white brethren. I think, for the sake of the morals of the Indians, the First Minister, in his capacity of Superintendent General of Indian affairs, is bound to keep them free from that particular kind of temptation. I think the whole problem of the Indians is one that should not be complicated in this way. I have always felt that, both here and in the United States, a scant measure of justice has been dealt to the Indians. All of us who have paid any attention to the teachings of history know that the change from a condition of a hunter's life to that of an agriculturist has never occurred in any other case without the lapse of a great portion of time. It took thirty generations in the case of our own forefathers, and I would probably be nearer the point if I said thirty centuries, to change them from the condition of hunters to that of agriculturists; and yet we ask that these unfortunate Indians shall be converted from one condition to the other in two or three generations. We ask a great deal more than, I think, can be done in the time permitted; and I do not think, at any rate, that we are doing them any injustice, or committing any unfairness, when we say that men in their condition cannot by possibility be brought up to the level of white men in three generations, or in two generations, or in one generation, when we know it was the work of many hundred years in the case of the races from which we ourselves are sprung. There does not appear to me to be any possibility of denying, as my hon. friends on this side have contended, that, if the hon. gentleman's measure is not qualified, either by the words my hon. friend from Bothwell proposes or by some other words, a considerable number of persons in certain constituencies will be given votes who are in no respects free agents, and who are not living in any way or degree under the laws and under the conditions under which their white neighbors are expected to live and vote.

Mr. PATERSON (Brant). I would illustrate to the committee by one point how completely the Indian is under the control of the Government. I believe the Indians in my county are the most advanced Indians in the country. They sometimes come to me with complaints, and state that they are not satisfied with the local agent and ask me to write to the Department at Ottawa for them. I have told them: I am willing to do anything, but if I write to the Department at Ottawa asking what is the matter, the very letter that I sent will immediately be sent back to the local superintendent here, with the corner turned over, and the words "please report" put upon it; he will see every word I wrote. Therefore, under these circumstances, it seems to me you had better work through the local agent himself, as he will be more likely to deny you if he finds you are trying to work behind his back. They say, we cannot agree with him. Then, I said, the Department will not move until he reports, and as he reports the Department will decide. Now these are the most advanced Indians; and if they are in that position, don't you see when an election comes where they may be? Do they say, it is because I am afraid of the Indian vote? Let the Indian be a free man to vote for whom he pleases, and I will let you see whether I am afraid of him or anybody else. There is no one who has their esteem more than I have. But the Government want him to be tied hand and foot to the Government of the day, in the hope that they may use him, and make him cast his vote contrary to his inclinations. And do you not see the power they have? Is it right or fair for the Government to have such a power; is it proper, is it decent for them to do it? The very motion before the Chair is to add to the word "Indian" the words "including Indians who have been enfranchised," that is, who have been made freemen, who have been established and have the same civil capaci-

Sir RICHARD CARTWRIGHT.

ties conferred upon them as other citizens, these are entitled to vote under this Act. Is not that right and proper? Then I say, give to the Indians all the facilities you can for being enfranchised, the only way you can do that, I repeat, is not by this Bill, but by adopting the enfranchising clauses of the Indian Act.

Sir JOHN A. MACDONALD. The hon. gentleman said a little while ago he was going to address more remarks to the committee when he came to the right part of the Bill. Well, he has addressed a great many remarks, for some hours, to the wrong portion of the Bill. As was stated last week, the question now is whether the word "Indian" will be included in the word "person." If the word "Indian" is not included in the word "person," it may be that it is excluded altogether. The hon. member for Brant (Mr. Paterson) is of the opinion that this Act was controlled by the provisions of the Indian Act, which is now on the statute book.

Mr. PATERSON. The hon. member for Algoma (Mr. Dawson) was of the same opinion.

Sir JOHN A. MACDONALD. Well, he may be. The hon. gentleman stated in his remarks to-day that he would not say there was an attempt to smuggle this Bill through. Mr. Chairman, if there had been any attempt to smuggle this Bill through, the word "Indian" would have been left out of the Bill altogether, and if the word "Indian" had been left out altogether, no other question would have been raised and all the Indians would have a vote—all the Indians qualified, of course, under this Act. No man, white, or red, or black, can vote under this Act unless he is qualified under the Act. Now, Sir, when the word "Indian" was placed—

Mr. MITCHELL. Would the right hon. gentleman—

Sir JOHN A. MACDONALD. Oh, let me get through. When the word Indian was put into the Act by myself, I must say that I had reference in my own mind to the Indians of the old Provinces, where they are educated and have been under a civilising process for years and years, where they have schools, where they can read and write—the greater portion of them. I take it that the Indians in the Province of Ontario, as a rule, can read as well as the white men. The majority of them were so far advanced in civilisation that the hon. member for Brant himself, in his speech in 1880, wanted to have them enfranchised immediately.

Mr. PATERSON Hear, hear.

Sir JOHN A. MACDONALD. He thought they ought to have votes in 1880, but he qualifies it now and says they ought not to have votes because they are under the influence of the Government. Why, Mr. Chairman, what an absurdity it is really to think of it. As I stated the other day, the Government is the trustee for these Indians, the Government looks after the interest of these Indians, looks after the whole of them as tribes, when the tribal relation continues, looks after them as a legacy, as a lingering continuation of the system that commenced when the Indians were savages, and in fact has been continued to this day. It is unfortunate that they were not relieved of those tribal relations long before this; but the Indians now have the advantage of continuing their tribal relations. There are very few of them who desire to be severed from their brethren. They are educated men; many of them are doing business and have large property. They are traders, or merchants, who have engaged in all kinds of business. But they prefer to stick to the clan system, just as, until lately, in my own country, the Highlanders stuck to their clan system in the highlands of Scotland. They desired not to be severed from their brethren; yet