

of these schools who will be paid say \$1,200 a year, an assistant \$800, matron \$400, farmer \$60 per month, and a cook \$240, or altogether \$3,360. Food and clothing for say thirty children will be about \$450, and for equipment, &c., there will be from \$1,500 to \$2,000 more. The three schools will cost about \$43,000 or a little more, and it is intended to devote \$1,500 of the balance for the encouragement of the industrial school which has been established by the Bishop of St. Albert, Monseigneur Grandin, who has done a great deal for the civilization of the Indians and who has been left entirely on his own means for the support of an industrial school, some other educational establishments and an hospital. The sum of money that will be given to that industrial school will be at the rate of \$30 or \$40 per pupil.

Mr. BLAKE. Then the permanent establishment of each of the schools will cost about \$9,000 a year?

Sir HECTOR LANGEVIN. Perhaps a little more—about \$9,500.

Mr. BLAKE. And that is for thirty children?

Sir HECTOR LANGEVIN. For thirty children, as a beginning; but the same staff would do for forty or fifty. With the three schools, however, together with the Bishop's establishment, 120 children altogether will be provided for. We think that is a good beginning, and if we succeed in educating these, there will be an inducement for others to go to the schools.

Mr. BLAKE. The cost of maintenance seems to be extraordinarily large—\$150 for each child. It is quite obvious, from their station in life, that it would be not a kindness, but a cruelty to provide for these children for other than the simplest manner, both as to food and clothing.

Sir HECTOR LANGEVIN. That covers everything—food, clothing, light, fuel, and so on.

Mr. BLAKE. But still it seems a very large sum. What is the hon. gentleman's general scheme of education for these children? Is it proposed to educate them in some particular handicraft, or the cultivation of the soil? And are both sexes to be taken into the school?

Sir HECTOR LANGEVIN. As I understand, these schools will be for male children, and the principal occupation taught them will be the cultivation of the soil. For instance, at Battleford there are 30 acres broken, and 160 acres fenced. The intention is to have a larger reserve for these schools, where the boys will have every opportunity to learn the art of agriculture. They will also be taught the rudiments of education.

Mr. BLAKE. What is the minimum age of admission, and the general length of a course?

Sir HECTOR LANGEVIN. I cannot state the minimum age. It will be, I suppose, about ten years, and, as in the industrial school of the Bishop, they will remain until they are sixteen or eighteen, or perhaps twenty. They are taught then, as in the ordinary schools, to read and write, and arithmetic, as well as a trade of some kind—generally the cultivation of the soil; and when they leave the school, they receive a small sum of money to enable them to buy implements and to engage in agriculture on their own account. I have no doubt that we shall find it proper, when these boys come out of the school, to give them a homestead, and try to settle them and make them good citizens. The civilization of these Indians will, no doubt, become rapid, as they will see the new settlers establishing themselves around them. If these schools are to succeed, we must not have them too near the bands; in order to educate the children properly we must separate them from their

families. Some people may say that this is hard, but if we want to civilize them we must do that.

Mr. BLAKE. Of course, this is a very interesting experiment. I have not read the account of what has been done in the North-West, and I do not happen to know what has been done in the United States. But the hon. gentleman ought to remember that the Indian, as the white man, is likely to have a better half when he becomes an adult. If the hon. gentleman is going to leave the young Indian girl who is to mature into a squaw to have the uncivilized habits of the tribe, the Indian, when he marries such a squaw, will likely be pulled into Indian savagery by her. If this scheme is going to succeed at all, you will, unless these Indian bucks are to be veritable bachelors all their lives, have to civilize the intended wives as well as husbands. I have known in my early life two Indians who were at the Upper Canada College—the place where I received my early education—for a number of years and were as civilized, apparently, as any of the white people I am now addressing, but the wild blood was in them and both of them ultimately, after a number of years of civilized life in Toronto, went back to the habits of the tribe, showing how difficult it is to eradicate that hereditary taint.

Sir HECTOR LANGEVIN. No doubt the Government will have to provide for the education of the girls as well as the boys. The experiment of Bishop Grandin's industrial school is complete, because he has also here a large school or convent where girls are educated, so that when the young men come out of the industrial school, say at twenty or so, they marry the girls from the convent and settle on lands in that neighborhood; and the bishop told me these settlements are all thriving, and the success is complete. Having that example and the report of Mr. Dewdney of similar success in the United States, we must expect that, with a little attention, we will succeed in this.

Mr. BLAKE. We ought to have at once a capital and an annual account opened, so as to see how the experiment succeeds; and we should see that this interesting experiment is accompanied by full and detailed reports.

Mr. PATERSON (Brant). I recognize the fact, that the Indians have a claim on this continent, and that a Minister dealing with votes of this kind must be treated in a generous manner. In my county there are 3,000 Indians, and they have among them a large industrial institution and ten or eleven schools. For twenty-five or thirty years the experiment of educating them has been carried on with a varying degree of success; but what I desire to call the attention of the hon. member to is, that according to the experience in my county, after receiving a good education, these boys are taught handicrafts, to till the soil, and some are to be found in the medical profession and among the clergy—their after life on their reservation is not calculated to enable them to take full advantage of their training. Girls are taught house work, they are taught to sew and knit, and while some have left the reserve and gone out and have taken a very creditable position in society, the fact has been that many of them, I dare say a great majority, when they leave the industrial schools, go back to their own lands. Others are settled so thickly in this one township, all the lands being held in common, the tribal relation existing, no man owning his own land in fee simple, that the energies the white people feel, and that the red man would feel if he possessed the same liberties of the white man, become dwarfed. There is no stimulus to energy, there is nothing to incite them to go forward and upward in life under their present condition, and the only way in which they can hope to do that is to strike out for themselves and go out into the world. But our Indian law comes in and entails a penalty upon them for so doing—and I may be allowed perhaps to refer to that point in our Indian law.