

with the churches operating in the province, there are 3 Anglican, 2 Presbyterian, 3 Methodist and 8 Roman Catholic. The buildings required for the carrying on of this work have been very largely provided by the churches concerned. The Government has contributed \$160,000 towards the erection of buildings for the Roman Catholic church and \$44,000 for the construction of those operated by the Presbyterian church, while up to the present, the Anglican and Methodist bodies have built their own residential schools.

Roughly speaking, one-third of the total cost involved in carrying on these residential schools has been and is supplied by the churches themselves and although the cost of maintenance during the last 4 or 5 years, has been greatly increased, such extra outlay has been borne entirely by the churches and the Government has maintained the same per capita grant that obtained prior to the war.

I mention these facts mainly for the purpose of pointing out the importance of the fact that the disinterested and patriotic educators of the Indian population of the West are practically a unit in strongly urging the Government to adopt a compulsory educational system, in so far as it affects the attendance of the children of the native population.

It cannot perhaps be expected for obvious reasons that they would take a similar position or indeed any pronounced attitude upon the question of the enfranchisement of these Indians. However, we do know that many who have been a long while engaged in the work of Indian education and understand their character and habits thoroughly, are strongly of the opinion that some such advanced legislation as is provided for in the Bill, should be enacted. Their ground for this opinion is well taken and, the one reason is as follows:

The Indian boy or girl when leaving the school, say at the age of 16 or 18, naturally returns to his or her home among the tribe, and having no civic or individual goal to reach as a citizen in the community, there is necessarily more or less deterioration. In fairness, however, to the work of the schools of the country, it should be said that the best type of Indian home life follows the union of young men and women who have both had their training in these industrial schools.

Now, it is not believed by the committee or the department, or indeed by any one, that any wholesale process of enfranchise-

[Mr. Stacey.]

ment will follow the passage of this Bill, or that any arbitrary method of compelling certain Indians to at once assume the duties of citizenship will follow, but it is believed, and very strongly believed, that it is necessary for this department to have and exercise the power of initiative, so that when these people are in a position to assume their proper place in the life of the country, the machinery of the Government shall enable them to do so, and in this connection let me say it was a matter of very great satisfaction to your committee to learn that almost every Indian who spoke declared his unbounded confidence in the Deputy Superintendent General in fact, one British Columbia Indian stated in a very unique and emphatic manner that if he could only be assured that Mr. Scott would live forever, he did not care what kind or amount of legislation was passed by the Parliament, that he knew it would be all right; so long as Mr. Scott was there, they would be well treated.

Mr. Chairman, I have reached the conclusion that the real friend of the British Columbia Indians is not the man who encourages them in the mistaken idea that they are independent of the Canadian Parliament, and that they have some legal claim on the lands of the province, and who takes their money and the money of other well-intentioned friends of the Indian in order that he may continue this agitation and develop a case, which already the Imperial Privy Council has declined to consider.

I repeat, Sir, that the real friend of the British Columbia native is not the man who pursues such a policy. He may be actuated by philanthropic and disinterested motives but I do not know a man in British Columbia who understands the situation that believes it.

The real friends of the Indians are their teachers and missionaries, many of whom have given a lifetime of unrewarded labour to promote their welfare at great personal and domestic sacrifice and whose splendid service the country is beginning to recognize. Their real friends are those white men who seek to help them and to encourage them when and where possible and who discourage all agitation and agitators and, may I further add, that in my opinion, the Indians of British Columbia, or indeed of any and every part of Canada, have no more disinterested and sympathetic advocate, no truer friend anywhere than the