

returning to the Indian way. From this statement I do not wish to leave the impression that I begrudge one cent of the money spent to educate the Indian children. We have kept them in the schools from the time they were seven years old, during which time they have been taught subjects that would not enable them to earn their own living in the way an Indian is supposed to live. They are not fitted for the life of an Indian by the training they receive in our school; we have trained them in a direction other than that. Yet in the great majority of cases when they leave our schools at the age of fifteen or sixteen they go right back to the reserves; there does not seem to be anything else for them to do. The result is, as this writer whose words I have read to you has said, that in a few days the blanket of civilization with which we have clothed them through all these years is stripped from them. In some cases they go back and live in wigwams, and while we may have taught them the use of the toothbrush and the bathtub, such articles of toilet are not available after they leave school. One might imagine that the young Indian would have to withstand ridicule from his Indian friends if he persisted in the use of the toothbrush upon his return to the wigwam. I know the minister is interested, and I want to have the interest of the whole house in the problem of dealing with the Indians from the time they leave the industrial school. I think a start should be made by establishing an employment agency in the industrial school, so that before the children are allowed to leave, the authorities might endeavour to find the proper places in which to put the young Indian boys and girls. During the time such employment was sought, these children could remain in the schools. It is a difficult problem, but one which in fairness to the Indians and to ourselves we should endeavour to solve. We should see that these children are given a chance to live in the way we have taught them during their term in the industrial schools. If such is not done, I think we will be doing an injury to the Indians.

Mr. SMOKE: There are some points in the remarks of the hon. gentleman who has just resumed his seat to which I must take exception. He has outlined conditions very different from those which exist in the Six Nations reserve at Brantford. Much of what he has said in connection with Indians with whom he is familiar do not apply to the tribe to which I have reference. Many of the Six Nations Indians are good farmers. I do not object to the schooling or education they receive, nor do I think that the education they

get on the reserve will spoil them when it is necessary for them to go back to help on their fathers' farms. They are real farmers in the counties of Brant and Haldimand; they are not nomadic tribes. I just want to dissociate myself and the Six Nations Indians from the class referred to by the last speaker.

Mr. STEWART (Edmonton): I think the Six Nations Indians might be taken as a pretty fair criterion of what can be accomplished with all our plains Indians. One must remember that in the northwest and in the prairie provinces it is only a few years since all the Indians were hunting for a livelihood, and it is rather a difficult thing to change their mode of living almost over night. However, having visited the Six Nations Indians on a number of occasions I came to the conclusion that the Indians could be taught to be good agriculturists. You can scarcely tell when you are on or off that reserve, so far as farming methods are concerned; the Indian is almost as good as the white man there. On the File Hills reservation in Saskatchewan and on the Blood Indian reserve in Alberta we have been trying the experiment of providing some assistance for those young people who will take up agriculture, in order to permit them to construct houses, get married and take up farming operations on the reserve, and I think this is working out fairly satisfactory.

However, I must say frankly that when you get off the plains and into the wooded areas all over Canada, it is most difficult to know what to do with these young boys and girls. The churches do frequently take them and endeavour to give them secondary education. Many of them are very bright and intelligent; some of them take technical training and do well, but I must admit that we cannot find occupations of that character for very many pupils from the wooded areas. Naturally they are somewhat handicapped as young men and women going in among their white brothers and sisters in the ordinary vocations which are open to them. I have been giving that matter very serious thought in the hope that we might establish some scheme that would take care of these boys and girls when they leave the schools, give them training that would enable them to continue to follow the good influences to which they were subjected at the schools, and eventually—although one hardly dare say this—become enfranchised citizens in the real sense of the word and take upon themselves the full responsibilities of citizenship. However, I am not able at the present time to