

complete and final settlement of the whole matter. The facility with which it was reached, however, may be accounted for by the fact that it ignored all the knotty points in the situation. It dealt only with the Indian Reserves. It did not ask the consent of the Indians. And it left entirely out of account the core of the whole question, the Indian title. On such a basis it must remain a mere arrangement, and not a just or adequate or permanent settlement, for it ignores the whole case of the Indians. It is a reversal of the policy pursued consistently for forty years by the Canadian Government, which either maintained the claims of the Indians or judged that at least those claims should be submitted to judicial determination. It comes perilously near to being a breach of trust, and that the most sacred trust, the duty of a strong and enlightened nation towards its weak, helpless and dependent wards. It must leave an indelible stain on the fair name of Canada. It is inconceivable that the Canadian people, knowing the facts of the case, would sanction such a course as that.

We have with us to-day Mr. A. E. O'Meara, the man who has been most closely identified with the efforts in behalf of the British Columbia Indians. At one time, as you know, he was a barrister in Toronto, but even then he took a deep interest in religious and missionary work. A few years since he felt called to give up his profession and to go as a missionary to the Yukon, under his friend, Bishop Stringer. In going up and down the Pacific Coast he came into contact with the Indian land situation in British Columbia, and he decided to use his legal knowledge in helping to solve that question, and in the performance of this task he has crossed the Continent and the Atlantic Ocean many times. He first of all made the acquaintance of the Indians, and I may perhaps say that there is no man who has a fuller knowledge of the mind of those Indians, and who enjoys their confidence in a