

ence; whenever, in short, it was a case of white man against Indian, in practically all cases the Indian department was spineless enough to flout the treaties, sell the Indian down the river, play ball with the white man. They neglected their trust.

We wish to see these treaties restored to their former vigour, we want long-established abuses corrected, and we pray for a more courageous and honest Indian department in the future.

Let our Robinson Treaty, especially, be abided by hereafter in all its clauses. Let commercial fisherman and white trappers move off our hereditary preserves pledged to us by solemn treaty, let "sportsmen" seek their sport elsewhere than on our reserves, let our people get their daily food of game and fish without being arrested, fined, imprisoned at the whim of every petty official in the country.

2. *Band Membership.*

It was felt by everybody that the band councils themselves should have much more say in the matter of who is to be taken or excluded from the band. The Indian department usurps too much power to itself, and tackles more work than it can properly handle, hence endless irritating delays in transacting business. The policies in regard to band membership don't necessarily have to be the same across the entire width and length of Canada. Let each band make up its own mind on the subject, or at least have more authority in the matter than it has at present.

3. *Taxation.*

Everybody present appeared to be against the payment of income taxes and indeed taxes of any kind. The Sheshegwaning reserve were not in favour of such indirect taxes as radio licences, and the Sucker Creek reserve thought that all money derived from licences sold to Indians, e.g. to hunt and fish should go to the Indian department rather than to the province.

4. *Enfranchisement of Indians both voluntary and involuntary.*

All were opposed to any idea of compulsory enfranchisement. We are Indians and wish to remain so. But it was generally felt that if an individual wished voluntarily to enfranchise that it was his own affair and he should be permitted to do so. However, some thought that children should not be taken out of the band by their father when he enfranchised but that they should be left as members of the band until they reached an age to decide for themselves.

5. *Voting.*

Most of those assembled were in favor of voting at least in the Federal elections, and some, too, in the provincial, as long as all their present rights and privileges were fully protected and nothing had to be traded in for the privilege of voting.

The Sucker Creek Reserve and North Shore reserves developed the idea of working up gradually to the position where the Indians would have their own member(s) in parliament to protect their interests.

The Whitefish River delegation did not want to touch the vote in any way, shape or form. They feared it as the opening wedge of a process whose results they could not foresee, but thought it wise to have nothing to do with. The Mississauga band agreed with them in not wanting to vote.

6. *Old Age Pensions, Relief etc.*

The delegates agreed that our old people were not being sufficiently well taken care of. The Indian is often destitute in old age. While he might have cheaper housing than the whites, that was balanced by the fact that he had often