

The argument that the Indians are backward because of being left on reserved lands is false and more rational objection to justify confiscation of Indian property. It is natural for peoples of common ancestry or race to want to live in communion with each other, hence you have your Chinatowns, Italian sections in your cities etc. There are Doukhobor settlements, German and Russian settlements, and even whole towns are national; in World War I a town called Berlin was renamed Kitchener; also vast slum districts, and back hill countries prove that the worst does not exist on Indian reservations. It is not this natural segregation that kills enterprise, it is the ever present shackling of the individual that hinders progress and crushes the morale of any people.

From the vast natural resources of this country a substantial allotment could better the condition of the Indian in health and education. A restoration of his national spirit of freedom would give a new impetus to progress. This new idea of involuntary enfranchisement which is contrary to the principles of democracy means little to the Indian as it does to a vast number of citizens, inasmuch as his citizenship to this country is one that cannot be purchased or prescribed on paper. This new idea of enfranchisement to become a full pledged citizen is superficial to a man native to the country especially when his taxes are paid for generations to come by the loss of his vast domain. This is difficult for our white brothers and immigrants to understand and we cannot believe that they are envious of the Indians unique status. We, in other words want to be Indians, self-respecting, self-governing Indians whom the Canadian people can justly be proud of as their Indians; Indians are as natural to this country as its physical features. We cannot believe that just Canadians with a sense of historical values would tolerate an overnight education of the Indian people (The Marois of New Zealand enjoy their primidorical rights and have their own representative in parliament.)

We believe in the gradual fusion of races, a gradual erosion of borders, a broadening spirit of freedom that was written into the Jay Treaty, that for them there is no border between Canada and the United States. An ideal is futuristic as the "One World" prescribed by Wendell Wilkie.

Under the leadership of the chiefs we were willing to sink or swim with the British, we stood our ground at Moraviantown when Proctor fled. We stood at Vimy Ridge and were even at Iwo Jima and Dunkerque. We have fulfilled in every way our obligations as Allies and brothers, yet on the floor of Geneva we were called "Savages". We would have our white brothers remember that through the course of our history we have never been savage enough to disown our treaties and obligations.

We hope that if there must be an "Indian Act" that it will be called by the "Indian Bill of Rights" and will be the rebirth of the old freedom once enjoyed by Indian people throughout America.

Respectfully Submitted,

MELVIN M. JOHNSON,
Grand Secretary.

The CHAIRMAN: Thank you very much. Gentlemen, is it your pleasure that we meet at 4 o'clock?

Mr. MacNICOL: I cannot be here at 4 o'clock. I am very much interested in this delegation. For twenty-five years I have been a student of Iroquois history. I cannot come at 4 o'clock because we have another very important committee meeting at 4 o'clock. I wonder if we could sit in the evening once in a while.

The CHAIRMAN: We have met on several Friday evenings. We have met on some Tuesday evenings.