

The Indian Act which is herein under consideration and to be revised or already revised has been criticized not only by the Indian people but any one privileged to read it.

The purpose of the Act has been in the eyes of the Indian, not one of protection as stipulated by treaty but one of domination and coercive, inasmuch as it centralized authority in the Superintendent General. Its purpose seemed to be to coerce self-respecting natives into accepting enfranchisement which act many Indians repented, for they still found themselves Indians and third-rate citizens at best, off the reservation regardless of the vaunted privilege to vote. A man's children of minor age were victims of this unjust law as they were taken off the band without their individual free will which is the corner-stone of democratic justice.

The progressive Six Nations people who have counted themselves among the most free and most democratic minded people found the Indian Act accompanied by seemingly civil police the Royal Canadian Mounted Police to whom it was an end to treaty obligations and the right of a superior power to dominate minor people without respect for the elementary professions of democracy. It was a covert act about which the Canadian people knew nothing. Before the advent of the Indian Act the Six Nations were well on the way to better education and improvement but the act brought forth leaders who had no respect for their own history, traditions and self-respect and national pride; leaders who if they were not true to their own people can surely be true to no principle but graft and false vanity that this Act instituted. Our self-respecting Indians have remained adamant against the Act, the majority silently resisting by having no traffic with the law that would destroy their self-respect. Many left their farms to better conditions even without the borders of Canada with faith and hope that we could still remain Indians. The minority favoured by the Indian Act have long posed for the Indian Dept, tutored by the Indian agent. We hope that this minority will not solicit more favoritism by outright forfeiture of their own people.

The Indian Act does not protect the lands of the Indians or attempt to provide for the recovery of lands belonging to the Indians either by primordial fee simple or lands held by treaty, nor does it attempt to persecute just claims against companies or organizations who have taken advantage of the generous Indians unmercenary philosophy. It seems to the Indian that this is the first duty of a government and a people to justly protect, what little remains to the Indians by treaty, and to the people they call wards. It is a small duty when compared to the vast resources now called crown property by conjured naive phrases such as by right of colonization. We hope that public statements of this tenor do not inspire such foreign power to assume this right and start colonizing in parts of our uninhabited dominion.

The Indian department, has in no way encouraged our qualified Indians. Many of our better educated Indians have fled the country to better positions when they should be holding responsible positions as agents or guardians of their peoples' welfare throughout the dominion instead of those with pull qualification only. A disagreement with the Indian Act is tantamount to disqualification to any civil position and counted a civil misdemeanour. If the department practises this discrimination in civil liberty what chance has any Indian if he became enfranchised in competition with whites off the reserve where the same discrimination would be practised. A few paragons among our people have succeeded, the adverse is far more evident, they are those who would gladly enjoy the refuge of the Indian lands in adversity.

Our Indian women enjoyed for centuries political equality with men and to-day outnumber men in arts and education, but have no place in the Indian Act. In our present organization, our women enjoy this privilege and many are the real leaders in the community.