

1. That, as in the case of all other Indians in Canada, treaties be entered into with them in respect of their general and particular land claims before the reserves are set apart.

2. That if the Indian Act is to be put in force among them, such changes should be made in the act as their special circumstances call for and which will make it a help and not a hinderance to their advancement.

In other words, they are asking to be dealt with as reasonable and reasoning beings, and not as wild and uncivilized savages whose only weapon is brute force, and who must be restrained by force. This is the position assumed, and we feel that in upholding them in this position we are not only *not* exciting them to disorder but, on the contrary, helping to obtain for them that simple justice which is the privilege of even the poorest who dwells beneath the shadow of a Christian government. And this leads me to speak of the policy hitherto adopted toward these Indians, and its results so far. This policy is based upon the fallacy that the Indians are a set of irresponsible beings, ignorant alike of what is good for them and how they can obtain this good; that the government without consulting them or listening to their appeals know exactly what is best, and that the Indians should simply acquiesce in these measures and thank the government for proposing them; that any attempt on the part of the Indians to show the government that the proposed measures are sure to prove detrimental to their welfare is to be looked upon as an attempt to rebel, and must be repressed with force and even the sword if necessary; and that any white man who would endeavor to support the claims of the Indians is, *ipso facto*, exciting them against the government. In one word, it is a policy of "coercion," and as the Indians have not acquiesced in it we have had the exhibition of force on the part of the government, together with the threat of more severe measures if those already