

connotations. None of the aboriginal Indian tribal organizations are really adaptable to the economic and social life of the present era. Therefore, an effort has been made to introduce democratic, local self-government on Indian reserves. As early as 1869, election of Indian chiefs and councillors, corresponding roughly to the reeve and councillors of a rural municipality, was provided for in the Indian Act. Later, in 1884, what is known as the Indian Advancement Act was passed, providing a more elaborate system with greater powers for the more progressive bands. In both cases the elective system is applied by special Order in Council and only to those bands considered fitted for it. At the present time practically all the bands in Ontario, Quebec and the Maritime Provinces are under the elective system. In the West, with some exceptions, the Indians continue to follow their tribal methods. As settlement continues, however, and the Indians become more closely associated with the surrounding community, the application of the elective system among them will doubtless become more general.

Loyalty to the Crown is traditional and deep-rooted in Canadian Indians. In early wars they were indomitable and indispensable allies. In the two world wars of the present century, they volunteered readily and their enlistment figures ran into the thousands. They made good soldiers and won their share of commissions and decorations, and many graves on foreign battlegrounds testify to their devotion. The settlement of Canada has been largely free from Indian wars.

Under a section of the Veterans' Land Act, grants may be provided for Indian veterans who desire to settle on Indian reserves. These grants are paid over to the Indian Affairs Branch for control and management on behalf of Indian veterans. In addition, the services of the Branch and its agents are available to all Indian veterans needing advice and assistance in matters pertaining to any special re-establishment benefits to which they may be entitled as war veterans.

*Indian Status.*—Under the Indian Act, Indian status is acquired and retained in the male line and lost by departure therefrom. A White woman who marries an Indian becomes an Indian. An Indian woman who marries a non-Indian ceases, thereupon, to be of Indian status.

*Legal Rights and Restrictions.*—Apart from special provisions contained in the Indian Act, Indians are subject to the laws of the land in the same manner as all other people. It is a mistaken conception that Indians are "minors" under the law. Indians may independently and freely enter into contractual obligations, and they may sue and be sued. Indian real and personal property held on a reserve is exempt from taxation, and such property, except on suit by another Indian, is also exempt from seizure for debt or by hypothecation of any kind.

Indians habitually resident on a reserve or in receipt of annuities from the Government under Treaty are disenfranchised under the Dominion Elections Act, with the exception of veterans of the First and Second World Wars. Most of the provincial electoral laws, with some variations, have similar disqualifications of Indians. In municipal elections, reserve residence is not involved, and Indians are not disqualified.

Indians are disqualified under Dominion legislation from participation in the benefits provided by the Old Age Pensions Act and are thus contingently disqualified also from receiving pensions for the blind. On the other hand, Indians