

require. Usually the money is not paid till the seeding is over, so that the Indians are obliged to get by credit what they require and pay more for it in consequence. The fall annuity does not matter. An Indian woman by marriage with a white man thereby forfeits her annuity. The census is taken at every fall payment, and show that the Indians are increasing in numbers. The Act of 1869 is not acceptable to the Indians. None have been enfranchised under it. They are better off in every respect as they are. Many Indians are fit for enfranchisement. The chief causes of crime are native indifference for constant employment, want of parental authority being exercised, the evil influence and example of bad white men, and the traffic in ardent spirits.

There is no reason whatever that Indians should not in time take their place among the rest of the population of the country, provided the change is properly done. There are no objections, in my judgment, to intermarriage with the whites. They exchange land among themselves, but no record of such exchange is kept. The Six Nations are paid at the Council House. Mr. Gilkison goes down day after day, until all are paid, and gives his personal attention to it.

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Answers to Question No. 38.

Is the Act of 1869 acceptable to the Indians?

Adam Elliott, missionary to Six Nation Indians.—Not as a whole, but I have heard that some of its provisions are acceptable.

John Cayuga, farmer.—No, sir.

Capt. John McLean.—Not acceptable.

W. J. S. Keer, head-chief of Six Nation Indians.—No.

Robert Ashton, superintendent, Mohawk Institution, Brantford.—

Joseph Miller, a minister.—No, some parts would be; we object to location.

Robert Hill Dee, physician.—No, no.

George Henry Martin Johnson, official interpreter to Six Nation Indians.—Some parts are acceptable, but not others.

Francis O. Dee, merchant.—In no way.

James Grant, farmer.—I believe not.

Isaac Barefoot, school teacher.—It is not.

Timothy Burning, farmer, Upper Mohawk chief.—No, it is detested by 99 out of 100 Indians, and all the women.

Robert J. Merrill, farmer.—No.

Robert Sproule.—They are divided in their opinions; had it not been that the Indians were encouraged by the Act of Parliament, they would choose.

Augustus Jones, mechanic.—Not at all acceptable.

Thomas Armour, farmer.—

Amos Russell, mason and plasterer.—No, the Act is not acceptable.

William McCargow, physician and surgeon to portion of Six Nation Indians.—No.

Rev. J. R. Roberts.—

Arthur S. Hardy, barrister.—

William McCargow, physician.—No.

G. H. M. Johnson, interpreter for the Government and Six Nation Indians.—Some parts are acceptable, but not others.

Peter Hill, farmer.—The majority are opposed to it.

James Jamieson.—It is not acceptable to the Indians.

Stephen J. Jones.—I think it is; at least they are better satisfied than before the Act was passed.

Henry Clench, Oneida chief.—No, it is not acceptable.

John Sterling, farmer.—No.

William Jacobs, Chief of Cayuga Tribe.—No.

John Garlow.—It is not.