

not treat the women as equals of the men; their proper treatment depends upon, and is in proportion to the advancement and progress that have been made in civilization and Christianity.

I do not think it would be an improvement to have their schools in connection with the common schools of the Province. The teachers of the New England Company schools being subject to periodical examinations, and as the schools are under the management of a board of missionaries—four in number—they have all the advantages of the common schools. The connection alluded to would probably involve a municipality and taxation for school purposes, and whilst I am free to express the desirability on our part, I must at the same time candidly confess that the Indians have not been educated to that degree which such a measure would require previous to its adoption. There is, on the part of many Indians, a serious lack of a due appreciation of educational advantages, which operates against their general and eager acceptance, even now, when the means of instruction are freely offered to them, and which would operate more powerfully against the adoption of a measure of taxation for general educational purposes. I admit that the Indians are apt, like ourselves, to regard (in a commercial way) things according to their market price, and to value little what costs them nothing; but the fact is, the Indians are really not in a position to pay for their own education. It would be well if some means could be devised and adopted to secure the regular attendance at the day schools on the Reserve, of all children under a certain age, so that there might be a more general reception of and participation in educational advantages and influences, and in course of time the benefits of education will be better understood and sufficiently appreciated to dispose them alternately to make some suitable provision for its support, or to become connected with the common schools of the Province.

#### E.

*Rev. Adam Elliott, Missionary to the Six Nation Indians for the past thirty years, states:—*

That he has noticed a marked improvement in the moral character and industrial habits of those Indians, as well as a great improvement in their mode of agriculture. Many of them have become Christians, and been admitted into the church. Six or seven hundred, however, still profess to be Pagans, but Christianity has had a beneficial though indirect influence over them, and they all live amicably together. They spend very little time in hunting and fishing. They live on lots of about one hundred acres to each family, and the whole Reserve is thus allotted. There is very little valuable timber left on the Reserve, but there is sufficient wood left to last for their own fuel for a considerable time. Considerable fallen timber is going to waste. Wood is only allowed to be cut and sold upon license granted through Superintendent and Indian Council. Some of the Indians have cut and sold wood in violation of the law, and this has led to seizure and confiscation, and there has been much trouble caused thereby. There are some whites living on the Reserve, but leasing land to them is not authorized by the Indian Department. Their annuities are paid by the visiting superintendent, Mr. Gilkison, in spring and fall. About a week or ten days is occupied in paying it out. Mr. Gilkison resides in Brantford, and attends at the Council House daily till all is paid. The spring payment should not be later than the month of March, and the fall in September. An Indian woman by marriage with a white man thereby forfeits her annuity, and so does any one by long absence from the reserve. The census is taken every fall by the Superintendent, and they are steadily increasing in numbers. There is very little destitution among them, except when the crops fail. The Act of 1869, as a whole, is not acceptable to the Indians, though some of the clauses thereof are. No Indians have become enfranchised under it, though many of them are fit for it. Love of money and strong drink are the chief causes of crime. Husbands and wives often separate, but seldom desert their children. There is no reason why they should not, in time, take their place among the rest of the population of the country, nor is there any reason why intermarriage with the whites should not take place.