

inheritance hold more, while others hold less. About one quarter of their land is improved, and they have a proprietary right in those improvements. The Reserve is all allotted to individuals. No timber of any consequence is left, but there is sufficient wood to last for their own fuel for generations to come, a great deal of which is now fallen and going to waste. They are now allowed to cut and sell fallen wood; but only for a short time back previous to that, they were prohibited, and if this was done their wood was seized and fines and imprisonment followed, and much and serious trouble was the result. Some of their land is now leased to whites, but it has been decided to warn them off. Their payments are now made last of May and June and last of October and November, and sometimes December. They should be made from two to three months earlier, to give chance to buy their spring grain. An Indian woman, by marriage with a white man, forfeits her annuity, and so do all Indians by absence from Reserve. The census is taken at every fall payment, and they are steadily increasing in number. Though not periodically destitute, there is a good deal of suffering among them now, owing to a failure of crops, and to some extent because they could not sell any wood. There is twelve schools on the Reserve—nine supported by the New England Co., two by the Wesleyans, and one by themselves. The Act of 1869 is not acceptable to the Indians. None of the Indians have been enfranchised under that Act, because they are better satisfied to hold their lands under their present title than under that offered by the Act of 1869. If their land was deeded to them, many would seek enfranchisement; and fully one-third of the Six Nations are at present fully capable of managing their own affairs well and profitably. The Good Templars and other temperance societies have done a good work among the Indians. There is about sixty chiefs. There has been no clection of chiefs, and none is desired, under the Act of 1869. Intemperance is the great cause of crime. Very few Indians desert their families. There is no earthly reason why Indians should not in time take their place among the rest of the population of the country, except in the policy of the Indian Department in keeping the Indians in a state of tutelage, instead of encouraging them to manage their own affairs. They exchange land among themselves, but no record of such exchanges is kept. From ten to thirty days are occupied by Mr. Gilkison in making semi-annual payments; his predecessor paid in from three to eight days. They could not agree to an answer to the fifty-sixth question, which is: "What, in your opinion, are the objections to intermarriage with the whites?"

## T.

*Statements of Isaac Barefoot, a Teacher in the Mohawk Institute, and a Member of the Six Nations.*

There is a marked improvement in the moral character and industrial habits of the Six Nation Indians. They have also improved much in their mode of agriculture. Much progress has been made in Christianity, five or six additional ministers have been stationed amongst them, and three or four chapels have been erected. Among a population of about 3,000, about 600 are yet Pagans. As members of the same community, Christian and Pagan Indians live amicably together. They do not spend their time in hunting or fishing, but devote themselves to agriculture. There have not been many intermarriages with the whites. The half-breed issue of those intermarriages seem more intelligent and energetic than the full-blood Indians. The land is apportioned in 100-acre lots to each family. They have a proprietary right in their improvements. There is not much timber left on the Reserve, but sufficient wood to last for their own use for a long time, some of which is fallen and going to waste. They are allowed to cut and sell wood by obtaining a license; some have cut and sold without this, and the result was seizure and confiscation, followed by fine and imprisonment. Some trouble has attended those seizures this past winter. Some of the land is leased to the whites. Their annuities are paid in spring in May or June, and in the fall in October or November. It would be better to pay earlier in the spring, say in April, to enable them to obtain for ready money the seeds they