

With regard to that portion of the Act of 1869, relating to the enfranchisement of Indians, I have only to say that I hardly conceive it to be possible to frame an Act which would remove or more effectually bar any Indian from seeking enfranchisement than it does. It is simply an ingenious provision by which an Indian has the liberty accorded to him of surrendering all his rights and privileges and the rights and privileges of his wife and children, for the inestimable boon of *paying taxes*, and being sued for debts; and yet forsooth, statesmen and philanthropists will solemnly enquire why the Indians will not avail themselves of the Act, and become enfranchised!

If suitable laws were provided for the enfranchisement of Indians, I have little doubt but that many could avail themselves of its provisions. I am satisfied that if the Government offered the fee-simple in the lands, and the just proportion of the capital invested in their behalf, that a very large number of the Six Nations would even now accept the position and prove themselves entirely capable of assuming the duties and responsibilities of citizenship.

By reference to section nine of the Act of 1869, the Committee will see that an Indian without children has no incentive to work, and make provision beyond the present wants, because he knows the moment he dies all his property is divided up among the people.

An Indian may have lived with a mother or a sister, and through their assistance may have considerable property, and if he dies without issue, all his property, by an Act of Parliament, is confiscated to the nation. Then, an individual case of which I am personally cognizant, and one notably that of a most estimable and well-to-do Indian, having three daughters, two of these have married white men, and are doing well; the third married an Indian of another tribe, and by the operation of existing laws, they cease to be Indians in the eye of the law, (see sec. sixth) and the father has no children, and his property on his death, and that of his wife, will undergo confiscation. Is it to be wondered at that there is an indifference about the future, "than the providing of the necessities of life, only just as they are required, it seems to be their main concern." Why should it be otherwise with such iniquitous enactments.

I should like to point out how the sixth section also sets a premium upon immorality and refer specially to many other defects of the present law, but I fear I have already overstepped the limits, and conclude by expressing the hope that the labor of your committee will result in wise legislation for the Indian race, satisfied that if Parliament affords them a fair opportunity, they will prove themselves, what I have ever claimed for them, as fully capable of assuming all the responsibilities of citizenship with advantage to the State, and with credit to themselves.

## S.

*Condensed Evidence of Wesleyan Ministers, Merchants, Farmers, Mechanics, School Teachers, and other occupations, Chiefs and Warriors of the Six Nation Indians, about one hundred in number, assembled at the Six Nation Council House to hear, discuss, and give answer to the questions of the Committee of the House on the condition and affairs of the Six Nation Indians; forwarded to the Committee by Dr. Orenkya'ekha:—*

The Six Nation Indians have improved in a marked manner in their moral character and industrial habits. In agriculture, too, they have much improved. They have now an Agricultural Society, organized by themselves and officered by Indians. The New England Co. has granted for some time back £20 sterling towards this object, and last year \$40 was received from the Ontario Government; but there has never been any contribution from the Indian Department. Considerable progress has been made in Christianity, though about one-third are still Pagans. The Christian and Pagan Indians live on amicable terms together. They no more spend their time in hunting or fishing. There has been but few intermarriages with the whites, and there is no very marked difference between the half-breed and other Indians. Their land was originally divided into lots of 100 acres, and a lot given to each family; but now some by purchase and