

and indeed by which they could, by consent of the County Judge and Local Superintendent, sell to whites; these officials seeing that a fair price was paid.

I know of some Indians who are fit for enfranchisement.

There are no sound objections to intermarriages with the whites.

Q.

*Chiefs, John Buck and James Montour; Interpreter, Warrior Joshua Williams:—*

Were born on the Reserve; there has been a great change for the better within their recollection. The land was originally laid off in 100-acre lots; now some occupy more, and others less; the chiefs recognize the right of the Indians to buy and sell their improvements. There is a good deal of wood left in the Reserve, enough to last for three generations for fuel to themselves; there is a great deal of fallen timber going to waste.

Indians are not allowed to cut and sell wood without a license, and paying dues; a good deal of wood has been seized, cannot say how much. There have been twelve men employed for that purpose, who were paid \$1.25 a day. Some of the lots are leased to whites, but it is contrary to rule; Indians desire the power to lease. Indian women upon marrying white men are struck off the list; the Indians themselves do not wish to have it so; persons who leave the Reserve on a visit are liable to having their names taken off the list also. There has been a good deal of destitution and suffering during the last winter, caused by the failure of the crops and the loss of the wood. A number of the Indians do not wish to be enfranchised, as they could not follow the rules of the white man; they would rather remain as they are; there are about sixty chiefs; they do not wish to have elective chiefs.

R.

*Suggestion by Oronhyatekha, as to the management of the Indians.*

To be successful in dealing with this Indian question, almost every band must in a manner be dealt with separately and by itself; and as special legislation for each separate band would be utterly impracticable, we must frame an Act with sufficient elasticity to reach and cover the dissimilar conditions of the various bands.

Assuming that it is the settled policy of the Government to locate all Indian tribes upon reservations, as far as circumstances will admit, and assuming further that all reservations will be or are already surveyed into definite lots, I would recommend in the place of sec. one of the Act of 1869, which provides for the location of Indians upon lots, by the Superintendent General of Indian Affairs, which means practically by the local superintendents, that a system of registration, approaching as near as may be that in vogue among the whites, be introduced in all Reserves, and that a record of all exchanges of land or sales thereof, from one Indian to another, be kept in such registration books, that in bands, such as the Six Nation Indians, those books be kept by Indians duly appointed by the Council and subject to control by the Indian Department.

That in reserves already settled, the particular Indian, even in rightful possession, or occupation of the various lots, be confirmed in their possession.

I am aware there has been a fear expressed, that the more intelligent Indians would buy out their less intelligent neighbours and not give value for the same, and in time the whole Reserve would be owned by a few Indians. I may observe that among the Six Nations for years, so far as they are concerned, few exchanges or sales of land with each other have been sanctioned and recognized, and that this has not been productive of any evils, and as actual experience is of much more value than any other theories, I might content myself by simply pointing this out. But if those fears were any objection, the matter could very easily be remedied by providing that after an Indian has acquired a certain quantity of land, he could not by purchase or exchange come into possession of more land except by the express sanction of the chiefs and warriors in General Council.