

in adultery with a white man, to receive her annuity, while if she married him she would be cut off. That the habits and general conduct of the half-breeds are superior to the others in that they are more intelligent and apt to learn. That their land is divided into 100 acre lots; but that some now, by purchase hold more; while others through sale hold less. That very little timber for manufacturing purposes is left, but there is still a large quantity of wood which, for their own fuel, would last for years, and a large quantity of it is going to waste. The Order in Council of February 12th, 1873, prohibits the cutting and sale of wood, and it has been enforced by Mr. Gilkison to the great annoyance of the Indians; some of them have cut and sold wood contrary to law, and this has been followed by the seizure of the wood and the infliction of fines and penalties, and serious trouble has attended these seizures. Some of them have rented their land to white men on shares. The spring payments of their annuities are now made from about the middle of May to the latter part of June, and the fall from November to December. The spring payment ought to be made in the early part of March in each year. An Indian woman, by marriage with a white man forfeits her annuity; and Indians by absence from Reserve also forfeit theirs, and cases of such can be given if required. Thinks it would be an improvement to have the schools on the Reserve in connection with the common schools of the Province. Many parts of the Act of 1869, are objectionable to the Indians. Many of the Indians are fit for enfranchisement, yet none have sought or been enfranchised under that Act, but they would if land was given to them in fee-simple. There are sixty chiefs, the majority of Indians desire elective chiefs. That intemperance is the great cause of crime. That there is no reason why Indians should not, in time, take their place among the rest of the population of the country, except they are forever to be kept as children. That the Department always tells the Indians that they cannot, but that Indians are moving in that direction. There is no objection to intermarriage with the whites, except the profligacy of some white men, and no allowance being made for the better class, and for fear of forfeiting their land, rights and annuities. Their annuities are paid by Mr. Gilkison, at the Council House, and a period of from three to six weeks is occupied in doing it, while his predecessors paid in from three to seven days. No doubt if Mr. Gilkison paid his own horse hire he would not go home every night to Brantford, but wait till all was paid.

## I.

*Francis O. Dee, Esq., Merchant :—*

Has known the Six Nation Indians for twenty-seven years.

Thinks if the Reserve was divided as it was promised should be done many years ago, and each tribe allowed to govern themselves, there would be no complication among them; by degrees, tribe after tribe would work into municipal institutions; if they wish to sell out they should be allowed to do so. The upper Indians, the warriors, from what they say would prefer to elect their councillors annually, and the lower ones wish for a division of the territory.

Cannot state any reason why Indians should not in time take their place among the rest of the population of the country. If they were treated like white men, they would soon become equal to them; I know of nothing about the Indian that makes him inferior to his white brother, all that is required is to know that the white man considers him as his equal.

## J.

*William John Simcoe Keer, Esq., Barrister, Head Chief of the Six Nations, &c. :—*

There is, generally speaking, a greater desire to be industrious and make money among those with white blood than among the pure Indians.

None of the Six Nations have sought enfranchisement under the Act of 1869; they think they are better as they are, it is probable they would do so if land was deeded to them.