

## Special Appendix No. 2.

To His Honor HUGH NELSON,  
Lieut. Governor of the Province of British Columbia.

The Commissioners of the Dominion and Provincial Governments, appointed conjointly by these Governments, and acting under a commission issued in pursuance of the "Public Inquiries Aid Act, 1872," and the Public Enquiries Aid Amendment Act, 1873, to enquire as to whether any and, if any, what causes of complaint exist among the Indians of the North-West coast of British Columbia, beg leave to report to Your Honor as follows:—

The Dominion Government courteously placed the steamer "Sir James Douglas" at the disposal of the Commissioners, and while the needful arrangements were being made for the vessel's despatch, the Commissioners began their work by procuring from the Departments concerned copies of records, with plans, reports, correspondence and other data, essentially necessary for their information and guidance in conducting the enquiry.

The steamer was ready on the 9th of October, when the Commissioners, with Mr. Alexander Lindsay, the secretary, embarked and left Victoria for the north. After a pleasant passage, Duncan Bay was reached on the 14th of October, and the Commissioners landed at Metlakatlah for the purpose of securing the services of Mrs. Morrison as interpreter in the coming interviews with the Indians, Mrs. Morrison was able to accompany the Commissioners in that capacity, and they may here state that they were eminently satisfied with the manner in which she performed her duties. The aspect of the once flourishing Indian village of Metlakatlah was dreary in the extreme. On viewing the large number of empty houses, stripped of windows and other movable parts, the ruins of buildings levelled to the ground by former occupants, the deserted streets, the wrecked condition of the church and saw mill, and the desolate appearance of the whole settlement, the Commissioners were impressed with the stern reality of the deplorable disaffection which had culminated in the voluntary exile of so large a majority of the villagers, and the abandonment of their comfortable homes, old time hunting grounds and associations. Another and more hopeful side of the picture is, however, found in the industrious and contented character of the people who remain, said to be about 100 souls, with a probability of many early accessions to their numbers. The Commissioners promised to make an official visit on their return trip, and left for the Naas River early on the 15th day of October, to which place and Fort Simpson, the instructions (which supplemented the Commission) directed that first attention should be devoted. The steamer arrived at the Naas on Saturday, the 15th of October. On passing the Indian settlement of Kincolith, a salute of cannon was fired by the natives, and the steamer having anchored in Iceberg Bay, was boarded by Chief Samuel Seymour and Arthur Guiney—a deputation from the inhabitants of that village, with whom an appointment was made for opening the Commission in the village on Monday, the 17th. Kincolith village is picturesquely situated on the right bank of the Naas River, at its mouth, and has a population of about 200.

The people belong to the Nish kar tribe, some of whom left their old places of residence at and near Sac-al tsap (Greenville), up the river, and settled on the present site about twenty years ago. The houses are mostly on the plan of those at Metlakatlah, one and a half stories high, with a room for reception and ordinary family use built in on the space between each two houses. Some of the houses are single story, and several "bay windows" could be seen. There are street lamps and sidewalks, and the little village bears every indication of prosperity. The place was tidy, and orderly to a degree, and the Indians evidently thriving and well-to-do. Kincolith is a station of the Church Missionary Society, with a resident clergyman.

the arrival of the Commissioners, had come down in haste, and desired to have a speedy hearing to enable them to return home as soon as possible. They were told of the prior engagement with the Kincoliths, and that they would be afforded a hearing on the morrow.

On Monday, at half-past nine, the Commissioners landed at Kincolith, and were received by the villagers with demonstrations of loyalty, consisting of a cannon salute, display of bunting, and the music of the brass band. The Commissioners were conducted through the decorated street of the village to a comfortable room of one of the ordinary houses, which was found to be large enough, and fitted and furnished in every respect for the purposes of the meeting, at which about thirty chiefs and principal men attended. After a satisfactory day's work the commission adjourned until the 20th, in order that the up-river Indians, who had stated that they were insufficiently provided with food for making a long stay, might be given immediate hearing. On Tuesday, October the 18th, the Commissioners proceeded to Naas Harbor, where a room adjoining the cannery was prepared for the meeting with the Greenville and up-river chiefs.

The weather was too rough to admit of the conveyance of Mrs. Morrison from Kincolith, and therefore to avoid delay the Rev. A. E. Green (missionary of the Methodist Church) acted as interpreter. The Commissioners were very cordially met by the chiefs; the statements of many of them were heard, and at dusk the meeting was adjourned until the next day. On the 19th, the weather having moderated, Mrs. Morrison was in attendance and interpreted. All the chiefs who wished to speak were heard, and the meeting closed late in the evening.

The Commissioners had claims and demands reiterated before them by the chiefs and others who addressed them, much more sweeping in character than was the case at Kincolith. They were presented also in a manner which seems to have become usual amongst certain of the people of the North-West Coast, that is to say, they were accompanied by declarations as to what would take place were such demands or claims not settled by the Government in a way entirely satisfactory to those advancing them.

The basis of the claims advanced was the assertion of the "Indian title" to the whole country. The Commissioners had to combat and deny this by stating the law on the subject, as required by their instructions, and it was done temperately but firmly and other points as to the interpretation of the "Indian Act," &c., &c. were explained. After the voluntary journey made by the up-river chiefs to Naas Harbor to meet the Commissioners, they did not deem it necessary to incur the expense and delay of making a personal visit for the mere purpose of inspecting the settlements there, but from information received they understand that the village of Greenville exhibits interesting signs of the progress in civilization being made by the Naas Indians.

From the statements of Arthur Calder, son of Chief Victoria, it would appear that extensive church and school buildings have been erected at Greenville in connection with the Methodist Mission (Rev. A. E. Green in charge), and that in addition to being comfortably housed the Indians of that place have a brass band and can boast of a fire brigade, sidewalks and street lamps. The chiefs who met the Commissioners were respectably clothed and fine stalwart men.

The settlement of Jennis (said to be progressing under the charge of Mr. McCulloch, a missionary of the Church Missionary Society) and Kit-lac-da-max, beyond Greenville, were not represented at the Naas Harbor meetings, but some of the chiefs spoke as if they were exponents of all the up-river chiefs and Indians. It is, however, within the knowledge of the Commissioners that a chief of Kit-lac-da-max had come down with the other chiefs as far as Kincolith and could have attended the meetings if he had been disposed to do so. At the close of the meetings at Naas Harbor an address purporting to be signed by eleven up-river chiefs was handed in as an addition to their speeches. The address contains a reassertion of the "Indian

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On Thursday the 20th, the Commissioners again landed at Kincolith and the meeting with the chiefs was resumed. The whole day was occupied in listening to such of the Indians as choose to speak on questions relating to the Kincolith tribal and inter-tribal interests, who, while fully detailing their wants and grievances did so in language calculated to impress upon your Commissioners the sincere loyalty of their feelings and to commend their presentiments as worthy the attention of the Government.

The different Indians of the Nish-Kar tribe residing on the lower fifty miles of the Naas, represented by chiefs from nearly all the reserves, had now been afforded a hearing.

Your Commissioners found that the wishes and demands of the Indians embraced several points about which there was a total divergence of opinion among them.

Thus as to the determined assertion of the "Indian title" your Commissioners found that this was not shared in by the Kincolith branch of the Nish-Kar nation, while it was strongly pressed by the people of Greenville and some of the chiefs from further up the river. So with regard to the acceptance of the "Indian Act" and of the presence of an Indian agent amongst them, the Kincoliths were ready for both, the Greenville party was averse to both.

These cases show that the one party accepts with readiness the existing state of the law as regards the lands, the management and control of the Indians, as put before them by the Government, while the other is in opposition to it.

All were in accord, however, in asking for some extension of existing reserves, the reservation of numerous other fishing stations, and the setting apart for the exclusive use of different families and chiefs certain extensive tracts of country for hunting purposes.

Then as to the control of some of the reserves in existence on the Naas River, and established for the use of the Indians when prosecuting the extremely valuable oolachan fishery, your Commissioners found there was great rivalry and opposition between the different bands of the tribe.

It appeared that formerly all these matters were more or less amicably managed by the chiefs, but that now when religious differences have sprung up owing to the presence in the same neighborhood of missionaries sent by different missionary societies, all charitable forbearance, in such matters seems to be at an end, and disputes about secular interests are waged with as much acerbity as are those of a spiritual character. Such are the matters which seem to chiefly occupy the attention of the Naas Indians. Further on in this report your Commissioners will attempt to collate the evidence given and the claims advanced by the different bands or parties of these Indians. Hitherto these Indians have had no one, no local resident official to whom they could apply for counsel and assistance.

Leaving the Naas during the night of the 20th and 21st October, your Commissioners arrived at Port Simpson on the morning of the latter.

The secretary to the Commission, going ashore, made arrangements for a meeting with the Indians, which ultimately took place in the schoolhouse of the Methodist mission, in charge of the Rev. Thos. Crosby, under whose guidance are the Tsimpsean Indians of this place.

The Indian village, spread over a considerable area, with several streets and numerous houses, presented quite an imposing appearance. The houses are substantially built and varied in fashion by the taste of the natives. A long line of houses fronts upon an esplanade, commanding a fine sea view, and another on Village Island faces the harbor. The cemetery on the extremity of this island is largely in modern style and contains many costly marble monuments. The island is connected with the rest of the town by a "long bridge."

There is a handsome church, said to rank next in size to the one at Metlakatlah, which is the largest in the Province.

A commodious schoolhouse, also a well conducted orphanage, all bearing testimony to the energy of those in charge of the mission.

band was heard at practice in the evening. On the Commissioners' arrival a salute was fired, and a considerable display of bunting was made.

The population is estimated at about one thousand, but at the time of your Commissioners' visit it was said that only a few of the people had returned to their winter quarters. This fact probably accounts for the small number of men who attended the meetings—never over forty.

There was an air of despondency over the place and its Indians, who themselves drew the attention of your Commissioners to the state of disrepair of their roads and bridges, and candidly said that such was owing to their state of uncertainty as to their future. But nothing whatever in the remarks of their chosen speakers afterwards made, showed—from the point of view necessarily adopted by the Government—reasonable grounds for such uncertainty, or for their avowed discontent, but did show unmistakably a systemized opposition to Governmental control under the "Indian Act" and a conviction that they were beyond and above the operation of that Act, of which they wanted none.

The demands made during the meeting at Port Simpson, which extended over Friday afternoon and the whole of Saturday, were of a character very much in accordance with those of the upper river Indians of the Naas Nation, referred to above, and they were invariably attended with threats as to what would happen were they not complied with by Government, such as that "they would follow their brethren into Alaska," that is to say, expatriate themselves; that if things were not arranged to their liking "there would be no peace; if it is not settled about our land, we shall go on talking till it is," and so on.

The Indians of the Naas and Port Simpson having been afforded the fullest opportunity of expressing their wishes and complaints the instructions of the Commissioners were fulfilled. But even if the instructions had been more elastic, the lateness of the season prevented any further prolonged inquiry being entered upon among the Indians of Queen Charlotte group and on the Skeena, where disaffection is known to have spread, and their causes of complaint with those of the Indians in more southerly locations were therefore not dealt with.

It was, however, thought by the Commissioners that as the Indians of Metlakatlah belonged to the same tribe and occupied some of the same reserves in common with the Indians of Port Simpson, it would be within the spirit of the instructions and in accordance with the intentions of the Government, that a hearing should be given to the Metlakatlah and their wants and complaints, if any, ascertained.

The "Sir James Douglas," with the Commissioners, dropped down to Metlakatlah. Sunday and Monday were spent there, the latter day in a meeting with the Indians.

The interests attached to this place is historical in connection with the labor in the past thirty years of Mr. Wm. Duncan, or hil'om, a missionary of the Church Missionary Society, and it has gained additional notoriety by the departure hence of some five hundred, so said, of its inhabitants, who have followed Mr. Duncan to the shores of a neighboring but foreign land, to a place near Tongas, leaving only a remnant behind—apparently about one hundred—although this enumeration leaves a great discrepancy between such numbers and the "about twelve hundred" which Dr. Powell, the Superintendent of Indians in this Province, named at the commencement of this year as the probable number of the inhabitants of Metlakatlah.

The meeting held with the Indians evoked moderate requests on their part for some additional fishing and land reserves, but evinced throughout that they were in accord with and loyal to the Government of the country, thus placing themselves on the same footing as the people of Kincolith or the Naas River.

They were much concerned over a grave outrage which has recently been perpetrated by some Indians who had left with Mr. Duncan for Alaska. These men arriving in Metlakatlah and being admitted into the church by a Mr. Tomlinson, proceeded to wreck and destroy it, and did a great deal of damage before they were expelled from the building, on the arrival at Metlakatlah of the stipendiary magis-



There is evidently a very strong feeling on both sides, and it calls for settlement.

The piece of land in Stoney Point Reserve (about ten acres) which has been alienated (the site of Croasdail's cannery) should be acquired by the Government if possible, and the Commissioners after giving due consideration to all the circumstances, recommend as an expedient mode of solving the difficulty that the reserve should then be equitably divided between Kincoith and Greenville people. The commonage right would still exist for the enjoyment of all Indians fishing for oolachans on the Naas.

The oolachan fishery is of great value. This little fish is obtained year by year on the Naas in incredible quantity. When the fish are boiled down the oil (or grease as it is called) extracted is of considerable and certain value, and forms the most important article of diet of the Indians accustomed to its use. It is with them a valuable medium of barter and exchange. Indians from far and near come to exchange, for it their furs and skins or other commodities. Each man engaged in the fishing—which continues for about six weeks in the spring,—expects besides providing for himself and family enough grease for annual consumption, to put up ten boxes for sale; each box is of a certain size and shape and is of the average value of seven dollars, thus each man gets grease to sell to the value of seventy dollars, besides his own supply.

The number of Indians assembling on the Naas for fishing is estimated by thousands, and so the enormous value of the fishery may be seen at a glance.

As is well known, these delicate fish are also salted and dried by white people, and used as an article of commerce, while the oil properly extracted is of great medicinal value.

The value of the fishery thus demonstrated, it must follow that the enjoyment of it should be confined to our own people.

#### *Indian Title to Land.*

With reference to this question we found Indian opinion divided. At Kincoith and Metlakatlah the subject was not mooted. At those places the Indians advanced many claims and made many requests, but this was not amongst them.

The Greenville people and some of the chiefs living still further up the Naas River and the Tsimpseans of Port Simpson hold pronounced views upon the question; they also professed to speak for the upper Skeena people.

The Greenville and Upper Naas people demand that a treaty be made with them with reference to the land in their neighborhood, outside of the reserves, which they desire to appropriate; they mean that they require either a sum laid down or annual subsidies, or, in lieu of payment, they propose that they should be allowed to pick out land, outside of the reserves, to the extent of 160 acres for each individual.

The Port Simpson people claim the land outside of enormous reserves, which they demand as their own, but, to use the words of their principal speaker, "leave it all in the hands of the Government,—they will know what to do with it," and also put the alternative of 160 acres apiece. Both the bands of Indians, those of Greenville and Port Simpson, use alternative threats as to what they will do if their demands are not acceded to. One party talks of leaving the country and emigrating to Alaska; the other one declares that unless this or that is done "there will be no peace here. We have only one way left after our patient waiting, and that is to follow our brethren into Alaska."

Those who understand the Indian character know that there is meaning in this. If an Indian conceives he has been ill treated, if he thinks he has a right which is unrecognized, or which he is restrained from exercising, he become morose and unyielding on the subject; as the Scotch say, a "dour" feeling with reference to the matter takes possession of him, and no amount of reasoning with him will enable him to disabuse his mind of his possibly ill conceived conviction.

report, require attention by the Government, and the sooner the better.

#### *Ordinary Reserves and Hunting Reserves.*

On the part of all the Indians meeting your Commissioners, demands were made for larger and more reserves, salmon fishing places and extensive hunting grounds.

The Kincoith people want reserved land on Observatory Inlet, Portland Inlet, Portland Canal, Alice Arm, Hasting's Arm, Kinnanian River, and stream opposite Stoney Point.

The Greenville and Kit evil luk-shelt (7) people want the present reserves on the Naas enlarged to boundaries which they describe, also land on Portland Canal (mountain land), Kinnamax River, on Portland Inlet, Hoos-chet-ko, on Observatory, and a whole stream running through Au-de-qu-lay (8) on the Naas River.

Port Simpson (Tsimpseans) want the whole of Tsimpsean Peninsula and all salmon streams on the Skeena River, and the extension of the commonage of the oolachan fishing reserves.

The Metlakatlah (Tsimpseans) want the reserve of the Tsimpsean Peninsula divided between them and Port Simpson; the island called Raien; three reserves for fishing near the mouth of the Skeena; Kshaoom, Me-au-law and Kish'neeth, and a place on the Naas River called Kit-cum-gun.

All these different requisitions require looking into in detail. Doubtless most or all of the hunting and fishing places asked for are regularly used by the Indians demanding them. Those asked by the Metlakatlahs apparently clash with no requests by other Indians.

Most of the places named on the different canals and inlets are required as giving a "pied à terre" to either some salmon fishing privilege or to some extensive range of hunting ground in the vicinity. All evidence goes to show that these hunting grounds have been held in the past by different chiefs and families for the use of their people.

The Government has already declared that it is impossible to lock up great tracts of country as Indian hunting grounds, and the claimants of these tracts complain not of the trespass by white people but of trespass by other Indians. It might be a matter worthy of the consideration of the Government whether it would be possible to restrain Indians from what may be called unneighborly acts of the kind.

As far as white hunters are concerned there seems very little fear that the mountain ranges will be disturbed by them, and the natives will probably have uninterrupted use of them in future as at present.

But in all fairness parcels of land commanding these ranges and streams might be set aside for the Indians asking for them. All this is a matter to be arranged between the Provincial Government, the Reserve Commissioner, and the Indians on the spot.

#### *General Matters.*

1. There is a special request of the Port Simpson Indians that a piece of land, the property of the Hudson Bay Company at Port Simpson, on which some of the Indian houses are built, may be included in their reserve. A Crown grant of this land to the Hudson's Bay Company has been issued. The matter, therefore, can only be settled by a conveyance of the piece of land from the Hudson Bay Company, and this the Commissioners believe can be easily obtained by the Government under the circumstances.

2. It was reported to your Commissioners by the Port Simpson Indians that the wholesale liquor license held by the Hudson Bay Company for that place was inimical to the interests of their community, and they ask to have it put away from their midst.

3. The Metlakatlah people ask specially that a Government school teacher may be allowed them. Prior to the Metlakatlah disturbances an allowance for educational purposes was made by the Government. It has been stopped, and now that matters are comparatively settled, the Indians ask for it again.



trate for the district. The constables appointed by him to perform this duty were interfered with in its execution by Mr. Tomlinson.

Your Commissioners were kindly received here. It was pleasant to see the Indian boys of the Bishop of Caledonia school, in sailor dress, going through their drill, playing capitably their fife and drum band and manning the mission steamer—of which one of their number is engineer—and to learn of the considerable and intelligent advance they had made in their studies.

Leaving Metlakatlah on the morning of 25th October, the "Sir James Douglas" brought your Commissioners back to Nanaimo with all possible speed, and from that place they travelled by rail to Victoria.

Your Commissioners, while very unwilling to say anything which might engender friction between Indians or their missionary teachers who belong to different christian churches or denominations, feel that they would not be fulfilling their public duty were they to fail to point out the curious coincidence of the correspondence between the views held by the natives and the missionary influence under which they (the natives) are held.

The Indian adherents of the Church Missionary Society and residents at Kincolith and Metlakatlah put forward no claim of Indian title to the lands of the Province. In all matters they express themselves as loyal to the Federal and Provincial Governments as desiring to come under the Indian Act and to have among them Indian agents. On the other hand, the natives of Greenville, on the Naas River, and the Tsimpeans, of Port Simpson, stations of the Methodist Church of Canada, strongly urge their claim to ownership in all the country, and speak most determinedly as to what shall be their course of action if those claims be not allowed. They repudiate the idea of the provisions of the Indian Act being exercised with regard to them and decline to receive an Indian agent. They hardly—especially the Indians of Port Simpson—attempt to veil the expression of their feelings of opposition to the views of the Government. All this seems to have its inception in, and to be a continuance of, the policy inaugurated at Metlakatlah, say in 1881, the date of the severance between Mr. Duncan and the Church Missionary Society. These facts, under the circumstances attending them, demand attention. Your Commissioners are impressed with the view that the demands and requests of the Indians require wise and kindly consideration and settlement.

An air of determination characterized their several speeches. Their minds are apparently "made up," as it is called, and although, as is the case with other keen hands at a bargain, they probably ask for more than they have expectations of getting, yet important matters regarding their rights and position are mooted by them which required prompt attention.

Your Commissioners now proceed to summarize the demands and requests of the different bands of Indians as affecting the subjects which were brought to their notice.

The reserves are mentioned by numbers as well as name, so as to facilitate reference to the localities on the map, which, with the minutes and proceedings of the Commission and many appendices, will be found attached to this report.

It is due to Mr. Alexander Lindsay that the Commissioners should record their sense of the able, attentive and satisfactory manner in which he discharged his duties as secretary to the Commission.

#### *Naas River Oolachan Fisheries.*

Four fishing reserves were laid out by Mr. O'Reilly, the Reserve Commissioner, on the Naas River, namely: Stoney Point (10), Black Point (11), Canaan (12), and Redcliff (13).

Along the river frontages of these reserves a "commonage," one chain in width, was, with the exercise of commendable foresight, accepted for the use of all comers for fishing purposes.

The Reserve Commissioner states that the land behind the commonage on Stoney Point (10), was reserved for the use of the Naas people generally, details as to the individual occupancy being left to the Indian agent, and that the land behind the other three reserves was set apart for the use of the Kincoliths, who require all the land there that it is possible to cultivate.

The Tsimpeans, of Port Simpson, allege that years ago the land on the Naas, below Greenville (9), belonged to them; that would necessarily involve the possession of fishing rights at least, and they now ask that the commonage on the different fishing reserves may be extended to two chains in width.

Upon Redcliff (13) they have built a church, and houses on all some of which are alleged to have been put up in defiance of the Reserve Commissioner, who states that he warned them against any such act, at the time of laying out the reserves.

These acts of the Tsimpeans were possibly their mode of seeking to establish rights to land of which they claimed to be the owners.

Eliminating Stoney Point (10), as the subject of special treatment, it is questionable, having regard to the statements of the Reserve Commissioners, whether the claim of the Port Simpson Indians to have the commonage extended to two chains can be acceded to without depriving the Kincoliths of too large a quantity, if not all of the tillable land, but if it is possible to make any such enlargement of the commonage without absolute injustice to the Kincoliths, perhaps the public interests as well as those of the Indians, will be served by accepting as commonage an additional chain in width from those reserves. As compensation for their loss—if the additional land was thus dedicated to the public—other reserves of arable land should be provided in suitable localities for the Kincoliths. A special enquiry into this matter should be made.

The occupation of the land behind the commonage by Tsimpeans, a grievance bitterly complained of by the Kincoliths, is a matter entirely within the province of the Indian agent, whose attention will doubtless be drawn to it.

The Metlakatlans ask for one special piece below Canaan (12). This might be given them as a fishing place, and for that purpose alone.

As to Stoney Point Reserve (No. 10). This reserve is situated about two and a half miles below Greenville (9), and about eighteen miles above Kincolith (14).

There is a great rivalry as to the absolute possession of this reserve outside the chain wide commonage.

This contention exists between the Kincolith people—who twenty years ago established themselves near the mouth of the river—and the Greenville people.

By this movement from Greenville to Kincolith, the Kincolith people do not conceive that they relinquished fishing rights in any way, but rather strengthened them on the lower reaches of the river, on which the oolachan fishery is prosecuted.

As to the lower reserves at 11, 12 and 13, they hold them rather for agricultural purposes than for fishing. They allege that after they left Greenville, where they formerly used to catch their oolachas, they began to fish at Stoney Point (10), and that seeing how well they did there other Indians from Greenville, and further up the river, began to come there too. To that they object because they say the fisheries at Greenville endure as before and might be enjoyed by the people of Greenville and other up-river Indians as before. This was denied by the Greenville people, and, because, owing to the great number of Tsimpeans and other Indians on the lower reserves, they, the Kincoliths, are almost obliged to occupy Stoney Point (10). They consequently assert their right to the place and the exercise of authority over it.

On the other hand the Greenville (9) people say that they understood Stoney Point (10) was reserved for them by the Reserve Commissioner. This, however, Mr. O'Reilly denies, he states that he reserved it for the resident Indians, meaning thereby the Indians of the Naas not the Tsimpeans or other outside tribes visiting the place for fishing, and leaving the actual disposition of the cultivable grounds to be arranged in due course by the Indian agent. The Greenville people again say that the Kincolith people, having left long ago the upper part of the river, "threw it away," and now want it again, but the Kincoliths contend that that is not the case,



the remaining Metlakatians, and their feeling that all fair consideration should be shown to their wishes.

4. The Greenville people brought several home grievances before your Commissioners.

1st. The objection of the villagers to the occupation of land adjoining their reserves by a white man whom they wanted to have removed off his land in their village, to make room for more houses. 2nd. They wanted a Mrs. Snow and her house, right among theirs at Greenville—she has no land there—away.

The man referred to is Mr. James Grey, who has lived there for many years and holds a plot of 35 acres, next to and below the village, the land being bounded on its other (river) side by another portion of the Greenville Reserve. It was formerly the site of the Hudson Bay Company's trading post, and was pre-empted by Mr. Grey in 1874, after its abandonment by the Hudson's Bay Company. He purchased the land and received a Crown grant from the Provincial Government in 1878.

Having regard to the character of the Indian reserves on the Naas, so far as present or future settlements by white people is concerned, and seeing that Mr. Grey is practicably located on the Greenville Reserve, and that his occupation of land there prevents the extension of the village down the river, which the inhabitants desire to do, your Commissioners recommend that the wishes of the Greenville people should, as early as possible, be complied with.

As to the complaint about Mrs. Snow, who is said to have been a trader there for a long time, it is one specially within the province of the Indian agent, and for his attention at the place.

Your Commissioners think that in the interests of public peace, as well as for the purpose of removing all minor causes of discontent on the part of the Indians, every effort should be made to carry out their reasonable wishes in respect to these general matters, as soon as practicable.

#### *Indian Act.*

Perhaps the only important point remaining which was brought before your Commissioners was the question of the "Indian Act," and the presence among the Indians of Indian agents.

On these subjects differences of opinion existed. The Kincolith and Metlakatlah people were willing to come under the operation of the Indian Act and will gladly accept the help of an Indian agent (one has since been appointed).

The people on the Upper Naas River "do not want an Indian agent," that is all the Upper Naas Indians, through Chief Salasaah, said about it, but the Port Simpson, Tsimpsean, declared that they did not want the Indian agent or the Indian Act, and argued at length upon the subject. Your Commissioners tried to fully explain on different occasions the provisions of the Act and the duties of an agent.

As the Indian Act is as far as it goes the law of the land, it is difficult to see how it is to be evaded by any band of Indians unless they are exempted, as by law provided, from its operation.

Your Commissioners are of the opinion that the presence of Indian agents would shortly disabuse the native mind of the prejudices which it has imbibed.

There should be an agent on the Naas, one for the Tsimpseans, and also one upon the Upper Skeena. A great deal of the friction and trouble among the Indians which has been described would be remedied by the presence in each of those localities of a capable Indian agent, one who could gain their confidence and to whom they could look for sensible and trustworthy advice. It is useless to send among them second rate, ill paid men. With intelligent Indians as are these northern tribes, capable and self-supporting in every way, the agent should be a man of character, of good presence and of refined mode of life, one, in fact, whom the Indians could look up to in every sense.

culable value, while the cost of the employment of a man of lower class and less ability, would be money simply thrown away. The Indians would merely disregard the latter, and would not consult him, or apply to him for advice or assistance, while it is well understood how glad and willing they are to be helped by one in whom they can place implicit confidence.

In conclusion, it appeared to your Commissioners, and it is stated with all due deference that in past years the Indians of the North-West Coast have been left too much alone, almost isolated, from proper governmental regulation and control.

The parts of the Province referred to are remote, and it was perhaps hoped and thought that the presence of missionaries amongst the Indians was productive of much good, and that to their care alone the natives might be left.

But the experience of the past few years has shown the fallacy of such views, for although they have undoubtedly made great advances towards civilization, yet the religious differences which have arisen, have unfortunately in more instances than one divided the members of the same band or tribe of Indians. Bitter feelings have been engendered, although the different tribes do not engage in the destructive wars which formerly were so frequent—or more correctly, unending—yet the people of the same tribe are now divided amongst themselves, and feelings as acrimonious and antagonistic as can be conceived, are continually exhibited. In conjunction with this has arrived the time at which the Indians having acquired a little mental activity, and a very partial knowledge of some of the things about which they are agitating, probably imagine that they know a great deal and are thoroughly able to say what is good for themselves, so in a way that would not call for particular attention were it not seriously intended, they hold themselves as above and beyond the existing laws which affect them as Indians, such ideas ought to be firmly but kindly dealt with and changed. It can only be done by the presence among the Indians of capable and experienced governmental official agents and magistrates. To leave them longer to pursue their course, unaided, uninstructed as to the objects and purport of the law, and uncontrolled by the civil power, would be fatal to any probability of future peace. Intelligent as they are, industrious as they are, inhabiting districts, sea coasts, and rivers rich in natural resources, the use and development of which to their own advantage they thoroughly understand, their future is one certain of rapid advancement and civilization, if their minds be set at rest by a ready and just recognition of such demands as they may reasonably make: and by placing amongst them officials of the character and acquirements above described, they will become in the future a people of even more economic value to the country, than they are at present, and will greatly develop the riches of a part of British Columbia, not apparently very much suited to the wants and requirements of white settlers.

CLEMENT J. CORNWALL,  
*Commissioner for Dominion of Canada.*

J. B. PLANTA,  
*Commissioner for British Columbia.*

VICTORIA, B.C., 30th November, 1887.