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SOME CHRISTIAN INDIANS

The little Indian village of Oka is situated on the Ottawa River, about fifty miles northwest of Montreal. Its first visit there was paid immediately after the pretty Protestant church in which the Indians were accustomed to worship had been pulled down by order of the seminary of St. Sulpice, an ecclesiastical corporation whose headquarters are in Montreal, and which three hundred years ago had been appointed guardians of those Indians by the French King.

was their head chief, Joseph Onasakerat, generally called Chief Joseph, to whom the Indians principally looked for guidance. I paid a visit to his house, where I found, besides himself, his wife and children, who are represented in the engraving. He was educated to be a Romish priest, and for some time acted as secretary to the seminary's representatives at Oka. When there, a priest, Father Orog, who took a great interest in the Indians, found amongst them copies of the New Testament, in the Mohawk language, that had been given them when travelling in Canada and the United States by colporteurs or missionaries. These he took away and threw in a box

ed him he was in his dotage and almost entirely helpless. What a change there was from the leader of a body of Indian scouts, who fought with the British against the Americans, in the war of 1812. It is related of him that on one occasion, after a skirmish, a wounded American soldier was seen on a log by an Indian. The latter was about bayonetting him, when Ority interfered and saved his life. Ten years after the wounded soldier met Ority at Kingston, recognized him, and made him a handsome present. For thirty years Ority was engaged in the service of the Hudson Bay Company, and formed one of the party who went in search of Sir John Franklin by way of McKenzie River. He was twice

what God has done for me. My heart was burning to let the people know my mind. I could not be satisfied without telling my brothers how good my God is to me." Thomas said—"I am sure that I am changed, because I never used to think of the Sabbath as a day to keep, for any kind of play that could be done that day, I would do it—skating, lacrosse, playing ball, that was my desire my pleasure, from a child up to the time of my conversion. Since this my greatest desire, is to keep God's commandments. It is a pleasure for me to do it now, while then it was a hard task to keep me from play—almost like imprisonment to keep me from playing on Sunday."



"FATHER" ORITY AND HIS FAMILY.—FOUR GENERATIONS IN ONE HOUSEHOLD.

It would be impossible to describe the hopeless feeling of the Indians at this time. They had for years been suffering persecution for the exercise of what they had every reason to believe was their privilege and right. For cutting wood on their own land they were dragged to St. Sulpice and imprisoned; for defending themselves when assaulted, they were dragged to St. Sulpice and imprisoned, they fenced in their land, and their fences were torn down, they built railings around the graves of relatives, and the railings were destroyed they were subjected to persecution, insult, and starvation, and now their church had been torn down, and they despaired of anything better in future. The man who appeared the most cast down

which was in the office where Joseph worked. This young Indian's attention was thus directed to the books, and finding them to contain what he thought was good, he distributed them amongst the Indians. His influence over his people, through his position and superior education, grew very strong, and in 1858 he was elected as their chief. He then left the employ of the seminary, and since has been fighting with his people for their rights in every manner, for this they have been excommunicated, and Joseph and others several times imprisoned. He is now one of the missionaries of the Methodist church in Canada. Another recent visit was to old "Father Ority," who died a few weeks ago at the age of ninety-three years. "Father Ority" is much more easily pronounced by Englishmen than his Indian name, Joseph Ority (Pigeon), or Oti-quot-co-wa (Great medicine). When I visit-



THE METHODIST CHURCH AT OKA.

married, and his second wife, who is also ninety-three years old survives him, but is blind and entirely incapable of taking care of herself. In the engraving she is seen sitting in the doorway with a shawl over her head, while "Father Ority" is shown as he stood at the right of the group, consisting of his children, grand children and great grand children, in January 1876. After his death, a few weeks ago, his body was stolen from the grave and carried off, his people know not where. These Indians are very devout and exact in the carrying out of religious observances. I had the pleasure of attending a class meeting, and was much interested in their "experiences," as translated from the Iroquois into broken English. FRANKS said—"While sitting at home a little before meeting, my heart was sorry—I must get right up and go to meeting and tell

CHARLOTTE—"I feel sorry that I have not done my duty as I ought, I have done it badly, I am resolved to do my duty. I feel happy to be able to resolve to do better." MADAME BRAUVAIN—"I am very happy, I am satisfied God is my Saviour. I am sorry that all my children are not walking in the path to Heaven. I wish all would be converted and walk with me to heaven, so there will be no separation there. And thus they spoke twenty or more, singing between times, every one full of life and salvation, very unlike their usual stolid manner. Not a word was said of those who delighted to persecute them, but their thoughts were evidently solely on their own short comings and imperfections, and the reward they appeared to see directly before them in the world to come. G. H. F.



THE VIEW AT PRESENT.