

their Chief. Under this Commission, Barnaby Julien assumed the right of selling and leasing the greater part of the Reserve of 10,000 acres on the Little South West, and I regret to state, that from the best information I could obtain, he has since then received nearly two thousand pounds in money and goods from various persons, as consideration for deeds and leases, and for rents. His rent roll, this year, amounts to a very considerable sum; yet I found him so embarrassed in his pecuniary affairs, that he dare not come into Newcastle, save on Sunday, for fear of being arrested by the Sheriff. His own family have alone benefitted by the money which came to his hands, none of the other Indians receiving the smallest portion. In consequence of this misconduct, the Micmacs, at their last annual meeting at Burnt Church Point, on Saint Anne's Day, (26th July) solemnly deposed Barnaby Julien from his situation as Head Chief, and declared that he had no further authority as such. Nicholas Julien, who was second in rank to his brother Barnaby, then became principal Chief of the Micmacs, but had been so short a time in authority before my visit, that he had not made any change in the management of affairs.

The Indians at this Settlement did not appear to be in a very flourishing condition, nor yet very industrious. Those on the North West were so crowded upon by Squatters, that they had only a few acres left for their own occupation. This, with the misconduct of Barnaby Julien, has rendered what ought to have been one of the best Settlements in the Province, one of the poorest.

Having examined the several Reserves on the North West and Little South West Miramichi, and visited all the Settlers upon them, as hereafter stated, we returned to Newcastle, and thence proceeded to Burnt Church Point, at the mouth of the Miramichi. Here I found 201 souls.

The Micmacs of Miramichi and its dependencies consider Burnt Church Point as their head quarters, and they assemble there annually on their Festival, Saint Anne's Day. Their Missionaries meet them at that time, and usually remain with them about a fortnight, when the members of the Tribe are examined in the articles of their faith, and those from remote places receive religious instruction. All disputes between individuals are settled, and all business of a public nature is transacted. Chiefs and Captains are elected or deposed, and all arrangements for the year are made before the meeting breaks up. At this period, also, marriages are usually solemnized, it being but seldom that weddings take place at any other season of the year. In general they marry at very early ages; males at 16 or 17, and females at 13 years of age. I saw several young Squaws, not fifteen years old, who had borne children.

The Reserve at Burnt Church Point contains 240 acres; the land is perfectly level, and is bounded to the Northward by a small River, on the North side of which there is another Reserve of 1,400 acres, all in a state of wilderness. The small River furnishes Oysters, Lobsters, Sea- Trout and Eels in abundance; in front of the Point large quantities of Salmon and Bass are caught annually, and there are plenty of water-fowl.

On the Point formerly stood a French Village of considerable extent, and a large Chapel highly finished and ornamented, which is said to have cost five thousand louis d'ors. After the conquest of Quebec a ship of war was despatched to England bearing the despatches and the mortal remains of the gallant Wolfe. This ship, from stress of weather, put into Miramichi, and is said to have been the first British vessel which ever floated on its waters. Six men were sent on shore in a boat for water, all of whom were murdered by the Indians, immediately under the eye, as it was alleged, of some French soldiers stationed at French Fort Cove. In revenge for this outrage the Captain of the ship silenced the battery at French Fort Cove, destroyed a settlement at Canadian Point, and on his way out burnt the Church at this place, whence it has since borne the name of Burnt Church Point.

The Micmacs, assisted by two grants from the Legislature, have erected a neat Chapel here. It is 34 by 38 feet; the exterior is finished; the interior is plastered only, and without seats or gallery, which are much needed. There is a small new building attached to the Chapel, called a Presbytere, which was put up during the present season for the accommodation of the Missionaries. It is 22 by 25 feet, and contains two apartments, both finished with the exception of painting. All the work that has been done for the Chapel and Presbytere, and the materials have been paid for by the Legislative grants and by subscription among the Indians, and their Treasurer has a balance of £7.17.7 in hand. They have prayers in the Chapel every morning and evening at 6 o'clock, at which there is always a full attendance. There is a great deal of decorum at these meetings; the prayers are repeated by every person present, and the choir chaunt the morning and evening service in good style and very correctly; after which (in the evening) one of the Chiefs usually makes a short address or exhortation to the congregation.

There are at Burnt Church Point four framed houses and seven-teen wigwags. The Indians there planted this season 56 barrels of Potatoes, with a few bushels of Oats and some Indian Corn. The crop looked well, but seemed likely to suffer from the drought. They have no cattle, but some of them keep pigs.

In the winter season this settlement is entirely deserted, the inhabitants removing to the Tabasintac and other places, where they gain a subsistence by lumbering and spearing Eels through the ice.

Several Councils were held at the Point, at which I endeavored to ascertain the true sentiments of the Indians with respect to measures for ameliorating their condition. They appeared perfectly willing that their lands should be taken under the sole charge of the government, feeling quite certain that their great Mother the Queen would do what was right and just toward them. They appeared very desirous of having Schools established among them, and I observed among the men generally, the greatest possible anxiety to learn reading and writing. Most of them know the Alphabet, can spell a little, and write their names.

It appeared to be a great object of ambition with every head of a family to possess a framed house, and advantage might be taken of this universal feeling to attract them to, and fix them at any particular spot, by merely lending them assistance to erect small dwellings. They seemed quite willing to become farmers, provided they had some person to superintend them and teach them in the first instance, and provided also, they could raise enough from the land to support them. Of the latter, they always seemed, to entertain great doubt, and not without some show of reason, for their misdirected efforts and hard labour in the cultivation of the soil have hitherto produced them but a very trifling return. If they were once convinced by actual experience that they could raise sufficient crop by tilling the land to support them throughout the year, they would immediately turn their attention to farming and abandon their wandering habits. The proposition to teach them trades was received with the greatest satisfaction, both here and everywhere else, and from their great readiness in learning the use of tools, and well known aptness and skill, there is no doubt they would become excellent tradesmen.

Before we left Burnt Church Point, the Indians announced that they had in Council unanimously elected me their "Wunjeet Sagamow" or Head Chief, and also elected as Chiefs Captain O'Halloran and Lieutenant Rolland, second and third in rank.

The men of the Micmac nation almost invariably wear the English dress, without ornament, except on occasions of ceremony, when many of them appear in very showy garments of the fashion formerly peculiar to their people. The females, on the contrary, invariably wear the Indian dress, with a profusion of beads, ribbons, and silver or gilt ornaments, of which they are very fond.

From Burnt Church Point we proceeded up the coast in four canoes, and first visited the Tabasintac. No Indians reside near this river in the summer season, although there is a very large Reserve, of which I shall speak hereafter.

After examining this river and the Indian Land, we left for Pokemouche, where we arrived on the 10th September, and were received with much firing and great demonstrations of joy. Here we found 75 souls.

The piece of land heretofore granted for the use of the Pokemouche Indians, being occupied, under the circumstances mentioned in part second, the Indians received us on a piece of vacant Crown Land, hastily cleared of trees and underwood for the occasion. A large wigwag of birch-bark had been erected for the exclusive use of my friends and myself, and we occupied it during our stay, finding it very convenient and comfortable.

The Micmacs here subsist during the summer season altogether by fishing and fowling; during the winter, they obtain employment in the woods as lumbermen. They do not cultivate the soil, or live in houses, but wander about from place to place, in pursuit of game, of which this part of the coast, being very thinly settled, affords great abundance and variety.

Some of the Micmacs here speak a little broken French, but very few of them speak any English, and from the want of intercourse with the white settlers, they are but little acquainted with the manners and customs of civilized life. They adhere more closely to the ancient habits, forms and ceremonies of their forefathers, than any other of the Micmacs, and they gain their subsistence very nearly as their ancestors did before the settlement of the country.

Having examined this river, and made myself acquainted with all matters connected with the Indian lands, we left Shippegan, where we arrived on the 14th September. Captain O'Halloran being very unwell, proceeded from this place to Bathurst, in a pilot-boat, to obtain medical relief, and I did not again see him. Lieutenant Rolland and myself left on the morning of the 15th, in the canoes, to proceed up the Bay of Chaleur. In running through a small strait between Pock-sodie Island and the main, called "the Narrow Pass," we observed a small Indian Settlement, and landed to examine it. We here found Pierre de Powmerville, (better known as Pierre Chiche or Little Peter.) The land they occupy belongs to the Crown; Pierre and his family settled on it about ten years since, and withdrawing almost entirely from intercourse with the rest of the tribe, they have, by steady industry, rendered themselves comparatively very comfortable.

They have about ten acres of land cleared, which is under good fence, and appears well cultivated. This season they cut about four tons of hay, which was neatly stacked; the potatoes looked well, and the produce was estimated at 100 barrels. I noticed also, Indian Corn, with cabbages and other vegetables, more than sufficient for the use of the family. They own a Cow, two Heifers, and some Pigs, and have built a snug little house, to be occupied this winter. The exertions of this industrious family deserve particular notice, as affording an excellent example to the other