

With a view to prevent a continuance of this condition of matters, the Department of Justice, at the request of this Department, appointed a constable to discover and bring to trial any parties committing infractions of the law in the above respect. Several have been convicted and punished; and the effect has been to check effectually the liquor traffic with these Indians. A school house is in course of construction on the reserve.

The band of Chief Dokis, whose reserve is situated on French River, support themselves for the most part, by trading with other Indians for furs. Their reserve is a very fine heritage, but as yet they have not occupied it, preferring to reside upon a portion of the Lake Nipissing reserve, being, I suppose, a more eligible locality for carrying on their business in trading.

The Temogamingue band, for whom a reserve was last year located upon the lake of that name, expressed some dissent from the proposed plan of the same. There has consequently been a delay in having the location finally approved of;

It is hoped, however, that a satisfactory understanding will soon be arrived at in the matter.

The Naishcoutayong band is very limited in numbers, and their reserve is of little value as an agricultural tract. These Indians support themselves by working for lumber merchants and at mills, and by fishing.

The Indians composing the several bands of the two Districts last described are of the Chippewa tribe.

In the same superintendency a section of the Iroquois band of the band of the Lake of Two Mountains is located upon a reserve in the Township of Gibson, in the District of Muskoka. The progress made by these Indians, considering the short time that has elapsed since their removal to this reserve, is remarkable. From forty to fifty acres of new land were broken and brought under cultivation this year. This, when added to the area previously cultivated by them gives a large extent of farm land, and the Indians have not failed to use it profitably. The varieties of crops raised consisted of oats, peas, rye, corn, potatoes, turnips, timothy hay, Hungarian grass, and millet. Their live stock has increased fifty per cent in one year.

It was hoped that the residue of the band at the Lake of Two Mountains might have been induced to join their brethren on this reserve, but up to the present time they have manifested an entire disinclination to do so.

The Indian population of the Parry Sound and Muskoka Districts numbers seven hundred and ninety-eight. The area of land under cultivation consists of one thousand and seventy acres, of which sixty acres were broken for the first time this year. The products of the soil amounted sixteen thousand five hundred and forty-one bushels, and they cut one hundred and eighty-five tons of hay. The value of the fish captured by the Indians of this superintendency during the year is estimated at \$1,850, and the furs at \$7,100, and from their other industries they realized \$1,750.

The two Ojibbewa of Chippewa bands, who occupy a reserve on Garden river are not successful as agriculturists, and they neither hunt

nor fish to any great extent. They depend for a subsistence principally upon boat building, and acting as guides and laborers for exploratory and surveying parties. They cultivate, in an indifferent manner, about one thousand one hundred acres of land.

There are two schools in operation on the reserve.

The small band of Algonquins, whose reserve is situated in the County of Renfrew, on Golden Lake, are evincing a greater desire to farm. They have also purchased some horses and oxen, and have erected some new buildings. A school is in operation on the reserve. These Indians number but eighty-one. The yield from their farms amounted to four hundred and twenty-one bushels of produce and twenty-two tons of hay.

The Chippewas of Lake Superior number one thousand six hundred and sixty-seven souls. The majority of these Indians live principally by hunting. The agent, however, reports that they have accomplished more in agriculture during the past year than they had ever previously done. On the Fort William reserve the Indians made some very good bridges, which were greatly needed. They also drained, by ditching, a quantity of land in the rear part of their reserve that had been previously too wet to work. They also put the roads running through the reserve in good order, repaired the old bridges and ditches, and established a pound for impounding animals found running at large, appointed a pathmaster, and made regulations as to the height of fences on the reserve. There are two schools on the reserve—one of them, for girls, is also an orphanage, and of the industrial type. It is highly spoken of. The building in which it is conducted was recently completed at a cost of \$7,000. It is managed by the ladies of the Order of St. Joseph. The boys' day school is also making satisfactory progress.

The other points of Lake Superior frequented by the Chippewas are Pays Plat, Pic River, Michipicoton River, Red Rock, Nipigon Lake and Long Lake. At the three first-named points the Indians had made clearings and built houses on Crown lands. The Department has been able to secure same for them, and afforded the Indian occupants much satisfaction. The Indians of Nipigon Lake have a reserve on Gull River. It has never been surveyed, and they have not as yet settled upon it.

The Indians of Lake Superior have two hundred and seventy acres under tillage, of which five acres were newly broken this year. They raised five thousand six hundred and ten bushels of grain and roots and cut ninety tons of hay.

### RED JACKET.

BY THE REV. JOHN MCLEAN, M.A.,

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The remains of Red Jacket and of several other notable Indians were reinterred about a year ago in Forest Lawn Cemetery, Buffalo.

The Indian graveyard had not only been neglected, but the rights of the Senecas had been invaded, hence there arose the necessity of guarding and preserving the remains of those who were once great in their nation, and respected

by the Government.

Red Jacket has been called the last of the Senecas. He was a pure Indian, dignified in his manner, and keenly alive to the interests of his fellows in the five nations. Sometimes it is said that there are no Indians capable of having their intellects developed, and worthy the lasting friendship of the white man—especially at the present time, many of those who have suffered through the rebellion in the North West are crying out that there are very few good Indians, and that as a race it is time wasted to spend years amongst them trying to lead them to Christ and civilization.

Red Jacket was not a Christian Indian, and though lacking the aid of those who were desirous to help him, he exhibited the influence of an untaught genius whilst striving to help those of his own race. He had a powerful intellect, a very tenacious memory, and when he addressed his people assembled in council, the convincing power of his logic was overmastering. The Huron Iroquois sedulously studied the art of oratory, and many of their councillors excelled in it. Amongst them all, there was none equal to Red Jacket. He was one of the greatest Indian orators that ever lived on the American continent. He felt deeply for his people. He saw the warriors, the aged and the young, passing away. The nation that had once been so powerful was fast dwindling into insignificance and his heart was sad at the gloomy prospects of being left alone, the last of his race. He beheld with indignation the encroachment of the white men. He saw land speculators and others taking away the land that belonged to his people. He heard fair promises made to them by those in authority and these never fulfilled. He saw the missionary carry the Bible in his hand to tell the red men of Christ and salvation, but he looked round and saw hundreds of those who called themselves Christians who were more vicious than the Indians. The white man had given his Indians whiskey to destroy their bodies, minds, and souls—ammunition and guns they had furnished by which they killed each other, diseases they introduced which carried away many of his people, and, as he thought of these things, his soul burned within him at the wrongs inflicted on them. Thus it was that he watched jealously the white man and was unfriendly to the missionary. Yet in his last hours he was heard to say ere he left this earth, "Where is the missionary?" He had been called "Always Ready," when, as a bearer of despatches during the war of 1812-14 he could ever be relied on and was always found at his post. Then he was called "He Keeps Them Awake." When the remnant of his people were disconsolate he cheered them. His voice asserted their rights and he was ever their friend.

The noble Seneca passed away mourning the sad condition of his people. What might he not have done had he yielded to the holy influences of the Gospel, which becomes the savour of life unto the Indian, and lifts him nearer to God.

[Red Jacket was born 1752, and died at Seneca village, near Buffalo, N. Y., in 1830.—ED.]

The Mississagas of the Credit have resolved to take advantage of the Advancement Act.