

THE INDIAN.

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Where are our Chiefs of old? Where our Heroes of mighty name?
The fields of their battles are silent—scarce their mossy tombs remain!—OSSIAN.

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TAXES!

Bad white men have been telling the Indians that the privilege of voting, granted by the late Parliament to them, was just a cunning way to put us in a position to be taxed, and that we were not like the white people, who are only entitled to vote because they pay taxes; therefore if we took advantage of the right to vote, the Government would take upon themselves the right to tax us.

This question requires a prompt and careful explanation, and the points we now give our Indian readers, are such that no friend of the Indian will attempt publicly to deny them. Taxes in Canada are of two kinds.

First.—There is the *Indirect Taxation*—which is a tax, or duty, on articles of consumption, by the excise, customs, post office, &c. The Dominion Government is supported *entirely* by this tax. Not a cent of the money obtained by the white man's local tax collector goes to the Dominion Government. They get at Ottawa from the duty upon goods, the post office, and the like, millions of dollars, enough to support their own big council, and the other smaller councils of the Provinces.

Every man, woman and child in the country has to pay a share of this tax, Indian, negro, or white, if they clothe their bodies, if they fill their stomachs, or if they write to a friend, must of necessity pay their part of the tax.

Why! my Indian brethren, we have been paying this tax for fifty years, and until now have not had a word to say as to whether the duty, which has been a tax upon us, is correct or not. The white men have been doing as they pleased with our money. Tobacco would not be half the price it now is, if it were not for this kind of tax. And the same may be said of every article you buy from the stores, except what is of home production.

As the Provinces are supported from the Dominion treasury, we most certainly should have a vote for the councilmen of the Provinces, as we pay in this way equally with the white man, towards the support of the local Governments.

Second.—*Direct Taxation*. This is a tax the white men put upon their people for the purpose of carrying out the needed expenses of the local municipalities, such as roads, bridges, ditches, public buildings, schools, the payment of public officers, etc. The white men have decided to make their people pay this tax according to the value of the property they own. They have therefore to appoint an assessor, or a person who will go through the municipality, and value each man's property. Then according to the white man's wealth, so is he taxed. But the white man has no general account with the Govern-

ment—they have not a deposit there which is drawing interest as we have, therefore they have to appoint a *collector*, who by laws they have made, has great power to see that every cent of the taxes are paid.

We Indians have decided to pay this tax, out of the interest money coming to us from our investments with the Government. We have (we think foolishly) decided to pay it, each man, woman and child the same, and the public expenses of our Band are deducted from our interest money. If we did not pay for our roads, bridges, ditches, public buildings, schools, and public officers, of course the whole of the interest due to us would be divided; but how would our public works be supported? Yet, if the Government would relieve us of this tax we could not well ask for a vote in the Local Legislature, as now we are entitled to.

The fact of the position is this, we have been paying for many years as much taxes as the white farming community. The tax of the Township of Tuscarora has been as heavy upon the Six Nations as that of Onondaga or Oneida townships amongst the whites. This being the case, where is the possibility of an additional tax being placed upon us? Where would the money from an extra tax be placed? The Dominion Government do not want it. They have already their share from us, by the dutiable goods we purchase. The white municipalities collect what they want from their own people, they can claim nothing from us. Therefore there is no place to put any extra tax money collected from the Indians. The whole thing is an absurd scheme got up by political men who would like to deprive you of the privilege of voting, which you have paid for for years.

Get your names upon the voters' list; act like men, not children, and vote for the person you think will do the most good, and thus secure for our race a voice in the legislation of our country.

It is impossible for us to be more heavily taxed, unless the duty upon goods is increased by the councilmen sent to Ottawa, and thanks to the Head Chief, and his council of last parliament, we now have something to say as to who shall go there and make laws for the country.

A CEREMONIAL ORNAMENT.

BY C. A. HEISCHFELDER.

There are few archæological relics found on this continent which show as fine a finish as those which were used for ornamental purposes. A class of relics are occasionally met with, however, which, while they may have been used for dress, must also have had a more conventional significance; in the absence of a better name,

they have been called ceremonial ornaments. What these ornaments were actually used for, is not clear, but most archæologists are inclined to the belief that they were carried or worn as badges, by high officials on state occasions; it is not improbable that they were also worn as safeguards against accidents, disease, and the guarding off of evil spirits.

In the making of those specimens a great deal of time and labor has been expended, which fact, taken into consideration with their peculiar forms, would seem to authorize the theory that they were invested with some special power, and were of much importance.

It has been the writer's good fortune to secure some twenty of them during his researches in Canada.

The stone used was principally Huronian slate; animate nature was not unfrequently copied, but many of the specimens are simply carved into peculiar shapes.

The writer has lately secured the finest relic of this kind he has as yet seen in this section of country; it was found on the north-east end of Christian Island, Georgian Bay.

The stone of which it is carved is Huronian slate; it is $6\frac{1}{2}$ inches long, $3\frac{1}{2}$ inches wide in the centre, with a thickness ranging from $\frac{1}{4}$ to $1\frac{1}{4}$ inches.

The body proper of the specimen is semi-circular, with a hole through the centre, a little more than an inch square, with each corner rounded off. At the widest end is an animal's head, but what family it is intended to represent is not clear; above the centre of the head is a round hole, probably intended for an eye.

The stone is very symmetrical in shape—has a finished polish, and evidences much care in making it.

This class of aboriginal workmanship is the rarest found in North America, and it is sincerely to be hoped that parties who may be fortunate to secure them will take special care to have them deposited in a place of safety.

The skeleton of an Indian was found at Adolphustown last summer, which is supposed to have been buried over 150 years ago. It was in a birch bark coffin with several relics.

The wife of the Rev. John McLean, B. A., missionary to the Blood Indians, near Fort McLeod, has established a sewing school among the Indian women, partly with a view of teaching them how to cut and make garments, and partly to provide necessary clothing for women and children, many of whom are very destitute. She applies for a supply of material such as can be used for the above purpose.—*Home at School.*