

was not unfamiliar to even the Puritan Colonists. In 1675 many towns, villages, and farmsteads in Massachusetts and Rhode Island were destroyed by the Wampanoags, under the famous King Philip.

There were few families in the region attacked who did not mourn some of their members. When Philip had fallen, his chiefs, sachems and bravest men were put to death; the remainder were sold as slaves.

The son of Philip, whose only crime was his relationship to this great chief, was among the prisoners, and was sent as a slave to Bermuda, whence he never returned. An attempt to supply such labor for the New England home market led to speedy repentance.

A New Hampshire Provincial Law of 1714 recited that notorious crimes and enormities had of late been committed by Indians and other slaves within Her Majesty's plantations, and forbade the importation of any Indians to be used as slaves.

Washington Irving was among the first who criticized the stern and cruel features of the Puritans. They, he cried, trained the Indians for Heaven and then sent them there (2).

The story of Inkle and Yarico, as told by Steele, and familiar to all readers of *The Spectator*, illustrates the cruel practice of Europeans of the seventeenth century in treating all persons of darker complexions than themselves as proper subjects for barter.

Young Inkle, an English merchant adventurer, wanders from his ship on the American main, is found and saved by Yarico, an Indian girl, with whom he lived in tender correspondence for some months, when both escaped on a passing ship bound for Barbados. Here, as each vessel arrived, there was an immediate market of the Indian and other slaves, as with us of horses and oxen. The prudent and frugal young Englishman sold his companion to a Barbadian merchant. Had Yarico been carried to the old Province of Quebec she would have been called a *pani* (3).

From these instances of native American slavery beyond our immediate borders, we pass to consider how far such a system obtained in Canada.

Canadian negro slavery has been before described, (4) and reference is now made to the enforced servitude of red men in the French Province of Quebec, and the later Provinces of Lower and Upper Canada.

The Recollet Father, Louis Hennepin, was with LaSalle in 1679, and, writing at Niagara, says: "The Iroquois made excursions beyond Virginia and New Sweden * * * from whence they brought a great many slaves." (5)

A vessel, called "the Griffin," was built on Lake Erie, and in this these early adventurers crossed through that lake, the River St. Clair, and Lake Huron to Mackinac, where LaSalle parted from Hennepin, the vessel having been, meantime, lost in Lake Huron. Hennepin professes to have gone down the Mississippi, and to have been the hero of many wonderful adventures. This part of the story is questioned by Mr. Shea and others, but such details as Hennepin did not personally witness are, no doubt, taken from LaSalle's Journal, and are substantially correct.

As the Pawnee nation had its habitat on, and west of, the Missouri, we do not find them or their relations, the Caddoes, Wichitas and Huecos, mentioned in this interesting volume. It is stated that the Illinois Indians were accustomed to make

(2) As to Indian Slavery in the United States see Kent's Commentaries, part vi., lec. 61. and the authorities there cited. Winthrop's History of New England, vol. 1, pp. 192 to 237. In Carolina hostilities were fomented among the tribes in order to purchase or kidnap captives and sell them as slaves to the West Indies. The sale and slavery of Indians was deemed lawful and the exile and bondage of captives in war, of all conditions, was sanctioned by the sternest Puritans. Bancroft's History, 1, pp. 41-182. The war with the Pequots in 1637, and the confederacy of Indian nations in 1675 by Metacom, Sachem of the Wampanoags, commonly called King Philip, would seem to have been formed for protection and through patriotic views. Chalmers' Political Annals, p. 291. Indian Slavery ceased in Virginia only in 1705. Magazine of American History, vol. 21, p. 62.

(3) The Spectator, No. 11, March 13, 1710.

(4) Transactions of Canadian Institute, 1890, vol. 1, p. 102.

(5) Louis Hennepin's "Discovery of America," cap. 18, pp. 19-37.