

In The Niagara Herald of 25th August, 1802, Charles Field forbids all persons harbouring his Indian slave, "Sall." Old residents of Essex County remember a pani who lived at Amherstburg fifty years ago.

Mr. Solomon White, lately member of the Legislative Assembly for Essex, is one of those who speak of him. When a child Mr. White saw "a little yellow man" at church, and he asked his mother who he was. "That is Mr. Caldwell's pani, Alexander," she answered. Though set free in 1834, he continued generally to reside at the old homestead, near the banks of the beautiful Detroit river. Here he was content to stay, passing an humble, happy existence.

There were many coloured people formerly slaves in the neighbourhood, and not far away was a settlement of the Hurons, but he preferred to look on the face and follow the footsteps of his old master, the late Mr. John Caldwell, enjoying the same civilization and religion. He died when on a visit to Detroit. His faith was that of his white protector, and his hope was, not to go to any happy hunting ground of his savage ancestors, but to participate in the white man's future. With him passed from Canada the last of the panis.

(22) As to Indian slavery in the south-west, see Mr. Lucien Carr's "Mounds of the Mississippi Valley," Smithsonian Report, 1891, p. 532, quoting "Narrative of Father Marquette," p. 32, and "Memoir of the Sieur de Tonti," pp. 56-71. "The Saukie warriors generally employ every summer in making excursions into the territories of the Illinois and Pawnees, from whence they return with a great number of slaves." As to sun-worship among these Indians, Mr. Carr states, p. 549, "According to Charlevoix the Indians claimed to have received the calumet from the Panis, to whom it had been given by the sun. . . . In trade, when an exchange has been agreed on, a calumet is smoked in order to bind the bargain, and this makes it in some manner sacred. . . . The Indians, in making those smoke the calumet with whom they wish to trade or treat, intend to call upon the sun as a witness, and in some fashion as a guarantee of their treaties, for they never fail to blow the smoke towards that star." The Sieur de Tonti describes temples dedicated to sun-worship, met in the course of his trip with La Salle down the Mississippi, A.D. 1682, one such temple was like the cabin of the chief, except that on top of it there were the figures of three eagles which looked toward the rising sun. It was forty feet square, and the walls ten feet high and one foot thick, were made of earth and straw mixed. The roof was dome-shaped, about fifteen feet high. Around this temple were strong mud walls, in which were fixed spikes, and on these were placed the heads of their enemies whom they sacrificed to the sun. These temples were found from Arkansas to the southern extremity of Florida, and in point of time they cover the 180 years between the expedition of De Soto and the visit of Charlevoix in A.D. 1721. When the Illinois came to meet Marquette on his voyage, the first ever made by a white man on the Lower Mississippi, they marched slowly, lifting their pipes to the sun, as if offering them to him to smoke.

(23) In P. Campbell's "Travels in North America in Years 1791-92," at p. 236, an account is given of adventures among the Ottawas. Campbell killed two Indians who had attacked him in his tent at night. He was soon after this made a prisoner, and said to his captors that he supposed they would avenge on him the death of the two Indians. He was answered that they cared little for what he had done, "that the men killed were not Ibawas but Pannees (sic), i.e., prisoner-slaves taken from other nations."