

THE INDIAN.

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TEN CENTS.

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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VOL. I.

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NO. 13

THE USE TO MAKE OF EARLY RECOLLECTIONS.

On the 22nd inst. (June), the Pioneer's Association of Toronto made Guelph the scene of its annual excursion, on which occasion, members and friends of the society turned out to the number of about twelve hundred. They were welcomed to Guelph by an address from the mayor and corporation.

After referring to many matters connected with the first founding of the city of Guelph, the president, Rev. Dr. Scadding, proceeded thus, as reported in the Guelph weekly *Mercury*:

We as a society exist for the very purpose of reviving such recollections as these, in the several localities to which our influence may extend, gathering them together, and getting them, so far as may be, written for those that come after; so that they may be handed down as heirlooms from generation to generation. Our province for this purpose is the county of York; but the county of York as defined in David William Smyth's Gazetteer of 1797, reaching westward as far as the river Thames; so that we take the banks of the Speed and those of the whole of the Grand River, from source to outlet noted in Indian story, to be within our bounds. We wish all the settlements in which we feel an interest had been as fortunate as Guelph is in regard to its initial history. With the first formation of all our settlements however, men of strongly marked character have been connected, otherwise those settlements would never have been successfully established; noticeable, some of them for their great force of will and tenacity of purpose; others for striking traits appealing to our sense of the noble, the loveable, or the singular, in humanity. But in innumerable instances, these men, like the many braves who lived prior to Agamemnon, have become nonentities to the majority of their descendants, just because they had no chronicler, poetic or otherwise, to enbalm their names and memory. We therefore as a society exert ourselves to awaken in every Canadian locality to which we have access, a fresh interest in those who have gone before; a fresh interest in those who there bore the brunt of the first attack on the savagery of nature; and we desire to blend their names and the recollection of their acts and sayings, with the comforts and conveniences, the amenities and luxuries, which now surround those who have entered into their labours.

What is it that makes every nook and corner of the old country across the sea, to be invested with such interest? What is it that, independently of considerations arising from just laws and well-balanced political institutions, makes so many there, as they go forth to their duties

every day, to say to themselves with such fondness "This is my own, my native land?" What but the human associations connected with the objects that are seen as they pace along?—the castle or the cottage, as the case may be, the farm house, the moated grange, the old church, the old school, the ancient grove, the ancient field, the hill close by of ancient fame, the river closes by legend haunted?

Even so, by recovering, fostering and maintaining memories and associations similar to those which cling about so many places and things in the land of our fathers, we may hope gradually to create among our people here in Canada, especially among our native born population, something more than a mere satisfaction with a lot fallen in pleasant places, but a real love of country, a true affection for hearth and home; and some of that genuine enthusiasm which gives nobleness to the spirit, and prompts so often to generous, unselfish, patriotic action.

REV. DR. SCADDING.

THE INDIAN ADVANCEMENT ACT.

PAPER III.

By the Editor.

Our last paper upon this subject appeared in No. 4 of March 3rd.

When a Band desires that this Act shall apply to them, the first thing necessary is to state in their petition the time from which they desire the act to apply, for as already shown by section 3, the order in council must mention the time.

The second thing required to be stated in the application is shown by section 4, by which you will see the reserve must be divided into sections or wards. There must not be less than two or more than six, and each ward must contain as nearly as may be found convenient the same number of voting members, and are to be numbered 1, 2, 3, 4, etc. In your application you must also state the name under which you wish the reserve or municipality to be known.

The Mississaugas of the Credit have divided their reserve into five wards and the name chosen is the "Missaugee" reserve.

By section 5 of the Act you will see the third thing necessary for you to mention in your application is the number of councilmen you wish elected for each section or ward. The number is left for you to decide, and may be one or more for each ward, and the persons receiving the greatest number of votes in the ward they run for, are the councilmen for the ward.

Voters must live in the ward in which they vote. The Superintendent General will appoint the agent or deputy to conduct the election who

shall have full power, but any Indian deeming himself aggrieved by any action of the returning officer may appeal to the Supt. General for justice. You will also see that it is necessary for the council to fix a place, day and hour for the election to take place.

The Superintendent General has overlooked the necessity of a provision being made for the nomination of candidates, and we think the act should be amended by adding a clause to that purpose.

By section 6, on the day, at a place, and between hours to be appointed by the Superintendent General or his deputy (provided the day fixed for the same be within eight days from the date at which such councillors were elected) the councillors shall meet and elect one of their number to act as Chief Councillor, who will during the year act as Head Chief or Reeve of the municipality.

You will observe from the foregoing that it is necessary that the Indian council should decide the points referred to in the sections quoted, previously to a recommendation being made to His Excellency in council to make the act apply to the Band deserving it. The Mississaugas of the Credit have lately taken advantage of this Act and the part of the minutes of council referring to the subject are published in this issue.

(To be Continued.)

A REMARKABLE INDIAN.

Frank Modoc, a remarkable Indian, one of the 200 prisoners of General Canby in the Modoc war, died at Portland, Me., Saturday night. While with his fellows in the Indian territory he became a Christian, and by his urgent and repeated requests prevailed on the Indian Office to pay his expenses to Oregon, where he laboured to convert his people to Christianity. He made some fifty converts, but desiring to be educated so as to be of more value in his chosen work, he came east by the aid of the Society of Friends to attend the Oak Grove seminary, a Quaker institution in Portland. He devoted himself to study with intense earnestness, and won the respect of all by his high mental capacity as well as his earnest religious nature, but he wore himself out in the task he had set himself, and died of a decline at the age of 45. The Indian is certainly a man and a brother.

MOHAWK CHURCH.

This place of worship will be closed for divine service from and after the first Sunday in July to the second Sunday in September.