

THE CANADA TEMPERANCE ADVOCATE,

DEVOTED TO

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"It is good neither to eat flesh, nor drink wine, nor do any thing by which thy brother is made to stumble, or to fall, or is weakened."—Rom. xiv. 21.—*Macnigh's Translation*

PLEDGE OF THE MONTREAL TEMPERANCE SOCIETY.

WE, THE UNDERSIGNED, DO AGREE, THAT WE WILL NOT USE INTOXICATING LIQUORS AS A BEVERAGE, NOR TRAFFIC IN THEM; THAT WE WILL NOT PROVIDE THEM AS AN ARTICLE OF ENTERTAINMENT, NOR FOR PERSONS IN OUR EMPLOYMENT; AND THAT IN ALL SUITABLE WAYS WE WILL DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY.

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THE INDIAN OF LAKE HURON:

Or, the Awful Effects of Intoxicating Liquors.

A schoolmaster in Canada relates the following particulars:—in the winter of 1832, I was led, partly by business and partly by the novelty of the enterprise, to walk from the Indian establishment of Coldwater, to the Sault St. Marie, a distance of nearly 400 miles.

The lake was well frozen, and the ice moderately covered with snow: with the assistance of snow-shoes, we were enabled to travel a distance of 50 miles in a day; but my business not requiring any expedition, I was tempted to linger among the thousand isles of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the lake.

Near the close of a long and fatiguing day, my Indian guide came on the recent track of a single Indian, and, anxious to please me, pursued it to the head of a very deep bay. We passed two of those holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe and a small hunting canoe, both carefully laid up for the winter. After a considerable ascent, a narrow winding path brought us into a deep hollow, about 400 yards from the bay. Here, surrounded on every side by hills, on the margin of one of the smallest inland lakes, we came to a wig-

wam, the smoke from which showed us that it was occupied. The path for a considerable distance was lined on both sides by billets of fire-wood, and a blanket cleaner than usual, suspended before the entrance, gave me at the very first a favorable opinion of the inmates. I noticed on the right hand a dog train, and on the left, two pair of snow-shoes and two barrels of salt-fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only, a young man and his wife.

We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the arrangements of the interior. A covering of fresh branches of the young hemlock was neatly spread all round. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide, my own being opposite the entrance, and my guide occupying the remaining side of the wigwam. Three dogs, well conditioned, and of a large breed, lay before the fire. So much for the live stock. At the back of the wife, I saw suspended near the door, a tin can full of water, with a small tin cup; next to it, a mat bag filled with tin dishes and wooden spoons of Indian manufacture; above that were several portions of female dress, ornamented leggings, two showy shawls, &c.; a small chest and bag were behind her on the ground. At the back of —, the Indian, were suspended two spear heads, of three prongs each; an American rifle, an English fowling piece, and an Indian chief piece, with shot and bullet pouches, and two powder horns; there was also a highly ornamented capuchin, and a pair of new blankets. The corner was occupied by a small red painted chest; a mocooh of sugar was placed in the corner on my right hand, and a barrel of flour, half empty, on the right hand of my Indian; and between that and the door were hanging three large salmon trout, and several pieces of dried deer flesh. In the centre, as usual, we had a bright and blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blankets when we entered. We had scarcely time to remove our leggings and change our moccasins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short space by soup, made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in the ashes, in addition to the tea supplied from my own stores.

Before daylight, on the following morning, we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and, to my surprise, the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indian address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken from the heart, and not got up from theatrical effect.