

ocrisy, no deception, always speaking the truth. These qualities made him greatly beloved and highly respected by the whites who had to depend on him for interpretation and information concerning the Indians.

He was constant in his attendance at the Methodist church to which he belonged.

During his sickness, which lasted but five days he prayed and told the missionary of his confidence in Christ and his last words were, "Glory be to God."

The Missionary, Rev. James Hannon, on Sunday, 5th inst, preached from Phillippians 1st chap. 21st verse, "For to me to live is Christ and to die is gain," a sermon with reference to the life and death of the deceased, which moved the congregation to tears.

By his sudden removal the Indians of this Band have sustained a great loss but their loss is his eternal gain.

"There is a world above
Where parting is unknown,
A long eternity of love
Form'd for the good alone,
And faith beholds the dying here
Translated to that glorious sphere."

Saugeen, Dec. 7th, 1886.

I. V.

CORRESPONDENCE.

NOT OF ONE MIND.

"Thanks to an allwise God, the blanket has been replaced by decent apparel, the tomahawk exchanged for the useful axe, the scalping knife for the ploughshare, &c."

The above is an extract from a speech made by the Rev. Garvin, a minister and chief of the Choctaw nation, and though it was probably uttered in the glow and enthusiasm of religious fervour, it is to be regretted that any tribesman of the superior eastern or western Indians should be led to so grossly misrepresent the character and condition of his brave, free, and happy ancestors, and though a paleface, I feel indignant, and think it should not be passed unnoticed. He suggests that the native dress of the uncivilized Indians was a blanket; when it is known to all readers of Indian history that the ceremonial dresses of the Indians was so rich and striking a character as to excite the admiration of the whites, (see Catlin's pictures for one instance) and though when engaged in active exercise, or in the hot whether they were wise, and wore no more clothing than decency required, he surely does not blame them for that. Then is not wonderful skill and taste of the Indians proved by the variety of beautiful articles preserved in the museums not only in America but England also, and were they not unsurpassed in dressing skins, and in the making of moccasins, snowshoes, canoes, etc., so that we have ample evidence that they had intelligence and skill enough to cloth themselves decently and comfortably and even with rude elegance, so that when their full dress was a blanket, it must have been after they were completely demoralized by the invasions of the whites, and the cursed firewater.

But little need be said about their warlike qualities, I ask, was the paleface with his hun-

dreds of years of civilization and christianity any more peace-loving, or gentle than the red man? The red page of American history says no. Therefore the Chief cannot reproach them on that account. In conclusion I urge all Indians not to listen to such mistaken if well meaning ideas. Be proud of your brave ancestors, no nation in the world has greater cause to be proud of them than you have, or can show, a greater array of patriots and noble minded leaders.

I am

Your sincere paleface writer,
Birmingham, Eng. W. T. FRANKLIN.

FROM THE RESERVES.

SAUGEEN RESERVE.

Minutes of the Council of the Chippewa band of Indians of the Saugeen Reserve, held in the town hall on Monday, Dec, 6th 1886.

Chiefs and Councillors present:—Chief Henry H. Wadwayosh, John George, David Root, R. Johnson, and John Ksvagechon.

Moved and seconded that John George take the chair, that position being left vacant by the decease of his nephew, A. Madwayosh.—Carried.

Moved by Jno. George, seconded by R. Johnson that the Rev. James Hannon's request be granted, allowing him to cut a few hemlock logs to enable him to build a shed on the parsonage grounds.—Carried.

Moved by R. Johnston, seconded by Joshua Madwestmiud, that our respected agent, Mr. Conway, ask permission of the Indian Department to cut and sell dry and fallen, cedar and hemlock timber, for unless they be utilized in every probability that they will be burned in the summer and be of no value to any one.—Carried.

Moved by Jno. Cameron, seconded by Joshua Madwishimind, that our agent be and is hereby requested to also ask permission of the Indian Department to sell cord wood out of the chopping part where land is being cleared with a view of putting in a crop during spring.—Carried.

Moved by R. Johnson, seconded by D. Root, that Cephas Kahbeeje fill the office of interpreter, left vacant by the death of Alexander Madwayosh.—Carried.

Moved by R. Johnston, seconded by D. Root, that the sum of ten dollars be paid to Mr. Naswausogon & Co. for digging a well.—Carried.

Moved by D. Root, seconded by R. Johnson, that the sum of \$3 each be given as relief to Chief John and Mrs. Jno. Kahbeeje, and to be charged to the band account.—Carried.

Moved by Peter Henry, seconded by John Wahbegona, that a special meeting of this council be held at the Scotch Settlement on Monday next, 13th inst.—Carried.

Moved by D. Root, Seconded by R. Johnston, that this Band of the Saugeen Indians tender their sympathy with the widow of the late Alexander Madwayosh, our interpreter, who was respected and beloved by all who knew him and leaves behind him the unsullied reputation of an estimable, upright and good christian man, an example Worthy of imitation by every person.—Carried.

CEPHAS KAHBEEJE,

Interpreter.

STONY POINT.

STONEY POINT RESERVATION, DEC. 10, 1886.

MR. EDITOR,

DEAR SIR:—I would kindly ask you to allow me space in your valuable paper to answer your Kettle Point correspondent of Nov. 29th, in which I think he has tried to mislead you and your readers. He speaks of Mr. B taking up a lot of land on Stony Point for his son and making a bee a few days ago, which, I think, he has exaggerated very much. He also hopes some more of the friends will follow his example (a good example should always be followed, we will admit), but for a man to go and settle on a lot of land that is already occupied and taken up by another man and his wife and has been occupied by them for some time, we do not think this a good example for any one to follow, we do not object to Mr. B being an enterprising man, but we want him to do it honorably. Your correspondent says there are many acres of good land on these two reserves going to waste. Now, we ask, would it not look better for Mr. B to take up a lot of the waste land, (instead of another man's lot) and make a home for his son and why he, Mr. B, leaves Kettle Point, and comes here to raise disturbance and gives us trouble, he claims to be sorry that some of the Indians object to have the reservations improved and he throws this charge at the chiefs. Now, Mr. Editor, we have lived here a long time under very difficult circumstances. We are a long distance from our Indian agent, and it takes time and money to go and do business with him. We are thankful to say that our present agent has been very good to us and visits us pretty often and we hope that the day has past for us to receive counsel from such as your correspondent. Thanking you for your kindness, I remain,

Respectfully yours,

A TREATY INDIAN.

RAMA RESERVE.

On Nov. 25th Mr. J. D. McPhee, Indian Agent, tried a case of selling liquor to Indians. The charge was laid by constable Simon Rocky-mountain, against Alexander Macauley and Mrs. Macauley. Mr. Patrick Gettings appeared for the defendants. Two Indians—Gilbert Williams, Jr., and Peter Jacobs—gave straightforward evidence of having, with several other Indians, been served with liquor by Mrs. Macauley on the 23rd November. A fine of \$50 and costs was imposed, Macauley to go to goal for three months if the fine be not paid. These Indians showed an example worthy of imitation by many whites in the way of telling the truth when under oath and in bringing to justice the despoilers of their race.—Orillia Packet.

ONEIDA RESERVE.

Improvements are still going on. The masons and carpenters are in full force finishing Chief Moses Brown's residence, also a commodious dwelling house for Wm. Cornelius, which adds greatly to the appearance of Okwala hill.

Isaac, son of Mr. Antione, who was shot through the hand by some one hunting a few weeks since, is recovering.