

since he held but a subordinate position in the Butler expedition. Eye-witnesses of that dreadful day state that the Mohawk chieftain frequently interfered to stay the uplifted tomahawk. Brant, they tell us, made an unsuccessful effort to avert the destruction of a family resident in this settlement, of the name of Wells, to whom he was strongly attached. One instance out of many that might be related, will show the *animus* which characterized Thayendanagea throughout the Cherry Valley slaughter. On entering one of the dwellings of that village he found a woman engaged in her domestic duties, of whom he immediately inquired:—"Are you thus employed while all your neighbors are murdered around you?" The woman replied:—"We are in favour of the King." "That plea will not avail you to-day," replied the warrior: "they have murdered Mr. Wells' family, who are as dear to me as my own." "But," continued the woman, "there is one Joseph Brant; if he is with the Indians, he will save us." "I am Joseph Brant!" was the quick response, "but I have not the command, and I know not that I can save you; but I will do what is in my power." At the moment of uttering these words he saw the Senecas approaching. "Get into bed quick," he commanded her, "and feign yourself sick." The woman obeyed. He put the Indians off with this pretext. Upon their departure, by a shrill signal, he rallied a few of his Mohawks, and directed them to paint his mark upon the woman and her children, "You are now probably safe," he remarked, and departed. It is an Indian practice thus to mark their captives; the known mark of the tribe or chief is a protection from danger at other hands. It will thus be seen that the term "monster" is entirely inapplicable to Brant in connection with the Cherry Valley slaughter.

(TO BE CONTINUED.)

THE FRANCHISE ACT.

SECOND PAPER.

Before proceeding with the consideration of the provisions of the Statute creating a Dominion Franchise, it becomes necessary to clear away one or two stumbling-blocks, which have been placed in the way of the people, for whom especially these papers are written.

As all the readers of THE INDIAN are aware, there are no assessment rolls for the Indian Reservations. The Townships controlled by white men, raise the money which is required for local improvements by a tax levied upon each owner of property in the municipality. In order that this tax may bear equally on all, according to the means of each, it is necessary to place a value on the property owned by every inhabitant of the township. This is called assessing, and the book in which the particulars of the property, included within the municipality, and its value are entered is called the assessment roll. After the roll is completed, the Councilors make up the amount that they will require for township purposes, repairing roads, building bridges and such like. None of this money is used for the purposes of either the Provincial or the Dominion Government. It is wholly a tax for the benefit of the municipality and for no other purpose.

In the Indian Reservations the system is different. There, as in the white townships, roads must be opened, made and repaired; bridges must be built; and various other necessary works carried on for the benefit of the inhabitants. All these things are paid for, but the Indian does not pay for them through the tax collector to the council. Instead of paying five, ten or twenty dollars yearly, like his white brother, the Indian pays his municipal taxes out of the interest money paid by the Dominion Government, coming from the trust funds in its hands. For this reason, there is no assessment roll for any Indian Reservation.

As the Revising Barrister is directed to take the assessment roll of each township as the basis of his first list, it is manifest that he cannot do so in any case where an Indian Reserve forms part of the district for which he acts. He must, of necessity, take some means for the purpose of finding who are entitled to vote on reservations. In at least one instance, the Revising Officer has set his bailiff at work making up a list of the Indian owners, tenants, or occupants of Reserve lands within his district. This has given certain evil-minded persons a chance to instil distrust into the minds of the Indians. They have been told that the object of the bailiff is to get such particulars as will enable him to tax their lands and it has been whispered that the Franchise Act is a scheme for subjecting Indians to taxation.

Now, all readers of THE INDIAN are clearly to understand that the right of voting is a privilege, not a burden. Parliament, when conferring the franchise, did not provide that any person should pay for the privileges granted. It is not made a condition that taxes should be paid by any elector. Such a provision only exists in the Ontario Act, with regard to persons who vote in respect to income. Such persons must pay their taxes before the 31st December in each year, or they cannot vote. But no such provision is contained in the Dominion Act and as the Ontario law does not permit Indians to vote, this journal has no further concern with it.

Certain of the chiefs of the Six Nations have, it seems, passed a resolution declaring that the Indians do not want the franchise. With the greatest respect for the chiefs who have given this opinion, THE INDIAN begs to differ from them. It is not understood that the chiefs do more than give an opinion; though it may be expected they will use all the great weight of their influence to prove its correctness. As to that, they are of course entitled to their opinion, and to use all lawful means, not merely for expressing it, but of proving themselves in the right. But it is not too much to ask that they concede to others the rights freely conceded in this respect to themselves. For good or evil, the Indian is now a voter. He is on a footing of perfect equality with his white brother. But he is not forced to exercise his franchise. He may vote or not, just as he pleases. He may go to the polls and mark his ballot for whom he pleases; or he may if he sees fit, drop a blank ballot in the box. Any Indian who thinks it an injury to him to be an elector may nullify that injury by remaining quietly at home. On the other hand, whoever thinks the ballot is likely

to do him a service will cast his vote. But let each respect the opinion of the other, and if evil comes of the franchise, no doubt on the fact being pointed out, Parliament will take away the privilege from any person who may think it does him harm.

EDWARD FURLONG.

THE MOUND BUILDERS.

PAPER I.

To the student of history, especially if he be an American, no country in the world presents the same fascinating field for research as does the past of this misnamed New World.

Scientific investigation has proved to universal acceptance that not only did an ancient civilization have its existence for untold centuries on this continent, but that its birth must have dated to a period aeons before the advent of Christ—a civilization that compared with others in the era to which it belongs, would place it on a level with that of the most polished nations of the Orient, whose apex of power and glory culminated when all Europe, Greece excepted, was a land of barbarism.

And not only are the people of this antique civilization unknown, but their very names are forgotten, and it has only been by the most diligent and untiring labor, that scholars and researchers have gleaned the scanty knowledge we now possess. This knowledge has come chiefly through the lasting remains, in the shape of tumuli, temples, and walls, left by the people of the various centres of ancient American civilization—for that there were at least three distinct centres or divisions, probably co-existent on this continent, is clearly shown by the different forms of architecture, mode of entombing the dead, and also by the few customs that have come down to us, transmitted through perverted channels.

That part of North America bordering from Oregon to Central Manitoba, thence down through the Central States with the Mississippi River as a *radii* to the coast line of the Gulf of Mexico, was one zone of civilization. Another was the now countries of Mexico and Central America. The third was in South America, and included Chili, Peru, and a part of Ecuador. All these divisions are replete with indisputable evidence that once a numerous people with far reaching civilization dwelt therein.

Science is now busy at work among these evidences, seeking with the aid of camera, shovel, and comparative philology, to make the sphinx-like lips impart the mystery of their creation.

But it is particularly to the ancient people of the Northern section that we shall briefly refer in this article—the people known as the Mound Builders.

Scattered over the whole length of the United States, and far into Manitoba, around the confines of the Great Lakes, are thousands of great stone and earth works that have lived to bear imperishable testimony to the advancement in civilization of the race by whom they were constructed. Their construction was in the form of pyramids with flattened tops, whose sides were exact right angles; elongated embankments, circles, and other works evidently