

for a time to the school in the then small frontier village of Brantford. Here the lad showed an intelligence and an aptitude for learning which fortunately attracted the attention of a newly arrived missionary. This was the late Rev. Adam Elliot, a clergyman of the English church who for many years devoted himself with untiring zeal to the religious instruction of the Iroquois converts. He found their language—which is a peculiarly complex speech and is broken up into several dialects—not easy to master. As the Mohawk (or Canienga) idiom was spoken by the largest number of the people and was generally understood by the others, it occurred to him that his best course would be to train up an intelligent youth of that nation to interpret his exhortations to his hearers. Young George Johnson was recommended for this office, and thus had the good fortune to find himself installed in Mr. Elliot's family, as at once his pupil and his assistant. He was still but a lad, and the instruction and practice which he needed to qualify him for his responsible duty occupied several years. To translate readily the recondite reasonings of an English sermon into a language of a different type as the Iroquois was a task of no small difficulty. That he finally mastered this art, and was able to convey to an Indian audience, promptly and accurately, the meaning of the most complicated passage of an English speech, was admitted by all among his hearers who were acquainted with both languages. In translating rapidly from Iroquois into English he was not always so happy. In his childhood he had spoken and thought only in Mohawk. English always remained to him, in a measure, a foreign speech; and a certain hesitation was sometimes apparent in finding the right word, which, however, usually came at last. But in his own language he was always ready, and could, when his feelings were stirred, rise into the eloquence proper to his race.

In 1840 young Johnson was formally appointed to the office of interpreter for the English Church Mission on the Reserve, an office which brought with it a small salary, and no little toil and exposure. He was the constant companion of the missionary in his rides or drives through the reserve, over roads that were bogs in the spring and autumn, and were commonly piled with snowdrifts in the winter. He had often to make long trips by himself, on horseback or on foot, by night as well as by day, to carry announcements, to read the services, and to visit the sick, when the missionary was otherwise engaged. But the work seemed light to him, for he was young and hardy, and his heart was entirely in it. His religious feelings were fervent; his attachment to the English Church was sincere; and his affection to his people amounted to a passion. Many of them were pagans, as some unfortunately still remain. Young Johnson saw, or thought he saw, no hope for these, either in this world or in the next, except in becoming Christians. On one occasion his zeal for their conversion led him beyond the bounds of prudence, though happily with no ill result. Among the Indians on the Reserve was a small band of Delawares, an intelligent but highly conservative race, who for the most part still adhered to their heathen belief. They had formerly been conquered by the Iroquois, but had lately been ele-

vated by them to the position of members of the confederacy. The Indians of the United States and Canada, as is well known, had in general no idols; but the Delawares had advanced, as some ethnologists would say, to the status of idolaters. They had carved a post into a rude image of the human form, and around it performed their religious dances. When the young Mohawk neophyte heard of these awful rites, he mused until the fire burned in his heart. Seizing an axe, he made his solitary way through the forest to the distant outskirts which had been allotted to the Delawares. Here he suddenly appeared before them, and after haranguing them, to the best of his ability, on the monstrous nature of their religion and its ceremonies, demanded to be allowed to destroy the image. The people listened sullenly, ready at a word to rush upon the intruder and fell him to the earth. But their chief was a well-informed and prudent man, possibly half a convert in his heart. He knew that the youth belonged to an influential family in the dominant Mohawk tribe, and that any injury done to him would meet with condign punishment. He gave a seemingly reluctant consent, and at the word the axe descended, and the obnoxious image soon lay in fragments. The triumphant iconoclast carried off the head as a trophy, which is still preserved. Not long afterwards the conversion of all the Delawares was announced; and at this day they are among the most steady attendants upon the missionary services on the Reserve.

(To be Continued.)

THE GRAND GENERAL INDIAN COUNCIL.

The minutes of the Grand General Indian Council lately held at the Saugeen Reserve will be published in THE INDIAN, commencing next issue. Much important work was done.

Amongst the resolutions passed was the following, which shows the feeling of gratitude of the Indians for the franchise lately given them:

"It was moved by Chief John Henry, seconded by Able Waucaush, and resolved, that this Grand General Indian Council do tender their sincere thanks to Sir John A. Macdonald and his Government, for having granted the Indians the privilege to vote, as already exercised by some Bands in Ontario; thereby placing us, in this respect, equal to the white man.—Carried unanimously.

THE FIRST INDIAN VOTE.

Owing to the death of Mr. David Thompson, M. P., who had for so many years represented the county of Haldimand in the Dominion Parliament, it became necessary to hold an election in that county.

In the township of Oneida, in Haldimand, there is a portion of the Grand River Reserve, occupied by the Six Nations and a small part of Mississaugas of the Credit.

The revising officer in his final list, approved of 119 names of "persons" living within this portion of Oneida, as being qualified to secure the franchise, and constituted it a new division, No. 6, of that Township.

Great efforts were put forth by politicians of both parties to secure this Indian vote.

Many meetings were held by speakers on both

sides, and the Indians with their usual stoicism, listened for hours while these other "persons" explained to them the reasons why they should vote one way or the other. The expressions of approval or dissent came principally from the younger men. The older heads showing scarcely any excitement.

Greatly upon this account the politicians were puzzled. It was difficult for them to judge of what impression they had made. The white population near the Reserve were divided in opinion as to how the Indians would vote, for they kept their ideas greatly to themselves.

The 8th of September came. Dr. P. E. Jones had been appointed deputy returning officer, and Mr. A. W. Johnson, (son of the late Chief G. H. M. Johnson) his poll-clerk. The candidates were Mr. Coulter, lawyer, of Cayuga, Reformer, and Mr. Merritt, mining engineer, of North Cayuga, Conservative. Mr. Coulter had appointed Mr. Woodyatt, of Brantford, and Mr. F. Loft, of the Six Nations, as his scrutineers; and Mr. Merritt, Mr. Robb, of Hamilton, and Mr. Clabren Russel, of the Six Nations, as his.

The poll opened at nine a. m. and by ten o'clock twenty votes had been polled which was considered rapid work. Nearly all the votes were polled by one o'clock.

At five o'clock the poll was closed, and the ballots counted and this was the result:

74 out of the 119 had voted.

51 voted for Mr. Merritt, Conservative.

23 " " Mr. Coulter, Reformer

28 being the majority for Mr. Merritt.

Two pagan Indians presented themselves to vote, but refused to name the man they wished to vote for. Of the 43 who did not vote the most of them were the pagan chiefs and warriors who had been told that if they did so, they would endanger other treaty rights and be struck off the Indian pay list.

Out of the 74 ballots cast not a single one was spoiled, they were all marked accurately, and the scrutineers on both sides, said that it was the cleanest ballot box they had ever seen.

Only two of the Indians had their ballots marked for them, from inability to read. There was not a government agent within many miles of the polling place, though Mr. Paterson, M. P. for Brant, spent most of the day about the door. The interpreter was seldom required, and the constable was not used at all, except to keep unauthorized persons from entering.

The result of this the first ballot used upon an Indian Reserve, shows several important things to be untrue, which were said respecting our people, upon the floor of the House of Commons by the Reformers, and by the Reform Press, and speakers outside.

1ST. It shows that Government agents are not allowed to "lead Indians up to the polls."

2ND. It shows that the Reformers will place their most influential man in a position for that purpose.

3RD. It shows that Indians who have obtained \$150 worth of property, outside their land, can use the ballot more intelligently than even the white man after years of experience.

4TH. It shows that over two-thirds of the Indians in this neighborhood appreciate the value of the franchise, and support the government which has granted it to them.

Altogether, the result of THE FIRST INDIAN VOTE must be very satisfactory to the intelligent Indians of the Dominion, and to the whites who sincerely desire the advancement and education of our people.