

## ADDRESS TO THE MISSISSAUGAS.

BY "INDIAN."

CHIEFS AND WARRIORS OF THE MISSISSAUGAS  
AND SIX NATIONS I AM GLAD TO MEET YOU.

I have not been before in your Reserve, but it gave me much pleasure to see some of your representatives at Niagara the year before last, when the descendants of the United Empire Loyalists held their contemplated anniversary. The United Empire Loyalists were men who, like your forefathers, left their lands in the United States to be loyal to the King. There is a strong bond of friendship between the United Empire Loyalists and yourselves, which has been unbroken for 200 years. I feel this myself, for my grandfather and my great grandfather have fought side by side with your forefathers, both in the war of independence in 1776 and in the war of 1812, when you helped to save our country from the Yankees. This makes me have a strong feeling of friendship towards you, and I know that if an outside enemy attacked Canada that the first in the field would be yourselves, and I would be proud to be beside the descendants of a long line of warriors.

My friend, Head Chief Kah-ke-wa-quo-na-by, has asked me to say a few words to you this afternoon, as he thinks it would interest you to hear a little about the North West rebellion and the part the Indians took in it, from one who was there.

The rebellion has been called the half-breed uprising. I do not think this is right. It was a half-breed rebellion incited by Louis Riel, during which some Indians lost their heads and committed thefts and murders at Battleford, Fort Pitt and Frogg Lake, but I do not think that any band would have fought if they had not been attacked by the whites, and I firmly believe that if they had been approached and asked, the bands would have given up those who committed the thefts and murders, and there would have been no fighting with the Indian bands. You have read or heard that Riel induced the half-breeds about Batoche to rebel, and he sent runners about all the Reserves with presents of tobacco and asked the Indians to join him. He told them lies and said that a great many Indians were coming from the United States, and that the Fenians were coming from the United States, and if they did not join him now they would be punished afterwards. But the Indians were not deceived, but stood loyal as they always have and stood on the side of law and order. If the Indians had not been loyal it is not probable that I would be here today to speak to you. Near Batoche there were several small Reserves of Indians whom the half-breeds forced to join them. For example, to the south at Iaskatoon the Sioux chief, White Cap, and his band, who had come from the United States were quietly settled on the reserve which our Government had given them. The half-breeds came down armed and took their oxen from them and gave them the entrails to eat. They then said they must come and join them or they would shoot them, and as they were not strong enough to resist they went with Riel, and a good many of them were killed. Can we say that they rebelled? I think not,

for the law decided that they had been forced and White Cap was, after trial, let go free. We were told how they had been forced to fight, and when we heard that they were flying after the battle to the south, my colonel sent me after them to tell them they would not be hurt but should be sent back to their Reserve if they came with us. We caught up to them; they were very hungry and frightened; we did not fire on them but talked to them first, they surrendered, and then we gave them food and brought them back, and they are now on their Reserve. Our Government has always been good to loyal Indians, and these Indians were forced to arms by Riel. One other band, to the east of Batoche, and one near Duck Lake, under Chief Beardy were also forced to take up arms by Riel. Some of Poundmaker's men committed thefts at Battleford, killed two farm instructors and two settlers, and when the troops came they retreated to their reserve. All the Indians were told they should keep on their Reserve, and they would not be molested if they were on their Reserve. But the soldiers followed this band and attacked them. I think if our soldiers had sent on and asked them to give up those who committed the thefts, that Poundmaker and his chiefs would have surrendered them up. All Indians who break the law and commit theft or murder must be punished like the white man. At Fort Pitt and at Frogg Lake, to the north west of Pitt, some bad Indians of Big Bear's band killed their farm instructor, two priests and some settlers and committed thefts, but the older braves, except Wandering Spirit, did not approve of this, and the settlers now say that Big Bear did all he could to prevent it, and when the troops came up, it has been said, but I hope not truthfully, that the Indians wished to come in, but their white flags were fired upon, and a fight followed. In these remarks I do not wish you to think that I desire to justify the bad Indians who committed murder and theft, and who were punished, but I wish to state that when we know the lies Riel circulated, it is a wonder the Indians did not commit more harm than they did. The Indians of the North West Territories deserve great praise for their loyalty, and we trust that the friendship of 175 years will not be broken, and I do not think it will.

I am glad to be able to congratulate you on having been given the privilege of voting. This right was long denied you and was fiercely opposed, but in spite of that the great chief, "To-morrow," as you call him, has proved himself to be still your friend. Your friend, Kah-ke-wa-quo-na-by has worked hard for you in this matter, and you have much to thank him for. In my small way I tried also to get justice done to you by speaking to and writing the great chief "To-morrow," and he then told me that he would help you. It has been said by the Grits that the Government intend to tax for voting. This is not true. There will be no change in what has been going on in the past. You have been in exactly the same position as the whites and have paid your taxes, but up to the present have not had the privilege of voting for this. The taxes are of two sorts--the Dominion taxes and the municipal taxes. You have in like manner to the whites paid in to

the Dominion revenue taxes through the post office, and by buying articles of clothing and the like, on which a duty has been charged. You have paid your municipal taxes for your roads, council houses, schools, bridges, and all you require in a public manner, by an assessment being made in our lands, and we therefore pay an assessment in proportion to what we own. Thus you will see you cannot be taxed because there is nothing to which your taxes could go, and you will not be taxed, but are merely given a right for which you have been paying, and which you should have had before.

## INDIAN BURIALS OF ANCIENT TIMES.

CHOCTAWS.

We learn from reliable tradition that the Choctaws once placed the corpse on platforms five or six feet high, covering them with bark and skins where they remained until the flesh dropped off, when they were taken down by the bone-pickers and arranged in a box which was placed in the bone house until it became full when they were stacked in the form of a pyramid and covered over with dirt. They finally changed from the platform to burying in the ground, in a sitting posture, and around the grave set red poles about eight feet high, except one which was fifteen feet with a white flag on top.

At the expiration of the time for mourning the poles were pulled and a feast enjoyed amid great mourning after which all would disperse to their respective homes where the relatives would oil their hair and dress up as usual.

They believed in a future state and buried provisions enough to last a three days' journey, the time supposed to be required to reach the final abode. They also deposited in the grave the gun and bow with ammunition and arrows to be used in the other world. The idea was that the good went to the land of fat, gentle game, but otherwise the game was poor, wild and scarce.

CREEKS.

The Creeks buried their dead in a squatting position in a square pit under the bed where the deceased lay in the house. Before covering it with dirt, the gun, tomahawk and pipe of the deceased were put in and buried with him. After the burial everything that touched the dead body and the implements used in digging and filling the grave were considered unclean until bathed in water. Creeks are said to have formerly bathed their whole body after a burial, and the family leave the house and go to a new place.

CHEROKEES.

The Cherokee, when their last hope of the recovery of a sick one was gone, dug the grave, annointed the hair and painted the face of the sick one so that when the grim monster came the burial could be attended to at once. Like the other tribes they buried the gun, bow, etc., and more than the others they shot the stock belonging to the deceased.

These tribes of Indians had great reversion for their dead, and all believed in another world besides this. Most of the above tribes bury like the people of the States now, having left this with many of their other heathen customs.

A. F. R.