

They also have circular decorations of beads over each breast, and in various other ways employ these small glass ornaments in the embellishment of their attire. When the present party was forming in Canada, and Mr. Rankin proposed that two squaws should be selected, the chiefs said, "Why take women? Nobody looks at women." They imagined, from the condition of females in their own land, that Europeans regarded women as creatures of inferior importance to men. Indeed, nothing astonished the Indians more than the consideration shown their squaws in this country. In their own land they are mere drudges, yet, although they have a desponding, timid look, they are in reality contented and happy. They are also virtuous and modest, and strong in their affection for their husbands and children. The tartan plaid given to them by the Queen is a great source of gratification to them, and they are very fond of wearing it before the public. But, although the Ojibbeways allow themselves more than one wife, and pay them none of those "delicate attentions" so highly prized in civilised society, the husbands in reality act towards their squaws with real, steady, consistent kindness. The Old Chief has two wives, and they labour equally as hard as the squaws of the young men of the tribe. This arises from the strong and general feeling in every Indian breast *against hiring themselves to work for another. There is no servitude amongst them.* The chief is head of the party, by hereditary descent or by general opinion for his valour in war, but the rest of the tribe are his warriors and his children, *not his servants.* Hence the wives of the chieftains are compelled to wait upon their families in exactly the same manner as the squaw of the youngest warrior. The men go out to the chase, and having secured a deer or some fish, they throw it down at the door of the lodge and conceive their labour over. They do no more. The woman has to skin the deer