

change was then made, and a commutation of these annual presents was proposed. The grant, or distribution of gunpowder was discontinued in 1845; and in 1851 the commutation money for this one item (which had accumulated) amounted to about \$10,000. About the time the "presents" were discontinued, the Indians were induced to consent to apply a portion of their annual commutation money to the purposes of Industrial Education among themselves; and in 1851 about \$6,000 of the "powder" money, referred to as above, were divided between the Alderville and Mount Elgin Industrial Schools. These appropriations are, I believe, still made annually by the Indians. I have understood, however, that the scheme of industrial education among the Indians has not of late years been very successful. I doubt very much whether any system of education among them will flourish for any length of time which is not brought under the supervision of a Department such as ours, which could deal systematically with the details. I may state that the "presents" are not wholly discontinued. Blankets are still given to the old and deserving among the Indians, and pensions are still paid to some of them. In addition to the Wesleyan and Roman Catholic missions and schools among the Indians in Upper Canada, the "New England Society" (of Colonial times) maintains an efficient (Church of England) establishment among them near Brantford, besides other schools elsewhere. In Lower Canada the Roman Catholic Church has, from the earliest times, devoted great attention to the wants of the Indians. The Indian Department at Quebec—a branch of the Crown Lands Department—would, no doubt furnish any information that might be further desired, on application to Wm. Spragge, Esq., Deputy Superintendent of Indian affairs.

I have the honour to be, Right Rev. Sir,
Your most obedient servant,
(Signed,) J. GEORGE HODGINS,
Deputy Supt. Ed., U.C.

The Right Rev. Alonzo Potter, D.D.,
Bishop of Pennsylvania, Philadelphia.

4. HISTORICAL SKETCH OF THE INDIANS OF UPPER CANADA.

From the Report of the Special Commissioners appointed by the Governor General, in 1856, to investigate Indian affairs.

We find that at the earliest period of which we have any accurate accounts, the nations, in possession of what is now called Canada, were the Algonkins* the Hurons, Wyandots or Yendotes, and their kindred of that singular Confederacy called by the French "La Nation neutre."

As "la nations neutre" was exterminated by the Iroquois in some of their predatory and murderous incursions into Canada before the year 1650, we need not enter into any of the details of their history.

The Hurons, Wyandots or Yendots as they are more properly called, were the head and principal support of the Algonkin Tribes against the Five Nations; the Delawares themselves, leaders in their own confederacy to this day recognize the superiority of the former, who originally held most of the Peninsula between Lakes Huron, Erie and Ontario, and some of their settlements were found by the French on the North-Eastern Coast of Lake Huron.†

They consisted of several confederated Tribes, the Ataronch-ronons, the Attiguenongua-hai, the Attiquaou-entou (or Nation de l'Ours), Ahrendah-ronons, and the Tionontate, who resided in the part of the country now occupied by the Wyandots near Amherstburg. The word "Huron" is of French origin. They are generically Iroquois, that is they speak a dialect of the same lingual stock. Notwithstanding this affinity fierce wars raged between them and the Confederacy of the Five Nations, and about the middle of the 17th century, the latter attacked their settlements and drove many of them up into the country of the Otchipwes, by whose help they subsequently expelled the Invaders, and a portion of them returned to Detroit, in the vicinity of their ancient seats.

* We have used the word "Algonkin" in its generic sense, we shall have occasion afterwards, to particularize the subdivision of the Nation, and use the term as it is now appropriated specially to a Tribe. It here includes the Lenni Lenape, the Shawnees, Otchipwes, (Chippewas,) Pottawatamies, Ottawas, Nipissings, Abenakis, Amalacites, Montagnais, Sokokis, Mississins and Mohegans; These though widely different in many respects, all speak dialects of the "Algonkin" tongue, a term applied by the early French Settlers to this extensively diffused language.

† The names of a Yendot Tribe appears in the list of Residents at the Lac Des Deux Montagnes by Sir W. Johnson in 1763. They subsequently however migrated northward, and probably rejoined their Brethren in the West.

At this period the Otchipwes or Chippewas settled themselves in the valley of the Thames, and surrounding country. At the time of their defeat a portion of the Hurons escaped by the valley of the Ottawa, and took refuge under the walls of Quebec. Hence arose the Indian Settlement at Sillery, whose descendants now claim to exist at La Jeune Lorette.

The Algonkins reckoned among their kindred Tribes the Lenni Lenape, one division of whom, the Delawares, are now to be found on the River Thames, in the Township of Oxford.

They must not be considered as original occupants of this tract; they settled there under an order in Council, dated 1793, after they had been driven from their former Settlement on the River Muskingum in Ohio, by reason of troubles which arose between them and the surrounding Whites. They were the first Tribe in Western Canada who embraced Christianity; and in their early history are noted for the suavity of their demeanor and the docility with which they submitted to the directions of the Missionaries. Many individuals of this Tribe have also become incorporated with the Six Nations.

Another Branch of the Lenni Lenape, the Minsic also called Monsee or Munsee, that is the Wolf Tribe, are to be found at the Village called after them Muncey town, on the Reserve which they occupy in common with the Chippewas of the Thames.

A third branch of the Lenape,* the Shawanese or Shawnoes, are still represented in this Province by a few scattered individuals, among some of the other Tribes. Their name is well known in Canadian history from the valour displayed by them under the guidance of Tecumseh.

The Ottawas originally held sway on the river of that name,† until driven thence by the victorious Iroquois who turned their arms against them after the rout of the Yendots. They fled Westward into the Pottawatamic Country. They do not however seem to have formally relinquished a claim to their former habitation, until after the taking of Detroit, when a quadripartite Treaty was signed by them, the Wyandots, the Otchipwes and the Pottawatamies; by this agreement the Otchipwes obtained that part of the country lying north-east of a line drawn east and west through the city of Detroit, while the river of that name was taken as the dividing line from north to south.

The Yendots resumed undisputed possession of part of the tract over which they had held acknowledged Sovereignty among the native Tribes.

The north-west portion fell to the lot of the Ottawas, while the Pottawatamies occupied the remaining section. The settlement of the Otchipwes on the Thames was not disturbed.

This agreement is important, as white people have endeavoured under irregular titles acquired from the other Tribes concerned in this Treaty, to obtain land in possession of the Wyandots.

The Ottawas now residing in Canada, have for the most part returned to this side of late years from the American shore, where they were located under the foregoing Treaty. Members of this Tribe are to be found in the Manitoulin Islands, and scattered along the shore of Lake Huron. Some are also settled on Walpole Island at the head of Lake St. Clair.

Scattered throughout the Western District are also to be found the Pottawatamies in considerable number. They are able to communicate with the Otchipwes without much difficulty, as their Dialects are very nearly akin. The Pottawatamies have all migrated from the United States into Canada.

After the expulsion of the Five Nations from their conquest on the Ottawa, and in Western Canada, the Otchipwes and their Brethren the Mississaguas or Eagle Tribe seem gradually to have moved down from their hunting grounds in the Upper Lakes, and to have taken the place of the neutral Nation and other Tribes, who had been either extirpated or dispersed by the Iroquois. They thus overspread the Country lying between the Ottawa, Lake Huron and Lake Ontario, and extended themselves along the northern shore of Lake Erie.

Proceeding eastward we find among the Tribes of Algonkin origin, the Nipissings,‡ and the Band now specially called Algonkins, who are to be found at the Lake of the Two Mountains, on

* Another theory identifies the Shawnoes with the lost Eries, as both assumed the appellation of "The Tribe of the Cat or Racoon." This would make them of the Iroquois Stock.

† So great was their strength, and so undisputed their sovereignty that tribute was exacted and unhesitatingly paid to them by all Indians making use of that great highway between the North West and the then infant Colony of Canada. Some writers go so far as to derive their name from this toll of black mail levied.

‡ A Branch of these, the Amikams, or Beaver Tribe, migrated to the Manitoulin Islands. The Nipissings had the reputation of speaking the Algonkin tongue in its greatest purity.