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THE CANADIAN INDIAN



EDITORS
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 H. B. SMALL.

Published under the Auspices of
 THE CANADIAN INDIAN RESEARCH
 AND AID SOCIETY.

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Single Copies, 20 Cents.

Annual Subscription, \$2.00.

Canadian Indian Research and Aid Society

Inaugurated April 18th, 1890.

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The next meeting of the Society will be held in Toronto in the month of September, 1891, of which due notice will be given in these pages.

THE CANADIAN INDIAN.

IN consequence of the number of persons truly interested in the cause of the Indians being so very limited, we feel constrained to call upon our friends individually, scattered as they are throughout the Dominion, to do their utmost to support both our Society and its journal—"THE CANADIAN INDIAN." We have already made good headway, and have a larger and more influential list of members than we had any reason to expect a year ago. Our Magazine, also, has been well received and is highly spoken of. Still, in order to maintain its existence, the present number of subscribers must be largely and speedily increased; and those who are in arrear with their subscriptions must please send them in without delay. Special donations, also, towards the general support of the undertaking would be most acceptable; and business men could aid us at but trivial cost to themselves by favoring us with their advertisements. For the reason that there are so few "Friends of the Indian cause" to be found in any one centre, it seems impracticable and too expensive to employ a regular paid agent; but many of our friends might, we believe, act as agents for us in their own locality; and to any reliable person willing to do so we will send an agent's order book, and allow 20 per cent. commission. At present our work is only in its infancy. In time, our Society may, we hope, become the means of accomplishing a great work in each of the two branches for which it was set on foot, viz.: *Research into the past history* of our aboriginal population, and *Aid to the Indians* in their upward progress towards civilization and Christian enlightenment. Friends of the Indians! Help us!

THE CANADIAN INDIAN.

VOL. I.

JUNE, 1891.

No. 9.

THE FUTURE OF OUR INDIANS.

(PAPER NO. 4).

IN this fourth and last paper I would like to offer a few suggestions as to what appears to me will be the best way to deal with our Indians in the future. As I said in my first paper on the subject, my ideas may be crude, visionary, impracticable ; still I think there can be no harm in offering them, especially as it must surely be universally admitted that the system at present in vogue is but of a temporary character and must sooner or later give place to something of a more permanent form. It can surely never be thought that the Indian Department as it at present exists, with all its expensive machinery, its agents on every reserve, its farm instructors and other servants, is to continue for ever. It cannot be that the wild Indians of the North are for ever to receive the weekly rations of beef and flour, or that the more civilized Indians of Ontario are to be kept penned up on reserves, receive annuities, and be treated as children. Sooner or later this system must either come to an end, or it must at least undergo some great modification. These Indians, who are at present kept under tutelage as the wards of the Government, have either to arrive at maturity and be recognized as men and women, or else they must be improved off the face of the earth and cease to exist. The latter is not likely, and surely cannot be wished for by any person possessing a grain of humanity in his breast. If,

then, they are to become men and women—the great question is: are they to amalgamate with our white population and become one nation with us, or are they to be allowed to preserve their own nationality and continue to be Indians? My belief is that the latter alternative is what the Indian desires—and desires *very strongly*, throughout the length and breadth of the land, both in the United States and in Canada—not only the wild Indians of the north, but notably the most civilized and advanced of the tribes; and it is *this* impression, which a wide intercourse with the Indians during many years and over an extended area has produced on my mind, that must be my apology for these four papers on the subject.

The policy of the white man's government, it seems to me, both in Canada and in the United States, is to *un-Indianize the Indian*, and make him in every sense a white man. And it is against this policy that the Indian, whether in a wild state, or semi-civilized, or nearly wholly civilized, as it seems to me, is setting up his back. I believe it is this more than anything else that is hindering his progress, for he views everything that the white man does for him with suspicion, believing that this hated policy for the absorption of his race and his nationality is at the back of it. He is willing, ready to adopt the white man's clothing, the white man's laws, the white man's religion, and, for commercial purposes, the white man's language; but he is not willing to give up his nationality or his communism, or his native language in the domestic circle—he wishes to live apart from the white man, in a separate community, and to exercise, so far as is compatible with his position in the country, a control over his own affairs.

And what can be the harm in allowing him to do so? Would it be any menace to the peace of our country if the civilized Indians of Ontario were permitted to have their own centre of Government—their own Ottawa, so to speak; their own Lieutenant-Governor, and their own Parliament?

In my former papers I have shewn that many of the tribes in past days, before the white man came among them, had excellent laws of their own, that there have been many wise heads among them. I have shewn also that the Indian is willing and ready to a certain extent to accept our laws and customs as better than his own, but prefers to take them at our hands and mould them in his own way. I have spoken, too, of the Cherokees in Indian Territory, 22,000 in number, who already have their own Governor, their own Parliament, and make their own laws. What the United States has done for one tribe of 22,000 Indians, I propose our Dominion Government should do for her 17,000 Ontario Indians; hand over to them their funds, which are at present held in trust for them, appoint them a Lieutenant-Governor from among their own people, let them select a spot for their capital, and have their own Parliament and make their own laws. And if this be successful, I think, as time goes on, the whole management of Indian Affairs might be transferred from the Indian Department in Ottawa to the Indian Government at the Indian Capital.

And then the Missionary work. This also, I incline to think, might be far better managed by the Indians themselves. The Christian churches all seem to begrudge the expenditure on Indian Missions, and, as I pointed out in a former paper, it is no credit to us as a Christian nation that the Indians of this country who have accepted our Christianity should already be broken up into so many little sects quarrelling with and abusing one another. If the Indians were united as a people, I doubt very much but that they would unite also in the matter of religion. The national sentiment would out-balance the sect sentiment. The lines are not so sharply drawn between the different *isms* where Indians are concerned as they are among the whites. I think the Indians would probably adopt a Christian religion of their own, in which all of them

could join. They are a generous, liberal-minded people, thinking more of the general weal than of the individual welfare ; and, I believe, would do not less than we have been doing, and perhaps a good deal more for the conversion of their heathen. Neither, I believe, would education be neglected. The Cherokee experiment has sufficiently proved this. Among the Cherokees there is not at present a man or woman (except the very aged), or a child of Schoolable age, that cannot read and write. Out of their public Treasury they have expended at one time as much as \$100,000 in the erection of a college for the training of their youth.

These ideas, in regard to the future of our Indians, will, I daresay, be new altogether to a good many of the readers of THE CANADIAN INDIAN. They are new, the writer admits, and may be, as he has said, crude, visionary, and even impracticable. Still, he believes, they are not unworthy of some thought and consideration. And, above all things, it would seem desirable, as a first step, that the views of the most advanced and intelligent of our Indians should be obtained on the various points enunciated. Nothing probably could be better than this *Indian Conference* which has already been proposed, and was to have taken place in Toronto in May, but has now, as I understand, been put off until the month of September. I hope the Conference will be held, and that the Indians will come in good numbers and speak for themselves, and then we shall be better able to judge as to the best course to be adopted for our Indians' future.

FAIR PLAY.

INDIAN history is wholly oral. The tales and traditions, handed down from father to son, are the Indians' only connecting link between the past and the present, and it is the songs, ceremonies and poetry of the Indians that form their principal history. The difficulty of rendering these songs will be apparent to everyone, when it is well remembered the red man has no grammar or well-defined sounds in his language. Motions of the hands and gutturals constitute much of his language, and these are not easy to define on paper. Yet there is something to be learned in Indian poetry, but the task is a difficult one, for never was a subject more intricate. The clouds, sun, moon, stars, storms, lightning, the voice of the thunder—these are the fruitful themes that fill the savage soul with song, and from which he draws symbols in his chants and stories. War, love and the chase burst from his lips in weird music, but it is impossible to reduce to meter the flashes of his genius. His monosyllables, his eye, the nod of his head, the movements of his hands—all are potential in song, and mean more than words. Viewed in this light the winds have voices, the trees a language, and even the earth is animated with unseen spirits; and, as Schoolcraft says, many of the Indian songs are accompanied with untangible music that can neither be caught nor written. Motion forms the poetry, and the words are but the filling up of a mystical and beautiful conception. How can we translate such a language? It is impossible, and we can only gather the chaff, leaving the golden grain to be imagined, to be heard like the sighing of the winds, the whispering of the leaves, but never to be reduced to the dull theory of created matter and material form. In time of war the Indian pays great attention to the flight of birds, hence frequent allusions are made to them in their battle songs. They believe that birds can foretell man's destiny, and regard their presence as indicative of good or evil, undertaking to interpret the messages they bring, always in song, illustrative of this strange

conception of the savage mind ; and some of these songs evince strange theories. Repetition is one of their song peculiarities. They have their "husking-bee song," their "song of friendship," and numerous children's ditties full of pathos and child-language. The "death song" is strictly national belonging to every tribe, and is sung by any member of it resolved or condemned to die, generally during the night previous, and repeated to the last moment of existence. It has a most doleful effect ; is always addressed to the Great Spirit, and in it there is an offer back to the Manitou of the soul which "entered in at the breast and is now going out at the toe."

WAMPUM.—This was a term applied by the Indians when this country was first discovered by white men, to beads made from shells strung together, and ranked of different values according to the colours composing the strings. But besides the use of these strings for currency purposes, wampum was used for other purposes, as will be here explained. Sometimes it was used for personal adornment, in the form of scarfs or girdles made from deer skin embroidered with wampum ; and these ornaments were not only evidence of wealth, but were symbols of authority and power. An early account of the Indians, published in 1765 by Major Rogers, says that when a treaty is desired they (the Indians) send an embassy with a large belt of wampum, composed of shell beads, interwoven in thousands of forms and figures, expressive of all their important transactions. The belts that pass from one nation to another in all treaties and important transactions are very carefully preserved in the cabins of their chiefs, and serve not only as a kind of record or history, but as a public treasure. According to the Indian conception, these belts could tell by means of an interpreter,

the exact rule, provision or transaction talked into them at the time, and of which they were the exclusive record. A strand of wampum of purple and white shell beads, or a belt woven in figures by beads of different colours, operated on the principle of associating a particular fact with a particular thing or figure, thus giving a serial arrangement to the facts and fidelity to the memory. History tells us that after the defeat of the great chief Philip of the Wampanoags, in Rhode Island, one of his trusted warriors went quietly and brought to the conqueror three wampum scarfs. These were not only valuable in themselves, but they symbolized and embodied a complete submission to the more mighty men whose powers had prevailed over the Indians. These wampum scarfs were pictured with birds, and beasts, and flowers, and each was a record—a history of deeds done—much like the hieroglyphics of ancient Egypt. As said above, whenever the Indians made an important statement in their frequent negotiations, they presented a belt to prove it, to give force to their words. “The hatchet fixed in the head,” one of the most forcible of their figures, expressed a grievance—a sense of wrong, requiring something more powerful than words to remove it. In discharging a grievance, the apology had to be made more forcible by the presentation of a belt, not for its value, but as marking the gravity of the apology and giving to the latter greater force and significance, of which the belt was an emblem. Much information might be gained if all that is known to individuals concerning wampum could be gathered together and recorded.

MR. A. R. WALLACE has an article in *Nature*, respecting some discoveries recently made on the West coast, which apparently are not unlike the curious sculptures of Easter Island in the South Pacific. He says:

“ James Terry has just published descriptions and photographs of some of the most remarkable works of prehistoric man yet discovered on the American continent. They represent three rude, yet bold, characteristic, and even life-like sculptures of simian heads, executed in basalt.” One of these belongs to Prof. O. C. Marsh, who referred to it, in his address “ On Vertebrate Life in America,” in the following terms : ‘ On the Columbia river I have found evidences of the former existence of inhabitants much superior to the Indians at present there, and of which no tradition remains. Among many stone carvings which I saw there were a number of heads which so strongly resembled those of apes that the likeness at once suggests itself. Whence came these sculptures and by whom were they made?’ Unfortunately we have no detailed information as to the conditions under which these specimens were found, except that “ they would be classed as ‘ surface finds,’ from the fact that the shifting sand dunes, which were largely utilized for burial purposes, are continually bringing them to the surface.” This gives no indication of their antiquity, but it is quite compatible with any age which their other characteristics may suggest.

The size of the heads varies from eight to ten inches in total height, and from five and three quarters to six and a half inches in width. The three are so different from each other that they appear to represent three distinct animals ; and they all differ considerably from the heads of any known anthropoid apes. In particular, the nostrils are much farther from the eyes and much nearer to the mouth than in any of the apes. In this respect they are more human ; yet the general form of the head and face, the low and strongly-ridged forehead, and the ridges on the head and cheeks seem to point to a very low type of anthropoid. In a letter to Mr. Terry Mr. Condon suggests “ that they were copied from the figure head of some Malay proa that may have been wrecked on the coast ;” but

such a supposition is quite inadmissible, since nothing at all resembling these heads is ever carved on Malay proas, and there is no reason to believe that if such a carving did come into the possession of the natives they would ever think of copying it in stone, while these sculptures were found 200 miles from the coast on the East side of the Cascade mountains.

Taking into consideration the enormous antiquity of the stone mortars and human remains found in the auriferous gravels of California, buried under the ancient lava streams and associated with a flora and fauna altogether different from that of any part of America at the present time, Mr. Terry's own conclusion appears the more probable. It is, "either that the animals which these carvings represent once existed in the Columbia valley, or that, in the remote past, a migration of natives from some region containing these monkeys reached this valley, and left one of the vivid impressions of their former surroundings in these imperishable sculptures." Whether these sculptures are the work of an early Indian race, or belong to a race long anterior to the red man, is a point for an archæologist to discuss. But anything bearing on the early history of the old dwellers in our land is of interest in these pages.

NO one would ordinarily think Canaanitish history was in any way connected with Indian research; but strange things continually come to light. A recent work by Professor Campbell on the Hittites, their inscriptions and history, presents in its last chapter, which is devoted to the Hittites in America, matter interesting to this continent. The *Toronto Week* calls attention to this fact, and instead of attempting to summarize or condense a section, which is itself a condensation, it quotes from Professor Campbell's conclusion some lines which

will illustrate his power of expression : "The descendants of the heroes of the world's second infancy are to be found in the New World, from the extreme north to the extreme south, some of them clothed in their right mind, others leading a wandering, savage life. How great their capabilities are, our survey of their past greatness sufficiently proves. Nothing that men may achieve lies beyond the power of a race that has produced a Hadad, a Paseach, a Job, a Jabez, a Saul, a Gautama Buddha, and an Asoka, yet Ichabod seems long ago to have been written over the Hittite name so far as America is concerned, though a bright future appears before it in Japan." Professor Campbell, in the work in question, traces down the influence of this great race, and says the history of early civilization is mainly a history of these Hittites. Beginning with them in Palestine, he goes on to the kings that reigned in Edom, then treats of them in Egypt, next at the Tigris and Euphrates, again in Palestine and the neighbouring countries ; and finally he treats of them in America after their dispersion from the older countries. This work is now republished this year in Toronto.

THE following notes on Indian life are extracted from an article by Mr. W. H. Elliott, who studied the Indian character in the West for some years. He says—"Disease is not viewed by an Indian as the white man regards it. With the former it is not a simple physiological disorder, with vitiation of the system. He sees in a sick person the form of one who is stricken down by the lodgement therein of a devil or evil spirit, and the only way to restore the patient to health is to scare this spirit, terrify this demon out of the body of the sick back again into the air whence it came ; and to do this dancing is resorted to round them, yelling, making hideous noises with calabashes

and rattles day and night without intermission by the *shaman* or medicine-man until the sufferer seeks refuge in death or rallies. If the shaman appears to succeed by the recovery of a patient, he is congratulated by the whole village for driving out the evil spirit. Should the sick die, however, the shaman is the recipient of even higher congratulations, and he is complimented for his bravery and wonderful courage in attacking and facing so powerful and wicked a spirit as that must have been which succeeded in taking the sick man's life in spite of all the incantation. Indian children when left to themselves know nothing of measles, scarlet fever, whooping cough or mumps, but they readily contract them from the whites. They are, however, subject to colds, coughs and intermittent fevers, eruptions of the skin, and are not unfrequently scrofulous. A characteristic of Indian children is the protuberant abdomen and thin legs and arms: a fat boy or girl is a rare sight. The eyes of the average boy are small and black, prominent, without visible eyebrows: large eyes are despised because it is claimed they are weak and timid; a boy is only considered handsome when he possesses a mouthful of sharp teeth and a deep chest, while the handsomest girl is she who is sharpest for her age. Liberty, equality and fraternity prevail among the children, and there are no heart-burnings caused by parents' wealth or high position. As a rule they are light-hearted, cheerful, and rippling with laughter, fond of singing, but in a dolorous chant. As for birthdays, the child never knows them, and there is not one middle-aged or adult Indian in a thousand who can tell his age. The reply of an aged Westonquah Indian when questioned on this point sums it up in the Indian fashion—"When we are young we do not care how old we are, and when we are old we do not care to know."



WATCHING A CARAVAN.

IN the winter of 1863-4 a curiosity was found by a person searching for stone for building purposes near St. George, a village in Charlotte County, New Brunswick, in the shape of a sculptured stone, resembling a human face in profile, twenty-one inches long, and eighteen across, with a uniform thickness of two inches, irrespective of the cutting which is in relief and of a flat surface. Mr. Allan Jack, of St. John, N. B., prepared and read a paper on this find before the Natural History Society of New Brunswick, but which was unfortunately burned in the great fire of St. John. One suggestion made in that paper was that this stone was of Indian origin. Mr. Jack described the appearance as a characteristic of Eastern or Egyptian art, with a peculiarity that appears in the delineations of human faces among the ancient Mexican Indians. The stone, when found, was covered with moss, and an examination proved that it had been long subjected to the action of water, and that probably only rain. The length of time required to effect the wearing results apparent on it from the action of rain preclude the idea of the work being any other than Indian; as it would require a length of time long before the white man set foot in the West to produce the results apparent in it. Half a century ago, in the very locality where this stone was found, numerous Indians frequented the spot, and it had been continuously a favorite camping ground for the Magaguadivic Indians. No relics of a similar character to this had ever been found in any Indian burial ground in that Province, although the natives produce on their soapstone pipes well-executed full-relief figures of the beaver, otter and muskrat. But, by bringing together fragments of information, Mr. Jack got a clue to its origin. He was told by an old resident of St. George, of a singular monument which existed many years ago some half a mile distant from where this object was found, consisting of a large oval stone of considerable weight, lying on three vertical stone columns, which was subsequently tumbled

over by the combined efforts of a number of vandals. In this connection he cites from Parkman that when Champlain was journeying up the Ottawa river somewhere on the Lac des Allumettes, he found an Indian cemetery, over each grave of which was a flat tablet of wood supported on posts, and at one end stood an upright tablet *carved with an intended representation of the features* of the deceased. The Magaguadivic Indians have a tradition that they were driven from some distant part of Canada to the seaboard. Mr. Jack again supposes that an Indian might have been captured or expelled from the Allumettes district, and been carried or found his way to the Maritime Province. Or a young Milicetes (one of the native tribes of New Brunswick) might have been carried away by the Ottawas, and have escaped to his old home. In the one case the prisoner would naturally wish to secure for his burial place a monument such as ornamented the graves of his fathers, and might have succeeded in securing the aid of his captors to that end. In the other the escaped captive might have desired to adopt the arts of his former masters with an effigy over his grave. The use of stone instead of a wooden tablet is easily understood. Mr. Jack says the carving must impress the observer with the idea that it is intended to represent the face of an Indian, the head presenting many of the peculiarities of the North-American type.

This curiosity is remarkable, and the little that is known of it gathered only through the unceasing enquiries of Mr. Jack, shows how for want of record the early history of our native tribes is already becoming obscure. The spot where it was found would to-day never be suspected as having been an Indian camping ground, and it was only through the conversation of an old resident whose memory was the only record, that the existence of a cairn, if that term may be so used here, within half-a-mile of the spot where this stone was discovered, was mentioned. This

is one of the evidences of the urgent need of placing on record any fragments of history or even anecdotes relating to Indian occupation. Little or no recollection remains of the sites of many Indian resorts in Ontario, until the accidental opening of an ossuary by the plough or the spade brings to light evidences of a once Indian resort. Every tradition or story bearing on Indian occupation should be made a note of when listened to, as no one can tell what link it may form in some chain of deduction respecting habits or customs or even genealogical connection of tribes now vastly sundered and reduced to a few scattered wanderers.

DR. JOHN RAE, F.R.S., speaking at the last meeting of the Royal Colonial Institute, showed how well Canada has managed her Indians, and his testimony is sufficient authority to vouch for their loyalty and our sense of justice to them. He said, "Having passed twenty years of my life as an officer of the Hudson's Bay Company among the Indians of North America, I may claim to know something about them. Instead of being difficult to manage, we found the natives there not at all troublesome and easily managed. The good Indians are so predominant and so friendly, that if any bad members of their tribe injured one of the Company's people they would hunt him up or help us to do so. Five, six, or a dozen men might find themselves placed in the midst of hundreds of these people, but by kind yet firm treatment, by never telling lies, and by the exclusion of spirits, we were able to keep them under perfect control. We did not allow a drop of rum or whiskey or spirit of any kind in all the vast territory of British North America under the Company's rule. I must tell you that we, as officers, had a small allowance of very admirable Madeira—a few dozens, and a little brandy—but what did we do? We gave up this allowance willingly, not because we were total abstainers, but in order that the Indians would not be able to say we took ourselves what we would not give to them. Our men came from different parts—I am an Orkney man myself—but we were all impressed with the *advantages of total abstinence* in a cold country; and on five expeditions to the Arctic, where I could have taken as much spirits as I wanted, I never took a drop with me, except as a medicine in the medicine chest. I lived there wholly without strong drink, and did not feel the want of it."

"What do the Americans do? In Dakota and Minnesota, where the troubles are at present, the citizens of the United States are prohibited from giving or selling spirits to the Indians; but plenty of the worst kind of whiskey was brought in and concealed in the woods by the connivance of the Indian Commissioner, and when the Indians were paid the dol-

lars which formed part of their annuities, every cent of it was spent on this beastly stuff, and the Indians became so intoxicated that the payments had to be stopped for several days until they got sober again, all the dollars coming back into the hands of the Commissioner and his allies."

"Let me mention another incident. When Canada took over the government of the Company's territory, several distinguished men came from Ottawa to make treaties with the Indians. The chiefs asked, 'Who are you? You will perhaps tell us lies. Get some of our old friends from the Company with you; we will believe them being our friends.' They did get two of our chief factors, who told the Indians all was right, and the treaties were at once made. When the Commissioner goes out to make the Indian payments, some of the mounted police go with him, not to protect the Commissioner, but to keep away the fellows with the fire-water, who, when caught, have all their property confiscated. The same system is carried out now by the Canadian Government that was carried out half a century ago by the Hudson's Bay Company."

HOW A SHREWD SCOTCHMAN PREVENTED AN INDIAN MASSACRE.

(Continued from last month).

WE watched that night, but nothing unusual occurred. After dinner, next day, as I was endeavoring to recuperate a bit from night-watching by a short snooze, I became aware of a presence, and opening my eyes saw my old woman standing over me, with her finger on her lips to enjoin silence. When she saw that I was awake she whispered hurriedly:

"Run! Indians going to kill trader, kill all white people in the store, Match-ee-ninie keep trader's wife. You good to old woman. Run!"

And the old woman, casting an anxious look at the door, hobbled away as fast as she could.

I did run, but it was to Mr. McIvor who was at that moment walking down to the store with his wife.

I breathlessly related to Mr. McIvor as nearly as I could remember them, the words of the old woman.



WARNING.

"There's something in it," he said, "and we must be prepared for them. Let us look for our guns. The loons mean business."

His wife, who had heard all, looked frightened, and he turned to her saying :

"Which is it, Maggie? Wi' us, or at the hoose?"

"With you, John, till the death," she answered boldly.

He gave her a look of admiration and affection, and hastily rose to collect and load our arms.

But we were too late ; while we were talking in the office the store had silently filled with Indians, their faces sinister and threatening, as they stood ranged up against the high counter. So intent had we been on the discussion, that we had not heard the soft tread of their moccasined feet and there we stood, fairly caught, face to face with death.

It is hard to remember what passed through my mind at that moment. I think that my feelings were more those of indignation than of fear. It vexed me to think of death at the hands of those brutes, an inglorious death, of which but a passing notice might appear in some newspaper, or what was more likely, no notice at all, for the Hudson's Bay Company have never cared to publish abroad such little mishaps as these. How different, I thought, would it have been if I were in the army ; then if I had to die my name would be mentioned with pride by my family as well as with regret, and possibly my portrait might appear in the *Illustrated London News*. So dear to humanity is the praise it receives, when no longer alive to hear it, when the pleasure of the praise is but in the anticipation alone.

I watched Mr. McIvor with a certain amount of curiosity, not unmixed with hope, to see what he would do. He did not hesitate a moment, but drawing his wife to his side and putting his arm around her waist, he said :

"You have come I believe to kill me?"

"Yes," answered Match-ee-ninie, "to kill you as you killed my dog."

"All right," answered Mr. McIvor coolly, "but surely we may as well take a smoke before you kill."

Whether the Indians were swayed by the force of a superior will, or whether they were themselves glad to put off a tragedy which they had pledged themselves to perform, I can not say, but they cheerfully complied with the request, and each producing his pipe, leisurely filled it and commenced to smoke, as if they had come there for nothing else.

In the meanwhile Mr. McIvor had quietly drawn towards him a small keg of gunpowder containing about twenty-five pounds. He deftly removed the head, then taking a candle, and lighting it with the same match with which he lit his pipe, he thrust it down into the powder to within two inches of the flame. So quietly had he done this that the Indians who

were at the moment engaged in lighting their pipes did not notice it. It was a solemn kind of a smoke ; not another word was spoken on either side. The only thing that woke the dead silence was the occasional "puff, puff" of a pipe that would not draw. I watched the candle with a kind of fascination and saw an inch burn away. I was fearful lest a spark should drop from it and thus rob us of our full two inches of life, but the candle burnt steadily on.

There was but half an inch left.

I remember that I wondered if the plovers had begun to make their nests in the marshes at home, if my brother Charley had come home for the Easter holidays, and if he would know where the misle-thrush always built her nest in the big elm tree ; but my reveries were broken by a movement amongst the Indians, and a muttered "non-gom," meaning now.

Match-ee-ninie arose and with him all the rest of the Indians with their guns in their hands. Mr. McIvor, who was watching them, made a movement towards the candle in the gunpowder. The movement attracted the attention of the Indians, and they now, for the first time, comprehended the situation. A minute later there was not an Indian in the store. They had gone out as silently and suddenly as they had come in ; leaving us in sole possession, but with the candle burning dangerously



POWDER.

near the powder. Mr. McIvor now carefully approached the keg and with a steady hand raised the candle from its dangerous candlestick. Not one moment too soon, for scarcely had he lifted it clear off the keg when the few grains of powder which had adhered to it came in contact with the flame and were ignited ; but we were saved.

The sudden revulsion of feeling took the strength completely out of my legs, and I sat down helplessly on a box, until the voice of Mr. McIvor ordering me to shut the door, and lock it, recalled me to my senses. Mrs. McIvor clasped her husband around the neck and kissed him passionately. He was not unmoved for the moment ; but suddenly he burst out laughing, and said in his broadest Scotch :

"Did ye see the look o' the auld Diel when he caught sight o' the candle i' the pouther, Maggie?" But Maggie did not hear him ; she

had fainted, and the man who had been cheerfully looking death in the face for the last half hour, now became as frightened as a child, when he saw his wife in a fainting fit. "Will she come around, dy'e think?" he asked in a tone of intense anxiety. There was no need to answer him, for Mrs. McIvor answered the question herself by sitting up, and bursting into tears.

For some time afterwards we lived prepared for a siege, but the Indians never made sign again of attempting to injure us; in fact they became mighty civil, and in the spring when communication by water had been re-established we had no difficulty in securing our friend Match-ee-ninie, who was safely transported to the far West, where he soon pined away and died. Of the old woman who had done us such service, I could gather but little information. I never saw her again, she had completely disappeared. It was whispered that Match-ee-ninie, having found out that she had warned us, quietly made away with her, so that practically she gave her life for mine; can it therefore be wondered at that I prize her memory, especially as in her, I have found through long experience the one solitary exception to the treacherous ingratitude of the North American Indians?

Shortly after these events Mr. McIvor received charge of a district on the borders of civilization. Nothing would do but that I should accompany him to his new charge, and so favorably did he report of me to headquarters that I rose rapidly in the service, and ere many years had passed was in charge of a district of my own.

C. C. FARR.

THE INDIAN CONFERENCE.

THE Indian Chiefs have sent us various answers in regard to the proposed Indian Conference which was to have taken place in September. On the whole it seems probable that it will have to be deferred for the present. A suspicion seems to prevail among them that it is a mere ruse on the part of the Government to draw out from them what they have to say, and that nothing will come of it. The Chief of the Mohawks on the Bay of Quinte would attend personally, and perhaps bring one or two others, but not as delegates; their Council refuses to send delegates because they believe they would not be allowed to refer to any injustice which they felt was being done to them. Another chief, of the same place, replying to the invitation, speaks very strongly against the abolishment of their Indian language, and claims the right to maintain their own nationality; he thinks nothing can be done to improve their circumstances so long as they are "under the bondage of the British North American Act," and would like to see it repealed. His own words

are: "It grieves us sorely to suffer such treatment in return since our forefathers fought and bled for the British cause, to pass laws to encroach of our rights, liberties and privileges; 1st, that we are restricted by the 'British North America Act;' 2nd, that we are impressed by the 'Indian Act,' and conform according to the laws of the Act whether we like it or not; and lastly the 'Franchise Act,' which it caused divisions amongst us Indians, viz., Conservatives, Reformers and Confederates, means of whom relieves and inclines of our old system form of five Confederate nations, and afterwards six. So how can we six nations be united as a nation like England, Scotland, Ireland and Wales, since the Canadian Government are passing laws to abolish of our treaty rights, and of our systematic constitution and form of government. The Canadian Government has put us Indians under the Republic form of government, of which the Council are elected triennially, which is contrary to the treaties between us six nations and the British Government. All these troubles is always caused by the white people; the white people are poisoning our Indians to act contrary to the wishes of the Six Nations."

A Manitoulin Island Chief writes that it would cost too much to attend the Toronto meeting, that he hopes the Indians will always be allowed to retain their own land, that their children may be educated, and that they and the whites may always be good friends.

Another Manitoulin Island Chief writes that his band has appointed three delegates to attend the Conference if expenses are paid; but only two can go if expenses not paid.

The representatives of the grand general Indian Council send word through their secretary, that as the Canadian Research and Aid Society could not legislate for the Indians not for the Department, the Society must be practically at the mercy of the Department and of the Grand Council, and so it would be useless to send delegates. Answers have been received also from Christian Island, and one or two other places. From the character of the replies it would seem on the whole that the time has scarcely yet arrived for convening such a gathering of whites and Indians as had been contemplated by the Council of the Society. It will probably be best to put it off at any rate for another year.

And in the mean time the Indians will have time to digest thoroughly the six questions which were sent to them for their consideration, and will have full liberty, through the pages of our Magazine, to express themselves freely on the various points at issue. We would like to hear from the Grand River, Sarnia, and Walpole Island Indians, their views on the subject.

INDIAN NUMERALS.

MR. HALE'S idea of the origin of languages is that in certain instances, especially among such people as our native Indians, a family may have chanced to become separated from the rest of the tribe while hunting, father, mother and elder members of the family have been stricken by some disease and perished, and two or three little children left alone. Such children, he thinks, if they survived, would gradually invent a new language of their own, retaining perhaps a few words or parts of words of their native dialect. In this manner, he thinks, may be accounted for the great diversity of speech among the Indians of the Pacific Coast, where, among the mountains, they would be more likely to lose themselves, and the comparative oneness of speech among the natives of such a wide-open country as Australia.

If there is any good foundation for such a theory as the above, we should expect that the old words retained by these young founders of new varieties of speech would be words of the simplest character, and those most often in use in the domestic circle. And indeed I think we do find that fire, water, I, you, one, two, three, four, five, are the words that generally approach the nearest to one another in a comparison of the different vocabularies.

The North American Indians as a general rule count by the decimal system, as in most civilized countries ; but it is noticeable that after giving a distinct name to each figure from one to five, they, in many of the dialects, seem to commence anew with the figure six, the first part of that numeral sometimes being a contraction or other form of the numeral one, and the latter part of the word seeming to point on towards ten. Thus in the Ojebway we have (1) pejig, (2) nij, (3) niswi, (4) niwin, (5) nanān, (6) ningodwaswi, (7) nijwaswi, (8) nishwaswi, (9) shangaswi, (10) midaswi. It will be noticed here that from six to ten inclusive the termination is *aswi ningo*, with which six begins, is another form of pejig, never used alone, but only in composition, thus : ningo-gijik, one day ; ningo-tibaigan, one measure. In the Cree language (another Algonkin dialect) the first ten numerals are as follows : (1) peyāk, (2) niso, (3) nisto, (4) ne'o, (5) niya'nān, (6) nikitwasik, (7) tepakūp, (8) ayena'new, (9) keka mita'tat, (10) mita'tat. Here it will be noticed that these Cree numerals resemble those of the Ojebways from one to six, but with seven they branch out into distinct words altogether ; then with ten they come together again, mita'tat not being dissimilar to midaswi, and still more like midatcing, the Ojebway equivalent for "ten times." Neither is the Cree numeral for nine so unlike that of the Ojebways as might at first sight appear. Keka mitatat means "nearly ten," and this suggests that the Ojebway word Shangaswi may be derived from chegaiy' midaswi, near ten.

The reason for the decimal system being so prevalent all over the world, both among civilized and barbarous people, is doubtless owing to the fact that we human beings are possessors of ten fingers—five on each hand. The common method of counting among the Indians is to turn down the little finger of the left hand for one, the next finger in order for two, the next finger for three, the next for four, and the thumb for five; then the thumb of the right hand for six, and so on until the little finger of the right hand is turned down for ten. In indicating numbers to others, the left hand held up with all the fingers turned down except the little finger would mean one; that and the next finger to it held up would mean two and so on. In counting by tens they will close the fingers of each hand to indicate each ten, or they will hold both hands up with the palms outward and fingers extended for each ten.

Some Indian tribes in counting resort to their toes as well as their fingers, and thus introduce the vigesimal system. The Indians at Guiana, it is said, call five a hand, ten two hands, and twenty a man.

The Dakotas have a peculiar system of their own. When they have gone over the fingers and thumbs of both hands, one finger is temporarily turned down for *one ten*. At the end of the next ten another finger is turned, and so on to a hundred. *Opawinge*, one hundred, is derived from *pawinga*, to go around in circles, to make gyrations.

Indians are not generally good arithmeticians. In their native state they have no idea of making even the simplest mental calculation. To add or subtract they will use sticks, pebbles, or other such objects.

Mr. Schoolcraft, speaking of the Indian mode of counting, says:—"There are separate words used for the digits from one to ten. The nine former are then added after the latter to nineteen. Twenty is denoted by a new term. The digits, from one to nine, are then added to this word till twenty-nine. Thirty is a compound meaning three tens, forty is four tens, and so on to ninety-nine. One hundred is a new term." This, Mr. Schoolcraft says, is the Algonkin method, and a like mode, he says, exists among all the American tribes, with the exception perhaps of the Cherokees, who count as high as one hundred by various numeral names, without repeating the names comprised in the first nine digits.

To illustrate the manner in which various tribes (some of them of different stocks) count from ten upwards, examples are herewith given from the Ojebway, Blackfoot, Micmac, and Dakota languages:

With the Ojebways 10 is *madaswi*; 11, 12 are *madaswi ashi pejig*, *midaswi ashi nij*; 20, 30 are *nij-tana*, *nisimidana*; 21 *nij tana ashi pejig*; 100 *ningodwak*, 101 *ningodwak ashi pejig*. With the Blackfeet 10 is *kepo*; 11, 12 *kepo nitsiko'poto*, *kepo natsikopoto*; 20, 30 *natsippo*, *niippo*; 100 *kepippo*. With the Micmacs, 10 is *mtûln*; 11, 12 *mtûln tcel na-ukt*, *mtûln tcel tabu*; 20, 30 are *tabu inskâak*, *nasinskâak*; 21 *tabu*

inskääk tcel na-ukt; 100 kûskimtûlnakûn; 101 kuskimtûlnakûn tcel naukt. With the Dakotas (or Sioux) 10 is wiktcmerna; 11, 12 wiktcmerna sanpa wanjidan (10 more one), wiktcmerna sanpa nonpa; 20, 30 are wiktcmerna nonpa (ten two), wiktcmerna yamni; 21 wiktcmerna nonpa sanpa wanjidan (ten two more one); 100 is opawinge, meaning a circle.

In some of the Indian languages there is more than one set of the cardinal numbers. Animate objects may be counted with one set, inanimate with another. They may have a particular set for counting fish, or for counting skins; perhaps a set for counting standing objects, and another set for counting sitting objects, etc.

To give a few instances in the Ojebway tongue :—nanân, 5; nanom-inag, 5 globular animate objects, e.g. 5 turnips, 5 seeds, etc.; nanonag, 5 boats or canoes; nanoshk, 5 breadths of cloth, etc.; nanoshkin, 5 bags full (mûshkin meaning full); nanosûg, 5 things of wood; nanwabik, 5 things of metal. In the Zimshian language (Brit. Columbia), guel is one if the object is neuter, gaul if masculine or feminine, gou-uz-gûn when the thing is long like a tree or pencil, ga'at if a fish or animal is spoken of, gûmmêt, if applied to a canoe; the other numerals change in the same way.

Numerals, in many of the Indian languages, can be used as verbs in a variety of ways. For instance, in Ojebway, we can say pejigo, he is one, paiejigod, he who is one, (hence Paiejigod kije Manidu, the one God). Again, we can say, kinijimin, we are two; kinisimin, we are three; nîwinoon, there are four things; nîwiwug, there are four animals; nanâninûn, there are five things; nanântibaigâne, it is five o'clock; nijodeewug, they have two hearts (are twins). So also in Micmac—naiuktaic, there is one; tabusî ik, there are two of us. And in Blackfoot, natokûm-i-au, there are two.

It is interesting to note that in the Ainu, the aboriginal language of Japan, a distinction is made in the numeral according as the object spoken of is animate or inanimate, thus: shinen, one person; shinep, one thing; tun, two persons; tup, two things.

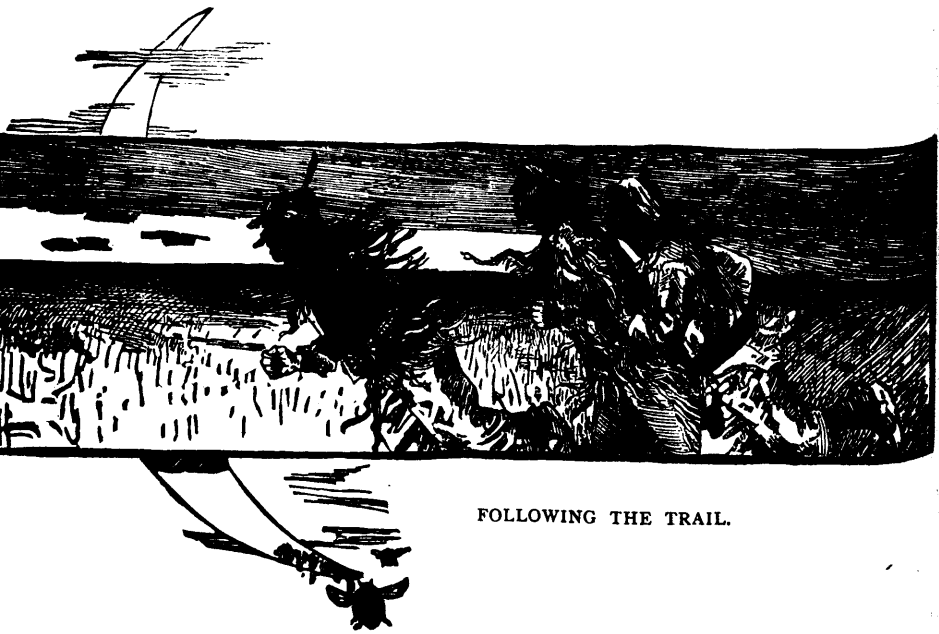
E. F. W.

AN INDIAN PHYSICIAN.

THE story of Dr. Montezuma is a romantic one, and illustrates the native ability of a man of Indian race, who midst the greatest difficulties, has won his way to culture and standing. He was brought to Gen. Morgan's attention by Capt. Pratt, of Carlisle, and in response to a letter asking him if he would take a place in the Indian service, he modestly replied that he did not wish to stand in the position of an office-seeker. Dr. Montezuma is a full-blooded Apache, and all his near

kin were killed in battle when he was no more than four years old.

He was sold for \$25, and carried to Chicago by an Italian photographer, who used him, dressed in Indian costume, with other curiosities, to attract patrons. He was employed in this way until he was nearly fifteen years of age, when he attracted the attention of Prof. Selin H. Peabody, of the University of Illinois, at Champaign. The interest of the young men of the university, especially those connected with the Young Men's Christian Association, was enlisted in behalf of the homeless boy and they undertook to defray the cost of his education. He spent two years in a preparatory school, four years in college, and afterward attended a medical school, from which he graduated a few years ago. He has built up a good practice in Chicago, which he was in no haste to surrender, but the proposition of Gen. Morgan, that he go among his own people and assist in elevating them, appealed so strongly to his sentiments that he decided to accept it. The best results are looked for from his labors.—*Springfield Republican.*



FOLLOWING THE TRAIL.

RECEIPTS.

MEMBERS' FEES: (entitling them to the CANADIAN INDIAN)—E. S. Busby, \$2; Miss A. Patterson, \$2; Col. Sumner, \$2; Rev. C. Quinney, \$2; Rev. H. T. Bourne, \$2; Hill Gregory, \$2; W. Crawford, \$2; T. L. Lomax, \$2.40; C. H. Thompson, \$2. RECEIPTS—"CANADIAN INDIAN," (non-members)—Col. Sumner, \$1.17; Miss Brown, \$1; Miss M. A. Lamb, \$1; Rev. M. Eells, \$1; Miss E. N. Hughes, \$1.50; Mr. John Roper, \$2; Miss Cruso, \$2; Lea K. Wilson, 80 cents; Miss Hamel, \$2; L. Baird, 80 cents.

CONSTITUTION :

1. The Society shall be called "THE CANADIAN INDIAN RESEARCH AND AID SOCIETY," and shall be a distinctly national Society.

2. The Society shall consist of President, Vice-Presidents, Secretary, Treasurer, Council of not less than ten persons, and members, the aforesaid officers being members of the Council *ex-officio*.

3. A Vice-President and Corresponding Secretary shall also be appointed at every new centre in the Dominion that may be established.

4. An Annual Meeting shall be held at such time and place (within the Dominion) as the Council shall appoint, (due notice thereof being given by the Secretary) at which officers for the ensuing year shall be elected, and papers read.

5. All matters of business and routine shall be transacted by the Council, an attendance of six being required to form a quorum.

6. Any person may become a member of the Society on payment of the fee of \$2.00 annually, on or before the First of January in each year; and any person may become a life member on payment of \$40.00.

7. The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.

8. A Monthly Journal shall be published under the auspices of the Society, to be called THE CANADIAN INDIAN, and to give general information of mission and educational work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archæological character. Members to be entitled to one copy of the Journal free.

9. Archæological specimens collected by members shall, if not required for a private collection, be deposited in one of the existing public museums with a C.I.R.A.S. label attached.

10. The funds of the Society shall be applied toward the publication of the Monthly Journal and other pamphlets or printed matter issued by the Society, also towards expenses of exploration, assistance to educational work, publication or purchase of books, or any other object authorized by the Society; proposals for such expenditure being submitted by the Council to the Society at the Annual Meetings.

11. Books on Indian history, language, etc., contributed to the Society, shall be placed in the charge of the editors of the Society's Journal with the Society's label affixed to them

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