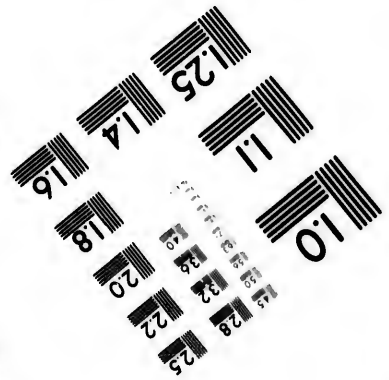
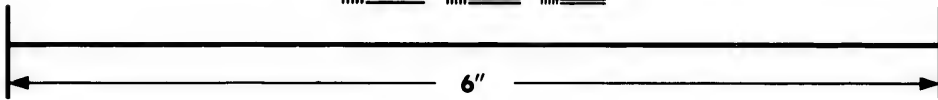
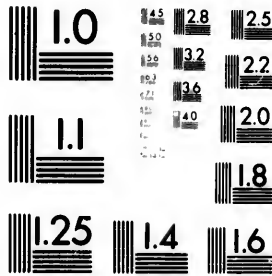


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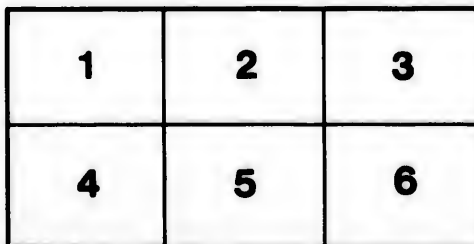
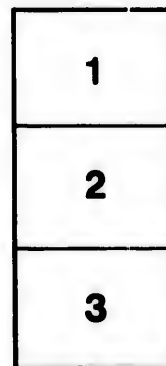
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MANAGEMENT OF INDIANS IN BRITISH AMERICA.

REPORT

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MANAGEMENT OF THE INDIANS IN BRITISH NORTH AMERICA BY THE BRITISH GOVERNMENT.

JANUARY 27, 1870.—Presented by Mr. CLARKE, from the Committee on Indian Affairs, ordered to be printed, and recommitted to the Committee on Indian Affairs.

DEPARTMENT OF STATE,  
*Washington, January 21, 1870.*

SIR: Referring to the communication addressed to you from this department, under date of April 14 last, in reply to your letter of the 8th of the same month, requesting that our consul at Fort Erie be instructed to inquire into and report upon the treatment of the Indians within the Dominion of Canada, their present condition and the means employed to bring them into habits of civilization, I have the honor now to inclose you the report of Mr. F. N. Blake, at that time United States consul at Fort Erie, but now holding that office at Hamilton, Ontario.

I have the honor to be, sir, your obedient servant,  
HAMILTON FISH.

Hon. SIDNEY CLARKE,  
*Chairman of Committee on Indian Affairs,  
House of Representatives.*

CONSULATE OF THE UNITED STATES,  
*Hamilton, Ontario, January 6, 1870.*

SIR: According to the instructions issued from the Department of State, in compliance with a request from the Hon. Sidney Clarke, chairman of the Committee on Indian Affairs in the House of Representatives, I have the honor to submit a report on the condition and treatment of the Indians in British North America, and the means used to bring them successfully into the habits of civilization.

During the wars between the French and English in Canada, the aborigines were freely employed on both sides; but since the acquisition of the Provinces by Great Britain, the Indians have not only kept the peace toward the government under which they live, but have been its faithful allies in war, and abstained from violence among themselves.

It is now also an established fact that the Indians of Canada have

passed through the most critical era of transition from barbarism to civilization; and the assimilation of their habits to those of the white race is so far from threatening their gradual extinction that it is producing results directly opposite.

The official reports of the government, published in 1869 and many previous years, furnish cautious but deliberate and concurrent testimony to beneficial progress in the modes of life of the Indians in Ontario and Quebec, the provinces where they are most numerous. One of the most positive indications on this point is their numerical increase during the last quarter of a century.

Recent evidence as to this will be found in the tabular statement annexed hereto, (see Appendix A,) showing, during the last year, additions to their population in twenty-one of the settlements, and a decrease only in five. In every instance of diminution the amount is insignificant, except in that of the Manitoulin Island; and inquiry has fully satisfied me that migration, and not mortality, is the cause of the apparent decrease in it. The diminution in the other four tribes is in the aggregate only twenty-three in the number of individuals. Each of these tribes are so small as to compel frequent intermarriages, and thus induce disease; and there is reason to believe that migration, and absorption into the white race, have taken place to an extent sufficient to counterbalance the deficiencies.

In the first step from the original condition of the Indians, the disappearance of the larger animals on which they depend for food and clothing brings constant privation, and frequent famine. Even when not entirely ignorant of the methods of gaining a livelihood by agricultural and pastoral pursuits, their ancient and hereditary habits render them averse to the patient toil they have been accustomed to regard as dishonorable. The temptations and discouragement they encounter at this period render them an easy prey to vices, which not only further demoralize, but lead them to physical destruction.

As the Canadian tribes have escaped from the sufferings of the state of transition, have ceased to wander as destitute Pariahs on the borders of the civilization to which they were aliens, and have located on farms, the natural result of enjoying substantial habitations, comfortable clothing, and proper food, in sufficient quantities, has been to render epidemics less frequent, and less fatal, and to check the ravages of consumption, and febrile attacks consequent upon the severe hardships and despondency necessarily experienced, when former means of subsistence have been lost and no others have been gained.

Another prominent reason for an increase instead of a diminution in the number of these Indians is the provision made for adequate medical attendance upon them, by which they, to a considerable extent, escape the sacrifice of life consequent upon contagious and other diseases induced by proximity to our own race. It is the practice of the governmental department having the various tribes in charge, to require competent medical practitioners, at periods sufficiently near each other, to make so general a vaccination as to leave little room for fear of the visitations of small-pox, by which formerly whole families were sometimes swept away.

From year to year the progress of civilization has long continued to advance. In various parts of the newer regions of Canada, Indians for whose benefit lands have been set apart are evincing an increased desire to avail themselves of the opportunity of becoming settled, and they appreciate the establishment of schools as an additional inducement for occupying permanent homes. Education is prized among

them, because, among other results, it tends to lessen the sense of inferiority they feel when in company with whites; and some of the native tribes have been so anxious to secure its benefits for their children that they have voluntarily taxed themselves for the purpose to such an extent as under other circumstances would seem incommensurate with their incomes.

Undoubtedly the desire for education, and other favorable indications among the Indians, are, in a considerable degree, owing to the clergy who minister among them, and exercise their influence for the repression of intemperance and vice and the promotion of industry and good order. But moral influence alone would have proved unavailing. The government of their country has felt a just sense of the responsibility devolved upon it; has seen the necessity of treating the Indians temporarily as wards or minors; has assumed a friendly and pains-taking guardianship over them, and seems practically to have adopted the principle that whatever may have been the original stipulation in purchasing their lands, the proper measure of compensation is to place and maintain them in such a condition that they may, if possible, as the ultimate result of their own exertions, enjoy advantages at least equal to those of their former state.

Among the various Indian tribes of the Dominion are to be found some yet representing the original barbarism, while others are scarcely distinguishable from the European race, either in person or habits. In other characteristics they also present marked distinctions. Thus, in complying with my instructions to report as to their condition, I have found it necessary to describe, as briefly as possible, the chief nations or communities among them, as well as to state the laws and influences to which all of them are subjected.

#### THE SIX NATIONS.

Of all the tribes or bands of Indians in Canada, the confederation known as the "Six Nations of the Grand River," contains the largest population. Their historical celebrity began with the earliest explorations of the Hudson River, and their present advanced condition also invests them with peculiar interest. In 1868 their numbers were 2,796, and they annually increase. They consist of portions of the kindred nations of the Mohawks, Senecas, Cayugas, Onondagas, and Oneidas, who once inhabited the valleys on the rivers and lakes of Central New York, including the Mohawk and Genesee; and were so powerful a confederacy that they not only overran the region afterwards known as Upper Canada, but carried their wars far and wide into the western prairies. Their young men tested their bravery and endurance by expeditions against tribes occupying remote southern regions, and particularly against the Cherokees, whom they esteemed as foemen especially worthy of their best efforts.

To the five nations already enumerated have been added the Tuscaroras, who, although at an early period they migrated to North Carolina, are shown by tradition and language to be of the same original stock, and, when driven from their southern hunting grounds were admitted into the confederacy, which from that time ceased to be "the Five," and was called "the Six Nations."

These Indians, now residing on the Grand River, are the representatives and descendants of those aborigines of whom De Witt Clinton said that they were peculiarly and extraordinarily distinguished by "great attainments in polity, in negotiation, in eloquence, and in war." They



form the organization which, eighty years before the American Revolution, held up their union as a political model to the English colonies.

I deemed the present condition of these Indians worthy of close investigation. Every facility for obtaining information regarding them was cheerfully afforded by their courteous "visiting superintendent," Mr. J. F. Gilkison; and, in company with him, I visited their principal school and was present at one of their councils.

In the treaty with the United States, at the close of the Revolutionary war, Great Britain made no stipulation in behalf of her Indian allies; and "the ancient country of the Six Nations, the residence of their ancestors from a time far beyond their earliest traditions, was included within the boundaries granted to the Americans;" but official pledges had been given, that as soon as hostilities were at an end they should be restored, at the expense of the government, to the condition they were in before the war began.

On behalf of his tribe, Captain Brant, the celebrated Mohawk chief, whose fame has become historical and is perpetuated in the name of the pleasant and flourishing town of Brantford, refused offers to reside in the United States, and claimed from General Haldimand, then commander-in-chief in Canada, the fulfillment of the pledges. The warrior was received with ample cordiality, and first selected a tract of land near the lower end of Lake Ontario, in the bay of Quinte, where six hundred and eighty-three Mohawks, who are prosperous and whose numbers are increasing, now reside.

The Senecas, who intended to remain in the United States, became apprehensive that their troubles had not terminated, and were exceedingly desirous that the Mohawks should reside so near as to assist them, if necessary, by force of arms, or to afford them an asylum if they should find it needful. Under these circumstances, Captain Brant requested permission to have another and more convenient territory, and ultimately selected the country on the Grand River, flowing from the north into Lake Erie, about forty miles above Buffalo, as a suitable location for maintaining a ready intercourse with the residue of the Six Nations, and as affording facilities for corresponding with the nations and tribes of the upper lakes.

The result was a formal grant, from the Crown, of the land, to the breadth of six miles on each side of the Grand River, beginning at Lake Erie and extending in that proportion to the head of the stream, and this "the Mohawks and others of the Six Nations, who had either lost their possessions in the war or wished to retire from them to the British, were to enjoy forever." The land was purchased from the Chippewas. The course of the river is about one hundred miles, so that the territory was that extent in length and twelve miles in width. It is a pleasantly undulated and exceedingly fertile region. The historian of the period says: "This tract, though much smaller than they had been obliged to forsake, within the United States, amply satisfied these loyal Indians."

At the conclusion of the war, the legislature of the State of New York manifested a desire to expel the Six Nations. No doubt this contributed to increase the number of emigrants to the Grand River, although, in 1784, the State, urged by Generals Washington and Schuyler, who thought the proposed policy was injudicious, inhuman and unjust, and that "a veil should be drawn over the past, and these children of the forest should be taught that their true interest and safety must henceforward depend upon the cultivation of amicable relations

with the United States," ultimately secured all the Six Nations in the possession of the lands they were then occupying.

Captain Brant soon saw that the attractions of the fertile region he had selected would be appreciated by the white man, who would make settlements around it, and thus drive the Indians from the condition of hunters to that of farmers. As a compensation for the loss of the same, he recommended sales of a portion of the land, so that a fund might be raised for the immediate benefit of his people, who might thus also secure a perpetual revenue. As his opinions were adopted by the Indians, they, in 1798, surrendered 352,707 acres, which were then sold for £44,867, in accordance with the desire of the Indians themselves, the government having sanctioned the measure on the conviction that it would be beneficial to them.

Other sales have been made, until the reservation contains about 53,000 acres.

Several of these Indians are now good farmers, and conduct their operations on a large scale. Generally, the members of these nations are well supplied with cattle, horses, sheep, and swine, and have comfortable habitations. Some are content to live very plainly; but, although they do not usually farm so well as the white freeholders around them, their condition is much better than that of the poor whites in large cities; and all testimony concurs in saying that they have made decidedly appreciable progress in agriculture within the last few years.

In going to their council-house I met several loads of grain *en route* to the Brantford market, and owned by Indians; and a considerable surplus was this year raised for sale. On the whole, although much remains to be done in the way of improvement, these Indians are unequivocally in comfortable and independent circumstances.

By slow degrees the old taste or passion for hunting and fishing, usually believed to be instinctive and ineradicable in the Indian, is dying away. I was assured on reliable authority that the influence of settled habits and comfortable homes is so great that most of the young men have now no more inclination for the chase than is found among those of the same age in our own race.

Several of these Indians are carpenters and shoemakers, and there are some tailors and blacksmiths among them. Many individuals are said to have a strong inclination for speculating—by which "trading" or bartering horses, cattle, buggies, &c., should be understood.

There are at present about a dozen instances of intermarriage between members of these nations and the whites.

In several important particulars a removal from the immediate neighborhood of Brantford, and the improvement in substantial comforts, have produced valuable results.

One of the most suggestive indications of the period is that an agricultural fair was held exclusively among the Indians during the present year. The New England Society contributed £20 to the fund for prizes, the list of which included cattle of different breeds, and was, with a few variations, much the same as among the whites on such occasions. The exhibition was highly creditable and well calculated to improve the stock and husbandry of the Indians, and also to exert a cheering and elevating influence upon them by instituting pleasant social and public gatherings; while to encourage an honorable and pleasurable pride in having good stock and in fostering the domestic animals, is to substitute entirely new characteristics for those predominant among people who think of the inferior creatures as only subjects for the chase and the knife.

The establishment of a temperance society among these nations is regarded by many as an omen of good hope.

About a mile from the town of Brantford we reached the Indian school-house, established by the New England Society. It is a plain, substantial three-story building of brick, pleasantly situated on a farm comprising two hundred acres of fertile land. At the time of my visit the number of children in attendance, including both sexes, was eighty-two. They are taught, fed, and clothed at the expense of the society. None are admitted before the age of ten. The writing of several was very good, and their examinations in spelling were highly creditable. There is no attempt to confer more than a plain English education, but provision is made for consecutive advancements to higher schools, if the proficiency attained seems to justify them. The farmer of the establishment carefully instructs the boys in the work of the farm at all seasons of the year, taking a limited number with him into the fields and barns on all suitable occasions, and allotting specific work to each of them, subject to his inspection.

I regretted that horticultural instructions were not added to those of the resident farmer. At an expense almost nominal a few ornamental trees, shrubs, and plants would increase the attractions of the temporary home and its lessons to the young Indians; and by adding a nursery garden the children could also be instructed in the art of sowing, rearing, budding, and grafting the fruit trees adapted to the climate. Much present and agreeable interest would be excited, useful employment would be afforded, and permanent and practical ideas of a beneficial kind would thus be carried to many Indian homes, and secure material and profitable results, while the productions of the garden and nursery would nearly or quite defray the expense of the undertaking.

In addition to the common branches of education the girls are instructed in the ordinary household work of the farm, including spinning, and sewing by hand and on the machine.

It was found impossible to secure attendance sufficiently regular without boarding the children in the establishment. The parents of many reside at considerable distances from it. It is unquestionable that the influence exerted by the school has had a very beneficial influence on the farm and homes of these Indians.

In this school two or three of the children were undistinguishable from whites, and many were evidently of mixed blood. I inquired from their teacher, who was a man of experience in other schools, whether, in receiving instruction, there was any appreciable difference between the children of the two races. He thought that of the two, the Indians were the quickest.

Here no attempt is now made to teach the mechanical arts, although at one time this was done. The project was not abandoned because the Indian youths manifested an insufficient aptitude for such acquirements. They preferred the independent life of farmers to that of confined and systematic mechanics.

The same remarkable "New England Society," already far advanced in the third century of its benevolent and useful labors, maintains eight schools (see Appendix B) among the Indians of the Six Nations, besides two more schools in other parts of Ontario. It is a close corporation, and, in some respects, but little is known of it. By an ordinance issued in 1649, during the time of the British Commonwealth, it was constituted a corporation under the name of "The President and Society for the Propagation of the Gospel in New England." Under the same authority "a general collection was made in all the counties, cities, towns,

and parishes in England and Wales," and lands were purchased with the money so collected. On the restoration the objects of the company were declared to be not confined to New England, but to extend also to "the parts adjacent in America."

The charter states the purpose of the society to be "for the further propagation of the gospel of Jesus Christ amongst the heathen natives in or near New England, and the parts adjacent in America, and for the better civilizing, educating, and instructing of the said heathen natives in learning and the knowledge of the true and only God, and in the Protestant religion already owned and publicly professed by many of them, and for the better encouragement of such others as shall embrace the same, and of their posterities after them, to abide and continue in and hold fast the said profession."

The first governor in this corporation was the Hon. Robert Boyle, who retained his office for thirty years, and by his will added largely to its income, which was also increased by "other pious and well-disposed persons," especially by a bequest from an eminent dissenting minister, the Rev. Dr. Daniel Williams, whose name, like that of Boyle, has become historical in New England and throughout this continent.

Not far from the chief school established by this company rises the spire of a neat and quaint little church, the oldest sacred edifice in the Province of Ontario. It was built by Captain Brant and his brother Indians, who brought with them from the Mohawk Valley a large Bible and a silver set of communion plate, presented to them by "the good Queen Anne," and yet cherished as inalienable mementoes by the nation. The bell which called them to Christian worship in the wilderness of the Mohawk is yet retained for similar purposes on the Grand River.

The council-house of the Six Nations is a new and commodious building, about twelve miles from Brantford. In the proceedings held within it many of the old observances are yet retained. The chieftaincies, as to times of peace, have been hereditary through the female line, but inherited not by the son of the chief, but the son or nominee of his daughter. The ancient office of fire-keeper is also continued. "The act and the symbol of the act were both in his hands. He summoned the chiefs and actually lit the sacred fire at whose blaze their pipes were lighted."

I found about sixty of the chiefs present. Three or four of the number could not be distinguished from whites; but on the whole the Indian characteristics prevailed, and indicated less intermixture of the races than might have been expected, after they had lived in proximity so long. In dress, cleanliness, intelligence, and other marks of condition and character, the assemblage was at least equal to that of an ordinary town-meeting in a good agricultural region. Two old chiefs wore gaily-colored handkerchiefs as turbans, and had loose coats with sashes, but there were no other approaches to Indian costume.

On all occasions of adequate importance, Mr. Gilkeson, as the visiting superintendent, presides.

Before open discussion began, the chiefs "put their heads together" in small knots or parties throughout the room and consulted carefully. The subsequent speakers in public were understood to express the opinions thus formed in the minor circles. The proceedings were in the language of the Six Nations, but an able interpreter officiated when necessary.

The ancient and admirable characteristics of Indians in council yet prevail. Even when highly educated, our own race seldom attains the

absolutely unembarrassed fluency of language, the self-possessed and easy intonations and gestures, and the quiet and dignified courtesy which distinguished the speakers. They spoke with the elevated air of men who respect themselves and their hearers. To understand the full significance of such a scene one must be an actual witness of it.

Having been informed of my object in visiting them, they appointed one of their number to address me. He did so through an interpreter, with equal ease, tact and courtesy; and expressed the most friendly feelings and a readiness to afford whatever information I might desire. When I had said a few words in reply, he commended me and my countrymen to the care of the Great Spirit, and gave me to understand that he was deputed on behalf of the assembled chiefs to shake hands with me. He did so, gracefully and cordially, apparently unconscious that the precedent might sometimes be advantageously adopted by assemblages more numerous and important.

After the formal meeting was over, a few Indians addressed me through one of their own number and an interpreter, informing me that they were pagans, and yet adhered to their ancient institutions; holding the same opinions and practicing the same observances regarding religion and the Great Spirit as had been handed down to them through their forefathers from time immemorial, or prehistoric. Like the other members of these nations, they knew of the President or Great Father, and expressed pleasure in having seen a citizen of the United States. They assured me that although they differed on many points from the present majority of the people of their confederacy, they believed that the Great Spirit required them to do right toward all men, and said that they endeavored to inculcate and practice this golden rule.

The number of pagan Indians among the Six Nations on this reservation is about six hundred. Those who profess Christianity are chiefly Episcopalians, Methodists and Baptists, but a few are Plymouth Brethren.

I returned to Hamilton more deeply impressed than before with a sense of the capability of the Indian for civilization; and yet more clearly cognizant of the slow and almost imperceptible degrees by which alone an Indian population can ever be actually absorbed by our own race.

There are also three settlements of Iroquois in Lower Canada—at St. Regis, St. Louis, and the Lake of the Two Mountains. Those of St. Regis are specially distinguished as having blended some of the healthful elements of European civilization with the self-reliance and vigor of their original and untamed life. They appear to have acquired provident habits, as well as other virtues of civilization, and are one of the most conspicuous among the native tribes for temperate and orderly lives, and progress as a settled community.

Although this community is an off-shoot of the Iroquois stock, it is not a member of the confederacy. It originated in efforts begun about the middle of the seventeenth century, by the Roman Catholic church, to draw the Iroquois into communion. Ultimately the most enthusiastic of the converts withdrew from the body of the tribes and settled on the banks of the St. Lawrence.

The Wyandotts, or, as they are frequently termed, the Hurons, are of kindred origin to the Iroquois, and resembled them in wild courage. They were the chief inhabitants of the now cultivated regions of the Province of Ontario. When Champlain first explored the country west of the river Ottawa, and along the northern shore of Lake Ontario, he found it unoccupied, but also marked with abundant traces of cultivation and of recent occupation by the Wyandott tribes, who had either been exterminated by the Iroquois or pursued by them with such relent-



less hostility that they retreated until their once populous regions were abandoned. Their chief settlements were around Lake Simcoe, and along the Georgian Bay, regions marked on every favorable site with traces of their agricultural industry, and crowded with their graves. Their population was estimated at between thirty and forty thousand; and in the earlier part of the seventeenth century the Jesuit fathers are said to have planted their stations amid the populous walled villages and cultivated fields of the Wyandotts, and reckoned the warriors of their tribes by thousands.

In 1626, Father Joseph de la Roche d'Alleyn, when seeking to discover the debouchment of the Niagara into Lake Ontario, passed through twenty-eight towns and villages of the Altiwendaronks, who lived in the territory including the valley and falls of that river. The country of the Eries was far more extensive, and probably equally populous. But such was the relentless nature of the aimless war waged upon these people by the Iroquois, that within less than thirty years from this mission of Father de la Roche the whole region occupied by these nations, from the Georgian Bay to the southern limits of the Eries, and far beyond the shores of the lake which yet perpetuates their name, was a silent desert. All this was the result of conflict among native tribes, and so entirely uninfluenced by the white man, that it is with difficulty we can recover a few trustworthy glimpses of the Eries or the others, from Indian traditions or the notes of one or two missionaries whom zeal for the propagation of the faith carried into the country of those extinct peoples, long before the enterprise of the *coureurs des bois* had led them to penetrate so far.

The important bearing of this brief historical sketch on the subject of my report will be seen on reflecting that, by the means thus recounted, a large proportion of the vast province, lately known as Canada, was in a considerable degree denuded of Indians. This is one of the reasons why the hatred and warfare, which have generally resulted from the approaches of settlements by whites to Indian territory, did not arise. It aided in giving a clear field for the trial of those wise experiments which have already resulted so favorably and promise yet greater success.

The Mississaguas, and other branches of the Algonquin stock from the northwest, spread into the nearly vacant territory, but their influx has to a considerable extent taken place since the French portion of the white race had begun to colonize it. Doubtless this state of affairs, and the friendly migration of the Six Nations into Canada, with the consent and approval of the British government and of the Indians previously resident in the province, have done much toward encouraging the imperial and provincial governments to adopt and persevere in a just and humane policy. It seems to be the universal opinion among both races, that although the ordinary management of the Indians by the dominant power in the old provinces of Upper and Lower Canada may have sometimes been injudicious toward those who are submitted to its guardianship, their substantial well-being has been sedulously kept in view.

Of the once great nation of Hurons, or Wyandotts, destroyed by the Iroquois, only seventy individuals now survive in the province of Ontario. They occupy the Huron reserve, in the township of Anderdon, and were confirmed in possession of that portion of the ancient heritage of their race at the general partition of lands by the different tribes in 1791. In 1858, when they numbered sixty-five, commissioners appointed by the Canadian government to inquire into the best means of securing the progress and civilization of the Indian tribes in Canada, stated that "the Indians on this reserve are mostly half-breeds, French and English.

Very few, if any, are of pure Indian blood. They must be looked upon as among the tribes the most advanced in civilization in Western Canada. Many of them speak either French or English fluently, have a keen knowledge of their own interests, and would be capable of managing their own affairs."

In religious belief they are nearly equally divided between converts to the creed and worship of the Roman Catholics and those of the Methodist faith. They attend the churches and mingle with other worshippers at the town of Amherstburg, distant about three miles from the settlement; and were it not for the distinctive character of the policy adopted toward them as being nominally Indian, they would "inevitably merge into the general population, and disappear and be lost; but only in so far as they ceased to be distinguished from other members of the civilized community."\*

At La Jeune Lorette, in the province of Quebec, is another remnant of the Hurons. Its members are descended from those stragglers of their nation whom the Jesuit missionaries of the seventeenth century humanely guided from their ravaged hunting grounds and corn-fields around the Georgian Bay, to the banks of the river St. Charles. In 1868 their population numbered two hundred and ninety-seven, having increased twenty-one since the census of the previous year.

The commissioners who reported to the Canadian government in 1858 speak of them as a band of Indians "the most advanced in civilization in the whole of Canada," but by the intermixture of white blood they have so far lost the original identity with their race as scarcely to be considered as Indian. Of all the tribes in Canada, they alone have lost nearly all traces of their native language; and, but for the pecuniary inducements of the annual Indian grant, would long since have intermixed with and disappeared among the *habitans* of French descent, by whom they are surrounded.

The theory of the sterility and ultimate extinction of the mixed Indian and European races appears to be confuted by the well authenticated fact that the numbers of individuals in the hybrid tribes have largely multiplied since 1844, and that the increase yet continues. Professor Wilson, a close observer and accurate analyst, says: "They seem likely to survive until, as a settlement of French-speaking Canadians, on the banks of the St. Charles, they will have to prove their Indian descent by baptismal register, or the genealogical records of the tribe, after all external traces have disappeared."

Within the last year the *dictu* of an eminent European ethnologist as to the influence of the climate of our continent on our race have been extensively quoted, and elicited ample commentaries in both hemispheres. He based his conclusions on a letter from a French Canadian, who pathetically lamented that, although he and his family heroically remained French in sentiment, after an absence of two centuries from the parent stock, they were becoming Hurons in physical form. Viewing the subject as he did, simply from a single point, and in reference to climatic influences, the marvel of the case is magnificently increased by the fact that an opposite effect is produced upon the Hurons, who, in the same period, have become so nearly French. The *savant* bore unconscious testimony to the existing amalgamation of the races.

The Algonquin race formerly extended from the Atlantic shore of New York, through New England and the British maritime provinces, along the lower St. Lawrence, and thence westerly along the northern shores of Lakes Huron and Superior, at least as far as the Mississippi.

\* Professor Wilson, of Toronto University, on Prehistoric Man, &c.

In Canada its tribes are more numerous than any other, and include the Chippewas, Mississaguas, Ojibways, Pottawatomes and Ottawas, of Ontario; besides the Nippissings, Abinakis, Amalacites, Montagnais, Mistassons, and Mohegans, in the province of Quebec. Many of them remain on, or even beyond, the outskirts of civilization, and are yet nomadic tribes, subsisting by fishing and the chase, while others, occupying more favorable positions, are in an advanced condition, not inferior to that of any other Canadian tribes.

One of the Mississauga chiefs, speaking of his own tribe, the Indians yet known as of the river Credit, though now resident in the territory of the Six Nations, and of such others as have become Christian, furnishes strong testimony as to the increase of the genuine spirit of civilization among them. He said:

"Formerly the women were considered as mere slaves to drudgery, and hard work was done by them. Now the men treat the women as equals, bearing the heavy burdens themselves, while the women attend to the children and household concerns."

As the Algonquins inhabited comparatively high northern latitudes, and the small grains were unknown among the aborigines, whose chief crop was corn, they were probably even more essentially nomadic than the Iroquois or the Hurons, and in even a greater degree regarded systematic and manual labor as too degrading to occupy their attention. But wherever the experiment has been made in equally favorable conditions, they show no less aptitude than the other race for the care of domestic cattle and the cultivation of the farm.

By the census of 1850, the number of Indians on the northern shores of Lake Huron was 1,422, and on the shores of Lake Superior, 1,240—in all, 2,662. In 1868 they had respectively increased to 1,748 and 1,263—in all, 3,011, being a gain of 349. This small population is spread over a country exceeding the State of New York in extent, and as yet scarcely approached by civilization, except at the posts of the Hudson's Bay Company, and at the Northern Mines, where a scanty population is attracted. It cannot be expected that in a wooded country, yet so sparsely peopled, these Indians should have been induced to give up the habits of the chase, especially as the severity of the climate greatly diminishes the rewards of agricultural industry. Hence it may readily be inferred that civilization is yet inchoate among them.

Most of these Indians are yet pagans. The few who have embraced Christianity have chiefly done so through the exertions of the Catholic priests. The following description of these tribes yet remains essentially true. The commissioners said:

"They live for the most part by hunting and on the produce of their fisheries, although they do raise a few potatoes and a little Indian corn; and they find a market for disposing of their peltries and supplying themselves with necessaries at the posts of the Hudson's Bay Company. They are quite nomadic in their habits; seldom living or remaining long in one spot, and contented with the shelter afforded by a bark wigwam or a hut of reeds. It is only during the spring and autumn, when they come down from the high grounds to the border of the lake, that they are accessible to those who would urge on them the necessity of Christianity and civilization. There is no difficulty, therefore, in accounting for the small apparent results of the labors of the missionaries."

In 1850\* these people surrendered the whole extent of their vast country, with the exception of certain reserves, to the Canadian government,

\* See Hind's Canadian Red River Expedition, vol. 2, p. 192.



for \$16,640 in cash, and a perpetual annuity of \$4,400, or less than a dollar and a half apiece—the annuity being so small as scarcely to be worth claiming, especially by those who do not reside in the immediate neighborhood of the places where payment is made. Hitherto these Indians can scarcely be said to have parted from the possession or occupancy of their territory. It is to be hoped that, as the white men make settlements near them, and their present means of subsistence are diminished, the Canadian government, in accordance with its traditional policy, will make some more adequate provision for them.

So great has been the influence of the ordinary Canadian policy that even these Indians maintain a peaceful character. They evince much fidelity to their friends, and are not deficient in honesty, except when they fall under the temptation of “fire-water,” which is to them marvelously irresistible and destructive. Many of them are half-breeds, and the occasional introduction of whisky in defiance of the law is followed by scenes of great profligacy.

In 1836, Lieutenant Governor Sir Francis B. Head made an attempt to gather together all the Indian tribes of Canada on the Great Manitoulin Island, in the northern part of Lake Huron. The soil of the island is stony and barren, and the climate is too cold to meet the approval of many of those whom he wished to settle upon it. Those Indians who went there were chiefly from the wandering tribes on the northern shore of the lake, and, by subsequent inattention and neglect, they were allowed to lapse partially into their vagrant habits in pursuit of game and fish, instead of being actively encouraged, and invited by example and other means to adopt a life of industry, either as farmers or mechanics. The officials sent among them did not exert a favorable influence; and the introduction and sale of spiritous liquors, though illegal, was not prevented. The resident missionaries also report that great injury was done by the indiscriminate admission of various traders, who sold useless articles on credit at exorbitant rates; and although debts cannot be enforced against Indians, were paid by them in the products of their toil at as low rates as the consciences of such traders would permit them to offer.

The remarks of the resident Roman Catholic missionaries on the subject of credit to Indians convey so pointed and clear a lesson that I transcribe them. They said:

“The following is the mode of traffic pursued by the resident traders. During the summer and winter months, seasons when the Indians have nothing to exchange for goods, the traders sell them all that they require on credit. Their purchases are generally objects of but little intrinsic value, and are chosen by the Indians more on account of color and form than for their actual worth; for as a rule the traders object is more to gratify the frivolous and child-like tastes of the Indian than to provide for his actual wants. Objects of every-day use are sold at an advance of three, four, or five times their original cost. When the spring or autumn arrives, the traders get possession, so far as they can, of the sugar, potatoes and fish, that the Indians may have then, at extremely low prices, fixed by themselves. Their reason for acting in this arbitrary manner is, they allege, to restore their own credit and protect their own interests, for they are well aware that a large number of the Indians will be unable or unwilling to pay their debts in full; and the traders in this manner indemnify themselves by exacting, from the small number of Indians whom they compel to pay at all, debts which in the Indians' eyes appear enormous, and which in justice, were the trader to act with honesty, would not amount to more than one-third of the sum claimed.

This credit system has not thus far answered and can never be made to succeed, for while it keeps the Indian in a state of slavishness and dependence, depriving him as it does of the fruits of his own labor, it eventually ruins the trader. Of the many traders who deal with the Indians we do not know of one whose affairs can be said to be in a prosperous condition.

"As regards transient traders, it is during the spring and autumn, as we have before remarked, that they make their appearance from every side. But this is what then happens: The Indians who have bought from the resident trader during the summer and winter, well aware that if they carry him their potatoes, sugar, or fish, they will only be paying debts already contracted, without obtaining anything in return, prefer taking their provisions to the transient traders, to whom they owe nothing, and from whom they at once obtain merchandise in return."

The same reverend gentlemen represent the two classes of traders as equally extortionate, and, as one of the remedies for such a state of things, propose that every spring and autumn a tariff of prices should be posted on a conspicuous place and that conformity to it be enforced.

Others have recommended the establishment of stores or shops under governmental inspection, and where a resident official shall have a fixed salary.

I can readily believe with the missionaries that, under such circumstances as have been described, the Indian would always be overwhelmed with debt, with very slight possibility of ever extricating himself from it, and that he could scarcely be expected "to have comfort and plenty in his home when he is barely able to purchase articles of indispensable necessity."

But even as to this island, the same missionaries concur with other witnesses in the testimony that a marked and satisfactory advancement has been made, both in a moral and religious point of view, including increased fidelity to marriage vows, extinction of hereditary quarrels between different tribes or bands, and the almost total suppression of *habitual* intemperance. As regards habits of industry, the improvement is equally satisfactory, though it has been retarded by the want of a flour-mill, and by other causes. These Indians display much aptitude for the arts and trades of civilized life. Among them are masons, tin-smiths, blacksmiths, tailors, coopers, shoemakers and carpenters; and nearly all are skilled in the manufacture of Mackinac boats.

The missionaries also report that if these Indians do not also display a decided inclination and taste for agriculture, and do not progress in this respect as much as might be desired, it is not owing to any want of ingenuity or necessary industry, but to the want of necessary implements, &c.

The native population on the Manitoulin Island was, at the census of 1868, thirteen hundred, nearly two hundred having temporarily or otherwise migrated in search of employment. A part of the island is now opened for settlement by the whites, and a considerable amount of roads has been made, in the construction of which Indian labor was used and found to be profitable.

In speaking of the Iroquois and Hurons, I have already given some account of such of them as live in the province of Quebec.

The Indians of this region were, in the early stages of their intercourse with the white race, subjected to influences essentially different from those of Ontario. The French made less effort to maintain them, but treated them more nearly as equals and associates; and one of the leading ideas of early French colonization was the establishment of a new

Christian empire, whose people, or their ancestors, should be the converted aborigines. Thus, it is not surprising that, where the Indians of this province occupied territory surrounded by that of the whites, they have become Catholic and nearly French, as, in the settled portions of Ontario, the tendency usually is to become Protestant and Anglo-Saxon.

Where opportunity offers, they prefer engaging as raftsmen or pilots on the St. Lawrence, or entering into the service of the Hudson's Bay Company to laboring steadily on farms.

Some of these tribes now present characteristics in marked contrast to those of others, the chief point being that while in lineage and language some are almost French, others, near the Lower St. Lawrence and north of it, are yet in a state of primitive and wandering barbarism. With the exception of the latter, the native population of Quebec is not only numerically increasing, notwithstanding some emigration to this country and to different parts of Canada, but is advancing towards civilization and adopting agricultural occupations, and also several others of the employments useful to such communities as those of Canada and the United States. Regular, steady, manual labor, without ample remuneration, is seldom relished by those of either race whose wants can be satisfied without it; and there is no doubt that one of the reasons why the Indians of Lower Canada do not take more readily to the farm is, that the severity of the climate prevents them from realizing more than a very moderate reward from their labors on it. Whether right or wrong, the French population of this province is characterized rather by a willingness to enjoy life as it passes than by the desire prevalent among our own people to accumulate large material possessions, and the civilized Indians of Quebec have naturally been influenced by the ideas of the white neighbors who lived around their villages.

Under the old *régime* the French considered themselves the sovereign possessors of the land, and thus in consequence of the insufficiency of the provision made for these aborigines, a moderate grant is allowed by the government to aid in their support.

The Rev. J. Maurault, a resident Roman Catholic missionary among the Abenakis tribe at St. Francis, evinced an intimate knowledge of the Indians of Lower Canada, when he wrote the following summary:

"We have," said he, "in Lower Canada, the Montagnais, the Tetes de Boule, who are true savages, and who could not possibly live as white men do. It would be utterly useless to extend to them, for the present at least, privileges which they would be unable to appreciate, which would in no way benefit them, and which they would in all probability abuse. But this is not the case with the Indians living together in villages—for instance, the Micmaes, the Hurons, the Abenakis, the Iroquois, and the Algonquins; these Indians are civilized; they are aware of the inferiority of their position, they know what it ought to be, and they see themselves entangled in the meshes of a net they are unable to break. In speaking of the Hurons, the Abenakis, &c., how many figure to themselves the cruel and ferocious savages of former days, scalping their enemies and living upon human flesh! How different is this from the true state of the case! We have nothing to fear from them; they are savages only in name. Their manners, their customs, their habits, their modes of eating, &c., are precisely similar to those of the Canadians. They nearly all speak both French and English. The Hurons have completely lost their mother-tongue. Our Indians of to-day are nearly all *Métis* or half-breeds. Here I do not know one Abenaki of pure blood; they are nearly all Canadian, German, English or Scotch half-breeds. The dress of the men is exactly similar to that of our gen-

try. The greater part of these Indians are as white as the Canadians; and if we occasionally meet with one of more than usually dark complexion, this is generally owing to their long journeys, extending at times over a period of two or three months, exposed to the heat of the sun; but then a few weeks of repose in their homes suffice to remove completely those traces of exposure. Frequently I have heard visitors express their astonishment, and say they had come to see Indians, when to their great surprise they had found only white men."

The Abenakis of St. Francis, among whom the same missionary was stationed, are now 268 in number. He says of them:

"Many suppose that our Indians are intellectually weak and disqualified for business. This is a great mistake. Certainly, so far as the Abenakis are concerned, they are nearly all keen, subtle, and very intelligent. Let them obtain complete freedom and this impression will soon disappear. Intercourse with the whites will soon develop their talents for commerce. No doubt some of them would make an improper use of their liberty, but they would be few in number. Everywhere, and in all countries, men are to be found weak, purposeless, and unwilling to understand their own interests; but I can certify that the Abenakis generally are superior in intelligence to the Canadians. I have remarked that nearly all those who have left their native village have profited by the change. I know of several who have bought farms in our neighborhood and are now living in comfort. Others have emigrated to the United States, where they have almost all prospered, and where several of them have raised themselves to honorable positions. I know one who is practicing with success the profession of a doctor. Others have settled in our towns with a view to learn the different trades. There is one at Montreal who is an excellent carpenter; but here we see nothing of the kind. Nevertheless, I observe a large number of young men, clever, intelligent, and gifted, with remarkable talents."

Such being the result of his observations, the Rev. J. Maurault urges the emancipation of at least all the more civilized Indians from the condition of minors in the eye of the law; feeling assured that if they were placed in competition with the whites, and allowed to hold and dispose of their property, they would be found fully able to maintain their place in the community.

The Micmaes number 491, and are a small but highly civilized band of a nation numerically stronger in New Brunswick and Nova Scotia. They encamp along the Lower St. Lawrence, and manifest considerable industry in making staves, barrel hoops, axe handles, and baskets of various kinds. They usually speak English, and manifest much shrewdness in making their bargains and comprehending the laws of trade in relation to the market for hoops and staves and other articles manufactured by them.

The condition of the kindred tribes of the Montagnais and Naskapees has no parallel in the United States. Their special characteristics arise from the austerities of their climate and the sterility of their soil. They cannot be expected to make much progress in agricultural pursuits in a region where the maximum of labor is required and the minimum of recompense is returned. Owing no doubt to climatic influences, these Indians were always regarded by their fellow-aborigines as the least elevated of their race. They inhabit the cold and barren regions of the Lower St. Lawrence, where the water enters the ocean after passing through the great lakes, whose shores already teem with a civilized population. No inconsiderable portion of the commerce of both hemispheres passes and repasses them. Their territory is nearer

than any other part of the American continent to the European nations which have had most influence on our national character and course. Three centuries ago, emigrants from France took up their abodes in the neighborhood of these Indians, and the descendants of the original colonists yet dwell in the villages founded by their forefathers. But the course of civilization has been westward to more propitious regions, and has left these natives behind. Few of them have been brought under the power of modern enlightenment, although, owing to the devoted exertions of Roman Catholic priests, some settlements have been made. It is difficult to see how much improvement can be made in their condition by means of agriculture unless they are removed to a climate less rigorous. It would be more easy to make fishermen than farmers of them.

The population of the Montagnais is 1,039, and they seem to be slightly on the increase. The Canadian commissioners say of them that, "where uncorrupted by intercourse with unprincipled traders, they were remarkable for their honesty; and even now it is but very seldom that they break their word or willfully violate engagements which they have entered into. There are but few half-breeds among them."

The Naskapees, who number 2,860, are of the same stock. They and the Mistassins are clothed in furs and deer-skins; their only weapons are the bow and arrow, and they depend wholly on the bow and drill for procuring fire.\* Some Catholic missionaries labor among them with untiring zeal and fidelity, but two-thirds of them are yet wild pagans who worship Manitou supposed to inhabit the sun and moon. To these imaginary deities they devote part of every animal they slay. As with many tribes further south, the sacrifice of the white dog is annually offered.

Owing to the diminution of their game, and the injury done by white men to their fisheries, the privations of these Indians in winter are often quite as great as those of the Esquimaux within the Arctic circle, while their resources are less ample. The missionaries and others who have been among them relate fearful instances of the last extreme to which human beings can be driven for food.

Numerically considered, the aborigines of Nova Scotia and New Brunswick, now included in the New Dominion, are unimportant in comparison with those of the region lately known as Canada. Altogether the Indians of Nova Scotia numbered 1,835 in 1868, when those of New Brunswick were 2,118. (See Appendix, Table A.) The government of the New Dominion has yet obtained only a limited amount of information concerning them.

It seems† that no progress of importance has yet been made in pre-  
vailing with the Indians of the maritime provinces to form themselves into "communities similar to those which have long existed in Ontario and Quebec, where, occupying farms or village lots, they enjoy in settled and permanent habitations many of the comforts and advantages of civilization, combined with systematic and continuous education and the pastoral care of religious instructors."

A philanthropic effort is being made to rescue these Indians from their present unprogressive condition and bring them at least up to the standard of the more advanced communities of the same race in the more inland provinces, where agriculture is the main support of the families, although as yet it is not often managed with the usual skill and industry of white farmers. Those who are attempting to produce

\* See report of the commissioners.

† See report of the Hon. William Spragge, Superintendent General of the Indian Branch, 1868.



this amelioration derive much encouragement from a comparison of the present with the former condition of the Indians in Ontario and Quebec.

In the provinces of Nova Scotia and New Brunswick, the land reserve funds, from which the usual income of the Indian tribes is derived, are so small in amount that nothing entitled to the name of revenue is had from them. Consequently, parliamentary annual grants of \$1,300 and \$1,200 respectively have been made for that purpose, but as they proved insufficient to relieve the pressing wants of the more indigent people, supply medical attendance to the sick, and some clothing and blankets to those who most require them, and to furnish such seed grain as seemed to be necessary, the Hon. William Spragge, the deputy superintendent of the Indian branch, laid the case before Parliament during its recent session, and such additional grants as were requisite were made.

As the territory of the Hudson's Bay Company is not yet subject to the laws of the Dominion, it is not included in the instructions issued from the department to me. To a certain extent the company has had a beneficial effect upon the Indians, but its policy was to preserve their existence as hunters and trappers, that they should not be gathered together in settlements for the purposes of civilization, and that their country should remain a wilderness inhabited by fur-bearing animals. Yet, by opening accounts with them, so that they might be, as they often were, encouraged to have large balances in their favor, payable on demand, or might be preserved from famine in times of scarcity, it rendered valuable services. Criticism may well be silent as to the motives which prompted the rigid enforcement of laws for the exclusion of "fire water" from those whom it would certainly have destroyed.

The company also extended much aid to missionary exertions, thereby seemingly contributing to the civilization of the people in the beginning, but strengthening its own influence among them. Professor Hind expressed an opinion I have found to be common among the Indian and other missionaries, themselves, that "the progress of Christianity among Indians would be aided, rather than otherwise, if missionaries were not to receive any assistance in the form of an annual stipend from the Hudson's Bay Company. Perfect freedom of action in inducing Indians to settle, in the education of Indian orphan children, and in teaching them and the adults the blessings of a settled Christian home, as opposed to a heathen hunter's life, are essentially necessary before much satisfactory progress can be made." Yet, by bringing some of the beneficial appliances and ideas of civilization to the knowledge of the Indians, the company has not been without influence in carrying them gradually over the wide and dangerous interval that separates the rude and primitive people of a stone age from the foremost nations of the European race in the present advanced period in the age of iron.

So long ago as 1860 no less than nineteen clergymen of the church of England were maintained in "Rupert's Land," at an annual cost of about thirty-five thousand dollars in specie. The Roman Catholics, Presbyterians, and the Society for Propagation of the Gospel, also made liberal expenditures in erecting and maintaining churches as well as in missionary work and in schools; but these exertions told chiefly upon the settlements of whites or half-breeds, and are inadequate to the great work required in a country so extensive and so sparsely peopled.

Until 1856 it was the annual practice of the government to distribute among Indians, in addition to the usual payments, a considerable quantity of blankets, strong cloth, kettles, fire-arms, ammunition, &c. The Indians were never known to use anything thus acquired against the government of Great Britain or Canada. All those Indians who had

been the allies of Great Britain in the war of 1812 were welcome to participation in these donations, and thus the Great Manitoulin Island, where the distribution took place, was annually the scene of an assemblage not only of Indians belonging to nearly all the tribes of British North America, but also of so many from the United States that it was regarded with suspicion by some of our people. The last of these gatherings took place in 1856, after due notice had been given to the usual recipients. It was found that many of the useful articles presented passed into the hands of white traders, in exchange for gaudy trifles, or the more deleterious fire-water.

One of the chief Anglo-Canadian statesmen of the period sententiously remarked that the money paid for the gunpowder thus presented would be more judiciously expended in schools; and it was generally thought by the friends of the red man that the gathering itself, as well as the character of the presents themselves, had a tendency to encourage the habits of the hunting and nomadic life from which the true policy of the government was to wean the Indians. The government, therefore, wisely judged that the money could be more judiciously expended in behalf of the settled tribes.

So long as these presents were made, great attention was paid to their substantial value. The cloth, for instance, was of good, durable quality, and the kettles were not of iron, but of brass, they being lighter and better suited for the purposes of a camp and the convenience of wandering tribes. Blankets are yet presented to the aged and infirm, and special care is taken that they are always soft, warm, of an ample size, and of a thick and strong texture.

In each Indian settlement of importance, there is, at least, one school. Altogether, in the different parts of the Dominion, these schools are not less than fifty-three in number. The teachers appear to be selected with due regard to the religious tenets of the tribe, and to other circumstances. The Wesleyan Methodists are conspicuous in promoting the diffusion of education among the Indians, but in addition to this denomination and the New England society already mentioned, the Seminary of Montreal, the Church of England, the Congregational Society, and the Colonial Church Society also contribute, and yet aid is far more frequently given from the funds of the Indians themselves than from any other single source. It is always furnished when other means are inadequate. In such cases the payments are made out of the funds of the band at quarterly periods, by checks from the office of the Indian branch. Occasionally the salaries of the clergymen are supplied from the same sources. It is also usual in some of the bands, when assembled in council, to vote provisions for widows, the aged or infirm, and other persons in indigent circumstances.

I deem the subject of education among the Indians so interesting and important that I have annexed hereto the latest tabular statement of the condition of their schools. (See Appendix B.)

The desire of the Indians for schools is one of the most significant indications of the progress towards improvement, which, however slow, does certainly exist. Those who are best informed in regard to them agree in saying they so far appreciate the blessings of civilization that even such of them as prefer for themselves the wild freedom of a savage life are anxious that their children should be educated like those of the white man. The young people entertain more decidedly than their seniors a proper sense of the benefits of education; and it should not be forgotten that in this as well as in every other method of assimilation to the ways of civilized man, the Indians who have adopted

Christianity are, as might well be expected, far more progressive, and cling less to the ways handed down to them from their forefathers than those who yet adhere to paganism.

As will be seen by the abstract presented hereafter of the chief recent legislation of the Dominion as to Indians, the management of their affairs, subject to the usual responsibilities of the Canadian government, is committed to the "Indian branch of the department of the secretary of state," the secretary himself, now the Hon. H. S. Langevin, who is also registrar general, being *ex officio*, and without additional salary, the superintendent general. The more laborious part of the duties devolves upon the deputy superintendent, the Hon. William Spragge, to whom I am indebted for much valuable information and many courtesies. An accountant, a corresponding clerk and two other clerks, one of whom is a draughtsman, constitute the remainder of the staff at Ottawa.

There are four local superintendencies or divisions, whose occupants are termed vice-superintendents, or commissioners, and receive salaries varying from \$1,000 to \$1,400 in proportion to the extent of their duties. Of other officials enumerated in the report of 1868 there are eighty-two, of whom one, the physician under the Grand River superintendency, is paid \$1,500 yearly. The others, being interpreters, medical attendants, wardens, sextons, clerks, messengers, &c., receive salaries varying from \$800 to \$1,000.

The local affairs of the Indians are under the supervision of the visiting superintendents or commissioners, who see the various bands or tribes periodically, and personally divide among them the annuities and interest money, taking, in every case, the receipt of the head of the family for the amount paid. In most of the settlements is a clergyman or missionary, who is usually present when the money is paid, as also are the interpreter and chiefs. Thus the pay-lists are amply attested.

The clergyman, also, often renders such assistance as is deemed desirable in procuring the census, which is taken when the payments are made, and thus serves as a guide for succeeding payments or distributions, and furnishes means of providing adequate statistical information for headquarters.

An essential part of the system is that no changes, without important and adequate causes, are made in the officers with whom the Indians are brought into communication. The Indian chiefs themselves can only be legally deposed when charges of intemperance, immorality, or dishonesty are substantiated against them; and, upon a similar principle, each local superintendent holds his office for life, unless he transgresses the rules of official good behavior. Thus the government possesses ample control over him, and it is the interest of each officer to consult the permanent welfare of the Indians, who are shrewd judges of character, know very well when they are treated with justice, and soon detect any hesitation, laxity, or impropriety in their agents. Those who are placed in the position of these Indians are naturally suspicious; and in the Canadian treatment of them, few points are regarded of so much moment as that every one officially connected with them must be above suspicion, and so far as practicable unite firmness, kindness, integrity, and tact. The wards or pupils would soon cease to regard the government as exercising a semi-paternal care over them if the conduct of the agents was not in conformity to the same standard.

In 1868, the receipts of the Indian branch were \$186,738 71. Of this amount, \$41,749 09 were from sales of land and timber, \$101,718 89



from interest on investments, \$40,120 from annuities and grants. The disbursements were \$155,846 52. On June 30, 1868, the sum of \$1,808,261 20 remained in the hands of the government to the credit of the Indian branch. Great care is taken to give the Indians interest on their money to a date as near as possible to the time when they are paid. They examine the accounts carefully, and explanations, whenever desired, are carefully given to them.

The character of the special payments, contingent and incidental expenditures by the Indian branch, is so various, including those made for blankets, roads, pensioners, funerals, distribution, &c., that I have deemed it best to annex hereto (see Appendix C) an account of these expenditures out of the Upper Canada Indian funds for the year ended June 30, 1868. A widely discretionary power is allowed, but the opinion is nearly or quite universal in Canada that it is exercised with wise economy and integrity. Where purchases are made for the Indians with their own money, great care is taken, as in the case of presents, that without sacrificing to mere appearance or luxury, every article furnished for their use shall be of sound sterling value. For instance, even in purchasing blankets, nothing flimsy or of bad wood is sent, and none but those of the most substantial and comfortable kind are selected.

In the year 1867-68 the government made three hundred and fifteen sales of lands held in trust for the Indians, and at rates varying from 24 cents to \$100 an acre; the number of acres being 17,063. The whole of the proceeds, after deducting expenses is entered to the credit of the Indians. Of the lands already surveyed and surrendered by the Indians to the government in trust to be sold for their benefit, 655,656 acres remain unsold. The average value of the different tracts varies from \$4 68 to 20 cents per acre.

Accounts are opened with each band, credit being given for revenues, and deductions made for payments in such a manner as is intelligible and satisfactory to the Indians themselves.

Commissioners appointed in 1847, by the government of Canada, to investigate Indian affairs in that province, give the following opinion as to the title to land:

"Although the Crown claims the territorial estate and eminent dominion in Canada, as in other of the older colonies, it has, ever since the possession of the province, accorded to the Indians the right of occupancy upon their old hunting grounds, and their claims to compensation for its surrender, reserving to itself the exclusive privilege of treating with them for the surrender or purchase of any portions of the land. This is distinctly laid down in the proclamation of 1763, and the principle has since been generally acknowledged and rarely infringed upon by the government. The same rule has been followed by the government of the United States, who pay annuities for the surrender of the Indian lands, to the extent of about £140,000 a year."

It has been, and is, an established rule with the British Canadian government, to take no land from the Indians except with the legal assent of the band, tribe, or nation owning it, properly convened in general council, held in the presence of an officer representing the government. Some of the regulations on this subject are more particularly set forth in the abstract hereinafter given of recent legislation. Even the land originally allotted to the Six Nations was purchased from its prior occupants. It is considered desirable, and the wish is usually carried out, to secure, at such surrender or cession of territory, the presence of some persons of well-known character and social position who are not parties to the transaction, such as clergymen or officers of

the army or navy. Sometimes the consideration for the land has been paid when the conveyance was executed, but more frequently payment has been made in the shape of annuities, at fixed dates thereafter, and equally divided among the men, women, and children of the Indian vendors. It seems that, in making the original or early conveyances, the Indians intended to reserve for their own use and occupation tracts of sufficient extent to maintain them, wholly or in part, as hunters. Thus, when game grew scarce and recourse to agriculture became absolutely necessary for their support, they found the reservations from the original cessions unnecessarily large, and have frequently conveyed to "the Crown, in trust," such lands as they did not require. Many of these tracts have been sold, and the sums realized from the sales, after deducting a fair amount for the expenses incurred in management, have been put out at interest, which is paid to the Indians half yearly at the same time as their annuities.

In conveying lands which are thus held by the government in trust for the Indians, the patent issues from the Crown, in a manner similar to that followed in regard to public lands.

In most cases the lands which have been retained by the Indians are now sub-divided into farm lots of sufficient size, and one of them is allotted to the head of each family, but they have no power to sell or mortgage these lands, which also, like all other property of the Indians, are free from liability to debt.

All money arising from the sale of these Indian lands is paid into banks to the credit of the receiver general, on account of Indian funds.

Agents are not allowed to receive money. The parties paying take certificates of deposit from the banks and transmit them through the agents of the department.

Agents who have charge of Indian lands for sale are required to give surety by bond, and to make monthly returns to the superintendent general at Ottawa.

In paying money from the department official checks are made payable to the orders of all persons entitled to receive them.

Individual Indians are not allowed to cut or dispose of timber on the general reservation. It is treated as belonging to their community, and can only be legally cut under a license from the superintendent general, or some other officer authorized by him to give one. A bonus in cash is usually required for the right to cut the timber. Annual ground-rent is paid, as are also additional dues, in accordance with a tariff prepared for the purpose.

The money realized from the sale of the timber is placed at interest, which becomes part of the income of the tribe owning the tract where the timber is cut. One half of the dues is paid before the removal of the timber, and the rest is secured by bonds, with sureties, and paid within six months from date.

A fund styled "the management fund" has been created out of the percentage deducted for the cost of taking charge of the Indian land and timber, &c. From it assistance is occasionally rendered to build school-houses, or alleviate distress from such casualties as extensive fires in the woods, or sickness; or whenever it becomes necessary to furnish seed-grain, agricultural implements, provisions, or other supplies.

The same fund is also used to defray the cost of medicine and medical attendance, and in making advances for carrying on surveys.

A few pensions, amounting annually, in the aggregate, to about \$4,000, are allowed by the imperial government to some retired officers of the Indian branch, and other persons.

While the condition of pupilage in which the Indians are settled on farms not too near the busy centers of trade has undoubtedly been hitherto the most favorable for the Indian, and saved some of the tribes from extinction, it is regarded in Canada as merely the step towards the desired end, and not as the proper object of the final policy in regard to them.

In 1849 that accomplished statesman the late Lord Elgin, who was held in equal respect on both sides of the boundary between Canada and the United States, not only proclaimed himself in favor of withdrawing from the Indians all presents tending to perpetuate a hunting life, of requiring those who have reservations to make roads through them, and generally to assume their share of the duties and burdens of civilization, and of setting apart farming lots for each family in every reservation, but also warmly expressed his opinion that the truest interests of the Indians required that habits of independence should be fostered among them, and that the period of tutelage should be as much as possible curtailed. Even at that time hopes had been commonly entertained, on behalf of both races, that such an improvement might be made in the condition of many of the tribes as would enable them to take their places among the ordinary population of the country, and free them from the charges incident to a constant and careful supervision.

I have not found any single line of more distinct demarkation between the past and present policy of British statesmen than that presented by a comparison of these recommendations made by Lord Elgin with those urged forty-three years previously, A. D. 1806, by the Duke of Northumberland, in a letter to his friend, Captain Brant. The Mohawk chieftain was then engaged in encouraging the spread of civilization and Christianity among his people, with all the power of his strenuous exertions and influential example. The duke, imbued with the barbaric spirit of a feudal aristocracy, spared no force of words in recommending the Indians never to be changed "from hunters and warriors into husbandmen." He regarded tilling the earth as a most injurious enervation of the young men. "Nine hundred or a thousand warriors, inured to hardship by hunting, are," said he, "a most respectable and independent body; but what would the same number of men become who were merely husbandmen?" Happily for his own reputation and the welfare of the Six Nations, the Indians did not listen to these suggestions, and the earnest remonstrances of the Duke of Northumberland remain on record as a monument of errors otherwise passing into oblivion.

In 1857 a memorable act was passed for the promotion of the objects recommended by Lord Elgin, and in 1858 three well-selected commissioners, who had been appointed "to inquire into and report upon the best means of securing the progress and civilization of the Indian tribes in Canada, and on the best mode of so managing the Indian property as to secure its full benefit to the Indians without impeding the settlement of the country," laid before the public the conclusions at which they had arrived.

The commissioners found that the relations of Great Britain with the Indians had changed very materially within the fifteen years preceding the date of the report. They state that the alterations were rather the carrying out of a system of policy previously determined on, than the results of any new ideas. The object of the system had long been to wean the Indian from perpetual dependence on the government; and successive years even then showed an increasing loosening of the tie to which the aborigines clung. Many of the officers appointed to watch over their interests had been removed, and the vacancies were not filled

up. The annual presents had then recently been withdrawn, and the Indian department was being gradually left to its own resources. All apprehension of insubordination or warfare was even then so far at an end that the danger to be feared appeared to be lest, on the other hand, the Indians, having been accustomed to look to their superintendents and officers for advice, assistance, and protection in the most trivial matters of ordinary occurrence, should, on the total withdrawal of guardianship, be too much influenced by their natural apathy, or be led to abandon themselves to despair.

The chief point urged by the commissioners was the necessity of measures of concentration for the economical superintendence and gradual civilization of the Indian tribes. In support of this view they urged, among other reasons, that the Indians could only be rescued from a semi-savage and impoverished condition by being settled on their own farms as permanent homes. They regarded the practice of frequent removal as very injurious, because "the Indian, naturally averse to labor, cannot be induced to exert himself, while he feels that he may any day be deprived of the land on which he is located; and while his congenital restlessness is strengthened by the change of domicile, his greediness for the means of gratifying the whim of the moment is fostered by the large sum of ready money promised to him to gain his acquiescence in the move. This cherishes his habit of relying on other sources than his own, and of imprudently contracting debts whereby he becomes the victim of the rapacious trader."

Among their other recommendations was the appointment of local agents, to be chosen from respectable yeomen, who ought to instruct the band to which they would be attached in farming, receive no money, nor dispose of land, but, by adding the force of example to the influence of advice, aid the Indians in their advance towards civilization. The commissioners clearly traced the beneficial effects of a similar system, especially in the prosperity of some of the tribes on the Upper St. Lawrence.

Not only the testimony of the commissioners, but also, as far as I have been able to discover, that of all who are familiar with the history and condition of the Indians in Canada, is adverse to their isolation in small tribes or bands separate and remote from each other. In such a state they are exposed to the evil influences of too frequent contact with the white race, and by no means the most worthy members of it, before they have attained the proportion of civilization and moral stamina necessary to enable them to avoid the evil and adopt the better examples set prematurely before them. Their marvelous and characteristic passion for what is truly to them burning and destroying "fire-water," finds too often an opportunity for gratification. Profligacy of other kinds is encouraged. They are not respected by their white neighbors; and the sense of self-respect essential to their moral and intellectual, and hence to their physical well-being, and kept alive when they associate more generally with their acknowledged equals, is oppressed and worn out by daily intercourse with those whom they perceive to be more perfectly adapted to the circumstances to which all must conform. Various forms of disease, including scrofula, consumption, and other indications of degeneracy, are presented, with a frequency attributable not only to the causes already mentioned, but to the constant intermarriages thus rendered almost inevitable between kindred.

The unauthorized intrusion of white men among the Indian settlements has been found injurious to the progress of civilization. Such stragglers are usually people of dissolute habits, and proselytize the

Indians to vices. Hence the Canadian law prohibits all persons who are not Indians, or intermarried with Indians, from settling upon or occupying Indian lands; and under this law, the officers of the department remove intruders.

The same law is applicable to an enervating and pernicious practice among the Indians, of giving the cultivation of their farms to white settlers on shares. This system has sometimes been one of the chief impediments to the success of Indian agriculture. The disinclination of Indians having the habits and sentiments of men who live by the chase to adopt habits of continuous industry has its parallel among men of our own race who have never been accustomed to hard labor, and leads many to accept offers to work their farms on shares, thus taking away the necessary stimulus or spur to exertion by giving them an opportunity of subsisting, though miserably, while leading a life of idleness.

Mr. Spragge, the deputy superintendent, unequivocally condemns this practice, and says: "It engenders habits opposed to temperate and virtuous living, and conduces to that demoralization in a greater or less degree which the absence of occupation occasions to people of whatsoever race and blood they may be. To effect improvement we must then break up the noxious system out of which so much evil grows. No true civilization can prevail apart from labor, either physical or mental, and with the former must some at least of the latter be combined, in order that with labor, skill may go hand in hand. And as regards our present subject, that agriculture may be practiced as a science, it is important that the Indian people shall be educated for it, that it be encouraged in every possible way, and that the policy to be pursued be such as to dissuade the Indians from its neglect. The act 13 and 14 Victoria, Chap. 76, section 10, prohibits any persons other than Indians, or intermarried with the Indians, from settling upon or occupying Indian lands. Under this law, the officers of the department do remove intruders; and, with a view to terminate the enervating and pernicious practice of associating white settlers on the occupancy of their lands, and giving over the cultivation of the farms to them in shares, the law may effectually be invoked; giving, however, beforehand, due notice to those concerned, that the existing arrangements must be terminated. At a first view, this may be regarded as a harsh proceeding. But when it is considered that the system shuts out the younger members of an Indian family from useful employment, and enforces upon them idleness with its tendency to dissipation, the necessity for insisting upon the abolition of farming on shares becomes obvious."

It is unnecessary to remark that many of the evils I have indicated are more easily avoided on large settlements of Indians under careful, systematic and scrupulous supervision, than when left to the unassisted operation of laws frequently evaded among small bands or tribes remote from each other and exposed to the influence of dissolute whites.

Until a very recent date the power of the chiefs over their nations or tribes has been merely that of moral suasion, except so far as the ordinary laws of Canada, or the Indian branch of the department of State, might maintain their views. But the interference of the department appears to be never exerted except for reasonable purposes. I find an instance of its operation in the case of Kitchie Baptiste, an Indian and a chief of an united band of Chippewas and Ottawas, who is officially described as having been "for many years past a peaceable, loyal, and well-disposed subject, but by lawless and misguided men, with force and violence, dispossessed of his land and of his house and improvements thereon," and driven to removal. A royal proclamation was issued or-



dering that he be immediately reinstated in the enjoyment of his property, and the offenders were reminded that they "are, in common with all others, our subjects, amenable and subject to the laws of our province, and that any infraction or violation thereof will be fully and duly prosecuted and punished according to our said laws."

Advantage was taken of the occasion to insist upon perfect freedom of debate, by "proclaiming and declaring that at all councils of Indians, duly convened for the transaction of business, every Indian who may be a member of the tribe or band holding such council and then present thereat, shall be permitted the free expression of his opinion on any matters brought under consideration of such council, undisturbed by any interference, intimidation, or threat in respect thereof." The proclamation was printed in the form of handbills, both in the English and the Chippewa language, and distributed among the Indians.

By recent legislation the appointment of the chiefs may, if the governor so direct, be made by popular election, each holding his place for the term of three years; but this law does not interfere with the present chiefs. In further pursuance of the policy of educating the Indians to self-government, and terminating their political childhood, an act passed during the present year empowered them to frame rules and regulations on several important subjects, provided such rules and regulations are confirmed by the governor general, as may be seen on reference to the synopsis of the act given in this report.

The common desire to assimilate the Indians to the other population of Canada found a memorable expression in "An act (20 Vict., Cap. XXVI) to encourage the gradual civilization of the Indian tribes in this province," which received the royal assent 10th June, 1857. Its avowed purpose was also defined in the preamble to be the "gradual removal of all legal distinctions between them and her Majesty's other Canadian subjects, and to facilitate the acquisition of property, and of the rights accompanying it, by such individual members of the said tribes as shall be found to desire such encouragement and to have deserved it."

The act defined who should be regarded as Indians and entitled to the special benefit of a previous "act for the protection of the Indians in Upper Canada from imposition, and the property occupied or enjoyed by them from trespass or injury." It enacted that every male Indian not under twenty-one years of age, who is able to speak, read, and write either the English or the French language readily and well, and is sufficiently advanced in the elementary branches of education, and is of good moral character, and free from debt, may offer himself for examination to three commissioners appointed for that purpose, one of whom is the superintendent of his tribe, another its missionary, and the third an appointee of the governor. If they report favorably to the application the governor may give notice in the Official Gazette of the enfranchisement of such Indian, between whose rights and liabilities and those of her Majesty's other subjects no past enactments must thenceforth make any distinction, and he is no longer legally deemed to be an Indian.

Provision was also made by which Indians over twenty-one, but not over forty years of age, and who can neither read nor write, but can speak English or French readily, and are of sober and industrious habits, free from debt, and sufficiently intelligent to manage their own affairs, might enter upon a state of three years' probation, with the approval of the commissioners, and at the end of that time might, with the approval of the commissioners and governor, be enfranchised. Notice of such enfranchisement being given in the Official Gazette.

Such enfranchised Indian would be entitled to not more than fifty acres

out of the land set apart for the use of his tribe, and to receive in money a sum equal to the principal of his share in the annuities and yearly revenues of his tribe. By acquiring the rights of a white man, he would cease to have any voice in the proceedings of the tribe, and by receiving the land and money he would forego all further claim to the land or money of his tribe, except a proportional share in other lands which such tribe might thereafter sell.

The wife, widow, and lineal descendants of such enfranchised Indian would also be enfranchised, but under certain provisions remain entitled to their respective shares of all annuities or annual sums payable to the tribe. Such Indian would only have a life estate in his land, but might dispose of it by will to any of his descendants, and if he died intestate they would inherit it. His estate therein was liable for his debts, but he could not otherwise alienate or mortgage his estate therein.

The same act provided that Indian reserves or any part of them might be attached to school districts or sections.

The act of 1857 was repealed in 1859, when another act (Cap. IX, 22 Vict.) was passed respecting the civilization and enfranchisement of Indians. This was one of the consolidated statutes, and adopted the main provisions of the previous act, but was repealed by the general act of 1868. (Cap. VI, 32-33, Vict. s. 23.)

In 1868, "an act" (31 Vict., Cap. XLII) was passed "providing for the organization of the department of the secretary of state of Canada, and for the better management of Indian and ordnance lands." This and the supplementary enactment of the following year are liberal in their spirit, comprehensive in the views they evolve, and so much intelligence and careful scrutiny are displayed in their details that I am unable to comply with the request to give proper official information in regard to the treatment of the Indians, and the measures to bring them into the habits of civilization in British North America, without presenting an abstract of both acts, as briefly as the subject will permit.

By the act of 1868, the secretary of state is also registrar general and superintendent general of Indian affairs, and has the control and management of Indian affairs in Canada.

It was enacted that all lands reserved or held in trust for Indians should continue to be held for the same purposes as before, but subject to the provisions of this act, and should not be alienated or leased until surrendered to the Crown for the purposes of this act.

All moneys or securities belonging to the Indians remain applicable as before, subject to the provisions of this act.

No land belonging to any Indians or individual Indian can be legally surrendered without consent of the chief or a majority of the chiefs of the tribe, formally summoned and held in the presence of the secretary of state, or an officer duly authorized to attend such council by the governor general or the secretary of state, and no chief or Indian shall vote or be present at such council unless he habitually resides on or near the land in question.

The fact of such surrender must be certified on oath before some judge of a superior county or district court, by the officers appointed to attend the council, and by one of the chiefs then present, and be transmitted to the secretary of state, and submitted to the governor in council for acceptance or refusal.

No intoxicating liquors of any kind are to be introduced at such Indian council, and any person who introduces any such liquor at such meeting, and any agent or official employed by the secretary of state or

the governor in council, who shall introduce or countenance by his presence the use of such liquors a week before it, or a week after such council, shall be fined \$200, half to go to the informer.

No surrender otherwise invalid is confirmed by this act.

The governor in council may, subject to the provisions of this act, direct the application of Indian moneys, and provide for the management of Indian lands, money, and property, and also of expenses of management, roads, and schools.

A penalty of twenty dollars for each offense of giving or selling spirituous liquor of any kind is enacted, one-half to go to the informer, the other to the governmental fund, for the benefit of the tribe in regard to any member of which the offense was committed. Exceptions are made in cases of sickness, if such liquor is given under the advice of a medical man or clergyman.

No pawns for spirituous liquors can be retained from Indians.

No presents given to any Indians, nor any property purchased by means of annuities granted to Indians, can be liable for debt.

The legal definition of "Indians" is declared to be—

Firstly. All persons of Indian blood reputed to belong to the particular tribe, band, or body of Indians interested in the lands and other immovable property belonging to or appropriated to the use of that tribe, and the descendants of such persons.

Secondly. All who reside among such Indians, and whose parents were or are, or either of them was or is, descended on either side from Indians or an Indian reputed to belong to the particular tribe, band, or body of Indians interested in such lands or immovable property, and the descendants of all such persons.

Thirdly. All women lawfully married to any of the persons included in the several classes already designated, the children, issue of such marriages, and their descendants.

If the secretary of state, or such person as he may authorize, shall so direct, Indians and persons residing on Indian lands are liable for labor on public roads in, through, or abutting upon such lands, subject to regulations similar to those regarding road labor by other inhabitants of the province.

None but persons deemed Indians may settle on Indian lands or the roads leading through them, and all Indian leases permitting such residence are void. Special provision is made for removing such intruders.

In certain cases, penalties may be enforced for cutting timber or removing stone from Indian lands.

Misnomers are not to invalidate writs, warrants, &c.

Sheriffs, jailers, and peace officers are to obey orders under the act, and, when reasonably required, assist in the execution thereof.

Indians have the same rights as other persons in regard to land taken for railways or public works. The secretary of state acts for them, and money awarded is paid to the receiver general on behalf of the body of Indians for whose benefit such land was held.

Provision is made for assimilating the laws of Lower Canada with this act.

In all cases of encroachment upon Indian lands, proceedings may be taken by information, in the name of the Crown, in the superior courts of law or equity.

The governor may order surveys, plans, and reports, as to Indian reserves.

The proceeds from the sale or lease of any Indian lands, or from the



timber on such lands, must be paid to the receiver general to the credit of the Indian fund.

Provision is made for conforming Indian affairs in Nova Scotia and New Brunswick, regarding lands and moneys, to the requirement of this act.

Nothing in the act is to affect the provisions of the act entitled "An act respecting the civilization and enfranchisement of certain Indians," so far as respects the Indians of Quebec and Ontario, nor of any other act when not inconsistent with the act under consideration.

Certain powers and duties vested with regard to ordnance and admiralty lands in the commissioner of the Crown lands are vested in the secretary of state, and the governor general in council may apply such powers, &c., to the Indian lands in Quebec or Ontario, and may repeal such orders.

The governor in council may make regulations as to Indian lands and timber cut from them, and impose fines for breach thereof, but without impairing other remedies.

All orders in council must be published in the Canadian Gazette, and such publication is *prima facie* evidence of such orders.

The governor in council may, at any time, assign any of the duties thus vested in the secretary of state to any other member of the Queen's privy council, in Canada, and the secretary of state is required annually to lay before Parliament, within ten days after the meeting thereof, a report of the proceedings, transactions, and affairs of the department during the year then next preceding.

The careful and increased attention to the condition of the Canadian Indians was further evinced by the passage of the elaborate act (Cap. VI, 32, 33 Viet., 1869) entitled "An act for the gradual enfranchisement of Indians, the better management of Indian affairs, and to extend the provisions of the act 31 Victoria, Cap 42."

By this act no Indian or person claiming to be of Indian blood, or intermarried with an Indian family, shall be deemed in lawful possession of Indian land, unless located for it by order of the superintendent general of Indian affairs; but such land is not by such location title rendered transferable or subject to seizure, although the occupier is liable to be ejected from the land, unless a location title be granted to him within six months from the passage of this act. Proceedings of ejection are similar to those in certain other cases.

Very strict provision is made for imprisoning any person, when convicted in the manner provided by the previous act, who directly or indirectly may, in any way, dispose of any intoxicating liquor to any Indian, or has kept a tavern, or other building, where such liquor is so sold or disposed of, unless he pay the prescribed fine; and the commander of any steamer, or other vessel or boat, from on board or on board of which any intoxicating liquor has been so disposed of is made liable to a similar penalty.

In dividing annuity money, interest money, or rents, no person of less than one-fourth Indian blood shall receive a share, after certificate as to his being less than one-fourth Indian blood is given by the chief or chiefs of the band in council, and sanctioned by the superintendent general.

Any Indian convicted of crime ceases, during his imprisonment for the same, to participate in the annuities, &c., payable to his tribe, and when thus imprisoned in the penitentiary, or other place of confinement, the legal costs of conviction and carrying out the sentence shall be paid out of money coming to said Indian, or his band or tribe.

Indians women marrying other than Indians, and the children of such a marriage, cease to be Indians within the meaning of section 15, 31 Vict., Cap. 42; and any Indian woman marrying into a different tribe or band of Indians becomes exclusively a member of her husband's tribe, &c., as also do the children of such marriage.

In case of desertion of wife or child the superintendent general may apply the share of such deserter in annuity and interest money to the support of the woman and child so deserted.

Where Indians neglect to provide for their sick or disabled, or aged or infirm persons, the superintendent general may so provide out of the funds of the tribe in question.

Children of an Indian inherit his right and title held under the location laws, together with his goods and chattels, on "condition of providing for the maintenance of their mother, if living." Such children have only a life estate, neither transferable nor subject to seizure under legal process; but if such Indian die without issue all such property goes to the Crown for the benefit of the tribe, after providing for the support of the widow, if any.

The governor may order that the chiefs of any tribe, band, or body of Indians shall be elected by the male members of such Indian settlement of the full age of twenty-one years, at such time and place and in such manner as the superintendent general of Indian affairs may direct, and they shall in such case be elected for a period of three years, unless deposed by the governor for dishonesty, intemperance, or immorality, and shall be in the proportion of one chief and two second chiefs for every two hundred people, but any such band composed of thirty people may have a chief; provided always that life chiefs now living shall continue as such until death or resignation, or until their removal by the governor for dishonesty, intemperance, or immorality.

The chief or chiefs of any tribe or band of Indians are bound to cause the roads, bridges, ditches, and fences within their reserve to be in proper order, in accordance with instructions from the superintendent general, who in case of neglect has a discretionary power to cause the work to be done at the cost of the particular community or Indian in default, as the case may be, either out of their annual allowances or otherwise.

The chief or chiefs of any tribe in council may frame, subject to confirmation from the governor in council, rules and regulations for—

1. The care of the public health.
2. The observance of order and decorum at assemblies of the people in general council, or on other occasions.
3. The repression of intemperance and profligacy.
4. The prevention of trespass by cattle.
5. The maintenance of roads, bridges, and ditches.
6. The construction and maintaining in repair of school-houses, council-houses, and other Indian public buildings.
7. The establishment of pounds and the appointment of pound keepers.

The governor general in council may, on the report of the superintendent general of Indian affairs, order the issue of letters patent granting to any Indian who, from the degree of civilization to which he has attained, and the character for sobriety and integrity which he bears, appears to be a safe and suitable person for becoming a proprietor of lands, a life estate in the land allotted to him within the reserve of his tribe, and such Indian may dispose of the land by will to any of

his children, and if he dies intestate as to said land it shall descend to his children according to the laws of that part of the Dominion in which said land is situate, and the children to whom it is so devised or descends shall have the fee simple thereof.

Every such Indian must, before issue of the said letters patent, declare to the superintendent general a name and surname by which he wishes to be enfranchised and thereafter known, and on receiving such letters patent he shall thereafter be known by such name and surname, and he and his wife and minor unmarried children shall be held to be enfranchised, and all legal distinctions between them and ordinary subjects cease, except that they retain their right to participate in the annuities and other income of their tribe or band, and except as regards the laws of the previous act as to spirituous liquors, and the law of the present act as to roads, &c.

If any enfranchised Indian, owning land as aforesaid, dies without any child, such land escheats to the Crown for the benefit of the tribe,\* but if he leaves a widow she has it until her death or remarriage, when it escheats to the Crown for the benefit of the tribe.

The wife or unmarried daughter of such deceased Indian, who may through this act be deprived of all benefit from her father's or husband's land, shall, so long as residing on the reserve of her tribe and remaining unmarried, receive two shares instead of one of the annuity, interest money, or other revenues of the husband's or father's band.

In allotting locations and issuing letters patent to Indians for land, the quantity of land for each shall, as nearly as may be, bear the same proportion to the total quantity of land on the reserve as the number of persons to whom such lands are located bears to the total number of heads of families, and male Indians over the age of fourteen years on the reserve, except in special cases to be reported to the governor in council.

If any such enfranchised Indian dies, leaving any child under twenty-one years, the superintendent general may appoint a guardian for it; until it attains the age of twenty-one years, and the widow of such Indian, being also the mother of such child, shall receive its share of the proceeds of such Indian, so long as the child remains a minor and the widow continues to reside on the land left by such Indian, and in the opinion of the superintendent general conducts herself respectably.

Any Indian falsely representing himself as enfranchised under this act, is liable to imprisonment, not exceeding three months.

Lands conveyed as aforesaid by letters patent to any enfranchised Indian are, during his lifetime, exempt from seizure, and cannot be in any way encumbered or disposed of.

Indians not enfranchised have the right to sue for debt or any wrong and to compel the performance of obligations made with them.

The under secretary of state is charged under the secretary of state with the performance of the departmental duties of the secretary of state under the said act, and with the control of the employes of the department and such other powers and duties as may be assigned to him by the governor in council.

Chapter nine of the consolidated statutes of Canada is repealed.

It is enacted that this act shall be construed as one act with the act 31 Victoria, Cap. XLII.

The two earliest of the four acts seem to have had a tendency to

\*The word "tribe" is sometimes used in this report to denote tribe, nation, band or body.

detach the most intelligent and worthy individuals from their tribes and absorb them in the white population. The experiment failed from want of co-operation on the part of the Indians, whose general sentiment appears to be that if members of their several communities should now or hereafter avail themselves of permission to sell their lands, white men of a low *caste* would flock in, and reside upon the reservations, and introduce temptations to intemperance and profligacy.

The Indians who would thus be enfranchised and separated would be men of good character and considerable intelligence, who naturally have influence in their tribe, and enjoy in it a higher relative status than they would be likely to occupy among the whites, who would probably treat them as inferiors. So far as I have been able to learn, it appears that all such plans for enfranchisement and absorption are likely to prove nugatory, and that the actual elevation of the Indians might be better attained by considering the right to dispose of their land as a question apart and distinct from enfranchisement, to which either the test of property or intelligence might be applied, thus admitting the most thrifty of them to the ordinary political rights of white men, without at the same time offering any inducement or opportunity for them to renounce affiliation with their own people, whose prospects of advancement would undoubtedly be injured if legislation should result in the withdrawal of the best men from the Indian communities. The tribes would thus gradually become little more than sub-municipalities or petty states, with some special characteristics, but in the main under the ordinary laws of the Dominion at large.

The recently enacted plan of enfranchisement, and permitting an Indian to devise his land to such of his children as he may choose, tends to strengthen paternal authority and the bonds of the family. It seems doubtful if this experiment will be more effective than its predecessors, or is better adapted to the actual state of the case. The Indian father may not be desirous of conferring upon his children the right to dispose of their land. But the humane motive of the enactment cannot be misunderstood, and the result will be regarded with great interest.\*

\* The peculiarities of the Indian character, and the special requirements of the semi-civilized condition in Canada, appear to create among the Indians sentiments and opinions seldom avowed, but which were admirably expressed by Captain Brant, who, in one of his letters, said :

"Your letter came safe to hand. To give you entire satisfaction, I must, I perceive, enter into the discussion of a subject on which I have often thought. My thoughts were my own, and being so different from the ideas entertained among your people, I should certainly have carried them with me to the grave had I not received your obliging favor.

"You ask me, then, whether in my opinion civilization is favorable to human happiness. In answer to the question it may be answered that there are degrees of civilization, from cannibals to the most polite of European nations. The question is not, then, whether a degree of refinement is not conducive to happiness, but whether you or the natives of this land have attained this happy medium. On this subject we are at present, I presume, of very different opinions. You will, however, allow me in some respects to have had the advantage of you in forming my sentiments. I was, sir, born of Indian parents, and lived while a child among those whom you are pleased to call savages. I was afterwards sent to live among the white people, and educated at one of your schools, since which period I have been honored much beyond my deserts by an acquaintance with a number of principal characters both in Europe and America. After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as much as I am able, collect together and set before you some of the reasons that have influenced my judgment on the subject now before us. In the government you call civilized, the happiness of the people is constantly sacrificed to the splendor of empire. Hence your codes of crime and civil laws have had their origin; hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life, and perhaps disagreeable to

The four acts have evidently been based on the conviction that if the Indians were indiscriminately permitted to alienate or convey the lands they own as occupants, many of them would soon be reduced to a state of pauperism, while others might safely be trusted with the same rights of proprietorship as the whites now possess. Individual character asserts its peculiarities of strength or weakness among the Indians in as marked a manner as among any people in the world. Industry, ability, and integrity are strongly developed in many members of every tribe; and these traits, like other similarities, are to a considerable extent hereditary in certain families. Hitherto the original system of government by the Indians themselves, as well as the policy adopted towards them, has tended to maintain the improvident as well as the careful and industrious, to check the accumulation of wealth in the hands of individuals, as well as to prevent the extreme of poverty. Those who are impatient of the slow progress made towards civilization will see reason to moderate their ardor when they reflect upon the long lapse of the many centuries through which our own race has attained its present pre-eminence.

A suggestion has lately been made to the Canadian government, and is said to be under its consideration, that, for one generation, the Indians, or some of them, should be allowed to sell land, but only among themselves. It has been thought they would thus by safe degrees be further initiated into habits of forethought and thrift. Even this intermediary proposal seems liable to serious objections, unless accompanied by various restrictions, such as that no contract for sale of real estate should be binding unless made before the visiting superintendent of the district where the land is, and renewed at a time when ample opportunity has been given for reflection. To this might be added an adequate legal scrutiny into the sufficiency of the consideration or purchase money given and received for the land, and into some other circumstances attendant on the transaction.

The Canadian commissioners of 1858 stated, as one of the results of their inquiries, that they were unable to discover any reason why the Indians should not in time take their place among the rest of the population in Canada. A laborious and impartial investigation, conducted with the benefit of their observations and the additional data of the last twelve years, has led me also to the conclusion that although the Indians cannot be suddenly transformed from their original condition of savage hunters to that of farmers and mechanics, they are capable of civilization, and that the well-directed and persistent efforts made in Canada have been so far successful as to leave little room for doubt that their future triumph will be complete. Whatever may be the ultimate result, those who have aided in this honorable effort may safely be assured that their country will be known in history as having striven to do justice to the aborigines, whom the white man found in posses-

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you, and will only observe that among us we have *no* prisons; we have no pompous parade of courts; we have no written laws; and yet judges are as highly revered among us as they are among you, and their decisions are as much regarded.

"Property, to say the least, is as well guarded, and crimes as impartially punished. We have among us no splendid villains above the control of our laws. Daring wickedness is here never suffered to triumph over helpless innocence. The estates of widows and orphans are never devoured by enterprising sharpers. In a word, we have no robbery under the color of law. No person among us desires any other reward for performing a brave and worthy action but the consciousness of having served his nation. Our wise men are called fathers; they truly sustain that character. They are always accessible—I will not say to the meanness of our people, for we have none mean but such as render themselves so by their vices."

sion of it, and that they have so far founded their empire or dominion upon the principles of humanity and true civilization.

All of which is respectfully submitted.

Your obedient servant,

F. N. BLAKE,  
*United States Consul.*

Hon. HAMILTON FISH,  
*Secretary of State.*

APPENDIX A.—*The Indian population of Canada.*

The Indian and negro population of Canada are not specifically enumerated as such in the ordinary decennial census, but are included under other heads, according to nativity, &c. All the tabular statements I have found on the subject show a general increase. The following shows the total number of certain tribes in Canada, at different periods from 1827 to 1857 :

Upper Canada.		Lower Canada.	
1838.....	6,643	1827.....	3,649
1844.....	6,874	1837.....	3,575
1846.....	8,756	1844.....	3,727
1847.....	8,862	1852.....	4,058
1857.....	9,094	1857.....	4,396

In 1857 the Indian census, including settled and migratory tribes, and tribes not within reach of the missionaries, gave the following numbers of this people:

Settled Indians in Upper Canada.....	9,094
Settled Indians in Lower Canada.....	4,326
Nomadic tribes visiting north shore of Lake Huron.....	1,422
Nomadic tribes visiting north shore of Lake Superior.....	1,240
Nomadic tribes of the Lower St. Lawrence, not within reach of missionaries or agents (as estimated).....	1,000
1857.—Total.....	19,652
1868.—As by annexed statement, exclusive of Nova Scotia and New Brunswick.....	20,612



Comparative statement of the population of the different Indian tribes and bands throughout Canada, between the years 1867 and 1868.

Name of tribe or band.	Population in 1867.	Population in 1868.	Increase.	Decrease.	Remarks.
PROVINCE OF ONTARIO.					
Chippewas and Munsees of the Thames.....	588	606	18		
Moravians of the Thames.....	254	259	5		
Wyandotts of Anderson.....	71	70		1	
Chippewas, Potawatomics, and Ottawas of Walpole Island.....	748	804	56		
Chippewas of Snake Island.....	130	128		2	
Do. Rama.....	265	271	6		
Do. Christian Island.....	186	192	6		
Mississagnas of Rice, Mud, and Skugog Lakes.....	282	302	20		
Molawks of bay of Quinté.....	664	683	19		
Mississagnas of Ahwick.....	212	198		14	
Ojibways of Sandy Island.....	174	184	10		
Chippewas of Saugeen.....	280	292	12		
Do. Cape Crooker.....	352	346		6	
Christian Island band on Manitoulin Island.....	71	73	2		
Six Nation Indians of the Grand River.....	2,779	2,796	17		
Mississagnas (late of the River Credit, now on the Grand River).....	204	205	1		
Chippewas of Lake Superior.....	1,263				No returns for 1868.
Do. Lake Huron.....	1,748	1,846	98		Do.
Manitoulin Island Indians.....	1,498	1,300		198	
Golden Lake Indians, in the County of Renfrew.....	161	185	24		
PROVINCE OF QUEBEC.					
Iroquois of Sault Ste. Louis.....	1,596	1,601	5		
Do. St. Regis.....	797	801	4		
Nipissings, Algonquins, and Iroquois of the Lake of Two Mountains.....	593	611	8		
River Desert Indians.....	317	358	41		} Increase caused by immigration. Returns not reliable.
Abenakis of St. Francois-du-Lac.....		268			
Do. Beaucour.....	67	81	16		} No returns for 1868.
Hurons of Lorette.....	276	297	21		
Amulacites of Nigec.....	170				Do.
Micmacs of Restigouche.....	378				Do.
Do. Maria.....	113				Do.
Montagnais of Point Bleu and Chicoutimi.....	200				Do.
Do. Mosee and Seven Islands.....	137				
Do. Betsiamits.....	554	584	30		Do.
Do. Grand Casapediac.....	75				Do.
Do. River Godbout.....	73				Do.
Naskapas of the Lower St. Lawrence.....	2,860				
PROVINCE OF NOVA SCOTIA.					
Indians of Annapolis.....		70			
Do. Colchester.....		60			
Do. Cumberland.....		75			
Do. Digby.....		65			
Do. Guysborough.....		100			
Do. Halifax.....		110			
Do. Hants.....		90			
Do. Kings.....		100			
Do. Lunenburg.....		50			
Do. Pictou.....		195			
Do. Queens.....		110			
Do. Shelburne.....		55			
Do. Antigonish.....		120			
Do. Yarmouth.....		50			
Do. Cape Breton.....		120			
Do. Inverness.....		70			
Do. Richmond.....		160			
Do. Victoria.....		115			
PROVINCE OF NEW BRUNSWICK.					
Indians of Restigouche.....		60			
Do. Shediac.....		51			
Do. Northumberland.....		410			
Do. Indian Village.....					
Do. Indian Point.....		1,000			
Do. Opposite Fredericton.....					
Do. County Gloucester.....		52			
Do. County Kent.....		383			
Do. Tobique.....		128			
Do. Dorchester.....		34			

APPENDIX B.

Statement of the condition of the various schools established for the benefit of Indian youths throughout the Dominion of Canada, taken from the reports received at this office of the Indian branch for the years 1867-68.

Indian reserve and band.	Name of teacher.	Salary per annum.	From what funds paid.	No. of boys.	No. of girls.	Total No.
Mount Elgin Industrial School	E. Timper	\$300 00	Wesleyan Methodist Society	28	24	52
Moravians of the Thames	A. A. Jones	250 00	Funds of the band	30	20	50
Wyandots Anderson	James H. Crowley	250 00	do	4	12	16
Chippewas of Sarنيا	William Wawanosh	300 00	\$100 from fund of band; \$200 from church mission fund	20	8	28
Chippewas and Potawatimies of Walpole Island	James Cameron	200 00	Funds of the band	12	15	27
Chippewas of the Thames	Joseph Wancanish	200 00	do	13	15	28
Do	Joseph Fisher	200 00	do	17	22	39
Chippewas of Saugeen	Henry S. Jones	200 00	Wesleyan Methodist Society	25	31	56
Do	Mary A. Read	200 00	do	No return	No return	No return
Mississaguas of Skanakog Lake	Mr. and Mrs. Scholfield	200 00	New England Company	23	17	40
Mississaguas of Mud Lake	Martha J. Cathy	150 00	Wesleyan Missionary Society	17	8	25
Mississaguas of Abnwick	J. E. Reynolds	250 00	do	24	16	40
Mississaguas of Rice Lake	D. Craddock	200 00	\$200 by Church of England; \$50 from funds of tribe	15	13	28
Chippewas of Cape Croker	Emma Jeffrey	100 00	\$100 from funds of tribe	28	15	43
Chippewas of Christian Island	Rev. R. Brooking, for Miss Jacobs	100 00	\$50 from funds of tribe; \$50 from Wesleyan Methodist Society	10	8	18
Chippewas of Rama	William Law	250 00	\$200 from Wesleyan Methodist; \$50 from funds of tribe	8	5	13
Chippewas of Suak6 Island	Charles Grills	150 00	Wesleyan Missionary Society	15	20	35
Do	G. Garrett	250 00	\$200 from funds of tribe; \$50 from white people	12	22	34
Mohawks of Bay of Quinte	John Wilson	417 00	\$217 by New England Company; \$200 from white pupils	11	5	16
Do	Luke Skv	50 00	Wesleyan Missionary Society	11	9	20
Ojibeways of Shawanaga	J. A. W. A.	250 00	Funds of the tribe	27	14	41
Mississaguas of New Credit	Francis Wilson	250 00	do	45	45	90
Six Nations of the Grand River	No. 1. Thomas Griffith	250 00	New England Society	34	34	68
Do	No. 2. Mrs. Roberts	100 00	do	19	11	30
Do	No. 3. Isaac Barfoot	200 00	do	31	19	50
Do	No. 4. Mrs. Bowles	100 00	do	20	10	30
Do	No. 5. Albert Anthony	200 00	do	11	8	19
Do	No. 6. Mrs. Beever	100 00	do	20	22	42
Do	No. 7. Miss Hindman	100 00	do	20	18	38
Do	No. 8. Miss Crombie	100 00	do	17	14	31
Do	No. 9. G. E. Blackburn	200 00	do	30	66	96
Do	Rev. Joseph Jennesaux	240 00	Wesleyan Society	35	22	57
Do	Rev. J. B. Sims	100 00	Indian funds	No return	No return	No return
Manitolin Indians of Wikwemikong	Rev. Mr. Burritt	100 00	do	Not known	Not known	Not known
Manitolin Indians of Manitowaning	Peter Gezikh and W. Barred	Not kn	Congregational Society	15	18	33
Manitolin Indians of Little Current	Not kn	Not kn	Church of England	Not known	Not known	Not known
Manitolin Indians of Shesheganung, (2 schools)	Mrs. Chance	Not kn	do	Not known	Not known	Not known
Garden River Indians	Rev. Father Clome	No saly	do	Not known	Not known	Not known
Fort William Indians, (Lake Superior)	Joseph Dorais	\$200 00	\$150 from Indian funds	1	0	1
Mjemas of Restigouche						

\* No Indian school; some of the children attend the school for white children in the vicinity. † On Georgiana Island.



B.—Statement of the condition of the various schools established for the benefit of Indian youths throughout the Dominion of Canada, &c.—Continued.

Indian reserve and band.	Name of teacher.	Salary per annum.	From what funds paid.	No. of boys.	No. of girls.	Total No.
Micmacs of Maria.	Jean Legendre.	\$150 00	Indian funds.	12	5	17
Lake of Two Mountain Indians.	Un Frere des Ecoles Chretienlles.	Not kn'n	Seminary of Montreal.	30	..	30
Do.	Les Sœurs de la Charité.	Not kn'n	do	30	..	30
Do.	Une Sœur de la Charité.	Not kn'n	do	12	20	32
Iroquois of Caughnawaga.	J. B. Morrison.	\$150 00	Indian funds.	12	20	32
Iroquois of St. Regis.	Mrs. M. J. Powell.	200 00	do	19	28	47
Abenakis of St. Francis dit Lac.	Basilide Desfosses.	156 00	Department of instruction.	13	16	29
Riviere Desert Indians.	Simon Amance.	200 00	\$100 from Indian funds; \$100 from Colonial Church School Socy	13	12	25
Hurons of Lorette.	Thomas White.	150 00	Indian funds.	16	12	28
Golden Lake Indians.	J. G. Vincent.	120 00	Department of instruction.	16	12	28
Betsiamits Indians*.	Campbell Blackburn.	200 00	\$150 from Indian funds; \$50 by the Indians themselves.	Not known	Not known	45
	Rev. Charles Arnaud.			Not known	Not known	24

\* No regular school; the missionary instructs the Indians.

APPENDIX C.

The following is instructive to those who wish to investigate, for practical purposes, the subject of the report:

*Statement of special payments, contingent and incidental expenditure by the Indian Branch, (Department of the Secretary of State,) during the year ending June 30, 1868, out of Upper Canada Indian funds.*

Station, superintendency, or division.	Character of disbursements.	Amount paid.	Out of what fund paid.
Headquarters.	Postage.....	\$27 59	Indian land management fund.
Do.....	Blankets.....	1, 157 43	Do.
Do.....	Telegrams.....	68 12	Do.
Do.....	Survey.....	2, 008 71	Do.
Do.....	Roads.....	2, 965 50	Do.
Do.....	Pensioners.....	400 00	Do.
Do.....	Grants towards the erection of school-houses.	350 00	Do.
Do.....	Law expenses and special work.....	277 11	Do.
Do.....	Stationery, books, binding, printing, and instruments, &c.*	1, 235 80	Do.
Do.....	Joseph Wilson, as commissioner for the protection of Indian land and visiting reserves.	164 95	Do.
Do.....	Gratuity to Henry John Jones.....	400 00	Do.
Do.....	Advertising.....	7 17	Do.
Do.....	Office furniture, and repairs and disbursements.	304 24	Do.
Do.....	C. T. Dupont's traveling expenses in visiting Parry Island, Lake Nipigon, Lake Superior, &c.	327 50	Do.
Do.....	Traveling expenses of sick Indians, &c.	37 75	Do.
Do.....	Office rent for the agency.....	98 10	Do.
Do.....	Commission on sales on Manitoulin Island.	158 32	Do.
Do.....	Plans.....	93 25	Do.
Do.....	H. Strong's professional services, &c.....	200 00	Do.
Western superintendency.	Postage.....	1 40	Chippewas of Sarnia.
Do.....	Pensioners †.....	100 00	Do.
Do.....	Survey.....	400 00	Do.
Do.....	Distribution.....	5, 579 76	Do.
Do.....	Funeral articles.....	99 76	Do.
Do.....	Medicines and attendance.....	118 83	Do.
Do.....	Books.....	16 74	Do.
Do.....	Coffins.....	48 25	Do.
Do.....	Chapel steward.....	25 00	Do.
Do.....	Messenger.....	10 00	Do.
Do.....	Refunds.....	2, 191 00	Ottawas and Ojibewas of Manitoulin Islands.
Do.....	Postage.....	56	Chippewas of Walpole.
Do.....	Distribution.....	1, 532 07	Do.
Do.....	Postage.....	1 80	Chippewas of the Thames.
Do.....	Distribution.....	3, 043 24	Do.
Do.....	Interest balance.....	66 23	Do.
Do.....	Coffins.....	17 00	Do.
Do.....	Pensioners.....	30 00	Do.
Do.....	Church repairs.....	15 00	Moravians of the Thames.
Do.....	Postage.....	7 89	Do.
Do.....	Bonus on oil workings.....	80 00	Do.
Do.....	Advertising.....	5 76	Do.
Do.....	Distribution.....	5, 496 32	Do.
Do.....	Postage.....	6 20	Wyandotts of Anderdon.
Do.....	Distribution.....	2, 342 17	Do.
Do.....	Annual allowance in respect to claims on oil lands in Enniskillen.	101 90	Wm. Wabbeuck.
Do.....	Annual allowance in respect to claims on oil lands in Enniskillen.	76 43	Jas. Munace.
Do.....	Annual allowance in respect to claims on oil lands in Enniskillen.	127 37	Nancy Mailville.
Central and Eastern superintendency.	W. B. Bartlett's office contingencies.....	276 98	Indian land management fund.
Do.....	Distribution.....	4, 090 81	Mohawks of Bay of Quinté.
Do.....	Forest bailiff.....	95 00	Do.
Do.....	Insurance upon the Mohawks' church and parsonage.	39 40	Do.
Do.....	Distribution.....	1, 389 92	Chippewas of Lake Huron and Simcoe.
Do.....	Distribution.....	2, 388 32	Mississaguas of Rice and Mud Lakes.

\* This comprises stationery supplied to outside agencies.

† Charged to principal.

## C.—Statement of special payments, &amp;c.—Continued.

Station, superintendency, or division.	Character of disbursements.	Amount paid.	Out of what fund paid.
Central and Eastern superintendency.	Medical services.....	\$36 00	Mississaguas of Rice and Mud Lakes.
Do.....	Distribution.....	444 20	Do.
Do.....	Distribution.....	3,747 53	Mississaguas of Skugeg.
Do.....	Distribution.....	2,124 32	Mississaguas of Alnwick.
Do.....	Advertising.....	136 70	Chippewas of Rama.
Do.....	Pensioners.....	75 00	Chippewas of Saugéen and Owen Sound.
Do.....	Distribution.....	7,647 75	Do.
Do.....	Traveling expenses.....	4 85	Do.
Do.....	Refund.....	8 73	Do.
Do.....	Advertising.....	140 11	Chippewas of Nawash.
Do.....	Improvements.....	103 00	Do.
Do.....	Pensioners.....	75 00	Do.
Do.....	Distribution.....	9,465 98	Do.
Do.....	Traveling expenses.....	4 85	Do.
Do.....	Refund.....	8 73	Do.
Grand River superintendency.	Pensioners.....	250 00	Six Nations of the Credit.
Do.....	Allowance for the celebration of her Majesty's birthday.....	131 00	Do.
Do.....	Losses by fire.....	476 50	Six Nations of the Grand River.
Do.....	J. T. Gilkison's contingencies.....	321 27	Do.
Do.....	Advertising.....	33 76	Do.
Do.....	Law expenses.....	22 97	Do.
Do.....	Distribution.....	39,271 51	Do.
Do.....	Assistance to sick Indians, and medicines.....	98 70	Do.
Do.....	Chief, board bill attending councils.....	400 00	Do.
Do.....	Insurance.....	12 50	Do.
Do.....	Traveling expenses of 3 sick Indians.....	55 00	Do.
Do.....	Pensioners.....	150 00	Mississaguas of the Credit.
Do.....	J. T. Gilkison's contingencies.....	45 40	Do.
Do.....	Insurance upon saw-mill.....	27 50	Do.
Do.....	Distribution.....	4,203 64	Do.
Do.....	Postage.....	3 93	Do.
Do.....	Sundry bills approved by the tribe in council and allowed by the superintendent genl.....	190 73	Do.
Northern superintendency.	Distribution.....	42 58	Chief Tetomonias and his band.
Do.....	Relief and supplies.....	200 00	Ojibewas of Lake Huron.
Do.....	Distribution.....	203 20	Do.
Cornwall superintendency.	Distribution.....	2,159 63	Iroquois of St. Regis.
Do.....	Percentage upon receipts and distribution money allowed to S. Colquhoun.....	165 96	Do.

id.

l Mud

n and

River.

t.

band.

