

THE INDIAN.

Single Copies, each:]
TEN CENTS.

Where are our Chiefs of old? Where our Heroes of mighty name?
The fields of their battles are silent—scarce their mossy tombs remain.—CASIAN.

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NO. 7

GI-YE-WA-NO-US-QUA-GO-WA.

SACRIFICE OF THE WHITE DOG.

C. A. HIRSCHFELDER.

The Iroquois Indians, from the time their league was first organized, have celebrated six principal feasts or thanksgivings, which are held annually. The exact period for celebrating these is somewhat dependent upon the weather, the time being appointed after the various crops become ripe. They take the form of offerings to Hawenniyo* the Great Spirit for favors received from Him. Even at the present day the Indians cling with much pertinacity to all their ancient customs, regarding with sacredness the feasts, dances, and other festivities practiced by their forefathers. Although the christianized Indians take no part now in the events which, whom we denominate, pagan Indians, celebrate, still some of the most sincere of the reformed Indians say that they would be sorry to see all the ancient usages of their ancestors sink into oblivion, in a few years become a thing of the past, and in the course of time have them rehearsed more as fables than of customs which have been in vogue by a branch of the human family, especially such dances as do not in any way refer to their religion. That it is only a matter of a short time when such will be the case we are all aware. The Indians are rapidly assuming the manners of the whites, and also advancing in christian religion, we ought not therefore, to miss a single opportunity to record, whenever at all practicable, full and complete particulars of such ceremonies as may come under our observation. The most slight customs are of the greatest value to the ethnogical student and historiographer. In trying to unravel the mysterys with which an ancient people are enshrouded, we cannot be too minute in detail. We can only hope to remove the penumbra by exactness in our deductions from the most careful study of their character. We have now a grand opportunity which will soon be lost, as the feasts etc which are celebrated at the present day, although somewhat modified, are even yet in the main points adhered to as in the past, all the most important features being religiously kept. The six regular festivals anciently observed by the Iroquois were, first, the Maple Dance, "O-ta-de-none-ne-o na wa-ta thanks to the maple."† In this thanksgiving they return thanks to the maple itself for yielding its sweet waters. It was held as soon as the sap com-

menced to run. As Morgan justly says "the primary cause of this ceremonial was to return thanks to the maple itself, but there is no doubt the Great spirit was also thanked for the gift of the maple." Next in order was the Spring planting festival A-yent-wa-ta. This dance was held when the season arrived for planting; the main object of it was to invoke the Great Spirit's blessing upon the seed transmitted to the earth so that it might in due time come to maturity and yield them a bountiful harvest. They at the same time gave thanks to the Great Spirit for the return of this season. The ceremonies in connection with it were much similar to the maple dance. Then came the berry festival Ha-nun-da-yo. Mr. Morgan says in connection with this dance. "The Iroquois seized upon this spontaneous gift of nature for their sustenance, as another suitable occasion for a thanksgiving festival. By such ceremonials they habituated their minds to a recognition of the providential care of Ha-wen-ui-yo; cultivating at the same time a grateful spirit for the constant return of his gifts." This dance which was similar to the two preceding ones terminated with a strawberry feast. The dance following the berry festival was of more than ordinary importance, being the Green Corn festival, Ah-dake-wa-o. The ceremonies in connection with this festival lasted four days. As corn was really the staple food of all the northern Indians, there is little wonder that when this grain arrived at maturity there should be much rejoicing. The more stationary tribes like the Hurons and Iroquois extensively cultivated maize and have done so from unknown antiquity. In my excavations in the ancient Huron country I have frequently found enormous quantities of burnt corn. This can be accounted for by the fact that the Indians when they expected an attack from an enemy would burn their superfluous stock if they thought they would be vanquished or have to leave that particular section of country. If the corn crop turned out a failure famine stared them in the face, as grain was not plentiful enough to supply all their wants. The speeches in connection with these festivities consisted of frequent thanks to the Great Spirit for all the mercies showered upon them, and repeated acknowledgements of how dependent they were to Him for all their requisites of life. Each day various speeches were delivered, while the night time was devoted to feasting. The next celebration was the Harvest festival, Da-yo-nun-neo-qua na-deo-ha-ko. This festival like the green corn lasted for four days, its main object being almost identical to our thanksgiving day.

The sixth celebration was the New Years festival the great jubilee of the Iroquois at which the sacrifice of the white dog takes place. The Iroquois of the present day celebrate almost the

same events just enumerated and, as before remarked, there is little change in the form of their ceremonies, as they adhere as nearly as possible to the original ideas of their forefathers. The only change of any importance between the festivals celebrated in ancient days and those of the present, is that instead of having a maple festival they hold a vegetable thanksgiving in the fall in its place. There are regularly appointed officers who take charge of the various festivals. They are elected and occupy the position for life, provided they are faithful to the trust imposed on them. They have no power except during the celebration of their different events, at which time they take complete charge of the arrangements, in this way every man seems to know exactly his duty, and a hitch never seems to occur. It is astonishing to see with what precision and exactitude everything goes off, notwithstanding the fact that nearly all their dances and festivals are of a most complicated character. There are both men and women appointed to this important position who are denominated Honunde-ont, or "Keepers of the Faith," there is no restriction as to how many of these Keepers may be appointed. At present there are some forty as nearly as I could ascertain. Eight of these are principal officers, the others merely subordinates who attend to all the trivial duties. The office when once imposed upon them they are supposed and expected to accept, although it is not compulsory to hold it all their lives, they may resign if they desire to do so. There is no particular costume to mark them as special officers, but, of course, the participants all know them, and are guided altogether by their advice and arrangements during the celebration of any event. The great New Year's jubilee of the Iroquois in the course of which celebration the sacrifice of the white dog takes place is and always has been their most solemn and religious rite. The Indian name for this festival is Gi-ye-wa-no-us-qua-go-wa, which literally means "The most excellent Faith" or "The supreme belief." The Iroquois believed that in ancient days there was a covenant made to their forefathers by the Great Spirit to the effect that should they every year sacrifice a white dog (It must be a spotless white, as white as the emblem of purity among them) also of peace and goodwill, and send up to Him its spirit, He would receive it as an acknowledgment of their adherence to His worship, His ears would then be open and He would listen to their petition. Their idea of selecting a dog was probably owing to his great fidelity to man and his companion in the chase, so that he would be the most trusty animal to carry their petitions and approach Ha-wen-ni-yo in the most acceptable manner. The ceremonies in connection with this festival lasted seven days. The morning of the first day was principally devoted

*Hawenniyo literally means "He who rules," or "He who is master." Mr. H. Hale says the term Great Spirit as rendered is derived from European intercourse; he uses the term "The all ruler."

†Lewis H. Morgan, League of the Ho-de-no-sau-nee. In this valued work Mr. Morgan describes these festivals.

to notifying all the Indians that the jubilee was about to commence. This was done by two of the keepers of the faith visiting every house and making the announcement. On entering the house they secured silence and addressed the inmates, telling them that the Great Spirit commanded them to observe this ceremony. That they are to clear away the dirt from their houses, and drive out all wild animals; that they are to enjoy the coming ceremonies, and that those who have lost friends, are not to mourn during the lasting of the festival, but when it is over "we will all lament with you." This last injunction is a very singular one, it is strictly adhered to, the deceased relations and friends not showing their anguish in the slightest degree, which is another proof as evidencing the great mastery the Indians have over their feelings. The keepers of the faith made another visit in the afternoon, stating that the ceremonies had commenced, that their first duty would be to prepare wooden blades, to stir up the ashes on their neighbor's hearth, and that they must also return their individual thanks to the Great Spirit that the season had again arrived for this privilege. The stirring up of the ashes seems to be an invocation for the keeping away of evil spirits, that sickness may not enter the house during the coming year. I secured one of the blades. It resembles something the shape of an oar, is painted with Indian red, and has the totem of the turtle on it. It appears to be made of basswood and the ashes are still adhering. They call this blade "ga-gcr-we-sa." In ancient days the killing of the white dog took place on the first day of the ceremony, but they do not kill it now until the day of sacrifice, which is the fifth day of the festival. On the second day they visited each others houses, generally in groups, and stirred up the ashes, as they were ordered to do by the keepers of the faith, they in the meantime having made the proper blades to perform this duty with. They enter the house, salute the family and taking up a quantity of ashes sprinkle them upon the hearth and address the inmates as they are in the act of falling, saying that they thanked the Great Spirit for having spared their lives, as they could again be partakers in the New Years celebration and also thanked the Great Spirit for allowing them to be actors in the ceremony, that they did this to please the Great Spirit. On the third day they hold a general thanksgiving all together, going through various dances after which they indulged in a feast. In ancient days the proceedings were somewhat different, as the dances were generally small parties organized together, who visited from house to house and indulged in dancing. Originally they did not meet all together in the council-house to hold a general feast or dance until the fifth day of the proceedings, but now they dance every night or day, I think after the first day, sometimes keeping them up as late as four in the morning. On the fourth day, previously, the ceremonies were similar to the third, but now they select it as the entering of the new year, and offer thanksgiving to the Great Spirit for having presided over them the past year. In all other particulars the proceedings were the same as on the third day, and as their various dances had very little change in them a full description of them will be found under the sixth day's proceedings.

(To be Continued.)

INDIAN AFFAIRS.

The following is Mr. Gilkinson's report of the Six Nation Indians, as copied from the annual report of the Department of Indian Affairs:

Sir,—Under your instructions, I forward tabular statement for the year ended the 30th June last, and, in connection therewith, have the honor to report:—

In the course of the year the changes in population have been:—

In the Six Nations:—

Deaths.....	113	
Removals by marriage.....	4	
		117
Births.....	95	
Additions by marriage, and two Indians whose names had been removed from the list of members restored to membership.....	10	105

Decrease.....

In the Mississaguas:—

Births.....	7
Additions by marriage.....	4

Deaths.....

Increase.....

The Six Nations number..... 3,216

The Mississaguas "..... 226

Total..... 3,442

A decrease of six since the previous year; that in the Six Nations being unusual, in the present instance caused by the prevalence of whooping cough and scarlet fever among children; while in the small band of Mississaguas, such a natural increase is of rare occurrence.

It is worthy of a remark that a general impression prevails that the Indian race is dying out, when the fact is the opposite among the civilized tribes of the Dominion, the Six Nations alone having increased over 500 within the past twenty-two years. During the year several chiefs and others who are much missed, have died, and the Six Nations mourn for the lamented Archdeacon Nelles, who, for a lifetime, was their laborous missionary; and to evince their feelings for the loss of so faithful and kind a friend, the following minute of Council was recorded:—

"The chiefs of the Six Nations Indians in Council, 30th December, 1884, having meditated and conversed, the speaker of the Council, Chief John Buch, amidst solemn silence, said:

"By request of the Council he expressed their sorrow upon learning the death of their good and long-tryed friend, Archdeacon Nelles, and assure Mrs. Nelles and family of the deep sympathies of the people of the Six Nations in the great loss they have suffered. Several of the chiefs knew the late Archdeacon for fifty years or more, and well remember his unceasing labor for the happiness of their people, both spiritual and temporal."

The Minute of Council having been tastefully engrossed with an ornamental cover, was, in due form, presented to Mrs. Nelles, in Brantford, by a deputation of chiefs, accompanied by their Superintendent and the Interpreter.

With regard to education, the accompanying

report of the Honorary Secretary to the Six Nations School Board is satisfactory as regards the eight schools under its charge, while there are four other schools on the reserve.

Under your recent arrangements the County School Inspector, Dr. Kelly, made his first inspection of all the schools, and writes more favorably of those under the School Board. The doctor's reference to the Indian schools is historical and interesting, closing with the opinion "that the eight Board schools are under better management and doing better work than the others, and it would be well were all the schools under the Board."

The Mohawk Institute, a model industrial school, continues to flourish, with its 45 boys and 35 girls, under the superintendency of Rev. R. Ashton.

The extensive grounds in front of the Institute are much improved and beautified, rendering the place very pleasing, attractive, and a most comfortable home for its fortunate inmates. In addition to the Institute, the New England Company is building a brick residence for its Superintendent.

Recently, His Excellency the Governor General and His Honor the Lieutenant-Governor visited the Institute, and expressed their pleasure with what they saw.

It is gratifying to observe that the crops were so much better than those of the two previous years; that agriculture is improving in all respects, and more enterprise evinced in clearing, fencing, the erection of outbuildings and new dwellings.

The saw-mill has proved of much use in sawing quantities of lumber from fallen and decaying trees brought to the mill by the Indians, thus enabling those to build who have been prevented from doing so by the high prices of lumber.

The grist mill gives satisfaction, in the excellence of the flour it produces.

The 17th annual agricultural exhibition of the Six Nations was held rather late in October, in order to combine with it a celebration of the centenary of the deed of gift of their landed possessions by the British Government in place of those they abandoned in the valley of the Mohawk river, State of New York, after the Revolutionary War.

The show of farm produce, stock, &c., was excellent, pleasing the visitors, among whom were the Hon. J. B. Plumb, Senator, and Wm. Paterson, Esq., M. P.

Unfortunately, the weather proved so wintry and cold that the public meeting had to take place in the Council House instead of the Park.

Your Visiting Superintendent presided at the meeting, and in the course of his remarks read the deed from the Government, presented by His Excellency Governor Haldimand, dated 25th October, 1784.

Mr. Plumb, Mr. Paterson, other gentlemen and chiefs, having delivered addresses, the meeting closed, amidst loyal demonstrations.

The ploughing matches took place on the 11th November, when many competed for the fourteen useful prizes, Governor General's prize plough being won by Powless Obc, a young Mohawk.

The ploughing, on the whole, was exceptionally good, the judges having some difficulty in making the awards, so uniform was the work.

The roads are in good order, as are the bridges, excepting two which have been condemned, and new structures are to be erected.

Liquor continues to find its way to Indians and to the reserve, notwithstanding all the efforts to prevent it and the perseverance of the Indian Temperance Societies in discouraging the use of fire water.

The rules and regulations, or by-law, adopted by the Mississaguas, having been approved by His Excellency the Governor General in Council, were recently acted upon by that Band in the appointment of officers, and in other arrangements, necessary to render them of service to the community.

Two interesting events occurred in August and October of last year, in which deputations of chiefs of the Six Nations were invited to be present.

The first was that of the centennial of United Empire Loyalists, at Niagara, and the second, the obsequies attending the reinterring of the remains of Red Jacket and other chiefs of the Senecas, in beautiful cemetery of Forest Lawn, near Buffalo.

In the ceremony attending both these events, the chiefs took a prominent part, receiving much attention and hospitality, the committee of the city of Buffalo paying all their expenses.

Ever mindful of their duty to their Great Mother the Queen, the Six Nations honored Her Majesty's birthday in their usual happy manner.

In conclusion, it is pleasing to convey the impression that the Six Nations and the Mississagua Indians in this Superintendency are in a progressive, improving condition.

I have the honor to be, Sir,

Your most obedient servant,

J. T. GILKINSON,

Visiting Superintendent & Commissioner.

THE INDIANS AND SPIRITUALISM.

Spiritualism has been investigated by scientific men, and the verdict seems to be that, amidst almost infinite fraud, there is a grain of truth: that a force or a class of forces exists with which as yet we are imperfectly acquainted. This judgement it is not our intention just now to discuss. It is well to point out, however, that spirit rapping flourished on this continent long before the Fox girls discovered it. It is well known that the Indians believe in clairvoyance. Their medicine men undergo long fasts, and then profess to be able to look into the past and the future, and to describe occurrences going on at a remote distance. That they are acquainted with spirit-rapping is also certain. Father Arnaud, a Labrador missionary, whose evidence is quoted in "La Jongleuse," of Abbe Casgrain, the well known French-Canadian writer, declares that the Indian sorcerers in that region are able "by the force of their will" to move the tent of poles and hides in which they practice their art, and that the tent responds by raps or by leaps to the questions which they put to it. He also states that they possess surprising magnetizers. Nearly all the old missionaries and many of the best informed ones of the day testify to the extraordinary feats effected by these Indian spiritualists. The Rev. Peter Jones (Kahkewaquonaby), in his

history of the Objibbeways, describes a visit he paid to a jeshukon or conjuring tent during a seance. The sorcerer was inside chanting a song to the spirit with which he desired to converse, when all at once the jeshukon "began to shake as if filled with wind." Mr. Jones lay outside listening, and "heard muttering talk of "one of the familiar spirits." Four or five spirits came upon the scene, but a friend of Mr. Jones, who was lying beside him, began to pray to God to have mercy on the deluded medicine-man and "that very instant the jeshukon ceased shaking and the muttering talk stopped." This reads surprisingly like those pious stories concerning the confounding of the devil by means of the sign of the Cross which are found in such profusion in mediæval church literature, but Mr. Jones tells it for truth. Mr. McColl, the excellent inspector of Indian agencies in the North-West, states in one of his official reports that, after a prolonged feast, the conjurer or medium enters the tent, and "immediately the "breath of the spirits approaching begins to sway "it, and continues to increase its movements "until the first spirit enters, when a noise is heard "as if something heavy had fallen upon the "ground." Visitors then ask the spirits, through the medium, about the illness of friends or concerning any other pressing matter, and the spirits reply, muttering to the medium, who shouts the answer to his customers outside. Archbishop Tache, in one of his books on the North-West, says he finds it very difficult to form an opinion on the subject. He thinks that as a general thing the sorcers are simply clever imposters, but in certain cases which have come under his notice, he has been tempted to ascribe the success of the medium to some occult force. This in the main is the conclusion which many scientists have reached respecting the genuine phenomena of modern spiritualism.

The Indian medicine-man not only called up the spirits, but practiced poisoning, the medicine men in some tribes being simply professional killers. No doubt like the practisers of herbal magic amongst the Hebrews and other people, their business in the first instance was merely to dispel sickness, tell fortunes, and so forth; but it soon developed into a murderous occupation, as in France, where the practice of administering magical potions led to an epidemic of poisoning with which the infamous name of Brinvilliers is associated; or as in the United States, where many of the so-called female mediums are said to dispense a certain class of drugs for a purpose which it is not necessary to name. Modern spiritualism, in fact, appears to be simply a revival of the art of necromancy, of appealing to the spirits of the dead, which is practised to-day, as we have seen, by the Indians, which was known to King Saul and the Witch of Endor, and which must have existed amongst men from the earliest dawn of life, if Herbert Spencer's hypothesis that ancestor-worship was the first religion be true. Nevertheless it appears to be reasonably possible, or at all events not demonstrably impossible, that apart from all the fraud, imposture and wickedness employed in producing the phenomena, there may be a force or agency at work scarcely dreamt of as yet in our philosophy.—Mail.

SKETCH OF THE LIFE OF CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA)

BY KE-CHE-AH-GAH-ME-QUA.

That the Rev. Mr. Wheelock be desired to fit out David Fowler, an Indian youth, to accompany Mr. Sampson Occom, going on a mission to the Oneidees, that said David be supported on said mission for a term not exceeding four months, and that he endeavor, on his return, to bring with him a number of boys not exceeding three, to be kept under Mr. Wheelock's care and instruction, and that £20 be put into Mr. Wheelock's hands to carry this design into execution, and that when said sum be expended, he advise the Treasurer of it and send his accounts for allowance.

"Pursuant to this vote I clothed and furnished said David with Horse and Money for his long Tour into the wilderness, which he set out on June 10th, in company with Mr. Occom, by the way of New York; in which journey he rode above a thousand miles, and by the Advice, Direction and Assistance of Sir W. Johnson, obtained three Boys of the Mohawk Nation, who were willing to leave their friends and country and come among Strangers of another Language and quite another manner of Living, and where, perhaps, no one of their Nation then living had ever been; and among a People of whom their Nation have been of a long time inclined to entertain Jealousies. Their names were Joseph, Neyges, and Center. They arrived here August 1st, 1761, but had so much Caution in the extraordinary Enterprise, that they brought each of them an Horse from their own Country. Two of them were but little better than naked, and could not speak a word of English. The other being of a Family of Distinction, was considerably clothed, Indian-fashion, and could speak a few words of English. Joseph, accompanied by Mr. Kirtland, who was learning the Mohawk language of him, returned home Nov'r 4th, and back again on the 27th inst, bringing two Mohawk lads with them viz: Moses and Johannes, by whom Sir Wm. Johnson informed me that he expected to be able to send the Rest when they came in from hunting.

Sir W. Johnson writes in 1761 to the Rev. E. Wheelock:—

FORT JOHNSON, Nov. 17, 1761.

REVEREND SIR,—

* * * I am pleased to find ye Lads I sent have merited your good opinion of them. I expect they will return, and hope will make such progress in the English Language, and their Learning, as may prove to your satisfaction and the benefit of the Indians, who are really much to be pitied. * * * I have given in charge to Joseph (Brant) to speak in my name to any good boys he may see, and encourage 'em to except the generous offer now made them, which he promised to do, and return as soon as possible, and that without horses.

(Signed,)

WM. JOHNSON.

The other letters concerning this time are of later date,—

Extract from Mr. Smith's letter to Sir W. Johnson, dated Lebanon, Jan. 18th, 1761.

"I propose next Summer to take an excursion into the Mohawk Country as a Missionary; and, being a stranger to the Indian Dialect, I must of consequence improve an Interpreter; having spent some time here as a Schoolmaster, (with that worthy gentlemen and eminent friend of Indians the Rev. E. Wheelock) I have contracted an intimate Acquaintance with Joseph, who I understand is high in your affection and esteem. and has the Wisdom and Prudence to resign himself to your Direction and Conduct—as He is a promising youth, of a sprightly Genius, singular Modesty, and a Serious Turn. I know of none so well calculated to answer my End as He is—in which Design He would very Willingly and cheerfully engage should your Honor consent to and approve of it. He has so much endeared himself to me, by his Amiable Deportment; his Laudable Thirst after the Progress in Learning, that did I not apprehend this would be as beneficial to Him as advantageous to me, I should neither deserve his Assistance nor solicit Your Approbation. But I apprehend I can much sooner perfect him in the English Language, and better instruct him in whatever he shall have occasion to learn, when he is constantly with Me, than when in the School, where a large Number are to be taken Care of in conjunction with Him. Should your Honour approve of the Proposal, I should immediately take upon me the whole Expense of his Education; and so long as he serves in the Character of an Interpreter, would allow him a genteel Reward. The present Excursion is designed only for a few months, after which he can return again to his School, so that I imagine if it's of no advantage, it Can be but of little disadvantage to him."

(Signed,)

CHARLES JEFFERY SMITH.

Reverend Mr. Wheelock to Sir Willia. Johnson :—

HARTFORD, May 16, 1763.

SIR,—May it please your Honor :—

I received last evening a paper with your seal, enclosing a letter from Joseph to his sister; wrote, I suppose, in the Mohawk language, and by which he informs me he is ordered to come directly home; that the Indians are displeased with his being here at school; that they don't like the people, &c., which has occasioned no small exercise in my mind, and many turnings of thoughts what should be the occasion of it. In my last to you I informed you of the truly noble and charitable design of Mr. Charles Jeffrey Smith, (who has been Joseph's tutor last winter), his purpose to come with Joseph to you as soon as he could get ready for the business of his proposed mission, and that I designed to take Joseph with me to Boston and Portsmouth, &c., and that you might expect him in June, &c.; but whether you have received that letter, with others from Mr. Smith and Joseph, I don't learn. And inasmuch as there was nothing wrote to me manifesting your pleasure in the affair, I presume Your Honor did not know the contents of the inclosed, though it came under your seal; and how to conduct in the affair I am at a great loss. Mr. Smith is now gone to New York, &c., to prepare for his Mission. I expect him back soon, and when he comes and finds Joseph gone,

whom he depends upon for a guide and companion, he will be greatly disappointed, and, I fear, will think himself very ungratefully treated. Joseph is rendered so very uneasy, for fear of gaining the Displeasure of his Friends, that I am doubtful whether it will do to detain him; and to send him alone on foot will not be well, and to send a Horse with him may give him much trouble to return him. Nor have I any intimation of the valuable End that may be served by his going before the time proposed. And as Joseph desires to put himself under your Honor's conduct, as what he apprehends most prudent, and safe for him to do, so I should be glad Your Honor would, as explicitly as you please, let me know your Pleasure And, upon the whole, I think it advisable to detain Joseph (if he will be content to stay), till I receive your Honour's Pleasure, or till the time appointed for his coming by Mr. Smith.

And I am, with Sincere Respect and Esteem.

Your Honour's

Most obedient humble Serv't,

ELEAZAR WHEELOCK.

Sir William Johnson.

THE END.

NUHGUHMOWIN. (L. M.)

(Translated by Rev. P. Jones, shortly before his death.)

AUTHOR OF FAITH, ETERNAL WORLD.

1

Keen wain je ta bwa yan duh ming,
Kuh yu wain je e shko da wung;
Mon dah Ta bwa yah duh mo win,
Kah ge ga kuh mig an duh goog.

2

Ke buh go suh buh me goo suh,
Che me zhe yong mah ge wa yun;
A shkum nah che e shko da wung,
Mah min goo nin da e nah nin.

3

Ta bwa yan duh mo win ning mah
Nin doom je ko ke kain dah min;
Noo je mo e yuh ming id owh
Jesus Na non duh we e waid!

4

Owh dush tah ya bwa yaih ne mik,
Kah ge ga pe mah de ze win;
Ah zhe go, o doo dah pe non,
Kah ga ewh pee ne da a win.

5

'Nawh kah be ke kan duh ze goon,
Ish qua yong e nah kah ka yah;
Noong oom o buh gub kain dah nun
Ish pe ming oon je se ne nig.

6

Ta bwa yan duh mo win ing mah
Oon je wah bun dah mah de zo;
Me zhe shuh dush go mod wah bah
E newh sah ke zha mun e doon.

A prominent military officer now in the North-West, strongly endorses the proposal to bring a party of Indian chiefs on a visit to the older provinces, which he asserts would impress them far more than sending a flying column to their country.

OUR INDIAN POPULATION.

According to the annual report of the Department of Indian Affairs, the Indian population in Canada numbers as follows: In Ontario, 15,810; Quebec, 5,173; Nova Scotia, 1,809; New Brunswick, 1,546; Prince Edward Island, 307; Manitoba, 10,112; new territories, 12,102; British Columbia, 38,407—total, 85,329.

TENDERS ALL CANCELLED.

The Indian Department recently issued plans of a new council house as petitioned for by the Indians of the Caradoc Reserve, and numerous tenders were sent in to Mr. Thomas Gordon, Indian Agent, for its erection. The lowest of the tenders, some \$2,700 or \$2,800, was considered too high by the Department, and a plan of a less expensive building is to be prepared, the first plans and specifications all being recalled.

It is reported that at a meeting of the Council of the Oneida reserve, held on Saturday, it was decided to ask the Government to purchase the reserve, the Oneidas having decided to leave Ontario and settle in New York State or the North-West Territories. The Government has been communicated with, and an effort will probably be made to induce them to settle in the North-West if they are determined to leave their present reserve.—*Strathroy Dispatch.*

Chief John Sickles, of the Oneida reserve, writes as follows to the *Free Press*:—"I saw in your paper last week, copied from the *St. Thomas Journal*, a statement that a meeting of the Council held a week ago last Saturday, it was decided to ask the Government to purchase our Reserve, and that we have decided to settle in New York State or the North-West Territories. I wish to say that the Council of Chiefs was not held a week ago last Saturday, and that the Council has never decided to ask the Government to buy our reserve. There may be a few of our people who have listened too much to what their Grit friends tell them, as to what the Government is going to do with us, that would like to leave Canada; but the leading chiefs and the great majority of the people are happy and contented where they are, and have no intention of selling or leaving our reserve.

FORTUNATE.

An Indian from the Island had an adventure on Saturday afternoon. He had been over to town and had got scarcely across the river on his return journey when the ice upon which he had just drawn his canoe, separated from the main body and started out into the stream. The cake was not a very large one and the Indian was terror-stricken at his probable fate. As he was passing the point on his frigid-craft at a rapid rate his cries attracted the attention of his brethren, on the Island who set out at once to the rescue and succeeded in getting him and his canoe into the river again and soon on dry land. All of which goes to prove that navigating the St. Lawrence at the present time of the year is fraught with danger.—*Cornwall News.*

THE GAME LAW AMENDMENT.

The following is the substance of the Ontario Game Law Amendment:—

THE CLOSE SEASON.

The close season is defined as follows:—

Deer, elk, moose, reindeer, or caribou, between the 15th day of December and the 15th day of October.

Grouse, pheasants, prairie fowl, or partridge, between the first day of January and the first day of September.

No quail shall be hunted, taken, or killed, during the years 1886 and 1887; and no wild turkeys during the years 1886, 1887, and 1888, and in each case thereafter not between the fifteenth day of December and the fifteenth day of October following.

Woodcock, between the first day of January and the 15th day of August.

Snipe, rail, and golden plover, between the first day of January and the first day of September.

Swans or Geese, between the first day of May and the first day of September.

Ducks of all kinds, and all other water fowl, between the first day of January and the first day of September.

Hares, between the fifteenth day of March and the first day of September.

UNLAWFUL POSSESSION.

No person shall have in his possession, any of the said animals or birds, no matter where procured, or any part or portion of any such animals or birds, during the periods they are so protected, provided that they may be exposed for sale for fifteen days, and no longer, after such periods, and may be had in possession for the private use of the owner and family at any time, but in all cases the proof of the time of killing, taking, or purchasing, shall be on the person so in possession.

No eggs of any of the birds above mentioned shall be taken, destroyed, or had in possession by any person at any time.

TRAPPING.

None of the said animals or birds, except the animals mentioned in section 3 of this Act, shall be trapped, or taken by means of traps, nets, snares, gins, baited lines, or other similar contrivances, nor shall such traps, nets, snares, gins, baited lines, or contrivances, be set for them, or any of them, at any time; and such traps, snares, gins, baited lines, or contrivances, may be destroyed by any person without such person thereby incurring any liability therefor.

BATTERIES AND NIGHT HUNTING.

None of the contrivances for taking or killing the wild fowl, known as swags, geese, or ducks which are described or known as batteries, swivel guns, sunken punts, shall be used at any time, and no wild fowl, known as ducks or other water fowl, except geese or swan, shall be hunted, taken, or killed, between the expiration of the hour next after sunset and the commencement of the hour next before sunrise.

FUR-BEARING ANIMALS.

No beaver, mink, muskrat, sable, martin, otter, or fisher, shall be hunted, taken, or killed, or had in possession of any person between the first day of May and the first day of November; nor shall

any traps, snares, gins, or other contrivances, be set for them during such period; nor shall any muskrat house be cut, opened, broken, or destroyed, at any time; and other such traps, snares, gins, or other contrivances so set, may be destroyed by any person without such person thereby incurring any liability therefor; provided that this section shall not apply to any person person destroying any of the said animals in defence or preservation of his property.

PENALTIES.

Offences against this Act shall be punished upon summary conviction on information or complaint before a justice of the peace as follows:—

In case of deer, elk, moose, reindeer, or caribou, by a fine not exceeding \$50, nor less than \$10, with costs, for each offence;

In case of birds or eggs, by a fine not exceeding \$25, nor less than \$5, with costs, for each bird or egg;

In case of fur-bearing animals, mentioned in section 7 of this Act, by a fine not exceeding \$25, nor less than \$5, with costs for each offence. In the case of any breaches of this Act, by a fine not exceeding \$25, nor less than \$5, with costs.

DISPOSITION OF PENALTIES.

The whole of such fine shall be paid to the prosecutor unless the convicting justice has reason to believe that the prosecution is in collusion with, and for the purpose of benefitting, the accused, in which case the said justice may order the disposal of the fine as in ordinary cases.

In all cases confiscation of game shall follow conviction, and the game so confiscated shall be given to some charitable institution or purpose, at the discretion of the convicting justice.

ENCOURAGING IMPORTATION.

In order to encourage persons who have heretofore imported or hereafter import different kinds of game, with the desire to breed and preserve the same on their own lands, it is enacted that it shall not be lawful to hunt, shoot, or kill, or destroy any such game without the consent of the owner of the property wherever the same may be bred.

POISON.

It shall not be lawful for any person to kill or take any animal protected by this Act, by the use of poison or poisonous substances, nor to expose poison, poisoned bait, or other poisoned substances in any place or locality where dogs or cattle may have access to the same.

EXPORTING GAME.

No person shall at any time hunt, take, or kill any deer, elk, moose, or reindeer, or caribou, for the purpose of exporting the same out of Ontario and in all cases the onus of proving that any such deer, elk, moose, reindeer, or caribou, as aforesaid, so hunted, taken, or killed, is not intended to be exported as aforesaid, shall be upon the person hunting, killing, or taking the same, or in whose possession or custody the same may be found.

Offences against this section shall be punished by a fine not exceeding \$25, nor less than \$5 for each animal.

BOUNDS.

No owner of any hound, or other dog known by the owner to be accustomed to pursue deer, shall permit any hound, or other dog, to run at large in any locality where deer are usually

found, during the period from the fifteenth day of November to the fifteenth day of October, under a penalty on conviction, of not more than \$25, nor less than \$5, for each offence; any person harbouring or claiming to be the owner of any such hound or dog shall be deemed the owner thereof.

GAME INSPECTORS.

It shall be lawful for the council of any county, city, town, township, or incorporated village, to appoint an officer who shall be known as the Game Inspector for such county, city, town, township, or incorporated village, and who shall perform such duties in enforcing the provisions of this Act and be paid such salary as may be mutually agreed upon.

It shall be the duty of every such game inspector appointed as aforesaid, forthwith to seize all animals or portions of animals in the possession of any person contrary to the provisions of this Act, and to bring the person in possession of the same before a justice of the peace, to answer for such illegal possession.

It shall be the duty of every such game inspector to institute prosecutions against all persons found infringing the provisions of this Act, or any of them, and every such inspector may cause to be opened, or may himself open in case of refusal, any bag, parcel, chest, box, trunk, or receptacle in which he has reason to believe that game killed or taken during the close season, or peltries out of season, are hidden.

Every such inspector, if he has reason to suspect, and does suspect, that game killed or taken during the close season, or peltries out of season are contained or kept in any private house, shed or other buildings shall make a deposition in the Form A, annexed to this Act, and demand a search warrant to search such store, private house, shed or other building, and thereupon such justice of the peace may issue a search warrant according to Form B.

This Act shall come into effect on and after the first day of July next after the passing thereof.

The Natural History Society, of Toronto, we notice, makes an appeal by circular to the clergymen of the Province and asks them to frown down the cruel and abominable practice of having ladies' head gear adorned with the wings and bodies of the beautiful little singing and insectivorous birds which are so much things of beauty, and do so much to keep down the vermin from which our grain, fields and fruit trees suffer so much.

We hope this appeal will be largely successful. It is gratifying to think that the wretched fashion referred to is greatly on the wane. It is a tasteless, stupid, and cruel one, and will, it is to be hoped, be speedily stamped out as an unseemly and injurious nuisance.

When ladies of good sense and correct taste are ordering their spring bonnets let them set their faces like flint against this craze of carrying dead birds on their heads with all the etceteras which that fact too generally implies. A turnip on the crown and a respectable carrot on each side of the head would be healthier, quite as tasteful, and in no degree either so cruel or so injurious.

THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

Will be published by THE INDIAN Publishing Company, of Hagersville, and for the present will be issued Fort-nightly, and until further notice.

ADVERTISING RATES.

A limited number of advertisements will be received at the rate of \$4.00 per inch per annum solid measure. Contracts for shorter periods at proportionate rates. Special contracts with large advertisers at a reduction of 10 to 20 per cent. off above rates.

The Indian Publishing Co.

Hagersville, Ont. Canada.

Head Chief Kah-ke-wa-quo-na-by,
(DR. P. E. JONES) Managing Editor.

THE MARKET REPORTS.

FISH MARKET.

Reported by J. Keeckie, Toronto.

No. 1 L. S. Salmon Trout, in hf. bbls. \$3.35; qr. bbls. \$1.85; kits, \$1.00. No. 1, L. S. White Fish, in hf. bbls., \$5.00; qr. bbls., \$2.65; kits, \$1.50. No. 1 L. H. Round Herring, in hf. bbls., \$2.50; qr. bbls., \$1.40; kits, 75 cts. No. 1 L. H. Split Herring, in hf. bbls., \$3.00; qr. bbls., \$1.70; kits, 90. No. 1 Labrador Herrings in bbls., \$4.00. No. 1 Cod Fish, in quintals, \$4.00.

All fish are inspected before shipping.

FUR MARKET.

Reported by C. N. Basteda, & Co., Toronto.

Beaver, per lb., \$2.00 to \$3.00. Bear, $\frac{7}{8}$ lb., \$2.00 to \$15.00. Bear Cub, \$1.00 to \$6.00. Wild Cat, 50c. to 75c. Fox, Red, 50c. to 75c. Fox, Cross, \$2.50 to 3.50. Fisher, \$4.00 to \$7.00. Lynx, \$2.00 to \$3.50. Martin, 50c. to \$1.50. Mink, 10c. to 50c. Muskrat, 7c. to 10c. Muskrat, kits, 3c. to 4c. Otter, \$3.00 to \$9.00. Raccoon, 10c. to 70c. Skunk, 10c. to 90c. Wolf, \$1.50 to \$2.50. Deer Skin, 15c. to 20c.

[Prompt returns for all furs shipped to us. Reference Central Bank, Toronto.]

GAME MARKET.

Reported by Dixon & Morton, Hamilton.

Partridge, 40 to 45cts. per Brace; Quail, 30c; Ducks 30c; Red Heads, 40c; Gray Heads, 45c; Canvas Ducks, $\frac{1}{2}$ 50; Mallards, 35c; Teal, 20c; Wood Duck, 20c; Snipe, 15; Plover, 15c; Woodcock, 50c; Cock of the Wood, 40c; Game Pigeon, 15c; Wild Pigeon, 13c; Prairie Chicken, 80c; Sage Hens, 70c; Deer, 3 $\frac{1}{2}$ to 5cts. per lb; Moose Deer, 5c; Beaver without skin, 4 $\frac{1}{2}$ to 6c; Rabbits, 20 to 25cts. per Brace; Hares, 25 to 30c.

BIRTHS, MARRIAGES AND DEATHS.

Insertions under this head for Indians will be 25 cents. For other than Indians 75 cents each insertion

The papers respecting the "Indian Advancement Act" will be continued next issue. Sickness has been the cause of a delay in the examination of this important measure.

The spring distribution is now taking place upon the Six Nations and Messissauga Reserves. The Six Nations receive \$4.10 per head and the Messissaugas \$16.90. The distribution is much earlier than usual, which is a good thing, for the money at this time will be of great assistance in the purchase of seed grain.

Since our last issue nothing has been done in the Dominion Parliament respecting Indian matters. Sir John A. Macdonald, Supt.-Gen. of Indian affairs, has nearly recovered from his recent illness and has given notice that he will introduce a bill entitled "An Act to expediate the issue of letters patent for Indian lands."

From all parts of the Province we learn that a goodly number of Indians upon each Reserve have been put upon the voters' list for the Dominion Franchise.

This is very satisfactory and the Indians throughout Ontario with few exceptions have shown their appreciation of the privilege and secured the long desired benefit.

We have received from the pen of the Rev. John McLean, B. A., a noted Missionary amongst the Indians, an interesting sketch of the life of the Rev. John Sunday, a native missionary, who is remembered by thousands of our people as one of the great fighters for the King of Kings in this country. As soon as the sketch of Brant's life is finished the great fighter for the King of England, we will publish John Sunday's life.

What is known as Cockshut's Bridge" which crosses the Grand River, south of Brantford has been so injured by the recent floods that passage over it has been stopped, which will be of great inconvenience to the Six Nations for it is over this bridge they pass when going to attend the Brantford market.

No doubt Mr. Cockshut will have it repaired as soon as possible, in the meantime the Indians upon this Reserve are in a bad position for the water is so high that the various ferrys have not commenced to run.

THE BRANT MEMORIAL.

THE COST OF THE CASTING.—THE MONUMENT A MASTERPIECE.

Mr. F. D. Reville, writes under date of March 27th from London, England:—

In company with an artist friend, a well known connoisseur in the art world, I yesterday at the invitation of the sculptor, Mr. Percy Wood, paid him a visit, for the purpose of examining the progress thus far made on the Brant monument. The work as a matter of course has passed out of the artist's hands for some time for the necessary casting, which has been entrusted to Messrs. R. Maxfield & Co., who has been commissioned with the majority of such works on nearly all the principal monuments during late years. It was they who cast W. Marshall Wood's statue of Her Majesty in Montreal, and in general their facilities are unsurpassed in the world. They have contracted to execute the work for £1,275, nearly \$6,000, exclusive of packing and cartage, so that it will readily be seen from this one item alone that the monument is to be completed at a marvellously low figure leaving in the end a very trifling, if indeed any, profit to the artist. We repaired to the foundry, an immense establishment, and there witnessed the preparation of the models in their various stages. The statue of Brant was found to be quite complete. It is a colossal figure splendidly executed, and judging from the pictures extant of his visage there can be no question that a marvellously true likeness has been obtained of the celebrated Indian Chief. The pose is exceptionally natural and easy, and the whole work is marked by the undoubted skill of a true artist. Three or four of the side figures are also in a state of completion

and their execution is likewise characterized with consummate power. The types of Indian face introduced are exceedingly good, while the postures throughout are characterized by an ease and naturalness which it would be impossible to improve upon. There are no hard lines or forced attitudes. The whole pose of the several figures carries out the prevailing idea in every gesture, and the result is a series of groups of almost living power. From the easy grace with which Brant with upraised hand and flowing robes is depicted as addressing his warriors to the minutest detail the work is throughout marked by the same characteristics and it remains without doubt Mr. Wood has succeeded in producing a monument of consummate breadth and power. This is not super-extravagant praise, for it is the universal verdict of all who have seen the work, including artists of the highest repute, that Mr. Wood is destined to make well deserved fame by the execution of this skillfully grouped and exceptionally well sculptured monument. At the time of our visit numbers of skilled mechanics were busily engaged on the work of completion and the *bas reliefs*, and other portions are rapidly nearing consummation. The finest mental has been used throughout, and it goes almost without query that in the Brant statue Brantford will indeed possess a monument of unqualified skill and artistic triumph. Some of the guns—so kindly donated by the Imperial authorities—used in the casting are over a century old, and many of them have seen service in the Crimea—truly benefitting stuff out of which to mould the commemorate figure of the leading Indian chief and warrior of all tribes and ages.

The pedestal is being executed by Messrs. F. G. Ansley & Co., builders of the hotel "Metropole," from designs by Messrs. F. & H. Francis, the architects. The contract price is £450, or over \$2,000. The pedestal has to be delivered in London by May 31st, and the statuary by June 30th, so it will be seen that the work is rapidly nearing the end, Mr. Wood, after superintending all necessary arrangements, will probably sail for Canada about the middle of May next.

The artist thinks that in order to contribute to a clear view of the monument from all points in Victoria Park it will be necessary to train the trees in certain directions somewhat, and to this end the committee and city authorities will doubtless heartily accord all the influence within their power. The question of the unveiling as a matter of course will soon commence to invite attention) I hear that there is some probability—following in the footsteps of his father before him—that Prince Albert Victor, eldest son of the Prince of Wales, will take a trip through Canada during the coming summer. If so there should not be much difficulty in obtaining his presence for the opening ceremony.

Sir Charles Tupper has promised to find a site for the model at the Indian and Colonial Exhibition so that the work will be brought prominently before English and Colonial visitors, and unquestionably serve to make the Brant statue among the best known of modern monuments, as it certainly, judging from present appearances, will become one of the most celebrated.

TYENDINAGA RESERVE.

AGENT'S REPORT.

The following report of the Tyendinaga Reserve appears in the last Annual Report of the Department of the Minister of the Interior:—

SIR,—I have the honor to transmit, for your information, the following report, together with the tabular statement, for the year ended the 30th June, 1885. This band now numbers 976, being an increase of eleven during the year. There were twenty-four births and thirteen deaths. The four schools on the reserve are fairly attended, and the children are making fair progress in their studies. The usual supply of blankets has been distributed among the aged and infirm Indians. The health of the band is very satisfactory. The reserve is visited by Drs. Newton and McLaren, who take great interest in the welfare of the Indians. The state of the reserve shows a marked degree of improvement since the lands were re-leased last fall to white tenants; new fences are being made and new buildings erected. The farming operations are steadily progressing, and many of the Indians are making good progress in farming and dairying. Since my last report the Department has repaired the Indian Council House and added a bell-tower to All-Saints Church, at a cost of about one thousand seven hundred dollars. I am pleased to be able to report that the sale of intoxicants to Indians has been greatly suppressed, and that it is now an unusual thing to see an Indian intoxicated. I can safely say that this is owing to the diligence of Mr. Constable Gun-you, who was recently appointed for that purpose. The amount distributed during the year was about (\$5,442.42) five thousand four hundred and forty-two dollars and forty-two cents.

MATTHEW HILL,
Indian Agent.

Dr. Oronhyatekha addressed a large meeting of the Mohawk Indians at the Council House on Wednesday, explaining to them the provisions of the new Franchise Act as they affected the Indians. He advised them to form an organization and to work harmoniously and unitedly, and they would thus make themselves respected by both parties. The Indians now hold the balance of power in East Hastings. The Doctor was invited to assist them at a meeting to be held for organization two weeks hence.

During the severe storm of the 6th, which swept over the Grand River Reservation, the small house of Mr. Elijah Wauson, one of the Mississaugas, was unroofed by the wind. It was early in the morning, the storm and gale was at its highest. There was stopping in the house an old white man, who became excited and bewildered by the novel occurrence. The wind whipped the bedclothes off the bed and out of the house, and the old man saw his hat following in the wake. He found his overcoat and boots hastily put on this scanty apparel, and rushed from the house, into the blinding storm, and across the fields to catch his hat. Eye-witnesses say that although the destruction to the house was alarming and serious, they were obliged to take time for a hearty laugh at this comical chase in the comical suit.

THE INDIANS AND THE FRANCHISE.

The *Expositor* is very desirous that the impression should go abroad that the Six Nation Indians are not desirous of taking advantage of the Franchise, and last week it published at length a report, if such it could be called, which was presented by the speaker in the Council of Chiefs on Dec. 22nd, discountenancing the Franchise. This report of the speaker was made under misrepresentations, and no more voices the sentiment of the Six Nation Indians as a whole, than a resolution passed by the City Council of Brantford would voice the political sentiments of Brantfordites, in reality not as much as the chiefs are naturally afraid that if the warriors take advantage of the ballot the next move, following the example of the Mississaugas, one of the tribes on the Reserve, will be to introduce a municipal system and do away with the hereditary Council of Chiefs. In fact already a bill to that end has been drafted by the Six Nations and will be submitted shortly to the Government.

In connection with this report of the speaker the *Expositor* was pleased to observe:

“And it is just a question, when such is their opinion, whether it should be compulsory for them to go upon the lists and thus become engaged in the excitement of an election even though they seek to abstain from political meetings and from giving votes * * * At any rate the Six Nations have placed themselves clearly on record as not being desirous to exercise the vote given them under the Franchise Act.”

All this is very pretty reading, but like many other pretty things, it lacks substance. So far from the Six Nations not being desirous to exercise the vote given them, on Tuesday last, which was the last day of filing appeals from the Dominion Preliminary List, a total of 160 names was handed in to the Revising Officer—ONE HUNDRED AND SIXTY Indians, of both Conservative and Reform leanings, who had been left off the list and were desirous, nay were anxious, to be in a position to take advantage of the franchise. How does the organ explain this action upon the part of the Indians? It certainly hardly looks like force being used to get the red man on the lists, when such a large number of warriors refuse to allow themselves to be disfranchised.—*Bantford Courier*.

FOR AMBITIOUS BOYS.

A boy is something like a piece of iron, which in its rough state isn't worth much, nor is it of very much use; but the more processes it is put through the more valuable it becomes. A bar of iron that is only worth \$5 in its natural state is worth \$12 when it is made into horse-shoes; and after it goes through the different processes by which it is made into needles its value is increased to \$350. Made into pen-knife blades it would be worth \$3,000, and into balance springs for watches \$250,000. Just think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material!

But the iron has to go through a great deal of hammering and beating, and rolling and pound-

ing, and polishing; and if you are to become useful and educated men you must go through a long course of study and training. The more time you spend in hard study the better material you will make. The iron doesn't have to go through half as much to be made into horse-shoes as it does to be converted into delicate watch-springs? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.

Don't think that I would have you settle down to real hard study all the time without any intervals of fun. Not a bit of it. I like to see boys have a good time, and I should be very sorry to have you grow old before your time; but you have ample opportunity for study and play, too, and I don't want you to neglect the former for the sake of the latter.—*Christian at Work*.

We have been favored with a call by ex-chief T. Marsden, of Alnwick Reserve, who has been visiting friends amongst the New Credit Indians for the past two weeks.

He is a fine example of what christianity and education can do for the aborigines. He is a good reader and writer, correct in his English conversation, gentlemanly in his bearing, and nearly a pure blood Indian.

He reports that they have put 46 names upon the voters' list at his Reservation, and that the feeling is that when called upon to exercise the franchise they will support the bridge which has carried them over safely. He says they are all Loyal and intend to remain under the good old British Flag so long as it floats upon the breeze and he is very thankful to the present Government which has fought so earnestly for our people from one end of the Dominion to the other to give us a right to vote.

A SMART BOY.

“Dat boy,” said a colored gentleman, referring to his son. “w'y, he's de smartest chile in de lan'. Dat boy, w'y, he is got er high edycation.”

“How far advanced is he?” some one asked.

“Who, dat chile? Why, he's mighty nigh got all de way, dat's how fur 'vanced he is.”

“Well, but what can he do?”

“Who, dat boy? What is it he kain' do? He can read dese heah signs what de white folks paints on de fences, en' it takes er mighty sharp chile ter do dat, lemme tell yer. But dat ain't de climal o' whut he kin do. He kin read dese leather-kivered books. Mos' any boy kin read one o' dese heah paper-back books, an' any ord'nary pussen kin han'le de newspapers and famflets, but when he takes down one o' dese here leather-kivered books an' reads off de talk, w'y he's gwine ter be a lawyer, shoes yer bo'n. Don't talk ter me 'bout dat chile, case I knows him. I'se seed him han'lin figgers wid bof hands.”—*Arkansaw Traveller*.

“What is this?” shouted the teacher, pointing to an ink blot on a boy's book. The boy addressed, meekly replied, “I think it is a tear, sir.” “A tear!” thundered the teacher. “How could a tear be black?” The meek, but uot ingenious youth thus gave answer: “I think one of de colored boys dropped it, sir.”

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

CHAPTER VI. (CONTINUED.)

"Are we quite safe in this cavern?" demanded Heyward. "Is there no danger of surprise? A single armed man, at its entrance, would hold us at his mercy."

A spectral-looking figure stalked from out the darkness behind the scout, and seizing a blazing brand, held it toward the further extremity of their place of retreat. Alice uttered a faint shriek, and even Cora rose to her feet, as this appalling object moved into the light, but a single word from Heyward calmed them, with the assurance it was only their attendant, Chingachgook, who, lifting another blanket, discovered that the cavern had two outlets. Then, holding the brand, he crossed a deep, narrow chasm in the rocks, which ran at right angles with the passage they were in, but which, unlike that, was open to the heavens, and entered another cave, answering to the description of the first, in every essential particular.

"Such old foxes as Chingachgook and myself are not often caught in a burrow with one hole," said Hawk-eye, laughing; "you can easily see the cunning of the place—this black limestone, which everybody knows is soft; it makes no uncomfortable pillow, when brush and pine wood is scarce; well, the fall was once a few yards below us, and I dare to say was, in its time, as regular and as handsome a sheet of water as any along the Hudson. But old age is a great injury to good looks, as these sweet young ladies have yet to learn! The place is sadly changed! These rocks are full of cracks, and in some places they are softer than at othersome, and the water has worked out deep hollows for itself, until it has fallen back, aye, some hundred feet, breaking here and wearing there, until the falls have neither shape nor consistency."

"In what part of them are we?" asked Heyward.

"Why, we are nigh the spot that Providence first placed them at, but where, it seems, they were too rebellious to stay. The rock proved softer on each side of us, and so they left the centre of the river bare and dry, first working out these two little holes for us to hide in."

"We are then on the island?"

"Aye! there the falls on two sides of us, and the river above and below. If you had day-light, it would be worth the trouble to step up on the height of this rock, and look at the perversity of the water. It falls by no rule at all; sometimes it leaps, sometimes it tumbles; there, it skips; here, it shoots; in one place 'tis white as snow, and in another 'tis green as grass; hereabouts, it pitches into deep hollows, that rumble and quake the 'arth; and thereaway, it ripples and sings like a brook, fashioning whirlpools and gulleys in the old stone, as if 'twas no harder than trowden clay. The whole design of the river seems disconcerted. First it runs smoothly, as if it means to go down the descent as things

were ordered; then it angles about and faces the shores; nor are there places wanting where it looks backward, as if unwilling to leave the wilderness, to mingle with the salt! Aye, lady, the fine cobweb-looking cloth you wear it at your throat, is course, and like a fish-net, to little spots I can show you, where the river fabricates all sorts of images, as if, having broke loose from order, it would try its hand at everything. At yet what does it amount to! After the water has been suffered to have its will, for a time, like a headstrong man, it is gathered together by the hand that made it, and a few rods below you may see it all, flowing on steadily towards the sea, as was foreordained from the first foundation of the 'arth!"

While his auditors received a cheering assurance of the security of their place of concealment, from this untutored description of Glenn's, they were much inclined to judge differently from Hawk-eye, of its wild beauties. But they were not in a situation to suffer their thoughts to dwell on the charms of natural objects; and, as the scout had not found it necessary to cease his culinary labors while he spoke, unless to point out, with a broken fork, the direction of some particularly obnoxious point in the rebellious stream, they now suffered their attention to be drawn to the necessary though more vulgar consideration of their supper.

The repast, which was greatly aided by the addition of a few delicacies that Heyward had the precaution to bring with him when they left their horses, was exceedingly refreshing to the wearied party. Uncas acted as attendant to the females, performing all the little offices within his power, with a mixture of dignity and anxious grace, that served to amuse Heyward, who well knew that it was an utter innovation on the Indian customs, which forbid their warriors to descend to any menial employment, especially in favor of their women. As the rights of hospitality were, however, considered sacred among them, this little departure from the dignity of manhood excited no audible comment. Had there been one there sufficiently disengaged to become a close observer, he might have fancied that the services of the young chief were not entirely impartial. That while he tendered to Alice the gourd of sweet water, and the venison in a trencher, neatly carved from the knot of the pepperidge, with sufficient courtesy in performing the same offices to her sister, his dark eye lingered on her rich speaking countenance. Once or twice he was compelled to speak, to command the attention of those he served. In such cases, he made use of English, broken and imperfect, but sufficiently intelligible, and which he rendered so mild and musical, by his deep guttural voice, that it never failed to cause both ladies to look up in admiration and astonishment. In the course of these civilities, a few sentences were exchanged, that served to establish the appearance of an amicable intercourse between the parties.

In the meantime the gravity of Chingachgook remained immovable. He had seated himself more within the circle of light, where the frequent uneasy glances of his guests were better enabled to separate the natural expression of his face from the artificial terrors of the war-paint. They

found a strong resemblance between father and son, with the difference that might be expected from age and hardships. The fierceness of his countenance now seemed to slumber, and in its place was to be seen the quiet, vacant composure, which distinguishes an Indian warrior, when his faculties are not required for any of the greater purposes of his existence. It was, however, easy to be seen, by the occasional gleams that shot across his swarthy visage, that it was only necessary to arouse his passions, in order to give full effect to the terrific device which he had adopted to intimidate his enemies. On the other hand, the quick, roving eye of the scout seldom rested. He ate and drank with an appetite that no sense of danger could disturb, but his vigilance never seemed to desert him. Twenty times the gourd or the venison was suspended before his lips, while his head was turned aside, as though he listened to some distant and distrusted sounds—A movement that never failed to recall his guests from regarding the novelties of their situation, to a recollection of the alarming reasons that had driven them to seek it. As these frequent pauses were never followed by any remark, the momentary uneasiness they created quickly passed away, and for a time was forgotten.

"Come friend," said Hawk-eye, drawing a keg from beneath a cover of leaves, towards the close of the repast, and addressing the stranger who sat at his elbow, doing great justice to his culinary skill, "try a little spruce; 'twill wash away all thoughts of the colt and quicken the life in your bosom. I drink to our better friendship, hoping that a little horseflesh may leave no heartburnings atween us. How do you name yourself?"

"Gamut—David Gamut," returned the singing-master, preparing to wash down his sorrows in a powerful draught of the woodman's high-flavored and well-laced compound.

"A very good name, and, I dare say, handed down from honest forefathers. I'm an admirator of names, though the Christian fashions fall far below savage customs in this particular. The biggest coward I ever knew was called Lyon; and his wife, Patience, would scold you out of hearing in less time than a hundred deer would run a rod. With an Indian 'tis a matter of conscience; what he calls himself, he generally is—not that Chingachgook, which signifies big serpent, is really a snake, big or little; but that he understands the windings and turnings of human nature, and is silent, and strikes his enemies when they least expect him. What may be your calling?"

"I am an unworthy instructor in the art of psalmody."

"Anan!"

"I teach singing to the youths of the Connecticut levy."

"You might be better employed. The young hounds go laughing and singing too much already through the woods, when they ought not to breath louder than a fox in his cover. Can you use the smooth bore, or handle the rifle?"

"Praised be God, I never have had occasion to meddle with such murderous implements!"

"Perhaps you understand the compass, and lay down the watercourses and mountains of the wilderness on paper, in order that they who follow may find places by their given names?"

"I practice no such employment."

"You have a pair of legs that might make a long path seem short! you journey sometimes, I fancy, with tidings for the general?"

"Never; I follow no other than my own high vocation, which is instruction in sacred music!"

"'Tis a strange calling!" muttered Hawk-eye, with an inward laugh, "to go through life, like a cat-bird, mocking all the ups and downs that come out of other men's throats. Well, friend, I suppose it is your gift, and musn't be denied any more than if 'twas shooting, or some other better inclination. Let us hear what you can do in that way; 'twill be a friendly manner of saying good night, for 'tis time that these ladies should be getting strength for a hard and a long push, in the pride of the morning, afore the Maquas are stirring."

"With joyful pleasure do I consent," said David, adjusting his iron-rimmed spectacles, and producing his beloved little volume, which he immediately tendered to Alice. "What can be more fitting and consolatory, than to offer up evening praise, after a day of exceeding jeopardy!"

Alice smiled, but regarding Heyward, she blushed and hesitated.

"Indulge yourself," he whispered: ought not the suggestion of the worthy namesake of the Psalmist to have its weight at such a moment?"

Encouraged by his opinion, Alice did what her pious inclinations and her keen relish for gentle sounds, had before so strongly urged. The book was open at a hymn not ill adapted to their situation, and in which the poet, no longer goaded by his desire to excel the inspired King of Israel, had discovered some chastened and respectable powers. Cora betrayed a disposition to support her sister, and the sacred song proceeded, after the indispensable preliminaries of the pitch-pipe and the tune had been duly attended to by the methodical David.

The air was solemn and slow. At times it rose to the fullest compass of the rich voices of the females, who hung over their little book in holy excitement, and again it sank so low, that the rushing of the waters ran through their melody, like a hollow accompaniment. The natural taste and true ear of David governed and modified the sounds to suit the confined cavern, every crevice and cranny of which was filled with the thrilling notes of their flexible voices. The Indians rivited their eyes on the rocks, and listened with an attention that seemed to turn them to stone. But the scout, who had placed his chin in his hand, with an expression of cold indifference, gradually suffered his rigid features to relax, until, as verse succeeded verse, he felt his iron nature subdued, while his recollection was carried back to his boyhood, when his ears had been accustomed to listen to similar sounds of praise, in the settlements of the colony. His roving eyes began to moisten, and before the hymn was ended, scalding tears rolled out of fountains that had long seemed dry, and followed each other down those cheeks, that had oftener felt the storms of heaven than any testimonials of weakness. The singers were dwehling on one of those low dying chords, which the ear devours with such greedy rapture, as if conscious that it is about to loose them, when a cry, that

seemed neither human nor earthly, rose in the outward air, penetrating not only the recesses of the cavern, but to the inmost hearts of all who heard it. It was followed by a stillness apparently as deep as if the waters had been checked in their furious progress, at such a horrid and unusual interruption.

"What is it?" murmured Alice, after a few minutes of terrible suspense.

"What is it?" repeated Heyward, aloud.

Neither Hawk-eye nor the Indians made any reply. They listened, as if expecting the sound would be repeated, with a manner that expressed their own astonishment. At length, they spoke together, earnestly, in the Delaware language, when Uncas, passing by the inner and most concealed aperture, cautiously left the cavern. When he had gone, the scout first spoke in English.

"What it is, or what it is not, none here can tell, though two of us have ranged the woods for more than thirty years. I did believe there was no cry that Indian or beast could make, that my ears had not heard; but this had proved that I was only a vain and conceited mortal."

"Was it not, then, the shout the warriors make when they wish to intimidate their enemies?" asked Cora, who stood drawing her veil about her person, with a calmness to which her agitated sister was a stranger.

"No, no; this was bad, and shocking, and had a sort of unhuman sound; but when you once hear the war-whoop, you will never mistake it for anything else. Well, Uncas!" speaking in Delaware to the young chief as he re-entered, "what see you? do our lights shine through the blankets?"

The answer was short, and apparently decided, being given in the same tongue.

"There is nothing to be seen without," continued Hawk-eye shaking his head in discontent; "and our hiding-place is still in darkness. Pass into the other cave, you that need it, and seek for sleep; we must be afoot long before the sun, and make the most of our time to get to Edward, while the Mingoos are taking their morning nap."

Cora set the example of compliance, with a steadiness that taught the more timid Alice the necessity of obedience. Before leaving the place, however, she whispered a request to Duncan, that he would follow. Uncas raised the blanket for their passage, and as the sisters turned to thank him for this act of attention, they saw the scout seated again before the dying embers, with his face resting on his hands, in a manner which showed how deeply he brooded on the unaccountable interruption which had broken up their evening devotions.

Heyward took with him a blazing knot, which threw a dim light through a narrow vista of their new apartment. Placing it in a favorable position, he joined the females, who now found themselves alone with him for the first time since they had left the friendly ramparts of Fort Edward.

"Leave us not, Duncan," said Alice; "we cannot sleep in such a place as this, with that horrid cry still ringing in our ears."

"First let us examine into the security of your fortress," he answered, "and then we will speak of rest."

He approached the further end of the cavern,

to an outlet, which, like the others, was concealed by blankets; and removing the thick screen, breathed the fresh and reviving air from the cataract. One arm of the river flowed through a deep, narrow ravine, which its current had worn in the soft rock, directly beneath his feet, forming an effectual defence, as he believed, against any danger from that quarter; the water, a few rods above them, plunging, glancing, and sweeping along, its most violent and broken manner.

"Nature has made an impenetrable barrier on this side," he continued, pointing down the perpendicular declivity into the dark current, before he dropped the blanket; "and as you know that good men and true are on guard in front, I see no reason why the advice of our honest host should be disregarded. I am certain Cora will join me in saying, that sleep is necessary to you both."

"Cora may submit to the justice of your opinion, though she cannot put it in practice," returned the older sister, who had placed herself by the side of Alice, on a couch of sassafras; "there would be other causes to chase away sleep, though we had been spared the shock of this mysterious noise. Ask yourself, Heyward, can daughters forget the anxiety a father must endure, whose children lodge, he knows not where or how, in such a wilderness, and in the midst of so many perils."

"He is a soldier, and knows how to estimate the chances of the woods."

"He is a father, and cannot deny his nature."

"How kind has he ever been to all my follies! how tender and indulgent to all my wishes!" sobbed Alice. "We have been selfish, sister," in urging our visit at such hazard."

"I may have been rash in pressing his consent in a moment of so much embarrassment, but I would have proved to him, that however others might neglect him in his strait, his children at least were faithful."

"When he heard of your arrival at Edward," said Heyward kindly, "there was a powerful struggle in his bosom between fear and love; though, the latter, heightened, by so long a separation, quickly prevailed. 'It is the spirit of my noble-minded Cora that leads them, Duncan,' he said, 'and I will not balk it. Would to God, that he who holds the honor of our royal master in his guardianship, would show but half her firmness!'"

"And did he not speak of me, Heyward?" demanded Alice, with jealous affection. "Surely he forgot not altogether his little Elsie?"

"That were impossible," returned the young man; he called you by a thousand endearing epithets, that I may not presume to use, but to the justice of which, I can warmly testify. Once, indeed, he said—"

Duncan ceased speaking; for while his eyes were rivited on those of Alice, who had turned towards him with the eagerness of filial affection, to catch his words, the same strong, horrid cry, as before, filled the air, and rendered him mute. A long, breathless silence succeeded, during which, each looked at the others in fearful expectation of hearing the sound repeated. At length the blanket was slowly raised, and the scout stood in the aperture with a countenance whose firmness evidently began to give way, before a mystery that seemed to threaten some danger, against which all his cunning and experience might prove of no avail.

(To be Continued.)

INDIAN SCHOOLS — MOHAWK RESERVE.

The Report of the Minister of Education for 1885 contains the following report by Inspector Johnston on the Indian Schools of the Tyendinaga Reserve:—

The four schools on the Reserve were examined by me twice during the year in company with the Indian Agent, Mr. Matthew Hill. Western Mohawk School was inspected on the forenoon of June 29th. There were 18 children present; the order and attention good; there were seven in first-class, 7 in second, and 4 in third; they were examined in reading, spelling, writing, arithmetic and geography. Mrs. Claus, the teacher is a Mohawk, and formerly taught the Mission School in the north-eastern part of the Reserve; she has been a faithful and efficient teacher, but through ill health she intends to give up at Midsummer holidays. This school was again examined in the forenoon of October 27th in the presence of the Agent. There were 14 present; good order and attention; the scholars comfortable and well clothed. There were four in part first, and in all the subjects they acquitted themselves fairly; one in part second, five in second book, and four in third. They were examined in reading, spelling, writing, arithmetic, language and mental arithmetic. The result of the examination showed a marked improvement, and I am satisfied from the experience and energy of Miss Waterbury, the teacher, that she will soon have an efficient school. A map of the world is required, and Mr. Hill promised to supply the school with one at once. The school house, though a new one, needs some repairing, but the Agent informed me that this would be done before the winter, and in a short time the ground would be fenced as the law requires. No. 3 was examined June 4th, a full half-day being spent in the examination of the classes. This school is now in charge of an experienced teacher who has taught for some years; there were 43 present; the order and attention good. They were examined in reading, spelling, writing, arithmetic, geography and language and mental arithmetic. I was well pleased with the work of the pupils, which showed that they had been thoroughly and thoughtfully taught in all the subjects mentioned. This school was again inspected Oct. 27th, in afternoon, with Mr. Hill the Agent. There were 30 present, in charge of the same teacher, Miss Susan Loveless. There were 4 in part first, 7 in part second, 8 in second, 7 in third and 1 in fourth class. They were examined in all the subjects, and the result was very satisfactory to myself and Mr. Mill. The school house is a comfortable frame building, well seated and furnished with maps and blackboard. No. 25 was examined in company with Mr. Hill. We found 27 scholars present—17 in first part, 5 in part second, 4 in second and 1 in third book. They were examined in all the usual subjects. We were pleased with the examination. School house neat and clean, and well furnished with all the requisites. It was again inspected Oct. 28th, in presence of the Agent, Mr. Hill. Order and attention good. The same teacher, Miss Annie Hicks, is doing all she can to teach thoroughly and well. Mission School was examined

June 29th: 31 scholars present. The teacher has no certificate and never attended a model school. The scholars are poorly taught; and the school is in a state of miserable efficiency. Again examined October 28th, when 14 children were present. The result of the examination was anything but satisfactory. The school house is on an excellent site, and is a very comfortable building, well furnished with all the necessary maps. A teacher trained in the model school, and holding the necessary qualifications, has been engaged for 1886. I induced the chief, Sampson Green, to do this. The other schools are now in charge of qualified and trained instructors. The matter of selecting teachers has been left to me and the Indian Agent. I am glad to be able to report such marked progress in three of the schools, and hope to be able to report greater efficiency for 1886. Mr. Hill, the Agent, has rendered me much assistance and is thoroughly alive to the importance of securing qualified and good teachers for the four schools on the Reserve. There are 976 Mohawks and 17,000 acres of land in the Reserve.

THEY GOT THEIR "PICTOORS TUCK."

When Captain Mitchell and his celebrated Cornwall Island Indian team went to Ottawa to try the mettle of the Capitals last fall they took the opportunity to get photographed by one of the best artists in the city. The large group pictures have just come to hand and one is on view in Mr. Frank Lally's store window. Although it was not the Champion team that played with the Capitals the picture gives a view of a first-class representative Indian team. Captain Mitchell, as large as life, makes a good centre figure and grouped around are the fleet Oaks the Whises, the Jacobses, the renowned Louis Leaf and the two Days, the coming Indian Champions of the world, besides Seymour and one or two lesser lights. The celebrated John Oaks' colossal figure is absent and will be missed by all those who have seen and played with the Champion Indian Team of the World. Captain Mitchell is proud of the picture and of those who compose it and says that Cornwall Island will be the home of the Championship Flag for many a day.—*Cornwall News.*

The bones of an Indian were dug up on the farm of R. Kennedy, 7th con., London, recently by trackmen on the L. H. & B. Railroad. The aborigine was well equipped with everything requisite for the happy hunting grounds. An old "Queen Bess" musket with a supply of bullets, and a powder horn formed the warlike equipments, and a brass kettle and a tin pail, a flint and steel composed the culinary outfit. Some bone needles and remains of cloth and buckskin showed that the "worthy chief" intended when the river was crossed to invest in new "clo's." It is supposed the remains had lain in that spot 70 years.

Fred's uncle visited his nephew's school one morning, and at dinner said: "I liked your teacher, Fred; she struck me very favorably." "H'm! you ought to see how she struck me after you left."

Our Young Folks.

OUR RULES.—All answers must be clearly written by the one who gives them, with name and address in full.

All questions will be answered through the paper.

The names of the successful ones will be published in the order that they come into the editors hands.

All answers to questions, conundrums, or all communications relating to this department are to be addressed to the

Young Folks Department,
INDIAN OFFICE, Hagersville, Ontario.

OUR YOUNG FOLKS.

Under this head we propose to establish a new feature in our journal. The bulk of the matter hitherto appearing in THE INDIAN has been for more mature and older heads. This, our new departure is calculated to be especially for the Indian children, but answers and questions will receive all due attention, no matter from what source they may come. We propose publishing continuously an interesting story suitable for juvenile readers, also a series of questions of a general character: Historical, Geographical, Mathematical, etc, and also conundrums, graded to suit our young readers and to come within their scope of knowledge. The answers to these questions will be published in each following issue with the names of those who answer correctly. We shall be glad to have questions sent to us by those who have any which they may deem worthy of publication. Our object in this is to create a spirit or desire for knowledge among the young of our people to whom THE INDIAN comes. As soon as we can arrive at an opinion as to the capacity of our readers to grapple with the problems of a varied character, we shall offer prizes and awards to successful candidates. This feature will be added to this department from time to time. We commence this issue with the following:—

1. Find the cost of a 160-acre farm at \$11-25 an acre.
2. A fence is 38 rods long. How many feet long is it?
3. How many cords of wood in a pile 32 feet long, 12 feet wide, 14 feet high?

WHALE FISHING ADVENTURES.

On the 25th of June, 1812, one of the harpooners belonging to the "Resolution" of Whitby, under my command in the Northern Whale Fishery, struck a whale by the edge of a small floe of ice; assistance being promptly afforded, a second boat's lines were attached to those of the first boat in a few minutes after the harpoon was discharged; the remainder of the boats proceeded to some distance in the direction which the fish seemed to have taken.

In about a quarter of an hour, the fast-boat, to my surprise, again made a signal for lines. As the ship was then within five minutes sail we instantly steered towards the boat, with the view of offering assistance by means of a spare boat we still retained on board.

Before we reached the place, however, we observed four oars displayed in signal order, which, by their number, indicated a most urgent necessity for assistance. Two or three men were at the same time seen seated close to the

stern, which was considerably elevated, for the purpose of keeping it down, while the bow of the boat, by the force of the line, was drawn down to the level of the sea, and the harpooner, by the friction of the line round the bollard, was enveloped in smoky obscurity.

At length, when the ship was scarcely one hundred yards distant, we perceived preparations for quitting the boat. The sailors pea-jackets were cast upon the adjoining ice, the oars were thrown down; the crew leaped overboard; the bow of the boat was buried in the water; the stern rose perpendicularly, and then majestically disappeared.

The harpooner having caused the line to be fastened to the iron ring at the boat's bow was the means of its loss; and a *tongue* of the ice, on which was a depth of several feet of water, kept the boat by the pressure of the line against it, at such a considerable distance as prevented the crew from leaping upon the floe. Some of them were therefore put to the necessity of swimming for their preservation, and all of them succeeded in scrambling upon the ice, and were taken on board the ship in a few minutes.

It may be here observed, that it is an uncommon circumstance for a fish to require more than two boat's lines in such a situation; none of our harpooners, therefore, had any scruple in leaving the fast-boat, never suspecting after it had received the assistance of one boat with six lines, or upward, that it would need any more.

Several ships being about us, there was a possibility that some person might attack and make a prize of the whale, when it had so far escaped us that we no longer retained any hold of it; we therefore set all sail the ship could safely sustain, and worked through several narrow channels in the ice, in the direction I observed the fish had retreated. After a little time it was descried by the people in the boats at a considerable distance to the eastward; a general chase immediately commenced, and within the space of an hour three harpoons were struck.

We now imagined that the fish was secure, but our expectations were premature. The whale resolutely pushed beneath a large floe that had been recently broken to pieces by the swell, and soon drew all the lines out of the second fast-boat, the officer of which, not being able to get any assistance, tied the end of his line to a hummock of ice but it was broken.

Soon afterwards the other two boats, still fast, were dragged against the broken floe, when one of the harpoons drew out. The lines of only one boat, therefore, remained fast to the fish, and this, with six or eight lines out, was dragged forward into the shattered floe with astonishing force. Pieces of ice, each of which, were sufficiently large to have answered the purpose of a mooring for a ship, were wheeled about by the strength of the whale; and such was the tension and elasticity of the line, that whenever it slipped clear of any mass of ice, after turning it round into the space between any two adjoining pieces, the boat and its crew flew forward through the crack with the velocity of an arrow, and never failed to launch several feet upon the first mass of ice that it encountered.

While we scoured the sea around the broken

floe in the ships, and while the ice was attempted in vain by the boats, the whale continued to press forward in an eastern direction towards the sea. At length, when fourteen lines, about 1680 fathoms, were drawn from the fourth fast-boat, a slight entanglement of the line broke it at the stem. The fish again made its escape, taking along with it a boat and twenty-eight lines.

The united length of the lines was 6720 yards or upwards of three English miles and three-quarters. The obstruction of the sunken boat to the progress of the fish must have been immense, and that of the lines likewise considerable, the weight of the lines alone being thirty-five hundred-weight.

So long as the fourth fast-boat, through the medium of its lines, retain its hold on the fish, we searched the adjoining sea with the ship in vain, but in a short time after the line was divided we got sight of the object of pursuit at the distance of nearly two miles to the eastward of the ice and boats in the open sea. One boat only with lines, and two empty boats, were reserved by the ship. Having, however, fine weather and a breeze, we immediately gave chase under all sails, though it must be confessed, with the insignificant force by us, the distance of the fish, and the rapidity of its flight considered, we had but very small hopes of success. At length, after pursuing it five or six miles, being at least nine miles from the place where it was struck, we came up with it, and it seemed inclined to rest after its extraordinary exertion.

The two dismantled and empty boats having been furnished with two lines each (a very inadequate supply), they, together with one in good state of equipment, now made an attack on the whale. One of the harpooners made a blunder; the fish saw the boat, took the alarm, and again fled. I now supposed it would be seen no more; nevertheless, we chased nearly a mile in the direction I imagined it had taken, and placed the boats to the best of my judgment in the most advantageous situation. In this instance we were extremely successful. The fish rose near one of the boats, and was immediately harpooned. In a few minutes, two more harpoons entered its back, and lances were plied against it with vigor and success. Exhausted by its amazing exertions to escape, it yielded itself at length to fate securing the piercing wounds of the lances without resistance, and finally died without a struggle.



MAIL CONTRACT.

SEALED SEPARATE TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, 30th APRIL, 1886, for the conveyance of Her Majesty's Mails, on three proposed contracts for four years, 6, 12, and 36 times per week respectively each way, between Oneida, Garnet, and Hagersville Post Offices and the respective Railway Stations at those places, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Oneida, Garnet, and Hagersville.

R. W. BARKER,
Post Office Inspector.

POST OFFICE IN RECTOR'S OFFICE,
Kendal, 19th March, 1886.



NOTICE.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of TUESDAY, 20th APRIL, 1886, for the delivery of Indian supplies during the fiscal year ending 30th June, 1887, consisting of Flour, Bacon, Beef, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of tender, giving full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for portion of each description of goods) separately or for all the goods called for in the Schedules.

Each Tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs on a Canadian Bank, for at least five per cent of the amount of the tenders for Manitoba and the North-West Territories, which will be forfeited if the party tendering declines to enter a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

Tenders must make up in the Money columns in the Schedule the total money value of the goods they offer to supply, or their tender will not be entertained.

Each attender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

In all cases where transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery.

The lowest, or any tender, not necessarily accepted.

L. VANKOUGHNET,
Deputy of the Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, 3d March, 1886

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J. & P. R. Howard, Proprietors, - - Hagersville, Ontario.

The above mills are now running to their fullest capacity and turning out a superior grade of flour. The proprietors are also prepared to supply Indians requiring seed grain or other seeds with the best in the market. We treat everybody alike.

HARDWARE.

For Crosscut Saws, Axes, Files, Paints and Oils, Glass and Putty, Nails and all kinds of Building Material. Stoves and Tinware. General Jobbing of all kinds, go to

WM. FILMAR, HAGERSVILLE.

Highest price paid in cash for Hides, Skins, Furs, &c.

The Sun Life Assurance Co. of Canada.

"LIBERALITY AND SECURITY."

The Only Company in America

—ISSUING—

UNCONDITIONAL LIFE POLICIES.

The SUN issues also incomparably the most liberal Accident policy in existence. No other company in America gives days of grace on Accident Policies.

Thos. Workman, Esq., Pres. R. Macaulay, Mn'g Director

A. H. GILBERT, Mgr. for Western Ontario, 33 Adelaide st. E., Toronto.

J. C. HURST, Inspector, Hamilton.

DANIEL J. LYNCH,

ON THE WAR PATH AGAIN.

If You Want to Purchase Winter Goods

AWAY DOWN AT HARD PAN PRICES, GO TO

Daniel J. Lynch's One Price Cash Store,

As he is determined to clear out his entire stock of

Wool Goods, Overcoats, Fur Caps and Felt Boots,

BEFORE THE FIRST OF FEBRUARY, 1886.

N. B.—All Orders on Interest money if approved by Chief Kah-ke-wa-quo-na-by will be taken in exchange for goods.

C. N. BASTEDO & COMPANY,

MANUFACTURERS & IMPORTERS OF

Hats and Caps, Furs and Robes, etc. etc.

54 Yonge Street, Toronto.

Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale prices. Highest prices paid for new furs, prompt returns made for all furs shipped to us.

JOHN H. HAGER, GENERAL MERCHANT,

Cor. King and Main Sts., Hagersville.

The Old Post Office Store. Never forget the Old Reliable Place when in Town.

B. QUIDER, - HAGERSVILLE,

Manufacturer of and Dealer in

ALL KINDS OF HOUSE FURNISHING GOODS.

A large stock kept constantly on hand at lowest prices.

A Specialty made of Undertaking. Public Orders from the Head Chief of the Mississaugas accepted and Indians liberally dealt with.

DAVID ALMAS, - HAGERSVILLE,

—GENERAL DEALER IN—

Staple & Fancy Dry Goods, Hats, Caps, Boots, Shoes,
CHOICE FAMILY GROCERIES, ETC.

Indians dealt with and waited upon in the same manner as other people.

Grand General Indian COUNCIL OF ONTARIO.

MEETS EVERY SECOND YEAR

OFFICERS:

President, Chief Wm. Mcgregor, Cape Crocker.

1st. Vice President, Chief Jos. Fisher, Muncey.

2nd. Vice President, Chief Sol. James, Parry Sound.

Secy. Treas. Chief P. E. Jones M. D. Hagersville.

Cor. Secy. for Northern Indians F. Lamorandier, Cape Crocker.

Interpreter, Able Waucosh.

The next meeting of the Grand General Indian Council will be held in the Council House upon the Saugeen Reservation (near Southampton) commencing on

Wednesday, 8th Sept. 1886, and continuing from day to day until the business is completed.

The minutes of the last Council will be published in a few weeks and will be freely distributed among the various Bands, and also to the Dominion Members of Parliament.

Any correspondence connected with the business of the Grand Council should be addressed to the Secretary-Treasurer, Hagersville, Ontario.

CHIEF P. E. JONES, M. D., Secy-Treas. Hagersville, Dec. 1885. Office of THE INDIAN

Indian Homes. Sault St. Marie.

Shingwauk Home for Boys.

Wawanosh Home for Girls.

Application for admission stating name age and state of health, must be made before the first of May. An agreement must be signed and witnessed by the Chief or Indian Agent or Missionary before a child can be admitted.

New pupils admitted on the first of June. Summer vacation this year is from July 16th to Sept 7th.—Address.

REV. E. T. WILSON Sault St. Marie.

HENRY J. INCE, LICENSED AUCTIONEER

FOR THE COUNTIES OF

Haldimand, Wentworth, Brant and Norfolk

Issuer of Marriage Licenses.

P. O. ADDRESS, WILLOW GROVE.

AT J. W. HUSBAND'S General Store, - Hagersville, THE INDIANS

Will always be treated right and goods sold cheap. Corn mats, Baskets etc., taken in exchange for goods.

M. C. R. Canada Division.

Trains Leave Hagersville as follows

GOING EAST

Boston and New York Express, Ex Sun.	
Limited Express, daily.....	4.19 a.m.
Mail and Accom. except Sunday.....	3.34 p.m.
Atlantic Express, daily.....	12.45
Boston and New York Express, daily.....	5.42

GOING WEST

Michigan Express Except Sunday.....	11.25 p.m.
Chicago Express, daily.....	
St. Louis Express, daily.....	8.18
Mail and Accom., except Sunday.....	3.55
Pacific Express, daily.....	2.43 p.m.

All trains run by Ninetieth Meridian or Central Standard time.

Making connections for the East at Buffalo, and the west at Detroit. Connecting with the C. V. R. & L. & P. S. Railways at St. Thomas.

Through tickets issued to all parts of the United States and Canada. Baggage checked through No change of cars between Hagersville and Chicago. Tickets issued to the Old Country via the Anchor Line of Ocean Steamers.

O. W. RUGGLES, Gen'l Passenger Ag't. Chicago. J. G. LAVEN, Canada Passenger Agent Toronto. J. H. SALTER, Agent Hagersville.

N. & N. W. Railways.

Trains leave Hagersville as follows:

TO HAMILTON TO PT. DOVER

7.55 a. m.	8.55 a. m.
10.50 a. m.	3.30 p. m.
6.40 p. m.	6.40 p. m.

The N. & N. W. Rys. runs in direct connection with the Collingwood Lines of Steamers, and connects with all important points either by Rail, Stage or Steamers. Through tickets issued to all points on Lakes Huron, Superior, Georgian Bay, etc. Freight for the Northwest billed straight through thus avoiding delays and inconvenience of customs.

ROBERT QUINN, General Passenger Agent. Wm. McVey, Agent, Hagersville.