

THE INDIAN.

Single Copies, each: FIVE 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!—OSSIAN.

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VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, DEC. 22, 1886.

NO. 23.

BONE-SHUTTLE.

In making their mats or rude lodge-tapestry, and other coarse fabrics, the aborigines employed an instrument of bone, of a peculiar construction, which has the properties of a shuttle. It was designed to introduce the wool in preparing these fabrics, as they did, from rushes and other flexible materials used for the purpose. The art was rude, and of a kind to fall into disuse, by the coast tribes, as soon as European manufacturers were introduced. It is therefore, when found in opening graves, &c., a proof of the ante-European period.

One of these antique implements was disclosed about 1835, in opening an old grave, in the course of some excavations which were undertaken within the enclosure of Fort Niagara, N. Y. This grave must have been older than the origin of the fortress, the foundations of which were laid by La Salle among the Seneca Iroquois, in 1678.

This instrument is constructed of finely polished bone. It is ten and a half inches in length, perfectly round, about one eighth of an inch in thickness, and has a double barbed head one and a quarter inches in length. Between the barbs, is a mouth or slit, which would enable it to carry the thread across and through the warp. The instrument is slightly curved, probably owing to the difficulty of finding one of so fine a quality, perfectly straight.

APPRECIATED.

We have received the following from Mr. E. F. Dusen, Recording Secretary of the Bangor (Maine) Historical Society, "The Bangor Historical Society acknowledge the receipt of three numbers of THE INDIAN, which have been placed in our library, and for which please accept thanks."

WHAT THEY SAY.

(Bangor Daily Whig.)

"The Bangor Historical Society have received three numbers of THE INDIAN, issued by the Indian Publishing Company, at Hagersville, Ontario. It is the only paper devoted purely to the Aborigines of North America." E. F. D.

A ROMANTIC AFFAIR.

A rather novel request was received to-day at the Interior Department from a young man living in Nebraska, who wants to marry the daughter of Standing Bear, a Sioux chief. He says who he is and encloses a photograph of the girl, who is very nice-looking and who was educated

at Carlisle. The young man, however, wishes to go and live on the reservation with his prospective wife and her relations, and for this reason it was necessary to obtain the permission of the Interior Department. White men are not allowed to stay on a reservation unless they have permission from the Government to do so, and this young man was obliged to take the government into his confidence. The Secretary of the Interior considered the matter from its practical rather than its sentimental side and concluded that while he could not prevent the young man marrying the girl he could prevent him from going to live with the old folks, and if he was anxious to marry the young woman as he professed to be, he might scratch around and provide her with a home. Secretary Lamar will write a letter to the ambitious lover and, while not discouraging the ardor of his love, will suggest the practical view of the situation, which seems to have escaped him. Until there is some change in the present plans of the young man, the paternal benediction of the Interior Department will be withheld.

INDIAN CHARACTER.

As is now well known their, to us, peculiar surnames are the result of accident, the first object seen or any one suggestive of some habit or peculiarity of the child, being adopted at once and often with happy fitness. Pound Maker the great Cree chief was so named from his superior ability in forming the pounds or drives for trapping buffalos, while such as Star Blanket, Yellow Calf and Big Bear, are self explanatory. In one case a girl not yet named was at a trading post with its parents and friends when its mother bought a white collar for it and fastened it around the child's neck, when another woman coming in noticed the collar on the dark skin and uttered the Chippewa name for the ring necked plover, which name was at once given the girl and she is known by it.—*Emigrant.*

The largest body of fresh water on the globe is Lake Superior, 400 miles long, 160 wide at its greatest breadth, and having an area of 32,000 square miles. Its mean depth is 900 feet, and its greatest depth is said to be about 200 fathoms, or 1,200 feet. Its surface is about 635 feet above the sea level.

Wit may raise admiration; judgement, command respect; knowledge, attention; beauty, in flame the heart with love; but good nature has a more powerful effect. It adds a thousand attractions to the charms of beauty, and gives an air of beneficence to the homeliest face."

WANTED.

THE INDIANS' ACCOUNT OF THEMSELVES FROM 1650 TO 1700.

By Arthur Harvey, Toronto.

Students of Indian history are familiar enough with the details of the irruptions of the Iroquois—how they burst like a storm-cloud upon the Hurons, the Neuters, the Tobacco tribe, and drove covering to the shelter of Quebec cannon the few they did not exterminate. Traces of the fear they struck to the minds of their contemporaries can be found to this day. Away up the Grand Missisaga—a lovely river, by the way, and worth any one's while to visit and admire—the Indians believe that every few years a murdering Mokawik band yet passes, and they shiver with fear when the scare spreads, as it sometimes falsely does spread, that the war party is out.

But the state of things in Ontario for the following half century is less known. The Hurons and their agnates vanish after the massacres of 1649 and 1650, and the next time we hear of the matter, the Ontario Indians are all Chippewas!

I have always held that they simply spread over an abandoned country, unopposed because the Iroquois had enough to do in their own, the south side of Lake Ontario. That the Iroquois never heard their northern conquests, but left a waste between them and the tribes of the Ottawa regions.

But I met at Penetangushenc a few months ago, an Indian who is a methodist missionary among the Indians of the Georgian Bay, who is stationed near Parry Sound, but whose name I forget to note. This gentleman informed me that the Iroquois did maintain a series of feasts for many years; that their principal settlement was at or near Orillia; that they were constantly warring with the Chippewas, fighting one fierce battle on the ice of Couchiching lake, and that a confederacy of the Chippewas had to be made to drive them off. This was done at length and peace was made which has proved enduring. My informant further said that memories of the events of this period were still kept alive, that at certain anniversaries the Chippewas acted the proceedings over. Some would advance, kneel, raise, kneel again and put up their hands in token of supplication and submission, while others would receive the supplicant party in stately silence, listen to them, and finally exchange belts and smoke the calumet—no, the pipe of peace. Traditions of battles in various places—even of a sort of naval war—

and, he said, yet current. And I want THE INDIAN to add its request to mine, that this careful and capable person may conquer his excessive modesty and favor us with written details, which, if not soon secured, may be completely lost.

A VISIT TO THE MOUNT ELGIN INDUSTRIAL INSTITUTION, MUNCEY.

By Scobie Logan.

Before giving a description of this Model Farm and the Institution, allow me to say that this Institution is under the management of the Methodist Church, which, by the way, is a guarantee to all concerned of efficient management. It is supported in part by the Government, and in part by the Farm and shops, and the balance is taken from the Treasury of the Missionary Society.

Before entering the main buildings I was struck by the marked improvements since my student life here. More land is now under cultivation, and is more highly and scientifically cultivated. Extensive board and wire fences greatly enhance the appearance of the place. Two large and commodious farm houses occupied by farm officers and greatly to the comfort of management as well as the beauty of the place. An extensive system of tiling has been so ordered as to have flowing water in nearly every field on the farm. All modern machinery and appliances are utilized to the best advantage. It is the opinion of the manager (Rev. W. W. Shepherd,) that the work is largely a pleasure when contrasted with the old time methods.

Coming nearer to the main building I find new and commodious two story building occupied on the lower flat as a play house and laboratory for the boys, while the upper story is an excellent reading and study room. The south end of the main building has been largely extended, furnishing additional dormitory accommodation in the third flat, while on the second flat a tailoring and general work department has been largely increased and the basement forms an excellent laboratory and play room for the girls.

Water pipes and taps within the building and large tanks, force pumps and extensive hose outside furnish ample water accommodation for all purposes, and is quite a protection against fire.

This building has ample accommodation for thirty girls and the same number of boys, and we would be glad to see it so enlarged that one hundred could be accommodated.

The clothing, which is uniform, is warm, being made of excellent material. The boots and shoes which are manufactured in the Institute shoe shops are all that could be desired. Thus dressed the pupils present a chaste and comfortable appearance.

I had also an opportunity of inspecting the tables and found the provisions abundant and wholesome, and of the most substantial character, and if any of my readers have ever heard anything to the contrary, my advice is "To come and see for yourself." You will find the Principal genial and accommodating so that you can have a full view of everything. But allow me a word of caution, the Principal is a busy and active man, and the many calls, would suggest

that visits should not be too frequent and too long. The appearance of the pupils who have been here a year or upwards is of itself the best proof of good treatment, and the excellency of the system on which the Institution is conducted.

This being an Industrial Institution and its aim being to train its pupils to the habits of industry and to give them a knowledge of agriculture and horticulture and some branches of mechanicism, such as tailoring, shoe making, cabinet making, and the carpenter business, as well as a literary education. It has been found an advantage to have them organized into three divisions are in school at the same time. This means to the pupils two days in school and one out, as there is school on Saturday it means four days schooling in a week. The days the pupils are out of school they are employed in the various industries of the establishment. It will be easily understood that a teacher having only two classes under his care at the same time can do much more for them in four days each week than he could if he had four or five classes and had them in five days.

By this plan, when one pupil of a division is in school all the pupils of that division are in. Thus there are no absentees when the classes are called, and no excuse for one pupil falling behind the others of his class. This system, I am informed, has been in use for three years, and these have been the brightest and best years in the Institute's history. During the three years more pupils have taken certificates as teachers than in any other year in the Institute's history. Notwithstanding the excellency of this system, some pupils and parents have complained because the scholars were not in school every day, but examination will show that in most cases (if not in all) these complaints originated with pupils that had to be disciplined for some misdemeanor and possibly left the Institution without the permission of the manager, and found it necessary to give some excuse for their conduct when they arrived at home.

The Institution year commences on the last Thursday in September and closes on the third Wednesday in July. The only holidays in the year are Christmas, New Years and twenty-fourth of May. I mean by this that there is school on all other days—including an excellent Sabbath school on Sunday. During the two months' holidays in summer, it is found necessary to retain a part of the pupils at the Institute, this is so managed that pupils that remain, stay half of the holidays, others returning in time to take the other half. It is so arranged that it is properly divided among all, at the discretion of the Principal.

Mr. Editor, fearing I have already trespassed in the length of this article, and having much more to say I will defer till some future date.

Among the useful articles of the Northwest are fur robes made of rabbit skins cut in stripes and braided by Indian women, very warm and light.

Beaver will gnaw through a tree 11 inches thick and fell them to fill water ways for their own convenience.

Many of the white race are inclined to believe that the Indian women are doing far more of the hard work that is done around the reserves than is necessary. Education, with the assistance of THE INDIAN is doing a great work in teaching the warriors to become tillers of the soil and the performers of duties belonging to the head of the household. While the warrior on the reserve is taking up agricultural pursuits, the Christian palefaces of Switzerland, Belgium and Sweden are travelling at a rapid rate back to the age of savage manners and customs. The busy men and women of Europe need turn their attention to the women of Switzerland, slaves of cruel masters.

The stranger in Switzerland will be struck at once by the beauty of the country and the ugliness of the women. Here nature seems to have spent herself upon inanimate objects and to have had no material left over for humanity, which she composed out of the *æbris* left over after she had constructed the *mise en scene*. A pretty face, native and to the manner born, is rarely, if ever, seen upon the streets of Berne.

The women appear to do all the work. It is not unusual to see a girl and a dog hitched to a cart and trotting along together like a pair of ponies. The men great strapping fellows, idle and lazy, loaf about the public-houses. Their wives, daughters, and sisters till the fields and supply the markets. The dog, the goat, and the cow perform the offices commonly performed in other lands by the horse, the ox, and the mule. The bear is a sacred animal, so is the lion. The donkey does fancy duty at the summer resorts. But there is nothing to which the Swiss woman may not turn her hand, from milking a goat to sawing wood and drawing a load of hay. She is put to work in her childhood, and before she reaches her maturity she looks like a grandmother, wrinkled and weatherbeaten, bent and careworn. The circumstance, which appears at every turning and is written upon each countenance, leaves a painful impression and discredits the national character. A people so independent and so brave, so unaffected and so frugal as the Swiss are admitted to be, ought to be gentler.—*Tit Bits*.

A letter from Sassakawa, Seminole Nation, Indian Territory, gives an account of the death there on Dec. 5, of Mrs. Susanna Warren, perhaps the oldest person in the United States, if not in the world. She was born in the old town of St. Augustine, Fla., in 1750. She was born a slave and was the property of a Spanish master, until 1818, when she, with other Spanish slaves, fled from the Pensacola, when it was taken by Gen. Jackson. She lived in the Seminole Country from then until the second treaty of peace with the Seminoles, when she was regarded as their common property, and was removed with them to the Indian territory. She leaves one daughter living in Austin, Tex., who is in her 97th year, and many grandchildren, some of them nearly 70 years of age.

The Historical Society of Winnipeg has a bell that was brought from England in 1638 to Fort William, Ontario, and is still of sweet tone, and sound. It weighs about 100 pounds.

PETER JONES.

KAH-KE-WA-QUO-NA-BY.

By Rev. John McLean, Missionary to the Blood Indians at Fort McLeod.

Continued.

Such was the desire of many for the truth, that they journeyed long distances, hunting and fishing by the way, that they might hear for themselves the great things that God was doing for his own. Solitary and silent the Indian has travelled through the woods, over very bad roads, bearing a heavy pack on his back, to reach the homes of the Christian Indians, that from their lips he might learn the ways of peace. Notable conversions occurred among the people, medicine-men forsook their incantations and magical arts, and sat as learners at the feet of the Christian missionary. There were many strange and stirring scenes witnessed at the Indian religious services. An Indian camp was visited. An old Indian named Johnson stepped forward and said: "Brother, we thank you for visiting us to tell us the great words of the Good Spirit. Brother, we want you to tell us what we must do to serve the Great Spirit, for we are as yet very weak and ignorant. All these young men have been trying to keep the good words you told them last winter, and not one of them will taste or smell *Skootawahpoooh*. Brother, we like to pray to the Great Spirit, and to be taught the good way, and as a token of our sincerity we cast in our mites." He handed to the missionary half a dollar, all the others following his example, until the sum amounted to nearly eight dollars. Many similar examples might be given of the desire manifested by the red race for the Gospel, and their genuine anxiety for the spread of religion among their benighted brethren.

The power of the Gospel transformed the filthy and indolent into cleanly and industrious members of society. The Christian teachers went out into the field and taught the Indians how to toil. In a short time the wandering and lazy community assumed a different aspect. The people became frugal and energetic, and it was a pleasure to witness their efforts in seeking to be independent, comfortable and useful.

Skilled mechanics were hired to teach the men and women useful arts. The Indians at Sauguen Island made in two weeks, one hundred and seventy-two axe handles, six scoop shovels, fifty-seven ladles, four trays, forty-four broom handles, and four hundred and fifteen brooms.

Peter Jones took the census of his own people, with the following results:

Population, 226, as follows: Men, 64; women 74; children, 88. Houses, 30; lands under cultivation, 61 acres. Wheat, 65 bushels; oats, 22 bushels; Indian corn, 1,045 bushels; onions, 9 bushels; beets and carrots, 16 bushels; cabbages 670 heads; pumpkins, 30 cart-loads. Cows, 27; oxen, 18; horses, 11; hogs, 122. Ploughs, 4; one wagon and one harrow. Births during the year, 17; marriages, 2; deaths, 19; baptisms, 40. Church members, 132.

These Indians a short time previous to the taking of this census, owned nothing but some

filthy blankets, a few old guns, and a motley band of wild and emaciated dogs.

Before the Indians embraced Christianity, they gave themselves up, soul and body, to the vices of their white neighbors, being chiefly influenced by the use of intoxicating liquors. Their lives were changed as the result of heart-purity, obtained by locking unto God. The songs of drunken revelry were exchanged for the nobler songs of Zion. Their souls inspired by the Spirit Divine longed for holiness and a deeper knowledge of divine things.

At a love feast an Indian said: "I have overcome, by the help of Jesus, my worst enemy, whiskey, so that I have no more desire for it. I have also overcome lying, speaking bad words, and hatred: I now love all my brothers and sisters, and hope we shall see each other in our Great Father's house above."

At the annual Government payments, the Indians invariably indulged in liquor, and would sell all the presents that they had received to obtain it, but the Gospel changed this state of things, until we have it recorded, that at these gatherings, not a drunken Indian was to be seen. The love and peace that they enjoyed through obeying the divine teachings, induced many of them to become the messengers of the glad tidings to their pagan brothers.

Bands of them accompanied the missionaries on their visits to distant tribes, to bear testimony to the power of religion to grant them moral purity and spiritual life. Some of them acted as preachers of righteousness and rejoiced in telling the story of salvation through Christ.

In 1832, only a few years after the Gospel had been preached to themselves, there were nearly one dozen native preachers, as the result of the labors of Peter Jones and his white brethren. Happy indeed were the people to listen to such glorious principles and clear testimonies in their own language. Freed from the inconveniences and many difficulties attending the use of an interpreter, the living word came with a power to their hearts and consciences. The converts gave freely of their substance to help send the Gospel to their brethren. Many of them gave the widow's two mites, all they had.

The wigwams became palaces to the Christian Indians, where they could meet together and hold converse with the Great King. The medicine man ceased to shake his rattle in the presence of death, for the dying saints had strength sufficient and holy consolations that sustained them in the valley of the shadow, and they passed away with songs divine upon their lips, to be "forever with the Lord."

Hundreds of the Indians rejoiced in salvation through faith, and whole tribes forsook their native religion and all the immorality they had so long practised and became useful members of society and an honour to the church of their choice. During the first eight years of missionary labour among the Indians, nearly two thousand were baptized. In 1828, there were in connection with the Methodist Church in the province ten Indian stations, twelve schools, about three hundred scholars and eight hundred members of the church. Up to that time nearly one thousand two hundred had been baptized. Truly the work had not been in vain,

The Rev. Wm. Case urged Peter Jones to translate the Lord's Prayer into Ojibway, and by so doing marked out a path, in which during his career was to make him eminently useful. He translated the Apostles' Creed, prepared an Indian Spelling Book, an Indian Wesleyan Hymn Book, an Indian Dictionary, wrote a history of the Ojibway Indians, and translated extensively the Scriptures. The Indian Spelling Book was printed in Toronto. He examined the Mohawk translation of Luke's Gospel by G. Hill and found it to contain some errors, which were corrected. The Young Men's Bible Society of New York bore the expenses of printing the Mohawk translation of the Gospel of Mark. The Indian Wesleyan Hymn Book was printed in New York in 1826, and great was the delight of the Indians when they received it. He spent some time in fasting and prayer before he began translating the New Testament. On Christmas Day, 1829, he read to his Indians the first chapter of Matthew's Gospel, and explained it. This was the first chapter that they had heard read in their own tongue. His Excellency, Sir John Colborne, said in an interview, that he would be most happy to have the translations of the Scriptures printed at the Government press in Toronto. Sir John ordered two thousand copies of the first seven chapters of Matthew to be printed. The English and Indian were on opposite pages. The appearance of the translation incited the young people to learn to read, that they might be able to study the Scriptures for themselves. The Toronto Bible Society had also offered to bear the expense of this translation being printed, but he accepted Sir John Colborne's generous offer.

This Society urged him to continue translating the New Testament, and all the expenses would be paid. Subsequently the Toronto Auxiliary Bible Society printed one thousand copies of his translation of Matthew. He was assisted in his translations by his brother, John Jones. The printed translation of the seven chapters of Matthew was said by competent authority to be "as perfect as the Chippeway language would admit." The British and Foreign Bible Society was anxious to have him translate the Bible into the Chippeway tongue. Mr. Case urged him to continue the work of translating and to pay special attention to the department of missionary labour. John Jones translated the Gospel of John, and Peter, that of Matthew. During his trip to England, while crossing the ocean, he was busy revising his brother's translation of John, which he afterwards transcribed, and the Society published one thousand copies of it. A copy of this he had the honour of presenting personally to King William IV. He continued the work of translating until the end of his life, and he had the inestimable joy of bequeathing the highest proofs of his affection for his people in the priceless gems of literature. He was enthusiastic in performing this labour, knowing the great benefits that would flow from it. In spite of his incessant travels and numerous appointments, he carried on this special work, and these remain as glowing testimonies of his zeal and ability, while the influence they still exert will continue as long as the eternal years.

(To be Continued.)

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

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CONTRIBUTORS.

The following prominent literary gentlemen have promised to contribute:—Dr. Wilson, Rev. Dr. Scadding, Arthur Harvy, J. Hirschfelder, Horatio Hale, C. Mair, James Bain, David Boyle, Major C. A. Boulton, W. M. Glyndon, Lieut. Col. G. T. Denton, Ed. Furlong, W. H. Merritt, Peter Purvis, Rev. Dr. Armstrong, W. J. Franklin, Birmingham, Eng., Geo. H. Harris, Geo. S. Conover, Ny-we-saus; Major F. H. Furniss; A. F. Hunter, Barrie, Ont.; Duncan Milligan, F. R. A. S., London, Eng.; Sawgamaw, Kah-ko-wa-quo-na-by (Dr. P. E. Jones), and educated Indians upon the various reserves.

ADVERTISING RATES.

The advertising department has been neglected owing to all our efforts being put forth to create a large subscription list and circulation. Having been successful in this direction, we now intend to devote special attention to this department. THE INDIAN is a first class medium for advertisers, being widely circulated having 15,000 readers. If you think THE INDIAN worthy of patronage, and wish to place your advertisement, we will quote rates on application.

The Indian Publishing Co.
Hagersville, Ont. Canada.

EUROPEAN AGENCY,

29 HAMPDEN STREET,

BALSALL HEATH,

BIRMINGHAM, ENGLAND.

W. T. FRANKLIN, Manager.

We are glad to notice that a resolution to memorialize the Ontario Government to prohibit deer hunting with hounds, was passed at the recent session of the Simcoe County Council.

Miss Pauline E. Johnson, composer of the Brant Memorial Ode whose delightful poems have occasionally appeared before the public, and who has contributed to many leading Canadian and American journals and magazines, will issue, it is said, a volume of her poems in book form shortly.

The action of the United States Government cannot be too highly praised, for sending the children of the captured Apaches to the Indian schools. They will become good citizens and a credit to the policy of the Cleveland Administration. The following will be found authentic and interesting, as it is taken from President Cleveland's 2nd annual message sent to Congress, Dec. 6th:

"In September and October last the hostile Apaches, who, under the leadership of Geronimo, had for eighteen months been on the war path, and during that time had committed many murders and been the source of constant terror to the settlers of Arizona, surrendered to General Miles, the military commander who succeeded General Crook in the management and direction

of the pursuit. Under the terms of their surrender as then reported, and in view of the understanding which these murderous savages seemed to entertain of the assurances given them it was considered best to imprison them in such a manner as to prevent their engaging in such outrages again instead of trying them for murder, and Fort Pickens having been selected as a safe place of confinement all the adult males were sent thither and will be closely guarded as prisoners. In the meantime the residue of the band although still remaining upon the reservation were regarded as unsafe and suspected of furnishing aid to those on the war path, and had to be removed to Fort Marion. The women and larger children of the hostiles were also taken there, and arrangements have been made for putting the children of proper age in Indian schools."

The Historical Society is in receipt of nearly a year's numbers of a Canadian journal published at Hagersville, Ont., called THE INDIAN, devoted to the Indians of Canada. The editor is Chief Kah-ke-wa-quo-na-by, or in English Dr. P. E. Jones. Among the contained matter is a biographical sketch of the famous Mohawk chief Brant. The author disclaims Brant's responsibility for the Cherry Valley atrocities, and no mention is made of the Wyoming slaughter. The journal is a highly interesting one from an ethnological standpoint and is edited with genuine ability. It contains a few articles in Ojibwa each week.—*Wilkesbarre Record.*

OUR FIRST YEAR.

THE INDIAN's first year of existence is fast drawing to a close. It has been a year of continual effort on the part of the publishers to place the paper before the public in such a light as to obtain support and comparing our past with that of parallel cases, we are free to admit that success has been flattering, and we will be only too pleased to enter our second year, with our present list of patrons still on our books. We have tried to make our journal worthy of its name; a fitting representative of those from whom it takes its title, an advocate of all that will interest, elevate and educate our people, and being then prominently before the nation, of which they form a part.

With our journal's future the public has much to do. We have plenty of philanthropy, but not sufficient to induce us to issue a journal for the benefit of a class of people who will not show a sufficient amount of solid appreciation to justify us in continuing, we therefore wish to state our plans for the future. We intend to do everything in our power to make this, the only genuine Indian paper in America, a success provided our efforts are met by a degree of approbation from those we seek to benefit and interest.

We wish in the first place to enlarge THE INDIAN; to give larger pages, on better paper, to issue it weekly and make it a weekly budget of Indian news historical sketches missionary items and a general collection of matter calculated to interest our Indian people and

those who take a kindly interest in them; to present in each succeeding number an intellectual menu that will render the journal too welcome a visitor to the homes of its subscribers for them to afford to be without it. The standard of the paper will excellent just proportion to the support it receives as our future success will only incite us to greater efforts, and we can conscientiously say our ambition to publish a really excellent Indian paper, circulating largely among our people, is far greater than our desire to make money out of it. Give us a revenue sufficient to produce each week the journal we aspire to and we will be quite content.

There are 130,000 Indians in Canada; THE INDIAN is the only aboriginal paper in the Dominion, are we not quite reasonable when we say we feel intitled to a liberal patronage? We ask our friends to remember us at New Years and in sending us their subscription bear in mind that every dollar is just that much toward making THE INDIAN a permanent institution.

In this issue our readers are favored with an article entitled Wanted, which is of deep interest to all students of Indian History, it is from the able pen of Mr. Arthur Harvey, Toronto, who is desirous of learning the name of the Indian Missionary with whom he had a conversation some time ago (see the article referred to in another column). If any of our readers on Georgian Bay know the worthy Missionary they will do us a favor by sending his name and address to Mr. Harvey. Men who are in possession of such rare Indian facts and historical date ought to be interviewed and their utterances made known through the press for the benefit of all concerned.

Very few private collections of Indian relics in Canada can surpass the very fine collection that has been gathered together by Dr. J. B. Tweedale, St. Thomas, Ont. The worthy doctor is an enthusiastic antiquarian for years he has been on the lookout for anything that possess value as a relic of the aborigines. His collection comprises all kinds of stone implements and weapons and many mysterious and wonderfully fashioned articles that bring out in bold relief the ingenuity and skill of the untutored red man. The Dr. is an authority on all matters relating to antiquarian lore, we hope soon to give our readers some valuable information concerning the fashioning of stones into articles of usefulness and defence.

We will issue our Christmas number next week. In the meantime, we take the opportunity of wishing all our readers the compliments of the season. May Kris Kringle and his fleeting steeds stop at the door of every home and leave something to cheer and bless. The many will be happy and joyous. The few will mourn over vacant places at the fireside and weep over the absent stocking that was filled with cheer last Christmas tide. We know that the few will join with the many in wishing with us, that the year of 1887, will be one of "Glory to God in the highest, and on earth peace, good-will toward men."

IN THE ORILLIA WOODS.

My footsteps press where centuries ago,
The Red Man fought and conquer'd, lost and won.
Whole tribes and races, gone like last year's snow,
Have found the Eternal Hunting-Grounds, and
run

The fiery gauntlet of their active days,
Till few are left to tell the mournful tale:
And these inspire us with such wild amaze
They seem like spectres passing down a vale
Steeped in uncertain moonlight, on their way
Towards some bourn where darkness blinds the
day,

And night is wrapped in mystery profound.
We cannot lift the mantle of the past:
We seem to wander over hallow'd ground:
We scan the trail of Thought, but all is overcast.

THERE WAS A TIME—and that is all we know!
No record lives of their ensanguin'd deeds:
The past seems palsied with some giant blow,
And grows the more obscure on what it feeds.
A rotted fragment of a human leaf;
A few stray skulls; a heap of human bones!
These are the records—the traditions brief—
'Twere easier far to read the sleepless stones.
The fierce Ojibwas, with tornado force,
Striking with terror to the hearts of braves!
The mighty Hurons, rolling on their course,
Compact and steady as the ocean waves!
The fiery Iroquois, a warrior host!
Who were they?—Whence?—And why? no
human tongue can boast!

—Chas. Sangster.

ONTARIO'S MINERAL WEALTH.

Dr Bell, of the Geological Survey, states that in the region he explored this summer north of Lake Superior he discovered a valuable deposit of rich magnetite, but refuses to give particulars until he has made his official report. Another similar deposit was found on the celebrated 3A silver location, Thunder Bay. Still further west during the past summer two important discoveries have been made, one of them on the Atikakan. "Reindeer Antler," just below the south bend of the same river, about 150 miles north-west of Thunder Bay and 30 miles south of the C. P. R. track. The ore is of first rate quality, and is described as occurring in immense quantities, and it is probable that it will be extensively worked before long. The other large deposit occurs about 100 miles further west, and is also south of the C. P. R. at a considerable distance to the eastward of the Lake of the Woods. To the north of Little Pic river a perfect mountain of iron has lately been discovered, but the fortunate prospector, Mr. Peter McKellar of Fort William, will not give the exact locality except that it is back in the woods in the unsurveyed region about 200 miles back of Port Arthur.

Dr. Bell states that the whole region north of the great lakes to the Hudson's Bay, a tract which he has been surveying for thirty years, is rich in minerals, such as gold, silver, copper, iron and lead.

SAYENQUERAGHTA,

KING OF THE SENECAS.

By Geo. S. Conover, (Hywesaus,) Geneva, Ontario
County, N. Y.

In a paper read before the Cayuga County Historical Society, Auburn, N. Y., May 28th, 1885, under the above title, as to was the leader of the Indians at Wyoming, in their attack on the American settlements in 1778, was discussed, and the conclusion was arrived at that it could not have been Sayenqueraghta, or Gui-yah-gwah-doh as his name was in the Seneca dialect, and which has been spelled, *Sakoyengwaraghtong*, *Sakayengwaraghtion*, *Soiengacahita*, *Gieng-wahtoh* and several other variations, but who was more familiarly known by the white people as Old Smoke or Old King.

Information lately received is, however, quite conclusive that this was an erroneous conclusion and the fact is now established that Old King was not only the instigator of the expedition but was the actual leader of the Indians on that occasion, and was a much greater man than history ever gave him credit for being.

Colonel Daniel Claus was a son-in-law of Sir William Johnson, and he left many valuable documents and records bearing upon revolutionary history, Indian councils and treaties. His descendants reside at Niagara, Ontario, Canada, and, not long since, these MSS. papers, through the instrumentality of Hon. J. B. Plumb and Mr. William Kirby, were procured from them for the Canadian government and are now in their archives at Ottawa.

One of these MSS., in the handwriting of Col. Claus, is headed "*Anecdotes of Captain Joseph Brant, 1778*." From this document Senator Plumb has kindly communicated the following "Sakoyengwaraghton" was "head-chief of the Senecas, descended from a brave and loyal family distinguished for their attachment to the Crown and to British interests so early as the reign of Queen Anne, and who was presented by the Queen with a coronet, the only mark of distinction of that kind ever given an Indian." Sakoyengwaraghton was in command of the Senecas at the bloody battle of Oriskany, where seventeen of his nation, among them many leaders, were killed at the first onset. The Senecas were greatly exasperated by this loss and altho' they revenged it by killing many of their enemies, "chiefly with spears and lances," they were not satisfied, and it was arranged at a council held at Sakoyengwaraghtons, town of "Canadasege," (1) that he and Brant would open a campaign in the early spring, when he would attack the Wyoming settlements, and Brant those of Schoharie, Mohawk, and Cherry Valley. Sakoyengwaraghton "assembled his men without calling upon any white men." but Col. Butler (2) was taunted with inactivity, and thus induced to offer his aid. The Seneca chief stipulated that his men should be kept separate and that they should be under his sole command." He marched upon Wyoming, and, says Col. Claus "bore the whole brunt of the action himself, for there were but two of Butler's rangers killed. He then destroyed the whole settlement," and Col. Claus states emphatically, "without hurting

or molesting woman or child, which those two Indian chiefs (Brant and Sakoyengwaraghton) to their honor be it said, had agreed upon before they entered into action in the spring."

NOTES.

(1). Canadesaga, Kanadesaga, or according to Lewis H. Morgan, Ga-nun-da-sa-ga, in the Seneca dialect, meaning "new settlement village," was the capital of the Senecas situated at the junction of the old Pae-Emptio road and North street, Geneva, N. Y., and distant nearly two miles westward, or a little north of west, from the foot of Seneca lake. It was located there about 1756, at which time Sir William Johnson erected a palisade fortification and block houses, with a view to prevent French influence among the Senecas. Rev. Samuel Kirkland says:—"He intended to have a captain's company stationed there, and occupy this block house with two or three small field pieces. No sooner was the house built, than they sent a delegation with full powers from their nation to inform Sir William that he need not be at the trouble of sending any of his troops there, that they were abundantly sufficient to man it themselves. A very decent way of forbidding him sending his troops."

The town was destroyed by Sullivan's army in 1779 and the locality was afterwards designated and known as the Old Castle, the name Kanadesaga being applied to that part of the village of Geneva, "under the hill," on the west shore of Seneca Lake, immediately adjoining and south of Cemetery creek. It was at this latter place where the Lessee company located and carried their operations with the Indians, and where at a "council fire" they obtained a lease for 999 years of all the Indian lands in the state, west of those of the Oneidas.

It was here that the solitary unfinished log cabin of Clark Jennings, the first tavern in the place, was found by this committee of explorations of Jemima Wilkinson's followers, and here was the place where traders, speculators, surveyors and others gathered and formed the nucleus for the settlement of the new country.

(2) Some of the journals of the officers of Sullivan's army mention the destruction of Butler's buildings at the north-west corner of Seneca lake, somewhere near where the canal bridge in Geneva now is, together with an adjacent corn field. Col. Hubley says, "a large house generally occupied by Butler;" another journal says, "Butler's buildings which is two or three houses," and on the map made by Lieut. Benjamin Lodge, the surveyor who accompanied the army, the locality is marked "Tory Butler's Quarters." Kanadesaga was an important strategical point for the British and their Indian allies during the revolutionary war, and these buildings were erected for a residence and rendezvous for the loyalists when gathering to make incursions into the interior of the country.

A Manitoba lady has a cloak made of the green head skins of the Mallard drake, the rich metallic green sheen having an exquisite effect, and as each head only affords a skin 4 by 2 in. it requires a number of ducks and much time, skill and patience to make.

Yesterday was the shortest day in the year.

LITERARY DEPARTMENT.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

(Continued.)

CHAPTER XVII.

Weave we the woof. The thread is spun.
The web is wove. The work is done.

GRAY.

The hostile armies, which lay in the wilds of the Morican, passed the night of the ninth of August 1757, much in the manner they would have encountered on the fairest field of Europe. While the conquered were still, sullen, and dejected, the victors triumphed. But there are limits alike to grief and joy; and long before the watches of the morning came, the stillness of those boundless woods was only broken by a gay call from some exalting young Frenchman of the advanced pickets, or a menacing challenge from the fort, which sternly forbade the the approach of any hostile footsteps before the stipulated moment. Even these occasional threatening sounds ceased to be heard in that dull hour which precedes the day, at which period a listener might have sought in vain any evidence of the presence of those armed powers that slumbered on the shores of the "holy lake".

It was during these moments of deep silence, that the canvas which concealed the entrance to a spacious marquee in the French encampment was shoved aside, and a man issued from beneath the drapery into the open air. He was enveloped in a cloak that might be intended as a protection from the chilling damps of the woods, but which served equally well as a mantle, to conceal his person. He was permitted to pass the grenadier, who watched over the slumbers of the French commander, without interruption, the man making the usual salute which betokens military deference, as the other passed swiftly through the city of tents, in the direction of William Henry. Whenever this unknown individual encountered one of the numberless sentinels who crossed his path, his answer was prompt, and as it appeared satisfactory; for he was uniformly allowed to proceed, without interrogation.

With the exception of such repeated, but brief interruptions he had moved, silently, from the camp, to its most advanced outposts, when he drew nigh the soldier who held his watch nearest to the works of the enemy. As he approached he was received with the usual challenge,—

"Qui vive?"

"France," was the reply.

"Le mot d'ordre?"

"La victoire," said the other, drawing so nigh as to be heard in a loud whisper.

"C'est bien," returned the sentinel, throwing the musket from the charge to his shoulder; "vous vous promenez bien matin, monsieur!"

"Il est necessaire d'etre vigilant, mon enfant." the other observed, dropping a fold of his cloak and looking the soldier close in the face, as he passed him, still continuing his way towards the

British fortification. The man started; his arms rattled heavily, as he threw them forward, in the lowest and most respectful salute; and when he again recovered his piece, he turned to walk his post, muttering between his teeth—

"Il faut etre vigilant, en verite! je crois que nous avons la caporal qui ne dort jamais!"

The officer proceeded, without effecting to hear the words which escaped the sentinel in his surprise; nor did he again pause until he had reached the low strand, and in a somewhat dangerous vicinity to the western water bastion of the fort. The light of an obscure moon was sufficient to render objects, though dim, perceptible in their outlines. He, therefore, took the precaution to place himself against the trunk of a tree, where he leaned for many minutes, and seemed to contemplate the dark and silent mound of the English works in profound attention. His gaze at the ramparts was not that of a curious or idle spectator; but his looks wandered from point to point, denoting his knowledge of military usages, and betraying that his search was not unaccompanied by distrust. At length he appeared satisfied; and having cast his eyes impatiently upwards towards the summit of the eastern mountain, as if anticipating the approach of the morning, he was in the act of turning on his footsteps, when a light sound on the nearest angle of the bastion caught his ear and induced him to remain.

Just then a figure was seen to approach the edge of the rampart, where it stood, apparently contemplating in its turn the distant tents of the French encampment. Its head turned towards the east, as though equally anxious for the appearance of light, when the form leaned against the mound, and seemed to gaze upon the glassy expanse of the waters, which, like a submarine firmament glittered with its thousand mimic stars. The melancholy air, the hour, together with the vast frame of the man who thus leaned, in musing, against the English ramparts, left no doubt as to his person, in the mind of the observant spectator. Delicacy, no less prudence, now urged him to retire; and he moved cautiously round the body of the tree for that purpose, when another sound drew his attention, and once more arrested his footsteps. It was a low, and almost inaudible movement of the water, and was succeeded by a grating of pebbles one against the other. In a moment he saw a dark form rise, as it were out of the lake, and steal without further noise to the land, within a few feet of the place where he himself stood. A rifle next slowly rose between his eyes and the watery mirror; but before it could be discharged his own hand was on the lock.

"Hugh" exclaimed the savage, whose treacherous aim was so singularly and unexpectedly interrupted.

Without making any reply, the French officer laid his hand on the shoulder of the Indian, and led him in profound silence to a distance from the spot, where the subsequent dialogue might have proved dangerous and where it seemed that one of them, at least, sought a victim. Then, throwing open his cloak, so as to expose his uniform and the cross of St. Louis which was suspended at his breast, Montcalm sternly demanded,—

"What means this! does not my son know that the hatchet is buried between the English and his Canadian Father?"

"What can the Hurons do?" returned the savage, speaking also, though imperfectly, in the French language. "Not a warrior has a scalp, and the palefaces make friends!"

"Ha! Le Renard Subtil! Methinks this is an excess of zeal for a friend who was so late an enemy! How many suns have set since Le Renard struck the war post of the English?"

"Where is that sun" demanded the sullen savage. "Behind the hill; and it is dark and cold.

But when he comes again, it will be bright and warm. Le Subtil is the sun of his tribe. There have been clouds, and many mountains between him and his nation; but now he shines, and it is a clear sky!"

"That Le Renard has power with his, I well know," said Montcalm; "for yesterday he hunted for their scalps, and to-day they hear him at the council fire."

"Magua is a great chief."

"Let him prove it, by teaching his nation how to conduct towards our new friends."

"Why did the chief of the Canadas bring his young men into the woods, and fire the cannon at the earthen house?" demanded the subtle Indian.

"To subdue it. My master owns the land, and your father was ordered to drive off these English squatters. They have consented to go, and now he calls them enemies no longer."

"Tis well. Magua took the hatchet to color it with blood. It is now bright; when it is red, it shall be buried."

"But Magua is pledged not to sully the lilies of France. The enemies of the great king across the salt lake are his enemies; his friends are the friends of the Hurons."

"Friends!" repeated the Indian, in scorn. "Let his father give Magua a hand."

Montcalm, who felt that his influence over the warlike tribes he had gathered was to be maintained by concession rather than by power, complied reluctantly with the others request.

The savage placed the finger of the French commander on a deep scar in his bosom, and then exultingly demanded,—

"Does my father know that?"

"What warrior does not? 'tis where a leaden bullet has cut."

"And this?" continued the Indian, who had turned his naked back to the other, his body being without its usual calico mantle.

"This, my son, has been sadly injured, here, who has done this?"

"Magua slept hard in the English wigwams, and the sticks have left their mark," returned the savage with a hollow laugh, which did not conceal the fierce temper that nearly choked him. Then recollecting himself, with sudden and native dignity, he added—"Go; teach your young men it is peace. Le Renard Subtil knows how to speak to a Huron warrior."

(To be Continued.)

Capt. Newton H. Chittenden, the gentleman commissioned by the B. C. Government to collect Indian curiosities for the great Colonial show, is in Ottawa. He intends to exhibit the curiosities when they arrive from England.

Col. Gilder and his companion Griffiths, who seek to reach the North Pole, are wintering among the Esquimax near York Factory, with a view to learning the language and habits of the people.

"Death is the wish of some, the relief of many, and the end of all. It lets the slaves at liberty, carries the banished man home, and places all men on the same level; insomuch that life itself would be a punishment without it."

A Bull Buffalo measures nine feet from nose to root of tail, five and half feet from ground to top of shoulder, and girths eight and a half feet at hump. In good condition his coat is of a rich brown, his head black and shaggy, shining, black sharp horns, fifteen inches long and small wicked eyes, long beard, and pantalets on fore legs. Their wool makes soft yarn.

A proposition on foot, organizing it is said with Lady Macdonald, to erect a permanent art museum and industrial science college in Ottawa in commemoration of the Queen's jubilee, the building to cost at least \$100,000. The site, it is stated, has been chosen, and will extend from Wellington to Sparks street. A committee of ladies has been formed for carrying out the project.

AN ADDRESS

OF THE CANADA LAND LAW AMENDMENT ASSOCIATION

To The Land Owners and other Electors of Ontario.

This Association, composed chiefly of land owners was formed to introduce the Torrens System of Land Transfer into Canada. Its members have no interests other than those of all owners of real estate. Mainly through its efforts that system has been introduced into, and is now the recognized system of transferring land in Manitoba, Assiniboia, Alberta, Saskatchewan, in fact in all that immense Territory extending from Rat Portage to the Rocky Mountains, and it is also in operation in the County of York and City of Toronto in Ontario. It is in operation in other important Colonies. It has very largely reduced the cost of land transfer in these Colonies. Ownership of land is absolutely certain. Suits about titles are unknown.

The present system of Land Transfer entails a needless cost of at least a half million of dollars annually on the land owners of Ontario for which they receive no benefit whatever.

This Association advocates the sweeping away of the last vestige of the Feudal System. Why should the laws relating to entails, springing and shifting uses, contingent remainders and other relics of a barbarous age, be still in force in Ontario? Why should the Province continue to

longer to be saddled with a system of land transfer which costs the owners of land so large an annual outlay?

Why should the virgin soil of the Algoma, Thunder Bay, Rainy River, Nipissing and Temiscaming Districts be saddled with an effete system which in a few years it will take thousands of dollars to be relieved from?

Electors will you insist on your representative supporting the introduction of a better system? It is a matter of real vital importance to everyone who now holds or expects to hold real estate, because the present system entails such an unnecessary expense and delay as well as risk on all transactions in which land is concerned.

This Association strongly urges upon you to press upon the attention of all candidates the importance of giving their support to the extension of the Torrens System of Land Transfer to the whole of the Province.

(1) Because that system has been found to be of great advantage to the land owners of Australia, where it has been in operation over twenty years; and the advantage it has conferred on them it will also confer on you.

(2) Because it will give to you and to your heirs after you certainty of title.

(3) Because it will do away with long deeds and longer bills of cost.

(4) Because it will prevent the possibility of defects being found in the titles to your lands possibly after years of peaceable possession.

(5) Because it will enable you to sell and transfer your land as easily as it were Registered Bonds or Bank Stock.

(6) Because it will largely increase the saleable value of all lands bought under its operation.

(7) Because it will reduce the cost of all transactions in land at least 50%, and thereby greatly facilitate the acquisition of freehold homes by the working classes.

Do not be led away by the following and other side-issues raised by interested parties:

(1) That the agitation has been got up for the benefits of money-lending institutions, which is false. It is the borrowers' and not the Companies' interests which will be benefitted. The adoption of the system advocated by this Association, by the unanimous vote of the Parliament of Canada and of the Legislature of Manitoba, should be a sufficient answer to this charge.

(2) The cry of centralization is also baseless, as the transfers and sales of land will continue to be carried on in the localities in which the property is situated, as it is now. GRO. S. HOLMSTED. J. HERBERT MASON Cor. Secretary. President.

Free Trade.

The reduction of internal revenue and the taking-off of revenue stamps from Proprietary Medicines, no doubt has largely benefited the consumers, as well as relieving the burden of home manufacturers. Especially is this the case with Green's August Flower and Boschee's German Syrup, as the reduction of thirty-six cents per dozen, has been added to increase the size of the bottles containing these remedies, thereby giving one-fifth more medicine in the 75 cent size. The August Flower for Dyspepsia and Liver Complaint, and the German Syrup for Cough and Lung troubles, have perhaps the largest sale of any medicines in the world. The advantage of increased size of the bottles will be greatly appreciated by the sick and afflicted, in every town and village in civilized countries. Sample bottles for 10 cents remain in the shop.

The number of Indians on Walpole Island qualified to vote under the Dominion Franchise Act is twenty-two.



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Tenders For the Works of Construction.

SEALED TENDERS, addressed to the undersigned and endorsed "Tenders for Cape Breton Railway," will be received at this office up to noon on Wednesday the 12th day of January, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the Office of the Cape Breton Railway at Port Hawkesbury, C. B. on and after the 27th day of December, 1886, when the general specifications and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms and all the conditions are complied with.

By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 15th December, 1886 23-3w

MARKET REPORTS.

FISH MARKET.

By J. LECKIE, 76 Front Street E, Toronto. Toronto, Nov 12, 1886.

Table with columns: Salt Fish, Cash Prices, No. 1, No. 2, No. 3. Includes items like L. S. Salmon, White Fish, L. H. Round Herring, Split, Labrador, Mackerel.

FUR MARKET.

By C. N. BASTEDO & Co., 54 Young St. Toronto.

Table with columns: Beaver, Bear, Lynx, Marten, Mink, Muskrats, Otter, Raccoon. Includes sub-columns for Fall, Winter, Spring and various grades.

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 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

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