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THE INDIAN.

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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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IN ADVANCE.

VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, DEC. 15, 1886.

NO. 22.

GRAIN RAISED BY INDIANS.

The San Carlos Indians have raised this year about 1,000,000 pounds of grain, for which the United States government camps in New Mexico furnish a market at something more than ruling prices at the present time. The agreement to take the barley the larger portion of the yield, at 2½ cents a pound.—*Chicago News.*

INDIANS CLAIM A SEIGNIORY.

The Huron Indians of Lu Jeune Lorette, are preparing a petition for presentation to the government claiming the seigniority of Sillery, near Quebec. They state that they have the title deeds and all other documents to substantiate their claim in their possession.

ALLOTMENT OF INDIAN LANDS.

Gen. Sheridan renews his recommendation of last year concerning the allotment of land to the Indians in severalty and the sale of the residue for their benefit. The Indian reservations of the country, he shows, contain about 200,000 square miles, and the Indian population is about 260,000. It would require only 26,000 square miles to provide each Indian family with a half section of land, leaving a surplus of over 170,000 square miles, which could be readily sold for enough to make a fund yielding at least \$4,480,000 per year or \$660,000 more than the total present appropriations for Indian purposes. The plan is not only an obviously sound and practical one so far as the Indians are concerned, but it also includes advantages for white men which ought to insure it general approval and support. As the matter now stands, this vast body of land is worth nothing to any body; and certainly there could be no harm done by causing it to yield a regular income for the payment of Indian expenses, and at the same to supply thousands of American citizens with homes.

CARLISLE INDIAN SCHOOL.

The Indian school at Carlisle, Penn., is well patronized and their paper *The Morning Star*, the work being done entirely by the Indian students, cannot be too highly praised. It is more than creditable. It is a masterpiece.

The total number of pupils on the roll, 552. Number of pupils present: Girls, 263; Boys, 287. Total 450. Number of pupils living out in families: Girls, 29; Boys, 73.

PREHISTORIC MAN.

A Choice Collection of Specimens of the Implements and Weapons.

OF THE MOUND BUILDERS AND INDIANS.

They Were Picked up in All Parts of the Country by an Allegheny Gentleman.

HOW THEY WERE MADE AND USED.

Probably the finest private collection in Pennsylvania of relics of the "stone age" is that of Mr. Thomas Harper, residing at No. 10 Vermont street, Alleghany. Mr. Harper is now over 60 years of age, and has been an enthusiast on anthropology since he was a boy. In his cabinets he has specimens from every State and Territory in the Union except Maine. The intrinsic value of his entire collection is inestimable. Mr. Harper lost about 400 of his most valuable relics by the burning of the Exposition several years ago.

The principal part of the collection has been classified and packed away in boxes, but in his library Mr. Harper has "enough relics to give one an idea of prehistoric man" as he says. A handsome cabinet, constructed like a revolving book case, stands in one corner of the room. It is about six feet high, and is divided into seven compartments by shelves about two feet square. These shelves are completely covered with arrow heads, spear heads, knives, daggers, tomahawks, chisels, pestles, pipes, drills, and other relics of the mound builders and Indians.

RELICS OF THE ABORIGINES.

Pointing to them Mr. Harper said: "You will see there every variety of flint, opal, jasper, agate, hornstone, silicified wood, quartz, chalcedony, milky quartz, green stone, syenite, ellorite slate, diorite, argalite, graywack, quartzite, etc., sandstone, and some that seem to be of volcanic origin, containing several kinds of stone.

"About the first question by those who have not made it a study is, 'How did they make these stone implements and weapons.' In the first place, it must always be kept in mind that the mound builders or their predecessors had no Iron, steel, brass or other metal tools. They had nothing but stone, wood and bone to work with."

"Bone?"

Yes, bone was a universal tool, it seems. It would be impossible to hammer out any of these articles. Flint and these other hard stones have no line of fracture, no grain. At the first blow the piece would fly to pieces, and it would be impossible to break it any desired shape. By examining them closely it is seen that the stone

has been cut away by little flakes, one at a time. It was a tedious process. It was done in this way: With a stone chisel a cavity was dug in a piece of wood, and the stone to be worked fitted tightly into it and placed on the ground. The workman fastened a bone into a stick about eighteen inches long. He would drop to his knees, place the butt of the stick against his shoulder and rub the bone briskly and firmly over the stone, like a blacksmith pares down a horse's hoof. As soon as the friction and heat causes one little flake to fly off he began on another spot, judging from the size of original stones from which arrow heads are made, nearly an inch thick, by the process of flaking, it would take an Indian at least two weeks to make an ordinary arrow head, working all day.

There are many classes of arrow heads and spear heads, which have been classified as notched, unnotched, leaf-shaped and serrated or saw-toothed. The notched arrows have nicks cut in both sides near the blunt end to firmly fasten them by a thong to the shaft. The unnotched and leaf-shaped were inserted by splitting the end of the shaft and then bending it tight with rawhide or withes. All the serrated heads are notched. These arrows were made to cut and tear the flesh. The arrow heads used in war were very small not over an inch long. They were fastened to the shaft in such a way that when it was pulled the barbs in the back of the arrow head would catch in the flesh and remain, while the shaft would come loose and drop out. These arrow heads were usually dipped in vegetable poisons just before going into a fight.

There is another class of arrow heads and spear heads so.

LIGHT AND DELICATE

they could not be used in hunting or war. They were worn as ornaments, and usually made of colored or mottled stones. The old fellows had an eye for beauty, and an immense series of ornaments have been found. Many of them were made in representation of the titular deity worshiped by each tribe. It may usually be some animal, the beaver, bear or coon, for instance. These were worn about the neck, and supposed to possess great power to protect the wearer from danger in battle and give him success in hunting. This fetish was prized above all other possessions.

"What I consider my most valuable specimen in this ceremonial weapon, as it is called. It was found on the Braddock field and presented to me. These ceremonial weapons, as they are called, were worn on the top of the chief's spear in battle. They are never split or broken, but smooth and polished like marble."

remarkable feature of this specimen is the hole in which the end of the staff fitted. It is three-quarters of an inch in diameter and as smooth and as true as a gun barrel. It seems almost impossible to drill such a hole as that with the stone tools the maker possessed, but the hole is there. It proves that the theory of flanking is correct, because the hole could never be made by hammering or striking against the stone.

"I have a good many specimens taken from the mound at MacKee's Rocks a few years ago. One of them is a mound builder's pipe. It has a double stem, the bowl being located near the middle. I also have some specimens of the mound builders' pottery. I have perfect bowl holding about a pint, found in Illinois. These are very rare. New collectors must be very wary. These things become so valuable that they are produced by unscrupulous men and sold as genuine. It is very hard to detect the counterfeits by one not an expert. There is a firm in Cincinnati which has become independently wealthy by selling bogus Indian pipes and various kinds of pottery.

LOCAL NOMENCLATURE.

NOTES ON INDIAN AND FRENCH NAMES IN ONTARIO.

REV. DR. SCADDING'S PAPER BEFORE THE YORK PIONEERS—THE ALGONKIN FOREST AND PARK—AMUSING MISTAKES MADE BY ILLITERATE PERSONS—AN APPEAL FOR THE PRESERVATION OF ORIGINAL NAMES.

(From the Toronto Daily Mail of Nov. 6th, 1886.)

(CONTINUED).

A like demand should be made by the dwellers on the banks of a river in Maine known now by the very uninviting style and title of Androscoggin. By a proper study of the elements of the native expression, without doubt something more presentable could be made out of it. The names applied to other lakes in the chain of which Babakayjuen is a link, as given in Capt. Owen's chart, are all doubtless significant and descriptive, but from their general uncouthness could not be used without a severe application of the file. The full form of the name Scugog, familiar to most of us as the designation of one of those lakes, is, I believe, Peahgushkewagoge, which after all simply means "shallow water." The tendency to vernacularize is observable also in the form of the name Wash-quarter given by D. W. Smyth as the native appellation of Burlington Bay, to which he adds the better-sounding Weigh-queta as a variant, a term which in Otchipway simply means "bay," as we gather from Augustus Jones. The English W, it is to be observed, is everywhere an unnecessary intruder upon Indian words, and might be cast out with some advantage, on being substituted for it. In this way the native name for Burlington Bay might be made to assume some such form as this: Ouashqueteh. In a similar manner the Nova Scotian Pugwash might be acceptably transformed into Pugouash. It may here be recalled that Ottawa was once written Outaouais, whence Moore took his "Utta-wa's tide;" and Winnipeg, Ouinipeg and Ouinipique (in Carver).

I come now to

FRENCH LOCAL NAMES.

Amongst ourselves here in Ontario, as also throughout our North-West provinces and territories, where an English-speaking population is rapidly overspreading the land, it is natural to expect that the French local names, wherever they have found a lodgement, will undergo some depravation in pronunciation and even in form now and then. We must be prepared to hear in the popular language Milles Roches become Mill Rush, Rondeau, Round O, Les Joachims, the Swashings, the Long Sault, the Long Soo, the Galops, the Galloos, Sault St. Marie, Susan Mary and so on. It is not long since there was to be seen drawn up every day in front of one of the country inns on King street, east of the market, an omnibus or van bearing on both sides in large letters the word Rush. This was not an allusion to any special speed in the vehicle. It was meant for Rouge. The omnibus plied between Toronto and the Rouge. Our River Rouge has curiously retained its old French appellation in spite of its having been designated the Nen by proclamation some time before 1796, after a Northamptonshire stream of that name. No doubt the Red River of the North-West rendered so famous years ago by the enterprise of Lord Selkirk, was originally like our river, a river Rouge also, but in that instance we have Englished the word, as we have done likewise with Lac La Pluie, Rainy Lake, Lac des Bois, Lake of the Woods, Riviere des Francais, French River, Pointe au Pere, Father Point, etc. When our river Rouge was ordered to be the Nen, our Don and Humber were about the same time endowed with their present names. Previously the latter stream had been known sometimes as St. John's river, from a Frenchman, St. Jean, who had a dwelling near its mouth, and sometimes as the Toronto river, because up its valley ran the Indian trail to Lake Toronto, that is, Lake Simcoe, as we now speak, whose French name Aux Claies, having reference to some contrivance of "hurdles" or wicker work, employed in the taking or curing of fish, was corrupted often into Le Clie by the English. In some old maps, as for example that prefixed to Lahontan's letters, constructed about 1683,

THE HUMBER BEARS AN INDIAN NAME,

Tanaouatch, which may have suggested Don as the name for the neighboring stream, Tanais being the classical equivalent for the European Don. Other examples of the triumph of popular usage over proclamations are Grand River instead of Ouse, River a la Barbué instead of Orwell, Point Pele instead of South Foreland (which name, however, is sometimes heard) and Long Point or Pointe aux Pins instead of Landguard. In the case of the River a la Barbué, the later inhabitants in its vicinity have elected to adopt the plain English but not pleasant-sounding rendering of Catfish creek instead. A favourite French term to apply to a river, especially when it exhibited anywhere in its course rapids of a seething or boiling appearance, was Chaudiere, caldron. The river by St. Thomas, now generally known as Kettle creek, was once one of the many Chaudieres of Canada, as we learn from D. W. Smyth's Gazetteer. I regret a late popular departure from established us in

the name of the Bay of Quinte. First, I notice that the Gallicized Indian word Quinte is barbarized into Quintic; and then, secondly, that the "of" between Bay and Quinte is entirely left out. With respect to the first point, if a phonetic change is to be made in Quinte, it would be better to adopt the word Cauty at once, as this would fix in English the two genuine old Indian syllables supposed to be embodied in the French word Quinte; and with respect to the second variation, if the French phrase is to be deviated from, Quinte Bay and not Bay Quinte would be the idiomatic English form. But I think it would be better to leave the expression, "Bay of Quinte," alone. It has in it so good a ring, and it follows so perfectly the analogy of the other equally familiar Canadian local names, Bay of Fundy, Bay of Chaleurs, Bay of Seven Islands, etc., to say nothing of an outside precedent which everyone will recognize, Bay of Biscay. What an indignant no! would rise from the assembled English-speaking world if it were proposed to it to drop out the "of" in the expression Bay of Biscay, albeit the "of" is almost universally clipped down into an *o* apostrophe, as is done likewise in Bay of Quinte. An incorrect employment of a general French term to distinguish a special locality used to be common formerly among the English-speaking community here. I remember when Presque Isle, which just simply means a peninsula, was a very familiar expression on the lips of everyone hereabout; but the special presque isle or peninsula meant was the one forming what is now the harbour of Brighton in the county of Northumberland. Another famous Presque Isle, to which the term was also pre-eminently applied, was that on the south shore of Lake Erie, now forming

THE HARBOUR OF THE TOWN OF ERIE.

In some old French maps the spit of sand which forms our harbour here is marked "Presqu'isle de Toronto." So the Coteau, and Coteau du Lac used to be very familiarly spoken of here, the special coteau intended being that down east below Cornwall, on Lake St. Francis. Another specialized general French term still in full vogue amongst us is Detroit, which at the same time we have made an English word, just as we have done with Montreal, Quebec, Levi and other French names. Lake Superior too, of course, in the first instance simply meant the upper one of the four great lakes, le lac superieur; we have made of it now a proper name. So likewise we have made an English word of Erie, which is really French and of three syllables Er-i-es, the name of a now extinct Indian tribe, the Chats or Cats. These all are to be called barbarisms now no more than the English renderings of the French names in Shakespeare, Amiens, Gaunt, Cressy, Agincourt, Paris and so on are to be called barbarisms. On the whole we must see that it is proper and wise to give some intelligent attention to our Indian and French local nomenclature, both that which is in common use and that which may hereafter be adopted. The names in each class might occasionally be slightly modified in form, on some understood principle, with advantage, or else gracefully translated. I shall not now speak of English, Irish, Scotch

and German local names, in the choice and composition of which good judgment and good taste are requisite. Our maps ought not to be disfigured by uncouth, ill-formed, harsh-sounding names. To prevent this a committee of experts connected with the Crown Lands Department should be given power to revise, and if necessary, to veto and expunge.

PETER JONES.

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

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

Continued.

That bitter enemy to true Christianity, the friend of sectarianism, was stalking through the land in those days, and the Indians were cognizant of his presence and felt his power. It is sad to read the records of the contentions of Christians over the ways and means of saving a few Indian tribes, when there were thousands who had never heard "the sound of Jesus' name." Many of the heathen tribes were devotedly attached to their native religion, and were prepared with arguments to defend the cause they loved so much. The ideas they entertained respecting the merits of the heathen and Christian religions, and their adaptability to the different races of men, were similar. The native theology of the Indians, and the thoughts held on Christianity, were fully expressed by Kanootong, head chief of the Chippeways of Bear River, north of the river Thames, in his reply to Peter Jones:

"Brother—I am glad to see you and hear from your people, but with respect to Indians becoming Christians, I cannot think it right, for when the Great Spirit made the white man and the Indians, he did not make them of one color, and therefore did not design them to worship in the same way; for he placed the white man across the great waters, and there gave him his religion written in a book; he also made the white man to cultivate the earth, and raise cattle, &c.; but when the Great Spirit made the Indian, he placed him in this country, and gave him his way of worship written in his heart, which has been handed down from one generation to another; for his subsistence he gave him the wild beasts of the forest, the fowls that fly in the air, the gosh that swim in the waters, and the corn for his bread; and before the white man came to this country the Indian did not know the use of iron, but for an axe he used a stone sharpened at one end, tied to a split stick, with this he cut his wood; and for his hoe he split the limb of a tree; these things answered his purpose, and he was contented and happy. Now I suppose if the Great Spirit had intended the Indian to worship like the white man he would have made him white instead of red, &c. Our forefathers have told us that when an Indian dies, his spirit goes to a place prepared for him towards the sunsetting, where Indians dwell forever in dancing feasting; and should I become a Christian and throw away the religion of my fathers, I am not sure that the Great Spirit would receive me into heaven. And how should I look after wor-

shipping like the white man? Perhaps when I come to die my soul might go up to Heaven, and the Great Spirit would ask me, "What have you come up here for, You Indian? This is not your place; you must go where your forefathers have gone; this place is only made for white people, not for Indians, therefore begone." How foolish then should I look to be driven from Heaven, therefore I think I cannot become a Christian, and throw away my old ways; and more than this, I do not see that the white men who are Christians are any better than the red men, for they make *firewaters*, get drunk, quarrel, fight, murder, steal, lie, and cheat. Now when the Indian gets drunk he sometimes quarrels and fights, but never when he is sober; but I have seen white men fight when they are sober, and go from their meeting-house straight to the tavern; so that I do not desire the white man's religion, neither do I think that I should be able to forsake the sins which I have already committed."

Despite the many difficulties that beset the path of the missionary, the gospel was accepted in all its fullness by some of the pagan tribes. Success attended the work in the enlightenment and education of the Indians. In May, 1827, a meeting was held among the Rice Lake Indians, when many of them rejoiced in the tokens of God's love. At a meeting held near Belleville in the same month, several Indians came from Kingston to seek religion. In the chapel on Grape Island they sought and found mercy. Six men and seven women rejoiced in a knowledge of sins forgiven, and twenty were baptized. At this time another visit was paid to Rice Lake, when forty-four persons joined the church.

Religion excited a mighty influence for good upon the minds and hearts of the people. The Christian Indians of Lake Scugog went in a body to two traders who had brought two barrels of whiskey along with their other goods to trade for furs, and asked them to deliver the liquor up to them, refusing to trade with them unless it was given. When they had received the two barrels, they took them out into the middle of the lake, cut a hole in the ice, tied weights to them and let them sink to the bottom.

Christianity alone could work such a reformation as this. The influences of civilization could not destroy the passion for liquor, which these people had inherited and acquired.

Such was their love for the Gospel that the women and children of the camps and villages have run eagerly with shouts and tears to welcome the missionary as he landed on the shore. The men, though miles distant, would return at the report of the guns and engage with cheerfulness and gratitude in worshipping God.

About a dozen Ojibway young men and boys came thirty miles to learn the way that leads to God.

Nearly one hundred Mud Lake Indians came to Port Hope, to meet Peter Jones, as they had heard that he was going to pass that way. As he preached to them, many felt the power of the truth and fell to the floor. Their gratitude was manifested by giving a small sum which they had collected amongst themselves. All of this tribe abandoned the use of intoxicating liquors

and embraced Christianity.

At Holland Landing, the Indians were striving to live for God. The opposition of the traders was subsiding. Yellowhead, the great chief, was actively working for God. A number of Mohawks, Oneidas and Cayugas were present at a service, which was being held through an interpreter. During the preaching of the gospel, the people shouted for joy. A deaf and dumb man in the audience seemed deeply affected, as his whole frame shook with convulsive power. He had experienced the blessings of the religion of Christ and such was the joy dwelling in his soul, that it became manifest to all by physical sensation.

(To be Continued.)

THE MELBOURNE EXHIBITION.

Melbourne Dec. 9—Preparations for the exhibition to be held here in 1888 are being carried forward on a grand scale. The Prince and Princess of Wales have been invited to open the exhibition.

A bad feeling has existed for some months between the Seminole Indians in the extreme southern portion of the State of Florida, and a band of cowboys encamped on Lake Okechobee. The Seminoles can muster 500 fighters and it is feared that a massacre of whites will result if the trouble is not adjusted.

A member of the Geological Survey staff who has been engaged during the past season in the work of investigating the coal deposits of the Saskatchewan region states that the coal supply the North-West is absolutely inexhaustible, and that the whole district lying between Rocky Mountain House and Fort Pitt is one vast series of coal beds, both hard and soft, of the very best quality.

PROPRIETARY MEDICINES.

A visit to Dr. Green's Laboratory, at Woodbury, N. J., has considerably changed our views, and especially our prejudices in regard to what are generally known as "Standard Patent Medicines." Of course we are getting to that age in life when we are forced to conclude *Life* itself is a humbug, and naturally distrust anything that has not withstood long and tried experiences. Being a physician I had the curiosity to know how such a sale of two medical preparations could be sustained for so many years. The perfect system upon which the business is conducted, and the pharmaceutical arrangements for the manufacture of the two receipts with which we were made acquainted, are sufficiently convincing to us that the AUGUST FLOWER, for Dyspepsia and Liver Complaints, and BOSCHEE'S GERMAN SYRUP, for Throat and Lung Troubles, were for the complaints they are recommended, most excellent remedies, and only regret that in much of our practice, medical ethics prevent us from prescribing them without making the formulas public. When we were shown the great quantity of voluntary letters having been forwarded Dr. Green, from all parts of the country, and from all classes of people, lawyers, ministers and doctors, giving a description of their ailments, testimonials of their cures, etc., I feel like endorsing Dr. Green's suggestion that the Government accept such valuable formulas, and license them for general use by giving protection to the inventor same as patents generally.

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—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

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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. Denison, Ed. Furlong, W. H. Merritt, Peter Purvis, Rev. Dr. Armstrong, W. J. Franklin, Birmingham, Eng., Geo. H. Harris, Geo. S. Conover, Hy-we-saus, Major F. H. Furniss, A. F. Hunter, Barrie, Ont.; Duncan Milligan, F. R. A. S., London, Eng.; Sawgemaw, Kah-ke-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

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THE INDIAN,

HAGERSVILLE, ONT.

Ah-nesh-e-nah-bah-we-he-ga-yook.

We have had many requests from prominent Historical Societies, Public Libraries and Literary Institutions to place THE INDIAN on their files. It is an appreciation that we feel proud of. Our contributors are of such a high standing that their writings are eagerly sought for by the students of Indian history. Now that we are issuing a weekly, we will place before our readers, in each issue, rare articles from historical writers, that will be of deep interest to all.

The Rama correspondent of the *Orellia Packet* is making vigorous protests against selling liquor to Indians; brutal wife beating, fighting, and lawlessness prevail. Matters are getting worse. Open violation of the law is taking place every day; but, alas, no convictions of the guilty parties. Some one is to blame, and should be made an example of the result of selling the poisonous stuff to Indians.

We intend very shortly to publish a list of important Indian sites commencing with those in Ontario, that should be commemorated by some suitable testimonial so that the places will not pass out of mind with the present generation. It is our wish to do all we can to support the Rev. Dr. Scadding, of Toronto, the active president of the York Pioneers, who a short time ago proposed, that a society be formed for the preservation of historical sites. The suggestion is a very laudable one and will be of great interest to lovers of Canadian history. By publishing the sites of old forts, Indian burial places, Indian battle fields, old camping grounds, mound builders relics, and general historical facts. It will create an enthusiasm that will do much toward the preservation of historic sites.

Any person knowing of any place that has an Indian history, however remote or local it may be, will do us a great favor to send particulars for publication.

THE GRAVE OF THAYENDANEGEA.

BY W. T. FRANKLIN, BIRMINGHAM, ENG.

And this is thy grave, War Eagle,
Here in the forest lone
Where the wild flowers are bending
O'er thy mouldering stone.
No more will thy deeds of glory,
O thou of the dusky brow,
Make glad the hearts of thy warrior trill.
It is here thou art sleeping now.

Farewell to thy grave, War Eagle,
Where the slanting sunbeams shine,
And the wild flowers and waving fern
Over thy slumbers twine.
Thou whose thrilling war cry
Could summons the fierce red man.
War Eagle, alas! for thee and thine
'Twill never be heard again.

But still thy fame, War Eagle,
Shall not perish in thy grave,
Thy name shall live, thy deeds be sung
Where live the true and brave.
Here where the dark pines are bending
And a solemn vigil keeps
Shall women weep and warriors mourn
Where the great War Eagle sleeps.

The *Magazine of American History* closes its sixteenth volume with an exceptionally bright and readable December number. The frontispiece this month is an admirable portrait of Major-General Halleck, it accompanies a paper of surpassing interest to all classes of readers, entitled, "Misunderstandings; Halleck and Grant," by General James B. Fry. The number has a holiday flavor, two of its papers relating to the Thanksgiving festival—"One New England Thanksgiving," by the Editor, and "A Thanksgiving Legend," from the pen of Gilbert Nash, the poet. The consecutive papers, "Shakespeare's Literary Executor," by Appleton Morgan, president of the Shakespeare Society of New York, and "Ohio as a Hospitable Wilderness," by J. H. Kennedy, are two delightful contributions "Creole Peculiarities" by P. F. de Gournay, will also be read with genuine

appreciation. "The Swamp Angel" is the title to a notable paper, by William S. Stryker, adjutant-general of New Jersey, and General Lee concludes his interesting series "From Cedar Mountain to Chantilly." John Gilmary Shea, L. L. D., contributes a short paper on "Beaujeu and Fort DuQuesne;" and Hon. Horatio King writes of "Lincoln and McClellan." The departments are crowned with choice entertainment. This magazine is giving to authentic history the life, animation, interest and intensity it has so long needed. \$2.00 a year in advance. Published at 30 Lafayette Place, New York City.

The theory that the Indian cannot be civilized is no longer tenable. Each day may be seen upon our streets specimens of the noble Sioux equipped in all the paraphernalia of an eastern dude swinging their canes and gazing at the zenith in a manner that would paralyze an old masher.—*Rushville Sun*. In Genoa the Indians do not put on so much "dog" but they are a sober, industrious, honorable class of people, and make good citizens. Many of the young men find employment in the shops and offices about town, making fair workmen in most any capacity. The Indian is able and willing to follow the "white man's road," and is doing it whenever the conditions are proper.—*Genoa (Neb.) Leader*.

Here in Canada Indians are not dudes. You will find them in our legislative halls at Ottawa, in our courts of justice and law offices, graduates of medical universities, teachers of public schools, interpreters speaking several languages, and many ordained ministers preaching the Gospel to their brethren. The great mass of the Indians are active agriculturists, and are making the white man to cling closely to his laurals. Several first prizes have been taken away from the white farmer by the Indians.

Civilization is an accomplished fact among our Indians.

ALEXANDER MADWAYOSH.

Alexander Madwayosh died at his residence on the Saugeen Indian Reserve on Nov. 30th 1886. His grandfather was a chief of this Band and his uncle, Henry Madwayosh is chief at present.

Alexander was a remarkable man. He learned a good trade at Muncey. He was, up to the time of his death, teacher of the French Bay Indian school, and an excellent interpreter for the Band and the pulpit. He read the public papers and was in warm sympathy with the political, social and religious movements. When we remember that he attained all this and died at the early age of twenty-five, there cannot be a doubt but that he possessed a noble mind.

He was as kind as he was great. He never liked to wound the feelings of anyone. He was kind by nature as well as by practice, and his presence seemed to inspire a kindly feeling in other hearts. This kindness of heart and life made him a favorite, not only with the Indian people, but also with the whites, many of whom were his warm friends.

Truthfulness was a marked element in the character of Alexander Madwayosh. No hyp-

ocrisy, no deception, always speaking the truth. These qualities made him greatly beloved and highly respected by the whites who had to depend on him for interpretation and information concerning the Indians.

He was constant in his attendance at the Methodist church to which he belonged.

During his sickness, which lasted but five days he prayed and told the missionary of his confidence in Christ and his last words were, "Glory be to God."

The Missionary, Rev. James Hannon, on Sunday, 5th inst, preached from Phillippians 1st chap. 21st verse, "For to me to live is Christ and to die is gain," a sermon with reference to the life and death of the deceased, which moved the congregation to tears.

By his sudden removal the Indians of this Band have sustained a great loss but their loss is his eternal gain.

"There is a world above
Where parting is unknown,
A long eternity of love
Form'd for the good alone,
And faith beholds the dying here
Translated to that glorious sphere."

Saugeen, Dec. 7th, 1886.

I. V.

CORRESPONDENCE.

NOT OF ONE MIND.

"Thanks to an allwise God, the blanket has been replaced by decent apparel, the tomahawk exchanged for the useful axe, the scalping knife for the ploughshare, &c."

The above is an extract from a speech made by the Rev. Garvin, a minister and chief of the Choctaw nation, and though it was probably uttered in the glow and enthusiasm of religious fervour, it is to be regretted that any tribesman of the superior eastern or western Indians should be led to so grossly misrepresent the character and condition of his brave, free, and happy ancestors, and though a paleface, I feel indignant, and think it should not be passed unnoticed. He suggests that the native dress of the uncivilized Indians was a blanket; when it is known to all readers of Indian history that the ceremonial dresses of the Indians was so rich and striking a character as to excite the admiration of the whites, (see Catlin's pictures for one instance) and though when engaged in active exercise, or in the hot whether they were wise, and wore no more clothing than decency required, he surely does not blame them for that. Then is not wonderful skill and taste of the Indians proved by the variety of beautiful articles preserved in the museums not only in America but England also, and were they not unsurpassed in dressing skins, and in the making of moccasins, snowshoes, canoes, etc., so that we have ample evidence that they had intelligence and skill enough to cloth themselves decently and comfortably and even with rude elegance, so that when their full dress was a blanket, it must have been after they were completely demoralized by the invasions of the whites, and the cursed firewater.

But little need be said about their warlike qualities, I ask, was the paleface with his hun-

dreds of years of civilization and christianity any more peace-loving, or gentle than the red man? The red page of American history says no. Therefore the Chief cannot reproach them on that account. In conclusion I urge all Indians not to listen to such mistaken if well meaning ideas. Be proud of your brave ancestors, no nation in the world has greater cause to be proud of them than you have, or can show, a greater array of patriots and noble minded leaders.

I am

Your sincere paleface writer,
Birmingham, Eng. W. T. FRANKLIN.

FROM THE RESERVES.

SAUGEEN RESERVE.

Minutes of the Council of the Chippewa band of Indians of the Saugeen Reserve, held in the town hall on Monday, Dec, 6th 1886.

Chiefs and Councillors present:—Chief Henry H. Wadwayosh, John George, David Root, R. Johnson, and John Ksvagechon.

Moved and seconded that John George take the chair, that position being left vacant by the decease of his nephew, A. Madwayosh.—Carried.

Moved by Jno. George, seconded by R. Johnson that the Rev. James Hannon's request be granted, allowing him to cut a few hemlock logs to enable him to build a shed on the parsonage grounds.—Carried.

Moved by R. Johnston, seconded by Joshua Madwestmiud, that our respected agent, Mr. Conway, ask permission of the Indian Department to cut and sell dry and fallen, cedar and hemlock timber, for unless they be utilized in every probability that they will be burned in the summer and be of no value to any one.—Carried.

Moved by Jno. Cameron, seconded by Joshua Madwishimind, that our agent be and is hereby requested to also ask permission of the Indian Department to sell cord wood out of the chopping part where land is being cleared with a view of putting in a crop during spring.—Carried.

Moved by R. Johnson, seconded by D. Root, that Cephas Kahbeeje fill the office of interpreter, left vacant by the death of Alexander Madwayosh.—Carried.

Moved by R. Johnston, seconded by D. Root, that the sum of ten dollars be paid to Mr. Naswausogon & Co. for digging a well.—Carried.

Moved by D. Root, seconded by R. Johnson, that the sum of \$3 each be given as relief to Chief John and Mrs. Jno. Kahbeeje, and to be charged to the band account.—Carried.

Moved by Peter Henry, seconded by John Wahbegona, that a special meeting of this council be held at the Scotch Settlement on Monday next, 13th inst.—Carried.

Moved by D. Root, Seconded by R. Johnston, that this Band of the Saugeen Indians tender their sympathy with the widow of the late Alexander Madwayosh, our interpreter, who was respected and beloved by all who knew him and leaves behind him the unsullied reputation of an estimable, upright and good christian man, an example Worthy of imitation by every person.—Carried.

CEPHAS KAHBEEJE,

Interpreter.

STONY POINT.

STONEY POINT RESERVATION, DEC. 10, 1886.

MR. EDITOR,

DEAR SIR:—I would kindly ask you to allow me space in your valuable paper to answer your Kettle Point correspondent of Nov. 29th, in which I think he has tried to mislead you and your readers. He speaks of Mr. B taking up a lot of land on Stony Point for his son and making a bee a few days ago, which, I think, he has exaggerated very much. He also hopes some more of the friends will follow his example (a good example should always be followed, we will admit), but for a man to go and settle on a lot of land that is already occupied and taken up by another man and his wife and has been occupied by them for some time, we do not think this a good example for any one to follow, we do not object to Mr. B being an enterprising man, but we want him to do it honorably. Your correspondent says there are many acres of good land on these two reserves going to waste. Now, we ask, would it not look better for Mr. B to take up a lot of the waste land, (instead of another man's lot) and make a home for his son and why he, Mr. B, leaves Kettle Point, and comes here to raise disturbance and gives us trouble, he claims to be sorry that some of the Indians object to have the reservations improved and he throws this charge at the chiefs. Now, Mr. Editor, we have lived here a long time under very difficult circumstances. We are a long distance from our Indian agent, and it takes time and money to go and do business with him. We are thankful to say that our present agent has been very good to us and visits us pretty often and we hope that the day has past for us to receive counsel from such as your correspondent. Thanking you for your kindness, I remain,

Respectfully yours,

A TREATY INDIAN.

RAMA RESERVE.

On Nov. 25th Mr. J. D. McPhee, Indian Agent, tried a case of selling liquor to Indians. The charge was laid by constable Simon Rocky-mountain, against Alexander Macauley and Mrs. Macauley. Mr. Patrick Gettings appeared for the defendants. Two Indians—Gilbert Williams, Jr., and Peter Jacobs—gave straightforward evidence of having, with several other Indians, been served with liquor by Mrs. Macauley on the 23rd November. A fine of \$50 and costs was imposed, Macauley to go to goal for three months if the fine be not paid. These Indians showed an example worthy of imitation by many whites in the way of telling the truth when under oath and in bringing to justice the despoilers of their race.—Orillia Packet.

ONEIDA RESERVE.

Improvements are still going on. The masons and carpenters are in full force finishing Chief Moses Brown's residence, also a commodious dwelling house for Wm. Cornelius, which adds greatly to the appearance of Okwala hill.

Isaac, son of Mr. Antione, who was shot through the hand by some one hunting a few weeks since, is recovering.

The night school which was organized in S. S. No. 1, a short time ago is in a flourishing condition.

Preparations are being made for a Christmas entertainment in No. 1 school.

LITERARY DEPARTMENT.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

(Continued.)

"Is it not our interest, sir, to betray no distrust?" retorted Duncan. "Monsieur de Montcalm pledges his word for our safety, and I have ordered them to withdraw a little, in order to prove how much we depend on his assurance."

"It may be all right, sir, but I have no overweening reliance on the faith of these marquesses, or marvues, as they call themselves. Their patents of nobility are so common to be certain that they bear the seal of true honor."

"Your forget, dear sir, that we confer with an officer, distinguished alike in Europe and America for his deeds. From a soldier of his reputation we can have nothing to apprehend."

The old man made a gesture of resignation, though his rigid features still betrayed his obstinate adherence to distrust, which he derived from a sort of hereditary contempt of his enemy, rather than from any present signs which might warrant so uncharitable a feeling. Montcalm waited patiently until this little dialogue in demivoice was ended, when he drew nigher, and opened the subject of their conference.

"I have solicited this interview from your superior, monsieur," he said, "because I believe he will allow himself to be persuaded, that he has already done everything which is necessary for the honor of his prince, and will now listen to the admonitions of humanity. I will forever bear testimony that his resistance has been gallant, and was continued as long as there was hope."

When this opening was translated to Munro, he answered with dignity, but with sufficient courtesy,—

"However, I may prize such testimony from Monsieur Montcalm, it will be more valuable when it shall be better merited."

The French general smiled, as Duncan gave him the purport of this reply, and observed—

What is now so freely accorded to approved courage, may be refused to useless obstinacy. Monsieur would wish to see my camp, and witness for himself, our numbers, and the impossibility of his resisting them with success?"

"I know that the king of France is well served," returned the unmoved Scotsman, as soon as Duncan ended his translation; "but my own royal master has as many and as faithful troops."

"Though not at hand, fortunately for us," said Montcalm, without waiting, in his ardor, for the interpreter. "There is a destiny in war, to which a brave man knows how to submit with the same courage that he faces his foes."

"Had I been conscious that Monsieur Mont-

calm was master of the English, I should have spared myself the trouble of so awkward a translation," said the vexed Duncan, dryly; remembering instantly his recent by-play with Munro.

"You pardon, monsieur," rejoined the man, suffering a slight color to appear on his dark cheek. "There is a vast difference between understanding and speaking a foreign tongue; you will, therefore, please to assist me still." Then after a short pause, he added, "These hills afford us every opportunity of reconnoitring your works, messieurs, and I am, possibly, as well acquainted with their weak condition as you can be yourselves."

"Ask the French general if his glasses can reach to the Hudson," said Munro, proudly; "and if he knows when and where to expect the army of Webb."

"Let General Webb be his own interpreter," returned the politic Montcalm, suddenly extending an open letter towards Munro as he spoke; "You will there learn, monsieur, that his movements are not likely to prove embarrassing to my army."

The veteran seized the offered paper, without waiting for Duncan to translate the speech, and with an eagerness that betrayed how important he deemed its contents. As his eye passed hastily over the words, his countenance changed from its look military pride to one of deep chagrin; his lip began to quiver, and, suffering the paper to fall from his hand, his head dropped upon his chest, like that of a man whose hopes were withered at a single blow. Duncan caught the letter from the ground, and without apology for the liberty he took, he read at a glance its cruel purport. Their common superior, so far from encouraging them to resist, advised a speedy surrender, urging in the plainest language as a reason, the utter impossibility of his sending a single man to their rescue.

"Here is no deception!" exclaimed Duncan, examining the billet both inside and out; "this is the signature of Webb, and must be the captured letter."

"The man has betrayed me!" Munro at length bitterly exclaimed; "he has brought dishonor to the door of one where disgrace was never before known to dwell, and shame has heaped heavily on my gray hairs."

"Say not so," cried Duncan; "we are yet masters of the fort, and of our honor. Let us then sell our lives at such a rate as shall make our enemies believe the purchase too dear."

"Boy, I thank thee," exclaimed the old man, rousing himself from his stupor; "you have, for once, reminded Munro of his duty. We will go back, and dig our graves behind those ramparts."

"Messieurs," said Montcalm, advancing towards them a step, in generous interest, "you little know Louis de St. Veran, if you believe him capable of profiting by this letter to humble men, or to build up a dishonest reputation for himself. Listen to my terms before you leave me."

"What says the Frenchman?" demanded the veteran, sternly; "does he make a merit of having captured a scout, with a note from headquarters? Sir, he had better raise this siege, to go and sit down before Edward if he wishes to

frighten his enemy with words."

Duncan explained the other's meaning.

"Monsieur de Montcalm, we will hear you," the veteran added, more calmly, as Duncan ended.

"To retain the fort is now impossible," said his liberal enemy; "it is necessary to the interests of my master that it should be destroyed; but, as for yourselves, and your brave comrades, there is no privilege dear to a soldier that shall be denied."

"Our colors?" demanded Heyward.

"Carry them to England, and show them to your king."

"Our arms?"

"Keep them; none can use them better."

"Our march; the surrender of the place?"

"Shall all be done in a way most honorable to yourselves."

Duncan now turned to explain these proposals to his commander, who heard him with amazement, and a sensibility that was deeply touched by so unusual and unexpected generosity.

"Go you, Duncan," he said; "go with this marquess, as indeed marquess he should be; go to his marquee, and arrange it all. I have lived to see two things in my old age, that never did I expect to behold,—an Englishman afraid to support a friend, and a Frenchman too honest to profit by his advantage."

So saying, the veteran again dropped his head to his chest, and returned slowly towards the fort, exhibiting, by the dejection of his air, to the anxious garrison, a harbinger of evil tidings.

From the shock of this unexpected blow the haughty feelings of Munro never recovered; but from that moment there commenced a change in his determined character, which accompanied him to a speedy grave. Duncan remained to settle the terms of the capitulation. He was seen to re-enter the works during the first watches of the night, and immediately after a private conference with the commandment, to leave them again. It was then openly announced, that hostilities must cease—Munro having signed a treaty, by which the place was to be yielded to the enemy, with the morning; the garrison to retain their arms, their colors, and their baggage, and consequently, according to military opinion, their honor.

(To be Continued.)

In three years the commissioners of forests have planted four millions of trees in the Isle of Man, and are still at work. Their woods are re-appearing, while ours are disappearing. It is hard to persuade the sons of our pioneers that what they used to consider a nuisance are a necessity. However, it is a truth which must yet be recognized, and the sooner the less trouble and expense will be involved. If good sense and good taste fail to move us, self-interest and patriotism might. As Legislative encouragement has done little for roadside planting, it may be feared that field planting would fare no better, and we are inclined to advocate restrictive or compulsory legislation, as say a law that every farm must have a certain minimum proportion in wood, and that up to that proportion no woods shall be cleared without providing young trees to replace them.

FIRST IMPRESSIONS OF LONDON LIFE.

I had much rather visit London from time to time, than live in it. There is, in fact, no right life in it that I can find: the people here are situated like plants in a hot-house, to which the quiet influences of sky and earth are never in their unadulterated state admitted.

Between these two extremes, the same false and tumultuous manner of existence more or less infests all ranks. It seems as if you were forever in "an inn," the feeling of home in our acceptance of the term is not known to one of a thousand.

You are packed into paltry shells of brick houses (calculated to endure for forty years and then fall); every door that slams to in the street is audible in your most secret chamber; the necessities of life are hawked about through multitudes of hands, and reach you, frequently adulterated, always at rather more than twice their cost elsewhere; people's friends must visit them by rule and measure; and when you issue from your door, you are assailed by vast shoals of quacks, and showmen and street sweepers, and pickpockets, and mendicants of every degree and shape, all plying in noise or silent craft their several vocations, all in their hearts like "lions ravening for their prey."

The blackguard population of the place is the most consummately blackguard of anything I ever saw. Yet the people are in general a frank, jolly, well-living, kindly people. You get a certain way in their good graces with great ease; they want little more with you than now and then a piece of recreating conversation, and you are quickly on terms for giving and receiving it.

An old Indian graveyard, which was recently discovered in Biscuiting Island, Nipissing, is attracting much attention. Goods and chattels of deceased left beside their grave have been eagerly siezed upon by relic-hunters who have obtained some great curiosities.

THE LAST OF THE HERD

Two Denver citizens, buffalo hunting in Park county, Colorado, walked twenty-five miles, and thought that they were amply repaid when they discovered a big bull bison standing alone in the "very heart of a mountain fastness" Of course they joyfully killed this lonely representative of a once mighty herd.

Hon. WILLIAM HOWELL, of Peoria City, Indian Territory, is a white man, but having married into the Cherokee tribe he became a citizen, and has won the confidence of the Indians so fully that they have elected him to the National Council. He is the first white man ever elected to the Cherokee council. —Council Fire.

A census of the Sisseton Sioux Indians in Minnesota has been forwarded to the Government, They number 648 males and 789 females. The population according to the last census was 1540. They show a decided aptitude for civilized life, have raised this season some 36,980 bushels of wheat, 9000 of corn 17,400 of oats and other grains in less quantities: own 500 horses and mules, 453 cattle and small herds of swine and sheep, and 5706 acres of land under cultivation. — Morning Star.

AN INTERESTING DISCOVERY.

Advices from Gaxaca, Mexico state that the sepulchre of an Azapoteca king has been discovered near there. In it were found Obsidian images well sculptured and an idol of gold weighing about fifty pounds.

In the same spot were found a skull and some other bones of such dimensions as to prove that the old ruler must have been a man of gigantic size.

What True Merit Will Do.

The unprecedented sale of Boschee's German Syrup within a few years, has astonished the world. It is without doubt the safest and best remedy ever discovered for the speedy and effectual cure of Coughs, Colds, and the severest Lung troubles. It acts on an entirely different principle from the usual prescriptions given by Physicians; as it does not dry up a Cough and leave the disease still in the system, but on the contrary removes the cause of the trouble, heals them in the parts affected and leaves them in a purely healthy condition.

YOU can live at home, and make money at work for us, than at anything in this world. Capital not needed; you are started free. Both sexes, all ages. Any one can do the work Large earnings sure from first start. Costly outfit and terms free. Better not delay. Costs you nothing to send us your address and find out; if you are ready to do so at once. H. HANCOCK & Co., Portland, Maine.

The little school paper called The Indian Citizen, conducted by the pupils of the Indian Industrial Schools at Chemawa, Oregon, (near Salem,) quotes from The Council Fire for October Colonel Tappan's tribute to their industry and enterprise in buying a farm with money raised during vacation, and adds:

" This is very kind, and we thank you for it; but beg to say that one hundred of us earned \$1,500 to buy this 85-acre farm in less than three weeks. There is not a lazy boy or girl in this school.

We came here in the spring of 1885, and found this place a perfect wilderness. Upon the grounds where our beautiful buildings stand, the gigantic fir trees towered almost to the very skies. Come and look at it now.

The Indian boys, by their energy perseverance, and determination to do right, have wrought this change. Only give us a chance. Educate us. Teach us to work and we will solve the Indian problem of this age by becoming useful men and women. —Council Fire.

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, L. S. Salmon Trout, in hf bbis, \$3.75, etc.

FUR MARKET. By C. N. BASTED & Co., 54 Young St. Toronto.

Table with columns: Beaver, lb., Fall, Winter, Spring, etc. BEAR, FISHER, FOX (Red), etc.

MONEY To be made. Cut this out and return to us, and we will send you free, something of great value and importance to you, that will start you in business which will bring you in more money right away than anything else in this world.



Notice to Contractors.

TENDERS will be invited in a few days for the construction of the Section of the Cape Breton Railway extending from the Grand Narrows to Sydney, a distance of about 45 miles. This preliminary notice is given in order that Contractors desiring to tender for the work may have an opportunity to examine the location before the winter sets in.

By order, A. P. BRADLEY, Secretary. Dept. of Railways and Canals, Ottawa, 26th Nov., 1886.

FURLONG & BEASLEY, BARRISTERS, ETC.

Corner King and James Streets, next to the Molsons Bank. E. Furlong, L. L. B., A. C. Beasley. HAMILTON, CANADA.

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We are now prepared to furnish all classes with employment at home, the whole of the time, or for their spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5.00 per evening, and a proportional sum by devoting all their time to the business.

MICHIGAN CENTRAL



The Niagara Falls Route. M. C. R. Canada Division.

Trains Leave Hagersville as follows GOING EAST Boston and New York Express, Ex Sun. 3:45 a.m. Limited Express, daily. 3:54 p.m. Mail and Accom. except Sunday. 11:36 p.m. Atlantic Express, daily. 11:36 p.m. Boston and New York Express, daily. 5:05

GOING WEST Michigan Express except Monday. 11:15 p.m. Chicago Express, daily. 8:26 St. Louis Express, daily. 8:26 Mail and Accom. except Sunday. 8:52 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, Agen Hagersville.

N. & N. W. Railways.

Trains leave Hagersville as follows: TO HAMILTON 7:35 a. m. 11:10 a. m. 6:35 p. m. TO PT. DOVER 9:00 a. m. 3:35 p. m. 6:35 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, Gen'l Passenger Agent. Wm. MAXWELL, Agent Hagersville.

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J. J. SMITH, HAGERSVILLE,
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 Certified Orders accepted.
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WATCHMAKER AND JEWELER,
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 A fine stock of Watches, Clocks & Jewelry.
 Repairing on short notice.
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 Millinery and Fancy Goods a specialty.
 Toys in great variety.

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 tion paid to the Indian trade. Approved
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 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.

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 For Crosscut Saws, Axes, Files, Paints and Oils, Glass and Putty, Nails and all kinds of
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WM. FILMAR, HAGERSVILLE.
 Highest price paid in cash for Hides, Skins, Furs, &c.

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A. E. GILBERT, Mgr. for Western Ontario, 33 Adelaide st. E., Toronto.
J. C. Hurst, Inspector, Hamilton.

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 ON THE WAR PATH AGAIN.

If You Want to Purchase Fall 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

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 BEFORE THE FIRST OF JANUARY, 1887.
 N. B.—All Orders on Interest money if approved by Chief Kah-ke-wa-quo-na-by
 will be taken in exchange for goods.

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 Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale
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 Indians dealt with and waited upon in the same manner as other people.

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

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 —A woman who suffered
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 male troubles and was
 Cured will be glad to let the ladies know the
 Remedy. The treatment is simple, harmless
 and works like a charm, often removing pain
 with the first application. Many ladies bear
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