Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- [x] Coloured covers / Couverture de couleur
- [ ] Covers damaged / Couverture endommagée
- [ ] Covers restored and/or laminated / Couverture restaurée et/ou pelliculée
- [ ] Cover title missing / Le titre de couverture manque
- [ ] Coloured maps / Cartes géographiques en couleur
- [ ] Coloured ink (i.e. other than blue or black) / Encre de couleur (i.e. autre que bleue ou noire)
- [ ] Coloured plates and/or illustrations / Planches et/ou illustrations en couleur
- [x] Bound with other material / Relié avec d'autres documents
- [ ] Only edition available / Seule édition disponible
- [x] Tight binding may cause shadows or distortion along interior margin / La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure.
- [x] Coloured pages / Pages de couleur
- [ ] Pages damaged / Pages endommagées
- [ ] Pages restored and/or laminated / Pages restaurées et/ou pelliculées
- [x] Pages discoloured, stained or foxed/ Pages décolorées, tachetées ou piquées
- [ ] Pages detached / Pages détachées
- [x] Showthrough / Transparence
- [x] Quality of print varies / Qualité inégale de l'impression
- [ ] Includes supplementary materials / Comprend du matériel supplémentaire
- [ ] Blank leaves added during restorations may appear within the text. Whenever possible, these have been omitted from scanning / Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été numérisées.

- [x] Additional comments / Commentaires supplémentaires: Continuous pagination.

Vol. I. APRIL, 1891. No. 7.

THE CANADIAN INDIAN

EDITORS

REV. E. F. WILSON
H. B. SMALL.

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

CONTENTS

	Page.
The Future of Our Indians	189
History of the Assiniboines	195
Indians of the Queen Charlotte Islands	197
Race, Origin and Development	201
The Mound Builders	203
My Wife and I	208
Annual Meeting	213
Indian Conference	213
Jottings	215
Receipts	216
Notice	216
List of Members	217

Single Copies, 20 Cents. - - Annual Subscription, $2.00.

Printed and Published by Jno. Rutherford, Owen Sound, Ontario.

Canadian Indian Research and Aid Society

Inaugurated April 18th, 1890.

Patron:

HIS EXCELLENCY THE GOVERNOR GENERAL.

President:

SIR WILLIAM DAWSON.

Vice-Presidents:

THE LORD BISHOP OF ONTARIO.
SIR JAMES GRANT.
HON. G. W. ALLAN.
REV. PROFESSOR BRYCE.

Secretary:

REV. E. F. WILSON, SAULT STE. MARIE, ONTARIO.

Treasurer:

W. LAKE MARLER, OTTAWA.

Members of Council:

THE BISHOP OF ALGOMA.
REV. PRINCIPAL GRANT.
DR. DAWSON,
DR. THORBURN,
MR. H. B. SMALL,
REV. H. POLLARD,
THE BISHOP OF TORONTO.
REV. DR. SUTHERLAND,
CHIEF BRANT.
THE BISHOP OF CALEDONIA,
REV. J. MCDOUGAL (Alberta),
REV. DR. SWEENY,
G. F. MATTHEW,
J. M. LEMOINE,
G. M. SPROATE,
DAVID BOYLE.

Object:

To promote the welfare of the INDIANS; to guard their interests; to preserve their history, traditions and folk-lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress.

ANNUAL SUBSCRIPTION, - - $2.00.

The Society's Journal is sent free to Members; to Missionaries to Indians, to Indians, and to Sunday Schools supporting Indian pupils, the Journal is half price, $1.00, but this does not entitle them to be members of the Society.

NOTE—Any persons wishing to become members of the Society will please send their names and addresses, with subscription ($2.00) enclosed, either to the Secretary—Rev. E. F. WILSON, Sault Ste. Marie, Ont., or to the Treasurer—W. L. MARLER, Merchants' Bank, Ottawa.

The next meeting of the Society will be held in Toronto on the Second Thursday in May, 1891.

THE CANADIAN INDIAN.

Vol. I. APRIL, 1891. No. 7.

THE FUTURE OF OUR INDIANS.

(PAPER NO. 2).

IN my last paper I broached the idea that, looking to the future of our young growing country, it might be pleasanter, and perhaps better for us in every way, to have living in our midst a community of self-respecting, contented, well-to-do Indians, rather than the scattered remnants of a people who, against their will, had been forced to give up their old customs, laws and traditions, and to array themselves in the ill-fitting garb of our advanced civilization. I do not mean by this that I am against the training and educating of our young Indians; far from it. I believe by far the greater number of our semi-civilized Indians are warmly in favor of schools and education. The Cherokees, in Indian Territory, who for many years past have been permitted to manage their own affairs, hold their own public purse, and make their own laws, are, as a people, very far advanced in education; and have large schools and colleges, built out of their own funds, established in their midst. If our civilized Indians in Canada had more of the management of their own affairs, I believe education and civilization would advance among them, and not retrograde. What I feel so strongly is that the civilized Indians of this country ought to have more voice in their own affairs, that the time has passed for treating them as children, doling out to them their presents and their annuities, and taking their children away

from them to be educated, without allowing them to have any voice in the matter. It seems to me that the proper persons to deal with the wild blanket Indians of the North west Territories and British Columbia are *these civilized Christian Indians* of Ontario and Quebec and some parts of Manitoba. It seems to me that if something of a national spirit were stirred up among them, if more confidence were placed in them as a people, if these presents and annuities were done away with, and the Indian Reserves one by one thrown open, and the white missionaries were one by one withdrawn from their midst—and these Christian civilized Indians had the responsibilities of life thus thrown upon them—that there would very soon be a great change for the better; and before very long we white people would learn to respect the name of Indian instead of despising it. How can any people, however civilized, be expected to advance and to keep pace with the world, when all national sentiment is dried up, and when all spirit of self-dependence is destroyed within them?

Is there nothing in the past history of this people that might lead us to hope that, under wise guidance, and with the object lesson of our own system of government with its beneficial results ever before them, they might in time be permitted to have a constitution of their own, and, under certain restrictions, make their own laws and manage their own affairs? Mr. Hale, in his pamphlet on the *Iroquois Confederacy*, says, "The testimony of historians, travellers and missionaries, is that these Indians were, in their own way, acute reasoners, eloquent speakers, and most skilful and far-seeing politicians. For more than a century, though never mustering more than five thousand fighting men, they were able to hold the balance of power on this continent between France and England; and, in a long series of negotiations, they proved themselves qualified to cope in council with the best diplomatists

whom either of those powers could depute to deal with them. Their internal polity was marked by equal wisdom; and had been developed and consolidated into a system of government, embodying many of what are deemed the best principles and methods of political science—representation, federation, self-government through local and general legislatures—all resulting in personal liberty, combined with strict subordination to public law." This is what Mr. Hale, than whom probably no other man in Canada has more thoroughly studied the whole Indian question in all its aspects, says of the Iroquois Indians, or rather of the six nations (Mohawks, Cayugas, Oneidas, Onandagas, Senecas, and Tuscaroras), which form the Iroquois Confederacy. And it should be remembered that representatives of this great Iroquois confederacy are still living in Canada to the number of about 4000, viz., 1000 on the Bay of Quinte, near Deseronto, and upwards of 3000 on the Grand River, near Brantford; and that they are regarded as the most advanced in civilization of all our Indians. Take another tribe, *the Ottawas*, after whom the capital of our Dominion is named. This tribe, closely related to the great Ojebway nation, is now reduced to about 2500, and its remnants are scattered upon our Manitoulin Island and parts of the State of Michigan. An educated Ottawa, now advanced in years, tells how in his young days, before the white men held sway, his people lived under strict laws; they were governed by twenty-one precepts or moral commandments, which they were taught to observe, just as we teach our children the Ten Commandments. The children were taught that the Great Spirit could see them continually both by night and by day, and that they must not do any wicked thing to anger him; they were taught, also, that they must not mimic or mock thunder; that they must not mimic or mock the mountains or rivers; they were taught that dishonesty and licentiousness were wrong; that murder ought to be

avenged; that they ought to be brave and not fear death. *The Cherokees,* 22,000 in number, living in Indian Territory, U.S., have, as is well known, a regular system of government, framed partly upon the American pattern, partly after their own ideas. They have their own Governor, elected by the popular vote, and their own Parliament; the Legislative Assembly consists of an Upper and Lower House; in the former sit eighteen senators, and in the latter thirty-eight councillors, elected every second year from the nine districts. The Judicial Department consists of a District Court for each of the nine political districts. In cases involving the death penalty, one of the Justices of the Supreme Court presides. The jury and grand jury system is followed the same as in the United States. Their state prison is at Tahlequah, their capital, where also are situated their government offices and Houses of Parliament; also two large, handsomely-built seminaries, one for male and one for female pupils, each with accommodation for 150 scholars. They have very strict prohibitory liquor laws, which are rigidly exacted. And yet, with all this advance in the ways of civilization, these Cherokee Indians do by preferance hold their lands in common, and retain several of their other ancient customs. A well-educated Cherokee lawyer has given the following reasons wherefore the Cherokees are opposed to the allotment of land in severalty: (1) By holding it in common they are better able to resist the aggression of the whites; (2) Their present social system has never yet developed a mendicant or a tramp; (3) Although poor, yet they have no paupers, none suffering from the oppression of the rich; (4) They do not believe that the whites have any better condition to offer them, and so they wish to remain as they are.

The *Delawares* again, of whom there is a remnant still remaining in Canada, have always been regarded as a people of marked intelligence. In the old days they had an ancient art called the "Ola Wampum," which was a sort of chart to assist the memory in recording traditions. When, after being driven from place to place by their white oppressors, they at length settled down in what they hoped would be a permanent colony, in 1866, they framed and adopted a code of laws which provided, among other things, for the punishment of horse-stealers; for fining or otherwise punishing those who should take and ride a horse without consent of the owner; for building or keeping up fences to a proper height; for branding cattle; for returning lost articles or strayed cattle; for preventing the sale of liquor; for the making and carrying into effect of a person's will; for paying a man's debts after his death. Their laws dealt also with offences against the person, such as assault, murder and adultery; and defined the punishment of a miscreant who should wilfully set fire to a house.

A good deal has been written about the *Zuni* Indians in New Mexico.

These people are particularly interesting because they still inhabit the same locality, and are following for the most part the same ancient customs as when first discovered, by Coronado, in the 16th century. Now among these people there exists a most elaborate religious system. They have priests and high priests. They have thirteen secret religious orders. Of course there is a great deal of what we would call superstition mixed up in all they do; and yet there can be no question but that they are a most religious people; they have the most profound belief in the doctrines handed down to them from their ancestors; nothing is done without prayer; some sort of religious rite or ceremonial seems to be a necessary accompaniment to all their undertakings. Their great mother, they say, is the rock, and their great father the sun. Their children, from earliest infancy, are instructed most carefully and constantly in all the religious usages of the tribe; and they have 'god parents' specially deputed to look after them and instruct them.

Much more might yet be said, did space permit, to shew how the various Indian tribes, in days gone by, have had their own laws and their own religious customs; and how, as a result of being brought into contact with our Eastern civilization, they have in many cases voluntarily adopted, in a great measure, our system, as superior to their own, and have shown themselves, where opportunity has been afforded them, very well capable of self-government; but these records show also, I think, another thing, which it were foolish to hide our eyes from, viz., that the Indians as a people—wherever their location may happen to be—are not prepared to accept our system of government *in toto*; that while gladly accepting the white man's books, and education, and religion, and style of clothing and dwelling, and his various useful inventions and manufactures, they at the same time prefer to take these things and *use them after their own fashion*, and in their own way; they do not want to be forced into giving up all their old customs, which are so dear to them, and transforming themselves into white men; they will not allow that everything the white man makes, or says, or does, is superior to what they can make, or say, or do, themselves. They do not wish to follow the white man in his greediness after earthly gain: they do not believe in one man being very rich and another man very poor; they stick to the old saying of their ancestors, "the earth is our common mother, our mother may not be divided;" and again another saying, "earth, air and water, are the Great Spirit's gifts to us all, and may not be bought or sold."

Are we to have no respect for these inbred sentiments of our Indians, so deeply rooted in their breasts? Are they not to be allowed to hold and to foster national sentiment as well as ourselves? Is it right, or just, or fair, to deprive them of their tribal intercourse, to deprive them of

their language, to blot out all their old associations and traditions, and to force them to be white men against their will? What nation is there upon earth that would submit to this? *We* may believe our ways, our customs, and our laws to be the best, but we cannot force the Indian to believe it. If we desire that he should be brought to accept our laws, and customs, and language, were it not better to lead him gradually to it, instead of forcing so great a change suddenly upon him? People complain of the Indian that he is so slow in his movements, and ridicule him because he makes so little progress in comparison with his white brother; but there is this, I think, to be said, that the white man is in the white man's country, in the midst of surroundings that he fully approves and believes in, and he takes a national pride and pleasure in the progress of his country—but with the Indian—why, we know how it is with him. He holds the anomalous position of a stranger in a strange land, even though the soil under his feet be the soil bequeathed to him by his forefathers; he feels strange and bewildered; white men are bustling, hurrying all around him; he understands but very imperfectly either what they are saying or what they are doing; and he is told roughly, by those who take but little trouble to understand his case, that he must either adopt the white man's ways, and become virtually a white man, or else go back out of the way. In this wide country have we no room for an independent Indian community? Can we not place the Indian where he will no longer be hustled and badgered by his impatient white brethren? Or, if the Indian Reserve system must for the present be continued, might we not make the Indian happier, give him more respect for himself, and exact more respect for him from the white people, by placing his own affairs, both temporal and spiritual, more in his own hands, and permit him, within certain restrictions, to make his own laws and carry out his own ideas of government? In time, the two races may become amalgamated, the dividing lines be lost; but surely it is not fair to force the Indian to obliterate himself against his will, neither, do I believe, would it be a good thing for our country.

FAIR PLAY.

THE Hudson Bay post, Mountain House, stands within the limits of the Rocky Mountain Assiniboines, a branch of the once famous tribe of that name, of the Plains, whose wars in times not very remote made them the terror of the prairies which lie between the middle Missouri and the Saskatchewan. They derive their name, which signifies "stone heaters," from a custom in vogue among them before the advent of traders into their country. Their manner of boiling meat was as follows: a round hole was scooped in the earth, into which was sunk a piece of rawhide; this was filled with water, and the buffalo meat placed in it, then a fire was lighted close by and a number of round stones made red hot; in this state they were dropped into or held in the water, which was thus raised to boiling temperature, and the meat cooked. When the white man came he sold his kettle to the stone heaters, and henceforth the practice disappeared, while the name it had given rise to remained, and which will remain after the final extinction of the tribe, in the River Assiniboine. Nothing testifies more conclusively to the varied changes of Indian tribes, than the presence of this branch in the Rockies. It is scarce a hundred years since the "Ossinepoilles" were found by one of the earliest traders, inhabiting the country between the head of the Saskatchewan and the country of the Sioux, a stretch fully 900 miles in length. Twenty years later they were still numerous along the North Saskatchewan. In 1780, an epidemic of smallpox swept over the plains, and almost annihilated this powerful tribe. Its whole central portion was destroyed, but the outskirts drew together and again banded. In 1821 they were noted for their desperate forays and conflicts with the Blackfeet, under the leadership of Tehatka, a great medicine man, who was slain by the Gros Ventres, in 1837. Smallpox again devastated them, and they almost disappeared. The Crees, too, pressed down from the north and east, occupying a great

portion of their territory; the Blackfeet smote them hard on the south-west frontier; and thus between foes and disease, the Assiniboines of to-day have dwindled down into far-scattered remnants. Under their present changed circumstances, amidst forests and rocks instead of in the plains and open country, the Assiniboines of the mountains retain many of the better characteristics of their race. They are brave, skilful and good hunters, well acquainted with the mountain passes and valleys, and make good guides.

DR. GEORGE M. DAWSON, in the summer of 1878, made lengthy personal observations on the natives of the Queen Charlotte Islands, and the result of these is a most interesting account of the habits and customs of the Haida Indians, as these people are called, which was published in the Geological Survey Report of 1875-9, and which Dr. Dawson says, in his opening paragraph, he believes to be the first detailed account of the Haidas which has been given. He describes them as one of the best-defined groups on the N.W. coast; and from their warlike foreign expeditions, by means of long canoe voyages, and from the difficulty of pursuing them to their retreats, one of the most generally dreaded peoples from Sitka to Vancouver Island, They take their name from the aboriginal name of the Queen Charlotte Islands, *Hai-da-kive-a.* Fairer skinned than most of the coast tribes, they possess also finer features, of prepossessing appearance, and with features of considerable regularity, as measured by European standards. They have adopted, for the most part, the dress of the whites, though scanty, whilst some of their older people use nothing but a blanket as a protective covering. This has replaced "the robes of sea-otter skins," which excited the ideas of the early traders, these skins being very valuable. In former times

the men wore a kind of armour, made of split sticks combined with the stronger parts of the hide of the sea lion. These suits are now exceedingly rare. They have also a small wooden mask, ornamented with feathers, used specially in their dances. Vermillion is a favourite pigment on the face, and the origin of this amongst the tribes of the North-west generally may have arisen from a necessity of some means of obviating the unpleasant effects of the sun in hot weather, the face being first rubbed with grease or fat, whilst in cold weather a mixture of spruce gum and grease is used as a protection. Tattooing is universally practised, or was till within a very few years. The designs are carefully and symmetrically drawn, are often hereditary, and represent the totem crest of the wearer; the face, however, is never tattooed. No process of distortion of the head or of any parts of the body, is practised among them. Fish constitutes their principal food, salmon and halibut being chiefly used. They are not great hunters, killing, when they can, bears that prowl on the sea shore, but never following them to the mountains. Sea fowl of many kinds are used as food on occasion, and their eggs are collected in large numbers. Many small roots are eaten by them; and the cambrium layer of the spruce and hemlock is eaten in both fresh and dried state. A plant known as "Indian tobacco" is used, not for smoking, but being mixed with a little lime, prepared by burning clam shells, is chewed or held in the cheek. Their dwellings are substantial, and are arranged in permanent villages; and indicate a facility in constructive and mechanical processes not found amongst other Indian tribes. The carved symbolical posts, which mark their villages, are the most remarkable feature about these people, two on an average gracing the front of each house, giving a village when first seen the appearance of a patch of burnt forest with bare tree stems. They possess some idea of proprietary rights in the soil, for the coast line is

divided among the different families, is hereditary, and descends from one generation to another according to a rule of succession. The larger salmon streams are the joint property of a number of families, and the berry patches are likewise portioned out. Each permanent village has a recognized head chief, who holds certain mysterious secrets, which he transmits to his successor—devices for obtaining and holding authority over the more credulous of his fellows. No laws appear to be acknowledged by them; but any action tending to the injury of another may be atoned for by payment in blankets or other valuable property.

Before the advent of missionaries, the Haidas had an idea of a Lord of all things, whose dwelling was in some undefined region; and they possessed an idea of a spirit distinctly separable from the perishable body. They also recognized a principle of evil; and re-incarnation was also believed in for five successive times, after which the soul is annihilated—"like earth, knowing nothing." A curious ceremony that prevails among them is an occasional distribution of goods or effects, known as a "potlach," corresponding somewhat to the "bee" of the east. The more frequently this takes place, the more important the distributor becomes. These "potlachs" are given on various family occasions, such as the tattooing of a child, which corresponds to our "christening parties."

A single system of totems or "crests" extends throughout the different tribes of the Haidas, and are designated by the eagle, wolf, crow, black bear, and fin-whale. The two last are united, so that really only four clans are counted in all. No one may marry in his or her totem; children follow the totem of the mother, save in very exceptional cases to strengthen the totem of a father, when his number has become reduced. The blanket is their recognized currency, taking the place of the beaver-skin of the Hudson Bay Company. These blankets are carefully

stowed away in large boxes, neatly folded, and a man of property may have several hundred. This practice of blanket wealth may have originated in the early habit of accumulating sea otter and fur-seal robes, which were the earlier articles of currency. A curious feature in the articles of dress, is the number of masks to be found in all the villages, representing either human faces or birds, and carved out of wood. They are well made and painted in bars or lines, with peculiar curved lines and eye-like oval designs. The origin of these masks is unknown; but would seem to point to some connection with the early tribes of Central America.

Dr. Dawson thinks that notwithstanding the rapid decrease of the Haida people during this century, they are not fated to utter extinction. Showing a special aptitude for carving, for construction, and other handiwork, their education in the simpler mechanical arts may procure them a livelihood. They are also skilled fishermen. But as the white man settles in these islands, for lumbering or farming, the Indian title to the land must be disposed of with care and tact. It will be a matter of considerable difficulty, since they do not hold their lands in any loose way as other tribes; but have the whole of the islands divided and apportioned off as the property of certain families, with rights of inheritance and transfer. The authority of their chiefs, or heads of clans, is now so small that it is doubtful if the natives generally would acquiesce in any bargain between the chiefs, in an official capacity, and the whites; while the process of extinguishing by purchase the rights of each family, would be tedious. The negotiations will need to be conducted with skill and care. This is a matter for serious consideration, as regards the future settlement of these islands, and their peaceful occupation, jointly with the original owners of them.

SO diverse and contradictory are the theories of race origin and development on the American continent, so ably has each been defended, that it would be beyond the scope of this sketch to do more than enumerate them. The more popular are as follows:

1. Autochthonomic theory, or that of separate creation or evolution of man on the American continent. Peopling the land with:

2. The Ten Lost Tribes of Israel.

3. The survivors from the lost continent, Atlantis.

4. The Phœnicians.

5. The Carthaginians or other Mediterranean border nations.

6. The Greeks.

7. The Chinese, in 458 A.D.

8. The Mongols under a son of Kubla Khan in the thirteenth century.

We could multiply theories, but these will serve as plausible. No wonder that the overburdened balance of historic supposition should have righted itself in opposition, and that Bancroft tells of a Mr. Charles Wolcott Brooks, whose twenty five years of study and observation have led him to believe that the Chinese empire was originally an outgrowth of ancient Peruvian colonization. In view of the multiplicity of suppositions, possibly it is safest to conclude, as does one of the most admirable works on North American antiquities with the generalization that God "hath made of one blood all nations of men."

Yet to be specific. The two great powers of North American prehistoric civilization were the Maya and Mahna nations. From the first, probably trans-Atlantic in origin, came the Central American empire, of which Palenque, Copan, etc., remain as evidences. To the Mahnas, we would assign an Asiatic origin. It is plausible that they entered America at the north-west, thither borne by the Kuro Sivo, or crossing Behring's strait. Above and below

the mouth of the Columbia are immense shell-beds, containing human and animal bones, skulls, etc.—evidences of a large population. Gigantic firs have grown and fallen over these heaps, and other trees have sprung up in their places. On the Alaska coast lie the ruined fragments of ancient junks. In the physiognomy of the natives, one may trace the almond eye and the Mongolian type. In all the region drained by the Columbia, elements of the Aztec language are found. "The Chinook language is spoken by all the nations from the mouth of the Columbia to the falls. The combinations 'thl' or 'tl' are as frequent in the Chinook as the Mexican." [Franchere.]

"But," says Mr. John L. Short, "if Mexican similarities exist at the north, they are with the ancient form of the Mahna, which Orozco y Berra tells us differs as much from the modern Mahna or Aztec as the Spanish of the Romance of the Cid, from the Spanish of to-day."

Let us then in pursuance of our theory, follow the Mahnas toward the interior of the continent, tracing them by mounds in Oregon, Washington, and the British possessions. Advancing toward the centre of the continent, we come face to face with the remains of the great prehistoric nation of Mound-builders, with their fortifications, temples, burial and emblematic mounds, their pottery, copper and stone implements, and garden beds. These, let us suppose, are the work of the Mahnas, now stronger in numbers, having evolved an American development, characteristic of the region which produced it. It is no supposition, but fact, that the empire of the Mound-builders was powerful and extended, possessed of no mean knowledge of architecture and arts. They are credited with commerce extending from Lake Superior to the Gulf, and possibly to Mexico. [Dr. Ran.]

Bancroft estimates that the Mound-builders' power reached its culmination about six centuries ago; conserva-

tive estimates of the antiquity of the older mounds count the years in thousands.

The Mound-builders are supposed to have been sun-worshippers and, possibly, serpent-worshippers as well. In Adams Co., Ohio, is the colossal serpent mound, rolling in undulations for 700 feet. The serpent is a favourite design for their gorgets and pipes. To the northern Indian tribes, who dispossessed the Mound-builders and drove them southward, they were invariably "snakes." "Their hunters were opposed by big snakes." "The great horned snakes appeared on Lake Ontario." "The hero of the Algonquins, Michabo, *drives the rest of the serpents to the south.*"

In 1877, at Davenport, Iowa, were disinterred from a mound by Rev. Mr. Gass, of the local academy of Sciences, two significant relics—tablets of coal-slate, covered with designs and hieroglyphics. On the larger slab is a rude representation of the arch of the firmaments surmounted by hieroglyphics. In the sky, stars, the sun and moon are unmistakably prominent. In the foreground, flames and smoke are rising from a pyramidal mound. Three prostrate human figures, apparently designed for sacrifice, lie near the mound, and around stand a number of persons ranged in a semi-circle. If this tablet may be considered genuine, it represents sun worship indubitably. Cremation and skull-flattening were practised by the Mound-builders. "Whether the Mahna was the language of the Mound-builders of the United States, we are unable to determine; but the probabilities that it was are considerable, because the people of the mounds built structures similar to those which prevail all over Mexico, though in a less degree of perfection; they carried obsidian from Mexico to the north Mississippi valley, showing both regions to have enjoyed intimate commercial relations.

We have testimony of the early writers that the Mahnas came from the north-east. Shahagun says from the direc-

tion of Florida, which then embraced the Mississippi valley. The Apalachees, occupying the region east of the Mississippi, extended their colonies far into Mexico." [J. T. Short.

In a progress southward, we find the mounds more numerous; and the valleys of the Red and Arkansas rivers, and in Louisiana, were the most thickly populated wing of the Mound-builders' domain. [Prehistoric Races, Foster.] These southern remains are newer than the others; in their construction, stones and dried bark are occasionally employed. The use of these materials indicates a certain knowledge of the builder's art which is not characteristic of the mounds of the north.

Any information from those who are studying Indian history will be gladly published in THE CANADIAN INDIAN; and will prove of great value by being placed on record in these pages.

THE MOUND BUILDERS.

A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE HISTORICAL SOCIETY.

(Continued from February No.)

NOW, in endeavouring to sum up the results, a few points need some discussion.

Who were the people who erected the mounds? Judging from the following considerations, I should say they were not an Indian race. Whoever built the mounds had a faculty not possessed by modern Indians. Building instincts seem hereditary. The beaver and the musk-rat build a house. Other creatures to whom a dwelling might be serviceable, such as the squirrel, obtain shelter in another way. And races have their distinctive tendencies likewise. It never occurs to an Indian to build a mound. From what has been already said as to the fertile localities in which the mounds are found, we are justified in believ-

ing that their builders were agriculturists. Dr. Dawson in Montreal by the use of the microscope detected grains of charred corn in the remains of Hochelaga. I have examined a small quantity of the dust taken from one of the shells found in the grand mound, with the microscope, and though I am not perfectly certain, yet I believe there are traces of some farinaceous substance to be seen. On skirting the shores of the Lake of the Woods into which Rainy River runs, at the present time, you are struck by the fact that there are no Canadian farmers there, and likewise that there are no mounds to be seen, while along the banks of Rainy River both the agriculturist is found, cultivating the soil, and the mounds abound. It would seem to justify us in concluding that the farmer and the mound-builder avoided the one locality because of its barren rocky character and took to the other because of its fertility. Moreover the continual occurrence of pottery in the mounds shows that the mound-builders were potters as well, while none of the tribes inhabiting the district have any knowledge of the art of pottery. The making of pottery is the occupation peculiarly of a sedentary race, and hence of a race likely to be agriculturists. As it requires the building faculty to originate the mounds, so it requires the constructive faculty to make pottery. In constructive ability our Indians are singularly deficient, just as it is with greatest difficulty that they can be induced even on a small scale to practice agriculture. It has been objected to this conclusion, that the Indians can make a canoe, which is a marvel in its way. But there is a great difference in the two cases. In the canoe all the materials remain the same. The approximation to a chemical process makes the pottery manufacture a much more complicated matter. Indeed the Indian, in token of his surprise at his success in being even able to construct a canoe, states in his tradition that it is the gift of the Manitou. Furthermore, the mound-builder used metal tools, and

was probably a metal worker. It is true the copper implements, mentioned as having been found, were brought to Rainy and Red Rivers. I have, however, pointed out the intimate connection, judging by the line of transport, subsisting between Rainy River and Lake Superior, the mining locality for copper. To sink a mine in the unyielding Huronian rock of Lake Superior, with mallet and hammer and wedge and fire, take out the native copper, work it into the desired tools, and then temper these, requires skill and adaptation unpossessed by the Indians. For centuries we know that the Lake Superior mines, in which are found tools and timber constructions, have been buried, filled in for ten feet with debris, and have rank vegetation and trees growing upon them. It is certain that the Indian races, even when shown the example, cannot when left alone follow the mining pursuit. Not only then, by the ethnological and other data cited, do we conclude that the mound-builders belong to a different race from the present Indians, but the tradition of the Indians is to the same effect. Then who were the mound-builders?

I would lead you back now to what little we know, from the different sources, of the early history of our continent. When the Spaniards came to Mexico in the early years of the 16th century, Montezuma, an Aztec prince, was on the throne. The Aztecs gave themselves out as intruders in Mexico. They were a bloody and warlike race, and though they gave the Spaniards an easy victory, it was rather a reception, for they were overawed by superstition as to the invaders. They stated that a few centuries before, they had been a wild tribe on the high country of the Rio Grande and Colorado, in New Mexico. The access from the Pacific up the Colorado would agree well with the hypothesis that the chief sources of the aboriginal inhabitants of America were Mongolian, and that from parties of Mongols, landing from the Pacific Isles on the American coast, the population was derived. At any rate

the Aztecs stated that before they invaded Mexico from their original home, they were preceded by a civilized race, well acquainted with the arts and science, knowing more art, and astronomy in particular, than they. They stated that they had exterminated this race, known as the Toltecs. The main features of the story seem correct. The Toltecs seem to have been allied to the Peruvians. Their skulls seem of the Brachycephalic type. The Toltecs were agriculturists, were mechanical, industrial, and constructive. In Mexico, and further south in Nicaragua, as well as northward, large mounds remain which are traced to them. According to the Aztec story, the Toltecans spread in Mexico from the seventh to the twelfth century, at which latter day they were swept away. My theory is that it was this race—which must have been very numerous —which either came from Peru, in South America, capturing Mexico and flowing northward; or, perhaps, came from New Mexico, the American Scythia of that day, and sending one branch down into Mexico, sent another down the Rio Grande, which then spread up the Mississippi and its tributaries. The mounds mark the course of this race migration. They are found on the Mississippi. One part of the race seems to have ascended the Ohio to the great lakes and the St. Lawrence; another went up the Missouri; while another ascended the Mississippi proper, and gained communication from its head waters with the Rainy and Red Rivers. When then did the crest of this waveof migration reach its furthest northward point? Taking the seventh century as the date of the first movement of the Toltecs toward conquest in Mexico, I have set three or four centuries as the probable time taken for multiplication and the displacement of former tribes, until they reached and possessed this northern region of "The Takagamies," or far north mound-builders. This would place their occupation of Rainy River in the eleventh century. Other considerations to which I shall refer, seem to sus-

tain this as the probable date. The grand mound is by far the largest mound on Rainy River. It is likewise at the mouth of the Bowstring River, which is its largest tributary and affords the readiest means of access from the Mississippi, up which the Toltecan flood of emigration was surging. My theory is that here in their new homes, for three centuries, they multiplied, cultivated the soil, and built the mounds which are still a monument to their industry. Here they became less war-like, because more industrious, and hence less able to defend themselves. I have already stated that the Aztec whirlwind of conquest swept into Mexico from the North-west about the twelfth century. The sanguinary horde partly destroyed, and partly seized for its own use, the civilization of the Toltecans. We have specially to do with an Aztec wave that seems to have surged up the valley of the Mississippi. As the great conquering people captured one region, they would settle upon it, and send off a new hive of marauders. Indian tribes, numerous, but of the same savage type, are marked by the old geographers as occupying the Mississippi valley. It was when one part of the northern horde came up the valley of the Ohio, as the savage Iroquois, and another up the head waters of the Mississippi, as the Sioux, the tigers of the plain, that we became familiar, in the sixteenth century, with this race. The French recognized the Sioux as the same race as the Iroquois, and called them "Iroquets," or little Iroquois. The two nations were confederate in their form of government; they had all the fury of the Aztecs, and resemblances of a sufficiently marked kind are found between Sioux, or Dakota, and the Iroquois dialect, while their skulls follow the Dolichocephalic type of cranium. With fire and sword the invaders swept away the Toltecs; their mines were deserted and filled up with debris; their arts of agriculture, metal working, and pottery making were lost; and up to the extreme limits of our country of the Takawgamis, only the mounds and their contents were left.

(To be continued).

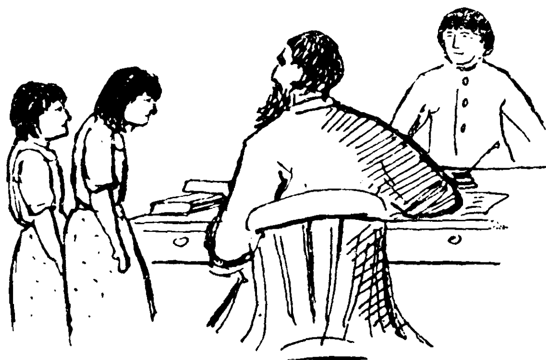
MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XXII.—*continued.*

AFTER the Shoshoni was ended, the two little Flathead girls came in. They had only been a short time at school, and were very shy; and it was long before I could even get them to open their mouths. Just at the very critical moment when I thought the elder one was going to speak for the first time, the door opened, and in came again that dreadful boy to dust. And if that boy did not come and lean himself on his elbows on the desk just in front of me, and look intently into the little Flat-head's mouth to see what she was going to say. Of course the little Flat-head girl came to a dead stop, and it now seemed very unlikely that I should get anything from either her or her little sister. I addressed the dusting boy. "What work have you to do in the office?" I asked him. "Light it fire," said he, glancing at me just for a moment, and then back went his eyes to the little Flat-head girl's mouth. "And what else have you to do?" I asked. "Clean him lamps," said the boy, with another momentary glance in my direction and then resuming his gaze at the fast-closed lips of the little Flat-head. "Had you not better go and clean your lamps then?" I said, "I think these little girls are shy, and I want them to speak to me and tell me about their language." The dusting boy was evidently of the opinion that his lamps could wait; and he seemed bound he would see the Flat-head girl's mouth open before he went. Perceiving this, I changed my tactics, and began asking the dusting boy the rendering of certain English words in his language, which was Sioux. I thought at first that this plan was going to prove a success, for both the little Flat-heads pricked up their ears, and a flash of something like intelligence crossed their faces as they heard the dusting boy repeat the words I gave him in the Sioux language; the boy also evidently thought he was going to bring the girls out and make them speak, by taking his part in the play. But no, it was no good; the little Flat-heads were still



TWO LITTLE FLATHEADS.

mum; they had evidently made an inward resolve that they would neither of them utter a single word in the presence of the dusting boy. Happily in a little while Dr. Bridgeman came in, and, without my saying anything, immediately ordered off the dusting boy and sent him about his business. Then, when I was alone again with the little girls, I made just one more effort. This time I was successful. A very low whisper came from the elder girl, giving, as I supposed, the Flat-head rendering of the English word which I had just repeated to her for the fiftieth time. "Thank you," I said, "that's just what I want;" and I wrote it down. I had not the least idea what the child had said, but I would not discourage her by letting her know that, so I wrote down something and gave her another word; and she whispered again, and I wrote again. At length, as I had anticipated, the child gained confidence and began to speak out; and I was able to get the words from her correctly, and to correct those which I had at first written down by mere haphazard.

In the afternoon Dr. Bridgeman took us all round the shops and class-rooms, and through the kitchens and dormitories. The school has now 170 pupils, and is quite full. Of this number, 100 are boys and 70 girls. It is a Government school, supported wholly out of the public funds; the Indian Department gives $175 per annum per capita towards support of the pupils; and this covers everything. The teachers and employees, who number twenty-one, receive from $400 to $700 each per annum salary, and the Principal $1500. All have to pay for board. There are four large class-rooms, well fitted with folding desks, blackboards, and other school apparatus. The trades taught are six in number, namely carpentering, painting, shoemaking, tailoring, harness-making, and printing. To these is to be added, shortly, broom-making. There is a farm of 320 acres, all good land, and all under cultivation. They grow Indian corn, broom corn, sorghum, wheat and roots; they have twelve horses, sixty-one head of cattle, forty sheep, and sixty or seventy hogs. The buildings are all frame, painted white, with dark-colored window and door frames. The main building contains school-rooms, offices, &c., on the ground floor, and dormitories over-head; it has a covered portico, with steps leading up both in front and rear. Another frame building contains dining hall and kitchens on the ground floor, and girls' sewing-rooms and dormitories over. The laundry building has the soap-sud department on the ground floor, and drying closet and ironing-room over-head. Besides these are the workshops, the butchers' shop, the bakery, the storehouse, the farm-man's residence, and the lock-up. We went first to the industrial buildings. There were two of these, each 48 feet long by 24 feet wide, and two storeys high. One of these contained the painters' room on the ground floor, and tailor shop and shoe shop over-head. The tailor was a German, and knew less English than the boys; but he made good work. He had twelve boys under him, six in the

morning and six in the afternoon. They make all the uniforms for the school—dark blue military coats with brass buttons. The shoemaker, besides doing all the shoemaking and mending for the school, with his ten boys (five at a time), makes braces for them which seemed to me a good notion. "But they will take the buckles and use them for other things," said he, "if they are not watched." Just like my Indian boys, thought I. The painter boys are four in number, and mix the paints and do all the work themselves. The head painter was a Winnebago boy, named James Payne. Some of the graining done in Dr. Bridge's office was done by this boy, and in a very creditable manner. In the building adjoining, the lower flat was occupied by the carpenter and his four boys, and the upper flat contained the harness-making department. This last seems to be one of the chief and most popular industries taught at Genoa. "They like anything to do with leather," said the foreman. There are twelve boys learning the trade, six at a time, and they do uncommonly good work. All the farmers in the neighborhood come to the school to buy their harness; it is hand-made, they say, and so good and strong. The printing office occupies the ground floor of a wing attached to one of these buildings; and above is the band room. A little monthly paper, called the "Pipe of Peace," is printed on the rather small army press in the printing office, and has a large circulation. The printing department is entirely in the hands of Indian boys. Lon Demilt, an Omaha, is the boss printer, and he has four boys—each twelve or thirteen years old—under him. They set the type, correct proof, and do the printing. In the laundry we found boys and girls both at work, rubbing away at the wash-boards, and wringing out the clothes. None of the boys like laundry work; it seems to be a sort of purgatory, where they do penance for their misdeeds.

The last place we visited outside was the storehouse, in which was a large supply of blankets, dry goods, hosiery, crockery, leather, flour, groceries, &c. An excellent boy, named Willie Hunter, is in charge of this department, and weighs and gives out everything, receiving $15 a month wages. After this we returned to the main building, and went through the dormitories. The boys were for the most part in large rooms, with iron bedsteads, spring mattresses, and warm-looking scarlet coverlets. The big girls seemed exceedingly comfortable, having small rooms—two or three only in a room—bureau, washstand, bedsteads, strip of carpet on the floor, pictures and Christmas cards adorning the wall, trinkets and books on a little table, and a small coal stove which they were allowed to light when they pleased. It seemed to us a little unfair that the big girls only should have all these comforts; the little girls were all in one big dormitory, just under the roof, and had no stove at all, or even a stovepipe, to warm them. After the dormitories, we went to the school-rooms. One class of about twenty children, boys and girls, was

having an English lesson; they were being taught that vapor is 'water in the air,' that snow is frozen vapor, that rain is drops of water falling from the clouds, and that hail is those same drops of water frozen in their descent. They seemed to be all listening intelligently to their teacher, and showed by their answers that they understood what he was telling them. One boy had drawn a clever picture in crayons, which had been framed and was hanging on the wall. The dining hall, to which we went next, is by far the finest room in the whole establishment; the ceiling is supported by ten wooden pillars, and the children sit about eight or ten to each table. Three hundred probably could dine in this room, if necessary, without crowding. Above the dining hall was the sewing room. Ten or twelve girls were busy there, with their teacher; they had eight sewing-machines; some were making dresses and under garments, and others mending stockings.

In the evening, we first of all had prayers (episcopal prayer book) in the school-room, and I gave the children a short address, telling them about my travels, and of my Homes for Indian children at Sault Ste. Marie, and read for the twelfth and last time my two letters from the children of the Shingwauk and Wawanosh Homes. After this we all repaired to the dining hall to witness a little entertainment which had been gotten up specially in our honor.

One great thing to be aimed at in an Indian school, in addition to the mental, religious, and industrial training, is to teach the two sexes to intermingle in an innocent, sociable, and sensible manner; and I noticed that at all these great Institutions in the States, which I visited, some plan was instituted to promote this innocent and civilizing intercourse. At Carlisle, the boys and girls meet once a week for a social or a promenade concert. Here at Genoa, they generally have a dance once a month. It only lasts a short time. No outsiders are admitted; but the teachers join in with the children, and all passes off very decorously, and causes a great deal of fun and amusement. And so we were to have a dance that night—a special dance—just for us to see. It was quite a gay and amusing sight when we entered the big dining hall, full of merry-looking, well-dressed children, the girls in dark blue dresses and wide white aprons, just like our Wawanosh girls; and the boys in their blue uniforms with brass buttons. Then, all at once, the brass band, consisting of sixteen young Indian performers, and the harness-maker at their head, struck up a lively air. They played exceedingly well, and had a very flashy appearance—blue coats with white facings, white belts, white epaulets, and three rows of brass buttons down the front, and on their heads military caps with white plumes. After the band had finished its performance, we heard some fiddles tuning up, and, looking towards the platform at the end of the room, we saw a remarkable-looking man, of rather short stature, with black shaggy hair, and black shaggy eye-brows,

and hollow cheeks, and a grizzly black beard which stuck out in front of him, and the stump end of a fiddle buried in his chin; his right hand was on the move, and he was getting his strings into working order. Beside him sat two big Indian boys, one with a bass viol, the other with another fiddle. The man with the shaggy black hair and the sticking-out beard, we were told, was the carpenter; and he it was who always led the dances. We had no reason to doubt this latter piece of information, for in a moment more he was performing his part might and main, standing in semi-erect zig-zag form, scraping away at his fiddle, and shouting, in a sharp cracked voice, his directions to the dancers. The dance, we were told, was a quadrille, and all, so far as we could judge, kept excellent time, and seemed to be thoroughly enjoying themselves. Rather a different sight, I thought, to the Indian dances which I had witnessed a couple of weeks before at Zuni. After the dancing came coffee and cake. And after the coffee and cake—just as the clock struck ten—all went to bed.

FIDDLER.

And now our long trip among the Indians was about coming to a close, and next morning, December 12th, my wife and I bade adieu to our kind friends at Genoa, Nebraska, and started upon our homeward journey. At five o'clock that evening we reached Omaha, crossed the Missouri River to Council Bluffs, and by 11.45 p.m. had arrived at Des Moines, in the State of Iowa, and put up at a hotel for the night. We were up again at 5.30 next morning, and were to have had breakfast at six; but the niggers were too slow in getting it, so we repaired to the station, got a cup of coffee there, and started away at 6.25 a.m. Nothing remarkable occurred during the remainder of our journey eastward; but the names of the stations were some of them rather remarkable. One place was "Mary Ann Johnson," another "As you Was," and another "Evermore." Americans try sometimes to be too funny. At 6.40 that same evening we reached Minneapolis, had a good supper of stewed oysters, hot chops

HOME AGAIN.

and coffee, and at 8 p.m. were on board the Sault Ste. Marie and Minneapolis railway bound for the Sault. At about the same hour the next evening we got there, and an hour later found "My wife and I" once more back at the Shingwauk Home, in the midst of our large family, having, in God's providence safely accomplished our long journey of nearly seven thousand miles.

THE END.

ANNUAL MEETING.

THE Annual Meeting of the Canadian Indian Research and Aid Society will be held in the City of Toronto on Thursday, May 14th next. By the courtesy of President Carpmael, the session will be held in the rooms of the Canadian Institute, 58 Richmond street E. Dr. David Boyle and two or three other of our Toronto members will act as a Committee of Arrangements. It is expected that Thursday morning will be occupied with business, election of officers, etc., and that in the evening there will be a Public Meeting, at which addresses will be given or papers read on various subjects connected with the past history, present position and future prospects of our Indians. As soon as definite arrangements have been made, due notice of the meetings will be sent to all members of the Society, and it is expected that there will be a large and influential gathering.

INDIAN CONFERENCE.

IN connection with the Annual Meeting of the Canadian Indian Research and Aid Society, which takes place in Toronto, on Thursday, May 14th, it is proposed to hold an Indian Conference, to which some of the most intelligent and best educated Indians from the various Indian Reserves of Ontario are to be invited. The object of the Conference will be to encourage these Indians to give their views as to the present position which they, as a people, hold in this country, and their prospects for the future. Arrangements will be made for the Conference to take place on

the day following the Annual Meeting of the Society, viz: on Friday, May 15th; and it is hoped there will be a goodly number of Indian delegates, from the various Reserves, present. So far as at present ascertained, the movement seems to be a popular one among the Indians, and the proposal has also been very favorably entertained by persons of influence among our white population, whose advice and assistance have been sought. It is hoped that arrangements may be made for the free entertainment of our Indian guests, during the period of their visit.

In order to provide subject matter for the coming Conference, and to draw out the ideas of the Indians on various points affecting their welfare, the following circular letter has, by order of the Canadian Indian Research and Aid Society Council, been addressed to the Chiefs and head men of the various Ontario Reserves:—

SHINGWAUK HOME, SAULT STE. MARIE, ONT.,
March 10th, 1891.

DEAR SIR,—You are probably aware that there is in existence now a Society called the "CANADIAN INDIAN RESEARCH AND AID SOCIETY," of which the Governor-General is Patron, and Sir William Dawson, President, and that one of the chief objects of the above Society is to promote the welfare of the Indians and to guard their interests.

I have to inform you that at a Council meeting of the above Society held in Ottawa on the 21st February last, it was decided among other things to hold an "Indian Conference" in Toronto, on Friday, the 15th May next, and to invite the best educated and most advanced of the Indians on the various Reserves to attend as delegates.

We wish you to understand that this movement is not in any way connected with the Government, but is an independent action on the part of those who are specially interested in the history and progress of your people; and their desire is, in this way, to draw the Indians together from various parts of Ontario, so as to hear from their own lips what their views are in regard to their present position and their prospects for the future.

In inviting members of your tribe to attend the Conference, our Council wishes it to be understood that the proceedings will be conducted in the English language, and it is therefore desirable that those who attend should be able both to understand and to speak English. The object too will be not to listen to grievances, or to deal with any matter that may seem to encroach upon the affairs of the Indian Department; but rather to draw out from the most intelligent and advanced of your people their views as to how Education, Civilization, and Christian teaching may be best promoted in your midst. Our Society is undenominational, so that all, of whatever church, will be welcomed to the gathering.

In order to afford subject matter for the proposed Conference, our

Council begs now to submit to you the following questions, to which we would like to receive replies as soon as (after conferring with one another) you can make it convenient; and the subjects to which they refer will be brought up at the Conference and discussed.

1. Do you desire that the Indian Reserve system, and the holding of land in common by the whole tribe or band, be continued; or would you prefer for each Indian to have his own land in the same manner as the white people?

2. Looking into the future, is it your wish that Indians should continue to dwell in separate communities, and to retain their own language, o do you wish your children to become one with the white people and adopt their language?

3. Do you wish to have more voice in the management of your own affairs than at present, and if so, to what extent and in what way?

4. Would you favor the formation of a "Native Indian Missionary Society," whereby the Christian Indians of this Province, instead of contributing as at present to the white men's mission funds, would have their own missionary organization, and send out teachers, supported by themselves, to their own heathen?

5. Will you state any matter that you think might conduce to the advantage and advancement of your people, which might not occur to the mind of the white man, but which the Indian, from his point of view, is more readily conversant with.

6. Will you send delegates to the proposed Conference and meet their travelling expenses?

I would just add that our Council does not wish to limit the number of delegates to attend from each Reserve. Also, that as soon as we know what number will come, we shall make arrangement for their entertainment free of expense during the period of their visit.

I remain, dear Sir, Yours very truly,

E. F. WILSON, SECRETARY.

JOTTINGS.

MR. C. H. HARTLAND is the newly-appointed Church of England Missionary to the Sioux Indians at Griswold, Manitoba.

AN effort is being made to get an Indian Boarding School built at Sault Ste. Marie, Michigan.

THE Ruperts' Land Indian School has now sixty pupils. A carpenter shop is in full operation, and a printing shop has also been opened.

MR. WILBERFORCE WILSON, brother of the Rev. E. F. Wilson, has been appointed local Superintendent of the Washakada Home, Elkhorn, Manitoba. There are forty-eight pupils.

THE Mohawks of the Tyendinaga Reserve, Bay of Quinte, are proposing to sell a small portion of their Reserve abutting on the Town of Deseronto, and, with the proceeds, to purchase an estate in the Northwest. The plan seems to be a very sensible one.

AN Indian feast was held on the Rama Reserve (near Orillia) a few weeks ago. Two Royal Humane Society Medals were on that occasion bestowed on two Indians, named John Wesley and Charles Naniguishkong, for having saved the life of Mr. James Jackson, of Orillia, who had fallen through the ice.

THE Negwenenang Mission, on Lake Neepigon, is making good progress. Rev. R. Renison, the indefatigable missionary, has already baptized over a hundred converts; and lately a band of twenty-five or thirty Pagans have asked him to come and teach them.

DEVOURED BY WOLVES.—The report that a camp of Indians had been devoured by wolves a few days ago, is confirmed by Indians arriving from Lake Winnipeg, who say that eighteen Indians, men, women, and children, were eaten up by the ravenous beasts, which gathered in a band numbering probably two hundred. Two men escaped to tell the tale of the awful fate of their comrades.

RECEIPTS.

MEMBERS' FEES: (entitling them to CANADIAN INDIAN)—Rev. E. A. Vesey, $2; Rev. Geo. B. Bull, $2; W. G. McNeil Thompson, $2; Mrs. Boultbee, $2; Dr. A. E. Bolton, $2; Rev. H. B. Morris, $2; Miss J. Carruthers, $2; Chas. L. Woodward, $2; Alex. Gaviller, $2; Rev. C. I. Bethune, $2; Dr. W. H. Ellis, $2; Rev. J. D. Cayley, $2; Geo. R. Jackson, $2; Rev. J. J. Nicolls, $2; Vincent M. Dooley, $2; Ass't. Com. A. E. Forget, $2; Lieut. Gov. Royal, $2; Commissioner Herchmer, $2; John Q. Sumner, $2; Rev. W. Wood, $2; Hugh Wood, $2; Miss A. Hunt, $2; Ven. Archdeacon McMurray, $2; E. H. Wilmot, $2; Hon. Mrs. Lambert, $2; Watson Griffin, $2; T. W. Thomas, $2; S. Carsley, $2; A. Holden, $2; Geo. Hague, $2; W. M. Ramsay, $2; Miss Champin, $2; Rev. Jno. McLean, $2; H. Wheatley, $2; Hon. Mrs. Ivor Herbert, $2; W. R. Muloch, $1; J. C. Pilling, $2; Major J. W. Powell, $2; Miss Bacon, $2.

RECEIPTS—"CANADIAN INDIAN," (non-members)—Mrs. R. Portlock, $1; Mrs. A. Williston, $2; Mrs. C. Bristol, $2; Mrs. Hughes, 50 cts.

AT a Council meeting of the C.I.R.A.S. held in Ottawa, February 21st, Sir James Grant in the chair, it was moved by Dr. Thorburn, seconded by H. B. Small, That in order to further the interests of the CANADIAN INDIAN Magazine, such subscribers as can conveniently pay their annual subscription for the next year, be requested to do so from the 1st of May next, in order to facilitate the continuance of its publication.

THE CANADIAN INDIAN RESEARCH AND AID SOCIETY.

LIST OF MEMBERS.

Name	Address
Sir Daniel Wilson	University of Toronto.
Prof. C. Carpmael, F.R.S.C	Royal Observatory, Toronto.
Rev. Dr. McLaren	Knox College, Toronto.
The Bishop of Toronto	
Prof. Galbraith	School of Practical Science, Toronto.
Dr. Ellis	" " "
David Boyle	Canadian Institute, Toronto.
T. B. Browning	Vice-Pres. Canadian Institute, Toronto.
Rev. J. D. Cayley	Toronto.
Rev. Dr. Body	Provost of Trinity College, Toronto.
Rev. Principal Grant	Queen's University, Kingston.
The Bishop of Rupert's Land	
The Bishop of Quebec	
The Bishop of Niagara	
The Hon. G. W. Allan, Speaker of the Senate	
Rev. J. McDougall	Alberta, N.W.T.
Horatio Hale	Clinton, Ont.
Rev. Dr. Sutherland	Toronto.
James Bain, jr	Public Library, Toronto.
Rev. C. Bancroft	Sutton.
W. L. Marler	Merchants' Bank, Ottawa.
Rev. E. F. Wilson	Sault Ste. Marie.
Rev. William Jones	Dean Trinity College, Toronto.
A. F. Chamberlain	Canadian Institute, Toronto.
J. C. Hamilton, Barrister	Toronto.
The Bishop of Algoma	
The Bishop of Huron	
The Bishop of Ontario	
Rev. G. A. Anderson	Deseronto.
Ven. Archdeacon Lindsay	Waterloo.
Chief J. B. Brant	Deseronto.
Chief Solomon Loft	Deseronto.
Andrew Maracle	Deseronto.
The Hon. E. Dewdney	Minister of the Interior, Ottawa.
Dr. G. M. Dawson	Geol. Survey Dept., Ottawa.
Dr. Thorburn	" " "
Philip Damoulin	Bank of Montreal, Toronto.
N. W. Hoyles, Barrister	Toronto.
Ojijatekha (Mohawk)	Toronto.
The Bishop of Qu'Appelle	
The Bishop of Caledonia	
Hayter Reed	Indian Commissioner, Regina.
Rev. L. H. Kirby	Collingwood.
Rev. Dr. Sweeny	Toronto.
E. M. Chadwick, Barrister	Toronto.
Rev. Dr. Burman	Winnipeg.
Ven. Archdeacon Fortin	Winnipeg.
Rev. F. W. Dobbs	Portsmouth, Ont.
Neil McLeod	Kingston, Ont.
Dr. C. K. Clarke, Supt. Rockwood Asylum	Kingston.
Dr. John Robinson, " "	Kingston.
Allan McLean, " "	Kingston.
Rev. J. H. Fletcher	Palermo, Ont.
W. G. Egar	Deseronto, Ont.
James Taylor	Winnipeg.
Dr. Millman	Toronto.
Thomas Dowler	Sault Ste. Marie.
J. W. Madden	" "
Prof. Campbell	Presbyterian Coll. Montreal.
Dr. Brinton	Philadelphia.
A. F. Hunter	Barrie, Ont.

H. B. Small ...... Pres. of Ottawa Literary Society.
Rev. Dr. Bryce ...... Manitoba College, Winnipeg.
Rev. John Jacobs (Ojibway) ...... Sarnia.
Rev. John McLean ...... Moose Jaw, N.W.T.
Miss Pigot ...... Sault Ste. Marie.
Rev. S. Trivett ...... Blood Reserve, N.W.T.
Sandford Fleming ...... Ottawa.
Rev. H. Pollard ...... Ottawa.
Sir James Grant ...... Ottawa.
James Johnson ...... Comm. of Customs, Ottawa.
Sir William Dawson ...... Montreal.
W. H. Parker ...... Grand Piles, Co. Champlain, P.Q.
W. D. Lighthall, Barrister ...... Montreal.
Rev. G. Osborne Troop ...... Montreal.
Rev. Dr. Norton ...... Montreal.
The Very Rev. Dean Carmichael ...... Montreal.
W. W. L. Chipman ...... Ontario Bank, Montreal.
Watson Griffin ...... "Weekly Star," Montreal.
John Reade ...... Montreal.
R. W. Heneker, D.C.L. ...... Sherbrooke, P.Q.
Rev. Geo. Thornloe ...... Sherbrooke, P.Q.
Alex. Winter ...... Sherbrooke, P.Q.
Rev. Principal Adams. D.C.L ...... Bishops' College, Lennoxville.
Rev. J. M. Davenport ...... St. John, N.B.
Rev. Canon DeVeber ...... St. John, N.B.
Rev. Richard Simonds ...... St. John, N.B.
T. Barclay Robinson ...... St. John, N.B.
Rev. Canon Brigstocks, D.D. ...... St. John, N.B.
Mrs. Almon ...... Rothesay, N.B.
Rev. W. W. Campbell ...... St. Stephen, N.B.
Nehemiah Marks ...... St. Stephen, N.B.
John L. Harris ...... Moncton, N.B.
R. J. Wilson ...... Halifax, N.S.
Rev. Dr. Maury ...... Halifax, NS..
Rev. F. W. Vroom ...... King's College, Windsor, N.S.
Rev. Dr. Mockridge ...... Toronto.
Rev. Arnoldus Miller ...... Collegiate School, Windsor, N.S.
Rev. P. J. Filleul ...... Weymouth, N.S.
Charles Burrill ...... Weymouth, N.S.
Mrs. G. M. Armstrong ...... St. John, N.B.
Rev. Louis C. Wurtele ...... Actonville, P.Q.
The Bishop of Nova Scotia ......
The Very Rev. Dean Norman ...... Quebec.
The Rev. T. W. Fyles ...... South Quebec.
The Rev. G. G. Nicolls ...... Levis, P.Q.
G. R. White ...... Quebec.
J. M. Lemoine ...... H. M. Customs, Quebec.
G. F. Matthew ...... St. John, N.B.
G. M. Sproate ...... Revelstoke, B.C.
John MacGillycuddy ...... Killarney, Ireland.
Rev. F. C. Piper ...... Smithville, Ont.
Augustin Beesaw ...... Serpent River, Ont.
Rev. R. Ashton ...... Brantford, Ont.
Percival R. Peers ...... Handsworth, Birmingham, Eng.
Wilberforce Eames ...... New York.
Rev. P. L. Spencer ...... Thorold, Ont.
D. McGregor ...... Bank of Commerce, Sault Ste. Marie.
Lewis R. Marsh ...... London, Ont.
Col. Sumner ...... Carleton Place, Ont.
Capt. Pratt ...... Carlisle Indian School, Pa.
E. W. Boyd ...... Quebec Bank Chambers, Toronto.
J. C. Phipps ...... Indian Agent, Manitowaning, Ont.
Thomas V. Keam ...... Keam's Canyon, Arizona.
J. B. Lash ...... Indian Agent, Regina, Assa.
Adam Kiyoshk ...... Sarnia, Ont.
E. S. Busby ...... Owen Sound, Ont.

C. Gerrard .. .. Lambeth, Ont.
Rev. J. W. Tims .. .. Blackfoot Reserve, Gleichen, N.W.T.
G. W. Marsh ....Beulah, Manitoba.
C. D. Mackenzie .. .. Elkhorn, Manitoba.
J. A Macrae .... Indian Department, Regina, Assa.
Mr. Muloch .... Winnipeg.
Alex. Muckle ....Indian Agent, Clandeboye, Man.
Rev. H. Cochrane.. .... Dynevor, Manitoba.
Rev. W. Owen.. .... Fort Alexander, Lake Winnipeg.
J. F. Dumble, ... Barrister, Sault Ste. Marie.
Rev. J. Lofthouse .... Churchill, Hudson's Bay.
Mrs. Thorne .... 161 Jameson Avenue, Parkdale.
Miss Emily Bacon .... East Hatley, P.Q.
Rev. C. J. MacLeod ... . Medicine Hat, Assa.
Rev. W. G. Lyon .... Medicine Hat, Assa.
John R. Wells ....Little Current, Manitoulin Island.
Abram Isaac.... .... Indian Reserve, Sarnia.
Dr. McCullough ....Sault Ste. Marie, Ont.
Miss Alice Patterson ....Tyrconnel, Ont.
Mrs. Lings .... Sec. W.A.M.A., London, Ont.
Magnus Begg.... .... Indian Agent, Gleichen, Alta.
J. L'Heureux .... Government Interpreter, Gleichen, Alta.
Miss Cruso...... .... Montreal.
Rev. Chas. E. Belt..... .... Harriston, Ont.
Rev. R. Renison. .... Lake Neepigon.
Arthur Wilson .... Hampstead, Eng.
Justin Macleod .. .. Fort Macleod, Alta.
E. F. Gigot .... H.B.C., Fort Macleod, Alta.
D. W. Davis, M.P. .... Fort Macleod, Alta.
Jas. H. Coyne .... Registry Office, Hamilton, Ont.
W. H. Plummer .... Sault Ste. Marie, Ont.
J. F. Rounthwaite .... Bank of Commerce, Collingwood.
Rev. A. W. F. Cooper .... Calgary, Alta.
Herbert Mortimer .... Toronto.
John Rutherford. ....Owen Sound.
Rev. L. G. A. Roberts .... Hudson, P.Q.
Arthur S. C. Wurtele .... Dep. State Engineer, Albany, N. Y.
Wm. Houston .... Librarian Legislative Library, Toronto.
Prof. Vander Smissen ....Librarian Toronto University, Toronto.
H. Covert .... Port Hope, Ont.
Rev. F. H. Almon ....Halifax, N.S.
Geo. H. Robinson .... Ed. Presbyterian Review, Toronto.
D. Creighton ... . *The Empire*, Toronto.
A. S. Irving ....Toronto.
W. E. Hagaman ... . Ridgetown, Ont.
Miss J. Bawtree .... Abberton House, N. Colchester, England.
H. C. Harris. .. .. Bear River, N.S.
The Education Department .... St. James Square, Toronto.
Dr. Thos. Kirkland .... Principal Toronto Normal School.
Sir Alex. Campbell .... Lieut.-Governor of Ontario.
Hon. A. S. Hardy ....Crown Lands Dep. Toronto.
Hon. J. M. Gibson .... Provincial Secretary, Toronto.
Rev. Joseph Wild, D.D. .... Toronto.
Rev. J. E. Starr .... Toronto.
W. H. Worden . ... Toronto.
William Creelman .... Toronto.
Rev. H. W. Little .... Sussex, N. B.
J. J. Campbell .... Indian Agent, Moose Mountain, Assa.
Mrs. Farrell ....The Hermitage, Cayuga.
John Hallam .... Toronto.
Alfred Wilson .. .. Toronto.
Hon. O. Mowat .... Attorney General, Toronto.
Willoughby Cummings .... Toronto.
Hon. Richard Harcourt .... Treasurer's Dep., Toronto.
F. Barlow Cumberland .... Toronto.
Geo. Dickson .... Principal Upper Canada College, Toronto.

J. Blackstock ... . Toronto.
E. H. Duggan .... Toronto.
James L. Hughes, I.P.S. .... Toronto.
Mr. Justice Burton .... Toronto.
J. Hinchliffe .... Macleod, Alberta.
A. McLean Howard ... . Clerk of Div. Court, Toronto.
Hon. Jno. Dryden .... Minister of Agriculture, Toronto.
J. Herbert Mason .... Toronto.
Prof. T. Trotter. .... McMaster Hall, Toronto.
Mrs. J. E. Wells .... Toronto.
Dr. Snelling .... Chancellor of the Diocese of Toronto
William Williamson ... . Toronto.
B. E. Walker ... . Gen. Manager of the Bank of Commerce.
P. Howland .... Toronto.
Mrs. A. E. W. Robertson .... Muscogee, Ind. Territory, U.S.
Lady Macpherson .... Chestnut Park, Toronto.
Chancellor Boyd. .... Toronto.
John H. Esquimau (Indian) .... Spanish River.
Mrs. Catharine Noyes ....St. John, N.B.
Miss E. Walker ....St Martins, N. B.
Rev. C. P. Abbott .... Boscobel, P. Q.
Wilberforce Wilson.... .... Gleichen, Alta.
H Wheatley.... .... Gleichen, Alta.
Ven. Archdeacon Marsh .... London, Ont.
Mrs. Mencke.... .... Toronto.
Miss Beaven .... Niagara.
Mrs. Faber .. .. Reading, England.
Warring Kennedy .... Toronto.
Rev. Dr. Reid..... .... Toronto.
Hon. W. E. Sandford ....Hamilton, Ont.
Jno. Pottinger..... ..... . Merchants' Bank, Hamilton, Ont.
B. E. Charlton .... Hamilton, Ont.
Ven. Arch. Winter .... York Factory, Hudson's Bay.
Mrs. Edmund Sturge..... .... Oxford, Eng.
Mrs. Jas. Richardson ....Newcastle-on-Tyne, Eng.
Geo. VanAbbott .... Grosvenor Sq., London.
Rev. J. M. Snowdon .... Ottawa.
Samuel Bridgeland, M.D. ....Bracebridge, Ont.
Mrs. E. Bannister.. .... Brampton, Ont.
Rev. E. Vesey .... Sault Ste. Marie, Ont.
A. R. Creelman.... ....Toronto.
Rev. G. Bull. ....Stamford, Ont.
W. G. McNeil Thompson ....Sault Ste. Marie, Ont.
Mrs. Boultbee .... Milton, Ont.
Dr. A. E. Bolton.... .... Port Simpson, B.C
Rev. H. B. Morris .... Bairdsville, N.B.
Miss Carruthers .... Upper Caverhill, N.B.
Chas. L. Woodward .... New York.
Alexander Gaviller .... Hamilton, Ont.
Albert Wilson .... Essex, England.
Rev. C. J. Bethune, D.D. ..... Trinity College School, Port Hope, Ont.
Geo. R. Jackson .... Hillside Library, Manchester, U.S.
Vincent W. Dooly .. ..Medicine Hat, N.W.T.

Total, 247 members to date.

NOTE.—Any persons wishing to become members of the Society will please send their names and addresses, with subscription ($2) enclosed, either to the Secretary, Rev. E. F. Wilson, Sault. Ste. Marie, Ont., or to the Treasurer, W. L. Marler, Merchants Bank, Ottawa.

The next meeting of the Society will be held in Toronto, on the second Thursday in May, 1891.