

THE INDIAN.

Single Copies, each:]
TEN CENTS.

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

\$1.50 per Annum
IN ADVANCE.

VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, JULY 7, 1886.

NO. 13

THE USE TO MAKE OF EARLY RECOLLECTIONS.

On the 22nd inst. (June), the Pioneer's Association of Toronto made Guelph the scene of its annual excursion, on which occasion, members and friends of the society turned out to the number of about twelve hundred. They were welcomed to Guelph by an address from the mayor and corporation.

After referring to many matters connected with the first founding of the city of Guelph, the president, Rev. Dr. Scadding, proceeded thus, as reported in the Guelph weekly *Mercury*:

We as a society exist for the very purpose of reviving such recollections as these, in the several localities to which our influence may extend, gathering them together, and getting them, so far as may be, written for those that come after; so that they may be handed down as heirlooms from generation to generation. Our province for this purpose is the county of York; but the county of York as defined in David William Smyth's Gazetteer of 1797, reaching westward as far as the river Thames; so that we take the banks of the Speed and those of the whole of the Grand River, from source to outlet noted in Indian story, to be within our bounds. We wish all the settlements in which we feel an interest had been as fortunate as Guelph is in regard to its initial history. With the first formation of all our settlements however, men of strongly marked character have been connected, otherwise those settlements would never have been successfully established; noticeable, some of them for their great force of will and tenacity of purpose; others for striking traits appealing to our sense of the noble, the loveable, or the singular, in humanity. But in innumerable instances, these men, like the many braves who lived prior to Agamemnon, have become nonentities to the majority of their descendants, just because they had no chronicler, poetic or otherwise, to enbalm their names and memory. We therefore as a society exert ourselves to awaken in every Canadian locality to which we have access, a fresh interest in those who have gone before; a fresh interest in those who there bore the brunt of the first attack on the savagery of nature; and we desire to blend their names and the recollection of their acts and sayings, with the comforts and conveniences, the amenities and luxuries, which now surround those who have entered into their labours.

What is it that makes every nook and corner of the old country across the sea, to be invested with such interest? What is it that, independently of considerations arising from just laws and well-balanced political institutions, makes so many there, as they go forth to their duties

every day, to say to themselves with such fondness "This is my own, my native land?" What but the human associations connected with the objects that are seen as they pace along?—the castle or the cottage, as the case may be, the farm house, the moated grange, the old church, the old school, the ancient grove, the ancient field, the hill close by of ancient fame, the river closes by legend haunted?

Even so, by recovering, fostering and maintaining memories and associations similar to those which cling about so many places and things in the land of our fathers, we may hope gradually to create among our people here in Canada, especially among our native born population, something more than a mere satisfaction with a lot fallen in pleasant places, but a real love of country, a true affection for hearth and home; and some of that genuine enthusiasm which gives nobleness to the spirit, and prompts so often to generous, unselfish, patriotic action.

REV. DR. SCADDING.

THE INDIAN ADVANCEMENT ACT.

PAPER III.

By the Editor.

Our last paper upon this subject appeared in No. 4 of March 3rd.

When a Band desires that this Act shall apply to them, the first thing necessary is to state in their petition the time from which they desire the act to apply, for as already shown by section 3, the order in council must mention the time.

The second thing required to be stated in the application is shown by section 4, by which you will see the reserve must be divided into sections or wards. There must not be less than two or more than six, and each ward must contain as nearly as may be found convenient the same number of voting members, and are to be numbered 1, 2, 3, 4, etc. In your application you must also state the name under which you wish the reserve or municipality to be known.

The Mississaugas of the Credit have divided their reserve into five wards and the name chosen is the "Missaugee" reserve.

By section 5 of the Act you will see the third thing necessary for you to mention in your application is the number of councilmen you wish elected for each section or ward. The number is left for you to decide, and may be one or more for each ward, and the persons receiving the greatest number of votes in the ward they run for, are the councilmen for the ward.

Voters must live in the ward in which they vote. The Superintendent General will appoint the agent or deputy to conduct the election who

shall have full power, but any Indian deeming himself aggrieved by any action of the returning officer may appeal to the Supt. General for justice. You will also see that it is necessary for the council to fix a place, day and hour for the election to take place.

The Superintendent General has overlooked the necessity of a provision being made for the nomination of candidates, and we think the act should be amended by adding a clause to that purpose.

By section 6, on the day, at a place, and between hours to be appointed by the Superintendent General or his deputy (provided the day fixed for the same be within eight days from the date at which such councillors were elected) the councillors shall meet and elect one of their number to act as Chief Councillor, who will during the year act as Head Chief or Reeve of the municipality.

You will observe from the foregoing that it is necessary that the Indian council should decide the points referred to in the sections quoted, previously to a recommendation being made to His Excellency in council to make the act apply to the Band deserving it. The Mississaugas of the Credit have lately taken advantage of this Act and the part of the minutes of council referring to the subject are published in this issue.

(To be Continued.)

A REMARKABLE INDIAN.

Frank Modoc, a remarkable Indian, one of the 200 prisoners of General Canby in the Modoc war, died at Portland, Me., Saturday night. While with his fellows in the Indian territory he became a Christian, and by his urgent and repeated requests prevailed on the Indian Office to pay his expenses to Oregon, where he laboured to convert his people to Christianity. He made some fifty converts, but desiring to be educated so as to be of more value in his chosen work, he came east by the aid of the Society of Friends to attend the Oak Grove seminary, a Quaker institution in Portland. He devoted himself to study with intense earnestness, and won the respect of all by his high mental capacity as well as his earnest religious nature, but he wore himself out in the task he had set himself, and died of a decline at the age of 45. The Indian is certainly a man and a brother.

MOHAWK CHURCH.

This place of worship will be closed for divine service from and after the first Sunday in July to the second Sunday in September.

REPORT OF THE DEPARTMENT OF
INDIAN AFFAIRS.

FOR THE YEAR ENDED 31ST DECEMBER, 1885.

DEPARTMENT OF INDIAN AFFAIRS,
OTTAWA, 1st January, 1886.

ONTARIO.

The Six Nation Indians, whose reserve is situated on the Grand River, in the counties of Brant and Haldimand, number three thousand two hundred and sixteen souls, being a decrease of fourteen since last year's report was compiled. This diminution in population is attributable to a prevalence among children of whooping cough and scarlet fever;—these epidemics having proved fatal in numerous cases. That this decrease in population is purely fortuitous and not to be regarded as likely to be continuous, is capable of being proven by adverting to the annual census taken for many years past of these Indians—when it will be found that they have increased in twenty years by five hundred in population.

That their natural energies are not on the decline can be shown by the fact that they added during the year five hundred and fifty acres to the land previously under cultivation in the reserve, making an aggregate of twenty-seven thousand three hundred and sixteen acres under tillage. Their harvest consisted of seventy-six thousand six hundred and fifty bushels of produce and one thousand eight hundred and eighty tons of hay.

The twelve schools on the reserve are making fair progress. The Public School Inspector reports, regarding them, that he notices a decided improvement since last year.

The small but progressive band of Mississaugas, who occupy a tract within the Six Nation reserve, and between whom and the Six Nations the most friendly and sympathetic feeling has always existed, having as stated in my report for the year 1882, adopted a code of rules and regulations for the better government of the community, which received Your Excellency's approval, and thus became law, appointed during the past year the officials necessary to carry out the provisions of the same. This band has thus a quasi municipal system for the management of roads, fences, ditches, pounds, schools, &c., &c. Its progress in agriculture is satisfactory, and an evidence of increased interest in educational matters is afforded by the fact that a more commodious building for school purposes is desired by the band, and one will be erected as matters of detail in connection with the plan of the building have been arranged.

The efficient head chief of this band, whose Indian name is Kak-ke-wa-quo-na-by, but who is better known under his English patronymic of Dr. Jones, has been largely instrumental in bringing about the satisfactory condition in which matters are now at present on the reserve. For although he has his professional practice (Dr. Jones holds a diploma from Queen's College, Kingston), he takes a deep and active interest in the welfare of his people.

The Chippewa and Pottawattamie bands, who occupy Walpele Island, in the River St. Clair, are annually improving in material wealth, and

their interest in the education of their children is also greater than was formerly the case. They have two day schools in operation on the reserve, and many of the children are afforded educational advantages of a higher character at the industrial institutions at Mount Elgin and Sault Ste. Marie.

The population of the two bands is seven hundred and ninety four. They have two thousand two hundred and ninety seven acres of land under cultivation, of which quantity one hundred and twenty-seven and a half acres were broken up for the first time this year. The quantity of produce raised by them was sixteen thousand two hundred and fifty-four bushels, and they also cut six hundred and eighty tons of hay. These and other resources possessed by them from hunting, fishing, and the sale of Indian handicraft, place the majority of these Indians in very comfortable circumstances.

I regret to have to record the disease of the much-respected missionary to the Chippewa band—the Rev. Mr. Jamieson—who, after devoting forty years of his life to their service, died in the month of June last.

The band known as the Chippewas of Chenaill Ecarte and St Clair, or Chippewas of Sarnia, which is divided into three sections, resident upon as many tracts of land, situated respectfully near Sarnia, at Kettle Point, and on the River aux Sables, raised crops far in excess of those of any previous year. The whole quantity of produce raised was eighteen thousand three hundred and seven bushels, and they likewise saved two hundred and twenty-three tons of hay. They added ninety one acres of land to the one thousand and fifteen acres previously cultivated by them. The population of the Chippewas on the three reserves is four hundred and eighty-three, and interspersed among them are some twenty-seven Pottawattamies. The Indians on the Sarnia reserve have shown a praiseworthy desire to improve the roads and to drain their lands, which will greatly augment their value.

The two bands of Chippewas and Munceys who occupy the reserve in the township of Caradoc, in the county of Middlesex, are making fair progress in agriculture. The former band, as stated in my report for the year 1882, allowed the Department to lease for the benefit of the individual claimants thereof all surplus unused lands on the reserve, the understanding being, that when the leases expire the land, which is to be brought into a good state of cultivation by the lessees, shall revert to and be worked by the Indian claimants; and in order to enable them to do so effectively, the Department retains out of the rents received from the lessees a certain portion, wherewith to purchase implements and stock for the Indians when they are ready to assume the working of the land.

The municipalities in the immediate vicinity of this reserve have adopted the act prohibiting the sale of spirituous liquors, the facilities for these Indians to obtain the same will be greatly diminished. Hitherto, I regret to say, they have been able to procure intoxicants too easily. There are four schools in operation on this reserve.

In the same agency the Oneida band, who, as stated in previous reports, occupy a reserve

in the Township of Delaware, are included. These Indians are highly intelligent and their progress is quite marked. There are three schools on the reserve, which are conducted more efficiently and with a greater degree of success than was formerly the case. The remarks made in respect to the liquor traffic as affecting the Chippewas and Muncey Indians, on the reserve in Caradoc, are equally applicable to the Oneida band; and these Indians will be similarly benefited by the adoption of the prohibitory liquor law. The population of the three bands numbers one thousand three hundred and forty two. They have one thousand eight hundred and fifty-three acres under cultivation, of which one hundred and fifteen acres were newly broken this year. The quantity of produce raised by them amounted to fifty-four thousand six hundred and thirty-five bushels, and they also cut seven hundred and seventy tons of hay.

The small band of Indians known as the Moravians of the Thames, whose reserve is situated in the Township of Orford, in the County of Kent, appear to be making pleasing progress. They number only two hundred and seventy two souls, but they raised ten thousand four hundred and forty-three bushels of produce of various kinds, and cut one hundred and twenty-four tons of hay. They keep their roads in excellent order, and their schools—of which they have two—are in a satisfactory condition, both as regards efficiency and attendance—the latter being more regular and numerous than is the case with Indian schools generally. This has been secured by the adoption, voluntarily, of a system of fines imposed on parents for non-attendance of children.

The Mississaugas of Rice and Mud Lake, whose reserves are situated in the County of Northumberland, have, I regret to state, suffered much from sickness during the past year. Their sanitary condition is, however, now improved.

They subsist mainly on the products of the chase and fisheries. Their manufacture of Indian handiwork is likewise considerable. Many of them, moreover, compete in the labor market with their white brethren, and a few of them farm successfully.

There is a school on each reserve.

The two bands number two hundred and fifty souls. They have nine hundred and sixty-three acres under cultivation, whereof six acres were newly broken this year. From this land the yield was four thousand two hundred and sixty bushels of grain and roots and sixty-two tons of hay.

The Mississaugas of Alnwick, in the same county, do not appear to be making the progress one would desire to see. Their agent reports that intemperance has increased among them, and that he is unable to bring to trial the parties who supply them with the liquor, owing to the indisposition of the Indians to testify against them. The population of this band is two hundred and thirty-two, and they have two thousand three hundred and fifty-nine acres under cultivation, the yield from which was four thousand eight hundred and fifty bushels of grain and root crops and thirty tons of hay.

There is a school in operation on the reserve.

The Mississaguas of Scugog, whose reserve is situated on the island of that name in the county of Ontario; number but forty-four souls. They devoted a portion of their funds to the purchase, last spring, of horses, waggons, ploughs, and other implements; and they have since been giving much more attention to farming. During the past season they broke up eighty-two acres of new land, which, when added to the area previously cultivated, makes two hundred acres of land under cultivation, from which one thousand and fifty bushels of grain and roots were produced and four tons of hay cut. These Indians derive a large portion of their subsistence from the waters of Lake Scugog, which afford them an unlimited supply of fish.

They are improving in their habits of temperance; intoxicants being now used by very few of them.

The Mohawks of the Bay of Quinte are making fair progress in farming. They number nine hundred and seventy-five souls, and have nine thousand two hundred acres under tillage; the produce from which amounted to thirty-nine thousand six hundred and seventy-one bushels of grain and roots, and two hundred and sixty-eight tons of hay. The quantity of new land broken this season was twenty-six acres.

There are four schools in operation on the reserve.

The fencing of the farms on this tract had fallen greatly into disrepair, and the band, in the early part of the year, resolved to re-fence their fields with metal fencing, known at the "Buckthorn steel ribbon fencing," and to pay for the same from the funds at their credit, on condition that one-half the cost shall be refunded by the individual members of the band whose lands are fenced out of their shares of interest upon the invested capital, or from the rent money received from lands leased for the benefit of such members. The Department considered it advisable to accede to the desire of the band, as there is no wood suitable for fencing on the reserve, and metal fencing is more durable, and cannot be burnt for fuel—a great portion of the wooden fences having been so used in the past. Your Excellency, by an Order in Council, was pleased to sanction the expenditure, and the work is now being proceeded with.

In consequence of the increase of intemperance in this band, the Department resolved upon adopting strenuous measures to lessen the facilities with which intoxicating liquor could be obtained by the Indians. Dominion constables were sent to the locality, and several dealers in liquor were brought to trial; and subsequently the services of the village constable at Deseronto the point at which liquor was principally obtained, were enlisted, with the gratifying result that at the present time the spectacle of an Indian under the influence of liquor in the locality is as unusual as it was formerly customary.

The Chippewas of Georgina and Snake Islands, in Lake Simcoe, whose reserve comprises these islands, are giving more attention to stock raising and farming, and every year shows marked progress in both enterprises. The population of the band is one hundred and thirty-four, and they have three hundred and ten acres under cultivation whereof ten acres were newly broken

this year. The quantity of produce raised by them amounted to three thousand four hundred and thirty bushels of grain and roots, and they cut also twenty-two tons of hay.

A portion of the land on Georgina Island has been subdivided by survey into farm lots, with a view to location tickets being issued to the individual occupants of the same. There is a school on operation on the island.

The Chippewa band, whose reserve is situated in the Township of Rama, in the County of Ontario, appear to be advancing in civilization. They erected, during the year, a commodious building, two stories in height, and 24 feet broad by 42 feet long, to serve for school purposes and for holding public meetings. They have also engaged in the planting of fruit trees. The population of this band is two hundred and forty. They have seven hundred and seventy-nine acres under tillage, thirteen acres of which were freshly broken this year. The products of the soil amounted to four thousand one hundred and ninety-four bushels, and they cut sixty-six tons of hay. There is a school in operation on the reserve.

The Chippewas of Saugeen, whose reserve is situated near Southampton, in the County of Bruce, number three hundred and forty-seven souls. They appear to be making progress in farming. They are also paying more attention to the roads and ditches on the reserve. The prohibitory liquor law, which has been adopted by the County of Bruce, has acted most beneficially for these Indians, as it has also for other bands resident within districts where the same is in force.

These Indians have nine hundred acres under cultivation, from which they raised five thousand five hundred and fifty bushels of produce, and cut one hundred and twenty-eight tons of hay. There are three schools in operation on this reserve, which are favorably reported of.

I regret to state that no report has been received from the agent to the Chippewa band of Cape Crocker, in the County of Bruce, although he was instructed to forward a report. It may be stated, however, that matters generally upon the reserve are in a satisfactory condition.

There are three schools in operation, which are successfully conducted.

The Chippewas on Christian Islands, in the Georgian Bay, are in comfortable circumstances. They are a well-conducted and industrious community. There is a school in operation on the main island on the group. These Indians number three hundred and eighteen. They have four hundred and fifty-one acres under tillage, of which thirty-four acres were newly broken this year. The quantity of produce raised by them was two thousand three hundred and eighteen bushels, and they cut thirty-seven tons of hay.

The Indians of Manitoulin Island, in no wise disheartened by the unsuccessful crops of the previous season, as referred to in my report of last year, planted their lands with grain and roots, and their industry has been rewarded by ample returns of both products. The hay was, however, light. Their fisheries were successful and remunerative.

The bands of the north shore of Lake Huron were not so successful in providing for their

wants. Those Indians depend mainly upon the chase for the subsistence; and their last season's hunt, owing to the unusual depth of snow, was not successful as usual.

The destruction by fire of the two industrial school buildings at Wikwemikong, on Manitoulin Island, is to be deplored. These institutions were in active operation at the time the fire occurred, which was in the depth of winter; and, as a matter of course, operations had to be, to a large extent, suspended. Happily, however, the Principles of the institutions were able to procure accommodation for a considerable number of pupils, by hiring buildings, and thus the teaching of the children was not wholly stopped—though, necessarily, many of the pupils could not be accommodated, owing to the limited house room at the disposal of the Principals, and they were returned to their parents. Parliament having granted \$4,000 towards the reconstruction of the buildings, that work has been proceeded with, and the buildings for the girl's department is approaching completion, and will probably be occupied at an early date. That for the boys will be proceeded with in the spring. The interruption in the industrial training of the children was rendered less serious owing to the zealous efforts of those in charge of the institutions, and their assistants, although, through lack of sufficient accommodation, their endeavors to continue their commendable work of instruction were, of course, greatly retarded. An interesting report by the Rev. M. DuRonquet, the Principal of the institution, will be found among the appendices to this report.

There are six day schools in operation on Manitoulin Island, and five on the mainland. The Indians of Manitoulin Island keep the roads running through their Reserves in good order. This is especially the case on the Wikwemikong reserve. The Indian population of the superintendency is three thousand three hundred and forty-three. They have three thousand one hundred acres under cultivation. Their crops amounted, in the aggregate, to forty-two thousand and sixty-nine bushels of produce and one thousand two hundred and ninety tons of hay. The fish captured by them were valued at \$18,450, and the furs at \$5,205.50; while the revenue derived from other industries is estimated to have amounted to \$5,850.

The Indians of the Parry Sound and Muskoka districts are represented as being in a prosperous condition. The Parry Island Band have shown much energy in clearing lands for farming purposes; and I am happy to be able to state that indulgence in intoxicants is now a thing of rare occurrence with these Indians. Increased interest is also taken by them in school matters.

The bands at Shawanaga and Henvey Inlet preserve their normal condition. The partial failure of their hunt last winter occasioned some distress in the latter band. Each of these bands has a school in operation on its reserve.

The band on the Lake Nippissing reserve appear to have had a most successful season. The proximity of the Canadian Pacific Railway to the reserve has, however, not been unattended with disadvantages to these Indians, bringing, as it did, in its train, unprincipled parties, who were only too ready to barter spirituous liquors with them for their furs and other property.

With a view to prevent a continuance of this condition of matters, the Department of Justice, at the request of this Department, appointed a constable to discover and bring to trial any parties committing infractions of the law in the above respect. Several have been convicted and punished; and the effect has been to check effectually the liquor traffic with these Indians. A school house is in course of construction on the reserve.

The band of Chief Dokis, whose reserve is situated on French River, support themselves for the most part, by trading with other Indians for furs. Their reserve is a very fine heritage, but as yet they have not occupied it, preferring to reside upon a portion of the Lake Nipissing reserve, being, I suppose, a more eligible locality for carrying on their business in trading.

The Temogamingue band, for whom a reserve was last year located upon the lake of that name, expressed some dissent from the proposed plan of the same. There has consequently been a delay in having the location finally approved of;

It is hoped, however, that a satisfactory understanding will soon be arrived at in the matter.

The Naishcoutayong band is very limited in numbers, and their reserve is of little value as an agricultural tract. These Indians support themselves by working for lumber merchants and at mills, and by fishing.

The Indians composing the several bands of the two Districts last described are of the Chippewa tribe.

In the same superintendency a section of the Iroquois band of the band of the Lake of Two Mountains is located upon a reserve in the Township of Gibson, in the District of Muskoka. The progress made by these Indians, considering the short time that has elapsed since their removal to this reserve, is remarkable. From forty to fifty acres of new land were broken and brought under cultivation this year. This, when added to the area previously cultivated by them gives a large extent of farm land, and the Indians have not failed to use it profitably. The varieties of crops raised consisted of oats, peas, rye, corn, potatoes, turnips, timothy hay, Hungarian grass, and millet. Their live stock has increased fifty per cent in one year.

It was hoped that the residue of the band at the Lake of Two Mountains might have been induced to join their brethren on this reserve, but up to the present time they have manifested an entire disinclination to do so.

The Indian population of the Parry Sound and Muskoka Districts numbers seven hundred and ninety-eight. The area of land under cultivation consists of one thousand and seventy acres, of which sixty acres were broken for the first time this year. The products of the soil amounted sixteen thousand five hundred and forty-one bushels, and they cut one hundred and eighty-five tons of hay. The value of the fish captured by the Indians of this superintendency during the year is estimated at \$1,850, and the furs at \$7,100, and from their other industries they realized \$1,750.

The two Ojibbewa of Chippewa bands, who occupy a reserve on Garden river are not successful as agriculturists, and they neither hunt

nor fish to any great extent. They depend for a subsistence principally upon boat building, and acting as guides and laborers for exploratory and surveying parties. They cultivate, in an indifferent manner, about one thousand one hundred acres of land.

There are two schools in operation on the reserve.

The small band of Algonquins, whose reserve is situated in the County of Renfrew, on Golden Lake, are evincing a greater desire to farm. They have also purchased some horses and oxen, and have erected some new buildings. A school is in operation on the reserve. These Indians number but eighty-one. The yield from their farms amounted to four hundred and twenty-one bushels of produce and twenty-two tons of hay.

The Chippewas of Lake Superior number one thousand six hundred and sixty-seven souls. The majority of these Indians live principally by hunting. The agent, however, reports that they have accomplished more in agriculture during the past year than they had ever previously done. On the Fort William reserve the Indians made some very good bridges, which were greatly needed. They also drained, by ditching, a quantity of land in the rear part of their reserve that had been previously too wet to work. They also put the roads running through the reserve in good order, repaired the old bridges and ditches, and established a pound for impounding animals found running at large, appointed a pathmaster, and made regulations as to the height of fences on the reserve. There are two schools on the reserve—one of them, for girls, is also an orphanage, and of the industrial type. It is highly spoken of. The building in which it is conducted was recently completed at a cost of \$7,000. It is managed by the ladies of the Order of St. Joseph. The boys' day school is also making satisfactory progress.

The other points of Lake Superior frequented by the Chippewas are Pays Plat, Pic River, Michipicoton River, Red Rock, Nipigon Lake and Long Lake. At the three first-named points the Indians had made clearings and built houses on Crown lands. The Department has been able to secure same for them, and afforded the Indian occupants much satisfaction. The Indians of Nipigon Lake have a reserve on Gull River. It has never been surveyed, and they have not as yet settled upon it.

The Indians of Lake Superior have two hundred and seventy acres under tillage, of which five acres were newly broken this year. They raised five thousand six hundred and ten bushels of grain and roots and cut ninety tons of hay.

RED JACKET.

BY THE REV. JOHN MCLEAN, M.A.,

Methodist Missionary at Blood Reserve, N.W.T.

The remains of Red Jacket and of several other notable Indians were reinterred about a year ago in Forest Lawn Cemetery, Buffalo.

The Indian graveyard had not only been neglected, but the rights of the Senecas had been invaded, hence there arose the necessity of guarding and preserving the remains of those who were once great in their nation, and respected

by the Government.

Red Jacket has been called the last of the Senecas. He was a pure Indian, dignified in his manner, and keenly alive to the interests of his fellows in the five nations. Sometimes it is said that there are no Indians capable of having their intellects developed, and worthy the lasting friendship of the white man—especially at the present time, many of those who have suffered through the rebellion in the North West are crying out that there are very few good Indians, and that as a race it is time wasted to spend years amongst them trying to lead them to Christ and civilization.

Red Jacket was not a Christian Indian, and though lacking the aid of those who were desirous to help him, he exhibited the influence of an untaught genius whilst striving to help those of his own race. He had a powerful intellect, a very tenacious memory, and when he addressed his people assembled in council, the convincing power of his logic was overmastering. The Huron Iroquois sedulously studied the art of oratory, and many of their councillors excelled in it. Amongst them all, there was none equal to Red Jacket. He was one of the greatest Indian orators that ever lived on the American continent. He felt deeply for his people. He saw the warriors, the aged and the young, passing away. The nation that had once been so powerful was fast dwindling into insignificance and his heart was sad at the gloomy prospects of being left alone, the last of his race. He beheld with indignation the encroachment of the white men. He saw land speculators and others taking away the land that belonged to his people. He heard fair promises made to them by those in authority and these never fulfilled. He saw the missionary carry the Bible in his hand to tell the red men of Christ and salvation, but he looked round and saw hundreds of those who called themselves Christians who were more vicious than the Indians. The white man had given his Indians whiskey to destroy their bodies, minds, and souls—ammunition and guns they had furnished by which they killed each other, diseases they introduced which carried away many of his people, and, as he thought of these things, his soul burned within him at the wrongs inflicted on them. Thus it was that he watched jealously the white man and was unfriendly to the missionary. Yet in his last hours he was heard to say ere he left this earth, "Where is the missionary?" He had been called "Always Ready," when, as a bearer of despatches during the war of 1812-14 he could ever be relied on and was always found at his post. Then he was called "He Keeps Them Awake." When the remnant of his people were disconsolate he cheered them. His voice asserted their rights and he was ever their friend.

The noble Seneca passed away mourning the sad condition of his people. What might he not have done had he yielded to the holy influences of the Gospel, which becomes the savour of life unto the Indian, and lifts him nearer to God.

[Red Jacket was born 1752, and died at Seneca village, near Buffalo, N. Y., in 1830.—ED.]

The Mississagas of the Credit have resolved to take advantage of the Advancement Act.

INDIAN DISFRANCHISEMENT.

Georgina Island is about a stones throw from the township of Georgina in North York, and its inhabitants are Indians. Mr. Mulock, M. P., has appeared in the Revisor's Court and has urged that the Island is in no county, and that in consequence the Indians should not be placed upon the North York electoral lists. As a township on the border of inland water extends, under Ontario law, to the middle of the water, one would think that Georgina island was well within the township it adjoins; but Mr. Mulock, in order to do the Indians out of their votes, thinks otherwise, and if his view be sustained the island will be nowhere.

Mr. Mulock is one of the numerous Reform statesmen who think that the Indian, because of his origin and colour, should be granted a voice in the management of the concerns of the country in which he lives. Thus, discussing the Indian franchise in Parliament, he said: "When this bill becomes law and the elections are held again it will be a source of triumph to this country to find this hall occupied by men chosen by such an electorate?" And he added, "You are going to place power in the hands of people who are not able intelligently to exercise it." This is the kind of argument which did service in the Southren States among those who thought slavery was good enough for coloured men. But Mr. Mulock was not alone in that kind of talk. Mr. Mills said the proposal to allow Indians to vote was monstrous, for they "do not possess the necessary intelligence;" and Mr. Landerkin said, "I say it would be a dangerous thing to free institutions to place the ballot in the hands of Indians. The government proposes to confer the franchise upon Indians who will steal and who will get drunk." Mr. Carlton was the most vigorous opponent of Indian enfranchisement, for he called the Indians "bloody, vindictive, barbarous." He added, "I say there is nothing so indefensible as this proposition to give these barbarians the right of citizenship," precisely the argument of the old pro-slavery men, "They are governed by ignorance and superstition, and not fit to exercise the high duties, privileges and responsibilities appertaining to free citizens. They are neither independent nor intelligent. They are grovelling barbarians sunk in the depths of ignorance, depravity and vice." Then, to prove that the Ontario Indians are vile, he quoted from Parkham all the atrocities of two centuries ago, and asked if it was fair that the descendants of these Indians should be allowed to exercise the rights of free men.

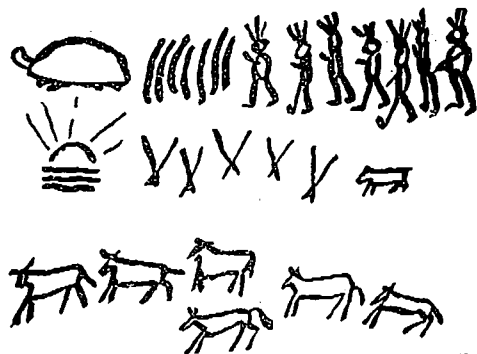
It is amusing to note that while Mr. Mulock is doing his best to disenfranchise the Indians in his constituency, Mr. William Paterson is struggling to placiate those of Brant. There is to be a Reform picnic on the Six Nation reserve shortly, and Mr. Paterson's local organ says:—"We hope as many of the Reform friends in the city, as can make it convenient will attend the picnic and make the acquaintance of their newly-enfranchised friends on the reserve." It would be a good idea to engage Messrs. Charlton, Mills, Landerkin and Mulock to recite their old Indian speeches to "their newly enfranchised friends."

Our Young Folks

HOW OUR ANCESTORS WROTE.

(Continued.)

Suppose an Indian belonging to the great clan whose members call themselves the Turtles, makes a raid on a village of huts and wigwams, owned by enemies belonging to the widespread clan called the Bear clan. Suppose it has taken the Turtles three days of hard travel through forests and over the hills to reach the Bears. By means of their crafty spies, they find that the brave men of the Bears are away hunting moose and that most of the women and papposes are either in the fields of maize or in the woods, where the berries are ripe, and only a few old men and women are left behind to keep watch over some ponies and oxen. Then the Turtles, each clutching his bow, creep on the village under cover of the woods, and with a terrific yell rush at the wigwams. The old people run into the bushes, frightened almost to death, as you can well imagine. Then the Turtles gather up all the ponies and oxen, drive them off, burn up all the wigwams they can, and hurry home with the cattle. Now these savages think they have done quite a fine thing in robbing their neighbors of their cattle and plundering and burning their homes, as does one great nation in Europe, when, like our Turtle chieftain, badly counseled by wicked and ambitious men, it robs another



A SPECIMEN OF PICTURE WRITING.

of a great province, and forces the wretched people who dwell there to obey the laws of the nation they dislike. And they wish to let other Indians know what clever robbers they have been. So the Turtle chief chooses a piece of smooth, cream-colored birch-bark, chews up a little tobacco to serve as ink plucks a twig of soft wood for a pen, and with the tobacco juice draws the following pictures:

First comes a turtle, and it is a very big turtle, because he thinks that he and his clan are very great personages indeed. Then he draws as many waving lines, to represent bows, as there are Indians in his party, and perhaps the same number of Indians with topknots; his lines bend forward to show in what direction the trail went. Following these, a rising sun stands for daybreak, and three lines under it mean that three days went by in going to the Bears. Next he puts down as many funny little pyramids as there were Bear wigwams, and draws them upside down to show that they were destroyed. After that, he draws, as well as he can, a wee,

wee bear, very small, in order to show his contempt for the Bears. Finally, he draws with the greatest care as many oxen and ponies as he has captured, because he is chiefly proud of this part of his exploit and wishes all the world of the woods to know what a great and successful robber he is. He does not tell that the Bear braves were away when he surprised the camp, and probably does not care to tell that part of the story. We may understand it from the absence of any sign for scalps. Had there been resistance and men slain on either side, the exact number of dead would have been noted by drawing just as many human figures without their heads. Then to call the attention of all who pass through the wilderness, the war chief fixes the piece of bark to the top of a long pole, and plants it on the path so that the most careless passer can not fail to see it. There is no date on this singular card of boasting, because he is not clever enough to use the shape of the moon as a sign for the day of the month, much less indicate the season of the year, or the year itself in which these mighty events befell. But there is not much need of being so exact, because news runs from camp to camp with surprising quickness, and any other war party that sees the card, before rain and wind destroy it, is quite certain to know something of the raid to which it refers.

Such is the picture-writing of our North America Indians and of the races near them in rank. They have ways also of reminding themselves of past events. Have you ever noticed an absent minded person make a knot in his handkerchief, or tie a bit of thread on his finger to remind him of something? The great and highly civilized nation of Peru, ruled by the Yncas, often called the Ynca Indians, was found to use knots tied in wollen strings as memorizers. The only books in the royal libraries and treasuries of the Yncas were flimsy pieces of worsted-work! The wollen strings, made from the fleeces of llamas and alpacas, were dyed with different colours, and the knots were of several different kinds, so that the system was not easy to use, and special chiefs or historians were employed to make and read them. It was their duty to commit to memory the facts and figures to which the knots and colors referred. Men were chosen who had great memories naturally, and constant practice have made them marvels of exactness. A simple glance at such strings would enable them to rattle off long accounts of taxes paid and taxes due, of tribute from conquered tribes given and still to come, of embassies from other nations and of wars made and treaties concluded. Although used chiefly in affairs of taxes, we can hardly doubt that now and then great pieces of news, like an earthquake, or an invasion of pirates, or the death of an Ynca, or the arrival of white men wearing beards and impenetrable clothes made of a dark metal, would be tied into these curious memorials. They were called *quippus*, and it is said that they are still in use among tribes of the Andes Mountains. The old *quippus* of the Yncas have not all been lost; but I fear that no Indian now lives, who can explain just what the knots and colors mean.

(To be Continued.)

THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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

ADVERTISING RATES.

A limited number of advertisements will be received at the rate of \$5.00 per inch per annum solid measure. Contracts for shorter periods at proportionate rates. Special contracts with large advertisers at a reduction of 10 to 30 per cent. off above rates.

The Indian Publishing Co.

Hagersville, Ont. Canada.

HEAD CHIEF KAH-KE-WA-QUO-WA-BY, (DR. F. E. JONES.) Editor. ALF. DIXON, Business Manager

BIRTHS, MARRIAGES AND DEATHS.

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

BIRTHS.

Near Hagersville, on the 7th inst., the wife of Mr. Laurence Herchmer, of a son.

Correspondence.

MORAVIANTOWN RESERVE.

To the Editor of "THE INDIAN:"

SIR:—Your issue of the 9th June, contained an article by Mr. J. B. Noah, which I consider, should on account of its misleading statements, be answered.

The learned "reporter," Mr. Noah, appears to have some notion of what a "clever fellow" is like; he evidently considers himself to be such, in an eminent sense; he also seems to be the happy possessor of a peculiar style of expressing himself concerning the mental capacities of others, to the manifest exaltation of his own great wisdom and infallibility—for, verily no Pope believed himself more infallible than does John B. Noah, Esq. However, Mr. Editor, some do whisper that this self-same wise-acre relies on your promise to rectify all mistakes in composition, that may be made by those using the columns of your valuable paper. Just here, I will request you, incidentally, not to change a jot or a tittle of this letter in the printing of it, as I do not wish to be thought cleverer than I am,—no borrowed plumes for me.

Mr. Noah requests you to "fancy a man of common sense saying there is no standard time in Moraviantown," and I request you to fancy there is standard time in Moraviantown, as asserted by this man of most uncommon sense. For, assuredly, it would be but fancy, as the capacity of the Bothwell bell is but two miles, and the nearest point in the reserve is three miles, and the central point four and a half miles thence; hence the bell cannot be heard by us for a month at a time sometimes; only when the weather and wind are favorable, which is but seldom. Therefore the charge against our present teacher, Mr. Edwards, that he does not always call school, sharp, at 9 a.m., is merely a supposition, a cat-

call of his enemies, of whom, by his babble, I should consider Mr. Noah. And here, Mr. Editor, let me say that without doubt, and in the minds of our people Mr. Edwards is, and has been, the best of all other teachers who have taught our school. Is it simply the love for change, the fickle unstableness of a puppet's mind, that wishes to oust him, and trust to the lottery of chance for his equal or superior?

The person whom Mr. Noah would have as his successor is said to have a superior claim to the school because he is an Indian, while Mr. Edwards is unfortunate in being white. In this we see the "protection" of race, but not the protection of talent and teaching ability, which I contend, should be before race distinctions.

There is no doubt that our present teacher's knowledge extends to depths that Mr. ——— mind can never fathom. Also, Mr. Edwards is a qualified Canadian teacher, his renewed certificate having been forwarded to headquarters some five weeks ago, while Mr. ——— American certificate, which deservedly is not recognized here, is, I have reasons for thinking, nothing more than a school certificate of attendance, from the Moravian School at Nazareth, Penn., which Mr. Noah should know will not qualify him as a Public School Teacher in Canada, because it is not good enough by a considerable fraction, for our Agent has it from the P. S. Inspector that our learned American graduate could not answer the simplest questions, he put to him, while examining him for eligibility to teach.

While speaking comparatively of these two gentlemen, I might say something of the relative esteem in which they are severally held. Mr. Edwards is respected and thought much of by the majority of the tribe; while Mr. Stonefish, notwithstanding his great learning (?) could only obtain 14 votes, out of about 60, at the late election, when he ran for Secretary of the reserve, which fact Mr. Noah failed to mention in his report to your paper, for it would be to the disparagement of his friend. The vote of 14 was polled by a clique of relatives and inexperienced young voters who were first trying their pinions on the winds of election.

It is this "family compact" that has broached the absurd plan of cutting the Inspector off. Leaving our school, as a ship without a rudder, to flounder about at the caprice of any teacher qualified or unqualified, whom a local board of Trustees might appoint. When asked who would examine the school as to its working they answered with amazing *sang froid*, "we will."—we:—pronoun, first person, plural number, agreeing with their ignorance. I do not know much grammar, but I think that is the way to parse that word.

I should like to bring to your notice the fact, that the motion Mr. Noah parades before the public, the one he quoted in his letter to you, was carried by misrepresentation. The council was given to understand that Mr. Stonefish was a qualified teacher, and that Mr. Edwards was not. On the strength of this the council passed the motion. As soon as it was discovered that both statements were false, most of the council changed their minds.

Mr. Noah uses these words in concluding his

letter: "he wishes that his tribe would be wiser from year to year, and from generation to generation." I do hope that he will be wiser from year to year and from generation to generation and not remain what he is to-day; at least try to tell the truth, and he will get along much better from year to year and from generation to generation, or at least his offspring. I heartily agree with the wish conveyed by the words of the former part of the witticism, and strongly recommend the latter part to Mr. Noah's personal consideration.

Thanking you, Mr. Editor, for space,

I remain, Sir,

Yours Respectfully,

JAMES DOLSON.

[In fairness to Mr. Dolson, we publish the above communication, but the discussion upon this subject is becoming altogether too personal and is not a matter in which the Indians generally will be interested, and as we do not wish THE INDIAN to be a means through which party or personal strife could be encouraged upon the reserves, we must decline to publish any more disputes of this nature. What we desire is items of news from each reserve, which will be of interest to our people generally.—ED.]

ONEIDA RESERVATION—(RIVER THAMES.)

From our own Correspondent,

The two Sunday Schools of this reserve held their annual picnic in Elija Lickers grove on June 31st.

A great deal of road work has been done by the Oneidas on the concessions and on the town line, between Middlesex and Elgin, which has been opened as far as Campbell's swamp. The roads are in pretty good shape now.

Mr. Elija Lickers attended the conference in St. Thomas and succeeded in securing Rev. E. Hulburt to act as missionary for another term.

The United Temperance Society, District No. 1, at Oneida, received quarterly dues from subordinate lodges amounting to \$46.90 one lodge being at Grand River, two at Green Bay, Wisconsin, and three at Oneida. More lodges will shortly be organized.

The Oneida choir, under the leadership of Mr. Thos. Williams, will attend the camp meeting at Niagara Falls this Summer.

Dr. Oronhyotekha has rented a large farm on the reserve and employed a number of the young men to work it. The Dr. says if he does not raise 3000 bushels of grain they can call him a Dutchman.

MUNCEY RESERVE.

A base ball match was played on the 17th June last between the Oneida and Chippewa clubs. After playing nine innings a side the score resulted as follows: Chippewas 38, Oneidas 12.

In the afternoon of the same day the Oneidas played the Gritty Nines, three innings a side. The Oneidas winning by 7 to 3.

ONEIDA.

A grand picnic was held at the residence of Rev. E. Halbut. The Mount Elgin brass band furnished splendid music for the occasion.

Dominion Day was celebrated by the Oneidas at the show grounds where games were carried out, such as races, jumping, old man's race, (over 50 years old,) and a fat man's race.

We are having very dry weather in this section at present.

The farmers are busy cutting hay.

Wheat is ripening fast and will be ready to cut this week.

SARNIA RESERVE.

From our own Correspondent.

Having been requested by our local agent A. English, Esq. to act as correspondent of this Band to THE INDIAN. I shall endeavor to give your many readers a few items which I hope will interest them. First then, the St. Clair Indian Reserve is situated on the beautiful River St. Clair, directly adjoining the rising town of Sarnia, which will at some future day be one of the greatest business places of the country, and contains between six and seven thousand acres of good agricultural land. The population is about four hundred souls. There are two churches on the reserve, one, the C. M. Church, is of frame and the larger of the two; the Church of England is a neat brick structure, both having devoted congregations, and I do hope both these churches will continue to make striding progress in bringing our people to a higher standard of civilization as well as of religion.

We are doing our best to get the Indians here to be more industrious. Drains have been cut in some parts on the reserve and roads have been gravelled as an inducement to them in the agricultural line on industry and as a result the farms have been well attended to and greatly improved, and we will live on in hopes to see at near future day well cultivated and well laid out farms.

The school here has not been so successful as might be expected owing partly to the neglect of the C. M. M. S. in whose hands the management of the school has been placed and the indifference of the Indians here, since then the council has appointed trustees whose duty will be to act jointly with the resident missionary to select a suitable and a qualified teacher. It would be well if our honored Government would sanction a by-law which would compell parents or guardians to send their children who are of age to school. I am sure the rising generation would be twice as much enlightened as the present generation is.

On Tuesday, 17th inst., at the council house a farewell supper was given to the Rev. Mr. Milliken, and a reception meeting to the Rev. Mr. Iviston, the former having been in charge of this mission for six years, and the latter now the missionary. After partaking of the good things with which the table was loaded (roast chicken prevailing) all went up to the council room where appropriate speeches and replies were made. A general try-to-please-every-body

feeling prevailed throughout the meeting. Shaking hands and greetings of welcome and of farewell finished the meeting.

I am very much pleased with THE INDIAN and it being the only Indian paper published in the Dominion it speaks well of the Indians to the outside world, and it also shows that the Indians have made a progress during the last fifty years. I shall try and get more of my people to subscribe for THE INDIAN. Thanking you for the space in your valuable paper, I remain

Yours respectfully,
W. J.

ONONDAGA.

Mr. J. Strickland, contractor for the doctor's residence at Ohsweken, has men busily engaged at the masonry. The work was begun about a week ago and the edifice is rapidly approaching completion. The dimensions of the building are 40x44 feet with a wing of 30 feet, and the estimated cost is \$4,000.

The first anniversary picnic of the opening of St. John's church was held on June 24th at the church, Tuscorora. A very pleasant day was spent.

The roads on the reserve are in a somewhat delapidated condition, but the pathmasters of each beat have notified the male community out to tackle the obstinate clay and to repair bridges etc. The pathmasters are bound to make everything straight for the pedestrain, equestrain and those who travel in chariots.

The council of the Six Nation Indians met on Wednesday, June 23rd. All the chiefs were present. The meeting was held for the purpose of letting out the contract of ditching and grading across several swamps in lots 13, 14 and 15, 3rd concession, township of Tuscorora. The contract was let to Isaac Douglas for \$300.00. Other business of minor importance and of a financial nature was also disposed of.

Chief Firekeeper, Da-yo-de-ka-neh, of the council, has almost completed the "Original Historical Narrative of the Five Nations Confederacy." The scribe is inviting the introduction and will have it printed soon. That honor has been conferred upon him by Chief Da-yo-de-ka-neh.

PICNIC.

The union picnic of the three Sabbath schools of Onondaga was held in the Lady Dufferin Grove, owned by Mr. Jamieson, half a mile east of Onondaga, on Wednesday. The Grand River Brass Band enlivened the occasion by excellent music. Among the games and amusements may be mentioned croquet, football, boating, swings, &c. A large crowd of smiling, well dressed people from the surrounding country aided in making the affair one of the most successful of the kind that has ever been held in the vicinity of this village. A handsomely bound register has been provided for the grounds and all tourists and visitors are kindly requested to write their names and place of residence in this volume. Too much praise cannot be accorded Mr. Jamieson for his kindness in loaning his grounds to the Sabbath School committee. *Expositor.*

THE SIX NATIONS.

PICNIC OF THE INDIAN CONSERVATIVE ASSOCIATION.

Large Gathering on the Reserve near Brantford—Speeches of Chief Smith, Senator Plumb, J. J. Hawkins and others—Great Enthusiasm.

A picnic was held by the Indian Conservative association of South Brant, in the beautiful grove adjoining the well-cultivated farm of Chief Turkey on the Six Nations reservation, on Tuesday, June 29th.

The weather was propitious, and the occasion brought together a vast concourse of the Six Nations and a very large attendance of the residents of the neighborhood and of the city of Brantford. An excellent Indian band was in attendance and contributed much to the pleasure of the meeting, which was ably presided over by Chief A. G. Smith, president of the Indian Association.

The president of the South Brant Conservative Association, Mr. Thos. Elliott, accompanied by Senator Plumb, Mr. J. J. Hawkins, and Mr. Robert Henry, who were invited guests, arrived on the ground at 2 p.m., and were welcomed at the entrance by a number of the leading chiefs and warriors, accompanied by the band, and were saluted by a salvo of artillery. After luncheon the speakers of the day were invited to the platform, where were seated Chief John Weaver, Chief A. G. Smith, Rev. Mr. Anthony, Mohawk missionary, Rev. Mr. Caswell, missionary, Chief J. W. Elliot, Father Crinnon, of Brantford, Wm. Hamilton, and Dr. Jones, head chief of the Mississaugas; Dr. Harris, Wm. Hamilton Merritt, Esq., and others.

Chief Smith, who was received with great applause, made a few eloquent opening remarks in Indian and English. He said the object of the meeting was to inform the Indians what benefits they might expect from accepting the franchise and taking part in politics, and whether so doing would affect their treaty rights or render them liable to taxation. The Indians were desirous of hearing both sides of the argument. It seriously affected their position, and they wished to do nothing but what could be fully justified. He said that the meeting to-day has been attended by friends of the Indians whose statements and promises they had great confidence, and that the audience would be largely influenced by their views and opinions.

Chief John Weaver, seconded by Warrior Peter Newhouse, then made a resolution in Indian and English, setting forth that the Indians were greatly indebted to the Conservative party for giving them the franchise, and expressing regret that the Opposition had tried to deprive them of it, and that a copy of the resolution be telegraphed to Sir John Macdonald.

The resolution was adopted with a round of hearty cheers.

Chief Smith called on Dr. Jones, who made a brief but eloquent speech, in which he denounced the Opposition for falsely asserting that he visited Ottawa during the session for the purpose of arranging with the Government for the removal of the Six Nations to the North-West, which he said was an untruth in three letters of

plan English. Dr. Jones was loudly applauded.

Mr. Merritt, Conservative candidate for Haldimand, created a very favorable impression by a few pertinent remarks.

Mr. Robert Henry delivered an address touching the salient points of the controversy, in respect to the franchise, with telling effect, bringing out the applause of the audience, who gave evidence that they were heartily in sympathy with one of the most zealous workers of the riding.

Hon. Mr. Plumb was introduced and received as an old and valued friend of the Indians. He read extracts from the parliamentary reports proving that the Reform party grossly maligned the Indians during the franchise debates, and that Mr. Paterson permitted the slanders without remonstrance. He showed that the advanced Indian bands, such as the Six Nations, Delawares, Munceys, Mississaugas and Caughnawagas, were included in the sweeping denunciations levelled at the Red men by the opponents of the Franchise Bill in Parliament, and that every man of the Opposition, Wm. Paterson included, demanded that they should sever their tribal relations before being enrolled as voters. He urged that the Indians should accept the ballot, which the Grit party always claimed to be a means of educating and elevating the people, and he denounced those who had asserted that it would lead to taxation and the abrogation of their treaty rights. He showed that the tenure of the Indian lands was through a Crown grant in 1784, prior to the separation of the provinces of Upper and Lower Canada; that it could not be touched except by revolution or annexation; that there was no direct taxation either by the province of Ontario or by the Dominion Government. The Indians paid indirect taxes to the Dominion Government on such things as they consumed which were subject to the tariff or to excise duty, and as such taxpayers they were entitled to representation. They managed skilfully their own municipal affairs, through which only could they be taxed by the laws of Ontario, and they paid their municipal taxes by applying a large portion of their interest moneys to municipal purposes, such as roads, bridges and to the support of schools. He believed they spent more of their own money upon municipal objects than was spent for similar purposes in the adjoining township of Burford, and the excellent condition of the highways and bridges on the reserve bore evidence of careful and thorough work. The Indians were to be envied in having a splendid estate, which was inalienable, and in being assured that their descendants would always be provided for by an entail that could not be broken, although they were constantly told that must break it in order, as their Grit friends urge, to put themselves on an equal footing with their less fortunate neighbours. Mr. Mowat and Mr. Hardy would give them suffrage on no less stringent terms than their entire separation from their friends and homes and the relinquishment of their share of the lands of the reserves and the money arising out of the sales thereof, amounting to \$814,000, and as much their own as if it were deposited to their credit in a savings bank. They were deeply interested in the stability of the Government

of the Dominion; in its constant and loyal adherence to the Crown, for which their brave ancestors had made sacrifices of their magnificent lands in the State of New York, the territory of the Long house in which the brotherhood of the Six Nations dwelt under the famous league of the Hodone Saunee. It behooved them to take part in securing good government. They were and must be above all things conservative. He was not surprised that they looked with distrust upon innovations; those who attempted prejudice them against taking their rightful share in public affairs were enemies in disguise and should be dealt with as such. He paid an eloquent tribute to their improvement in agriculture and to the manifestations of their capacity for education and the arts of civilization and refinement as evidenced by their homesteads and fields, and by the concourse of contented looking people present before him whose smiling faces were pleasant to look upon and who showed a quick and intelligent apprehension of the questions under discussion. He then touched upon the local slanders which had been heaped upon the Conservative party by Mr. M. C. Cameron, the arch-libeller of Huron, and said that Sir John Macdonald, who had formerly been accused of buying off his opponents, was now charged with apportioning the greater part of the vast North-West among his steadfast friends who did not require to be bought. The charges had been proved false. Anyone who applied for North-West lands and complied with the laws could obtain them whether Grit or Conservative. Unfortunately for most of the Grits, perhaps they thought the North-West worthless and did not take up lands there; but there was a notable exception, Mr. H. H. Cook, who obtained a grant of two hundred square miles of valuable timber lands from the Mackenzie Government, when that Government was at the point of death, after it had been overthrown at the polls in 1878. He referred briefly to the public debt and the financial state of the country, and wound up his remarks by a strong appeal to all present to rebuke the slanderers and scandal-mongers and to support the party of progress and improvement which had given to the Dominion an indissoluble link between England and her distant possessions, by building that gigantic work, the Pacific railway, on whose lines trains were now speeding from seaboard to seaboard.

Mr. J. J. Hawkins was the last speaker, and was very warmly received as an old and valued friend of the Six Nation Indians. He expressed the great pleasure it afforded him to find himself again in the presence of the brave and loyal descendants of the men who had sacrificed so much in order to live under the British flag. England had never proved false to the treaties made with her Indian allies, and the Six Nations need fear no bad faith at the hands of the Government of Sir John Macdonald, who stood in the place of the Great Mother towards them. He had taken them by the hand and made them citizens and the equals of their white brethren in all respects. Were the Six Nations likely to use that great privilege against their great chief? No, they would never prove ungrateful, and when they went to the polls their ballots would tell that they were loyal British Conservatives,

who wished to live and die under the flag of England. They had thanked Sir John Macdonald for the franchise in their telegram, and no man could persuade them that Sir John meant other than the highest good in giving them the franchise. He touched on the question of their claim to certain lands included in the grant from the Crown to them, and said that Sir John's Government would be the first to concede all that was justly their due. He called upon the Six Nations to vote against the men who had recklessly laid hands on a very large amount of their funds in 1878 to pay the claims of greedy speculators. Having left the United States in order to live under the old flag, it was not likely that they would now support a party which in Nova Scotia had pronounced for secession, which meant annexation.

NEW POST OFFICE.

A new post office has been opened on the Six Nation Reserve, Haldimand County, called "The Six Nations." J. A. Beaver is post master.

CHEAP EXCURSION.

The Baptist church of Dutton, will run an excursion over the C. S. R. to Niagara Falls, on July 20th.

Everybody go to the Falls on the 20th July. See bills and next week's paper for fare, time, etc.

MISSISSAUGAS OF THE CREDIT.

MINUTES OF THE COUNCIL, HELD JULY 8th, 1886.

Present, the visiting supt., J. T. Gilkinson, Esq., the chiefs and principal men of the Band.

The Council opened by singing and prayer.

The public accounts, amounting to \$111,41, were read over and passed.

The matter of the Indian Advancement Act was discussed at length. John Hull, ex-reeve and councilman of Walpole addressed the meeting and expressed his hope that the Indians would adopt it, he explained the working of municipal councils amongst the whites.

Many speeches were made upon this subject.

It was moved by Geo. Henry, seconded by Alf. A. Jones, that this Band adopt the provision of the Indian Advancement Act. Carried.

The act to take effect on Aug. 1st, 1886; that the reserve be divided into five sections; that one councilman be elected for each section; that the reserve be known as *Missaugas* and that the election take place on the first Tuesday in September at the Council House between the hours of 10 a. m. and 4 p. m.

THE EMIGRANT.

We have received the first number of *The Emigrant*, a monthly journal devoted to the interests of emigration to the Canadian North-West. The paper is well gotten up, both in the mechanical and editorial departments. We wish it success.

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

CHAPTER XI

"—Cursed be my tribe
If I forgive him."

SHYLOCK.

The Indian had selected, for this desirable purpose, one of those steep, pyramidal hills, which bear a strong resemblance to artificial mounds, and which so frequently occur in the valleys of America. The one in question was high and precipitous; its top flattened, as usual; but with one of its sides more than ordinary irregular. It possessed no other apparent advantage, for a resting-place, than in its elevation and form, which might render defence easy, and surprise nearly impossible. As Heyward, however, no longer expected that rescue which time and distance now rendered so improbable, he regarded these little peculiarities with an eye devoid of interest, devoting himself entirely to the comfort and condolence of his feebler companions. The Narragansets were suffered to browse on the branches of trees and shrubs that were thinly scattered over the summit of the hill, while the remains of their provisions were spread under the shade of a beech, that stretched its horizontal limbs like a canopy above them.

Notwithstanding the swiftness of their flight, one of the Indians had found an opportunity to strike a straggling fawn with an arrow, and had borne the more preferable fragments of the victim patiently, on his shoulders, to the stopping-place. Without any aid from the science of cookery, he was immediately employed, in common with his fellows, in gorging himself with this digestible sustenance. Magua alone set apart, without participating in the revolting meal, and apparently buried in the deepest thought.

This abstinence, so remarkable in an Indian when he possessed the means of satisfying hunger, at length attracted the notice of Heyward. The young man willingly believed that the Huron deliberated on the most eligible manner of eluding the vigilance of his associates. With a view to assist his plans, by any suggestion of his own, and to strengthen the temptation, he left the beech, and straggled, as if without an object, to the spot where Le Renard was seated.

"Has not Magua kept the sun in his face long enough to escape all danger from the Canadians?" he asked, as no longer doubtful of the good intelligence established between them; "and will not the chief of William Henry be better pleased to see his daughters before another night may have hardened his heart to their loss, to make him less liberal in his reward?"

"Do the pale-faces love their children less in the morning than at night?" asked the Indian, coldly.

"By no means," returned Heyward, anxious to recall his error, if he had made one; "the white man may, and does often, forget the burial-

place of his fathers; he sometimes ceased to remember those he should love, and has promised to cherish; but the affection of a parent for his child is never permitted to die."

"And is the heart of the white-headed chief soft, and will he think of the babes that his squaws have given him? He is hard to his warriors, and his eyes are made of stone!"

"He is severe to the idle and wicked, but to the sober and deserving he is a leader, both just and humane. I have known many fond and tender parents, but never have I seen a man whose heart was softer towards his child. You have seen the grey-head in front of his warriors, Magua; but I have seen his eyes swimming in water, when he spoke of those children who are now in your power."

Heyward paused, for he knew not how to construe the remarkable expression that gleamed across the swarthy features of the attentive Indian. At first it seemed as if the remembrance of the promised reward grew vivid in his mind, while he listened to the sources of parental feeling, which were to assure its possession; but as Duncan proceeded, the expression of joy became so fiercely malignant that it was impossible not to apprehend it proceeded from such passion more sinister than avarice.

"Go," said the Huron, suppressing the alarming exhibition in an instant, in a death-like calmness of countenance. "go to the dark-haired daughter, and say, Magua waits to speak. The father will remember what the child promises."

Duncan, who interpreted this speech to express a wish for some additional pledge that the promised gifts should not be withheld, slowly and reluctantly repaired to the place where the sisters were now resting from their fatigue, to communicate its purport to Cora.

"You understand the nature of an Indian's wishes," he concluded, as he led her towards the place where she was expected, "and must be prodigal of your offers of powder and blankets. Ardent spirits are, however, the most prized by such as he; nor would it be amiss to add some boon from your own hand, with that grace you so well know how to practise. Remember, Cora, that on your presence of mind and ingenuity even your life, as well as that of Alice, may in some measure depend."

"Heyward, and yours

"Mine is of little moment; it is already sold to my king, and is a prize to be seized by any enemy who may possess the power. I have no father to expect me, and but few friends to lament a fate which I have courted with the unsatiable longings of youth after distinction. But hush; we approach the Indian. Magua, the lady with whom you wish to speak, is here."

The Indian rose slowly from his seat, and stood for near a minute silent and motionless. He then signed with his hand for Heyward to retire, saying coldly,—

"When the Huron talks to the woman, his tribe shut their ears."

Duncan, still lingering, as if refusing to comply, Cora said, with a calm smile,

"You hear, Heyward, and delicacy at least should urge you to retire. Go to Alice, and comfort her with our reviving prospects."

She waited until he had departed, and then

turning to the native, with the dignity of her sex in her voice and manner, she added, "What would Le Renard say to the daughter of Munro?"

"Listen," said the Indian, laying his hand firmly upon her arm, as if willing to draw her utmost attention to his words; a movement that Cora as firmly but quietly repulsed, by extricating the limb from his grasp—"Magua was born a chief and a warrior among the red Hurons of the lakes; he saw the suns of twenty summers make the snows of twenty winters run off in the streams, before he saw a pale-face; and he was happy! Then his Canada fathers came into the woods, and taught him to drink the fire-water, and he became a rascal. The Hurons drove him from the graves of his fathers, as they would chase the hunted buffalo. He ran down the shores of the lakes, and followed their outlet to the 'city of cannon.' There he hunted and fished, till the people chased him again through the woods into the hands of his enemies. The chief, who was born a Huron, was at last a warrior among the Mohawks!"

"Something like this I had heard before," said Cora, observing that he paused to suppress those passions which began to burn with too bright a flame, as he recalled the recollection of his supposed injuries.

"Was it the falt of Le Renard that his head was not made of rock? Who gave him the fire-water? who made him a villain? 'Twas the pale-faces, the people of your color."

"And am I answerable that thoughtless and unprincipled men exist, whose shades of countenance may resemble mine?" Cora calmly demanded of the excited savage.

"No; Magua is a man, and not a fool; such as you never open their lips to the burning stream; the Great Spirit has given you wisdom!"

"What then have I to do, or say, in the matter of your misfortunes, not to say of your errors?"

"Listen," repeated the Indian, resuming his earnest attitude; "when his English and French fathers dug up the hatchet, Le Renard struck the war-post of the Mohawks, and went out against his own nation. The pale-faces have driven the red-skins from their hunting grounds, and now, when they fight, a white man leads the way. The old chief at Horican, your father, was the great captain of our war-party. He said to the Mohawks do this, and do that, and he was minded. He made a law, that if an Indian swalled the fire-water, and came into the cloth wigwams of the warriors, it should not be forgotten. Magua foolishly opened his mouth, and the hot liquor led him into the cabin of Munro. What did the gray-head? let his daughter say."

"He forgot not his words, and did justice, by punishing the offender," said the undaunted daughter.

"Justice!" repeated the Indian, casting an oblique glance of the most ferocious expression at her unyielding countenance; "is it justice to make evil, and then punish for it? Magua was not himself, it was the fire-water that spoke and acted for him! but Munro did not believe it. The Huron chief was tied up before all the pale-faced warriors, and whipped like a dog."

Cora remained silent, for she knew not how to palliate this imprudent severity on the part of her father, in a manner to suit the comprehen-

sion of an Indian.

"See!" continued Magua, tearing aside the slight calico that very imperfectly concealed his painted breast "here are scars given by knives and bullets—of these a warrior may boast before his nation; but the gray-head has left marks on the back of the Huron chief, that he must hide, like a squaw, under this painted cloth of the whites."

"I had thought," resumed Cora, "that an Indian warrior was patient, and that his spirits felt not, and knew not the pain his body suffered?"

"When the Chippewas tied Magua to the stake, and cut this gash," said the other, laying his finger on a deep scar, "the Huron laughed in their faces, and told them, Women struck so light! His spirit was then in the clouds! But when he felt the blows of Munro, his spirit lay under the birch. The spirit of a Huron is never drunk; it remembers forever!"

"But it may be appeased. If my father has done you this injustice, show him how an Indian can forgive an injury, and take back his daughters. You have heard from Major Heyward—"

Magua shook his head, forbidding the repetition of offers he so much despised.

"What would you have?" continued Cora, after a most painful pause, while the conviction forced itself on her mind, that the too sanguine and generous Duncan had been cruelly deceived by the cunning of the savage.

"What a Huron loves—good for good; bad for bad!"

"You would then revenge the injury inflicted by Munro on his helpless daughters. Would it not be more like a man to go before his face, and take the satisfaction of a warrior?"

"The arms of the pale-faces are long, and their knives sharp!" returned the savage, with a malignant laugh: "why should Le Renard go among the muskets of his warriors, when he holds the spirit of the gray-head in his hand?"

"Name your intention, Magna," said Cora, struggling with herself to speak with steady calmness. "It is to lead us prisoners to the woods, or do you contemplate even some greater evil? Is there no reward, no means of palliating the injury, and of softening your heart? At least, release my gentle sister, and pour out all your malice on me. Purchase wealth by her safety and satisfy your revenge with a single victim. The loss of both his daughters might bring the aged man to his grave, and where would then be the satisfaction of Le Renard?"

"Listen," said the Indian again. "The light eyes can go back to the Horican, and tell the old chief what has been done, if the dark-haired woman will swear by the Great Spirit of her feathers to tell no lie."

"What must I promise?" demanded Cora, still maintaining a secret ascendancy over the fierce native, by the collected and feminine dignity of her presence.

"When Magua left his people, his wife was given to another chief; he has now made friends with the Hurons, and will go back to the graves of his tribe, on the shores of the great lake. Let the daughter of the English chief follow, and live in his wigwam forever."

However revolting a proposal of such a char-

acter might prove to Cora, she retained, notwithstanding the powerful disgust, sufficient self-command to reply, without betraying the weakness.

"And what pleasure would Magua find in sharing his cabin with a wife he did not love! one who would be of a nation and color different from his own? It would be better to take the gold of Munro, and buy the heart of some Huron maid with his gifts."

The Indian made no reply for near a minute, but bent his fierce looks on the countenance of Cora, in such wavering glances, that her eyes sank with shame, under an impression, that, for the first time, they had encountered an expression that no chaste female might endure. While she was shrinking within herself, in dread of having her ears wounded by some proposal still more shocking than the last, the voice of Magua answered, in tones of deepest malignancy,—

"When the blows scorched the back of the Huron, he would know where to find a woman to feel the smart. The daughter of Munro would draw his water, hoe his corn, and cook his venison. The body of the gray-head would sleep among his cannon, but his heart would lie within the reach of LeSubtil."

"Monster! well dost thou deserve thy treacherous name!" cried Cora in an ungovernable burst of filial indignation. "None but a fiend could meditate such a vengeance! But thou overratest thy power! You shall find it is, in truth, the heart of Munro you hold, and that it will defy your utmost malice!"

The Indian answered this bold defiance by a ghastly smile, that showed an unaltered purpose, while he motioned her away, as if to close the conference forever. Cora, already regretting her precipitation, was obliged to comply; for Magua instantly left the spot, and approached his gluttonous comrades. Heyward flew to the side of the agitated female, and demanded the result of a dialogue, that he had watched at a distance with so much interest. But unwilling to alarm the fears of Alice, she evaded a direct reply, betraying only by her countenance her utter want of success, and keeping her anxious looks fastened on the slightest movements of their captors. To the reiterated and earnest questions of her sister, concerning their probable destination, she made no other answer than by pointing towards the dark group with an agitation she could not control, and murmuring as she folded Alice to her bosom,—

"There, there; read our fortunes in their faces; we shall see; we shall see!"

The action, and the choked utterance of Cora, spoke more impressively than any words, and quickly drew the attention of her companions that spot, where her own was riveted with an intensity that nothing but the importance of the stake could create.

When Magua reached the cluster of lolling savages, who, gorged with their disgusting meal, lay stretched on the earth in brutal indulgence, he commenced speaking with the dignity of an Indian chief. The first syllables he uttered had the effect to cause his listeners to raise themselves in attitudes of respectful attention. As the Hurons used his native language, the prisoners, notwithstanding the caution of the

natives had kept them within the swing of their tomahawks, could only conjecture the substance of his harangue, from the nature of those significant gestures with which an Indian always illustrates his eloquence.

At first, the language, as well as the action of Magua, appeared calm and deliberate. When he succeeded in sufficiently awakening the attention of his comrades, Heyward fancied, by his pointing so frequently towards the direction of the great lakes, that he spoke of the land of their fathers, and of their distant tribe. Frequent indications of applause escaped the listeners, who, as they uttered the expressive "Hugh!" looked at each other in commendation of the speaker. Le Renard was too skillful to neglect his advantage. He now spoke of the long and painful route by which they had left those spacious grounds and happy villages, to come and battle against the enemies of their Canadian fathers. He enumerated the warriors of the party; their several merits: their frequent services to the nation; their wounds, and the number of scalps they had taken. When-ever he alluded to any present (and the subtle Indian neglected none), the dark countenance of the flattered individual gleamed with exultation, nor did he even hesitate to assert the truth of the words, by gestures of applause and confirmation.

Then the voice of the speaker fell, and lost the loud, animated tones of triumph with which he had enumerated their deeds of success and victory. He described the cataract of Glenn's; the impregnable position of its rocky island, with its caverns, and its numerous rapids and whirlpools; he named the name of "La longue Carabine," and paused until the forest beneath them had been sent up to the last echo of a loud and long yell, with which the hated appellation was received. He pointed toward the youthful military captive, and described the death of a favorite warrior, who had been precipitated into the deep ravine by his hand. He not only mentioned the fate of him who, hanging between heaven and earth, had presented such a spectacle of horror to the whole band, but he acted anew the terrors of his situation, his resolution, and his death, on the branches of a sapling; and, finally, he recounted the manner in which each of their friends had fallen, never failing to touch upon their courage and their most acknowledged virtues. When this recital of events was ended, his voice once more changed and become plaintive, and even musical, in its low guttural sounds. He now spoke of the wives and children of the slain; their destitution; their misery, both physical and moral; their distance; and, at last, of their unavenged wrongs. Then, suddenly lifting his voice to a pitch of terrific energy, he concluded, by demanding,—

"Are the Hurons dogs to bear this? Who shall say to the wife of Menowqua that the fishes have his scalp, and that his nation have not taken revenge! Who will dare meet the mother of Wassawattimie, that scornful woman, with his hands clean! What shall be said to the old men when they ask us for scalps, and we have not a hair from a white head to give them! The women will point their fingers at us. There is a dark spot on the names of the Hurons, and it must be hid in blood!"

(To be Continued.)

FORT LARAMIE.

AN OLD FRONTIER POST—THE MASSACRE BY THE SIOUX.

Fort Laramie is beautifully located, ninety-six miles north of Cheyenne, on the North Platte River, and at the mouth of the Laramie. It lies between ranges of hills with the Rocky Mountains in sight, with snowy peaks that present to the traveller at first sight a beautiful picture. The military post, or the spot where the post now stands, was first occupied by a fur trading company, from whom it passed, in 1834, into the hands of John Jacob Astor.

During the year 1849, when the California gold fever was at its height and the great army of gold-seekers made their way slowly and by many months of difficult and weary travel, the government built quarters here for troops and established a permanent military post. We follow this old stage and emigrant trail sixty-five miles west reach the La Prele Creek, where Slade, of whom Mark Twain tells so much, ran his course of successful crime. Near this point occurred the Grattan massacre, the first of that series which has made this region historic.

IN 1851 A TREATY WAS MADE

between the government and the Sioux Indians, one of the stipulations being that the supplies for the latter were to be delivered yearly at Fort Laramie. In July, 1854, Indians to the number of several thousand had gathered to receive their supplies, but, owing to the fact that the goods could not be gotten here for three or four weeks later than usual, the Indians began to show sign of impatience. I will let Sergt. Snyder, who figured so prominently at this time in saving a further massacre of probably the entire garrison tell the story as he related it to us:

"One day in August an ox was missed from a Mormon emigrant train lying in camp near by. Some of the Mormons called upon the commanding officer at Fort Laramie, Lieut. Fleming, and made complaint to the effect that the Indians had killed an ox belonging to them. Lieut. Grattan and thirty men and one field piece was ordered to call upon the Indians and demand of them the bucks who had killed the ox. Lieut. Grattan was met by

THE CHIEF MATTOIOWAH,

an Indian who was held in high estimation by the militia. The Lieutenant was informed that they knew the young warriors who had committed the crime, but that they would not be surrendered, and that the ox was an old and crippled one, but that they would give in payment for it two ponies to make good the loss to the Mormons. Grattan replied that unless the warriors were turned over to him he would attack the camp. Mattoiowah replied, "Very well, there are many of my warriors here, and I desire you to let them alone," and turned to walk away when the young lieutenant fired upon the chief. And in less than five minutes these was not a soldier left to tell the story. All were instantly massacred. The news was carried to the camp by some fur traders. The few troops within the post were ordered inside the stockade the laundresses were also gathered in and when the gates were closed Lieut. Fleming found that his little party did not number all told over

twenty-five. Soon after they were inside the stockade the Indians could be seen circling round the post. The commander at once proposed a surrender, but there was one braver than he,

ORDNANCE SERGEANT SNYDER,

Who said, "No, we will not give up the post." He then in a manner took command; and by him each person was given a gun, laundresses included, and they held the fort without much trouble. But, now the soldiers who were massacred must be buried. Four days had elapsed, and their bloated bodies were exposed to the hot August sun. The little party within the stockade raised a purse, and gave it to the fur traders, who went to the scene of the massacre and placed the bodies of officer and men under a thin covering of earth. But a greater obstacle was yet to be surmounted. The supplies which the little party within the post had were very limited, and as it was considered worse than folly to go outside the stockade, they must act at once.

SO ANOTHER PURSE

Of \$100 was raised—all the money they had—and given to a messenger to carry the news to Fort Leavenworth, Ca., to ask for reinforcements and supplies. The messenger started on horseback. Then came an awful suspense. All they could do was to wait and trust. Three long months had passed when one day the cloud was lifted, and they saw reinforcements and supplies coming over the hills. Had they not arrived the garrison would have probably perished as they were almost completely exhausted from want of sleep and hunger.

Fort Laramie is now built of good frame and concrete buildings.

A remarkable woman, Mrs. Ermimic A. Smith President of the Daughters of Æsthetics, died in Jersey City on Wednesday last. An important portion of her life was spent among the Indians of New York State, the result being that she compiled for the Smithsonian Institute a dictionary of phrases in the Iroquois language, which was just on point of completion at the time of her death. She also compiled a dictionary of the Tuscarora and Mohawk languages. Mrs. Smith was the first woman ever elected a Fellow of the New York Academy of Sciences. She was a Fellow of the Association for the Advancement of Sciences, and at the last meeting at Ann Arbor, Mich., she acted as Secretary of the Anthropological Society. Besides being attached to these, Mrs. Smith was a member of the English Anthropological Society, to which she was elected unanimously, and was one of the leaders for Sorosis, being chairman for a number of years. The Indians among whom she lived gave her the name of Ka-tei-tic-Kcoast, which means Beautiful Flower.

THE MOHAWK INSTITUTION.

(INDIAN INDUSTRIAL AND NORMAL SCHOOL,) BRANTFORD, ONT.

This institution will close on Saturday, July 10th 1886. Parents are required to take away their children between the hours of 10 a. m. and

noon.

Money for railway tickets to be forwarded to the Superintendent before the 6th of July.

The institution will re-open on Saturday, Sept. 4th, 1886.

Thirty boys and thirty girls are admitted from the Tuscorora Reserve, and fifteen boys and fifteen girls from any Indian reserve in the Dominion.

Pupils are boarded, educated and clothed free of charge. Those who are fitted, if desirous, may be apprenticed to various trades or be trained for school teachers.

Ten deserving pupils are maintained at the Collegiate, Brantford, to obtain second and third-class Provincial Certificates.

Candidates for admission must be between the ages of 11 and 17 years and able to read in the third reader and work the simple rules in arithmetic.

Applications, stating age and qualifications, must be addressed to the Rev. Robt. Ashton, Superintendent, box 18, Brantford, before August 20th.

N. B.—Pupils whose names are upon the register of the Institution must return on the day the school opens or NOT AT ALL.

Back numbers of THE INDIAN free to new subscribers.

The American Agriculturist

—AND—

THE INDIAN

For Two Dollars per Year
To Indians only.

The American Agriculturist is an Illustrated Monthly Magazine. It contains useful information regarding the Farm, Garden, Hearth and Household.

The Indian Publishing Co.
Hagersville, Ont.

THE MARKET REPORTS.

FISH MARKET.

Reported by J. Keckie, Toronto.

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

All fish are inspected before shipping.

FUR MARKET.

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

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

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

GAME MARKET.

Reported by Dixon & Morton, Hamilton.

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

The Leading Tailoring House
J. J. SMITH, HAGERSVILLE,
 Special attention given to Indian custom.
 Certified Orders accepted.
 South Main Street, Opposite Almas' Block.

EDWARD FURLONG, LL. B.
BARRISTER, ETC.
 Corner King and Main Streets, next to the
 Molsons Bank.
 HAMILTON, - CANADA.

B. A. GRIFFITH,
WATCHMAKER AND JEWELER,
HAGERSVILLE.
 A fine stock of Watches, Clocks & Jewelry.
 Repairing on short notice.
 All work warranted. Howard's Block.

THOMAS McLEAN,
COLBORNE STREET, - BRANTFORD.
DRY GOODS.
 We always carry a first class stock of Dry
 Goods, Clothing, etc.

S. W. HOWARD,
Druggist and Bookseller,
 ISSUER OF MARRIAGE LICENSES.
 —AND—
 Telegraph & Insurance Agent.
 KING STREET, WEST,
Hagersville, - Ontario.

ROBT. FISHER,
 —DEALER IN—
 Dry Goods, Groceries, Hats, Caps
BOOTS AND SHOES.
 Millinery and Fancy Goods a specialty.
 Toys in great variety.

Merry Xmas and Happy New Year.
JOHN W. PARK,
 —DEALER IN—
 General Merchandise, etc. Special atten-
 tion paid to the Indian trade. Approved
 orders issued by Head Chief of New Credit
 Band accepted.

ARCADE FISH DEPOT.
J. DAVIS,
 Dealer in Fish, Game and
 Oysters, etc.
 HAMILTON. ONTARIO.

FISHERMAN'S DEPOT.
 76 Front Street East.
 TORONTO, - ONTARIO.
Wholesale Fish Depot.
J. LECKIE.

Canada's Great Comic Paper
GRIP.
 PUBLISHED AT TORONTO.
 \$3.00 a Year.
 Grip Printing and Publishing Co., Toronto.

JONES & EVANS,
PAINTERS.
 HOUSE AND SIGN PAINTERS,
 KALSDOMNERS, PAPER HANGERS.
 King Street, - Hagersville, Ont.

THE EXCELSIOR ROLLER MILLS.
J. & P. R. Howard, Proprietors, - - Hagersville, Ontario.
 The above mills are now running to their fullest capacity and turning out a superior
 grade of flour. The proprietors are also prepared to supply Indians requiring seed grain
 or other seeds with the best in the market. We treat everybody alike.

HARDWARE.
 For Crosscut Saws, Axes, Files, Paints and Oils, Glass and Putty, Nails and all kinds of
 Building Material. Stoves and Tinware. General Jobbing of all kinds, go to
WM. FILMAR, HAGERSVILLE.
 Highest price paid in cash for Hides, Skins, Furs, &c.

The Sun Life Assurance Co. of Canada.
"LIBERALITY AND SECURITY."
The Only Company in America
 —ISSUING—
UNCONDITIONAL LIFE POLICIES.
 The SUN issues also incomparably the most liberal Accident policy in existence.
 No other company in America gives days of grace on Accident Policies.
Thos. Workman, Esq., Pres. R. Macaulay, Mn'g Director
A. H. GILBERT, Mgr. for Western Ontario, 33 Adelaide st. E., Toronto.
J. C. HURST, Inspector, Hamilton.

DANIEL J. LYNCH,
 ON THE WAR PATH AGAIN.
If You Want to Purchase Winter Goods
 AWAY DOWN AT HARD PAN PRICES, GO TO
Daniel J. Lynch's One Price Cash Store,
 As he is determined to clear out his entire stock of
Wool Goods, Overcoats, Fur Caps and Felt Boots,
 BEFORE THE FIRST OF FEBRUARY, 1886.

C. N. BASTEDO & COMPANY,
 MANUFACTURERS & IMPORTERS OF
Hats and Caps, Furs and Robes, etc. etc.
 54 Yonge Street, Toronto.
 Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale
 prices. Highest prices paid for new furs, prompt returns made for all furs shipped to us.

JOHN H. HAGER, GENERAL MERCHANT,
 Cor. King and Main Sts., Hagersville.
*The Old Post Office Store. Never forget the Old Reliable
 Place when in Town.*

J. SEYMOUR, - HAGERSVILLE.
 Manufacturer of and Dealer in
ALL KINDS OF HOUSE FURNISHING GOODS.
 A large stock kept constantly on hand at lowest prices.
 A Specialty made of Undertaking. Public Orders from the Head Chief of the Mississ-
 augas accepted and Indians liberally dealt with.

DAVID ALMAS, - HAGERSVILLE,
 —GENERAL DEALER IN—
Staple & Fancy Dry Goods, Hats, Caps, Boots, Shoes,
CHOICE FAMILY GROCERIES, ETC.
 Indians dealt with and wages paid in the same manner as other people.

Grand General Indian
COUNCIL OF ONTARIO.
MEETS EVERY SEC'ND YEAR
OFFICERS :
 President, Chief Wm. Mcgregor,
 Cape Crocker.
 1st. Vice President, Chief Jos. Fisher,
 Muncey.
 2nd. Vice President, Chief Sol. James,
 Parry Sound.
 Secy. Treas. Chief P. E. Jones M. D.
 Hagersville.
 Cor. Secy. for Northern Indians F. Lamor-
 andier, Cape Crocker.
 Interpreter, Able Waucosh.
 The next meeting of the Grand General Indian
 Council will be held in the Council House upon the
 Sauguen Reservation (near Southampton) commen-
 cing on
Wednesday, 8th Sept. 1886,
 and continuing from day to day until the business
 is completed.
 The minutes of the last Council will be published
 in a few weeks and will be freely distributed among
 the various Bands, and also to the Dominion Mem-
 bers of Parliament.
 Any correspondence connected with the business
 of the Grand Council should be addressed to the
 Secretary-Treasurer, Hagersville, Ontario.
CHIEF P. E. JONES, M. D., Secy.-Treas.
 Hagersville, Dec. 1885. Office of THE INDIAN

Indian Homes. Sault St. Marie.
Shingwauk Home for Boys.
Wawanosh Home for Girls.
 Application for admission stating name age
 and state of health, must be made before
 the first of May. An agreement must be
 signed and witnessed by the Chief or Indian
 Agent or Missionary before a child can be
 admitted.
 New pupils admitted on the first of June.
 Summer vacation this year is from July
 16th to Sept 7th.—Address.
REV. E. T. WILSON Sault St. Marie.

HENRY J. INCE,
LICENSED AUCTIONEER
 FOR THE COUNTIES OF
Haldimand, Wentworth, Brant and Norfolk
 Issuer of Marriage Licenses.
 P. O. ADDRESS, WILLOW GROVE.

AT J. W. HUSBAND'S
General Store, - Hagersville,
THE INDIANS
 Will always be treated right and goods sold
 cheap. orn mats, Baskets etc., take n in
 exchange for goods.

M. O. R. Canada Division.
Trains Leave Hagersville as follows
GOING EAST
 Boston and New York Express, Ex Sun. 4.20a.m.
 Limited Express, daily..... 3.34 p.m.
 Mail and Accom. except Sunday..... 12.45
 Atlantic Express, daily..... 12.45
 Boston and New York Express, daily..... 5.22
GOING WEST
 Michigan Express Except Sunday..... 11.25 p.m.
 Chicago Express, daily..... 8.28
 St. Louis Express, daily..... 8.28
 Mail and Accom., except Sunday..... 8.34
 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
 west at Detroit. Connecting with the C. V. R. &
 L. & P. S. Railways at St. Thomas.
 Through tickets issued to all parts of the United
 States and Canada. Baggage checked through
 No change of cars between Hagersville and Chicago.
 Tickets issued to the Old Country via the Anchor
 Line of Ocean Steamers.
O. W. RUGGLES, Gen'l Passenger Ag't. Chicago.
J. G. LAVEN, Canada Passenger Agent Toronto.
J. H. SALTER, Agent Hagersville.

N. & N. W. Railways.
 Trains leave Hagersville as follows:
TO HAMILTON **TO PT. DOVER**
 7.40 a. m. 8.55 a. m.
 10.50 a. m. 3.30 p. m.
 6.40 p. m. 6.40 p. m.
 The N. & N. W. Rys. runs in direct connection with
 the Collingwood Lines of Steamers, and connects
 with all important points either by Rail, Stage or
 Steamers. Through tickets issued to all points on
 Lakes Huron, Superior, Georgian Bay, etc. Freight
 for the Northwest billed straight through thus avoid-
 ing delays and inconvenience of customs.
ROBERT QUINN, General Passenger Agent.
Wm. Maxwell, Agent, Hagersville.