

# THE INDIAN.

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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.

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VOL. I.

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NO. 5

## TAXES!

Bad white men have been telling the Indians that the privilege of voting, granted by the late Parliament to them, was just a cunning way to put us in a position to be taxed, and that we were not like the white people, who are only entitled to vote because they pay taxes; therefore if we took advantage of the right to vote, the Government would take upon themselves the right to tax us.

This question requires a prompt and careful explanation, and the points we now give our Indian readers, are such that no friend of the Indian will attempt publicly to deny them. Taxes in Canada are of two kinds.

First.—There is the *Indirect Taxation*—which is a tax, or duty, on articles of consumption, by the excise, customs, post office, &c. The Dominion Government is supported *entirely* by this tax. Not a cent of the money obtained by the white man's local tax collector goes to the Dominion Government. They get at Ottawa from the duty upon goods, the post office, and the like, millions of dollars, enough to support their own big council, and the other smaller councils of the Provinces.

Every man, woman and child in the country has to pay a share of this tax, Indian, negro, or white, if they clothe their bodies, if they fill their stomachs, or if they write to a friend, must of necessity pay their part of the tax.

Why! my Indian brethren, we have been paying this tax for fifty years, and until now have not had a word to say as to whether the duty, which has been a tax upon us, is correct or not. The white men have been doing as they pleased with our money. Tobacco would not be half the price it now is, if it were not for this kind of tax. And the same may be said of every article you buy from the stores, except what is of home production.

As the Provinces are supported from the Dominion treasury, we most certainly should have a vote for the councilmen of the Provinces, as we pay in this way equally with the white man, towards the support of the local Governments.

Second.—*Direct Taxation*. This is a tax the white men put upon their people for the purpose of carrying out the needed expenses of the local municipalities, such as roads, bridges, ditches, public buildings, schools, the payment of public officers, etc. The white men have decided to make their people pay this tax according to the value of the property they own. They have therefore to appoint an assessor, or a person who will go through the municipality, and value each man's property. Then according to the white man's wealth, so is he taxed. But the white man has no general account with the Govern-

ment—they have not a deposit there which is drawing interest as we have, therefore they have to appoint a *collector*, who by laws they have made, has great power to see that every cent of the taxes are paid.

We Indians have decided to pay this tax, out of the interest money coming to us from our investments with the Government. We have (we think foolishly) decided to pay it, each man, woman and child the same, and the public expenses of our Band are deducted from our interest money. If we did not pay for our roads, bridges, ditches, public buildings, schools, and public officers, of course the whole of the interest due to us would be divided; but how would our public works be supported? Yet, if the Government would relieve us of this tax we could not well ask for a vote in the Local Legislature, as now we are entitled to.

The fact of the position is this, we have been paying for many years as much taxes as the white farming community. The tax of the Township of Tuscarora has been as heavy upon the Six Nations as that of Onondaga or Oneida townships amongst the whites. This being the case, where is the possibility of an additional tax being placed upon us? Where would the money from an extra tax be placed? The Dominion Government do not want it. They have already their share from us, by the dutiable goods we purchase. The white municipalities collect what they want from their own people, they can claim nothing from us. Therefore there is no place to put any extra tax money collected from the Indians. The whole thing is an absurd scheme got up by political men who would like to deprive you of the privilege of voting, which you have paid for for years.

Get your names upon the voters' list; act like men, not children, and vote for the person you think will do the most good, and thus secure for our race a voice in the legislation of our country.

It is impossible for us to be more heavily taxed, unless the duty upon goods is increased by the councilmen sent to Ottawa, and thanks to the Head Chief, and his council of last parliament, we now have something to say as to who shall go there and make laws for the country.

## A CEREMONIAL ORNAMENT.

BY C. A. HEISCHFELDER.

There are few archæological relics found on this continent which show as fine a finish as those which were used for ornamental purposes. A class of relics are occasionally met with, however, which, while they may have been used for dress, must also have had a more conventional significance; in the absence of a better name,

they have been called ceremonial ornaments. What these ornaments were actually used for, is not clear, but most archæologists are inclined to the belief that they were carried or worn as badges, by high officials on state occasions; it is not improbable that they were also worn as safeguards against accidents, disease, and the guarding off of evil spirits.

In the making of those specimens a great deal of time and labor has been expended, which fact, taken into consideration with their peculiar forms, would seem to authorize the theory that they were invested with some special power, and were of much importance.

It has been the writer's good fortune to secure some twenty of them during his researches in Canada.

The stone used was principally Huronian slate; animate nature was not unfrequently copied, but many of the specimens are simply carved into peculiar shapes.

The writer has lately secured the finest relic of this kind he has as yet seen in this section of country; it was found on the north-east end of Christian Island, Georgian Bay.

The stone of which it is carved is Huronian slate; it is  $6\frac{1}{2}$  inches long,  $3\frac{1}{2}$  inches wide in the centre, with a thickness ranging from  $\frac{1}{4}$  to  $1\frac{1}{4}$  inches.

The body proper of the specimen is semi-circular, with a hole through the centre, a little more than an inch square, with each corner rounded off. At the widest end is an animal's head, but what family it is intended to represent is not clear; above the centre of the head is a round hole, probably intended for an eye.

The stone is very symmetrical in shape—has a finished polish, and evidences much care in making it.

This class of aboriginal workmanship is the rarest found in North America, and it is sincerely to be hoped that parties who may be fortunate to secure them will take special care to have them deposited in a place of safety.

The skeleton of an Indian was found at Adolphustown last summer, which is supposed to have been buried over 150 years ago. It was in a birch bark coffin with several relics.

The wife of the Rev. John McLean, B. A., missionary to the Blood Indians, near Fort McLeod, has established a sewing school among the Indian women, partly with a view of teaching them how to cut and make garments, and partly to provide necessary clothing for women and children, many of whom are very destitute. She applies for a supply of material such as can be used for the above purpose.—*Home at School.*

## AMERICAN ANTIQUITIES.

EXTRACTS AND NOTES FROM CELEBRATED WRITERS.

BY B. L. G.

With the exception of the historical facts contained in the Bible, we should be left in ignorance of the most important occurrences of the early ages of the world. Thus, of necessity, are mankind impelled, the gratification of a laudable curiosity, to examine other channels by which the events of remote antiquity may have been transmitted; and to study and compare the languages, customs, traditions, science, religion, and monuments of nations. It is true, researches of this character do not always afford certain and definite conclusions; but frequently this arises from the method of conducting the argument, or from the insufficiency of the date, and not necessarily from the essential nature of the testimony. And even when sound conclusions cannot be attained, the interest of the subject compensates, in some degree, for the want of success; for these studies lead directly into the investigation of the greatest problems of human history—the origin, affiliation, and migration of nations, the progress of society, civilization, knowledge and religion.

And if the development of the human race is history, where is that development more clearly exhibited, than in the monuments and in the civil and religious institutions of mankind? The character of a people is to be read in the architectural productions—their dwellings unfold their domestic manners, and after the relative condition of different classes of society—the monuments erected to the memory of the illustrious dead, disclose those traits of humanity held in esteem and honor,—the cemeteries tend to exhibit their belief as to a future existence, and the temples and places of worship too denote their religious ideas. Monumental antiquities perpetuate also epochs and occurrences, as well as natural characteristics.

Truth-telling remnants, which have escaped the shipwreck of time, or rather the organic remains of history, they often indicate those great changes and convulsions which have occurred, as well in the social as in the physical world, and expose in outline the leading events of primeval ages.

Tradition and mythology are no less valuable aids in the elucidation of ancient history. Though when isolated, of doubtful authority, in combination they cement and perfect an historical fabric, the parts of which, incomplete of themselves, are harmonized and strengthened by union. It is known that the mythological systems of the ancients were but the expression of certain religious ideas, sometimes interwoven with cosmogonical philosophy, or were descriptive of real events transformed into theological fables. In these, and in traditions, whereof some are as old as the deluge. Should we search for the relics of the history of knowledge and civilization, to extricate them from the mass of folly and superstition in which they are enshrouded.

Like the base of some ancient column, covered with fallen fragments almost defying the efforts of the explorer to restore it to its former

light and glory, primitive history is hidden deep amid the gloom of time and the crumbling ruins of antiquity, to be revealed only by patient inquiry and unwearied zeal.

These remarks are peculiarly applicable to the elucidation of American Aboriginal History, by means of the traditions, monuments and institutions of its native inhabitants. Investigations of this character, always involving subjects of rational curiosity, replete with useful instruction, and of great moral and historical moment, rise in value and dignity when appertaining to the whole aboriginal population of a vast continent, probably untraced by any other race of human beings, until a period comparatively recent in the annals of the world. And yet they unfold a page in history possessing no startling dramatic interest, adorned with none of the glare and tinsel of the eccentricities of genius, unembellished with the achievements of ambitions, and diversified with none of the thrilling incidents of personal adventure; but they rather appeal to the unbeguiled judgment of the reason by their intrinsic worth, as the only method, in the absence of higher testimony, of obtaining any just deductions, as restoring the lost and broken link of ancient connection between the old and new worlds, and as tending to perfect that chain, by which all mankind are traced to one head, and bound together by the ties of a common origin.

From the vague and often exaggerated descriptions of some of the early travellers, and from the conduct of the conquerors of the semi-civilized nations of Mexico, Central America, Botoga and Peru, information of an incalculable value has been lost to us. It is impossible, without the deepest regret and indignation to revert to that period, when ancient pictorial manuscripts were burned, idols, images and planispheres destroyed, or buried in the earth, temples levelled with the ground, and cities razed—all for the lowest motives of policy, or from the blind zeal of superstition. A frightful chasm has thus been made in the primitive history of this continent, irremediable if we contemplate merely the immense number of Mexican picture-writings that were wickedly destroyed. It is possible, however, yet to remedy in a great measure the evil, so far as occasioned by this wanton demolition of architectural and monumental structures, by a careful examination of those which have escaped the violence of the Spanish conquest; and the subject is one eminently worthy of American enterprise. To embody and collate the descriptions of the most remarkable of the ancient remains and ruins scattered over the continent; to compare the traditions, manners, customs, arts, language, civilization and religion of its aboriginal inhabitants, internally, and with those of other nations; and thence to deduce the origin of the American race and its subsequent migrations, in a word, to attempt the determination of a portion of its unwritten history, will be the object of the following papers.

The ancient remains of art existing in America may be divided into two great classes, differing in style, character and importance. The first class comprehends those of more recent origin, which have manifestly proceeded from

an uncivilized people, and which may be traced throughout the whole extent of the continent. They possess the same uniformity of character that distinguished the manners and institutions of all the barbarous Indian tribes, and most of them are doubtless of Indian construction. They consist chiefly of ornaments, rude inscriptions, and paintings not unlike the semi-hieroglyphic symbols at present employed by some of the aboriginal nations, and of such implements of warfare and domestic use, as are adapted to the wants of savage life; and yet they exhibited indications, of that mechanical talent and dexterity which have been observed as a peculiar trait of nearly all the American natives.

Specimens of aboriginal art and ingenuity are being continually disinterred, in the progress of the cultivation of newly occupied lands, and they vary but slightly from those fabricated by the present tribes, evincing no evidences of superior state of society. Their proximity to the surface of the earth affords one clue to distinguish them from such as can boast of a higher antiquity, which are those found some distance beneath the soil. The domestic utensils, flint arrow-heads, stone ornaments, pipes, chisels, knives and tomahawks thus brought to light, seldom surpass in workmanship and design, those of acknowledged Indian manufacture, and of more modern date. An inferior kind of earthenware is of very usual occurrence, but its composition is more rude, and its execution less finished than those of the ancient pottery, while it does not excel such as the Indians have been accustomed to construct.

There are no indications of any military or architectural structures, exhibiting much art, which can be clearly assigned to the present tribes. Some fortifications and entrenchments have been ascribed to them, but merely by conjecture, and their dwellings are usually formed of the most fragile materials.

The Esquimaux afford, however, an exception in the latter particular; for the remains of their habitations are frequently to be observed in small rude circles of rough stones, and trenched divisions of ground in a circular form. Their method of constructing their huts is also worthy of notice. They are built with blocks of snow, in the shape of a dome, each block being cut with great regularity and art, into the shape requisite to form a substantial arch, and having no shape whatever, but what this principle supplies. It may be remarked also, that the Esquimaux are accustomed to place stones and slabs in an upright position, in every conspicuous spot, some of which have been compared to obelisks. Similar monuments have been observed in other districts of the continent; but they are all unhewn, extremely rude, and bear no inscriptions.

Many of the tumuli formed of earth, and occasionally of stones, are of Indian origin, and they may generally be distinguished by their inferior dimensions, and isolated stations. They are mostly sepulchral mounds: either the general cemetery of a village or a tribe; funeral monuments over the grave of an illustrious chief, or upon a battle-field, commemorating the event and entombing the fallen; or the result of a custom, prevalent among some of the tribes, of col-

jecting at stated intervals the bones of the dead, and interring them in a common repository. A mound of the latter description was formerly situated on the low grounds of the Rivanna River in Virginia, opposite the site of an old Indian village. It was forty feet in diameter and twelve in height, of a spheroidal form, and surrounded by a trench, whence the earth employed in its erection had been excavated. The circumstances indicating the custom alluded to, were the great number of skeletons, their confused position, their situation in distinct strata exhibiting different stages of decomposition, and the appearance of the bones of infants. A mound of similar character, and constructed in layers, or strata, at successive periods, existed near the south branch of the Shenandoah, in the same state.

There are other tumuli ascribed to the Indians, consisting of stones thrown rudely together, but they are less frequent than those formed of earth. One of these, upon the Blue Ridge, upon being opened was found to contain human bones; and another in New York, is said to have marked the grave of a distinguished warrior. The size of all of them is not invariably diminutive, as we are informed that Fort Watson, in South Carolina, was built upon the summit of one upwards of thirty feet in height; and according to authentic report, a mound of the largest dimensions has been thrown up within a few years in Illinois, over the remains of an eminent chief.

So materially have the customs and institutions of the Indians since the discovery, that most of the tumuli are of considerable age, and it has even been doubted whether they were constructed by the immediate ancestors of the present Indians; but it appears, from a very respectable authority, that many tribes still continue to this day to raise a tumulus over the grave, the magnitude of which is proportioned to the rank and celebrity of the deceased.

We find from mounds scattered at intervals over the surface of both Americas, from the country of the Esquimaux to that of the Fuegians; and though neither by their size nor their contents, do they impress us with a high opinion of the civilization of their authors, still they shed some light upon their ancient history. If the Indians are the branches and descendants of a now civilized people, and have retrograded from a higher condition of society—an opinion supported by many curious facts—we may expect to find the greatest differences between them and their more civilized ancestors, in such circumstances as are always affected by a change in mode of life; and to discover the strongest signs of affinity, if any, in religious belief, and in such customs as are arbitrary, and not of spontaneous and natural growth of a particular state of society. Accordingly we can trace a few such resemblances in their productions of art, and in their domestic manners; but the moment we contemplate their religion, and above all, their method of the dead and their sepulchral monuments, a great and striking uniformity is exhibited. Reverence for the dead, though it be a feeling common to all mankind, and natural to the human heart, is a most marked and distinguishing trait in the character of the mem-

bers of the red race—not, however, as a sentiment, but as a religious and mystic feeling, springing less from the kindly affections of the soul, than from a superstitious impression, deeply imprinted on the very elements of their character. Even among such barbarous native tribes, as possess the lowest estimate of social virtues and duties, and as are characterized by the most savage indifference and selfishness in all the near and tender relations of life, the moment the spirit has departed the body, a new chord seems to be struck in the hearts of the survivors, and those who were neglected and perhaps hated when living, are venerated in death; and thus monuments have been reared over the bones of the departed, which, when alive and in the full tide of successful power and commanding influence, they could not have extorted as tributes of respect and obedience. Amid the barren waste of Indian apathy, here is a green spot whereon to rest the eye—a singular exception to that impenetrable, obdurate stocism, possessed by them, in common with the more cultivated nations of the same race. Herein we perceive the reason why the tumuli, are the only monuments of the Indians; for with the religious feeling, as transmitted to them from their forefathers, they have also preserved the custom of erecting sepulchral mounds. In this view, these rude monuments are of important consideration; for appearing alike among the remains of art, and in the seats of the ancient civilized nations, and in remote regions whither civilization never penetrated, they develop one of the arguments tending to establish the common origin of all the American aborigines, whether barbarous or cultivated.

(To be Continued.)

#### MOUND BUILDERS.

##### A MOVEMENT ON FOOT FOR GOVERNMENT EXPLORATION.

A movement is on foot by leading scientists to petition the government to provide means to defray the expenses of a systematic and thorough exploration of the northern mound system before the ploughs of the settlers level the tumuli. During the summer a well-known archæologist explored several districts in the south-western part of Manitoba. Some interesting and valuable data were secured and a number of mounds were found on the Pembina River, and on the chain of lakes west of it. Two mounds on the Red River were opened in October and valuable veins discovered, including ornaments cut from sea shells peculiar to southern waters.

The construction of the mounds was found to be identical near that of the famous ones of Ohio and the Lower Mississippi. It was also discovered that a continuous line of mounds extended from the Central Mississippi straight through to Lake Winnipeg. A large group has been discovered on the Rainy River, in Ontario, and the evidence secured seems to go a long way to prove that the problem, whose solution has been so long sought for by American archæologists, will be settled by further explorations and investigations in the North West.—*Telegram.*

#### QUEEN VS. FEARMAN.

In this case the Court of Queen's Bench, decided that Fearman ought not have been convicted, because the wood, the subject of the larceny from the Tuscarora Reserve, was not "seized and detained as subject to forfeiture," and because the affidavit required had not been made, and was a condition precedent to the seizure.

Judge Wilson said he was properly convicted. Johnson for the Crown; V. McKenzie, Q. C., for the prisoner.

#### THE "INDIAN" IN ALABAMA.

A friend who takes a great interest in THE INDIAN, sent a copy to Col. Robt. H. Knox, a leading and distinguished member of the Alabama Bar. This is the result:

"I am very much pleased with the translations of Dr. Watts and Shakspeare in THE INDIAN, you were kind enough to send me. I could not resist the temptation of quoting, in the Supreme Court yesterday, from the second chapter of "The Last of the Mohicans" the Shaksperian expression,

"Sola, sola, wo ha, ho, sola!" in a reply to a frightfully long Latin quotation of the Attorney-General. "I paralysed the Court."

The total number of Indians in the Dominion is, according to the Indian Department, just short of 130,000. The number in Ontario is 17,004, in Quebec 12,135, in Manitoba and North West Territories 31,954, in British Columbia 38,470. In the Northwest districts of Peace river, Athabaska and McKenzie there are 17,038. The remainder are scattered over different parts of the Dominion from Nova Scotia to the Arctic coast. The educational progress among the Indian children was not retarded last year. Seven new schools have been opened, and two industrial institutions in Alberta and Qu'Appelle continue their operations. The report further says that the Indians of Manitoba and Keewatin generally had no sympathy with the insurrection, but denounced the rebellion in no measured terms. The expenditure last year on all the Indians in the Dominion was under \$1,100,000, and of this the Northwest Indians got a million. The report contains matters of great interest and shows that the welfare of the Indians is well looked after.

The Indian idea of Paradise is the idea of the orientals. It consists of sensualities, not spiritualities. He expects the scene to furnish him ease and plenty. Ease and plenty make the Indian's happiness here, and his heaven is but a bright transcript of his earth.

Death is frightful, or welcome, according to the theories men have of it. To the Indian it is a pleasing and welcome event. He believes a future state to be one of rewards, and restitutions, and not of punishments.

Internal dissension has done more to destroy the Indian power in America than the white man's sword. Could the tribes learn the wisdom of confederation they might yet be saved. This is a problem now undergoing an interesting process of solution.

SKETCH OF THE  
LIFE OF CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA)

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

(Continued.)

The widow of the late old Captain died at Brantford, on the Grand River, the 24th November, 1837, thirty years to a day from the death of her husband. Her age was 78. Dignified and stately in manners, tall and handsome in person, she well merited the title of "the Indian Princess."

BRANT'S PERSONAL APPEARANCE.

General P. B. Porter describes Brant as distinguished alike for his address, his activity, and his courage, possessing in point of stature and symmetry of person, the advantage of most men, even among his own well formed race,—tall, erect and majestic, with the air and mien of one born to command. Having, as it were, been a man of war from his boyhood, his name was a tower of strength among the warriors of the wilderness."

HIS MANNERS

were affable and dignified, avoiding frivolity as one extreme, or stiffness on the other. Not noted for eloquence, his power lay in his strong, practical good sense, and his deep and ready insight into character.

AS A MAN OF RULE,

the Rev. John Stewart represents "his influence to have been acquired by his uncommon talents and address as a councillor and politician, by which means he subdued all opposition and jealousy, and at length acquired such an ascendancy that, even in the hour of danger, he was enabled to rule and direct his warriors as absolutely as if he had been born their general.

AS A WARRIOR

he is represented as brave, cautious and sagacious. His constitution was hardy, and his capability of endurance great, his energy untiring, and his firmness indomitable. In his business relations he was prompt, honorable, and a pattern for integrity.

HIS SENSE OF JUSTICE.

Justice was a distinguishing feature in the character of this noble man. When on long and fatiguing marches, with scanty supplies of food, every prisoner was allowed a full share with himself. The same love of justice marked his conduct during the Indian wars of 1789—'95, as also his correspondence with the British Government regarding the subsequent difficulties touching the Grand River land title. When he thought the Indians claimed too much, he opposed them; when too little, he fought for them. In a letter to General Chapin, he says: As to politics, I study them not. My principle is founded on justice, and justice is all I wish for. Never shall I exert myself for any nation or nations—let their opinions of me be what they will—unless I plainly see that they are sincere and just in what they may aim at. When I perceive that these are the sentiments of a people, no endeavors shall be wanting on my part to bring nations to a good understanding."

HIS TEMPERANCE PRINCIPLES.

Brant ever evinced a deep solicitude to adopt

some system to prevent this worst of all vices—intemperance. Experience has long proved that neither Brant's nor any other man's importunity can avail so long as the Indian comes in contact with the moral contagion of unprincipled white men and strong drink. Will not the blood of the Red man be required at his hands who, for paltry gain, has been an agent of Satan in the ruin and extermination of the original proprietors of the American soil?

BRANT A FREEMASON.

When Captain McKinstry was taken prisoner by the British, and marked as a victim by the Indians to be put to death by fire, Brant recognizing him as a member of the brotherhood, exerted himself for his rescue, and in connection with some humane English officers, subscribed to purchase an ox, which they gave to the Indians for their carousal instead of the gallant prisoner. An intimacy and friendship continued between these two parties until the Chief's death. After the Revolution, Brant never visited the Hudson without spending a few days at the Manor with his friend McKinstry. At the time of his last visit in 1805, he attended the Freemason's Lodge in the City of Hudson, where his presence attracted great attention.

The life of the late Jonathan Maynard, Esq., formerly a member of the Senate of Massachusetts was saved by Brant, by his discovering on the prisoner's arms the symbols of Freemasonry, when the Indians had partly stripped him to put him to death. Mr. M. lived to an advanced age, universally respected, an upright and faithful magistrate. Surely such a character is neither savage nor cruel. Brant was no less humane than he was brave.

BRANT'S SHREWDNESS AND SAGACITY

are illustrated by the following anecdote. When Jemima Wilkinson (who professed to be the Savior of the World in his second appearance on the earth) was residing in western New York She attracted the attention of Captain Brant. His celebrity being known to her, an interview was obtained. She addressed him a few words of salutation, to which the chief replied in his own language, when she informed him she did not understand him. He then addressed her in another Indian dialect, to which in like manner she objected. After a pause he commenced a third speech in a still different tongue. She then interrupted him by expressing her dissatisfaction in his persisting to speak in terms she could not understand. Brant arose with dignity, and with a significant motion of the hand, said,—"Madame you are not the person you pretend to be. Jesus Christ can understand one language as well as another," and abruptly took his leave.

BRANT'S VIEWS ON IMPRISONMENT FOR DEBT.

Extracts from the following letter to the late Thos. Eddy on the subject of "imprisonment for debt" will exhibit his views as a philanthropist. Mr. Eddy was directing his attention to the subject of prison discipline, and, it appears, the views of the Mohawk Chieftain coincided with his own.

\*\*\*\* "You ask me whether in my opinion civilization is favorable to human happiness? \*\*\*\* You will allow me in some respects to

have had the advantage of you in forming my sentiments. I was, Sir, born of Melian parents, and lived while a child among those whom you are pleased to call *savages*. I was afterwards sent to live among the white people, and educated at one of your schools; since which I have been honored, much beyond my deserts, by an acquaintance with a number of principal characters both in Europe and America.

"After all this experience, and after every exertion to divest myself of prejudice, I am obliged to give my opinion in favor of my own people. I will now, as much as I am able, collect together and set before you some of the reasons that have influenced my judgement on the subject now before us.

"In the government you call civilized, the happiness of the people is constantly sacrificed to the splendor of empire. Hence your codes of criminal and civil laws have had their origin; hence your dungeons and prisons. I will not enlarge on an idea so singular in civilized life, and perhaps disagreeable to you, and will only observe that amongst us we have *no* prisons; we have no pompous parade of courts; we have no written laws; and yet judges are as highly revered amongst us as amongst you, and their decisions as much regarded. Property, to say the least, is as well guarded, and crimes are as impartially punished. We have among us no splendid villains above the control of our laws. Daring wickedness is here never suffered to triumph over helpless innocence.

"The estates of widows and orphans are never devoured by enterprising sharpers. In a word we have no robbery under the color of law.

"No person among us desires any other reward for performing a brave action but the consciousness of having served his nation. Our wise men are called Fathers; they are always accessible—I will not say to the meanest of our people, for we have none mean but such as render themselves so by their vices.

"The palaces and prisons among you form a dreadful contrast. Go to the former places, and you will see perhaps a *deformed piece of earth* assuming airs that become none but the Great Spirit above. Go to one of your prisons; here description utterly fails! Kill them, if you please; kill them, too, by tortures; but let the torture last no longer than a day. Those you call savages relent; the most furious of our tormentors exhausts his rage in a few hours, dispatches his unhappy victim by a sudden stroke.

"But for what are many of your prisoners confined? For debt!—astonishing!—and will you ever again call the Indian nations cruel? Liberty, to a rational creature, as much succeeds property, as the light of the sun does the most twinkling star. I solemnly declare, I had rather die by the most severe tortures ever inflicted on this continent than languish in one of your prisons for a single year. Great Spirit of the Universe!—and do you call yourselves Christians? Does then the religion of Him whom you call your Saviour inspire this spirit, and lead to these practices? Surely no. It is recorded of him that a bruised reed he never broke. Cease then to call yourselves Christians, lest you publish to the world your hypocrisy. Cease, too, to call other nations savage, when you are ten-fold more the children of cruelty than they."

(To be Continued.)

## DOMINION PARLIAMENT.

FIFTH PARLIAMENT.—FOURTH SESSION.—BUSINESS  
TRANSACTED RESPECTING INDIAN AFFAIRS.HOUSE OF COMMONS,  
Ottawa, Mar. 1.

## CASE OF LOUIS RIEL.

MR. COURSOL—Did the Government, after the conviction of Louis Riel, appoint a medical commission to inquire into the mental condition of the prisoner; if so, did the commission forward the report to the Government, and is it the intention of the Government to lay the report before the House?

SIR JOHN MACDONALD—The Government caused an enquiry to be made by a medical practitioner as to the mental accountability of Louis Riel since his conviction, and also procured a report from the visiting surgeon of the prison on that subject. These reports will be laid before the House at once if moved for. The hon. gentleman may as well move at once.

MR. COURSOL moved for the papers accordingly. The motion was carried.

MR. CAMERON (Huron) wished to know if the Government would publish the reports of the speeches of the counsel at the Riel trial. The published report of the trial did not contain these, but the evidence only.

Hon. J. A. CHAPLEAU said the speeches were certainly not printed, as the report only professed to be a report of the evidence. If the speeches were desired they could certainly be included in the next edition.

MR. LAURIER—Does the Government intend to lay on the table of the House all petitions and communications asking for the commutation of the sentence of Louis Riel?

SIR JOHN MACDONALD—The hon. gentleman should move for these.

## NOTICES OF MOTION.

MR. SOMERVILLE, for a return showing the amounts paid to Chief Kah-ke-wa-quo-na-by by the Government during the past four years.

HOUSE OF COMMONS,  
Ottawa, Mar. 3.

## RIEL DOCUMENTS.

MR. AMYOT moved for copies of all documents forming a record in the case of her Majesty against Louis Riel, tried at Regina, including the jury list, names of the jurors challenged, the list of jurors empanelled, motions and affidavits filed, evidence, incidents of trial, addresses of counsel and of prisoner, charge of judge, the names of the judges, or assistant judges who tried the case, the names of the counsel for the prosecution and for the defence, and, in short, of every document whatsoever relating to the trial, and also of the verdict and the recommendation to the mercy of the court.

MR. THOMPSON—All papers embraced in the motion which are accessible will be brought down.

MR. BLAKE suggested that the documents circulated by the Government among the members of the House should be formally laid on the table.

SIR JOHN MACDONALD—Certainly.

MR. BLAKE—Also copies of all orders-in-Coun-

cil respecting the several respites granted to Louis Riel before his execution.

MR. THOMPSON—There is no order-in-Council on that subject.

The motion was withdrawn.

MR. CAMERON—Another point he wished to make was that Indians had been put upon the voters' lists by the revising officers, and not at their own request.

MR. ROBERTSON—(Hamilton)—Name, name.

MR. CAMERON said he did not propose to give the name, but he said he was informed of this by a good authority.

MR. PATERSON (Brant) rose to correct the statement that the Indian agent had furnished names to the revising officers. This would be contrary to the law. The Indians of Brant reservation were enrolled by the revising officer himself. His view of the Act was, as at present worked, that it did not give the uniformity promised.

MR. COOK said that in a case of which he was cognizant, an attempt was made to form a Conservative Association among the Indians. The Indians refused to join, whereupon the revising officer, finding they were Reformers, declined to put them on the list, on the pretext that they did not belong to the constituency for which he was acting. He could, moreover, point to a revising officer who had actually refused to accept the declarations of persons who desired to be placed on the list. Such a person should not be a revisor in any respectable constituency. There was a feeling of indignation against him that could not be quelled. (Laughter.) Not only were the Liberals indignant, but the feeling had spread to respectable Conservatives—and there were a few—(laughter)—who had left the Tory party to support him (Mr. Cook). The office should be taken from this revisor, and in addition he should be deprived of his judgeship. He (Mr. Cook) could not produce the rejected declaration in question, because the judge had retained them. He could promise the judge that he would require him to act honestly, and, he added, "If he does not, I will see that he does." (Laughter).

HOUSE OF COMMONS,  
Ottawa, Mar. 8.

## REBELLION PRISONERS.

MR. THOMPSON (Antigonish), answering Mr. Blake, said 46 half-breed prisoners, 81 Indians, and 2 whites were committed for trial in connection with the North-West rebellion. Eighteen half-breeds were tried for treason-felony, one for high treason, and one for murder. Eleven were discharged on their own recognizances of \$4,000 each, to appear for trial when called upon. One, Adolph Nolan, tried for treason-felony, was discharged by order of General Middleton. Two others, who were held for trial and who would have been tried during the present month, were discharged and proceedings discontinued by his (Mr. Thompson's) direction. Four others were discharged at Battleford, one being a cripple. Of Indians, 44 were convicted on various crimes, nearly all for treason-felony. One was for manslaughter, three for arson, and five for horse stealing, one for cow stealing, and one for breaking gaol. The others were convicted of

treason-felony. They were discharged on promising to come up for trial when required. Three were acquitted, and the remainder of the Indians charged with various offences, were discharged at Battleford. Of the whites two were held for trial. W. H. Jackson was accused of treason-felony and acquitted on the ground of insanity. The other, Thomas Scott, accused of treason-felony, was acquitted.

## FRANCHISE BILL.

SIR JOHN MACDONALD, answering McMullen, said the question of introducing amendments to the Franchise bill during the present session was under discussion.

## RIEL'S CASE.

MR. THOMPSON, answering Mr. Desaulniers, said there was no means of ascertaining the intention of the jury in the case of Louis Riel, in recommending the prisoner to mercy, except by enquiry from individual jurors who composed the jury; and that, he thought, had not been considered a constitutional mode of seeking interpretation of a verdict. So far as he was aware, no communication or letter had been received by the Government from one or more of the jurors in the case of Louis Riel, informing them that the intention of the jury in recommending said Louis Riel to the mercy of the court was to exempt the prisoner from the death penalty. If the papers contained any such they would be brought down.

## THE RESOLUTION OF REGRET.

On the order of the day being called for Mr. Landry's motion, expressing regret that the death sentence on Riel had been carried into effect.

SIR JOHN MACDONALD rose and said:—"I must ask my hon. friend to allow the motion to stand until Thursday. I hope the discussion will be continued *de die in diem* until it is disposed of. I may say here in connection with this motion that it is considered by the Government of such importance that they will not go on with the estimates, or enter upon the budget, until they know how they stand in regard to this matter."

## INDIAN MONEY.

MR. DAWSON moved for a return of all statements and estimates made by the Department of Indian affairs of money due to Indians under the Robinson treaty, etc. He said the Manitoulin treaty was harsh, and onerous in its provisions. Some of the Indians who had resisted them were now thriving and prosperous, while others who had kept the treaty were in a state of poverty. The amount the Indian had received was \$1.79 per head per annum. Petitions had been sent to the Government, and he had hoped action would be taken on the matter. The motion passed.

OTTAWA, March 11th, 1886.

MR. LANDRY moved his motion condemning the Government for the hanging of Louis Riel. The debate is now going on—both sides of the House making powerful speeches.

As the Government considers this motion one of want of confidence, the discussion is likely to be a long one, as the continuance of the Conservative party in power depends upon the vote upon this motion. Sir John has been ill with a bad cold and has not as yet taken part in the debate.

THE INDIAN will keep a strict watch upon the members during this session, and inform its readers, from Hansard, of the expressions they use regarding our people.

# 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 fortnightly, and until further notice.

## ADVERTISING RATES.

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

The Indian Publishing Co.

Hagersville, Ont. Canada.

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

## THE MARKET REPORTS.

### FISH MARKET.

Reported by J. 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. No. 1 Labrador Herrings in bbls. \$4.00. No. 1 Cod Fish, in quintels, \$4.00.

All fish are inspected before shipping.

### FUR MARKET.

Reported by C. N. Bastida, & 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, 30c; 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.

### BIRTHS, MARRIAGES AND DEATHS:

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

We have received a communication for publication from some friend in regard to the *Globe's* recent attack upon this paper. The article is kind and well intended, but as it is not accompanied by any name or address it would be impossible for us to make use of it in print. It is necessary that we follow the rule of other journals, and that all communications be accompanied by the writer's name and residence, "not necessarily for publication but as a guarantee of good faith."

We promised in our prospectus that we would give the readers of THE INDIAN the news of the world in a short form, but we now think that it would be foolish for us to attempt to do so. Newspapers are so plentiful in the country that they find their way into nearly every house, Indian and white, and our news respecting Indians

and matters of special interest to our people are so numerous and of such importance, that we shall have to ask our friends to look to the white man's paper for the general news of the world.

The following is an extract from a letter received by the editor from Mr. Charles Mair, the author of the new drama "Tecumseh."

"The sympathies of right feeling men are being aroused everywhere for the Indians. The public conscience is awakened at last to a sense of 'the terrible wrongs and injustice' which have been inflicted upon the aborigines of this continent, and no better time than the present could be chosen to set afloat such an enterprise as yours. As a Canadian by birth, I feel proud to think that our country is free from the stain which affixes to the entire record of the United States in its dealing with the Indians, and feel an equal regret that the traditions of 175 years should have been broken even temporarily in 'the North West. With just treatment and good management, there is, I am satisfied a 'bright future in store for the Indians.'

These are kind words of encouragement, and we sincerely hope the writers every expectation will be fulfilled. We trust Mr. Mair will see fit to visit some of the Bands of Ontario before his return to the North West, and can assure him he will receive a hearty welcome.

Our readers may think we should devote more space to the religious interest of our people. It is our intention to do so, and to make THE INDIAN as much as we can an aid to the Indian missionary. But, for a century our Saviour has had His ambassadors amongst our people who have worked, and are still working for the spiritual welfare of our race. The Pearl of Great Price is held out to the Indians by hundreds of missionaries of every Christian denomination, and many periodicals devote their columns largely to this good object. The temporal welfare of our people, however, has not had the proper attention. The laws respecting Indians, their rights to lands, their position in respect to treaties, and their financial standing with the Government are all subjects which it is the duty of THE INDIAN to pay immediate attention to. The worldly affairs of our people, must have the larger part of our attention for several months. Matters of grave importance to our temporal welfare are now before us. We have been granted the privilege to vote (after paying fifty years' taxes without it), and now we must make it a study to use this franchise in a proper way. As these worldly matters are of such importance, and THE INDIAN is the first paper published solely in the interests of our people, it is necessary that we should devote much of our space for a few months to these affairs. Politicians and their laws have little respect for the spiritual welfare of the people. We have the franchise now, and must look sharp and quick after our worldly interests, as "persons" fully qualified to take advantage of the privileges due us from the taxes we pay.

The poetry of the Indians, is the poetry of naked thought. They have neither rhyme, nor meter to adorn it.

## TECUMSEH.

A Drama.

BY CHARLES MAIR.

We have received a copy of this admirable work and have read it with intense pleasure.

"When we began to read we began to mark what we thought was particularly good and fine, and as we went on reading carefully, we found that a continuous mark from the first page to the last, would not be out of place, to show the high appreciation we have of every word. The book from beginning to end is fragrant with all that renders a first-class drama so enchanting.

The subject is one that makes the work of peculiar attraction to two great classes of Canadians—the Indian and the Indian's friend, and the Briton and the Briton's friend.

A plea for the Indians' rights, and a sympathy for him in the many wrongs he has suffered, permeates the whole drama.

A heartfelt loyalty to Britain and its institutions, and his hearty contempt of such who say

"Well, General, we're not your British sort,  
"But if we were we know that Canada  
"Is naught compared with the United States,  
"We have no faith in her, but much in them."

is shown by the author throughout all the work.

Mr. Mair has lived for a score of years in the North West Territories, and no one has had a better chance of studying the Indian character in its purity, untainted by the evils which in these days accompany civilization, intemperance and dishonesty. See how beautifully the author puts this original condition of the aborigines—a condition which can never be attained by them again, for the iron horse now travels a network of roads throughout the continent! freighted with alcohol, and, "with eager quest, and ruinous lust of land."

And all the wild life of this western world  
Knew not the fear of man; yet in those woods,  
And by those plenteous streams and mighty lakes,  
And on stupendous steppes of peerless plain,  
And in the rocky gloom of canyons deep,  
Screened by the stony ribs of mountains hoar  
Which steeped their snowy peaks in purging cloud,  
And down the continent where tropic suns  
Warmed to her very heart the mother earth,  
And in the congeal'd north where silence self  
Ached with intensity of stubborn frost,  
There lived a soul more wild than barbarous;  
A tameless soul—the sunburnt savage free—  
Free, and untainted by the greed of gain:  
Great Nature's man content with Nature's food.

We might make scores of extracts from this book to show the kind affection the author has for our race, the sentiments all dressed in the most beautiful and impressive language—but our friends must read the drama for themselves.

Not less marked is the author's love for the Briton and the Briton's friend. How full of loyalty is this passage, and what a grand patriotic song is that which follows—

"Then for our cause and Canada!  
"Forward for Britain's Empire—peerless arch  
"Of Freedom's raising, whose majestic span  
"Is axis to the world! On, on, my friends!  
"The task our country sets must we perform—  
"Wring peace from war, or perish in its storm!"

O hark to the voice from the lips of the free!  
O hark to the cry from the lakes to the sea!  
Arm! arm! the invader is wasting our coasts,  
And tainting the air of our land with his hoasts.  
Arise! then, arise! let us rally and form,  
And rush like the torrent, and sweep like the storm;  
On the foes of our king, of our country adored,  
Of the flag that was lost, but in exile restored!

And whose was the flag? and whose was the soil?  
 And whose was the exile, the suffering, the toil?  
 Our Fathers! who carved in the forest a name,  
 And left us rich heirs of their freedom and fame.  
 Oh, dear to our hearts is the flag, and the land  
 Our Fathers bequeathed—is the work of their hand!  
 And the soil they redeemed from the woods with  
 renown  
 The might of their sons will defend for the Crown!  
 Our hearts they are one, and our hands they are free,  
 From clime unto clime, and sea unto sea!  
 And chaos will come to the States that annoy,  
 But our Empire united what foe can destroy?  
 Then away! to the front! march! comrades away!  
 In the lists of each hour crowd the work of a day!  
 We will follow our leader to fields far and nigh,  
 And for Canada fight, and for Canada die!

hope, and think that Mr. Mair will have  
 and ready sale for his work. It is a  
 credit to Canadian literature and a reflect-  
 of the feeling of the great mass of the peo-  
 to patriotism and loyalty to the mother  
 y.

r, sloth, and intemperance, are the three  
 curses which have fallen upon the Red  
 of America. Many whole tribes have gone  
 and perished under their triple influence;  
 not too late for those who remain to re-  
 and recover themselves.



## NOTICE TO CONTRACTORS.

### CHANGE OF TIME.

The time for seeing the plans and specifications for the  
**MANTRY SCHOOL AT LONDON, ONT.,**

has been changed to TUESDAY, the 23rd instant, and  
 the time for receiving tenders to WEDNESDAY, the 7th  
 instant.

By order,

A. GOBEIL,  
 Secretary.

Department of Public Works,  
 Ottawa, 12th March, 1886.

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## NOTICE.

SEAL TENDERS, addressed to the undersigned,  
 for "Tender for Indian Supplies," will be re-  
 ceived at this office up to noon of TUESDAY, 20th  
 March, 1886, for the delivery of Indian supplies during  
 the year ending 30th June, 1887, consisting of Flour,  
 Beans, Groceries, Ammunition, Twine, Oxen, Cows,  
 Agricultural Implements, Tools, &c., duty paid, at  
 the points in Manitoba and the North-West Territories.  
 Forms of tender, giving full particulars relative to the  
 supplies required, dates of delivery, &c., may be had by  
 applying to the undersigned, or to the Indian Commis-  
 sioner at Regina, or to the Indian Office, Winnipeg.

Tenders may tender for each description of goods (or for  
 all descriptions of goods) separately or for all  
 goods called for in the Schedules.  
 Each Tender must be accompanied by an accepted  
 cheque in favor of the Superintendent General of Indian  
 Affairs on a Canadian Bank, for at least five per cent of the  
 amount of the tenders for Manitoba and the North-West  
 Territories, which will be forfeited if the party tendering  
 declines to enter a contract when called upon to do so, or  
 fails to complete the work contracted for. If the ten-  
 der is not accepted the cheque will be returned.

Tenders must make up in the Money columns in the  
 Schedule the total money value of the goods they offer to  
 supply, or their tender will not be entertained.  
 Each tenderer must, in addition to the signature of the  
 tenderer, be signed by two sureties acceptable to the De-  
 partment, for the proper performance of the contract.  
 In all cases where transportation may be only partial by  
 rail, contractors must make proper arrangements for sup-  
 plies to be forwarded at once from railway stations to  
 their destination in the Government Warehouse at the  
 point of delivery.

The lowest, or any tender, not necessarily accepted.

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

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

5-4t

## JOHN SUNDAY AND OTHER INDIANS.

FROM MEMOIRS BY MISS LUCY RICHARDS (1830.)

As John Sunday stayed here several days, while brother Case went on an excursion still further to the west, I had a good opportunity to observe his general conduct and character. He spent his time either in visiting, attending meet-ings, chopping wood at our door, reading the Scriptures in school, or studying them at home, or in the woods pouring out his soul in prayer to God. One day, as he had been absent a long, I made some inquiry, supposing he had been out visiting. "No," said he, "I felt very bad, as though I had a great work to do, and I have been away beyond the great hill in the woods to pray. You know when folks clear up their land they cut down some big trees, and they want help to roll up the great logs; just so I want help. I can't lift alone, and I have been out to ask Jesus Christ to help me; and now I feel some stronger." Then taking down my Bible from the mantelpiece, and clasping it to his bosom, he said, "O how I love this good book!"

He told me that, six years ago, he understood only three words of English, which were, "pint," "quart," "whisky." Having been drunk at Salmon River, in Canada, when he got a little over the peroxysm he went to procure more strong drink; but the trader, though an intemperate man himself, would not let him have no more; and told him he must go to Bellville—a distance of some six or seven miles—and hear that Indian talk for he had something good to say to Indian. According he went and got his blanket, and then hired another Indian to carry him in his sleigh; but when he arrived there the meeting had begun, and the house was so full he could not get in; so he sat down on a pile of wood, and remained there till close of meeting, though he could hear nothing. When the meeting ended, Peter Jones (the preacher) came out, and shook hands with him, but said nothing. In the evening the same individual preached again, when Sunday went in and heard for the first time in his life the Gospel of Christ; and so deep was the impression it made upon his mind that he slept but little that night. The next morning he heard him again, then went home, thinking a great deal about the good word, and told his family what he had heard; and so bad did he feel, that, for four days and nights, he scarcely slept or ate. After this he thought it his duty to go round and tell the other Indians they must be good Indians and drink no more whisky. He went accordingly. When he returned, he thought he must pray with his family, but felt so bad, he could say but little. Still he "cried a great deal," and went often into the woods to pray. By and by the man who carried him to Bellville began to pray; and his own wife also got down upon her knees. About four weeks after his first visit to Bellville he went again to that place, and heard Mr. Case preach. At the close of the meeting Mr. C. spoke to him through an interpreter, and asked him how he felt; and on his replying, "Very bad," encouraged him to persevere in seeking the Lord, assuring him that God would be found of him. It was, however, till after the lapse of four months that he obtained the knowledge of salvation by the remis-

sion of his sins; though he continued all the time to exhort othes, and was thus instrumental in leading many souls to Christ before he himself was made a new creature.

When Sunday was about leaving Canada some of his friends asked him where he was going. He replied, "Quebec," not letting them know he was coming quite into the States. He said he knew not what they would say when they found he had been here. "But," said he, "when I go back I must tell them the words of God. He didn't say, 'Go and preach' only to the king's subjects, but 'Go ye into into all the world, and preach the Gospel to every creature.'"

## ANECDOTE OF AN INDIAN.

And often when they sit alone,  
 His Spirit makes them pray;  
 To them the Shepherd's voice is known,  
 They hear it and obey.

An Indian being among his white neighbors, asked for a little tobacco to smoke, and one of them having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco; being told, that as it was given him he might as well keep it, he answered, pointing to his breast: "I got a good and a bad man here; and the good man say, It is not mine, I must return it to the owner: the bad man say, Why he gave it you, and it is your own now. The good man say, That's not right; the tobacco is yours, not the money; the bad man say, Never mind, you got it; go buy some dram. The good man say, No, no; you must not do so. So I don't know what to do; and I think to go to sleep; but the good man and the bad keep talking all night, and trouble me; and now I bring the money back I feel good."

## THE INDIAN'S REPLY TO A CHALLENGE.

The Indian has more sober sense than the white man. When the white man is challenged by a desperate and reckless enemy, he thinks it is more honorable to shoot his enemy through the heart, than decline the combat: and so fearful is he of the charge of cowardice, that he will take the field—risk his own life—stain his honor with the blood of a once loved friend—when a candid expression of his feelings would have healed the breach, and restored him in the confidence of his friend. The duelist may possess some physical bravery, but he lacks the moral courage of the Indian, who, when he was challenged, replied:

"I have two objections to this duel affair; the one is, lest I should hurt you, and the other is, lest you should hurt me. I do not see any good that it would do me to put a bullet through your body—I could not make any use of you when dead; but I could of a rabbit or turkey. As to myself I think it more sensible to avoid, than to put myself in the way of harm; I am under great apprehension that you might hit me. That being the case, I think it more advisable to stay at a distance. If you want to try your pistols, take some object—a tree, or anything about my size, and if you hit that, send me word, and I shall acknowledge that, if I had been there you might have hit me."

## Correspondence.

## FROM THE RESERVES.

## TYENDINAGA RESERVE.

Who like to sponge?

Mr. and Mrs. John Battise, of Shannonville, are visiting friends on the Reserve.

Who passed in himself and three ladies as performers at the Shannonville entertainment?

Mr. Peter P. Brant was seized with hemorrhage of the lungs last Friday, and remains in a weak condition. We look for his speedy recovery.

Josiah and Walter Brant have finished their contract of drawing wood for the Rathbun Company at Bogart's wharf. The quantity drawn was 540 cords.

On Thursday, Feb. 4th, Mr. Jeremiah Hill and Miss Julia Barty were joined in holy wedlock at the residence of the bride's parents, Rev. Mr. Kahnonhareyonh officiated.

Miss Charlotte Goodmurphy returned to her home in Wellington on Monday, after a pleasant visit to friends on the Reserve, where it is needless to say she has made many friends.

Miss Lucinda Maracle returned home on Wednesday, after spending three months in Toronto, where she had gone for the benefit of her health. She looks a hundred-fold better than when she left.

We are all under great obligations to the Deseronto Dramatic Association for their kind services at Shannonville. Owing to the heavy expenses we did not, however, reap very much benefit by the performance.

This happy event was celebrated lately by a dinner party and pleasant gathering. Mr. A. H. Maracle presided, and pleasant speeches were given by Chiefs W. Green, Joel Johnson and others, after which the light fantastic was tripped to hearts' content.

An old-fashioned tea-meeting will be held at the Council House, on Tuesday evening, March 9th. A good time is a certainty as an excellent programme has been arranged. The ladies will provide bountifully supplied baskets, and as it is the nearest of the Sunday Schools, a large attendance is solicited.

On Wednesday, March 9th, a general council was called to discuss a petition regarding fencing, which has been presented to the Superintendent General of Indian Affairs, by Chiefs Culbertson and J. Johnson. Chief Green presided. After a long discussion it was finally rejected.

The tea meeting and grand musical entertainment for the benefit of the Sunday Schools of the Reserve came off on Tuesday evening, March 9th, and proved one of the best entertainments of the season. There was an excellent attendance. Chief S. Loft presided. Addresses were delivered by Rev. Mr. Kahnonhariyonh, Chief S. Green and Mr. Jacob B. Brant; excellent music was contributed by the choir, and solos and duets by several ladies and gentlemen. There was only one thing lacking in the musical department, and that was the absence of Joseph

John, whose absence was much felt as he is a general favorite. In his absence Miss Kahner-adishon filled the vacant place on the program by giving the solo "Just to Please the Boys." The entertainment was closed with the National Anthem. Our thanks are due to the people of the Reserve and many outsiders who extended such a liberal patronage. The financial result was highly satisfactory. The credit of this success is largely due to the energetic committee who had the affair in hand.

## TUSCARORA SOUTH.

## SABBATH SCHOOL WORK.

SIR,—At the recent seventh annual convention of the Brant County Sabbath School Association, the official report submitted had the following items in regard to this township: Area, 41,122 acres; population, 2,891; of school age, 700; day schools, 12; Sunday Schools, 7, with a total attendance of 266; rather a low proportion, considering the number of school age. The question of organizing a local association for this township, to enable the county to rank as a banner county, was under consideration, and a committee appointed to take steps to secure the formation of a local union, consisting of the President, Mr. W. N. Hossie, of Brantford; the Secretary, Mr. Jas. Hurley, Barrister, Brantford; Mr. Thos. Brooks, Reeve of Brantford Township; Mr. O. J. Benedict, of Newport, and Rev. D. J. Casswell, of Kaaysugeh, was appointed the office of local secretary.

One proposition is, to unite Onondaga and Tuscarora in one union, holding meetings alternately between Oshweka and Onondaga village.

Much good has resulted to Sunday School workers in other parts by *union and co-operation*, and it is believed the Indians might be helped and encouraged to better ways of working, by a Sunday School Convention, or Sunday School Institute, held among them.

Wishing your new paper every success,  
I am, respectfully,

W. N. HOSSIE,  
Pres. B. C. S. S. A.

March 3d, 1886.

## WALPOLE ISLAND.

Rev. J. J. Jacobs, Supt., has now visited fifty-two families on the Island. At each house a portion of Scripture is read, with a brief exposition, and then prayer. The Lord's Supper was administered to four sick and aged people. Our cottage week day evening meeting was held, and was largely attended. The Sunday congregations are increasing gradually, and the services are brighter and heartier. A tea meeting was held last week, proceeds to be applied towards renovating the enclosure of the cemetery.—*Dominion Churchman*.

## ONEIDA.

At a recent meeting of the Oneida Agricultural Society, officers were elected for the ensuing year as follows: President, William W. Sickles; Vice President, Martin Sickles; Secretary, John T. Schuyler; Treasurer, David Williams. Auditors—Moses Scannado, Peter Antone. Com-

mittee—Jacob Elmn, John Davis, Jacob Antone. The Society has built a board fence around their grounds. Next year the hope to have improvements in all its departments.

On Sunday, 28th February, the funeral of Aaron Antone took place at the Methodist Church of Canada. The funeral sermon was preached by Rev. E. Hurlburt, missionary of the Oneidas. He was buried by the Orange Society. He was 50 years of age.

Several of the Oneidas have sent articles for exhibition to the Colonial Exhibition to be held at London, England. Mr. Elijah Sickles has sent some Indian curiosities, which are valued at one hundred dollars.

Mr. Josiah Doxtator and others have invented a perpetual motion machine. They claim that neither water, steam, wind or springs are required. The Oneidas are very proud of this invention by these members of their tribe. They also have invented a railway self-switcher, which will be patented this week. We are anxious to see it.

## GARLOW LINE.—TUSCARORA.

A very successful tea meeting, under the auspices of the Sunday School was held at the Baptist Chapel, on Thursday evening, the 11th inst. Delicacies were provided by the ladies in abundance, and were in charge of Mrs. Woodruff, Mrs. A. Russell, and Mrs. Jos. Johnson, who catered to the wants of the assembly. The inner man being provided for, an intellectual program was next disposed with in an admirable manner, with Mr. C. B. Russell in the chair. Excellent music was provided by the New Credit Cornet Band, under the leadership of Augustus A. King. Brief addresses were made by the Rev. John Burke, Mr. Jos. Monture and Mr. Nelles Monture. A social was also held the following evening. Net proceeds were \$28.10.

The appearance of a journal edited by an Indian and devoted to Indian interests is a healthy sign. Such a journal as the INDIAN—the first two numbers of which lie before us—may be most useful to the people whose name it bears. It is ably edited, and includes papers on archæological, historical, and political subjects, with the usual poetry and fiction; but, as we understand, it is non-partisan, and open only to Indians for the expression of political opinion. It is published in Hagersville, Ont.—*The Week*.

A Sioux chief is learning to ride a bicycle, and the final extermination of the original race is now only a question of time.

If the Indian female be compared to a shadow, it is a shadow which reflects the softer outlines of the substance. There is a grace and modesty in the rudest female of the forest.

The love of independence is so great with these tribes, that they have never been willing to load their political system with the forms of regular government, for fear it might prove oppressive.

## Literary Department.

## THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

## CHAPTER IV (CONTINUED.)

Behind these, the runner leaned against a tree, where he stood the close examination of the scout with an air unmoved, though with a look dark and savage, that it might in itself excite fear. Satisfied with his scrutiny, the hunter then left him. As he repassed the females, he paused a moment to gaze on their beauty, answering to the smile and nod of Alice with a look of open pleasure. Thence he went to the side of the motherly animal, and spent a minute in a fruitless inquiry into the character of her rider, which shook his head and returned to Heyward.

"A Mingo is a Mingo, and God having made him, neither the Mohawks nor any other tribe can alter him," he said, when he had regained his former position. "If we were alone, and you would leave that noble animal to the mercy of the wolves to-night, I could show you the way to Edward myself, within an hour, for it lies but about an hour's journey hence; but with such ladies in your company it is impossible!" "And why? they are fatigued, but they are quite equal to a ride of a few more miles."

"Tis a natural impossibility!" repeated the scout; "I wouldn't walk a mile in these woods after night gets into them, in company with that runner, for the best rifle in the colonies. They are full of outlying Iroquois, and your mongrel Mohawk knows where to find them too well, to be my companion."

"Think you so?" said Heyward, leaning forward in the saddle, and dropping his voice to nearly a whisper; "I confess I have not been without my own suspicions, though I have endeavored to conceal them, and affected a confidence. I have not always felt, on account of my companions. It was because I suspected him that I would follow no longer; making him, as you see, follow me."

"I knew he was one of the cheats as soon as I laid eyes on him!" returned the scout, placing a finger on his nose, in sign of caution. "The thief is leaning against the foot of the sugar sapling that you can see over them bushes; his right leg is in a line with the bark of the tree, and tapping his rifle, "I can take him from where I stand, between the ankle and the knee, with a single shot, putting an end to his tramping through the woods, for at least a month to come. If I should go back to him, the cunning varmint would suspect something, and be dodging through the trees like a frightened deer."

"It will not do. He may be innocent, and I dislike the act. Though if I felt confident of his treachery—"

"Tis a safe thing to calculate on the knavery of an Iroquois," said the scout, throwing his rifle forward, by a sort of instinctive movement.

"Hold!" interrupted Heyward, "it will not do—we must think of some other scheme;—and yet I have much reason to believe the rascal has deceived me."

The hunter, who had already abandoned his intention of maiming the runner, mused a moment and then made a gesture, which instantly brought his two red companions to his side. They spoke together earnestly in the Delaware language, though in an under tone; and by the gestures of the white man, which were frequently directed towards the top of the sapling, it was evident he pointed out the situation of their hidden enemy. His companions were not long in comprehending his wishes, and laying aside their firearms, they parted, taking opposite sides of the path, and burying themselves in the thicket, with such cautious movements, that their steps were inaudible.

"Now, go you back," said the hunter, speaking again to Heyward, "and hold the imp in talk; these Mohicans here will take him without breaking his paint."

"Nay," said Heyward, proudly, "I will seize him myself."

"Hist! what could you do mounted, against an Indian in the bushes?"

"I will dismount."

"And, think you, when he saw one of your feet out of the stirrup, he would wait for the other to be free? Whoever comes into the woods to deal with the natives, must use Indian fashions, if he would wish to prosper in his undertakings. Go, then; talk openly to the miscreant, and seem to believe him the truest friend you have on 'arth."

Heyward prepared to comply, though with strong disgust at the nature of the office he was compelled to execute. Each moment, however, pressed upon him a conviction of the critical situation in which he had suffered his invaluable trust to be through his own confidence. The sun had already disappeared, and the woods, suddenly deprived of his light, were assuming a dusky hue, which keenly reminded him that the hour the savage usually chose for his most barbarous and remorseless acts of vengeance or hostility was speedily drawing near. Stimulated by apprehension, he left the scout, who immediately entered into a loud conversation with the stranger that had so unceremoniously enlisted himself in the party of travellers that morning. In passing his gentler companions Heyward uttered a few words of encouragement and was pleased to find, that, though fatigued with the exercise of the day, they appeared to entertain no suspicion that their present embarrassment was other than the result of accident. Giving them reason to believe that he was merely employed in a consultation concerning the future route, he spurred his charger, and drew rein again, when the animal had carried him within a few yards of the place where the sullen runner stood, leaning against a tree.

"You may see, Magua," he said, endeavoring to assume an air of freedom and confidence, "that the night is closing around us, and yet we are no nearer to William Henry than when we left the encampment of Webb, with the rising sun. You have missed the way, nor have I been more fortunate. But, fortunately, we have fallen in with a hunter, he whom you hear talking with the singer, that is acquainted with the deer-paths and by-ways of the woods, and who promises to lead us to a place where we may rest securely till the morning."

The Indian riveted his glowing eyes on Heyward as he asked, in his imperfect English, "Is he alone?"

"Alone!" hesitatingly answered Heyward, to whom deception was too new to be assumed without embarrassment. Oh! not alone, surely, Magua, for you know that we are with him."

"Then le Renard Subtil will go," returned the runner, coolly raising his little wallet from the place where it had lain at his feet; and the pale faces will see none but their own color."

"Go!" Whom call you le Renard?"

"Tis the name his Canada fathers have given to Magua," returned the runner with an air that manifested his pride at the distinction. "Night is the same as day when Munro waits for him."

"And what account will le Renard give the chief of William Henry concerning his daughters? Will he dare to tell the hot-blooded Scotsman that his children are left without a guide, though Magua promised to be one?"

"Though the grey head has a long arm and a loud voice, le Renard will not hear him, nor feel him in the woods."

"But what will the Mohawks say? They will make him petticoats, and bid him stay in the wigwam with the women, for he is no longer to be trusted with the business of a man."

"Le Subtil knows the path to the great lakes, and he can find the bones of his fathers," was the answer of the unmoved runner.

"Enough, Magua," said Heyward, "are we not friends? Why should there be bitter words between us? Munro has promised you a gift for your services when performed, and I shall be your debtor for another. Rest your weary limbs, then, and open your wallet to cat. We have a few moments to spare; let us not waste them in talk like wrangling women. When the ladies are refreshed we shall proceed."

"The pale faces make themselves dogs to their women," muttered the Indian, in his native language, "and when they want to cat their warriors must lay aside the tomahawk to feed their laziness."

"What say you, Renard?"

"Le Subtil says it is good."

The Indian then fastened his eyes keenly on the open countenance of Heyward, but meeting his glance, he turned them quickly away, and seating himself deliberately on the ground, he drew forth the remnant of some former repast, though not without at first bending his looks slowly and cautiously around him.

"This is well," continued Heyward, "and le Renard will have strength and sight to find the path in the morning;" he paused, for sounds like the snapping of a dried stick, and the rustling of leaves, rose from the adjacent bushes, but recollecting himself instantly, he continued, "we must be moving before the sun is seen, or Montcalm may lie in our path, and shut us out from the fortress."

The hand of Magua dropped from his mouth to his side, and though his eyes were fastened on the ground, his head was turned aside, his nostrils expanded, and his ears seemed to even stand more erect than usual, giving him the appearance of a statue that was made to represent intense attention.

Heyward who watched his movements with a vigilant eye, carelessly extracted one of his feet from the stirrup, while passing a hand towards the bear-skin covering of his hoisters. Every effort to detect the point most regarded by the runner, was completely frustrated by the tremendous glances of his organs, which seemed not to rest a single instant on any particular object, and which, at the same time, could be hardly said to move. While he hesitated how to proceed, le Subtil cautiously raised himself to his feet, though with a motion so slow and guarded, that not the slightest sound was made by the change. Heyward felt it had now become incumbent on him to act. Throwing his leg over the saddle, he dismounted, with a determination to advance and seize his treacherous companion, trusting the result to his own manhood. In order, however, to prevent, unnecessary alarm, he still preserved an air of calmness and friendship.

"Le Renard Subtile does not eat," he said, using the appellation he had found most flattering to the vanity of the Indian. "His corn is not well parched, and it seems dry. Let me examine: perhaps something may be found among my own provisions that will help his appetite."

Magua held out the wallet to the proffer of the other. He even suffered their hands to meet, without betraying the least emotion, or varying his riveted attitude of attention. But when he felt the fingers of Heyward moving along his own naked arm, he struck up the limb of the young man, and uttering a piercing cry as he darted beneath it, plunged, at a single bound, in the opposite thicket. At the next instant the form of Chingachgook appeared from the bushes looking like a spectre in his paint, and glided across the path in swift pursuit. Next followed the shout of Uncas, when the woods were lighted with a sudden flash, that was accompanied by the sharp report of the hunter's rifle.

## CHAPTER V.

"In such a night  
Did Thisbe fearfully o'ertrip the dew:  
And saw the lion's shadow ere himself."  
MERCHANT OF VENICE.

The suddenness of the flight of his guide, and the wild cries of the pursuers, caused Heyward to remain fixed, for a few moments, in inactive surprise. Then recollecting the importance of securing the fugitive, he dashed aside the surrounding bushes, and pressed eagerly forward to lend his aid in the chase. Before, he had, however, proceed a hundred yards, he met the three foresters already returning from their unsuccessful pursuit.

"Why so soon disheartened?" he exclaimed; "the scoundrel must be secured behind some of these trees, and may yet be secured. We are not safe while he goes at large."

"Would you set a cloud to chase the wind?" returned the disappointed scout; "I heard the imp, brushing over the dry leaves, like a black snake, and blinking a glimpse of him, just over ag'in yon big pine, I pulled as it might be on the scent; but 'twouldn't do! and yet for a reasoning aim, if anybody but myself had touched the trigger, I should call it a quick sight; and I may be accounted to have experience in these mat-

ters, and one who ought to know. Look at this sumach; its leaves are red, though everybody knows the fruit is in the yellow blossom, in the month of July!"

"'Tis the blood of le Subtil! he is hurt, and may yet fall!"

"No, no," returned the scout, in decided disapprobation of this opinion, "I rubbed the bark of a limb, perhaps, but the creature leaped the longer for it. A rifle bullet acts on a running animal, when it barks him, much the same as one of your spurs on a horse, that is, it quickens motion, and puts life into the flesh, instead of taking it away. But when it cuts the ragged hole, after a bound or two, there is, commonly, a stagnation of further leaping, be it Indian or be it deer."

"We are four able bodies, to one wounded man!"

"Is life grievous to you?" interrupted the scout. "Yonder red devil would draw you within swing of the tomahawks of his comrades, before you were heated in the chase. It was an unthoughtful act in a man who has so often slept with the war-whoop ringing in the air, to let off his piece withid sound of an ambushment! But then it was a natural temptation? It was 'twas very natural. Come, friends, let us move our station, and in such a fashion, too, as will throw the cunning of a Mingo on a wrong scent, or our scalps will be drying in the wind in front of Montcalm's marquee, ag'in this hour to-morrow."

This appalling declaration, which the scout uttered with the cool assurance of a man who fully comprehended, while he did not fear to face the danger, served to remind Heyward of the importance of the charge with which he himself had been intrusted. Glancing his eyes around, with a vain effort to pierce the gloom that was thickening beneath the leafy arches of the forest, he felt as if, cut off from human aid, his unresisting companions would soon lie at the entire mercy of those barbarous enemies, who like beasts of prey, only waited till the gathering darkness might render their blows more fatally certain. His awakened imagination, deluded by the deceptive light, converted each waving bush, or the fragment of some fallen tree, into human forms, and twenty times he fancied he could distinguish the horrid visages of his lurking foes, peering from their hiding places, in never-ceasing watchfulness of the movements of his party. Looking upward, he found that the thin fleecy clouds, which evening had painted on the blue sky, were already losing their faintest tints of rose-color, while the imbedded stream, which glided past the spot where he stood, was to be traced only by the dark boundary of its wooded banks.

"What is to be done?" he said, feeling the utter helplessness of doubt in such a pressing strait; "desert me not, for God's sake! remain to defend those I escort, and freely name your own reward?"

His companions who conversed apart in the language of their tribe, heeded not this sudden and earnest appeal. Though their dialogue was maintained in low and cautious sounds, but little above a whisper, Heyward, who now approached, could easily distinguish the earnest

tones of the younger warrior from the more deliberate speeches of his elders. It was evident that they debated on the propriety of some measure, that nearly concerned the welfare of the travellers. Yielding to his powerful interest in the subject, and impatient of a delay that seemed fraught with so much additional danger, Heyward drew still nearer the dusky group, with an intention of making his offers of compensation more definite, when the white man, motioning with his hand, as if he conceded the disputed point, turned away saying in a sort of soliloquy, and in the English tongue—

"Uncas is right! it would not be the act of men to leave such harmless things to their fate, even though it breaks up the harboring place forever. If you would save these tender blossoms from the fangs of the worst of serpents, gentleman, you have neither time to lose nor resolution to throw away!"

"How can such a wish be doubted! have I not already offered—"

"Offer your prayers to Him, who can give us wisdom to circumvent the cunning of the devils who fill these woods," calmly interrupted the scout, "but spare your offers of money, which neither you may live to realize, nor I to profit by. These Mohicans and I will do what man's thoughts can event, to keep such flowers, which, though so sweet, were never made for the wilderness, from harm, and that without any hope of any other recompense but such as God always gives to upright dealings. First, you must promise two things, both in your name and for your friends, or without serving you, we shall only injure ourselves!"

"Name them."

"The one is, to be still as these sleeping woods, let what will happen; and the other is, to keep the place where we shall take you forever a secret from all mortal men."

"I will do my utmost to see both these conditions fulfilled."

"Then follow, for we are losing moments that are as precious as the heart's blood to a stricken deer!"

Heyward could distinguish the impatient gesture of the scout through the increasing shadows of the evening, and he moved in his footsteps, swiftly, towards the place where he had left the remainder of the party. When they rejoined the expecting and anxious females, he briefly acquainted them with the conditions of their new guide, and with the necessity that existed for their hushing every apprehension, in instant and serious exertions. Although his alarming communication was not received without much secret terror by the listeners, his earnest and impressive manner, aided perhaps by the nature of the danger, succeeded in bracing their nerves to undergo some unlooked-for and unusual trial. Silently and without a moment's delay, they permitted him to assist them from their saddles, when they descended quickly to the water's edge where the scout had collected the rest of the party, more by the agency of expressive gestures than by any use of words.

"What to do with these dumb creatures!" muttered the white man, on whom the sole control of their future movements appeared to devolve; "it would be time lost to cut their throats and cast them into the river; and to leave them here, would be to tell the Mingo that they had not far to seek to find their owners!"

(To be Continued.)

## THE INDIAN.

BY T. F. YOUNG.

Written for THE INDIAN.

When wooded hill and grassy plain,  
With nature's beauties gaily dressed,  
Lay calm beneath the red man's reign,  
And smiling in unconscious rest.

There roamed the forest's dusky son,  
In nature's wildness proudly free;  
From where Missouri's waters run,  
Far north to Hudson's icy sea.

From Labrador—bleak, lowly, wild—  
Where seal, 'mid icebergs sportive play;  
Far westward wandered nature's child,  
And wigwam built near Georgia's Bay.

With bow of elm, or hick'ry strong,  
And arrow armed with flinty head,  
He drew with practised hand the throng,  
And swift and straight the shaft it sped.

Full many a bounding deer or doe,  
Lay victims of his skillful eye,  
And many a shaggy buffalo  
In lifeless bulk did lowly lie.

The forest did his wants supply,  
Content he was with nature's scheme;  
For failed the woods to satisfy,  
There came response from lake or stream.

His simple shell of birchen rind,  
Propelled by skillful hand, strong,  
Down cataracts and rivers passed,  
And over lakes it went along.

With spears from stone or ivory wrought,  
Or hooks ingenious made of bone,  
He stores from out the waters brought,  
Nor looked for forest gifts alone.

Contentment dwelt within his heart,  
And from his dark and piercing eye  
A freedom looked, unbred of art,  
An honor looked unconsciously.

Untaught by books, untrained by men  
Verse in the thoughts of bard or sage,  
He yet had read from nature's hand,  
A book unwrit, yet wise its page.

One would have thought that men so blessed,  
And richly, too, with manly powers,  
Had surely some far higher guest  
Than living thus, in nature's bowers.

One would have thought that when they knew  
The laws of God and cultured men,  
Their minds would take a nobler view,  
And light pursue with eager ken.

But such is not his happy state,  
Since light of knowledge round him shone;  
He still stands sadly at the gate,  
And few still go, where few have gone.

And whose the fault, and whose the blame  
That thus his mind is still so dim,  
That wisdom's lamp with shining flame,  
Still gives so pale a light for him.

Oh, thinking white man, look around,  
And when you have discerned the cause,  
Express yourself with certain sound,  
Concerning this poor forest child,  
Who left his fathers' hunting ground.

KEBYIN, Brant Co., March 11, 1886.

## PETER JONES IN ENGLAND.

The following extracts of a letter from Peter Jones, will be read with deep interest. Some parts of them will abundantly administer to the amusement as well as the curiosity of our readers.

LONDON, ENG., Dec. 30th, 1731.

My Dear Brother,—I take up my pen for the purpose of sending you a little *paper talk* that you may know how I am, and what I have seen in this land of light. I am happy to inform you that my health is much improved since I wrote to you last, for which I desire to thank our heavenly father, from whom come every good and perfect gift. I rejoice also to state that my soul still follows hard after the Good Spirit, in whose service I find much joy and comfort in my heart, while wandering in a foreign land and in the midst of strangers—strangers they are in one sense, but brothers and sisters in Christ, for such they have been to me ever since I landed upon their shore.

"I have visited many cities and towns in this country for the purpose of attending Missionary meetings; and I am happy to say, that all who love the Lord Jesus Christ have received me and my talk with open arms, and their hearts have been made very glad when they heard of the conversion of my poor perishing countrymen in the woods of Canada."

"The British and Foreign Bible Society have printed a thousand copies of the translation of the Gospel of St. John into the Chippeway language, which will be forwarded to Canada in the spring. I have made arrangements with this Society to proceed on in translating the Gospel of St. Luke, the Acts, and some of the Epistles into the Chippeway."

"I have thought you would be glad to hear my remarks, as an Indian traveller, on the manners and customs of the English people, and therefore send you the following brief remarks, made from actual observation:—The English in general are a noble, generous minded people—free to act, and free to think—they very much pride themselves in their civil and religious privileges, in their learning, generosity, manufacture, and commerce, and they think that no other nation is equal with them in respect to these things. I have found them very open and friendly, always ready to relieve the wants of the poor and needy when properly brought before them. No nation, I think, can be more fond of novelties or new things than the English are; they will gaze and look upon a foreigner as if he had just dropped down from the moon; and I have often been amused in seeing what a large number of people, a *monkey riding* upon a *dog*, will collect in the streets of London, where such things may be seen every day. When my Indian name (Kahkewaquonaby) is announced to attend any public meeting, so great is their curiosity that the place is always sure to be filled; and it would be the same if notice was given that a man with his toes in his mouth would address a congregation in such a place on such a day, the place without fail would be filled with English hearers. They are truly industrious and in general very honest and upright in their dealings. Their close attention to

worldly mindedness, and hence many forget to business, I think, carries them too much to a think about their souls and their God, and are entirely swallowed up in the cares of the world—their motto seems to be, "Money, Money, get money—get rich and be a gentleman." With this sentiment they all fly about in every direction like a swarm of bees in search of that treasure which lies so near their hearts. This remark refers more particularly to the men of the world, and of such there are not a few. The English are very fond of good living, and many who live on roasted beef, plum-budding, and turtle soup, get very fat and round as a toad. Roasted beef to an Englishman is as sweet as bear's meat to an old Indian hunter, and plum-pudding to a beaver's tail. They eat four times in a day—breakfast at 8 or 9 in the morning, which consists of coffee or tea, with bread and butter, and sometimes a little fried bacon, fish or eggs. Dinner at about 2 p. m., when everything that is good and strong, is spread before the eater, and winds up with fruit, nuts, and a few glasses of wine. Tea at 6 in the evening with bread and butter, and sometimes a little sweet cake—supper at about 9 or ten, when the leavings of the dinner again make their appearance, and upon which John Bull makes a sound hearty meal to go to bed on at midnight. The fashion in dress varies and changes so often that I am unable to describe it—I will only say that the ladies of fashion wear very curious bonnets, which look like a farmer's scoop shovel, and when they walk in the tiptoe style, they put me in mind of the little snipes that run along the shores of the lakes and rivers in Canada. They also wear sleeves as big as bushel bags, which make them appear as if they had three bodies with one head. Yet with all their big bonnets and sleeves, the English ladies, I think, are the best of women.

"If you should see any of my Indian brethren, I would thank you to tell them that I pray for them every day, that the Great Spirit, through Christ, may keep them in the good way—I often have longing desires to be in the midst of my friends and brethren in Upper Canada. We expect to leave England for America about the month of May next."

PETER JONES.

## ORIGIN OF THE WORD "CANADA."

The origin of the word "Canada" is curious enough. The Spaniards visited that country previous to the French, and made particular searches for gold and silver, and, finding none, they often said among themselves, "aca nada," (there is nothing.) The Indians who watched them closely, learned this sentence and its meaning. After the departure of the Spaniards the French arrived, and the Indians, who wanted none of their company, and supposed they were also Spaniards, come on the same errand, were anxious to inform them that their labor was lost by tarrying in that country, and incessantly repeated to them the Spanish sentence "aca nada." The French, who knew as little of the Spanish as the Indians, supposed this incessantly-recurring sound was the name of the country, and gave it the name of Canada, which it has borne ever since.

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 The above mills are now running to their fullest capacity and turning out a superior  
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 For Crosscut Saws, Axes, Files, Paints and Oils, Glass and Putty, Nails and all kinds of  
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 As he is determined to clear out his entire stock of

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 BEFORE THE FIRST OF FEBRUARY, 1886.  
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 Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale  
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 A large stock kept constantly on hand at lowest prices.  
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 Indians dealt with and waited upon in the same manner as other people.

**Grand General Indian  
 COUNCIL OF ONTARIO.**  
**MEETS EVERY SECOND YEAR**  
**OFFICERS:**  
 President, Chief Wm. Mcgregor,  
 Cape Crocker  
 1st. Vice President, Chief Jos. Fisher,  
 Munce  
 2nd. Vice President, Chief Sol. James,  
 Parry Sound  
 Secy. Treas. Chief P. E. Jones M. D.  
 Hagersville  
 Cor. Secy. for Northern Indians F. Lamo-  
 andier, Cape Crocker  
 Interpreter, Able Waucoot

The next meeting of the Grand General Indian  
 Council will be held in the Council House upon the  
 Saugeen Reservation (near Southampton) commencing on  
**Wednesday, 8th Sept. 1886**  
 and continuing from day to day until the business  
 is completed.  
 The minutes of the last Council will be published  
 in a few weeks and will be freely distributed among  
 the various Bands, and also to the Dominion 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 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 July  
 Summer vacation this year is from June  
 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 North**  
 Issuer of Marriage Licenses.  
 P. O. ADDRESS, WILLOW GROVE.

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

**M. C. R. Canada Division.**  
**Trains Leave Hagersville as follows**  
**GOING EAST**  
 Boston and New York Express, Ex Sun. 4:30  
 Limited Express, daily..... 3:30  
 Mail and Accom. except Sunday..... 12:45  
 Atlantic Express, daily..... 5:25  
 Boston and New York Express, daily..... 5:25  
**GOING WEST**  
 Michigan Express Except Sunday..... 11:30  
 Chicago Express, daily..... 8:15  
 St. Louis Express, daily..... 8:15  
 Mail and Accom., except Sunday..... 2:45  
 Pacific Express, daily..... 2:45  
 All trains run by Ninetieth Meridian or Central  
 Standard time.  
 Making connections for the East at Buffalo  
 he west at Detroit. Connecting with the C. & N.  
 L. & P. S. Railways at St. Thomas.  
 Through tickets issued to all parts of the U.  
 States and Canada. Baggage checked through.  
 No change of cars between Hagersville and Chicago.  
 Tickets issued to the Old Country via the  
 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. Railway**  
 Trains leave Hagersville as follows:  
**TO HAMILTON** **TO PT. DOVER**  
 7:55 a. m. 8:55 a. m.  
 10:50 a. m. 3:30 p. m.  
 6:40 p. m. 6:40 p. m.

The N. & N. W. Ry. runs in direct connection  
 the Collingwood Lines of Steamers, and  
 with all important points either by Rail, or  
 Steamers. Through tickets issued to all points  
 Lakes Huron, Superior, Georgian Bay, etc.  
 for the Northwest billed straight through, thus  
 saving delays and inconvenience of customs.  
**ROBERT QUINN, General Passenger Agent**  
**WM. MAXWELL, Agent, Hagersville.**