

# THE INDIAN.

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

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NO. 2

## SKETCH OF THE LIFE OF CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA)

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

(Continued.)

About this time Brant was made Principal War Chief of the Confederacy. It is not quite clear how he arrived at this dignity. Hendric was the last of the Mohawk chiefs who bore the title of king. He fell under Sir W. Johnson twenty years before, and was succeeded by "Little Abraham," a supposed brother of Hendric, of whom no further mention is made, excepting that he refused to accompany Brant and Guy Johnson in their flight from the Mohawk Valley. It is likely that force of circumstances facilitated Brant's advancement, such as his military distinctions, his descent from a family of chiefs and his official connection with the Johnson family. As our Indian hero has now become a principal personage in these troublesome times, the title of Captain was conferred upon him in the army of the Crown.

In the autumn of 1775, Brant embarked with Captain Tice on his first visit to England. The precise object of this visit does not appear. It is probable the sagacious chieftain deemed it prudent, before committing himself too far by actually taking the field, to ponder well the cause of "the Great King," lest, by an overscrupulous observance of the ancient covenants of his people, he should be leading them to certain destruction. On his first arrival in London, he was conducted to the inn called "The Swan with the two Necks." Lodgings more suitable to his rank were provided; but he said, "I am treated so kindly I prefer staying where I am." During this visit he figured at a grand masquerade ball, dressed in the brilliant costume of his nation. His novel and striking appearance drew towards him much observation from the ladies. An amusing incident here happened. In the midst of the festivities, the Mohawk Chief, flourishing his war-club and raising the war-whoop, so frightened his admirers that they rushed wildly out of the room, tumbling down stairs in the greatest confusion. This visit confirmed him in his attachment to the British Crown. In the spring of 1776, he returned to America, landing secretly near New York. The disturbed state of the country rendered this precaution necessary. While in England Brant procured a gold finger-ring, with his name engraved thereon, stating he intended that the same should provide evidence of his identity in case he fell in any of the battles he anticipated. This ring he wore until his death. It was kept as a precious relic by his widow for four years, when it was lost. Strange as it may seem, during the summer of 1836, the identical

ring was found by a little girl in a ploughed field near Wellington Square, while the venerable Indian Queen was on a visit to her daughter, Elizabeth, the accomplished wife of Col. Kerr.

Many efforts were used, and arguments urged, to secure Brant's neutrality, or prevent his joining the Royal standard. His old tutor, President Wheelock, sent him a long epistle on this subject, to which Brant ingenuously replied:—"I recall to mind, with pleasure, the happy hours I spent under your roof, and especially the prayers and family devotions to which I listened. One passage in particular was so often repeated it could never be effaced from my memory—viz., 'That they might be able to live as good subjects, to fear God, and honor the king!'" This letter was sufficient to convince anyone that Brant was firm in his attachment to the British cause. In June of 1776, Brant



CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA.)

visited Unadilla for the purpose of procuring provisions, which were perforce furnished him. In a conference held at this time, he again expressed himself decidedly in favor of the Royal cause, alluding to old covenants and treaties entered into between the King and his people, and complaining of ill-treatment from the hands of the colonists. Shortly after this, Gen. Herkimer, of the American militia, started with a strong force for Brant's headquarters, upon what terms does not appear. Before the troubles between Great Britain and America, these two men were great friends. The troops that Gen. Herkimer thought proper to bring to this conference, accordingly, were viewed with suspicion by Brant. The chieftain concealed himself for a week, and when the conference was entered into, had a body guard of five hundred warriors with him. The respective parties met

unarmed, and every precaution was taken to prevent treachery. The parley terminated unsatisfactorily, and another appointment was made for the coming morning. Afterwards it was discovered that the General had engaged one Joseph Waggoner, with three associates, to shoot Brant and his three principal men. Whether the chieftain entertained any suspicion of foul play is not certain; but, as he entered the circle, he drew himself up with dignity, addressing Gen. Herkimer as follows:—"I have five hundred warriors with me, armed and ready for battle. You are in my power. As we have been neighbors and friends, I will not take the advantage of you." Saying which, at a signal, a host of armed warriors darted from the forest, painted, and ready for the onslaught, as their war-whoops too plainly proclaimed. The Chief then thanked the General for his civility in coming so far to see him, and trusted some day he might return the compliment. The late Colonel Robert Neiles, was a volunteer with the Indians and present on this occasion, Brant next marched to the British place of rendezvous at Oswego. Here a great council was held with the representatives of Great Britain. The result of this conference was a treaty of alliance between the Indians and the British. In August of 1777, the bloody battle of Oriskany was fought. The destruction on both sides was very great. The veteran officer Herkimer here received his death-wound. Although the Indians were worsted on this occasion the Six Nations, with the exception of the Tuscaroras and the Oneidas, remained faithful to the king. Brant, aided by Johnson and Butler, used strenuous exertions to win over the Indians of the Far West to the royal cause. Failing in all these efforts, the chieftain returned to his old quarters at Oghkwaga, where he continued to harass and plunder the colonists. In this guerilla warfare Brant always stove to stay the hand uplifted against the feeble and helpless. In his attack on Springfield, for instance, he drove off or took prisoners all the men, but concealed in safety the women and children. Early in November, 1778, Brant was reluctantly prevailed upon to leave his winter quarters at Niagara, and accompany Walter Butler, a man whom he greatly disliked, in an attack on the beautiful and prosperous settlement of Cherry Valley, a village defended by fortification and garrisoned by troops under Col. Alden. The motive that impelled Butler to this expedition was a desire to avenge an imprisonment he had suffered on the charge of treason. The wholesale slaughter of the inhabitants of this settlement is said to have been fearful. The ferocious Senecas spared neither old nor young in their indiscriminate attack. The terrible scenes in the carnage of Cherry Valley cannot be shouldered upon Brant.

since he held but a subordinate position in the Butler expedition. Eye-witnesses of that dreadful day state that the Mohawk chieftain frequently interfered to stay the uplifted tomahawk. Brant, they tell us, made an unsuccessful effort to avert the destruction of a family resident in this settlement, of the name of Wells, to whom he was strongly attached. One instance out of many that might be related, will show the *animus* which characterized Thayendanegea throughout the Cherry Valley slaughter. On entering one of the dwellings of that village he found a woman engaged in her domestic duties, of whom he immediately inquired:—"Are you thus employed while all your neighbors are murdered around you?" The woman replied:—"We are in favour of the King." "That plea will not avail you to-day," replied the warrior: "they have murdered Mr. Wells' family, who are as dear to me as my own." "But," continued the woman, "there is one Joseph Brant; if he is with the Indians, he will save us." "I am Joseph Brant!" was the quick response, "but I have not the command, and I know not that I can save you; but I will do what is in my power." At the moment of uttering these words he saw the Senecas approaching. "Get into bed quick," he commanded her, "and feign yourself sick." The woman obeyed. He put the Indians off with this pretext. Upon their departure, by a shrill signal, he rallied a few of his Mohawks, and directed them to paint his mark upon the woman and her children, "You are now probably safe," he remarked, and departed. It is an Indian practice thus to mark their captives; the known mark of the tribe or chief is a protection from danger at other hands. It will thus be seen that the term "monster" is entirely inapplicable to Brant in connection with the Cherry Valley slaughter.

(TO BE CONTINUED.)

## THE FRANCHISE ACT.

### SECOND PAPER.

Before proceeding with the consideration of the provisions of the Statute creating a Dominion Franchise, it becomes necessary to clear away one or two stumbling-blocks, which have been placed in the way of the people, for whom especially these papers are written.

As all the readers of THE INDIAN are aware, there are no assessment rolls for the Indian Reservations. The Townships controlled by white men, raise the money which is required for local improvements by a tax levied upon each owner of property in the municipality. In order that this tax may bear equally on all, according to the means of each, it is necessary to place a value on the property owned by every inhabitant of the township. This is called assessing, and the book in which the particulars of the property, included within the municipality, and its value are entered is called the assessment roll. After the roll is completed, the Councilors make up the amount that they will require for township purposes, repairing roads, building bridges and such like. None of this money is used for the purposes of either the Provincial or the Dominion Government. It is wholly a tax for the benefit of the municipality and for no other purpose.

In the Indian Reservations the system is different. There, as in the white townships, roads must be opened, made and repaired; bridges must be built; and various other necessary works carried on for the benefit of the inhabitants. All these things are paid for, but the Indian does not pay for them through the tax collector to the council. Instead of paying five, ten or twenty dollars yearly, like his white brother, the Indian pays his municipal taxes out of the interest money paid by the Dominion Government, coming from the trust funds in its hands. For this reason, there is no assessment roll for any Indian Reservation.

As the Revising Barrister is directed to take the assessment roll of each township as the basis of his first list, it is manifest that he cannot do so in any case where an Indian Reserve forms part of the district for which he acts. He must, of necessity, take some means for the purpose of finding who are entitled to vote on reservations. In at least one instance, the Revising Officer has set his bailiff at work making up a list of the Indian owners, tenants, or occupants of Reserve lands within his district. This has given certain evil-minded persons a chance to instil distrust into the minds of the Indians. They have been told that the object of the bailiff is to get such particulars as will enable him to tax their lands and it has been whispered that the Franchise Act is a scheme for subjecting Indians to taxation.

Now, all readers of THE INDIAN are clearly to understand that the right of voting is a privilege, not a burden. Parliament, when conferring the franchise, did not provide that any person should pay for the privileges granted. It is not made a condition that taxes should be paid by any elector. Such a provision only exists in the Ontario Act, with regard to persons who vote in respect to income. Such persons must pay their taxes before the 31st December in each year, or they cannot vote. But no such provision is contained in the Dominion Act and as the Ontario law does not permit Indians to vote, this journal has no further concern with it.

Certain of the chiefs of the Six Nations have, it seems, passed a resolution declaring that the Indians do not want the franchise. With the greatest respect for the chiefs who have given this opinion, THE INDIAN begs to differ from them. It is not understood that the chiefs do more than give an opinion; though it may be expected they will use all the great weight of their influence to prove its correctness. As to that, they are of course entitled to their opinion, and to use all lawful means, not merely for expressing it, but of proving themselves in the right. But it is not too much to ask that they concede to others the rights freely conceded in this respect to themselves. For good or evil, the Indian is now a voter. He is on a footing of perfect equality with his white brother. But he is not forced to exercise his franchise. He may vote or not, just as he pleases. He may go to the polls and mark his ballot for whom he pleases; or he may if he sees fit, drop a blank ballot in the box. Any Indian who thinks it an injury to him to be an elector may nullify that injury by remaining quietly at home. On the other hand, whoever thinks the ballot is likely

to do him a service will cast his vote. But let each respect the opinion of the other, and if evil comes of the franchise, no doubt on the fact being pointed out, Parliament will take away the privilege from any person who may think it does him harm.

EDWARD FURLONG.

## THE MOUND BUILDERS.

### PAPER I.

To the student of history, especially if he be an American, no country in the world presents the same fascinating field for research as does the past of this misnamed New World.

Scientific investigation has proved to universal acceptance that not only did an ancient civilization have its existence for untold centuries on this continent, but that its birth must have dated to a period aeons before the advent of Christ—a civilization that compared with others in the era to which it belongs, would place it on a level with that of the most polished nations of the Orient, whose apex of power and glory culminated when all Europe, Greece excepted, was a land of barbarism.

And not only are the people of this antique civilization unknown, but their very names are forgotten, and it has only been by the most diligent and untiring labor, that scholars and researchers have gleaned the scanty knowledge we now possess. This knowledge has come chiefly through the lasting remains, in the shape of tumuli, temples, and walls, left by the people of the various centres of ancient American civilization—for that there were at least three distinct centres or divisions, probably co-existent on this continent, is clearly shown by the different forms of architecture, mode of entombing the dead, and also by the few customs that have come down to us, transmitted through perverted channels.

That part of North America bordering from Oregon to Central Manitoba, thence down through the Central States with the Mississippi River as a *radii* to the coast line of the Gulf of Mexico, was one zone of civilization. Another was the now countries of Mexico and Central America. The third was in South America, and included Chili, Peru, and a part of Ecuador. All these divisions are replete with indisputable evidence that once a numerous people with far reaching civilization dwelt therein.

Science is now busy at work among these evidences, seeking with the aid of camera, shovel, and comparative philology, to make the sphinx-like lips impart the mystery of their creation.

But it is particularly to the ancient people of the Northern section that we shall briefly refer in this article—the people known as the Mound Builders.

Scattered over the whole length of the United States, and far into Manitoba, around the confines of the Great Lakes, are thousands of great stone and earth works that have lived to bear imperishable testimony to the advancement in civilization of the race by whom they were constructed. Their construction was in the form of pyramids with flattened tops, whose sides were exact right angles; elongated embankments, circles, and other works evidently

built as means of defence.

It has been by investigating these tumuli that Mr. Squier and other researchers, have recovered such an assortment of the arts and manufactures of the lost people. The mounds were chiefly used as burial places for the dead; along with which were deposited ornaments of silver and copper, many of the most exquisite finish and workmanship, indicating that not only was the use of these metals well known, but a degree of perfection reached in their manufacture that would bear favorable comparison even with the products of a modern day.

Copper appeared to be the chief metal of use; it was found in every conceivable shape, and for every apparent purpose. Just here we may say that the great Copper mines of Lake Superior are generally conceded to have been first worked by the Mound Builders.

Rough ladders and stone tools of curious design were found in many places by the DeKellb Co. who minutely explored this region in 1847.

The Mound Builders appear to have possessed many mechanical contrivances; drills and turning-lathes were apparently known to them, as ornaments have been found of polished stone and shell which could only have been so perfectly finished with the aid of these instruments. They also possessed saws, if we can believe the evidence of bone remains taken from one of the mounds, which bear marks of having been sawed with a tool edged with iron or copper teeth.

From some of the tumuli were excavated altars of sacrifice, built of sun-dried bricks, mixed with rushes, indicating that the manufacture of the same was a process known and utilized among them. In the manufacture of pottery they rose to a positive art: not only was it turned with grace and finish, but its carving was of rare execution, representing on jars and bowls rich ornate designs; on pipes and various vessels a sculpture of birds, animals, reptiles, and even the faces of men, all produced with life-like fidelity to nature.

Musical instruments, fragments of doubled and twisted cloth, and many other articles have been found in the various States, all testifying in a greater or less degree the civilization to which the Mound Builders had reached.

In the execution of their various works they showed a mathematical correctness which might warrant them to the credit of having possessed a knowledge of geometry.

Parallelograms, circles, angles and squares are all found on critical measurement to be exact in their fitness of part to part.

These and many other indications of this unknown peoples are before us. Of their antiquity there can be no question; Many of the skeletons entombed in the mounds are crumbling to dust through age alone. Besides this the oldest traditions of the Indians who inhabited the districts wherein the mounds and tumuli are most thickly planted, contained no knowledge whatever respecting their origin, or of the people who built them. All, all, seem to have vanished from the stage of existence, leaving naught but silence and the night of oblivion over their once populous abodes.

One of the first questions presented to the student's mind regarding the Mound Builders,

is:—"Whence did they come?"—again—"Where did they go?"—Questions whose answer must be all, or nearly so, hypothesis.

Two theories are generally advanced respecting the direction whence they originally came. One is that they came from the North via the Behring straits from Asia; the other that they were from across the Atlantic ocean and first landed somewhere in the bend of the crescent shore of the Gulf of Mexico. Both theories are wholly hypothetical for aught we can glean from the testimony of the Mound Builders themselves, but of the two we are inclined to accept the Southern as the most rational. For, even granting that these mysterious people could possibly have by some especial providence forced their way over the untold leagues of Arctic plains and snows that lie between the Great Lakes and Behring Straits, to what land in Asia are we to look for their parentage? A glance at the geography reveals the frigid zones of Siberia stretching thousands of miles over the most North Easterly portion of Asia. These zones were never fruitful of human life, and never possessed a people with habits and customs akin to the Mound Builders. China is the only other country even within thousands of leagues of Behring Straits, and what is there among the Chinese to indicate any traits in common with the Mound Builders? Absolutely nothing! Besides the Chinese have the farthest reaching secular history in the world, dating ages before Christ. In it there is nothing of reference to even the knowledge of another continent. Therefore on these grounds alone the theory of primitive colonization of America from the North is untenable.

On the other hand there is much to be said in favor of the theory of their having come from the south. As Humbolt has observed: "The Mound Builders were eminently a water people" hence if once landed in the soil of America at some point on the Gulf of Mexico, we can understand them spreading along the coast line, far down into Florida, and westward until they came to the mouth of the Mississippi. Retaining their natural predilection for the water, they would follow the great stream along its course northward, forming settlements as they went. In the course of time they would reach the mouth of the Ohio River, where some would branch off, while the others followed the Mississippi until they came to the inflow of the Missouri, where another split would take place, a part still pursuing the waterway of the main stream, while the others turned north westward up the Missouri working gradually into Iowa, Dakota, and perhaps after the lapse of centuries reaching by the aid of the headwaters of the great stream they were following, the far away lands of Montana and Oregon.

In the meantime we can understand how the other two bodies, following their respective waterways, progressing slowly, steadily, laying the foundation of a nation as they went, would eventually reach the Great Lakes—following whose coast line they would discover the copper mines of Superior. Such a discovery to a people who have left so many proofs of the utility of that metal among them—would mean much. Naturally they would found colonies about the

mines for commercial trading; hence in time the population would extend into the Manitoba district to the remotest northerly points where the mounds are found to-day.

Thus, having covered that vast area of country within the boundaries already outlined, we can imagine the Mound Builders progressing quietly, multiplying in population, and living in internal harmony; perpetuating the rites and customs of their fatherland in this new land of their adoption, until mayhap after the lapse of centuries their unbroken quiet and peaceful avocations were rudely disturbed by the hostile incursion of a strong and warlike race or races. They would offer resistance of course; though, perhaps a comparatively feeble one, as we believe from all existing testimony, the Mound Builders were a peaceful people, whose practices were those of art and peace, and not of war. The outlying colonies being the first attacked would naturally fall back upon the denser settlements, where a stand would be maintained for a time. Eventually, however, the whole nation would be driven back, step by step, slowly, steadily, it may be, over centuries of resistance.

And now arises the question: Where did the Mound Builders ultimately retreat to? Were they finally exterminated, overwhelmed on all sides, until like the band of Spartan heroes, they perished to a man? Or were they driven into some other land, and if so, where? The last, we think, the most probable conjecture, but must leave our reasons for such supposition, and their consideration to a future paper.

M. W. GLYNDON.

## THE FIRST SHOT FIRED IN WAR IN CANADA.

BY ARTHUR HARVEY, TORONTO.

In the dawn of civilization, men used for tools and weapons, stones split by fire and sharpened by rubbing them upon other stones. This age, which must have lasted for a long time beyond all conception, and of which we get but a faint idea, when we call it half a million or so of years, is now called the Old stone period, or in the mystical words of specialists, the Palæolithic time. When, by slow degrees, learning increased and the primitive arts became developed, men began to chip stones into various useful shapes, and this period, in which tools and weapons were made from flinty material by chipping, is called the new stone age, or Neolithic time. Relics of the former epoch are found deep buried under gravel drifts and sometimes even under artificial mounds; of the latter, evidences appear in graves or other merest scratchings of the present skin of the earth.

During both these periods, the surface of the world has been undergoing local changes of level; has sunk below the water, water has given way to land, a secular process still going on before our eyes, and whether during the early Neolithic period, America was joined to Asia or to Europe, or whether similar causes made the races of disconnected hemispheres independently adopt similar methods, matters little for our present purpose.

We find America, at the time of its discovery by Columbus, filled with Neolithic tribes, of

which the Northern people were the equivalents of the people who possessed Northern Europe, perhaps 10,000 or even 100,000 years ago.

Into the Neolithic Europe burst, it seems, the Celtic tribes, then came the mountaineers who possessed Greece and Italy; doubtless with improved weapons and advanced civilization.

Later came the Gauls and Teutons, burning, killing, ravaging the land, and not all the development of Greek art and Roman practical science could prevent the later inroads of Goth and Hun and Vandal and Turk—each wave of warriors better disciplined, better armed, or better skilled in fighting methods than the last. Stone weapons were replaced by copper, brass, iron; the sling and arrow disappeared before the sword and javelin; these before the spear and the methods of fighting in ranks. Then came firearms; the bayonet, the musket, the rifle marking successive stages of progress here.

A small troop with the breech-loading rifle of to-day would infallibly defeat an army of Napoleon's. A corps of Napoleon's soldiers could vanquish an army of Goths. The Macedonian phalanx ploughed its way through India to Persia itself.

What must happen then, when suddenly, only three centuries ago Spaniards, French and English, with their thousands of years of experience and education, burst upon a continent of poor Neolithic men? That event must mean for the latter robbery of their lands, death to their people, effacement of their religions, abolition of their customs and laws. But as in Europe, some remnants of their prior races remain, not undistinguished in various ways, let us confidently expect that here, too, the strife which has been inevitable will not continue until the Red races of the North are extinct, but that under changed circumstances many of our Indian brethren may survive and transmit to future nations and ages, in mixed, if not in unmingled blood, the best of their characteristics,—patience, endurance, truthfulness, love for nature, and independence.

"It must needs be that offences come; but woe to that man by whom the offence cometh?"

While a single Indian survives, it should never be forgotten that it was Champlain, who wantonly fired the first shot in Indian warfare in Canada. Great he was as a navigator, administrator, traveller, author; the founder of Quebec, of Montreal, of Canadian trade, the pioneer of white settlement in the country; it seems a pity that so dark a stain should rest upon his record. It happened in this wise:—

"For reasons, it would seem, of trade, the Iroquois, who lived to the south of Lakes Champlain and Ontario, were at feud with the Hurons who lived to the south and westward of Georgian Bay; possibly too, with the Algonquins of the Ottawa river. It does not appear that the former were in Champlain's time more numerous, brave, or capable than the Hurons, Erie, or several other tribes. But from their positions, on the upper waters of the Hudson, and by the route from Lake Champlain down the Richelieu, they harassed the intercourse of the more Northern Indians with Quebec and the little French colony there so that the Ochastaguins (or Hurons) and Algonquins resolved to chastise them in their own home.

It was in 1609 that Champlain, wishing to push discovery from Quebec inland, went cruising with twenty men in a little schooner, and met three hundred of these tribes, who were encamped at Ste. Anne de la Perade, eighty miles up the river, under two chiefs; one the Algonquin Yroquet and the other an un-named Huron and this is Champlain's account of what they said: "Ten moons ago, the son of Yroquet "visited you and you said that Le Pont and "yourself wished to help us against our enemies, "with whom we have long been at war on account of their many cruelties practiced towards "us under the guise of friendship. Therefore, "thirsting for vengeance, we have assembled the "warriors you behold, to make an alliance with "you. And you can now take command of the "expedition."

The Abbe Laverdiere, the conscientious editor of the reprint of Champlain's works issued twenty years ago, comments on this passage and draws the inference that Pontgrave and Champlain had on landing in Canada, made an offensive and defensive alliance with the Indians they met. That in pursuance of this treaty Champlain had to join the fray. But was such a treaty requisite? Did it really exist? Was it necessary to carry it into effect?

The Indians like prudent men, wishing to know the resources of their friends, suggested that the whole party should go to Quebec, where they could see the houses, returning in three days to prosecute the campaign. "Meanwhile," said they, "fire some muskets and blunderbusses in token of friendship and joy," which Champlain says he did, "to their great delight, for they shouted with astonishment, especially those who had never seen or heard firearms before."

Starting from Quebec, Le Pont in one boat, Champlain in another, they separated at Ste. Croix, LaPont returning to Tadoussac, and Champlain proceeding with eleven other men. When they reached what is now Sorel, they went up the Richelieu, or River of the Iroquois, as far as the Chambly rapids, which were found impassable for the boat, so Champlain with two men only, went on in the Indians' canoes.

They entered Lake Champlain, coasting its westerly shore, admiring the hills to the east of it, still covered with snow, and came in sight of other hills to the south, where the Indians said their enemies were, the country being quite populous, and to be reached by ascending one rapid (Ticonderoga) and entering another lake (St. George) when there was a portage of five or six miles and a river (the Hudson) to cross.

"But," says Champlain, "as we were slowly "and silently sneaking along, on the 29th of "June, at ten at night, near a cape which puts "into the lake, (Crown Point) we met the Iroquois, and they too were going to war, and both "armies began to shout and seize their arms." The allies, however, drew off on the water side, the Iroquois took to land, and ranged their canoes in line, and with hatchets and stone axes felled some trees and "barricaded themselves very well." The allies tied their canoes to stakes planted in the water, in line, so as not to drift, and when they were armed they sent two canoes, to enquire of their enemies if they wished to fight, who answered that they desired nothing

better, but as it was now dusk, they would fight at sunrise, which was agreed to, and the night passed in singing, dancing, and mutual threats and vaunts.

(CONCLUDED IN NEXT ISSUE.)

## JESUS, LORD, WE LOOK TO THEE.

IN THE OJIBWAY TONGUE.

Translated by the Rev. Peter Jones, a short time before his death.

Jesus, Ta ba ne me yong,  
Kee bah go sah be me goo;  
Che be wah bun dah e yong,  
Kee pe zah ne e wa win.

Kc me nwa ning a win ing  
Pe oon je mee zhe she nom;  
Mon duh suh che ba zhe go.  
Me no zah ge e de yong!

Pe e nah ko ne she nom,  
Che ba zhe ge da a yong;  
Che ge gesh kuh mong Jesus,  
O de nain dah go ze win!

We doo ko dah de dah suh,  
Che wah bun duh e wa yung;  
O ne bwah kah we ne wah,  
Mah mig a nuh me ah jig!

Pah ka we doo dah nin suh,  
Kah gee bah de ze win nun;  
Che wah bun dah e wa yung,  
E newh ne bwah kah win un!

Pah zhe gwah Je ze dah suh,  
Ma gwah noo pe nah kee yung;  
Che wah bnn je gah daig ewh  
Ka 'zhe me no ne bo yung!

"SLAIN!"

WRITTEN FOR THE INDIAN.

Young Sir Frederic Dalhousie had taken a run, From England to Canada just for the fun. To snowshoe up mountains, toboggan down hills, Freeze his nose or his toes and other such ills. He could brush up his French, shoot a bison or two,

Navigate rapids in an Indian canoe, And, by Jove! have his wish of a year and a day,

To come out to Canada, where he could sleigh. The bright Indian summer had died with the fall,

Dalhousie had hunted and paddled and all, [fine He had whipped the great Lakes, and voted it "Far, far ahead of the Alps or the Rhine!"

The soft snow was falling, and visions arose, Of rinks and ice-palaces, frost-bitten nose, Toboggans and snowshoes in brilliant array, But the brightest of all, the wonderful sleigh.

Next day, 'mid the snow, fresh-fallen and white, Dalhousie set forth in unfeigned delight. The tinkling bells rang a gladsome refrain.

By his side sat the radiant Miss Barbara Slain. "Bah! maidens of Canada, *passé* and slow!

The colonist stock of long ages ago. I'll flirt, and I'll break a few hearts in my stay, You know I left England intending to slay."

Miss Barbara's eyes were decidedly blue, And her hair had a glint of the buttercup's hue, In her furs and her velvets she looked like a queen.

Said Dalhousie, "The girl's not anyhow green." She was merry and sparkling, as bright as the snow,

The breeze gave her cheeks such a roseate glow, Dalhousie forgot he'd intended to-day, To show the Canadians how English can slay. When Spring's warm breezes had melted the snow,

Sir Fred did not feel quite ready to go. "The winter in Canada is rather fine, I will do the St. Lawrence instead of the Rhine.."

So, he did the St. Lawrence in an Indian canoe, In which Lady Barbara made number two, Said Dalhousie, "The fact is too awfully plain,

I came here to sleigh, and instead I was slain."

ISABEL GORDON.

## THE INDIAN ADVANCEMENT ACT.

PAPER I.

By the Editor.

This new Act, is one to which we think the Indians of Ontario and Quebec generally have not paid enough attention.

It was passed by the Dominion House in 1884, having been introduced by the Superintendent-General of Indian Affairs, Sir John A. Macdonald and was assented to by the Governor-General on the 19th April, 1884.

It is called "An Act for conferring certain privileges on the more advanced bands of the Indians of Canada, with the view of training them for the exercise of municipal powers."

We will just consider what municipal powers are amongst the whites.

A municipality is a community or body of people living in a certain prescribed or set district having a stated boundary. Certain people within this boundary are allowed by statutes of the country to make laws to govern themselves upon certain subjects which are set forth in the Dominion or Provincial Acts which give them the power. The people within the boundary, make the laws through their representatives, who are elected by them for that purpose, and constitute the Council of their community. The certain people amongst the whites of Ontario, who have a vote for these councilmen, are the male persons over 21 years of age, who have a fixed amount of property in the municipality, and the females who are widows, or adult spinners, and have the necessary property qualification. The laws which are passed by these councils are called by-laws. The subjects upon which they can make laws as laid down in the statutes, are numerous, but not much more ample than the privileges granted us in this "Indian Advancement Act."

Any breach or offence against the by-laws of a white municipality is punishable by the courts of the Province and the penalty is usually set forth in the by-law.

Now, how has law been enforced and the proper conduct of the people been managed amongst Indian tribes heretofore?

Many years ago the Indian tribes had their councils, which made certain rules and regulations for the proper management of the affairs of the tribe—a crude kind of municipality which in those times worked satisfactorily. The Chiefs and Council made the law, and the people backed them up in punishing the law-breaker.

The Head Chief in his council was Chief Magistrate. He sentenced the guilty to punishment according to the rules of the tribe, and his warriors carried the sentence out. Then all the country was ours and the Indians knew no law, but that of nature, and that of the chiefs and their councils.

But time has changed much of this. The white people have taken possession of most of our land. We have become in Canada, allies of Great Britain, we acknowledge the King or Queen of England as our great Head Chief—and of necessity must come under the laws laid down in the Empire. The laws are framed to punish law-breaking Indians as well as whites.

We can see, then, how natural it was that the administration of justice in the Indian tribes should rapidly slip out of the hands of the chief and his council and into the hands of the courts of the country, so soon as the Reserves fell within the neighborhood of an organized white community.

To the older Indians this has always been a source of grief and anxiety. They thought, and perhaps properly, that they could manage and punish their own people better than the white law could. They had maintained order and morality before, why not now?

This is the answer. Offences before the white settlements were about us, were confined to our own people. But now, many of the crimes are committed by the Indians against the whites and then people demand that they shall be punished according to their laws. Very many of the crimes are committed by the whites against our people, and when detected in their crime, they appeal to be tried by British law and not by the rules of the chiefs and council. Thus has the local management of the reserves, especially in the older provinces of Ontario and Quebec, passed out of our hands and the punishment of the guilty Indians been left to the judgment of the courts established by the whites.

The advanced Indian bands in Ontario and Quebec have for many years been in this awkward position. Rules and regulations we might make for our own good government have been of no effect in law. The Dominion Government in a cast-iron act had decided how we should be managed and anything coming to court was regulated by it, "The Indian Act," an act absurdly made in nearly every particular, to apply to the uncivilized pagan tribes, as well as to the civilized and Christian bands of this Province. Let us illustrate by a case: Several years ago the Six Nations of the Grand River passed an order in their council that no white man would be allowed to team licensed wood from off the Reserve. This rule was passed with the very good intuition of keeping white men who would steal wood, away from the reserve, and by that means the timber would be better protected.

But here the difficulty steps in. How is the white man to be punished for a breach of that rule? The law tells the white man that he cannot be fined, or money taken out of his pocket, unless he has broken one of the laws laid down in the statute. There is nothing in the law to prevent licensed wood being removed by whites, therefore the whites went on teaming, and only the timid ones would pay a fine. There was no LAW to collect a fine. How convenient it would have been if the Six Nations under the "Indian Advancement Act" could have passed a by-law according to their desire, which, by sanction of the Privy Council, would have become law and recognized in all the courts?

Not until 1880 did the Government grant us any concessions in this matter. In that year the Superintendent-General of Indian Affairs introduced into "The Indian Act," Section 74, which I will quote:

"The chief or chiefs of any band in council may frame, subject to confirmation by the Gov-

ernor-in-Council, rules and regulations for the following subjects, viz:—

1. As to what religious denomination the teacher of the school established on the reserve shall belong to: Provided always, that he shall be of the same denomination as the majority of the band; and provided that the Catholic or Protestant may likewise have a separate school, with the approval of and under regulations to be made by the Governor in Council.

2. The care of the public health.

3. The observance of decorum at assemblies of the Indians in general council, or on other occasions;

4. The repression of intemperance and profligacy;

5. The prevention of trespass by cattle, also for the protection of sheep, horses, mules and cattle;

6. The construction and maintenance of water-courses, roads, bridges, ditches and fences;

7. The construction and repair of school houses, council houses and other Indian public buildings;

8. The establishment of pounds and the appointment of pound-keepers;

9. The locating of the land in their reserves, and the establishment of a register of such locations;

10. The repression of noxious weeds;

11. The imposition of punishment, by fine or penalty, or by imprisonment, or both, for infraction of any of such rules or regulations; the fine or penalty in no case to exceed thirty dollars, and the imprisonment in no case to exceed thirty days; the proceedings for the imposition of such punishment to be taken in the usual summary way before a justice of the peace, following the procedure on summary trials before a justice out of sessions."

Here, then, was a great privilege granted the Indian Council. The Chiefs and Council could make rules and regulations upon any or all of these subjects and upon receiving the approval of the Governor-in-Council "proceedings could be taken in the usual summary way before a justice of the peace, following the procedure on summary trials before a justice out of sessions."

In fact, the bands could make their own rules and they would become law. The bands which took advantage of this section, as far as we have ascertained, have had scarce any trouble in getting their rules approved without amendment.

In 1884, sub section seven was amended by adding to it the words, "and the attendance at school of children between the ages of six and fifteen years." Still a further privilege granted us.

The bands who have been working under these approved rules and regulations, as far as heard from, are well satisfied with the improvement, and as we proceed in explaining the Indian Advancement Act, which is simply an extension or continuation of the privileges mentioned, we will give our readers the substance of the by-laws which have been adopted by the bands taking advantage of the Act, and make comments upon each subject separately.

The first few clauses of the Indian Advancement Act will be explained in the next paper.



## WELLAND CANAL.

### NOTICE TO CONTRACTORS.

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Lock Gate Timber," will be received at this office until the arrival of the Eastern and Western Mails on TUESDAY the 9th day of FEBRUARY next, for the furnishing and delivering, on or before the 22nd day of June next, 1886, of Oak and Pine Timber, sawn to the dimensions required for increasing the height of the Lock Gates on the WELLAND CANAL.

The timber must be of the quality described and of the dimensions stated in a printed bill which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the Canal, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$600 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order.

A. P. BRADLY,  
Secretary.

Department of Railways and Canals,  
Ottawa, 22nd January, 1886.

## THE MARKET REPORTS.

### FISH MARKET.

Reported by J. Leckie.

No. 1 L. S. Salmon Trout, in hf. bbls. \$3.50; qr. bbls. \$1.95; kits, \$1.05. No. 1, L. S. White Fish, in hf. bbls. \$4.50; qr. bbls. \$2.50; kits, \$1.35. No. 1 L. H. Round Herring, in hf. bbls. \$2.50; qr. bbls. \$1.50; kits, 85 cts. No. 1 L. H. Split Herring, in hf. bbls. \$3.00; qr. bbls. \$1.75; kits, 95. 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. Basteda, & Co.

Beaver, per lb., \$2.00 to \$3.00. Bear,  $\frac{7}{8}$  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 $\frac{1}{2}$  to 5cts. per lb; Moose Deer, 5c; Beaver without skin, 4 $\frac{1}{2}$  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

## EDITORIAL NOTES.

AN American paper strikes the nail on the head correctly when it says THE INDIAN is the name of the latest paper out. It will scalp all subscribers who don't pay promptly.—*Detroit Free Press.*

Ke tecum sah owl ondaig emah mekenon. g We will give the first and second number of the INDIAN to all Ojibway Indians who send us in a proper interpretation of the above sentence. We would also ask remarks as to whether the above is proper Ojibway Indian or not.

## 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.

Several packages of The INDIAN have been returned to us by the post office, the directions having been lost or destroyed. We therefore request any Indian agent or Head Chief of a band, who has not received copies of the INDIAN, to inform us by post card and they will immediately be supplied.

We are able in this number to present our readers with an excellent portrait of Capt. Joseph Brant, the subject of our biographical sketch. It has been engraved by Mr. Scriven, of Hamilton, especially for the INDIAN. If we meet with the encouragement and support from the Indians and public generally, which we think our efforts deserve, future biographical sketches will be similarly illustrated.

We have to apologize for the late appearance of this issue. The large number of copies we are obliged to print, and the mechanical get-up of the paper has necessitated the introduction of steam power, together with machinery for folding, binding, cutting, etc. The procuring of these and the adjusting them in the printing establishment, has occupied much time and attention. Everything is now in good working order and our readers may expect to receive the INDIAN promptly every fortnight and in improved shape.

We will begin in our next issue, to go over the post office directory of Ontario from an Ojibway or Algonquin standpoint. We will give those names of an Ojibway derivation, their present spelling, their proper Indian spelling and pronunciation, and their meaning. This, we know, will be of great interest to our readers. We have also received, but too late for this issue a fine paper "Names and Names" from the pen of Mr. David Boyle, Curator of the Canadian Institute, which will appear next issue.

"The first number of the INDIAN, a paper published in the interest of the race with the name it bears, has come to hand. It cannot fail to be a most useful publication, if conducted on a non-partisan basis, but even in this first number the cloven-hoof sticks out. Not a word is said of the grievances of the Six Nations against the Government, to which we alluded last week.

Why is this? Surely the INDIAN could ask for no better material for its first number. The grievances are real, pressing, important and of long standing, as Editor Kah-ke-wa-quo-na-by must know."—*Grip.*

It is not "generally known," and is not known for a fact by the Editor, that the Six Nations have the grievances mentioned by *Grip*. The Nations could hardly have been expected to make use of the first numbers of the INDIAN to state their claims. The columns of the INDIAN are open for any Band to state their claims and grievances and we will urge strict attention of the Government to them. We cannot but admire the kindly sympathy that is shown our people, by journals heretofore having nothing to say in our behalf. Has the fact of our obtaining the franchise anything to do with this very pleasing change in the tone of the Canadian press?—ED.

We have published in full the editorial remarks of the *Globe*, of Toronto, respecting the first number of the INDIAN. Long before the first issue of this paper was published, the *Globe* saw fit to make unkindly remarks respecting this journal. Can our Indian readers guess why such animosity should be shown to our paper? We think the reason is because the editor saw fit to thank Sir John Macdonald for giving us the long desired franchise for the Dominion House. The reception we have received at the hands of the *Globe* is not at all in keeping with its professed sympathy and good will towards the interests of our people. Their remarks, however, will fail to draw us into political discussion. Indians, and only Indians, can use the columns of our paper for political opinion and they, only upon subjects which directly effect the welfare of the Indians.

## NEW CREDIT RESERVE.

A very pleasant and largely attended tea meeting was held in the Council House, of this band, on the evening of January 27th. The tea, and a plentiful supply of the choicest kinds of cakes, pies and sandwiches were distributed with a lavish hand and were greatly appreciated and praised by the large audience. The proceeds were in aid of the New Credit Cornet Band and realized the respectable sum of \$36.00. The distinguished visitors Chief Tecumseh, (John Henry) of the Caradoc Reserve and Mr. N. H. Livingston, Manager of the Hagersville Branch of the Bank of Hamilton, a nephew of the celebrated explorer Dr. Livingston. Everything passed off satisfactorily, Chief P. E. Jones, of the Messissaugas, occupied the chair. The following is the program:—Chairman's address; Music by the N. C. C. B.; Speech, by James Tobicoe; Duet, by Chief Herchimer & Elliott; Music, by the N. C. C. B.; Ex-Chief Sawyer; Bass Solo, by Chief Tecumseh; Music, by the N. C. C. B.; Speech, by Chief Herchimer; Music, by N. C. C. B.; Speech, by Rev. Mr. Weaver; Duet, by Messrs. Herchimer & Elliott; Address, by Mr. Livingston; Music, by the N. C. C. B.; Address, by Chief Tecumseh; God Save the Queen, by the N. C. C. B.

## Correspondence.

## FROM THE RESERVES.

## CARADOC RESERVE.

This reserve is composed of the Southwestern part of the township of Cardoc, in the south riding of the county of Middlesex, and embraces between 12,000 and 13,000 acres of fine agricultural land. The Muncey Indians occupy the southern part of the reserve, about one third of the whole, and the Chippewas the other two thirds. There are four schools on the reserve, three for the Chippewas and one for the Muncceys. There are four churches, two methodist, and two Church of England. The Mount Elgin Institute is situated on this reserve and is doing a good work. This Institute was founded by the late Rev. Peter Jones, father of the editor of THE INDIAN. There is no council house on this reserve, and the people are taking steps to build one in keeping with the improved condition of the reserve. Considerable improvement has been made during the last few years, both among the Muncceys and the Chippewas, and several members of the bands are good farmers. The lands of the old and infirm people, and of others who have not the means to clear and improve their own lands, have been leased for the purposes of making improvements and for the benefit of the locatees, and valuable improvements in clearing, fencing, ditching and building; are thus secured; Generally a good class of tenants has been obtained, but there are a few who are not desirable tenants of Indian lands.

The Oneida Reserve is situated in the Township of Deleware, also in the south riding of the county of Middlesex, it lies to the east of the Caradoc Reserve, and is separated from it by the river Thames. This reserve comprises about 6,000 acres of very superior land. The Indians of this reserve emigrated from the United States about forty years ago, and purchased their land with their own funds, and is held in trust for them by the Indian Department. The members of this reserve are among the most civilized, industrious and prosperous Indians in Ontario. There are many good farmers among them, and it is no uncommon thing to see them on the London market with fine farm horses and waggons loaded with as good wheat as comes to the city.

NAIDNI.

## CAUGHNAWAGA.

This reserve is situated on the south side of the river St. Lawrence, opposite to the village of Lachine and abreast of the celebrated Lachine rapids. Many of the people live in the village of Caughnawaga, in substantial, well furnished stone houses. There is a fine stone church belonging to the Roman Catholics. The Indians on this reserve rank among the most industrious, prosperous and civilized in the province of Quebec. There are many good farmers, and several really prosperous merchants among them. Messrs Jacks and DeLorimer are contractors for furnishing stone from a valuable quarry on the reserve for the enlargement of the Cornwall canal. The reserve has been recently surveyed

into lots and a redistribution of the lands among the several members of the band, is expected to be a work for the near future. The annual exhibition held here attracts a good deal of attention, and compares favorably with the township exhibitions in the best agricultural districts of the province.

Com.

## TYENDINAGA RESERVE.

A PLEASANT party assembled on Monday last at the residence of George Maracle, Mohawk Reserve, to adopt and give names to the Rev. Mr. Anderson's family. After the reverend gentleman had been heartily welcomed by all assembled and the inner man had been bountifully provided for, the ceremony, a solemn and impressive one, took place. The name given to Mr. Anderson and by which he will hereafter be known in the Band is *Ka-wa-ha-ri-youh*, which signifies "a good vine." At the close of the proceeding Mr. Anderson thanked those assembled for the honor conferred upon himself and family. He said that in his childhood he had by a similar ceremony been adopted by the Ojibways of the great Manitoulin Islands, where he had passed his early life, and now the Mohawks, amongst whom he expected to spend his declining years, had received and welcomed him back as one of themselves. He hoped he would always be a worthy member of the band. They belonged to a common brotherhood of the church, and while this new band must not dissolve he prayed that it would unite us closer to promote the welfare of the people. After a speech in Mohawk by ex-Chief Maracle thanking the people for pleasant assembly which showed the affinity they had for their clergy and family, the party separated well pleased with the proceedings.

It was reported on Monday morning that there was a case of small-pox at "Eagle Hill" about five miles west of Deseronto on the Tyendinaga Reserve. It seems that Napoleon Deronzeau came from Trenton where he had been working and put up at the residence of his father-in-law, Peter Johndraw, at Eagle Hill. He broke out with a bad rash but recovered from it after some time. Other members of the household were seized with the same disease and two infant children died of it. Up to this time they had no medical attendance, being either ignorant of or anxious to conceal the real nature of the disease. Friends and neighbors appear to have been allowed access to the house, though not permitted to come near those who were sick. On Monday morning Dr. Newton having been sent for the previous day went up to visit the sick when he found that the disease was small-pox. He immediately informed the Indian department who wired him to use every means possible to prevent the spread of the disease. Constables were placed on duty to prevent all communication with the house and Mr. Hill, the Agent for the Reserve, ordered the schools to be closed. There are now only two young men suffering from the disease and they are rapidly recovering. Dr. Newton is hopeful that the disease will not spread. Johndraw's house at Eagle Hill is a most remote and isolated

spot surrounded on three sides by water and separated from all neighbors by the big plains which are three-quarters of a mile wide. This makes it very easy to isolate the patients. It is hoped that every precaution will be taken by the government, for though those affected are not members of the band, they are situated on the Indian Reserve. We presume that churches will be closed and all assemblies on the Reserve strictly forbidden. It is feared that the Trenton authorities are not exercising proper vigilance or these cases would not need to be reported.

## INDIAN RESERVE, CON. 2, GARLOW LINE.

Oneida Sabbath School reorganized. Election of officers as follows: Superintendent, Nelles Monture; Asst-Superintendent, John Butler; Sec.-Treas., J. Johnson. Staff of teachers: Nelles Monture, Arch'd. Russell, James Copland, John Butler, T. Shular, Cora Russell.

## TUSCARORA SOUTH.

The annual Xmas tree of the Sabbath School of the Tuscarora Baptist Church is looked forward to by the old and young as the event of the season. The last annual tree took place on New Year's eve, when the menu of instruction and entertainment was fully up to the standard usually provided by the people of this community. The young people of this community are to be congratulated upon the success which has always characterized the efforts put forth for the amusement and instruction of the general public. Despite the very dark night and inclement weather a large number, who had assembled to listen to the music and speaking and to witness the distribution of presents, were unable to find seats. The decorations of the church were of beautiful evergreens, tastily arranged in arches over the windows, and strands of evergreens suspended from wall to wall, the effect heightened by numberless sitting-Chinese lanterns and tapers. The tree this year taking the form of four arches arranged in a row across the church, on which presents were hung, and a cart built entirely of evergreens on which books, Xmas and New Year's cards, vases of natural and artificial flowers, miniature pianos, etc., were laid, were also greatly admired. The duties of chairman devolved upon Mr. C. B. Russell, who discharged them in a characteristic manner. Excellent addresses were given by Chiefs Levi Jonathan and William Smith, Rev. John Burke, the pastor, and Mr. Samson Green, interspersed with music by the Sour Spring Brass Band. Speaking being concluded the presents were distributed by the Rev. J. Burke, Mr. D. E. Russell and the chairman.

## COMMENTS ON THE BABY.

MOTHER.

"Ain't it a pretty little thing,  
Its eyes so bright and clear?  
What dimpled cheeks, what tiny toes!  
How do you like it, dear?"

FATHER.

"My love, I think thy little babe,  
All other babes excels;  
It has my nose, it has your mouth,  
And—mercy, how it yells!"

## THE "MEDICINE MAN."

HIS CASE DIAGNOSED BEFORE OTTAWA MEDICINE MEN.

Among the papers read at the semi-annual meeting of the Bathurst and Rideau Medical Association in the City Hall yesterday afternoon, was one by R. Bell, M. D., Senior Assistant Director of the Geological Survey, which was interesting not only to medical men, but also to ethnologists. It was entitled "Indian and Eskimo Notions of Medicine," and formed a sequel to the paper which the doctor read to the Association last year on "Diseases among the Indians," and which was received with much interest by the profession. Dr. Bell said it was difficult for a white man to learn precisely what the aboriginal ideas were in reference to medicine. This arose partly from the Indians' incommunicative disposition, partly from fear of subjecting himself to ridicule and partly from a reluctance to give away what many of them consider

## VALUABLE SECRETS.

known only to a privileged class among themselves. However, by long association with them, the author had learned by degrees most of what is current among them on these matters. It was customary to speak of the "Indians" as if they were all one people, alike in every respect; whereas great differences existed between the tribes. Dr. Bell's experience had been principally among the various branches of the wide-spreading Cree or Outchipwai nation, and his remarks applied to the ideas of medicine which prevailed among them. He had also some knowledge of the Eskimos, and of their notions on this subject. Among the Indians referred to, the idea which we express by the word "medicine" did not mean strictly drugs or material remedies, but rather a general power of influence of which that of drugs was only one variety. Hence, a medicine man was not simply a practitioner in medicine, but also a priest, prophet, conjuror, sorcerer, and general dealer in the supernatural. He pretended to tell fortunes, to dispense good and bad luck, to influence game and fish, so as to produce plenty or scarcity, to bring sickness or even death to men and the lower animals. There were doctors, including women, who did not aspire to the more wonderful attainments of the great medicine men. The latter formed a kind of secret society for their mutual advantage and to prey upon the fears and superstitions which they themselves had encouraged. They used their knowledge of drugs to administer poisons of different degrees of virulence. They were employed by other Indians

## FOR OBTAINING REVENGE

upon those who had injured or offended them, and they would execute secret commissions for each other, sometimes at great distances. When a pagan Indian fell sick or met with a misfortune he attributed it to the evil influence of some medicine man in the employ of an enemy. Such influence may be counteracted by another medicine man, if well paid, provided his "medicine" be stronger than that of the opposing conjuror. By certain processes, which the doctor described, these sorcerers pretend to be able to cause

persons a long way off to sicker and die. In this way death and the apparent uncertainties of human life have arisen. People died only because the medicine men willed it, or because one could not or would not remove the spell which is working his destruction. A description was given of the conjuring house or tent of the Outchipwai medicine man, and of some of his performances while inside of it. After the spirit had arrived and commenced to communicate with him he was willing, for a fee, to answer questions on all subjects, in doing which he displayed great shrewdness and ingenuity. In regard to the practice of

## MEDICINE PROPER,

it was stated that the Indians considered that disease was due to some evil influence or spirit, which the doctor could drive off or suck out or render harmless by appropriate means. The idea that disease can be drowned out of the patient was a favorite theory. The curriculum of medical studies among the primitive red men was graphically described. A child, soon after he is born, may be set aside as a candidate for the profession, the call to do so being communicated to his grandfather by a dream. When he has grown to be a young man, if he can stand the first ordeal of starvation and thirst he may be apprenticed to an old practitioner to initiate him, he taking only one pupil at a time. Even after this stage a student may be rejected, and be obliged to fall back to the avocation of common Indian. Their

## MATERIA MEDICA

was divided into branches—good medicines and bad—and each of these into a number of classes. The student was first made familiar with the good or beneficial medicines, and then the bad, the worst of all being taken up last. The great majority of these remedies were of vegetable origin, but quite a number were derived from animals or from the mineral kingdom. One of their most curious preparations was the "black poison," the effects of which were described. The properties and effects of about twenty varieties of native medicines derived from plants with which the author was familiar, as in common use among the Indians, were briefly referred to. But, for the removal of disease, the Indian medicine affects to rely more on sorcery, beating the tom-tom, singing, etc., than on the efficacy of drugs. Midwifery was completely ignored by these great lights of the profession, as beneath their dignity. In surgery they confined themselves to setting bones, dressing wounds, cupping, bleeding, etc., and never attempted any grave operations although their general knowledge of anatomy was not to be despised. The sweat-bath was in general use among these Indians and its mode of employment was described. Delirium, resulting from fevers, etc., was a thing they entirely misunderstood, and looked upon it as a symptom of the approach of

## IRRISTIBLE CANNIBALISM,

or "turning windigo," and it became their duty to knock such patients on the head. In this way many lives had been sacrificed. Among the Eskimos, the notions of medicine were even more primitive and crude than among the Outchipwais, and the pretensions of their sorcerers

were still greater. They dealt entirely in the supernatural, making no use of drugs. They could cure all diseases by charms, if only they wished to do so, could make themselves larger or smaller at will, could walk on the water or fly in the air, but if a common person were present or looked on, these effects could not be produced. Some of their women pretended to cure disease by repeating charms, several of them joining in the chorus. They had some minor surgical appliances and alleviated the pain of sprains, rheumatism and scurvy by rubbing or manipulating the parts.

After a discussion, in which Drs. Hall, Wright and Small took part, a cordial vote of thanks was tendered Dr. Bell for his entertaining paper. *Ottawa Citizen, 21st Jan., 1886.*

## THE INDIAN HOMES,

## SAULT ST. MARIE.

The first Shingwauk Home was built in 1873. It was named after Augustin Shingwauk, the Indian Chief at Garden River. That institution was only six days in existence; it was opened for use on Monday, the 22nd of September, 1873 and the following Sunday it was burned to the ground and everything destroyed. But God brought good out of evil. Great sympathy was stirred up on all sides. In a year's time, \$10,000 had been contributed towards the rebuilding, and July 30th, 1874, the foundation stone of the present Shingwauk Home was laid by the Earl of Dufferin. It is a handsome stone building, with accommodation for 60 Indian boys and stands on the banks of the St. Mary river, about a mile and a half below the village of Sault Ste. Marie. The boys, besides receiving a good education, are taught various trades, such as carpentering, bootmaking, blacksmithing, waggon-making, etc., and some of them are prepared as school teachers. The school department is conducted on Government principles, and the Government School Inspector pays a visit twice a year. There is a preparatory class specially for preparing young men to pass the school teachers' examination.

The Wawanosh Home is also a stone building. It was erected in 1879, and has accommodation for 26 girls. The girls receive a good education and are also taught sewing, knitting and laundry work. It is called the Wawanosh Home after the old Chief Wawanosh, who used to live at Sarnia.

These Indian Homes are supported partly by an annual grant from the Government, but chiefly through the contributions of Sunday School children throughout the country.

It is intended before long to charge the Indians a premium when placing their children in these institutions to be educated, but for the present the admission is free.

Steps are being taken to raise funds for the enlargement of the Shingwauk Home, so as to make accommodation for 100 pupils. It is also proposed to establish four branch homes, one in Assiniboia, one in Manitoba, one in the neighborhood of St. Clair River, and one near Lake Simcoe. A gentleman in Manitoba has promised \$1000 towards the one to be established in that Province.



## Literary Department.

## THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

## CHAPTER I (CONTINUED.)

While the uniformed regular and trained hirelings of the king marched with haughtiness to the right of the line, the less pretending colonists took their humbler position on its left, with a docility that long practice had rendered easy. The scouts departed; strong guards preceded and followed the lumbering vehicles that bore the luggage; and before the grey light of morning was mellowed by the rays of the sun, the main body of the combatants wheeled into column, and left the encampment with a show of high military bearing, that served to drown the slumbering apprehensions of many a novice, who was now to make his first essay in arms.

While in view of their admiring comrades, the same proud front and ordered array was observed, until the notes of their fifes growing fainter in distance, the forest at length appeared to swallow up the living mass which had slowly entered its bosom.

The deepest sounds of the retiring and invisible column had ceased to be borne on the breeze to the listeners, and the latest straggler had already disappeared in pursuit; but there still remained the signs of another departure, before a log cabin of unusual size and accommodations, in front of which those sentinels paced their rounds, who were known to guard the person of the English general. At this spot were gathered some half dozen horses, caparisoned in a manner which showed that two, at least, were destined to bear the persons of females, of a rank that it was not usual to meet so far in the wilds of the country. A third wore the trappings and arms of an officer of the staff; while the rest, from the plainness of the housings, and the travelling mails with which they were encumbered, were evidently fitted for reception of as many menials, who were, seemingly, already awaiting the pleasure of those they served. At a respectful distance from this unusual show, were gathered divers groups of curious idlers; some admiring the blood and bone of the high-mettled military charger, and others gazing at the preparations, with the dull wonder of vulgar curiosity. There was one man, however, who, by his countenance and actions, formed a marked exception to those who composed the latter class of spectators, being neither idle, nor seemingly very ignorant.

The person of this individual was to the last degree ungainly without being in any particular manner deformed. He had all the bones and joints of other men, without any of their proportions. Erect, his statue surpassed that of his fellows; though, seated, he appeared reduced within the ordinary limits of the race. The same contrariety in his members seemed to exist throughout the whole man. His head was large, his shoulders narrow, his arms long and dangling, while his hands were small, if not d

icate. His legs and thighs were thin, nearly to emaciation, but of extraordinary length; and his knees would have been considered tremendous, had they not been outdone by the broader foundations on which this false superstructure of blended human order was so profanely reared. The ill-assorted and injudicious attire of the individual, only served to render his awkwardness more conspicuous. A sky-blue coat, with short and broad skirts, and low cape, exposed a long thin neck, and longer and thinner legs, to the worst animadversion of the evil disposed. His nether garment was of yellow nankeen, closely fitted to the shape, and tied at his bunches of knees by large knots of white riband, a good deal sullied by use. Clouded cotton stockings, and shoes, on one of the latter of which was a plated spur, completed the costume of the lower extremity of this figure, no curve or angle of which was concealed, but, on the other hand, studiously exhibited, through the vanity or simplicity of its owner. From beneath the flap of an enormous pocket of a soiled vest of embossed silk, heavily ornamented with tarnished silver lace, projected an instrument, which, from being seen in such martial company, might have been easily mistaken for some mischievous and unknown implement of war. Small as it was, this uncommon engine had excited the curiosity of most of the Europeans in the camp, though several of the provincials were seen to handle it, not only without fear, but with the utmost familiarity. A large, civil cocked hat, like those worn by clergymen within the last thirty years, surmounted the whole, furnishing dignity to a good-natured and somewhat vacant countenance, that apparently needed such artificial aid, to support the gravity of some high and extraordinary trust.

While the common herd stood aloof, in deference to the quarters of Webb, the figure we have described stalked into the centre of the domestics, freely expressing his censures or commendations on the merits of the horses, as by chance they displeased or satisfied his judgment.

"This beast, I rather conclude, friend, is not of home raising, but is from foreign lands, or perhaps from the little island itself, over the blue water?" he said, in a voice as remarkable for the softness and sweetness of its tones, as was his person for its rare proportions: "I may speak of these things, and be no braggart; for I have been down at both havens: that which is situate at the mouth of Thames, and is named after the capital of Old England, and that which is called 'Haven,' with the addition of the word 'New;' and have seen the snows and brigatines collecting their droves, like the gathering to the ark, being outward bound to the Island of Jamaica, for the purpose of barter and traffic in four-footed animals, but never before have I beheld a beast which verified the true scripture war-horse like this, 'He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.' It would seem that the stock of the stock of the horse of Israel has descended to our own time; would it not, friend?"

Receiving no reply to this extraordinary appeal, which, in truth, as it was delivered with the vigor of full and sonorous tones, merited some sort of notice, he who had thus sung forth the language of the holy book turned to the silent figure to whom he had unwittingly addressed himself, and found a new and more powerful subject of admiration in the object that encountered his gaze. His eyes fell on the still, upright, and rigid form of the "Indian runner," who had borne to the camp the unwelcome tidings of the preceding evening. Although in a state of perfect repose, and apparently disregarding, with characteristic stoicism, the excitement and bustle around him, there was a sullen fierceness mingled with the quiet of the savage, that was likely to arrest the attention of much more experienced eyes than those which now scanned him, in unconcealed amazement. The native bore both the tomahawk and knife of his tribe; and yet his appearance was not altogether that of a warrior. On the contrary, there was an air of neglect about his person, like that which might have proceeded from great and recent exertion, which he had not yet found leisure to repair. The colors of the war-paint had blended in dark confusion about his fierce countenance, and rendered his swarthy lineaments still more savage and repulsive, than if art had attempted an effect, which had been thus produced by chance. His eye, alone, which glistened like a fiery star amid lowering clouds, was to be seen in its state of native wildness. For a single instant, his searching and yet wary glance, met the wondering look of the other, and then, changing its direction, partly in cunning and partly in disdain, it remained fixed, as if penetrating the distant air.

It is impossible to say what unlooked-for remark this short and silent communication, between two such singular men, might have elicited from the white man, had not his active curiosity been again drawn to other objects. A general movement among the domestics, and a low sound of gentle voices, announced the approach of those whose presence alone was wanted to enable the cavalcade to move. The simple admirer of the war-horse instantly fell back to a low, gaunt, switch-tailed mare, that was unconsciously gleaming the faded herbage of the camp nigh by; where, leaning with one elbow on the blanket that concealed an apology for a saddle, he became a spectator of the departure, while a foal was quietly making its morning repast, on the opposite side of the same animal.

A young man, in the dress of an officer, conducted to their steeds two females, who, as it was apparent by their dresses, were prepared to encounter the fatigues of a journey in the saddle. One, and she was the most juvenile in her appearance, though both were young, permitted glimpses of her dazzling complexion, fair golden hair, and bright blue eyes, to be caught, as she artlessly suffered the morning air to blow aside the green veil which descended low from her brow. The flush which still lingered above the pines in the western sky, was not more bright nor delicate than the bloom on her cheek, nor was the opening day more cheering than the animated smile which she bestowed on the

youth, as he assisted her into the saddle. The other, who appeared to share equally in the attentions of the young officer, concealed her charms from the gaze of the soldiery with a care that seemed better fitted to the experience of four or five additional years. It could be seen, however, that her person, though moulded with the same exquisite proportions, of which none of the graces were lost by the travelling-dress she wore, was rather fuller and more mature than that of her companion.

No sooner were these females seated, than their attendant sprang lightly into the saddle of the war-horse, when the whole three bowed to Webb, who in courtesy, awarded their parting on the threshold of his cabin, and turning their horses' heads, they proceeded at a slow amble, followed by their train, towards the northern entrance of the encampment. As they traversed that short distance, not a voice was heard amongst them; but a slight exclamation proceeded from the younger of the females, as the Indian runner glided by her, unexpectedly, and led the way along the military road in her front. Though this sudden and startling movement of the Indian produced no sound from the other, in the surprise, her veil also was allowed to open its folds, and betrayed an indescribable look of pity, admiration, and horror, as her dark eye followed the easy motions of the savage. The tresses of this lady were shining and black, like the plumage of the raven. Her complexion was not brown, but it rather appeared charged with the color of the rich blood, that seemed ready to burst its bounds. And yet there was neither coarseness nor want of shadowing in a countenance that was exquisitely regular and dignified, and surpassingly beautiful. She smiled, as if in pity at her own momentary forgetfulness, discovering by the act a row of teeth that would have shamed the purest ivory; when, replacing the veil, she bowed her face, and rode in silence, like one whose thoughts were abstracted from the scene around her.

## CHAPTER II.

Sola, sola, wo ha, ho, sola!

SHAKESPEARE

WHILE one of the lovely beings we have so cursorily presented to the reader was thus lost in thought, the other quickly recovered from the alarm which induced the exclamation, and, laughing at her own weakness, she inquired of the youth who rode by her side,—

"Are such spectres frequent in the woods, Heyward; or this sight an especial entertainment ordered on our behalf? If the latter, gratitude must close our mouths; but if the former, both Cora and I shall have need to draw largely on that stock of hereditary courage which we boast, even before we are made to encounter the redoubtable Montcalm."

"Yon Indian is a 'runner' of the army; and, after the fashion of his people, he may be accounted a hero," returned the officer. "He has volunteered to guide us to the lake, by a path but little known, sooner than if we followed the tardy movements of the column; and, by consequence, more agreeably."

"I like him not," said the lady, shuddering, partly in assumed, yet more in real terror. "You know him, Duncan, or you would not

trust yourself so freely to his keeping?"

"Say, rather, Alice, that I would not trust you. I do know him, or he would not have my confidence, and least of all at this moment. He is said to be a Canadian, too; and yet he served with our friends the Mohawks, who, as you know, are one of the six allied nations. He was brought amongst us, as I have heard, by some strange accident in which your father was interested, and in which the savage was rigidly dealt by; but I forget the idle tale; it is enough, that he is now our friend."

"If he has been my father's enemy, I like him still less!" exclaimed the now really anxious girl. "Will you not speak to him, Major Heyward, that I may hear his tones? Foolish though it may be, you have often heard me avow my faith in the tones of the human voice!"

"It would be in vain; and answered most probably, by an ejaculation. Though he may understand it, he affects, like most of his people, to be ignorant of the English; and least of all will he condescend to speak it now, that the war demands the utmost exercise of his dignity. But he stops; the private path by which we are to journey, is, doubtless, at hand."

The conjecture of Major Heyward was true. When they reached the spot where the Indian stood, pointing into the thicket that fringed the military road, a narrow and blind path, which might, with some little inconvenience, receive one person at a time, became visible.

"Here, then, lies our way," said the young man in a low voice. "Manifest no distrust, or you may invite the danger you appear to apprehend."

"Cora, what think you?" asked the reluctant fair one. "If we journey with the troops, though we may find their presence irksome, shall we not feel better assurance of our safety?"

"Being little accustomed to the practices of the savages, Alice, you mistake the place of real danger," said Heyward. "If enemies have reached the portage at all, a thing by no means probable, as our scouts are abroad, they will surely be found skirting the columns, where scalps abound the most. The route of the detachment is known, while ours, having been determined within the hour, must still be secret."

"Should we distrust the man because his manners are not our manners, and that his skin is dark?" coldly asked Cora.

Alice hesitated no longer; but giving her Narraganset a smart cut of the whip, she was the first to dash aside the slight branches of the bushes, and to follow the runner along the dark and tangled pathway. The young man regarded the last speaker in open admiration, and even permitted her fairer, though certainly not more beautiful companion, to proceed unattended, while he sedulously opened the way himself for the passage of her who has been called Cora. It would seem that the domestics had been previously instructed; for, instead of penetrating the thicket, they followed the route of the column; a measure which Heyward stated had been dictated by the sagacity of their guide, in order to diminish the marks of their trail, if, haply, the Canadian savages should be lurking so far in advance of their army. For many

minutes the intricacy of the route admitted of no further dialogue; after which they emerged from the broad border of underbrush which grew along the line of the highway, and entered under the high but dark arches of the forest. Here their progress was less interrupted; and the instant the guide perceived that the females could command their steeds, he moved on, at a pace between a trot and a walk, and at a rate which kept the sure-footed and peculiar animals they rode, at a fast yet easy amble. The youth had turned to speak to the dark-eyed Cora, when the distant sounds of horses' hoofs, clattering over the roots of the broken way in his rear, caused him to check his charger; and, as his companions drew their reins at the same instant, the whole party came to a halt, in order to obtain an explanation of the unlooked-for interruption.

In a few moments a colt was seen gliding, like a fallow deer, amongst the straight trunks of the pines; and, in another instant, the person of the ungainly man, described in the preceding chapter, came into view, with as much rapidity as he could excite his meagre beast to endure without coming to an open rupture. Until now this personage had escaped the observation of the travellers. If he possessed the power to arrest any wandering eye when exhibiting the glories of his altitude on foot, his equestrian graces were still more likely to attract attention. Notwithstanding a constant application of his one-armed heel to the flanks of the mare, the most confirmed gait that he could establish was a Canterbury gallop with the hind legs, in which those more forward assisted for doubtful movements, though generally content to maintain a lopeing trot. Perhaps the rapidity of the changes from one of these paces to the other created an optical illusion, which might thus magnify the powers of the beast; for it is certain that Heyward, who possessed a true eye for the merits of a horse, was unable, with his utmost ingenuity, to decide by what sort of movement his pursuer worked his sinuous way on his footsteps with such persevering hardihood.

The industry and movements of the rider were not less remarkable than those of the ridden. At each change in the evolutions of the latter, the former raised his tall person in the stirrups; producing, in this manner, by the undue elongation of his legs, such sudden growths and diminishings of the stature, as baffled every conjecture that might be made as to his dimensions. If to this be added the fact that, in consequence of the *ex parte* application of the spur, one side of the mare appeared to journey faster than the other; and that the aggrieved flank was resolutely indicated by unremitting flourishes of a bushy tail, we finish the picture of both horse and man.

The frown which had gathered round the handsome, open, and manly brow of Heyward, gradually relaxed, and his lips curled into a slight smile, as he regarded the stranger. Alice made no very powerful effort to control her merriment; and even the dark thoughtful eye of Cora lighted with a humor that, it would seem, the habit, rather than the nature, of its mistress expressed.

(To be Continued.)

## OUR CONTRIBUTORS.

The following celebrated writers have promised to contribute to the columns of the INDIAN.

TORONTO.

Prof. Willson, Principal of Toronto University; Dr. Scadding; Arthur Harvey; J. Hirschfelder; James Bain, City Librarian; G. B. Boyle, Curator, Canadian Institute.

HAMILTON.

Edward Furlong, B.A., M. W. Glyndon.

OTHERS.

Peter Purvis, Barrister, Brantford; Rev. Dr. Armstrong, of Moore; Dr. Playter, Ottawa; C. Mair, Windsor.

We will also be assisted by contributions from many of the educated Indians in Canada.

## A CORDIAL RECEPTION.

We are deeply grateful to our esteemed contemporaries of the press for the very cordial reception our journal, THE INDIAN, has received at their hands, and sincerely hope our succeeding numbers may continue to merit their apparent kindly feeling and encouraging and extremely flattering notices tendered our first appearance. We give below a few of the many complimentary comments so far received:

We have received the first number of the INDIAN, a very neat looking paper of twelve pages, published at Hagersville by the INDIAN Publishing Company and edited by Dr. Jones (Kahkewaquonaby). It is very gratifying to know that the Indians of Ontario are able to support a paper. They exist only in scattered bands, and it is only yesterday since they were as a people not only heathens in faith and savages, but wholly unlettered. The tireless labors of missionaries and of such educated Indians as the Rev. Peter Jones (father of the editor of the INDIAN) have wrought a marvelous change, while the paternal care of the Canadian government has encouraged and assisted the Indians to attempt regular remunerative labor. The results are most beneficial, and we may reasonably hope that the next generation will show no difference except that of color between Canadian Indians and Canadian whites. The paper before us is full of interest for white readers, and it must be much more interesting to the people for whom it is intended. The subscription price is \$1.50 a year. We heartily wish the INDIAN a large share of prosperity.—*Hamilton Spectator*.

THE INDIAN is the name of a new candidate for public favor, in the journalistic line, published fortnightly at Hagersville, county of Haldimand, by Dr. Jones. It is well printed and ably edited and as its name implies is devoted principally to the interests of the aboriginal tribes an editorial being written in the strange Ojibway language. Its politics, if it has any, may be judged from an advertisement of the "Welland Canal Enlargement" from the Public Works Department of the Dominion, but this may only indicate the paternal relation.—*Penetanguishine Herald*.

We acknowledge the receipt of the first number of THE INDIAN, a neat and well got up weekly journal, published in Hagersville. As implied by the title its pages will be devoted to the interests of our red brethren. Legal gentlemen have promised to furnish papers upon "The Dominion Indian Act," the "Indian Advancement Act" and the "Franchise Act," which as far as Indians are concerned will be made plain to its readers. Biographical sketches of noted Indians will be an important feature of the paper. The copy before us contains an editorial in Ojibwa and also an extract from the minute book of the first grand council which was held at Orillia, Lake Simcoe Narrows, July, 1846, or nearly forty years ago. After the opening of the council by Capt. G. Anderson, Visiting Superintendent of Indian affairs, speeches were made and business transacted, which in future numbers of the journal will be given in full as of great interest to the younger Indians. The following are a few of the names of the delegates: Rev. Mr. McIntyre, of Orillia; Rev. Peter Jones, Port Credit; Rev. W. Case, Alnwick; Rev. Horace Dean, Rama, and Rev. John Sunday. Mr. Allan Salt and Mr. Francis Gaodann, were the Chippeway interpreters, and John Hall interpreter for the Mohawks. Among the delegates we find John Pigeon, Joseph Skunk, John Crow, Chief Jacob Crane. From Snake Island: Chief Joseph Snake, John Snake and Thos Shilling. From Rama: Chief Yellowhead, Chief Naaningishkung (Joseph Bedson), besides Francis Gaudaur—the two last named still living. There were present at the Council, three Mohawks, two Ottawas, and one Heathen, Chief Meshukwutoo, and about a hundred of the young men accompanying the several chiefs. In conclusion we commend THE INDIAN especially to our friends in Rama, and others interested in Indian topics, and wish our contemporary success in his endeavors to elevate the interesting class to which he belongs, and we hope that financially, his venture may bring shooneyahak.—*Orillia Times*.

READERS of the *Packet* on the reserve will be glad to learn that last week there was issued the first issue of the INDIAN, a very neat-looking paper of 12 pages, published at Hagersville, by the Indian Publishing Company, and edited by Dr. Jones (Kahkewaquonaby). It is very gratifying to know that the Indians of Ontario are able to support a paper. They exist in scattered bands, and only yesterday they were as a people heathens in faith, savages in instinct, and wholly unlettered. The tireless labors of missionaries and of such educated Indians as the Rev. Peter Jones (father of the editor of THE INDIAN) have wrought a marvelous change, while the parental care of the Canadian government has encouraged and assisted the Indians to attempt regular remunerative labour. The results are most beneficial, and we may reasonably hope that the next generation will show little difference except that of colour between Canadian Indians and Canadian whites. The paper before us is full of interest for white readers, and it must be much more interesting to the people for whom it is intended. The subscription price is \$1.50 a year. We heartily wish THE INDIAN a large share of prosperity.—*Orillia Packet*.

The first number of THE INDIAN has appeared. It is published at Hagersville, and edited by Chief Kah-ke-wa-quo-na-by. The initial number is a creditable one. The supply of Federal advertisements is up to the average. A few months will probably determine whether it is to be run in the interests of the aborigines or in the interests of Toryism. And it might be observed that "Old To-Morrow" has now as many organs as the country can afford to support.—*Toronto Globe*.

The first copy of the INDIAN has appeared. It is a twelve page sheet folded and bound, magazine form, and contains a large amount of interesting reading matter. Not only will it be of absorbing interest to the Indians, but also to every white reader, containing as it does, matter which is calculated to instruct and inform its readers on subjects which hitherto have been only occasionally handled by other journals, and many things will appear in the columns of this journal that have never yet reached the printer's hands. We wish it success.—*Hagersville Times*.

THE INDIAN.—The first number of this journal looks well and takes a moderate course. We doubt not, although it describes itself as a paper devoted to the aborigines of North America, and especially to the Indians of Canada, that it will devote itself more exclusively to securing the Indian vote for the Government. Dr. Peter Jones, of Hagersville, is the managing editor.—*Brantford Expositor*.

THE INDIAN.—This is the name of a new journalistic venture, hailing from Hagersville. As its name implies, it is devoted to the interest of the Indians of the Dominion; and the fact those who know the condition of our aborigines undertake to publish a journal of this kind speaks well for the condition of the Indians of this province, while a journal of their own, circulating among themselves, is the best elevating and civilizing agency that could be devised. As the INDIAN will be the medium of circulating news of the various reserves, and will discuss questions pertaining to the aborigines, it should be patronized by all who take an interest in their condition. The fact that Dr. Jones, Secretary of the Grand Council of Ontario, is editor, will be a guarantee that the new journal will be conducted with ability.—*Owen Sound Times*.

We have received a copy of the first issue of a new fortnightly paper styled THE INDIAN, edited by Head Chief Kah-ke-wa-quo-na-by, and published at Hagersville. It is a neat publication of twelve pages, devoted entirely to the interests of the Indians of this country, and its objects are thus briefly summarized: "The advancement in Christian religion, in morals, in education and in material prosperity of the Indian tribes." Among other interesting matter which this number contains is the first of a series of biographical sketches of noted Indians, the subject being Thayendanagea, or, as he is better known, Captain Joseph Brant. A department also will be specially devoted to Indian archaeology. THE INDIAN promises to be an exceedingly interesting paper.—*Toronto Mail*.

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**Staple & Fancy Dry Goods, Hats, Caps, Boots, Shoes, CHOICE FAMILY GROCERIES, ETC.**

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, Muncey.

2nd. Vice President, Chief Sol. James, Parry Sound.

Secy. Treas. Chief P. E. Jones M. D. Hagersville.

Cor. Secy. for Northorn Indians F. Lamorandier, Cape Crocker.

Interpreter, Able Waucosh.

The next meeting of the Grand General Indian Council will be held in the Council House upon the Saugen 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 Members of Parliament.

Any correspondence connected with the business of the Grand Council should be addressed to the Secretary-Treasurer, Hagersville, Ontario

CHIEF P. E. JONES, M. D., Secy-Treas.

Hagersville, Dec. 1885. Office of THE INDIAN

**Indian Homes. Sault St. Marie.**

**Shingwauk Home for Boys.**

**Wawanosh Home for Girls.**

Application for admission stating name age and state of health, must be made before the first of May. An agreement must be signed and witnessed by the Chief or Indian Agent or Missionary before a child can be admitted.

New pupils admitted on the first of June. Summer vacation this year is from July 16th to Sept 7th.—Address.

REV. E. T. WILSON Sault St. Marie.

**HENRY J. INCE, LICENSED AUCTIONEER FOR THE COUNTIES OF**

**Haldimand, Wentworth, Brant and Norfolk**

Issuer of Marriage Licenses.

P. O. ADDRESS, WILLOW GROVE.

**AT J. W. HUSBAND'S General Store, - Hagersville, THE INDIANS**

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

**Michigan Central Ry.**

Trains Leave Hagersville as follows

**GOING EAST**

Boston and New York Express, Ex Sun. Limited Express, daily..... 4:19 a.m. Mail and Accom. except Sunday..... 3:34 p.m. Atlantic Express, daily..... 12:45 Boston and New York Express, daily..... 5:22

**GOING WEST**

Michigan Express Except Sunday..... 11:25 p.m. Chicago Express, daily..... St. Louis Express, daily..... 7:50 Mail and Accom., except Sunday..... 5:55 Pacific Express, daily..... 2:43 p.m.

All trains run by Ninetieth Meridian or Central Standard time.

Making connections for the East at Buffalo, and he west at Detroit. Connecting with the C. V. R. & L. & P. S. Railways at St. Thomas.

Through tickets issued to all parts of the United States and Canada. Baggage checked through No change of cars between Hagersville and Chicago. Tickets issued to the Old Country via the Anchor Line of Ocean Steamers.

O. W. RUGGLES, Gen'l Passenger Ag't. Chicago. J. G. LAVEN, Canada Passenger Agent Toronto. J. H. SALTER, Agent Hagersville.

**N. & N. W. Railways.**

Trains leave Hagersville as follows :

**TO HAMILTON TO PT. DOVER**

7:55 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. Rys. runs in direct connection with the Collingswood Lines of Steamers, and connects with all important points either by Rail, Stage or Steamers. Through tickets issued to all points on Lakes Huron, Superior, Georgian Bay, etc. Freight for the Northwest billed straight through thus avoiding delays and inconvenience of customs.

ROBERT QUINN, General Passenger Agent. WM. MAXWELL, Agent, Hagersville.