

THE INDIAN.

Single Copies, each:]
TEN CENTS.

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

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VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, JUNE 23, 1886.

NO. 12

LIFE OF JOHN SUNDAY.

SHAWUNDAIS.

By Rev. John McLean, Fort McLeod, Alberta.

(Continued.)

After his experiences as missionary at Grape Island he was sent to be assistant to the Rev. Wm. Case at Alderville, and during his residence there he was received into full connexion. Through his excessive labours in the work his health failed, and he was induced to accompany the Rev. Wm. Lord, President of the Conference, who was returning to England. Other motives besides that of recruiting his health led him to pay this visit. He was invested with authority to attend to the interests of his tribe and it was thought that he might accomplish much good in pleading the cause of missions. Accordingly in 1837 he was in England where he attracted large crowds to listen to his quaint and impressive addresses, and to gaze in astonishment at the converted red man of the forests of Canada. The Christian people of England were delighted and many received profit to their souls. Writing from Hatton Garden to John Mathewson, Esq., of Montreal, he says: "I write a few lines to you to inform you what the Lord hath done for me body and soul. I am a great deal better since I left Canada. Also my heart gets warmer more and more; this is the best of all, to get happy in our heart. Since I came here to England, the English Methodists have plenty of steam in their hearts. The English people are very kind to me; very kind people indeed."

This visit intensified the interest of the Christian people in the Indian tribes of Canada, and many prayers were offered up in their behalf.

He was presented to the Queen as Chief Shawundais. His labours and interviews with those in authority, on matters affecting his Indian brethren were not in vain. His visit is still remembered by many, who, nearly forty years ago listened to his eloquent appeals on behalf of those he loved. After his return from England he spent a short time at Sault Ste. Marie seeking to evangelize the natives there. For several years he labored among the Indians at Rice Lake, Mud Lake, and Alderville. From 1839 to 1850, he was in labours more abundant among these people. He delighted in doing good, and we are not surprised to find him roving in quest of opportunities to preach to the Indians or plead their cause before cultured audiences in Canada and the United States. Well and truly did he say, "My family lives at Alderville; but I live everywhere." Four years were

spent at Mount Elgin and Muncey, and eleven years among the Indians at Alnwick. In 1867 he was superannuated and lived at Alderville, where he spent the remaining years of his life.

These last days were full of labour among his people, and many loved to listen to the words of salvation as they fell from his lips. During his last sickness, with deep humility and pious heroism he said, "One minute in heaven will make up for all I have suffered on earth." Again the memory of the early days of paganism and entrance into the kingdom of life came back to him and he related to those who gathered round his bed the experiences of his life. Amid the prayers of his Indian brethren, and the sympathies, devout wishes and honour of all, he passed away from his Alderville home to be forever with the Lord, on Dec. 14th, 1875, at the advanced age of eighty years.

He was a man of genuine piety, exhibiting by his life strong faith in God and a passion for saving the souls of men. This faith generated an independence of mind that made him a true champion of Indians' rights.

When coercive measures were adopted to induce the Indians to leave the Methodist Church, the chiefs were sad and in very despondent tones said: "Then all our labors have been in vain, with our Great Father, the Governor," but the heroic Sunday replied. "We have heretofore made out to live from year to year, even when we were sinners, and shall not the Great Spirit whom we now serve, take care of us, and preserve us from all harm?" He was an earnest advocate of the cause of missions. At a missionary meeting held in Hamilton, Ontario, in closing his address, he gave what has been called his "Gold speech." It is as follows: "There is a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us do this great work, to preach the Gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is, a bank note. That is all I have to say."

Ag request of the Rev. J. Scott, he wrote out

the substance of a discourse which he preached in 1835, to the Indians of Grape Island. It is characteristic of the man and is well worthy of perusal. The following is a copy of it as written by him:

"Brother Scott he want me that I shall write a little about my sermon last Sabbath. My text is from the Epistle of Paul, Ephesians, in the 5th chapter and 14 the verse. St. Paul says in his epistle, 'wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' My dear brother: I do not know or plainly understand about sleeping, but I will tell you what I have saying to my Indian brethren. I suppose Paul means this,—who know nothing about religion of Jesus Christ—who do not care to pray to God,—who do not care to live to God—who do not want to hear the word of God. I suppose, in that time, all mankind they were all asleep in their sins—know nothing about Saviour—know nothing about salvation of their souls; so St. Paul he called them dead men. When a man sleeps in the night he does nothing, nor useful, nor thinking; he makes nothing; he is like a dead man. And not only that. I will tell you other things,—Indians worshipping dead gods; that is, I mean, the images. You know images cannot save soul; these are dead in their sins, because they are in darkness. I suppose St. Paul take out from Isaiah, in the 26th chapter, in the 19th verse: "Thy dead men shall live, together with my dead body shall they arise; wake and sing, ye that dwell in dust." And in another place in Isaiah, 60th chapter in the 1st verse and 3rd verse: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," and "the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Now, Isaiah; his word is fulfilled. Look to the Gentiles: how many now get enlightened in their minds! I suppose great many hundred thousand now enlightened. My text says, "Awake, thou that sleepest, arise from the dead, Christ shall give thee light." I suppose St. Paul meaning a light, the Gospel shall arise like the sun. When the sun rises little, and begin light little, so people awake up and begin work; so the Christian people worshipping true God; no matter where, or in the sea, or on the islands, or in the lakes, or in the woods. Let us think of our America. I suppose about four hundred years ago, no gospel in America, nothing but wooden gods. And now the sun begin arise here too. Thank God that He sent the Gospel here in the America! My brethren, and sisters, let us think about ten years ago. We were all asleep in sins; but the good Lord He had blew with His Gospel in our ears; so we awake up; thank God! My brothers and sisters, let us

love Jesus Christ, because He done great deal for us, and He sent us ministers and teachers and books for our children. Sun begin arise here in America; so the Indians now begin awake from the dead. I hope the sun will arise higher and higher every year; yes, does, some now. Look to the Montreal and Quebec; light begin arise there; 720 people get religion there this winter. Thanks unto the name of Jesus Christ, now the light shine upon them. Not only there; look to the Lake St. Clair Indians; begin awake there too; light shine upon them; now they worshipping true God. And let us think other places, in Asia and Africa, etc. I hope darkness will go still under and under; I hope our *World* will be a light more and more every year; that is, I mean, the Gospel will go far off in the wilderness. Thank God what the good people done here in America. I hope they will send still the Gospel far off in the wood. Thank God what they done here all, that is among the Indians now awaking from sleeping in their sins.

My brothers and sisters, is any of us here—are we sleep yet in sin, not to think about religion of Jesus Christ? Oh! if we are, we are in danger to go into hell. We do not know when our death would come upon us. Death will not say to us: "Now, I come, be ready now." Death will not wait for us. My brothers and sisters, now is the time to be prepared to go into heaven. Let us commence now to seek for religion in our hearts, that we may prepare to meet our God.

And I told my brethren and sisters this: When any man awake early in the morning, and then before noon he begin want to sleep again; and he sleep by and by; and so with the backslider. But let us try, that we may not sleep again, but work all day long; that is, I mean man to be Christian all day to the end of his life. And we must be like bees; they all work in the summer time all day long for their provisions. They know the winter coming in the six months so they all work for their victuals. If they do not work, they shall surely die; and so with us all, if we do not work for that great provision from heaven for our souls. We must work long as we live.

Let us think one thing more: in Proverbs, in 6th chapter and in the 6th verse, "Go to the ant thou sluggard, consider her ways and be wise." They all work in the summer time for making ant hills. If, then, enemies come to them, they will go in the ant hill; so the enemy will not destroy them. And so all good Christians, and watch and pray. When Christian man, his enemy come near in his heart, he cry out for help from God. Brothers and sisters, we ought to be wiser than they are, because ant they very small. But we are larger than they are, as much as moose he bigger than man. Devil he watch for us. Brethren and sisters, be wise. Devil he watch for us, just as wolf he try to catch deer. We must watch and not sleep. Deer never does sleep; always watch for fear of enemy; deer do not like to be killed. We ought to be more careful for our souls, because devil want to destroy our souls. Animal had no soul, but animal wiser than man. But I think man ought to be wiser than animal, because man has soul. Brethren and sisters, let us be wise. If we do

not be faithful to serving God, we shall be lost forever and ever. One thing more I want to mention to you; that is, about squirrel. Squirrel do not like to be suffer in the winter time. Squirrel knows winter come by and by, so in the fall, work all the time, get acorns out of the trees and carry into the hollow logs for winter. And all the good people; they know Jesus Christ come by and by; so Christians they pray every day. As squirrel do carry acorns into the hollow logs, so the good man he want to get great deal religion in his heart, so his soul might be saved. Look to the wild geese; while they feeding, one always watch for fear the enemies will catch them; wild geese do not like to be killed. I think man ought to be wiser than they are. We must watch and pray every day, because devil want to kill our souls every day.

But let us love God's commandments. God can save our souls, if we only trust in Him. God done great deal for us, that is; He give us His only Son Jesus Christ, and he died for us, that our souls might be saved. Brethren and sisters, I hope we shall see Jesus by and by, if we only keep his commandments. This is all I say to you."

The life and labours of this faithful man of God are still held in living and holy remembrance by many of our dusky brethren in Canada, and from these, pious influences have been generated that have strengthened and comforted many a weary pilgrim travelling toward the better land.

[THE END.]

LACROSSE CLUB.

DELAWARE SETTLEMENT, JUNE 12TH, 1886.

The Delaware Indians held a meeting for reorganizing a Lacrosse Team for the year 1886. The Captainship is held by S. H. Anthony; Treasurer, Cornelius Monture; Secretary, S. H. Anthony. The club is to be named "The Manhattan Lacrosse Club."

Captain Pierce, of the San Carlos reservation, has offered the Indians settled in San Pedro valley, under Eokiminzia, a reward of \$150 for each head of a hostile they may kill. This has been done to induce them to fight against the hostiles instead of joining them. Captain Pierce states that none of the Indian scouts discharged by General Cook have reached the reservation—*Mail*.

Capt. Keyes and Lieut. Ward have been arrested by order of Gen. Miles for dilatoriness in proceeding to the assistance of Capt. Lebo during the later's recent engagement with hostile Indians at Calabasas.

The Mohawk Nation will hold a political picnic on Dominion Day. Prominent politicians have been invited and the presence of these great men will no doubt attract an immense assemblage from the surrounding country.—*Tribune*.

Ha! we have it. It's when the poor brave asks for the rich chief's daughter that the Indians pa-pooohs.

REPORT OF THE DEPARTMENT OF INDIAN AFFAIRS.

FOR THE YEAR ENDED 31ST DECEMBER, 1885.

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

MAY IT PLEASE YOUR EXCELLENCY:—

I have the honor to submit for your Excellency's information the Report of this Department for the year 1885.

The condition of Indian matters on the several Provinces of the Dominion has been generally satisfactory during the past year. And if the same cannot be said with regard to the North-West Territories by the leader of the half-breed insurgents and his lieutenants, and to which several of the Indian bands on the North Saskatchewan lent too ready an ear, which resulted in some of them forgetting the allegiance they owed their Sovereign, and becoming involved in the rebellious movement, and eventually committing crimes, for the more serious of which those whose guilt was confessed or proven suffered the extreme penalty of the law, and others convicted of having been guilty of outrages of a less criminal nature were sentenced to and are undergoing imprisonment for long or short terms, as the extent of the offences committed by them justified. That the Indians who revolted had no reason for doing so, in so far as their treatment was concerned, is sufficiently established by the concurrent testimony of all those connected with the management of the Indians in the North-West Territories, as also by the fact that they had no intention of joining in the insurrection until messages reached them from the leaders of the half-breed insurgents, assuring them that great benefits, in the shape of rich booty, would accrue to them in the event of success attending the rebels, which they were also told was a foregone conclusion. Moreover, the fact of the Indians being connected by blood relationship with the half-breeds had, of course, great influence with the former. These messages were more successful in misleading the Indians after the encounter had by the North-West Mounted Police with the rebels at Duck Lake—that affair having been represented by the runners sent by the insurgents to the Indians as having been a great success for the rebels. Their old instincts for the war path were thus aroused in several of the bands, more especially in those wandering tribes not settled on reserves such as Big Bear's followers at Frog Lake, by some of whom the majority of the more revolting atrocities were perpetuated, such as the massacre at that place of two clergymen of the Roman Catholic Church, and of the Indian agent, the farming instructor, and several other white people.

The last advices received from the above officials before they were thus ruthlessly slain indicated no apprehension on their part of an Indian outbreak, but, on the contrary, that they were on the best of terms with the Indians, and that the latter were working well and were quite contented. The same good accounts were received just before the uprising from the other points at which the Indians were induced to act with the insurgent half-breeds. On the 17th of

March Mr. Acting Indian Agent Lash wrote from Carlton: "I have the honor to state I visited Duck Lake yesterday, and remained over night in that neighborhood, and am pleased to report the Indians all quiet, and not interfering with the half-breed movement. The latter are still a little uneasy, but I trust the precautions taken by the police have cooled their ardor, as they are starting on freighting trips, and I am inclined to think their excitement will blow over."

As will be observed from the same officer's annual report, which will be found with the appendices attached to this report, on the 18th of March, only three days after the date of his letter above quoted, being apparently the next occasion of his visiting the above locality, which he did in consequence of a rumor having reached him that the half-breeds were tampering with the Indians, he "was surrounded by an armed mob of about forty half-breeds, commanded by Riel, who gave orders to make him and his interpreter prisoners. This," he adds, "was done and I remained a prisoner in the rebel camp, until released by General Middleton's column, on the 12th May." It should be here stated, that at about the same time the farming instructor at Duck Lake, and other loyal subjects were also made prisoners, and that these men were subject to great indignities at the hands of the rebels. During the last ten days of their captivity they were kept in a dark cellar, from which they were not allowed egress for any purpose whatever, the cellar being at the same time without any means of ventilation, except that afforded by a few chinks in the foundation.

The Agent at Battleford reports that the Indians of that vicinity were better clothed last winter than usual; that there were sufficient provisions on the different reserves to last until June, and that all seemed happy and contented until the half-breed insurgents began to trouble them with messages. the purport of these false missives was, among other things, that the troops were on the way northward, and that the Indians would either be enlisted as soldiers or massacred. The effect which attended the receipt of these messages was afterwards only too evident. The town of Battleford was sacked: the farming instructor on the Assiniboine or Stony Indian reserve at Eagle Hills, and one of the settlers of the vicinity, were murdered, the farming instructor and his family on the Cree Indian reserve, in the same vicinity, barely escaped with their lives, by fleeing to Swift Current, the nearest point on the Canadian Pacific Railway; and the inhabitants of the town and of the adjacent country were forced to seek refuge in the fort of the North-West Mounted Police at Battleford, which was besieged by the half-breeds and Indians for several weeks, until reinforcements came to the relief of the garrison. The Indians who revolted do not plead grievances in extenuation of their having done so. On the contrary, they express regret for the part they took, and said they were led into it by the leader of the half-breed insurrection. And those of them who suffered for their crimes on the gallows publically acknowledged that they deserved the punishment, and advised their compatriots to be warned by their fate not to

follow their example.

The Department had taken special care, inasmuch as their crops had proved a failure, to provide in the autumn of 1884, an extra large supply of provisions for the districts in which they afterwards became disaffected, and the Indians consequently had an abundance of food. The excitement extended as far west as Edmonton, and to the Bear Hills south of that place; but with the exception of the looting of the farming instructor's house and the storehouse at Saddle Lake, and the pillaging of the Hudson Bay Company's store at the house of the Methodist missionary on Battle River, in the Bear Hills, no deeds of rapine were committed, although the Indians were greatly excited, and for sometime there were grave apprehensions of an uprising; but wiser councils prevailed with them, and the arrival of the militia effectually removed the difficulties of the situation.

It is gratifying to be able to bear testimony to the loyalty, during the most trying time, of several of the most prominent chiefs, and the bands represented by them, whose reserves are situated in the districts affected by the late rebellion. I would mention specially the names of Chiefs Nis-to-was-sis and At-tak-a-koop, the most important Indian leaders of the Carlton section, and those of Chiefs John Smith, James Smith and William Twatt, leading chiefs in the vicinity of Prince Albert. Chiefs Moosomin and Thunder Cloud, whose reserves are situated near Battleford, also deserve mention; the latter, however, owing to his band having run short of supplies, and the impossibility of obtaining any elsewhere, had to seek the rebel's camp. All of the above chiefs and their followers removed to a distance from the scene of the trouble, as they had no sympathy with it. Chief Pocan *alias* Seenum, of Whitefish Lake, deserves special mention. He is the most influential of the chiefs of that section of the country east of Victoria and west of Frog Lake, and has the most numerous band: which he managed to control, and they, led by their chief, successfully resisted an attempt made by a war party from Big Bear's band to pillage the store of the Hudson Bay Company at Whitefish Lake, one man having been killed in the encounter. Chief Blue Quill, of Egg Lake, south of Victoria, and his band, likewise remained loyal; as also did Chief Muddy Bull, of Pigeon Lake, and Chief Chepoostisquahn, or Sharphead, of Peace Hills, south of Edmonton, and their followers. The other chiefs and bands of the country adjacent to Edmonton, although they were considerably excited, committed no overt acts, if we except the raiding by some of Chief Bobtail's band of the Hudson Bay Company's store at Battle River and the residence of the missionary of the Methodist Church at Bear Hills, which matters have already been referred to; and I should state that those Indians have consented that the cost of the damage done by them shall be paid for from their annuities.

None of the Indians in the southern part of the district of Alberta took any part in the rebellion, notwithstanding that messages urging them strongly to do so were constantly being received by them. The chiefs remained true to

their allegiance, and their followers obeyed them by abstaining from any interference in the matter. Many of the young men of the Blackfeet, Bloods and Piegans were anxious to be allowed to fight on behalf of the Crown against the insurgents. The chiefs in this section of the Territories whose names deserve special mention are: Red Crow, head chief of the Bloods; Crowfoot and Old Sun, head chiefs of the Blackfeet; Eagle Tail (recently deceased), head chief of the Piegans; Jacob, Bear's Paw and Chiniquy, head chiefs of the Stoneys or Assiniboines, of Morleyville.

In the district of Assiniboia, which, from its geographical position, was more readily reached from the Saskatchewan district by the emissaries of the rebels than other parts, the Indians were constantly besieged with messages from the half-breed insurrectionists, urging them in the strongest terms to revolt and assist in the movement. With the exception of about twenty or thirty, who plundered the houses and property of a few settlers, none of the Indians responded to the call; although they were naturally excited by the messages received, as well as by seeing so many troops moving north; for all of them had to pass that way to the scene of the troubles, and a considerable force was also stationed in their vicinity. The rebels did not omit to inform these Indians, as they had done elsewhere, that they would be massacred by the soldiers in the event of the insurgents being defeated, whether they had fought or not. It required all the influence which the Indian agents for the locality, Col. McDonald, of Indian Head, and Mr. Lawrence Herchmer, of Birtle, and those acting under them, could bring to bear upon the Indians, to remove the false impression engendered by these messages in their minds. Those officers were indefatigable in moving about among them and quieting their fears. And I beg here to state that all the officials connected with the Indian service in the North-West Territories, Manitoba and Keewatin, from the Indian Commissioner, Assistant Indian Commissioner and Superintending Inspector at Winnipeg, downwards, deserve great commendation for the zealous efforts made by them to keep the Indians loyal, and which endeavors, I am sure, all are thankful to know where, as regards the great majority of the Indians, entirely successful. And I would also be lacking in a recognition of what is properly due to those who assisted us with their wise counsel and active sympathy in that trying time did I omit to acknowledge the eminent services rendered by several clergymen and other gentlemen, who, though not directly connected with the Indian management in the North-West, voluntarily and magnanimously lent their services; and by their influence with the Indians, were doubtless, largely instrumental in preserving order amongst them. In this connection I would especially mention the Rev. Gather Lacombe, Principle of St. Joseph's Industrial School at High River; the Rev. Father Scollen, of the St. Albert Mission; Mr. C. E. Denny, of Fort McLeod, and the officers of the Honorable the Hudson Bay Company generally.

Despatches expressive of their loyalty and attachment to their Sovereign, and of their disap-

proval of the insurrection, were received from time to time, from Indian chiefs in several parts of the North-West Territories, Manitoba and Keewatin.

It is encouraging to learn, from the report of the Indian commissioner for these portions of the Dominion, that notwithstanding the excitement incident to the rebellion, educational progress among the Indian children was not seriously retarded in the North-West Territories, as shown by seven new schools having been opened during the year, and the increase generally in the number of children attending the schools. It is much to be regretted, however, that the industrial institution established at Battleford was pillaged by the half-breeds and Indians, and the building greatly damaged. So soon as the rebellion was quelled and the troops had been withdrawn from Battleford, this institution was reopened, the Indian children being glad to return to it. But, later, when the artillery was sent to that point, it had again to be vacated and given over to them, as no accommodation could be found elsewhere for the troops. The Department, however, succeeded in securing two vacant houses where the children are at present lodged and taught, until more suitable arrangements can be made. The two industrial institutions at High River, in the district of Alberta, and at Qu'Appelle, in the district of Assiniboia, have continued their operations. It is proposed, provided parliament will vote money for the purpose, to establish another institution of the same type in the vicinity of Long Lake, in the district of Assiniboia, and to select the Principle and other officers of the institution from the Presbyterian denomination.

Except on the reserves on the North Saskatchewan, a considerable quantity of land was brought under cultivation, and the Indians worked well. Especially was this the case on the reserves in the southern part of the district of Alberta, where the Indians generally remained steadily at work, as did those, also, in the western part of Manitoba, and a large majority of the Indians in the district of Assiniboia.

As elsewhere intimated, the Indians of Manitoba, and of the district of Keewatin, generally, had no sympathy with the insurgents, but denounced the rebellion in no measured terms.

AN INDIAN LEGEND.

HOW A MOHAWK INVASION WAS PREVENTED.

T. C. Kerr writes from the Indian reserve at Bear River to the *Digby Courier*:—Philip Siah died on Sunday, Nov. 1st, on the Indian reserve Bear river, aged 99 years and 8 months. There is an Indian legend about the Grand Falls of the St. John river that Philip used to tell at times about a large war party of Mohawks that made a descent on the upper St. John from Canada for the purpose of exterminating the Melicetes. He said they carried their canoes with them, and embarked on the St. John, below Edmuntson, from which point to the Grand Falls the river is perfectly smooth and deep. Not knowing the navigation they landed and seized two Mic-Mac squaws, whom they compelled to act as guides down the river. When night fell, the different canoes were tied together so that the

warriors might sleep, whilst a few only paddled the leading canoes under direction of the Mic-Mac women, whose boats were tied, the one on the right, the other on the left of the flotilla. They neared the falls, and still the squaws paddled on. The roar of the falling waters rose on the still night air. Those who paddled looked anxious; some few of the sleepers awoke. And to lull suspicion, the squaws told them of the great stream which here fell into the Walloos-took, the Indian name of the St. John, and still they paddled on. When they saw, at length, that the whole mass of canoes in the centre of the river was well entered on the smooth, treacherous current, which, looking so calm and gentle, was bearing them irresistibly to the falls, the two squaws leaped from their canoes into the water, and by swimming in the comparatively feeble stream near the banks, reached the shore in safety. The canoes being all tied together, the centre canoes drew the others on, and the whole body of the invaders plunged down the cataract and perished in the foaming waters of the deep gorge below. There are 700 Melicetes in Old Town, Maine, so the Melicetes have not forgotten the legend.

LACLEDE, the entertaining and instructive contributor to the *Montreal Gazette*, says:—"Anybody"—who, I happen to know, is somebody in both journalism and letters—wants further elucidation about the Indian scalp lock. Except in pictures he has never seen an Indian with his head shaved and he has seen many thousand Indians, including Crees, Chippeways, and Sioux, of the American woods and plains—Utes, Pintes and half a dozen tribes of the west coast. My respected correspondent adds:—"Is it a fiction of the boy's dearest friend, Fennimore Cooper, or is it an old fashion gone out like the pig tails at home?" To me the Indian scalplock is traditional in canvas and song. Benjamin West has it in his historical picture of the 'Death of Wolfe,' and West was a Pennsylvanian in the days when there were Indians around 'Fair Wyoming.' Fennimore Cooper knew what he was writing about, having been born and bred in the Mohawk Valley, even before the last of the Mohicans had disappeared. The latest conclusion of anthropologists is that all our American Indians are traceable to one identical stem, which is Mongoloid, thereby claiming kinship with the Chinese and Japanese, who all shave their hair, with pigtailed and other fanciful devices of the remaining lock. A further question arises. How did the Indians shave their heads, having neither scissors nor razor? Plucking is suggested. The process of epilation is painful, but it has been borne by as brave men as Uncas or Red Jacket. A custom of French gallantry was to undergo the operation over the whole body on the eve of wedlock. Witness the marriage of the Duke of Orleans with the lovely Madame de Montesson."

A very fatal epidemic of fever is at present prevalent on the Six Nation Reservation. A number of deaths have occurred and many are in a very low state. The resident physicians are doing all in their power to check the spread of the complaint.—*Brantford Courier*.

Correspondence.

FROM THE RESERVES.

TYENDINAGA RESERVE.

(From our own Correspondent.)

A visit recently made to this Reserve by your correspondent and noted as observed. This tract contains several thousands of acres of beautiful farming land. Situated on the borders of the Bay of Quinte, immediately on the east of this is situated the beautiful town of Deseronto, where an extensive lumber business as well as other important industries are carried on, Rathbun & Co. being the principal firm. Many of our Indians in this tract are able farmers, competing favourably with their white neighbors. The population is computed to contain between nine and ten hundred souls. They are well advanced and exceedingly hospitable in their demeanor. A large majority of them are adherents to the English Church. They have two beautiful stone churches and four school houses, as well as one commodious school house. The expenses incurred in the erection of all these buildings were defrayed from the funds of these people. In the Province of Ontario, this band are considered to be one of the most liberal in their contributions in furthering the interest of their church and school. The Rev. J. A. Anderson (and his amiable family) is the resident clergyman on the Reserve. This rev. gentleman laboured among these people seventeen or eighteen years ago, and by a general request, was recalled to his old field of labour. Most assuredly every effort will be advanced by our people down there to enable their clergy and family to live in a manner becoming to their station in life, and would also sustain the dignity of our most loyal people, as they are acknowledged to be one of the most enlightened bands in this Province, as regards Indian interest. They are quite influential with the Ottawa Branch of the Indian Department. Very many of them are comfortable and living in beautiful frame and brick dwelling houses. Quite a number of young ladies on this tract are quite commendable organists and pianists. Nearly everything observed seems to be in a prosperous condition. Respecting the premises around the immediate vicinity of the Parsonage, it is simply grand, its views and scenery cannot be equalled anywhere in Canada, but the dwelling on the premises is in a deplorable condition, not a particle worthy of the location upon which it stands. Observer would urgently recommend the erection of a suitable dwelling, corresponding with the dignity of the location, and to the people to whom the property belongs. Many of the dignitaries of our country, as well as those from foreign countries, make it a rule to visit this place from time to time. In September next, there is to be a Mass Meeting and a Grand Picnic, in which the Right Hon. Sir John A. Macdonald has consented to be present, together with some other hon. gentlemen of his party.

OBSERVER,

Mount Pleasant.

TYENDJNAGA RESERVE.

Many are suffering from Tonsillitis.

A team of horses owned by Mr. Albert Mark ran away on Monday of last week. Mr. Mark was driving the horses and soon found out that he could not overpower the animals. Mr. Mark received some injuries but not severe.

Prof. P. Crow and family departed on Saturday morning for Toronto to fill an engagement.

A pleasant Parlor Party was held at the Parsonage on Thursday evening of last week.

Miss Lizzie Hill is suffering from a severe attack of illness.

On Saturday last Mr. Jacob Brant returned home from Oneida, N. Y. State. Jake reports having good times while with the Yankees, and also says, no "Scott Act" over on the other side.

On Monday last Capt. W. Powles made a trip to Capt. John's Island with a load of colts where they were left for the summer's pasture; by John Topping two colts, A. Culbertson one, A. Mark one.

The concert which was held at the Council House on Wednesday evening was a success both to the hearers and finance. The Council House was packed and the musical department gave the highest satisfaction to the audience, which was largely shown by appreciative demonstrations, and with many expressed wishes for another similar concert. Prof. Crow has agreed to comply with the wishes expressed by many about the first week in July, when he and family will return to this part of the country to give us another concert.—*Deseronto Tribune.*

Our Young Folks

OUR RULES.—All answers must be clearly written by the one who gives them, with name and address in full.

All questions will be answered through the paper.

The names of the successful ones will be published in the order that they come into the editors hands.

All answers to questions, conundrums, or all communications relating to this department are to be addressed to the

Young Folks Department,
INDIAN OFFICE, Hagersville, Ontario.

HOW OUR ANCESTORS WROTE.

Did you ever stop to think how odd it is that the breath which comes out of the lungs, and noises made by the air passing through the throat and over the inner opening of the nostrils and the teeth and lips can be changed from mere wind and sound into things the eyes can see? In other words, did you ever stop to think how curious it is that speech can be turned into writing,—and that the writing remains for long periods of years—as long, in fact, as the ink and paper will last? Just reflect a moment. Open your mouth slowly and expel the breath, making the vowel sound "ah." Then write on a piece of paper "AH." There you have done something very easy, no doubt, and what any boy or girl can do! But there was a time, though you may have forgotten all about it, when you did not know enough to write A or H, or any other of the twenty-six letters. There are many grown up men and women who never did and never will have your wonderful knowledge! Are you surprised that I call it wonderful? Well, is it

not wonderful that you can take not only a sound meant for the ears, but a thought never spoken out loud at all, and put that thought on paper? And that you can then put the paper in a safe place so that, perhaps, your great-great-great grandchildren, if you are lucky enough to have them, will understand that their great-great-great grandfather or mother was thinking of, years and years before?

In Europe there are very many grown-up persons, who can not write their own names, and a few centuries ago the number was much greater, and among them were rich people who could have paid a schoolmaster to teach them. There are, I am sorry to say, many just as ignorant today among the poor whites of the United States. Let us hope, when you are grown up, that schools will have been furnished for every white and black child and Indian in the land. But there are millions of people in other parts of the globe who can not write, because neither they nor their forefathers ever had such a system of writing, such an alphabet as civilized children are taught. They may be able to send a simple message by means of marks, but they have no alphabet, no true writing. Their minds, as far as writing is concerned, are about as ours when we were little children. They have never imagined that the separate vowels and consonants that form an alphabet, could be thought of as so many long and short sounds (half-sounds as we might call the consonants), nor that several letters combined could make a syllable like that "AH" you have put down, and so a part of speech could be fixed forever on a piece of paper. To a real savage who has not seen much of white men such a paper is a deep mystery; he calls it a "talking leaf" and thinks the person who wrote it and the person who receives it two dangerous wizards. He, too, can send a message, after a fashion, but not by means of queer little black scratches that do not look like anything he has seen—plant, mineral or beast, and which seem for that reason the work of magic. Curiously enough, he uses the same expression for the paper that we do. He calls it a leaf. And what is this but a leaf on which the words you are reading are printed? No chance resemblance is this, I assure you. When we come to talk of the beginnings of the art of writing among our ancestors you will see that the leaves of books and the leaves of plants were once the same.

The savage can pronounce words well enough he can say "bat," "cat," "date," and so forth, but he can not write them down. If he be taught English by ear, as we were taught when infants, and then, knowing what we wanted, was asked to write down "bat," what do you think he would do? He would act like a bright-minded child who has never learned its letters. He would take a slate and draw a bat with as few lines as possible. Asked for a cat, he would draw pussy; asked for a date, he would draw a date palm, or perhaps merely a date leaf, to save trouble. That is the kind of writing savages have to use. Our ancestors, who, unlike the Cherokees, Senecas, and other civilized tribes, have had no schools, or have not been taught at the Carlisle Training School, in Pennsylvania, or the Hampton Institute, as some of the young Sioux and Apaches have been, must put up with

this kind of writing. You can imagine how slow it is and how much room it takes up; but I am very sure you can not imagine how hard it is to read with certainty. Guesses play a large part in the reading of such records. As it is made up of so many drawings, or pictures, it is called picture-writing. Let us see how an Indian of North America goes to work to write.

(To be Continued.)

Wigwam.

CHOICE RECEIPTS.

A RICH PUDDING.—Now that the eggs are abundant this pudding will repay the outlay. Stir together in a saucepan on the fire the yolks of seven eggs, five ounces of sugar, and a large teaspoonful of flour until the mixture becomes a rather stiff batter. When it has cooled add one ounce of gelatine, which has been dissolved in a little water, and a third of a pint of cream, well whipped, flavored with vanilla. Mix well and pour into a mould, and set it on the ice or in a cool place until needed. It will have the consistency of jelly.

HAM COOKED IN CIDER.—Put a pint of cider and a cup of brown sugar, into enough water to cover the ham; boil three hours, until the skin will peel off easily. Remove the skin and cover with a crust of sugar, and bake in a slow oven three hours. Dissolve a cup of sugar in a pint of cider, and baste the ham frequently while baking. If the cider is very sweet use less sugar.

PORK CAKE.—Take one pound of fat salt pork, chop fine, turn into it one pint boiling water, add one teaspoonful of soda, one pound of brown sugar, one teaspoonful of ground cloves, two of cinnamon, half of nutmegs. When cool add eight teaspoonfuls of flour, and then have ready one pound of raisins—take out seeds and chop; stir altogether, bake in bars.

CRACKER APPLE PIE.—Break in pieces one half soda crackers, and turn on a teaspoonful of cold water. Let it stand while making the paste. Put it in a pie plate with a little nutmeg; and a cup of sugar and the juice of one lemon; vinegar may do; and bake with a top crust.

COLD CATSUP.—Half-peck ripe tomatoes, two red peppers, six small onions, chopped fine. Let it stand over night, then drain off all the water possible. Two teaspoonfuls of cinnamon, two teaspoonfuls of ground black pepper, one teaspoonful of cloves, one cup of white mustard seed, one small cup of salt, one cup of sugar, two-thirds of a cup of celery seed, two roots of grated horseradish, one quart of good vinegar. Do not cork or seal.

STEAMED BREAD AND BUTTER PUDDING.—This is easily made, can be eaten either cold or warm, and is delicious. Spread slices of stale bread with butter, and put in your pudding-dish in layers with fruit-jam between. Then make a soft custard as follows: 1 quart of milk, 1 cup of sugar, 3 well-beaten eggs, and 3 teaspoonfuls of cornstarch. Pour the custard over the pudding and them steam it.

THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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

ADVERTISING RATES.

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

The Indian Publishing Co.

Hagersville, Ont. Canada.

HEAD CHIEF KAH-KE-WA-QUO-NA-BY,
(DR. P. E. JONES.)

ALF. DIXON,
Editor. Business Manager.

BIRTHS, MARRIAGES AND DEATHS.

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

EDITORIAL NOTES.

In the present number we begin to publish the Annual Report of the Superintendent General of Indian Affairs of Canada, Sir John A. Macdonald.

Our readers will find it very interesting especially as it is the first report since the late rebellion.

Next week we will give the Superintendent's report of the Indians of Ontario.

THAT "GREAT SCHEME" AGAIN.

The Brantford papers are having a lively time over the *Globe's* alleged proposal to remove the Indians from the Grand River to the North West. The *Expositor* backed up by "A Native Grit" (a strange anomaly) endeavors to make its readers believe that the denial made by the editor of THE INDIAN is a lie; and the *Courier* and *Telegram* with equal force contend that our denial is sufficient and entitled to belief.

The Mississaugas of the Credit know well enough that the editor, their head chief, has not proposed any removal of the Band. The Six Nations know well enough that such a scheme as their removal from their beautiful and valuable reserve would not be advocated by the editor.

Therefore there is only one reason why this matter should be referred to again at any length. Namely the necessity of Indians to beware of what they see published in papers like the *Globe* and *Expositor*. If such articles, printed for the purpose of misleading you, are shown to be false, how can you believe anything you see in such journals? How can you pick out that which is true from that which is a lie? We would earnestly say to you, beware! Take nothing published in the way of slander for granted until you have heard both sides of the question.

Just a word in reply to a letter signed "A Native Grit," which is published in the *Expositor* of Friday, June 18th, in which he said that at a council of our Band held June 4th, we proposed to our people their removal to the

North-West. Such we did not do, but advised them as earnestly as possible to remain where they were. We proposed the withdrawal of a portion of their capital account, which had lately been reduced from 5 to 4 per cent. and that it be re-invested in other securities, the council were very much pleased with the idea and will likely take action in the matter.

SIX NATION PIC-NIC.

There will be a grand conservative pic-nic held at the Sour Springs on the Grand River Reservation, on Tuesday, June 29th, at which the Hon. Senator J. B. Plumb and other prominent persons will address the Indians in the interests of the present Government, and will explain the reason why they have given us the privilege of using our vote for the election of members of Parliament for the Dominion House.

We trust the Indians will turn out in large numbers to hear what the speakers have to say. It is very important that we should, as soon as possible, become acquainted with the position we occupy, and the arguments which should lead us to vote one way or the other.

It is a grand thing for our race that the whites have now to come upon our reserves, explain the politics of the country, ask for our support, and promise us their assistance in the management of Indian affairs at Ottawa. The Conservative party who hold this picnic fought hard to give us this right, and the other party fought hard to keep it from us.

Let all Indians who possibly can, attend the picnic.

W. D. Cantillon, of the Robinson House, Brantford, is before the court for selling liquor to Indians.

A band of Chippeways from Cold Lake sold at Battleford, \$700 worth of furs, the result of their spring hunt.

There are fifty-seven tepees pitched near Brandon occupied by outlawed Sioux, Lungys, and a portion of Yellow Quill's band. On Sunday afternoon they made up a stake to be played for, consisting of combs, tobacco pipes, buttons and jack knives, chose sides, and engaged in a wild and wonderful game of lacrosse for the plunder.

At a meeting of chiefs at Caughnawaga to decide what measures should be adopted in order to locate the people on the reserve according to the new plans prepared by order of the Government, it was decided to give formal notice to residents that the plans were now ready, and to ask for objections by a certain date. There are 610 claimants, and 406 people hold land.

It is found that the Sacre and Stony Indians of the North-west have strong faith in vaccination, and even manifest an anxiety to have it performed. It is expected the Blackfeet, who are about to be vaccinated, will be equally tractable. The great difficulty experienced is in persuading Indians who have already had smallpox of the needlessness of, their undergoing the operation, as many of them believe that it fortifies them against other diseases as well,

General News Summary.

CANADIAN.

The annual Synods of the Dioceses of Montreal and Huron were opened on Tuesday, 15th inst., in Montreal and London respectively.

The recommendation for the appointment of a police magistrate to enforce the Scott Act in the County of Kent was postponed until December session of the County Council.

The elections for the Local Legislature in Nova Scotia has resulted in the return of Liberals in the proportion of three to one to their opponents. The secession question had a prominent place in the contest.

A very sad drowning accident happened near the village of Bosworth, on the 15th inst. Peter Masson, school teacher, and John Graham, blacksmith, went into the river to bathe. Mr. Masson, being unable to swim, was drowned.

John, eldest son of Harry Mercer, passenger agent of the C. M. & P. Railway, Detroit, and grandson of John Mercer, Sheriff of Kent, a promising lad of fourteen, was drowned in the river, near Chatham, on Tuesday afternoon, 15th inst.

The great Musical Festival held in Toronto, on Tuesday, Wednesday and Thursday of last week, was both financially and musically a magnificent success. The immense Caledonian Rink, where the concerts were held, capable of holding over four thousand people, was crowded on each occasion. The magnificent array of talent, both vocal and instrumental, produced on this occasion has never been surpassed on this continent. It is hoped that this festival is only the inauguration of a series of events of this kind to be again produced in the not far off future.

The city of Vancouver, B. C., was almost totally destroyed by fire on Monday 14th inst. Fires, which were burning brush on the Canadian Pacific Railway reserve; were driven, by the gale that was blowing, towards the city. A house in the extreme west caught fire, and the flames spread rapidly till the whole town was laid in ashes. Five persons are reported dead and several injured. The usual course of looting the liquors was carried out by a disreputable crowd, who careless of the risk they ran, jeopardized their lives to sack the liquor stores, and guzzled down the contents of kegs while surrounded by the fire. Some of the lives were lost in this way. Over one thousand people are homeless and over \$1,000,000 worth of property destroyed. The appeal for relief from the suffering population of Vancouver is meeting with a hearty response from all parts of the Dominion. The city of Toronto has forwarded them \$1,000, and Mayor Howland is also receiving private subscriptions for the same purpose. Hamilton has telegraphed \$500 for their relief, and other cities are responding in a hearty manner.

UNITED STATES.

Gov. Hill has signed the bill, recently passed by the New York Legislature, abolishing perpetual punishment for debt.

Mrs. Noah Mossholder, of Perkin, O., was in-

stantly killed on Monday by a train. She attempted to rescue a small child playing on the rails.

The Supreme Lodge of the Ancient Order of United Workman on Tuesday began its session at Minneapolis, Minn. Delegates from thirty-one States and Territories and from Ontario are in attendance.

Andrew Doran, of New York, took his wife and a party of friends for a sail on the Hackensack River, near Jersey City, on Sunday. The boat was capsized by a gust of wind, and Mrs. Doran, her seven-year-old son George and Miss Laura Keefer, aged twenty-two, were drowned.

BRITISH AND FOREIGN.

Most of the members of the Imperial Parliament have gone back to their constituencies to prepare for the coming fight of a general election.

The freedom of the city of Watford, Ireland, has been conferred upon Mr. Gladstone.

Protestant Home Rulers all over Ireland are organizing for the support of the Nationalist candidates at the forthcoming elections.

Belfast and other places in Ireland, where there were recent disturbances over the result of present political affairs, are now quiet. Preparations for the coming elections are being made all over the country.

The French Chamber of Deputies, by a vote of 214 to 220, enacted the general expulsion of princes and their families who are pretenders to the throne of France. The Comte de Paris will go to England.

Terrible storms and floods have recently prevailed in the French Provinces. Three shocks of earthquake have visited Poitiers.

A Neapolitan acrobat has been sentenced to twelve year's imprisonment for beating a boy to death.

Jacrex Selman has been elected President of the Argentine Republic.

A terrible hurricane swept over Valparaiso, in Chili, on Friday last. Several vessels in the roadstead were driven ashore, and thirteen people lost their lives.

King Ludwig, of Bavaria, who was recently deposed by his Ministry on the plea of insanity, committed suicide on Monday evening. He went walking with his physician in the park at Schossburg, and both were shortly afterwards found drowned in the lake. It is supposed that Ludwig jumped in, and Dr. Gridden, in an attempt to save him, was also drowned. Ludwig's uncle, Luipold, has been declared Regent.

A BRANTFORD LADY JOINS THE WOLF INDIANS.

On Wednesday evening a very pleasing little ceremony was performed in one of the Kerby house parlors, where Mrs. Ketchum, J. C. Palmer's sister, was adopted into the Wolf tribe of Indians, and christened in Indian fashion as Neoskaletah, which, being interpreted, signifies Prairie Rose.

The adoption was suggestion by Mrs. Dr. Flander's, who also bears the royal title of the Indian Princess Viroqua. She is a very large woman, possessing an extremely pleasing countenance, and may be called a very handsome Indian woman. She is on a lecturing tour, and arranged for this ceremony after her lecture at the Opera house. When the ceremony was performed, and an interpreter had given the white people present some idea of what had been said, and had also given the interpretation of the name, there was considerable speechifying, and Neoskaletah was congratulated very warmly by all and tenderly saluted by the Indian women present. These also sang a number of choruses, which were charmingly received. During the Princess' reception the Grand river (Indian) band played a number of choice selections, from the balcony. Mrs. Ketchum was greatly pleased with the mark of good will shown to her by her royal highness and those of her subjects present, and rejoices in her new title of the Prairie Rose.—*Expositor*.

ASOKENUKI.

BY THE REV. J. MCLEAN.

A few days ago I passed by a stone resting under the brow of a hill. It was cone-shaped, of a peculiar colour, about three hundred pounds weight, and held by the Indians in great reverence. A circle was made in the earth around it, and there lay articles of clothing and ornaments of various kinds. This was one of the famous "medicine" stones of the Blackfoot Indians. As the Indians passed to and fro, they knelt beside it and made offerings of berries, buffalo meat, or anything they might possess suitable for a sacrifice. Visiting one of the Indian camps some time ago, I met my old friend, Apochkeena, the medicine man, and had a long conversation with him. Going through the camp I saw a man building his house, and I said to him, "My friend this is Sunday; why are you building your house to-day?" He replied, "I prayed this morning, and now I can go to work." After talking with him a little, he promised he would not work on Sunday, and accordingly he left off building his house. I heard the medicine man's drum beating, and I enquired who was sick, and was informed that a little girl—one of our scholars—was ill. I went to the lodge where she was and there I saw two blind old medicine men, who ceased beating their drums when I entered, and shook hands with me. Soon they began their incantations, which consisted in beating their drums, singing Indian songs, and shaking their bodies, keeping time with the tune. All the inmates of the lodge joined in the singing, and even the sick girl was compelled to join the rest of the company. The drums ceased beating and the chief medicine man told the mother to lay the girl on her back and hold hands. She screamed loudly, but the drums beat still louder and the singing continued. The old man put a small piece of glass in his mouth, and then began to feel all over the body of the girl with his fingers. Taking the piece of glass between his finger and thumb he inserted it in the flesh as a doctor's lance, and then, stooping, caught the flesh between his teeth and very roughly and

cruelly began pulling and sucking the blood. I almost felt sickened at the sight of his horrible roughness and felt indignant, but prudence suggested that I had better not interfere until the ceremony was over, and then try afterwards to prevent the continuance of such loathsome practices. After a great deal of exertion the Asokenuki (medicine man) spat out a few drops of blood. He was going to repeat the operation, but through the intervention of my teacher he ceased. Taking an old wooden basin he poured into it some water, and putting in it two hot stones, he dipped his hands in the water, and, after spitting on them, bathed the girl's body and wiped it with a dirty brush made of feathers. The ceremony ended, he called for his pipe and had a smoke, evidently feeling that he had performed a wonderful operation.—*Home and School*.

WAHBAHNAHUNG.

BY M. A. A.

It was in the spring of 1851, that I was visited by an Indian Chief, and on entering into conversation with him, I found him to be a man of superior intellectual powers and mental cultivation. When young, he had, he told me, frequently visited the cities of the white men—and persuaded his father, a powerful chief among the Chippeway Indians, to allow him to attend one of the best schools in the United States. There he pursued his studies with a mind bent on improvement, and there he obtained not only an excellent education, but also, an acquaintance with the truths of the gospel. His mind was awed by the sublime truths of the word of God; and he felt lost in amazement, at the thought of the Son of God leaving his throne in the realms of glory, being tempted, reviled and persecuted, and, above all, his submitting to die an ignominious death,—the death of the cross. He did not clearly comprehend the doctrine of regeneration, and feared to express his thoughts, even to a minister of the Gospel. While his mind was thus harassed by doubts and fears, he received a message from his father, commanding his return. He obeyed the mandate, and on parting from his proceptor, received from him, a handsome copy of "Baxter's call to the unconverted," also a small work on "Sanctification." On his return to his forest home, he perused these works with attention, and from them derived the instruction he so much needed, and wished for. The aged chief, his father died soon after his return; and Ahnaquod, (in English, "A Cloud,") left his home for one nearer the dwellings of the white men. Soon after he married the daughter of a chief, belonging to the Choctaw tribe, he joined the Indians in their fishing and hunting excursions; but thinking this mode of life not proper for his only child, a daughter, Wahbah-nahung, (in English, the Morning Star,) or Rachel, as she was named in Christian baptism, he fixed his abode among the white men, and remained with them for seven years devoting his time to the education of his daughter. But finding the city not congenial to the constitution of his wife, or to the mind of his daughter, who like nature's child, loved to sport, among nature's beauties; and relished not the splendors of city

life, compared to the sweetness of the woods, where she could follow her favorite amusement of twining wild flowers, and binding them round her mother's brow, or placing them among the locks of her own jetty hair;—Ahnaquod again revisited the haunts of the Indian tribes, and fixed his home on the borders of Prairie du Chien; a beautiful prairie on the Mississippi, above the mouth of the Wisconsin. But a trial awaited Ahnaquod; his faith and trust in God, were put to the test. A short time after he had fixed his home in that lovely spot, he was called to part with her, without whom life itself would seem burdensome. But she had heard of a Saviour's love; she had learned that she was a sinner, and learned too, that the chief of such may come with repentance and faith to the Lord Jesus, and be received into his favor, and owned as a beloved child. And when Ahnaquod saw the tranquil and happy look of his dying wife and heard her exclaim "Come, Lord Jesus, come quickly," he felt, that for her to depart and be with Jesus, was far better than for one so feeble to remain below. He murmured not, but as he bent over the face of the dead, he exclaimed, "The Lord gave, and the Lord hath taken away blessed be the name of the Lord."

But to Rachel this was a bitter trial. She felt that she had lost her mother at the time she most needed her. Scarce fifteen summers had passed over her head; but during that time she had not left her mother one single day. She had found in her a kind parent, an affectionate friend, and a pleasant companion. Her mother had aided her in gathering the sweet prairie flowers, and planting seeds of foreign flowers; thus making life to her daughter a sweet halcyon of pleasure. And to see that mother laid in the grave, and hidden from her sight, was indeed a severe trial. She had not learnt to place her confidence in God. She could not ask him to sustain her through this, her first affliction, and when she looked at her father, heard his words, and saw his resignation, she wondered; and thought,—He did not feel as she did. Ah no! *He did not feel as she did.* His trust was in God, her's in man, who as a flower of the field flourisheth, but the wind passeth over it, and it is gone. The day arrived when Ahnaquod had to lay his beloved wife in the grave. It was a bright and beautiful day, the wild flowers were peeping above the prairie grass; and on one side it was a vast expanse of beautiful flowers, the air fragrant with their breath. On another side, a small stream wended its way through a valley; and from every tree-top, the feathered songsters were warbling songs of the loudest, sweetest praise, as if to inspire the hearts of all with love; and lead them to turn their thoughts heavenward. The place selected for the grave was a beautiful spot—one where the weary might repose in peace and quietness. And even Rachel felt pleased that the narrow house was environed by such beauties. At Ahnaquod's request, a minister of the Gospel had arrived to officiate at the burial services. He affectionately urged on all to "be also ready." He addressed the mourners with words of sympathy; and Rachel felt the balm of consolation enter her heart, as the man of God alluded to the beauties of the scenery around, and compared it to the fadeless garden

of Paradise; warriors unused to weep bowed their heads, and gave vent to their feelings in tears. Among the mourners stood Ahnaquod, his stately form erect. His heart was ready to break. The minister closed the services with prayer, and besought the Father above to comfort the afflicted ones. As the mourners left the burial, each felt the solemn truth "Time is short," and not soon will fade from their memory the solemn scenes in which that day was spent.

When Ahnaquod and Rachel reached their homes, the sun was sinking behind the hills in the far west. And as Rachel viewed the gorgeous scene, a deep sense of loneliness stole over her, as the thought occurred to her mind, that but a short time since, her mother had with her viewed a scene equally as gorgeous and imposing.

The Indian maiden wept bitterly, and Ahnaquod as he tried to comfort his stricken child silently offered up a heartfelt prayer, that God would make this affliction the means of leading her to the Savior. Rachel was the first to break the silence. "My father, why, oh why did my mother leave this beautiful earth,—why did she not remain with us—why was she called away. My child said the Christian parent, it was the will of God, let us not repine, but submit." "My father it is hard to submit, I cannot submit." And she again wept bitterly, "My dear child, said Ahnaquod, drawing his Wahbahnung nearer towards him; let us kneel before the Great Spirit, who to take our hearts off earthly things, and lead us to place them on himself, hath sent us this great affliction.

By this time twilight had faded, and twinkling stars from out the chambers of the sky were shining upon them in all their radiant beauty; but there they knelt, while the affectionate father prayed that his daughter might be able to say, "Thy will be done on earth as it is in heaven." After Ahnaquod concluded his prayer, Rachel felt more comforted, and conversed with her father on the future, dark and dreary as the prospect seemed. Yet Ahnaquod encouraged her to place her confidence in God, and ask him to guide her through life's journey, and when that journey was ended to take her to himself, where she would meet her mother, never to part from her again.

Time as it always does in a manner alleviated Rachel's sorrow, though she often felt saddened at the thought of her mother's death. She always accompanied her father on his excursions, when he wandered over the prairie, or glided down the river searching after game in his canoe.

Ahnaquod again thought proper to remove from this lovely spot. Possessing the Indian desire for roving from one place to another, and influenced by a wish to show his Wahbahnung to some friends residing near Rice Lake, he set out with her, and left her with these friends while he proceeded to visit some cities, which he had heard of, but never seen, (Toronto among them), and in Toronto I became acquainted with him. He was somewhat reserved at first, but finding I could speak a little of his language, he offered me his hand, and we became sincere friends. He spoke with the fondest affection of his Wahbahnung and assured me she would love me very much, and that I would love her in return. He left Toronto to continue his wander-

ings.

Six months afterwards I received another visit from Ahnaquod accompanied by his daughter. Rachel surpassed my highest expectations. Her father had taught her most of the English branches of education; and during the time she had lived with the whites, she had learned English manners and habits. Her manners were retiring, except in her own tribe and nation, but when her father told her I could converse in Indian, and how often I had expressed a wish to see her, her manner immediately changed. She spoke to me in the most affectionate manner, calling me her dear sister. She gave me a very animated description of her home in the west, and of the lovely spot where remained the rest of her mother. She frequently spoke of her mother's death, and expressed the hope of meeting her again, to part no more. Yet she had a dread of death the thought awed her; and when I told her that death was but

A path that must be trod—
If man would ever pass to God.

she answered,—oh you could not talk so, if you like me, had dwelt among the woods and prairies of the west, you too would feel that you could not leave them. Oh Rachel, I answered, when you see nature in all her varied aspects, does it not lead you to love nature's God; and do you not often think that, if earth, God's footstool be so beautiful, what must heaven, his throne, be. Dear Rachel if you wish to meet your mother in heaven, do think less of earthly things, and fix your thoughts on things above. We were silent for a time. The flesh lusted against the Spirit, and the Spirit against the flesh—but the Spirit I trust, gained the victory for Rachel looked up, her dark and earnest eyes humid with tears, and spoke. Oh M——e, I know I love things on earth, and care too little for heavenly things, for the future I will try and do better. Then my dear child said Ahnaquod, who had entered the room in time to hear Rachel's last remark, make that resolution in the strength of the Lord, and he will help you to keep it, pray him to enable you to think less of the created, more of the Creator, and strive to overcome the Tempter.

The following day Ahnaquod and his daughter left Toronto for their home. I have not since heard from Wahbahnung, but earnestly do I hope and fervently do I pray, that the Sun of Righteousness may arise, with healing in his wings, and shed a holy influence over the heart of this Indian maiden. And should I meet her no more on earth, I hope to meet her in heaven; and with her join the throng, who have washed their robes and made them white in the blood of the Lamb.

Toronto, March, 1852.

"No city life for me," said a good old farmer. "Gimme the country and about a hundred acres o' land, an' I'm satisfied."

"Have to get up pretty early in the morning, eh?"

"Not very; three o'clock in summer, an' four in winter."

"Well, what do you do evenings?"

"D'yc mean arter it gits tew dark ter work?"

"Ycs."

"B'gosh, I go ter bed."—*Ex.*

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

The Hurons had awaited the result of this short dialogue with characteristic patience, and with a silence that increased until there was a general stillness in the band. When Heyward ceased to speak, they turned their eyes as one man, on Magua, demanding, in this expressive manner, an explanation of what had been said. Their interpreter pointed to the river and made them acquainted with the result, as much by the actions as by the few words he uttered. When the fact was generally understood, the savages raised a frightful yell, which declared the extent of their disappointment. Some ran furiously to the water's edge, beating the air with frantic gestures, while others spat upon the element, to resent the supposed treason it had committed against their acknowledged rights as conquerors. A few, and they not the least powerful and terrific of the band, threw lowering looks, in which the fiercest passion was only tempered by habitual self-command, at those captives who still remained in their power; while one or two even gave vent to their malignant feelings by the most menacing gestures, against which neither the sex nor the beauty of the sisters was any protection. The young soldier made a desperate, but fruitless effort, to spring to the side of Alice, when he saw the dark hand of a savage twisted in the rich tresses which were flowing in volumes over her shoulders, while a knife was passed around the head from which they fell, as if to denote the horrid manner in which it was about to be robbed of its beautiful ornament. But his hands were bound; and at the first movement he made, he felt the grasp of the powerful Indian who directed the band, pressing his shoulder like a vice. Immediately conscious how unavailing any struggle against such an overwhelming force must prove, he submitted to his fate, encouraging his gentle companions by a few low and tender assurances, that the natives seldom failed to threaten more than they performed.

But, while Duncan resorted to these words of consolation to quiet the apprehensions of the sisters, he was not so weak as to deceive himself. He well knew that the authority of an Indian chief was so little conventional, that it was oftener maintained by physical superiority than any moral supremacy he might possess. The danger was, therefore, magnified exactly in proportion to the number of the savage spirits by which they were surrounded. The most positive man late from him who seemed the acknowledged leader, was liable to be violated at each moment, by any rash hand that might choose to sacrifice a victim to the manes of some dead friend or relative. While, therefore, he sustained an outward appearance of calmness and fortitude, his heart leaped into his throat, whenever any of their fierce captors drew nearer than common to the helpless sisters, or fastened one of their sullen wandering looks on those

fragile forms which were so little able to resist the slightest assault.

His apprehensions were, however, greatly relieved, when he saw that the leader had summoned his warriors to himself in council. Their deliberations were short, and it would seem, by the silence of most of the party, the decision unanimous. By the frequency with which the few speakers pointed in the direction of the encampment of Webb, it was apparent they dreaded the approach of danger from that quarter. This consideration probably hastened their determination, and quickened the subsequent movements.

During this short conference Heyward finding a respite from his greatest fears, had leisure to admire the cautious manner in which the Hurons had made their approaches, even after hostilities had ceased.

It has already been stated, that the upper half of the island was a naked rock, and destitute of any other defences than a few scattered logs of drift-wood. They had selected this point to make their descent, having borne the canoe through the wood around the cataract for that purpose. Placing their arms in the little vessel, a dozen men, clinging to its sides, had trusted themselves to the direction of the canoe, which was controlled by two of the most skillful warriors, in attitudes that enabled them to command a view of the dangerous passage. Favored by this arrangement, they touched the head of the island at that point which had proved so fatal to their first adventurers, but with the advantages of superior numbers, and the possession of fire-arms. That such had been the manner of their descent was rendered quite apparent to Duncan; for they now bore the light bark from the upper end of the rock, and placed it in the water, near the mouth of the outer cavern. As soon as this change was made, the leader made signs to the prisoners to descend and enter.

As resistance was impossible, and remonstrance useless, Heyward set the example of submission, by leading the way into the canoe, where he was soon seated with the sisters, and the still wondering David. Notwithstanding the Hurons were necessarily ignorant of the little channels among the eddies and rapids of the stream, they knew the common signs of such a navigation too well to commit any material blunder. When the pilot chosen for the task of guiding the canoe had taken his station, the whole band plunged again into the river, the vessel glided down the current, and in a few moments the captives found themselves on the south bank of the stream, nearly opposite to the point where they had struck it the preceding evening.

Here was held another short but earnest consultation, during which the horses, to whose panic their owners ascribed their heaviest misfortune, were led from the cover of the woods, and brought to the sheltered spot. The band now divided. The great chief so often mentioned, mounting the charger of Heyward, led the way directly across the river, followed by the most of his people, and disappeared in the woods, leaving the prisoners in charge of six savages, at whose head was Le Renard Subtil. Duncan witnessed all their movements with renewed uneasiness.

He had been fond of believing, from the un-

common forbearance of the savages, that he was reserved as a prisoner to be delivered to Mont-calm. As the thoughts of those who are in misery seldom slumber, and the invention is never more lively than when it is stimulated by hope, however feeble and remote, he had even imagined that the parental feelings of Munro were to be made instrumental in seducing him from the duty of the king; For though the French commander bore a high character of courage and enterprise, he was also thought to be expert in those political practices which do not always respect the nicer obligations of morality, and which so generally disgraced the European diplomacy of that period.

All those busy and ingenious speculations were now annihilated by the conduct of his captors. That portion of the band who had followed the huge warrior took the route towards the foot of the Horican, and no other expectation was left for himself and companions, than that they were to be retained as hopeless captives by their savage conquerors. Anxious to know the worst, and willing, in such an emergency, to try the potency of gold, he overcame his reluctance to speak to Magua. Addressing himself to his former guide, who had now assumed the authority and manner of one who was to direct the future movements of the party, he said, in tones as friendly and confiding as he could assume,—

"I would speak to Magua, what is fit only for so great a chief to hear."

The Indian turned his eyes on the young soldier scornfully, as he answered—

"Speak; trees have no ears!"

"But the red Hurons are not deaf; and counsel that is fit for the great men of a nation would make the young warriors drunk. If Magua will not listen, the officer of the king knows how to keep silent."

The savage spoke carelessly to his comrades, who were busied, after their awkward manner, in preparing the horses for the reception of the sisters, and moved a little to one side, whither, by a cautious gesture, he induced Heyward to follow.

"Now speak," he said; "if the words are such as Magua should hear."

"Le Renard Subtil has proved himself worthy of the honorable name given to him by his Canada fathers," commenced Heyward; "I see his wisdom, and all that he has done for us, and shall remember it, when the hour to reward him arrives. Yes! Renard has proved that he is not only a great chief in council, but one who knows how to deceive his enemies!"

"What has Renard done?" coldly demanded the Indian.

"What! has he not seen that the woods were filled with the outlying parties of the enemies, and that the serpent could not steal through them without being seen? Then, did he not lose his path to blind the eyes of the Hurons? Did he not pretend to go back to his tribe, who had treated him ill, and driven them from their wigwams like a dog? And, when he saw what he wished to do, did we not aid him, by making a false face, that the Hurons might think the white man believed that his friend was his enemy? Is not all this true? And when Le Subtil had shut the eyes and stopped the ears of

his nation by his wisdom, did they not forget that they had once done him wrong, and forced him to flee to the Mohawks? And did they not leave him on the south side of the river, with their prisoners, while they have gone foolishly on the north? Does not Renard mean to turn like a fox on his footsteps, and carry to the rich and grey-headed Scotchman his daughters? Yes, Magua, I see it all, and I have already been thinking how so much wisdom and honesty should be repaid. First, the chief of William Henry will give as a great chief should for such a service. The medal of Magua will no longer be of tin, but of beaten gold; his horn will run over with powder; dollars will be as plenty in his pouch as pebbles on the shores of Horican; and the deer will lick his hand, for they will know it to be vain to fly from the rifle he will carry! As for myself, I know not how to exceed the gratitude of the Scotchman, but I—yes, I will—

"What will the young chief, who comes from towards the sun, give? demanded the Huron, observing that Heyward hesitated in his desire to end the enumeration of benefits with that which might form the climax of an Indian's wishes.

"He will make the fire-water from the Islands in the salt lake flow before the wigwam of Magua, until the heart of the Indian shall be lighter than the feathers of the humming-bird, and his breath sweeter than the wild honey-suckle.

Le Renard had listened gravely as Heyward slowly proceeded in the subtle speech. When the young man mentioned the artifice he supposed the Indian to have practiced on his own nation, the countenance of the visitor was veiled in an expression of cautious gravity. At the allusion to the injury which Duncan affected to believe had driven the Huron from his native tribe, a gleam of such ungovernable ferocity flashed to the other's eyes, as induced the adventurous speaker to believe he had struck the proper chord. And by the time he reached the part where he so artfully blended the thirst of vengeance with the desire of gain, he had, at least, obtained a command of the deepest attention of the savage. The question put by Le Renard had been calm, and with all the dignity of an Indian; but it was quite apparent, by the thoughtful expression of the listener's countenance, that the answer was most cunningly devised. The Huron mused a few moments, and then, laying his hand on the rude bandages of his wounded shoulder, he said, with some energy,—

"Do friends make such marks?"

"Would 'La longue Carabine' cut one so light on an enemy?"

"Do the Delawares crawl up those they love like snakes, twisting themselves to strike!"

"Would 'Le gros Serpent' have been heard by the ears of one he wished to be deaf?"

"Does the white chief burn his powder in the faces of his brothers?"

"Does he ever miss his aim, when seriously bent to kill?" returned Duncan, smiling with well-acted sincerity.

Another long and deliberate pause succeeded these sententious questions and ready replies. Duncan saw that the Indian hesitated. In order to complete his victory, he was in the

act of recommencing the enumeration of the rewards, when Magua made an expressive gesture, and said—

"Enough; Le Renard is a wise chief, and what he does will be seen. Go, and keep the mouth shut. When Magua speaks, it will be the time to answer."

Heyward, perceiving that the eyes of his companion were warily fastened on the rest of the band, fell back immediately, in order to avoid the appearance of any suspicious confederacy with their leader. Magua approached the horses, and affected to be well pleased with the diligence and ingenuity of his comrades. He then signed to Heyward to assist the sisters into the saddles, for he seldom deigned to use the English tongue, unless urged by some motive of more than usual moment.

There was no longer any plausible pretext for delay; and Duncan was obliged, however reluctantly, to comply. As he performed this office, he whispered his reviving hopes in the ears of the trembling females, who, through dread of encountering the savage countenances of their captors, seldom raised their eyes from the ground. The mare of David had been taken with the followers of the large chief; in consequence, its owner, as well as Duncan, were compelled to journey on foot. The latter did not, however, so much regret this circumstance, as it might enable him to retard the speed of the party; for he still turned his longing looks in the direction of Fort Edward, in the vain expectation of catching some sound from that quarter of the forest, which might denote the approach of succor.

When all were prepared, Magua made the signal to proceed, advancing in front to lead the party in person. Next followed David, who was gradually coming to a true sense of his condition, as the effects of the wound became less and less apparent. The sisters rode in his rear, with Heyward at their side, while the Indians flanked the party, and brought up the close of the march, with a caution that seemed never to tire.

In this manner they proceeded in uninterrupted silence, except when Heyward addressed some solitary word of comfort to the females, or David gave vent to the moanings of his spirit, in piteous exclamations, which he intended should express the humility of resignation. Their direction lay towards the south, and in a course nearly opposite to the road to William Henry. Notwithstanding this apparent adherence in Magua to the original determination of his conquerors, Heyward could not believe his tempting bait was so soon forgotten; and he knew the windings of an Indian path too well, to suppose that its apparent course led directly to its object, when artifice was all necessary. Mile after mile was, however, passed through the boundless woods, in this painful manner, without any prospect of a termination of their journey. Heyward watched the sun, as he darted his meridian rays through branches of the trees, and pined for the moment when the policy of Magua should change their route to one more favorable to his hopes. Sometimes he fancied the wary savage, despairing of passing the army of Montcalm in safety, was holding his way towards a well known border settlement, where a distinguished officer

of the crown, and a favored friend of the Six Nations, held his large possessions, as well as his usual residence. To be delivered into the hands of Sir William Johnson, was far preferable to being led into the wilds of Canada; but in order to effect even the former, it would be necessary to traverse the forest for many weary leagues, each step of which was carrying him further from the scene of the war, and, consequently, from the post, not only of honor, but the duty.

Cora alone remembered the parting injunctions of the scout, and whenever an opportunity offered, she stretched forth her arm to bend aside the twigs that met her hands. But the vigilance of the Indians rendered this act of precaution both difficult and dangerous. She was often defeated in her purpose, by encountering their watchful eyes, when it became necessary to feign an alarm she did not feel, and occupy the limb by some gesture of feminine apprehension. Once and once only was she completely successful; when she broke down the bough of a large sumach, and, by a sudden thought, let her glove fall at the same instant. This sigh, intended for those that might follow, was observed by one of her conductors, who restored the glove, broke the remaining branches of the bush in such a manner that it appeared to proceed from the struggling of some beast in its branches, and then laid his hand on his tomahawk, with a look so significant, that it put an effectual end to these stolen memorials of their passage.

As there were horses to leave the prints of their footsteps, in both bands of the Indians, this interruption cut off any probable hopes of assistance being conveyed through the means of their trail.

Heyward would have ventured a remonstrance, had there been anything encouraging in the gloomy reserve of Magua. But the savage, during all this time, seldom turned to look at his followers, and never spoke. With the sun for his only guide, or aided by such blind marks as are only known to the sagacity of a native, he held his way along the barrens of pine, through occasional little fertile vales, across brooks and rivulets, and over undulating hills, with the accuracy of instinct, and nearly with the directness of a bird. He never seemed to hesitate. Whether the path was hardly distinguishable, whether it disappeared, or whether it lay beaten and plain before him, made no sensible difference in his speed or certainty. It seemed if fatigue could not affect him. Whenever the eyes of the wearied travellers arose from the decayed leaves over which they trod, his dark form was to be seen glancing among the stems of the trees in front, his head immovably fastened in a forward position, with the light plume on his crest fluttering in a current of air, made solely by the swiftness of his own motion.

But all this diligence and speed were not without an object. After crossing a low vale, through which a rushing brook meandered, he suddenly ascended a hill, so steep and difficult of ascent, that the sisters were compelled to alight, in order to follow. When the summit was gained, they found themselves on a level spot, but thinly covered with trees, under one of which Magua had thrown his dark form, as if willing and ready to seek that rest which was so much needed by the whole party.

(To be Continued.)

OLD INDIAN RELICS.

INTERESTING DISCOVERY IN TINY TOWNSHIP—A LARGE QUANTITY OF IMPLEMENTS AND ARMAMENTS UNEARTHED.

MIDLAND, June 4.—A few days ago some men attracted by the appearance of the surface of the ground on a large hill on T. Crawford's farm, lot 101, 2nd concession, Tiny township, commenced digging for relics, and were awarded for their labour by turning up almost endless quantities of the following curiosity:—A large quantity of Indian corn which had apparently been roasted, probably one or two hundred years ago, but retaining its perfect shape and form; a few dozen clay pipes of unusual size, some with bowls as large as your fist; iron tomahawks in quantities and various sizes; large quantities of glass beads; a great quantity of old copper and brass in chunks of from one to six inches in size, and all shapes; a lot of old broken pots or dishes of ordinary coarse clay, somewhat rougher than an ordinary flower pot, and evidently home-made; fish scales by the quart. They also unearthed a pen made entirely of bone, and about the size of an ordinary pen; an old watch too much decayed for it to be possible to discern any marks upon; a boxwood comb in a good state of preservation with some of the teeth broken; a long bone skewer about twelve inches long and pointed at both ends, fluted for about four or five inches in the centre.

By the amount of ashes and debris just below the surface it is supposed to have been a large village at some time; but possibly burnt down during some wars with other tribes. The person who gave the above information when asked whether they found any coins stated that they had not found any yet, but a few may yet be found which will throw a little light on dates and give some idea as to how long the owners of those bones and skulls which have been turned up in large quantities have laid peacefully at rest on the hill top.

THE HISTORY OF THE RELICS.

That a discovery of Indian remains should have been made, as reported in Saturday's Mail, in the township of Tiny, county of Simcoe, is not a matter for surprise. The only wonder is that more extensive indications of the presence years ago of the aborigines in that vicinity have not been exhumed. That entire section of Simcoe bounded on the west by the Nottawasaga bay, on the east by Matchedash bay and on the south by Lake Simcoe was known more than two centuries ago to the French pioneers in the New World as the Huron country, from the fact that it was there that the Hurons, who carried on a trade with the whites at Quebec, found their headquarters. The Hurons, though displaying all the savage peculiarities of their Indian brethren, were both an agricultural and trading nation. In the Huron country they had numerous important settlements and several villages or towns. One of their towns, Wenric, was situated near the site now occupied by Penetanguishene. Another Thonateria, was located a little distance to the north. A third, Teanaustaye, was built a few miles from the shore of Lake Simcoe and half way between Barrie and Orilla, while during the summer season the squaws and

the children occupied these places, and cultivated small patches of land in their vicinity, the men engaging in hunting and in conveying the products of the chase, with such other articles as they could collect, from the scattered neighboring tribes to Quebec. Their route was from Thonateria along the east shore of Georgian Bay to French River, and thence by French River, Lake Nipissing, the River Ottawa and the St. Lawrence to Three Rivers or Quebec.

It was while a party of the Hurons was engaged in a trading trip to Quebec that the Jesuits, then commencing their labours among the American Indians, conceived the idea of converting them. Accordingly Father Bredeuf, an interpid missionary, subsequently murdered with Father Lalemant, was despatched to preach to them. He arrived at Thonateria in 1634, after a journey by canoe of nine hundred miles. His work was not unattended with success, for many of the Hurons, who then numbered 20,000 souls, accepted his ministrations. He was followed by other Jesuits; and in 1649 there were working in the Huron county eighteen Jesuit priests and four lay brethren. Everything prospered for a time, but at last the incurable improvidence of the Indians produced famine, and famine was succeeded by disease. Then internal dimensions arose. The heathen Hurons blamed the planets and the Christian Hurons for the troubles which had befallen the nation, and persecution of a hideous type was resorted to. While this quarrel was raging, the Iroquois made their appearance, and war was the next scourge to which the unhappy Hurons were subjected. They were altogether unable to resist the enemy. Thousands fell in the battle; thousands were massacred, and a small remnant succeeded in escaping to unite with Indians with other tribes. The country was devastated; of the thirty-two towns and villages, half were burned by the invaders, and the remainder by the fleeing Hurons. This put an end to the Jesuit mission, and compelled the earnest and painstaking priests to seek converts in other directions. In a few years the district resumed the natural state from which the Hurons had partially reclaimed it. It was not until the Ontario lumberman had gone over the ground and the white settler had made his clearing that traces of the aboriginal occupants of the district were found.

Those mentioned on Saturday as having been exhumed near Midland City are no doubt part of the remains of a village consigned to the flames at the close of the Iroquois war two hundred and twenty years ago. The presence of partially roasted Indian corn would point to the burning of the village storehouse in which the Indians reserved their winter supply of food.—*Mail.*

It seems now to be the policy of the United States government to break up the tribal relations of the Indian population and give the Indian the full right of citizenship thus treating them like all other inhabitants of the country. We view the Indian Franchise Act as a step in this direction. The Indians must soon come under the ordinary municipal laws of the provinces and be placed on the same footing as their white brethren.—*Deseronto Tribune.*

A full-blooded Indian living near Minnedosa ever since the work of construction was begun on the C. P. R. in that neighborhood has been one of the steadiest and most industrious of the workmen employed. He is now working in the gravel pit and giving the best of satisfaction to his employers.



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No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED. WHITE, Comptroller.

Ottawa, 18th May, 1886.

11-2w.

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Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale prices. Highest prices paid for new furs, prompt returns made for all furs shipped to us.

JOHN H. HAGER, GENERAL MERCHANT,

Cor. King and Main Sts., Hagersville.

The Old Post Office Store. Never forget the Old Reliable Place when in Town.

J. SEYMOUR, - HAGERSVILLE.

Manufacturer of and Dealer in

ALL KINDS OF HOUSE FURNISHING GOODS.

A large stock kept constantly on hand at lowest prices. A Specialty made of Undertaking. Public Orders from the Head Chief of the Mississaugas accepted and Indians liberally dealt with.

DAVID ALMAS, - HAGERSVILLE,

—GENERAL DEALER IN—

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

Indians dealt with and waited upon in the same manner as other people.

Grand General Indian COUNCIL OF ONTARIO.

MEETS EVERY SEC'ND YEAR

OFFICERS :

President, Chief Wm. McGregor, Cape Crocker.
1st. Vice President, Chief Jos. Fisher, Muncey.
2nd. Vice President, Chief Sol. James, Parry Sound.
Secy. Treas. Chief P. E. Jones M. D. Hagersville.
Cor. Secy. for Northern Indians F. 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. orn mats, Baskets etc., take n in exchange for goods.

M. C. B. Canada Division.

Trains Leave Hagersville as follows
GOING EAST

Boston and New York Express, Ex Sun.	4.20 a.m
Limited Express, daily	4.34 p.m
Mail and Accom. except Sunday	5.22
Atlantic Express, daily	12.45
Boston and New York Express, daily	5.22

GOING WEST

Michigan Express Except Sunday	11.25 p.m
Chicago Express, daily	8.28
St. Louis Express, daily	8.34
Mail and Accom. except Sunday	2.43 p.m
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

7.55 a. m.

10.50 a. m.

6.40 p. m.

TO PT. DOVER

8.55 a. m.

3.30 p. m.

6.40 p. m.

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

ROBERT QUINN, General Passenger Agent.
WM. MAXWE L, Agent, Hagersville.