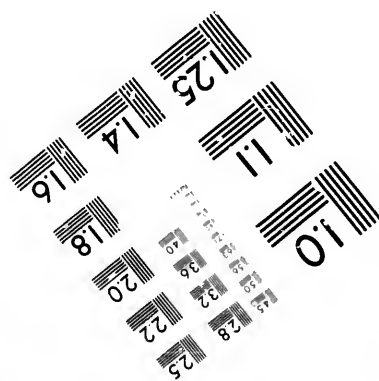
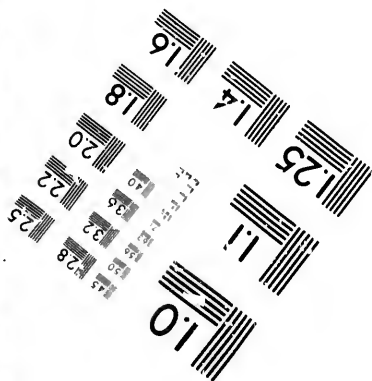
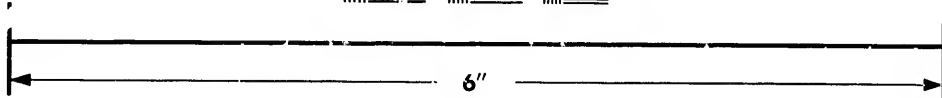
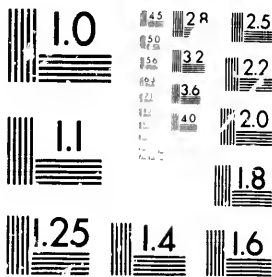


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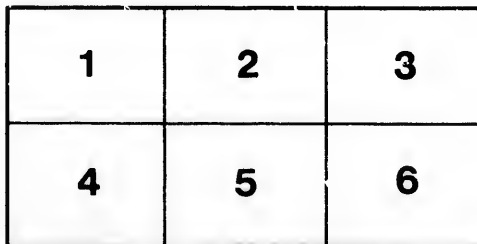
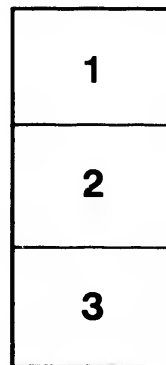
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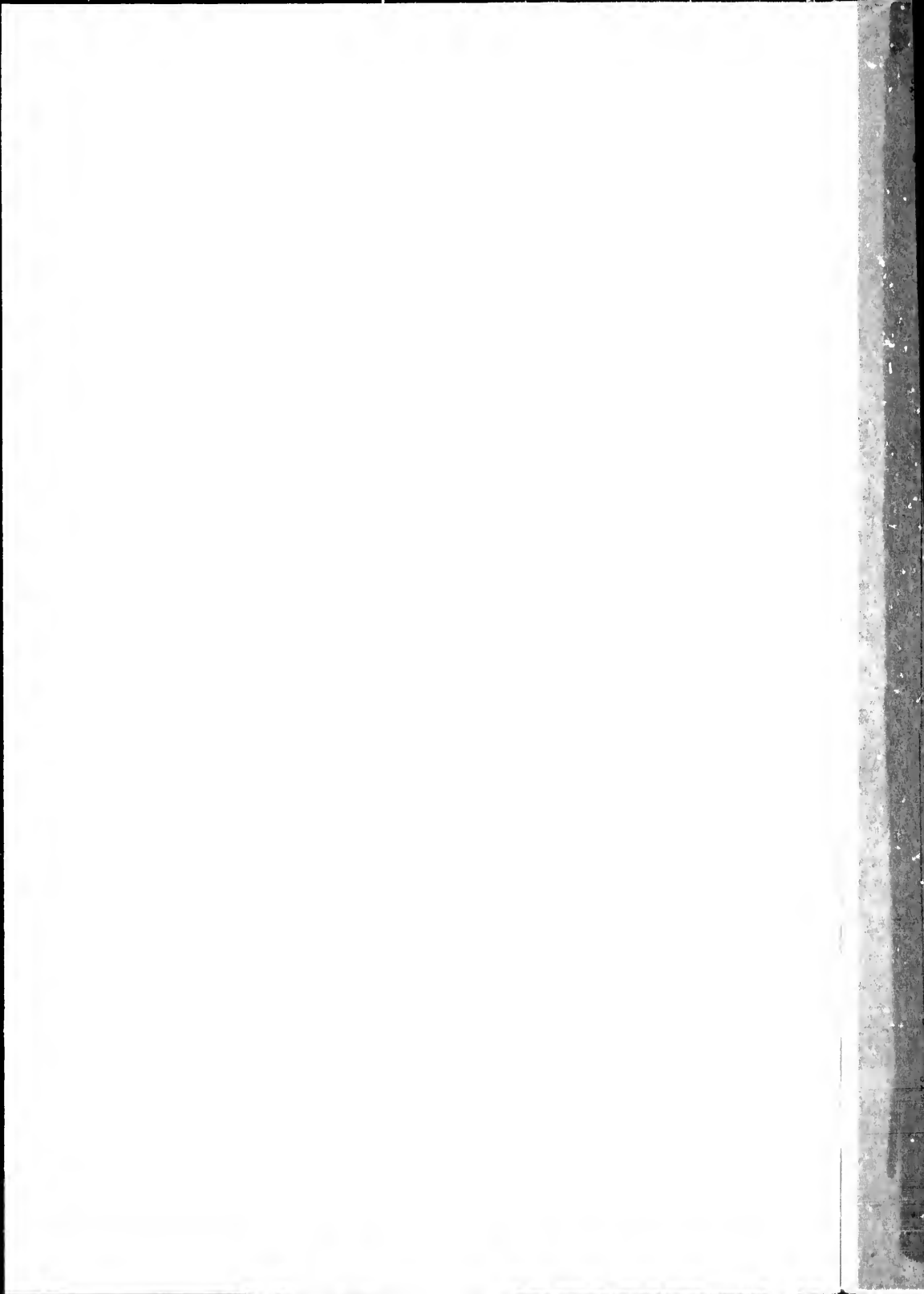
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THE
ASSUMPTIONS
OF THE
SEMINARY OF ST. SULPICE

TO BE THE OWNERS OF THE SEIGNIORY OF THE LAKE OF
TWO MOUNTAINS AND THE ONE ADJOINING.

EXAMINED AND REFUTED,

AND THEIR TREATMENT OF THE INDIANS OF THE
LAKE OF TWO MOUNTAINS,

EXPOSED AND DENOUNCED

IN FOUR LETTERS

ADDRESSED TO THE HONORABLE JOSEPH HOWE, SECRETARY OF STATE, FOR THE
INDIAN DEPARTMENT.

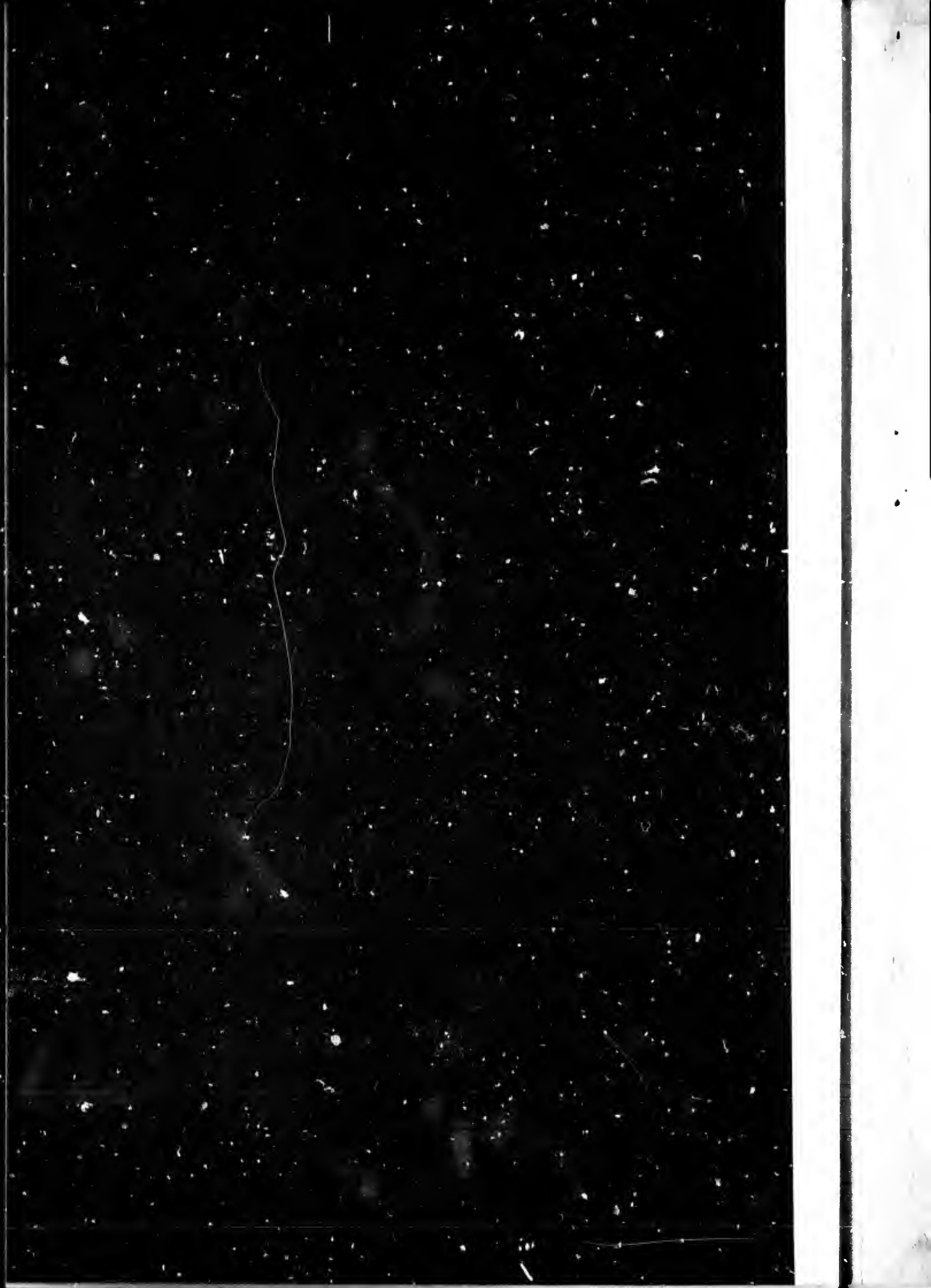
BY
REV. JOHN BORLAND;

*Superintendent of the French and Indian Missions in the Province of
Quebec, belonging to the Wesleyan Methodist Church of Canada.*

MONTREAL:

THE "GAZETTE" PRINTING HOUSE NEARLY OPPOSITE THE POST OFFICE

1872.



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—
1872.

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THE
SEMINARY OF ST. SULPICE

AND

The Indians of the Lake of Two Mountains.

FOUR LETTERS.

BY THE REV. JOHN BORLAND.

LETTER I.

The present condition of the Oka Indians is one of gravity, and calls for sympathy.—The Seminary's claim.—Effects of such by many countenanced.—Probable reasons for such.—The Question of Title should be settled, and the Government should see to its settlement.—The statements of the Rev. Mr. Baile.—Documents conveying the grants to the Seminary, &c.

To the Honorable JOSEPH HOWE,
Secretary of State for the Indian Department. }

SIR,

Believing it to be a matter of importance to call your attention to certain facts connected with the present condition of the Indians at Oka, I take the liberty of now doing so, and with as much brevity as a just understanding of those facts will admit.

You are aware, sir, that fully three-fourths of these Indians at the Lake of Two Mountains, unsolicited, left the Church of Rome about five years ago, and joined themselves to the

Wesleyan Methodist Church. That under a Missionary of that Church they then procured a small Indian house for a place of worship, and a School, which was opened for the education of their children. The house used for these purposes has long been too small for the numbers that assembled for worship, hence, a commencement was made this last summer for the erection of a little church suited to their pressing wants.

But no sooner had the Indians entered upon their work than the gentlemen of the Seminary took measures to prevent them from accomplishing their design. First, by a protest, formally served upon them, and next by an action at law, in which damages are claimed in no less a sum than \$250, for the obstruction they say it thus occasioned, although, the dimensions of the building are but thirty feet by forty, and on lands held by the Indians, according to their usage of doing so, for over a century.

In this action which the Seminary has instituted, they seek not only to prevent the Indians from erecting their little church, but to have a formal declaration from the Court of their being the absolute owners and proprietors of the whole Seignior, including alike those portions now held by the Indians, with the others yet unsettled, or unconceded to any party. The result of this action, should it turn in their favor, would be to place the Indians in the light of mere squatters, and as such at the entire mercy of the Seminary. This view of the case the Seminary has for some years fully assumed to be the true one, and being encouraged by various persons to maintain this assumption, they have treated the Indians accordingly. Hence the reason of the many difficulties and heart burnings which have arisen between them.

The phraseology of several parts of the instruments by which the Seminary holds the Seignior of the Lake of Two Mountains, as well as the one adjoining, it must be admitted, gives some countenance to the assumption so confidently acted upon by these gentlemen; and, especially so, as they have been sustained therein by several of our own public functionaries. The motives of these functionaries I may not question, yet I am constrained to say that with me is the impression, as with many others, that the fact that the Seminary has great wealth, has widely extended and ramified associations as an ecclesiastical Corporation, which can be, and are many times,

used for political and other purposes, must have,—consciously or otherwise to the parties I will not aver,—much to do in prompting and governing their judgments.

It assuredly is high time that a question so vital to the peace and security of a band of about five hundred poor and oppressed Indians,—the remains of once war-like and influential tribes,—as the tenure on which they hold the lands they live upon, should be tested and settled at once and for ever. A measure which the Government, I take the liberty of saying, who are properly regarded as the guardians of the red men of our country, are scarcely justified in looking at as merely interested spectators. A more active relation to this matter is a very generally entertained conviction, in which your correspondent deeply and fully shares.

I am aware, as I have already freely admitted, that there are forms of expression in the documents by which these seigniories were conveyed to the Seminary of St. Sulpice by the King of France, which, when taken alone, justify the Seminary in their assumptions of right and property. But because these forms of expression are not alone in these documents, which have very clearly expressed limitations, restrictions and conditions, I am at a loss, I confess, to understand how it is that these limitations, restrictions and conditions, have not had their proper influence on the judgments so often and so unvaryingly given against the Indians, and in favor of the Seminary.

Allow me, honorable sir, to take you with me in the consideration of these documents.

And first in order, we turn to those in which the applications of the Seminary for the seigniories in question are found.

The Rev. T. A. Baile, the present Superior of the Seminary, says (see Parliamentary Returns for 1870, pp. 12, 13), "This Seigniorie was conceded to us upon a title very onerous to us, in October, 1717. Our gentlemen petitioned for it, so as to enable them to transfer the Indian Mission, which they had, at their own expense, established in our Seigniorie of Montreal in 1677, at first at the fort on the mountain, and afterwards at the Saulx au Récollet in the domain. It was granted to us by the then Governor and Intendant, to enjoy the same for ever,

in the most ample manner, even if the Mission was taken away from thence, on the conditions that the expenses of the transfer of the Mission should be paid by us, that we should put up a stone building, a church, and erect a fort for the protection of the Indians and the defence of the colony, against the incursions of the Iroquois. We have faithfully fulfilled these conditions."

He further says : "The expenses incurred in fulfilling these conditions were so considerable that, on the 26th Sept., 1733, the Marquis of Beauharnois added new lands to this Seigniory. The King of France, in approving of these grants, added a greater extent, in the depth of the land, as an indemnity."

The documents by which the King of France made these grants to the Seminary contain the following statements :—

"This twenty-seventh day of April, 1718, the King being in Paris, and desiring to be propitious towards the ecclesiastics of the Seminary of St. Sulpice, established in Paris, from whom those of the Seminary of St. Sulpice, established at Montreal proceed, and to whom the Sieurs de Vaudreuil and Bégon, Governor and Lieutenant-General, and Intendant of La Nouvelle France, have granted by deed of concession on the 17th October, 1717, a tract of land three leagues and a half in front, by three leagues in depth, to enable them to transfer there the Mission of the Indians of Sault au Récollet, and which is under their care, and this on the terms, provisions, and conditions mentioned in the said deed of concession."

* * * * * "To have and to hold the same for ever unto the said Sieurs Ecclesiastics, their successors and assigns, even if the said Mission be taken away from thence, in full property, under the title of fief and seigniory, with the right of superior, mean, and inferior jurisdiction, with the privilege of hunting and fishing as well within as opposite the said concession, on condition that they shall bear the whole expense necessary for removing the said Mission, and also cause a church and a fort to be built there of stone at their own cost, for the security of the Indians, according to the plans thereof, which shall be by them handed over to the Governor and Intendant of La Nouvelle France, to be by them, and with their report, sent to the Council of Marine for His Majesty's information, and to be approved." (See parliamentary returns pp. 13, 14.)

I wish to point out here a discrepancy between the Rev. Mr. Baile's statement as given above, and that found in the grant of the King. Mr. Baile says: "And erect a fort for the protection of the Indians, and the defence of the colony against the incursions of the Iroquois (I have underlined the words above.) The wording of the grant is: "And a fort to be built there of stone at their own cost, for the security of the Indians." The importance of this difference will be seen by-and-by.

In the subsequent grant referred to by the Rev. Mr. Baile are the following particulars which it is important to notice:—

"This first day of the month of March, 1735, the King being at Versailles, and having caused to be laid before him the deed of concession made on the 26th September, 1733, in favor of the Ecclesiastics of the Seminary of St. Sulpice, of Paris, by the Sieur Marquis of Beauharnois, Governor and Intendant General for His Majesty, * * * "of a tract of land situated in the said country," * * * "in the front extending about two leagues by the Lake of Two Mountains" * * * "together with the ungranted islands and islets, and the beaches adjoining the said tract of land, having also caused the deed of ratification of the twenty-seventh April, 1718, by which His Majesty conceded to the same Seminary, the said seigniory called Lake of Two Mountains, and desiring His Majesty to be propitious towards the said Ecclesiastics of St. Sulpice, of Paris, by confirming the concession of the twenty-sixth of September, 1733, he has ratified and confirmed the said concession, to have and to hold the said ecclesiastics, their successors and assigns for ever, as a fief and seigniory, with the right of superior, mean, and inferior jurisdiction, with that of fishing, hunting, and trading with the Indians within the limits of the said seigniory, on the following terms, provisions and conditions to wit." Then follows a specification of reservations used in grants to seigniors, after which is the concession to the Seminary of the following:—"And as the said Ecclesiastics of St. Sulpice have represented to him that the transfer of the said Mission from the Island of Montreal to the Lake of Two Mountains, the stone Church, the Presbytery" (a thing not in the original condition) "the wooden fort which they have built thereon, have caused them expenses far exceeding the value of the lands conceded (?) to them by the present deed, and by that of one thousand seven hundred and

eighteen, that it would be impossible for them to build thereon a stone fort, as obliged to by the said deed" (and yet Mr. Baile has told us, "we have faithfully fulfilled those conditions.") and besides, that stone fort would now be useless, the land at the head of the other concessions, upon which the said fort was to be erected for the security of the country, being occupied by the widow lady of Sieur d'Argenteuil, and lastly, that the Indians of the Mission of the said Lake of Two Mountains being accustomed to often change their place of abode, and so as to render the said land more profitable, it would therefore be necessary to extend the said land further than the three leagues as set forth in the deed of 1718, the land conceded by these presents adjoining the Sieurs Petit and Langloiserie, being of a small extent in depth, His Majesty has released and releases the said Ecclesiastics of St. Sulpice from the obligation of building the said stone fort or any other works, excepting those already made, upon the said land of the said concession of 1718, to which His Majesty is now pleased to add an extent of three leagues in depth, if the said extent is not already conceded, and which he now grants and concedes to the said Ecclesiastics of St. Sulpice, of Paris; to have and to hold in full property and seignior, as well as the old land mentioned in the said first concession which shall, consequently, be of six leagues in depth. Desiring His Majesty that the said concessions be restricted and subject to the conditions above mentioned without exception, although they may not have been stipulated in either of the said concessions of 1733, or in the said deed of ratification of the 14th April, 1718."

Reserving for my next letter, a review of above documents.

I have the honor to be, sir,

Your obedient servant,

JOHN BORLAND.

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LETTER II.

An Illustration.—The Seminary constituted a Seigneur.—Condition specified and insisted upon.—If in one case, why not in another.—Judgments given in favor of the Seminary.—Such based mainly on the Ordinance of 1841.—Statements of the Rev. M. Baile examined and refuted.—Purpose of the British Government to confiscate all estates of Religious communities, including by name that of St. Sulpice.

SIR:—

It would add nothing to your information by telling you that three times one make three; yet it serves to illustrate a point in my argument very material to the subject under consideration. For as each unit is essential in making the total of three, so is each party, the Seminary of St. Sulpice, the King of France, (and now the Dominion of Canada,) and the Indians of the Mission,—formerly of Sault au Récollet, but now of the Lake of the Two Mountains,—essential to the total of proprietorship of that Seigniory, and as well of the one adjoining it.

This, I think, will appear with sufficient clearness when the following particulars are considered:

The Seminary of St. Sulpice made application to the King of France, first, for the Seigniory of the Lake of Two Mountains, and then subsequently, for the one adjoining it. But in whose name, and in whose behalf, is the application made? In that of the Indians of this Mission. No other party is named by them, nor any other object specified. And to make their plea all the stronger, they bind themselves to certain conditions, and offer certain considerations; each of which conditions and considerations having reference to these Indians, and to them only.

The King of France is gracious to the Seminary, and generously grants their requests, and in doing so constitutes them Seigniors, with the rights, privileges, and responsibilities of such. But in doing this he is pleased to insist upon certain reservations in favor of his Crown, and of duties to be performed by the Seminary; which, while doubtless usual, he so stringently enforces, that "in default whereof the said concession shall revert to His Majesty's domain."

Nor is he less distinct in referring in favor of the Indians to the very pleas, conditions and considerations, offered by the Seminary and accepted by himself. How plain, therefore, and how natural the inference, that if the Seminary be in "default" in observing the conditions laid down in favor of the King of France, "the said concessions should revert to His Majesty's domain," just so should it be were the Seminary to be in "default" of those conditions voluntarily assumed in favor of the Indians.

It is maintained by the Seminary and their friends, one of them no less an authority than the Hon. Mr. Langevin, that these Seigniories are the absolute property of the Seminary. His words are (see Par. Ret., 1870, p. 25): "The Seigniorship of the Lake of Two Mountains was granted in the year 1718 by the King of France to the gentlemen of the Seminary of St. Sulpice, and the title which has been recognized by Act of Parliament, is such as gives to that body the absolute ownership thereof, and consequently the Indians have no right of property in the Seigniorship."

The judgment given so fully in favor of the Seminary, and against the Indians, rests entirely upon the construction given to the Act of Parliament here referred to:—An act drawn with all the skill and adroitness imaginable, at once to *invest* the Seminary with all desired rights and power; and to *divest* the poor Indians of any right or interest they might imagine they had in the lands, generously given in their behalf, and on which their people for generations past have lived and died.

But with all the care and skill with which this act was drawn, evidently to favor the Seminary, there are certain clauses and expressions found in it which, I cannot but believe, an honest interpreter will deem sufficient, to cover the case of the poor Indian, and save him from the spoliation and eviction designed, if the Seminary be but permitted to work to completion the plans it has so deeply and skilfully laid.

First—There is in this act, the statement of its design, viz., to *confirm* titles and rights previously held by the Seminary, but which had been brought under the influence of "doubts and controversies." Hence, then, the object was not to found new titles, but to clear and confirm old ones. Therefore, whatever may be the mode of expressing this, it never should be supposed that the rights of parties, such as those of

the Indians, for instance, any more than those of the Seminary, should be considered as set aside and destroyed.

Second—That such is not the case, for while it declares that the right and title of the said ecclesiastics of the Seminary of St. Sulpice of Montreal, in and to the said several fiefs and seigniories, should be absolutely confirmed, "*it is under and subject to terms, provisions, conditions and limitations*" which "*were fully and formally agreed to and accepted by the said ecclesiastics of the said Seminary of St. Sulpice of Montreal.*"

Third—Among those terms, &c., given in the act, is one in favor of the Indians, expressed as follows: "*The Mission of the Lake of Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians.*" The attempt is clearly seen in the above to restrict the meaning of the term *Mission*, to "*the instruction and spiritual care*" of the Indians; but such surely will not be admitted in a community where a just concern for the interest of the poor and friendless is entertained and cherished.

The term "mission" with such will have a wider and fuller signification as they consider the generous provision made for it by the King of France, when they thoughtfully ponder the considerations offered by the Seminary in argument to sustain their pleas with the King, and the conditions they voluntarily assumed at the time. To them the design of the framers of this act will be seen through, and the holes left in it, despite the skill and craft of its framers, will enable them to rend to pieces the plot framed to despoil the Indians of their fair inheritance.

One design of the framers of the Act, now under consideration, was evidently to destroy all idea of Trusteeship, so apparent in the original documents drawn at the instance of the French King: An idea entertained in reference to all these religious communities endowed by the State for the benefit of the people. On this subject, Mr. Garneau, the French historian of Canada, (whose research, and zeal for his church and nation, none who know him will question), says—the reference is to the Jesuits, but is equally applicable to each other similar community:—"It was not till this took place, that the British Government thought of appropriating their ('the Jesuits') estates; forgetting as it did, that the Jesuits were *only the depositaries of that property*, since it had been given

to them by the King of France for educating the people, and the instruction of the savages of New France." But if instead of "the Jesuits," he had put in "the St. Sulpicians," would he not have uttered the truth in the one instance as in the other?

But the Rev. Mr. Baile, Superior of the Seminary, says, (*see Par. ret.*, No. 6, p. 13): "Those are our titles, they are so clear that, in virtue of the Treaty of Peace, concluded between the French Crown and that of England at the time of the cession of Canada in 1760, our Seigniories were considered as private Seigniories, and we had the privilege of selling them and taking the proceeds of such sales to France, the same as the other Seigniors who did not wish to remain under the English domination. The gentlemen of St. Sulpice did not, however, like to abandon the colony at a moment when the fruits of their sacrifices were most wanted."

Having had much to do of late with the Rev. Mr. Baile's statement of facts, I feel that all caution is necessary in receiving them. That unless he present *vouchers* for each statement, I feel bound, either to lay it aside for further consideration, or to reject it altogether. The statement given above I find I must not make an exceptional instance of; I must treat it on the rule I have laid down in his case,—and strictly.

Mr. Baile has an *apparent* justification for what he says, on the subject of the title of the Seminary as recognised by the British Government—but it is in appearance only,—not in reality.

The 34th Article of Capitulation is as follows: "All the communities, and all the priests, shall reserve their moveables; the property and revenues of the Seigniories, and other estates which they possess in the colony, of what nature soever they may be. And the same estates shall be preserved in their privileges, rights, honours, and exemptions. Ans.—Granted."

ART. 35.—"If the canons, priests, missionaries, the friends of the ceremony of foreign missions, and of St. Sulpice, as well as the Jesuits and the Recollets, choose to go to France, passage shall be granted to them in his Britannic Majesty's ships; and they shall all have leave to sell in whole or in part, the estates and moveables which they possess in the colonies, either to the French or to the English, without the least hindrance or obstacle from the British Government." * * *

"They shall be masters to dispose of their estates, and to

send the produce thereof, as well as their persons, and all that belongs to them, to France." It is not said that this was granted.

Here is an *apparent* justification for Mr. Baile's statement; and we ask, why did not the gentlemen of the Seminary of St. Sulpice accept the situation and sell their estates? Mr. B's answer is. "The gentlemen of St. Sulpice did not, however, like to abandon the colony at a moment when the fruits of their sacrifices were most wanted." This is the avowed reason, but what is the true reason, let us see if we can find it.

By Mr. Garneau we are informed, (*sec vol. 2, p. 70*): "The capitulation was signed September 8, 1760."

"By this celebrated act," says Mr. Garneau, "Canada passed finally under British domination. Free exercise of the Catholic religion was guaranteed to its people. Certain ecclesiastical brotherhoods, and all communities of *religious* were secured in the possession of their goods, constitutions, and privileges; *but like advantages were refused (or delayed) to the Jesuits, Franciscans (Récollets) and Sulpicians, until the King should be consulted.*" This rather breaks in upon Mr. Baile's *fact*, taking considerably from its force, while it adds a reason to the one he gives for the remaining of his brethren in Canada after the capitulation.

"Consequent upon this event," the ratification of the treaty in 1763, says Mr. Garneau, p. 84, "a second emigration took place; numbers of commercialists, lawyers, exfunctionaries, with most leading men still remaining in the colony, left for France after selling or abandoning their estates, titles to which became subjects of after litigation, even down to the present times, among their descendants."

"None now lingered in the towns, but here and there a few subaltern placemen, some artisans—scarcely a merchant. The members of the different religious confraternities, with the rural population of course, remained. But why did these "religious confraternities" of course remain? Why? Because, among other reasons, they would like to see the result of the consultation of the King of England with his ministry as to what should be done with their estates, &c. For, as Mr. Garneau observes, (p. 87, vol. 2): "Schedules were drawn up of the landed estates of divers religious communities, and particulars demanded as to the nature of their constitution, rights.

privileges, amount of property, &c., with lists of the several churches, the number of clergy, amount of income," &c.

But what led to such a change in the action of the British Government in reference to the lands, &c., of these religious communities? In 1760, they were authorized to sell and remove: in 1763, we find this order suspended, and information sought as to their constitutions, rights, &c. Next, we are informed as the result of this investigation (see Garneau's Hist., vol. 2, p. 94): "With respect to the estates of the religious communities, the Lords of the Treasury wrote to the Receiver General, Mills, as part of their instructions for the year 1765, 'Seeing that the lands of these societies, particularly those of the Jesuits, were being united, or were about to be united to the Crown domains, you are to strive, by means of an arrangement with the parties interested in them, to enter into possession thereof in the name of His Majesty; at the same time, granting to those parties such annuities as you shall judge proper; and you are to see that the estates in question are not transferred, and so be lost to the Crown, by sequestration or alienation.'"

In 1770, the matter was not yet decided—as Marriott, the King's advocate,—who with Thurlow, the Attorney General, and Wedderburne, the Solicitor General, was appointed to consider the various matters yet pending in the settlement of the colony, and to report thereon,—reported. Garneau says: He "was for abolishing all the religious communities, both of males and females, as soon as their surviving members died out; their estates and revenues *to be restored to the Crown*, and afterwards employed in educating all the young without distinction of communions." And adds, says our historian, p. 100, with "recommendations to forbid all religious processions in the streets; and to relegate the estates of *St. Sulpice Seminary*."

Are we to suppose that Mr. Baile knew so little of so important a portion of the history of his order as not to be aware of these facts? Such is not likely.

Then in what light is he to be viewed as a witness of facts? In what light? But as one most unreliable; as ready to make any statement, however far from the truth by which the interests of his order could be promoted. The end justifies the means which is evidently a fundamental principal in his rule of faith and practice. But how are we to account for

this departure (if departure there was, for the article is not marked granted,) of the British King and Government from the articles of capitulation as affecting these religious communities? I know of but one, and I think it not only fully justified the change, but even required, nay, but in the interests of justice, demanded it.

The King and his ministers evidently became aware of the fact that Mr. Garneau gives so distinctly in reference to the Jesuits: viz., the communities were but depositaries of the properties which they held, and that in behalf of parties who purposed to remain in the country. To have allowed the Jesuits, the Franciscans, and the Sulpicians to have sold out the estates they held, and to have taken the proceeds with them to France, would have made the government parties to an act of spoliation towards those for whom the estates had been given,—(the Indians of the Lake of Two Mountains for instance,)—and allowed those orders to decamp with properties which were not their own.

I will leave it to Mr. Baile, or his friends, to suggest a better reason than the above—*if they can*. In the meantime I beg his consideration of the above facts, with this one addition: That the truth so long hidden from the Canadian public is coming to the light; thanks to him, and his brethren for conduct which has led to this.

I will not say that those who passed the Act of 1840,—to which the Seminary turn with so much confidence, and by which they think they are justified in putting forward such assumption of proprietorship, know all the facts by which they should have been governed at the time; yet I will say that so far as they can, and that as speedily as they can, they, or those occupying their places, should see to the rights of the Indians in question. The rights of the Seminary have surely had sufficient ventilation and attention, *i. e.*,—from one standpoint; now let us have a practical demonstration that our public men can look at *both sides* of a grave question like this, and that full justice can, and will be rendered in the case.

I shall discuss this question yet further in another letter.

I have the honor to be, sir,

Your obedient servant,

JOHN BORLAND.

LETTER III.

The Seminary's object in getting the Act of 1840.—A failure.—A case supposed.—How sustained.—The main question.—Settlement.—What it is.—Who should settle the question, and how.—The impression that prevails among some.—How made.—Counteracting influences.—From whence they came.—The Indians complainants for a long time.—Mr. Baile's returns.—Their value.—A proposition to relieve the Seminary.

SIR:—

Notwithstanding the evident effort on the part of the framers of the Act of 1840, to put the Seminary forward as the "absolute owners" of the Seigniorship of the Lake of Two Mountains, there are two things which must render their object a failure. First, the act is made to *confirm* a title previously existing, and does not expressly,—nor should it by implication,—*rescind* or *cancel* the provisions found in the title as originally detailed and understood. Secondly, the Mission to the Indians, as one of those provisions, is distinctly stated in the act as in the original documents, and although it is sought to restrict its meaning to "instruction and spiritual care," yet here the original documents are needed to define what was intended by instruction and spiritual care; and where the Indians should live, in order to receive such at the hands of the Seminary. The original documents are therefore still important and must necessarily have a place in defining and directing to the proper understanding of these questions.

Will not the following supposition establish my position as it serves to illustrate my meaning?

A necessity has arisen that the Government of the Dominion should obtain the oak timber which the King of France reserved for himself in the following manner: "That His Majesty will be free at all times, without being held to pay any indemnity, to the oak timber fit for his service, which may be found on the said conceded lands"; would they feel shut out from claiming such according to the wording of the above restriction because of the Act of 1840? Would they not say, and be fully justified in so saying, "that as the act did not

alter, much less *create*, but *simply confirmed* the title previously held by the Seminary, therefore, the reservations in our favor as inheritors of the rights of the King of France, we must insist upon as legal and valid."

The preamble of this celebrated act reads thus: "That the rights and title of the said ecclesiastics of the Seminary of St. Sulpice of Montreal, in the said several fiefs and seigniories, should be absolutely *confirmed*."

It may be argued against the Government,—(and here we have a fine opportunity of showing up "the glorious uncertainty of the law," and a justification for the noted remark ascribed to the late Daniel O'Connell: "That there never was an Act of Parliament that he could not drive a coach and four through,") that in "the terms, provisions, conditions," &c., subsequently in that act, no restrictions or reservations in behalf of the King of France are named; and, therefore, no claim by our Government could be sustained on that ground. Yet I venture to say, there are lawyers who would urge with much force and effect the plea of *Confirmation**; only, and not alteration was intended and made by the Act and therefore by no means barring claims clearly established in the original grants; and that there are Judges who would readily decide such plea in their favor.

But however the argument might be urged against the

* The true import of the idea of "Confirmation" is understood by consulting Mr. Garneau's History. By him it is seen that the confiscation of the seigniories of this Seminary, with others, was fully determined by the British Government. That instructions to that effect were sent out by the Ministry to the Governor of Canada. But although determined upon, it was never effected; and hence, the Seminary remained in possession, as at the first. A favorable opportunity for the Seminary presented itself at the close of the rebellion of 1837-33, and was at once seized upon to present a petition for the confirmation of their title, so long in a state of doubt, and a subject of painful controversies. Their application was successful; but it was for *Confirmation*, let it be understood, and for confirmation only; and if now the Seminary and their friends plead for anything more than this, and do so because they have managed to get into the Act what was not in the original grants; or have left out of it what was in those grants, such may be well denominated presumption, founded on an act of "*sharp practice*," and what all honorable minds would repudiate with indignation, and which all Christian men, at least, should look upon and reject with abhorrence.

Government, and with whatever results, because that no "term, provision, or condition" appeared in the Act in their behalf (although such are beyond question found in the original grants), such an objection can have no weight against the Indians; for "the Mission of the Lake of Two Mountains" is there not only clearly expressed, but as "*fully and formally agreed to and accepted by the Ecclesiastics of the Seminary of St. Sulpice, in Montreal.*"

The main question for settlement, I apprehend, is—What is the true import of the mission by the Seminary to the Indians of the Lake of Two Mountains, proposed by them to the King of France, and by him so largely and liberally endowed?

There are abundant means, I submit, for settling this question. The Roman Catholic Church, and as well the Episcopal and Methodist Churches have missions to the Indians in Ontario, in Manitoba, and in British Columbia. Similar missions are maintained also by churches in the United States. Let these churches, or parties managing those missions be consulted, and in the light of their judgment action may be safely taken.

I have not the slightest hesitancy in saying that each one of these missions is conducted with a view to evangelize, and thus civilize the Indians under their care; and in doing this, to induce them to settle down on lands provided for their use and occupancy. That lands thus possessed and labored by the Indians become theirs in perpetuity, and ever subjected to those harassing restrictions and annoyances, enforced oftentimes with so much rigor by the Seminary of St. Sulpice.

With some the impression obtains acceptance that these Indians have always been well and kindly treated; and that if at any time it has been otherwise, and complaints have arisen, it was because the letter and spirit of the Seminary's instructions had been departed from; and, therefore, at best such instances were exceptions rather than the general rule. In support of this, they point to certain returns made up by the Seminary and presented to the Government, and by it to the Parliament and people of the Dominion.

By these returns I readily admit such impressions (their designed object), are very natural. And could I receive them apart from certain considerations which quite neutralize their

influence in favor of the Seminary, I too would see and feel as they do. But under the circumstances in which I stand, and the facts with which I have been made fully acquainted, I am compelled to come to a very different conclusion.

It is known that the Indians have been complainants against the Seminary for many years—yea, I think such date back from the time of the passing of the celebrated Act of 1840. To others, with myself, it is believed that instead of harsh treatment being the exception, and not the rule, it has been the rule rather, and the outworkings of a well digested settled policy, thus to drive the Indians away from these lands and to induce them to settle on those set apart for them by the Government near the Gatineau River. That failing to effect this, to drive these Indians away from the lands on which for a century and a half their fathers and they have lived, they have tightened the cords that bound them, until at length, almost *en masse*, they rose up and broke away from the care of, and connection with, the Seminary altogether.

And here let me remark, and it is a fact of great weight in this connection, that this revolt was not occasioned by any tampering with their faith as Roman Catholics. They were perfectly isolated from all religious teachings and influences but those of the priests of the Seminary, and it is a question if they knew at the time anything beyond the name of any other church than the Church of Rome. It was, therefore, because of their treatment by the Seminary, and because of that only, that they renounced at once the supervision and religious connection with the priests and seminary of St. Sulpice.

And does not their act, under these circumstances, speak volumes to those who listen and ponder them? For we may well ask with the patriarch Job, "Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?"

Has there ever been known such a case, I am justified in asking, as a whole people, or nearly such, turning away from their spiritual leaders when such have acted consistently towards them? Never. And I ask the Seminary and its friends to account for this unexampled proceeding on any other grounds than the one I have given above, and the only one, I believe, by which it can be explained or accounted for.

But it may be remarked, as a set-off against this, look at

the returns which the Rev. Mr. Baile has made of what the Seminary has done for these Indians, and do they not satisfactorily set aside any conclusion which may be arrived at to the prejudice of the Seminary? To this question I reply—Who has verified these reports? Have they not been received on Mr. Baile's authority, and on that only? An authority, I am sorry to say, in which I have very little confidence. That I have had reason for this lack of confidence in Mr. Baile as a retailer of facts, you, sir, will remember, as in a communication to you on a former occasion I pointed out striking instances of inaccuracy in his statements. Nor do these reports, as given in the Parliamentary Returns of 1870 (See No. 15, pp 21, 22), remove the impressions then made—they rather deepen and confirm them.

Mr. Baile says—"We maintain, at our own expense, those schools—two at the village and the third at the creek—for the children of those Indians who have established themselves upon their lands." "We maintain, at our own expense," &c. What does this mean? Were not schools contemplated in the idea of a mission, and for which the mission was so amply endowed? Instead of speaking in this strain, would it not be better for Mr. B. to tell us something about the balance that must have remained in his hands after he had paid out so inconsiderable a sum as what he states was necessary for the support of these schools?

These schools, three in number, we would suppose from the returns, were supported for the Indian children, and for these only. But this is not the case; the Canadian children, I have reason for believing, are more in number than the Indian who attend them. This fact I will explain by and by. As to the education bestowed upon these Indians, if we except that given the "Young Jose," specially referred to by Mr. Baile, it would answer an important purpose if a thorough examination were instituted to see what has been done for the Indians in this particular of the work proper for a mission. The revelations that would arise from such would, or I am grossly mistaken, have a damaging effect upon the pretensions of this seminary,

"The keeping up of the mission," adds Mr. Baile, "becoming every day more onerous, the produce of the hunt not being sufficient to supply the Indians, we created farms

around our domain. When these will yield a plentiful crop, they will suffice to meet the expenses of the mission. In the meantime the procuracy of the seminary is obliged to advance very large sums of money to keep up, and for the repairs of the establishment of the Lake of Two Mountains."

Then follows a statement of expenses from the 1st Oct., 1865, to 1st Oct., 1868—three years. The expenses amount in the aggregate to \$31,850.17. To meet which the seminary is said to have advanced or furnished \$18,250.46.

It would have added very much to the interest of the above extract if the report of Mr. Baile had been more particular in explaining its several items. If he had told us why the keeping up of the mission (to the Indians) was "becoming every day more onerous." Does this refer to the mission in the means of their subsistence? It must be so; for he says, "the produce of the hunt not being sufficient to supply the wants of the Indians, we created farms around our domain," &c. Here the inference is, that the farms are to meet the wants of the Indians, inasmuch as the produce of the hunt is not at present sufficient for that purpose. Now, in the face of this I aver that the farms are for the benefit of the seminary, and for it only; and to the utter and complete exclusion of the Indians. The seminary has in operation (so I have been credibly informed), some twenty-two or three, or it may be now twenty-five farms, which are cultivated for their own behoof and benefit, and therefore to refer to them as designed in any way to support or assist the Indians, is to mislead the reader of the report in a most glaring and reprehensible manner.

Then we have expenses covering three years, and they are put in such a way as if such was a scale of expenditure from year to year, while the income from the seigniories was so inadequate, that were it not for other means which the seminary has at command, a fearful amount of indebtedness must have accrued long ere this. But, sir, is this a truthful representation of the case? I cannot receive it in any such sense. Some explanations are necessary here.

On these seigniories, given originally for the support and maintenance of an Indian mission, French Canadians on farms and by parishes have been settled. In so much so, that now (so I have been informed by a gentleman who has done a large

business in lumber for many years past with the seminary) about two-thirds of these lands are taken up by French Canadians, who have settled on them at the instance of the gentlemen of the seminary.

That almost every winter, if not every winter, large parties are engaged in cutting either cordwood for the Montreal market, or lumber for other and more general purposes, and from which operations the seminary is deriving a large annual revenue. That for these Canadians, increasing around them, and to promote which and crowd out the Indians is the true solution of the Indian's difficulties and troubles with the seminary.

At Oka, the head quarters of the seminary in these parts, and where they do the principal part of their business with the numerous parties they are in business relations with, buildings for the residence of priests, servants, &c., churches, for themselves and tenants, &c., and for the numerous pilgrims who come from different places to perform devotions at a place called Calvary (if my memory is correct as to the name), and and at the several stations leading thereto. These and other matters are growing on the hands of the gentlemen of the seminary, and, as Mr. Baile says, "the keeping up of the mission"—not for the Indians, be it remembered, so much as for these great numbers of Canadians, who, from various reasons and quarters, flock to the mission for the purposes of trade and worship I have specified—"becoming every day more onerous:" true, and becoming every day more remunerative and valuable, not to, or for, the Indians, for they are all but proscribed, but for the seminary, and the seminary alone. But to put this down, and before the House of Parliament and the country, as expenditure in behalf of the Indians, as the statement of Mr. Baile is, what I am sure, Sir, you do not need that I should designate or characterize.

Further, in the report, we are told that for the same three years the seminary expended in behalf of these Indians:—

For seed-grain	£ 454.64
In alias	1,968.07½
And in work procured for them.	7,394.40½

£9,817.12

In three years, be it observed, the seminary has brought into the hands of these Indians (*i.e.* according to Mr. Baile's representations) no less a sum than *nine thousand eight hundred and seventeen dollars and twelve cents!* And these not exceptional years; for such is given as a current and regular method and proportion of treatment which these Indians are regularly receiving from the seminary. Allowing such representation to be true, and worthy of all the credit which Mr. Baile desires it to have, we may well join him in saying, "What mission would procure them so many advantages, and so much assistance?" What mission, indeed! I do not know of any.

There is one thing which destroys the effect of this very blooming representation of the Rev. Superior, and it is this: *the condition of these Indians.* Surely, surely, with so great means for good and comfortable living, there should be a very different state of things as marking the condition of the greater proportion of this people. Let the doubter go to Oka and examine their state for himself.

Then we are not told whether or not the latter sums are included in the former amounts; and if not, why are they not? If the £31,850.17 are expenses from the year 1865 to 1868 then what are the sums for grain and alms during those same years? Are they not expenses also to the seminary if supplied by them in the same sense as the others?

Now, sir, I claim to have some experience in these matters, and, therefore, to speak about them with some authority. Three-fourths of these Indians have been under the care of the Wesleyan Methodist Church for now over four years; and during the whole of that period under my immediate superintendence and care. During that time I have seen no need of seed-grain, and alms on such a scale as the above. When the printed returns were put into my hands some time ago by a member of the Government I took an early opportunity of enquiring into the accuracy of those reports from the Indians themselves. I was then informed in the most positive manner that they never got seed-grain at the store of the seminary, but were required to pay for it. That alms, at least upon anything like the scale reported, was an error and a delusion. Further, that the work procured for the Indians was, doubtless, such as they gave them in making roads to their (the

seminary's, farms, &c., for which, while a great convenience to the seminary to get laborers when they wanted them, they, the laborers were poorly paid for, and that generally in goods out of the seminary's store. I dare say you can form a tolerably good idea of what value is to be attached to such an arrangement, especially when put down, as here, to the credit of the employer.

Allow me, through you, sir, to make a proposition to the seminary; and which, if they have any faith in their own returns, they will accept very readily—it is that the Methodist Church will at once relieve them of all care and responsibility in temporal and spiritual matters to those Indians for *one-eighth of the lands* with which the King of France endowed their mission to them at the first; and that if in five years after their investiture they do not raise the Indians to a higher status in their worldly and religious interests than they have ever known since the first day that the mission was instituted to the present, then all shall be surrendered back again to the seminary, and that with the mortification of a signal and humiliating failure.

I have the honor to be,

Sir, Your obedient Servant,

JOHN BORLAND.

LETTER IV.

The Rev. Mr. Baile's returns again considered.—The Seminary would keep the second grant out of sight.—Returns shown to be misleading and deceptive.—Unpleasant exposures made, why?—Professions and facts in striking antagonism.—Parental treatment of a novel kind.—An Indian warned.—Monopoly of rights by the Seminary.—Case of logic remarkable.—Present case cannot be, should not be, a hopeless one.—Appeal.

SIR,

In looking over the returns of the Rev. Mr. Baile, of the amounts expended in various ways for the benefit of the Indians by the Seminary,—such for instance as from 1866 to 1867, of \$14,497.17, and from 1867 to 1868, of \$17,370.412, and these sums, not given as expenditures of an extraordinary character, but as specimens rather of regular and current outlay,—I imagined at first that no person would really credit such who knew anything of the condition of those Indians, and of the relations subsisting between them and the Seminary. But I perceive that full credence is given them by the Hon. Mr. Langevin, (and if by him, why not many others?) for he says in a reply to certain Algonquin Indians of the Lake of Two Mountains: "The Indians should likewise know that the Seminary of St. Sulpice has for several years been expending *for the benefit of the Indians*, a considerably larger sum than they derive from the Seigniory; and to assist the Indians have done much towards providing them with work and employment, and giving help and aid to the poor and infirm."

It is necessary, therefore, to consider these returns with some attention. But before remarking upon them particularly I would point attention to the circumstance, how completely the Seminary and their friends keep out of sight the fact—and an important one it is—that the Seigniory of the Lake of Two Mountains is scarcely the one half of the grant made *by the King of France to the Seminary for the support of this Indian Mission*. That the second grant of the adjoining Seigniory, made because of the Seminary's representation of the

inadequacy of the one Seigniorly to compensate them for their wonderful outlay of removing the Indians to the Lake of Two Mountains; and of building a church and erecting a simple and insignificant wooden fort for their protection when there. The second grant is carefully left out of account, that, doubtless, it may not have any influence in estimating the obligations of the Seminary to the Indians of their mission. Allow me, sir, to request, that in forming your judgment of the doings and "*sacrifices*," nor less of the responsibilities of the Seminary of St. Sulpice, you keep this fact before you.

The Rev. Mr. Bailé helps us to a proper understanding of the value of his returns, while he makes the conclusions of the Hon. Mr. Langevin the more unaccountable, when he says,—“The Seminary has for several years been expending for *the benefit of the Indians* a considerably larger sum than they derive from the Seigniorly,”—and further remarks “For the use of the mission, *and of our farms*, and to give work to the Indians who were in want.” (Why were they in want? Were there not lands which they might have occupied, and by which have had means to supply their wants?) “We had repairs made to a road, on an extent of nearly twelve miles. Every year for the last seven years, we have spent, and still spend, nearly one thousand dollars on this road.” The real facts being, that having opened up farms for themselves, and needing them to their various parishes which they have settled, and for other settlers whom they are introducing into their Seigniories, they have roads made in various directions, and one main one in particular, to work on which he (Mr. Baile) engages the Indians; because they have them at hand, and needy, and because they can pay them very moderate wages in provisions at their store; which arrangement is doubtless very convenient for the seminary. But to call this work expended on the mission, and for the benefit of the Indians, is, I feel constrained to say, deception and imposition so great as to deserve the strongest reprobation.

I dwell on these most unpleasant revelations of character and conduct, mainly because I wish to show how little, if any, credit can be given to any representation made by the Seminary on the subject of their treatment of these Indians; and how earnest and determined the Government should be to call the Seminary to account for their stewardship, and to deliver the Indians out of their hands.

“With regard to timber,” writes the Hon. Mr. Langevin, repeating in all good faith, I will believe, the representations of Mr. Baile, “it is found from explanations given by the Superior of the Seminary, that the Indians are allowed to cut such wood as they require for fuel and for building purposes, but are not permitted to cut wood for sale.”

Mr. Baile makes the same statement, saying, “If they, (the Indians) want any firewood, or timber for building purposes, we allow them to have it, but we only permit them to take what they want for their own use.”

And yet, will you believe, sir, that these statements had been made but a short time when, for cutting timber to build themselves a small house which would answer, either for a council room, a school house, or a place of worship, six of these Indians were pounced upon, taken before a magistrate for trespass, and by him sentenced to four months imprisonment, or pay a fine of one hundred and twenty five dollars! And is it not passing strange, that with such statements of their liberality and kindly treatment of these Indians, whom says Mr. B, “*we have always treated as our children,*” as I here give, that a little over a year ago placards were posted up at the instance of the Seminary throughout the Indian village, prohibiting the cutting of wood under any circumstances, on pain of prosecution and imprisonment; and further, in order to stop the making of hoops for the Montreal market,—(a means of subsistence which several families of Indians have,)—the Seminary,—which, according to its own representations, has done so much in work and otherwise, for the support and benefit of these Indians, should seek to stop this, first, by causing their farmers to gather up all such young trees as were suitable for their purposes; and when this did not avail, by giving warning to the Captain of a steamer, who called regularly at Oka, as at other places, to take people and freight to market, that he was not to take any hoops or such things for the Indians any more, as they were made of their property, and against their will.

An Indian who had made up a bundle of hoops, and being prevented taking them to market by the steamer, made a little raft, and started with them in that way. But no sooner had he arrived in Montreal than he was arrested, and put into prison. After laying there for three days, an advocate of the

City was requested to call and see into the affair; and in doing so found the Rev. Mr. Villeneuve, manager of the Seminary's business, assisted in such petty business by no less a functionary than the Attorney General of the province, at his place to give attention to the great affair of prosecuting a poor Indian for the wonderful offence of bringing a few bundles of hoops to market,—made by himself, and from the growth of lands given originally for the benefit of his tribe and people! It is astonishing how ready many of the high functionaries of our province are to do the bidding of this great and wealthy Seminary, against these poor Indians;—who, with many magistrates in the country round about the Lake, seem to feel honored by the rendering of such services. It would appear that these gentlemen were somewhat taken by surprise by an advocate of respectable standing appearing to defend so insignificant a mortal as an Indian; and hence they at once concluded to prosecute the matter no further; as, said they, the Indian was sufficiently punished already by his three days imprisonment. This, let me remark, is a fine illustration of the Rev Mr. Baile's boast; "*The Indians, whom we have always treated as our children*"! Other instances of *parental treatment* to these "children" I feel bound to supply, in order that you may have full evidence that if the Indians have complained, and do now complain, it is not without cause; and that if I now appeal to you, and through you to the Government and people of our country—for effectual interposition in their behalf, it is not without a reason; yes, a reason not only fully justifying my act, but most clearly rendering such a duty little short of imperative.

The Chief "Jose," as he has been called, thought he would enlarge his little garden, which is next to his house, and of about a quarter of an acre in extent. He did so by adding to it from waste and unoccupied land,—such as they have always considered their own,—and such it is if any portion of these lands, can by occupancy be so called. He fenced it round and feared no evil, for he was not conscious of having committed any. But a gentleman of the Seminary being on hand, had him arrested and brought before a magistrate,—one of his obsequious friends of course,—*who committed him to prison for a month!* Nor was this all, for failing to induce any of the Indians,—even of those who still adhere to the Church of the

Seminary to pull down and remove the fence, Canadians with their teams were employed, and so with the committal and this work, a bill of *thirty-nine dollars* was filed against the Chief; which, after his enduring a month's imprisonment, had to be paid for him ere he was allowed his freedom from the gaol! Surely, Mr. Baile may well ask: "*What mission would procure them (these Indians) so many advantages (so many opportunities of lodj'ng in gaol,) and so much assistance, (into the gaol though not out of it;) for we have always treated them as our children.*"

An Indian this last Spring, cut and drew some lumber to put up for himself a little building, (stable, I think, it was,) when, lo! the priest sent his men and took the lumber away from him. The Indian thinking, as well he might, the act an outrage, came to town and entered an action against the Seminary for the trespass. The case was tried and recently decided,—so I have been informed,—against the Indian. And why should it not be so? This is the direction such events take in these cases. The Indians have *no rights*, how can they have any, seeing the Seminary *have such a monopoly of them?* and men in power are so chary of entering the lists against a Corporation, great in name, greater in wealth, and I know not but as a consequence, even greater in political and ecclesiastical power. These are all recent cases I have here given; with one more I will close this very painful exposition of the Christianly, truthful, and charitable, spirit of this noted Seminary of St. Sulpice, late of Paris, but now, especially since 1840, of Montreal.

A few weeks ago an Indian came to a gathering, convened on a visit I recently made to Oka, and informed me that while putting up a little building for himself on his own land, and with the timber obtained thereon, the priest came, or sent to him, (I forget now which it was,) to say that he would not be allowed to proceed with his building unless he returned again to their Church.

And now, sir,—an action is raised against the Indians to prevent them from building a simple church, 30 feet by 40, to meet their pressing necessities for worship. Did I believe we were living in Italy, or Spain, or Austria, and as they *were* a few years ago, I would say the case of which I complained was a hopeless one. But despite the instances of proved power on

the part of the Seminary, and of proved powerlessness on the part of these Indians, I will believe in hope against hope that the Government will rise from its position of dignified neutrality, and show that if legally they are the guardians of the Indians, they will be so in something more than a name; and that if a Minister of the Crown be really set apart for the special purpose of attending to and supervising the interests of the Indians, you, Honored Sir, will show that the name you have acquired by the doings of past years, in defending the injured and of lifting them up to an equality of rights with others, and that with an energy and eloquence which has triumphed over all opposition, will yet show that the fire of past years has not gone out in you, and that sympathy for the wronged and injured is as strong and real a passion as it was in any of your former days.

An argument of some effect with certain parties, I have almost overlooked. I will however give it the notice it deserves

Mr. Baile observes in a letter to the Hon.. Mr Langevin, a letter from which I have more than once quoted : " In 1859, in order to facilitate the extinction of the Seigniorial rights, and thus simplify Lower Canada Legislation, we consented and offered, not without new sacrifice." (How wonderfully accustomed to making sacrifices are this Seminary of Rev. gentlemen in their doings with this their great burden, these Seigniories. I hope I shall be considered as not violating the rules of propriety by saying, that the greatest sacrifices I have any idea of their making, are those of principle, simply,) " to abide by the common law as regards the commutation of a part of our rights." (What they did then with the Indians' rights Mr. B. does not tell us. He doubtless has thought so long and so much of the rights of his Seminary that he has lost sight of and forgotten the rights of the Indians altogether.) " By the 16th Section of the amended Seigniorial Act of 1859, the non-coded lands in any of said Seigniories have become our unconditional property in *franc aleu roturier*, and we can sell any of those lands. *Therefore, the lands under cultivation and occupied by the Indians are ours.*"

You are charmed with the logic of this rev. gentleman, Hon. sir, I feel assured, and you now see, if you never did before, how easy it is to prove that " a horse chestnut, must be

a chestnut horse." Allow Mr. Baile his premiss, and of course he can jump most cleverly to his conclusion:—"All non-ceded lands are ours." But the Indians' lands are non-ceded. Therefore the Indians' lands, whether under cultivation or otherwise are,—must, and shall be,—ours.

But what right has the Rev. Mr. Baile to put the Indian into such a category at all? Does it appear from any proposition which the Seminary made in order to get these Seigniories; or from any word dropped by the King of France in bestowing them, that such a relation as that of *cessitaire* was necessary, in order to the Indians being fully and properly treated as the ample provision made for them implies? Not at all; for coeval with the rights of the Seminary are the rights of the Indians; and from such no clumsy and stumbling logic of Mr. Baile's can move them. Nor will it, I venture to predict, if nothing better by him and his friends can be employed.

The whole case is anomalous. The Seminary are at once Trustees and Seigniors. Trustees they are to the Indians; and Seigniors to all those whom without infringing upon the rights and interests of the Indians, they should settle on these Seigniories. The two aspects of their position we must necessarily consider, in order to deal truly and properly with the whole case. And if I have done anything to call attention to the proper view of the matter, I shall esteem my labor abundantly remunerated.

Still I think I hear an objector remarking: "If the Seminary are Trustees, then have they not a right to object to the Methodists, or any other section of the Christian church, entering upon their field, and opening up a mission on lands given them for that purpose?" There is apparent force in this objection, and I will give it the attention it calls for.

Suppose that the Seminary had settled these Indians on the lands given for that purpose, and in such a way that no person could object against; yet, should the Indians therefore be bound to be members of the Church of the Seminary through all time? I think not. Taking up those principles of rational and Scriptural liberty which, I am sure we are all glad, or should be, to see prevailing and spreading in the world, every man and woman must be left at perfect liberty to choose their own rule of faith, and mode of worship. If convinced that there are preferences to be given to the Roman Catholic

faith and worship, let those who wish by all means embrace them, and that without let, hindrance, or disability, of any kind; and *vice versa*, if from Roman Catholicism a person looks on, and believes in those of Protestantism so be it, and as above, so treat him.

If the Seminary, I repeat it, had treated those Indians in all respects Christianly, and therefore properly, I apprehend they would have remained undisturbed in their relations until now; yea, so tenderly, firmly united, as that separation, or opposition, would not be once thought of. As it is, through treatment of which the Indians have long and bitterly complained, and that without any effect, the Indians have broken away, and separated themselves from the Seminary fully, and I trow not, but forever. Shall they then be punished for this? Christianity, humanity and consistent policy say, no: emphatically and distinctly—no. I call for, yea, I entreat, action,—therefore, accordingly. It has become the duty of a Christian public, if they would preserve to our country the praise of having treated our Aborigines, christianly and kindly, not to allow this case of the Lake of Two Mountains to remain an exceptional one any longer. For what if the Seminary of Sulpice be gigantically strong in wealth, and therefore ecclesiastically and politically strong also, have we not in our public men—assuredly we have in public sentiment and opinion,—sufficient strength and courage to deal with such a Goliath? The evidence of this, I trust will soon be forthcoming.

I have the honour to be, Sir,

Your obedient servant,

JOHN BORLAND.

