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THE INDIAN.

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

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VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, JUNE 9, 1886.

NO. 11

LIFE OF JOHN SUNDAY.

SHAWUNDAIS.

By Rev. John McLean, Fort McLeod, Alberta.

(Continued.)

The temporal welfare of his people deeply interested him. Along with other Ojibway chiefs he laid several important matters respecting land and timber before the representatives of the Government. He rejoiced to be able to tell the civil authorities of the wonderful work of grace in progress amongst his people, and every sign of material prosperity was to him a source of joy. In his voluntary missionary work he visited several Indian camps along the north shore of Lake Huron where he met with success.

In 1828, he visited New York, Philadelphia and other places. The ninth anniversary of the Missionary Society of the Methodist Episcopal Church was held in Duane Street Chapel, New York, and John Sunday delivered a most characteristic address in his native tongue which made a wonderful impression upon the congregation. He related the work of grace amongst his people. His pathetic appeals, deep sincerity and vivid gestures revealed the genuine eloquence of the speaker, and although the language was unknown to the persons in the audience, they were bathed in tears. When he addressed his own people deep silence reigned. The coldest hearts were touched, and the Spirit of God descended upon the dusky worshippers who wept and prayed in their forest temples until they sang in joyous tones:

"My God is reconciled,
His pardoning voice I hear."

Scoffers have remained to pray under his preaching. Many have been compelled to say that his addresses and sermons proved to be a means of blessing unto them. At the missionary meeting referred to, Dr. Bangs addressed John Sunday, through Peter Jacobs as interpreter. The Doctor gave him in the name of the congregation the right hand of fellowship which moved him deeply. The climax was reached when he expressed the hope and fervent desire of all present meeting him in heaven, "Amen," cried Sunday through his tears which so melted the hearts of the people that they wept and prayed. When he returned to his home, he did not forget the kindness of the Christian people in the United States to himself personally, nor the deep interest manifested in the spiritual and temporal welfare of the Indians. He spoke to his people of the religious institutions and noble Christian men and women he had seen. He told them that these friends rejoiced in the con-

version of the Indians, and prayed sincerely and earnestly for their prosperity.

He was ever intent on doing good. Several times he visited the Indians at Penetangushine and Sault Ste Marie and his labors were abundantly blessed. The record of one of these missionary tours he gave to Peter Jones as follows:

"After you left us at Matchisdash Bay, we came to five Indian camps, a few miles north of Penetangushine—here we stopped for three days and talked to them about Jesus Christ, the Savior of the poor Indians. Some of the young Indians listened to our words, but others mocked. Among this people we saw one old man who had attended the camp meeting at Snake Island last year. This man told us that he had prayed ever since that camp meeting, but, said he, 'I have been compelled by my native brethren to drink the fire water. I refused to take it for a long time, and when they would urge me to take the cup to drink, I would pour the bad stuff in my bosom until my shirt was wet with it. I deceived them in this way for some time, but when they saw that I did not get drunk, they mistrusted me and found me out, so I was obliged to drink with them. I am now sorry for the great evil that I have done.'

Some of the young people said that they would like to be Christians and worship the Great Spirit; but their old people forbade them. These young people were very anxious to learn to read and sing. Thomas Briggs, my companion, tried to teach them the alphabet. When we would sing and pray they would join in with us, and knelt down by our sides: but the parents of the young people were very angry at their children for praying, and one woman came and snatched a blanket from her child that was kneeling down, and said, 'I will let you know that you shall not become a Christian unless bidden so to do by the old Indians.' After spending three days with these people, we went on to the north on the waters of Lake Huron, as far as Koopahoonahning; but we found no Indians at this place, they were all gone to receive their presents at the Island of St. Joseph's. We were gone two weeks, and having got out of bread and meat, we were obliged to gather moss (called in the Indian Wahkoonun) from the rocks—this moss we boiled, which became very slimy, but which possessed some nourishing qualities; on this we lived for several days, together with now and then a fish that we caught in the lake. After returning to the Watchdash Bay, we saw the same Indians that we spent the three days with at Penetangushine. We talked to them about religion. They answered 'that they were looking at the Christian Indians and thinking about their worship. When we are convinced that they do really worship the Good Spirit and not the bad spirit, then

we shall worship with them and travel together.' At Penetangushine we saw about thirty Indians from Koopahoonahning, where we went, and then returned from our visit to the North. We told these people the words of the Great Spirit, and they said 'that they were glad to hear what the Great Spirit had said to his people. If we were to hear more about these things, maybe we would become Christians too, and worship with you.' We saw one old man at Natchjedash, with Brother John Asance's people, who has been much afraid of the Christian Indians, and has been fleeing from them as his greatest enemy, and kept himself so that no Christian Indian could talk with him. This man kept hiding and running from the praying Indians until he got lame in both of his hips, so that he could not run or walk, and was obliged to call to the Christian natives to help him. He now sees his folly—confesses his errors—prays to the Great Spirit to have mercy upon him, and has become tamed and in his right mind.

We also visited the Roman Catholic Indians, who have lately come from Drummond's Island.

We told them what the Great Spirit had done for us, and how happy we were in our hearts in worshipping the Great Spirit who had saved us from drunkenness and from all our sins. They said that they would like to see and hear for themselves how we worshiped the Lord. So they sent those that came with us to this meeting, that they might go and tell their brethren just how it was as a great many bad things had been told to them about our way of worship by the French people among them. This is all I can tell you of our travels and labours among our native brethren in the woods."

Other visits, subsequent to this, were made to Penetangushine and Sault Ste. Marie where he met with great success in the conversion of the people. Several of the chiefs gave up their medicine-bags and were deeply affected when being received into the church through the ceremony of baptism. At the conference which was held at Hallowell in 1832, John Sunday was received on trial and was appointed 'Missionary to the Sault Ste. Marie and other bodies of natives.'

This was only a central point from which to work the outlying tribes. He made good use of the confidence placed in him, and showed that he was desirous of being in labours more abundant.

Many of the Indians, in the vicinity of his mission were anxious for missionaries and teachers. He sought these out and his labours amongst them were blessed indeed. At Kahkewaonahning, which is about two hundred and forty miles from Sault Ste Marie on the south shore of Lake Superior, he found some Chippeways who listened to the wonderful mis-

ic of the gospel, and gave their hearts to God.

In 1834, he was ordained for special purposes at the conference held at Kingston and in the following year received his own people, Grape Island as his first pastoral charge. The work on a small mission was not sufficient for him, for we soon find him on the spiritual warpath, attending missionary meetings and preaching to the Indians.

At a quarterly meeting held at Grape Island, several of the people spoke of the enjoyments of true religion and the benefits received through faith in Christ. John Sunday in relating his Christian experience, said:—

"Dear brothers, it is now little better than eleven years since I first began to serve the Lord. Sometimes I find it very hard to get along,—sometimes it is just like when I was in a swamp surrounded by flies. I had to make a fire and smoke them away; so in religion I have to keep a good fire in my heart to keep away wicked thoughts and bad spirits. I am very happy to-day and hope to get to heaven by and by."

(To be Continued.)

TRAINING THE INDIAN.

BISHOP MCLEAN'S PLANS FOR EMMANUEL COLLEGE,
PRINCE ALBERT.

His Lordship the Bishop of Saskatchewan is making arrangements for carrying on the work of Indian training at Emmanuel college on a much larger scale than has hitherto been attempted. Up to this time the Indian students have been in training only for missionary work and their number has therefore been necessarily very limited. It is now proposed to train as large a number of Indians as possible, not only in the ordinary English branches, but in the elements of chemistry, especially in its application to farming or agriculture. The college possesses a very good chemical laboratory, and for the last four months lectures on chemistry have been delivered daily with experiments. The pupils are taught how plants grow—what substances in the soil and atmosphere form their food—how different kinds of crops withdraw from the soil different constituents or different proportions of the same constituent; how therefore the soil becomes impoverished and in need of replenishment from manure; how especially ordinary farm manure ought to be treated as best to preserve its ammonia in full fertilizing vigour, and generally whatever relates to an intelligent cultivation of the soil.

The college possesses two hundred acres of the best farming land. A part of it is now being prepared for farming and gardening, that the pupils may have practical out-door training in addition to that of the class room. Indians will be trained in this way with the view, in some cases, of their becoming intelligent farmers, and in others, acting as school masters to Indian children on the reserves.

The Bishop has received a most encouraging letter from the Marquis of Lansdowne, Governor General of Canada, in which his Excellency warmly approves of training Indian students in agricultural chemistry in the way proposed by

the bishop, and expresses his desire to be helpful to the carrying out of the plan. He also states his intention of giving prizes to the most deserving Indian pupils.

Other encouragements to the Indian work of Emmanuel college have been received during the past week. The Hon. Lawrence Clark, of Prince Albert, has sent a draft for seven hundred dollars to the bishop as a contribution by officers of the Hon. Hudson Bay Company and two of the sons of the late William McKay, H. B. C. Factor at Fort Pitt, for a testimonial to the memory of the deceased gentleman—the money to be invested, and the interest to form a scholarship to be given to a deserving Indian student; to aid him in obtaining higher education at Emmanuel college, the scholarship to be known as the "William McKay Scholarship."

The bishop having laid his plans for extended Indian work before T. Swanston, of Prince Albert, that gentleman at once signified his appreciation of them by promising the immediate gift of a large and valuable piece of land adjoining the college property. The Mayor of Prince Albert, Thos. McKay, has also signified his intention of being helpful to the scheme,—*Prince Albert Times*.

INDIAN HISTORY.

If we could only get at the facts of the history of savage tribes, it would be of interest to compare these with what is related as the fortune of most civilized nations. It is only in tradition that the history of the Indian lives, and only one version of the story is ever heard. Sometimes this is so true to nature that no room for doubt can be found. Such is the following chapter from the annals of the Beaver tribe, which lives in the northern part of Canada.

One day a young chief shot his arrow through a dog belonging to another brave. The brave revenged the death of his dog, and instantly a hundred bows were drawn. Ere night had fallen some eighty warriors lay dead around the camp, the pine woods rang with the lamentations of the women, the tribe had lost its bravest men.

There was a temporary truce; the friends of the chief whose arrow had killed the dog yet numbered some sixty people; it was agreed that they would separate from the tribe, and seek their fortune in the vast wilderness lying to the south.

In the night they began their march; sullenly their brethren saw them depart never to return. They went their way by the shores of the Lesser Slave Lake, towards the great plains which were said to be far southward by the banks of the swift-rolling Saskatchewan.

The tribe Beavers never saw this exiled band, but a hundred years later a Beaver Indian, who followed the fortunes of a white fur hunter, found himself in one of the forts of the Saskatchewan. Strange Indians were camped about the palisades; They were a portion of the great Black-foot tribe, whose hunting grounds lay south of the Saskatchewan. Among them were a few braves who, when they conversed together, spoke a language different from that of the other Blackfeet; in this language the Beaver Indian recognized his own tongue.

The Farm.

UNTHRESHED OATS FOR HORSES.

Unthreshed oats are a better feed for horses than grain alone, and the grain and straw both fed, but separately. The albuminoid ratio of the grain of oats is 1.61; of the straw of oats, 1.299. The food for horses at ordinary work should have an albuminoid ratio of 1.70. Hence the grain of oats should be mixed with food having a lower albuminoid ratio. We might get a ration—having the proper ratio—by using corn with the oats. But it is well known that that for grain to be well digested it must be eaten with some sort of stover to form the necessary bulk in the stomach. For stover we might use timothy, which has an albuminoid ratio of 1.81, and would give the necessary bulk. But it is much better to have the grain and the stover eaten together. We may cut the hay, mix it and the grain together, and moisten the mixture; but we accomplish the same thing more economically by feeding unthreshed oats, for then the grain, all the chaff and a good part of the straw are masticated together. By thus feeding oats we not only improve the albuminoid ratio of the ration and provide the necessary forage masticated with the grain, but we save the expense of threshing. Oats to be fed in this way should be cut before they are quite ripe, cured thoroughly, and then moved away. They are just the feed for winter, when the horses require carbohydrates; and because of their manner of feeding are so well digested, and so well suited to the wants of the horse that he will do a great deal better upon them than he would upon almost any other food.—*American Agriculturist for June*.

TIME TO MARKET.

Whether the farmer should thresh his grain as soon as possible and market it at once, depends upon circumstances of which the most important is the character of granaries. Our experience and observation, extending over many years, convinces us that the better plan is to market at once, unless provided with good grainaries. The market quotations show that usually there is a considerable advance in the price of oats and wheat from fall to the succeeding summer; but to offset this there is the non-use of the money, the shrinkage of the grain and its waste and damage by vermin, to which should be added the expense of insurance. Yet if the farmer has good grainaries, he will find it profitable to hold his small grain year after year. If such a granary is lacking, the better plan is to market the grain as soon threshed, or as soon after as it can be conveniently disposed of.—*American Agriculturist for June*.

MOWING THE ROADSIDES.

It should be a part of the road work everywhere to keep the weeds cut down which spring up along the sides of the highways; and this work should never be neglected. There is scarcely a neighborhood in which the highways do not mature enough weeds to seed the ad-

joining fields. It would be to the interests of the owners of those fields to have the highways mown; but they fail to do this because the roads are public property, and they feel that every item of their care should be part of the public expense. Usually nearly all of the work could be done with a two-horse mower, the sythe being necessary only where there are projecting posts, sharp off-sets in the fence, etc. Thus done, the work would cost very little compared with the damage it would avoid. If the road overseers do not feel disposed to have this work done, fearing that it is outside their duties, it should be brought up before the annual town meeting and voted upon. If properly presented before the vote is taken, very few, if any, will vote against it. It may be well to suggest that not only those who have fields by the highways will be benefitted, but every man who passes along the road.—*American Agriculturist for June.*

THE INDIAN'S GRAVE.

BY G. FROST.

There stands the vine-clad wigwam, low
Amid the tangled brushwood pent.
Uncared, the flowers that round it grow
Send forth their scent.

The poles with time decaying fast,
Apart and downward soon will fall,
Needing but one more wintry blast
To finish all.

Where is the owner? where is he,
Whose hand upraised that tottering roof?
His grave beside the wall you see—
His bones a proof.

How different once those limbs! when grace
Of freedom charmed their various ways,
Thrill'd by the war-whoop, or the chase
Of bygone days.

How oft he nimbly leaped the stream!
The forest roamed, so wild and free,
Which seem'd but a transient dream
Of ecstasy.

But now behold him where he lies!
Behold the chaos of his state!
Nature has failed while art supplies;
The change—how great.

Yet Nature, balm, yields for his wounds—
A solitary mourner's trust;—
His soul is in the Hunting-Grounds,
His body—dust.

INVADING INDIANS.

A MOUNTED POLICE OUTPOST AT CYPRESS HILLS
FIRED ON BY AMERICAN INDIANS.

MEDICINE HAT, N. W. T., May 30.—On Thursday an outpost in the Cypress Hills in charge of Corporal Ritchie discovered a band of American Indians camped a few miles from the outpost. The corporal and a squad went to the Indians asked their business. Being answered by a shower of bullets, which fell wide of the mark, the squad returned the fire dropping one Indian. The Indians escaped.—*Mail.*

A Sioux Indian is about to take holy orders in Virginia.

HOUSE OF COMMONS DEBATES.

May 29, 1886.

Indians—Ontario, Quebec and the Maritime Provinces.....\$34,838 00

Sir RICHARD CARTWRIGHT. Are these amounts distributed where needed for the relief of distress or handed over to the several bands.

Sir HECTOR LANGEVIN. A certain amount is for the purchase of blankets and there is \$4,200 for the relief of distress among the Indians of the Province of Quebec. This amount is expended each year, and no decrease is possible.

Sir RICHARD CARTWRIGHT. I notice there is a slight decrease for Indian schools.

Sir HECTOR LANGEVIN. A small amount has been saved I think, in the salary of one of the schoolmasters.

Sir RICHARD CARTWRIGHT. I should like to know, generally how many schools there are, and how many scholars in fair annual attendance.

Sir HECTOR LANGEVIN. I have not that information. I will make a note of it and give it on the Supplementary Estimates. This amount is for boys' and girls' schools, industrial schools, salaries of teachers, and so on.

Sir RICHARD CARTWRIGHT. What is the exact position of this Robinson Treaty dispute. I had hoped that a final settlement might be arrived at in these disputed amounts between the Dominion and the Provinces.

Sir HECTOR LANGEVIN. The note I have is to this effect: To provide for the payment under the Robinson Treaty of an annuity of 4,897 Indians, at \$4 each, \$19,988; expenses of payment, \$400; total \$14,988; less interest accrued on funds invested for these Indians, \$4,400, leaving a balance of \$15,588, which is asked for.

Sir RICHARD CARTWRIGHT. If I remember rightly we have always claimed that Ontario should pay this, and I wanted to know if that claim was admitted.

Sir HECTOR LANGEVIN. That is not settled yet.

Mr. O'BRIEN. I always understood that the amount claimed from the Ontario Government is in addition to the amount now paid to the Indians.

MR. MULOCK.

Mr. DAWSON. There is a very large sum due to the Indians under the Robinson Treaty, extending back for years, and the payments now made to them annually have nothing to do with that. They were promised a certain amount if the resources of the territory should ever be sufficient to yield it, and that amount has been paid to them since 1875. Previous to that year, for a very long period, arrears were constantly accumulating, which I understood amounted to \$200,000; but I understood that, after a careful enquiry by the Department, the sum has been found to be more like \$300,000. This is a large sum to be due to those poor Indians, and it is very desirable that some means should be taken to have these claims settled. The Indians under the Robinson Treaty, extended from the Georgian bay to the height of land. The Robinson

Treaty made the payment to the Indians a lien on the land, and the land having fallen to Ontario by the Act of Confederation, it is claimed that the Province should pay those arrears. What I contend is that the Indians should be paid in the meantime, the question of which Government should pay the claims being left to be decided afterwards. I do not say that this large amount should be paid to the Indians at once, but that it should be funded and the proceeds used for providing them with schools and farming implements, and for aiding them when they are in distress. I draw the attention of the Government to the matter, so that it may not be forgotten.

Mr. MULOCK. I would also call the attention of the Minister to what I consider the unnecessary expenditures in connection with the Chippewa band of Indians on Snake Island and Georgian Island. If you refer to the Indian report of last year you will find that the band consists of only 134 souls, and the gross amount distributed amongst them last year was \$1,261.94, while the Indian agent receives a salary of \$500 a year, nearly half as much as is given to the whole band, although his services are comparatively light. I speak from pretty reliable information when I say that his personal attendance on the Indians amounts to practically nothing. He was only appointed in the fall of 1882, when there was a change in the management. There can be no justification for such a misapplication of public money. There are reeves all through this Province who devote fifty times as much time to the interest of their particular municipality as this man devotes to the affairs of these Indians. I would call attention to another matter in connection with this band. There was an inquiry in the month of February and March last into certain affairs of this band by an officer who was sent from Ottawa to the nearest village. He went on two separate occasions, and the cost of his two trips was \$198.25. Looking over his two accounts I find these items: Board, Lodging, &c., from 16th February to 28th February, both days inclusive, thirteen days, \$45.50; and board and lodging, from March 1st to 29th March, both days inclusive; twenty-nine days, \$101.50. He charges to this Indian fund for forty-two days at the rate of \$3.50 a day. The enquiry took place in a small village, and it is absurd to suppose that under any circumstances he was justified in charging that rate during that time. It cannot be said that the \$3.50 a day covers any other items, because if you examine his bills, you will find that he has apparently forgotten nothing. I am aware that \$3.50 a day is the recognized departmental allowance; but there can be no justification, in my opinion, for the continuance of that allowance when officers are not put to expenses that justify it. This officer has charged fully \$2.50 a day more than he should have done, so that he has made a clear profit at the expense of the Indians, on the particular transaction, of \$105. If he has been making similar profits among the different bands in the country throughout the whole year, he has added a considerable sum to his salary. I presume that, in view of the status of the Indians now under the Franchise Act, they will receive a little measure of consideration which

was denied them before.

Sir RICHARD CARTWRIGHT. My hon. friend has called attention to a fact which really deserves a good deal of consideration, that is the enormous proportion which the salaries paid to agents bear to the sums devoted to the Indians. I am afraid that, in a great many cases, nearly one half the sum the country designs to go to benefit these poor savages really goes to pay the officers who are alleged to look after them, and it is a very great hardship that it should be so.

Sir HECTOR LANGEVIN. I have taken a note of that, in order to call the attention of the First Minister to it.

Indians, Nova Scotia.....\$5,023 00

Mr. VAIL. It is very evident that the Indians in the Province of Nova Scotia are in a very bad state of health to require so large an amount for medical attendance. I notice that the amount expended to relieve distress and for the purchase of seed grain amounts to \$3,045, while the medical attendance amounts to \$1,012, one third of the amount contributed for the purchase of seed grain. It seems to me out of proportion altogether, and I notice that in some of the counties the charge for medical attendance is between \$120 and \$130, where the agent only gets \$50 for his services for the whole year. It seems to me that those medical accounts require looking into a little. They are growing larger every year.

Sir HECTOR LANGEVIN. They are reduced by \$100 this year.

Mr. VAIL. I think last year in the county of Eigy \$125 was expended, and the year previous about the same amount.

Sir HECTOR LANGEVIN. I am sorry they get sick, but we cannot help it, we must give them the medical aid and attendance which is required.

FIGHTING THE APACHES.

Haying in Arizona is dangerous business; and not only this, but the hay itself is a singular production. A New Englander would take it for brushwood and would as soon think of feeding his horses from the woodpile, as of giving them fodder so woody and coarse.

Frequently, instead of trying to mow the brush from what it is made, the hay gatherers dig it up by the roots with stout hoes, or cut it off with hatchets. Yet the mules and burros (donkeys) will eat or rather know it, and keep in fair condition, that is when they have time enough given them for eating.

All the mules and horses used by the miners, and on the stage and mail routes, are fed on this bush hay. And the getting of it from the country about the fortified ranches and towns is one of the perils incident to farming in the territory.

A party of half a dozen men and boys will make a contract to furnish hay to one of the government posts, or at a mining ranche. They sally out with mules, carts, hoes, and bush-hooks, and are armed with double-barrelled guns and revolvers.

Arriving at a place where 'browse' is tolerably abundant, these warlike haymakers fall to

fell the grass, having first posted one of their number, rifle in hand, to look out for prowling Apaches.

Not long since one of these haying parties was attacked, and one of these boys had a most exciting adventure. The party was under the charge of a Mr. Gillespie. The men had been haying for a week or over, near one of the government stations, about sixty miles from Tuscon, and were driving home one afternoon with a wagon load. Our boy hero, a tough little fellow of thirteen, named Luke Bartlett, had been placing and treading down the hay, and was now enjoying a ride upon it, snugly burrowing in a hole on the top.

The wagon was drawn by four mules, and was within half a mile of the station, when, just as it was emerging from a scrub growth of mesquit, there came a terrific yell, and in an instant the men were set upon by a score of Apaches who began shooting their arrows and charging up towards the wagon.

As ill luck would have it, the men that day had taken but a single rifle with them; for during the whole week they had seen no signs of the savages. Gillespie was quite cool, however.

"Hold the team, boys," said he to the other three, "and give me the gun."

The moment he presented the rifle the Indians would leap backward, dodging from side to side with wonderful adroitness, to prevent him from taking accurate aim. At the same time, too, they were shooting with great dexterity.

One of the mules was hit and began to plunge violently. Seeing this the Apaches, thinking that perhaps the hay was not loaded, approached still nearer the haymakers, led on by a brawny, hideous-faced savage, who seemed to be their chief. Gillespie saw that his party would be overpowered.

'Cut the traces,' said he, 'and run for the station!'

Then taking deliberate aim at the big Apache he shot him through the head. With a frightful yell and flourish of his war-club the savage dropped to the ground. At that the others recoiled a little. At the confusion thus made the men with their mules, closely followed by Gillespie, ran toward the fort as hard as they could.

In the suddenness of the attack and flight they none of them thought of the boy buried in the hay on the top of the load.

When the Apaches set upon them Luke had crouched down amid the hay, and cuddled all the closer when the arrows began to fly. There he lay completely hidden; and the savages were yelling so lustily that he did not hear Gillespie tell the men to cut the traces. He heard the rifle shot and the terrible yell of the wounded Apache. Then there was a clatter and a lull.

He was just on the point of peeping out from his hiding place when he heard the savages near the wagon. With a shudder of horror he slunk into the hay again, knowing that he was left alone among them. His first thought was to jump off the load and run for his life, but he hesitated about doing it; and it was well that he did for the savages had not seen him. They at once began to wrangle for the parts of the harness that had been left attached to the wagon.

One of the haymakers had dropped a pitchfork and another a hoe. These were eagerly seized by the savages with whoops of joyous laughter. Not daring to stir, Luke lay still, fearing that even his heart beats would betray him to them. The iron tires of the wagon next attracted the notice of some of the Indians, and they began to beat upon them with their clubs. One of the wheels were soon broken, and one corner of the load fell heavily to the ground. Luke now gave himself up for lost; but he was buried so deeply in his nest that still the savages did not see him. They pounded at the wheel until they got the tire off, talking and whooping all the time.

Then the iron work of the cart body underneath caught their eyes. Luke could hear them pulling and wrenching, and they yelled and cuffed as they worked at it. Not succeeding in getting it off, they suddenly sprang at the wagon body, and tugging and lifting at the side, overturned it hay and all. Luke could not help an involuntary cry as he struck the ground with the hay over him. Fortunately it was drowned by the shouts of the savages. He was considerably shaken by the shock of the fall, but still had sufficient sense to lie quiet. The Indians were all on the farther side when the load was upset. Even now he escaped their notice. They now began pounding on the wagon body with their clubs, to detach the iron braces and bands. Luke could hear the smashing of the woodwork, with occasionally a howl of wrath or pain as they hurt each other or themselves in their hasty efforts. What an agony the poor fellow must have suffered, lying there under the edge of the hay and expecting every moment to be discovered. He knew that if he were taken he would be shot with arrows or be hung by the heels to a branch, with a fire under his head.

Suddenly one of the savages gave a loud whoop. Then there was silence. In a moment Luke heard them rushing away. Almost at the same time he heard several shot-guns at a distance, and immediately the tramping of horses coming nearer. As he lay on the ground he soon heard the sound of hoofs upon it very distinctly. He knew it was Gillespie and his men coming back with the soldiers from the station. They rode up and around the dismantled wagon. Some lingering spark of mischief prompted Luke to lie still.

'Poor boy! they've got him sure!' exclaimed a voice.

'Don't see any signs as if they'd murdered him,' observed another, jumping off his horse to look about. 'Perhaps they've carried him off with them.'

'They didn't seem to have him with them,' Gillespie remarked. 'But they must have the poor fellow; he couldn't possibly have got away. Come on! We'll rescue him yet if he's alive.'

They were hastily remounting to pursue the savages, when a muffled 'Hallo!' sounded from under the pile of hay. The men uttered an exclamation.

'Under the hay!' cried one.

'Shot full of arrows and left under the hay,' said another pityingly.

'Luke, Luke,' shouted Gillespie, 'are you alive?'

'Oh, I'm all right!' exclaimed Luke.

'You little scamp,' was all that Gillespie could say.

Then there was a shout of laughter. Luke's adventure was always a great joke with the men.

The Apache that Gillespie had shot lay where he had fallen, None of the rest probably went near him after he fell. It is said that the Apaches never remove or even touch the bodies of their fellows that fall in battle, but let them lie exactly where they have fallen. It is one of their superstitions that whoever touches a corpse will soon have ill luck or meet with some great misfortune.

But Gillespie and the soldiers had no such scruples. They hung the body to a branch of a mosquito tree standing near as a warding to the Apaches to keep away in the future. We were told that for more than two years it hung there, an inhuman but characteristic spectacle of this strange country.

NOTED SAYINGS OF NOTED MEN.

FROM THE HANSARD.

APRIL 30TH, 1885.

Mr. PATTERSON (Brant). I would like to ask the right hon. gentleman if he is prepared to accept my amendment as to this provision?

Sir JOHN A. MACDONALD. I have pointed out that this paragraph merely says that an Indian shall not be excluded from the definition of the word "person," and if the hon. gentleman wishes to make any special provision, regulating, restricting or enlarging the Indian vote, he can offer it on the enfranchising clauses.

Mr. CHAIRMAN. The amendment is, that after the word "Indian," in the fourteenth line, to insert the words "to who has been enfranchised under the Indian Act and has had conferred on him the same civil capacities as other persons who are qualified to vote under this Act."

Mr. PATERSON. Will the hon. gentleman consent to that amendment?

Sir JOHN A. MACDONALD. I do not think I can consent to that, because, if what the hon. member for Algoma says is correct, there has not been a single Indian enfranchised.

Mr. BLAKE. Yes, there has; and the hon. gentleman has said so over his own signature in his report. (The hon. gentleman quoted from the report of Indian Affairs, as to the enfranchisement of the Wyandotte band of Indians.)

Sir JOHN A. MACDONALD. I had forgotten that the small Anderson reserve had broken up, and that the Indians were now acting as separate individuals.

Mr. PATERSON, (Ref.). But what is an Indian? That is something for which we must look to the Indian Act. So that the hon. gentleman who has gradually abandoned the subject of his life-long desire to enfranchise the females of Canada—he has gradually abandoned them all, except the female Indian, and I am not sure whether he will not be willing that that right should be taken from them. I think we must conclude that by this provision of the Bill it is not intended to elevate or uplift the Indian in the social scale. It confers no rights on the Indian. If his desire is to benefit the Indians, let him give greater facilities for them to attain

the full status of their rights and liberties, to emancipate them from the guardianship of the Government of the day, to make them free agents, with the right to manage their own affairs. The Act does nothing of the sort. It gives the Indian a right to vote, but the Indian and his vote are virtually controlled by the Government of the day, and will be used by the Government as a means of retaining themselves in power. Why this tone of exultation as to giving the power of voting to the Indians? Why do they suppose that these Indians would vote for the Government? It is because the present representative of that riding is unpopular with them—because he has not the confidence of these people? No; they will not take that ground, for it is known that there is no better friend of the red man than the humble individual who now addresses the House. Whence, then, comes this tone of exultation on the part of the hon. gentleman opposite with regard to this clause? It comes from the knowledge of the fact that the votes they propose to give these Indians would not be exercised by the Indians of their own free will, but would be votes given under the control and by the will of the Government; and there are hon. gentlemen sitting there disposed to prevent one from pointing out the meaning and intent of this Bill. If these Indians were free and untrammelled, and not under Government influence and control, I would say to give the advanced Indian his full rights and liberties, and let him assume the responsibilities of citizenship; but that is not the object of the Government, because this Bill proposes to give to Indians in all the Provinces, who have no power even to sell their own produce, the right to vote. How many of the Indians in any of the tribes or bands can read or write? In a large number of the bands, perhaps a majority of the Indians can neither read nor write, and their vote must be an open vote; because, with the eyes of the Government officer upon them, and the ears of the Government officer open to hear the names of the men they vote for, how can we expect an independent vote from them?

(To be Continued.)

HOW DO INDIANS KNOW?

We have frequently in the course of our reading found stories of Indian medicine men and women, who absolutely cured disease by their knowledge of the melody with which the person on whom they operated was afflicted. In many cases it seemed a long continued practice of their old men and women with simple herbs that brought relief to the sick; but there are cases that sometime occur, and which are well proven, that go beyond anything that we can account for from the knowledge of the individual Indian medicine man, or any knowledge he may have of the human system. Is it intuition, or is it a more profound study of the nature of man that gives them the wonderful insight into the human system? Let it be what it may, there most certainly does exist among the American Indians, certain persons who, through some means, have become familiar with the human system, and sometimes operate wonderfully to produce most astonishing results. We have had a case reported which is well proved, and of

which there can be no question. Let those who have lived among the Indians tell us how it is done.

The case of Mrs. J. C. Williston, of Cleveland, Ohio, is a very strange, although a perfectly reliable one. She has recently returned from an extensive trip after a most remarkable experience. Mrs. Williston is not yet thirty, but her hair is almost white, and her face bears the signs of a life of suffering. She has been the victim for years, at various hours of night and day, of pains like the cutting of a knife, and physicians supposed her to be suffering from cancer of the stomach. Eminent physicians failed to exactly locate the trouble or afford the lady relief. She spent months in travel and large amounts of money endeavoring to find effective treatment for her malady, but most of the physicians whom she consulted said her disease was cancer of the stomach and that death would ultimately result.

Last October she went to San Francisco, stopping and treating while en route, at the soda springs of Idaho, but in vain. Later she tried the waters of Calestoga springs and the baths of Passo del Rebels, without effect. San Francisco's best physicians could afford no relief, and she started for Sonora, Mexico, intending to visit some celebrated springs near Nogales. She was taken seriously ill at Tucson, Arizona. One day during her illness a Papago Indian, of local notoriety as a "medicine man," visited Tucson from St. Vavie's Mission. He was taken to Mrs. Williston's rooms and asked if he could tell her ailment. He looked at her, had her describe the pains and their location, and then with the exclamation, "Me sabe heap bad spirit," he rushed out and towards the mission. In a few hours he returned with herbs and a basket of mescal, a root used by the Indians for food.

He motioned to Mrs. Williston to swallow the herbs. They made her deathly sick, so much so that she almost died from fright, thinking she had been poisoned. The result, after a few hours, was the emission of a dead lizard fully four inches in length. It was apparently of a species common to the East, but how it had managed to live so many years was the mystery. Mrs. Williston says that but one explanation occurs to her, that when a child, and living at Philipsburg, N. J., she and her brother were accustomed to drink from a brook that ran near the house. They would scoop the water up with their hands, and she thinks that possibly in this way she swallowed the embryo lizard. Mrs. Williston's recovery has been rapid, and she is now fairly on the way to a complete restoration to health. Though the taking of living objects into the system is not rare medical men say that this is one of the most remarkable cases on record.

Had this lady died while suffering from the presence of that lizard, it would have always been "cancer of the stomach," but a poor unlettered savage who could scarcely utter a word of English, made very short work of what the doctors, full of science and collegiate courses, pronounced a cancer, because they could think of nothing that it could be, if not cancer, and they will all dispute this important fact, but the woman will always remember the

Poor Indian, whose untutored mind,
Saw God in clouds and hears him in the wind.

THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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

ADVERTISING RATES.

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

The Indian Publishing Co.

Hagersville, Ont. Canada.

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

BIRTHS, MARRIAGES AND DEATHS.

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

Look out for our travelling agent, Mr. Alf Dixon, who will likely visit each Reserve in Ontario during this and next month in the interests of THE INDIAN. Try and lend him a hand to increase our circulation and establish a regular correspondence from each reserve.

A GREAT SCHEME.

DR. JONES WANTS TO REMOVE THE GRAND RIVER INDIANS TO THE NORTH-WEST.

"OTTAWA, June 4.—It is hinted that the last visit of Dr. P. E. Jones, of Hagersville, to Ottawa was in connection with a scheme for the removal of the Indians on the Grand River reserves to the North-west Territories. Chief Jones proposes that the Indians shall be allowed to sell all the lands occupied by them in Brant and Haldimand, that the proceeds of such sales shall be invested for their benefit, and that the Government shall grant them a tract of good land in the North-west, to which they will remove. As the lands occupied by the Indians in the counties named are very valuable, their sale of course would yield a large amount of money, while equally good lands could be obtained in the North-west free of charge. Dr. Jones claims that if his scheme is carried out the position of the Indian tribes will be greatly improved. The consideration of Dr. Jones' scheme will no doubt be postponed until after the next election."

The above is taken from the first page of the daily *Globe* of Saturday last, June 5th.

We cannot but think that every Indian who can read will see that the article is absurd and false. It is a scheme that the Editor would have no right and no sense in proposing. He certainly would have no right for he is not a member of the Six Nations. He certainly would have no sense for the Grand River Reservation is as good a tract of land as there is in the Dominion, with the best markets, no blizzards, no cyclones, no floods, no prairie fires, and no rebellions! The Indians on the Grand River Reservation require only industry in agriculture, and proper local management, to be the most

prosperous and happy people in Canada. We state here positively that at present we see no advantage to be gained to the Six Nations by such a scheme as the *Globe* correspondent attributes to us. In the matter of sale and trade many strange things happen. But if we have a \$500 horse, we must not trade it for less than twenty twenty-five dollar ponies! It might happen, however, that we could get thirty twenty-five dollar ponies for it, then we might trade. It is so with the Indians of the Grand River Reservation, if they could sell and better themselves; be as comfortable, and have more money, well and good, but at present we do not see that they could. So the *greatness* of the scheme we think is doubtful. The last sentence in the item is evidently political and its object is to injure the Editors influence and standing amongst his people. The party having the *Globe* as his chief organ, which will publish such a bare-faced falsehood for the sake of political capital and to lead the Indians astray must be one which we as Indians can have little faith in, to manage our affairs should they come into power.

Correspondence.

FROM THE RESERVES.

GIBSON RESERVE.

Two large shipments of lacrosse sticks has been sent to New York a few days ago.

Other shipments of Lacrosse sticks are to be made in course of a few days.

A number of young men are at present working for Mr. Arch McLean (Torrens) on his saw log drive and are getting from \$26 to \$30 per month so we are told. More of them are employed at Mosquash loading barges and working about the mill. The elderly folks stayed at their farms. None are idle.

OSHWEKEN.

The Six Nation Council at its last sitting noticed what seemed to be a communication in the popular *Weekly Courier*, which purports to have been dated at Oshweken. A cunning way to hide one's identity. Why didn't Mr. Somebody or Mr. Nobody date his communication from where it was written? Now with regard to the first two paragraphs nothing need be said, except that the second is false, and got up only as a joke at the expense of the two parties named. The third paragraph says: "A crying evil here is the incapability of the pathmasters, and in consequence our roads are poor and rough. We hope our council will see to it, that in the future better work is done." Regarding the third paragraph the chiefs are of opinion that the pathmasters of the Reserve would compare favorably with that of any other township. Of course there may be two or three exceptions out of the fifty-one pathmasters who may be a little too easy with their men, where the people are poor and teams are scarce, but this year the chiefs will see to it, that the pathmaster of the neighborhood where Mr. Blank is employed as a hostler, in conjunction with that of feeding the pigs and milking the cows, etc., is instructed to

be very strict, so that Mr. ——— will have the satisfaction of doing his full share of statute labor, which was not exacted of him last year. The roads are poor and rough it is true, but so are nearly all the clay roads of the country. The council we hear desire to thank Mr. ——— for his suggestions and would intimate that they could do with a few more, as it may please the giver and do no material harm to the council. And with regard to the personals we have nothing to say, except that it is where Mr. ——— gave himself away, and we would suggest that Mr. ——— deck himself with suitable mourning for his trumpeter who is evidently dead. There are certain matters mentioned which only Mr. ——— could have known at the time the communication was evidently written. And we are of opinion that he just a little too officious for his pigs to look well, and his cows and other work may be neglected by his helping the council too much. We moreover somewhat differ with him as to the wants on the reserve, we being of opinion that the wants on the Reserve are more than four in number, at any rate we can easily add four more with truth.

5.—More truthful men.

6.—Less brass on some men's faces.

7.—More men that mind their own business.

8.—Smaller number of self-important one's.

Yours truly,

PLENO JURE.

From the Six Nation's Council.—*Courier*.

TYENDINAGA RESERVE.

A grand concert will be held at the Council House on Wednesday next, June 2nd. We must remember that this concert will be for the benefit of our Sunday Schools on the Reserve, and a large audience is solicited in order to raise funds to carry on the Sunday Schools. This concert will be under the able management of Prof. Crowe.

Mr. Wm. Powless has made a wonderful improvement on his ferry boat as regards speed. He can now cross the bay, the distance of three-fourths of a mile, in five minutes with 40 lbs. of steam and with full power in 3½ minutes. Mr. Powless has the credit of a model ferry boat on the Bay of Quinte line.

Miss Emma Loft has been very ill for the past week from malarial fever. Miss Loft is on the mend though slowly.

Miss Patton, of Richmond, spent a few days of this week at the Mohawk parsonage, as the guest of Miss Kahneradishon.

Mr. Joseph Picord has made much improvement to his farm by adding a drive-house and a dwelling house. Mr. Picord intends this to be a model farm before many years. Good enough, Joseph.

It has been decided that the political picnic will be held later on in the season than the first of July, in order to give more time to provide for speakers.

It has been rumoured that Mr. Jacob Brant and Miss Maggie Smith, both of this place, were joined together in holy matrimony at Onedia, New York State. Mrs. Brant has returned home to confirm the rumour. The writer joins with their host of friends in wishing them a happy future life.—*Tribune*.

DELAWARE.

SUCCESSFUL MEETING OF L. O. S. 902—TARDY COUNTY AND DISTRICT MASTERS.

We are indebted to Bro. John Monteith, Secretary L. O. L. 902, for the following:—"Thursday, 13th inst., being the regular meeting night of L. O. L. 902, Delaware, we had the pleasure of a visit from Onedia L. O. L. 953. Bro. Isaac Walker, who is Deputy-Master, with ten Indian brethren, all apparently good Orangemen, arrived just in time for the former to take the chair, which he did, and showed the brethren of 902 that he was capable of occupying it to their satisfaction. One brother was initiated, after which we closed in the Orange and opened in the Royal Arch, when one member was raised to that illustrious degree. Bro. Walker ably repeating the lecture, something in which our members are rather deficient, as neither our District or County Masters have paid us a visit for nearly three years, which is not much to their credit as Orangemen. When next election time comes it may be possible to remedy this by electing brethren that will think it no trouble to visit primary lodges in their districts. After business was over, the brethren of 902 furnished supper. The wants of the inner man being supplied, our visiting brethren, who are good musicians, supplied some excellent music. Bro. Ireland also gave a song. Bro. Monteith moved a vote of thanks to the visitors, after which we separated at an early hour in the morning, our Indian friends feeling satisfied with their visit, and promising to repeat it.—*Sentinel*.

GEORGINA ISLAND.

Georgina Island, May 10th, '86.

We welcome you to our firesides because you seem to talk moderate about things. Our people pay a good deal of attention now days for some reason. Until lately nobody except the Government ever paid us much attention, and you was the only paper give the public any knowledge of us. This was over a year ago. Two or three newspapers used to come here, and we learn the government at Ottawa was going to give us vote for member of parliament. This gave us good deal interest in public affairs. Then we read the Reform party oppose to give Indian the vote; but Sir John and his friends very strong, and they succeed in giving Indian vote. Bye and bye gentlemans come up to see us; hold meeting at Sutton, and ask us to come over to hear about the franchise.—Our gentleman M. P. very good; he spoke kind to us. Somebody treated to cigars; something to eat; everybody seemed pleased. Next day the big man say want to see our Island; we say—"we glad to see you!" so the M. with 1 P. came with the M. with 2 P.'s; both very nice, pleasant gentlemans—especially the stout one; I think they say he is a Widower; call him Doctor. He had no family with him. One of these gentleman's subscribe \$2 for Mission Fund. Shortly after our people got lots newspapers; one is called *The Globe*,—big talking paper; another *The North York Reformer*, another, *Aurora Banner*. We ask our friends in Sutton all about this, and they told us these are Grit papers, sent

by the people who oppose to give Indian Franchise, and that as we would have vote, these people want to get it next election. Then we begin to see what it was about. Those people they refuse to give us vote and then expect us to vote for them. We don't think that right. We much oblige to get so many newspapers; but they most all sent to Pefferlaw. This is not our post-office; all our people get their mail at Sutton. We enquire about this and our friends say: "Postmaster a Pefferlaw Reform!" We don't like this, because we always get convenient at Sutton. We get good many copies of THE INDIAN, published at Hagersville, especially intended for benefit of Indians; a very nice paper; good many of our people subscribe to this paper; also to *The Mail*; but what they call Grit newspapers, don't cost anything—they not worth much.

Mr. Editor, you must come over to see us some day. At one of our Socials some your Newmarket people were present; but we exclude politics on these occasions,—tho' their money was good. Some other times, if you will let me write to you, I will try and make more interesting.

Your esteem friend,

"MAGWICH."

—*Newmarket Era*.

REGINA.

REGINA, May 15, 1886.

On the evening of the 11th inst. a very interesting and instructive lecture on "Oliver Cromwell" was delivered in the Presbyterian Church by our local orator, N. F. Davin, Esq., in aid of a school house in course of erection on the Cree Reserve of Chief Piapot.

While passing, it might be remarked that the teacher, Miss Rose, is apparently very energetic in her endeavors to make the undertaking a success, and we echo "God speed."

Chief Piapot, his head Councillor, and Medicine Man, were present, but did not appear to appreciate the efforts of the lecturer as well as one would suppose on an occasion which concerned the welfare of their descendants. They did not understand English. At the close of the lecture, the Chairman (the Hon. E. Dewdney, Lieut.-Governor and Indian Commissioner of the North West Territories), the lecturer, and the cantatrice (Mrs. D. Watson), were tendered a vote of thanks by the audience. The Chairman, during the course of his reply, referred to the presence of Chief Piapot and his headmen, and stated that he had intended Piapot should have made a speech, but owing to the lateness of the hour he now did not deem it advisable, as an Indian's idea was that the "best orator was the one that spoke the longest," and if Piapot took the platform no one could promise when he would leave it. However, the audience exhibited a desire to hear Piapot, and the Chairman yielded. Piapot, on being told that he had been requested to speak, ascended the platform in company with an interpreter. The cause of the assembly was explained to him, and he began his address in a stump-speech tone of voice by saying that he was pleased to see so many people and to hear such good news,

that he had a right to speak so loud as he did as he was born in this country and the land was his, that he had no desire to be baptized, yet, that he had been charmed with the music; in fact he had never heard better singing, and that the lecturer was a good speaker.

During this speech the people were indulging in such peals of laughter that the speaker, no doubt, got frightened and returned to his seat, apparently in disgust. T. D. G.

MORAVIANTOWN RESERVE.

Mr. John K. Snake, President of the Moraviantown Agricultural Society, has been seriously ill.

Mr. J. B. Noah has been away building a large barn at Iona. He is the contractor.

A. B. B. Club has just been organized. They practice at the school house yard.

F. E. Wampum lately returned home from England. He has been seriously ill. English climate don't agree with him.

To the Editor of THE INDIAN:

In looking over the columns of your valuable paper of 12th inst., I saw an article about our school in Moraviantown reserve. The clever writer of the said article talks at random, irrespective of telling the real truths and facts. Just fancy a man of common sense saying that there is no standard time in Moraviantown? Time, we have the Hamilton railway time regular from Bothwell; we even hear the town hall bell every day, and all our clocks and watches are set accordingly; an this clever man says there is no standard time. Again he says there are a few who desire to retard the working of our schools by engaging a certain teacher, whether he is qualified or not. Now, then, gentlemen, I shall endeavor to explain in a few words about the school and the council referred to by this clever man, which was held in March.

The Indians passed a resolution that they should engage their own teachers, that is the chief and council, and endorsed by the Indian agent. In order to encourage, as much as possible, our own young men of education and ability to devote their time and talents for the good of our fellow Indians.

Now, this policy should be taken hold of and encouraged by all Indians in different reserves of our Dominion, and we would see the benefit of it, which we will never regret for all time to come. Now at this council they passed a resolution for to engage a certain young man in our reserve, who has just completed his course of studies at a college in Nazareth Hall, Nazareth, State of Pennsylvania, who obtained a first-class certificate as a teacher, and his character irreproachable. Now that is a grand thing to say of a young man.

I should mention that our kind brethren, the Moravian Denomination, or United Brethren, educated this said young man. Now, then, gentlemen, when this was passed in council our clever writer sits down with his two or three letter writers and undertakers to write to Van-koughnet, Deputy-Superintendent General, and makes a mess of it there, and lastly takes his books again and tries to say something in the

columns of your valuable paper, and makes a fool of himself there. Now who has been retarding the progressing of our school but himself? But thank God he cannot do it, as he has no influence nor ability which would benefit his fellow Indians. He says he would not care who they engaged if he only is qualified. Now dare he say before any community that this young man graduated at a first-class college and conducted on Christian principles say with a clear conscience this young man is not qualified? Every man of common sense will agree with me that no student can obtain a certificate with the proper seal and signature of the principal. Where is the foundation of his letter? The clever fellow. In conclusion he says, or at least hopes, he wishes that his tribe would be wiser from year to year and from generation to generation. I do hope that he will be wiser from year to year and from generation to generation and not remain what he is to-day; at least try to learn and tell the truth and he will get along much better from year to year and generation to generation, or at least his offspring.

You will excuse me for taking so much room of your valuable space.

Yours faithfully,

J. B. NOAH.

Moraviantown, May 25th, 1886.

DISTRICT NEWS.

Nozhewah, an Indian from Cape Crocker, got drunk at Wiarton and broke into the house of John Ashcroft during the night. The case against him was dismissed as he crawled through the window.—*Herald*.

Several Mohawks disgraced their nation by getting drunk on [the 24th while attending the races in Picton. Arriving at Deseronto Isaac Soco fell into the hands of the Chief and was lodged in the cells. The following day he appeared before Police Commissioner McCullough, who fined him \$10 and costs or \$14, \$25 in all to be paid forthwith with the alternative of one month in jail. Michael Claus was also drunk and seized by the Chief. His Worship, the Commissioner, fined him \$5 and cost or \$9.25 in all or in default of payment 20 days in jail with hard labor. An Indian woman, stone in hand, attacked the Chief, and attempted to rescue the prisoners. She was soon knocked *hors du combat* by the constable. Interference with the police in their discharge of duty is a dangerous pastime, and it would be well for our magistrate to make an example of some of those who are wont to make themselves officious in this way.—*Tribune*.

There are fourteen pupils in the Indian school recently opened under the auspices of the ladies of Portage la Prairie. A lunch is given to the scholars at noon, which the Indian girls are being taught to prepare, and a piece of ground has been secured for a garden, which the boys will be instructed to work. On the Oak Lake Reserve there are thirty-eight children of school age and it is expected that most of these will be instructed to attend the school.

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.

OUR COMPOSITION PRIZE.

We have been asked to extend the time of receiving the compositions, entitled "Our Reserve," until July 1st, the outline of which was given in No. 8 of THE INDIAN.

DEAR YOUNG FOLKS:—Being at Oshweken, and receiving a copy of your excellent paper of the 14th April, I took your arithmetical questions for "Our Young Folks," to Miss Flo. Maracle's school at that place to submit them to her pupils for solution. The teacher wrote question No. 1 on the board and the pupils soon found \$1800 as the cost of the farm. She then wrote question No. 2 on the board and 627 feet was soon given as the answer. Question No. 3 was then given for solution and 42 cords was soon found as the answer. I have been a little late in reporting the foregoing, but if you have room in your next, kindly insert the answers given by Miss Maracle's pupils, for their encouragement. I am not much of an arithmetician, but I think the answers are correct.

Yours, etc.,

NAIDNE.

SOME MORE QUESTIONS.

NO. 1.—A BRAIN CRACKER.

A broker sold some stock for \$50, and bought it back for \$40, thereby making \$10 profit. He now sold it again for \$45. How much did he make altogether.

NO. 2.—THE BASKET AND STONES.

If a hundred stones be placed in a straight line, at the distance of a yard from each other, the first being at the same distance from a basket, how many yards must the person walk who engages to pick them up, one by one, and put them into the basket? It is evident that, to pick up the first stone, and put it into the basket, the person must walk two yards; for the second, he must walk four; for the third, six; and so on increasing by two to the hundredth.

FARM ARITHMETIC.

3. A reaper followed by five binders cut 50 acres of wheat in 6½ days. The owner of the reaper charged 60 cents per acre, and the binders received \$1.35 a day. How much did the entire wages amount to?

4. A farmer bought a horse for \$125 cash. He traded it for a yoke of oxen and gave \$12 into the bargain. One of the oxen died, and he sold the other for \$73. How much did he lose on the entire transaction.

AN INDIAN ON THE ALLOTMENT BILL.

The following is quoted from the *Council Fire*, a paper published at Washington, D. C., in the interest of the U. S. Indians.

"From present indications it does seem that the allotment of lands in severalty is going to be forced on the Indians whether or no. It seems too that we are going to be forced to it on terms not our own; that we are going to be forced to take so much per head and then forced to sell the remainder to United States citizens at a certain price, all because we have more land than we need, they say.

That all Indians are opposed to allotment is not true, but that all are opposed to allotment on a dictated plan by which they are forced to sell that which is in every legal and moral sense their own, at a price in which they have no voice and which is very far below the true valuation, that all Indians are opposed to such swindling and wickedness in high places, as this, no one for a moment will doubt. Who would not be? "In God we trust" is written upon the United States coin, but in the same "good book," where we learn to trust in God, we are told to "trust in God and do good," and it is reasonable to suppose that it means to do good even to the Indians.

We cannot think that the moral sentiment of the United States Government and people is so corrupt and so dead to the feelings and sense of justice, that a law will be enacted and executed, that will do such gross injustice to a people who have already submitted to repeated acts of injustice.

Will God-fearing and humanity-loving people countenance such robbery; for such it would be? If such is done what will become of the pledges of this great United States Government—pledges solemnly made to a weak and helpless, and in many respects an ignorant people? Can the great Government of the United States that makes the boast of being one of the greatest Governments under the sun; great intellectually, great religiously, and great in material wealth—can this Government stoop so low as to listen to the few Shylocks in and around the Indian reservation, his last home, his own—we say can this great Government help these robbers in their purpose to take that which truly belongs to the Indian and appropriate it to the greed of an avarice that will never be satisfied?"

General Sherman owes his middle name, Tecumseh, to the admiration which his father had for the old Shawnee chief. He wanted to name his first son after him, but had to wait until each of his wife's brothers had been honoured with a namesake. Then she ran out of names, and Judge Sherman had his way.

Two weeks ago an Indian found human bones on the prairie near Egg Lake, south of Victoria, N. W. T. They are supposed to be either those of Donald Todd, a lunatic, who escaped from Fort Saskatchewan last fall, or of James Strong, who was lost last October from a point on the telegraph line.

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

Cora bestowed an approving smile on the pious efforts of the namesake of the Jewish prince, and Heyward soon turned his steady, stern look from the outlet of the cavern, to fasten it, with a milder character, on the face of David, or to meet the wandering beams which at moments strayed from the humid eyes of Alice the open sympathy of the listeners stirred the spirit of the votary of music, whose voice regained its richness and volume, without losing that, touching softness which proved its secret charm. Exerting his renovated powers to their utmost, he was yet filling the arches of the cave with long and full tones, when a yell burst into the air without, that instantly stilled his pious strains, choking his voice suddenly, as though his heart had literally bounded into the passage of his throat.

"We are lost!" exclaimed Alice throwing herself into the arms of Cora.

"Not yet, not yet," returned the agitated but undaunted Heyward; "the sound came from the centre of the island, and it has been produced by the sight of their dead companions. We are not yet discovered, and there is still hope."

Faint and almost despairing as was the prospect of escape, the words of Duncan were not thrown away, for it awakened the powers of the sisters in such a manner, that they awaited the result in silence. A second yell soon followed the first, when a rush of voices was heard pouring down the island, from its upper to its lower extremity, until they reached the naked rock above the caverns, where, after a shout of savage triumph, the air continued full of horrible cries and screams, such as man alone can utter, and he only when in a state of the fiercest barbarity.

The sounds quickly spread around them in every direction. Some called to their fellows from the water's edge, and were answered from the heights above. Cries were heard in the startling vicinity of the chasm between the two caves, which mingled with hoarser yells that arose out of the abyss of the deep ravine. In short, so rapidly had the savage sounds diffused themselves over the barren rock, that it was not difficult for the anxious listeners to imagine they could be heard beneath, as in truth they were above and on every side of them.

In the midst of this tumult, a triumphant yell was raised within a few yards of the hidden entrance to the cave. Heyward abandoned every hope, with the belief that it was the signal that they were discovered. Again the impression passed away, as he heard the voices collect near the spot where the white man had so reluctantly abandoned his rifle. Amid the jargon of the Indian dialects that he now plainly heard, it was easy to distinguish not only words, but sentences, in the patois of the Canadas. A burst of voices had shouted simultaneously, "La longue Carabine!" causing the opposite woods to re-echo with a name which, Heyward well remembered, had been given by his enemies to a celebrated

hunter and scout of the English camp, and who, he now learnt for the first time, had been his late companion.

"La longue Carabine! la longue Carabine!" passed from mouth to mouth, until the whole band appeared to be collected around a trophy which would seem to announce the death of its formidable owner. After a vociferous consultation, which was, at times, deafened by bursts of savage joy, they again separated, filling the air with the name of a foe, whose body, Heyward could collect from their expressions, they hoped to find concealed in some crevice of the island.

"Now," he whispered to the trembling sisters, "now is the moment of uncertainty! if our place of retreat escape this scrutiny, we are still safe! In every event, we are assured, by what has fallen from our enemies, that our friends have escaped, and in two short hours we may look for succor from Webb."

There were now a few minutes of fearful stillness, during which Heyward well knew that the savages conducted their search with greater vigilance and method. More than once he could distinguish their footsteps, as they brushed the sassafras, causing the faded leaves to rustle, and the branches to snap. At length the pile yielded a little; a corner of a blanket fell, and a faint ray of light gleamed into the inner part of the cave. Cora folded Alice to her bosom in agony, and Duncan sprang to his feet. A shout was at that moment heard, as if issuing from the centre of the rock, announcing that the neighboring cavern had at length been entered. In a minute, the number and loudness of the voices indicated that the whole party was collected in and around that secret place.

As the inner passages of the two caves were so close to each other, Duncan, believing that escape was no longer possible, passed David and the sisters, to place himself between the latter and the first onset of the terrible meeting. Grown desperate by his situation, he drew nigh the slight barriers which separated him only by a few feet from his relentless pursuers, and placing his face to the casual opening, he even looked out, with a sort of desperate indifference, on their movements.

Within reach of his arm was the brawny shoulder of gigantic Indian, whose deep and authoritative voice appeared to give directions to the proceedings of his fellows. Beyond him again Duncan could look into the vault opposite, which was filled with savages, upturning and rifling the humble furniture of the scout. The wound of David had dyed the leaves of sassafras with a color that the natives well knew was anticipating the season. Over this sign of their success, they set up a howl, like an opening from so many hounds who had recovered a lost trail. After this yell of victory, they tore up the fragrant bed of the cavern, and bore the branches into the chasm, scattering the boughs, as if they suspected them of concealing the person of the man they had so long hated and feared. One fierce and wild looking warrior approached the chief, bearing a load of the brush, and pointing, exultingly, to the deep red stains with which it was sprinkled, uttered his joy in the Indian yells, whose meaning Heyward was only enabled to comprehend by the frequent repetition of the name of "La longue Carabine!" When his

triumph had ceased, he cast the brush on the slight heap that Duncan had made before the entrance of the second cavern, and closed the view. His example was followed by others, who, as they drew the branches from the cave of the scout, threw them into one pile, adding, unconsciously, to the security of those they sought. The very slightest of the defence was its chief merit, for no one thought of disturbing a mass of brush, which all of them believed, in that moment of hurry and confusion, had been accidentally raised by the hands of their own party.

As the blankets yielded to the outward pressure, and the branches settled in the fissure of the rock by their own weight, forming a compact body, Duncan once more breathed freely. With a light step, and lighter heart, he returned to the centre of the cave, and took the place he had left, where he could command a view of the opening next the river. While he was in the act of making this movement, the Indians, as if changing their purpose by a common impulse, broke away from the chasm in a body, and were heard rushing up the island again, towards the point whence they had originally descended. Here another wailing cry betrayed that they were again collecting around the bodies of their dead comrades.

Duncan now ventured to look at his companions; for, during the most critical moments of their danger, he had been apprehensive that the anxiety of his countenance might communicate some additional alarm to those who were so little able to sustain it.

"They are gone, Cora," he whispered; "Alice, they are returned whence they came, and we are saved. To heaven, that we alone delivered us from the grasp of so merciless an enemy, be all the praise!"

"Then to heaven will I return my thanks," exclaimed the younger sister, rising from the encircling arms of Cora, and casting herself with enthusiastic gratitude on the naked rock; "to that heaven who has spared the tears of a grey-headed father, has saved the lives of those I so much love,—"

Both Heyward, and the more even-tempered Cora, witnessed the act involuntary emotion with powerful sympathy, the former secretly believing that piety had never worn a form so lovely as it had now assumed in the youthful person of Alice. Her eyes were radiant with the glow of grateful feelings; the flush of beauty was again seated on her cheeks and her whole soul seemed ready and anxious to pour out its thanksgivings, through the medium of her eloquent features. But when her lips moved, the words they should have uttered appeared frozen by some new and sudden chill. Her bloom gave place to the paleness of death; her soft and melting eyes grew hard, and seemed contracting with horror; while those hands which she had raised, clasped in each other, towards heaven, dropped in horizontal lines before her, the fingers pointed forward in convulsed motion. Heyward turned, the instant she gave a direction to his suspicions, and, peering, just above the ledge which formed the threshold of the open outlet of the cavern, he beheld the malignant, fierce, and savage features of Le Renard Subtil.

In that moment of surprise, the self-possessi-

of Heyward did not desert him. He observed by the vacant expression of the Indian's countenance, that his eye, accustomed to the open air, had not yet been able to penetrate the dusky light which pervaded the depth of the cavern. He had even thought of retreating beyond a curvature in the natural wall, which might still conceal him and his companions, when, by the sudden gleam of intelligence that shot across the features of the savage, he saw it was too late, and that they were betrayed.

The look of exultation and brutal triumph which announced the terrible truth was irresistibly irritating. Forgetful of everything but the impulses of his hot blood, Duncan leveled his pistol and fired. The report of the weapon made the cavern bellow like an eruption from a volcano; and when the smoke it vomited had been driven away before the current of air which issued from the ravine, the place so lately occupied by the features of his treacherous guide was vacant. Rushing to the outlet, Heyward caught a glimpse of his dark figure, stealing around a low and narrow ledge, which soon hid him entirely from sight.

Among the savages, a frightful stillness succeeded the explosion, which had just been heard bursting from the bowels of the rock. But when Le Renard raised his voice in a long and intelligible whoop, it was answered by the spontaneous yell from the mouth of every Indian within hearing of the sound. The clamorous noises again rushed down the island; and before Duncan had time to recover from the shock, his feeble barrier of brush was scattered to the winds, the cavern was entered at both its extremities, and he and his companions were dragged from their shelter and borne into the day, where they stood surrounded by the whole band of the triumphant Hurons.

CHAPTER X.

"I fear we shall outsleep the coming morn,
As much as we this night have overwatched!"

MIDSUMMER NIGHT'S DREAM.

The instant the shock of this sudden misfortune had abated, Duncan began to make his observations on the appearance and proceedings of their captors. Contrary to the usages of the natives in the wantonness of their success, they had respected, not only the persons of the trembling sisters, but his own. The rich ornaments of his military attire had indeed been repeatedly handled by different individuals of the tribe with eyes expressing a savage longing to possess the baubles; but before the customary violence could be resorted to, a mandate, in the authoritative voice of the large warrior already mentioned, stayed the uplifted hand, and convinced Heyward that they were to be reserved for some object of particular moment.

While, however, these manifestations of weakness were exhibited by the young and vain of the party, the more experienced warriors continued their search throughout both caverns, with an activity that denoted they were far from being satisfied with the fruits of their conquest which had already been brought to light. Unable to discover any new victim, these diligent workers of vengeance soon approached their male prisoners, pronouncing the name of "La

longue Carabine," with a fierceness that could not easily be mistaken. Duncan affected not to comprehend the meaning of their repeated and violent interrogatories, while his companion was spared the effort of a similar deception by his ignorance of French. Wearied, at length, by their importunities, and apprehensive of irritating his captors by too stubborn a silence, the former looked about him in quest of Magua, who might interpret his answers to questions which were, at each moment, becoming more earnest and threatening.

The conduct of this savage had formed a solitary exception to that of all his fellows. While the others were busily occupied in seeking to gratify their childish passion for finery, by plundering even the miserable effects of the scout, or had been searching, with such blood-thirsty vengeance of their looks, for their absent owner, Le Renard had stood a little from the prisoners, with a demeanor so quiet and satisfied, as to betray that he had already effected the grand purpose of his treachery. When the eyes of Heyward first met those of his recent guide, he turned them away in horror at the sinister, though calm look he encountered. Conquering his disgust, however, he was able, when an averted face, to address his successful enemy.

"Le Renard Subtil is too much of a warrior," said the reluctant Heyward, "to refuse telling an unarmed man what his conquerors say."

"They ask for the hunter who knows the path through the woods," returned Magua, in his broken English, laying his hand, at the same time, with a ferocious smile, on the bundle of leaves with which a wound on his shoulder was bandaged. "La longue Carabine! his rifle is good, and his eye never shut; but, like the short gun of the white chief, it is nothing against the life of Le Subtil."

"Le Renard is too brave to remember the hurts received in war, or the hands that gave them."

"Was it war, when the tired Indian rested at the sugar-tree to taste his corn? who filled the bushes with creeping enemies, who drew the knife? whose tongue was peace, while his heart was covered with blood? Did Magua say that the hatchet was out of the ground, and that his hand had dug it up?"

As Duncan dared not retort upon his accuser by reminding him of his own premeditated treachery, and disdained to deprecate his resentment by any words of apology, he remained silent. Magua seemed also content to rest the controversy as well as all further communication there, for he resumed the leaning attitude against the rock, from which, in momentary energy, he had arisen. But the cry of "La longue Carabine" was renewed the instant the impatient savages perceived that the short dialogue was ended.

"You hear," said Magua, with stubborn indifference; "the red Hurons call for the life of 'The Long Rifle,' or they will have the blood of them that keep him hid."

"He is gone—escaped; he is far beyond their reach."

Renard smiled with cold contempt as he answered—

"When the white man dies, he thinks he is at peace; but the red men know how to torture even the ghosts of their enemies. Where is his

body? Let the Hurons see his scalp!"

"He is not dead, but escaped."

Magua shook his head incredulously.

"Is he a bird, to spread his wings; or is he a fish, to swim without air? The white chief reads in his books, and he believes the Hurons are fools."

"Though no fish, 'the long Rifle' can swim. He floated down the stream when the powder was all burnt, and when the eyes of the Hurons were behind a cloud."

"And why did the white chief stay?" demanded the still incredulous Indian. "Is he a stone that goes to the bottom, or does the scalp burn his head?"

"That I am not a stone, your dead comrade, who fell into the falls, might answer, were the life still in him," said the provoked young man, using, in his anger, that boastful language which was most likely to excite the admiration of an Indian. "The white man thinks none but cowards desert their women."

Magua uttered a few words, inaudibly, between his teeth, before he continued, aloud,—

"Can the Delawares swim, too, as well as crawl in the bushes? Where is 'Le gros Serpent'?"

Duncan who perceived by the use of these Canadian appellations, that the late companions were much better known to his enemies than to himself, answered, reluctantly, "He also is gone down with the water."

"'Le Cerf agile' is not here!"

"I know not whom you call 'The nimble Deer,'" said Duncan, gladly profiting by any excuse to create delay.

"Uncas," returned Magua, pronouncing the Delaware name with even greater difficulty than he spoke his English words. "'Bounding Elk' is what the white man says, when he calls to the young Mohican."

"Here is some confusion in names between us, Le Renard," said Duncan, hoping to provoke a discussion. "Daim is the French for deer, and cerf for stag; elan is the true term, when one would speak of an elk."

"Yes," muttered the Indian in his native tongue; "the pale faces are prattling women! they have two words for each thing, while a red skin will make the sound of his voice speak for him." Then changing his language, he continued, adhering to the imperfect nomenclature of his provincial instructors, "The deer is swift, but weak; the elk is swift, but strong; and the son of 'Le Serpent' is 'Le Cerf agile.' Has he leaped the river to the woods?"

"If you mean the younger Delaware, he too is gone down with the water."

As there was nothing improbable to an Indian in the manner of the escape, Magua admitted the truth of what he had heard, with a readiness that afforded additional evidence how little he would prize such worthless captives. With his companions, however, the feeling was manifestly different.

(To be Continued.)

Awards of live stock and cash for loyalty during the rebellion are being made to the Indians in the Edmington district.

HOUSE OF COMMONS.

SETTLERS ON SAUGEEN PENINSULA.

Mr. ALLEN rose to call attention to the grievances of the settlers on the Indian lands in the Saugeen peninsula. The Indian Department had peremptorily ordered the payment of dues on these lands by first November, but the lands being very poor it was absolutely impossible for the settlers to pay the dues. He therefore asked that their case receive favorable consideration at the hands of the Government.

Mr. McNEILL thought the settlers were deserving of consideration at the hands of the Government, and he believed their case would be met if they were permitted to pay their dues by instalments, as was the case in the county of Bruce.

Sir RICHARD CARTWRIGHT said this case clearly showed that it was the duty of the First Minister to take charge of a public department to which he could not devote the attention that was necessary.

Sir HECTOR LANGEVIN said the First Minister had thoroughly mastered all the details of his department, and it was a most unfair thing to say he had not. The department had called upon these settlers to pay up within a certain time, but if they wanted to pay by instalments the Government could have no objection. The difficulty with them was that they would not pay at all, and on this account the department had to be somewhat peremptory with them.

THE CHIPPAWA INDIANS.

Sir JOHN MACDONALD, in reply to Mr. Cook, said complaints had been received from the Chippewa Indians that land purchased by settlers in the Saugeen had not been paid for; also that the timber had been trespassed upon. Complaints had also been received of the deposit of sawdust in one of their rivers.

THE MISSISSAUGA INDIANS.

Mr. PPATERSON (Brant) asked if the Government had decided whether all the members Lississauga band, or only the descendants of those composing the band of 1828, were entitled to share in the \$68,000 but to the credit of the band in 1884.

Sir JOHN MACDONALD said this was a very difficult subject to decide and the Government was considering it.

On Tuesday last the city of Springfield, Mass., celebrated the 250th anniversary of its birth. It was founded in 1635, by William Pynchon, being known for several years by the Indian name of Agawam. It was eminently a Puritan town, but being far removed from the centre of life of the colony, it grew slowly, and in 1675, during King Phillip's war, was almost wholly destroyed by marauding Indians. It became a city in 1852, and is now the commercial centre of western Massachusetts. Among the officials of the celebration the other day were two descendants of the founder of the place.

A SERIOUS SITUATION.

FEARS OF A GENERAL OUTBREAK IN ARIZONA—INDIANS DEFEATED BY RANCHMEN.

TUSCON, Ariz., May 29.—The Indian situation is growing serious. It is feared a general outbreak from the San Carlos reservation will take place. It is said the hostiles are being reinforced from this reservation, and that the long continued success of the hostiles has emboldened others. Gen. Miles is very active, and is enlisting rangers from the most determined men. Southern Arizona is stated to be in a state of terror.

WILCOX, Ariz., May 29.—On Wednesday night Indians attacked Jones brothers' ranch near Hooker, Hot Springs. The owners made an effective defence and killed three Indians, whom they scalped.—Mail.

INDIAN SUPPLIES.

CONTRACTS FOR FLOUR AWARDED—SAVING COMPARED WITH LAST YEAR'S PRICE.

OTTAWA, May 26.—Flour contracts for Indian supplies as follows;—To McMillan Bros., of Winnipeg—Crooked Lakes, Assiniboine, File Hills, Muscowepetungs, Touchwood Hills, Qu'Appelle, Blood, Piegan and Sarcee reserves. To Portage la Prairie Milling Co.—Duck Lake, Birtle, Victoria, Peace Hills, Blackfoot and Stoney reserves. To A. McDonald, of Winnipeg,—Battleford, Edmonton and part of Onion Lake. To the Hudson's Bay Co.—Prince Albert and part of Onion Lake.

The samples are of superior quality, and the price averages \$3.02 per sack, as against \$5.01 last year.

Mr. Dingman, Inspector of Indian Agencies, has been in Deseronto during the past week on official business connected with the Tyendinaga reserve.

There are 5,000,000 Indians in Mexico, being about thirty-five per cent of the population. They speak thirty-five idioms and sixty-nine dialects, and are nearly all grossly ignorant, living a wild half, savage life in the country districts.

Some poisoned arrow heads were lately shown at the Societe d'Anthropologia, which were poisoned with curare over a century ago, but still retain their deadly power. Small animals scratched with them died in half an hour.

An old squaw named "Sally" and her husband who lived near Selkirk, have died from the effect of eating a calf that had been poisoned and was left lying on the flats. They may have mistaken the carcass for a chunk of Dewdney's pork.

Mr. Joseph Yellowhead, grandson of the chief who is buried in St. James churchyard, has applied to Indian Agent McPhee to have a suitable monument erected at the grave of the veteran, by the Department, as was suggested by the *Packet* some time since.—*Orillia Packet*.



TENDERS.

SEALED TENDERS, marked "For Mounted Police Provisions and Light Supplies," and addressed to the Honourable the President of the Privy Council, Ottawa, will be received up to Noon on WEDNESDAY, 30th June.

Printed forms of tenders, containing full information as to the articles and approximate quantities required, may be had on application at any of the Mounted Police Posts in the North West, or at the office of the undersigned.

No tender will be received unless made on such printed forms.

The lowest or any tender not necessarily accepted.

Each tender must be accompanied by an accepted Canadian Bank Cheque for an amount equal to ten per cent. of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the service contracted for. If the tender be not accepted the cheque will be returned.

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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THE MARKET REPORTS.

FISH MARKET.

Reported by J. Keeckie, Toronto.

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

FUR MARKET.

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

Beaver, per lb., \$2.00 to \$3.00. Bear, 7 lb., \$2.00 to \$15.00. Bear Cub, \$1.00 to \$6.00. Wild Cat, 50c. to 75c. Fox, Red, 50c. to 75c. Fox, Cross, \$2.50 to 3.50. Fisher, \$4.00 to \$7.00. Lynx, \$2.00 to \$3.50. Martin, 50c. to \$1.50. Mink, 10c. to 50c. Muskrat, 7c. to 10c. Muskrat, kits, 3c. to 4c. Otter, \$3.00 to \$9.00. Raccoon, 10c. to 70c. Skunk, 10c. to 90c. Wolf, \$1.50 to \$2.50. Deer Skin, 15c. to 20c.
[Prompt returns for all furs shipped to us. Reference Central Bank, Toronto.]

GAME MARKET.

Reported by Dixon & Morton, Hamilton.

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

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 1st. Vice President, Chief Jos. Fisher,
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 Parry Sound.
 Secy. Treas. Chief P. E. Jones M. D.
 Hagersville.
 Cor. Secy. for Northern Indians F. Lamor-
 andier, Cape Crocker.
 Interpreter, Able Waucosh.

The next meeting of the Grand General Indian
 Council will be held in the Council House upon the
 Saugeen Reservation (near Southampton) commen-
 cing on
Wednesday, 8th Sept., 1886,
 and continuing from day to day until the business
 is completed.
 The minutes of the last Council will be published
 in a few weeks and will be freely distributed among
 the various Bands, and also to the Dominion Mem-
 bers of Parliament.
 Any correspondence connected with the business
 of the Grand Council should be addressed to the
 Secretary-Treasurer, Hagersville, Ontario.
CHIEF P. E. JONES, M. D., Secy-Treas.
 Hagersville, Dec. 1885. Office of THE INDIAN

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

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

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

M. C. R. Canada Division.
Trains Leave Hagersville as follows
GOING EAST
 Boston and New York Express, Ex Sun.
 Limited Express, daily..... 4:30 a.m.
 Mail and Accom. except Sunday..... 3:34 p.m.
 Atlantic Express, daily..... 12:45
 Boston and New York Express, daily..... 5:22
GOING WEST.
 Michigan Express Except Sunday..... 11:25 p.m.
 Chicago Express, daily..... 8:28
 St. Louis Express, daily..... 8:34
 Mail and Accom. except Sunday..... 2:43 p.m.
 Pacific Express, daily.....
 All trains run by Ninetieth Meridian or Central
 Standard time.
 Making connections for the East at Buffalo, and
 the west at Detroit. Connecting with the C. V. R. &
 L. & P. S. Railways at St. Thomas.
 Through tickets issued to all parts of the United
 States and Canada. Baggage checked through
 No change of cars between Hagersville and Chicago.
 Tickets issued to the Old Country via the Anchor
 Line of Ocean Steamers.
O. W. RUGGLES, Gen'l Passenger Ag't. Chicago.
J. G. LAVEN, Canada Passenger Agent Toronto.
J. H. SALTER, Agent Hagersville.

N. & N. W. Railways.
 Trains leave Hagersville as follows:
TO HAMILTON **TO PT. DOVER**
 7:55 a. m. 8:55 a. m.
 10:40 a. m. 3:30 p. m.
 6:40 p. m. 6:40 p. m.
 The N. & N. W. Rys. runs in direct connection with
 the Collingwood Lines of Steamers, and connects
 with all important points either by Rail, Stage or
 Steamers. Through tickets issued to all points on
 Lakes Huron, Superior, Georgian Bay, etc. Freight
 for the Northwest billed straight through thus avoid-
 ing delays and inconvenienc of customs.
ROBERT QUINN, General Passenger Agent.
WM. MAXWE ll, Agent, Hagersville.