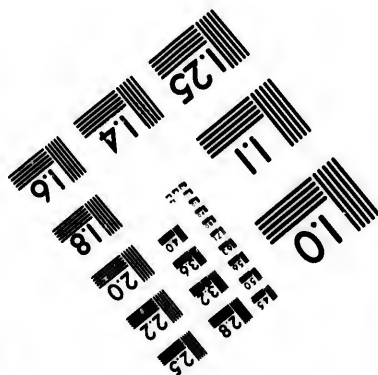
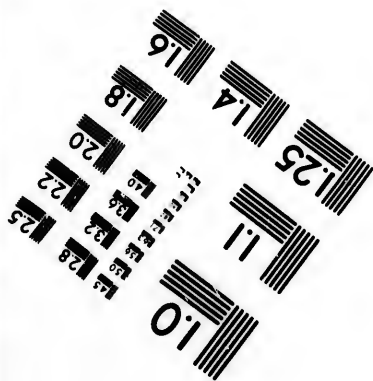
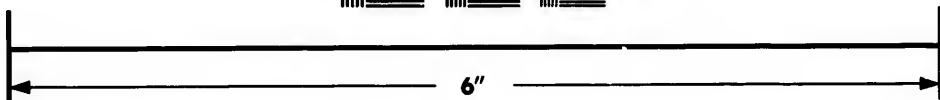
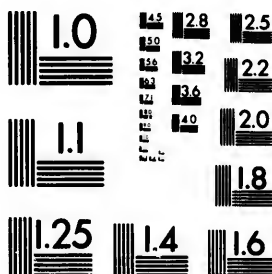


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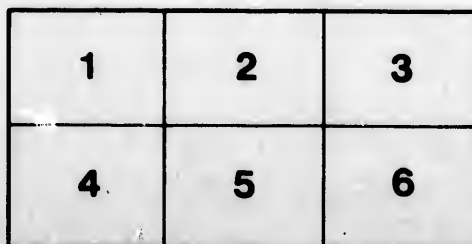
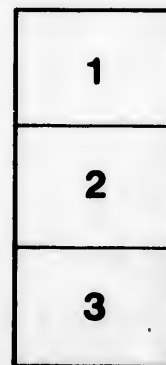
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*Printed for circulation amongst the Members of the
Company only, by direction of the Committee on the
18th March, 1874.*

REPORT
OF THE
PROCEEDINGS OF THE
NEW ENGLAND COMPANY,

FOR THE
CIVILIZATION AND CONVERSION
OF
INDIANS, BLACKS, AND PAGANS

IN THE
DOMINION OF CANADA,
SOUTH AFRICA, AND THE WEST INDIES,

DURING THE TWO YEARS

1871-1872.

LONDON :
PRINTED BY TAYLOR AND CO., LITTLE QUEEN STREET.
1874.

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NEW ENGLAND COMPANY.

Dated
 Founded by an Act of the Long Parliament 27th July, 1649.
 Incorporated by Charter 7th Feb. 14 Chas.
 [II. 1661-2.

Regulated by three Decrees in Chancery.
 1. As to the Hon. Robert Boyle's Funds 23 April, 1792.
 2. „ Dr. Daniel Williams' Funds . 8th Aug. 1808.
 3. „ Charter Funds 26th July, 1836.

OFFICERS, 1874.

GOVERNOR. Elected.

MEYER, JAMES 30th Jan. 1868.

TREASURER.

HEYWOOD, JAMES 18th March, 1867.

AUDITORS.

BROWELL, EDWARD MASH 18th March, 1867.

LISTER, ISAAC SOLLY 25th Jan. 1870.

FORD, JOHN W. 14th Dec. 1870.

CLERK.

VENNING, WALTER CHARLES 10th Jan. 1859.

ACCOUNTANT AND ASSISTANT CLERK.

RACINE, CHARLES FRANCIS 1st August, 1870.

LAND AGENTS.

SOLLY, THOMAS Essex Estate.

ALLEN, ROBERT Kent do.

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MEMBERS.

Names.	Address.	Dates of Election.
Bosanquet, James Whatman	73, Lombard Street	11th May, 1855.
Botsford, Hon. Amos Edwin	Sackville, Westmoreland, New Brunswick	3rd July, 1872.
Bowles, Henry Carrington	Myddelton House, Enfield, Middlesex	23rd Dec., 1868.
Browell, Edward Mash	Feltham, Hounslow	13th June, 1861.
Bury, Viscount	65, Princes Gate, W.	16th May, 1860.
Busk, Henry William	4, New Square, Lincoln's Inn	30th July, 1830.
Carter, Sir James	Union Club, Trafalgar Square	18th March, 1867.
Cazenove, John	47, Pevensey Road, Eastbourne	23rd Nov., 1815.
Chesley, Solomon Youmans	Stewart Street, Ottawa, Canada	3rd July, 1872.
Curtis, Thomas	The Hall, Berkhamstead	13th May, 1857.
Ford, Edward	Old Park, Enfield	11th May, 1855.
Ford, John W.	8, Walbrook	17th June, 1870.
Fowler, Robert Nicholas	50, Cornhill, E.C.	18th May, 1867.
Fuller, Benjamin	Hyde House, Chesham, Bucks	30th October, 1838.
Fuller, John Stratton	" " "	16th May, 1860.
Gibson, Thomas Field	Broadwater Down, Tunbridge Wells	22nd June, 1859.
Gurney, Rt. Hon. Russell, Q.C. Recorder of London, M.P.	8, Kensington Palace Gardens	30th October, 1838.
Harman, John	73, Lombard Street, E.C.	23rd Dec., 1868.
Heywood, James, F.R.S.	26, Kensington Palace Gardens	25th July, 1851.
Hoare, John Gurney	Lombard Street, E.C.	18th March, 1867.
Hurrell, Swann	17, Sussex Gardens, Hyde Park	3rd July, 1872.
Lawrence, Sir James Clarke, Bart., M.P.	94, Westbourne Terrace, W.	17th June, 1870.
Lawrence, William, Ald.	94, Westbourne Terrace, W.	18th March, 1867.
Le Breton, Francis	21, Sussex Place, Regent's Park	13th June, 1861.
Lister, Henry John	The Heath, Hampstead	30th June, 1869.
Lister, Isaac Solly	3, Laurence Pountney Hill, E.C.	18th March, 1867.
Margrave, Thomas	Llanelly, South Wales	30th October, 1838.
Meyer, James	Forty Hall, Enfield	21st July, 1848.
Milner-Gibson, Rt. Hon. T.	5, Hyde Park Place, W	30th October, 1838.
Noel, Hon. Henry Lewis	17, Westbourne Terrace	3rd July, 1872.
Paget, John	28, Boltons, West Brompton	13th August, 1844.
Philips, Robert Needham, M.P.	47, Berkeley Square	3rd July, 1872.
Scott, Russell	10, Cornwall Terrace, Regent's Pk	18th March, 1867.
Solly, Arthur Isaac	Congleton	3rd July, 1872.
Solly, William Hammond	Serge Hill, Bedmont, Hemel Hempstead, Herts.	25th July, 1851.

Names.	Address.	Dates of Election.
Talfourd, Froome	3, The Grove, St. Ann's Hill, Wandsworth	3rd July, 1872.
Twells, Philip, M.P.	54, Lombard Street	25th January, 1870.
Warren, John	19, Aldermanbury	18th March, 1867.
Whiteford, William	4, Elm Court, Temple	3rd July, 1872.
Wigram, Robert Money, F.G.S.	4, Harley Street, Cavendish Square.	3rd July, 1872.

es of Election.

May, 1855.

July, 1872.

Dec., 1868.

June, 1861.

May, 1860.

July, 1830.

March, 1867.

Nov., 1815.

July, 1872.

May, 1857.

May, 1855.

June, 1870.

May, 1867.

October, 1838.

May, 1860.

June, 1859.

October, 1838.

Dec., 1868.

July, 1851.

March, 1867.

July, 1872.

June, 1870.

March, 1867.

June, 1861.

June, 1869.

March, 1867.

October, 1838.

July, 1848.

October, 1838.

July, 1872.

August, 1844.

July, 1872.

March, 1867.

July, 1872.

July, 1851.

MISSIONARIES AND SCHOOL TEACHERS
IN CANADA.



PROVINCE OF ONTARIO, CANADA.

I. *Grand River Stations.*

Mohawk Station.

Missionary Rev. Canon Abraham Nelles.

Mohawk Institution.

Superintendent Mr. Robert Ashton.
School Teacher, Boys' Department Mr. Isaac Barefoot.
Girls' Department Miss Jennie M. Fisher.

Tuscarora Station.

Missionary Rev. Adam Elliot.
Teacher, Day School No. 4 . Mrs. Osborne.
" " " 5 . Mr. Nelles Monture.
" " " 9 . Miss Christina John.

Kanyungeh Station.

Missionary	Rev. James Chance.
Teacher, Day School No. 2 .	Miss Henrietta M. Crombie.
" " " 3 .	Mr. James Powless.
" " " 7 .	Miss Diamond.
" " " 8 .	Miss Susanna Carpenter.

Cayuga Station.

Missionary	Rev. Robert James Roberts.
Teacher, Day School No. 6 .	Miss Jemima Stewart.
" " 10 .	Miss Gordon.

II. *Rice and Chemong Lakes Station.*

Missionary	Rev. Edward Riddell Roberts
Ojibway Interpreter	James McCue.
Teacher of Chemong School . .	Mr. George Crook.

III. *Missionaries in Canada assisted by the New England Company.*

Bay of Quinté, Ontario.

Mohawks' Missionary	Rev. Thomas Stanton.
Teacher	T. B. McShea.

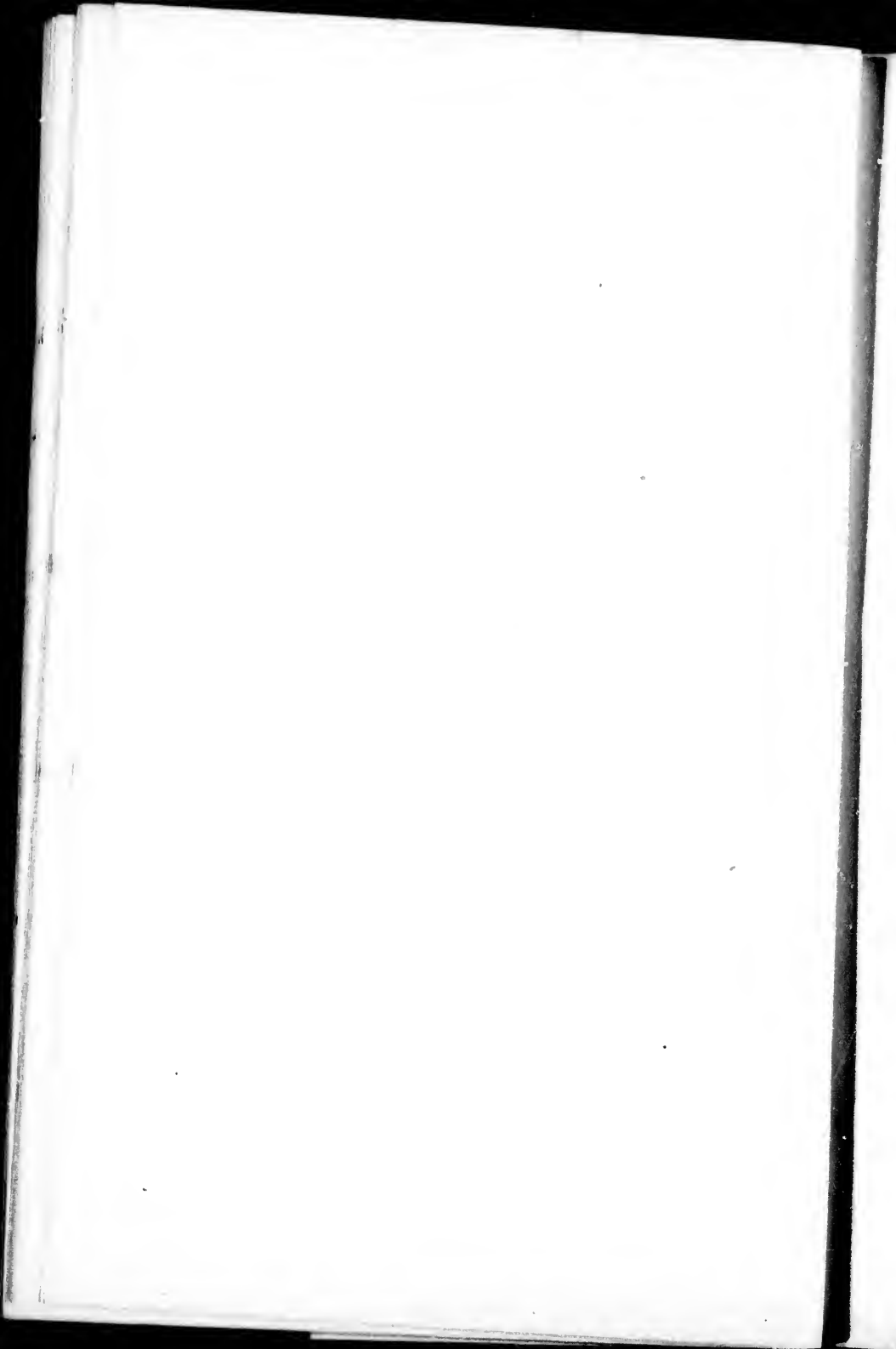
<i>Walpole Island</i>	Rev. Andrew Jamieson.
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CHERS

m Nelles.

her.

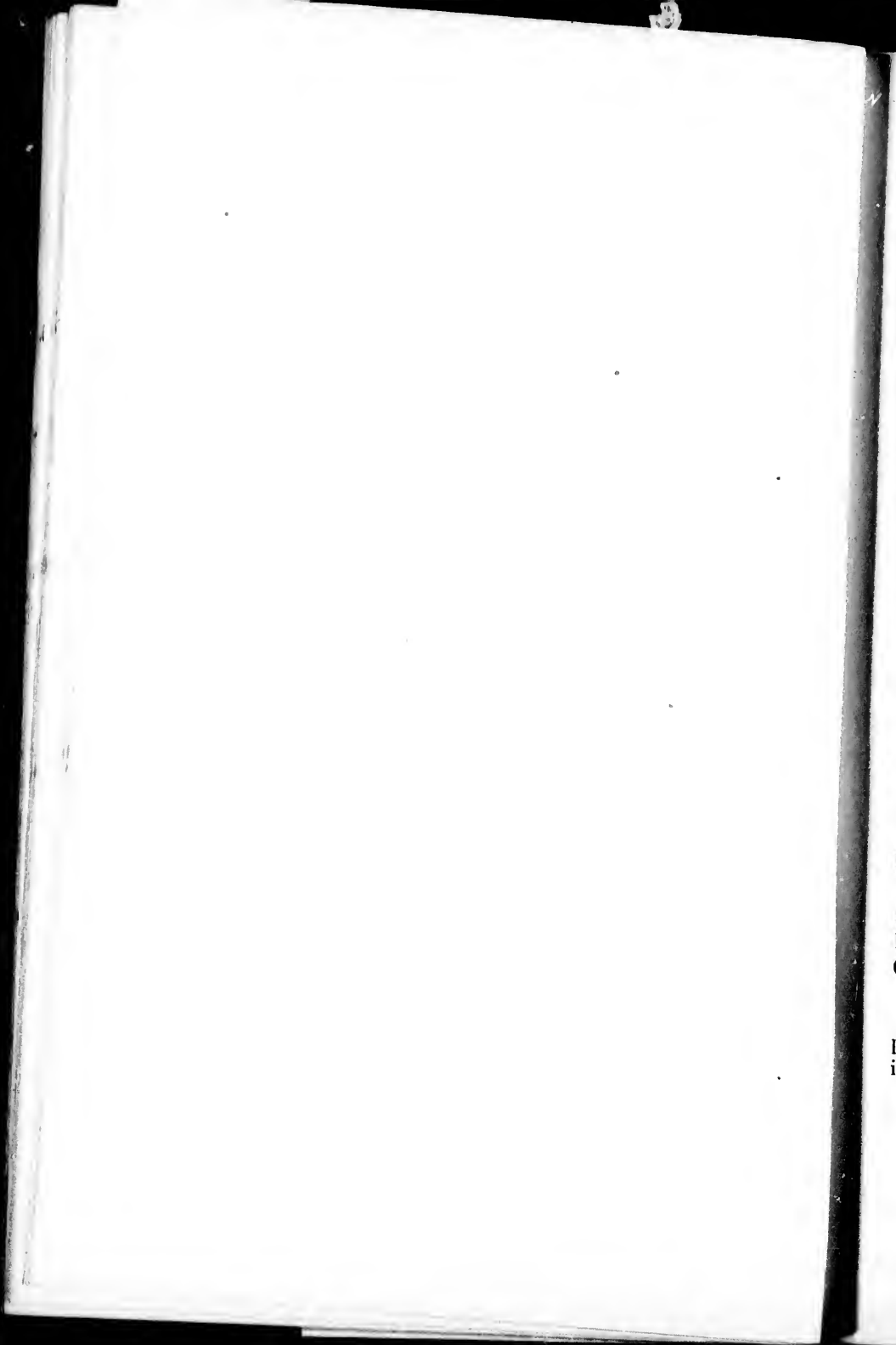
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LIST OF CANADIAN PLANS.



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Plan of the Onondaga Mission School Lot	<i>to face</i> 33
Plan of the Mohawk Institution	<i>to face</i> 153
Plan of the Grounds of the Mohawk Institution	<i>to face</i> 156
Map of the Indian Reserve in the Counties of Brant and Haldimand	<i>to face</i> 166



REPORT
OF THE
NEW ENGLAND COMPANY'S PROCEEDINGS,
1871-2.

DURING the years 1871 and 1872 measures of considerable interest, both at home and in the colonies, have been taken by the New England Company. The most important transaction in England has been the purchase of additional landed property in Kent. In the Dominion of Canada attention will be principally attracted to the arrangements at the Mohawk Institution and the subdivision by the Company, with the Bishop's concurrence, of the Indian Reserve, at the Grand River into four separate Missions, under the charge of the Company's four independent Missionaries there.

For convenience of reference, the transactions of the Company during the two years covered by this Report, are divided into the following distinct heads or subdivisions, viz. :—

- I.—ENGLISH TRANSACTIONS.
- II.—CANADIAN LAND GRANTS.

III.—NEW ENGLAND COMPANY'S PROCEEDINGS IN BRITISH NORTH AMERICA.

i.—GARDEN RIVER.

1—*Discontinuance of the Company's Grants to this Station.*

2—*Removal of the Rev. J. Chance from Garden River to Grand River, and Establishment of a New (Cayuga) Station under the Rev. R. J. Roberts.*

ii.—GRAND RIVER OR TUSCARORA RESERVE.

1—*Mohawk Station.*

2—*Tuscarora Station.*

3—*Kanyungeh Station.*

4—*Cayuga Station.*

iii.—RICE AND CHEMONG LAKES STATION.

iv.—BAY OF QUINTÉ.

v.—WALPOLE ISLAND.

vi.—RED RIVER SETTLEMENT.

vii.—BRITISH COLUMBIA.

IV.—WEST INDIES.

V.—SOUTH AFRICA.

I.—ENGLISH TRANSACTIONS, 1871-2.

The narrative printed in 1871 for the use of the members of the Company, in speaking of the Company's English property at p. 61, concluded with the sale of their Suffolk estate for £120,000; and mentioned the investment of the net balance, after payment of all expenses; and the sales of stock to raise the cost of the six cottages at Beckingham in Essex; and the purchase-money for the Southwark Street freehold ground rents of £195. 10s. a year. These transactions left £83,829 19s. 9d Consols, in the name of "The Official Trustees of Charities," for the Company on their Charter account; and £28,391. 3s. New Three per Cents on account of Dr. Williams' trust. At the end of the year 1870 the Company had paid out of income their costs of the purchase of the ground rents. These costs amounted to £140. 14s. 8d., and were more properly a charge on corpus than on income.

On the 7th February, 1871, the Estates Committee granted £5. 5s. to provide blankets and flannel for the most deserving and needy poor in the neighbourhood of Beckingham. And also presented £5. 5s. as a donation to the Plumstead Schools, and the like amount to the St. Nicholas Schools, Plumstead.

At the same time the arrears of rent due from some tenants on the Eriswell Estate, amounting to £22. 10s., were necessarily written off the books as bad debts.

In April, 1871, new account-books were provided at the recommendation of the auditors. The system of keeping the accounts had in the previous year been modernized and improved. The Company's cash receipts and payments had always, before 1870, been entered in the journal and ledger, but no separate cash-book was ever kept by the Company.

According to the system adopted in 1870, the cash receipts

and payments are no longer entered in the journal, but are entered at once in a cash-book ; and the outstanding credits belonging to the Company, and their debts and liabilities, are clearly shown, as well as the amount of their assets, and the threefold division between the funds with which the Company are entrusted, viz. the Charter Fund, the Boyle Fund, and Dr. Williams' Fund.

On the 12th May, 1871, the seal of the Company was affixed to a power of attorney to enable the Company's bankers to receive the dividends on their £4533. 12s. 11*d.* Reduced Three per Cents—the amount of the two sums of £233. 12s. 11*d.* and £4300 like annuities, mentioned in the report for 1870, p. 62, as standing in the corporate name of the Company.

For several years before 1867, the Company had not in each year fully expended the Company's net annual income. Indeed it is not possible always to do so. The demands upon their income in this country vary from time to time, so that the amount of the net income is a fluctuating quantity. The Company by their annual vote place the net income for the current year at the disposal of the Special Committee for the purposes of the Company in the British Colonies and Dependencies. The expenses of the Mohawk Institution and of the Company's Missions in Canada also necessarily fluctuate. The result in 1868 was a considerable accumulation, which was disposed of by means of extraordinary grants in that and following years. Early in the year 1871, the auditors with the balance sheet and cash-account for 1870, presented a special report on the subject of the Company's income and expenditure in that year, together with an estimate of the receipts and expenditure for the then current year. As it appeared from the accounts for 1870, that the expenditure in that year had exceeded the rents and dividends of the year by the sum of £1072. 9s. 10*d.*, the Estates Committee decided that no grants should be made beyond those to which the Company were already absolutely committed ; and on their application, the Charity Commis-

tioners ordered the sale of sufficient stock to meet the expenses of the purchase of the Southwark Street ground-rents. Accordingly these expenses (£140. 11s. 8d.) were raised before the end of the year 1871 by sale of £150. 15s. 2d. Consols; and thus the amount of this fund in the name of "The Official Trustees of Charities" was reduced to £83,679. 4s. 7d. Consols.

The state of the Company's cash account in 1871 obliged the Special Committee also to refuse urgent applications for new grants for Indian missions in several parts of British North America.

Among these were letters in behalf of a tribe of about 400 Indians, the Abenakis of the St. Francis River, in the centre of the Reserve, some sixty miles below the city of Montreal, whose case was strongly recommended by the Bishop of Montreal and Archdeacon Bond, as well as by the missionary there—himself a red man.

At the Annual General Court of the Company, held on the 14th June, 1871, the lists of the Members of the Estates and Special Committees were submitted to the Court for revision, and several members not having attended the Committee Meetings for upwards of a year,—it was ordered that for the future those members should not be summoned to the meetings of the Committees.*

In October, 1871, the Estates Committee ordered the necessary repairs to be done to the chancel of Beckingham Church.

In December, 1871, the Vicar applied to the Company for assistance by way of annual subscription to provide for the celebration of Divine Service, and for the repairs of the

* The Committees are all open to the attendance of every member of the Company wishing to be present.

fabric of the parish church; but, on the ground that the Company as Lords of the Manor are legally bound to keep the chancel of Beckingham Church in repair, and had lately ordered repairs to be done thereto, the Committee declined to contribute further to the repairs of the fabric or requirements of the congregation, not feeling themselves called upon thus to relieve their tenant and the other parishioners.

With the Balance Sheet to 31st December, 1871, the Auditors reported that they found the Company committed, in addition to a grant to the Bishop of Rupert's Land which has lapsed and to the usual expenditure at their own Stations, to the following Grants, viz. :—

	£	EXPIRING.
Hellmuth College, two-thirds of £325 ...	217	July, 1872.
”	65	„ 1873.
Derwent Waldron... ..	50	in 1873.
George Bomberry	60	in 1874.
Bishop of Columbia	100	in 1872.
Bishop of Antigua	10	in 1873.
Bishop of Huron, for Huron College	50	July, 1872.
George Hill	50	in 1872.
Plumstead Schools... ..	10 10	Annual Vote.
	<u>£612 10</u>	
They estimated the income at ...	...	£5,020 0 0
And the expenditure at the Stations, allowing no increase for the Cayuga Station, or elsewhere, at	£3,527	
The Grants as above	612	
	<u>—————</u>	4,139 0 0
		<u>£881 0 0</u>
Working charges in London, viz :—		
Rent and Taxes	£90	
Housekeeper	45	
Annual Dinner	20	
	<u>—————</u>	
Carried forward	£155	£881 0 0

Brought forward	...	...	£155	£881	0	0
Pension to late Clerk	...	...	50			
Salaries	...	...	400			
Printing and Lithography -	...	...	120			
Sundries, including Law Costs	...	...	85			
					810	0
					0	0
Surplus	...	...	...	£71	0	0

The Committee thereupon resolved that in the then state of the income of the Company it was not expedient that the usual annual dinner of the members should take place that year.

In December, 1871, Way Farm, Minster, near Margate, was offered for sale, and by direction of the Committee their Surveyor, Mr. Robert Allen, viewed the estate and reported thereon, and in January, 1872, the clerk was authorized to enter into a contract for the purchase of the Estate at £14,000, provided the Charity Commissioners sanctioned the purchase.

The Charity Commissioners suggested that Mr. Edmund James Smith, of Whitehall Place, should be employed to view and report upon the value of Way Farm, and the committee on the 27th March, 1872, confirmed his employment to view and value the property, and he accordingly did so, and made his report to the Charity Commissioners, who by a letter of their Secretary, dated 10th April, 1872, sanctioned the purchase of Way Farm by the Company on the usual conditions as to approval of title.

At a Court holden on the 3rd July, 1872, the Clerk reported that a good title had been shown, and the Court approved and adopted the steps taken by the Estates Committee for the purchase of Way Farm, comprising 198 acres 2 roods of freehold land and farm buildings, situate in the parish of Minster, in the County of Kent, at the price of £14,000;

and instructed the clerk to apply to the Charity Commissioners for their authority to the Official Trustees of Charitable Funds to sell a sufficient part of the £83,679. 4s. 7d. three per cent. Consols (the Charter Fund) to produce the purchase-money, and pay that sum, when so raised, to the account of the Company with their Bankers, Messrs. Barnetts, Hoares, and Co. The Court also directed that so soon as the costs, charges, and expenses attending the said purchase should have been ascertained, and their amount approved by the Commissioners, they should be further applied to, to direct the sale of a sufficient amount of the said stock to meet the amount of such costs, charges, and expenses—the same to be paid to the clerk.

Accordingly, the Official Trustees of Charitable Funds sold £15,155. 12s. 4d. Consols from the Charter Trust, producing £14,000, and the purchase of Way Farm was completed on the 12th August, 1872.

A sum of £178. 8s. 6d. for interest, from 6th April to 2nd August, 1872, was paid to the vendor out of the Company's general balance. By the contract, the Company were entitled to the rent from 11th April, 1872.

The surveyor's charges and all the Company's costs of the purchase, amounted to £276. 11s. 1d., which were paid by the sale on the 18th day of November, 1872, of £301. 12s. 7d. Consols, part of the £83,679. 4s. 7d. Consols. These sales leave £68,221. 19s. 8d. Consols still standing in the name of the official trustees on the Charter Fund account.

Way Farm is subject to an annuity of £100 during the life of Francis Gillow, a person of unsound mind. To provide for this annuity, and indemnify the land against it, a part of the purchase-money, sufficient to raise £100 per annum, was retained and invested in the sum of £3333. 6s. 8d. Consols in the joint names of Anthony Blackburne Cobb and George Rammell, of Margate, bankers, and James Meyer, the Governor of the Company; and they gave a power of attorney to Messrs. Barnetts, Hoares and Co., who are not

only the Company's bankers but also agents for Messrs. Cobb and Co., the vendors' bankers, to receive the dividends and satisfy the annuity.

At a meeting of the Special Committee, held on the 29th July, the treasurer having announced his intended absence on the Continent for about six weeks, the governor was requested and authorized to sign cheques on the bankers, and to accept bills of exchange, drawn on the treasurer during his absence; and the clerk was instructed to arrange with the bankers to honour the cheques of the governor, by procuration, and to pay bills accepted by the governor.

In October, and again in December, 1872, the Company (having agreed to renew their lease to Mr. J. A. Piggot, of Beckingham Hall Farm, including the Farm Cottages, for twelve years, from Michaelmas, 1873, at a rent of £530, reserved quarterly as usual), informed him that the rent must for the future be punctually paid half-yearly, within twenty-one days of its becoming due.

In December, 1872, the Company also informed Mr. J. W. Wyman, the tenant of Suffolk Place Farm, Plumstead, that his rent of £250 per annum must be paid in future within twenty-one days of its becoming due.

In October and November, 1872, the subject of additional cottages and farm buildings on Way Farm was (on the application of Messrs. Hogbin and Crofts, the tenants) under the consideration of the Committee and their surveyor. The clerk was requested to see the Charity Commissioners' surveyor, Mr. E. J. Smith, and, if necessary, their secretary, on this subject.

II.—CANADIAN LAND GRANTS, 1871-2.

Some proceedings of interest have been taken during the years 1871 and 1872 in reference to the property held by the Company in Canada. On the subject of these lands, reference may here be made to the History and Report for 1869 and 1870, pages 65 to 69.

As to the Delaware Mission School Lot, 100 acres, the Company on the 27th February, 1871, received, through the Rev. Canon Nelles, Alexander Taylor's proposal to take a lease of the privilege of mining on this lot.

Mr. Alexander Taylor's proposal was dated Caledonia, Ontario, 17th November, 1870, and was as follows :—

“I will take a mining lease for twenty-one years of all the plaster, gypsum or other mineral substances which may be found underlying the land referred to. I will bind myself within a reasonable time to test the same in the usual way, at my own expense. Should material be found in paying quantities, I will work the same, and pay over to the owners, at the pit's mouth, in the crude state, a royalty of one-sixth part of all that is taken out, or its equivalent in cash at market value as it is taken away. Should I fail to commence my explorations within a specified time, the lease to become null and void. Other conditions as usual in mining leases, or as may be agreed to. As I wish to make my arrangements this winter, a reply at your earliest convenience will much oblige. Should your Society wish the agreement put in a different shape (such as a fixed sum for minerals if found, and either per ton or for the whole), I will be glad to have their proposal.”

Canon Nelles' letter, forwarding this proposal on 10th February, 1871, stated as follows :—

“I delayed sending the application in order to make some inquiry on the subject; and from information I have received, I think it is pretty certain that gypsum is to be found in the bank near the river. I cannot learn that there is any appearance of other mineral sub-

stances underlying the land'; none have ever been discovered along the Grand River, and I am disposed to think that gypsum or plaster of Paris is the only thing that will be found on the land in question. Should the Company entertain the proposal of giving a mining lease, I would recommend that it be open to competition, and proposals be received from any party desirous of testing it."

On the 7th of March, 1871, the Committee declined the proposal.

The Committee in April, 1871, requested the Hon. A. E. Botsford to forward to the Company a copy of the Acts of the Dominion Legislature from the commencement to the present time, and to arrange with a bookseller for their future supply in sheets or boards; and to procure for the Company a map of all the Company's property on the Grand River. The Clerk on the 15th April, 1871, wrote to the Hon. A. E. Botsford as follows:—

"The Committee some time since, entertained the question of granting leases of lands, to such of the Indians as might be disposed to settle upon, and to clear and cultivate, a certain number of acres upon the Company's estate; and had some time since a correspondence with the Rev. Edward R. Roberts, of the Chemong Mission, on the subject: but nothing was ultimately done on account of the difficulty which the Company felt in dealing with Indians on such a subject. The Rev. E. R. Roberts on that occasion forwarded to the Company a form of lease,* which he thought might be adopted. I beg leave to trouble you with a copy of that form of lease, and the Committee will feel much obliged to you, if you would kindly take the trouble to give them your ideas on the subject generally, and your opinion of the propriety of the form of lease suggested by Mr. Roberts."

The following reply was received from the Hon. A. E. Botsford on the 15th June, 1871:—

"I duly received your letter of the 15th of April, and after a long interval the copy of the lease you refer to, arrived.

"I think it would be desirable to induce the Indians to cultivate the Company's lands by giving them leases of a certain number of acres

* 'History and Report for 1869-1870,' p. 167.

which they might wish to occupy, and have no doubt such a permanent right to hold their respective lots would stimulate them to habits of industry, and induce them to cultivate their lots, as they have intelligence enough to appreciate the advantages they would thus reap from their labour, the terms of the proposed lease seem to me to be very suitable.

"I have spare copies of the three first volumes of the 'Acts of the Dominion of Canada,' which I have the pleasure of presenting to the Company, and will forward them by book-post. When I go to Ottawa I will arrange with a bookseller there to forward the Acts as they are published.

"I will write to Mr. Robinson, of Brantford, to prepare such a map of the Company's property at Grand River as you suggest."

The Committee received with thanks the three volumes mentioned in Mr. Botsford's letter.

The Treasurer having mentioned to the Committee that Mr. Charles James Blomfield, a son of the late Bishop of London, was now connected with a Canadian Land Company at Peterborough, Ontario, and might probably be able to furnish some valuable information as to the Company's property at the Chemong and Rice Lakes Station, the Committee authorized Mr. Blomfield, to visit these stations and send a report to the Company of his observations on the Indians there, and their clearances.

On the 17th of June, 1871, Mr. C. J. Blomfield visited the Indian village at CHEMONG LAKE and was hospitably entertained by Mr. and Mrs. E. B. Roberts.

Mr. Blomfield's report, dated 29th June, 1871, so far as it related to the Company's property at Chemong Lake, was as follows :—*

"The Missionary-house is excellently planned and built, and I can easily understand that it cost Mr. Roberts 400 dollars beyond the £500 sterling liberally granted by the Company. I would recommend the Company to take immediate steps to get it insured.

"I visited the school-house, and Mr. Roberts explained to me the proposed alteration and addition thereto; this is very necessary, the

* For the other important parts of this report see p. 368.

old log-house is rotting away, and the rooms are far too low for health. The work appears likely to be done very economically; when completed, this should also be insured.

* * * * *

“The old school-house is being turned into a stable, and the stable removed from the barn, which Mr. Roberts expects to fill this year; great care appears to be exercised in economizing the property of the Company.

“The Company’s farm property is well cultivated and fenced; an addition might be made to the Company’s clearing with considerable advantage. Mr. Roberts says about ten (10) acres more should be stoned, which is the chief expense of clearing land in this settlement; the cost, I was informed, is generally about 30 dollars an acre, but with the Company’s horses, etc., Mr. Roberts said he could do it for about 10 dollars an acre. I should say it would be money very well invested. I noticed that the soil is very good, amply repaying the labour of sufficiently clearing it from stones; this is more or less the case over all the section of country of which the Indian peninsula forms a part, say between Peterborough south to Buckhorn north, and the Otonabee Waters east to Mud Lake west.

“In my estimation it would be well worth while for the Company to try farming on a more extended scale; it would be necessary to secure the services of a first-class farmer; but this might be effected without much outlay, by lease at a nominal rent, or farming on shares. By this means the Indians would be gradually trained in a proper system of farming, and would be more likely to settle down to an agricultural life. Such a farm should, in a few years, return a good profit on outlay.

“The chapel is a plain and simple structure, but I presume sufficiently commodious; it is about to be clapboarded, which is quite necessary, as the plaster is all tumbling off; when completed, it would be advisable to get this also insured.

“We walked through the settlement, or village, and called in to see some of the settlers, the Chief Weetung, the interpreter, and others; their homes are remarkably clean, their plots indifferently cultivated, but well fenced. They all appeared to be well-to-do and happy, and there was an air of quiet peace and prosperity over the whole place that betokened a spiritual as well as worldly influence, benevolently exercised for the benefit of the inhabitants.

“The Indians at present do not raise sufficient produce to take to market, but as some of the young men are, I understand, now actively engaged on the farm lots to the rear of the settlement, which we had not time to visit, the coming generation may perhaps be a farming

community, more particularly, I think, if encouraged and trained in manner suggested above; at present their chief means of support, beyond what little they raise from the soil for their own use, is the sale of fish, which they catch and cure in large numbers, and the sale of baskets.

* * * * *

“Mr. Roberts showed me the plan on which he had laid out the farm lots on your property, which he said he had surveyed with the assistance of a neighbouring farmer. The plan seemed a very good one, as I judged from what I saw of the locality.

“I ascertained that there was no chance of getting a bridge made at the so-called narrows of Little Mud Lake, as Mr. Roberts has explained to you. A bridge might be made across to Blairs, in Ennismore, but at considerable expense; the road from thence to the floating bridge at Bridgenorth is very bad, and it is two or three miles further than by the Communication Road, as it is called, through the township of Smith. A floating bridge has been suggested, but those on Mud Lake and Pigeon Creek have been by no means a success; they are constantly breaking open, and as I know from personal experience, are very alarming to horses in rough weather, and they gradually become water-logged, and the timbers have to be replaced; they are extremely expensive in first construction, and cost a great deal to keep up.

“The best improvement in the means of communication that I can suggest is a first-class ferry-boat, to carry two or three waggons and teams, with paddles to be worked by a horse. These boats were used for years as pioneers of steam-boats in this country, and are still in use in the Lower Province. I suppose a first-class ferry-boat of this kind could be procured for from 250 to 300 dollars, and an arrangement might easily be made with one of the settlers to keep the horse and work the boat for a moderate remuneration during the open season. The settlers would thus be cut off from the mainland for a few days only at the commencement and close of winter.

“The road already made should be carried on through Davis Farm to a point immediately opposite the Mission-house, and at end of road a wharf should be made. One hundred dollars would cover cost of a good wharf on each side, and the municipality of Smith can, I believe, be made to complete the road to the Lake shore at any time without any cost to the Company.*

“My Company has, in some instances, with a view of encouraging

* For further particulars as to the Company's lands at Rice and Chemong Lakes, see post p. 37.

settlement, made free grants of a few lots, under condition of settlement and residence ; but such a system could not well be adopted by yours.

"Were you to deed outright any of the lots on your property, either for a nominal or substantial consideration, the purchaser might sell at any time. This would doubtless be done, and you would find that your property was gradually passing out of your hands, and you would be losing the means of benefiting the Indians, for whom you have benevolently spent so much time and money, and the object of the original testator would be *pro tanto* frustrated. The Indians are, I understand, desirous of acquiring an estate that they can devise, and the only safe mode that I can see of your complying with their wishes is by granting long leases,—something approaching to the old English system of a lease for life or lives, renewable for nominal considerations, would, I think, be the best. A lease for the life of the lessee would be useless for purposes of devising. The leases should be subject to such conditions as would meet the peculiar case. Not only the fee simple, but considerable powers of cancellation, to be held over the lessees *in terrorem*, should be retained by you.

* * * * *

"I must add that this would have been sent a week ago, but I was obliged to leave for Toronto at short notice to attend as a delegate at the Synod of the English Episcopal Church."

The Committee did not omit on this and on every subsequent occasion to pay Mr. Blomfield's expenses, and they have always received his reports with thanks.

Particulars are elsewhere* fully given of the opening of a fourth station on the Grand River, called the Cayuga Station, under the superintendence of the Rev. Robert James Roberts, who had been in charge of the Kanyungeh Station up to the time of its transfer to the Rev. James Chance, on his removal from Garden River to Grand River.

The Rev. R. J. Roberts having been requested by the Committee to endeavour to obtain a plot of ground sufficient for the erection thereon of a school-house and a suitable residence for the Superintendent, wrote on the 4th August, 1871,

* See p. 53.

that several sites had been offered, one of which belonging to an Indian named Beaver he considered eligible. On the 7th September, Mr. Roberts was requested to obtain full particulars of this plot of ground. His letter to the Clerk in reply, dated 27th September, and received on the 11th October, 1871, was as follows:—

“I saw John Beaver yesterday. He told me that he was willing to give possession of the site of six acres in any way which the New England Company may desire, and which may be lawful or possible for him. He is, for instance, willing to give to the Company or to me, or to any Indian or Indians named by me or by the Company, a quit-claim of the land, as a site for a school-house, residence, etc. If the Company wish to obtain a patent, a surrender of the land must be previously made by the chiefs in council.

“I wish, however, to inform you, that another portion of land, six acres in extent, was offered to me yesterday by an Indian named Peter Smith, which I consider a much more desirable site than that offered by Beaver. The following are my reasons for this opinion.

“1st. I find that the Indians do not like the school-house to be close to Beaver's Corner. Even so far back as three or four years ago, several pagan Indians complained that whisky was sold at Beaver's store, and that school-children might often see drunkards, etc. about the place. You are aware, I think, that the school was held in Beaver's house. It is held there yet. The pagan referred to these facts as an argument against having a school at all there. I referred to this in my report on schools, which is printed in the Company's Report for 1868, page 39. In that Report I also suggested that a school-house ought to 'be erected somewhere else in the neighbourhood.' The site which Smith gives is better than that offered by Beaver, inasmuch as it is a little further from the store, and the cross-roads there, which are often a resort for drunkards and other bad characters. *The Indians* who live in the neighbourhood, prefer Smith's site to Beaver's for the reasons I have just alleged.

“2ndly. Beaver's land is in the diocese of Toronto, whereas that of Smith is in the diocese of Huron.

“Smith is quite as willing to give six acres as Beaver, and will give a quit-claim for that quantity to the Company, or such parties as the Company may approve of. I believe the Company would be quite safe in erecting buildings on land given in that way; but a surrender of the land by the chiefs in council would render the title more secure. I must, however, state that the chiefs seem every year to be growing

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more and more unwilling to part with an acre of their reserve. If the Company wish me to bring the matter before the council, I think it would be advisable that I should be furnished with a letter from them to the chiefs, which I might present through their visiting superintendent, J. T. Gilkison, Esq.

"I enclose a map with the *site* of six acres offered by Smith marked on it."

On the 6th November, 1871, the Clerk wrote to the Rev. R. J. Roberts, as follows:—

"The Committee wish you to make further inquiry, and furnish them with full particulars of the six acres of land offered by Peter Smith, for the site of a school-house and residence, and to negotiate with him for the surrender of the land to the Company; and I enclose a letter to the visiting superintendent, Mr. J. T. Gilkison, requesting him to use his influence with the chiefs to obtain a formal surrender of the land to the Company. You will please therefore see Mr. Gilkison on the subject, and engage him to procure the required surrender."

The letter to Mr. J. T. Gilkison was as follows:—

"6th November, 1871.

"The New England Company, being desirous of establishing a school among the Cayuga Indians, on the Tuscarora Reserve, some time since instructed one of their missionaries, the Rev. R. J. Roberts, to make inquiry and report to them as to a fitting site for the erection of the necessary school-buildings. They are now informed by him that an Indian, Peter Smith, has offered six acres of land, in a suitable locality, for the site of the school-house and for a residence of the School-Superintendent.

"The Committee therefore beg the favour of your influence to obtain from the chiefs in council a formal surrender of the plot of land to the Company, for the purpose indicated."

On the 6th November, 1871, the Clerk also wrote a second letter to Mr. J. T. Gilkison, in the following terms:—

"Inquiry having been made at the Indian office, Ottawa, on behalf of the New England Company, in April, 1870, in reference to the issue of the patent* for the eight acres of land on which Kanyungeh Church and Parsonage have been erected, the Company was informed that in

* See report for 1869-70, p. 98.

1869 a letter from that office had been addressed to you, requesting you to obtain the formal surrender of the eight acres, but that no reply had up to that time been received from you. As no further communication appears to have been since received by the Company from the Indian department, I am instructed by the Committee to apply to you on the subject, and to beg that you will kindly endeavour to expedite the issue of the patent.

"The Committee also desire me to say, that the accounts they receive of the roads in the Tuscarora Reserve, describe them as being in a very bad and neglected state; and they would therefore feel greatly obliged if you would kindly endeavour to obtain, either from the council of chiefs, or from the Government, a grant to be applied to the improvement of these roads."

On the 8th November, Dr. Oronhyatekha wrote the following letter to the Treasurer:—

"I visited the Grand River a few days since for the purpose of looking at the various plots offered as sites for the Cayuga parsonage, church, and school-house.

"The plot offered by Peter Smith and George R. Loft is certainly the best, being situate nearly in the centre of the new district, and in a commanding and elevated spot, and promises to be as healthy as any other upon the whole Reserve.

"Messrs. Smith and Loft offer to give to the New England Company six acres of land. Just at present I would not apply to the council for a surrender, but if Mr. Roberts is allowed to go quietly to work among the pagans, I am quite sanguine we shall be able to get anything, and reasonably, from them, in a short time.

"I found that every effort is being used to prejudice the pagan Indians against Mr. Roberts.

"John Buck, a leading pagan chief, and the head chief of the Onondagas, informed me that he had been urged to go, with other pagan chiefs to the office of the Indian superintendent, Mr. J. T. Gilkison, and get him to write to the New England Company, and tell them that they, the pagans, did not want Mr. Roberts on their part of the Reserve, and that George Johnson, interpreter for Mr. Elliot, had guaranteed to pay all the expenses that would be incurred. I was pleased to hear from this pagan that he would not countenance any such course, and to express himself decidedly in favour of the coming of Mr. Roberts.

"He afterwards called upon me at the house of Mr. Roberts, and

assured me that he had fully determined to support Mr. Roberts in his efforts to enlighten and civilize our people.

"I need not point out the great advantage that is likely to flow from the support of a leading and influential pagan chief like this, and I sincerely hope the Company will take energetic measures, not only in supporting Mr. Roberts, but in repressing those pernicious efforts that have for the last year or two been constantly made to prejudice the Indians against one of the most active and able missionaries that the Six Nations have had.

"The plot of ground for the new parsonage has been conveyed to me, and in one sense is as safe to the Company as if they had a deed from the Government.

"I know of nothing better calculated to establish Mr. Roberts in his new mission than by showing the Indians that the Company heartily support him. I should strongly advise the building of the parsonage at the earliest possible date—by next spring if possible.

"I have obtained estimates from several builders as to the cost of a good substantial parsonage, and if the winter can be used to haul the material to the spot, the cost would be from twelve to eighteen hundred dollars, say from £240 to £360, according to material.

"The Indians on that section say that they will co-operate with the Company to their utmost means, and assist in every way possible by hauling the material, getting out timber and such like work, for the parsonage and new school-house.

"With the assistance the Indians are likely to give, I should imagine that a good first-class school-house (frame) could be put up for from £60 to £75.

"I saw a large lot of bricks suitable for building, lying unprotected opposite the Tuscarora church. This brick might be used at Cayuga parsonage if it is not your intention to build a new Tuscarora church the ensuing year. At any rate the bricks ought to be protected from the weather, or they will in time become useless.

The following letter, from the Rev. R. J. Roberts to the Clerk, was received 30th November, 1871 :—

"I beg to forward you, enclosed herewith, a quit-claim for six acres of land, made over or sold to Dr. Oronhyatekha. 'in trust for the New England Company, for the purposes of church, parsonage, and school grounds for the benefit of the Six Nation Indians.'

"I may here state that this land is the most desirable as a site for the above-mentioned purposes. The school erected there would, however, be for the Cayuga Indians."

On the 18th December, 1871, the Clerk, in acknowledging the receipt of the deed of transfer, Smith and Loft to Oronhyatekha, wrote to the Rev. R. J. Roberts as follows:—

“The Committee having resolved on having the six acres of land which are made over to Dr. Oronhyatekha, viewed by Mr. C. J. Blomfield, of Peterborough, I have to-day written to him on the subject, and have referred him to you for information.”

On the same day the Clerk wrote as follows to Dr. Oronhyatekha:—

“I have received from the Rev. Robert J. Roberts a transfer of six acres of land in the Grand River Reserve from two Indians, Peter Smith and George R. Loft, to yourself: this document and your letter to the Treasurer of the 8th November last have been laid before the Special Committee, who will be obliged by your informing them whether the Indians mentioned had a legal title to transfer the land.

“The Committee understand that you will be willing to transfer the land thus acquired to the New England Company, the expense of the conveyance being of course borne by the Company.”

The Clerk also wrote on the 18th December, 1871, to Mr. C. J. Blomfield, of Peterborough, Ontario, as follows:—

“I am directed by the Special Committee of the New England Company to request you to do them the favour of viewing six acres of land in the Cayuga district of the Grand River Reserve, conveyed by two Indians, Peter Smith and George R. Loft, to Dr. Oronhyatekha, on behalf of the Company, and examining into the title possessed by the said Indians, and their power to convey the property, and reporting thereon.

“The Committee will also be obliged to you to inform them if you consider that it will be for the advantage of the Company to hold the land for the site of a school-house and a residence of a missionary, to be the school superintendent of the Cayuga district. I enclose a map of the Reserve, showing the proposed site of the school-house and residence; and the missionary at the Cayuga station, the Rev. R. J. Roberts, who resides near the Six Nations Council-house, will give you much information in the matter.”

* * * * *

The business of his own Company (the Canadian Land

and Emigration Company) prevented Mr. Blomfield from visiting the Grand River Stations for nearly three months.

The following letter, from the Rev. Robert J. Roberts to the Clerk, dated December 14th, 1871, was received 1st January, 1872 :—

“ Your letter of the 6th November last has been duly received, and I gave the letter which was enclosed for Mr. Gilkison to him. He said he would be most happy in endeavouring to carry out the desire of the Company, with regard to the obtaining of a formal surrender of the six acres of land offered by Peter Smith.

“ I am, however, afraid there may be some difficulty in persuading the chiefs to surrender it just now. On the 13th of last month I forwarded to you a ‘quit-claim’ for the site in question, made over by Peter Smith and George Rokwaho Loft to Dr. Oronhyatekha in trust for the New England Company. That quit-claim being made, I am of opinion that the Company would be quite safe in erecting the proposed buildings. With regard to the materials with which the residence should be constructed, I would say, that as lumber is very dear at present, it would cost little more (if any) to build it of brick. This, too, is the opinion of a lumber-merchant, from whom (if it should be built of lumber) we would probably have to purchase. There is, moreover, a large quantity of brick lying on the river bank opposite to the Tuscarora parsonage, which might be used for that purpose if the Company do not intend, at present, to erect a church there. Those bricks are exposed to the weather, and therefore many of them have crumbled away. I do not know whether they belong to the Company or to the Rev. Mr. Elliot. If they belong to Mr. Elliot, he would perhaps be willing to sell them, should the Company so desire.”

* * * * *

On the 17th January, 1872, the Clerk received from J. T. Gilkison, Esq., a letter as to the Tuscarora parsonage grant of eight acres and on the subject of roads. It was as follows :—

“ 3928. As to the grant of eight acres of land for parsonage, Tuscarora.

“ INDIAN OFFICE, BRANTFORD, CANADA,

“ 3rd January, 1872.

“ Sir,—I have to acknowledge the receipt of your letter of the 6th

November last, in respect to this parcel of land, and the delay in the issue of the Patent for the same.

"In reply, I have to state, that on the 4th Feb. 1868, the Council agreed to surrender in trust the said eight acres of land for the purpose stated, and the minute so reported to the Department; but it was not until the lapse of some time, I was informed the mode of surrender I thought sufficient, was not approved of. I again and again brought the subject before the Council, but it was deferred; and lately Mr. Chance having said he would like some additional land, I suggested an application in writing, and the whole might be passed at the same time.

"I have also your other letter of the 6th November, in regard to six acres of land for school purposes, in the lower part of the Reserve, for the mission under the Rev. Mr. Roberts, and you will please assure the Committee, that these matters I will endeavour to have satisfactorily disposed of without delay, though I cannot say the precise day.

"As for the roads in the Reserve, they always receive my attention, and the statute labour has done much for them these few years past; but without a money expenditure, the side roads cannot be repaired, and I have recommended to the Council an expenditure of a thousand dollars a year for a few years to come; but though the Government approved, I could not induce the Council to grant it, but I am not without hope they will yet do so; if not, I hope the Department will give me the requisite authority to expend money.

"I have the honour to be, Sir,

"Your most obedient servant,

"J. T. GILKISON,

"*Vis. Supt. and Com. Indian Affairs.*

With reference to the Rev. R. J. Roberts' journal, under the dates 26th October and 3rd November, 1871,* the Committee (8th February, 1872) applied to the Hon. A. E. Botsford (now one of the members of the Company), on the subject of Indian farms being worked by white men "on shares" and otherwise. They requested him to inform them whether this interference of white men with Indian farms, is not calculated to lead to the dispossession of the Indians, and to a gradual inroad by the whites upon the property of the Indians. If he disapproved the practice, they further requested

* See post pp. 264 and 268.

his advice whether the Committee could adopt any and what steps to put an end to it. The Committee also requested his advice in reference to a farm supposed to be worked by a white interloper.

Mr. Botsford's reply, the 14th March, 1872, was received on the 15th April, and was as follows:—

“From what I saw of the effects of permitting white men to work Indian farms ‘on shares’ at New Credit, when at the Grand River, I am rather favourable to the practice, as some of the best cultivated farms on the Indian Reserve were thus worked. The buildings and fences were in better order than on the adjoining farms cultivated by the Indians; and I consider the example thus given to the Indians was of great service to them, some of whom had taken advantage of it. To permit, however, the whites to take possession of any portion of the Indian Reserve without the requisite authority, is a very different affair, and I would recommend you to call the attention of Mr. Gilkison to the case to which you refer, and request him to investigate the matter. The Dominion Act (31 Vict. cap. 42) gives full power to the Department of Secretary of State for the Management of Indian Lands, to remove any white person settling on such lands.”

On the 23rd May, 1872, the Committee inquired of the missionaries at the Grand River Reserve what number of Indian farms on the Reserve were then worked by white men on shares, and if the practice was increasing, or otherwise.

The following Report dated March 2nd, 1872, from C. J. Blomfield, Esq., was received March 18th, 1872:—

“At Brantford I called, last week, on Mr. Gilkison, who informed me that he had written to you, explaining the matter of the conveyance to Dr. Oronhyatekha by Smith and Loft. From conversation with Mr. Roberts, and the brother of the Doctor, whom I met at his house, I gathered that the title, although not legally, is, to all intents and purposes, a better one than Mr. Gilkison will, I think, have led the Committee to suppose. To make the title perfect, legally, a surrender should be obtained from the Indians in Council, after which a patent will be issued. It is doubtful whether the Indians will give this surrender, for some time at least, owing to the opposition of the pagans; but they can do nothing to disturb the possession given by

Smith and Loft, whose quit-claim is perfectly valid and binding. The Baptist churches, and other religious and educational buildings, are on land to which there is no better title, and it has never been contemplated by the Indians to attempt to disturb possession in these cases. The Company will, I am satisfied, incur no risk in taking formal possession of property, and erecting buildings thereon. As, however, there is a possibility of not obtaining surrender and patent for some time, a trustee or trustees should be appointed to act in the event of the death of Dr. Oronhyatekha, to be Indians of the same tribe as present trustee and parties to quit-claim.

"The evening after visiting the Institution* I met Mr. Roberts at the Onondaga Station, where he waited for me over two hours, the Buffalo and Lake Huron R. R. being in connection with G. T. R. R., and therefore, of course, very irregularly worked. Mr. and Mrs. Roberts gave me a very kind reception at their house. There happened to be that evening what is termed a 'surprise party.' A number of 'whites' from the village where Mr. Roberts had recently officiated, came over with presents and a written testimonial of the esteem in which he was there held. Mr. and Mrs. Roberts appear to be much respected by the people in that section of country, both whites and Indians, and I should say that Mr. Roberts is likely to be the means of bringing into our Church a great number of pagans, one of whom was present that evening at his house. I had the pleasure of meeting Miss Crombie, whose stepbrother, a lawyer in Toronto, is an old friend of mine. The Company is fortunate in having secured her services, which must be worth a good deal more than her present salary.

"The following day I visited with Mr. Roberts the lots referred to in your letter. On the way, the temporary house used for school section No. 10 was pointed out to me. It had been proposed, I was informed, to get Mr. Elliot to take charge of this section, but he is an old man, not fit for much travel (as I heard), and the section appears to come properly in Mr. Roberts' province. The change would be very distasteful to the Indians. Mr. Garlow, German Indian, offered to give a lot, if a school-house be erected over it, which Mr. Roberts shall be superintendent, but not otherwise. I recommend the Committee to accept and act upon Mr. Garlow's offer.

The land referred to in your letter of which Smith and Loft have given quit-claim, is a peculiarly eligible site for school, church, or mission-house. The soil is dry and the situation is the height of a gentle incline. The country round it is rolling and comparatively

* See p. 92.

pretty, for the rest is flat and extremely uninteresting. What is marked on map thus, 'a Proposed Site of Schoolmaster's House,' appears to be a house owned by Beaver and let by him, with 100 acres of land, of which some 35 or 40 are cleared, for the ridiculously small sum of 90 dollars a year. With a few acres of land, it would be a very suitable residence for Mr. Roberts, who is greatly in need of proper accommodation. An arrangement of this kind might perhaps be made by Beaver building another house for present tenant. In the event of the Company deciding to erect a house for Mr. Roberts, I may mention a cheap, warm, and tolerably substantial kind of house, frequently put up here. A rough frame house with brick outside walls. Single brick is sufficient, but great care must be taken that the mortar be properly binding. Such a house can be rapidly built.

"The present school-room at Beaver's is neat, and I dare say sufficiently commodious, but it is open to the fatal objection that it is attached to a 'Store' where spirituous liquors are sold. Many of the Indians refuse to send their children there on that account, and the holding service in the room occasions some scandal respecting our Church of England.

"Feeling satisfied that the Committee would incur no risk in so doing, I strongly recommend them to give immediate authority for the erection of a school-house on the site. They would also, I consider, be acting with justice and judgment, if they have the means, in taking early steps to secure a suitable home for Mr. and Mrs. Roberts."

The following letter, dated March 1st, 1872, from Dr. Oronhyatekha, was received 21st March, 1872:—

"In reply to your letter asking me for information in reference to the title of the land deeded to me in trust for the New England Company, by Peter Smith and George Loft, and also as to whether I would transfer the property to the New England Company, I beg to say that the title of Peter Smith and George Loft is good. Many years ago Peter Smith gave the farm, from which the six acres are taken, to his son-in-law, George Loft, and George Loft has been in occupation for fifteen or twenty years past. About two years ago Peter Smith sold his old homestead, for five or six thousand dollars, to another Indian, a member of the tribe. Peter Smith then moved down to this farm, and bought back this farm from his son-in-law, George Loft. But as George Loft was still living on the farm, I said to them, to make assurance doubly sure, you had better both sign the deed conveying the six acres to me. We should have had this property conveyed direct to the Company if such a course had been valid. No Indian can deed his

property to a white man without a surrender, but an Indian may transfer his property to any other Indian, a member of the Six Nations, and the transaction be legal and binding. In fact, this does occur almost daily; farms of considerable value passing from one Indian to another by a 'quit-claim' deed. In this way I bought some land at the Bay of Quinté Reservation, and erected thereon a house and barn, at a cost of five thousand dollars; and when the Deputy Chief Superintendent, who is the virtual head of Indian affairs, threatened me with loss of my improvements, on the ground that I was a member of the Six Nations, and not of the Bay of Quinté Mohawks, and therefore no right to acquire property there—this being done at the instance of Rev. G. A. Anderson, late Missionary to the Mohawks of the Bay of Quinté, who, for reasons best known to himself, had a particular horror of my becoming a resident at the Bay of Quinté—I replied, when the Indian Department were prepared to bring an action of ejectionment, I was prepared to go before the Courts and establish my right to my property. Since then they have left me serenely alone, knowing well I had right and law on my side. There seems to me to be a ring among our officials by which any independence on the part of any individual Indian is stamped out. And as I am not particularly fond of this stamping out process, I have made myself exceedingly obnoxious to some of these officials. Particularly is this true of our friend Mr. Gilkison, at the Grand River, whose official acts I have had reversed twice by the Government.

“Under these circumstances, I was pitched upon as most likely not to be interfered with; and I was named to hold the land in trust for the New England Company. The title under which I hold the six acres I regard as perfectly good; and, as I can hold the property only for the one purpose expressed in the deed, the Company are perfectly safe from me.

“With regard to white men acquiring property in Indian lands, the mode of procedure is this:—A 'Surrender' is obtained from the chief. This 'Surrender' is made to the Government. The effect of this 'Surrender' is merely to put the title in the land, in the Crown; and such surrendered lands are like any other Crown lands. They become subject to taxation; and it gives the Indian in possession of a particular lot, the right to sell to any person, white or Indian, or to retain it, only paying taxes as other of her Majesty's subjects. In this way, my father held one hundred acres for over twenty years; the tract in which his lot was situate, had been surrendered to the Government, but he did not choose to sell his right till within a few years of his death.

"After a 'Surrender' in due form, and after extinguishing the individual Indian's rights in a particular lot, then the white man may obtain a patent for such lot from the Crown.

"While we would all prefer that a 'Surrender' could be obtained and a patent issued to the Company in due form, still, knowing that a 'Surrender' just now is impossible, we took the other course of securing the property to the Company, in order to enable them to proceed at once with their work. It is not necessary to go into details as to why it is not possible to obtain a 'Surrender' just now. Suffice it to say, that to obtain a 'Surrender,' the chiefs (and there are about sixty) must be unanimous; and that parties in the employ of the Company have been and are now prompting the pagan chiefs to have nothing to do with Mr. Roberts—to write to the Company, through Mr. Superintendent Gilkison, and say they, the pagans, want nothing to do with the Rev. Mr. Roberts.

"It is also reported, that if the opposition is kept up, eventually the Company will withdraw the Rev. Mr. Roberts.

"Give us a parsonage for Mr. Roberts in the midst of the pagans and a school-house, and I am satisfied that in a few years he will accomplish more than has been done during the last half-century.

"I shall cheerfully transfer the quit-claim to the New England Company whenever they may desire it.

"I may say, I would have answered earlier, but I have been expecting to go to Ottawa, to try and get something from the Government in the shape of a guarantee, or to sanction a lease from me to the Company for 999 years, with the privilege of renewing at expiration or time. Owing to professional engagements, I have not yet been able to go down."

The following letter from Dr. Oronhyatekha to the Treasurer, dated April 14th, 1872, was laid before the Committee on the 13th May.

"I visited Ottawa last week with the view of inducing the Government to sanction a lease from me to the New England Company of the six acres, in the Cayuga Mission, for 999 years, which would be as good as a patent.

"The Deputy Superintendent would have dismissed the matter with a word, but I succeeded in bringing other influence to bear, and the Hon. Joseph Howe, Secretary of State for the Provinces and the Ex-officio Superintendent of Indians, promised us his assistance, and authorized me to write to you and say that the Government would do

everything within its power to secure you in the possession of the six acres.

"As I could not stay longer away from my business, I left the matter in the hands of Hon. John Langton, who promised to push the matter with the Government. I hope soon to be able to send you something more tangible from the Government, in the shape of a lease. In the meantime, however, I can again assure you that the New England Company need have no fear of ever being disturbed in their possession, and there would absolutely be no trouble if the Company could control its employès at the Grand River, and prevent them from interfering with Mr. Roberts' Mission."

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The Clerk on the 20th May, 1872, wrote to Dr. Oronhyatekha inquiring whether the deed of the 6th of November, 1871, conveying six acres of land to him in trust for the Company, was not sufficient for all purposes, and requested him to obtain the sanction of the Government to this deed, or to a Lease as he had suggested, if such sanction should be necessary.

On the 3rd July, 1872, Dr. Oronhyatekha's reply was received, stating that he had already visited Ottawa twice for the purpose of securing from the Government a lease to the New England Company, so as to place the title absolutely beyond question, and that he had considerable difficulty owing to circumstances to which he referred; but that at his last visit, the matter was definitely settled, and the consent of the Government obtained, and that he hoped soon to be able to forward to the Company the necessary papers.

During the whole of the year 1872, the Committee have been much occupied by claims made upon the Company by one J. S. Kingston, now or late a tenant of the Company's Onondaga School lot. These claims are understood to have arisen out of dealings between the Rev. Canon Nelles and himself, relating to the terms on which he was to hold the land and the quantity of land comprised in the holding. As

these claims are still under investigation, the Committee postpone any detailed statement on the subject to a subsequent Report, when the questions at issue shall have been finally disposed of.

On the 18th September, 1872, the Clerk received from Canon Nelles a lease to Jas. Mordue, dated 13th May, 1853, for seven years from the date, of part of the Oneida School lot; and at the same time the Canon informed the Clerk that the lease of the residue of the Oneida School lot to Hildred, and the lease of the whole of the Delaware School lot to David M'Clung were similar.

The Canon at the same time forwarded to the Company the following memorandum endorsed on the lease to Mordue:—

"I send this original lease of the Oneida School lot, the rent has been increased to twenty dollars, and lately to forty dollars a year; his lease expires in April next, and I will be glad to be informed of the wishes of the Company with respect to it. The lease to Hildred for other part of the lot also expires at the same time. As the Company request that I will not renew any lease without their sanction, I will be glad to be informed on the subject. Mordue now occupies about one-half of the lot."

On the 18th September, 1872, the Clerk also received from the Canon two letters from David M'Clung, one addressed to himself and the other to the Company, with a memorandum endorsed by the Canon on the first, to the effect that M'Clung appeared to be a reliable man, and had always paid his rent, and that M'Clung's lease would expire on the 1st April, 1873.

The second letter was as follows:—

"CAYUGA VILLAGE, PROVINCE OF ONTARIO,

"DOMINION OF CANADA,

"August 16th, 1872.

"To the Members of the

"NEW ENGLAND COMPANY, ENGLAND,

"Gentlemen,—Having spent the best part of my life as your tenant on Lot No. 1, Jones Track, River Range, and my lease having expired,

I would beg to make the following proposal for your consideration regarding said lot of land. I will give two thousand five hundred dollars for said farm, as follows, viz., one thousand dollars at time of purchase, the balance in five equal annual instalments, with interest at six per cent.

"If this should not meet your approval, I would beg to again lease the farm for the term of twenty years, at an annual rent of one hundred dollars, which is as high a price as it can be leased for; also, at the same time, granting me the privilege of prospecting for Gypsum, or plaster, on said lot of land, and, if successful in finding it, I will give you one thousand dollars for the bed, or twenty-five cents per ton for the quantity I take out and dispose of.

"Should plaster be found on the place it cannot be an extensive bed, from the peculiar lay of the land, and you may judge the value of a plaster bed in this locality when there is now twelve beds in a distance of as many miles, and limited to sales in a territory sixty miles long by forty miles wide. We cannot compete in the United States market with their beds, so that we cannot extend our sales, while each year develops new beds.

"Your honourable body will also take into consideration that the buildings on said lot will have to be repaired, or rebuilt, at a heavy expense, before re-leasing, so that, if you can sell, it would be to your advantage so to do.

"Awaiting your answer,

"I remain, your obedient servant,

"DAVID M'CLUNG."

In October, 1872, the Committee declined to sell the Delaware Mission School lot, and requested Mr. C. J. Blomfield to view this lot and report to the Committee on its value for letting on lease, or sale, and advise as to the terms on which a lease should be granted, and as to the tenant's offer, and also to view and report on the Oneida Mission School lot, leased to Mordue and Hildred.

On the 27th November, the question of the sale of these two lots, as well as the Onondaga Mission School lot, was considered by the Committee, and on the 10th December, 1872, the Clerk wrote to Mr. C. J. Blomfield as follows:—

"On the 17th October last I had the pleasure to write you by

direction of the Committee of this Company, requesting you to be good enough to inspect on their behalf and send them a report on the Delaware Mission School lot and the Oneida Mission School lot, forming part of the lands belonging to them on the Grand River.

"The Committee have since had under their consideration the question of the sale of these two School lots, as well as the Onondaga Mission School lot, on the ground that the Indians for whose benefit these three School lots were set apart, have migrated to the south side of the river, and the lots have therefore ceased to be of any utility to them. The three lots comprise each 100 acres of land.

"The Onondaga School lot is situate on the northern bank of the Grand River, about eighteen miles east from Brantford, and about one and a half or two miles west of Caledonia. This lot has been let to a Mr. John S. Kingston who desires to renew his lease; and in the case of this lot, as well as the two others, the Committee will be obliged to you to favour them with your opinion of their value for sale, and their yearly value if let on lease.

"The Committee do not contemplate the sale of these lots of land, unless suitable prices could be obtained for them; and they will thank you in your report to mention in what manner you consider they should proceed in offering them for sale. The leases having now expired, or being about to expire, the present is in that respect a favourable time for effecting a sale.

"It is suggested that gypsum has been discovered on the Delaware Mission School lot, and the Committee has had an offer of a gross sum of money or a royalty per ton for the grant of the right to remove this mineral."

On the 10th December, 1872, Canon Nelles was informed that the Company contemplated the sale of these lots, and had therefore determined not to grant any new leases then, but desired Canon Nelles to arrange, if necessary, for their temporary occupation by the present tenants or others.

On the 18th December, 1872, the following report* was received from Mr. Blomfield:—

"PETERBOROUGH, 28th November, 1872.

"In accordance with a request contained in your letter of the 17th of October, I took the first opportunity of paying a visit to the Indian Reserve near Brantford.

* The rest of this report may be found at p. 151.

"As I did not know how to reach the places referred to in your letter, I wrote to the Rev. R. J. Roberts, requesting him to meet me at Brantford. He met me on the 15th inst., and we walked over to the Mohawk Institution.

* * * * *

"Mr. Ashton had a pair of horses put into a waggon, which, like everything else, appeared to belong to Mr. Nelles, and drove us over to visit the Oneida Mission School lot.

"This lot is divided into two lots, running north from the river, each about 50 acres as stated. The west half has been rented by Mr. Hildred for 50 dollars a year. The house is old, and the barn and out-houses poor. Mr. Hildred says he is going to leave. The east half has been rented by Mordue for 70 dollars. I did not see Mordue himself, but his son told me he was desirous of renting the place for a further term; said his tenancy expired last year; thought his father took the place for a term, but had no lease, as Mr. Nelles told him it would be 'all right.' The front of the two lots south of the Brantford and Hamilton Toll Road, which I judge to be about 10 acres in extent, irrespective of the $2\frac{1}{2}$ acres and $1\frac{1}{2}$ acres marked in your map* as School House lot, is very good land, but like the rest of both lots has evidently been badly farmed and not manured. The situation overlooking the Grand River is charming, and the site would be a most eligible one for suburban villa residences, say in lots of 5 acres each. There are some very pretty places a very short distance nearer town, and I have no doubt but that a good price could be obtained for this portion of the lot if sold in that way; I am not prepared to name the exact sum, but I should say not less than 100 dollars an acre. The land north of the road as far as the railroad, is good, except perhaps a portion to the east which is rather swampy. A few acres at the extreme north beyond the railroad, are also swampy. Mordue has sublet his portion north of the railroad doubtless for a higher rent than he paid for the whole lot. Both Hildred and Mordue complained that the land was very poor, and almost worthless, and that the soil was very cold, there being a subsoil of hard clay; the policy of the Company's tenants, however, is evidently to belittle their farms, so that the rent they pay may be assumed to be a fair one.

"The farm immediately adjoining the O. M. School lot, is reported to be an excellent one; and I believe that if the school lot is properly drained and farmed, it will be nearly as good. The tenants say that it cannot be drained into the railroad ditch, which is not kept cleaned

* See this map between pp. 74 and 75 of report for 1869-70.

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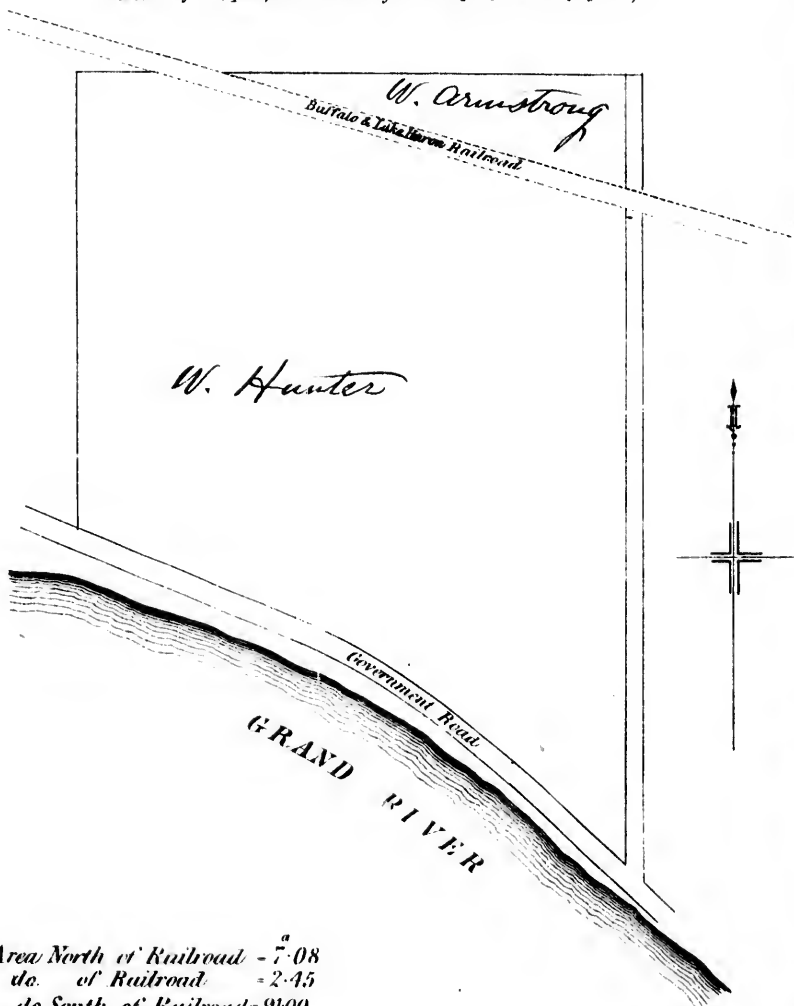
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PLAN OF THE
ONONDAGA MISSION SCHOOL LOT
 IN THE
COUNTY OF HALDIMAND,
CANADA.

See History & Report, of the New England Company. 1869-70 page 65.)



Area North of Railroad	-	7.08
do. of Railroad	-	2.45
do. South of Railroad	-	91.00
Total Area of Lot	-	100.53

Surveyed November 1873
 by Q. Johnstone.
 P.L. Surveyor

out, and that it would be necessary to cut through the front of lot, which is higher than rear (qy.), an expensive proceeding. I imagine, however, that there is no real difficulty about this, but I cannot give a decided opinion.

"The fences are greatly out of repair; and in order to secure a fair rental, it will be necessary to put a good board fence round the whole lot north of the road. The cost of this would be about 700 dollars. The increased rent will represent good interest for the outlay.

"The rail fences can be made use of by the tenant, for the fields. I would recommend the Company to sell the front of lot as suggested above, for Villa lots, and to sell or let the rear—about 86 acres—as a farm. From its proximity to Brantford, I believe the land would fetch about 50 dollars an acre, or would let when fenced, even without buildings, at 2.50 dollars an acre if let for a term of not less than seven years. The whole lot as it stands now, *i.e.*, the two halves with the buildings thereon, should sell for 50 dollars an acre, or if fenced should let for 3 dollars an acre; without fencing, probably 2 dollars at least. I do not advise renewing Mordue's lease or term of tenancy. In letting, care should be taken to obtain a good tenant who will improve the place, and the Company will then benefit by the increase in value, which is likely to attach to all land in vicinity of Brantford, from year to year for some time.

"After visiting these lots, Mr. Ashton drove us into Brantford. On the following morning we started by daybreak by train to Caledonia; after breakfast we hired a team and visited Onondaga School lot, Seneca township, about $1\frac{1}{2}$ miles from the village,—occupied by Kingston, about which Mr. Roberts requested me to take notes. The lot is a very good one, but the fences are out of repair. There is a pretty bush at the rear, but not valuable for fuel.

* * * * *

"The lot, if properly fenced, with buildings thereon, would let for 3 dollars per acre; the lot as it is, would probably sell for 50 dollars an acre.

"We next visited the Delaware Mission School lot, otherwise Lot No. 1, Jones' Tract, which we succeeded in finding after making many inquiries. This is situated about $1\frac{1}{2}$ miles East of Cayuga, and thirteen from Caledonia. I made several inquiries both on the road and previously at Brantford, respecting gypsum, so I was prepared for Mr. M'Clung on that question.

"The lot is very prettily situated on Grand River, the front or south is good land, the rear or north rather swampy in places, and it is

not unlike the Oneida School lot in this respect. M'Clung also stating that lot can only be drained by cutting through bank or higher land by river, of which I have my doubts as in other case. M'Clung also said the lot was worthless, that he could not raise anything on it, although I noticed that on one field he had successfully raised a crop of Canadian thistles. He said that all his sons had left him, and that he was too old to work the farm now, but that he was attached to the place and wanted to end his days on it. On my suggesting that a smaller patch of ground might meet his requirements, he changed his tack, and said there were a few sons left yet. He also made unreliable statements on the subject of gypsum, and contradicted himself about this and about his lease, in which he said there were no covenants. I noticed the usual covenant to keep buildings and fences in repair, which he had utterly neglected.

"M'Clung offered to me 3500 dollars outright for the lot, from which, referring to your letter, it is clear to me that he has found gypsum on his lot, although he said it was extremely doubtful if it would be found there. He also offered (as per your letter) 25 cents a ton for gypsum. His immediate neighbour, Taylor, gives 50 cents, which is considered a very low price. M'Clung first stated that Taylor had bought the place outright, but on Mr. Roberts letting him know that we had heard of arrangement, he had to acknowledge it, his wife stepping in to the rescue and saying that Taylor regretted his rashness, and was losing every day.

"The fact is that M'Clung is thoroughly unreliable, and evidently wants the lot as a speculation on which he can double his money, either by sale outright, or by getting royalty of 50 cents a ton (probably more), and paying only 25 cents. On my return to Toronto, I called on Mr. Buckland, Professor of Agriculture, and head of that particular department under the Minister of Agriculture and Immigration, and had some conversation on gypsum. He informed me that Taylor's is the best in the country.

"Taylor has his mill on the banks of the river, within sight of M'Clung's lot, but we had not time to go and see it. The crushing and grinding arrangement is very simple, as we noticed at a mill on the road at a place called York. Taylor ships down the river to various places on Lake Erie. He gets 4 dollars a ton at mill. From York the gypsum or plaster of paris is shipped to Brantford, where it sells at 5 dollars per ton. I made out from various inquiries that the cost of getting out and crushing, does not much exceed 1 dollar per ton, and that after shipping, and payment of commission, there is a profit to owner and worker of about 2 dollars a ton, or 50 per cent.

on sale. The lowest statement being from a man in the business (who I imagine, was unwilling to show full profits), 1 dollar per ton. The information from those interested in the trade had to be checked by information elsewhere. It was stated to me, for instance, by two or three, that with the sixty beds now being worked, the demand is more than supplied, and that gypsum beds are now hardly worth anything. The demand, however, as far as I can judge, is constantly growing, and by new facilities of transport, the area supplied is constantly extending. I endeavoured to ascertain what had been paid in any case outright for a vein likely to prove a valuable plaster bed, but in the cases coming under my observation special arrangements had been made—in one case a royalty, and in the other, one brother working the land of a lot and the other the mine. Gypsum is, as perhaps the Committee are aware, sulphate of lime, in appearance like crystalline limestone or white marble, only more brittle. A bed is the usual phrase, but it is found in what should more properly be termed a vein, being only two or three feet wide, and not generally of much depth. It is mined by drifting from the side of a hill, as being less expensive than sunken shafts. We went a short way up a tunnel, but it was too wet and dark for us to proceed, and it was easy to imagine the working chamber. I am not in a position to say what a vein is worth—cash—but if it is of first quality, as probably it is in this case, and likely to run across 100-acre lot, I should think 4,000 dollars would not be an unreasonable price. A royalty would be a very satisfactory way of working it, provided that returns of sales could be checked, but there would be some difficulty about this. Sworn returns are not worth much in this country, unless from a man of good reputation for integrity. The bulk of the plaster got out, except a little sold to farmers in the immediate neighbourhood, might perhaps be ascertained by the books of the shipping agent at Port Maitland, on Lake Erie, but I should have to make further inquiries about this before making any definite recommendation. Any arrangement of this kind should, whether checks can be devised or not, be made with a reliable man, of good reputation. The royalty should certainly not be less than 50 cents a ton, and from the superior quality of the plaster on Taylor's lot, and I imagine on the lot in question, 75 cents, or possibly 1 dollar might be obtained.

“You may infer from what I have written above, that the farm has been neglected; one field only, next the river, appeared to have been properly worked. M'Clung's first statement was doubtless correct, that he is too old to farm it without more assistance than he can obtain. He, of course, said that his offer was foolishly liberal, but I

have no doubt the lot is readily saleable, irrespective of gypsum, or reserving the right to mine for it, at 40 dollars an acre. Two railroads, the Canada Southern, direct for Buffalo to Detroit, and the car line, from Buffalo to Glencoe on the Great Western, *en route* to Detroit, are now nearly completed. They will both be within half a mile of Cayuga, which will be an important station. At present it is a village in all but name, but a very few years (four or five) will make it an important town, when the lot in question will be readily saleable at 50 dollars an acre.

" M'Clung's offer to take a new lease for twenty years at 100 dollars, which he says is a high price, is not to be entertained for a minute. The Company should fence lot with boards, using rails for inner enclosures as in case of Oneida School lot, and they will have no difficulty in letting it for 2.50 or 3 dollars an acre. I would not recommend their letting for a longer term than seven years; at the end of that term, lot can be let at a higher rate or will be more valuable for sale. A good tenant should be secured; I recommend the Company not to let again to M'Clung on any terms.

" It is clear the Company has not been receiving from any of its tenants more than one-fourth, or at least one-third, what it ought to have received for rental of its farm properties, and that they have been unfortunate in the tenants selected.

" I forward you two forms of lease in use in the vicinity of Brantford; I recommend adoption of longer form. It appears to provide for everything that a tenant in this country is likely to accede to. You may notice a clause securing deep ploughing.

" The Oneida and Delaware lots, I believe, can be much improved by this. There is a clause about fencing that would meet these cases, but unfortunately there is no rail timber worth mentioning left on any of the lots; and although common timber is dear—11 dollars a thousand feet—board fencing is now the cheapest in section of country referred to.

" Although I have, I trust, given more correct information as to the value of the Company's properties near Brantford and Cayuga, than the Committee were previously in possession of, I should hardly be in a position, living as I do nearly 200 miles away, to carry out my own suggestions, should the Committee request me to do so.

" The Committee would, I think, act wisely in placing these matters in the hands of Mr (W.) Mathews, who I understand reported on one lot for the Company. He is an Auctioneer and Land Agent at Brantford, and is well spoken of as a very reliable man. He has been twice Mayor of the town, and has held other offices of trust.

* * * * *

"The travelling expenses of this expedition came to double what they were last February, nearly 50 dollars—say £10 sterling—for I paid Mr. Roberts' expenses while he was with me, and the cost of conveyance for our long drive in the country was unusually heavy, owing to the horse disease which has been prevalent all over the continent. I was obliged to sleep three nights at Brantford, partly to obtain information from various parties, and two in Toronto, owing to indifferent connection of trains. The investigation that I was obliged to make, to enable me to give information of any value, of necessity took some little time.

"I am, dear Sir,

"Yours truly,

"CHAS. JAS. BLOMFIELD.

"I will send forms of lease next Thursday, by the Canadian cheaper mail, and will give an estimate of cost of fencing, which at present I am obliged to leave blank.

"Cost of fencing 100-acre lot, about 800 dollars.

"December 1st, 1872.

"The above was, unfortunately, just too late for last Saturday's mail, so I send forms of lease herewith.

C. J. B.

On the 23rd December, 1872, the Committee instructed Mr. Ashton to apply to the Rev. Canon Nelles to deliver to him all leases and agreements, both such as have expired and such as are now current, of lands on the Oneida, Onondaga, and Delaware Mission School lots; and on the same date sent the Rev. Canon Nelles an authority to deliver the documents to Mr. Ashton accordingly.

In August, 1872, the Committee requested Mr. E. R. Roberts to ascertain and report whether the trustees of the 1120 acres at Rice Lake, and of the 70 acres in the township of Cramahe, were still living.

The grant of the 1120 acres, 19th April, 1834, was to the Revs. Richard Scott and Alexander Bethune and to Charles Anderson, Charles Rubridge, and the Hon. George Hercheimer Markland.*

* See report, 1870, p. 67.

As to the 70 acres, the Rev. Richard Scott's conveyance was dated 25th February, 1837; the trustees were the Hon. Zaccheus Burnham and the Hon. Thomas Alexander Stewart.*

The Committee considered it probable that after so long an interval most, if not all, of these trustees had died, and that it might be proper to appoint new trustees.

On the 22nd October, 1872, the Committee received from Mr. Edward Roberts a letter, dated the 2nd of that month, in which he furnished a copy (not very accurate) of an exemption, dated the 15th March, 1858, of the original grant, dated 19th April, 1834, as recorded on 30th May, 1834, in the Registrar's Office, Canada, Book E., fo. 491.

Mr. Roberts' letter also contained an imperfect copy of an appointment of a new trustee, dated 5th June, 1860, from which it appeared that on Mr. Scott's death the Rev. John Gilmour had been appointed a trustee instead of Mr. Scott,† and that upon the death of Mr. Anderson, William Henry Wrighton had been appointed a trustee, and that he had since died; and that the appointment of Mr. Gilmour and Mr. Wrighton had been destroyed by fire, 10th June, 1857, in the office of Robert Dennistoun, of Peterborough, barrister, and that accordingly Mr. Gilmour's appointment was to be confirmed, and that he and the other surviving trustees had agreed to appoint Robert Dennistoun a trustee in place of William Henry Wrighton.—

Mr. E. Roberts' letter then proceeds:—

"The next appointment was on the first day of July, 1867. By Alexander Bethune, Charles Rubridge, John Gilmour, Robert Dennistoun, to Mark Burnham of Ashburnham, in the county of Peterboro.' And the third appointment was on the 7th day of October, 1868, by Alexander Bethune, Charles Rubridge, Robert Dennistoun, Mark Burnham, to Edward Riddell Roberts. —

"Of the above-named gentlemen, Richard Scott, Charles Anderson,

* See report, 1870, pp. 68, 69.

† This appointment was dated 1st April, 1840.

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W. H. Wrighton, John Gilmour, and G. H. Markland, are dead. Alexander Bethune is Bishop of Toronto. Charles Rubridge is registrar of the county of Peterboro', but is now extremely old and infirm, not capable of attending to any business. Robert Dennistoune is the judge for the county of Peterboro'. Mark Burnham is a retired Episcopal clergyman, and resides in Ashburnham (which is part of Peterboro', separated from it by the river Otonabee). I was the last appointed.

"There is a difficulty about the 70 acres to which you refer in the township of Cramahe, which I have not yet been able to clear up. I will make further inquiry about it, and let you know what I can ascertain.

III.—NEW ENGLAND COMPANY'S PROCEEDINGS IN BRITISH NORTH AMERICA.

i.—GARDEN RIVER, 1871.

1.—*Discontinuance of the Company's Grants to this Station.*

The proposal for an exchange of missions between the Rev. James Chance, who wished for the sake of his children's education to leave Garden River and move further south, and the Rev. Robert J. Roberts, who on account of the health of his family was desirous of the exchange, is noticed at pages 118 and 223 of the Report for 1870.

The exchange was not carried into effect, owing to difficulties in the way of obtaining the necessary licence from the Bishop of Toronto.

In February, 1871, the Company received from the Honourable A. E. Botsford a letter dated the 3rd February, 1871, as follows :—

“ Dear Sir,—I have received your letter of the 30th December, enclosing copies of resolutions passed by the Special Committee on Indian Affairs at their meeting on the 13th December, and copies of the letter and document enclosed therein, of the Rev. James Chance.*

“ I leave for Ottawa next week, and when there, will obtain the information required by the New England Company, and will communicate the result of my inquiries to you.

“ I will make the best terms possible with the Indian Department relative to the lot of land given by the Indians to the mission at Garden River.”

Shortly afterwards the Company received from the Rev. James Chance two letters, one dated the 18th February, 1871, to the following effect :—

“ I have to acknowledge the receipt of two different communications

* See Report for 1870, p. 223.

from the New England Company, through Mr. Venning, dated respectively December 13th, 1870, and January 12th, 1871.* The former contains the resolutions of the Special Committee respecting the future management of the Company's missions on the Grand River. The latter encloses a resolution for the guidance of the Company's missionaries generally in drawing their bills of exchange, which I will be careful to carry out.

"In reference to that part of the letter of December 13th, which more especially affects the Rev. Mr. Roberts and myself, I would respectfully remark that when an exchange of missions between him and myself was proposed to me by the Hon. Mr. Botsford, through the Lord Bishop of Huron, I accepted on the conditions that I should sustain no loss thereby, and that the necessary arrangements could be effected. You are doubtless aware that it is necessary, before clergymen can remove from one parish or mission to another, to consult with their Bishop and obtain his consent; and especially is it necessary in removing from one diocese to another, to consult with the Bishops of those dioceses.

"Having now been in the diocese of Toronto upwards of twenty years, I have important interests therein. My name is at present nearly at the top of the list of those clergymen who are entitled, in due course, to participate in the Commutation Fund to the extent of £100 currency per annum; and in case of my death my family would derive important benefit from the Widows and Orphans' Fund. From these reasons and others arises the necessity of making arrangements with the Church authorities in both dioceses.

* * * * *

"I hope that all difficulties in the way of an exchange will be removed, and that we shall be able to carry out the Company's resolution as early as possible. In the meantime I would ask the consent of the Committee to make some necessary repairs to the Mission-house before the Rev. Mr. Roberts takes possession. At present I could not recommend any expenditure over a few—say £10. The Mission-house was not, for want of funds, very suitably and substantially built at first, many years ago; and if the mission should continue to prosper, it would be very desirable and necessary to build a new parsonage.

"The other letter from Mr. Chance was dated the 21st February, 1871, and was to the following effect:—

"I have much pleasure in stating for the information of the Com-

* See Report for 1870, pp. 118 and 119.

mittee that the Indians under my care are fully employed this winter in getting out square timber and saw logs; the latter for the owner of a mill in the neighbourhood, and the former for exportation to Quebec, and thence to England. They have also been very regular in their attendance on the means of grace, and have manifested a much deeper interest in the education of their children; twenty-six of whom are receiving instruction in reading, writing, spelling, and arithmetic, geography and natural history. In addition to the day-school, I have a class for adults on the evenings of Monday, Tuesday, and Thursday. On Wednesday evening we have a service and lecture; and on Friday evening a singing class. The adult class is attended by three married and nine unmarried young men, who are anxious to acquire the English language, and to learn to keep accounts, etc.

"Mrs. Chance has had a knitting class for adult females, some of whom are now able to knit stockings, mitts, cuffs, etc., for their own use and for sale, an acquirement which they highly appreciate, and it will prove a great blessing to them, especially as some can prepare and spin the wool.

"During the season of Christmas I invited the three chiefs and their messenger and their wives to dine with us at the Mission-house, and I am happy to say that they conducted themselves with the utmost propriety, as became the native aristocracy of the country. After dinner the chieftainesses withdrew with Mrs. Chance, and I had a long and interesting conversation in Ojibway with the chiefs and their messenger on various subjects. The head chief contrasted their past with their present condition as Christians, and expressed his profound gratitude for the change in their circumstances. They all enjoyed themselves very much, and declared that they had never been so happy before. On another evening we entertained the old widows, six in number, who were very happy too. On the following evening the school children had their annual feast of buns, cakes, and tea, and the usual Christmas-tree, laden with fruit, in the form of articles of clothing of which they all partook, according to their merits and need."

On the 9th March, 1871, the Committee wrote to the Bishop of Toronto, informing him of the proposed exchange between the Rev. Robert James Roberts and the Rev. James Chance, and requesting his lordship to grant the usual licence to the former, and at the same time stating that the Company considered the Rev. Mr. Roberts well qualified, by his conciliatory manners, to undertake the mission at

Garden River; the manner in which he had maintained amicable relations with ministers of other denominations in the neighbourhood of Kanyungeh, leading them to believe he would be equally successful at Garden River.

On the 4th April, 1871, the Committee postponed the consideration of the proposed interchange of missions till the Bishop's answer arrived, but authorized Mr. Chance to have the necessary repairs done to the Mission-house at Garden River, within the limit of £10, mentioned in his letter.

The New England Company received on the 15th April a letter from the Rev. Francis J. C. Moran, Assistant Clerical Secretary to the Colonial and Continental Church Society, in these terms:—

“Again I am called upon to trespass upon your time and attention by laying before you a petition I have just received, with a request that I will lay it before your honourable Court.

“The question spoken of in the petition does seem to come within the scope of the intentions of the founders of the New England Company as far as they can be understood.

“May I ask for an early and, I trust, satisfactory reply.

“I will again say how much obliged our committee would be if the Court of Directors would furnish the society with a copy of the last Annual Report of the New England Company; such a request seems but a very small one when made by a society which has so many objects in common as this society has with the New England Company.

The address enclosed in Mr. Moran's letter was:—

“*London, April, 1871.*”

“Gentlemen,—We have been instructed by the Committee on Indian Missions for the diocese of Toronto to make application to your Society for aid in the work of propagating the Gospel among the Red men in or bordering upon the diocese.

“It has long been felt that the missions among that interesting people require a more constant supervision than, owing to their remote distance from Toronto, can be afforded by the Lord Bishop of the diocese.

“ It is now had in contemplation to appoint a Clerical Superintendent for the northern settlements of the diocese, whose duty it will be not only to impart fresh vigour to the missions now in existence, but also to establish new centres for the diffusion of Light and Salvation among the thousands of heathen Indians who are at present as sheep without a shepherd.

“ The Indians in whose behalf we especially plead are scattered along the northern shores of Lakes Huron and Superior; and while, throughout the vast extent of territory bordering upon the former lake, there may be said to be three Church of England missionaries, on Lake Superior there are none.

“ We earnestly beg of your Society some pecuniary aid towards the carrying out of this good work, and know of no field of labour more important than that, the claims of which we now press upon your immediate and most favourable consideration.

“ We have only to add, that this application is made under the sanction of the Lord Bishop of the diocese.

“ We have the honour to remain,

“ Gentlemen,

“ Your most faithful servants,

“ ARTHUR PALMER, M.A.,

“ *Archdeacon of Toronto;*

“ EDWARD BALDWIN, M.A.,

“ *Canon, St. James's Cathedral, Toronto.*

“ I beg to enclose a copy of a printed statement, just put forth by the Committee of the Synod of the diocese of Toronto, on Indian Missions, with the sanction of the Bishop of the diocese.

“ ARTHUR PALMER,

“ *Archdeacon.*

“ *April 8th, 1871.*

“ *To the COMMITTEE, OR CORPORATION OF
“ THE NEW ENGLAND COMPANY.”*

The following are extracts from the printed statement referred to by Archdeacon Palmer:—

“ **DIocese of ALGOMA.** ”

“ The appointment of a Missionary Bishop to promote the interests of our Church in that part of the diocese of Toronto which lies north of Lakes Huron and Superior, including Manitoulin and the other islands along the coast, has long been deemed desirable. The late Bishop of Toronto, nearly twenty years ago, in a charge to his clergy,

expressed his inability to do justice to that remote portion of his diocese, and till the time of his death, did not cease to urge its erection into a separate See. Although in accordance with the suggestion of the late Bishop, the diocese of Toronto—then co-terminous with the Province of Ontario—has been divided into three dioceses, that part which still constitutes the diocese of Toronto is far too large for the efficient oversight of one bishop, and as the demands of the Church in the southern part of the diocese are rapidly increasing, the appointment of a Missionary Bishop for the district of Algoma is a matter that ought no longer to be delayed.”

“The prominence given to that region by the organization of the province of Manitoba, and the settlement of the Red River country (the route to which lies through Algoma), urges the consideration of the subject on the Church at the present time, and with a view to this, it is deemed advisable to draw attention to it, by a brief description of the district and a statement of its immediate and prospective wants.

“The proposed See of Algoma would embrace the territory between Parry Sound on the East, and extend along the shores of Lakes Huron and Superior, to the boundary line between the United States and Canada on the West, a distance of about 800 miles of coast line, including the numerous islands; and extending north about 100 miles, to the height of land dividing the Hudson’s Bay Territory from Canada, and the See of Rupert’s Land from that of Toronto.

* * * * *

“Nearly the whole of the region previously described has been ceded to Government by the Indians; and at several points, both on the islands and on the mainland, townships have been laid out and are in course of settlement. In one instance a whole township has been applied for by several respectable farmers, with a view of settling their sons.

“The mouths of the several rivers flowing into the lakes have long been occupied as trading posts or mill sites, where lumbering establishments are in operation and white settlements forming. While at the several mining stations on both lakes, similar settlements are in need of missionary oversight.

“Of these settlements the most important are:—

“Sault St. Marie, situate at the foot of the rapid by which the waters of Superior flow into Lake Huron. This is a settlement of old standing, and contains many zealous and estimable members of the Church, who have long pleaded, but in vain, for the appointment of a missionary among them.

* * * * *

“There are two missions under the charge of our Church: one at Garden River, mainly supported by the New England Company,—and another at Sheguaindah, on the Manitoulin Island; and although much zeal and labour have been bestowed by our Church Society and the missionaries during the past forty years on these Indians, the results at present are by no means so satisfactory as they doubtless would have been, had they enjoyed efficient oversight. It is but due to those who from time to time have administered the Government in Western Canada to acknowledge, that most of them have manifested a kind of fatherly interest in the welfare of the Indians, and did what they could to civilize and improve them. But there can be no question, had our Indian Missions been under the charge of a Missionary Bishop, whose special duty it would have been to watch over and protect their interests, they would now be in a very different state.”

* * * * *

The following letter from Canon Baldwin in England to the Clerk, was read to the Company on the 12th April, 1871:—

“Through the Colonial and Continental Church Society you have doubtless received a petition signed by Archdeacon Palmer and myself; we sent one, such as was laid before you, to *three* other Missionary Societies in England, and earnestly trust that our appeal will not be in vain. Since sending to you some documents on the subject of the extension of missionary work among the Indians, I have heard from the Chairman of our Committee on Indian Affairs; he begs me to ask that your aid, long and kindly given to Garden River, or to Mr. and Mrs. Chance, may be continued to Rev. Mr. Wilson, should he change with Mr. Chance; or, at all events, take his place at Garden River. Mr. C. has wished, for the benefit of his children, to come nearer the more settled parts of the province, and the cause of Gospel truth would suffer much if your aid to that distant post should not be continued to Mr. C.’s successor, should the Chances see fit to move from the post they have so long occupied. I cannot suppose that the New England Society will have any objection to this, when their object is to benefit the Red men. You vote the money for the cause, and not for the men who receive the money. It will, however, be very cheering to the committee in Toronto to have an assurance from your Society that you will continue, if you do not increase your assistance. The necessity for this latter course cannot be exaggerated, and we depend very much upon the united co-operation of your own with other Societies for the

extension of the Lord's cause in the remote northern settlements of the diocese of Toronto.

"Should you prefer it, you can communicate with me at Toronto, or write at once to Rev. Saltern Givins, Chairman, Indian Committee of Synod, Toronto, Canada."

The following letter, dated the 13th April, from the Hon. A. E. Botsford to the Clerk, was received on the 28th April:—

"Since I arrived at Ottawa, I have had frequent interviews with the heads of the Indian Department with respect to obtaining a grant of the lot of land surrendered to the Rev. Mr. Anderson by the Indian chiefs at Garden River.

"Both Mr. Howe and Mr. Spragge express their willingness to carry out the wishes of the New England Company, but upon a further examination of the documents filed in the department, it was discovered that the Rev. Mr. Anderson had assigned the trust to the 'Incorporated Synod of the Diocese of Toronto,' and Mr. Howe does not feel inclined to recommend a grant to issue to the New England Company without the assent of the Synod. We have arranged as to the portion of the lot to be granted, either to the Synod or the Company, as may be agreed upon, which will reserve about 18 acres for the Roman Catholics and an Indian chief, who have been some time in possession of that quantity of the lot. I will write to the Rev. Mr. Givins, who resides at Toronto, and is chairman of the Committee on Indian Missions in the Diocese of Toronto, and ascertain what the views of the Synod are respecting the lot.

"I enclose a letter from Mr. Givins.

* * * * *

"In reply to the resolutions passed at a meeting of the Special Committee of the New England Company, the 13th December last, I have to state that the power to appoint missionaries in the province of Ontario is solely in the bishops of the respective dioceses. There is no doubt, however, that the recommendation of the New England Company would have great weight with the bishops in appointing missionaries paid by the New England Company, nor do I think they would appoint any clergyman that did not meet with the approval of the Company.

"No different rule applies to the appointment of missionaries to the Indians and to the whites.

"P.S. After closing my letter I found a memorandum which reminded

me that the New England Company wished me to furnish some information respecting the colleges in Ontario. The result of my inquiries is as follows :—

“Trinity College, Toronto, is admitted to be an admirable institution; it is to be observed, however, that it is principally devoted to the education of young gentlemen designed for the ministry in the Church of England.

“The Galt Grammar School, taught by Dr. Tassae, is considered one of the best taught in Canada.

“Trinity College School, Port Hope, is highly spoken of.

“Hellmuth College, London, and Albert College, Belville, Ontario, are both excellent institutions.

“The expense of educating young men at these respective colleges and schools is about the same, though I have not been able to obtain exact statistics as to the charges in each.”

The following extracts are from the letter, dated 4th April, from the Rev. Saltern Givins to the Hon. A. E. Botsford.

“I have not been able to learn anything further from the Rev. Mr. Anderson respecting the surrender of land at Garden River, for the use of that mission, but the Rev. Dr. O'Meara, to whom I wrote, assures me there has been no other appropriation of land by the Indians than that covered by the surrender to Mr. Anderson. The mistake about the quantity has probably originated in the surrender specifying 200 acres, more or less; but on the tract surrendered being surveyed, its measurement came very short of it.

“This land having been merely surrendered to the Rev. Mr. Anderson, the Missionary in charge at the time, it was necessary it should be made over by him to the Synod of this Diocese, which has been formally done.

“If, therefore, the New England Company wishes to be secured in the possession of it, there will, I suppose, be no objection on their engaging to support it as a Church of England Mission, and acknowledging that they hold it on this condition, as it was surrendered for that purpose.”

* * * * *

On the 4th May, 1871, the Committee, in answer to the Rev. F. J. C. Moran, declined his request for a copy of the last report of the Company.*

* See his letter of the 4th April, 1871. *ante* p. 43. On the 30th November,

They also declined the application of Archdeacon Palmer and Canon Baldwin for aid to the Missions to the Indians on the northern shores of Lakes Huron and Superior; and resolved that the grant to Garden River Station should be discontinued when the Rev. James Chance left the station, the reports having proved unsatisfactory after fifteen years' trial. This decision of the Committee was formally communicated to the Bishop of Toronto, Archdeacon Palmer, Canon Baldwin, Dr. O'Meara, and Mr. Chance.

The following letter, dated the 22nd May, 1871, from the Rev. Saltern Givins was received by the Treasurer on the 5th June:—

“The Rev. Mr. Chance's retirement from the Mission of Garden River has at last taken place, and the Committee on Indian Missions in this diocese with whom he has been in pleasant communication for several years, and for whom and his estimable wife we entertain the highest esteem, respectfully beg leave to address the New England Company through you, respecting the future prospects of that mission.

“We have been made aware of the Company's desire that the vacancy

1871, the Rev. Mr. Moran wrote the following letter to the Clerk:—“I am sorry again to have to trouble you with a letter. At the direction of my Committee I made application on Monday, November 27th, at the office of the ‘Charity Commissioners for England’ to see a copy of your report and charter. The balance-sheet, or statement of accounts, was shown to me by the Secretary, and he advised me again to apply to you for a copy of your annual report, charter, etc. This, therefore, I now do in behalf of this Committee. I beg to apply for a copy of your last annual report, statement of accounts, and also a copy of, or where I can see or obtain a copy of your original charter or amended charter. I forward to you a copy of our last annual report, and shall be glad to have an early reply for the Court of Governor and Directors to this application.” On the 15th December, 1871, the Clerk in answer wrote to the Rev. Mr. Moran referring him to letters of the 15th February and 19th May, 1871, mentioning ‘that all reports of the New England Company are prepared and issued for the use of the members of the Company only,’ and mentioning that the New England Company ‘do not systematically issue annual reports, but have occasionally printed reports for the use and convenience of their own members, though not with a view to publication.’”

should be supplied by the Rev. Mr. Roberts, who for several years has proved his fitness for a mission among the Indians; and it was with sincere regret circumstances, with which you have doubtless been made acquainted, prevented the Committee from recommending the Bishop of this Diocese to sanction it. We felt it would neither be for the benefit of the mission nor of himself that he should take his family there.

"We trust, however, this will not prevent the Company from continuing their interest in the Indians of that mission. The Committee are most desirous to place that and other Indian Missions on a satisfactory footing, and to promote the civilization of the Indians in that region; and with that view, have projected an exploration of all the Indian settlements along the north shores of Lakes Huron and Superior, to see whether the Indians may not be induced to congregate in certain localities where the advantages of schools and churches can be enjoyed, and where they can be induced to adopt the arts of civilized life. The advantages in this respect at Garden River are too great to think of abandoning them without serious consideration:—the neat church, mission, and school-houses—erected by your Company, together with a tract for a farm; the wharf and store-house where a trade might be carried on with the Indians to their great advantage, furnishing them a market for their wood and other commodities, and thereby enabling them to live and labour at home, and give their children the advantage of regular schooling.

"The Committee coincide with the New England Company in their desire to avoid collisions between parties of different faiths who desire to benefit the Indians, and we hope that arrangements may be made hereafter to avoid this even at Garden River.

"There are many topics of this nature that require attention, and we hope that the careful and judicious investigation of them by the proposed exploration party may lead to their removal.

"The Committee, therefore, desire me respectfully to request the New England Company will be pleased to suspend their decision respecting their withdrawal of support from the Garden River Mission till we have the honour of submitting our report.

"With sincere respect for the Company, whose benefits I experienced for many years while missionary to the mohawks in the Bay of Quinté, and with whom I had pleasant correspondence in the days of the late Messrs. Busk and Stratton.

"I beg to observe that during the vacancy the Bishop has requested the Rev. Mr. Wilson to minister to the Indians at Garden River."

In May and June, 1871, the Committee received a sugges-

tion from the Rev. Edward F. Wilson (missionary of the Church Missionary Society), for the New England Company, to exchange their Garden River Mission for the Sarnia Mission, and to place Mr. R. J. Roberts as their missionary at Sarnia, and for Mr. Jacobs, then at Sarnia, to go to Garden River.

On the 6th June, 1871, the Committee declined this proposal of the Rev. E. F. Wilson.

The following letter, written on the 26th May, 1871, from Kanyungeh, by the Rev. E. F. Wilson to the Treasurer, was received on the 12th June :—

“You will have already received my letter to you of the 12th inst., with suggestion to exchange the Garden River for the Sarnia Mission, and you will have heard also from Mr. Roberts, testifying his willingness to go to Sarnia.

“I have been to Garden River and find it very necessary that there should be a resident missionary there immediately.

“The wharf and the post-office are, as you are aware, at present in the hands of the residing missionary. If the mission is left vacant, these privileges will be lost—the Jesuits will be making headway—and I hear also that the Methodists are preparing to make an inroad.

“I have come down now purposely to see Mr. Roberts, and try if some provisional arrangement can be made whereby Mr. Roberts may at once occupy the Sarnia Mission, and Mr. Jacobs go to Garden River.

“Mr. Roberts considers that it would not be right in him to leave this mission or to make any change without receiving authority from the Company, but would hold himself in readiness to carry out any instructions immediately on receiving them.

“With Mr. Roberts' approval I now write to ask, if, on receiving this, you will if you think fit, telegraph instructions in respect to this provisional arrangement: that is for, Mr. Roberts to go immediately to Sarnia and Mr. Jacobs to Garden River.”

By the same post the Rev. R. J. Roberts wrote as follows to the Treasurer :—

“If you should think well of the request which Mr. Wilson has made in his letter, would you please telegraph to me to Brantford. I do not wish to make any move without your authority. I am just

now completing work about the parsonage here, such as the cellar drain—and also the Council-house School.

“ We write in haste to catch this day's mail.”

On the 19th June, 1871, the Committee informed the Rev. E. F. Wilson and the Rev. R. J. Roberts that the Company adhered to their resolution to abandon entirely the settlement at Garden River.

In the following year, at the Annual General Court of the New England Company (held 3rd July, 1872) Mr. Wilson and an Indian chief, named Buhkwujjenene (Man of the Desert), from Garden River, were introduced to the Court by the Treasurer. Mr. Wilson mentioned to the Committee that lumber in great quantities was being sold off the Garden River Reserve, and that the Indians complain that they obtain no adequate advantage from the fund. The amount they now receive from the Indian Fund, is only one dollar per head. Mr. Wilson considers that the education of the Indian children should be under Government control, and that where one religious sect had already established schools in a district, other sects should not be allowed to interfere. The presence, in one district, of different religious sects, he felt sure would prevent the establishment of any system of weekly or monthly payments by the Indians for their children attending school. Mr. Wilson mentioned that there were about 400 Indians at Garden River, and about 1500 on the shores of Lake Superior. He suggested that material assistance could be given to the Indians by establishing a fishery and curing station for them, as fish, to any quantity, would find a ready market at Detroit.

The Court thanked Mr. Wilson for his attendance, and for his valuable remarks and suggestions.

i.—GARDEN RIVER.

2.—*Removal of the Rev. J. Chance from Garden River, and Establishment of a New (Cayuga) Station under the Rev. R. J. Roberts.*

The proposed interchange of missions between the Rev. J. Chance and R. J. Roberts* having failed, it was determined that the arrangement so far as concerned the removal of the former to Kanyungeli should be carried into effect; and as to the Rev. R. J. Roberts, it was, after much consideration, determined by the Committee to establish a new Mission in the Grand River Reserve, under the charge of the Rev. R. J. Roberts, at a station amongst the Onondagas and Cayugas, which had previously been found so inaccessible as to require an independent missionary resident among them.

This arrangement originated in a letter received by the Clerk from Dr. R. H. Dee, on the 28th April, 1871, of which the following is an extract :—

“Having been Mr. Roberts’ medical adviser for several years, my candid opinion is that Mr. Roberts is fit to take any mission, and do as much work as a missionary should be asked to do; and were he once settled, I firmly believe he would become stronger every day. What he requires is to have plenty of employment, and to be able to feel that he is once more permanently settled. I should have liked to have written directly to the New England Company, but I was afraid they would consider me impertinent to give my opinion without their asking for it. I may mention that, during the past winter, Mr. Roberts, having no Sunday duty, has been kind enough to preach in Onondaga and Middleport, on the north bank of the Grand River; and yesterday, at the vestry meeting in each church, the people unanimously determined to present to Mr. Roberts an address and a small purse as a token of their esteem, and at the same time to let him see they appreciate his

* See *ante*, p. 40.

kindness in preaching to them when they had no clergyman of their own. Should the Company decide not to send Mr. Roberts to Garden River, the congregations of the two villages would be very glad if the Company would allow him to remain, as he now is, their agent, and allow him to preach in the churches at the villages when not engaged on the Company's business. Should the Company be pleased to do this, they would be carrying out the civilization and advancement of the Six Nations, as quite a number of Indians attend the Middleport church every Sunday, and more would do so did Mr. Roberts preach there. For two years I have read service in the church (except during the past winter, when Mr. Roberts was kind enough to preach when he could), and always there were Indians at church. Should the Company permit Mr. Roberts to remain here and preach for the churches in Onondaga and Middleport, the Company will not be put to any more expense than they are now incurring, as the two congregations will very gladly pay the rent of a house on the Reserve for Mr. Roberts, and also bear any expense he may be at in travelling to do duty for them. There will be no difficulty in getting a house in a situation convenient for Mr. Roberts to inspect the schools and attend to the Company's business. Mr. Chance could then occupy the parsonage and attend to the ministerial duty at Kanyeagh. The people of Onondaga and Middleport would long ago have written to the New England Company, but they feared it might prevent Mr. Roberts going to another mission; but now there is a difficulty about his going to Garden River, I hasten to beg of you to inform me, as soon as possible, if there is the slightest hope of our being able to persuade the Company to allow Mr. Roberts to remain here in their service, and sometimes preach on the north bank of the river. If there is any hope for us, please do write and instruct me how the congregations must proceed to carry out the wish of both Indians and whites; for I assure you the Indians, especially the young educated ones, are very sorry to think it is proposed to send Mr. Roberts to any other place."

The field of duty here suggested by Dr. Dec would have taken Mr. Roberts to the north side of the Grand River, from which the Indians had migrated to the south, and amongst mainly a white population, and the Company determined to suggest to Mr. Roberts that he should take charge of a station south of the river, and amongst the Indians.

In May, 1871, the Committee informed Mr. Roberts of their determination to discontinue their Station at Garden

River, and suggested to him that if he could, in consultation with Dr. Dec and other friends, mark out any field of duty in which the Company could employ him amongst the Indians, in any manner consistent with their trusts, the Committee would give the proposed plan their most favourable consideration.

On the 18th May, 1871, the Committee received the following letter from the Rev. Robert James Roberts:—

"KANYEAGEH PARSONAGE, NEWPORT, P.O., CO. BRANT, ONT., CANADA,

"May 1st, 1871.

"In the portion of the Reserve indicated by you in the letter of 15th April,* there are about 900 Indians, among whom, I may say, there is no missionary labouring, viz.:—

About 400 Cayugas.
„ 200 Onondagas.
„ 100 Delawares.
„ 200 of other Tribes.

—————
Total 900

"These are all in what is commonly called Mr. Elliot's Mission. He used to hold service on every Monday among the Delawares; but I understand that, on account of failing health, he has given that up, and that he confines himself to the one service held on Sundays in the Tuscarora church.

"There are about six or seven hundred Indians still remaining in their ancient faith, and most of them reside in that lower part of the Reserve. It was for the district described in your letter that the Bishop of Huron was willing to give me a licence two years ago. I think he would do so yet, as, when I saw him lately, he said, 'We must wait now until we see what the New England Company will do.'

"If a missionary were appointed to that part of the Reserve, he might hold divine service in four places, each one distant from the nearest other by about three miles. In two places there are school-

* This letter had inquired how many Indians there were without any missionary on the boundary of the Tuscarora and Oneida townships, between New Credit and Mrs. Beaver's school, and whether many of them did not still remain in the ancient Indian faith.

houses which could be available for that purpose. In another place there is a Baptist chapel, which that body do not make use of, the use of which could be obtained by your Missionary. In one other place, that is, near Mrs. Beaver's, a school-house is needed, and, if made large, could serve also for public worship.

"R. J. ROBERTS."

In a letter received on the 13th June, 1871, the Rev. James Chance writes as follows :—

"BRANTFORD, *May 25th*, 1871.

"In accordance with the resolution of the Committee, I made every preparation to leave Garden River at the opening of navigation to take charge of the Kanyeageh Mission * * *

"Last week on my arrival here, I received a very cordial welcome from a large number of chiefs and others, which, being unexpected, was most pleasing and encouraging. The Rev. Canon Nelles informed me that the Kanyeageh parsonage was still occupied by the Reverend Mr. Roberts, but that I and my family could find a home as long as necessary at the Mohawk parsonage. Mr. Nelles said that he purposed leaving for England the following day. The next morning after my arrival at Brantford, I went to Kanyeageh, and was delighted with the beautiful church and parsonage.

"On Sunday last I went, accompanied by Mr. Superintendent Gilkison (a very kind and gentlemanly person), to Kanyeageh, to perform Divine service, and afterwards at a school-house some distance away, travelling thirty miles at least. The congregations were very large, and I felt much encouraged. Yesterday (the Queen's birthday) I went to the Council-house where there was a large gathering of Indians in honour of the day. I was much pleased at their demonstrations of loyalty, their apparent prosperity and advanced civilization. The proficiency of the Indian brass band surprised and delighted me. I was called upon in the Council-house to make a speech, which was interpreted by Mr. Johnstone and appeared to give much satisfaction.

"I expressed my regret that I was unable to speak to them as I could to the Ojibways without an interpreter, and the President suggested that as some of that tribe were present, I should address *them*. I did so, and was replied to by Chief King, which seemed to please the Six Nations very much, though they did not understand a word of what we said."

By desire of the Committee the Clerk, in June, 1871, wrote to the Rev. R. J. Roberts, as follows :—

“As the Rev. James Chance has now left Garden River, and is, as the Company understand, at present at the Mohawk Institution, waiting to be put into possession of the parsonage at Kanyeageh, the Company is desirous that you should give him possession as soon as it is possible for you to do so, and they hope you will not experience any difficulty in finding a temporary residence, until final arrangements can be made for your removal to some permanent missionary station, under the management of the Company. Probably some suitable residence may be found on the lower part of the Reserve or on the Onondaga district, where the Company understand there is a field of much useful labour, amongst a considerable body of Indians, who are for the most part unconverted, and their children untaught; they would be glad to hear that you saw your way to the establishment of a missionary station in one or other of these localities, and also that you could obtain for the Company there a sufficient plot of ground for the erection of a school-house and a suitable residence for the superintendent.”

The Committee also wrote to the Rev. James Chance, informing him of the steps the Company proposed to take.

In a letter received from the Rev. R. J. Roberts, on 19th June, 1871, he writes:—

“The pagans are so numerous in Mr. Elliot's mission that they need a missionary who could devote his whole time to work among them.

“I shall be ready to go anywhere the Company think fit to send me, but if I may be allowed a preference of missions, I would prefer that of Sarnia,* if the Company will take it up.”

In a letter received from the Rev. R. J. Roberts, on the 22nd June, 1871, he wrote as follows :—

“There is indeed a want of missionary effort among the Indians in the lower part of the Tuscarora Reserve, especially among those who live near the Onondaga Council-house. A missionary appointed to labour there would have quite as much work to do as he possibly could attend to, without ministering to the white settlers of Onondaga or Middle-

* This had been suggested by the Rev. Edward Wilson, who had been in charge of the mission at Sarnia. See *ante* p. 51.

port. His work would not bring him into collision with the Rev. Canon Nelles or the Rev. Mr. Chance, as their missions are remote from the district in question. But as that district would be actually within the bounds of the Rev. Mr. Elliot's mission, he might, perhaps, look on me as an intruder. I do not say that the Rev. Mr. Elliot would make an objection to my labouring in that portion of the Reserve, but he might object, although I think he would not, if the Company informed him as to their desire that I should have a mission set apart for me in that part of the Reserve."

In a letter received from Dr. R. H. Dee, on the 22nd June, 1871, he writes as follows :—

"1st. The Rev. R. J. Roberts could be appointed missionary to the pagans, of whom there are 606, and he could also be licensed to Middleport and Onondaga; this arrangement would only require Mrs. Beaver's school to be placed under Mr. Roberts instead of Mr. Elliot, and need not in any other way interfere with the duty of the other missionaries.

"2nd. Mr. Roberts could be appointed superintendent of all the Company's schools (not including the Institution), and also have charge of Onondaga and Middleport; the two schools under his control are the most prosperous on the Reserve, and it is but fair to suppose all the schools would be improved by having him to visit them frequently; and by relieving the ministers of the schools, they would have more time for their ministerial labours, and they would not be troubled with the difficulties that always arise in connection with schools among any people.

"3rd. Mr. Roberts could be appointed superintendent of the Company's schools (except the Institution); this would give him an opportunity of mixing in a quiet way with the pagans, and through their children he would gain an influence over them, and when the proper time arrived the Company could apply to the Bishop for a licence. While he was thus making an opening for himself to preach to the pagans, he could, with the Company's permission, preach at Middleport and Onondaga. There is plenty of room and plenty of work among the Six Nations for two or three more missionaries than are now here.

"Should the Company decide to adopt either the first or second plan, I would suggest that Mr. Roberts live among the pagans, perhaps not very far from Mrs. Beaver's school. But should they prefer the third plan, it would be better for him to reside on the river, and in as central a place as can be had for him."

On the 23rd June, the Treasurer wrote as follows to the Rev. R. J. Roberts :—

“The New England Company cannot undertake to give you a mission among whites, but if you can find a temporary residence in or near the Onondaga district, the office of superintendent of a school for that district will be offered to you, without the cure of souls being necessarily part of the duty.

“Civilization of unconverted Indians has been, from early times, a leading object for the New England Company; and as there are 600 Indians in or near Onondaga House district, many of whom remain in their ancient faith, their educational improvement will be of importance.

“Sarnia is not practicable. The Garden River Mission has been relinquished, and I should recommend you to turn your attention to the Onondaga district. I have written to the Rev. A. Elliot to request him kindly to facilitate the arrangement by which you may have a temporary residence in the Onondaga district, and the Rev. James Chance may obtain possession of the Kanyungeh parsonage.”

The Committee on the 4th of July, 1871, passed a resolution to this effect :—

“That the Committee highly estimate the services long rendered to the cause of the Indians, our red brothers, by Mr. Nelles and Mr. Elliot, and in a different sphere by Mr. Chance, and that they deem it of paramount importance to the civilization and Christianizing of the natives who still remain heathen, and to the progress of the more advanced of the Six Nations Indians near the Grand River, that the services of Mr. and Mrs. Robert James Roberts should be continued on the Tuscarora Reserve, and that the Company require from all, a truly Christian forgiveness of injuries, and the cordial co-operation of those best qualified to exhibit the charities of life and the perfection of character for which each is striving.”

This resolution was communicated to all the Company's Missionaries on the Grand River Reserve.

On the 4th August, 1871, the Committee informed the Rev. Mr. Chance that his appointment was that of sole incumbent of the Kanyungeh church and district, and superintendent of the four schools in that district, viz., No. 2, J. B. Hill's—No. 3, A. Smith's—No. 7, Miss Hyndman's—and No. 8,

Miss Crombie's; and requested him to advise the Committee as to the most fitting school sections for A. Smith's school, No. 3, and Miss Hyndman's school, No. 7.

The Committee further appointed Mrs. Chance to superintend the schools.

On the 8th August, 1871, the Committee received from the Rev. R. J. Roberts, a letter dated the 20th July, 1871, from which the following are extracts:—

"I have to acknowledge the receipt of letters of the 19th June and 23rd June, on the 6th and 8th instant respectively. The whole of the following Monday I spent in search of a house in the lower part of the Reserve. My search in that quarter was not successful, but I succeeded in renting one on the north side of the Grand River, about half a mile from the village of Onondaga, and on last Monday I moved over to it. It is on the Reserve, and, for the present, it is the most convenient abode which I could secure; but the owner cannot let me have the use of it for more than two months, and therefore I must, during that period, endeavour to obtain another in or near the district indicated by you. There is a large settlement there in which the people have no opportunity of educating their children. At two places many of the Indians, both pagans and Christians, are anxious to have a school. As soon as I go over the whole district and ascertain the most suitable place for the erection of one, I shall write to you on the subject. * *

"The whole of that part of the Reserve, down to the end of the Delaware settlement, is in what is called the Rev. Mr. Elliot's mission. As *he* has for some years past been unable to do much *missionary* work in it, I should think he would be glad to give up a portion of it as a *missionary* district for me, and that the Bishop would license me to work among the pagans there. I am, however, of opinion that the opening of one or two good schools would be the best way to approach the pagans, promote their civilization, and prepare for the introduction of Christianity among them.

"On next Monday I shall commence work among them, and visit all from house to house.

"On Monday last I vacated Kanyageh parsonage, and gave possession of it to the Rev. Mr. Chance. I also brought him to Kanyageh school, and, in the presence of the three trustees, gave up the superintendence of it; and Miss Crombie, the teacher, furnished him with a list of the school-books, slates, maps, etc., in her possession. Next

week I shall give him charge of the Council-house school. I have also given him the yoke of oxen, which are in excellent condition.

"It may be interesting to the Company to know that the Very Rev. J. Hellmuth, Dean of Huron, is the clergyman elected for the office of Coadjutor Bishop. He will probably be consecrated in the month of September next."

On the 15th August the Company received from the Rev. James Chance a letter announcing that he had taken possession of Kanyungeh parsonage, and continuing as follows:—

"I regret to report that the lot of eight acres has not been enclosed and the common fence around a large uncultivated field, containing the sulphur spring, is all broken down, so that all the cattle and pigs in the neighbourhood are constantly about the parsonage. Some half score of wretched-looking pigs resort to the verandah for lodgings. I sent a team yesterday for lumber to make a fence around the parsonage, but the team returned in the evening without procuring lumber, after visiting four mills. I have had Indians at work all the week to get up old and blackened stumps in front of the parsonage; one huge stump most hideous-looking, about twenty yards from the front door, occupied two Indians a whole day to get it out. The road from the parsonage to the main road is about the worst part of the road through the Reserve to Newport, but I am having the bridge over the creek raised, and the road improved.

"The parsonage, I must confess, is a very beautiful building, and is a great credit to the New England Company, but all round is almost a wilderness. I hope, however, that the Company will continue to exercise their generosity in helping to transform the wilderness into something like the beauty of the parsonage. Mrs. Chance is now exerting herself to make the interior harmonize with its handsome exterior; and I cannot rest until this unsightly chaos of mud, broken bricks and boards, brushwood, rotten logs, and blackened stumps is transformed into something like cleanliness and order, and the surrounding land made fit for the cultivation of vegetables, flowers, fruit-trees, etc., for it is capable of being made a beautiful place, and a pattern for the Indians; but, at present, it is anything but that. I have now begun to visit the schools and the Indians from house to house, and meet with a very cordial reception everywhere."

On the 21st August, 1871, the Company received from the Rev. R. J. Roberts letters to the following effect:—

“On Tuesday and Wednesday, the 2nd and 3rd instant, I had interviews with Indians in the Onondaga and Cayuga settlements, the result of which is that sites can be obtained for a school-house and a residence for the superintendent in both places, as marked on the accompanying map. In the Onondaga district two men offer an acre each for a school-house, viz., one by John Garlow, on the south-west corner of Lot No. 6, and the other by Abraham Van Every, of the south-east of Lot 18 (River Lot), both in the township of Tuscarora. Further south-east, Jacob Styres, a Cayuga, is willing to give a site for a school-house on Lot No. 1 (south half), 6th Concession, township of Oneida.

“Another Cayuga, named John Beaver, offers six acres for a school-house, missionary's residence, and a church (if one should be erected), on the north half of Lot No. 1, 6th Concession, township of Oneida. One of the Company's schools (No. 6), taught by Mrs. Beaver, is close by, but I understand the attendance of children there is small. Of this small attendance I have heard two causes mentioned. The first is, that most of the people in that neighbourhood are pagans, some of whom set little value on education; the second is, that some Indians complain that the school-house is held in a private house adjoining a store in which intoxicating liquors are sold. I heard this latter complaint more than three years ago, but I cannot say whether it is justified by fact. However, the site offered by Beaver in that neighbourhood is an *excellent centre* for a school and mission work among the pagans. I think *it is the best*. If your missionary were settled there with a school-house (and, if possible, a church) close at hand, he might do much to prevent the sale of ‘strong drink,’ and also, by house to house visitation, induce the pagan Cayugas to send their children to school.

“A school on one or other of the sites offered by Garlow and Van Every among the Onondagas would be very acceptable to many of that people; and it would most probably open a way for the preaching of the Gospel to those of that tribe who are yet pagans,

“The site offered by Jacob Styres is only a mile and a half from that of Garlow, and therefore may, perhaps, be considered too close. But if the Company should think well of establishing a school, either now or hereafter, at Styres' settlement, it would be well to place the school for the Onondagas on the site offered by Van Every, which is three quarters of a mile further. Otherwise Garlow's site is the best for the Onondagas, being most central, and not more than half a mile from the Onondaga Long-house,

“Beaver's settlement is best adapted for the superintendent's resi-

dence, and also for a church (should one be erected). A school-house ought to be erected there for the reasons I have already mentioned. There is much room for educational improvement among the Indians in that part of the Reserve, and still more good might be accomplished if the Bishop would set apart that portion of the Rev. Mr. Elliot's parish as a new missionary district. I believe his lordship is too ill at present to hold any correspondence on the subject. As might be expected, some of the pagans are averse to schools, but a large number, especially of the Onondagas, are much pleased at the prospect of having one in their settlement. They desire me to thank the Company for having taken notice of their petition, and they request me to say that they would be glad if a school were opened at once in a house which John Garlow gives for that purpose, until such time as a new school-house can be built.

"I assure you that I shall be very glad indeed to co-operate with my brother missionaries in carrying on the work of the New England Company for the benefit of the red men, amongst whom it is our happy lot to labour. For by co-operation and working harmoniously together, we would be most likely to promote the temporal and spiritual welfare of the people committed to our charge."

The matter of the establishment of a fourth Mission Station on the Grand River being thus ripe for the definitive action of the Company, the following resolutions were passed on the 5th September, 1871, and shortly afterwards communicated to all the missionaries:—

"That in lieu of the threefold division established by the Resolution of the 6th December, 1870,* the New England Company's Grand River Mission should in future consist of four separate and independent stations, viz:—

1st. The Mohawk Station, under the Rev. Canon Nelles, as defined in December, 1870.

"2nd. The Tuscarora Station, under the Rev. Adam Elliot, including the Tuscarora Church and the School Sections to be formed for the three schools, Nos. 4, 5, and 9, then or late Mrs. Powless's, Daniel Simons' and Isaiah Joseph's.

"3rd. The Kanyungeli Station, under the Rev. James Chance, as defined in December, 1870.

* See Report for 1869-1870, p. 118, sect. 1.

“And 4th. The Cayuga Station, under the Rev. R. J. Roberts, comprising, for the present, such parts of the Tuscarora Reserve, south of the Grand River, as were not included in either of the 2nd or 3rd stations and specially the school sections to be formed for the School No. 6, now or late Mrs. Beaver's, and for any other schools not comprised in the above-mentioned sections.”

The report for each of these four stations to the end of 1872, is given below.

ii.—GRAND RIVER OR TUSCARORA RESERVE.

1.—MOHAWK STATION.

The Special Committee having on attentive consideration introduced during the years 1871-2 some important changes in the conduct and management of the Mohawk Institution, it may be of service to give a short sketch of the founding and progress of that Institution.

In 1827, the Company appointed the Rev. Robert Luggier, their missionary to the Six Nations Indians, and in the month of June in the following year granted, on his request, £100 to enable him to obtain and pay the salaries of a white man to teach the boys English, and a woman to teach the girls in the Mohawk School, and an interpreter to assist Mr. Luggier. The Company also granted £80 to provide agricultural instruments for the use of the Indians.

In December, 1827, the Company fixed the expenditure at the Grand River Station at the following amounts:—

Salary to Mr Luggier, per annum	...	...	£250
„ „ A. Nelles, as Assistant Missionary	...	...	100
Salaries to White Masters and Mistresses at the			
Four Schools	...	...	200
General purposes	...	...	200
			<hr/>
Per Annum	...	...	£750
			<hr/>

The Company at the same time placed £600 at the disposal of the Committee to meet such other expenses at the Grand River, as did not come under the head of annual expenditure.

In April, 1829, Mr. Luggier wrote that he had clothed the boys and girls in the Mohawk School.

In July, 1830, Mr. Luggier wrote that three schoolmasters'

houses were finished and occupied, and that the "Mechanics' Institution" for teaching the Indians handicraft trades, would very soon be in operation.

In March, 1831, Mr. Luggier informed the Company that he had arranged to take up a number of poor orphan Indian children to board and clothe.

In the following month, Mr. Luggier gave an account of a further advance in the formation of the Mechanics' Institution. There were then four large rooms, in two of which girls might be taught spinning and weaving, and in the other two, the boys tailoring and carpentering, besides an additional building for a mechanic's shop.

In July, 1831, the Company granted £100 for the purposes of the Institution.

In July, 1833, the annual allowance for the Grand River Station was increased from £750 to £1000. Mr. Nelles' salary being increased to £200 a year, and a lay agent (Mr. W. Richardson), being appointed at Mr. Luggier's suggestion, with an annual salary of £100.

Early in 1834, the Company sent full instructions to him and the missionaries. The Institution was opened for ten boys and four girls from the Six Nations, to be boarded, lodged, and taught (with day scholars), and to be instructed in farming and gardening, as well as handicraft trades.

Mr. Luggier, in consequence of ill health, left Canada at the end of 1836, and came to England, where he died in March, 1837. Mr. Nelles was appointed his successor.

In February, 1838, a shoemaker and wheelwright were added to the instructors at the Mohawk Institution.

In September, 1838, an addition of six girls was made to the Institution.

Early in 1840, the Company enlarged the Institution and increased the number of pupils; and in August, 1840, Mr. Nelles wrote that the Institution with forty children was fairly in operation.

In the following year the Company authorized Mr. Nelles

to supply with tools those Indians leaving the Institution who had there learnt some trade.

In March, 1841, a Mr. and Mrs. Hay were engaged to take charge of the Institution, receiving £400 a year for their own services and those of a relative, who was to take the school under his care.

The former Superintendent, Smith, remained as waggon-maker, at a salary of £100 a year.

In June, 1841, the Company were informed that one boy could make a good waggon, another articles of furniture, four other boys could make shoes, and two others were learning the blacksmith's trade.

In January, 1842, Mr. Nelles wrote that there were thirty applicants for two vacancies at the Institution.

In April, 1842, the Company authorized the expenditure of £10 in the purchase of tools and materials for each youth leaving the Institution, to enable him to commence a regular trade; and in May, 1843, Mr. Richardson wrote that an Indian, who had some time before left the Institution, was carrying on the trade of a wheelwright at Tuscarora.

In February, 1844, Mr. Nelles wrote that two young Indians, who had been taught at the Institution, had erected and nearly finished frame-houses for their parents; that the number of children in the Institution was forty-three, and that there were seven day scholars.

In consequence of the decease of the Superintendent of the Institution, the Company sent out Mr. Richard Edward Clark, in 1846, as Superintendent, and on the death of the lay-agent (William Richardson), in 1847, this office also was in 1848 conferred on Mr. Clark at a salary of £150 a year, on the understanding that he should instruct the boys in the Institution in the art and practice of agriculture, and should superintend the farming operations, the Company having resolved to instruct the Indians in agriculture, in addition to giving them a good English education, and teaching them mechanical trades.

In December, 1848, the Company, on the recommendation

of Mr. Clark, allowed the carpenter and blacksmith to take the Company's workshops at the Institution for a year at a small rent, on condition of each of them teaching four boys his trade.

Illness in a few years obliged Mr. Clark to resign first one and then the other of his offices, and the lay agency was thenceforth in abeyance.

The Institution which had prospered at first, became for a time in a less satisfactory state, and the day school, like all the Company's day schools on the north-east side of the Grand River, dwindled gradually away in consequence of the removal (under the circumstances alluded to in the History, etc., printed in 1871, see pp. 80, 81), of the Indians to the south-west side of the river.

In February, 1852, the Company recommended that the elder boys at the Institution should not be wholly removed from the school to the workshops, but engaged part of their time in each.

In July, 1853, Mr. Nelles wrote that there were about forty adults residing in the mission, who had been brought up at the Institution; the greater number married, and settled on land which they cultivated, and some followed the trades they had been taught at the Institution. More commodious buildings were necessary for extending the Institution, as the Company agreed with Mr. Nelles in desiring to do.*

In August, 1856, Mr. Nelles reported that the Institution building was in very bad repair, and recommended that a new and larger building should be erected, and the old building converted into workshops. Accordingly the Company erected a new building† in a better position on the ten-acre lot, near the Mohawk parsonage, to accommodate a larger number of children, as well as the master and mistress.

The new building was completed and occupied in April, 1858. In September, 1858, Mr. Nelles wrote that he had increased the number of pupils to fifty-five, and would

* See History, etc., p. 83.

† See History, etc., pp. 84, 85.

probably make it sixty, which would be as many as the building would accommodate without some additions.

In June, 1859, a Government license* was received for occupying the 200-acre lot, so long as the Company kept up a manual labour school for the use of the Six Nations Indians. Both Mr. Nelles and Mr. Elliot reported the progress of the children to be much more satisfactory in the Institution than in the day schools.

Dr. O'Meara, having at the request of the Company visited their stations and schools, reported in July, 1860, that, except the farm, Mr. Nelles had discontinued the other branches of industrial instruction at the Institution, and that day schools being irregularly attended, seemed to him chiefly useful as feeders to the Institution. In August, 1860, Mr. Nelles recommended the enlargement of the building, and the admission of a greater number of pupils to the Institution. But the Company declined then to incur further expense.

In February, 1861, Mr. Nelles wrote that the Mohawk Institution had never been in more efficient operation than it then was.

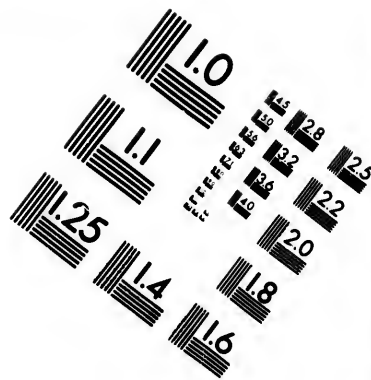
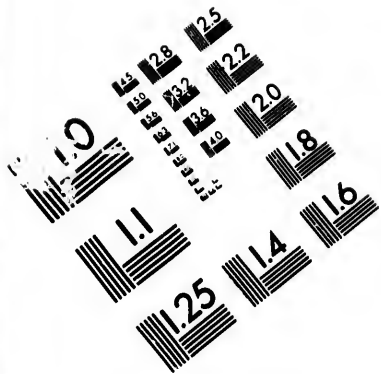
In January, 1862, Mr. Nelles reported that there were sixty-five children in the Institution during the preceding half-year.

In August, 1863, Mr. Nelles again recommended the enlargement of the Institution, and in the December following he was requested to furnish the Company with a sketch of the ground floor, showing the proposed addition to the building. This sketch was forwarded on 29th February, 1864, and in the following April the Company authorized the proposed addition to the building, which it was stated would then accommodate 100 children. In communicating this resolution to Mr. Nelles, it was suggested that some competent person should look over the old buildings and report on their condition.

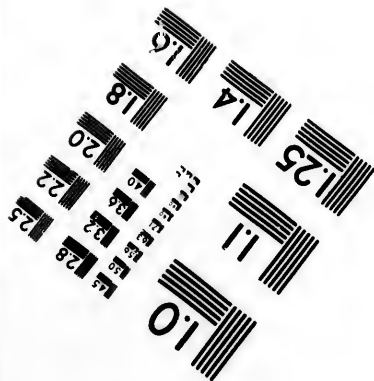
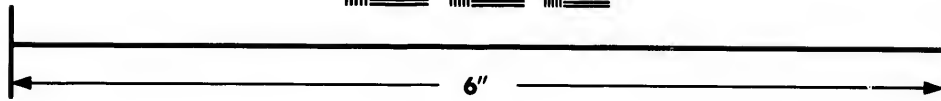
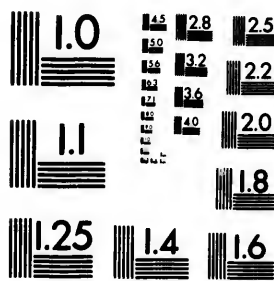
In 1864, Mr. Nelles and, at his request, his then Assistant

* See History, etc., p. 66.





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Missionary, Rev. Robert James Roberts, bore testimony to the great usefulness of the Institution, and the desire of young Indian fathers and mothers to place their children where they had themselves been educated.

The Company, in 1864, bought thirty-two acres adjoining the Institution.*

Mr. Nelles informed the Company, in August, 1865, that the addition to the Institution building was completed, and in the October following he wrote that he had admitted ten new pupils to the Institution, making the total number there seventy.

In February, 1866, Mr. Nelles recommended that the number of pupils should be increased to eighty; in June following the Company gave their sanction to this addition, and in March, 1867, Mr. Nelles wrote that since the summer vacation there had been eighty pupils at the Institution.

In the year 1867, three of the most promising boys boarding in the Institution, attended the Grammar School at Brantford† at an expense of 1 dollar each per month, to be taught the higher branches of education. One young Indian, John Jacobs, who had acted as a schoolmaster among Indians,‡ became a student in Huron College, to prepare for the ministry. The original grant for John Jacobs as a college student in the year 1867, was 50 dollars per annum for three years; this grant was afterwards increased at the recommendation of the Bishop, to £50 per annum for three years, from 1st July, 1868.

In November, 1867, Mr. Nelles wrote that the Institution could conveniently accommodate ten more pupils, and might be made to accommodate twenty more. In June, 1868, the Company sanctioned the admission of ten new pupils, and in the following August Mr. Nelles wrote that the children would shortly return to the Institution, after a short vacation, and that he would then complete the number of pupils to ninety, as

* See History, etc., p. 66.

† See History, etc., p. 88.

‡ See History, etc., p. 88, 89.

authorized. In October, 1868, Mr. Nelles recommended the increase of the salary of Mr. Bouslaugh and wife (the superintendent and matron at the Institution) from 320 dollars to 400 dollars a year, and in April, 1869, received instructions to pay them the increased amount.

In the autumn of 1868, Mr. H. J. Lister (afterwards, and now a member of the Company) visited the Institution, and found it on the whole very well managed. In his Report, dated 25th February, 1869, he recommended that pupils for admission to the Institution should be chosen from the regular attendants at the day schools on the Reserve, and that the instruction given at the day schools should be improved, so that pupils going from these schools to the Institution need not remain there so long as at present. He also recommended that each pupil should have a separate bed. Accordingly Mr. Nelles was in June, 1869, authorized to provide a sufficient number of iron bedsteads to allow every pupil to have a separate bed.

On the 12th May, 1869, Mr. Nelles wrote that he concurred in Mr. Lister's opinion as to the admission of children to the Institution, and had acted in accordance with it when practicable, but was often obliged to act otherwise, and admit children without previous instruction.

Mr. Thomas Griffith, teacher at the Institution, reported that for the half-year ending 30th June, 1869, there were eighty-nine pupils, forty-seven males and forty-two females.

Mr Nelles having, in June, 1869, suggested the employment of an educated Indian as teacher and interpreter at the Institution, he was in the following month authorized to engage an Indian as teacher and interpreter, and also as his assistant generally, at a salary of £60 a year. This appointment was in September, 1869, bestowed upon Isaac Barefoot, a Mohawk Indian, who had for several years taught a day school on the Reserve, and had spent some time in the Normal School at Toronto, and he became teacher in the girls' department of the Institution.

In the course of this year, five pupils (two boys and three girls) educated at the Institution, were sent at the Company's expense to the Hellmuth Colleges to complete their education.

On the 23rd November, 1869, the Rev. Canon Nelles suggested that a school-house should be built with two apartments, one for boys and one for girls, as he found more room required for the dormitories. The girls were each provided with a separate bed, but there was not room in the Institution to give each boy a separate bed. If a school-house were built, there would be ample room for at least a hundred beds.

In the following month the Company granted £60 for building the school-house as recommended by Canon Nelles.

On the 19th March, 1870, the Treasurer wrote to Canon Nelles that the Company would be glad to hear of "the Manual Labour School," near him. On the 9th April, 1870, Canon Nelles wrote that the number of pupils at the Institution sanctioned by the Company, viz. 90, was complete. In May, 1870, Canon Nelles was informed that a thorough investigation of the Company's Missions on the Grand River would be made by a Commission specially appointed.

On the 25th June, 1870, the Treasurer wrote to Canon Nelles asking who did duty on Sunday at the Mohawk Village Church, and who read the service to the pupils in the Mohawk Institution on Sunday? The Treasurer also requested some account of what is done in the 200 acres set apart for a "Manual Labour School," near the Mohawk Institution, and added that some time had elapsed since the Company had heard particulars of the "Manual Labour School for the Six Nations' youth."

On the 15th July, 1870, Canon Nelles wrote that there had been no services in the old Mohawk Church for some time; that it was undergoing repairs, and when finished would be used on Sundays for the children at the Institution; that in his absence on Sundays, Mr. Griffith, the teacher, read service

for the children and tutored them; and that in his half-yearly report he would give particulars of the Manual Labour School belonging to the Mohawk Institution.

On the 27th August, 1870, Canon Nelles wrote that the Manual Labour Farm was managed by Mr. Bouslaugh, who taught the large boys general farming, the boys in turns assisting in the work. In harvest-time other labourers had to be employed. The farm was tolerably well stocked, and produced a considerable part of the provisions used at the Institution.

In September, 1870, the Company's Commissioner, the Hon. A. E. Botsford, visited the Company's Missions on the Grand River, and his Report thereon was presented to the Company on the 6th of the following December, when it was resolved, among other things, that "each of the Company's three missionaries at the Grand River should confine his labours to the station allotted to him," and "the Mohawk Station, comprising the Mohawk Church, the Mohawk Institution, and the Manual Labour School," was allotted* to the Rev. Canon Nelles.

The General Court held on the 13th December, 1870, recommended a grant of £50 towards the repair and restoration of the old Mohawk Church,† so as to render it fit for the attendance of the Institution pupils and others. The Committee in January, 1871, wrote to Mr. A. Cleghorn, the Treasurer of the Committee of the Mohawk Church, informing him of the grant, and instructing him to draw upon the Treasurer of this Company for the amount.

On the 27th February, the Committee received a letter from Rev. Canon Nelles of the 10th of that month, referring to their requisition as to his accounts in a manner not satisfactory to the Committee. In March, 1871, the Committee requested Canon Nelles to forward vouchers for the payments included in his account for the half-year ending 31st December, 1870,

* See Report for 1870, p. 118.

† See Report for 1870, p. 119.

and for the future to send vouchers with each account, which vouchers would be returned to him at any time, if required. The Committee also informed the Canon that he could make up and forward his accounts quarterly, or still more frequently, if he found it convenient, so that in future each account might be examined and approved before he drew on the Company for the amount of it.

In March and April, 1871, the Committee sanctioned the payment of two quarters' salary to R. Yeoward, the teacher of No. 2 School, till 31st December, 1870, when this school was closed. The Hon. A. E. Botsford had recommended this payment.

In April, 1871, the Committee, wrote to the Rev. Canon Nelles and Rev. A. Elliot, that the Committee quite concurred in Mr. Elliot's remark that "it is very desirable that the means of a good common English education should be afforded, as much as practicable, in all parts of our Indian Reserve; and that if the schools supported by the Company did not yet accomplish this end, the Committee earnestly desired that they should be brought to a proper state of efficiency;" also that "the Committee had considered the question of the appointment of trustees for the several school sections, and adhered to their Resolution that such trustees should be elected for each school section under their supervision."

In accordance with a letter to the clerk, dated the 7th March, 1871, from the Rev. Isaac Brock, Principal and Divinity Professor of Huron College, the Committee in April, 1871, wrote to Albert Anthony,* a former pupil at the Institution, and inquired whether he would be willing, on the completion of his course of study at Huron College in July, 1872, to take a twelve months' course in surgery and medicine at Toronto, which the Company considered would be a useful qualification for him as a missionary.

A letter from the Very Reverend the Dean of Huron, dated

* See Report for 1870, p. 121.

25th March, 1871, was received on the 12th April, 1871, asking the New England Company to place Miss Charlotte Smith on the same footing as the other Indian children, namely, paying for her at the rate of £65 per annum; the reason of this request being that at the above rate (of £65) the expenses are by no means covered, as they receive every advantage the Colleges can confer; however, should the Company's funds not admit of it, the Dean would gladly make up the balance. The Dean's letter concludes:—

“It is still my pleasure to give the most favourable report of your Indian pupils in both Colleges, whose conduct and progress are in every way most satisfactory.”

On the receipt of the above, the Treasurer on 22nd April, 1871, wrote as follows to the Dean:—

“The reports of the progress of the different students are highly interesting, and I shall be obliged if you will kindly send me an account of the disbursements of the Indian boys and girls at the two Hellmuth Colleges respectively, to the close of the present term.”

The following is an extract from a letter from the Rev. Canon Nelles received on the 18th April, 1871:—

“In my letter of February 10th, I requested authority to draw on you as usual for the quarter's expenses; as I have received no reply, I will draw on you on the 1st April for £350 sterling, and will endeavour to make arrangements to carry out the instructions of the Committee in future.”

In May, 1871, the Committee wrote to the missionaries calling their attention to the Resolution passed by the General Court on the 13th December, 1870,* as to their obtaining the sanction of the Treasurer before drawing bills upon him, and informing them that, with the exception of drafts for amounts due to them for their own salaries, no bills would be accepted, the drawing of which had not been previously expressly authorized by letter from the Company.

* See Report for 1870, p. 119.

The following letter of 10th May, 1871, from Mr. Albert Anthony, was received on the 23rd May :—

“ I have the honour to acknowledge the receipt of your letter of the 6th ult. After a careful consideration of the purport of your letter, I would beg leave to say that on the completion of my theological course, my services will be required amongst my own people ; and as the Indians, both at Tuscarora and Moravian Town, where I most likely will be placed, are well supplied with medical men, I think it quite unnecessary for me to accept the kind and liberal offer made by the Company through you. Hoping God will bless my studies, and cause me to be the instrument in bringing many of my fellow Indians into the fold of our beloved Catholic and Apostolic Church, I am, etc.

“ P.S.—I have some knowledge of medicine, as I have been with Dr. Dee, intending at the time to follow the medical profession ; and no doubt my knowledge of medicine will be useful in cases of emergency.”

The following extract is from a letter in May, 1871, from the Dean of Huron to the Treasurer :—

“ I am thankful to be enabled to give a good report of all your Indian children under our care. They are exemplary in their conduct, diligent in their studies, and general favourites with their fellow-pupils. You will in due time receive their Collegiate Reports for the year.”

At a meeting of the Committee, held on the 6th June, 1871, they found that the Rev. Canon Nelles had arrived unexpectedly in England without the permission or knowledge of the Company, and had delivered at the office of the Company the three following documents :—

“ 1. A letter from the Bishop of Huron to the Treasurer, dated the 20th May last, informing him that the Rev. Canon Nelles was going to England on leave, and suggesting that the Company should find employment for the Rev. Robert James Roberts at a distance from the Indian Reserve on the Grand River.

“ 2. An address from Joseph Carpenter and four others, dated the 16th May, requesting the Company to remove the Rev. R. J. Roberts from the Reserve.

“ 3. An Address from John S. Johnson and eleven others, dated from

the Mohawk Parsonage the 17th May, requesting the removal of the Rev. R. J. Roberts, expressing confidence in the Rev. Canon Nelles and the Rev. A. Elliot, and satisfaction with the appointment of the Rev. James Chance, and stating that Dr. Oronhyatekha, who was about to visit England, was not delegated by the chiefs or people of the Six Nations Indians to represent them."

The Rev. Canon Nelles attended the Committee, and the Governor expressed to him the dissatisfaction of the Committee to find that he had left the sphere of his duties without having obtained the permission of the Company, and even without their knowledge. The Committee also informed Canon Nelles that they were not disposed to open again* any question relating to the differences which had arisen between any of their missionaries, or to hear any charges by any of them against other persons. Canon Nelles stated he had come over on the spur of the moment, having leave of absence from the Bishop, and had nothing to say against any one, or to bring any charges against any one; and as to the addresses of which he was the bearer, that the Indians did not know until Sunday, of his journey to England, and he was quite surprised when they came to his house on the following Wednesday. The Canon brought before the Committee the subjects of several grants, applications for which he had been requested to lay before the Committee: and he was requested to submit them in writing, for consideration at the next meeting of the Committee.

The Committee in June 1871 postponed till next year the consideration of the applications of George Powless, Isaiah Joseph, and Daniel Simon, who had been pupils at the Mohawk Institution, and were then teachers of schools in the Grand River Reserve, for aid in obtaining the education necessary to qualify them for the ministry of the Church of England, the Company not then having any funds available for the purpose. The Committee at the same time, and for the same reason, decided that no further grant should be made that year to James Jamieson towards the education of his daughter,

* See History, etc., p. 118.

Sarah Ann Jamieson, at the Woodstock Institution. But the Committee continued for that year the grant of £20 made in December, 1869, to the Six Nations Indian Agricultural Society.

The following memorandum, dated 13th June, 1871, was on the following day submitted by Canon Nelles for the consideration of the Committee:—

Memorandum,

"The Committee of the New England Company requested me to put in writing any matter I wished to bring before them. I beg to state that since my interview with the Committee there is nothing further I wish to bring under their notice. Being here, I thought it a favourable opportunity to enter into any explanation or information respecting their missions on the Grand River, which the Company might desire. Having learned that no grants of money can be made this year, I will not trouble the Committee with applications, but I would strongly recommend that the grant to the Indian Agricultural Society be continued, if possible that a grant of £20 be made towards printing a new edition of the Indian Hymn-book which is very much needed.

I think it desirable that the Company should decide on the application of Isaac Barefoot to be employed as missionary on the lower part of the Reserve; it would involve no outlay this year as he will not be ordained for some months, but the decision of the Company would enable him to arrange his future plans.

"I have just heard from Mr. Elliot, wishing me to bring to the notice of the Company the desirability of opening one additional school among the Onondagas, which I will point out when I meet the Committee."

The Rev. Dr. Adam Townley, the Incumbent of Paris, Ontario, being on a visit to this country, wrote the following letter, dated 12th June, 1871, to the Treasurer:—

"I write to say that having for many years been a near neighbour of Canon Nelles and Mr. Roberts, and having through his lordship, the Bishop of Huron, and otherwise had somewhat to do with their affairs, and understanding them I believe pretty thoroughly,—and being now in London,—if I can be of any service to the Company in the way of information, I shall be willing to give it."

In answer to Dr. Townley's letter the Committee thanked him for his offer of information as to the Grand River Station and begged him to make in writing any communication he might wish. This request, however, was not complied with.

On the 14th June, 1871, the Rev. Canon Nelles again attended a meeting of the Committee, and the Governor read to him the Resolution* passed by the Committee on the 6th December, 1870, relating to the differences between the Rev. R. J. Roberts and other persons.

Some conversation ensued as to the desirability of establishing a school among the pagan Indians on the lower part of the Grand River Reserve, or in the Onondaga district, and appointing the Rev. R. J. Roberts to superintend the same. Canon Nelles stated that he believed the Bishop of the Diocese would license the Rev. R. J. Roberts to another station, and that he understood that the Rev. E. F. Wilson's proposal was that, if the Rev. Mr. Roberts were sent to Sarina, he, Mr. Wilson, would take the Garden River Mission, without any support from the Company.

At the Annual General Court of the Company, held on the 14th June, 1871, it was referred to the Special Committee to consider the advisability of making a grant towards the expense of printing a new edition of the Hymn-book for the Indians, as suggested by the Rev. Canon Nelles in his memorandum of the 13th June.

In July, 1871, the Clerk, by desire of the Committee, wrote to Canon Nelles for information as to the number of copies of the Indian Hymn-book it was proposed to print, and requested him to forward an estimate of the cost of printing the new edition.

The Treasurer having in June, 1871, received a letter from Mr. J. T. Gilkison, Visiting Superintendent and Commissioner of the Grand River Superintendency, animadverting on Dr. Oronhyatekha and some scientific lectures which he had

* Resolution III. of 6th December, 1870. See Report, 1869-70, p. 118.

delivered, and adding in a P.S. "Last year I mailed to your address several books and letters of different dates, but I am unaware if they reached you." The Committee, on the 7th July, 1871, replied to Mr. Gilkison as follows :—

"The Special Committee of the New England Company on Indian Affairs has had before them the letter you were pleased to address to the Treasurer on the 23rd May last.

"The Committee greatly regret that you should find occasion to complain in any respect of the conduct of Oronhyatekha, especially as they have taken a considerable part in his education and have indulged the hope that he might earn for himself a creditable position in the profession which he has chosen, and might become an instrument in their hands of promoting the best material interests of the Indian race to which he belongs.

"You have written to the Treasurer on the subject of this individual in a very candid and unreserved manner, and the Committee desire me to tender to you their best thanks for having made known to them your sentiments with the freedom you have used. Such an interchange of confidential and unreserved communications between yourself, holding the important public office in relation to the Indians which you so ably fill, and the Company, whose function it is to provide, as they best can, for their spiritual and temporal welfare, cannot fail to forward greatly the common object of the Government and the Company.

"As to the conduct of Oronhyatekha which has fallen under your own personal observation, the Committee repeat their great regret that he should in any manner have been wanting in a respectful and becoming demeanour towards you, or should have interfered improperly with your functions.

"With respect to charges brought against him by others and repeated to you, the Committee think they should not abstain from stating to you that recent occurrences on the Reserve, which have occasioned them much pain and no little trouble, and of which you have no doubt heard, have led them to come to the resolution not to enter again into the details of any of the unhappy misunderstandings which have arisen amongst their missionaries and others; misunderstandings which, in a considerable degree, seem to have had their origin in personal jealousies, which ought not to have had place amongst them, but of which the Committee saw enough to convince them that no little injustice had been done to some of the persons implicated.

"The Committee cannot but feel that the conduct of Oronhyatekha as

to the explanation of the Indian Acts, which no doubt appeared to you to be an improper interference on his part with matters with which he had no connection, is capable of and in justice to him ought to receive some explanation from them.

"The Committee understood that the Indians entertained much dissatisfaction with some of the newly enacted provisions, and thought that the Company had been instrumental in the passing of the Acts, and that one of their missionaries had induced them to promote the measure. I need not tell you how little foundation there was for the first of these statements; the second was equally unfounded; but the result has been a considerable feeling of ill-will on the part of some towards the gentleman in question, which the Company well know his conduct had not merited, but which it is very difficult to eradicate.

"In this state of things it occurred to some of the officers of the Company that the prejudice in question might in a great degree be removed if Oronhyatekha, in the course of some scientific lectures which, with the sanction of the Company, he was about to deliver to the Indians, were to allude to the Acts in question, and give such a favourable view of the offensive enactments as might reconcile the Indians to them.

"This, of course, was to have been done quite in an unofficial and casual manner; it was designed to be not an official and formal explanation of the new enactments to the Indians, which the Committee are glad to learn from your letter, had been very efficiently done by yourself in your official capacity, but rather as remarks from the lecturer, tending to reconcile the Indians to the valuable enactments referred to.

"If Dr. Oronhyatekha has thrust himself too forward in his correspondence with you, and taken too exalted a view of the duty imposed upon him, this you will, it is hoped, agree was an indiscretion, the importance of which hardly deserves our long correspondence on the subject, and has been sufficiently punished by the rebuke you have administered to him.

"You may rely upon the Company that they have not hitherto, and will not in the future, give their authority to any improper interference on the part of any of the Indians who may be under their influence with your official functions.

"I am requested by the Committee to return you their thanks for the kind present of books which you have been good enough to send to the Company, and which have been safely received."

The following letter from Mr. J. T. Gilkison was received on the 17th July, 1871 :—

"Subsequent to my letter of the 23rd ult., in respect to Dr. Peter Martin,* a large number of the chiefs of the Six Nations waited upon me here, and read to me the accompanying minute of a council, which, they said, was unanimously adopted, and requested me to transmit it to you for the information of your Company, together with a translation of two letters from the chiefs of the Mohawks of the Bay of Quinté; that you may know their opinion of the doctor, and that they do not desire his interference in any manner.

"In addition to the chiefs named in the minute, the following were also of the deputation:—The Speaker of the Council, Chief J. Smoke, Johnson (uncle of the Doctor), J. Givins, John Buck, J. Silversmith, John Carpenter, D. Van Every, Wm. Buck."

The documents forwarded by Mr. Gilkison were as follows:—

"COUNCIL HOUSE, 19th May, 1871,

"Council met.

"Present—Chiefs Daniel Carpenter, Isaac Hill, Mohawks, Peter Burning, N. H. Burning, George Buck, Daniel Hill, sen., Joseph Snow, N. Gibson, Daniel Hill Jasket, Abraham Spage Hill, Thomas Isaac, Henry Clench, John Styers, Joseph Peter, John General, sen., William Fishenaier, John General, jun.

"Chief N. H. Burning read two letters from our brother chiefs of Bay Quinté, inquiring and asking the Six Nation if they had employed and deputed Dr. Peter Martin (Oronhyatekha) to do any business for them in England, in any capacity whatever; all the named chiefs in council, said that they had not in any way whatever, that if the Six Nation had any business to transact in England they would not employ him, he not being resident here, but living a hundred miles away, it would be irregular, besides, this council has no confidence in him.

"The chiefs of the Six Nations and their people have full confidence in their own superintendent; and should they have business to transact with any party in England, or anywhere else, they would request him to act for them.

"Dr. Oronhyatekha comes to the Indian Reserve to deliver lectures, professing to be employed by the New England Company, *which they very much doubt*, but if this is true, the chiefs feel grateful to them for their good intentions, but they desire, respectfully, to acquaint the New England Company that Dr. Oronhyatekha is not a person from whom

* The English name of Dr. Oronhyatekha.

they desire to have lectures, or from whose visits their people could reasonably hope to receive benefit, but quite the contrary."

(Copy.)

MILLPOINT,

March 11th, 1871.

"Mr. N. H. Burning,

* * * *

"I thought I would write you a few words. One man went from here to the Grand River (your settlement), and after he was gone he wrote back asking us to sign a paper to have Peter Martin appointed to some office or deputation. Peter's friends are working to have him appointed, but I hope you will not pay any attention to the words of Jesse Martin. We know that he is a man not to be relied upon.

* * * *

"THOMAS GREEN,

"Tekariahogea."

(Copy.)

MILLPOINT,

April 12th, 1871.

"Mr. N. H. Burning,

* * * *

"Another thing we thought we would let you know that Peter Martin is preparing to go to England; he says he is going on behalf of the Six Nations. He has asked the old chiefs to give him a recommendation, but they were not willing to do so, and did not trouble themselves about the matter, but thought they would immediately send and inquire if it was true that he was going on the Six Nations' behalf.

"Perhaps it will be well if you (the chiefs) were to write to England denying any knowledge of the Doctor. * * * *

"SETH WELLES,

"THOMAS GREEN,

"JOSEPH PINN.

"The chiefs of the Six Nations deny that Peter Martin is either sent by the Six Nations, or that he goes to England on their behalf.

On the 8th August following, the Clerk by desire of the Committee replied to Mr. Gilkison as follows:—

"Your letter to the Treasurer, of the 28th June last, and the enclosed documents, have been laid before the Special Committee on Indian

Affairs, who direct me to refer you to my letter of the 7th July last, in which I have stated the views of the Committee on the subject.*

"As I stated in that letter, the Committee has recently been put to a vast amount of trouble and expense, in consequence of jealousies and misunderstandings amongst their missionaries and other parties; they consider that many of the charges brought by one against another of them are traceable to these sources, and they have felt it their duty to urge those whom they employ, or can influence, to strive to live in peace and Christian charity with each other. In order to inculcate this course of action the Committee has passed a Resolution,† of which I beg to enclose a copy, and which has been sent to every missionary.

"The Committee think they will be acting in the spirit of their resolution, if they repress the forwarding to them of addresses from Indians and others, and do all in their power to restore peace and repose within the limits of the Reserve.

"Dr. Oronhyatekha has attended the Committee, and it is no more than an act of justice to him to state that in communicating with the officers of the Company and the Committee, he has not in any way represented himself as a delegate or representative of the Six Nations or any other body of Indians."

The strenuous efforts of the Company to extinguish the animosities amongst their missionaries, and the spirit of party amongst the Indians, were not at once so fully effectual as the Committee had hoped; they continued to receive letters dictated by the same spirit of which they had before so strongly disapproved.

The Committee therefore determined on the 5th September, 1871, again to express to their missionaries their disapprobation of these letters, and their regret that—after the Resolution of the Committee of the 4th July, 1871, (a copy of which was sent to each of the writers of those letters), and which stated the determination of the Company to retain the services of Mr. and Mrs. Roberts on the Tuscarora Reserve, and required from all a truly Christian forgiveness of injuries, and the cordial co-operation of those best qualified to exhibit the

* See *ante* p. 80.

† See *ante* p. 59 for a copy of the Resolution here referred to.

charities of life and the perfection of character for which each is striving,—such statements affecting the character of individuals should have been made. The Clerk was also instructed to state to the Reverend Canon Nelles and the Rev. James Chance, that if they found they could not satisfactorily discharge the duties of their respective appointments, while the duties from time to time assigned by the Company to Mr. and Mrs. Roberts on the Reserve were performed by them, the writers of those letters had an obvious course by which they might relieve themselves, by resigning the offices which they then held under the Company.

All these resolutions were duly communicated to all the four missionaries on the Grand River, by letters of the 7th September, 1871.

On the 6th October following, the Committee requested the several missionaries on the Grand River Reserve to furnish them, from time to time, probably in the way of a journal, with information of what was being done by them, and under their superintendence in the several school districts.

On the 30th October, 1871, the Rev. D. W. Duane, of London, Ontario, attended a meeting of the Committee, and informed them that he was well acquainted with the Company's Stations at the Grand River, and gave them some information in reference to the Mohawk Institution and the day schools in the Indian Reserve.

Mr. Duane gave it as his opinion that the standard of the teachers at the Institution required to be raised, also that a system of inspection and examination at the day schools should be adopted, and that every effort should be made to teach the children the English language more thoroughly.

The following letter from the Bishop of Huron was received on the 17th October :—

“Long ere this you have no doubt heard of the demise of the good Bishop of Huron, and that I (Dr. Hellmuth) have succeeded him in the episcopate. Will you kindly convey to the New England Company that, while I feel grateful for their help in advancing the best interest

of the Indians in my diocese through their agents, that I shall always be most happy to co-operate with them in their Christian and benevolent work amongst the native Indians."

On the 30th October, the Committee resolved that the decease on the 22nd September last of the Right Rev. Dr. Cronyn, late Bishop of Huron, and the succession to the see of the Right Rev. Dr. Hellmuth, Bishop of Norfolk, should be recorded on the minutes, and that the Governor should be requested to write to the present Bishop a letter of congratulation upon his accession to the episcopate.

The following letter from the Rev. Canon Nelles was received on the 9th December:—

"I have to inform you that the Bouslaughs left the Institution on the 1st October, partly on account of Mrs. Bouslaugh's health, but chiefly I believe with the prospect of improving their condition. Mr. and Mrs. Griffith are in charge at present, and I would recommend that they succeed the Bouslaughs if they wish to do so, and that a first-class male teacher be provided for the boys in place of Mr. Griffith. I think such an one may be secured for about £70."

On the 18th December, 1871, the Committee wrote to the Rev. Canon Nelles reminding him of the request of the Committee, communicated to him in the Clerk's letter of the 6th October last, that he as well as the other missionaries at the Grand River stations should furnish information, in the shape of a journal, of what was being done by himself and under his superintendence, at the Mohawk Institution.

They also expressed their approval of Mr. and Mrs. Griffith remaining in charge of the Institution as superintendents, for the present, and their opinion that the successor of Mr. Bouslaugh must be qualified to superintend not only the Mohawk Institution, but also the Manual Labour School, which the Committee wish to be kept up in a thoroughly efficient state.

The Committee also resolved and advised Canon Nelles that the admission of pupils to the Mohawk Institution should for

the future be by selection made from the children attending the day schools on the Reserve, on the recommendation of the missionaries, and under competitive examination; and that the Company would determine the number of pupils to be admitted and the date of admission to the Institution; also the number of pupils to be selected from each school section, according to the quarterly reports of school attendance furnished by each missionary.

The Committee at the same time instructed Mr. C. J. Blomfield, of Peterborough, Ontario, to make inquiry and report as to the Manual Labour School and the instruction there given, stating whether in his opinion better instruction in working trades could be given to the boys in the Mohawk Institution; and to inquire and advise the Committee as to a fit and proper person for the appointment of Superintendent of the Institution and the Manual Labour School.

On the 24th November, 1871, the Company received from the Bishop of Huron a letter from which the following is an extract :—

“ I shall convey to A. Anthony the grant of £5 made to him for the purchase of books by the Company.

“ Will you also mention to the Company that I shall not lose sight of the interest of A. Anthony; he is an excellent and most promising young man.

“ The pupils in the Hellmuth Colleges, as the reports will have shown, continue to give us every satisfaction, both as to good conduct and advancement in their studies. I shall only be too happy to comply with any of the wishes of the Company when in my power,

“ I feel truly grateful, and so does the Christian community at large, for the effectual help rendered by the Company to our Indian children.”

The following letter from the Bishop of Huron was received February 2nd, 1872 :—

“ I find that the New England Company Scholarship of £50 per annum for three years (to aid an Indian divinity student in Huron College), expired on the 1st July last; and, owing to the late Bishop's

illness, the last half-year (for A. Anthony), payable on that day, has never been drawn.

"I trust the Company will renew this grant of £50 per annum for a similar period and for the same object. A. Anthony will be ordained in June or July next, and I am anxious to admit another Indian into the Theological College of Huron to be trained for the ministry."

On the 18th March following, the Committee resolved to continue their grant of £50 per annum for Albert Anthony up to July, 1872, after which date the state of their funds would probably preclude their continuing the grant.

On the 5th February, 1872, the Committee received a letter from the Rev. James Chance, which is given *in extenso* in page 222 *post*, in which he thus expresses his views as to the past state of inefficiency of the Mohawk Institution, and the higher purposes which it should serve.

"I have nothing officially to do with the Mohawk Institution; but as many of the children of this district are being taught there, I feel deeply interested in its welfare; and in my opinion (without intending to say anything which could be in any sense whatever considered derogatory to the present Chief Superintendent, who is so universally esteemed), it should be made to answer a higher purpose than it now accomplishes. The least-qualified teacher there should be equal to Mr. Barefoot, who holds a first-class certificate from the Normal School in Toronto; and the Institution should give, except in a few instances of rare talents, a finishing education to the children. There has been an undue demand for higher education, which I think has been too much encouraged, to the depreciation of the value of education on the Reserve and at the Mohawk Institution."

In January, and again in February, 1872, the Committee called the attention of Canon Nelles to his not having complied with the request of the Company to furnish them with a periodical report of the proceedings at the Mohawk Station, and at the latter date added that unless they received a satisfactory reply to their repeated request on the subject of a periodical report before the first of May next, the Treasurer would be instructed not to authorize any further drafts by him.

The following letter from Isaac Barefoot, formerly a pupil and then a teacher at the Institution, was received February 19th, 1872 :—

“ I beg to send you a copy of an address from the Indians to the Rev. A. Nelles. The Indians requested me to have it published, and a copy of the paper sent to you, and would have done so, but Mr. Nelles did not wish to have it published. The Rev. Canon Nelles is by no means anxious to have reported far and near every circumstance that occurs to show how highly he is esteemed by his people the Indians. It is on this account that his sterling worth and kindness to the Indians are not so much commented on by the public press.

“ Our Indian Hymn-book has been at length completed. I have a strong desire—which I hope you will have the kindness to gratify—to present you with a copy of it as soon as I can have one bound in a suitable manner. In the meantime, I beg to send you one such as it came.

“ I undertook the translation of the book most cheerfully, if by that means I can in some measure, however small, testify my gratitude to the New England Company for the incalculable benefits they have conferred upon me in educating me and making me what I am. I only trust that I may be enabled to spend and be spent in their service, and endeavour all I can to promote their praiseworthy work among my people.”

The address referred to was as follows :—

“ Reverend and dear Father Nelles,—It is difficult for us sufficiently to express the pleasure which we feel in being enabled, by the goodness of God our Creator and Preserver, to meet you on this occasion ; to see you in good health and spirits ; and to wish you and Mrs. Nelles, whom we have great reason to look upon as a mother to us and to our children who receive instruction at the Mohawk Institution, many happy returns of the approaching festival of the Nativity of our Lord and Saviour Jesus Christ.

“ It is pleasing to us to speak of the goodness of the New England Company to the people of the Six Nations, evinced by their continually extending to them the means of civilization and religion ; and particularly of our lasting obligations to them for the munificent support of the Mohawk Institution, for the education of our children under your long-tried superintendency and management.

“ It is not a little gratifying to us to hear the kind friends of the Indians from distant parts say, when they occasionally visit the institution

that in their opinion it is far superior to any other establishment for the education of the Indian children in America.

"We feel assured that this prosperity is mainly owing to your love for our people, and the skill which you have acquired in the education of our children, by your long and constant residence among us; and it is delightful for us to infer that your exertions for our benefit are appreciated by the New England Company, from their employing you for so long a period as their chief missionary and agent.

"When we left our beloved homes, on the banks of the Mohawk River, in the United States, on account of our loyalty to England, and came to this beautiful country, which was then a dreary wild, a place for the worship of God was wanting. But not very long afterwards, by the liberality of the English Government, and with no small exertions on the part of the Indians, our ancient church was erected, which is yet standing, and is said to be the oldest in this province. *Around it are the graves of our forefathers.*

"When most of our people, as you are aware, removed to the south side of the river, it still continued to be used monthly on sacramental occasions for Divine service, but it got sadly out of repair. Now, however, through your exertions and the aid, both pecuniary and personally, of our kind friend, Allan Cleghorn, Esq., whom we are happy on this occasion to see among us, it is repaired and much improved for the accommodation of our children at the Mohawk Institution, and such other persons in the vicinity as may desire to attend it for the worship of God.

"For ourselves, and for such of our people as are absent on this occasion, we beg to offer to you, dear father, to Mr. Cleghorn, and to all others who have rendered assistance, our grateful thanks for the restoration of our old Mohawk church.

"You will be pleased we hope to look kindly upon the collection of small things which we now ask permission to present to you, as expressive of our deep sense of your constant kindness and beneficence to the Indians, which can never be forgotten.

"In conclusion, dear father, we beg your prayers and blessings; and we assure you of our constant aspirations for your happiness here and hereafter.

"Signed on behalf of the meeting,

"JOHN S. JOHNSON,

"Chairman."

The following letter from the Rev. Canon Nelles to the Clerk was received March 1st, 1872:—

" Since I have been relieved from all duty on the Reserve, and my services confined to the Mohawk Institution, I beg to report that I visit that school almost daily, as does Mrs. Nelles also; and I hope, by devoting more time to it, to render it more efficient than it has hitherto been. I have divine service in the old Mohawk church every Sunday morning, where, in addition to the children, about forty or fifty white people assemble. In the afternoon we have Sunday school in the Institution, Mrs. Nelles taking charge of the girls. I might here state, for the information of the Company, that Mrs. Nelles takes the general supervision of the female department, and personally attends to purchasing all articles of clothing and directs the making of them.

" At present the school is much interrupted by the scarlet fever, which, I am sorry to inform you, has broken out among the children at the institution. At first, I thought of closing the school; but the fear of spreading the disease among the Indians on the Reserve prevented me doing so. There have been about thirty cases; as yet none has proved fatal, and, with two or three exceptions, all are getting better. Small-pox is also prevalent in the neighbourhood; but as the children have been vaccinated, I trust it will not get into the school.

" I have not seen or heard anything of Mr. Blomfield;* I will be happy to afford him any information in my power when he comes.†"

* * * * *

The following letter, dated 14th February, 1872, from the Rev. Canon Nelles to the Clerk, was received March 4th:—

" In my letter of the 15th instant, I omitted to inquire what I am to do with respect to a successor to Mr. Bouslaugh. It is desirable that the appointment should be made if possible by the 1st of April. Am I to look out for suitable persons for the situation?"

" I would also like to be informed whether the Company desire Mr. Griffith to take charge of the school again. I think it would be beneficial if a first-class teacher were employed. Mr. Griffith, as he wrote to the Company some time ago, is willing to retire, but, in consideration of his long services, would expect a small annuity or perhaps a year's salary."

* See Canadian Land Grants, p. 23.

† The conclusion of this letter deprecated the Committee's resolution of 5th September, 1871; and in answer to the intimation it contained, the Canon respectfully stated that it never occurred to him to resign his mission, or leave the Indians of the Six Nations; and that if he did so, he should consider himself entitled to £200 annually during his life.

Mr. Blomfield's report of 2nd March, 1872, is stated before, p. 23, so far as it related to the six acres of land in the Cayuga district. In the same report he stated the result of his inquiries as to the Manual Labour School and the appointment of a Superintendent of that School, as well as of the Mohawk Institution, as follows :—

“ I drove out to see the Rev. Mr. Nelles, who showed me over the Mohawk Institution. The accommodation appears insufficient for the number of pupils, and I can endorse the recommendation of Mr. Nelles, in which Mr. Roberts also concurs, that a school-house should be erected with room below for boys, and above for girls, the cost of which will probably be about £200.

“ The children (many of them) had only just recovered from scarlet fever, and I noticed that the building was insufficiently heated even for children in good health. The bedrooms were clean, but I cannot say that the rooms generally had any appearance of comfort. I had not an opportunity of giving an opinion on the food supplied.

“ Both the boys and girls have obtained considerable proficiency in arithmetic, write fairly, and read tolerably easily, although not apparently with much understanding. There, however, their education seems to stop, and I am inclined to think that the children learn more at the common schools. Hardly any history or geography is taught at the Institution, and nothing approaching to an education has ever been given there. No *daily* religious instruction appears to be given, for I gave Mr. Nelles an opportunity of telling me if such were the case; from another quarter, however, I learnt that the Sunday school there is to be commended.

“ To my mind, the Company could not lay out its money to better advantage and satisfaction to both giver and recipient, than by raising the character of this institution, so that it shall become one of the recognized educational establishments of the province. I learn that the Company yearly expends a considerable sum of money in sending promising pupils to the first colleges in the province. The money that is devoted in this way would go far towards giving a higher education in the Institution. The evil of the present plan, as pointed out by Mr. Nelles, is, that the scholars return home unfitted for the life there, having mixed with educated and refined people. A good education among their own people would raise the young gradually and together to a higher scale of social life, and the next generation might in intelligence, education, and industry be fully on a par with the 'white'

people; the Mohawk Institution might be made a lasting and noble testimonial to the philanthropy of the New England Society.

"The education gradually extending, as it might, to the higher branches, I would myself make essentially practical. I would teach modern history and geography down to our own day before ancient, and make the children acquainted with the leading and interesting questions of the day, with some knowledge of geology, mineralogy, biology, steam, electricity, etc. etc.; so that by the time they left the Institution they might be able to take their place, if thrown there, in educated society, and be able to read books, papers, and periodicals in their own homes,—a constant source of interest to themselves and comfort to the old people. I would also let the children have at the Institution a liberal supply of interesting books, generally illustrated, now they are so inexpensive, for their perusal in their leisure hours. Above all things I would give them also some religious education every day, taking care also to make that as interesting as it can be made. This subject might of course be amplified to any extent, but I have written enough to convey my own general views thereon, which, if adopted, can be afterwards moulded into a definite shape.

"One first-class head master should, I think, be appointed, who should have entire charge of the children and the Institution. Mr. Nelles has, I understand, practically been superintendent, and has catered for the children, but he would no doubt be gladly relieved of a responsibility which should properly be thrown on the head master, under instruction from the Company, and possibly some supervision on this side. There should, I consider, be a formal examination of the children twice a year, at which the other teachers should be invited to be present; and I would appoint as Visitor for this purpose, to conduct, or at all events to report on the examination, some gentleman connected with education as a profession, but quite independent of the Company or its missionaries, and not resident in section of country under consideration. Mr. John Martland, Classical and English Master of Upper Canada College, Toronto, a man of about thirty-six years of age, of modern ideas, would be willing to undertake such a duty Christmas and Midsummer. Mr. Martland expects to pay a visit this summer to England, where he goes nearly every year, and if the Committee think fit, he will visit the Institution before leaving, merely charging his expenses. The Committee will then have the benefit of the advice of one who has had practical experience in educational matters. Mr. Martland is M.A. of Queen's College, Oxford. Among other references he can name the present Bishop of Manches-

ter, who was out here not long ago making inquiries about the school system.

"It appears very doubtful whether it would be judicious in the Company to go to any considerable expense in teaching trades. The expenditure would be difficult to check, and the Indians do not often follow the trade to which they may have been trained. I would advise only the establishment of a carpenters' shop, as this will be useful in connection with the farm; and a knowledge of carpenters' work is useful to any man in this country. The Company might authorize instruction in some trade hereafter, if it can be shown to be advantageous to the children, and with a guarantee that it will not involve too great expense. The girls might be taught sewing, as now, and any other work of that nature which should cost the Company little or nothing.

"The farm I would make entirely distinct from the Institution, letting the farmer live in a separate house, not near the Institute. I understood from Mr. Nelles that the farmer lived in the main building, but I afterwards heard that there is another house for the farmer. I would give any boy an opportunity of learning farming, provided it did not interfere with his education. But he can always gain knowledge of this at his own home. I am unable to recommend any one for this post. It is worth while for the Committee to consider whether it would not be more economical to have the farm 'worked on shares,' the farmer giving a portion, probably half, the produce by way of rent, a very common arrangement in this country.

"On reference to your letter, I see the Manual Labour School mentioned as in existence. I could see or hear nothing of it further than that it had been 'tried at considerable expense with unsatisfactory results. I arrived at the conclusion that it had not been given a fair trial, and that money had not been used to the best advantage of the Company or those who should have derived benefit therefrom. In any case, however, I believe money required for such a purpose can be expended with far greater effect in giving a higher education, which Mr. Nelles is also anxious to see.

"This report has probably not taken the direction that was contemplated, but the subject of the Institution assumed considerable importance in my eyes before I returned from my visit there; and I shall be pleased if my views, crudely expressed as they are, are adopted by the Committee. My expenses came to between 24 and 25 dollars, say £5 sterling. They were somewhat increased by bad connection of trains and delays on Grand Trunk.

"I regretted not having time to visit Mr. Elliot, and see his church, which is reported to be a beautiful specimen of architecture."

On receipt of this report and the foregoing letters from Canon Nelles and Isaac Barefoot, the thanks of the Company were conveyed to Isaac Barefoot, through Canon Nelles, for the Hymn-book, and for having undertaken the translation of the new edition. Canon Nelles was also requested to explain the reason why the new edition of the Indian Hymn-book is stated to be "published by the New England Company," no reply having been received from him to the Clerk's letter of the 13th July last, requesting him to inform the Committee what number of copies it was proposed to print, and to forward an estimate of the cost of printing the new edition. The attention of the Rev. Canon Nelles was also called to the letters of 18th December and 13th February last, and he was reminded that he had not furnished the Committee with any information in reference to the Manual Labour School, either as to the number of pupils receiving instruction, or as to the trades taught therein. The four missionaries at the Company's stations on the Grand River were requested to meet and confer upon the question whether the appointment of a Superintendent for the Mohawk Institution, in succession to Mr. Bouslaugh, was then necessary, and the measures to be adopted to render the Institution really efficient, and report to the Committee, collectively or individually, what they recommended to be done. Canon Nelles was informed that if Mr. Griffith retired from teaching the boys school at the Mohawk Institution, the Company would give him one year's salary as a gratuity. The Canon was also requested to inquire for a first-class certificated teacher from the Normal School at Toronto, to fill the situation of superintendent if required, and to forward his testimonials to the Committee, and inform them what in his opinion would be a proper amount of salary. Canon Nelles was also requested to inform the Committee in what manner the Manual Labour Farm, the Mohawk Mission School Lot, and the land bought of Babcock were then occupied, and to what uses they were devoted; and also as to the course of instruction given to the

pupils at the Mohawk Institution in farming and in carpentering, and other trades, if any such were given, and in all other respects.

The foregoing Report of Mr. C. J. Blomfield on the Mohawk Institution* having been maturely considered by the Committee on the 27th March, 1872, it was resolved, "That, inasmuch as the wish of the Committee to render the Mohawk Institution thoroughly efficient might occasion a considerable increase of expenditure on that Institution, the Committee requested the Auditors to consider and report on the best means of providing for such probable increase of expenditure."

A paper of suggestions drawn up at the request of the Committee (for the consideration of the missionaries at their proposed conference in order to advise the Committee on the best scheme for rendering the Mohawk Institution efficient as a place of instruction), was printed and sent to each of the missionaries.†

The following letter from the Rev. Canon Nelles was received 6th April, 1872.

"I beg to acknowledge the receipt of your letter of 13th February. With respect to Margaret Van Every, I have to inform you that she was not refused a longer continuance at the Mohawk Institution. Previous to the summer vacation she became very self-willed and stubborn; so much so, that both the matron and teacher complained of her ill-conduct; and when she was spoken to by Mrs. Nelles, she said she did not intend to remain at the Institute, as Mr. Roberts had promised to send her to a better school. When the children returned to school, Margaret did not come back, and I supplied her place by taking her cousin. Some weeks after the school reopened, she came to see her sister, and then told the mistress that she was not coming back any more, as she was soon to be sent to college; how her father understood that she could not remain any longer I do not know. She was neither a good child nor a good learner.

"When the pupils remain sufficiently long at the Institute, they receive an education which is quite adequate for the ordinary requirements of the Indians. At the same time I agree with the Committee

* See *ante* p. 92.

† See Post p. 108 for questions and replies.

in the desirability of making the Mohawk Institution more efficient, and to that end will gladly carry out any plans that the Company may desire. For this purpose, I think it very important that a school-house should be erected separate from the main building; this would give additional sleeping compartments, which are much needed. I enclose an estimate of the probable expense of a brick building, to accommodate 100 children. Should the Company decide upon having such a building, it would be desirable to have plans and specifications prepared, and to advertise for tenders.

"I very much regret that there should have been any mistake with respect to your communication of October 6th last. I did not understand that the Committee desired an immediate and special report, but that at the end of the half-year, as had been usual, I should give the information desired, which I trust you have received ere this. I may not have entered sufficiently into details, but I did not suppose the Committee would care to hear that once a week Mrs. Nelles and myself spend an evening with the children at the Institute; or how she spent about six weeks getting up two Christmas-trees for their amusement; or that the girls from college spend their vacations chiefly at the parsonage, where their wardrobes undergo inspection and refitting or the many little difficulties among the children I am constantly called upon to settle.

"In my last, I did not speak of the farm; at this season of the year very little can be done. I may, however state, that since Mr. Bouslaugh left in October last, I have had Robert Park engaged, as Mr. Griffith does not understand anything about farming. About thirty acres of land was put in with wheat last fall; in consequence of unusually dry weather, it was not possible to plough or prepare much land for spring crops, which will cause additional work to be done this spring. A good team of horses is much needed on the farm; the work for the last few years has been chiefly done by my teams.

"I regret to have to inform you of the sudden death of Mr. Joseph Carpenter, for many years a most useful *employé* of the Company as interpreter and catechist.

"I enclose letters from the two Indian girls at Hellmuth College, which will enable you to judge of their improvement."

At the same time Canon Nelles sent an estimate of the cost of building a new school-house for the Mohawk Institution to accommodate 100 pupils, prepared in March, 1872, by Mr. John Henry, of Brantford.

It amounted to 1390 dollars, or about £285.

On the 2nd April, 1872, the Committee wrote to the Rev. Jas. Chance, acknowledging the receipt of his letter of the 16th January, and expressing their great satisfaction with the interesting details that he had furnished, and at finding his opinion accord so entirely with their own on the subject of the education which ought to be given to the Indians on the Reserve, and their entire agreement with him that the teaching at the Mohawk Institution should be of a much higher character than it had for some time been, and the opinion they had long entertained that much is also required to be done to raise the day schools to the proper standard of efficiency, and their confidence that he would second their efforts to accomplish these very desirable ends.

As a measure calculated to effect this object, the Committee passed and communicated to the missionaries their resolution of 18th March, 1872, given at p. 95, ante. In their communication to Mr. Chance they added that they quite concurred with him that the education given on the Reserve and at the Institution should be sufficient for all classes of Indian pupils, and that the practice of sending them to the highest schools and colleges in the Dominion should as a general rule be discontinued; and that, for teachers, the Toronto Training School is the best preparation.

On the 2nd April, 1872, the Clerk wrote to the Rev. Canon Nelles as follows:—

“The Committee thank you for the information contained in your letter of the 14th February, as to the proceedings at the Mohawk Station and Institution, and are happy to find that you have the valuable aid of Mrs. Nelles in the female department.

“You refer to the Resolution of the Committee passed on the 5th September, 1871, and I am to state that the Committee is most anxious that their missionaries at each station should confine themselves, each to his own duty and his own station, except in cases where consultations between them on subjects involving the general welfare of the whole of the Company's field of action may be wise and expedient—and that frequent full reports of their proceedings should be supplied to

the Committee, and they earnestly desire to discourage all jealousies and animosities, and everything that is inconsistent with Christian love and charity.

“In your account for last half-year we find the usual entry of 200 dollars for rents received by you on account of the Company, but without any details, and I am desired by the Committee to request that you will furnish them with particulars of these rents—of the properties from which they are derived, and the names and residences of the tenants by whom they are paid and the terms of their holdings.

“Another point to which I am to direct your attention is the Manual Labour School—our request, more than once repeated, for detailed information as to this school has not received your attention. I am to repeat the Committee’s request that you will in your next inform them of the number of pupils who are receiving instruction, and the trades which each is being taught, and by whom.

“The Committee also desire to be informed in what manner the Manual Labour Farm, the Mohawk Mission School lot, and the land bought of Babcock, are at present occupied, and to what uses they are devoted.

“They will also thank you to report to them particulars of the course of instruction now given to the pupils at the Mohawk Institution in farming, and also in carpentering and other trades, if any be given, and in all other respects.

“With respect to the Mohawk Institution, it would be uncandid not to mention to you that the information received by the Committee from all quarters has established in the minds of the Committee the fact that the Institution does not at present, and has not for some considerable time been productive of that amount of benefit to the Indian people which the Company has long been desirous it should afford. The Company very earnestly desires to raise its character, so that no pupil of Indian race need be sent to the higher schools and colleges of the Dominion for the completion of his education; they conceive it to be their duty to raise the Institution to this state of efficiency, and they certainly require from their missionaries, and especially from yourself, as Superintendent at the head of it, active and zealous co-operation in this object.

“For the purpose of enabling the Company to decide on the best means of giving effect to their views, the Committee request you, as speedily as practicable, to convene a meeting, with yourself, of the other three missionaries on the Grand River for consultation on this important subject, and to report collectively or individually on the result of your deliberations.

"One question before your meeting will be whether a successor to Mr. Bouslaugh is necessary; if so, whether he should be a first-class certificated teacher from the Normal School at Toronto.

"Should Mr. Griffith retire from teaching the boys' school at the Institution, the Company would be willing to give him a year's salary, as a gratuity.

"If it is found that a first-class certificated teacher can be obtained from the Normal School at Toronto for the boys at the Institution; the Committee will thank you to forward to them his testimonials, and full particulars of his qualifications, and inform them what amount of salary you consider it would be proper for the Company to pay him."

On the 4th May, Canon Nelles acknowledged the receipt of the foregoing letter, and mentioned a meeting of the missionaries, on his invitation, two days before, when it was proposed that their report on the subjects mentioned in the Company's letter of the 2nd April, should be deferred for a week, to enable each to consider the matter brought before him, and that another meeting had been appointed for the 10th inst., and that in the meantime he purposed going to Toronto to obtain information respecting a Normal School teacher, probable salary, etc.

The following letter from Isaac Barefoot to the Treasurer was received May 8th, 1872.

"The Rev. Canon Nelles has conveyed to me the sentiments of the Company, which they very kindly express with reference to what I have done towards getting out an Indian Hymn-book for our people, which is very much needed. The Company may rest assured that I shall always cheerfully do all I can to further any means calculated to elevate the Indians in their temporal, social, and religious state. I hope I shall ever remember what the Company have so kindly done for me, and strive to show my gratitude to them by my conduct. You would confer much favour if you would kindly at your convenience mention it to them. Will you also be kind enough to accept a copy of the Hymn-book, as a present from me for yourself."

On the 23rd May, 1872, the Committee wrote to Superintendent Gilkison inquiring whether he could assist in sustaining the New England Company's schools by obtaining

for them grants from the funds of the Six Nation Indians under the superintendence of the Indian Department, similar to those made to the school teachers of the Mississaguas at New Credit from the bands of Indians of that portion of the Grand River Reserve.

In the course of the many deliberations of the Committee upon the state of the Mohawk Institution as disclosed to them by the Report of Mr. Blomfield, and from other sources, many of the members of the Committee became convinced that the best mode of rendering the Institution thoroughly efficient for the purpose of supplementing the education at the different day schools on the Reserve, and training the Indian youths of both sexes for useful employments in life, might be to send out from this country a lay Instructor at the Institution, if a suitable person could be found to undertake the task. One result of their individual inquiries was a private letter from Captain Brookes, the Superintendent of the Middlesex Industrial School at Feltham, to one of the members of the Committee, speaking highly of Mr. Robert Ashton, who had been since 1861, an efficient Schoolmaster, and was then acting as second Clerk at that Institution.

At the request of the member to whom this letter was addressed, Mr. Robert Ashton attended the Committee on the 13th May, 1872. From him they learnt that he had had much experience as a schoolmaster, and had given instruction in the usual indoor studies, and also out of doors, in gardening, digging, etc., but not in carpentering, or other trades.

On the 13th May, 1872, the Committee informed Canon Nelles that they desired him to forward Monthly Reports of the proceedings at the Mohawk Institution and Station, and to render accounts of his receipts and payments for the Institution and the farm, on the account sheets, which would be supplied to him by the Company for that purpose.

In January, 1872, the Committee had received, through the Rev. R. J. Roberts, from Levi Bomberry, an Indian of the

Cayuga Tribe, an application for assistance to obtain higher education at the Canadian Literary Institute. This application was accompanied by recommendations from four of the chiefs, and from Mr. W. Watkins, Mayor of Brantford; the Hon. Oliver Blake, Senator of Canada and the Rev. Alexander Stewart, Superintendent of the Baptist Churches and Congregations in the Reserve. This application, however, was not supported by the Rev. R. J. Roberts, on the ground of the health of the applicant and for other reasons. The Committee therefore did not entertain the application, but thought the opportunity favourable for obtaining from the gentlemen who had recommended it their general views on the subject of improving the education given at the Mohawk Institution, so as to supply all the wants of the Indians. Accordingly, on the 12th February, 1872, they wrote to Mr. Watkins, the Hon. Oliver Blake, and the Rev. Alexander Stewart, stating their own opinions that such an education as ought to be imparted at their Schools and Institution should be all that the Indians required, and requesting them to furnish any suggestions which their intimate knowledge of the Indians might enable them to make.

No reply was received from Mr. Watkins, but the following letters were received from the Hon. Oliver Blake and the Rev. Alexander Stewart. The letter of the former gentleman with a P.S. marked "Private" was as follows:—

"SENATE CHAMBER, OTTAWA, *April 16th, 1872.*

"*To the NEW ENGLAND COMPANY, London.*"

"In your note of the 12th February, you say that you would be glad to receive any suggestions that I have to make in relation to the education of the Indians in Canada, whom you are desirous of benefiting. My knowledge of the Indians generally is quite limited.

"I fully agree with the opinion expressed in your note, that in the main the education obtained at your schools and institutions is all that is really useful, but I do, at the same time, think that a higher education of suitable persons to be teachers and ministers among their own people is very desirable. I believe that those that have most experience in the work of missions, have found that native preachers

are, almost without exception, the most successful, and more especially is this the case when English speaking ministers have to preach through an interpreter; the latter is the mode of preaching among many of the Indian tribes in the Dominion, and it has been found that suitable native preachers can teach their own people better than any man who cannot speak their own language.

“Levi Bomberry wishes to preach the Gospel to his countrymen. His talents for this work are much in advance of those of Indians generally; he is thought to be a very promising young man for this work. He has been offered a good salary for an Indian, viz. 300 dollars per annum, to act as an interpreter. This he has refused in order that he might fit himself to preach the Gospel to his countrymen.

“At the school where Bomberry has been, he is thought to be above the average of white pupils, and in character and spirit he is all that can be required.

“Very truly yours,

“OLIVER BLAKE.”

“P.S.—PRIVATE.

“Had I time I would like to say something relating to the education of the Indians, especially on the Grand River, near Brantford, where I am most acquainted with them. I believe that if workshops were established, such as blacksmiths' shops, waggon-making, and other mechanical work, it would be of very great service to those people; many of those people are capable of learning trades that would be of great use to them. There should also be more attention paid to their agricultural education.

“The Company have a large farm which, if properly worked, which might be done with the labour of the pupils, and be of great service to them, would be a source of profit to the Company.

“I suppose, however, I had better say but little about this matter, as I might come in contact with my good friend Mr. Nelles, who is probably doing his best for your interest.”

The Rev. Alexander Stewart's letter was as follows:—

“HARTFORD, PROVINCE OF ONTARIO, CANADA, *May 2nd 1872.*

“THE NEW ENGLAND COMPANY, LONDON, ENGLAND.

“Gentlemen,—I thank you for your kind letter to me respecting Mr. Levi Bomberry, and in reply I beg leave to submit to you the following facts. Bomberry attended the Mohawk Institute, situate near the town of Brantford, for four or five years, and the course at

that school being limited and having being completed by him, he is still desirous of a higher education, which may fit him for becoming a useful teacher and preacher amongst his own people.

“On making his acquaintance I became deeply interested in his welfare, and accordingly took upon myself to place him as a student in the Canadian Literary Institute, in the town of Woodstock, with the strong hope that your Company would kindly grant him the assistance asked for, viz. :—One hundred and fifty dollars per annum, for three years, commencing with January, 1872, in order that he might thereby be enabled to prosecute his studies with the afore-mentioned objects in view.

“You inquire ‘in what manner I consider that L. Bomberry would be benefited himself, or placed in a position to benefit the race generally, by such a grant as he has applied for?’ This question I will now proceed to answer.

“The benefit arising to himself will be the same as the benefit which you are well aware any man receives from having a thoroughly trained and well-educated mind. The benefit arising to his race generally will, undoubtedly, be great. The white preachers now laboring amongst the Indians, have almost constantly to address their audiences through interpreters. This is certainly a very awkward and laborious way of working, and the addresses of necessity lose a great deal of their effect. The native preachers now employed in the work are very little in advance of their people in point of education, and hence, though they are good earnest men and useful in many respects, they cannot possibly be expected to do the work which requires to be done amongst the Indians. Our greatest hope respecting this work lies in selecting young men from the Indians themselves, who, being of the right spirit and receiving the advantages of an education, will be best capable of elevating their race, morally, intellectually, and spiritually. Bomberry gives evidence of being a man of the right stamp, and is moreover able to speak readily in five Indian dialects.

“The foregoing reasons will no doubt appear to you sufficient why your aid should be solicited on Bomberry’s behalf.

“By carefully inquiring respecting the schools amongst the Indians, you will readily learn that such a person as Bomberry cannot obtain at these schools (including the Mohawk Institute), even the literary training which he requires. Were certain changes made in the educational system amongst the Indians, the contrary would probably be the case, and this would, of course, be a saving of money to the Company.

"The Canadian Literary Institute, which Bomberry is now attending, is a school of high standing, for proof of which I refer you to the authorities of the University of Toronto.

(Signed)

"ALEXANDER STEWART."

In a subsequent letter, received from the Rev. Alexander Stewart on the 9th August, 1872, he writes as to Bomberry's health and adds,

"As far as I know this is the first instance in which aid has been asked of you for a member of the Baptist denomination, and we regret that the Company is unable to grant it. We are doing a work amongst the Indians to which we invite the closest inspection.

"We feel it desirable that the system of educating the Indians should be changed in some important points. It is not a matter of great difficulty to suggest changes which would both extend the Company's usefulness and lessen its expenses.

The following letter, from the Right Rev. the Lord Bishop of Huron to the Treasurer, was received on May 3rd, 1872.

"I have much pleasure in forwarding through you, to the New England Company, the reports of the four Indian pupils in the Hellmuth Ladies College, which will speak for themselves. The reports of the two Indian youths have, by mistake, been sent to the Indian Reserve; they shall be sent with the next reports. It is most gratifying to myself, as it will be to the Company, to be enabled to report well of all the pupils, both as to conduct and proficiency.

* * * * *

"In June next I hope to ordain Anthony, who is a truly pious and able young man, and I should like to know what salary the Company intends allowing him, as a clergyman, to labour among his countrymen; he is a fine representative of his race, in the best sense of the word, and I believe he will prove himself a useful and able minister of the New Testament."

On the 6th June, 1872, the Committee wrote to the Bishop of Huron thanking him for the care and attention bestowed by him on the pupils at the Hellmuth Colleges, and requested his lordship to favour them with his opinion as

to Albert Anthony, the pupil at Huron College, and his advice whether his lordship considered him fitted to undertake a small independent mission in the Delaware part of the Reserve, or better qualified to act as Assistant and Interpreter to the Rev. R. J. Roberts in his extended mission, or as Assistant and Interpreter to the Rev. James Chance. Also whether his lordship considered Albert Anthony adapted to be useful at the Mohawk Institution.

Similar letters were sent to the Revs. James Chance and R. J. Roberts.

On the 6th June, 1872, the Clerk, acting upon the resolutions of the Committee of the 27th May, wrote to all their four missionaries to the effect that they were of opinion that great good would result from a system of concerted action, by their meeting to consider and decide (subject to the approval of the Committee) upon the most advisable mode of conducting the schools; and that to this end, the Committee wished them to form a Board, under the presidency of Canon Nelles to meet as often as might be found convenient and necessary for the consideration of all matters relating to the education given at the Mohawk Institution, the Manual Labour School, and the Day Schools on the Reserve; and that amongst the many important subjects which would come under the cognizance of such a Board would be the advisability of establishing a system of weekly or monthly payments by the parents of the children taught at the day schools, such payments probably to be applied as an additional remuneration to the school teachers,* and that on this subject they considered the suggestion of the Rev. James Chance very valuable. The Committee also requested the Board to report on the competency of the present school teachers, especially as to Misses Crombie and Diamond, and also as to the qualifications of the daughter of the late Joseph Carpenter to fill the position of a school teacher on the Reserve. The Committee also

* Note (p. 123 *post.*)

requested the opinion of the Board as to the advisability of admitting the Indian boy, John Nahwakezhik (who had accompanied the Rev. James Chance from Garden River) to the Mohawk Institution,* and also on the advisability of sending the young Indian, James Powless, to the Normal School at Toronto, for one year, with the view of fitting him to become a school teacher on the Reserve.

The following report of the Board of Missionaries at the Grand River Stations was received on the 5th June, 1872:—

“MOHAWK INSTITUTE,

“May 16th, 1872.

“In compliance with the request of the Committee of the New England Company, mentioned in your letter of the 2nd ult., we met at the Mohawk Institution on the 2nd inst., for the purpose of consulting together relative to the subjects which the Committee submitted to our consideration, but as one of our number, the Rev. J. Chance, had received no communication whatever from the Committee on the subject of the meeting, and as the Chairman, the Rev. Canon Nelles, had by that day's mail received a printed circular containing questions and suggestions for our further consideration, as all expected to receive similar circulars, and as some of the questions seem to bear on the subject mentioned in your letter of the 2nd ult., we thought it advisable to adjourn our meeting until the 10th, and afford time for the receipt and consideration of our expected communication.

“We met again on the 10th inst., but owing to the unavoidable absence of one of our number, the Rev. R. J. Roberts, we again adjourned until the 16th inst., and now we beg to state that, having considered and answered the questions and suggestions in the printed circulars, we do not consider it necessary to send a distinct and separate report on the subject submitted for our consideration in your letter of April 2nd. But with reference to a successor to Mr. Bouslaugh, we beg to report that in our opinion it is necessary that one should be appointed. He should be a practical farmer, and married, so that

* In July, 1872, the Committee resolved to discontinue the allowance to this Indian youth, and recommended that he should be sent to Brantford to learn some trade or calling. In January, 1873, he was admitted a pupil at the Mohawk Institution.

his wife could take charge of the housekeeping department, and look after the general interests of the establishment.

(Signed)

"ABM. NELLES.

"ADAM ELLIOT.

"JAMES CHANCE.

"ROBERT JAMES ROBERTS."

The above report was accompanied by the following answers to Questions and Suggestions* submitted by the New England Company for the consideration of their Missionaries on the Grand River:—

"1. Q.—What is the present number of pupils in the Mohawk Institution (male and female), and their ages?

"A.—The number of the pupils at the Mohawk Institution is 90—45 males and 45 females; the ages of the former range from 9 years to 20, and of the latter from 10 to 17. Some few have recently, for several reasons, gone away for a time on leave of absence.

"2. Q.—Have they sufficient accommodation in point of lodging, warming, ventilation, and comfort, and have they all separate beds?

"A.—The accommodation in point of lodging is not sufficient. The ventilation and heating are defective, and require improvement according to modern approved plans. A commodious room, which will fully serve all the purposes of an hospital for the sick, is much needed. They have separate beds.

"3. Q.—Are they properly supplied with food, as to quantity and quality?

"A.—The supply of food is abundant as to quantity, and good, comparatively, as to quality; much superior to Indian fare generally. However, if the Company's funds are adequate to an improvement in the boarding at the Institution, it would no doubt be acceptable.

"4. Q.—What provision is made for their recreation and exercise?

"A.—The boys and girls have their separate playgrounds, and certain hours in the day are set apart for recreation and exercise, which are occupied in playing at different games, according to the different tastes and predilections of the children, but no special gymnastics are provided.

"5. Q.—Is the school-room accommodation sufficient and suitably divided for the several classes, and the supply of desks, forms, maps, books, etc., adequate?

* See p. 96.

"A.—No. A new school-room, built, arranged, and furnished on some good modern plan is much needed. By the erection of a new school-room, the rooms in the Institution now occupied for school purposes would be then available for sleeping accommodation. The supply of books and maps is adequate for present requirements.

"6. Q.—What progress have the present pupils individually made in the different subjects in which they have been instructed? How many classes are there, and how many in each class?

"A.—As no standard of education for admission into the Institution has been hitherto fixed, and since the proficiency of candidates has not been tested by an entrance examination, no accurate knowledge of individual progress can be ascertained beyond that conveyed by the reports supplied to the Company by the teachers. By comparing, however, the attainments of the children at the Institution with those of the children attending the day schools, the former seem to have made favourable progress. In the boys' school there are five classes with a range of four to twelve in each class. In the girls' school there are seven classes, and a range from one to eleven in each.

"7. Q.—In what respects is the education at the Mohawk Institution superior to that obtained in the day schools of the reserve?

"A.—The education imparted at the Mohawk Institution is superior to that obtained in the day schools in respect to its character and extent. The Institution professedly supplements the education given in the day schools, and by the advantage of boarding which it affords it secures that regular and punctual attendance so essential to satisfactory progress.

"8. Q.—What religious instruction is given, and is it confined to the Sunday school, or is it given daily in the Mohawk Institution; and are pupils allowed to be absent in case their parents object to such teaching?

"A.—The religious instruction given in the Mohawk Institution is in accordance with the truths and principles of the Christian religion, and as set forth in the creeds and Articles of the Church of England. It is not confined to the Sunday school, but is given in some measure daily. There are children at the Institution belonging to several denominations of Protestants, there are some Roman Catholics and some pagans, but, happily, no objection to the religious teaching has ever yet been made by any.

"9. Q.—What standard of education will the day schools of the reserve supply to the best scholars before they are admitted to the Institution?

"A.—The standard of education in those schools is very low—

much lower than it ought to be, considering that the vast majority of the children are dependent upon them for all the education they can receive, but the present standard of education certainly embraces the subjects of reading, writing, and arithmetic mentioned in the following suggestion:—

“10. Q.—It is suggested that acquirements at the day schools should certainly embrace—1. Reading English easily and with understanding; 2. Writing fairly; 3. Some proficiency in Arithmetic. And that a knowledge of these three subjects should be required previous to admission into the Mohawk Institution.

“A.—It is exceedingly desirable that the education of candidates for the Institution should be so far advanced as to include the acquirements herein enumerated. Reading, English (say Second Book National series) with some fair understanding, Writing a legible hand, and a good knowledge of the first four rules of Arithmetic.

“11 Q.—At the Institution the elementary education obtained at the day school should be supplemented and extended to higher branches of a good practical nature, so as gradually to raise all the young who go there to a higher scale of social life. How can this be best accomplished?

“A.—This suggestion meets a hearty and universal concurrence, and may be fully and satisfactorily carried out by teachers specially qualified for the accomplishment of the noble object mentioned.

“12. Q.—Modern History, down to our own day, will be more valuable than Ancient History: Geography, Geology, Mineralogy, Biology, Chemistry, Electricity, Steam, etc. etc. Cannot all these subjects be made interesting and familiar to the pupils?

“A.—If Ancient History is understood here as not including the two important parts of Sacred and Ecclesiastical History, then the suggestion that Modern History as a branch of education would be more valuable is concurred in; but when we consider the relation which Ancient History bears to Modern, the former cannot be altogether dispensed with, as a knowledge thereof in some degree is essential to the full and proper understanding, and due appreciation of Modern History. An answer to the direct question may be given in the affirmative, providing the teachers are supplied with the necessary apparatus.

“13. Q.—Carpentering and smiths' work must be of use for all boys in the Dominion. Cannot some other manual labours also be advantageously taught?

“A.—The arts or occupations here mentioned would be unquestionably useful, but they cannot be advantageously taught at the

Institution. However, as many of the Indians (like the white people) are not disposed to farming, and as some are physically incapable of following that occupation, it may be very beneficial to the Indians to have some of their children apprenticed from time to time to learn some useful arts or trades in the adjacent towns or neighbourhood, according to their different tastes or predilection and aptitude for learning.

"14. Q.—Why may not farming, gardening, draining, road-making, and boring wells, engineering, etc., claim attention?

"A.—The first four occupations here mentioned are already taught at the Institution as far as practicable; the others may be more advantageously taught elsewhere.

"15. Q.—Sewing and knitting, mending and making clothes, must be of use to almost all. Why should they not be taught in the schools, and why not also at the Institution?

"A.—These useful arts are already taught in those schools presided over by female teachers, and also at the Institution.

"Answer to 15th question by Rev. R. J. Roberts.—At two of my schools there are female teachers, but they have not, as yet, given any instruction in sewing, knitting, etc. These arts, however, ought to be taught by all female teachers.

"16. Q.—Should not cooking and household work be taught to all the girls at the Institution?

"A.—Most certainly, and it has been so effectually taught that girls from the Institution have been eagerly sought after as servants by some of the most respectable people at Brantford.

"17. Q.—Is it impracticable to do so at all the Schools?

"A.—Yes.

"18. Q.—The acquisition and study of other languages, ancient and modern, besides English, will probably not be desirable, at any rate, for the present?

"A.—This depends upon the object which the Institution is expected to accomplish—whether it is to be a finishing school, and what will be considered the standard of a finished education for the Indians.

"19. Q.—How can the desire of the New England Company be best accomplished that admission to the Mohawk Institution should be by merit; and the proficiency of candidates should be tested by an entrance examination, comprising the reading of English, writing, and arithmetic in all cases, without exception?

"A.—By the establishment of a Board of Examiners, consisting of all the Company's missionaries, who shall examine all candidates for

admission into the Institution, and who shall grant admission only according to a certain standard of proficiency, and providing the candidates present to the Board testimonials of good conduct from their teachers or superintendents.

"20. Q.—Why should not some instruction be given as to health, and general views be given on physiology, so as to enable the Indian children to become acquainted with the structure of the human body, and the injurious effects of alcoholic liquors?

"A.—Instruction on these important subjects is given to some extent at the Institution; it may, however, be desirable for the missionaries to supplement the efforts of the teachers by giving lectures occasionally on those subjects, adapted to the understanding of the children.

"21. Q.—What are the subjects in which a certificated teacher belonging to the Normal School at Toronto is examined previous to his obtaining his certificate?

"A.—All those subjects which are generally considered by the Superintendents of Education to be essential to a good and complete English education.*

"22. Q.—What will be the requisite salary for a Toronto certificated teacher at the Mohawk?

"A.—From five to six hundred dollars.

(Signed)

"ABRAHAM NELLES.

"ADAM ELLIOT.

"ROBERT JAMES ROBERTS.

"JAMES CHANCE."

On the 5th June, 1872, the following letter was received from the Rev. Canon Nelles:—

"BRANTFORD, *May 18th*, 1872.

"In forwarding the enclosed papers, I beg to reply to those parts of your letter of April 2nd which particularly require notice. With respect to the Hymn book, I beg to explain that on receipt of your letter of the 13th July last, I sent for a written estimate of the cost of printing and binding 600 copies (I had previously bargained for the work to be done for 17 ets. a volume). I never received an answer from the printer, and indeed the inquiry then escaped my memory. It was afterwards thought desirable that a larger edition should be

* A printed programme of the subjects in which a candidate for a first-class certificate is examined at the Normal School, Toronto, was enclosed.

published, with a few more hymns than at first proposed, and we have had 1000 copies printed, but as some of them were done in an inferior manner, owing to a strike among the printers and book-binders, a reduction of 1 ct. a volume was made. We have 1000 copies at 16 cts., 160 dollars costs, including express charges and three or four journeys of I. Barefoot to Toronto, 25 dollars, making altogether 185 dollars. The title-page was put in, as it is, with the expectation that the Company would defray the expense of so necessary a work, or at least make a grant towards it, which I trust they will do. Should the Company not defray the whole expense, it is suggested that they should be sold to the Indians at such a reduced price as would make up any balance. The only inconvenience in this plan is that I would not be likely to receive what I have paid out during my lifetime,

"The rents received, 200 dollars, mentioned in my account, are derived from the following sources;—1. The Delaware School lot, leased to David M'Clung, 80 dollars; this lease expires two years from last April. 2. Onondaga School lot, leased to J. S. Kingston, 60 dollars; expires in five years. 3. Oneida lot to Mordant and Hildred, 60 dollars; expires in two years.

"On the subject of the Manual Labour School, there seems to be some misunderstanding. There has been no such school for many years. It was found that the benefit to the Indians was not what it was expected to be, and by no means adequate to the expense incurred, and the Company directed the teaching of trades should be dispensed with.* The Indians have plenty of land, and the boys when they leave school and settle in life generally turn their attention to farming. Of all the Indians youths who were taught trades at the Institution, only two work at their trade on the Reserve, and they do so only part of the time. The Mohawk Mission School lot, and the land bought from Babcock, are included in what is called the Mohawk Institution Farm, and is worked for the benefit of the school. The farmer takes two or three of the largest boys, in turn, to work with him and to teach them.

"A few of the boys refuse to work, saying they come to the Institution to learn their books and not to work, but generally they are willing to work very well. As far as possible some employment is provided for the small boys; after school hours some attend to the pigs, some bring the cows from pasture, others assist to milk and do any light work about the place that is necessary. I beg to remark that a

* The Committee find no trace of any such direction.

considerable part of the farm (70 or 80 acres) lying along the river has only been used for pasturage, on account of the spring freshets, which would carry away all the rails, and, for want of being properly fenced, is almost a common during the low water of summer, when cattle can cross the river. This would be a most valuable addition to the farm if sufficiently protected, which can only be done by having movable fences, which could be taken up in the fall and replaced in the spring, after the freshets are past; this would cost probably 300 or 400 dollars. I think it is well worth the expense.

“With respect to the girls at the Institution, I think I have already informed the Company that, in addition to their studies in school, they are, and have always been, taught all useful housekeeping as well as spinning, knitting, sewing, mending, darning, etc. All the clothes worn by the children at the Institution, except the boys' winter coats, have always been made by the girls, under the instruction and with the assistance of a sewing woman. The knitting for all the children has also been mostly done by the girls, but I think they have too much of this sort of work to do, and would recommend that a knitting-machine be purchased, which would cost I believe about 60 dollars.

“With respect to the increased salary to Mr. Griffith, and a month's pay to Carryer, I beg in explanation to say that when Mr. and Mrs. Bouslaugh left the Institution, not being able at the time to find what I considered suitable persons to take their place, I put Mr. Griffith and his wife in charge of the establishment, as I then informed the Company, but, of course, I could not expect the services of both for the sum Mr. Griffith received as schoolmaster, and considered it right to give them the same that was given to the Bouslaughs when they first came to the Institution. It was found that Mr. Griffith could not satisfactorily perform both duties, particularly when the scarlet fever broke out, and I employed Carryer to take his place in the boys' school for the month of December. Carryer has continued teaching until last week, when he was sent by the Government to the Province of Manitoba with a surveying party. Mr. Griffith will attend to school as far as possible until the changes contemplated shall have been made.

“Respecting a teacher from the Normal School at Toronto, I beg to inform you that in order to obtain the necessary information I visited the Normal School at that place for the purpose, and learned from the Principal that it is almost impossible to get a first-class certificated teacher; the few who obtain such certificates are generally employed as County School Inspectors, and receive salaries of 1000 dollars or 1200 dollars a-year. He stated that the standard of

examination had so raised that those now receiving 2nd and 3rd class certificates were equal to 1st class some years ago: and at present there was but one in the school he could recommend as likely to fill the situation satisfactorily. He is a young man who received a 3rd class certificate some time ago, and has been teaching school for four years, and has now come up to try for a 2nd class. He spoke of him as a successful teacher, and of excellent character. A teacher of this standing cannot be procured for less than 600 or 500 dollars at the least.

"Mr. Blomfield called here some weeks ago and spent half an hour at the Institution, but was obliged to leave to meet an engagement at Onondaga, promising to return here the next day to make further inquiries, but I have not since heard from him.

"I enclose a copy of the time table of studies at the Institution, and also a list of girls who in their turn are being instructed in domestic affairs, also a copy of the last entry made in the visitors' book by three gentlemen whom I have never seen, from which I think it may be inferred that the inefficiency of the school may not be so great as the information received by the Committee from all quarters seems to have led them to suppose.

"I am sorry to inform you that the crops on the farm, and generally throughout the country, are looking very poor. There has been no rain this spring, and very little for a whole year.

"The Company may not be aware that Isaac Barefoot had a certificate from the Normal School at Toronto (grade B. of the 1st class), which is only one grade less than the highest that could be given at the time."

Enclosed in the foregoing letter were the three following documents:—

I.—"TIME TABLE FOR THE MOHAWK INSTITUTE SCHOOL.

OPEN SCHOOL WITH READING A CHAPTER OF THE BIBLE AND PRAYER.

CLOSE THE SCHOOL WITH SINGING A HYMN AND PRAYER."

	MONDAY.		TUESDAY.		WEDNESDAY.		THURSDAY.		FRIDAY.	
	Div. I.	Div. II.	Div. I.	Div. II.	Div. I.	Div. II.	Div. I.	Div. II.	Div. I.	Div. II.
A.M.	Reading	Preparation	Spelling	Preparation	Reading	Preparation	Spelling	Preparation	Reading	Preparation
9-9.30	"	"	"	Recitation	"	"	"	"	"	"
9.30-10	Grammar	Recit. per Mon.	Geography	per Monitor	Grammar	Recit. per Mon.	Geography	Recit. per Mon.	History	Recit. per Mon.
10-10.30										
10.30-10.45										
10.45-11.30	Arithmetic	Recitation	Writing	Recitation	Arithmetic	Recitation	Writing	Recitation	Arithmetic	Recitation
11.30-12	Mental Arithmetic	"	Dictation	Preparation	"	Preparation	Dictation	Preparation	"	"
P.M.										
1-1.30	Arithmetic	Recit. per Mon.	Arithmetic	Recitation	Arithmetic	Recitation	Arithmetic	Recitation	Arithmetic	Recitation
1.30-2	"	"	"	per Monitor	"	per Monitors	"	"	"	"
2-2.30	"	Preparation	"	"	"	Preparation	"	Preparation	"	Preparation
2.30-2.45										
2.45-4	Human Physiology		History	Recitation	Physiology	Writing	Drawing	Recitation	Catechism	Writing or Tables

2.—“ LIST OF WORK GIRLS WEEKLY.

I.

“ Mary Ann Cusiek
Christina John, senior
Mary Jane Butler
Lucy Douglass.

II.

“ Julia Carryer
Julia Jonathen
Sarah Jane Davis
Martha Jamieson.

III.

“ Mary Ann Powless
Phebe Snake
Avis Johnson
Sarah Splicer.

IV.

“ Louisa Clench
Charlotte Powless
Charlotte Johnson
Christina John, junior.

V.

“ Rebecca Miller
Eliza Snake
Ellen M. Garlow
Louisa Sero.

VI.

“ Charlotte Hope
Charlotte Hill
Catherine Vanevery
Esther Martin.”

3.—Extract from Visitors' Book, dated May 17th, 1872:—

“ I have been much gratified by my visit to the Mohawk Institution, and have had cause to remark the neatness and clearness of the writing and ciphering of the pupils, which compares very favourably with that which I have been accustomed to see in the English elementary schools.

(Signed)

“ HENRY NEWMAN, M.A.,

“ Balliol College, Oxford, England.

“ F. W. M. NASH,

“ Bristol, England.

“ R. G. HECTOR,

“ Montreal.”

To which Canon Nelles added—“ Mr. Newman made some verbal remarks respecting the good order which prevailed in his presence.”

On the 15th July, the Committee informed Canon Nelles that they had granted a sum of £20 towards the expense incurred by him in printing a new edition of the Indian Hymn-book, and that they concurred in his suggestion that the book should be sold at a moderate charge to the Indians, and thereby realize the residue of the cost.

The Committee also requested Canon Nelles to inform them when the teaching of trades, to the Indian pupils, at the Manual Labour School, ceased, and at what date he received instructions from the Company that the teaching of trades there should be dispensed with; also to furnish the Committee with the name of the farmer whom he mentioned as farming the Mohawk Institution Farm.

The Committee informed the Canon that they did not think it advisable that the Girls' School at the Mohawk Institution should be supplied with a knitting-machine.

At the meeting of the Committee on the 3rd July, Mr. Solomon Youmans Chesley was introduced to the Committee by Viscount Bury, who informed them that Mr. Chesley had during forty-six years been Deputy-Superintendent of the Indians for the Provinces, and Chief Clerk in the Indian Department. Mr. Chesley then gave the Committee much valuable information as to the management of the Indians, and their views on various subjects. He stated that he was familiar with the Indian language. He did not consider the instruction given at the Mohawk Institution sufficiently good, an Indian boy sent there by him not having made satisfactory progress.

At a Court held on the same day, Mr. Chesley was elected a member of the Company.

At the Annual General Court of the Company, held on the 3rd July, 1872, attention having been called to a letter of the Hon. Joseph Howe, Secretary of State for the Provinces, to the Treasurer, dated the 15th February, 1870, referring to a resolution passed by the Court on the 25th January, 1870,* relating to the construction of roads, bridges, etc., on Indian Reserves, which resolution the Hon. J.

* Report 1869-70, p. 112.

Howe had referred to J. T. Gilkison, Esq., the Local Superintendent, desiring him to submit a project for the better maintenance of those works, it was resolved that the Clerk should write to the Hon. Joseph Howe, or to J. T. Gilkison, Esq., inquiring what progress the department had made in the matter.

Accordingly, on the 15th July, 1872, the following letter was written to the Hon. Joseph Howe :—

" NEW ENGLAND COMPANY'S OFFICE,
 " 1, FURNIVAL'S INN, HOLBORN,
 " LONDON,
 " 15th July, 1872.

THE HON. JOSEPH HOWE,
 SECRETARY OF STATE FOR THE PROVINCES,
 OTTAWA.

" Sir,—The General Court of the New England Company direct me to call your attention to your letter to the Treasurer of the Company, dated the 12th April, 1870, enclosing a report from Mr. Superintendent Gilkison, on the roads in the Grand River Reserve.

" The information lately received by the Company from various quarters is to the effect that these roads are still in a very incomplete and, in some places, dangerous condition.

" The Company is of opinion that scarcely any measure is more adapted to advance the progress of the Indian races, towards civilization and material prosperity, than to give them good roads.

" The prompt attention which you were so good as to give to the former representation of the Company, on the subject, on the 27th January, 1870, leads the Court to believe that you will again, at their request, inquire into the matter, and that you will kindly inform the Company what proceedings are being taken by the department for the construction and maintenance of roads, bridges, etc., on the Grand River Reserve.

" I have the honour to be, Sir,

" Your most obedient Servant,

" (Signed)

WALTER C. VENNING.

" Clerk to the Company."

A meeting of the Committee was summoned for the 22nd July, 1872, but, in consequence of the absence of both Governor and Treasurer, no meeting could be held, but Mr. John Martland, B.A., Second Classical and Resident Master at Upper Canada College, Toronto, had an interview with the five members then present, and gave a full account of a recent visit he had made at the request of the Treasurer to the Mohawk Institution.

The following is the substance of the information given by him on that occasion:—

Notes of Mr. JOHN MARTLAND'S Verbal Statement.

“The Institution is about three miles distant from the town of Brantford, and four or five minutes' walk from the Mohawk Parsonage, the residence of the Rev. Canon Nelles. The road from Brantford is good.

“On hearing that Mr. Martland had arrived at the Mohawk Institution, Canon Nelles came to him there, and in reply to his inquiries informed him that the Manual Labour School has not been found to answer, and had been given up many years ago.

“That Mr. Bouslaugh, the late Superintendent of the institution, and his wife, had left in October, 1871, and since then the Institution had been without a Superintendent and Matron, and the farm without a farmer.

“The boys (pupils at the Institution) had done the ploughing and harrowing on the 200 acres of farm land this year, under the direction of Canon Nelles and a hired man. Mr. Martland asked if any farm books were kept, and was told in reply by Canon Nelles that *that* was a matter between himself and the Committee.

“At the time of Mr. Martland's visit the boys were not at work upon the farm, but the children were seen by him in the Institution.

“The farm was in excellent condition, and the fences (snake fences) in good order.

“On entering the Institution Mr. Martland went first upstairs, and the day being a very fine one found the windows all open, and the bedrooms beautifully clean and fresh, and the beds all in order, but no other furniture or utensils of any kind in the bedrooms. In the girls' department he was shown a room called the Lavatory, but on asking to see the wash-basins, etc., was informed there were none, and was told

that the Indian children were dirty in their habits, and if supplied with basins, etc., would use them improperly; they were therefore supplied instead with tubs and pails.

"Mr. Martland was favourably impressed with Mr. Griffith, the teacher of the boys' school, but found it very difficult to get any information either from him or Canon Nelles; the latter objecting that he had brought no credentials. On going down stairs Mr. Martland was shown the room in which the boys had their classes, and in which they sat in the evening, and in which also, in the winter time, they washed. The room was very little better than a cellar in an ordinary house; not so good as a laundry. He was told that in summer the boys washed in a shed close by, in which he saw one tub and one pail. He asked about the privies, but could get no answer.

"He was, with difficulty, allowed to go into the kitchen; some girls were there making soup from beef; there were no stores. He went into the larder, and found nothing whatever in it.

"On inquiring as to the board, Mr. Martland was informed that for breakfast the pupils had bread and butter, and sometimes potatoes, but that they did not like potatoes. For dinner, meat was given every second day, but they were very fainful, and would not eat mutton. At tea-time they had porridge. Mr. Martland asked what drink was given to the children at breakfast and tea-time, to which Canon Nelles replied, 'Milk, if we have it.'

"In the school-room Mr. Martland found the boys were taught by Mr. Griffith without any assistant; there were four or five classes. In the girls' school Mr. Martland found an Indian teacher, Isaac Barfoot. The religious instruction given seemed to be the reading of a chapter from the New Testament, without comment. The writing from copy-heads was very good indeed. In reading, they pronounced English words well—up to words of three syllables—but did not seem to understand the meaning of what they read.

"The boys told Mr. Martland that they spoke Indian entirely amongst themselves, and they said that they did not wish to speak English.

"In geography the girls went through the towns and counties of Ontario, but did not know the capital. In history, the children answered by rote, they knew Victoria was the Queen, but could not explain how she became so.

"Mr. Martland informed the boys that he was going to England, and asked them to tell him how he should get there. They supposed, they said, by railway. He then explained to them how he should have to travel, and they seemed to understand him well, and to be interested in his account.

" Mr. Martland wished to have a conversation with some of the older boys, but this Canon Nelles prevented.

" Mr. Griffith seemed a very kind master, but one of the old school. The Indian teacher, Barefoot, seemed constrained, and frightened to speak to Mr. Martland before Canon Nelles. Barefoot teaches in English. The children seemed well fed.

" The boys' dormitories are rather overcrowded, the mattresses are of straw, and are shaken out, Mrs. Griffith informed Mr. Martland, 'perhaps every three months.'

" Mr. Martland gave it as his opinion that the children in the Institution are not equal, in point of instruction, to the children in the common schools for white children in Canada, and he believes that the Indian children generally are by no means wanting in intelligence.

" Mr. Martland did not visit the day schools, not being aware that there were any in the reserve."

On the 29th July, 1872, the Committee requested one of their members to see Mr. Robert Ashton, who had appeared before the Committee on the 13th May, and ascertain whether he could, if appointed, go out in October next to take charge of the Mohawk Institution, or at what time he could arrange to do so. Also what salary he would expect to receive.

The following letter from the Rev. James Chance to the Clerk was received July 30th: —

" KANYUNGEH PARSONAGE,

" July 16th, 1872.

It devolves upon me, as Secretary to the Board of Missionaries, lately formed by the authority of the New England Company, to communicate to you, for the information of the Committee, the result of the meeting of the Board on the 4th inst., which was attended by all the missionaries. The first subject submitted by the President, the Rev. Canon Nelles, for the consideration of the Board was the one first mentioned in your communication to him of June 6th, viz., 'the advisability of establishing a system of weekly or monthly payment by the parents of the children taught in the day schools on the Reserve.'

The opinion of the Board on the subject is, that it would be unadvisable for the present to exact any payment, though all the missionaries are unanimous in their approval of the principle implied, and resolve to renew their efforts to impress the minds of the Indians with such a deep sense of the value of education, and of their duty to contribute towards its support, that at no very distant time a certain payment may be willingly and cheerfully made.

"The Board consider John Nahwakezhik a suitable candidate for admission into the Mohawk Institution, providing he can pass the necessary examination.

"In reference to the advisability of sending James Powless to the Normal School in Toronto, the Board fully concur; and at the same time they would respectfully suggest that three others should be sent if possible, in addition to James Powless, namely, Nelles Monture, who has already spent three years at the College in London, Ontario, at the expense of the Company, and who is anxious to become a teacher, and two others, males or females. It would be very unadvisable to send one Indian youth alone, as he would be subject to that overwhelming sense of loneliness which Indians are so liable to experience when separated from their people, and which would operate against his remaining there, or seriously interfere with his peace and progress, and four trained teachers would be of great service in the schools on the Reserve.

"In order to ascertain the efficiency of the present teachers of the day schools, and the qualifications of Miss Carpenter for the office of a teacher, the Board appointed Thursday last for a general examination, in the school near the Council-house. Three of the teachers, namely, Mrs. Beaver, Miss Hill, and Miss Crombie failed to attend, and the Board are unable to report as to their qualifications. The result of the examination is that the efficiency of the teachers does not come up to any desirable standard, but the Board recommend that the present teachers should continue in office until the end of this quarter, and that at the expiration of that time another examination should take place, and those who then cannot pass the examination satisfactorily shall be required to resign their situations as teachers.

"JAMES CHANCE.

"(Secretary to the Board)."

The following letter from the Rev. Canon Nelles was received on the 20th August, 1872 :—

“BRANTFORD, July 30th, 1872.

“I have been prevented forwarding to you the enclosed sooner by the serious illness of R. Park, the principal hand on the Institution farm. In consequence of the difficulty of getting labourers at this season of the year, I have been obliged to be with the boys during the harvest. We have just secured the wheat and barley crops—20 acres of each, but owing to continued dry weather and excessive heat I fear they will not turn out as well as they promised in the spring. The other crops look well, though the potato bug is doing some injury to that crop.

* * * * *

“My duties now are of such a routine nature that a daily report must be a repetition of the same employments almost every day. I have Divine service every Sunday morning, and in the afternoon a short service and Sunday school at the Institution. During the week I visit the Institution almost daily, and since Bouslaugh left I have had to superintend the work on the farm. I also make all the purchases for the establishment.

* * * * *

“The number of white people working Indian farms on the Reserve I cannot correctly ascertain, but it is considerable, and the practice is increasing, so much so that the Indian Superintendent has received instructions from the Indian Department to have all the white people removed from the Reserve, and he informs me that he intends to take steps immediately to carry out his instructions.

“I enclose a letter addressed to the New England Company, received a short time ago from the Rev. John Jacobs, of the Indian mission of Sarnia.

(Signed) “ABM. NELLES.”

The following reports of the Mohawk Institution for the half-year ending June 30th, 1872, were forwarded by Canon Nelles :—

BOYS' SCHOOL.

No.	Name.	Age.	
1.	Abm. Lewis	20	
2.	Ed. Martin	17	" Boys of this class read in 5th book
3.	Osecdla Loft	15	of lessons, Canadian History, study
4.	Louis Benedick	20	Geography, English Grammar, Book-
5.	Allen Johnson	14	keeping, Cipher in the advanced rules,
6.	John Davis	16	Scripture reading, etc. etc.
1.	Frans. Hewston	17	
2.	Mat Splicer	16	" Read in 4th book, study Geography,
3.	John Schayler	16	English Grammar and Book-keeping
4.	Joseph Aaron	17	(the same as the first class), Cipher in
5.	Hiram Jamieson	17	proportion and fractions, Scripture read-
6.	Wm. Reep	14	ing, Catechism, etc.
1.	Jesse Jonathan	14	
2.	Joseph Delisle	14	
3.	Chas. Atkins	12	
4.	Elliott Obediah	11	" This class are reading the 3rd book
5.	Peter Martin	12	over for the third or fourth time. In-
6.	Louis Martin	13	dian children learn to read and spell as
7.	George Miller	13	quick as white children, but it takes
8.	Wm. Staats	15	them a long time before they become
9.	Mat Hill	15	good readers, as they cannot speak
10.	John Hill	16	English words plain, nor understand
11.	Peter Silver	16	what they read, therefore they read
12.	Moses Carpenter	20	very little more than their lessons.
13.	Michael Longfish	16	" English Grammar is studied care-
14.	John Elliott	14	fully with some good results, Cipher in
1.	George Latham	10	compound rules, Testament reading,
2.	Gau-je-ra-ge-ro.....	12	Catechism, etc. etc.
3.	Albert Hill	12	
4.	Abm. Hill	14	" Read in 3rd book (page 263); have
5.	Thos. Andrews	12	been going over the rudimentary parts
6.	Joseph Lewis	13	of Grammar during the past year. Their
7.	Joseph Portor	13	speaking Indian so much among them-
8.	Henry Powless.....	13	selves when at play, or when out of
			school, is one of the greatest hindrance
			to their progress at school. We do what
			we can to induce them to talk English,
			without compulsion. Cipher in simple
			division, Testament reading, etc.

No.	Names.	Age.	
1.	Samson Jamieson.....	14	
2.	David Doxclater	14	"The boys of this class have been
3.	Denis Sero	16	reading and spelling in 2nd book during
4.	James Hill	10	the past year, and are not fit for any-
5.	David Keys	15	thing more difficult. We have now in-
6.	George Peters	10	troduced the new series of 2nd book.
7.	Thos. Jacques	12	Cipher—addition, subtraction, and mul-
8.	Zech. Burning	14	tiplication; learn multiplication table,
			etc. etc.
1.	Thos. Keys	12	
2.	Isaac Clause	13	"Second book (page 27), write on
3.	Joseph Powless	11	slates, multiplication table, simple ad-
4.	Wilson David	11	dition and subtraction.
5.	Dominick Plant	14	
6.	Wm. Reilly	9	

"The boys are taught to be practical farmers in an unostentatious way. In winter they help to tend the farm stock, and as soon as spring opens they see the preparations for spring and summer work. Then each boy of competent age and strength, when there is work to do, is called on in his turn to give a helping hand. Some of these boys at present manage a plough, cultivator, seed-drill, and even a mowing-machine, very cleverly, equal, perhaps, to some of our most experienced farmers' sons.

"I may also remark of the girls that they certainly compare favourably with their white neighbours in an industrial point of view. As I look over the work they have put through their hands, during the last 15 months, since I took charge of this place, I am astonished. I may here mention some of their work.

"Boys' Clothing: smocks and coats, 155; pants, 212; shirts, 193; socks, 140. Girls' Clothing: dresses, 205; chemises, 104; skirts, 43; petticoats, 46; stockings, 105; aprons, 14; sheets, 87; pillow slips, 74; bed-ticks, 22; towels, 37; 2 suits, 2 pair of drawers, 2 night-dresses and all this work is said to be done well and in good taste.

(Signed)

"THOS. GRIFFITH,

"Teacher."

GIRLS' SCHOOL.

No.	Names.	Age.	
1.	Phebe Snake	17	
2.	Mary Ann Cusick.....	16	"These girls read in the fourth book (new series), page 144; spell in Carpenter's Spelling Book; Grammar—definitions and parsing; Human Physiology; Ancient History; Linear Drawing, Geography—definitions and maps of the world, including all the continents, and Dominion of Canada, including the counties and towns of Ontario; Write; Arithmetic—fractions, decimials, proportion, commission, brokerage, insurance and stocks; Church Catechism.
3.	Christina John	15	
4.	Avis Johnson	12	
5.	Sarah Jane Davis.....	12	
6.	Julia Carryer	15	
7.	Julia Jonathan	16	
8.	Mary A. Powless ...	15	
9.	Charlotte Powless ...	15	
10.	Charlotte Hope	15	
11.	Leuisa Clench	15	
12.	Eliza Snake	15	
13.	Sarah J. Crawford ...	13	"These girls read in the third book (new series) review, page 21; spell in C. S. Assistant; Grammar—definitions; Write; Arithmetic, the simple rules; Exercises in the different tables of weights and measures; Church Catechism.
14.	Rebecca Miller	14	
15.	Martha Jamieson ...	13	
16.	Margaret J. Burning	12	
17.	Charlotte Johnson ...	11	
18.	Catharine Vanevery	13	
19.	Lydia Lewis	9	
20.	Charlotte Hill	14	
21.	Elizabeth Carryer ...	11	
22.	Mark Jane Hill	10	
23.	Sarah Martin	10	"These girls read the second book (old series), page 62; Spell and answer explanatory questions out of the same; Write; Arithmetic—simple multiplication; Church Catechism, and multiplication table.
24.	Margaret T. Martin	11	
25.	Ellen Wedge	14	
26.	Sarah Splicer	—	
27.	Susannah Martin	9	
28.	Esther Martin	13	
29.	Louisa Sero	13	
30.	Lucy Douglass	14	
31.	Catharine Hill	9	"These girls read in the second book (old series), page 9; spell and answer explanatory questions out of the same; cipher in the simple rules; write on slates, study the Church Catechism, and the multiplication table.
32.	Betsy Hill	10	
33.	Ellen M. Garlow	9	
34.	Lucretia Jamieson ...	—	
35.	Mary Jane Butler ...	13	

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No.	Name.	Age.	
36.	Catharine J. Cusick...	10	"Read, spell, and answer questions out of the first book (old series), page 23.
37.	Christina John	13	
38.	Susannah John.....	11	
39.	Catharine Gibson	9	"Reads and spells out of the first book, page 13."

(Signed) "ISAAC BAREFOOT.

"Teacher."

On the 2nd September, 1872, the Committee wrote to Canon Nelles repeating their desire that the printed forms of accounts relating to the Institution Farm should be used.

They also requested him to mark on a map of the farm sent him, the place where he recommended a moveable fence to be put up for enclosing the lands subject to floods in the spring; and the letter proceeded as follows:—

"The arrangements made by you as to Mr. Griffith's salary and the employment and salary of Youell Carryer are approved by the Committee, but they wish these arrangements to be regarded as provisional only, until the scheme, which the Committee have under consideration, for the permanent management of the Institution, shall have been finally decided upon; and till then the appointment of a successor to Mr. Bouslaugh must stand over. In the interim the Committee rely upon your carrying on matters at the Institution and farm in the best and most economical manner that you, being on the spot, can arrange to do, and advising them from time to time of all the arrangements you may find it necessary to make.

"The Committee have had under their serious consideration the state of their finances, which, in consequence of the many additional sources of outlay which have been unavoidably forced upon them, they find inadequate to meet their demands.

"Amongst those additional sources of outlay, I may remind you that the formation of the new mission of Kanyungeh—which has relieved you of a very considerable burden of duty—and the proposed appointment of a Superintendent of the Mohawk Institution and Farm—which will also relieve you from much labour and responsibility—figure conspicuously. And it has occurred to the Committee that, considering that

you will thus be relieved from the bulk of your secular duties on the Reserve, as well as at the Mohawk Institution and Farm—in short, all your secular duties except the Presidency of the Institution Board—and will, except the latter, have no other duties to discharge than such clerical duties as appertain to the Mohawk Church and Institution, it is not unreasonable that they should require of you the sacrifice of some portion of your annual stipend, to be applied towards the sustentation of the Kanyungeh Mission, the salary of the proposed Superintendent, and the other expenditure which the Company, in relieving you from nearly all your arduous duties, have undertaken.

“The Company are not inattentive to the claim to which you have alluded, to be put upon the same footing in case of retirement as if you had continued to be a missionary under the Society for the Propagation of the Gospel; they feel, however, that their first duty is to provide for the efficiency of the several institutions and missions which have been placed in their hands, or which they have created and fostered. It would have been a gratification to them if their means and duty had enabled them to make a retiring grant as large as you would have received under those circumstances. They propose, however, an arrangement which will, they hope, be highly beneficial to the Indians and acceptable to yourself—viz., that you should retain the parsonage and glebe (220 acres) so long as your health may enable you to discharge your clerical functions, and that they should continue to allow you £125 per annum, or a moiety of your present salary, and they will be much gratified to find that this arrangement, of which I am desirous to give you the earliest possible intimation, meets with your cordial concurrence.

“In the case of the Rev. Adam Elliot, it may be desirable I should mention to you that the Committee have, with the sanction of the Bishop of the Diocese, appointed an assistant to him in the person of the Rev. Albert Anthony; this appointment will entail upon the Company a fixed expenditure of £100 per annum; and in aid of this expenditure they have resolved to deduct from Mr. Elliot's present allowance the sum of £50 per annum, in consideration of the relief thus afforded to him, which his growing years and infirmities have rendered necessary.”

The letter from the Rev. John Jacobs, referred to in Canon Nelles' letter, requested the assistance of the Company towards the building of a new church on the mission at Sarnia. Mr. Jacobs had been partly educated at the Institution, and in his application he stated that the mission was

new, that a few years ago there had been no missionary there, and no place of worship; but that it was now quite a large and prosperous mission, and they were attempting to build a place of worship.

The Company, not having disposable funds, were compelled to decline the application.

On the 10th September, 1872, the Committee wrote to the Rev. Alexander Stewart a letter of which the following is an extract:—

“The Committee also desire me to say that as it is their earnest wish to promote by every means in their power the welfare of the Indian races, especially in the all-important matter of education, they will be very glad to be made acquainted with your views, as you kindly offer, as to any change of system by which, in your opinion, it would be practicable to ‘extend the Company’s usefulness and lessen its expenses.’”

On the 10th September, 1872, the Committee also wrote to Mr. Isaac Barefoot, in reply to an application from him, that they would continue for the present their grant of £20 a year to the Six Nations Agricultural Society, adding that the Company would expect to receive a report of the proceedings and a list of the prizes given by the Society.

The following letter from William Spragge, Esq., Deputy Superintendent of Indian Affairs, to the Clerk was received on 21st August, 1872.

“I have the honour to acknowledge the receipt of your letter of the 15th ulto., and to enclose herein copies of an extract from minutes of a council of the Six Nation Indians held on the 17th June last, and of a letter of the 24th of the same month from this office, to Superintendent Gilkison on the subjects of roads and roadwork upon their Reserve, which you will have the goodness to lay before the General Court of the New England Company for their information.”

Extract from minutes of the Six Nation Indian Council referred to by Mr. Spragge.

"17th June, 1873.

Road Warrants "Were issued, much interest and discussion in regard to the roads, and the due performance of the statute labour, the regulations to be enforced.

White and coloured men on the Reserve. "The Speaker stated it as the unanimous wish of the Council, that notice be given by printed hand-bills that all white and coloured people on the Reserve do remove therefrom forthwith, and who shall be forbid to prepare land for fall crop; the Council being desirous to put a stop to the encroachment of whites and others.

"Adjourned until next Friday."

Copy of letter from Deputy Superintendent W. Spragge, Esq., to Visiting Superintendent J. T. Gilkison, Esq., forwarded by Mr. Spragge:—

"I have the honour to acknowledge the receipt of your letter of the 19th instant, and to request that you will inform the Six Nation Chiefs that their proceedings on the occasion of their meeting in Council, on the 11th June instant, appear judicious, and should be carried into effect.

"With regard, however, to work on the side roads, you should acquaint the Indians with the fact that the condition of those roads gives occasion to the white settlers in the surrounding township to make continual complaints concerning the indifferent manner in which the Indians attend both to their lands and roads, and induces a growing desire to see them remove their Reserve. There is, however, no sufficient reason why, provided the Indians would industriously and in person cultivate their farms, their crops should not be as well and successfully managed, and be as abundant as those of white settlers, and their roads be improved, and maintained in as good condition as those passing through the lands of white people. But to accomplish these desirable results, the Indians must work, and must also submit, as do the white people, to some of their money, as well as labour, being expended upon roads. And this you should, on the first suitable occasion, strenuously urge upon them."

On the 10th September, 1872, the Committee replied to Mr. Spragge, thanking him for his communication, and requesting him to inform them what roadwork had been lately done in

the Reserve, and what further improvements in the roads he intended to make.

On the 10th September, 1872, the Committee considered the important question of the appointment of a Superintendent of the Mohawk Institution, and the duties which should devolve upon such Superintendent; and they determined that he should have the control and be responsible for the management of the Institution, Manual Labour School, and Farm; and that upon him should devolve the due execution of the directions of the Company, or Special Committee, in relation thereto, and that his salary should be £125 per annum, for the services of himself and his wife, in addition to the residence of himself and family at the Institution, with rations and fuel. And that six months' notice should be given on either side to terminate the engagement; and that if such notice should proceed from the Company, the expenses of the passage home of himself and his family, not exceeding the sum of £60, should be paid by the Company. At this meeting the Committee appointed Mr. Robert Ashton to be such Superintendent, subject to the terms of an agreement which was shortly afterwards prepared and executed between the Company and himself; in accordance with the above resolutions, Mr. Ashton also entered into a bond with two sureties in the sum of £250 for the faithful discharge of the duties of his office. His appointment commenced from the 1st October, 1872, and Mr. Ashton and his family sailed from Liverpool on the 17th October for Quebec. The Committee also determined at this meeting that the school teachers at the Institution should be independently recommended to them by the Superintendent and the Board of Missionaries, and be appointed by the Company.

On the 12th September, 1872, the Clerk, by direction of the Committee, wrote to Canon Nelles as follows:—

“ On the 2nd instant I advised you of certain changes in the management of the Mohawk Institution which were in the contemplation of the New England Company, having for their object to bring the Institution

to a state of greater efficiency and usefulness to the Indian races on the Reserve.

"I have now to inform you that at a meeting of the Special Committee of the Company on Indian Affairs, which was held on the 10th instant, the Committee resolved to appoint a Superintendent of the Institution who should have the control and be responsible for the management of the institution, Manual Labour School, and Farm, and the due execution of the directions of the Company, or the Special Committee, in relation thereto.

"And the Committee proceeded to appoint Mr. Robert Ashton, a gentleman who will, as they believe, be found very competent to discharge the duties of the office, to be such superintendent.

"Mr. Ashton, accompanied by his wife and two young children, will, it is expected, leave England for the purpose of entering upon the duties of his office, on the 15th October next, and the Committee will be obliged by your preparing for his reception against the time when his arrival may be expected, and by your rendering him, on his arrival, every assistance of which he may stand in need.

"The views of the Committee are that Mr. Ashton should thus have the entire control of the Institution, School, and Farm, and that the Board of Missionaries should act as visitors, conducting periodical examinations, and reporting to the Committee from time to time upon its state and condition.

"The Committee have also passed a resolution that the school teachers shall be independently recommended to the Company by the Board of Missionaries and by the Superintendent, and upon such joint recommendation shall receive their appointment from the Company.

"Mr. Ashton, on entering upon his very responsible duties in a country entirely new to him, will have a difficult task to perform, and the Committee rely with confidence that he will receive from their missionaries, and from yourself in particular, the most cordial and active support and co-operation."

The following letter from the Rev. Canon Nelles to the Clerk was received on 18th September, 1872 :—

"BRANTFORD, August 30th, 1872.

"With respect to the Manual Labour School, I think I may have been in error in saying that the trades were discontinued to be taught by direction of the New England Company. I have no correspondence between the Company and their lay agents, and therefore cannot refer to them. So far as I understand the matter, the Com-

pany at first paid mechanics for teaching trades to the Indian children. Afterwards (I think during the lay agency of the late Mr. Richardson) a change was made by which the mechanics undertook to teach the boys and receive the proceeds of the work instead of salaries. This continued, so far as I can discover, with some changes of mechanics, till 1856, when they failed to carry out the arrangement; since that time no trades have been taught, and I have always been under the impression that the Company was aware that such was the case. In the letters from the Company lately, speaking of a manual labour school, I understood that they alluded to the Mohawk Farm, which, to a certain extent, is a manual labour school, as the boys are there taught different branches of farming, and this, I consider, a very important part of their education, as they have land to work, and when they leave the Institution they usually turn their attention to farming. One of the mechanics employed still lives in the country, and I will see him as soon as possible, and may probably get some information from him.

"In answer to your inquiry respecting the farmer, I beg to inform you that his name is Robert Park. He had for some time been occasionally employed to work on the farm under Mr. Bouslaugh, and when the latter left I engaged him to superintend the farm, which he does under my direction. He is a very exemplary man, and faithful in performing all that is required of him. He has, however, given me notice that he wishes to give up his situation as soon as I can get some one to take his place."

On the 9th October, 1872, Sir James Carter presented to the Committee certain rules and regulations, which he had kindly undertaken at the request of the Committee to draw up, for the management of the Mohawk Institution and Day Schools on the Reserve. These rules and regulations were discussed and settled and approved by the Committee, and were as follows:—

"MOHAWK INSTITUTION AND DAY SCHOOLS.

GENERAL RULES.

"With reference to the Resolution of the Special Committee, passed at their meeting on May 27th, 1872, which contained a request that the missionaries at the Grand River should meet and form a Board under the presidency of the Rev. Canon Nelles, for the consideration of all matters relating to the Mohawk Institution, the Manual Labour

School, and the Day Schools on the Reserve; and also to their subsequent determination to appoint from England a Superintendent of the Mohawk Institution, the Manual Labour School, and the Farm connected with it, the Special Committee have made the following General Rules to regulate the action of the Board and Superintendent.

THE BOARD OF MISSIONARIES.

"The Special Committee desire that it be understood that the Mohawk Institution, with the Farm and Manual Labour School, is placed under the management of the Superintendent, who will receive orders and instructions from the Special Committee, through the Clerk of the Company.

"The Board are requested to visit the Institution at least every three months, and to embody their observations upon the condition of the Institution in a Minute, signed by the members present, and to send the same at once to the Special Committee, after making a copy of it in a book to be kept for the purpose.

THE DAY SCHOOLS ON THE RESERVE.

"While the individual missionaries in their several districts have the chief management of the Day Schools, within their respective districts, they will visit and inspect each school on the Reserve, as a Board, at least twice in every year. The Special Committee suggest that in such visitations the attendance of the Trustees of each School Section should be invited.

"The Board of Missionaries is requested to report half-yearly to the Special Committee its observations upon the management and condition of each school.

"The Board of Missionaries will examine the children, and send the result of such examination, with any observations the Board desire to make, signed by the members present, to the Special Committee, who will select those children, or whose parents desire a nomination to the Mohawk Institution, according to the result of such examination.*

* In October, 1873, the Special Committee determined to modify this Regulation to the extent which appears by the following Resolution: "That Mr. Ashton be authorized to admit provisionally any children, to supply vacancies in the Mohawk Institution, from the Reserve, if recommended by the Board of Missionaries, and approved by himself—or, if from a distance, if recommended by the missionary, or schoolmaster of the school attended by the child, and upon his being satisfied that the pupil comes up to the usual standard of admission in the Institution, especially in arithmetic and English. And that Mr. Ashton be instructed, in any case of such provisional admission to the Institution, immediately to report the circumstances to the Committee for their sanction."

THE SUPERINTENDENT.

"1. The Superintendent shall have the control, and be responsible for the management of the Institution, Manual Labour School, and Farm, and upon him shall devolve the due execution of the directions of the Company, or Special Committee, in relation thereto.

"2. The School Teachers at the Institution shall be independently recommended to the Company by the Superintendent, and the Board of Missionaries, and be appointed by the Company.

"3. Vacancies in the Institution will be filled up from the Day Schools on the Indian Reserve, from candidates who have been examined by the Board of Missionaries, and have obtained a certificate of fitness for admission. Other Indian children may be admitted on permission being granted by the Special Committee of the Company, and having passed an examination by the Board of Missionaries and obtained the necessary certificate of fitness.*

"4. The Superintendent is to keep a list of all the children in the Institution, showing the dates of their admission, their age when admitted, the names and occupations of their parents, and from what school on the Reserve or elsewhere they came; together with a note of the state of knowledge at the time of admission.

"5. He is also to keep a list of the children as they leave the Institution; to keep up a communication with them, and to chronicle their progress in life, as far as is practicable, for four years afterwards.

"6. He is to forward every quarter to the Special Committee a report on the actual state of the Institution, in the form required by the Committee.

"7. He is to provide for the daily board of the establishment according to a dietary sanctioned by the Special Committee; also to be responsible for the cleanliness and good order of the dormitories and other rooms inhabited by or used by the children; also to advance with all diligence the industrial, moral, and religious education of the establishment; and is expected to interest himself in all that may conduce to the real good of those that are placed under his care. He will conduct family Prayer night and morning with the children, and attend with them Public Worship every Sunday.

"8. All the accounts connected with the Institution, Farm, and Manual Labour School are to be kept by the Superintendent.

"9. He is to send to the Committee at least two months before the

* See note, page 135.

expiration of each quarter an estimate of all expenses (including the salaries and wages of all the officers and servants of the Institution, Manual Labour School, and Farm) for that quarter; and at the end of every quarter to send to the Committee an accurate and detailed account, with vouchers, of the expenditure for that quarter in the form of a Dr. and Cr. account, or according to such form as may be from time to time prescribed by the Committee."

"NEW ENGLAND COMPANY'S OFFICE,

'1, *Furnival's Inn, London, E.C.*

"9th October, 1872."

These Rules and Regulations were supplied to the missionaries and the superintendent, with directions to furnish a copy to every school teacher.

The following is an extract from a letter from the Rev. R. J. Roberts, received 17th September, 1872:—

"August 26th, 1872.

"I beg to forward to you a letter which I have received from Miss Charlotte Smith, who has been for the last year at the Hellmuth Ladies' College, and who now fears to return to it on account of her weak state of health. During the course of this summer she frequently complained of illness, and consequent inability to attend to her studies as closely as she desired. We entertained hopes, however, that she would grow stronger, but the unexpected death of her father, not long ago, affected her so much that her health, instead of improving, rather grew worse. However, she has so much improved by her studies at the college, that she is enabled to accept the office of teacher among the Oneida Indians, Munsey Town, near London (Ont.). She is, as she states in her letter, grateful to the Company for what they have done for her.

"Her sister, who is married to Dr. Dee, has two young daughters, one of whom she is anxious to send to the Hellmuth Ladies' College for a short time; and she requests me to say that she would esteem it a great favour if the Company would allow that daughter to take the place of Charlotte Smith for the remainder of the period for which the latter's grant was made. I am writing to-day to the manager, or agent, of the Hellmuth Ladies' College, to inform him that Miss Smith is unable to return to that institution, so that his Lordship, the Bishop, may not draw on the Company any further on her account—unless the grant be transferred to Mrs. Dee's daughter.

"ROBERT JAMES ROBERTS."

The following letter from Miss Charlotte Smith to the Rev. R. J. Roberts was enclosed in the foregoing :—

" August 22nd, 1872.

"You are aware that during my stay in the Ladies' College my health was not good ; the Rev. Mr. Chase asked me to teach an Indian school in Munsey Town, and I have accepted of his offer, and commence teaching on the 10th September, believing that my health would improve as the confinement will not be as great as in London (Ont.). Will you please accept of my sincere thanks for all your kindness to me, and will you do me the favour to inform the New England Company of what I have done, and also tell them that I am truly grateful for the liberal grant they made me, and that it will be my endeavour so to act in my new situation as to meet with their approval, and in such a manner as never to cause them one regret for the expenditure they made for me.

"CHARLOTTE SMITH."

The following letter from the Bishop of Huron was received September 25th, 1872 :—

" LONDON, ONT., Sept. 12th, 1872.

"Will you kindly convey to the New England Company that I shall only be too happy to comply with all their wishes, and carry out all the directions contained in yours of the 8th ult.

* * * * *

"Could the Company make a grant of £50 for one year to Isaac Barefoot to enter the Theological College? I believe he will prove himself an able and an efficient clergyman among his people.

"Charlotte Smith, on account of her delicate state of health, will not return to the Ladies' College. I have taken the liberty of substituting Charlotte Johnson for her, being still very young, and her education not quite completed; I trust this will meet with the Company's approval.

"The Company will confer a lasting and life-long benefit by allowing young Beverley Johnson to return for one year more to college; he has good abilities, and is very steady.

"J. HURON."

In answer to this letter, the Committee wrote to the Bishop of Huron on the 17th October, 1872, assenting to the arrange-

ment made by him for Charlotte Johnson to remain at the Hellmuth Ladies' College until the 1st July following, but declining to accede to his request as to Beverley Johnson and Isaac Barefoot, owing to the state of their funds.

The following letter from the Rev. James Chance was received September 25th, 1872 :—

"KANYUNGEH PARSONAGE, Sept. 3rd, 1872.

"I have to inform you that the Board met on the 2nd instant to examine candidates for admission into the Mohawk Institution. Thirteen candidates were presented, seven of whom were accepted—five boys and two girls.

"It was resolved by the Board (in accordance with general custom) that the papers for the examination of teachers should be printed, and that an application should be made to the New England Company for a small grant to defray the expense thereof. As written papers would necessitate a large amount of labour, and as printed questions are generally used, as being more convenient and satisfactory, it is therefore hoped by the members of the Board that the application will receive the favourable consideration of the Committee.

"It was also resolved that the Secretary should be authorized to notify all the teachers as to the time when, and place where, the Board should decide upon, for any future examination to be held.

"The Rev. R. J. Roberts objected to the passing of this resolution, and desired his objection to be recorded. He considered the resolution as an interference with his jurisdiction as a superintendent. The other members of the Board could not agree with the Rev. R. J. Roberts in his view of the matter, and, regarding the issuing of such notices of the action of the Board as part of the duties of a secretary (according to general practice), the resolution was passed.

"As, however, the Rev. R. J. Roberts objected thereto, and further stated his intention to oppose the issuing of such notices to his teachers by the Secretary of the Board, until the decision of the New England Company can be obtained in the matter, it is necessary to submit this resolution to the consideration of the Committee, and to ask for their decision at their earliest convenience.

"JAMES CHANCE,

"Secretary to the Board."

The following is an extract from a letter from the Rev. R. J. Roberts which was received October 1st, 1872 :—

"CAYUGA MISSION, ONONDAGA, P.O., CO. BRANT, ONT., CANADA,

"Sept. 13th, 1872.

"On the 2nd instant the Board of Missionaries had a meeting at the Mohawk Institution, and when the minutes of the preceding meeting (held on the 15th July) were read, I objected to one portion as not being strictly correct, viz., the words—'And that those teachers who cannot then pass their examination satisfactorily would be expected to resign their situations as teachers.'

"I had taken notes of the proceedings of that meeting, and had come away from it with the impression that the decision of the majority (that is of Canon Nelles, Mr. Elliot, and Mr. Chance) was *that those teachers only* who had presented themselves for the examination of the 11th July should be allowed to come to the next. I repeatedly urged the other members of the Board to permit Miss Hill, one of my teachers, to come to it, as she had sent a note apologizing for her absence from the *first* examination; and when I found they would not decide either for or against giving such permission, I told them that rather than lose the services of a successful teacher, I would write to the Company in her behalf. I did write to you on the 18th July, and sent a copy of my letter to Canon Nelles, President of the Board.

"At our last meeting Canon Nelles read my letter, and it was with much regret I found that Mr. Nelles and Mr. Chance were greatly displeased with me for having written it. My objection to the incorrectness of the minutes of the preceding meeting were overruled. The decision, as it is recorded by Mr. Chance in the minutes, was the very decision that I had asked for; and if that decision had been come to at the time of our meeting, I would not have been under the necessity of writing to you, and Miss Hill would probably be ready now to come to our next examination. But now I am likely to lose her services, as she has given me notice that it is her intention to resign at the end of this quarter.

"A few days after I had sent Canon Nelles a copy of my letter to you of the 18th July, I received the enclosed note from Mr. Chance, dated the 22nd July, in which he asserts that it is *his* duty to notify *all* the teachers on the reserve with reference to the examination; and in which he also assumes, or appears to assume, that either Mr. Elliot or I were inclined to *interfere* with his teachers, and thereupon he threatens to report to the Company '*the anticipated interference*' by us. This is not the first letter of a threatening character which I have received from him, but I would not now allude to it, had he not

stated at our last meeting that he *would* report me to the Company. In justice, therefore, to myself, I send his letter enclosed, and I beg to state that I have, *in no way*, interfered with any of his teachers. I procured some text-books for my own teachers, and urged them to prepare for the examination; and my friend, Miss Crombie, who teaches at Kanyungeli, having requested me to lend her a book for the same purpose, I did lend her one or two. I would confidently appeal to the Committee as to whether the loan of those books to my friend (who was unable to purchase them herself) was an interference with Mr. Chance's authority over his teachers.

"At our last meeting the following resolution was moved by Mr. Elliot, and seconded by Mr. Chance, and carried, viz.,—'That the Secretary be requested to give notice to the several teachers whenever an examination is to take place,' thus giving Mr. Chance the authority which he assumed in his note to me of the 22nd July.

"I objected to that resolution, and requested that my reasons for objecting be entered on the minutes; but this request was refused.

"Now I would respectfully submit, that while the refusal in this particular instance may, perhaps, be considered as having reference to a matter of small importance, yet *other matters of greater moment* may, at some future time, come up; and, should the members of the Board not be all of one mind, the *minority* might, with reason, consider it absolutely necessary to have *their* views fully embodied in the minutes, with a view to their coming before the New England Company. But if the minority be only *one* member (which is not unlikely where there are only *four* of us), there would be no use (for want of a seconder) in his moving an *amendment*. I would, therefore, most respectfully request the Committee of the New England Company to take this matter under consideration, and I trust that they will decide that *where there is any* confliction of opinions with regard to any question coming before our Board, the minority may, if he consider it necessary, have the right to call upon our Secretary to *record* his *objections verbatim*.

"I protested against Mr. Elliot's resolution, because I thought that each superintendent should notify his own teachers, of examinations, etc. So far as my own teachers are concerned, I could give them *notice* much more quickly than Mr. Chance could, for I see them frequently, as I ride through my mission and visit their schools; whereas a letter from Mr. Chance might be in one of the distant post-offices for more than a month before the teacher could hear of it.

"When I, at our first meeting, proposed that Mr. Chance be Secretary to our Board, I understood that his duty, *as such*, would

be simply to take minutes of our proceedings, and correspond with you.

"After writing the foregoing, it is with pleasure I state that our meetings will eventually produce good results, and that each year these results will be seen in the improved condition of the schools.

"The few misunderstandings which we have had, at the beginning of our work together, will, I trust, be soon removed, and greater cordiality be manifested by all.

(Signed) "R. J. ROBERTS."

The following is the letter from Rev. James Chance to Rev. R. J. Roberts, referred to by the latter :—

"KANYUNGEN PARSONAGE, July 22nd, 1872.

"As Secretary to the Board, it is properly my duty to notify all the teachers on the Reserve of the decision of the Board with reference to the examination. This would not be interfering with the rights of superintendents, which I am bound to respect, at the same time I shall resist any interference on the part of any superintendent with any of my teachers, and report the same to the New England Company, who strongly disapprove of such practices.

"I enclose a copy of notice sent by me to the teachers in my district. If you have already notified the teachers in your district to the same effect that will suffice. If not, however, I must send them a copy, so as to avoid all the possibility of any misunderstanding.

"JAMES CHANCE."

On the 10th September, 1872, the Clerk, by direction of the Committee, wrote to the Rev. James Chance as follows :—

"Your letters of the 12th and 16th July and 8th August last have been laid before the Committee. They desire me to call your attention to the letter of the 16th July, which is signed by you as Secretary to the Board of Missionaries; they think, however, that it will be far more satisfactory that in future the reports of the Board should be signed by all the members present at the meeting and concurring in them. In the case of a disagreement, any member of the Board would be at liberty to make a separate report, or to add a memorandum at foot, giving his personal reasons for not concurring in the opinion of others.

"The Committee wish to be furnished with the names of the school teachers who attended the examination referred to in the Report of the 16th July, and they think it very desirable that the Board should by further examinations, or other means, ascertain the efficiency, or otherwise, of each school teacher, and report thereon, especially mentioning what knowledge the teacher may have of the Indian languages; Such a report will enable the Committee to decide as to the dismissal of any teacher reported to be incompetent.

"The Committee are compelled to acquiesce in the opinion of the Board that at present it would be unadvisable to require any payment of weekly pence by the children taught at the day schools, but they hope the time is not far distant when this wholesome practice may be introduced.

"The Committee wish the Indian boy, John Nahwakezhik, to be admitted into the Mohawk Institution, when a vacancy may occur in the establishment, upon his passing the requisite examination as mentioned in the postscript.

"The present state of the Company's funds will not permit the Committee to undertake the expense of sending James Powless and three other Indian pupils to the Normal School at Toronto, but the Committee are of opinion that the Mohawk Institution can, and ought to be so improved that the education given there may be quite sufficient to qualify an intelligent pupil to become a school teacher. The Committee hope that, with the valuable assistance of the Board of Missionaries, they may in a very short time be able to bring the Institution to such a state of efficiency.

"I enclose printed copies of a letter and two enclosures received from Mr. Superintendent Spragge. The Committee will be glad to be informed what road-work has been recently done in the Reserve, and what further improvements you would suggest as necessary.

"P.S.—As to the admission of John Nahwakezhik to the Mohawk Institution, pray bear in mind that the Committee are not to be understood that he should be placed there, unless, upon his examination, he should pass so creditably as to be entitled to enter as a meritorious candidate."

The following reply from the Rcv. James Chance was received October 22nd, 1872:—

"KANTUNGEH PARSONAGE, NEWPORT, P. O., BRANT., October 4th, 1872.

"Your letter of the 10th ultimo was duly received, and in reply I beg respectfully to say,—

"1st. That I exceedingly regret that the Committee should have thought it necessary to call my special attention to the fact, that my letter of July 16th was only signed by me as Secretary to the Board, and to inform me that 'in future *it will be far more satisfactory*' that the Reports of the Board should be signed by all the members, etc. When, at the first meeting of the Board of Missionaries authorized by the Committee of the New England Company, I was unanimously elected by the members as their Secretary, and when I consented to act in that capacity, I took it for granted that I should be treated by the Board and by the Committee with all due consideration, confidence, and respect.

"A book was specially provided for my use by the President, in which are entered the minutes of proceedings, and copies of letters to the Company, written by the Secretary under the authority of the Board, and grounded on the minutes. I do not know what the other members of the Board will think respecting the strictures of the Committee on the proceedings of their Secretary, but he would respectfully inform the Committee that he *feels* pretty much as the Clerk of the Company would feel if the missionaries, collectively or individually, should state that it would be far more satisfactory if the correspondence under his signature could in future be signed by all the members of the Committee.

"2nd. The names of the teachers who attended the examination referred to are—Mr. Moses Martin, Mr. John Cusiek, Mr. C. Jackson, Mr. George Martin, Miss Diamond, and Miss Carpenter.

"3rd. I heartily join in the hope expressed with reference to a weekly payment. Education has undoubtedly hitherto been made too cheap among the Indians, the majority of whom can afford to pay something for it. I was recently informed by the distinguished principal of an important grammar school, that the system lately adopted in the Province was operating against regular attendance in the schools. When every one was compelled to pay a certain sum directly for the education of their children, it seemed a fixed resolution with the parents that their children must have the worth of the money paid, but now the children were frequently kept from school for the most unimportant purposes. The Indians have not only been exempt from payment directly and indirectly, but in many cases premiums have been given for the attendance of the children. The teachers of Kanyungeh school have obtained considerable popularity by this practice, and the means have been procured by appeals for the exercise of Christian benevolence on the part of persons outside of the Indian Reserve; but as this practice is totally opposed to the policy which is

properly considered essential for the ultimate good of the Indians, it must be henceforth discouraged. A short time since, one of the parents in the neighbourhood remarked that Miss Crombie was a good teacher, for she had given him a pair of 'pants.' In carrying out that policy which will be productive of permanent good, I should render myself very unpopular, and subject myself to the ill-will of the Indians, and I could not venture to adopt it without the sanction of the Committee, and the promise of their support and confidence. As the supposed instrument in effecting the changes which are now taking place at the Mohawk Institution and on the Reserve, I have already experienced much unpleasantness from several quarters.

"4th. The Indian boy alluded to has already passed the necessary examination for admission into the Mohawk Institution.

"5th.—Whilst lamenting the present state of the Company's funds, I quite concur in the opinion of the Committee that the Mohawk Institution might be made so efficient, as to duly train and fully qualify the most promising pupils for teachers in the day schools on the Reserve, and I shall be happy to render any aid within my power towards the accomplishment of that object.

"6. Many thanks for the printed copies of letters from the Indian Department; for the information of the Committee I would state, that three or four days were occupied last spring in working on the roads, which labour, however, was chiefly confined to the concession roads, leaving the side lines in a deplorable and almost impassable state. The red line, and that from Tuscarora to Hartford in my district, are in a condition which reflects disgrace upon the Six Nation Indians, and no wonder that the white people who have the misfortune to travel over them from business necessity complain bitterly. It is a false economy on the part of the Indian Council to bind up their money, and leave the roads in a state which endangers limbs, life, and property. They ought to be compelled, as white people are, to keep their roads in a better condition.

"I would add that the Teachers' Reports have not all yet been received, and I have not time at present to examine carefully those which have been sent in, but owing to the summer vacation, and the constant demand upon the children by their parents to aid in gathering fruits and harvesting the crops, the attendance at school has been very unsatisfactory.

"In reference to the late examination, I would remark that only three of the teachers on the Reserve presented themselves—two from this district and one from Mr. Elliot's, namely:—Miss Crombie, Miss Mary Diamond, and Mr. John Cusick. In addition to these, three

applicants for schools attended the examination—Miss Carpenter, Miss Maggie Diamond, and Mr. Nelles Monture. All the teachers under the superintendence of the Rev. R. J. Roberts resigned rather than face the examination, and two under my superintendence also resigned, partly for the same reason. Mr. Moses Martin was only taken at first on trial, and he failed to give satisfaction; and his wife's dangerous illness for some time past has seriously interfered with his school duties. The reason, however, assigned for his resignation was the insufficient stipend, and that he could better provide for his family by following his usual occupation at home; but this rendered a formal dismissal for incompetency unnecessary. Mr. George Martin said he knew he could not pass the examination satisfactorily, and preferred to resign his situation.

“As to the result of the examination, Miss Carpenter came out first in most, if not in all the subjects, Mr. Cusick second, Mr. Nelles Monture third, Miss Maggie Diamond fourth, Miss Mary Diamond fifth, and Miss Crombie last; and, in consequence, it was suggested to me by the Rev. Canon Nelles and the Rev. R. J. Roberts that Miss Crombie should resign her school in favour of Miss Carpenter, and remove to the lower part of the Reserve, and I consented to this; but Miss Crombie objected to the school offered to her, and asked me for that near the Council-house, promising to make a great effort to pass a more satisfactory examination at the end of the year, and on this condition I complied with her wish. It was also suggested that Miss Mary Diamond should retain her school, and that James Powless should be appointed to school No. 3, in place of Moses Martin, but both subject to another examination at the end of the quarter. I thought it proper to give this information, which concerns my own district, but the Committee will, I suppose, receive an official report from the Board, which will meet on Monday next.

“JAMES CHANCE.”

The following letter from the Rev. James Chance was also received October 22nd, 1872:—

“THE PARSONAGE, KANUNGEH, NEWPORT, P. O. BRANT,

“October 8th, 1872.

“I am requested by the Board of Missionaries to communicate to you, for the information of the New England Company, the following particulars relative to the proceedings of the Meeting of the Board, which took place yesterday. The minutes of the previous meeting were read and found to be correct. The Rev. Canon Nelles then

introduced the Rev. Albert Anthony as one of the Company's missionaries, who accordingly took his seat as a member of the Board. The principal object of the meeting was to consider the result of the late examination, which I am requested to mention, and which is as follows:—

" MISS CARPENTER	65.75.
" MR. MONTURE	56.55.
" MR. CUSICK	47.88.
" MISS DIAMOND	40.30.
" MISS CROMBIE	36.95.

"The Board wish me further to state that, in their estimation, this result fully justifies them in recommending Miss Carpenter, Mr. Monture, and Mr. Cusick as being the most duly qualified for the office of Teachers on the Reserve, and that with the consent of the superintendents they have received appointments as such. Miss Diamond* retains her school for the present. Miss Crombie was allowed to undertake the school near the Council-house, on the express condition that she would make an effort to pass a more satisfactory examination at the end of the quarter.

"I am also requested to state that Mrs. Beaver, Mr. Moses Martin, Mr. C. Jackson, Mr. G. Martin, and Mr. G. Powless resigned their respective schools, the latter some time ago, and was succeeded by Mr. Elliot, who, however, was prevented by serious indisposition from attending the examination. In consequence of Miss Hill declining to be present at the examination, she only retains her school until another appointment is made.

"JAMES CHANCE,

" Secretary to the Board."

The Committee also received from the Rev. James Chance, as Secretary to the Board of Missionaries, another letter of the 6th November, 1872, as follows:—

"I am requested by the Board to suggest the advisability of making some alterations in some of the General Rules lately received 'to regulate the action of the Board and Superintendent.' The third section, under the heading of 'The Day Schools on the Reserve,' seems to conflict with section 3 of 'Instructions to the Superintendent.' In the former, the final selection of candidates for the Institution seems to rest with the Special Committee of the Company. In the latter, it

* It appears Miss Diamond's sister, mentioned before by me, did not attend the examination with a view of having a school on the Reserve.—J. C.

would seem that the Superintendent is instructed to receive into the Institution those candidates who have obtained a certificate of fitness for admission from the Board of Missionaries. It is respectfully suggested that this latter method is the most practicable and advisable, the former would necessitate very considerable delay, and the final selection of candidates by the Special Committee would apparently be, the same as that of the Board.

"In reference to the latter part of section 3, the Board would respectfully state, that if by 'other Indian children' is meant children at a distance, say Munsey Town, or St. Regis, or other distant places, then the rule would be very inconvenient to parents, if not impracticable, owing to the expense it would necessarily incur. Applications are sometimes received from Indians living several hundred miles distant, and under the present regulation the children would have to come all that distance to the Mohawk Institution for examination, and then return to their respective homes to wait for the final decision of the Special Committee, and, if favourable, then return to the Institution, which would necessitate very considerable delay and expenditure.

"Section 2 of 'Instructions given to the Superintendent' requires an independent recommendation of teachers by the Board, and by the Superintendent, instead of which it is respectfully suggested that the recommendation should emanate from the Board alone, or from the Board and Superintendent unitedly."

"JAMES CHANCE,

"Secretary of the Board."

The Clerk replied to these letters of the Rev. James Chance by the following:—

"10th December, 1872.

"Dear Sir,—The Committee greatly regret to observe that their resolution on the subject of the reports of the Board of Missionaries being signed by all the members, should have been received by you as denoting a want of 'due consideration, confidence, and respect' towards yourself. I can assure you that nothing could be further from the meaning and intention of the Committee. They are desirous of knowing the views of *all* their missionaries on any important subject which may be discussed at the Board, not merely the decision at which a majority may arrive, and which alone, they presume you as Secretary would feel justified in reporting. In so small a body they consider this as important in many ways; you may yourself be found in a minority of one, and yet your opinion may be entitled to more weight in the view of the Committee than that of the majority, whose interests in

some questions might be found to be much linked together. The Committee desire me to give this full explanation for the purpose of removing from your mind the feeling of personal annoyance which the intimation of their wish appears to have created, and, as they cannot but think, without due occasion.

"The Committee observe that the Rev. Albert Anthony was introduced to the Board by Canon Nelles on the 7th October, and took his seat as a member, the Canon had no authority for this proceeding, which has not been sanctioned by the Committee. They have nominated as members of that Board their four established missionaries, the Revs. Canon Nelles, Adam Elliot, R. J. Roberts, and yourself, and they do not desire for the present to increase the number of the members by the addition of the Rev. Albert Anthony, without intending of course any slight to that gentleman, whom they may appoint hereafter, when they have had better knowledge of him.

* * * * *

"With reference to the examinations of school teachers by the Board of Missionaries, the Committee suggest that the Board should give notice to the *Superintendents*, as well as to the teachers, of the time and place appointed for the examinations.

"In the 'General Rules' drawn up for the regulation of the Mohawk Institution and the Day Schools, the Committee do not recognize the inconsistency which you point out. The rules were adopted after long and careful consideration, and the Committee think it right to adhere to them, at least until they have had an opportunity of observing their practical working.

"The result of the examination of candidates for admission into the Mohawk Institution will be sent to the Committee, who, having the opinion of the Board before them, will select the children to be admitted.

"The Committee also reserve to themselves, as a matter of course, the power of admitting to the Institution, under special circumstances, children from other stations, either with or without previous examination by the Board of Missionaries; which examination, however, the Committee would not be disposed to dispense with, except in cases in which they may have had satisfactory evidence, from other sources, of the qualifications of the candidates recommended to them for admission."

In a letter from the Rev. Canon Nelles of the 12th October, received October 30th, 1872, he expresses his acquiescence in the arrangement proposed by the Committee with respect to

the Mohawk Institution and Farm, and promises gladly to cooperate in any way it might be thought best to carry out the wishes of the Company, but expressed his regret that he could not give his "cordial concurrence" with respect to the amount of salary that the Committee proposed giving to him. In consideration of being relieved of much labour and responsibility, he stated he had no objection to relinquish part of his income.

He also returned the map of that part of the Institution Farm which is subject to being flooded in the spring, with the position for a moveable fence marked thereon.

The following letter from the Rev. Alexander Stewart, was received on the 26th November, 1872:—

" ONONDAGA, November 4th, 1872.

" In reply to your questions, I beg to return the following answers:—
The Baptists have laboured more or less during the past thirty-six years amongst the Six Nation Indians, and have amongst them one hundred and eighty communicants, and according to the last census (sic) adherents.

" With respect to the educational system amongst the Indians, I would suggest the following changes and improvements:—

" 1. That the school-houses be improved. Through your influence the Indians themselves might be induced to do this, they also bearing the expense.

" 2. That the teachers of the common schools be required to hold certificates of qualification, like those held by teachers of all other common schools throughout the province.

" 3. That dwelling-houses for the teachers be erected near the schools, in order that the social influence of the teachers may be a source of benefit to the Indians.

" 4. That the Mohawk Institution be dispensed with, inasmuch as the standard of education there is no higher than it should be in the common schools.

" 5. That a high-school be established in a central position on the Reserve, and that the head master of this school be qualified equally with head masters of high-schools in the province. This school would do away with the necessity of grants to individuals to maintain them at colleges, since they could at it obtain all the education they desire, ex-

cept in the case of the very few who might wish to enter any of the learned professions.

"That there be one active superintendent, whose aim it shall be to conform the educational system amongst the Indians to the character of the very excellent educational system which exists throughout the rest of Ontario.

"Thus you will perceive that, with less expense, more good can be accomplished than is now being done. Humbly submitting these statements for your earnest consideration and hoping for the rapid advancement of the Indian race.

"ALEX. STEWART.

"George and Levi Bumberry are sons of brothers."

The Clerk, by direction of the Committee, replied to this letter on the 10th December, 1872, as follows:—

"I am desired by the Committee of the New England Company to thank you for your letter of the 4th ult., and the valuable suggestions contained in it.

"The Committee have been for a considerable time, and are still engaged in earnest endeavours to carry out the improvements suggested by you in the day schools on the Grand River Reserve, and in the Mohawk Institution, and they are glad to find that your experience leads you to confirm their views. They observe, however, that you recommend the removal of the Institution to a more central site; in this, you will not fail to see there are very grave difficulties, and unless you are able to furnish them with very urgent reasons for taking this step other than the Committee are at present aware of, they do not see any sufficient reason for encountering the great expense and the other inconveniences which would attend the removal of it."

Mr. Robert Ashton arrived at the Institution on the 30th October, 1872.

And on the 15th November the Institution was visited by Mr. Blomfield, who had been requested to view the lands on the Indian Reserve and report thereon.

Mr. Blomfield, in his letter of 28th November, thus refers to Mr. Ashton,—

"In accordance with a request contained in your letter of the 17th October, I took the first opportunity of paying a visit to the Indian Reserve near Brantford.

"As I did not know how to reach the places referred to in your letter, I

wrote to the Rev. P. J. Roberts, requesting him to meet me at Brantford. He met me on the 15th inst., and we walked over to the Mohawk Institution, where we were cordially welcomed by Mr. and Mrs. Ashton. We found them in good spirits, but in rather an uncomfortable state, with very little furniture in their rooms, and this they said belonged to the former superintendent, whose name I forget at the present moment. I took the liberty of recommending his obtaining necessary furniture at once, but he said that he would wait for a reply from the Company, and on my return I found he had only ventured on the purchase of a few chairs. Mr. Ashton seemed determined to introduce discipline in the Institution, which had hitherto been neglected. He complained of the extremely filthy habits of the boys, which had evidently been unchecked, if not fostered. This, by the way, was entirely corroborated by Mr. Martland, whom I saw for a few minutes in Toronto. Poor Mrs. Ashton was bewailing the loss of her little girl's hair, necessitated from having been too near one of the Indian children; a shocking condition of things for any school. As to the food, Mr. Ashton says there was no lack of meat, but it was cooked to shreds, and allowed to get luke warm by dinner-time, and even the young Indians would not eat it. Matters of this kind, however, will doubtless soon be put straight by Mr. Ashton, who also expressed an intention to work the farm properly in the interest of the Company. The farm is a very valuable one, which should not only supply all vegetables required for the Institution, but should bring in no inconsiderable net revenue. At the time I visited it, Mr. Nelles' horses (some two dozen) were still in undisturbed possession of its fine pastures. I cannot say much about education at present, but Mr. Ashton does not seem to have a very high opinion of the two masters.

"On my return to Brantford on Monday, the 18th instant, I called again on Mr. and Mrs. Ashton. I gave Mr. Ashton some advice as to the more economical arrangement of stove-pipes for heating rooms, and advised his utilizing a capital furnace chamber which was erected some time ago, but never used. I saw Barefoot, the Indian master, who was not there last February. The old *régime*, I believe, is more congenial to his taste than the new, and I imagine from his manner that Mr. Ashton may expect a good deal of trouble with him.

"Mr. Ashton will probably have to go through a probationary period of plotting, as I understand his predecessors have done, but with, I trust, more successful results."

On the 20th November, 1872, Mr. Ashton made his first report to the Company, which was as follows:—

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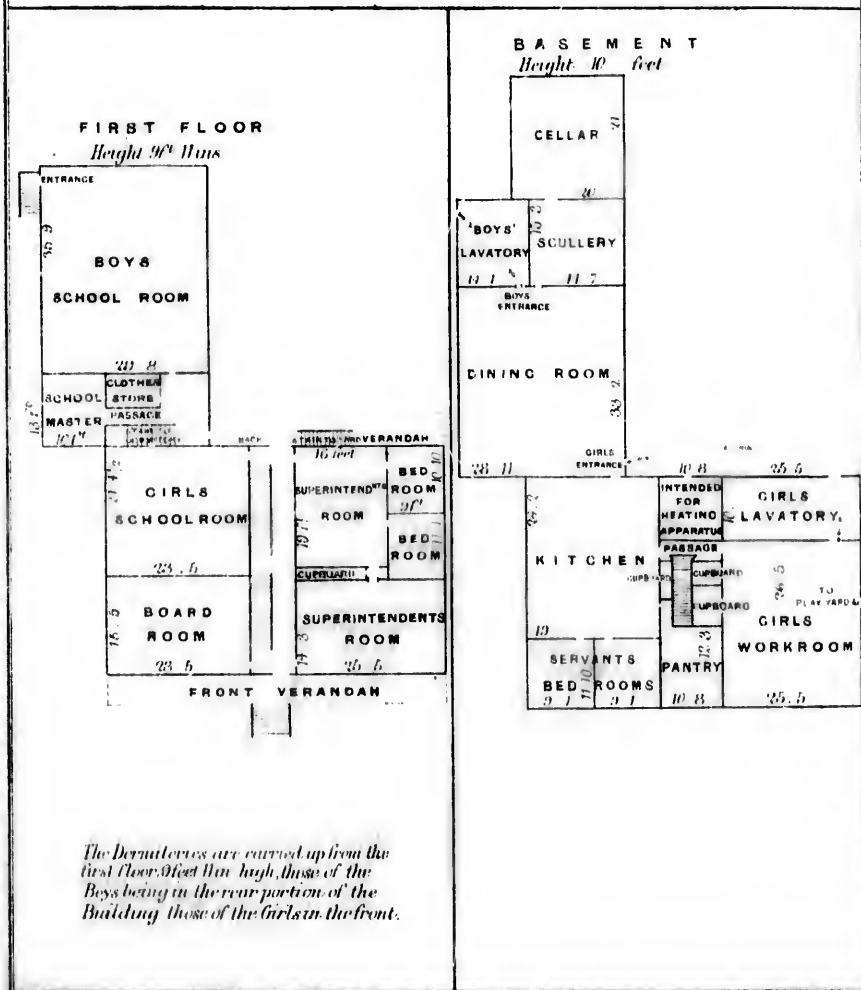
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MOHAWK INSTITUTION
of the
NEW ENGLAND COMPANY,
(near Brantford)
CANADA.
1873.

(Plans.)
Robert Ashton, Superintendent.



The Dormitories are carried up from the first floor 9 feet 1/2 high, those of the Boys being in the rear portion of the Building those of the girls in the front.

"MOHAWK INSTITUTION, NEAR BRANTFORD, ONTARIO.

"I have the honour to report that I arrived at and took charge of this Institution on the 30th October, 1872.

"I found the Institution to be not more than a mile and a half from Brantford Market-house. It is very pleasantly situated, and from the public road has the appearance of being a newly and substantially built brick building, with a wooden verandah six feet wide right across the front and level with the first floor. On passing the gate, however, from the general appearance of neglect and untidiness, I began to think the whole place deserted.

"The building is about 250 yards from the road, and is approached by crossing a field for about 200 yards, when a fence and gate separates the school lot from the farm grounds. No proper road or path has ever been made to the front entrance. The first 100 yards is a tolerable road (for Canada); the next a rough grass plot; and the remaining fifty yards, being inside the second fence, is used as a play-ground by the girls, and drying-ground for linen, but is little else than a wilderness of sand and rubbish—the former being over one's ankles. A flight of ten wide wooden steps lead to the verandah, across which is the entrance to the building. The said entrance, by the way, is two feet out of the centre.

"In order to make my Report more clearly understood, I have made and enclosed a plan of the interior of the building, on reference to which you will observe that the front and older portion is occupied by the girls, with the exception of one large room on the basement floor used as a sitting-room by the boys.

"The arrangement and condition of the building is anything but good. The older portion has, in fact, never been finished—there not being a single sash-line to any of the windows, and consequently, they cannot be opened at the top; and at the bottom, if opened at all, must be propped up with whatever may happen to be at hand—the result is very bad ventilation; in fact, I may say none at all—this being particularly apparent in the girls' school-room. All the doors were badly made and have been shamefully used and cut about; many are without handles and locks. In some cases the locks have been replaced with strong iron latches, fit only for stable doors. The floors are generally very much worn and rough. Some were originally oiled, but now look very untidy for want of fresh oil. The walls have been recently whitewashed, but where the plaster has been broken it has received the roughest of patches. Common nails appear to have been driven into walls, doors, and casements for mere

35.5
GIRLS
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K ROOM
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diversion. In the superintendent's bedroom, 9 feet by 10 feet 10, I counted no less than thirty-four, some of which are driven right through the panels of the door. Although most of the windows have blinds, there is only one that will roll up; the others are nailed to the top of the windows, and are tied up halfway with a piece of string.

"The accommodation for the officers of the Institution is very limited. You will see from the plan that the superintendent's apartments consist of one sitting-room and two small bedrooms at the back of the building. Mr. Barefoot has one room under the boys' dormitory; and I have marked one room in the girls' dormitory 'Schoolmistress'; but this is far too small for Mr. and Mrs. Griffith, who are now occupying the room marked 'Board-room.' This room should be set apart for the triple purpose of a meeting-room for the Board, reception-room for visitors to the Institution, and parents visiting their children; the latter at present consider any room free to them—mine included. It might also serve the purpose of an office for myself.

"It has been the custom here for all the officers—superintendent included—to take their meals together in the kitchen, where all kinds of work were going on at the same time. I certainly prefer taking my meals with my family alone, but have for the present fallen in with the custom of having a common table for convenience' sake, but it is now laid in the girls' work-room instead of the kitchen, that being the only available room.

"The only means of ingress and egress for the girls is through the front door, consequently no part of the house is free from their incursions; and strangers visiting the Institution must be at once struck with the apparent want of order and discipline; as should they arrive during hours of recreation, they will find themselves at once surrounded, and their progress barred, by groups of girls whose curiosity overruns all sense of politeness. Neither is there any room into which such visitors may be shown. As already stated, the room marked 'Board-room' is furnished, and occupied by Mr. and Mrs. Griffith.

"*Furniture.*—I enclose a correct statement of such house furniture and effects as I am informed belong to the Company. A glance at the totals will show how utterly inadequate they are to the requirements. Of the 89 iron bedsteads, 16 are broken, and at present unfit for use. I may here remark that they are of cast-iron, and made to fold up, most of them are too large, and consequently crowd the dormitories. They are easily broken in moving them to clean the rooms. There are

only 75 bed-ticks, 70 pillows, 85 blankets, 74 quilts, 72 counterpanes, to make which large ones have been cut into two, instead of getting them a convenient size at once; now they are too small to cover the beds. Only 107 sheets; they use but one on each bed, the remainder being in the wash, so that each child sleeps with a blanket next it, or lies on the bed itself; 10 table-cloths, 12 towels, three yards long, are all we have for use. It is therefore easy to account for the several cases of ophthalmia we have here. None of the sheets, blankets, etc., are nearly large enough for the beds. This gives the dormitories an uncomfortable and untidy appearance.

"To my astonishment I found the furniture of the superintendent's apartments to consist of a small rug carpet in one bedroom, a chest of drawers, a dressing-table, a large deal table, and an old wooden bedstead—too filthy for use. Mr. Nelles told me he thought I should like to select the furniture myself, or he would have got it before I came. He desired me to go to the furniture manufactory close by and get what I wanted, and he would settle for it. This I declined doing, but was compelled to go to Brantford and purchase such articles as were indispensable—six cane-bottom chairs, a bedstead, and a washstand. I refrain from purchasing more until I receive your instructions. It is as well to mention here that the paper in the sitting-room (there is none in the bedroom) is very dirty, and the rooms require painting. I will get this done at once.

"The heating and cooking arrangements are very defective. In the kitchen is a very large stove, consuming a great quantity of wood to little purpose, as the oven will not bake anything, consequently all the food has to be boiled. Mr. Griffith tells me that they have never been able to bake with it. I will get come one to look at it as soon as possible. In the dining-room is another large stove (the property of Mr. Griffith), and another in the boys' lavatory, both of which have to be used at times for cooking. There is also another large stove in the boys' sitting-room, a pipe from which I have had carried through my room, but if it does not give sufficient heat I must get a stove. I am of opinion that something may be done to economize heat and save firing, which is now very expensive. At present we have seven stoves alight, and still many of the rooms are unwarmed, neither is there any supply of warm water excepting such as can be heated in the tin boilers over the stoves. When the Institution was first erected, it was evidently intended to heat the whole place with hot air, for which purpose a room was built (see plan), and two large pipes laid on, but for some reason or other the idea was abandoned. I will inquire the probable cost of completing the system.

"There is no bath on the place, and no means at present of making one; so that, excepting in summer, when the boys can go to the river, they never bathe. To give any child a hot bath now it would be necessary to use a washing-tub, and to heat the water over the stoves. Something should be done to correct this at once, as the children on returning from their homes after the holidays are often in a very filthy condition. Until I can offer some suggestion on this subject I will see that every boy and girl has at least a hot sponge-bath once a week.

"The dormitories are clean and tidy; the dining-room and kitchen in good order, but deficient in cooking utensils, etc. The school-rooms are in very good order, but the desks and forms are rough home-made benches, quite unfitted for the purpose, and to one accustomed to a well-fitted school-room present a most unsightly appearance. I have sent a list of school material.

"Outside the building all is disorder, rags, old shoes, wood, bones, paper, slops, etc., being strowed in all directions, so that to walk within ten feet of the building is, or was, quite unpleasant. I had upwards of a cartload of such rubbish removed from under and around the front verandah alone. There are no paths or gardens; nothing, in fact, to make the place look comfortable. The girls play in the front and the boys at the back of the building, and not the slightest attempt has ever been made to make the place attractive, or even neat.

"Drains must have been considered quite superfluous, as there is only one, and that is from the scullery, and discharges itself within thirty yards of the building. Slops and dirty water of all kinds are thrown outside the doors or out of the windows, whichever happens to be most convenient. Even the pumps, of which there are three quite close to the house, have no drains for the waste water, it being allowed to run all over the yard, so that the amount of mud and filth brought indoors is abominable.

"All the refuse and sweepings are thrown just outside the doors, or over the verandahs, there being neither dust-holes nor dust-heaps to receive them, and no one considers it necessary to do more than throw it into the first place they come to. This is certainly not the way to train children in the habits and practices of civilized life, at least not to my 'old country notions.'

"There are four closets, rough wooden structures, at distances varying from thirty to sixty or more yards from the building; three of them grace the view from my window, and are also visible to any one approaching the front entrance. Those used by the boys and girls

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PLAN OF THE GROUNDS OF THE MOHAWK INSTITUTION

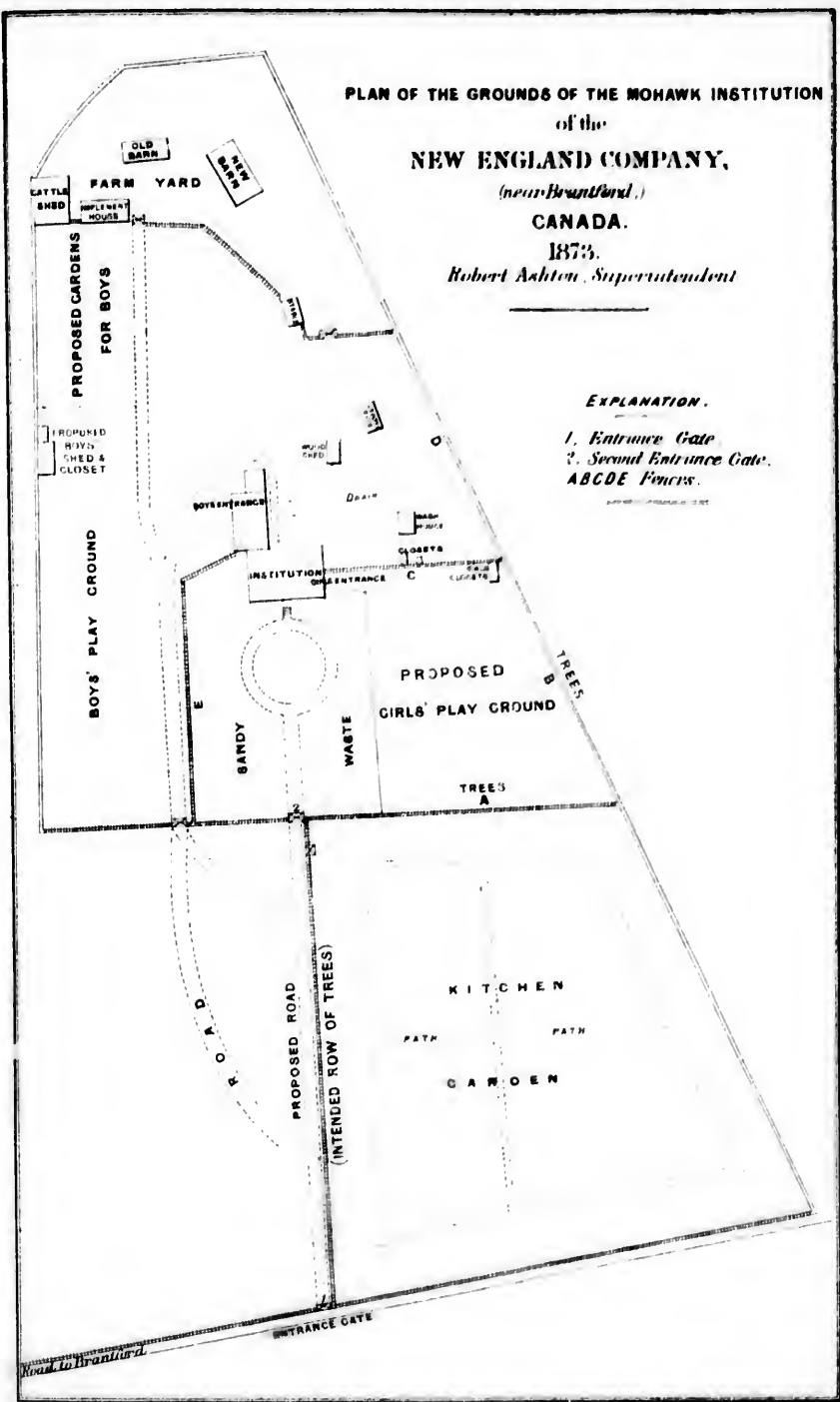
of the
NEW ENGLAND COMPANY,

(near Brantford.)

CANADA.

1873.

Robert Ashton, Superintendent



EXPLANATION.

1. Entrance Gate
 2. Second Entrance Gate.
- ABCDE Fences.

Drawn by Brantford.

Printed by G. W. & S. Co., Ltd.

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were, on my first visit, (it being a warm day) quite unapproachable to any one afraid of catching a fever, as they are open behind, and all the soil exposed to sight and the action of sun and air. On inquiring when they were cleaned out, I was informed that the soil was drawn back with hoes, 'now and then,' and 'once in a while' it was carted away and left to 'blow about,' but never used as manure; in fact, it is useless for that purpose, as instead of paper the children use pieces of wood—no one ever thinking it their duty to teach them differently. I am correcting this as fast as possible; but the setting in of winter has put a stop to all out-of-door work; however, I have adopted the earth-closet system as far as present circumstances will allow.

"There are at present 41 boys and 32 girls; two of the latter are absent with leave just now.

"I am unable to send you an individual account of any of them now, but will do so when I have time to consider and report on the state of their education.

"Several of the boys might be called young men—four or five are steady young fellows and always willing to go to work with the horses; these generally find their own clothes, and are therefore of little actual cost to the Company—the value of their work being equal to if not greater than the cost of their food. I cannot give so favourable an account of the majority, for they are the idlest and most disobedient boys I ever saw; they will not do a stroke of work but just when it pleases them. I had to keep them all out of school one week to hurry in the harvest, but they had no idea of work, and when I attempted to show some, the others took the opportunity to slip off and I had to fetch them back again; if I left the field for a few moments they would do nothing until I returned. No one has attempted to maintain discipline amongst them. In whatever room they may happen to be, they spit and blow their noses over the floor—no one here took any notice of it, but since I have pointed out to them how disgusting it was, they are leaving it off; some of them have even written up in the school-room and sitting-room, 'No spitting.'

"The girls are more industrious and are constantly employed at house or needle work.

"On my arrival many of the children were without shoes and socks—the girls from choice—and the boys because they had none to wear. Some of them find all or portions of their own clothing, the remainder are clothed here, but no rule exists as to how long garments ought to wear. Some girls have had as many as seven dresses this year; some of the dresses were certainly common prints, but two should have worn longer than that. The girls have very neat and good linsey dresses

for best wear, and more are being made for every day. The boys mostly dress at the Company's expense in grey tweed suits, some of the most recent issue being of a good stout quality. No boy, however, has a second pair of trousers or boots. I will treat more fully of the clothing in my next report.

"The boys have been *taught* that they have no right to be set to work of any kind against their will; it has been the practice to coax a boy to do any little thing required of him. They have a natural dislike to work of all kinds, and appear to look on this school as a boarding house where they are at liberty to do as they please, and to go out or go home whenever they like. Mr. Nelles evidently concurs in their opinion respecting work; for even after I had had a conversation with him about it, and told him that it was the wish of the Company that every boy should do his share of manual labour, he made the following remarks to the boys in my presence on the night we celebrated our Harvest Home:—'That now the harvest is gathered in or nearly so, there will be no further necessity for keeping any of you from school to work in the fields; and as the object of your coming here is that you may be educated,' etc. etc.—'but now at harvest time, when there is a press of work, it is right that you should render what assistance you can, else the crops would spoil on the ground.'

"I considered this too pointed, and in replying told the boys what I considered was expected of them.

"The next morning I sounded Mr. Barefoot on this subject, and he quite agreed with Mr. Nelles, and said that the prevailing idea among the boys' parents was that the children came here to be educated only, and not to work unless they liked. He added that most of the boys would on leaving here follow farming, but that the manner of working this farm was so slovenly, they could learn how to farm better at home. Still, he thought, the *girls* ought to be made to work. He evidently reasons as an Indian, after all,—the woman may work while the man takes his ease. At present, the boys do nothing but play marbles from 6.30 to 9 A.M. I, however, anticipate very little difficulty in getting them to work heartily. I have commenced by drilling them; this they like amazingly and take the greatest possible pains to do it well. I am also teaching them to sing,

"I have not been able to submit a dietary for your approval, as it will be necessary for me to gain more information as to what I can get for them, and also to have greater convenience for cooking.

"The staff of officers and servants is as follows:—

"Mr. Griffith, schoolmaster.

"Mrs. Griffith, acting assistant matron and needle-woman.

" Mr. Barefoot, schoolmaster.

" Mr. Park, farm man.

" Kitchen maid.

" Dairy maid.

" Mrs. Money, laundry woman and to assist in kitchen.

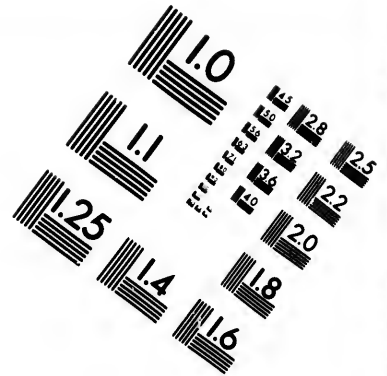
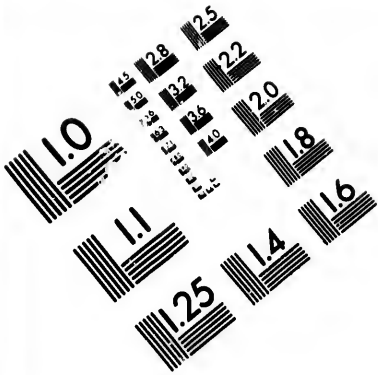
" The last-named woman I dismissed on the 13th instant, as I detected her in conveying a piece of meat from the Institution that was given to her to put in the soup. I shall try to do without filling up the vacancy.

" Mr. Griffith is in my opinion a most faithful and hard-working servant of the Company, but is getting too old for his present post. He is very kind to the children, and understands the treatment of all their minor ailments, and no doubt often saves the expense of a doctor. He has little control over the boys out of school. He devotes his whole time to the Institution, and is very handy about the place.

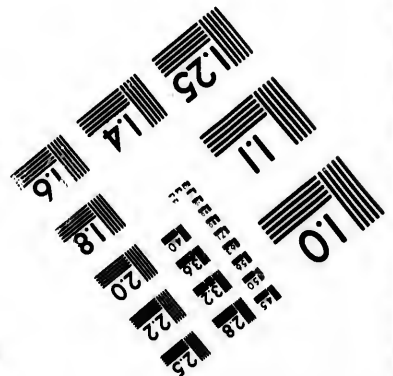
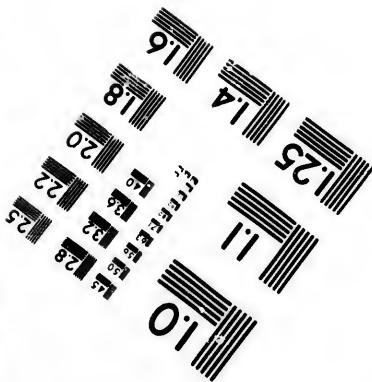
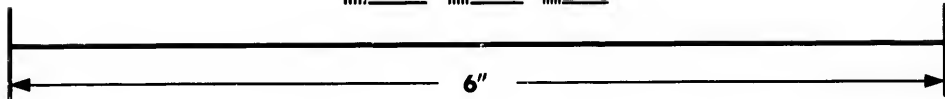
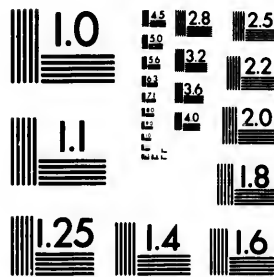
" Mrs. Griffith is now acting as assistant matron and work-room woman. The last assistant matron left about a month since.

" Mr. Barefoot, the girls' teacher, is a married man; but his wife is at present residing with her friends. She was recently a pupil here. He tells me he has been led by Mr. Nelles to consider his appointment as only temporary, in consequence of proposed changes, and that he has no regular engagement, but considers himself at liberty to leave at the end of any quarter without previous notice. He has been trying for another appointment. On inquiring what he considered his duties here, he said that he had only to instruct the girls in school from 9 to 12 A.M., and from 1.30 to 4 P.M., from Monday to Friday, and that anything else he might do is altogether voluntary on his part. He does no duty from Friday night until Monday morning, but goes to the Reserve, where he holds an appointment as interpreter to Mr. Chance. I consider this arrangement most objectionable, as every person engaged in an institution of this kind should devote his whole time to the work, and when not engaged in actual teaching should take a fair share in looking after the pupils out of school. Of course he could not look after the girls, and consequently renders another officer necessary, but he could take some share in the oversight of the boys, and not leave it all to Mr. Griffith. If one teacher is excused these duties, the other should be, but this would render an additional staff necessary. He is quite willing that his duties should be re-arranged, but if called upon to resign his office of interpreter, he would expect an advance of salary equal to the emolument he relinquishes. He also wishes to have a private residence provided for him; but in my opinion every officer should reside on the spot, and do all in his power to instruct the pupils in habits of cleanliness and industry.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

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“Mr. Park looks after the horses and stock, and attends to cultivating the land. He is a very superior man; is most attentive and hard-working. He is just the man to make an excellent industrial trainer for the boys.

“*The Farm*, commencing with Babcock's lot and continuing up to the Institution, is all under cultivation, and in very good order, but has far too many oak-trees standing in the fields, some of which should come down at once for firewood. A great deal of land lying between the Institution and a small creek lies low, and is in bad order, some acres being overrun with thistles, and a part of it being swamp. The latter is principally owing to a mill-race running from a mill on the bank of the canal. Since the mill was started, some years back, no proper course for the water has been dug through your grounds. It has been brought so far, and then left to find its way through various channels to the little rivulet running into the Grand River. It is the means of damaging several acres of good land, in addition to rendering the place unhealthy. Mr. Nelles ought to have compelled the Canal Company, or proprietor of the mill, to make a proper watercourse; but it has been left so long, and during the interim the mill has changed hands, so that I may expect considerable difficulty in getting it done now. I shall be glad of any instructions you may wish to give me in this matter, as it may involve a question at law. Another portion of land near to the canal has been damaged some time since by the bursting of the canal bank, which left a deposit of sand and stones about two feet deep, and covering over two acres of land. I, of course, do not know whether the Company was compensated for this or not; it certainly ought to have been.

“The land from the creek to the road intersecting the grounds by the old building, is part meadow and part under cultivation.

“The old building, with a large plot of ground, is let to a person named Mattingley, for two dollars a month. He is also permitted to turn his cow into the pasture. Either he pays too little rent or has too much land.

“The large tract of land extending from the old church eastwards along the bank of the Grand River, is here called the ‘flats,’ and is inundated every spring by the overflowing of the river. This is the best land on the farm, and affords excellent pasturage, but in consequence of the overflowing of the river it has never been fenced in, and has been treated almost as common pasture. I have heard from more than one disinterested person, that it is no uncommon sight in the summer to see from 100 to 200 cattle turned out here, whilst the Company only possessed a tenth of that number. A Mr. Davis has a few acres on this

'flat,' so also has Mr. Collins; both of them turn out just what cattle they like. If the Company will not go to the expense of putting up a moveable fence, some arrangement should be come to with the persons above referred to, as to how many cattle each might turn out. I inquired of Mr. Nelles how much land each of them had, but he was unable to say, or to point out the boundary of the Company's land; in fact, he is not sure of any of the boundaries. I therefore should strongly recommend the Company to allow me to have their land properly surveyed and staked out.

"I ought to mention that a Mr. Haycock claims right of way across the 'flats,' to his farm, and has a road right across, commencing at the church. This prevents me from putting a lock on the gate. Does any such right exist?

"I have not yet visited the 'Mission Lot' across the canal; but from what I can see and hear, it is nothing but bush, the trees not being large enough even for firewood.

"I enclose a detailed account of Farm Stock and Implements, from which the Committee will see that they do not possess a single horse—the farm being worked with Mr. Nelles' teams. Five of his horses stand in the stables and are worked on the farm as we require them; there are also some 12 or 14 others (colts and three-year olds) on the 'flats;' these and many besides, I am informed, have been bred and reared on this farm entirely, and must have proved a very profitable speculation. All the horses are to be sold at once. I think the Company would do well to breed horses for sale, as there is every convenience to do so at very little cost; it would pay well.

"The pigs were also the property of Mr. Nelles, but he has given them to me for the Company (N.B. they were all bred here from one sow), reserving the right to one or two.

"I shall have to kill off some of the stock at once, as we have not fodder for them all during the winter; the hay crop was a failure this year owing to the extreme dryness of the season, and there is not a single root except potatoes on the farm. *No vegetables of any kind have ever been grown* for the house; we are even now compelled to purchase onions for flavouring the soup.

"As regards horses, it will be necessary to purchase four or five before the spring when they will be very dear; two we must have at once, and I will try one of the pairs now standing here. This I must do before receiving your instructions, as we cannot do without them; and they will, if employed in drawing firewood from the woods, very nearly pay for themselves during the winter. Mr. Griffith says we shall want at least seventy cords of wood; and this may be pur-

chased in the woods at less than two dollars a cord, but if delivered, it will cost not less than four and a half to five dollars.

"Since writing the above I have been all over the 'Mission Lot;' it is what they call bush here, the trees stand thickly together, but are mostly of small growth—smaller in fact than would be useful for firing. I am of opinion that it will pay the Company best to leave it as it is for the present. I have instructed Park to take over half-a-dozen boys as soon as the ice is strong enough for them to cross, and to collect all the fallen trees and wood, of which there is a considerable quantity that may be burnt. There are few large trees, but they are mostly dead or dying. I will get some person to cut them during the winter, and to thin out some of the others, by which means I shall have a good stack of wood for next winter's use.

"On the 'flats' I find large quantities of drift wood, amongst which are many large trees, which from having lain there too long are becoming rotten and of little use for firing. I am informed that persons have been in the habit of carting away all they required, the Institution being in no way benefited by what the floods have thrown upon its grounds. I shall remove all I possibly can before the snow renders it impossible to get at it.

"Mr. Barefoot has always kept a horse here for his own exclusive use at the Company's expense, but now offers to place both horse and buggy at my disposal when not required by himself, on condition that his horse be fed. I have agreed to this arrangement, but subject to your instructions.

"Gentlemen,—In the foregoing report I have endeavoured to describe everything, as it presented itself to me, without prejudice, and I regret having had to write so much that is, to say the least, unpleasant, even in description; but I felt it my duty to enter into these details, in order that you may be enabled to form a more accurate judgment on what has been done towards making this Institution fulfil the purpose for which it was designed, and also to show what now remains to be done. I would have you to bear in mind that I have seen everything from an English and not a Canadian point of view, being yet unaccustomed to Canadian habits.

"The amount required to be spent at once on really necessary improvements is more, probably, than you can at present afford. I think it likely that a grant of perhaps 2000 dollars might be obtained for this purpose from the Indian Fund if applied for, and with your permission I will try what can be done in the matter.

"Mr. Nelles will render the accounts up to the end of the year, as

they are all kept in his name, and the contracts for the month were entered into before my arrival.

“ROBERT ASHTON.

“20th November, 1872.”

This Report was considered by the Committee on the 19th December, and the following reply was sent on the 23rd of that month:—

“Your report upon the state of affairs at the Mohawk Institution, dated 20th November last, and the accompanying plan of the building, have been duly received, and the Report was read by the Special Committee at a recent sitting. There had not, however, been time since its receipt to give that careful consideration to all its parts which it requires.

“The Committee desire me to convey to you their best thanks for the clear statement of facts, and for the useful suggestions which it contains.

“They deeply deplore the untidy and neglected state of things which you have disclosed to them, and which it will be their desire to amend carefully and gradually, as circumstances will permit them.

“The most pressing of the wants which you point out, of furniture, of bedding, towelling, and similar matters, they leave to your discretion to supply, according to the exigency of the case, doing first what you find to be most urgently needed, but the present state of their funds will forbid their undertaking too much at once. The Committee have directed me to advise you of a grant of £50 (fifty pounds) to be at once laid out to the best advantage in remedying present deficiencies, and for which you are authorized to draw on the Treasurer. When this sum has been expended, they will be glad of your suggestions, what works of urgency will then remain to be undertaken.

“Amongst the most urgent would seem to be the sewerage to carry the soil and waste water to a distance from the house, and which the Committee suggest might probably be conducted on to some part of the land, where it would be useful as manure.

“Also, a proper provision of bath accommodation for the Indian children, that their persons may be kept clean and a habit of cleanliness introduced. Would it be practicable, without encountering large expense, to have warm water laid on for bath and other purposes, as part of an improved system of warming the premises, which might probably be made not only more efficient but more economical?

“The ventilation of the rooms by means of windows that will open at the top.

"Your account of the condition of the iron bedsteads surprises us, as they were supplied as recently as 1869; they would seem to have been a very improvident purchase. Be good enough to state whether the broken ones are capable of repair, or what should be done with them.

"I note your statement of the number of boys and girls in the Institution, viz., 41 boys and 32 girls—a total of 73, but the Company has been given to understand the numbers were considerably greater. I send a list with names sent to the Company on the 30th July last, which will enable you to point out what children named therein have left the Institution, and the cause of their leaving, if, in fact, they were there at the time stated.

"The Committee note your remarks as to Mr. Barefoot. The present arrangement of his duties must necessarily be most unsatisfactory, and they would be glad to have the benefit of your suggestions as to his future employment, and the duties which should be assigned to him.

"In dealing with him and others of the present establishment, I would suggest to you that it will be desirable to proceed cautiously, so as not to lead to an impression that great changes, hostile to their interests, were in contemplation, and it will be especially desirable to keep on good terms with all the missionaries.

"The mischief resulting from the mill-race should of course be remedied, and an application to the proprietor of the mill to supply a proper watercourse may be effectual. What does Mr. Nelles say on the subject? Does he explain how the matter came to be neglected when the mill was first erected?

"The same remark applies to the injury done to the land by the bursting of the canal bank.

"Mr. Nelles should also explain as to the holding of Mattingley, and whether a right to pasture his cow has ever been given him.

"The rights of the Company and other proprietors to pasturage on the 'flats' along the bank of the Grand River should be ascertained, as well as the Company's proper boundaries, and the expense of a moveable fence ascertained.

"Mr. Haycock's claim of a right of way—I am not aware that the Company has ever heard of this claim, and can only suggest that Mr. Nelles should be asked to explain the matter; and information should be obtained from persons belonging to the locality.

"You will hereafter no doubt have to form a kitchen-garden for the supply of vegetables for the household. It is quite amazing to the Committee that such a state of affairs as you describe should have been permitted by your predecessor.

"The Committee notice your remark as to obtaining a grant of 2000 dollars from the Indian Fund, to be applied in the necessary improvements of the Institution and Manual Labour Farm. If you see your way to make such an application, you are at liberty to do so.

"The Committee have received a very full report from Mr. Blomfield on the subject of the three school lots which you visited with him. It only arrived on the day before their meeting, and they have not had time to do more than give it a hasty perusal. They observe, however, that some questions may arise with the tenants, and especially with Mr. Kingston, as to the terms of their holdings, dates of expiring, etc.; and to enable them effectually to deal with these subjects, they would wish to be in possession of their several agreements or leases, both such as are now current and such as have expired and been since renewed. They will be obliged by your applying to Canon Nelles for these, and transmitting them to me as soon as obtained, having copies made of originals, in case of loss in transit.

"There should be a series of agreements with J. S. Kingston, and also with M'Clung, Hildred, and Mordue, and possibly some others.

"I enclose a letter to Canon Nelles on this subject, which please peruse and deliver to him."

ii.--GRAND RIVER OR TUSCARORA RESERVE.

2.—TUSCARORA STATION.

In January, 1871, the Committee called the attention of the Rev. Adam Elliot to a letter from Mrs. E. Powless (their mistress of School No. 4) to the Treasurer, dated the 5th December, 1870, with an intimation that the style and subject-matter were, in their opinion, not such as should proceed from the mistress of one of their schools; the Committee at the same time requested him to take the necessary steps to form a school section for the district in the vicinity of Mrs. Powless's school, and desired that the Indian householders should appoint Trustees to attend to the business of the school, and Mr. Elliot was requested to report to the Company thereon.

The following is an extract from a letter received on the 9th March, 1871, from the Rev. Adam Elliot:—

“ On considering ‘ the style and subject-matter ’ of that letter, I fully concur in opinion with the Special Committee that it is ‘ not such a one as should proceed from the mistress of one of their schools, ’ and I can hardly believe that it originated with her.

“ Mrs. Powless is of the Mohawk Tribe, and was appointed by the Reverend Mr. Nelles as teacher with my concurrence, not because she was so competent as we could wish, but chiefly on account of her being able to converse with the Indian children in their own language, as most of them have but little knowledge of English. In the course of last summer some of the Indians complained to me, and I believe not without reason, of her irregular attendance to her duties as teacher, and after a few months' notice, her services were discontinued at the end of December last. Mr. Isaiah Joseph, an Indian youth who was educated at the Mohawk Institution, was appointed as teacher in her stead. Her son, Mr. George Powless, whom she mentions in her letter to you, is now the teacher of the New England Company's school No. 9, instead of Isaiah Joseph.

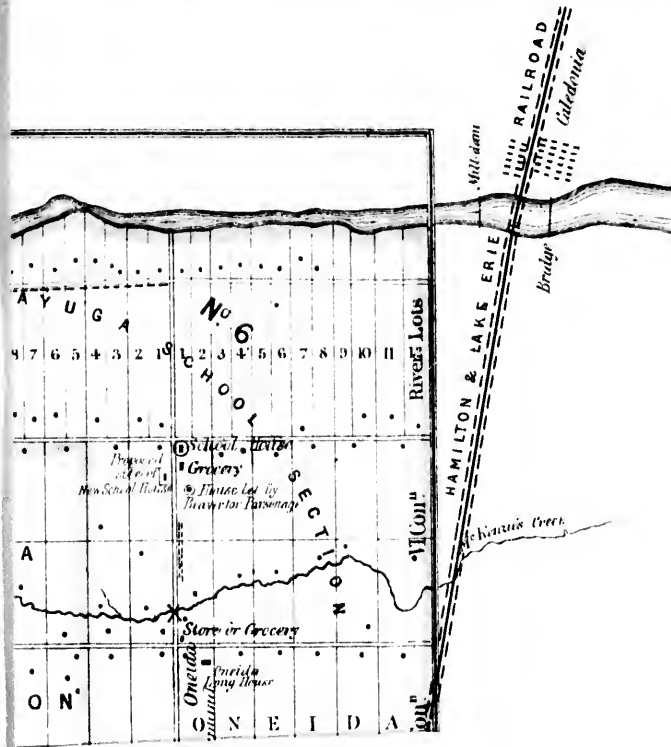
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MAP OF THE INDIAN RESERVE IN THE COUNTIES OF BRANT AND HALDIMAND CANADA.

Showing the situation of every Indian Residence within the Reserve, of Tuscarora Church, Passenge, and School Sections, of Kanyungeh Church, Passenge, and School Sections, and of Cayuga Passenge, and School Sections, and proposed site of School House No. 6.

1875.

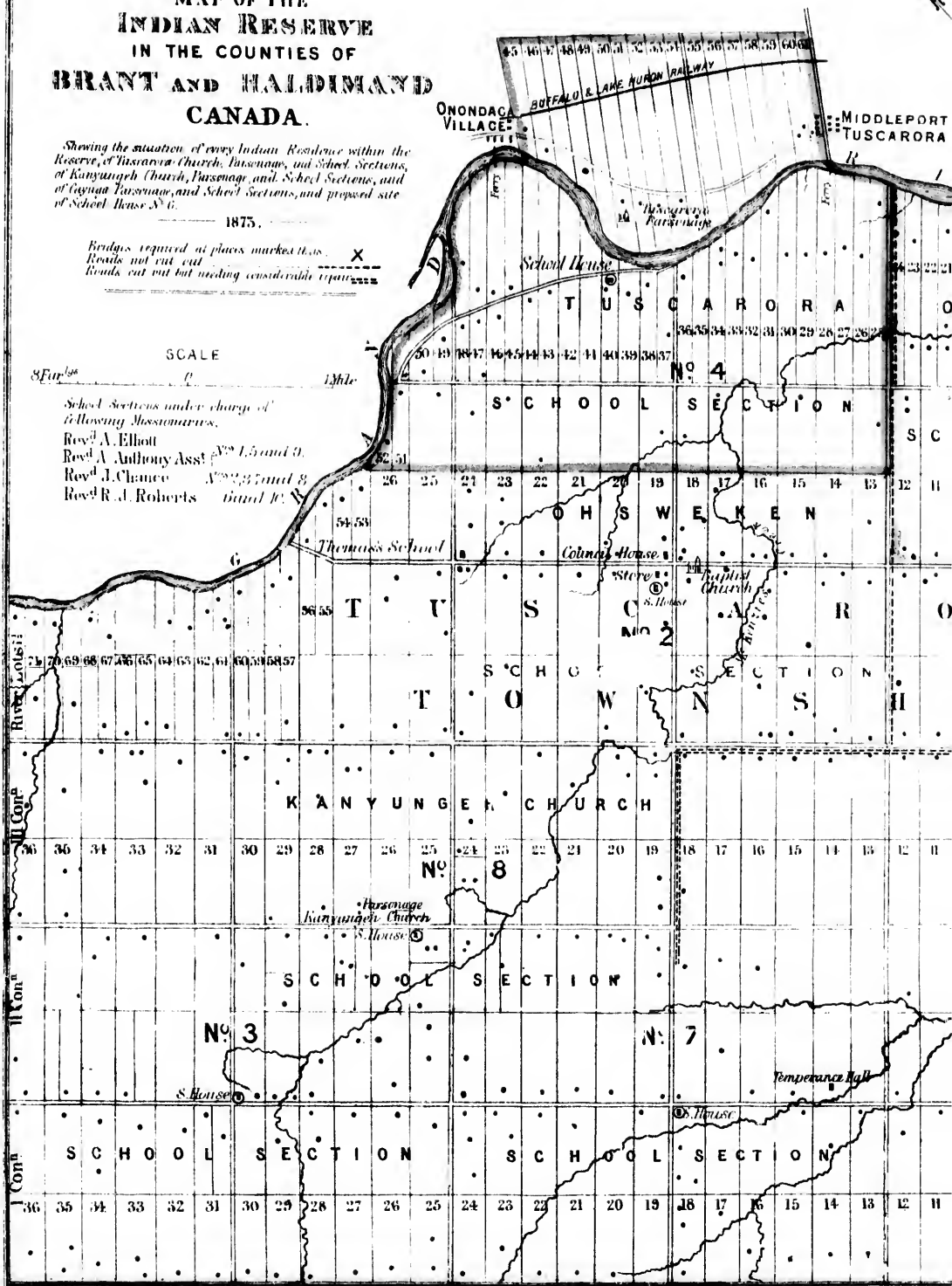
Bridges required at places marked X.
Roads not cut out
Roads cut out but needing considerable repair

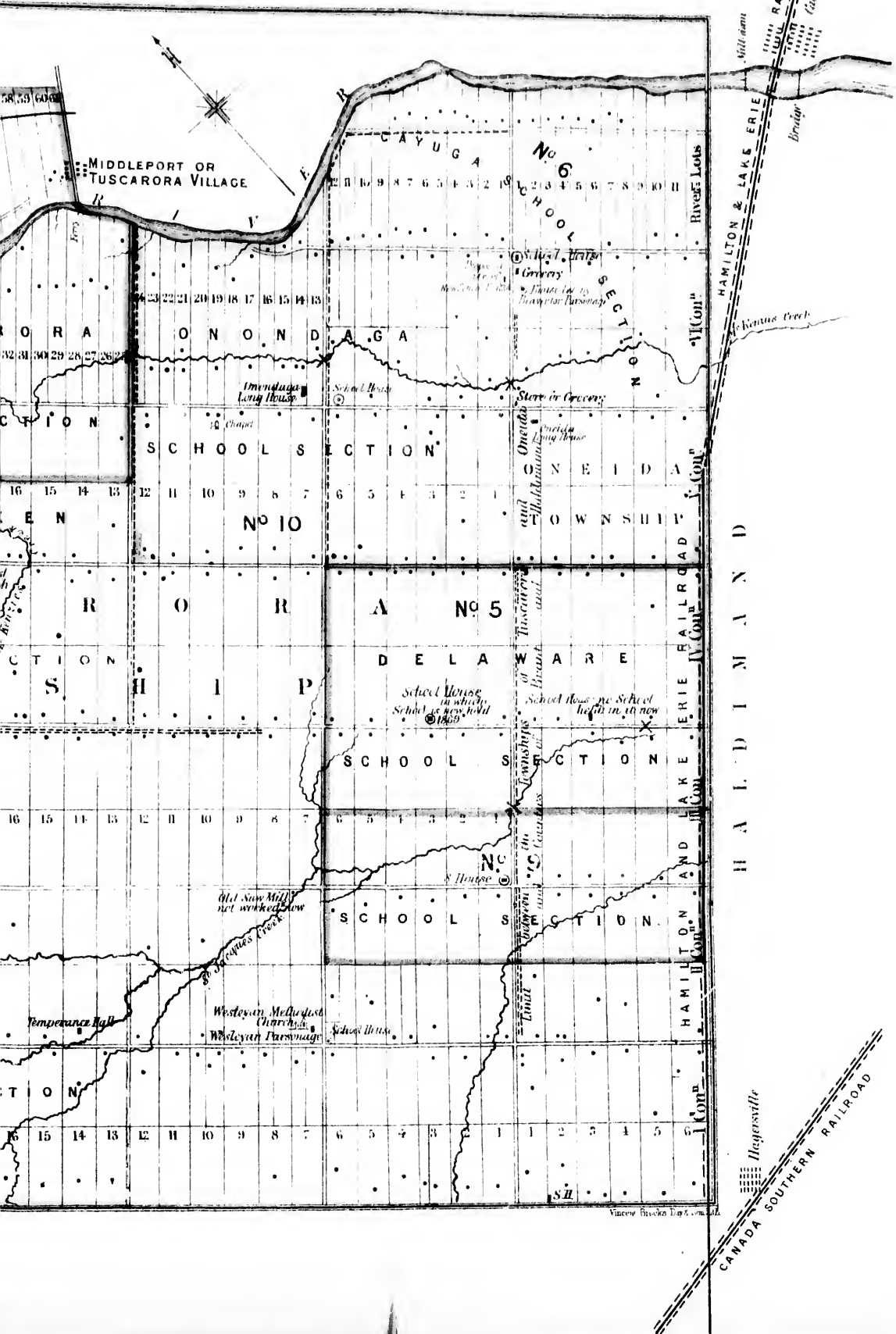
SCALE

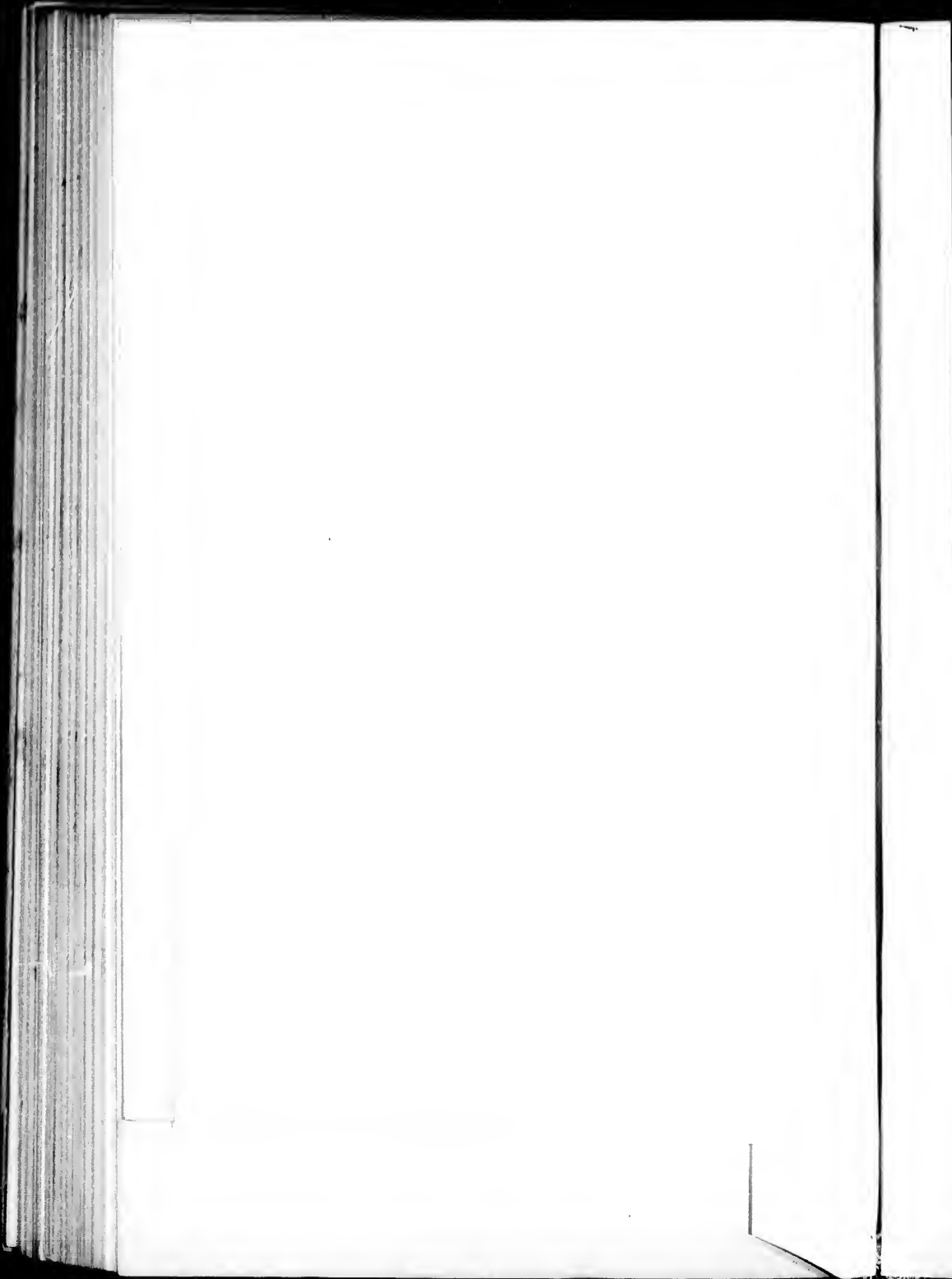
8 Furlongs 1 Mile

School Sections under charge of following Missionaries.

- Rev. A. Elliott No. 1, 5 and 9.
- Rev. A. Anthony Ass't No. 2, 3, 7 and 8.
- Rev. J. Chance No. 2, 3, 7 and 8.
- Rev. R. J. Roberts No. 1, 5 and 9.







"Both these Indian youths we consider suitable for the situation of schoolmasters, alike for their acquirements, acquaintance with the Indian dialects, and their exemplary conduct.

* * * * *

"A school section in the district in the vicinity of the school where Mrs. Powless was teacher has long existed, though its limits have not been precisely defined. It is situated chiefly along the banks of the river on each side near the Tuscarora church and school-house, and does not interfere with any other school section. Mr. Nelles and I have always thought it best not to have trustees appointed for our Indian schools, as in our opinion, under present circumstances, the business of the schools is likely to be more amicably and satisfactorily managed by the missionaries, with the assistance of their interpreters and the chiefs resident in the respective sections, than in any other manner. If, however, after knowing our opinion, you should still particularly desire trustees to be appointed, I shall be happy to proceed in accordance with your directions.

"I avail myself of this opportunity to state what I may have already intimated in some of my former letters to you, that I am much in favour of *clever* Indian children of both sexes being sent to superior schools for instruction and improvement. At the same time, however, I beg to say that in my judgment, great care should be observed in their selection, for I am persuaded that only some Indian children would be really benefited by superior education; but it is very desirable that the means of a good, common English education should be afforded, as much as practicable, in all parts of our Indian Reserve."

The Committee on the 9th of March, 1871, wrote to Mr. Elliot on the subject of School Trustees.

The following letter from him dated 26th April, 1871, was received on the 18th May:—

"In accordance with the desire of the Committee of the New England Company on Indian affairs, school trustees have been chosen for Messrs. I. Joseph's and G. Powless's schools at public meetings of the parents and neighbours of the children who attend them in each of the sections, and I purpose, as soon as possible, to appoint trustees for Mrs. Beaver's and Daniel Simon's schools elected in the same way. I sincerely hope that this may be beneficial and satisfactory. In conformity with your wish I have marked by dotted lines on the map of the Indian

Reserve what may be considered the limits of the school sections in my part of the mission. This shows at once the several sections and parts adjacent, and that there is no interference with any other schools on the Reserve.

" You will see on the map that I have marked with lead pencil what has been proposed as an additional school section, situated between and contiguous to sections No. 4 and No. 6, in which the ' Long House ' stands where the pagan ceremonies are still performed, and a white dog annually burnt, as a sacrifice, by the Onondagas. The Indians resident in this section are Christians and pagans intermixed, and have jointly requested me to endeavour to have a school opened in it for the instruction of their children. One of them a pagan, but favourable to Christianity, named John Buck, is head chief of the Onondagas.

" With the permission of the New England Company I would gladly employ a steady young Indian, who understands the different dialects, to make a commencement as teacher, and try what can be done for the poor children of the Onondagas, who still hold fast to heathenism, but are becoming somewhat civilized by their intercourse with Christians. I have always been on the most friendly terms with them.

" As Mrs. Beaver's school is now rather better attended than formerly, I would not recommend it to be closed at present. I will pay particular attention to its operation, and before long report my opinion respecting it to you. I have lately seen Sarah Jamieson, and both she and her parents seem grateful for the grant of £10 in aid of her education. Her ability for learning does not appear to be great, but it is to be hoped that she will make up for what may be deficient, by close attention to her studies.

" ADAM ELLIOT.

" I have received a very encouraging communication of the 12th instant from the Clerk of the Company, for which I beg to offer my thankful acknowledgments. I will endeavour to make the Company's schools here, which have never been satisfactory to me, as efficient as circumstances will permit. Irregular attendance of the children occasioned by the carelessness of their parents is very discouraging, and I purpose to offer such prizes as are pleasing to children, to such of the scholars as may excel in diligence, good conduct, and regular attendance, which, I trust, may excite their attention and emulation.

" A. E."

The following letter, dated the 19th May, 1871, from the Rev. Adam Elliot, was received on the 5th June, 1871 :—

"I beg to acquaint you that Mr. Isaiah Joseph, of the Tuscarora tribe of Indians, who is about 22 years of age, and Mr. Daniel Simon, of the Delaware nation, aged 20 years, and formerly pupils at the Mohawk institution, have expressed to me their desire of further education, and requested me to write to the New England Company in their behalf, and solicit assistance. They are both employed here at present as schoolmasters. As the Reverend Canon Nelles intends shortly to be in London, and is prepared to give fuller information respecting them to the Committee of the New England Company than I can, I will only add that they both have a fair reputation."

The following are extracts from a letter written on the 23rd June by the Treasurer to the Rev. A. Elliot:—

" * * * The Rev. Canon Nelles, for the half year ending June 30th, will pay as usual the different salaries, 'but for the future will only keep the accounts connected with the (Mohawk) Institution.'

"The accounts connected with the Tuscarora parsonage, and the three schools kept by Isaiah Joseph, D. Simon, and G. Powless, will therefore be exclusively under your care. * * *

"Mrs. Beaver's school was placed in your district by the resolution of the Committee of the 6th December, 1870, but since that time a separate school mission (qy. section) has been arranged for the Onondaga district, under the superintendency of the Rev. R. J. Roberts; and Mrs. Beaver's school is so immediately located near that district, that the superintendency of her school should be transferred to the missionary for the Onondaga school.

* * * * *

"Canon Nelles, during his recent visit to London, mentioned the applications of Isaiah Joseph and Daniel Simon for 'further education;' but the New England Company have not, during the present year, any spare funds for the higher education of Joseph and Simon.

"Both these worthy teachers will, I hope, in their intervals of leisure, give attention to their own improvement.

"Is there any collection of books connected with the three schools under your care which may contain volumes likely to be interesting to schoolmasters? I think that a small school library would be appreciated by Indians in the Reserve.

"Your outlines of school sections for the schools of Joseph, Simon, and Powless, should be submitted to Indians of the respective districts; and if approved by leading Indians, you will kindly inform the Company what steps you propose to take for the election of school trustees.

"JAMES HEYWOOD."

On the 13th July, 1871, the Committee forwarded to the Rev. Adam Elliot, as well as to their other missionaries, a copy of their Resolution of the 4th of that month, which will be found at p. 59, ante.

The following letter from the Rev. Adam Elliot, dated 13th July, 1871, was received on the 2nd August :—

* * * * *

“In the vicinity of Mrs. Beaver's school many of the Indians are as yet professed pagans of the Cayuga tribe, though not without a beneficial knowledge of Christianity, and during my residence here a considerable portion of them have become Christians. A deputation from these Cayugas lately requested me to apply to the New England Company for a school to be opened a little above a mile southward from Mrs. Beaver's school. In case that the Company should be pleased to accede to their desire, Mrs. Beaver's school, being not very well attended, might be closed, and her services transferred to the one to be opened. I would be sorry indeed if anything should occur to interrupt my communication with the Cayugas, a considerable number of whom have, at length, expressed a desire for instruction.

“It was with much regret that at the end of the last quarter I was obliged to advise Isaiah Joseph and Daniel Simon to resign their respective schools on account of want of success. Two young Indians who were educated at the Mohawk Institution have been appointed in their stead. One of them, John Cusac, is the son of a late Tuscarora preacher of the Baptist persuasion. He is an interesting youth, with whom I am well pleased, and who will, I trust, be a good teacher. With the other young man, Charles Jackson, I am also well acquainted, and he speaks the Delaware dialect as well as English.

“With respect to books for the use of schoolmasters and others of the Indians, I beg to acquaint you that I have a small collection of very interesting ones, which Mrs. Elliot has charge of, and lends to the youth of both sexes who are able to read them; and though they are not so fond of reading as we could wish, our efforts have not been without some success. To our collection of books it is desirable that additions should be made as occasion may be given and need required.

“Trustees for each of the schools here, with the exception of Mrs. Beaver's, have been chosen by the parents and neighbours of the children in each section, and approved and appointed by me. In accordance with your kind and thoughtful suggestion, I will not fail to

consult with the leading Indians respecting the outlines of the school sections.

“ADAM ELLIOT.”

“On the 3rd August, 1871, the Treasurer wrote to Rev. Adam Elliot, repeating the desire of the Committee that he should personally keep the accounts relating to his own mission, and added:—

“I shall be obliged if you will kindly sketch out in one of the accompanying maps of school sections the outlines of the sections approved by the Indians for each of these schools.

“The present plan of your auditing your own accounts, when copied into the Rev. Canon Nelles' financial sheets, is not satisfactory; and you must be the best judge of the schoolmasters, etc., in your own district, and should pay them their salaries.

“Canon Nelles on his recent visit to England recommended three of the teachers in your schools at that time: 4, Isaiah Joseph; 5, Daniel Simon; and 9, George Powless, to be educated for the ministry of the Church of England; and a few weeks afterwards, on the 13th July, you inform me that at the end of the last quarter (the 30th June) you had been obliged to advise Isaiah Joseph and Daniel Simon to resign their respective schools on account of want of success.

“Individual responsibility for each separate district on the part of every missionary is a principle thoroughly approved by the New England Company; and the Rev. Canon Nelles, on his visit here, was informed by the Committee of the New England Company of their view ‘as to the desirability of establishing a school among the Pagan Indians on the lower part of the Grand River Reserve, in the Onondaga district, and of their appointing the Rev. R. J. Roberts to superintend the same.’

“The improvement of the Indians in the Onondaga district is the main object of the formation of this new station; and as you mention in your letter of the 13th July that ‘Mrs. Beaver's school being not very well attended might be closed,’ I feel confident that if Mrs. Beaver becomes a candidate for the position of teacher in the new school under the Rev. R. J. Roberts, her claims will be fairly considered by that missionary.

“A first-class female teacher would be on the whole preferred by the Committee to a second-class male teacher, the selection being left to the Rev. R. J. Roberts.”

On the 7th September, 1871, the Committee sent to the Rev. A. Elliot copies of their Resolutions passed on the 5th of that month, establishing four instead of three district missions on the Grand River Reserve (the resolutions are set out at pp. 63, 64, ante).

The following are extracts from a letter from the Rev. Adam Elliot, received on the 2nd October, 1871 :—

* * * * *

"I have been little accustomed to the management of money matters, but will do my best in keeping the accounts in accordance with the wish of the New England Company. In compliance with your wish I have sketched out on one of the maps which you kindly sent me the limits of the three school sections mentioned by you. 4, John Cusac's; 5, Charles Jackson's; and 9, George Powless's.

"The Reverend Mr. Nelles says that he must have been misunderstood respecting Isaiah Joseph, Daniel Simons, and George Powless, as in mentioning their names to the New England Company, as requested to do, he had no intention of recommending them with a view to their becoming candidates for Orders in the ministry of the Church. I have much pleasure in being able to say that George Powless is very regular in attending to his duties as schoolmaster, and seems to be much liked both by the children and their parents.

* * * * *

"A. ELLIOT."

On the 6th October, 1871, a letter was addressed to the Rev. Adam Elliot, requesting him to furnish the Committee with information, probably in the way of a journal, of what was being done by him and under his superintendence in the school districts.

On the 13th February, 1872, the Committee wrote to the Rev. Adam Elliot, calling his attention to his not having complied with the request of the Company to furnish them with a periodical report of the proceedings of the Tuscarora station, and informing him that unless they received a satisfactory reply to their request on the subject of a periodical report before the 1st May next, the Treasurer would be instructed not to authorize any further drafts by him.

In the same letter Mr. Elliot was apprised of the resolution of the Committee to take steps to improve the standard of teaching at the Mohawk Institution, and to render admission to that Institution a reward for ability and good conduct in the lower schools.

The following letter from the Rev. Adam Elliot was received February 24th, 1872 :—

"TUSCARORA, 29th January, 1872.

"I beg herewith to enclose, for the information of the Committee of the New England Company, a statement of my account with the Company up to the end of December last, which I hope will be satisfactory and also quarterly reports of the three schools under my superintendency. From the weekly reports which I regularly receive from the teachers, as well as from my own observation on visiting the schools, it appears to me that the attendance is neither so large nor so regular as is desirable. But this is not surprising to those who are acquainted with the Indians. Neither the teachers nor the children are blamable; but carelessness on the part of the parents is a great hindrance to the prosperity of our schools.

"The number of pupils is rather lessened by some of the children in each section, who are further advanced than the rest, being sent to the Mohawk Institution for further instruction and improvement.

"But although it is difficult to secure a constant and regular attendance at these schools, they are of very great benefit to the Indians. To excite the children to exertion, and to encourage their parents, instructive and amusing little books have been presented to such of the children as excel at each of the schools. The teachers meet me at the end of each week, which affords me the opportunity of giving them such directions and advice as may be necessary, and also of lending them suitable books for their own improvement. My three schoolmasters, though young, are I am happy to say, very steady and exemplary, and they have the advantage of being able to explain to the children in their own tongue what they are learning in English.

"Mrs. Elliott has a Sunday-school which is pretty regularly attended by about 40 children, which is of much benefit to them, but of no little labour to her, as in the morning for the convenience of the children, she meets them on the south, and in the afternoon on the north side of the Grand River, which she crosses in a canoe. About twenty very young children, who attend her Sunday-school, lately said the catechism

to me in church before the congregation, in English, which was very pleasing to all.

"The church was well attended on Christmas Day; and after the service a vast number of children, accompanied by not a few of their parents and friends, met us at the parsonage, when, the weather being fine, a Christmas-tree was erected on the verandah, laden with a great variety of things tasteful to children, which being distributed among them, they returned delighted to their homes.

On Christmas Eve we always have divine service in the church, after which the people remain and employ themselves in singing hymns and making addresses suitable to the season. On leaving the church, they proceed to the parsonage about midnight, which having orderly and quietly entered, they sing a Christmas hymn, and make a short address to such members of the household as are up and ready to receive them, after which they separate and return to their respective homes. Sometimes, on such occasions, they sing outside under the windows, which has a pleasing effect in the stillness of the night. At first I was rather surprised at this unusual and voluntary visit, but finding that it is a custom expressive of their Christian kindness, refreshments are prepared for them, of which they cheerfully partake before their departure.

"In the course of a year I administered the sacrament of baptism to 31 persons; officiated at 8 marriages and at 20 funerals. The sacrament of the Lord's Supper is celebrated on the first Sunday of each month, and the average number of communicants has been about 50.

"A good deal of my time has been spent in visiting the Indians at their homes, especially such of them as are unable to attend church on account of age or sickness, and I have always administered the Holy Communion to them when requested to do so. On account of our people being sparsely located over a large district, visiting from house to house is laborious and trying; but anything like publishing my own humble doings is exceedingly distasteful to me, and I should not have thought of making these remarks if I had not inferred from some of your letters that, such information would be gratifying to the New England Company.

"It has been found on trial that the people here attend divine service better in the church than in the school-house on the south side of the river, and we now constantly meet in it as usual for worship; and in case the proposed new church should be erected on the opposite side of the river, the Indians would be greatly encouraged, and, in my opinion, the attendance would be still more numerous. As the Indians appear to be disheartened, and frequently inquire of me when the church is to

be built, I should feel much obliged for any information which the New England Company may be pleased to communicate respecting it. If, however, it should be decided that the present church is still to be used for divine service, I beg to state, for the information of the New England Company, that it requires to be thoroughly repaired. It wants a new roof, painting on the outside, and other repairs. It will probably cost about £100 to put it in proper order, preserve it from injury, and render it durable. I have noticed with pleasure that the attendance at church is much better this winter than formerly.

"We have lately purchased a new cabinet organ, with which the young people are much pleased, and several of them are able to play on it at service on Sundays. We are trying to pay for it by voluntary contribution, but find it rather difficult to raise the money,

"Mr. George Powless, the teacher of the School No. 9, has requested me to state to you, for the information of the New England Company, that he should be thankful if they would be pleased to place him in a superior school, with a view to his preparation for the ministry of the Church. His moral conduct is satisfactory.

"ADAM ELLIOT."

The following letter from the Rev. Adam Elliot, dated 11th March, 1872, was received on the 6th April following:—

"I beg to acknowledge your communication of the 13th February last, and to request that you will kindly acquaint the Committee of the New England Company that my not having sooner sent my account was occasioned by the state of my health, which has been very poor since the beginning of winter.

"In compliance with your request, I now herewith enclose the vouchers, which I rather hesitated to do, because bills, after being paid, are sometimes presented a second time for payment, and in such cases the point is at once settled when the receipts are at hand to be produced.

"For the payment of the various and numerous articles, amounting to ten dollars, which were hung upon the Christmas-tree at the festival of the Nativity for the amusement and encouragement of the children in attendance at the schools, I have no receipts to show, as they were bought at different places and paid for at once by Mrs. Elliot, who informed me that the price of them would have been much more if she had not explained at the time her object in collecting them.

"From the schoolmasters and others who receive stated allowances, no receipts have hitherto been demanded; should, however, the Com-

mittee wish me to do so, I will require them in future, and forward them to you for their satisfaction.

"You will see from my letter of the 29th of January last that I had not forgotten the request of the Committee, communicated to me in your letter of the 6th of October last, respecting this mission, but I was not aware that the report would be expected before the end of the half-year. I trust that I may be permitted to say, without offense, for the information of the Committee, that while I am most willing to acquaint them with my humble proceedings here, as well as with the efforts of others under my superintendence, for the instruction of the Indians, I could not think of making such exaggerated reports, as I sometimes notice of missionary labours which, in my judgment, are more likely to mislead than to give correct information. Anything that has even the appearance of imposture is exceedingly distasteful to me; and as our work here among the Indians, in this remote place is very unvaried, to report continually 'by way of journal,' as I understand the expression, would, on account of its being so very monotonous, if real, be quite uninteresting.

* * * * *

"I beg that you will kindly inform the Committee that I quite concur with them in their views respecting their contemplated improvements at the Mohawk Institution, and that I am aware that Canon Nelles is of the same mind with me on that subject, because we have frequently had it under consideration.

* * * * *

"The Bishop of Huron has granted a licence to the Rev. Robert James Roberts to exercise his ministry in a certain part of the Indian Reserve, in which Charles Jackson's School, No. 5, at the Delaware settlement, and also George Powless' School, No. 9, are included, and I have, in accordance with his lordship's directions, ceased to visit the district assigned to Mr. Roberts, as his mission or parish, for the performance of the duties of my office; the New England Company will, I have no doubt, desire him to superintend their two schools in future. If, however, I should not receive further instructions before the end of this quarter, I will pay the schoolmasters their salaries.

"ADAM ELLIOT."

On the 8th May, 1872, the Committee received a further communication from Rev. A. Elliot, expressing his willingness to transfer Schools No. 5 and 9 to the charge of the Rev. R. J. Roberts, and himself to take charge of the school near the Long House (No. 10).

On the 23rd May, 1872, the Committee wrote to the Rev. Adam Elliot as follows:—

“The Committee have no desire to receive from their missionaries inflated or exaggerated reports of their proceedings, and cannot fail to agree with you that every kind of imposture and untruth is to be reprobated in such reports; they, however, have come to the conclusion that it will add to the efficiency of their missions, and be very useful to the Company, that they should be kept informed, in a much fuller manner than they lately have been, of the work done at their several stations, and as to yourself, with your proceedings at the Tuscarora station. For instance in the school reports just received, the Committee observe that at Schools Nos. 4, 5, and 9, the number of scholars on the books is 40, 26, and 36, respectively, but no information is given as to the average attendance, which is an important item in a school report.

“The Committee therefore direct me to repeat the request that you will forward to them, monthly, such a report as has been already repeatedly asked for; the Committee do not wish such reports to be made entertaining, but they deem it to be only due to them and to the interests they desire to serve, that the work done amongst the Indians at the stations sustained by their funds should be periodically reported to them for their information, and with a view to their suggesting such measures for the advantage of the Indians as may occur to them.

“The auditors have called the attention of the Committee to the large and expensive staff of assistants employed at the Tuscarora station, involving salaries of 200 dollars a year to your assistant, the like amount to the interpreter, and 50 dollars a year to the catechist. The Committee have resolved that this expenditure should be considerably diminished, especially as the state of the Company's funds in consequence of an increase in the field of their labours will not allow of any unnecessary or excessive expenditure, and they desire to consult with you as to the change which can be made in this respect, and I am requested to inquire whether some, and which, of your assistants may not be dispensed with.

“The Committee will be glad if you will inform them what number of Indian farms on the Reserve are now worked, on shares, by white men, and if, in your opinion, this practice is increasing, or otherwise.”

The Bishop of Huron, having on the 18th April, 1872,* informed the Company that he intended to ordain Mr. Albert

* See p. 105.

Anthony, the Committee, on the 6th June following, wrote to the Bishop thanking him for the care and attention he has bestowed on the Company's pupils at Hellmuth and Huron Colleges, and asking his advice with respect to Mr. Anthony; whether he considered him fitted to undertake a small independent mission in the Delaware part of the Reserve, or to fill the position of assistant and interpreter to the Rev. R. J. Roberts in his extended mission, or of assistant and interpreter to the Rev. Mr. Chance, or whether he would be useful at the Mohawk Institution.

In a letter from the Bishop dated 15th June, 1872, he informed the Committee as follows:—

“On the 5th instant I ordained Albert Anthony, deacon; he passed a very creditable examination, and I have no doubt will make a very useful clergyman; he is a fine-looking and most exemplary good young man. I should like to know the salary the Company will give him. I can at once appoint him to the mission among the Delaware Indians. I think £100 per annum during his diaconate will suffice.

“I hope to be able to visit the Indian Reserve in the course of this summer or in the early part of this autumn, after which, I will write to the Company and give them my view, from personal inspection, of the whole field.

“J. HURON.”

And on the 16th July, 1872, the Company received a letter from the Bishop as follows:—

“LONDON, ONTARIO, July 4th, 1872.

“Will you kindly convey my sincere thanks to the New England Company for their unwearied interest in the Indian tribes in my diocese. From yours of the 6th ult., I take it for granted, that the Company will approve of my placing Anthony where he would be most useful. I have accordingly appointed him to assist the Rev. Mr. Elliot, who is both much aged and infirm and needs help, and he will also take charge of the Delaware part of the Reserve. He is young, strong and willing, and fully able, physically and mentally, for the work assigned to him. Mr. Roberts is anxious that the Rev. A. Anthony should have charge of the Delaware tribe. I should be glad to know what salary the Company intends giving Mr. Anthony. I trust the Company's means will allow to send an equal number of pupils to the Hellmuth Colleges as

heretofore, as I feel confident it will prove a great blessing and means to identify them thus in talent and position with their white brethren.

"May every blessing rest upon the Company's efforts.

"J. HURON."

The following letter from the Rev. Adam Elliot was received 24th July, 1872.

"TUSCARORA, July 9th, 1872.

"You will see from the accompanying report of School No. 4 for the last quarter that it is still but poorly attended. As in some of my former letters I have already expressed my regret and dissatisfaction, that the parents of the Indian children should fail to avail themselves, as much as they ought to do, of the means of their instruction so kindly and liberally afforded by the New England Company, I will only say at present that I frequently visit them at their houses and endeavour to persuade them to be more mindful in future of the advantage of their children being educated. On such occasions very frivolous excuses are readily made for not sending them regularly to school, and they are not backward in promising to do better for the time to come. Frequent visits to this school are made by me generally once a week. The conduct of the teacher, Mr. John Cusick, is satisfactory both to the Indians and myself.

"As the Committee of the New England Company desire monthly reports, I will transmit them in future.

"As to the large and expensive staff of assistants employed at the Tuscarora station, I beg respectfully to state, for the information of the New England Company, that 'unnecessary or excessive expenditure' has never been desired by me; and it is easy to see how the expense may be diminished at this station.

"The small allowance for catechists was equally divided between two pious and influential persons, Chief John Obediah, at Tuscarora, and Chief Isaac Hill, of the Onondaga tribe, who satisfactorily performed the work of catechists for many years. The latter died in December last, over 70 years of age, and I appointed Peter Henry Burning, of the Mohawk tribe, as his successor. John Obediah died very lately, at the great age of 96. No successor has been appointed; and as Peter Burning's appointment was not permanent, the services of the two catechists may now be dispensed with. The same may be said of my assistant, Mr. John Anderson, of the Tuscarora nation. Being young, he lived with me about six years, which afforded me the opportunity of giving him daily instruction with a view to his being employed as interpreter. As he now resides on his own farm at a con-

siderable distance from this parsonage, his services as assistant may now be discontinued.

" With respect to the interpreter, I beg to state that I could advise no decrease in his salary, because I feel persuaded that, like that of the school teachers, it is already too small.

" Although the field of my labour has lately been divided and a part of it set apart by the Bishop to form a separate mission or parish for the Rev. R. J. Roberts, it is still extensive, and I now feel that on account of my advanced age and so much travelling from house to house on the Indian Reserve being required, I am in much need of a clerical assistant. Should the New England Company be kindly disposed to grant me this favour, I would greatly prefer an Indian as a helper in the missionary work.

" It may be interesting, and I trust gratifying, to the New England Company to know, that during the period of my residence here, up to the time of the division of that part of the Indian Reserve which formed my mission or parish, about 1150 persons, chiefly Indians, were admitted into the Church by baptism under my administration. Of these 204 were of the Delaware, and over 70 of the Cayuga nation. It is true that the chiefs of the latter tribe mostly, as a body, have always been opposed to religion and education, but it is clear from the number baptized, and also from the advancement of civilization among them, that they err who affirm that, as it respects them, the labours of the Company's missionaries have been attended with little or no success. The truth is, that though the whole tribe have not as yet made a formal profession of Christianity, I never knew any of them to deny its truth. They have not renounced paganism, but the teaching of the Holy Scriptures has had an indirect and beneficial influence on their minds and conduct. The Cayugas, like their brethren of other tribes, now support themselves chiefly by farming, and three of the young men are prosperous dealers on the Indian Reserve in groceries and dry goods. One of them, Mr. George Bomberry, is studying medicine, and another, Mr. James Styres, some years ago came to me weekly for a whole year to receive instruction in English grammar and the Holy Scripture. He is now erecting comparatively extensive buildings at the Indian Council-house for mercantile business.

" When I first became acquainted with the Delawares, they were in a state of heathen darkness and regularly performed their ancient pagan ceremonies. They seemed afraid of me and did not wish me to visit their settlement. Their principal chief, George Anthony, told me that they could not accommodate a person like me, but that when they should have better houses I might come and see them, but I happened

to say to him in reply that he would not find me hard to please, and that if it were expedient that I should stay all night with the Indians I would sleep under a tree. He seemed surprised and affected and made no further objection, so I returned home with him and another chief. I was very hospitably treated by Chief Anthony, and on the following day nearly the whole tribe assembled to meet me, and when I addressed them he kindly interpreted for me in a very spirited manner. I did not immediately hold any religious service, and our meetings were at first conducted very quietly, and rather in quaker fashion. I spoke to them principally on the benefits of Christian education and civilization, and on the instruction of their children, but it was not long before they began to desire regular Christian public worship, and the young people of both sexes soon learned to sing Christian hymns, with which they were much pleased. They soon nearly all embraced Christianity and were baptized by me. A school was established among them for which they are indebted to the New England Company. Most of them can now converse in English, and many of the young people can read and write.

"Mr. Albert Anthony, a nephew of the late Chief George Anthony, who gave me so much assistance in my efforts for the benefit of his people, was lately ordained deacon by the Bishop of Huron. He received the principal part of his education at the day school in the Delaware settlement before his admission as a student at Huron College. He appears to be truly grateful to the New England Company for his education, and I am happy to find that, though his services might be acceptable to the white people, he seems to prefer labouring for the benefit of the Indians.

"Though the Indians of the Seneca tribe are not numerous here, during my ministrations a considerable number of them have been admitted into the Church by baptism. One of them, an aged chief, usually called Seneca Johnson, and his late aged wife, were among the latest who renounced paganism, and received Christianity. He appeared to have much influence among the pagans, and for many years I endeavoured to persuade him to be a Christian. At length, by the Divine blessing, both he and his wife yielded, and a few years ago they were baptized, and their marriage was solemnized by the Rev. Mr. Nelles, officiating for me at the Tuscarora church. Since his baptism his conduct has been suitable to his profession. He is a fine-looking old man, and of an amiable disposition. It is to be regretted that he seems to have but little influence with the pagans since his conversion, though, I believe, he is far from representing religion in a repulsive or unfavourable light. His conversion, however, so long desired by me, gave me much encouragement.

"The Rev. Canon Nelles was my predecessor at this station, and his labours among the Tuscaroras and Onondagas were attended with the Divine blessing. Two hundred and twenty-six persons were added to the Church by baptism, twenty-five of whom were adults, during the comparatively short period of his ministration.

"It is not necessary that anything particular should be said of our arduous labours, journeys, and privations in a wild region where roads and bridges were scarcely thought of, as I am persuaded that the Committee of the New England Company can easily imagine the difficulty of our position.

"It is encouraging to see, that by the laudable efforts of Mr. Superintendent Gilkison and the chiefs of the Six Nations, much improvement has lately been made on the roads by the joint labours of the Indians.

"I am unable at present to state for the information of the Committee of the New England Company, 'what number of Indian farms on the Reserve, are now worked on shares by white men.' This practice is 'in my opinion,' rather increasing than otherwise.

* * * * *

"ADAM ELLIOT."

The Committee on the the 29th July appointed the Rev. Albert Anthony assistant to the Rev. Adam Elliot, in the Delaware portion of the Reserve, at a salary of £100 per annum, in lieu of the then assistant, John Anderson and the two catechists, Mr. Elliot's salary being reduced, in order partly to meet the increased expenditure by the appointment of Mr. Anthony.

On the 8th August, 1872, the Committee wrote to the Bishop of Huron as follows:—

"I am charged to offer to your lordship the best thanks of the Committee for your kind expressions towards the Company, and for the offer your lordship is pleased to make of your valuable aid in any arrangements which they may propose to make for the benefit of the Indians in your lordship's diocese.

"The Committee have had under their consideration the arrangement your lordship advises them you have made with respect to the Rev. Albert Anthony. They quite concur with your lordship in thinking that he will be usefully employed as assistant to the Rev. Adam Elliot,

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whose age renders such an auxiliary necessary to him, and they have accordingly appointed him such assistant.

"It appears, however, to the Committee that inconvenience may arise from the employment of Mr. Anthony partly in the mission of the Rev. A. Elliot and partly in that of the Rev. R. J. Roberts. The majority of the Delaware tribe are in the district lately assigned by your lordship to the Rev. R. J. Roberts, and the Committee desire me to submit to your lordship their opinion that it would be better that the district inhabited by the Delawares should be included in the Rev. A. Elliot's mission and taken from that of the Rev. R. J. Roberts.

"The Committee understand that Anthony cannot speak the language of the 'Six Nations,' who are the people under the care of the Rev. A. Elliot, and would therefore need an interpreter in his intercourse with them and in his pulpit ministrations, which seems to the Committee to be a very unpromising arrangement; but among his own tribe, the Delawares, he would be eminently useful, and in this section of Mr. Elliot's mission he could render him the most efficient assistance, and he would, at the same time, be under the supervision of one missionary only, and render such general assistance to Mr. Elliot as he could usefully do.

"The Committee trust your lordship will concur with them in this view, and in that case they would request your lordship to limit the Rev. Mr. Roberts' licence to the district originally marked out for him by the Company, viz., the Cayuga and Onondaga school sections, leaving the whole of the Tuscarora station to Mr. Elliot, and Mr. Anthony as his assistant. Mr. Roberts will, however, continue, as desired by Mr. Elliot, to superintend the Delaware schools.

"The Company are obliged at present to exercise the strictest economy in the appropriation of their limited income, and in order to provide the salary of £100 per annum, as suggested by your lordship, for Mr. Anthony, they are under the necessity of proposing to Mr. Elliot that he should give up £50 of his present stipend in consideration of his having his duties so very materially diminished by the arrangements made for his relief, formerly by the transfer of a large part of his mission to Mr. Roberts, and now by the appointment of Mr. Anthony as his assistant."

On the 5th August, 1872, the Rev. Adam Elliot wrote that the number of children attending the School No. 4 during the month of July was only 16, although there were over 40 names of children, who ought to attend, on the register.

On the 2nd September, 1872, the Committee wrote to Mr. Elliot, apprising him of the arrangements they had made for his relief from the more arduous part of his duties by the appointment of the Rev. A. Anthony, and assuring him of the great interest with which they had read the account he had given them of the early history of his missionary labours in his part of the Reserve, and were glad to find he could congratulate himself on having been the instrument of so much good to the tribes under his charge.

The following letter from the Rev. Adam Elliot to the Clerk was received October 29th, 1872 :—

"TUSCARORA, *October 14th*, 1872.

"You will oblige me by presenting to the Committee my thankful acknowledgments for their kind concurrence with the Bishop of Huron in the appointment of the Reverend Albert Anthony to be my assistant.

"As the Delaware district is to be again included in my mission, it is desirable and advantageous (as Mr. Anthony understands the language of its inhabitants) that the two schools within it should be under our own superintendence. I quite concur with the Committee in opinion that the labours of each missionary should be confined to his own district or parish."

On the 27th November, 1872, the Committee received a letter from the Rev. A. Elliot, informing them that the Rev. A. Anthony had been with him since his ordination in June, and so far as he could judge would be a very suitable assistant, and continued as follows :—

"He preaches to the Delaware tribe in their own dialect; and as he is reading the Mohawk translations of the Scriptures and the Book of Common Prayer with me, I hope that he will soon be able to read the service of the Church in the Mohawk language, which is understood by the Six Nations people generally."

On the 10th December, 1872, the Committee wrote to the Rev. Adam Elliot and the Rev. R. J. Roberts to the effect that they had determined that the Delaware School Section should remain part of the Rev. A. Elliot's mission and that

the schools in that section, Nos. 5 and 9, should be superintended by him and his assistant, the Rev. A. Anthony, instead of the Rev. R. J. Roberts, and that the latter would confine his ministrations to the Onondaga and Cayuga school sections, within the limits defined by the Company.

The Committee also expressed their regret that they could not depart from their resolution as to his future salary, the income of the Company being fully appropriated, and allowing of no increase of expenditure, but they instructed him to draw for the salary of his assistant, the Rev. A. Anthony.

The Committee added that—

“They have no inclination of dealing parsimoniously with you or any of their missionaries, or to disregard their long services, but they have many various interests to consider and a limited annual income to mete out, and find it impossible to do more than they had already decided to do, and which they really do not think inadequate under all the circumstances of the case. Had their present means permitted, the Company would have felt pleasure in granting some pension to the widow of the late John Obediah, but they are really unable to do so, and, moreover, are compelled to consider that the granting of pensions, except in very exceptional cases, is scarcely within their powers.”

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ii.—GRAND RIVER OR TUSCARORA RESERVE.

3.—KANYUNGEEH STATION.

In a letter to the Treasurer, dated the 6th, and received on the 22nd December, 1870, the Rev. Robert J. Roberts, referring to a grant made by the Committee in November, 1870, of £5,* to provide materials to enable Miss Crombie to instruct the school girls in needlework, remarks :—

“I am sure this grant will be hailed by the several families of this school district as a great boon. Next week Miss Crombie will commence this most useful course of instruction.”

The following are extracts from the same letter :—

“I am glad that you think favourably of a trained teacher for the the Council-house School. Many of the residents of that section have expressed a desire to have one. If a white man were employed, he would doubtless expect a larger salary than that which is now given by the Company to their teachers ; but if a gentleman from the Normal School were engaged for *one year only*, some of the best qualified Indians—whether young men or women—might, in the meantime, be sent to that Institution to be prepared and fitted for the office of teacher. At the end of a year they would be qualified for their work, and there would be no longer a necessity for retaining a white man at the larger salary.

* * * * *

“If the Company would be kind enough to grant that section £20 more, on condition that the people complete the school-house, erecting a porch, painting the whole building, and doing any other work on it, there would very soon be finished the most beautiful and commodious school-house on the Reserve, creditable alike to the Indians who did the manual labour on it, and the Company who assisted them with so liberal a grant. If I am not mistaken, it cost the Company more for the removal of the White School-house from the river to Kanyungeh, and its erection at the latter place.

* See Report for 1870, p. 117.

"You mention that you 'notice James Hill to be the only salaried teacher at the Council-house, so that Mrs. Roberts is no longer a *salaried* teacher under the New England Company.'

"Mrs. Roberts resigned the school at the Council-house because it was too far for her to walk, and because you thought it would be well to have a teacher there who could speak the language of the people. She has not therefore received any salary during this year. However, her interest in the education and improvement of the children has not by any means diminished. She sometimes assists Miss Crombie in the day school here, and, with her, taught a night school which lasted 8 months, and was only discontinued when the work in the harvest made the men and women too tired for reading and writing. As soon as the roads are frozen up, Mrs. Roberts and Miss Crombie will begin again to keep a night school. The pupils attending it are almost all adults, many of whom are married. Husbands come with their wives to the school, and children of 12 or 14 years attend, who are perhaps engaged during the day cutting firewood. The night-school was very popular among the people of this section. Some men have learned to read English during the eight months of its existence. I have also reason to believe that it has restrained some from wandering away to the taverns.

* * * * *

"With regard to the 'fever and ague' with which this district most suffers, I may say that the people have medical attendance at hand. There are two medical men employed on this reserve by the Indian Department; and one of them, Dr. Dee, resides only five miles from here. He generally leaves at my house a small quantity of quinine, which I (or in my absence, Mrs. Roberts) dispense to those around us sick with the ague. It appears to be the most effectual cure for that malady."

On the 12th January, 1871, the Special Committee wrote to the Rev. Robert J. Roberts, authorizing him to engage a trained teacher from the Normal School at Toronto, for one year, for the Council-house School at Kanyungeh, at a salary not exceeding £50 for the year; and to send James Hill from the Council-house School to the Normal School at Toronto, for a year's training there, at the expense of the Company. The Committee also granted £20 to the trustees of the Council-house School Section, towards completing the building of the school-house, as suggested by him, and on condition

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that the trustees completed the buildings by erecting a porch and painting the whole.

The Committee also granted £5 to Dr. Oronhyatekha for his expenses, incidental to a course of lectures on physiology, which he proposed to deliver on the Reserve.

In January, 1871, the Company received from the Rev. R. J. Roberts letters, from which the following are extracts:—

“The two schools No. 1 (Kanyungeh) and No. 2 (Council-house) have increased in their average attendance. Next week, the girls attending Kanyungeh school will commence needlework, knitting, etc. Progress is being also made in the building of the new school-house near the Council-house. We hope to have it for occupation soon.

“This house (the Kanyungeh Parsonage), as it now stands, is not only a fit companion for the beautiful church, but is at once convenient and commodious. I have worked hard during the past six years to promote the erection of these too much needed edifices; and although it may not perhaps be my lot to remain here, I rejoice at their completion, and trust they may long remain as monuments of the kindness shown by the New England Company to the Six Nations Indians.

“I enclose a communication which I received from Dr. R. H. Dee, medical attendant to the Six Nations Indians, relative to his sister-in-law, Miss Charlotte Smith. There appears to be a strong desire of late among the Indian youth to obtain an education higher and more complete than that which can be obtained at the Mohawk Institute. Miss Smith, the doctor's sister-in-law, is one of those whom I consider most deserving of such aid as the New England Company give for that purpose. Her sister, who is married to Dr. Dee, is well provided for, but Miss Smith is entirely dependent on her own efforts to obtain a livelihood. She taught a school for some time at the Bay of Quinté Indian Reserve. She has been for some time past desirous of taking charge of one here, but there has been no vacancy.

“She is a descendant of the celebrated Brant, who, at the time of the War for Independence in the United States, was so loyal to the Throne of England, and who, when he came to Canada, did much towards the civilisation of his people, and further, made a translation of the English Prayer Book and portions of the Bible for the use of the Indians.

“But, apart from these considerations, I may say that I am convinced that she is herself one who is deserving of assistance. She would profit much by a year or two at the Hellmuth Ladies' College;

and on her return from that institution, I believe she would not only be able to teach a school in a satisfactory manner, but would also, by her refined manners and good morals, do much towards the elevation of her countrywomen, the Indian females.

"Dr. Dee and Miss Smith's mother had spoken once or twice to me on this subject, but I told them I could do nothing more than forward any application which they might make.

"Dr. Dee has not mentioned the age of Miss Smith; I should think she is about eighteen years old. Her father was interpreter many years ago for the New England Company, but now he is a helpless old man."

In compliance with these requests on the part of Dr. Dee and the Rev. R. J. Roberts, the Committee granted £50 per annum for two years for the board and education of Miss Charlotte Smith at Hellmuth Ladies' College, with an understanding that she would afterwards become a school teacher in one of the Company's schools, or assist them in some other capacity in their labours for the benefit of the Indians.

On the 16th February, 1871, the Treasurer received the following letter from the Rev. R. J. Roberts, enclosing letters from George E. Bomberry, an Indian youth, and from Dr. Dee:—

"KANYUNGEH PARSONAGE, *January 25th, 1871.*

"I beg to forward to you another application for such aid as the New England Company have already afforded to so many of the Indian youth. The young man who wrote the enclosed note was educated, for a short time, at the Company's expense, at a commercial school in Toronto. His English education is very good; his knowledge of classics and French are such as would enable him to pass the primary examination before the Medical Board of this province.

"Dr. Dee, the gentleman who is employed by the Government to attend the sick over the greater part of this Reserve, has told me that he will, with great pleasure give the young man (Bomberry) all the aid that is in his power, to acquire a knowledge of the medical profession. If the Company are willing to assist the young man with a grant to enable him to attend the medical school at one of the Universities, Dr. Dee promises to take him into his house during the vacations, and give him instruction in the practice as well as the theory of medicine.

"As Bomberry speaks the Indian language and English with equal

facility, I believe such an arrangement would greatly benefit his people as well as himself. When he left the Commercial College at Toronto, he obtained employment in a railway-office at Montreal, in connection with the Grand Trunk Railway. It was there he acquired a greater facility in speaking the French language. But he found that absence from the Reserve cut him off from all his rights, as an Indian, to the annuities annually paid to his tribe, and also debarred him from taking his seat in the council as a chief. He is a chief of the Cayuga tribe, and he is, I believe, the best educated on the Reserve. As to his moral character, I need say no more than this, that it could not be better. If the New England Company can afford to grant him aid, I believe he will prove himself worthy of their kindness. Dr. Dee is an excellent man, and I feel sure that under his guidance he would do well, and make rapid progress in the knowledge of the profession, of which he is desirous of being a member. The annual fees, and other expenses would be about £50 a year.

“ ROBERT JAMES ROBERTS.”

On the 7th March, 1871, the Committee granted £60 for the current year towards the expenses of educating George Bomberly for the medical profession, and promised to continue it from year to year for four years, provided they were satisfied with his conduct and progress.

In November, 1872, the Company received the following letter from Dr. Dee, addressed to Rev. R. J. Roberts, with reference to this young man :—

“ *October 14th, 1872.*

“ My dear Friend,—In March last, with my consent, George Bomberly went to Doctor McCargow, and remained with him six months. The enclosed certificate will let you see what George has done. Dr. McCargow has a large white practice, besides a small portion of the Six Nations; and I thought it would be of great benefit to George to see a variety of practice; and therefore I wished him to be with the doctor for a short time. George is now in Montreal, attending lectures and the hospital at McGill College. It was intended he should go to Trinity, Toronto; but several of his old schoolmates were going to Montreal, and it would be pleasant for George; and as the school was as good as that in Toronto, he went with his friends. I was the more willing for him to do so, as he will room with a very industrious and clever student, which will encourage George. But you will be glad to hear George has been a good lad, and made good progress in his

studies. I knew you would like to hear of my students ; and as I told you about James Hill a short time ago, I now write to inform you about my other lad ; both lads have done as well as any lads could do, and there is every prospect of their becoming skilful medical men.

" I remain,

" Yours very truly,

" R. H. DEE.

" Rev. R. J. ROBERTS,
" *Cayuga Mission.*"

The following letter, from the Rev. Mr. Roberts, was received on the 27th February, 1871 :—

" *February 8th, 1871.*

" On Tuesday, the 31st ult., a meeting of the householders of the Council-house Section was held in the new school-house, and Jacob Williams (chief) was elected Trustee for a period of three years, *vice* Isaac Duncan, whose term of office had expired. Yesterday a similar meeting was held in Kanyungeh school-house, and Josiah Doctor was elected Trustee for a period of three years, *vice* Moses Turkey, whose term was ended. The Trustees for Kanyungeh Section, No. 1, now are :—

" 1. William Wedge (Cayuga), for *two* years.

" 2. Joseph Henry (Cayuga), for *one* year.

" 3. Josiah Doctor (Mohawk) for *three* years.

" For Section No. 2, Council-house, the Trustees are :

" 1. John Hill (Seneca), for *two* years.

" 2. Josiah Miller (Mohawk), for *one* year.

" *Chief* Jacob Williams (Tuscarora), for *three* years.

" School is now held in the new building, which, although not yet plastered, is warmer than the old log-house in which it was formerly held. The number of children attending is on the increase. Kanyungeh school, under Miss Crombie, is doing very well. Sometimes it is so full of children that there is no room for all at the desks. I have no doubt that many young girls are sent to it on account of the instruction which is given in needlework, etc. The night school, also, is again at work, taught by Miss Crombie and Mrs. Roberts."

In March, 1871, the Committee also increased their grant of £50, for the salary of a trained teacher for the Council-house School at Kanyungeh for one year, to £70, and desired the Rev. R. J. Roberts to engage a male teacher at the increased rate.

An Indian, James Jamieson, who on a former occasion had received assistance from the Company,* having made application, by letter to the Treasurer, dated the 15th February, 1871, for some assistance in educating his daughter, Sarah Ann Jamieson, a pupil at Woodstock School, the Committee granted £10 for her education for one year.

On the 17th February, 1871, Dr. Oronhyatckha wrote a letter to the Treasurer, from which the following are extracts:—

“SHANNONVILLE.

“The plan of forming districts for school purposes and electing trustees is eminently calculated to *develop* the interest felt by the Indians in the success and good management of the various schools in the Grand River Reserve, and, after this new system has been put fairly in operation, there can be no doubt but that the parents will do more than supply the wood necessary for the schools.

* * * * *

“We have in our common school system local superintendents, appointed by County Councils, whose duty is to visit and examine the schools in the county, at least twice a year and report to the Council.

“But in the local legislation just closed, a new School Bill was passed and has now become law, by which our system has been considerably changed, and that in regard to Local Superintendents is one of the changes, but of the precise nature of such changes I am not now prepared to say; however, as the Company's schools are not common schools, these superintendents would have no authority to visit and examine them, unless especially appointed by you. The system of appointing inspectors has long been recognized as a necessity for the efficiency of our common schools, and if you carry this out in connection with your Grand River mission, you will immeasurably increase the efficiency of your schools.

“I would merely suggest that the inspector be one entirely disconnected with the mission, and that the examination be made quarterly.

“I have formed a partnership with one of the leading physicians in Stratford, having entered into the firm upon an equal footing. I expect to proceed to Stratford in two or three weeks.

“Stratford is only forty miles from Brantford, and, therefore, in a

* A grant had been made by the Committee in August, 1868, towards the education, at Woodstock School, of his son Benjamin Jamieson. See Report for 1868, p. 36.

better position to discharge any commission which you may deem to be for the interest of the mission to intrust to my hands.

"Early in the summer I shall probably go to England, the Colonel commanding the Wimbledon team of riflemen which Ontario intends sending over, having offered me the position of surgeon to the team. If I can, I should like very much to take the diploma of the Royal College of Surgeons while over there.

"I think I cannot do more good than to direct my addresses to physiology as connected with intemperance."

In a letter received on the 20th March, the Rev. Robert J. Roberts wrote as follows to the Treasurer:—

"I enclose a letter which I received last week from J. G. Hodgins, Esq. Deeming it advisable to obtain further information at once, I proceeded to Toronto on Thursday last, and had an interview with Mr. Hodgins and Mr. Sangster (the head master). The latter informed me that we cannot have teachers from the Normal School until after the present Session,* which closes on the 15th of June; and that James B. Hill cannot be admitted until the commencement of the next Session, that is, the 8th day of August. He gave me the following information with regard to salaries generally obtained by trained teachers from the Normal School,

"Male teachers, 2nd class, minimum, 320 dollars, or £65.

"Female teachers, 1st class, from 275 dollars to 300 dollars (from £56 to £62).

"Female teachers, 2nd class, from 250 dollars to 275 dollars (from £52 to £56).

"I believe a second-class female teacher from the Normal School would be very well adapted for any of the schools on the reserve, as the pupils generally leave school, or are drafted away to the Mohawk Institution, soon after they have learned to read the third book, or have acquired a knowledge of the most simple rules in arithmetic. However, I am inclined to think that a trained teacher would be able to retain the pupils much longer."

The letter from Mr. Hodgins to Mr. Roberts, dated the 15th February, 1871, was as follows:—

"In reply to your letter of the 4th instant, I have the honour to

* See Report, 1870, pp. 143-147.

send copy of note on your application from the head master of the Normal School :—

“ I cannot supply any teachers at this season of the year, or indeed at any time, at anything like the salary stated.”

“ There are no fees required from students. Board costs about three dollars per week, and the average payment for books by students is about three or four dollars.

“ J. GEORGE HODGINS,

“ Deputy Superintendent.

“ Department of Public Instruction for Ontario,

“ Education Office, Toronto.”

As James B. Hill could not be admitted to the Normal School at Toronto until August, 1871, the Committee desired that nothing should be done in the matter until after that date, but that he should continue his duties as teacher at the Council-house School until his admission into the Normal School ; and that the Committee would prefer to have, for the Council-house School a first-class female teacher rather than a second-class male teacher, unless Mr. Roberts saw reason to the contrary.

The Committee on the 19th May, 1871, requested the Rev. R. J. Roberts to furnish the Company with the general census returns for Canada, including the quantity of land cleared, grain raised, and stock possessed by the Indians, and other general information.

The Committee afterwards received from the Rev. Canon Nelles the following census relating to the Six Nations Indians :—

Census of Six Nations Indians for Years 1871 and 1872.

<i>Dr.</i>		<i>Cr.</i>	
Deaths	59	Births	89
Removals	13	Additions	13
Balance	2,946	Census for 1870 and 1871...	2,916
Total.....	3,018	Total	3,018
Balance Census, 1871 and 1872		2,946	
Increase in 9 years		313	

The following letter from Dr. Oronhyatekha was received on the 29th April, 1871 :—

“STRATFORD, ONTARIO, CANADA, *April 10th, 1871.*

“Since I wrote you last, I have received a copy of our new School Act. There is no material change in regard to ‘Inspectors of Schools,’ but, as I pointed out before, the inspectors appointed by our County Council are not always the best; and besides, the inspectors have no authority to extend their inspection to your mission schools.

“The appointment of inspectors for your schools I regard as a great desideratum, and if you were to enlarge the duties to a general inspection of missions, and report to you say semi-annually, not only as to the condition and requirements of the schools, but of the missions themselves, I believe great good would result from such a system.

“The knowledge that from time to time the inspector might be expected, who would report accurately what had been done, and suggest what might still be done, would of itself be a powerful incentive to activity and zeal on the part of all the officers of the Company.

“Owing to the season having broken up some six weeks earlier than usual, I have not yet delivered any lectures at the Grand River this season. So soon, however, as the roads get somewhat settled, I shall go down and deliver lectures in one or two places. The Rev. Canon Nelles has given his consent to my delivering a lecture to the pupils of the Mohawk Institution, while I have made arrangements with Rev. A Elliot for a lecture in Mrs. Powless’ school-house.

“I intend this year to deliver lectures to the Chippewas, and to the pagan Indians, among whom I have many warm personal friends. As I intend to make the lecture ‘Physiological Temperance,’ I hope they will be of benefit to Christian as well as pagan.

“ORONHYATEKHA.”

The following letter from the Rev. R. J. Roberts was received on the 17th May, 1871 :—

“*April 28th, 1871.*

“I beg to forward to you the school reports for the quarter ending March 31st, 1871, from the teachers of Schools No. 1 and No. 2. The average attendance at both schools is greater than that of the preceding quarter.

“I enclose a letter which I received from a young Mohawk named Georgo Powless (nephew of Dr. Oronhyatekha), who appears very anxious to become a clergyman. All that he says of himself is quite

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correct. His morals are excellent. He is a steady young man, and of good natural abilities. His age is about nineteen years. At present he is engaged in teaching one of the Company's schools, under the superintendence of the Rev. Mr. Elliot. I do not know what funds the B.ishop of Huron may have for the purpose of aiding Indian students in the Huron College, but if the Company should be willing to assist Powless in preparing for that college, it can be done at the *least* expense *in the way* which he himself proposes, viz., by allowing him to *board* at the Mohawk Institution, and attend the Grammar School in Brantford as a *day-scholar*.

"I believe George Powless is the first Mohawk who has professed a desire to enter the ministry of the Church of England."

The following letter from the Rev. R. J. Roberts was received on the 30th May:—

"May 10th, 1871.

"At a meeting of the Committee of the Six Nation Indian Agricultural Society, held on the 5th inst., a resolution was passed, requesting me to 'tender to the New England Company the thanks of the Society for the very liberal aid given to them during the last two years, and to state that they earnestly hope the Company will be kind enough to grant them similar assistance during this year.'

"I may here say that the Six Nation Indian Agricultural Society appears to be exercising a very good influence on this Reserve. It becomes more and more popular with the people. Last year it received an accession of members, many of whom are Cayugas. The president this year is a Cayuga, named James Jamieson, who is an excellent farmer. His post-office is Onondaga. The treasurer of their society is also a Cayuga, named James Styres. He keeps a large store or general shop near the Council-house.

"I beg to enclose an application made by a young man named Isaiah Joseph, of the Tuscarora tribe, to the Company for aid to obtain such an education as may qualify him for the position of a minister in connection with the Church of England. He teaches one of the schools under the Rev. Mr. Elliot. If the Company should think well of his application, I would take the liberty of suggesting that if he were allowed to board at the Mohawk Institution, he could obtain at little expense sufficient education at the Grammar School, Brantford, to fit him for the Huron College.

"George Powless, who lately made application to the Company, could receive a classical education in the same way.

"On the 5th instant, Dr. Oronhyatekha delivered an excellent lecture

on physiology, etc., in the Kanyungeh school-house. The building was quite full, and the people were much pleased with the lecture. It was of a *very instructive* character. At the close of the lecture several Indians made speeches, and all of them expressed their gratitude to the New England Company for having sent Dr. Oronhyatekha to deliver the lecture. The diagrams helped very much to make it plain to the audience.

" R. J. ROBERTS."

The following is an extract, referring to School No. 8, from a letter from the Rev. R. J. Roberts, received on 5th June :—

" *May 18th, 1871.*

" Mr. Chance has expressed himself greatly pleased with the church, parsonage, and school. The number of children attending the latter increases steadily, Miss Crombie, the teacher, reports that during the last few days there was scarcely room for them. To-day, there were *forty-six* in attendance. There is room at the desks now in the school for forty children; there being twenty desks, at each of which two pupils are seated. If your permission were obtained, for the manufacture of two more desks, we could find room for them. I wish to mention here that at Miss Crombie's school there is a young lad now attending, who, in *some branches*, may be said to be too far advanced for her to instruct. He is an excellent English scholar, has a knowledge of Algebra and Euclid. He appears to be a very good boy, and I have been told that he is desirous of being a school teacher, if the New England Company would allow him to go to the Training School at Toronto. I have no doubt that he is a worthy lad. His father, the late Isaac Powless, was educated at the Company's expense in the Normal School, Toronto, obtained a *first-class certificate*, and afterwards taught one of the Company's schools for some time. His son's name is *James Powless*.

" I forwarded to you, a few days ago, a newspaper, in which was an account of an address (accompanied by the present of a gold watch), made to me by the Indians on the 9th instant, at the Council-house.

" R. J. ROBERTS."

The following letter from Dr. Oronhyatekha was received on the 20th June.

" *June 1st, 1871.*

" I beg to report that before leaving Stratford I proceeded to the Grand River to deliver several lectures. I first proceeded to the Mohawk

Institution, but the Rev. Canon Nelles not being at home, and those in immediate charge of the school not having been previously notified of my coming, I deemed it best to postpone my lecture there. I drove down with Rev. Mr. Roberts to Kanyungeh, over, or more correctly *through*, the most abominable roads that I have ever seen.

"At the Company's school-house at Kanyungeh I met quite a large assembly of Indians, and among them were a few whites; while I endeavoured to explain the general laws of health, I endeavoured more particularly to impress their minds with the injurious effects that 'fire-water' has upon the system, and upon the various organs of the same.

"I propose on my return from England to resume the course, and to deliver lectures at several other points. I understood that the Chippewas were very anxious to have one or two lectures given among them.

"Partly owing to press of time and partly to the wretched condition of the roads, I did not visit any other locality. At the close of my lecture at Kanyungeh I told the people that I expected I would see you during the summer, and that I would convey any message they would send.

"A resolution was then passed authorizing me to convey to you, and through you to the Company, the grateful sense of the meeting for the inexhaustible kindness of the Company to the Indians of the Six Nations.

"ORONHYATEKHA."

In July, 1871, the Rev. R. J. Roberts sent a report from the teachers of Schools Nos. 8 and 2, adding:—

"The average attendance at both has increased, more especially at Kanyungeh (No. 8). You may observe that the lowest attendance, at the latter school, during the past quarter was twenty-one pupils, and that on one day there were present as many as sixty-three. Indeed, the attendance for several days lately was so great that there was scarcely room for the children, and were it not that James Powless, the most advanced scholar, volunteered to assist Miss Crombie in the afternoons, she would have had some difficulty in teaching all the children."

On the 1st August, 1871, Dr. Oronhyatekha attended the Committee, and gave them information as to the Indians on the Grand River Reserve, and at the Bay of Quinté. He informed the Committee that his lectures in Mohawk, to the

Grand River Indians, on Physiology, had been well attended, and that a number of white people were present.

Dr. Oronhyatekha stated that he considered that several portions of the Act known as Langevin's Act were of great advantage to the Indians, and that this opinion was shared by many of the more intelligent of the Indian people.

On the 30th August, 1871, the following letter was received from the Rev. James Chance :—

“ August 10th, 1871.

“ I am happy to inform you that we are now settled in our new home, and are getting somewhat comfortable, after a few weeks of immense discomfort and labour in clearing, cleaning and renewing.

* * * * *

“ The roads are said to be now, owing to the dryness of the season, comparatively good, but to me they seem intolerably rough; and I quite agree with you that the large revenue of which you speak should be used, that is, some good portion of it, in the improvements of roads. I urged this upon the chiefs some time ago at a picnic, and was ably supported by Mr. Superintendent Gilkison, who plainly pointed out that it was an unwise economy which prompted the hoarding up of these revenues and allowing their roads to remain in such a bad state, which ruined their horses and their waggons; and he intimated that if the chiefs would not consent to grant money for that purpose, they would have to use it without their consent.

“ You will, I am sure, be pleased to hear that the services at the church and school-houses are very numerous attended. Yesterday, by special invitation, I went to hold service at some distance in Johnson's school-house, which was largely attended by a mixed congregation of Mohawks and Ojibways; to the latter I preached in their own language, for which they thanked me very much.

“ Last week I received a visit from the principal chief at Garden River, who accompanied Mr. Wilson, now in charge of that mission, to Sarnia, London, and Toronto, advocating the cause of Indian missions in the north. He thought, he said, he would pay me a visit to see if the Mohawks had made me comfortable; and if not, to try to induce me to return with him to Garden River, where all his people wanted me. He was much pleased with the parsonage and the church, and with the farms of the Six Nations Indians. About ten of the chiefs assembled at the parsonage to pay their respects to the Ojibway chief, and to welcome him on their Reserve. They spoke very eloquently of the past,

present, and the future; they contrasted the meetings of their forefathers, on the battle-field in deadly conflict, with their present meeting in the parsonage in peace and friendship, attributing the great change to the blessed influence of the Christian religion. I acted as interpreter for the Ojibway chief, and Mr. Johnson for the chiefs of the Six Nations.

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"I have been informed that James Hill is to be sent to a higher school at the expense of the Company, but if so, he certainly should have continued to teach until his place at the Council-house school should be supplied. The school-house, I am sorry to say, is yet in an unfinished state. From what I once saw of the attendance, and the number of children on the book, and from what I now know of the locality, a proper place for a teacher should have been at Thomas's school-house. I have had repeated applications for a teacher there; and if the Company cannot support two, I would certainly recommend that the one should be placed there.

"JAMES CHANCE."

The following is the report of the Kanyungh Mission for the quarter ending September 30th, 1871, enclosed in Rev. James Chance's letter:—

"I. *The State of Mission Property.*

"1st. *The Church.*—The church is a beautiful structure, but is yet incomplete; the roof in several places lets in the water, the bell tower is unfinished, and the bell is cracked and almost useless. There is no arrangement in the church for lights for evening service, and a small organ is very desirable, and would be an important aid in one principal part of divine service; the church fence is very imperfectly made, and only extends along the front and two sides of the Church Lot, which joins the mineral Spring Lot; and owing to this lack of fencing, the cattle and pigs have easy access to the burial ground; the church pump too is out of order, and the well is unavailable for the purposes for which it was intended. I do not suppose that the New England Company will supply all the above-mentioned wants, neither do I think it desirable that they should, but I would recommend that some assistance should be given to the Indians in their efforts to accomplish these necessary objects.

"2nd. *The Parsonage.*—The parsonage is a handsome building, but from the large sum expended thereon, it should have been more complete: there is no store or lumber room, and no wood shed when I took

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possession; all the rooms were unpapered, the windows only single and all destitute of shutters, the fireplaces seem to have been intended for grates to burn coal, but this would be a great and useless expense when firewood is so cheap and plentiful. The fireplaces, however, in their present shape are not adapted for burning wood, as the blackened walls and ceilings showed when we came into the parsonage. I have since made, by the use of sheet iron, an experiment in one fireplace, which seems to have succeeded admirably; and if equally successful with the others, it will save stoves. There needed a stove in the lower or upper hall to heat the bedrooms, but unfortunately there were no holes left in the ceiling and walls for the stove pipes. I had to effect this arrangement myself; the cellar was unfinished, the water pump useless, and the well in a filthy condition. The rain-water cistern had only been lined on the clay with water lime about the thickness of a penny piece; the lime consequently fell off, and rendered relining necessary. There was no fence around the parsonage, and, in consequence, the cattle were always coming about and up to the very doors and windows; a number of wretched-looking pigs resorted under the verandah every night for rest or unrest, and supplied the parsonage plentifully with fleas of most vicious propensities. Blackened logs and stumps of huge size and hideous appearance were close up to the parsonage in front, and in fact all around. On two sides of the kitchen there were heaps of clay from the excavations of the well, cistern, and cellar, so that one could not walk about there after rain without attaching to his shoes two or three pounds of adhesive argillaceous material.

"I have had a picket fence, consisting of oak-posts, scantlings, and slats of inch lumber, four feet high and pointed, four inches wide and four apart, with a foot board, made in front of the parsonage, sufficiently remote to have a lawn and carriage-drive; and along the sides, and across the back, far enough to enclose the kitchen and outhouses, and to form a yard. All the trees have been cut down in this enclosure except a few for shade and ornament; all the logs and stumps and roots have been cleared away; the land has been ploughed, levelled, and seeded in part for a lawn; the other parts are intended for fruit, plants, and flowers. When the stumps and logs and brushwood outside of this enclosure are cleared away, and the gates and fence painted, then the surroundings will be more in harmony with the handsome appearance of the parsonage.

"3rd. *The Barn.*—This is a good substantial building, but rather small, unless there was a place built for carriage, sleigh, etc. It was unfortunately erected too far away from the spot finally selected for the parsonage, and also on the edge of a swamp. I have therefore had it

removed, at a comparatively trifling cost, considering the size and weight of the barn, to a more convenient and suitable place, and where the addition intended by my predecessor can be easily made. I omitted to mention that there is a debt of 60 dollars on the barn, according to the statement of the Rev. Canon Nelles.

"4th. *The Glebe.*—The quantity of land—eight acres—which forms the glebe is altogether too small, even if it were all good land, but a considerable portion in front and rear is swampy. There ought to be enough at least to supply pasturage, hay, and grain for the horses, cows, and oxen, and vegetables for ourselves. Other missionaries have large glebes, and derive an important yearly revenue therefrom, in addition to their annual stipends. I have already reported that my predecessor had not even a foot of land cultivated; and when I took possession of the glebe the season was too far advanced for me to cultivate any portion of it, and consequently we have to buy garden and field produce for the family and for the cattle. Hay especially is very scarce, and can only, with much difficulty, be procured at a high price. I have had the glebe partly enclosed, and will enclose the whole as soon as possible. In addition to the glebe, my predecessor informed me that he had the use partly of the 'Spring Lot,' which he had enclosed. This lot has been reserved by the Six Nations on account of the spring, which contains water of medicinal value, and for this reason white people have made frequent applications to purchase or to obtain a lease of it, and no doubt before long the whole lot, or a portion of it, will be either sold or leased. My predecessor shared the use of it with an Indian who possesses a sort of 'quit-claim' thereto; but the land in its present condition is useless except for grazing purposes, and scarcely fit for that, even if the fence was complete and secure, which it is not. I find too that a poor widow woman lays claim to five hundred of the rails which form the existing fence around the lot. She says that she had them cut for her own use, and the man employed by the Rev. Mr. Roberts took them without even asking her permission. I wrote to the Rev. Mr. Roberts on the subject, and he said that 'his man found about one hundred old rails lying near the Spring Lot, and not knowing that they belonged to any one, he used them.' Mr. Roberts further suggests that I should give the widow one hundred good rails in place of the old ones. It appears that a similar offer had been made to her by Mr. Roberts, though he never mentioned the matter to me; but she rejected the offer, and maintained that the servant-man had taken five hundred. It is very much to be regretted, I think, that the rails were taken without inquiry, and without purchase or permission. I shall make further inquiries into the matter, and settle it as justly and satisfactorily as I can.

"5th. *The Oxen.*—These were roaming at large in the neighbourhood when I came, and were in good condition. I had to buy a yoke and sleigh from the Rev. Mr. Roberts, and to purchase a chain at Brantford. There is no waggon or cart, or plough or harrow, or in fact any other agricultural implement belonging to the mission,—not even a spade or a rake, until I furnished them. The oxen would be useful in taking away old logs and stumps, and in ploughing new land, and would be a great help to poor Indians who wish to improve their circumstances and cultivate their land, but have no means to pay for the use of oxen. But there is no constant use for them in the limited mission proper, and in the meantime who is to take care of and feed them? Now at the present time, when hay is so dear, this matter gives me considerable anxiety, and I am desirous of obtaining the advice of the Committee in reference thereto before winter sets in.

"II. *The Temporal Circumstances of the Indians.*

"I am happy to report that some of the Indians are very industrious; they have good substantial dwelling-houses, large barns, well-cultivated farms, and are exceedingly prosperous. Others, seeing their prosperity as the result of their industry, are desirous of following their example, but lack the necessary means to make much progress. I gave a helping hand to one of these lately. I lent him the oxen to plough the land, and procured 'fall' wheat, which he sowed. Others, again, are careless and thriftless, who live from hand to mouth, and whose circumstances are not much superior to the pagan Indians on the northern shores of Lake Superior. Some of the Indians are fond of borrowing money, but are not very ready to repay what they borrow. My long experience in the north is against indiscriminate giving or lending. Sometimes a timely loan may be very beneficial in some special cases, but as a general thing they do harm, and the missionary, by lending, loses both money and influence.

"III. *Their Moral and Religious Condition.*

"I did not expect that the Indians here would be guiltless of gross immoralities, but I wish I could report that they were less prevalent. It will be my earnest effort, with the Divine blessing, to adopt and carry out plans which will tend to restrain and overcome vice, and to promote honesty, sobriety, purity, and all other Christian virtues.

"During the last week, the pagans had their annual festival in the 'Long-house,' a pagan building about a mile from here. There is another 'Long-house,' I am informed, at the lower part of the Reserve. The existence of pagan temples in which degrading and demoralizing

ceremonies are performed, in the midst of a nominal Christian community, and surrounded by the influences of civilization and Christianity emanating from a white population, is most extraordinary and deplorable.

"It is the testimony of Holy Scripture that the Gospel of Christ is the power of God unto salvation. It has been my privilege to witness its efficacy in the north; and I am thankful to say that there is not now a pagan or heathen at Garden River, nor on the shores of Lake Huron, except in remote corners. Your missionary has also preached the Gospel on the northern shores of Lake Superior, and had the pleasure of witnessing its saving power there also. And what the Gospel has done for the Ojibways in the north, and for a thousand other tribes in different parts of the world, it can also accomplish for the pagans of the Six Nations.

"I was much distressed to find that the 'body' of the Six-Nations Indians had been bruised, lacerated, and torn by conflicting sects. I was led to hope, from the use made of Mr. Lister's report of the existence of Roman Catholics in close proximity to the Company's mission at Garden River, that the Company's missions on Grand River were enjoying a desirable immunity from the hostile interference of other denominations; but, to my great disappointment, I find that there are four or five other opposing sects interfering with the work of the Company's missions, rendering the exercise of wholesome discipline difficult, and otherwise proving injurious to the highest interests of Christianity.

"The Company's missions, however, when considering these drawbacks and hindrances, are achieving a good work, and realising a large amount of success. A large number of Indians are sincere and devout Christians, whose general conduct is consistent and exemplary, harmonising with the principles and teaching of the religion which they profess.

"I am thankful to say that, since I have had charge of this mission, my labours and those of Mrs. Chance have been largely appreciated by the Indians generally, and much has been already accomplished towards the promotion of Christian unity and godly concord amongst them, and for their temporal and eternal welfare. The church, which, at one time, was nearly deserted, is now well attended. The number of communicants is about 70 on an average, I think.

"My Sunday duties are attendance at Sunday-school, where I catechise the children and address them; the performance of a full morning service, with a sermon in church. I walk every Sunday afternoon to one or other distant part of the mission, and perform Divine service in

a school-room which is always crowded. My last service was attended by Ojibways, who were anxious to hear me preach to them in their own language. During the week I visit the schools, and the Indians from house to house."

REPORT OF THE SCHOOLS IN THE KANYUNGEH DISTRICT.

"In commencing my Report for the first quarter during which I have been superintendent of the above schools, I cannot withhold the expression of my deep sense of the great value of those schools, and their admirable adaptation, when properly conducted, to accomplish the object for which they were established.

"It is universally allowed that education is an essential instrumentality in the civilization of any people, and in their moral and social improvement. But in judging whether schools have been judiciously managed, and whether any desirable amount of success has been achieved, it is necessary to bear in mind the circumstances of the people for whose benefit they were intended. The lower a people are in the scale of civilisation, the less is the necessity felt on their part for education; but that fact renders the necessity greater in the estimation of enlightened people. The British and other Governments find it more economical to expend money in the establishment of schools for education, than to bear the expense of ignorance. But the establishment of schools amongst an ignorant and unwilling people is not sufficient; and as they could not legislate in England to impart education to the people, as doctors administer their pills, coated with sugar, Mr. Foster would have inserted a compulsory clause in his late Elementary Education Bill; but, as Mr. Arnold states in his Report, the people of the lower classes in England are not prepared, as the lower classes in Prussia, for compulsory education, and they must leave them to the operation of other influences, until a sense of its value is more generally felt. Schools have been established among the Indians, not so much because they felt the value of them, as because Christian philanthropists knew them to be essential to their civilisation and prosperity; and as it is impossible to compel the Indians to avail themselves of the advantages of education which they very inadequately appreciate, and since they have very little control over their children, it is necessary to give them education gratuitously, and to offer the children inducements, such as they can appreciate, to receive it, until they are more deeply impressed with a sense of its value; and to this important object the efforts of teachers and superintendents should be specially directed, and a wise and judicious care should be exercised in these inducements, lest education should be made too cheap, and the grand

purpose in view thereby frustrated. When the Indians are taught to value education for its own sake, great progress will then have been made in their civilisation, and they will afford a substantial and satisfactory proof thereof by contributing, if necessary, from their own funds towards its advancement.

“There seems to have been of late an undue excitement created about higher education, and a discontent with the good, solid elementary education, which *should* be imparted in the schools on the Reserve and at the Mohawk Institution. A higher education to a select few of promise and talent may be very advisable, and especially if given with a view to supply existing schools with duly qualified teachers, which are very much needed. Trained white teachers, if they could be procured, cannot possibly be as useful in Indian schools as duly qualified native teachers; and it has been impossible hitherto to procure white teachers of that class desired by the Company for the salary offered. Before I proceed to say anything further about the teachers and their schools, I wish to make a few remarks respecting the trustees, who seem by virtue of their office to claim considerable control over the teachers and schools. I find that those officers in Schools Nos. 2 and 8 are elected by the males and females in the respective districts, which somewhat surprised me. However just and right female suffrage may be, that right has not yet been conceded in England or in Canada, nor even in the neighbouring Republic, and how desirable soever it may be that a certain class of females should exercise the franchise in voting at elections, their most zealous and enthusiastic advocates never intended, I presume, that the franchise should be first granted to the poorest and most uneducated; this would be, to begin at the wrong end, and such, I must confess, is my opinion with reference to female suffrage amongst Indians. The elective principle must be considered by them as a novel one, even when confined to males, much more novel when applied to females, and, judging from present results, it does not seem to operate very satisfactorily to the highest benefit of the Indians or to the interest of the Company.

“In School No. 2 one trustee maintained that the school-house did not belong to the Company in spite of the written statement of the late superintendent and the opinion of his brother trustees to the contrary. In School No. 8 one trustee has separated from his wife, and is living in adultery with a young woman. As the people contribute nothing towards the support of the schools, and as the superintendent should be the most suitable person to decide what will best promote their welfare, and since he is responsible for their progress and condition, he ought at least to have the power to reject any candidate known to be of an im-

moral character and otherwise unfit for the office of trustee. I will report of the schools in order, according to their number; and, commencing with

" No. 2 School,

I have to report that I have experienced considerable trouble with this school owing to the following circumstances:—The absence of a teacher, the unfinished state of the building, the denial by one of the trustees, Mr. Hill, that it belonged to the New England Company, and a complaint brought before me that it was being occupied for service by the Plymouth Brethren, with the consent of the Rev. R. J. Roberts. I will remark briefly on these points, commencing with the last; and I am prepared to state most solemnly that the Rev. R. J. Roberts confessed to me that he had allowed the Plymouth Brethren so to use the school-house, but that after the school-house was finished he should do so no longer. This he has since denied; and the whole responsibility in the matter assumed by Mr. Hill, who, after connecting himself with two or three other denominations, has left them one by one and joined himself recently to the Plymouth Brethren. Mr. Hill is also a trustee and contractor of the building under the former superintendent, and as such claimed to have the right to do as he liked with it. I would here state that as superintendent, and as having special charge of school buildings No. 2 and 8, as the property of the New England Company, I shall expect to be consulted when required for other than strictly educational purposes. If they should be required for temperance and other meetings calculated, in my opinion, to promote the social, moral, or religious welfare of the Indians, I should be most happy to allow them to be used for such objects; but if the trustees are to have the power to use them to carry out their own conflicting and ever-changing sectarian views, then each school, the one close to my church even, may become a sort of pandemonium of religious, or rather irreligious, strifes and contentions of a most deplorable character.

"(2.) The two other trustees, Messrs. Williams and Miller, after listening to the exposition of my policy as above alluded to, signed a document, handing over the school-house to me on behalf of the New England Company.

"(3.) The building is now being finished, and in the meantime the children assemble in the Temperance Hall close by.

"(4) The teacher is George Martin, appointed by the Rev. Canon Nelles to School No. 3 in A. Smith's place, and recently transferred by me to School No. 2, not having been able to secure the services of a trained teacher from the Normal School. The attendance at No. 2 School is 44 on the book. There were 22 children present on Thurs-

day when I visited the school ; some of them read pretty well in second and third books, and one girl could read in the fourth book, but none of them understood much of what they read. The girl reading in the fourth book was the only one who had advanced in ciphering to simple subtraction. They are very deficient in spelling, and know very little of the English language, and nothing scarcely of grammar and geography.

" No. 3 School.

" This school-house is much in need of repairs. The teacher of this school is only on trial ; Moses Martin by name ; he is a married man, and exercises proper control over the children. His attainments are not very great, but quite sufficient for the present requirements of the children, who, however, are further advanced in all branches than the children of No. 2. School. This teacher seems to be alive to the importance of imparting to the children a knowledge of the English language, and being an Indian and well acquainted with the English tongue, he is qualified for that purpose. The number of the children on the book is 39. There were 26 present on my last visit.

" No 7 School.

" This school-house is a large one in good repair, with a porch at the entrance, but the interior is more fitted up for the purposes of a Baptist meeting-house than for the requirements and conveniences of a school. I have suggested some improvements. The teacher is a white person, a Miss Diamond, appointed by the Rev. Canon Nelles in place of Miss Hyndman, who resigned to undergo proper training for a teacher. Miss Diamond seems to possess moderate abilities and a certain amount of aptitude for teaching, but the children do not appear to have made that progress which one might have expected. The number of children on the register is 29. When I visited the school last week there were 18 present. Yesterday I found it closed.

" No. 8 School.

" This school-house is the property of the Company. It is (with the exception of lacking a porch) the most complete school-house in my district ; the best adapted for school purposes, and the most suitably furnished with school apparatus. I was sorry to hear, on my first visit to Kanyungeli, that a youth had broken the windows wilfully, by way of revenge on the teacher and children it was said. More recently, and soon after the teacher resumed her duties after the summer vacation, some person, unknown, broke four windows, destroying twelve or more panes of glass : I offered a reward for his discovery, but without success

hitherto. Miss Crombie is the teacher; she has had a better education than Miss Diamond, and possesses greater ability, but far inferior to a trained teacher from the Normal School. She seems anxious to secure a large attendance, and to please the trustees, the parents, and children, but in efforts to accomplish this I fear that a wholesome discipline, so essential to the real prosperity of a school, has been neglected. Some parents in the neighbourhood entertained a prejudice against the school, but by the efforts chiefly of Mrs. Chance their prejudice has been removed, and they have been induced to send their children to the school again. It is the most numerously attended school in the district; the majority of the children are much older than those in the other schools, and in reading, spelling, and writing they are in advance of the children in any other school; some of the very small girls even write beautifully. In arithmetic they are deficient, only one boy can do simple division; very few of them understand English, but none of them have been taught grammar, and only a few of them know anything of geography, and their knowledge of this subject is very limited. The number of children on the register is 72, but when I examined the school yesterday there were only 40 present. The locality of this school is very convenient for a large number of children, and I would strongly recommend the erection of a suitable cottage near the school-house as a dwelling-house for the teacher.

“CONCLUDING REMARKS.

“It is very desirable that the character of the education given in the schools on the Reserve should be raised to the standard of that given in the common schools of the country, which would completely answer the general purposes of the present generation of Indians. In course of time, as they advance in civilisation and prosperity, they will *feel* a need for a superior education, at least some of them will, and will be able to pay for it; they will then appreciate it more highly, and profit by it more extensively. But as the character of the education can only be raised through the medium of the English language, a more direct effort should be made to teach that language in the schools by properly trained and duly qualified teachers; and, in order to secure the services of such, larger salaries should be offered, and neat cottages built for the accommodation of said teachers. The funds necessary for these purposes should be, in part at least, supplied from the revenues of the Six Nations Indians. As one of the trustees for No. 7 School, to whom I was suggesting improvements in the school by the people of the section, said, it was quite right that the people should be called upon, or their

Council, to bear some of the expense of providing for the wants of the schools, and for promoting education generally.

"In the meantime the schools shall have the special attention of myself and Mrs. Chance. I regret to report that all the teachers, for some reason or other, seem to imagine that the duties of a superintendent are only to supply them with school apparatus, of which some, No. 8 especially, even allowing for a greater number, make extravagant demands, and to pay them their salaries. The trustees seem to be the only recognised authorities in matters of management and attendance. Yesterday I found, on my visit, No. 7 School closed, the teacher was enjoying a holiday somewhere by permission of the trustees, although she only recently had her summer vacation of a month's duration. These irregularities, I fear, have originated in an incomplete supervision, but they must be corrected. I purpose inviting all the teachers to the parsonage once every month, to bring monthly reports and consult together for the greater prosperity of the schools.

"All which is respectfully submitted,

"JAMES CHANCE,

"Incumbent and Superintendent."

On the 6th November, 1871, the Committee wrote to the Rev. James Chance, acknowledging the receipt of his valuable report, and, with reference to a calamitous fire which had happened near the church and parsonage, requesting him to furnish particulars of the buildings for insurance, and the letter contained the following passages:—

"I am desired in the first place to present the thanks of the New England Company to yourself and family, and also to your neighbours, for the very great exertions made in preserving the property of the Company from destruction by the fire, which appears to have wrought so much injury in the district. I am also desired to inquire whether the man whose arm was broken and who was otherwise injured is an Indian; and if so, to express the hope of the Company that you may have supplied him at the charge of the Company with medical attendance and such other comforts as his case may require.

"The Committee have considered your observations as to the yoke of oxen, and it appears to them to be desirable that if practicable, they should be kept for the use of the mission and the Indians; and they suggest that it would be desirable whenever possible to make a small charge to the Indians for the use of the oxen, a course which would

be better for them as a matter of discipline, while it would also help to defray the expense of their keep.

"Following their usual course in such cases, the Committee have passed a resolution that they will pay half the cost of a horse, gig, and set of harness, which they understand from you that it is necessary for you to purchase.

"With respect to the Indian boy as to whom you request to have the Company's decision, it would seem that it has escaped your attention that the Company is waiting for further particulars from you as to the present position of this boy and his future prospects.

"The Committee regret to observe the tone of dissatisfaction which pervades your remarks upon the subject of their resolution, communicated to you in my letter of the 7th September last. In passing that resolution the Committee had no intention to show any want of respect for you, but it is proper that I should remind you that the Committee had decided, and communicated their decision to all their missionaries, that they would discourage by every means in their power the continuance of the unhappy and unchristian dissensions which had arisen between some of their missionaries and others on the Reserve. Nevertheless, they continued to receive letters conveying injurious statements on the same subject, and were thus placed under the necessity of following up their first resolution by one which would emphatically show their determination to put an end to the dissensions referred to, by calling upon their missionaries, one and all, to give attention each to his own mission and work and leave unmolested any of their brethren who might have been appointed to labour in another field of duty, and to point out that if they found themselves unable to act in the spirit of the Company's resolution, the alternative of terminating their connection with the Company was in their own hands.

"The resolution therefore had application to you only so far as you had in your letters reopened this painful subject. They trust you will abstain from all future reference to it.

"It afforded much satisfaction to the Committee to learn that Mrs. Chance was disposed to assist in the labours of the mission, and they will be glad to receive your suggestions as to the mode in which her valuable services can be most advantageously employed in furtherance of the Company's objects.

"The Committee on the 30th October last passed the following Resolution: 'That Mr. Chance be requested to forward a copy of the document signed by Messrs. Williams and Miller, two of the trustees of No. 2 School, by which they are reported to have transferred the school-house to him on behalf of the New England Company, and that he be in-

formed that the Committee see no objection whatever to the school buildings being made use of on proper occasions for meetings calculated to promote the social, moral, or religious welfare of the Indians, and that they cannot concur in and regret to observe the strong terms used by him towards other sects of Christians, as they consider that the Company and their missionaries should never forget that a considerable part of the funds by which their missions are sustained was derived from the liberality of an eminent Dissenting minister in England, and that their Charter Fund arose almost entirely from collections made among the Puritans in the days of the Commonwealth, with some subsequent addition from the eminent philosopher and liberal Christian, the Honourable Robert Boyle, who was the Company's first Governor.'

"With regard to the patent for the land on which Kanyungeh church and parsonage are built, I enclose a letter which I have addressed by the direction of the Committee to the superintendent, Mr. Gilkison, urging him to expedite as much as possible the conclusion of that business, and also requesting him to take steps for the improvement of the roads in the Reserve. The Committee will thank you to forward this letter to Mr. Gilkison, and to urge him to bring both these matters to the earliest possible conclusion.'

In November, 1871, the Rev. James Chance forwarded to the Committee the following Journal of one week's proceedings, in order to convey an idea of the life of a missionary amongst Indians :—

"JOURNAL."

"Monday. When visiting to-day I called at a miserable-looking shanty, where I found a large family in deep affliction and poverty. The father was disabled from work by a paralytic stroke, two children, the eldest boy and a young girl, were suffering from fever and ague. The mother seemed one of those kind and patient women, invaluable anywhere, but especially in a poor and afflicted family. When I entered she was sitting with a young child in her arms, the very picture of meekness and resignation,—the eldest daughter, who had been taught at the Company's school, was reading to them a chapter from the Bible, which no doubt in their trying circumstances afforded them much comfort and encouragement. The father was fearing another stroke, not that he was afraid to die, for his hope of a blessed immortality was strong, and well grounded on the merits of Christ, but he was naturally anxious about his family, and was also very desirous to receive once more the Holy

Sacrament of the Lord's Supper. He was much encouraged by my spiritual ministrations, and was very thankful for the promise of pecuniary assistance.

"Tuesday. Heard of an accident to a person by the name of Turkey. On Sunday last he went to a neighbouring white village and indulged freely in whisky; when returning home he fell out of the waggon and dislocated his shoulder. When I went to visit him I found that his shoulder had been put right by Dr. Dee, but subsequently an Indian medicine man had been summoned to attend him, and this Indian doctor (who is a pagan), in order to give efficacy to his treatment, had prescribed certain pagan ceremonies, and issued certain prohibitions; one of which was that no female should minister to or be with him except his mother, and that no other person should see him for ten days, consequently when I was seen approaching the house, the mother (who is a professed member of our Church) came out and gravely informed me that for the present, owing to the mandate of the Indian doctor, I could not be allowed to see her son. She expressed her sorrow that such a necessity was laid upon her to refuse me admission to the house, but the orders were imperative, and a perfect compliance was essential to the recovery of her son. I remonstrated with her, and said that in all my experience in the north I had never been hindered from visiting Indians, whether Christians or pagans, in health or in sickness. I endeavoured to show her the inconsistency of her position and the folly of adhering to mere pagan customs and superstition, which could not possibly affect the power or quality of medicines. I was informed that other missionaries respected Indian customs, and I reluctantly came away. As there was not the slightest danger in this man's case, and no possible doubt in my own mind of his recovery, I regret now that I did not see him; it would perhaps have given temporary offence, but it would have broken to some extent the power of superstition, which is very great. I have since seen the man; he speaks English fluently, was once trustee of a school and president of a temperance society, and is considered a very prosperous and intelligent Indian, and yet he told me that if during the ten days he had seen any one but his mother he could not have recovered. The medicine man said that if his orders were strictly obeyed, the medicine he gave would infallibly effect a cure, but if disobeyed, it would prove a destructive poison, and Turkey evidently believed him, so potent is pagan superstition in the minds even of those who have long since professed to have renounced paganism and to have embraced Christianity.

"Wednesday. Visited Nos. 7 and 8 Schools, accompanied by Mrs. Chance, we found the attendance very good and the teachers diligent in the performance of their duties. I made use of the black-board and gave

the more advanced children lessons in grammar and arithmetic, and proved how by that means even the younger children might be interested in those and other branches of learning. Mrs. Chance invited the teachers, Miss Diamond and Miss Crombie, to the parsonage, and urged the importance of teaching the girls to sew and knit, etc., as only few of them can expect to enjoy the advantages afforded at the Mohawk Institution. We availed ourselves of every opportunity on the way to impress all with whom we could converse, with the sense of the value of the privileges in the way of education extended to them, and urged them to send their children to school.

"Thursday. Received a visit to day from an Indian medicine man, and fire-keeper of the Cayuga tribe who lives about six miles from here, I met with him once before at the Council-house; he then told me that he was glad to see me as the new missionary; though, he said, I am not a Christian, I may soon embrace Christianity. He told me to day that he intended to come to church next Sunday and bring his wife along with him. He is an intelligent man for a pagan, a brother to the one who attended Turkey. In practising his art he does not have recourse to drumming, dancing, and other pagan ceremonies, but believes in the inherent virtue of the medicines which he administers, and which he said God made for the use of the Indians. I spoke to him about England where I came from, and used a large globe to show him where it was. I told him how we reached there by means of large steam-boats across the Atlantic ocean. I told him how wide it was, and how deep, and mentioned the submarine telegraph; he wondered at its immense depth, but asked how we could tell whether any one had been down to measure. I explained to him the shape of the earth, but when I said that people lived at the antipodes, he was thoughtful for a moment, and then said he could not believe it, for they would all fall off. When I mentioned the moon and the sun and their distances, he was more unbelieving; and said that although we might measure the depth of the ocean, it was impossible to measure the distance to the sun. I assured him I could tell exactly the height of a tree without going to the top, and by similar means the distance to the sun could be ascertained. In speaking to him about religion, which is of the highest importance to all of us, he was very attentive and thoughtful, and repeated his promise to come to church.

"Friday. Went out visiting with my interpreter, called to see an old woman 82 years of age, suffering much from rheumatism; she is living in a house too low for me to stand upright in, and more uncomfortable than the wigwams of the heathen Indians on the north shore of Lake Superior. I gave her the consolations of religion, and some pecuniary aid. I paid several other visits, and then called to see a good old blind

man ; he was sitting alone, his daughter having gone two miles to the river to wash the clothes, the water being scarce everywhere else. I read, expounded, and prayed, which cheered the old man much. I also gave him half a dollar, he being poor in this world, though rich towards God.

"Saturday. Finished preparation for to-morrow's duties, wrote some letters, did other sundry things, and was in the act of making an enclosure for the pig when I received a visit from the Rev. Dr. Carver, an American clergyman from Indiana, who came to obtain some information about the Six Nations Indians. He said there was a too prevalent opinion in the States that the only cure for the Indians there was extermination. I advised him to advocate the adoption of the policy of the British Government and New England Company so successful here. He was pleased with the parsonage, church, schools, and the property of the Indians and missions generally."

On receipt of this journal the Committee requested Mr. Chance to continue to forward similar statements of what occurred at his station.

The following is taken from the Report of the Rev. James Chance for the Quarter ending 30th December, 1871 :—

"KANYUNGHEH PARSONAGE, December 30th, 1871.

* * * * *

"2. In your letter of August 4th, you stated that the Committee resolved to remunerate Mrs. Chance for superintending the schools at a salary not less than £25 a year if she would undertake that duty. She at once began her duties as superintendent of the two Schools 7 and 8, taught by Miss Diamond and Miss Crombie, whilst I take charge of schools Nos. 2 and 3, and a general superintendence of the whole. She has had to exercise much prudence and discretion in the performance of her duties, and by that means she has been in a good measure successful. She visits the schools, invites the teachers to the parsonage, consults them about the welfare of their schools, makes suggestions for improvements, offers to take their duties in cases of illness, or other emergencies, and in the capacity of superintendent she can do much for the cause of education. In other mission-work her labours have always been valuable. I would suggest that her salary be £30 a year, at least ; and then, with reference to income, we shall be nearly in the same position as we were at Garden River, though as we have two horses to keep instead of one, and have to buy all their fodder, for the present year at a

high price, as well as to purchase all our own vegetables, our expenses will be greater.

" 3. The Ojibway youth is an orphan, and was taken into the Mission-house at Garden River by the wish and at the expense of Professor Wilson, of Toronto University, with the view of having him educated for future usefulness among his own people. Previous to my visit to England I was privately informed that the means of Professor Wilson were inadequate to the boy's further support. With the consent of Professor Wilson I brought the matter before the Company, and they kindly consented to provide for the future support of the boy under our care. When our removal from Garden River was decided upon, we gave the boy his choice, either to accompany us to our new mission or to remain with his grandmother, and he chose to come with us. I give him private instruction, and send him to Kanyungeh school; he speaks English as perfectly as he does his own native tongue, and his general proficiency in learning is such as to require superior teaching to that received at the school. He is about fourteen years old, and is a good and promising boy. His health has not been good since he has been here, having been subject to the endemic diseases of fever and ague of this locality; and for reasons relating to health, as well as education, I would suggest that for the present he should be sent to the Mohawk Institution; (except for Mr. Barefoot the advantages here, however, are not very superior).

" 4. With reference to the insurance of the parsonage, I would mention that it is built of brick with a shingled roof. It is somewhat isolated, being 300 yards distant from the nearest house west, and nearly half a mile from any house in every other direction. It was erected at a cost, I am told, of nearly 3000 dollars. Last year I had the Mission-house and furniture insured in the Royal Insurance branch in Toronto, at one per cent. for 1500 dollars. The house for 500 dollars, the furniture for 1000 dollars. When the fire was raging here, I had the insurance transferred from Garden River to this place. The insurance expires at the end of this month. I informed the agent, Mr. Howard, of the value of the property here, and that, with the consent of the Company, I purposed to insure it for its full value, and he replied that he should be most happy to do so. In your letter you state that the Company would prefer to insure in some English office, but as some time must elapse before that can be accomplished, I think it would be advisable to renew the insurance in Toronto for three months, if practicable, for 3500 dollars, including parsonage, barn, and shed.

" 5. I regret that any of my remarks should have called forth the disapprobation of the Committee, but I think my meaning must have been

misunderstood. I did not intend to speak disrespectfully of other denominations; and I am sure that every missionary with any experience of mission work among Indians shares my opinion, that a diversity of rival sects tends to the confusion of the pagans, and to the subversion of order and that wholesome discipline essential to the moral, social, and religious welfare of the people; and although we may not be able to restrain an excess of zeal, we cannot do otherwise than regret its unfavourable tendencies. Your missionary, without being a faithful to his convictions and principles (and no useful missionary is destitute of principles), and without relinquishing his personal individuality as a clergyman of the Church of England, has ever enjoyed the respect and esteem of all the ministers and members of other Protestant denominations with whom he has come into contact. I am of the opinion, that when any Christian denomination has succeeded in establishing a mission among a band of Indians which are comparatively few in number, that denomination, if labouring faithfully, should not be interfered with.

"I would remind the Committee that one of my reasons for not going to establish another mission on the Company's estate at Chemong Lake was, that the Indians were few, and that another mission would inevitably interfere with the Baptist mission already established there. In reference to the use of the school-houses, I would respectfully refer the Committee to the statements in their printed Report for 1868, pp. 44-5, which must, I suppose, have had their approbation, and in which I fully concur. I think my remarks on this subject must have escaped the notice of the Committee or have been misunderstood, otherwise their justice and fairness would have met with approbation.

"6. When we first came here I had to purchase at once a horse and carriage, at a cost for the former of 120.00 dollars, and for the latter, 110.00 dollars. I soon found, however, that one horse would be unequal to the requirements of this extensive mission, especially with such bad roads. I had, therefore, to sell the horse at some loss, and to purchase a pair at a cost of 180.00 dollars. The harness cost 38.00 dollars, the saddle, etc., 14.00 dollars; and lately I have had to buy a cutter, to use during the winter instead of a carriage, at a cost of 36.00 dollars; in all these items the Company, I understand, have kindly consented to bear half the expense.

"7. I have had a shed built for the oxen, and will henceforth carry out the wish of the Committee respecting their use, and will render an account of receipts and expenditure.

"8. I am much obliged for the letter to Mr. Gilkison. He informed me lately that there was something informal about the deed for the globe, and by instructions from the Department, it has to be brought

again before the Indian Council. He will attend to this matter, and also to the suggestion about the improvement of roads.

“ PAROCHIAL WORK.

“The Indians seem to appreciate my visits from house to house, and I feel encouraged by the reception which I everywhere meet with; they like to know that they are cared for, and this care for them operates as an incentive to them to care for themselves, and to stimulate them to attend more diligently to those things that pertain to their present and future welfare. There is much visiting that I can only accomplish on foot, and on Sundays I use the horses as little as possible. At any time when walking is practicable, I prefer it to being dragged through mud-holes of alarming depth, but in most cases the distances are too great for walking, and the roads are so bad as to render it anything but easy and pleasant. A few Sundays ago, I set out to go to a distant school-house for service; I had a pair of substantial boots on which came over my trousers and up as far as my knees; the boots when I set out had a beautiful polish, but before I had proceeded a quarter of a mile, they were in a very changed condition, and by the time I reached the school-house, I presented a most singular appearance. I was, however, in a more dreadful plight before I arrived at the parsonage again, for darkness overtook us, and we could not choose our way. I might have attempted the journey on horseback, but I feared the possibility of the horse sticking in the mud.

“It was my melancholy duty last week to commit to the grave the mortal remains of a young woman from the Mohawk Institution, who died of consumption. She was an orphan, had been in the Institution several years, and was just completing her education there, when the fatal disease, which had been manifest for some time, rapidly increased and terminated in her death. She was brought from the Institution to some relations in my parish about a fortnight before she died. She was a most interesting young person, of a very kind and amiable disposition, and above all she was a true follower of Christ.

“Ever since her confirmation, I am told she had been a regular and devout communicant, and came every sacrament Sunday to Kanyungeh church to receive the Holy Communion. She was here on the sacrament Sunday previous to her removal from the Institution, and on the next occasion, which was her last Sabbath on earth, being then confined to her bed, she made a request that I should administer to her once more the Holy Sacrament of the Lord's Supper, which I did to her soul's comfort. I saw her the night previous to her death; I read and talked to her and offered up prayer, and left her in a happy state of mind, fully

prepared for the change which so speedily occurred to her. Had her life been spared and prolonged, she might have been very useful to her people, but God thought it best to take her to Himself.

"In looking at the bright side of this mission, there is much that is encouraging, but there is a dark side at which I am compelled to look—a very dark side which is most discouraging; and as I became more fully acquainted with the real state of the mission as a whole, I was appalled at the magnitude of the task that I had unconsciously undertaken; and I must candidly confess that when I received from the Committee letters of such an unsatisfactory tone, indicating something like unfriendly feeling, I began to regret that ever we left our mission in the north, or at least that we had ever undertaken this mission. The last letter from the Committee was a little more encouraging, though not quite satisfactory. I am not afraid of work, and it is contrary to my principles to succumb to difficulties, but I want all the sympathy and encouragement the Company can give, and then with God's blessing I am confident that success will be achieved.

"On Christmas Day we had a larger gathering of Indians for Divine service than ever I had before seen anywhere. The church, which is very tastefully decorated, was crowded to its utmost capacity. We had full morning service, and a sermon appropriate to the sacred occasion from Luke ii. 10, which was listened to most attentively, and, as I have been since informed, was highly appreciated. I baptized three children, and administered the Holy Sacrament of the Lord's Supper to about 100 communicants. A small organ was procured *pro tem.*, which was presided at by an Indian, who played it very creditably. It is too small for the church, but it gave us great assistance in singing, and afforded much pleasure to the Indians, who are now very anxious to have a larger one; Mrs. Chance has collected for this purpose, from the whole people at Brantford, and from Indians on the Reserve, 100 dollars, and we hope that the Company will kindly make us a grant for this object.

"REPORT OF THE SCHOOLS.

"Kanyungeh school (No. 8), taught by Miss Crombie, is the chief school in point of numbers. In Miss Crombie's report for this quarter, the total number of children is given as 74. The highest attendance 55, the lowest 21, and average 38. I find, however, that 18 children attended school less than ten days during the quarter, several only one day, and some belonging to the districts of, and have their names recorded on the lists of No. 7 and No. 3 schools, but who are occasionally given to wandering. No. 8 school, however, has by far the largest attendance.

" Miss Crombie is very attentive to the school, and is anxious for its prosperity, but she lacks firmness, and fails to exercise necessary discipline. I held a public examination in all the schools last week, and invited the parents and trustees to be present. Miss Crombie's school has made considerable progress since my last public examination, and in some branches, such as geography and grammar, which were neglected before. Mrs. Chance suggests that at Miss Crombie's and Miss Diamond's schools, sewing, knitting, etc., should be taught, as most of the girls can never expect to go to the Mohawk Institution, where those arts are taught; and she would also recommend that an increase of salary be given to Miss Crombie as having the largest school to teach, and the most onerous duties to perform.

" For my own part I think that the sum of 200 dollars is too small for any qualified teacher, especially when lodging is to be paid for. The Committee have not yet favoured me with their decision with reference to a new house for the teacher at Kanjungeh school. There is a frame building in the bush not far from the school-house, which the owner has offered to sell, and to remove to a knoll near the school-house, for 50 dollars, and which, when lathed and plastered and partitioned, would make a good dwelling-house; but as these necessary improvements could not be effected this winter, I would rather propose that a neat cottage be built next spring.

" No. 7 School.

" Miss Diamond's report is not so full and particular as that of Miss Crombie's. The total number of children is 29; the average number of attendance, judging from our frequent visits, is about 18. In the following branches of reading, spelling, and arithmetic, I found the children to be at the examination superior to the children in any of the other three schools. They have also made good progress in other branches, including geography and grammar, only taught during this quarter. I availed myself of the opportunity to address the parents and the only trustee present on the importance of education, and urged upon them the necessity of supplying the school with desks, of which there are only two, and those not very suitable. There is also a great want of maps, which I suppose the Company will authorize me to supply. The teacher, children, and parents are much encouraged, Miss Diamond confessed, by the increased interest taken in the school by Mrs. Chance and myself.

" No. 3 School.

" The teacher, Mr. Moses Martin, reports the total number of children to be 44, but the average attendance is not more than 19. There has

been a general improvement in this school, and at the examination I was much pleased with the progress they had made in the English language, which is of great importance, and should be taught more diligently in all the schools; but it must be very slow and difficult work to teach English when the teachers do not understand the Indian language. There is the same want of desks and maps here as in No. 7 School. The people propose to build a new school-house in the spring, and I would recommend a grant for their assistance.

" No. 2 School.

"The new school-house is now finished, and is very comfortable and suitably furnished with desks, one good map of the world, and a new blackboard. The total number of children is 52, and average attendance 26. Some of the parents and all three of the trustees were present at the examination, the result of which, I am sorry to say, was not very satisfactory. Some of the children read, spell, and write pretty well, but only one can read in the 4th Book and there were none who could do a sum in simple subtraction correctly, and only two boys knew anything of grammar and geography. The teacher, Mr. George Martin, is a native, and quite qualified to teach the ordinary branches of education, and seems anxious for the progress of the children; but he complained that the children were very imperfectly instructed when he took charge of the school, and in arithmetic he had to put the furthest advanced back into addition. I have no doubt that more satisfactory progress will be made during the next quarter, as the teacher is determined to have his school in better condition.

"In conclusion, I would remark that as yet Mrs. Chance's inquiry as to a small grant for a Christmas-tree has not been replied to. However, hoping to receive a favourable reply, we propose giving the children a treat at all the schools. Instead of a Christmas-tree at one school, we intend during the holidays to have a sort of tea-party, and the display of the wonders of the magic-lantern, with suitable addresses at all the schools.

"The people in the neighbourhood of Thomas's school-house represent to me that there are fifty children left destitute of the means of education, and urgently appeal for the appointment of a teacher. I hope the Committee will take this appeal into their consideration.

"If the vacancies which will soon occur in the higher schools are to be filled up, I hope I shall be allowed the privilege, equally with the other missionaries, of recommending candidates.

" JAMES CHANCE."

The Committee, on the application of the Rev. James Chance, granted £10 towards an organ for his church; they also granted £2 to Mrs. Chance for her Christmas-tree.

They also granted to Mrs. Chance a salary of £30 per annum for her services in superintending the schools.

The following letter from the Rev. James Chance was received February 5th, 1872 :—

" January 16th, 1872.

" In accordance with the intention mentioned in my last letter, we had, during the Christmas holidays, a tea-party for the children in every school. The children and parents were addressed by myself and the trustees of the respective schools, and I feel confident that such entertainments and addresses cannot fail to promote the cause of education, but must necessarily tend to increase in the minds of all the Indians a sense of its value and importance. I am sorry to confess that after six months' experience my opinion is, that education has been made too cheap among the Indians, and they value or undervalue it accordingly. They are in some measure like ourselves, a commercial people, and they value things pretty much in the same light as we do; that is, according to their cost-price, and what costs nothing is lightly regarded. I was half amused and partly grieved by a question asked by one of the trustees of No. 8 School, in November last, as to whether I was intending to have a Christmas-tree to encourage *the parents*. The grand objects in view in all the entertainments recently given were to interest the children, and to remove the false impression, wherever it lingered, that the parents were conferring a favour upon the teachers or superintendents by sending their children to school, and by convincing them of the immense value of education, and the magnitude of the favour conferred by having it freely imparted to their children.

" Some of the more intelligent and prosperous parents at the different schools contributed, at our request, some provisions towards the entertainments,

* * * * *

" I read the reports, mentioned the number of days every boy and girl had attended during the quarter, and made my comments. Prizes of suitable books were awarded to those children who had been most regular in their attendance, and made the greatest progress. The wonders of the magic-lantern were exhibited, and explanations of the various animals and other things which formed the different views were given. The school-rooms were crowded with the children, parents, and friends.

and all were intensely delighted. The last view presented in every school was that of hergracious Majesty the Queen on her throne; and when the national anthem was started, all joined in the singing as heartily and enthusiastically as any of her Majesty's subjects could have done in any part of the dominion.

" I enclose a copy of the routine for the present year.

" Before the teachers recommenced their duties we had a Teachers' Meeting at the parsonage, when I explained the routine, and in what manner and to what extent the different subjects could be taught. It is exceedingly desirable that the character of the education in the schools on the Reserve should be raised, and made equal to that given in the common schools of the country. None of the present teachers are qualified to impart such an education, none of them having been educated and trained for that purpose.



" I would most respectfully suggest that some young Indians of promising talent and aptitude for teaching be sent to the Normal School in Toronto. Trained white teachers will not come for the salary offered; and I should much prefer trained Indians, who would have the immense advantage of speaking Indian and English.

" JAMES CHANCE."

The following paper was enclosed in Mr. Chance's letter:—

" Routine for the New England Company's Schools in the Kanyungeh District.

- Lessons from the Holy Scriptures Daily.
- English Language Daily.
- English Speaking Monday, Wednesday, and Friday.
- Reading Daily.
- Writing in Copy-Books Once every day.
- Spelling Daily.
- Grammar Wednesday and Friday.
- Dictation Thursday.
- Arithmetic Daily.
- Mental Arithmetic Tuesday and Thursday.
- Geography Monday and Wednesday.
- History (Ancient and Modern) Tuesday.
- Natural History Thursday.
- Natural Science Friday.

Nos. 7 and 8 Schools :

Sewing and Knitting . . . Monday and Friday.

School hours from 9 o'clock to 12, and from 1 o'clock to 4.

Schools to be opened and closed by singing and prayer.

“ By request of the Superintendent,

“ JAMES CHANCE.”

On the 8th February, 1872, the Committee wrote to the Rev. James Chance, requesting his opinion as to the materials required which would be necessary in order to establish the teaching of sewing and knitting at Miss Crombie's and Miss Diamond's schools, and their cost; also as to giving gratuities to the teachers in consideration of their undertaking this further duty, and also as to their remuneration generally.

The following letter of the Rev. James Chance was received 18th April, 1872 :—

“ PARSONAGE, NEWPORT, P.O., BRANT COUNTY, *March 30th*, 1872.

“ I am exceedingly obliged to the Committee for their very kind and encouraging letter of February 8th. I was influenced thereby to undertake the permanent charge of this arduous mission; and relying upon the encouragement promised by the Committee, and depending upon the Divine Blessing, I hope for a *good* measure of success.

“ I will now proceed to reply to the particular points contained in this letter as they occur.

“ The Christmas-trees to the children in the four schools were managed so as not to be expensive to the Company, and yet accomplish the end in view. A few dollars only for buns, tea, sugar, and apples, and about four or five dollars for prize books, to be charged in the stationer's half-yearly account.

• • • • •
 “ There is a large number of children living at a considerable distance from Thomas's school-house, and who cannot possibly attend the Council-house School. The parents of those children are willing to pay a portion of a teacher's salary.

“ If the people in that section are willing to contribute something towards the support of a teacher, others cannot reasonably object to a small payment. The school at the Council-house has been closed two

days during the quarter for want of wood ; and this fact may possibly be regarded as a proof of their lack of appreciation of the advantages of education, and as predicting their unwillingness to contribute anything towards its support. Notwithstanding this, however, my opinion is that if education was made less cheap, and if a small weekly or monthly payment is established, the value and importance of education would thereby be raised in the estimation of the Indians. Since writing the above we have had a teacher's meeting at the parsonage, and discussed, among other matters, the advisability and practicability of establishing and procuring a small monthly payment from the parents towards the education of their children. The teachers agree that the parents ought to pay something, but they are evidently unwilling to undertake the responsibility of recommending the adoption of that policy. It would, indeed, be so novel and strange, after so much has been done for them in the way of education gratuitously for so many years, that if one was more anxious about present personal popularity than the ultimate good of the Indians, he would be slow to advocate it. My strong conviction, however, is that it would have a good effect, and the difficulty of its adoption is lessened by the professed willingness of the people in one section to carry it out.

"The teacher of Kanyungeh school is incompetent to give any further instruction to the Indian boy under my charge, and I give him daily lessons at the parsonage, awaiting your further instructions. His name is John Nahwakezhik ; his father was sent to Toronto, to learn the trade of a blacksmith, which trade he is now following in the north. He has married again, and has now another young family. The mother of John Nahwakezhik was a very respectable Indian woman, and a very consistent and exemplary Christian. On her deathbed she manifested much anxiety about her three young children, and said she should be more willing to depart if she could take her youngest child especially along with her ; but when I reminded her of God's promises to the orphans, and of His faithfulness and love, she became perfectly composed and resigned, and said, 'Ah! yes, I can commit them with perfect confidence to His care.'

"I was unwilling to apply for an addition to the glebe until a deed had been obtained for the eight acres already granted, as it might tend to complicate matters, but, in compliance with the wish of the Committee, I have made an application and I am waiting to hear the result.

"The present glebe is not all yet fenced in. I propose fencing it to the Concession, about 80 yards further than the present fence, and to have a board fence instead of a snake one along the front, as

the latter would not look neat. I do not know what the idea of the Committee is with reference to the condition of the globe, but only one part is cleared, and the other is in an appalling state of wildness and disorder, reminding one of a description of a primeval carboniferous jungle after a sudden overthrow. Just outside the neat enclosure which I made around the parsonage last year, there are many huge blackened stumps, many remains of the trunks of trees, some 80 feet long and four feet in diameter, some are half imbedded in the earth, and others are partly concealed by a second growth. Some are too rotten for any purpose, others will make rails and posts and inferior firewood, which I will take when out at its proper value, and deduct the amount from the account of clearing. I have lately had the oxen and two men clearing away heaps of old brush which were lying in dangerous proximity to the parsonage. In the swale between the parsonage and the Concession line, there is a large number of stumps, roots, and logs yet to clear away.

"JAMES CHANCE,"

Report of Kanyungeh Mission from January 1st to March 31st, 1872.

"SUNDAY DUTIES.

"These consist as usual of services in the church in the morning, and at one of two school-houses in distant parts of the mission alternately, every afternoon. The attendance is generally very large and encouraging, and as God's holy word is faithfully preached, which, according to His promise will not return void, but prosper abundantly, and accomplish His gracious purpose, I have strong reason to hope that much good is effected. There is a Sunday-school held in the church every Sunday afternoon, under the superintendence of Mrs. Chance.

"PAROCHIAL WORK.

"We have had about six weeks of excellent sleighing since New Year's Day, and during that time Mrs. Chance and I availed ourselves of the splendid travelling to visit our scattered people, every day almost being occupied in this way. We followed St. Paul's custom in visiting from house to house, and had reading, exhortation, and prayer wherever we could do so with acceptance. The pagans seem to have been unfavourably impressed with the idea that a great effort is to be made for their conversion to Christianity, and this has prompted resistance, and incited the leading pagans to renew rites and ceremonies that were becoming extinct. The sacrifice of a white dog was offered in the

lower part of the Reserve recently, and corresponding ceremonies were held among the pagans in this district. I am not, however, discouraged thereby, but remain confident that if wise and discreet measures are adopted and carried out, their apparent hostility to the reception of Christianity will cease. There must be a quiet yet earnest working, with incessant prayer to Almighty God; and in His own good time, the pagans will be converted, redeemed, regenerated, and transformed into servants of Christ, and become a happy, prosperous people. In my visits to the pagans, I manifested an interest in all that concerns them and their children. At the same time I maintain my character as an ambassador for Christ, and avail myself of every opportunity to recommend to them His Holy Religion.

"Some time ago I visited four pagan families, and with the exception of one family I was well received, but as I entered at the front door of one house, nearly all the inmates disappeared through the back door. I remained patiently for some time, and then one after another returned. I began to ask some questions about the children, whether they attended school regularly, etc., and I took a feeling interest in a lad about 15 years of old, who is a cripple, and can only creep on his hands and knees. The wall on one side of the house was adorned with pictures taken from illustrated newspapers or books. One was a representation of her Majesty the Queen presenting a Bible to an Eastern ambassador, in answer to his inquiry as to the source of England's greatness, wealth, and prosperity. I recollected the incident, and expatiated upon it, whilst they listened very attentively and with much apparent interest.

"I regret to say that sickness has been very prevalent this winter, and death during the month of January made great havoc, especially among the children. Smallpox made its appearance at Onondaga and Brantford, and I lost no time in warning the Indians, and urging them to be vaccinated. Dr. Dee visited the schools and vaccinated the children, and when visiting from house to house my interpreter vaccinated old and young, who submitted themselves, and every precaution was taken against the fearful disease. At present, thank God, no case has been reported on the Reserve.

"*March 8.*—I was sent for this morning before breakfast to baptize a child, about two miles distant, which was supposed to be in a dying condition. My interpreter was taken ill last evening, and when I called to see him this morning, I was sorry to find him seriously indisposed; he regretted that he could not accompany me, but this was unnecessary, as the parents of the child understood English. I

baptized the child, and spoke words of comfort to the sorrowing parents.

"On my return, I called to see the daughter of the sexton who was suffering from fever and ague, and was glad to find her better. I called again at my interpreter's and advised with him about sending for the doctor. Soon after my return to the parsonage, I received a visit from the Rev. R. J. Roberts, who came to ask my permission to visit a sick young man who had sent for him. Mr. Roberts remained to an early dinner. After dinner Mrs. Chance and I visited five families; one was that of a poor widow with four children, the eldest boy, upon whom she chiefly depended for support, was incapacitated from work by a Felon on his finger. The house is in a wretched condition; the chinks between the rough logs were partly closed with rags, but there were many openings left, for want of material to close them, I suppose, through which rushed the intensely cold air. The only window they had in the house had, since my last visit, been covered over with boards; and as night was approaching when we entered, we could only see very indistinctly by the light from the fire that escaped through the cracks of a dilapidated stove, around which the poor widow and her children were crouching for warmth. Our hearts were pained at the sight of so much abject poverty and destitution, and we at once resolved to assist the poor family which in its deep poverty is, I must confess, one of the exceptional cases on the Reserve of the Six Nations.

• • • • •
"March 18.—It is my painful duty to inform the Committee of the somewhat sudden and unexpected death of my late interpreter, Mr. Joseph Carpenter, from congestion of the lungs. He was a perfect stranger to me before I came here, but by his consistent Christian character and faithfulness in the cross of Christ, he had, during the few months I have been acquainted with him, commended himself to my profound esteem. He was so meek and humble, so kind and gentle, so faithful and loving, and so useful to the Indians in many ways over and above his stipulated duties, that his death is universally regretted, but by none more deeply than by myself. I accepted the kind offer of the Committee to take charge of this mission, but for reasons that I need not here mention, I was uncertain whether I should remain here, and consequently I did not separate myself from my former diocese, but when I received the last kind letter from the Committee, so full of encouragement (for which I thank them from my heart) I decided to remain, and within the last few weeks I have resigned all my privileges in the diocese of Toronto; obtained a letter dismissory from my late

Bishop to the Bishop of Huron, in order to obtain my licence as a regular clergyman in his diocese.

"The letters from both Bishops, as well as that from the Committee, were so satisfactory that I was greatly encouraged, and inspired with bright hopes for the future; and depending upon the Divine blessing, I was looking forward to many years of usefulness in this important mission, when by a mysterious dispensation of Providence, I was suddenly deprived of my invaluable assistant. On the night previous to his death I was with him for a long time, and enjoyed much pleasant conversation with him. And after reading and prayer, I left him at about half-past ten o'clock full of hope as to his recovery. But early the next morning I was sent for, and found him at the point of death; this sudden and fatal change overwhelmed me with grief, but our prayers and tears and efforts were all unavailing to keep him in existence, and with his hands clasped in mine, his immortal and ransomed spirit took its everlasting flight to the regions of eternal bliss.*

"The widow and children are left in very indigent circumstances. The eldest daughter was sent, it will be remembered, by the Company to Hellmuth Ladies' College, where she has obtained some accomplishments, but where she has not received the necessary training to qualify her for an efficient and useful teacher among her own people on the Reserve. She is, however, much better educated, and is now much more qualified for teaching than either Miss Crombie or Miss Diamond; and as the next and last term at college will be spent with the view of training her for a teacher, I should have much pleasure in giving her charge of one of my schools at the end of that period. I hopefully submit the needy condition of the family to the kind consideration of the Committee. I am very much concerned about a successor to Mr. Carpenter, and so are all the Indians, and we are all making it a matter of earnest prayer. The only one fully qualified for the office of interpreter and catechist is Mr. Barefoot, now at the Mohawk Institution.

Previous to the death of Mr. Carpenter, it was Mr. Barefoot's intention to go to London to prepare for ordination; and in deacon's orders, which I think the Bishop would give him immediately, he would prove a most valuable assistant in this extensive mission. Mr. Barefoot, however, would require a salary equal at least to that which he now receives as teacher. I submit respectfully this important matter also to the consideration of the Committee.

* A printed obituary was enclosed with the Report.

" Report of Schools.

" All the schools have been visited, according to time and opportunity, by Mrs. Chance and myself, and lessons given on the most important and difficult subjects.

" No. 2 School.—The teacher of this school, Mr. Geo. A. Martin, is anxious to be sent to the Normal School, and so are two other young persons, to be duly qualified as teachers, but I could only recommend this step on certain conditions. This school was closed two days during the present quarter for want of wood ; but the trustees have been since aroused to a sense of their duty. The number of children on the register, according to the Report, is 63 ; but the average attendance is very low, not more than 20, owing to sickness having been so prevalent. The progress made in the different subjects mentioned in the routine—very moderate. Boys 36, girls 27.

" No. 3 School.—At a meeting held by the people of this section, it was resolved to accept the offer of the Committee, as made known to them by me, and this resolution, containing also an expression of their heartfelt gratitude for all the Company had done and was doing for them, was signed by the three trustees. As soon as practicable, I shall procure the necessary materials for the new school-house.

" The Report states the number of children in attendance to be 38, average 16. Progress encouraging. Boys 24, girls 14.

" No. 7 School.—Miss Diamond has been very diligent in the discharge of her duties, according to her ability, in which she has received every encouragement from Mrs. Chance. The total number in attendance is not large, being only 24 ; it will perhaps increase as the summer advances, most of them have some white blood, and speak English very well ; they maintain their reputation for reading, spelling, and arithmetic. Boys 14, girls 10.

" No. 8 School.—I have obtained an estimate from a builder in Brantford of the cost of a cottage, as a residence for the school-teacher at Kanyungeh, which, however, I think is much too high, being 500 dollars. The people are willing to assist, and with their assistance, I think, a cottage with four rooms and a kitchen could be built for 300 dollars, at the furthest. The Report of Miss Crombie states the whole number of children to be 60, average 32. Boys 30, girls 30. Progress rather satisfactory all things considered.

" Mrs. Chance has had a consultation with Miss Crombie and Miss Diamond relating to sewing and knitting ; and she suggests that each school should be supplied with the necessary implements, or instruments, and materials, at a cost of 5 or 10 dollars, and that the articles manu-

factured should be given to the poor and most deserving, or sold at a moderate price, and the proceeds used to defray cost of materials, etc.

"In reference to the salaries to be given to the teachers, I would say that there are several applicants for schools, who would gladly teach for the salary at present given, but what the President of the Chicago Board said, is applicable here: 'There is no economy in employing poor or ordinary teachers; any price, however small, is too large for a poor or indifferent teacher.' We want a superior class of teachers, duly qualified, and properly trained for their profession. However, as an incentive to self-improvement, and as a stimulus to greater diligence in the performance of school duties, I would recommend that an increase of salary to the amount of 50 dollars per annum, at least, be given to teachers, according to their efficiency, the number of children in regular attendance, and the progress made in their studies.

"In conclusion, I would respectfully suggest to the Committee the advisability of establishing a board consisting of the Company's missionaries—the Rev. Canon Nelles, the Rev. A. Elliot, the Rev. J. Chance, and the Rev. R. J. Roberts—to examine the qualifications of all the uncertificated teachers under their charge, to make the necessary appointments in all Company's schools on the Reserve, and at the Mohawk Institution, and to recommend stipends according to merit.

"I have mentioned this matter to the Rev. Canon Nelles and to the Rev. Mr. Roberts, and both, I think, expressed their approval.

"I beg leave, however, to suggest further, that the Board be also empowered to consider all applications made for admission into the Mohawk Institution, and to grant or reject said applications, according to circumstances. In fact, as all of us must necessarily feel a great interest in the Mohawk Institution, as the children who go there are from our missions, I would suggest the advisability of giving us all, as a Board, a voice in the management of all affairs connected therewith, duly recognizing, however, the Rev. Canon Nelles as the President of the Board, and Principal and Chaplain of the Institution.

"JAMES CHANCE."

On receipt of this letter, the Committee authorized a certain expenditure in fencing the glebe, and informed the Rev. James Chance that they considered it inexpedient to remove Mr. Isaac Barefoot from the Institution at present, and to appoint him interpreter to Mr. Chance; and expressed their hope that Mr. Chance was himself becoming familiar with the Indian language, so as to become in a great measure indepen-

dent of any interpreter, and in the meantime authorized him to provide himself with a temporary interpreter, at a salary not exceeding 200 dollars a year.

The following letter from the Rev. James Chance to the Clerk was received 16th July.

" June 29th, 1872.

" It has now been nearly a year since I undertook full charge of this mission.

* * * * *

" This time last year the surroundings of the parsonage were most incongruous, and out of harmony with the character and beauty of the building itself. But since then the half-rotten, half-burnt logs and gigantic stumps of trees have been removed, the land cleared and ploughed, part of which has been seeded down for a lawn, and part made into a flower-garden in front of the parsonage, in which (garden) flowers of different kinds and various hues are displaying their beauty and sending forth a refreshing and exquisite fragrance. The broken bricks, refuse of lime and sand, and earth from the excavations of the cellar and cisterns, which were lying along the sides of the parsonage and in offensive proximity to the back door, have been taken away, and the space now occupied by small fruit-trees, strawberry plants, etc. The whole is enclosed from the rest of the glebe by a neat fence, which has been recently painted by ourselves and Indian workmen. About two acres of land at the back part of the glebe, beyond where the barn now stands, have been enclosed from the remnant of the glebe, which serves as a small pasturage for a kitchen-garden and orchard, which I have planted at considerable personal labour and expense. The fruit-trees are very choice ones, procured from Hamilton. The whole glebe has been enclosed by a substantial snake fence down to the Concession; along the front I proposed having a board fence, but for lack of suitable lumber the fence consists of boards only for a short distance on either side of the entrance gate. The parsonage and premises are now in good order to a very desirable extent, creditable to the New England Company and a pattern to the Indians in the neighbourhood, who have already been influenced to make improvements in their own houses and gardens, which, I must confess, were much needed.

" The moral and religious improvement may not be so manifest, yet I have reason to thank God that some progress has been really made. I have established a Wednesday evening service, an additional Sunday service, and two Sunday-schools in different parts of the mission

besides that at Kanyungeh; and I have organized a Temperance Society. The attendance at Kanyungeh Church is very good, and the school-houses are filled to overflowing, and some have to remain outside. Intemperance and adultery are the two chief vices prevalent among the Indians. The number of illegitimate children is large comparatively, and young people not only indulge in secret illicit intercourse, but live openly together before being married, and apparently without any sense of sin or shame, though they are nominal Christians. The cases of conjugal infidelity, separation, and subsequent cohabitation with others are numerous and painful, resulting in much unhappiness and confusion, but I trust in God that a great change for the better is being effected.

"The day schools on the Reserve in this district receive the attention of Mrs. Chance and myself. As I have made arrangements to comply with the request of the Committee in sending the Teacher's Reports, I need not make any very lengthened remarks. The forms which the Rev. Mr. Roberts had printed are somewhat defective, and were only intended for his own mission. I have had some printed that will answer the purposes of all the missions; the forms will simplify and facilitate the labour of the teachers in furnishing the Committee with a full report. The Rev. Mr. Elliot has applied for and received forty copies out of the hundred which I had printed. The attendance at the day schools is much better now than it was a short time since. The teacher at No. 7 School has had the school closed several times during the quarter without my permission, and notwithstanding my previous advice not to do so.

"I have to acknowledge the receipt of your letter of the 6th inst., enclosing a copy of your letter of April 2nd, for which I offer you my sincere thanks. I have never lost a letter before since I have been in Canada, and I am sorry to say that I have reason to suspect the interception of that letter by one of the parties concerned. As you did not enclose a second copy of their letter, I am not yet fully acquainted with its contents. I mentioned the wish of the Company to the people of the No. 8 School section, but they seem to know nothing about the letter sent by the trustees to the Company. Josiah Doctor declared that he never signed any letter to the Company, and that if his name was attached to the letter it was without his permission and knowledge. It is evident that there has been an attempt to impose upon the good nature of the Committee—an attempt most discreditable to those who were engaged therein. I hope soon to be able to supply all particulars.

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"In reference to my assistants:—Mr. Barefoot assists me on Sundays

in Kanyungeh Church and at No. 3 School-house. Alex. G. Smith is my interpreter, *pro tem.*, at other places on Sundays and during the week. This arrangement seemed the best I could make for the time, but it is very unsatisfactory with regard to Smith. I was deprived of the most valuable assistance by the death of Joseph Carpenter, who was the best man on the Reserve.

"Mrs. Chance and I fully agree with your opinion as to the disposal of the articles manufactured by the children; the material, procured by Mrs. Chance, has not yet been charged in my account.

"I regret that the funds of the Company are so low as not to allow them to increase any of the salaries of the teachers, or to adopt my suggestion with reference to the Normal School.

"I do not propose to incur any further expense in improvements this summer; what has been done was absolutely necessary for the credit of the Company and of the mission, and the Company has not been charged with the whole amount of work done, for I and the family have done a large amount of work not paid for by the Company, and in stating this I would remind the Company, that neither I nor the family have any certain interest in the mission. God only knows how soon I may depart hence, and my family have to give place to another.

"The Company seem to be under some misapprehension as to the extent of my mission, which is much the largest on the reserve, being $7\frac{1}{2}$ miles from east to west, and 5 miles from north to south. I am thankful that you so advised the Rev. R. J. Roberts. His strict adherence thereto is necessary to the prosperity of the missions.

"JAMES CHANCE."

The following extracts from the journal of the Rev. James Chance, April to June, 1872, were received July 16th:—

"*April 14th, Sunday.*—The congregation at Kanyungeh Church was very good; baptized a child; preached from John 10 ch. 11 v. In the afternoon I walked to No. 3 School-house for Divine service. I preached to a large congregation from Numbers 10 ch. 29 v. Mr. Barefoot walked down the Red Line with me to talk over his affairs. I gave him my advice. I was very tired when I reached the parsonage.

"*Monday, 15th.*—Set out visiting this morning. Called at several houses and baptized a sick child on my way to School No. 2. Visited said school and gave a lesson. Called at John Hill's to see his sick daughter, who is dying of consumption, but she is in a very happy state of mind, and desires to be with Jesus. Paid several other visits, and returned to the parsonage in a severe snowstorm.

" *Tuesday, 10th.*—I directed and assisted the man in making a road. Whilst thus occupied an Indian came to ask me to visit an old woman who is dangerously ill in the neighbourhood of Johnson's school-house, and in the mission of the Rev. R. J. Roberts. Finding that her friends entertained a prejudice against Mr. Roberts, and refused to send for him, I declined to accede to his request. In the evening Mrs. Carpenter came in for some money, which I gave to her.

" *Wednesday, 17th.*—Superintended the fencing. Fulfilled an engagement with Josiah Doctor. Read Darwin's 'Origin of Species.'

" *Thursday, 18th.*—Attended to the wants of No. 8 School, and attended to the workmen. Mrs. Chance visited.

" *Friday, 19th.*—Went out visiting with interpreter. Found No. 7 School closed. Went to the trustee, Mrs. Curly, to inquire cause. Expressed my disapprobation. Mrs. Curly said the teacher was absent one day last week without permission, unless she obtained it from the other trustee. Miss Diamond was accustomed to do this under the superintendence of the Rev. Canon Nelles and during the early part of my superintendence. I found the school closed one day, and the teacher gone to a 'picnic.' I told her afterwards that I could not allow such conduct, and that if she wished to retain her situation, she must attend to her duties and not close the school again without permission from me. I now think it probable she is prepared to resign. After leaving Mrs. Curly's I called to see a pagan; he seemed a very intelligent man for a pagan, and possessed of a good deal of common sense. He once lived near Montreal, and some of his relations had embraced Christianity, under the corrupt form of Romanism; but he said there were so many different denominations of Christians in Montreal, every denomination claiming to be in the right and denouncing the other as wrong, and so contending one against the other that his relations renounced Christianity and came back to the religion of their forefathers. The Christians here on the Reserve were also divided and contended one against the other. I proved to him that pagans were not united. I showed him that whilst the Christian denominations on the Reserve and elsewhere differed in some smaller points, yet they were all united in their faith as to the grand essential and fundamental truths of Christianity, which embraces the Divine plan of redemption for the whole human race; and I concluded by saying that whilst I should be delighted to receive him as an enlightened believer into our Church, I should rejoice to hear of him becoming a true member of any Christian Church. He was pleased with my remarks and thanked me repeatedly and promised to attend our services. Before I left him I urged him to send his children to school. He made some objections peculiar to the pagans. In replying, I remarked that all the

pagans were not united and of one mind with reference to education, for some valued it and sent their children to school. I referred also to the pagans in India, and spoke briefly on the immense advantages of education. He said he would think more about the matter. After leaving him, I visited several other families and returned to the parsonage. Mrs. Chanceo visited Mrs. Martin and No. 3 School.

"*Saturday, April 20th.*—Prepared for sermons to-morrow, sowed some peas, put a few rails around the Sour Spring (so called) to keep out the cattle; made all necessary preparations for the Sabbath.

"*Monday, May 13th.*—Soon after breakfast a man brought the fruit-trees which had arrived from Hamilton, and which we planted without delay. Whilst thus occupied the Rev. Canon Nelles arrived to talk over some matters relating to the Mohawk Institution. I visited No. 8 School, and afterwards assisted in planting some corn.

"*Tuesday, 14th.*—Set out visiting with my interpreter. Called at Widow Green's and gave her a few words of comfort under her sad bereavement. Went to School No. 2, and gave the children a lesson in arithmetic. Walked on towards the end of my mission and paid some ministerial visits. On my return met some pagans, and spoke to them of the Gospel of Christ. Called on the Rev. R. J. Roberts to ask him about the Sour Spring lot and other matters. I think Mr. Roberts must deeply feel the great inconvenience of his present position, in being or residing two miles within my mission, and that distance, of course, from even the boundary of his own mission. Called at Mr. Hill's, where I saw Mr. Miller, another trustee of No. 2 School; had some conversation relative to school matters. Went to Roundsky's, where I found a man dying of consumption; he is called a pagan, but I never saw a man more eager to listen to the truths of the Gospel; he raised himself in bed to catch every word, and seemed deeply impressed. He thanked me repeatedly for my visit, and I prayed earnestly that the Gospel of Christ, by the application of the Holy Spirit, might prove the power of God to his salvation. Met and spoke to several other men and women about the great concern of their souls. I reached the parsonage feeling very tired.

"*Wednesday, 15th.*—Was occupied in writing answers to printed questions from the Company till noon. Directed the men in taking out stumps. Prepared notes for sermon. Had evening service.

"*Thursday, 16th.*—Went to the Mohawk Institution to attend meeting. The report which I had prepared was read, approved of, and signed by my fellow-missionaries. The meeting was a very pleasant one. Went into town to do some business, and then returned to the parsonage. On my way I met Mr. Crawford going to Newport, and

gave him a faithful and affectionate word of exhortation, which he needed.

" *Friday, 17th.*—I was occupied in assisting to cover the lower part of the verandah in front, which was all exposed, and seemed very untidy, when Mr. Wedge came to have an interview with me. I planted some grape-vines and honeysuckles. In the afternoon Mrs. Chance and I visited No. 7 School and several Indian families, returning home down the Red Line, which is in a fearful state, and the horses nearly stuck in the mud holes.

" *Saturday, 18th.*—Finished the notes which I began to prepare last night for my sermons to-morrow. Mrs. Chance and Johnnie went to Brantford. They brought back two boxes of sugar—fine—gum, and cake, which the Indians at Garden River had sent to us by express, as a present, and to assure us that they had not forgotten us. I read the news, and attended to some correspondence, and fully prepared for the Sabbath.

" *Whit Sunday, May 19th.*—The rain, so much needed, poured down abundantly during the night, and again this morning. I thanked God for it, and prayed earnestly for copious showers of refreshing grace, a large outpouring of His Holy Spirit whose miraculous descent upon the Apostles we this day commemorate. The congregation, owing to the rain and state of the roads, was not as large as usual. I preached from Romans 8 ch. 9 v. The rain ceased whilst we were in church, and I had fine weather to go to Thomas's school-house, where there was an overflowing congregation. I preached from Acts 19 ch. 2 v. The roads were very muddy, and I had a hard walk home; it was, however, a delightful evening after the rain. I enjoyed the rest very much after a hard day's work. Read 'Theology of Christ,' by Thompson.

" *June 17th, Monday.*—We put up the eave-troughs in front of the verandah, where all the water from the front roof of the parsonage was accustomed to pour down, and was not only wasted, but did some damage. We painted them with the paint mixed by Noble for priming the Venetian shutters, and for painting the boards used in covering up the front of the verandah, which matches the other paint. Gehaze Carpenter came to see me, and remained to tea. We afterwards went to the temperance meeting, which was pretty well attended.

" *Tuesday, 18th.*—Went out visiting with interpreter. Called at No. 7 School and gave a lesson. Visited several families, and had much interesting conversation, chiefly, but not exclusively, on religious subjects. I asked one fine-looking young married woman, a professing Christian, why her brother was a pagan, and she said 'he had been baptized, but went back to the pagans, because there was not enough

rain one season.' Saw a number of persons playing at ball. Spoke to some who were looking on, and urged them to send their children to the Sunday-school.

" *Wednesday, 19th.*—It was dreadfully hot to-day, and I was utterly prostrated. Mr. Miller came to see me, with whom I had a long conversation relative to the mission. He, it appears, was one of a surprise party, but had missed the others. He was silent, however, on the subject, until the others made their appearance with baskets containing all sorts of good things, some to eat, and some articles of bead work; all were presents to Mrs. Chance and myself, as a mark of their esteem. After tea we all went to the Wednesday evening service, which was a suitable ending to the surprise party.

" *Thursday, 20th.*—I was going out this morning, and did not intend to return until after a service which I had promised to hold on the next Concession 3rd line, near the Delawares, but the Revs. Mr. Elliot and Mr. Anthony came to see me. I had to leave them in the afternoon and go to my service, but I advised them to remain at the parsonage until the cool of the evening, for the heat was intense. I could neither go with the carriage nor on horseback, owing to the character of some parts of the road, and I had to walk. My interpreter was not at Church last night, and did not make his appearance at the parsonage all day. I called at his house, and was told that he had gone away yesterday, and had not returned. Thinking perhaps he would be at the place where service was to be held, I went on, walking rapidly because I was rather behind time. I took off my coat, vest, stock, and cuffs, but I was overpowered by the heat, and was nearly exhausted. In going round one dismal swamp, on the decayed trunks of fallen trees, I slipped down into the water, which was swarming with reptiles. On the other side of the swamp, my path was partially obstructed by a large rattle-snake, but as I was alone and inexperienced in a warfare with those deadly venomous reptiles, I avoided it. I did as well as I could without my interpreter among the Indians, and in the evening I returned home leisurely. Met my interpreter on his way home. He said the Rev. R. J. Roberts had met him yesterday afternoon, and invited him to his house, where he had been until this afternoon, occupied in croquet and other amusements, though my interpreter at least knew that he should have been at my Wednesday evening service, and knew that I required him to-day.

" *Friday, 21st.*—The weather again intensely hot, but Mrs. Chance and I went out visiting the sick. Called at No. 2 School, and gave a lesson to the children.

" *Saturday, 22nd.*—Finished my preparation for sermons to-morrow.

Johnnie went for the mail. It contained a letter from the New England Company, which produced mingled feelings of pain and pleasure, the former predominating. Mrs. Chance and I went out to visit poor old Winnie.

"*Sunday, 23rd.*—A very fine morning. The congregation very large. I preached from Gal. 6 ch. 14 v. After service I had a baptism; the child was brought too late to be baptized at the usual time in the morning service. After luncheon I went to School-house No. 3 for Divine service. In going up the Red Line I was almost covered with mud, at one place I had to dismount (being on horseback for the first time this season) and walk along a fence, and at the same time lead the horse. Went to W. Smith's, and was relieved of the mud, then went to the Sunday-school, which was very well attended. The service was crowded, preached from Luke 23 ch. 42 v. Then drove four miles along that Concession east to the Temperance Hall, where there was a pretty good congregation. I preached from Rom. 8 ch. 1 v., and baptized two children. I returned to the parsonage about 9 o'clock weary and somewhat faint, but I had a happy consciousness that I had been labouring for Christ, and that my labours would not be in vain, nor unrewarded by Him whom I served.

"The above extracts will afford the Committee a pretty accurate idea of the way in which my time is occupied.

"JAMES CHANCE."

The following is extracted from a letter of Rev. James Chance of 12th July, 1872 :—

"Miss Crombie is very respectably connected, but like many others, from some cause, her education is very defective.

"Owing to Miss Crombie's peculiarities, Mrs. Chance could not be of that use to the children in Kanyungeh schools as she might otherwise be, and a change is exceedingly desirable. I hope the Company will not do me the injustice to suppose that I am actuated by any other motive than a desire to promote the true interests of the school and of the mission, or that I am unnecessarily prejudiced against Miss Crombie in favour of Miss Carpenter. I really think as the latter has been educated at the expense of the Company and is most qualified for a teacher, as my part of the examination testifies, she ought to have the best school, but it is not because I want *Miss Carpenter* that I propose a change, but because I want a *more qualified* teacher, a more congenial one to myself and Mrs. Chance, and one who will assist us heartily in our work.

"The number of white men working on shares in my district is three; this practice is now being discouraged by the Council.

"The Committee will be glad to hear that the Indians have made great improvements on some of the roads this summer.

"JAMES CHANCE."

"P.S.—July 16.—The Board met yesterday, but no special mention is made in their report as to the qualifications of Miss Carpenter. Three of the missionaries, however, were of the opinion that she is fully competent to undertake the duties of the best school on the Reserve, but one of the Board dissented, and consequently no special report was made; but this was a mistake, the Board should have mentioned the opinion of the majority in their report. It is most reasonable to expect that, after Miss Carpenter has enjoyed all the advantages of the Mohawk Institution, and all the advantages of Hellmuth Ladies' College during a period of three years, from which College she has received valuable prizes, she is competent to teach school.

"JAMES CHANCE."

The following letter from the Rev. James Chance was received October 22nd, 1872:—

"KANYUNGER PARSONAGE,

"October 8th, 1872.

"During the last three months Mrs. Chance and I have been almost incessantly occupied in visiting the Indians and schools, except when I paid a visit to Garden River and Port Hope, and then my duties here were performed by other clergymen. An occasional holiday is as necessary for the clergy as for the laity, and more especially for missionaries who are labouring amongst a people, in some measure uncivilized, and living in unhealthy localities. An occasional change and rest for such missionaries are indispensably requisite for their well-being and well-doing. The brief visits alluded to, however, were not for my own pleasure or profit, and afforded no desirable rest. I was anxious to pay a visit to my late mission in company with Mrs. Chance and some members of my family, during the absence of my successor, the Rev. E. F. Wilson, who had gone to England in the spring, and who had previously written to me on the subject, but the *res angustia domi* prevented us. Receiving, however, a very urgent appeal from the Indians at Garden River to visit them, in order to minister to them in spiritual things, especially as one of their number—a very valued friend who had accompanied me in most of my missionary tours—was dying of consumption, I thought it my duty, if possible, to respond to their appeal. As the vacation at the

Mohawk Institution had commenced, the Rev. Canon Nelles was at liberty, and kindly undertook my duties here, and the matter of expense I simply left in the hands of God, who I knew would repay me. I had a most cordial welcome from the people at Garden River, who were delighted beyond measure that I had responded to their appeal. I was just in time to minister to the dying wants of my Indian friend, and to comfort and encourage him in his last trying moments. His simple and entire trust was in Christ who died for him, and with whom he has now gone to live for ever. I only spent one Sunday there, as it was necessary for me to return here by the next Sunday, but that Sunday at Garden River will never be forgotten; the church was crowded both in the morning and evening by very devout and attentive congregations, who seemed deeply impressed by the sermons from Rev. xxii. 17, and Rev. ii. 10; the last clause preached to them in their own language by one who is regarded by them as their father in Christ. The conduct of the Indians in church *there* forms a striking contrast to that of many of the Indians *here*. When I first came here they were in the habit of going in and out during the whole time of Divine service, and the filthy practice to which some were addicted of chewing and spitting was most offensive and disgusting, but I am happy to say that a great improvement has been effected, and as my lot has been cast among the Six Nations Indians, I hope that I shall in time be to them what I was to the Indians at Garden River. One immense disadvantage and great hindrance to success here is, that the Indians are so scattered, and some of them seem to follow the instinct of birds in building their houses in the most secluded places, almost inaccessible to the uninitiated, and these circumstances necessitate much travelling, by means of a carriage and on horseback and on foot, and that frequently of the most unpleasant character, owing to the wretched condition of the roads, lines, lanes and paths.

"The mission being so extensive, and the population so scattered, I cannot organize those meetings for old and young which are so useful in an ordinary parish, and I am subject to so many interruptions from cases of sickness and other causes, that it is almost impossible to adhere to any regular system of visiting. On Friday last, for instance, I had arranged to visit in the Eastern parts of my mission, and just as I was setting out I was summoned to the extreme North-West to minister to one in a dying state. On my return, however, after some refreshment, I and my interpreter set out again East; I visited No. 7 School and several families which specially needed my ministrations. My duties on Sunday last were somewhat out of the ordinary way, owing to the prevalence of sickness to an extraordinary extent. I had a funeral at

ten o'clock, afterwards full morning service and sermon, then the administration of the Holy Sacrament of the Lord's Supper to a large number of communicants. As I was leaving the church, I received a summons to attend a person dangerously ill; I had also to administer the Sacrament to two other sick persons in opposite directions, who being unable to attend church, would have felt very much the loss of that great privilege. In addition to these requisitions, there was another service to be performed in a school-house three miles distant; but without the aid of a catechist, it would have been utterly impossible to discharge those duties. In performing my part I was overtaken by a severe thunderstorm, the rain poured down in torrents almost, and I was perfectly drenched.

"At the end of the summer vacation we had the annual School Picnic at Kanyungeh, to which all the school-children in the district were invited, and consequently there was a large gathering of children with their parents and friends, and a number of ladies and gentlemen from Brantford favoured us with their presence and contributions. The Mohawk brass band was in attendance, and added much to the interest of the picnic. Addresses on the subject of education were delivered by the Rev. James Vidal, of Chiddingly, Sussex, England, and brother to the late Bishop Vidal, of South Africa; and by the Rev. C. C. Johnson, of Georgetown, Canada, and by your missionary, and altogether it was considered the most successful entertainment ever given at Kanyungeh.

"A few Sundays ago, we had a visit from another English clergyman, the Rev. R. W. Greaves, one of the members of the General Committee of the C. and C. Ch. Society, who preached for me. He afterwards expressed himself much pleased with the proofs he had witnessed of the temporal and spiritual prosperity of the Indians.

"On Wednesday last I attended the annual festival of the oldest Temperance Society on the Reserve, which was held at School No. 3, and I was glad to avail myself of the opportunity to advocate a cause calculated to accomplish so much good. Intemperance is a monstrous evil among the Indians, and under its influence the most dreadful crimes have been committed.

"JAMES CHANCE."

Copy, received October 30th, of a letter addressed by the Rev. James Chance to the School Teachers in his Superintendency:—

"THE PARSONAGE, KANYUNGEH, *October 10th, 1872.*

"Dear Friends,—I have to inform you that the New England Com-

pany have lately expressed their dissatisfaction at the irregular attendance of many of the children in your respective schools, as recorded in your Quarterly Reports, and I regret very much that the reports for the last quarter are not more satisfactory. During the quarter ending June 30th there were at No. 2 School 16 children who attended less than 12 days, at No. 3 School 18, at No. 7 School 14, and at No. 8 School 24, which is less than one-fifth of the whole time. And whilst I admit that the entire blame of this irregularity of attendance cannot justly be imputed to you, yet, at the same time, I think you might have exerted a greater effort in favour of greater regularity. I would therefore respectfully ask you to co-operate with me in endeavouring to impress the minds of parents and children more deeply with the vast importance and great advantages of learning, so that there may be not only increased regularity of attendance, but also a due appreciation of the value of education, and so that at no very distant period the Indians may willingly and cheerfully contribute something towards its support. At present, the erroneous idea, that in sending their children to school they confer a great favour upon the teachers or superintendent, or upon the New England Company, is too prevalent in the minds of some people, and any practice which tends to encourage that idea should be at once and for ever abandoned; and we must combine in our efforts to establish in the minds of the Indians a deep sense of the inestimable value of education, and to convince them that it is not only worth having, but worth supporting, and then our educational enterprise amongst them will be crowned with desirable success. It is sometimes necessary for teachers to guard against an inordinate desire for what is commonly called popularity, which in some cases is attended by the most unhappy results. The most popular teacher is not necessarily the best, or the most useful and successful; that popularity which is gained at the expense of good order and discipline, so essential to the prosperity of a school, deserves to be condemned, but that which is obtained by a faithful, diligent, conscientious, and satisfactory performance of duty is considerable. Those are considered the best teachers who are most proficient in knowledge, who possess and exhibit the greatest aptitude for communicating it to others, who manifest an unbending and inflexible determination to govern the schools entrusted to their care, by enforcing due order and maintaining proper and wholesome discipline—who at the same time command the respect of the children, secure the largest and most regular attendance, achieve the greatest results in the superior advancement of their scholars, and who inculcate the strictest economy consistent with desirable efficiency in the use of school apparatus.

“It is expected that the articles of clothing made in your respective

schools should be sold for a price which will cover at least the expense of materials. Prizes must henceforth be only awarded at stated times, and then publicly and strictly according to merit, as ascertained by examination.

" JAMES CHANCE,

" *Superintendent and missionary*"

On the 10th December, 1872, the Committee wrote to the Rev. James Chance as follows :—

" The Committee read with much satisfaction the letter which you addressed on the 10th October last to the school teachers in your superintendency. I am desired to convey to you their special thanks for the excellent advice and sound views which it contains, and to express their hope that it will have its due effect in increasing the regularity of the attendance of the children at the schools. The Committee suggest that this important result may in some measure be promoted by an announcement that invitations to the school feasts will in future be limited to those children who attend school with regularity, and to the parents and friends of such children only."

* * * * *

The following is the Rev. Jas. Chance's quarterly Journal, ending 31st December, 1872 :—

" In making the following extracts, I would observe that the journal of one week in the month will adequately represent the character and extent of my missionary and parochial work, engagements, and occupations during that month, but some of the incidents and particulars recorded in those weeks may be more interesting than others, hence their selection :—

" *Oct. 13th, Sunday.*—A very gloomy looking day after the rain, which has rendered the travelling most uncomfortable ; it was just that sort of weather which indifferent and lukewarm people in religion could plead, without much compunction of conscience, as an excuse for not going to church. I performed three full services and preached three sermons ; one at Kanyungch, one at Barefoot's school-house, and a third at Hunter's. It was nine o'clock when I returned to the parsonage, in a state of some exhaustion.

" *Monday, 14th.*—I felt much refreshed this morning, and after attending to some necessary correspondence, I went out to visit the sick ; the wife of Moses Martin is still an invalid and confined to her bed ; they were dissatisfied with the treatment of Dr. Dee, the medical

officer of the Indian Department, and sent for a Dr. Marquis, from Mount Pleasant, who differs in his diagnosis very importantly from Dr. Dee; and as it seems a very difficult case, I proposed calling in an eminent medical man from Brantford. Mrs. Martin is a very superior person, and both Mrs. Chance and myself take a very deep interest in her welfare. I had reading and prayer with her before I left, and 'spread' her case before the Lord.

"*Tuesday, 15th.*—We had our first snowstorm this morning, and the weather was most unpropitious for visiting; nevertheless, my interpreter and I went out to visit the sick and others, and to examine the Council-house school. We paid ten visits and walked about ten miles through places, some of which are inaccessible except on foot in Indian file. One of the filthiest and most wretched habitations I ever entered was one of those which I visited to-day; it belongs to the chief 'Fiddler' of the Six Nations, but judging from appearances his occupation must be a most unremunerative one, or he must be a very dissipated and extravagant individual. His habitation is a miserable half-built shanty, and that in a very advanced state of decay and dilapidation. When I entered I could not see anything but smoke, which was of a nature so pungent that I had to restrain respiration and close my mouth and nose, and to shut my eyes for a time, whilst the tears trickled down my distorted face; when I again ventured to open my eyes and look around, I discovered four or five poor children, lean, hungry-looking, ragged, and dirty, but I saw no articles of furniture, and nothing in the shape of food. I was deeply moved by this scene of squalid wretchedness and abject poverty. I tried to speak to the children of the Saviour and of the happy home which he has prepared for all who love and serve him, but no doubt they would have been more attentive and appreciative if they could first have had a good washing and combing, and an ample meal. The eldest (a girl) told me in answer to a question that she said her prayers, and I tried to believe her and hope that she prays for something besides bread, a new dress, and a new pair of shoes. The father and mother were not there, I am sorry to say, or I should have pointed out to him especially, the present results of his fiddling and indolence, and what he must expect in the future, and have urged him to a better and nobler course of life. In my visits to-day I called to see an old pagan, who is one of the leaders of the 'Long-house.' I spoke to him of the Christian religion as the only one revealed by God, to promote the temporal and eternal welfare of the whole human race. He replied to the effect that he believed he was in the right; I asked him on what grounds, but this he could not explain. I gave him a simple account of the Christian religion adapted

to his understanding, and asked him to come to church, and he said he would come. The attendance at the Council-house school is much better than it was. A zealous and efficient teacher ought to command a larger attendance, as there is a sufficient number of children in the immediate neighbourhood to fill a large school.

" *Wednesday, 16th.*—Visited School No. 8. Attended the temperance meeting in the evening, and gave an address.

" *Thursday, 17th.*—It rained incessantly all day, nevertheless I had to go to a funeral and perform the service, the poor people, however, who attended with hearts bowed down with grief were most to be pitied; the inconvenience of wearing garments saturated with rain was nothing in comparison to the load of sorrow which oppressed their minds.

" *Friday, 18th.*—Went out visiting to-day with my interpreter. In one house we found a man and woman living together without being married, but this is not the only case of the sort in my district; such cases, however, are not so difficult to deal with as those of matrimonial infidelity. Conjugal unfaithfulness is a very predominant and widespread evil among the Six Nations, so much so that I can scarcely go in any direction whatsoever in my mission without meeting with painful cases of that character. Men (sometimes for the most trivial causes) leave their lawful wives, and women leave their lawful husbands, and cohabit with others, married and unmarried, which results in the most lamentable confusion amongst families, and in the degradation and demoralization of their offsprings. I am referring now, *not* to pagans, who of course approve of such practices, but of nominal Christians of different denominations; and the Indians seem to have no sense of shame or disgrace about the matter. Apart from any direct religious influence, there is the moral influence of society, and a fear of legal consequences which operate more or less effectually to prevent the prevalence of such evils amongst white people, but, unfortunately, no such influence is exercised or felt to any desirable extent amongst the Indians. It is the bounden duty of every Christian minister to condemn and oppose to the utmost of his power such demoralizing irregularities and grossly immoral practices, and I am, for my part, resolved by God's grace to discharge my duty faithfully in this matter, fearless of any amount of human or inhuman indignation I may incur thereby.

" *Saturday, Oct. 19th.*—An Indian came to ask me to look over some deeds; and another came, a very old man, to ask for a little 'help.'

" I finished my notes for sermons, and made all due preparation for to-morrow.

" *Nov. 3rd, Sunday.*—I preached this morning at Kanyungeh, from Ps. lxxiii. 25, and afterwards administered the Holy Sacrament of the

Lord's Supper to more than sixty persons; the presence of the Saviour was indeed realised, and a very happy season of Communion was enjoyed. Immediately after this service I had to set out for a second service, three miles distant. The congregation was good. I preached from Jer. viii. 20, and baptized a child. I afterwards went a mile further on to administer the Sacrament of the Lord's Supper to a dying woman. It was intensely dark on my return, and the road difficult and dangerous to travel over. I reached the parsonage, however, with only one serious mishap, and enjoyed the rest and refreshment which there awaited me. Under these circumstances the reflection was very natural, that when the labours of *this* life are accomplished the enjoyment of rest in the next will be delightful and eternal.

"*Monday, 4th.*—I went to the Mohawk Institution, ten miles distant, to attend the meeting of the Board. I found that a gentleman had arrived from England to superintend the Institution, who seems a very capable person, and I heartily wish him success in his new appointment. In the evening the Building Committee of the Good Templar's Lodge met at the parsonage, to deliberate upon the erection of an ante-room or porch to the school-house. It was decided to erect one, and knowing that the Company are willing to encourage the Indians in such efforts, I promised them some assistance.

"*Tuesday, 5th.*—I and my interpreter went out visiting. In all my visits I make particular inquiries about the children as to their attendance at school; having a list of children who do not attend regularly, I make use of this in my visits. Some of the excuses offered by the parents are very frivolous, and manifest their indifference to education. Some of the parents seem to think that when they have supplied their children with food and clothing, they have fully performed their duty towards them, and seldom think of their minds and souls, or that it is their duty also to provide for them. I called at the House of Chief Lewis to see his son, who had separated from his wife, who is now at her mother's. He, by way of revenge, I suppose, and to make the separation as painful as possible to his wife, had taken his only child, an infant, along with him. He endeavoured to justify himself, and, like Adam, attributed all the blame to his wife. I spoke to him faithfully, but he said he could not live with his wife again. I reminded him of the consequences of such a decision, and left him, hoping that my remonstrance, with God's blessing which I invoked, would prove effectual. I called at No. 8 School.

"*Nov. 6th, Wednesday.*—This morning Lewis called at the parsonage to say he was very sorry for what he said to me yesterday, and that he was willing to go and live with his wife. I promised I would go to see

her with a view to persuade her to a reconciliation. Another person came to ask if the New England Company had replied to the proposal of the people in the neighbourhood of Thomas's school-house. I had to reply in the negative. In the evening I attended the Good Templar's Lodge, and gave an address.

"*Thursday, 7th.*—Was occupied this morning with correspondence, and in the afternoon I went out visiting. Called on Mrs. Hill to see her and her daughter. Mrs. Lewis, about a reconciliation, and I trust this will soon be effected.

"*Friday, 8th.*—Went out visiting with my interpreter. Called to see old Mrs. Miracle, who is on her deathbed, but she is fully prepared for the change that awaits her, and has a good hope through the merits of Christ to a glorious immortality. Went through the bush to Chief Walker's, met with a good old man there by the name of Sero, who gave much encouragement to me to continue my efforts against the predominant evils of drunkenness and adultery. Visited Mr. Finnessey, then Mr. Martin, brother of the doctor. From there I went to visit a young man and woman, living together without being married; the latter said that a religious teacher, Plymouth Brother, had told them it was unnecessary to be married. From there I went to Mr. Jamieson's, another painful case of matrimonial unfaithfulness. Called at Joel Martin's and at William Bomberry's, and then returned to the parsonage, after a long walk.

"*Saturday, Nov. 9th.*—Finished notes for my sermons. Finished letters for the mail and despatched them. Dug up some carrots. Entertained a strange man, who claimed our hospitality as being a hungry and weary traveller. Went to the church for a season of communion.

"*Monday, Dec. 9th.*—It was intensely cold this morning, nevertheless two men came from Brantford to work at the church. Owing to some defect the flooring had sunk; and owing to the imperfect state of the conducting troughs at the chancel end, the roof leaked and some of the plaster had fallen, and more was in danger of falling, and both the floor and the roof required immediate attention. The lower part of the church tower or spire was unfinished, being destitute of three windows, which, not only marred its beauty, but rendered it exposed to the wind, rain, and snow, making the principal entrance to the church very uncomfortable, and rendering the act of bell-ringing most unpleasant.

" Visited School No. 8, and gave lessons. Paid a visit to Mrs. Martin and had reading and prayer.

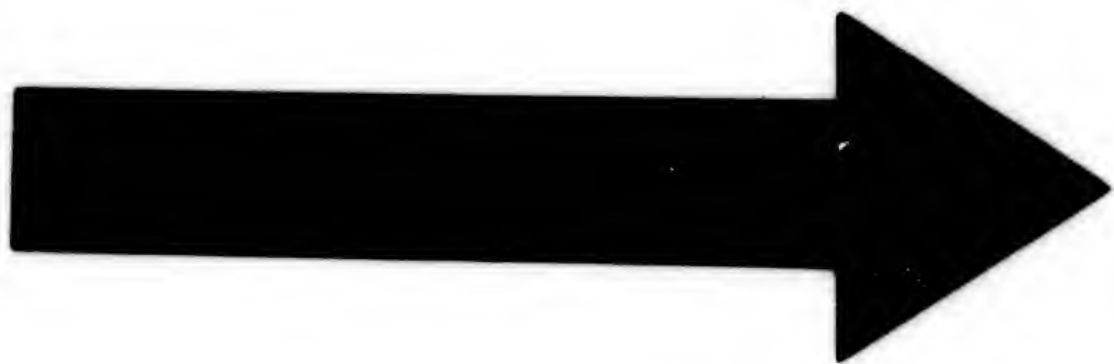
"*Tuesday, Dec. 10th.*—I had to remain at home for a funeral; the deceased was a young person, a niece of Dr. Martin, who had come from Stratford to attend her professionally, but in spite of medical skill

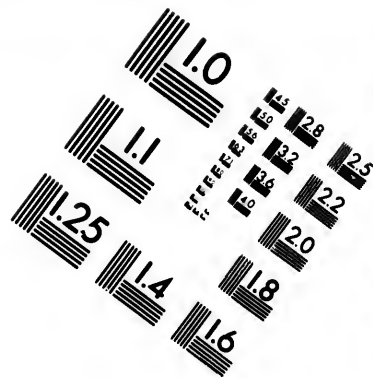
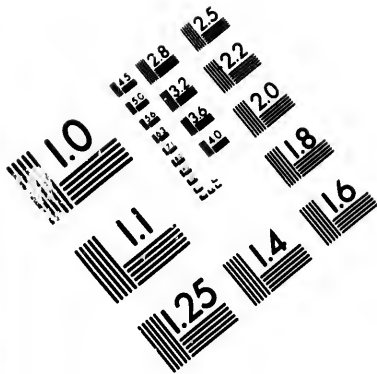
she passed away, not, however, without leaving us a well-grounded hope that she has gone to that 'better land above.' The attendance at the funeral was very large. I gave an address from Amos iv. 12.

" *Wednesday, Dec. 11th.*—I was preparing to go out to visit the schools when a person came to have some conversation with me. Three members of my family went in the sleigh and visited Schools Nos. 3 and 7. During their absence I was taken suddenly ill, and it was thought advisable to send for the doctor; before he arrived, however, I had partly recovered. This is the first time in a period of twenty years that a medical man has visited me professionally; and if the family doctor—Mrs. Chance—had been at home, Dr. Deo would not have been sent for on this occasion.

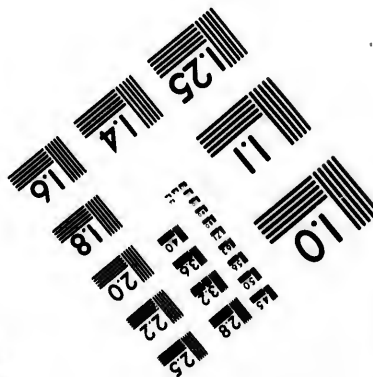
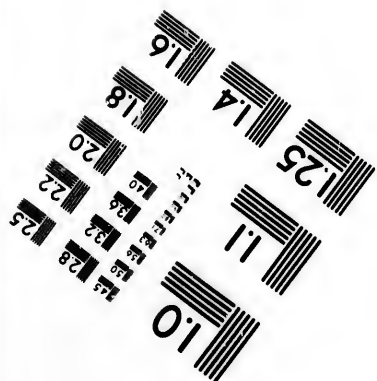
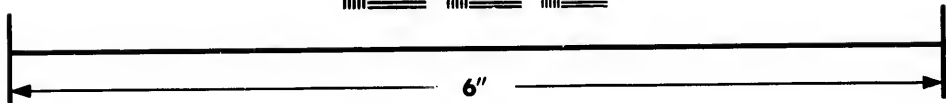
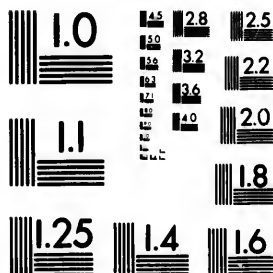
" *Thursday, Dec. 12th.*—I felt much better this morning, and was able to go about. Mr. Elliot and Mr. Anthony came to see me about some school business. After they left, I went to see Mrs. Martin. I found her mother with her, which pleased me much, for the poor woman has not been properly attended to. Her mother's dwelling-place is nearly twenty miles distant, and she proposed to remove her daughter there, to have her under her immediate care. I heartily seconded the proposition, and advised her removal on the first favourable opportunity.

" *Friday, Dec. 13th.*—This morning, I felt, thank God, quite equal to to a good day's visiting. And accordingly I paid many visits, calling on my way at the Council-house school, and gave lessons. On my return I called at several places; at one house there was a 'quilting bee,' which afforded a good opportunity of speaking a word in season; some of the party who had recently been bereaved of a near relation, were very much affected and manifested deep emotion. I engaged in prayer for their benefit. I paid a very important and I hope successful visit to the pagan Chief Jacob General; he is a very industrious and prosperous man, and more under the influence of Christianity than paganism; though nominally a pagan, he no more merits the title or name of a pagan than do many nominal Christians merit the name of Christian. He is in a large measure acquainted with the fundamental truths of the Christian religion, and to a certain extent influenced thereby. He is most favourably disposed towards the surrendering of land for church or missionary purposes. He strongly advocates the cause of education, and is in fact on the side of improvement and progress generally. I invited him to the parsonage, to have some more talk with him. When the men came to chop wood for the church to-day, one of them Mr. Miller, churchwarden, brought me a nice little fat pig ready dressed, as a present.





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" *Saturday, Dec. 14th.*—Adam Martin came to speak to me about his nephew's funeral. After he left, I set out to see a sick person who had sent for me. She was at the funeral the other day, but I now found her suffering intensely from erysipelas in the face; in addition to this she seemed to suffer mental anguish on account of her sins. I spoke to her of the great mercy of God through Christ, and urged her to go to the Saviour for that rest and peace which He has promised to the weary and heavy laden. Went in the afternoon to see William Winnie, who in a state of drunkenness had remained out all night in the cold, and got his foot frozen so badly that I fear he will lose it. His poor old father was almost entirely dependent upon him for support, and now he has to nurse and take care of him; it was painful to see the old man making an effort to chop wood for the fire; he needs and must have assistance. His suffering son seemed very penitent, not only on account of the consequences of his conduct as affecting himself and his father, but also on account of his sin against God. If he was spared to recover, he said he would act differently and join the Good Templars, but such promises under these circumstances are more frequently made than kept. I hope, however, that his present affliction, will be an effectual warning and be sanctified to his soul's welfare.

" *Sunday, Dec. 15th.*—The church was crowded to its utmost capacity this morning; in fact, there was scarcely room even for standing; this overcrowded congregation was owing to the funeral of a young man who had died of hæmorrhage of the lungs. There was a baptism, too, and altogether the services occupied so much time that, in consequence, I had to give notice of my inability to perform a second service at a distance. I attended the Sunday-school and gave the children an address.

" *Wednesday, Dec. 18th.*—Held examinations at Schools 3 and 7. Many of the children of the latter speak English, and are making good progress. The former school, under James Powless, is improving.

" *Thursday, Dec. 19th.*—Held examinations at Schools 2 and 8. The attendance at School 2 is much better; and the English-speaking children are making good progress. The change of teachers and discipline at School 8 operated unfavourably for a time; but I hope the school will now go on satisfactorily.

" *Christmas Day.*—The church had been decorated most tastefully and beautifully for the Holy Festival of our Saviour's nativity, and a very large congregation assembled to celebrate the auspicious event. I preached from Matt. i. 23. I administered the Holy Sacrament of Baptism to four infants, and the Holy Supper of the Lord to about

eighty persons. We invited some ten or a dozen persons to dine with us in the evening; but by some means unknown to us, the number of guests increased to nearly twice the number we had invited, and the parsonage was crowded; fortunately, however, the provisions were ample, and all who came were hospitably entertained. Amongst the invited guests were Mrs. Millard and her sister Miss Crombie, Mr. and Mrs. Barefoot, Mr. and Mrs. Smith, Miss Carpenter, Mr. Wedge, and Mr. Martin. We all spent a very happy Christmas.

"*Tuesday, Dec. 31st.*—I and my interpreter drove out a long distance this morning, below the residence of the Rev. Mr. Roberts (which is most unaccountably in my mission), to see a young man who had been dangerously ill. We found him much better and occupied in reading his Testament, or rather a fragment or small portion, which has been translated into Mohawk. I had a long conversation with him and prayer. I was with him on Saturday last and administered to him the Holy Communion. He and his parents were very grateful for my visits.

"In the evening we had the Christmas-tree for the school children; and a large number, both of children and parents, from the different schools assembled to see it, and to partake of its various and wondrous fruit. My daughters officiated at the organ, and the children sang some beautiful hymns. Addresses on the value of secular and religious education were delivered by the Rev. Canon Nelles, the Rev. A. Anthony, and myself. The articles on the Christmas-tree cost Mrs. Chance and the family and friends an immense amount of labour and considerable expense. The tree, however, was a great success; it afforded the children intense pleasure and no small amount of profit, which I was careful to inform all present was not intended as any sort of compensation or payment for attendance at school. Education was worth paying for; and although, through the kindness of the New England Company, it was at present gratuitously offered to all the Six Nations Indians, I hoped the time would soon come when the Six Nations would no longer consent to receive education gratuitously and freely from any society, but would estimate its value so highly so as to be willing to pay liberally for its attainment. I explained that Christmas-trees, presents, and gifts, originate in a spirit of profound gratitude to God, the author and giver of every good and perfect gift, but especially for the inestimable gift of His own dear Son to become incarnate—as at this time—for our redemption. The proceedings were closed by singing and prayer.

"JAMES CHANCE."

ii.—GRAND RIVER OR TUSCARORA RESERVE.

4.—CAYUGA STATION.

In the middle of July, 1871, the Rev. R. J. Roberts handed over the Kanyungeh parsonage, with the church and four schools (Nos. 2, 3, 7, and 8), to the Rev. J. Chance, and himself removed with his wife and family to a house (which he was able to hire for two or three months) on the north-east side of the Grand River, and distant about half a mile from the village of Onondaga. For five months or more Mr. Roberts had officiated every Sunday at Onondaga and Middleport. His services there were attended principally by whites, but the latter congregation at all events included some Indians.

On the lower part of the Tuscarora Reserve, on the southwest side of the river (the new mission assigned by the Company to Mr. Roberts), about 900 Indians were settled, including about 400 Cayugas, 200 Onondagas, 100 Delawares, and 200 Indians of other tribes. About one third of these 900 Indians professed Christianity; the rest remained in their ancient faith. The best mode of approaching them seemed to be for the missionary and his family to live among them, and for the schools there to be made more efficient, and for new schools to be opened at convenient spots; the building of schools by the Indians, or with their assistance, and the building of a church and parsonage were soon likely to follow.

On the 19th June, 1871, the Company wrote to the Rev. R. J. Roberts, desiring him to give possession of the Kanyungeh parsonage to the Rev. James Chance as soon as possible, and expressing their intention of removing him to

some permanent missionary station under the management of the Company, and adding :—

“Probably some suitable residence may be found on the lower part of the Reserve on the Onondaga district, where the Company understand there is a field of much useful labour, amongst a considerable body of Indians, who are for the most part unconverted and their children untaught. They would be glad to hear that you saw your way to the establishment of a missionary station in one or other of these localities; and also that you could obtain for the Company there a sufficient plot of ground for the erection of a school-house, and a suitable residence for the superintendent.”

On receipt of the resolution of the Committee of 4th July, 1871,* the Rev. R. J. Roberts wrote from Onondaga as follows :—

“I assure you that I shall be very glad indeed to co-operate with my brother missionaries, in carrying on the work of the New England Company for the benefit of the red men, amongst whom it is our happy lot to labour, for by co-operation and working harmoniously together, we would be most likely to promote the temporal and spiritual welfare of the people committed to our charge.”

On the 27th August, 1871, the Treasurer wrote to the Rev. R. J. Roberts as follows :—

“The settlement of a proper site for a school in the Onondaga district is of importance, and you can hire a cheap one-horse conveyance for a month, to aid you in your visits to Indians in the district of the Onondagas. I enclose a map of the Tuscarora Reserve, in which, I shall be obliged to you, to sketch a school section suitable for the Onondaga school, and which will not interfere with the Council-house-school section, and will also be independent of the school section for the Delaware school.

“Mrs. Beaver's school will probably be given up before long, and I have written to the Rev. A. Elliot, that if Mrs. Beaver should wish to be a candidate for the management of the new school to be formed under your superintendence in the Onondaga district, you will, I feel confident, consider her claims as one of the candidates for the office of teacher in a new Onondaga school.

* See ante p. 59.

"You will have the kindness to consult some of the leading Indians of the Onondaga district about the boundaries of a school section, and the arrangements for the election of school trustees for the Onondaga school, so that the school may obtain the confidence and support of the neighbouring Indians."

On receipt of this letter Mr. Roberts had interviews with several Indians residing in the Onondaga district, and on the 19th September, 1871, wrote to the Committee, suggesting a school section which had the recommendation of including that part of the Reserve in which almost all the Onondagas are settled without interfering with the Council-house-school section or the Delaware settlement.

The following letter from the Rev. R. J. Roberts was received on the 19th September :—

"August 29th, 1871.

"I beg to inform you that I brought James B. Hill to Toronto on the 9th instant, and that he passed the Entrance Examination and was admitted for training.

George Hill will go back to Albert College next week. George Bomberry is preparing for his primary examination before the Medical Board at the beginning of October. I give him instruction in his Latin and French almost every day. The Agricultural Exhibition will take place about the end of September or the beginning of October.

"I may mention here that many of the people in the Onondaga district express a hope that the Company will allow a school to be commenced there *soon*. Two women from that part of the Reserve have been here this morning to make inquiry about it, and to ask me if I could let them have a *first book* for a little child who wishes to begin its 'letters' at once."

On the same day the following letter from the Rev. Robert J. Roberts was also received :—

"August 29th, 1871.

"One of the most influential of the Onondaga chiefs—a pagan—named John Buck, and several others are very anxious to have a school opened as soon as possible in their district; and a respectable Indian farmer, named John Garlow, offers the use of a good log-

house for that purpose, until a more suitable building can be erected.

"I hope you will be able soon to let me know what schools the Company wish me to superintend. There are three schools at present in the lower part of the Reserve, viz. No. 5, in the Delaware settlement; No. 6, taught by Mrs. Beaver; a third on the Concession Road, between Delaware and New Credit settlements.

"ROBERT JAS. ROBERTS."

On the 3rd October, 1871, the Committee received from the Rev. R. J. Roberts, a letter of which the following are extracts:—

"ONONDAGA, Sept. 19th, 1871.

"Yesterday I was in the Cayuga settlement which is further south and east, and was urgently requested to inquire if the Company would establish a school for *their* benefit, instead of the one now taught by Mrs. Beaver, which, you say, will probably be given up before long. Another excellent site, which could probably be obtained, was pointed out to me, and I have marked it on the map as No. 3. Close beside it another site could be obtained for a residence for the superintendent, which is a more desirable one than that offered by Garlow, inasmuch as is it central—between the Onondagas and Cayugas. Most of the Onondagas and Cayuga are pagans and their 'Long-houses' (as you may see from the map), are not more than half a mile from the respective sites marked out for their schools. I have no doubt that two schools properly conducted, with the superintendent residing among them, would greatly promote their civilization. In order to bring these schools into good working order, it is absolutely necessary that each Indian family should be frequently visited by the superintendent; and in order to make them popular, and to create an interest in them, among the Indians, I am of opinion that it is advisable to have a public school festival twice a year; for instance, immediately preceding the Summer and Christmas vacations, to which chief and other influential men might be invited, and requested to address the parents and children. When I was residing at Kanyungeh, and had charge of School Nos. 1 and 2, we adopted that plan; and at Christmas, Mrs. Roberts and Miss Crombie always prepared little gifts of books, neckties, socks, etc., to hang upon a Christmas-tree, as presents for the young. We used to bring the Council-house school children over to Kanyungeh, and let the children of both schools enjoy themselves together. The result was that people came to those *fêtes* from distant parts of the Reserve,

and the residents of both sections were proud of their school. Among the pagan Onondagas and Cayugas at the lower end of the Reserve these festivals would be still more desirable.

"Some of the chiefs are prejudiced as yet against education and civilization; and some of the warriors (or others, not chiefs) are afraid of them. But I am convinced that well-conducted schools, etc., will open their eyes to the blessings of civilization.

"At the 1st day of October I must leave the house in which I have been residing since I left Kanyungeh. I have rented, for one year, a horse about half a mile south-east from the Indian Council-house. It is the nearest house to the Onondaga district that I could procure. There is one advantage connected with it. It is not far from the Indian Council-house, and I shall therefore have frequent opportunities of conversing with individual chiefs. An Indian named James Jamieson, who lives close by me, has just come in and given me the enclosed paintings of flowers by his daughter. He is quite proud of his daughter, and pleased that she has obtained a better education than he could get when he was her age. He came here to request me to go up, with his daughter, on Thursday next, to the school at Woodstock, saying that he would pay my expenses. This is the same Jamieson who, some time ago, desired me to 'petition the Company,' to assist him a little more in his daughter's education.

"ROBERT JAMES ROBERTS."

On receipt of this letter the Committee pointed out to Mr. Roberts that the house he had lately taken was situate in the Council-house-school district, and therefore could only be considered as a temporary residence.

The following extract is from a letter from the Rev. R. J. Roberts, received on the 11th October, 1871:—

"September 27th, 1871.

"I beg to inform you that I still hold my licence as a missionary within the diocese of Huron. I am a member of the synod, and as such I voted at the two synods held during the past summer. The last synod was held on the 19th July, for the election of the coadjutor bishop; the Very Rev. Dean Hellmuth was then elected, and I voted at his election.

"On Friday last the Right Rev. Dr. Cronyn died, and now the coadjutor bishop becomes Bishop of Huron. As the Rev. A. Elliot has, I believe, *ecclesiastical* authority over the whole of the district assigned to me by the Company's resolution of the 5th inst., I am in doubt as to whether

my licence would warrant my holding religious services in it. I have written to the new bishop to know when it will be convenient for me to see him, so that I may ascertain the true state of the case. There are a few Christian Indians in my district who are most eager for me to hold service in it. They will form the nucleus of a congregation; and I hope that with the Divine blessing good work may be done among the poor superstitious pagans. The Rev. Mr. Elliot holds no services in that part of the Reserve.

“ROBERT JAMES ROBERTS.”

The following letter from the Rev. R. J. Roberts was received on the 17th October :—

“September 25th, 1871.

“I regret to inform you that James B. Hill, after nearly a month's stay at the Normal School, Toronto, returned home. He had a fainting fit in his bedroom, and finding his health becoming bad, he got frightened and left. He brought back and returned to me the books which I had purchased for his use at the Normal School.

“George Bomberly intends to go to Toronto next week, for his entrance examination as a medical student.

“Many of the Indians in the Onondaga school section are very anxious to know if the New England Company will kindly allow a school to be opened soon, for their children, in the log-house which John Garlow will lend for that purpose, until a school-house can be erected. If the Company accede to their request, will you kindly inform me as to whether I may at once order school-desks for use there, to be made? They can be transferred to the new school-house when it is ready for them.

“I send you two copies of a notice of the Six Nations Agricultural Show, which is to take place in October.

“Next week we purpose moving from here to another house about half a mile from the Council-house. But my 'address' will, for the present, be the same as it is now.

“ROBERT JAMES ROBERTS.”

And on the same day the following letter was also received from the Rev. Robert J. Roberts :—

“October 2nd, 1871.

“Since I wrote to you last week, I have been up at London, and had an interview with our new bishop, the Right Rev. Dr. Hellmuth. He gave me to understand that there would be no difficulty in the way of

my obtaining a licence to hold service in the station appointed to me by the New England Company by their resolution of the 5th ultimo, and he requested me to furnish him with a copy of that resolution, and a map of the Reserve with my station marked on it. He also said that he would use his influence to bring about better harmony between your missionaries, so that the Company's work among the Indians might be more effectually performed.

"I shall be very glad indeed if he can succeed in this, as even an apparent want of harmony among the missionaries naturally tends to stir up and keep in existence hindrances to our work. For my part, I sincerely desire (as every Christian minister ought) to be in perfect harmony with my brother missionaries, and to do whatever may be in my power to assist them whenever they so desire, in carrying out any work which will tend to the civilization and Christianization of the Indians, for unity would give us strength for the performance of our important duties.

"With regard to a site for a residence for myself, I would respectfully suggest that it would be advisable that I should *not* ask a grant from the Council of Chiefs *at present*. Soon after the proposed schools for the Onondagas and Cayugas are opened, I hope, by the good management of those schools, to stir up among the pagans of my station an interest in education; and by becoming more intimate with them, to make them more favourable, than some of them are now, to the granting of a site.

"I would respectfully suggest this to the Company for consideration, it is my firm conviction that the first step which should be taken, is establish the schools and render them as popular as possible with the pagans.

"ROBERT JAS. ROBERTS."

On the 6th November, 1871, the Committee instructed the Rev. R. J. Roberts to hire the log-house offered by the Indian John Garlow for a temporary school-house, and to provide proper school-desks for the same.

The following letter from the Rev. R. J. Roberts was received on the 7th November:—

"October 19th, 1871.

"I am glad to be able to inform you that the two young Indians, George Hill and George Bomberry (Cayuga chief), have passed their preliminary examinations as Medical Students; I have been told that

Bomberry passed his with great credit. Dr. Dee, who has taken him in charge, proposes to give him instruction in anatomy, the use of medicines, and to show him some medical practice for *one year*, and then send him to a medical school at Toronto. Dr. Oronhyatekha (who came here last Saturday) intends to enter George Hill at once at the Medical School of the Toronto University.

“On the 12th and 13th inst. the Agricultural Exhibition of the Six Nation Indians took place at the Council-house. The show of roots, grains, cattle, horses, etc., was in greater abundance than last year, and was of superior quality; should any account of it appear in the papers, I shall send you a copy. The white settlers of the neighbouring township of Onondaga had a similar exhibition on Tuesday last. A great many Indians were present, merely as spectators, and appeared to take great interest in it. Some of them told me that they (the Indians) could show as good horses as the ‘whites,’ but that the latter had much superior horned stock. I have been trying of late to persuade the members of the Indian Agricultural Society to subscribe for the purchase of a good Durham bull.

“At the close of their Agricultural Show, the Committee of that Society made me a present of a cow. In presenting it the following address was read:—

“*To the Rev. ROBERT JAMES ROBERTS, Missionary to the Six Nations Indians.*

“Dear Sir,—The Committee of the Agricultural Association of the Six Nations Indians beg you to accept of the accompanying cow, as a small token of our appreciation of the very great interest you have taken in the success of this society, and in the advancement and civilization of our people. We would be obliged if you would convey to the New England Company our sincere thanks for the liberal yearly grant they make to this association.

“JAMES JAMIESON, *President.*

“JAMES STYRES, *Treasurer.*

“INDIAN COUNCIL HOUSE,

“TUSCARORA, Oct. 13th, 1871.”

The following letter from the Rev. R. J. Roberts and an inclosure (the “quit-claim” therein named), were received on the 30th November:—

“November 13th, 1871.

“I beg to forward to you, enclosed herewith, a quit-claim for six acres of land, made over or sold to Dr. Oronhyatekha, ‘in trust for the

New England Company, for the purposes of church, parsonage, and school grounds for the benefit of the Six Nations Indians.

"I may here state that this land is the most desirable as a site for the above-mentioned purposes. The school erected there would, however, be for the Cayuga Indians.

"The best site for a school for the Onondaga tribe is that offered by John Garlow, as stated in my letter to the Treasurer, dated September 19th last.

"I was requested by Dr. Oronhyatekha to send the enclosed document.

"ROBERT JAS. ROBERTS."

The following is an extract from a letter, dated the 14th December, 1871, from the Rev. R. J. Roberts, received the 1st January, 1872:—

"On the 28th of November last, a meeting of householders in the Cayuga school section was held, at which the following persons were elected trustees, viz.:—

William Martin for 3 years.

William Latham for 2 years.

Charles Barron for 1 year.

"On the 11th instant a similar meeting was held in the Onondaga school section, and the following named persons were chosen as trustees, viz. —

John Garlow for 3 years.

Abraham Van Every for 2 years.

John Buck (chief) for 1 year.

"The trustees of the latter section are much pleased at hearing that the school there is to be opened at the commencement of the new year.

"A few weeks ago Abraham Van Every, one of the Onondaga trustees, told me that he would be greatly obliged to the New England Company if they would send one of his children, named Margaret, to a High School, where she might receive further education. She was at the Mohawk Institution for four years. He brought her here yesterday, and I examined her in reading, writing, arithmetic, grammar, geography, etc. She can read and write pretty well, but is not far advanced in the other subjects. She is, however, an intelligent young girl, and speaks English. Her father (Abraham Van Every) received his own education at the Mohawk Institution; and he is now the most industrious farmer, and perhaps, I may add, the most upright man

among the Onondagas. He takes a great interest in the proposed school, and is willing to co-operate as far as he can in promoting any work which tends to the well being of his people.

"I hope the Company may be able to grant his request, and let his daughter go to the Wellmouth Ladies' College. By giving a superior education to some of the young Onondagas and Cayugas, the Company will do much for these two tribes, which heretofore set the least value upon education, and were opposed to civilization. I have already forwarded to the Treasurer applications from three young Indians, namely, George Powless, Isiah Joseph, and James Powless. I enclose another with this letter, from a Cayuga, named Levi Bomberry. He is a married man, and is, I fear, of an unsound constitution. I do not know what his education has been, as he never came to me for examination. Should the Company be inclined to accede to any of these applications, I would respectfully state that in my opinion the merits of the applicants are in the following order:—

"1st. Margaret Van Every.

"2nd. George Powless, desiring to study for the ministry.

"3rd. Isiah Joseph do.

"4th. James Powless, desiring to go to the Normal School.

"5th. Levi Bomberry.

"I am strongly of the opinion that the education of the two first-named is of the most importance. The fourth (James Powless), if sent to the Normal School, would ultimately make a good teacher among the Indians.

"Last week I forwarded you a copy of my daily journal. It was necessarily brief. My conversation with the various families that I visited had reference chiefly to secular affairs, such as schools, farming, ventilation, etc., of dwellings, etc. Henceforward it will be my duty to look after their spiritual condition; for the bishop informed me, when I was at London lately, that he wished me to commence *ministerial* work in the mission allotted to me by the Company. His lordship, at the same time, told me that he would be glad if I would take a larger portion of the Rev. Mr. Elliot's old mission, and also two more of his schools. I replied that I could not do so without authority from the Company, and that I was quite satisfied with my present mission. The Bishop then said, 'it was too far for Mr. Elliot (who is old) to go round or through' my mission, 'in order to reach part of his own,' and that if I were willing, he (the Bishop) would write to the Company and ask their consent to his proposal. I told his lordship that my present mission among the pagans would give me as much work as I could well attend to, for it was the most difficult mission on the

Reserve; but that I would, as a matter of course, superintend any schools, and labour in any mission, which the *Company* might appoint for me.

"I am making arrangements to commence holding divine service at Mrs. Beaver's school-room the first Sunday in the new year.

"ROBERT JAMES ROBERTS."

The following extracts from the journal of the Rev. R. J. Roberts, furnished by him in compliance with the resolution passed by the Committee on the 3rd October, 1871,* were received on the 27th December, 1871:—

"*Wednesday, Oct. 25th, 1871.*—About 10 o'clock my interpreter made his appearance, and we went out on foot to visit some families in the Cayuga mission. The weather was fair, but the sky smoky. We came first to a wretched shanty on lot No. 12, 5th Concession, in which a man named Jacob Johnson, his wife, and family reside. They have lived there for many years; but their shanty is a miserable one of its kind. He appears to farm only a few acres. I have been informed that he makes his livelihood chiefly by the manufacture of staves and shingles. I knew him in former days to be a drunkard, but I have been told that he is not so bad now. His wife is an Englishwoman. He is of the Mohawk tribe. When we visited the shanty, it was locked, and no one at home. We afterwards met his wife, and she seemed pleased when I told her that I would call again.

"2. Widow Lewis, of the Mohawk tribe, lives in a log-house, poorly furnished. She was away with her eldest son, on a visit to Indians in New York State; but we saw her married daughter, and her mother, Mrs. Fun, and some small children.

"3. John Somers, an Oneida, was not at home when we called. His wife is still living, but he has deserted her. He has another woman living with him as his wife. She appeared to be cleanly, and the house was neat.

"4. Having heard that there was a sick woman living in a shanty back in the bush, we went in search of it. And as we walked through the woods I saw a young Indian chopping firewood, with whom I had some conversation, and pointed out the necessity there was for cleaning up the land well. When I entered the shanty, I at once recognized the invalid. Her name was Maricle. She is a widow, and she used to reside in Kanyungoh mission. Her daughter, who was a woman of ill-fame, is, I have heard, now married, and lives elsewhere; but she was

* See *ante* p. 85.

there to-day, washing some clothes outside the shanty. This widow Mariele has been in ill-health for the last seven or eight years. They told me that they have to send a long distance for water, and that she has only a small boy with her to send on such errands. Her son, who is married and lives on the same lot, comes occasionally to see her, and gives her some support. Her little shanty is in dangerous contiguity to a quantity of dry brush, and there is just now a large fire raging in the bush, about half a mile off.

"5. David Mariele, son to the widow above-mentioned, was not at home when we called. We saw his wife, and found that, although she was glad to see me (because I had often visited her in former years when she was sick, and this part of the Reserve was in Mr. Elliot's mission), she was prejudiced against me. She told my interpreter that she had a paper in her shanty (which, however, she would not produce), which proved that I and three Indians were the originators of 'the Act' (Langevin's), and that she was quite sure that I had no mission on the Reserve; that she was told that I was a suspended clergyman, and that it was only Indians who were now paying my salary, with a view to keeping me on the Reserve.

"I think the poor woman and her husband are rather weak-witted, and that some designing persons made her believe this. She was making a straw hat when I went in. I asked her if she had been at the Agricultural Show, and when she answered in the negative, I told her that if she would make a good one and enter it next year, she might get a prize.

"Our next and last visit was to a substantial log-house, belonging to a man named 'Mud Turtle,' jun. There were only four or five children in the house, all of whom were dirty in their appearance and looked as if they had not been washed for a month or more. The parents, who are pagans, were not at home. We went half a mile back into the bush to see the fire. Many valuable trees were destroyed. This has been a very dry year. In many portions of the Reserve the fires have caused loss of grain, timber, and rails. When we reached home, we had walked about six miles. The interpreter took dinner with us, and then left. An Indian came to borrow my horse and buggy to go to the Mohawk Institution this morning, for her boy; but my ponies were no where to be found. The fence is very bad. Some wild cattle broke it down, and the ponies strayed off into the bush. I employed a man to search for them, but they made their appearance in the evening, before he returned.

"Oct. 26th.—Bright morning and balmy delightful weather. Immediately after an early breakfast I set out again on foot to visit from house to house, commencing where we left off yesterday.

" 1. The first family was that of a negro, named Jacob Antony, who has lived for many years among the Indians. He was pleased at being visited. He has several children, some of whom are grown up and able to work his farm. The fire swept over part of it this summer, but it does not appear to have done him much injury. It burned up a good deal of dry brushwood, and he has taken advantage of this to clear up several acres, plough them, and put in a crop of wheat.

" 2. The next family was that of George White, a white man, married to a woman of the Onondaga tribe. He has four or five children. This family is Christian. When I visited him he was engaged, with the assistance of an Irishman, in digging a well. They had reached a depth of over thirty feet, working through an intensely hard clay, and had not found a drop of water. They said they were 'inclined to give up,' but I urged them to go on with the work. This year has been so dry that many of the Indians have to go a long way for water. To avoid this trouble in future years some are now digging wells.

" 3. Further on we came to the family of Elijah Lickers, an Onondaga, but his wife is a Delaware, and speaks a little English. They have three children, two of whom are old enough to go to school. The father was absent when we called, but the mother expressed herself well pleased at having a school not very far off from them.

" 4. John Isaac and his wife are pagans of the Cayuga tribe. We did not see *him*, but she gave us welcome to her little house. She has three children; the oldest, named 'Kahnuntass,' is five years of age.

" 5. We were now nearly four miles from home, and not far from the residence of Wm. Jacob, a chief of the Cayugas, a pagan, and one of the most bitter opponents of Christianity and schools. He is one of the old Indians who ardently desire to retain their old customs, and who do all they can to keep back reform and retard progress. He was greatly incensed against me at the time that Mr. Elliot's interpreter (G. H. M. Johnson) accused me and the New England Company of originating Langevin's Bill, and of procuring the enactment of it. However, I thought I would pay him a visit, but there was no person in the house. It is a tolerably good one for its size, and there is a small orchard adjoining it, but no stable, barn, or other necessary buildings. A few acres at the end of his farm looked as if they had been worked by a white man. The rest of his cleared land was covered with wild grass, or was an unfenced common.

" 6. Here we turned off the high-road, and went in search of two families who lived in the bush. A few years ago, when Mr. Elliot was feeble, I had visited them for him. One of the families was that of a

man named David John, an Onondaga chief. He had three children ; one, a son, aged twenty, one daughter about seventeen, and another about eleven years old. There were three women in the house. The oldest was pleased at seeing me, as I had baptized her sick child a few years ago. I do not wonder that the house was cheerless and desolate-looking, for the owner of it has been for a long time given to intemperance. I have been informed that he is doing better now. He has a few acres of fall wheat sowed.

"7 From this place we had a walk of a mile through a splendid bush of beech and maple, etc., before we came to a considerable clearing, in which were three houses, two of them are I believe uninhabited. We had only time to go to one, for we were several miles from home, and it was growing late. This house, like most of the Indian habitations, was built of logs, and was rather low. As we came out of the woods, we saw a man, over seventy years of age, and dressed in somewhat primitive Indian fashion, walking towards it with an active step. This was John Seneca Johnson, chief of the Seneca band. He became a convert to Christianity and was baptized about three years ago. He is of pure Indian blood, and in the councils of the Six Nations he is noted for his eloquence. He stood at the door as he saw us approaching, and when he recognized me he gave me a hearty welcome. I had frequently visited this old man for Mr. Elliot in former years. On the present occasion we had a long conversation, in the course of which he told me that he very much wished to go about among the pagan Indians to preach the Gospel to them, and endeavour to convince them of the error of their ways. He seemed to think the Bishop could supply him with funds to defray whatever expenses he might incur in his laudable undertaking. I know that the Bishop cannot do this. I believe the old man wished to go from one pagan settlement to another, and spend the remainder of his days in making known to others the truths of Christianity.

"I wish I could pay him a small sum from time to time (barely to support him), and engage the aged chief to work among his own people on this Reserve. I believe he might be the means of doing much good. The old man in a tone of despondency said that when he was a pagan the ratsihungstatchy (the minister) used often to visit him, but that since he became a Christian he seldom comes to see him. I replied that, as he was now in my mission, he might be assured that he would often see me.

"Immediately after we left his house, our path led for more than a mile and a half through the woods. We passed over a large tract where the fire had destroyed much valuable timber, and where it was still

doing its destructive work. We had not gone far before a storm of thunder and rain broke upon us. The rain was so heavy that our clothes were thoroughly drenched by the time we had reached the Concession Road. Then we had a slippery walk home of two and a half miles.

"*Oct. 27th.*—Cutting firewood in the bush. The weather is now getting cold, and we must prepare for it. My stable is not up yet. The Indians in general are slow in their work. I must hurry them, lest the snow and sleet find my ponies and cow without a shelter.

"*Oct. 28th.*—Some Indians called on me to-day.

"*Oct. 29th.*—Ill with fever. This was a relapse caused by the drenching I got on Thursday last. Dr. Dee came to see me this evening, and advised me to take quinine and cod-liver oil.

"*Oct. 30th.*—Ill most of the day with fever, but was a little better in the evening, and rode on horseback to see an Indian named John Garlow on business connected with the school proposed to be established in his district (the Onondaga).

"*Oct. 31st.*—An Indian from the lower end of the Reserve called on me to-day with a request that I would officiate at the marriage of his step-daughter. I told him that I could not discharge any ministerial duty of that nature in my station without the consent of the Rev. Mr. Elliot, and that he must therefore go to him first for permission, as the Bishop has not yet set apart my mission for ministerial work, independent of Mr. Elliot. Martin said he would call on Mr. Elliot, and then let me know the result of his interview with him. Several Indian women paid us a visit in the evening, and united in 'singing practice.' Mrs. Roberts played the melodeon for them. The Indians delight in singing hymns.

"*Nov. 1st.*—At home cutting firewood, writing letters, etc. In the evening I drove Mrs. Smith, grand-daughter of Thayendenagea (the celebrated Capt. Joseph Brant), to the New Credit Settlement, seven miles distant. The road was very bad, and the night was so dark that it was late before I reached home.

"*Nov. 2nd.*—Drove to the extreme end of my mission, and officiated at the marriage of two Indians (Augustus Jameson and Betsy Kirk). There was a large number of Indians and respectable 'whites' present at the ceremony. Among the former were a few pagans. The 'marriage-feast' was a sumptuous affair. Arrived home after dark. It is quite dark here now at six o'clock. This evening was very cold.

"*Nov. 3rd.*—Went out on foot visiting Indian families in the Onondaga school district. We met with individuals of three different

nations in the course of this day's walk,—viz., Mohawks, Onondagas, and Cayugas.

" The first house we came to was that of Betsy Thomas. She was not at home.

" 2. Jack Whiskey, a pagan. His abode was a low shanty of a wretched description, made of small round logs, from four to six inches in diameter. He belongs to the Onondaga tribe. When we entered the house about eleven o'clock, he and his three children were at breakfast. At first, like most of the pagans, he was shy, and not disposed for conversation; but after a little while he became more communicative. He said he would like to have his oldest boy (eleven years of age) admitted to the Mohawk Institution, but he will send him to the Onondaga school as soon as it is established. He has no farm or clearing except a small garden. His livelihood is chiefly obtained from the manufacture of axe-handles, etc.

" 3. William Buck, a chief of the Onondagas, and a pagan, lives in a small shanty. We met him coming from it, with an axe in his hand. He was going to a 'bee.' As we walked along the road together, he told me that he had two children, one of whom he would send to the school when opened. This man is rather intemperate.

" 4. George Key, a pagan of the Onondaga tribe. He was not at home. We saw his wife, an intelligent and friendly-looking person. She has only one child, a boy four years old. She appeared glad to see me. She had been two or three times at my house, along with a Christian Indian woman who is fond of reading, and to whom I have lent books from time to time. I have a few volumes of the 'Leisure Hour,' which seems to please her most. A small library of such works, and others of a simple character, as the 'British Workman,' the 'Friendly Visitor,' 'Chatterbox,' etc., would prove not only instructive and interesting to the more intelligent Indians, but might even keep young men and women at home in the winter evenings, instead of going off to taverns and dances, where they sometimes get drunk and fight.

" 5. Peter Key, a pagan chief of the Onondagas. Several people were in his house when we entered, but he went out as soon as he saw us; we followed him, and endeavoured to converse with him, but he was taciturn. He seemed rather afraid of the ratsihungstatchi (the black coat), but after a little kindly talking to him he became more agreeable. He told me that he had three children. This man has a few acres of fall wheat sowed.

" 6. Mrs. Davis, a Mohawk and a Christian, was not at home. There was another woman at her house, who told us that Mrs. Davis had one

boy, 10 years of age, who had never gone to school. She is much pleased at the prospect of having a school in her neighbourhood; her house is a large one, made of logs, and was quite clean inside.

"7. Heeman Woolley, a white man, occupied the next house we came to. He works an Indian's farm on shares. He has six children, five of whom he intends to send to the new school.

"8. Angus M'Innes, a Highland Scotchman, occupies the next Indian farm, and works it in the same way (on shares). A Mohawk servant girl, that we once had, thought the M'Innes family were 'White Delawares,' because she heard them speak Gaelic, which she took to be Delaware, as it was not English, nor like the Six Nations dialects. This family is very industrious, and set a good example to the Indians. They have no children young enough for school, but they told me that they believed a school among the Onondagas would go far to civilize them.

"9. John Williams, a Nanticoke, of which tribe there are only three or four families on the Reserve. Most of that tribe who are still in existence are gone to the Western States. Williams is a pagan, quite a leader amongst them. He has a large clearing, badly cultivated, if indeed it may be said to be cultivated, and his house is of a poor character. He was not at home.

"10. John Burnhouse, a pagan Onondaga. No person at his house when we called.

"11. John Garlow, a Mohawk Christian, is a good farmer; we stayed at his house about an hour. He has four grandchildren, etc., to send to school, and is very anxious to have it opened soon. We had dinner here, of fried pork, potatoes, butter, and water. I had to confine myself to potatoes and butter, as pork does not agree with me.

"12. James Sky, a pagan Onondaga; he was making axe handles, and was very unwilling to speak to us at first. When we entered his house we saw an old woman making baskets, and a young woman washing. There was a little child there, whose name is 'Kaw-nes-sogwas' (which means 'Drawing sand from the river').

"Having recrossed the M'Kenzie Creek (river), we came to John Sky's house. He also is a pagan Onondaga, but his wife is a Cayuga. She was sick with ague, and was taking Indian medicine. She told us she had had 17 children, all of whom except four were dead. She has one boy residing with her, 15 years old, and she 'could not send him to school, as she wanted him to work about the house, cutting wood,' etc.

"14. Abraham Van Every, a Christian Onondaga, has, I believe, received some education at the Mohawk Institution; he has a good log-

house and a frame barn. His farm is well cultivated. It is quite evident that he is the best farmer in his tribe; we found him plastering his house between the logs, to keep out the wintry winds. He is rather a young man, his family consists of a wife and six children, some of whom he intends to send to the school as soon as it opens. He expressed a wish to have his oldest girl sent to a higher school, as (he said) Mr. Nelles would not allow her to remain any longer at the Mohawk Institution. It was now late, and therefore we turned towards home, which we reached after sundown, having walked nine miles in and out of the woods. The day was pleasant, but towards night it grew cold. During the last two nights the water in the streams froze.

"*Nov. 4th.*—Cutting firewood in the bush in the forenoon. Writing journal, etc., in the afternoon, and in the evening went off to see a little child of the Tuscarora tribe, who was sick.

"*Sunday, Nov. 5th.*—Held Divine service in Onondaga and Middleport churches, on the north side of the Grand River. Heard from Dr. Dee that an old man in my mission had dislocated the shoulder-joint of his right arm, and was very ill. It was dark when I reached home. Seven Indians (two men and five women) had tea with us this evening. They came up to ask Mrs. R. to play the Melodeon, and sing hymns with them. They were almost all of the Tuscarora tribe, and had remarkably good voices. It was late when they went away, and we could retire to rest.

"*Monday, Nov. 6th.*—At the request of Dr. Oronhyatekha I drove to the lower part of the Reserve, had dinner at the Indian's named Martin, and then brought him up to witness the signature of Peter Smith and George Rokwaho Loft to a quit-claim for the six acres which they have given as a site for a parsonage, school, and church. I brought my surveying chain and measured the land. In the evening I wrote to Oronhyatekha, and forwarded to him a copy of the quit-claim. This day, like many others of this fall, was fair, but the night was cold. I visited two sick Indians. Drove fourteen miles.

"*Tuesday, Nov. 7th.*—Drove to Caledonia (ten miles) to obtain a post-office order in favour of Oronhyatekha, to defray expenses incurred by George Hill, medical student. This day J. T. Gilkison, Esq., Visiting Superintendent of the 'Six Nations,' began to pay their annuities. He generally commences with the Lower Cayugas. I met numbers of them this morning coming up to the Council-house. Almost all the women were dressed in gay style, with mantles and leggings, etc., of brilliant colours.

" One Indian was at dinner, and five came to tea at my house to-day. During the payment of the annuities we may expect many visitors. It is a heavy tax on bread, butter, tea, etc., but we have always on such occasions some opportunity of speaking 'a word in season.' My drive to-day was about twenty miles.

" *Wednesday, Nov. 8th.*—As most of the Indians from my mission will for the next two or three weeks be receiving their annuities, we cannot during that period visit them from house to house. I went up to the Council-house twice to-day and saw many of them. Dr. Dee and his wife and George Bomberly (medical student) had dinner with us. The weather is cloudy and cool. Mrs. Roberts went out in the evening to visit a sick woman.

" *Thursday, Nov. 9th.*—The Indians are receiving their annuities at the Council-house. Two of them called to see us. I was in the bush a great part of the day, getting out wood. We are trying to cut up the dry trees before the snow falls.

" *Friday, Nov. 10th.*—Snow fell last night, changing to sleet and rain in the morning. Two Indians came here this evening, and remained a few hours to rest themselves.

" *Saturday, Nov. 11th.*—Drove to Onondaga to make some purchases.

" *Sunday, Nov. 12th.*—Preached at Onondaga and Middleport.

" *Monday, Nov. 13th.*—Borrowed a waggon, and sent an Indian with my ponies for lumber for our stable. He did not come back until night, for he had a long distance to go. Four or five Mohawks, Cayugas, etc., living in the neighbourhood of the Council-house, came here this evening to 'singing practice.'

" *Tuesday, Nov. 14th.*—Raining all day. A 'white' man (a merchant) and an Indian came to our house this evening and remained overnight, on account of the darkness and heavy rain.

" *Wednesday, Nov. 15th.*—The ground was white with snow this morning and the air is cold. Two Mohawks called this evening, and one of them (a woman) remained all night. I wrote a letter to the Rev. A. Elliot relative to Mrs. Beaver's school; I had written to him on Oct. 19th requesting him to name a day which would be convenient to himself to transfer the charge of the school to me in the presence of the trustees, if any, and the teacher, but I have not yet received a reply from him.

" *Thursday, Nov. 16th.*—'Thanksgiving Day.' Preached at Onondaga, and afterwards visited a Cayuga Indian family, one of whom was very ill. On my way home I visited a Mohawk woman, who was

just recovering from an illness. Two Indians had tea with us this evening.

" *Friday, Nov. 17th.*—During the payment of the annuities a great many Indians are calling on us. We had three to dinner to-day. In the afternoon I walked to the Council-house and had conversation with several. A young man of the Tusenrora tribe here this evening to practise on our melodeon. He remained all night.

" *Saturday, Nov. 18th.*—Drove to Brantford with Mrs. Roberts to market.

" *Sunday, Nov. 19th.*—Preached at Onondaga and Middleport. At the latter church the congregation is part Indian. The members of the choir are all Indians. One of the Rev. A. Elliot's teachers had tea with us this evening.

" *Monday, Nov. 20th.*—Yesterday I received a note from the Rev. Mr. Elliot informing me that he *had answered* my letter of the 19th October relative to Mrs. Beaver's school, but that he had, by mistake, addressed it to Tusenrora instead of to Onondaga; this accounts for my not having received it. He now says that there is no necessity for him to meet me at Beaver's school. I rode to it therefore to-day and examined the pupils; there were only ten. There were no desks in the school-room; there was altogether a great lack of school requisites. Having learned that there were no trustees for this section, I posted notices of a meeting at which they were to be elected. On my way home I visited a sick man, his wife thanked me for calling, but said that I could not see her husband as he was just now under the care of an Indian medicine man. This native doctor, or conjuror as they are sometimes called, allows no person to see the sick man except his wife, and she is strictly forbidden to touch grease or meat while in attendance on the invalid. If she were to transgress these instructions, the charm or potency of the medicine would be destroyed. I called on one or two other families. This day was wet, the roads are muddy.

" *Tuesday, Nov. 21st.*—Went to a ploughing-match which took place about four miles off. A few Indians who take a great interest in agriculture subscribed among themselves about 15 dollars for prizes, and I gave them a dollar. The ploughing was excellent. There were ten horse-teams and two yoke of oxen.

" *Wednesday, Nov. 22nd.*—Out visiting all day Indian families who reside near the river. 1. Came to the house of James Harris, a pagan. He was out in the bush. We saw his wife and a Seneca woman nearly 100 years old. They are all pagans. Mrs. Harris told me that she has six children; she sends two to the school taught by Cusick.

"2. Wm. Young, a pagan of the Onondaga tribe, has a frame house in rather a dilapidated condition. It was cold and cheerless. Young was not at home. They have six children, and occasionally send two of them to school.

"3. Isaac Douglas. This man's house was almost the worst that I have seen on the Reserve. Loose boards were laid on the top for a roof, but at one end there was a space two feet wide, quite open, through which the rain or snow could readily find an entrance. Three or four children were standing at the back of the stove trying to warm themselves when I entered, and the woman with whom Douglas cohabits was seated on a filthy-looking bed talking to one of her neighbours. Drunkenness and other bad habits have brought this family to the very extreme of misery.

"4. Close by was a comfortable-looking log-house occupied by a white man named Waters, who works an Indian farm. He sends two children to Mrs. Beaver's school.

"5. Mrs. Young, an Onondaga.

"6. Mrs. L. Martin. This woman is a Mohawk. She lives alone. Her house was quite clean, presenting a pleasing contrast to all those of her pagan neighbours. She has no children. As the weather was stormy and cold we made no further progress to-day. Three Indians called to see me in the evening; and afterwards, when it was dark, I went out again to see an Indian woman who was severely cut and bruised about the head by a Tuscarora. The perpetrator of this cowardly act is an intemperate and idle fellow. He has fled away to escape the punishment which he deserves.

"*Thursday, Nov. 23rd.*—Went by special invitation of the Mayor to the opening of the Brantford Branch of the Great Western Railway.

"*Friday, Nov. 24th.*—Came home. Had a very cold drive. One of my children is ill with fever.

"*Saturday, Nov. 25th.*—At home writing, etc. A young Indian girl came here in the evening and remained all night.

"*Sunday, Nov. 26th.*—Preached at Onondaga and Middleport.

"*Monday, Nov. 27th.*—At home.

"*Tuesday, Nov. 28th.*—Drove to Beaver's school, and attended a meeting of householders at which three trustees were elected for the Cayuga section. Visited a sick Indian. In the evening my whole family went to a concert given at the Council-house in aid of a fund for purchase of a melodeon or organ for the Tuscarora church. We lent our melodeon for the occasion.

"*Nov. 29th.*—Went to London to attend the Standing Committee of our Church Society. This day was exceedingly cold.

"*Nov. 30th.*—Attended the quarterly meeting of the Church Society. Bishop Hellmuth informed me that he had set apart my station (as allotted to me by the New England Company) as a mission separate from that of the Rev. Mr. Elliot. He asked me to take a larger portion of the Reserve and two more of Mr. Elliot's schools. I replied that I was content with the mission marked out for me by the Company, and that I could not go beyond it, nor take charge of more schools without authority from the Company. He asked me to write about them, but I declined, on the ground that the Company might think I was not satisfied with my mission; and that, moreover, it would be presumptuous for me to do so. He then said that he would write to the New England Company on the subject, if I were willing. I replied that I would take charge of any mission and schools allotted to me by the Company, and look after them as well as I could, but that the increased size of the mission proposed by his lordship would give me little leisure for work among the pagans. I intend to commence holding Divine service in my mission at the beginning of the new year."

The following extract from the journal of the Rev. R. J. Roberts was received 30th January, 1872:—

"*December 1st, 1871.*—Came home from the Church Society Meeting at London, Ont.

"*Dec. 2nd.*—At home writing, etc.

"*Dec. 3rd, Sunday.*—Preached at Onondaga and Middleport. The congregations were much grieved when I informed them that, at the beginning of the New Year, I must cease to hold Divine service among them.

"*Dec. 4th.*—Ill with a severe cold. In the afternoon I drove to Onondaga to purchase school-books, etc. The road was rough. As the ice on the river was dangerous, I left my horse on the south side, and walked over. On Sunday morning some miscreant set fire to the barn of an industrious Indian, named Peter Garlow. It was totally destroyed, with all its contents, including 300 bushels of oats, and a new threshing-machine which he had purchased last fall. Two Indians came to my house this evening to practise the singing of hymns.

"*Dec. 5th.*—Gave my interpreter some notices of a school-meeting to post in the Onondagas school section. I went to the Council-house, where there was a council going on. I told some Onondagas that were there of the meeting, and requested them to come to it. I gave Mr. Gilkison Mr. Venning's letter relative to the surrender of the six acres offered by Smith and Loft. Two Cayuga Indians came here this

evening, and one remained all night, in order to go to another council to-morrow. The night was very stormy, and he therefore did not like to go to his home, which is some miles back in the bush.

"*Dec. 6th.*—Weather too rough for visiting. It is blowing quite a gale, and snow is drifting. Two Indians took shelter with us, on account of the storm, and one of them (a woman) could not go home for two days; I then sent her home six miles. She lives at the lower end of the Reserve, in my mission.

"*Dec. 7th.*—Went to Kanymgeh to speak to Mr. Chance about the new hymn-books, etc.

"*Dec. 8th.*—Sent my ponies to Kanymgeh to bring over my sleigh, which has been there since we left that place last summer. Wrote out copy of my journal to Nov. 30th, to forward to the New England Company. Three Indians (two men and one woman) came here this evening for 'singing practice.'

"*Dec. 9th.*—At home writing and studying. A young man named James Powless came to see me this evening. He wishes to go to the Normal school. He remained all night, as his home is about seven miles distant.

"*Sunday, Dec. 10th.*—Preached at Onondaga and Middleport. At the Middleport service there was a large number of Indians present.

"*Dec. 11th.*—Drove to the Onondaga school section to a meeting convened for the purpose of electing trustees. Two or three pagan Indians came there to speak against education; but the majority of those present were in favour of schools, and the three trustees were elected. A white man named 'Kingston,' who rents some land from the Company, is evidently endeavouring to excite the opposition of the pagans to the schools. He came to this meeting, but was not, of course, allowed to interfere in the business. When he met me on the road he said, 'The people living in the Onondaga school section were very poor, and that the New England Company ought to have a bag of flour baked into bread for the children every week; and that as the Mohawk Institution was not large enough, a similar institution ought to be established among the Onondagans, and that *he* was the *best qualified* to be the superintendent of it!!' This man was one of Canon Nelles' teachers for several years. To me, he appears to be altogether unfitted for so important an office. He was very anxious to-day to show me some papers and documents relative to the land he holds from the Company, and to get an expression of opinion from me in the matter; but I told him that I did not wish to have anything to do or say in the matter, as it was not my business.

After the school meeting, I went on to Mrs. Beaver's school and examined some of the pupils, and gave her some books, etc.

"*Dec. 12th.*—Drove to Brantford to procure more books and other school material. Mrs. Roberts, who was with me, is making preparation for a Christmas-tree at Beaver's school. Immediately after our return, we walked up to a concert given by some Indians, under the patronage of Mrs. Elliot, at the Council-house. The concert was in aid of funds Mrs. Elliot is raising for the purchase of an organ or melodeon for Tuscarora church. Three Indians remained all night with us. We had some difficulty in making room for them in our limited quarters.

"*Dec. 13th.*—Walked to Onondaga school section, visited two families, and made arrangements with the trustees for the repair and fitting up of the log-house for the school. The weather was stormy—a keen wind blew right in our face, as we came home in the dusk of evening. Four Indians here this evening to 'practise singing.' We have great need of hymn-books. Two young men borrowed books out of the 'Lending Library' which I am endeavouring to form for the mission.

"*Dec. 14th.*—Remained at home, by appointment, to meet an Onondaga Indian, named Abraham Van Every, who is very eager to have his daughter sent to such a school as the 'Hellmuth Ladies' College.' He brought her with him this morning, and I examined her in reading, etc. Van Every is a most deserving man. He lives in the midst of the pagans, and is doing his utmost to promote an interest among them in education. He is also industriously working his farm, and has everything about his house, barn, etc., in neat and good order; thus setting an excellent example to those around him. I cannot avoid expressing the hope that when the Company decide on making further grants towards the higher education of young Indians, they may select Van Every's daughter as one of the first.

"*Dec. 15th.*—At home.

"*Dec. 16th.*—Drove to Brantford to purchase a stove, stove-pipes, and other necessaries for the Onondaga school-house. The day was very stormy.

"*Dec. 17th.*—Preached at Onondaga and Middleport. The congregation at the latter church is always a mixed one—Whites and Indians. On my way home, I visited a Cayuga woman who is sick.

"*Dec. 18th.*—At home writing and making preparations for our Christmas-tree.

"*Dec. 19th.*—Mrs. Roberts drove to Caledonia to purchase articles for 'the tree.'

"*Dec. 20th.*—While cutting firewood in the bush this morning, I and

one of my little boys had our ears partly frozen. There was a council of chiefs to-day. In the evening a Cayuga Indian took refuge in my house for the night on account of the storm.

"*Dec. 21st.*—Our party, filling two sleighs, went off at 1 o'clock P.M. to Beaver's school-house, and examined the pupils. They were then dismissed; and Mrs. Roberts, Mrs. Beaver (the teacher), and others dressed up the Christmas-tree. When it was dark, the school-children (about thirty in number) were ranged on benches round the room. The parents also were present, and some pagans. I opened proceedings with prayer; then a hymn was sung (Mrs. Roberts presiding at the melodeon), and the presents were distributed. We had enough for all—old as well as young. Addresses were made by two Indians and myself, and the meeting was closed with a hymn and the benediction. The more frequently we can gather the children and their parents together, whether at school-picnics, school-feasts, or on such occasions as that described above, the more quickly can we cause an influence in favour of education to permeate the masses, and have opportunities of promoting the civilization of the Indians. Pagans especially will come to those meetings, who would with superstitious awe avoid the churches. But the fact that such gatherings generally bring great pecuniary expenses on the missionary, deters him from having them on many occasions when they might prove eminently useful.

"*Dec. 22nd.*—At home at study and writing.

"*Dec. 23rd.*—Very stormy. Raining nearly all day.

"*Dec. 24th.*—The wind last night was so violent that it levelled our fence with the ground; did similar damage all over the Reserve, and hurled off the roof of a barn near Brantford. Preached at Middleport and Onondaga. Returning home, I visited an Indian family where a child was dead.

"*Dec. 25th, 1871, Christmas.*—Immediately after an early breakfast, I drove with Mrs. Roberts, nine miles, to the white settlement, north-west of the Reserve, to officiate at the marriage of an Englishman's daughter, and baptize his youngest child. Returned then nine miles to Onondaga, and after Divine service, preached to a large congregation, and administered the sacrament of the Lord's Supper. In the evening there was a 'Christmas-tree' for the Sunday-school children. The church was crowded to excess. Addresses were made by a Mr. Dougherty, Dr. Dee, and myself. It was very late when we reached our home on the Reserve.

"*Dec. 26th.*—Began to make up my half-yearly accounts with the Company, but there were so many Indians calling all day that I was obliged to put my books and papers away, and defer the work to another time.

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" Dec. 27th. }
 " 28th. } —At home, writing and studying, etc.
 " 29th. }

" Dec. 30th.—Went to my accounts again to-day, but, as happened before, was interrupted by the number of Indians calling. We have only one room for study, office, dining, and reception of visitors.

" Dec. 31st.—Preached farewell sermons at Onondaga and Middleport churches."

In January, 1872, the Rev. R. J. Roberts wrote to the Committee letters, from which the following are extracts :—

" January 5th, 1872.

" I beg to forward to you, herewith, the report of Mrs. Beaver, teacher of No. 6 School, for the three months ending December 31st, 1871. You may observe that the number of pupils attending that school is much smaller than that of the two schools which were lately under my superintendence. Mrs. Beaver's school came under my charge on the 20th November last, and at that time there were no desks in it for the pupils to write on. The teacher had copy-books, but no ink or pens. There was also an entire lack of other necessaries. I have procured a good supply both for that school and the one which we hope to have opened among the Onondagas next week.

* * * * *

" I wish to mention that Mrs. Beaver was ill for one month during the last quarter (before I received charge of her school). This will partly account for the small number of days on which the pupils attended. By working up that part of my mission (by house to house visitation, etc.), I hope to stir up the people to take greater interest in the education of their children."

The following letter from the Rev. R. J. Roberts was received February 8th :—

" January 23rd, 1872.

" On the 18th instant I received from the Bishop of this diocese a licence to a new mission at the south-east end of this Reserve. The boundaries of the mission to which he gave me the licence do not coincide entirely with those of the two school districts to the charge of which I was appointed by the New England Company on the 5th of September last. I enclose you a rough sketch of the missions in which the Bishop

has licensed me to hold divine services. You may from it observe that the Bishop's boundary on the north-west cuts off half of the Onondaga school section, and that the mission includes two schools over which the Rev. A. Elliot is superintendent. His lordship expressed the desire that I would give up the Onondagas' school to Mr. Elliot, and take charge of the two others. I told his lordship that I would hold service and preach within the limits he prescribed to my mission, but that I could not relinquish the charge of the Onondagas' school, or take charge of the other two, unless authority was given me to do so by the New England Company.

"I beg, therefore, to say that I await your instructions. I am quite willing to superintend any more schools which the Company may be willing to place under me.

"I commenced holding divine service at Mrs. Beaver's school-room on the 7th inst., and at Garlow's (or Onondagas') on the 14th.

"There were present at

" Beaver's 1st service	31 persons.
Do. 2nd "	49 "
Do. 3rd "	57 "

At Garlow's school-house:

1st service	15 "
2nd, last Sunday	40 "

"The Christian Indians in both settlements are much pleased at having service regularly every Sunday. Some pagans have been at all our services. We want more room for the congregations, and we shall therefore be very glad if the Company can soon erect two large school-houses. At Beaver's we have a Sunday-school. Next Sunday I intend to organize one at Garlow's.

"I would here take the liberty of informing you that one of my most zealous aids, in labouring to promote civilization and Christianity among the Indians of my mission, is the old chief of the Senecas. When I was going to England in 1864, he requested me to ask the (then) Archbishop of Canterbury for his photograph. The Archbishop was kind enough to grant the chief's request. The latter at that time was a pagan, but about three years ago he became a Christian, and since I commenced to preach to the pagans, he has done his utmost to second my efforts. But this aged chief is poor. Do you think the Company would allow me to give him, say about £5 or \$4.00 dollars a year, to encourage him to visit among his people on week days, besides addressing them on Sundays. He is a little over eighty years old, but still walks with an active, firm step.

"I shall feel obliged if the Company will allow me to procure a number of the new Indian hymn-books, which Canon Nelles has had published at their expense. We have only one or two hymn-books in my mission. Perhaps you will, therefore, be kind enough to give me an order on Mr. Nelles for so many as we require, or allow me to purchase them from the publisher.

"ROBERT JAMES ROBERTS."

On the 8th February, 1872, the Committee wrote to the Rev. R. J. Roberts, thanking him for his very interesting journal, and proceeding as follows:—

"Your remarks upon the dilapidated condition of many of the Indian dwellings have suggested to the Committee whether the Indians might not be much encouraged and assisted in putting their houses in order by the Company keeping in store a supply of lumber, to be sold to the Indians at half the cost price; the Committee would be glad of your opinion in this matter, and will probably authorize you to act in this suggestion, if you should think it desirable to do so. They will also be glad of information as to the water supply and the drainage generally of the Indian dwellings in your district. You mention that some of the Indians were engaged in digging wells, and we shall be glad to learn whether their knowledge of the subject enables them to sink wells effectively, and whether the system of 'boring' is known and practised.

"In reference to the old Indian chief, John Seneca Johnson, and his desire to become a sort of lay missionary amongst the pagan tribes of his own blood, the Committee will be glad to learn whether he could be usefully employed in this work, and what assistance would be necessary to enable him to carry out his intentions.

"You state that on the 31st October, you declined to officiate at an Indian marriage within your station, on the ground that the Bishop had not set apart your mission for ministerial duties, and on the 2nd November you performed the ceremony for another Indian couple within your mission. The Committee would be glad of an explanation of this apparent discrepancy in your course of action on the two occasions.

"The Committee also wish you to inform them fully as to the Indian farms which you report to be worked by white men 'on shares,' or wholly by white men. Are not those practices the first steps towards those deplorable inroads upon the rights and property of the Indians which have been so disastrous to them in former times? The Committee would wish to do whatever they could to discountenance the practice. Under what state of things has it come about that the Indian farm

worked by the white man, Waters, apparently on his own account, has come into his possession?

"The Committee are pleased to observe that some of the Indian women visited by you were able to read English books, and took an interest in that occupation. The Committee are disposed to agree with you that much good might be done by the establishment of a lending library of well-selected books fitted for the Indians, and would be obliged to you to give them your views as to the details of such a scheme, the books which would prove useful, and whether they could be purchased to the best advantage in Canada, or in this country.

"In reference to Mrs. Beaver's school, the Committee will be glad to know what desks and other school requisites you consider should be supplied.

"Your reply to the Bishop of Huron, declining to take a larger portion of the Reserve, and two more of Mr. Elliot's schools under your charge, except at the request of the Company, meets with the entire approval of the Committee who do not think it would be expedient that the area of your mission should be increased. You will recollect that, by their resolution passed in September last, the Committee described the Cayuga station as 'comprising for the present such parts of the Tuscarora Reserve, south of the Grand River, as are not included in either of the 2nd or 3rd stations (the Tuscarora and Kanyungeh stations), and especially the school sections to be formed for the School No. 6, now or late Mrs. Beaver's, and for any other schools not comprised in the above-mentioned sections."

On the 1st March, 1872, the Committee received the following extract from the Rev. R. J. Roberts' journal for the month of January, 1872.

"*January 1st, 1872.*—Drove to Brantford, but on arriving there I found that all the stores were closed, and the whole town engaged with elections. I found a parcel at the 'Express Office,' containing a grant of prayer-books, New Testaments, and catechisms, from the Church Society for use in services and Sunday-schools.

"In the afternoon I visited two Indian families, and in the evening, by request, I went to a New Year's feast, at the house of an Onondaga named Isaac John. He resides on the river bank opposite Middleport, and though not actually within the boundaries of my mission he and others of the same tribe *outside* my mission appeared to think that I was *their* missionary. When I arrived at the house, I found it crowded

with Indians of both sexes. I was at once told that they wished me to take charge of the meeting as chairman.

* * * * *

"It was a most interesting meeting. After I had opened with extempore prayer, we had several speeches, chiefly on religious topics. In the course of my address, I advised them to take warning from 'the flight of time,' to 'work while it is called to-day,' and not to be slothful in business, etc.

"It was twelve o'clock (midnight) when I and the lady friend who was with me took our departure. On account of the darkness of the night, it was nearly two o'clock A.M. before we reached home. The meeting was kept up by the Indians until nearly three o'clock. I have been told that, after I left it, some white people from the other side of the river attempted to disturb them.

"*Tuesday, January 2nd.*—A young Indian called on me this evening to ask for some advanced text books, such as Euclid, Algebra, Collier's Histories, and a Latin grammar; but, as he is not attending any of our schools, and is not a student to whom the Company have made a grant, I did not feel warranted in acceding to his request. However, I gave him a small English dictionary of my own. Frequently young adult Indians, who wish to study during the long winter evenings, come to me requesting books. It would be well if I were authorized to supply those who are deserving, as studies carried on at their homes would bring them knowledge, and keep them from wandering off to places of temptation.

"*Wednesday, January 3rd.*—It rained the greater part of the day. I remained at home looking over accounts, and putting up a fence which was blown down by a gale a few days ago. The gale indeed was quite a hurricane, and not only tore down many fences, but took the roof off a barn, belonging to a white man, a few miles from here. Sent my letters to the post-office by an Indian.

"*Thursday, January 4th.*—Eight Indians made a 'bee' to cut wood for me in the bush, about a quarter of a mile from the back of my house.

"*Friday, January 5th.*—I drove to Kanyungeh for a Mrs. Millard (sister to Miss Crombie), who is a highly educated lady, and whom I was desirous of engaging as teacher for the Onondaga school section. I brought her down to see it, but she was so discouraged by the 'loneliness' of the place that she declined. Heretofore she has passed most of her life in cities, and therefore any country place, and much more the Indian Reserve, would appear to her a 'solitude' in which she could not exist. I drove on to Beaver's school-house, and made arrangements

for holding Divine service there next Sunday. Returned by the River Road, and visited an Indian woman who was sick. It was nearly ten o'clock when we reached home.

"*Saturday, January 6th.*—Went to Onondaga to mail letters, make purchases, etc. In the evening I drove Mrs. Millard back to Kan-yungel.

"*Sunday, January 7th.*—This was the first day I held Divine service in my mission. It was held in an upper room (the same in which Mrs. Beaver's school is taught). We did not expect more than eight persons to come to it; but we were agreeably surprised to find a congregation of 21 adults and 11 children, who, as to their tribes, were (adults), 7 Cayugas, 7 Mohawks, 2 Nanticokes, 2 'whites,' 3 Onondagas; the children were all Mohawks.

"*Monday January 8th.*—We had two Cayuga Indians to dinner; and in the evening an old chief of the Seneca tribe, who had been at a council to-day, came in, and requested permission to remain all night, as it was too dark for him to go home. We sat up till twelve o'clock conversing with the old man on Christianity, education, and the schools. He resides in my mission. A few years ago he became a Christian, and in the course of our conversation this evening, he said that he wished to learn more about Christianity, and would be glad if I could procure him some pictures illustrative of Christ's work on earth.

"*January 9th.*—Wrote out a copy of my journal for the New England Company down to December 31st, 1871, and then drove over to Onondaga to mail it, and also to meet a young Indian woman who was coming from the Bay of Quinté to teach the school in the Onondaga section. She did not arrive, but I received a note from Dr. Oronhyatekha, stating that she would arrive next Saturday. She is sister-in-law of the doctor. When I returned home I found a young Indian at my house, who was an applicant for the office of teacher. There are many applicants, but it is difficult to find one whose morals, as well as education, are such as would qualify them for the office. The young man remained all night with us.

"*Wednesday, January 10th.*—Mrs. Roberts drove to Onondaga village to get our ponies shod. I remained at home, as almost the whole day Indians were calling on me. I did intend to go to the Onondaga school section, but my interpreter was sick last night, and very weak this morning. Two Indians had dinner with us. In the evening I was busy, arranging books for the Onondagas' school. The weather is unusually mild. We have had no sleighing for several days, but wheeling is good. Three or four Indians called in the morning to borrow books from my lending library (only consisting of about fifteen volumes as yet).

"The members of the Six Nations Agricultural Society had their annual meeting to-day for the election of officers. There was a large addition to the number of members.

Thursday, January 11th.—Walked to the Onondaga section to look at the work done on the old log-house which we are preparing for the school. On my return, I received a letter from the Bishop, requesting me to go up next Wednesday to London, and that he would give me a licence for the Cayuga mission.

Saturday, January 13th.—Walked to the Onondaga pagan Long-house to witness the installation of four 'warriors' in the office of chiefs. The building is made of logs, and has a hole in the centre of the roof to let out the smoke. It was quite full of Indians—men, women, and children. When the ceremony began, two old chiefs (first one and then the other) walked up and down the length of the house, muttering some words in a sort of chanting tone. Then the strings of wampum (records of the past) were produced one by one, and a history of each was given by a chief; after which about a dozen chiefs sat down on two benches, facing each other, and commenced an examination of the strings.

"As it was Saturday evening, and we were told that the proceedings would be continued to a very late hour, we came away about ten o'clock. I and my two boys had an extremely cold walk home of three miles. I had to make them run to keep their hands and feet from freezing.

Sunday, January 14th.—Borrowed a waggon from one of my Indian neighbours, and took my whole family and a couple of Indians to our church services. In Beaver's 'upper room' we had a congregation of forty-nine persons. After the service I organized a Sunday-school. Held service in the afternoon at Garlow's log-house (among the Onondagas). There were fifteen persons present. When we reached home we found two Indians, who remained about three hours, and joined our family in singing hymns.

Monday, January 15th.—Brought Miss Hill to the Onondaga settlement, and opened school there. Twelve children attended to-day. We had a vestry meeting at Beaver's school, and afterwards drove four miles further to a missionary meeting in Caledonia (diocese of Toronto), at which I was requested to speak. On my way home I got rather snow-blind, and, when driving over a culvert covered with rotten boards, they gave way, and the front spring of my buggy was broken. Tied it up as well as I could, and then, driving slowly, reached home at 2 o'clock a.m., very cold and fatigued.

Tuesday, January 16th.—Set off for London. Mrs. Roberts drove

me to Onondaga Railway Station. Was obliged to remain all night at Brantford.

" *Wednesday, January 17th.*—Arrived in London and had an interview with the Bishop. He was very kind, and was evidently anxious to bring about harmony and co-operation between the Company's missionaries at the Grand River Reserve. The Rev. Canon Nelles and Isaac Barefoot (one of the teachers at the Mohawk Institution) were present during the interview. The Bishop told me that he wished me to give up the Onondagas' school to the Rev. Mr. Elliot, and to take charge of the school among the Delawares and that which is now taught by George Powless. Mr. Nelles seemed to think that I could, and that I should do so; but I told him and the Bishop that I could not take charge of, nor give up, any school without express authority from the New England Company. I said that I would hold Divine service in the mission allotted to me by his lordship, but could have nothing to do with Mr. Elliot's schools until I received instructions from the Company. The Bishop then requested me to write to the Company on the subject, and I promised to do so as soon as I returned home. The Bishop's chaplain being absent from London, I had to remain there overnight. In the evening there was a missionary meeting in Bishop-Cronyn Hall, presided over by his lordship. I was one of the speakers.

" *Thursday, January 18th.*—A licence to the Cayuga mission was given to me to-day. It cuts off half the Onondaga school section (as allotted to me by the Company), and extends much further in another direction, including the Delaware settlement, in which the Rev. A. Elliot used occasionally to hold week-day services. It was late when I reached Brantford, and therefore I was obliged to remain there for the night.

" *Friday, January 19th.*—Walked seven miles on my way home. A heavy snow-storm coming on then, a friend took me the remaining five miles in his cutter. A white man had called this afternoon at my house, and left a request for me to visit his mother, who is in a dying state. She resides eight or nine miles from here; in the white settlement beyond Kanyungh, westwards.

" *Saturday, Jan. 20th.*—Went to Brantford Market, and as we returned, I visited the sick woman of whom I received intelligence yesterday.

" *Sunday, Jan. 21st.*—Held service at Beaver's and the Onondagas' schools. The congregations at both places were larger than on last Sunday. The old Seneca Chief (Jesquoquo) made an address to the people after my sermon at the latter place, and urged the people to avail themselves of the opportunity which they now had of educating their children.

" *Monday, January 22nd.*—Attended a missionary meeting at Onondaga church (among the white settlers); the Rev. Canon Nelles, as Rural Dean, took the chair, there being no missionary in the place. There were four other clergymen and myself present. I was one of the speakers. Mr. Nelles was more gracious to me than he had been during the last two years. I hope the day is not far distant when he and the other missionaries will be on terms of greater amity with me, and all co-operate in carrying on the important work of the New England Company among the Indians. Neither Mr. Elliot nor Mr. Chance was present at the meeting.

" *Tuesday, January 23rd.*—At home writing letters, etc. An Indian who was going home from a council of chiefs had dinner with us.

" *Wednesday, January 24th.*—A missionary meeting was held in the beautiful church of Kanyungeh, the Rev. James Chance in the chair. The meeting was not so large as in former years. The Revs. Nelles, Johnson, Salter, and I addressed the people. Mr. Elliot was not present. After the meeting I went on four miles further to visit a sick 'white' woman, and administer the sacrament of the Lord's Supper to her. Mrs. Roberts, Miss Crombie, and an Indian named Wedge were with me. Arrived home at 11 o'clock P.M., and found a gentleman waiting to see me. He requested me to officiate at a funeral next morning at Caledonia, 10 miles off south-east, as the incumbent of that place is absent from home.

" *Thursday, January 25th.*—Off at daylight to Caledonia. The sleighing was good, but the weather was extremely cold. Officiated at the funeral, and as I returned home, I visited my two schools and a sick Indian. It was dark when I reached my house. Found that all our firewood was used up. Set to work and chopped up a log by moonlight. Drove 22 miles to-day.

" *Friday, January 26th.*—Went over to the Onondaga township to buy hay, and then to the village to procure books, etc., for the schools. Mrs. R. was with me, and as we returned, we found the River Road blocked up with snow. With some difficulty I got the horses and sleigh down to the ice. Mrs. R. was nearly frozen while awaiting me. Home by 10 o'clock P.M.

" *Saturday, January 27th.*—At home. Mrs. Roberts drove to Brantford to do our marketing. In the afternoon I walked up to the Council-house to order a desk for the teacher of the Onondaga school.

" *Sunday, January 28th.*—Three Indians came with me, Mrs. Roberts, and the children to the services among the Cayugas and Onondagas. We had good congregations at both places, and the Sunday-school was well attended. In the evening we visited a sick man. About dark the

temperature fell considerably, and the weather became rough with snow-drifting. One of the Indians remained all night.

" *Monday, January 29th.*—At home at study and writing. In the afternoon I drove out some distance to visit an Indian. Great quantities of wood are going off the Reserve every day.

" *Tuesday, January 30th.*—I remained at home by appointment to meet the old Chief Seneca Jolinson (Jesququo). He came to ask for information on many topics both of a religious and secular character. We remained up until 2 o'clock at night in conversation, in the course of which he told me that he had been in '*thirteen fights*' on behalf of the British Crown, and that at the time war commenced in the year 1812, he and other Indians were told that they should receive 200 acres each, as a special reward for their services; but the old man said, 'That promise was never fulfilled towards me.'

" *Wednesday, January 31st.*—Drove nine miles to visit a dying woman. Home at 9 o'clock p.m.; hands and feet almost stiffened with cold. On entering our house I found Mrs. Roberts giving a white man his supper. She told me that he lost his way in the bush. He said he came from London, England, last May, and that he was sent out from Brantford this morning to buy a load of wood from the Indians. It was the first time he had ever come out to 'this wild place,' he said. He got a load, but then lost his way in the bush. Darkness was coming on; his sleigh got fast in the branches and broken parts of a fallen tree, and not having much wood-craft he was unable to extricate them. Hearing the sound of chopping going on at some distance, he went in that direction to look for aid; but it was soon quite dark, and the sound of the chopping ceased. He then attempted to go back to his horses, but could not find the place where he had left them. After wandering about for an hour in the deep snow, and stumbling over decaying logs, he sat down almost worn out, and quite frightened lest the horses should perish with cold, and he himself be frozen to death or devoured by wild beasts. After a little rest he made another effort to get out of his dangerous position, and fortunately he reached our 'clearing,' and saw a light. He was almost frozen when he came into the house. As soon as he finished his supper, I took a lantern and went with him in search of his horses. By following the trail I found them without much difficulty, but I had to cut through a thick oak-log and clear a road through the brushwood before we could get his horses and load out. The poor man put his horses in my stable, and remained all night with us.

" ROBERT JAMES ROBERTS."

On the 2nd April, 1872, the Committee requested the

Bishop of Huron to permit the licence to the Rev. R. J. Roberts to extend over the school sections as set out by the Company for the Rev. R. J. Roberts, with the addition, in consequence of the age and infirmities of the Rev. Adam Elliot, of the Delaware Schools (Nos. 5 and 9),—the alteration proposed by his lordship being inexpedient, as the Indians had already elected trustees for the Cayuga and Onondaga school sections, and a school-house in one section and a site in another had been obtained.

The Company declined to send Abraham Van Every's daughter to the Hellmuth Ladies' College, as they were desirous, instead of sending pupils to the Hellmuth College, to take measures for raising the standard of education given at the Mohawk Institution.

They also granted £5 to the Indian chief, John Seneca Johnson, to enable him to visit, as a lay missionary, among his own people, as recommended by the Rev. R. J. Roberts.

On the 11th March, 1872, the Company received an address from certain Onondaga Indians, being the trustees of the school lately opened in the Onondaga school section, begging that this school, which had been opened with every prospect of success and usefulness under the able management of the Rev. Mr. Roberts, might be continued under his superintendence, and expressing their opinion that the schools under the Rev. R. J. Roberts had always been the best on the Reserve.

The following letter from the Rev. R. J. Roberts was received March 25th, 1872 :—

" March 5th, 1872.

" Since I received your letter I have had much conversation with Drs. Dec and Oronhyatekha, and others, with regard to the matter about which the Committee desire to have an expression of my opinion, viz.—the propriety of the Company's keeping in store a supply of *lumber*, to be sold to the Indians at half the cost price. They all, without exception, agree with me that if the Company were to do this, they would confer a great blessing upon the Indians, and enable them

to make their houses more warm and comfortable than many of them are at present. If, however, the Company decide on carrying out the suggestion, it may perhaps be more advisable (instead of keeping in store a supply of lumber) to allow your missionary to give 'Orders' at half price for the quantity required by each individual. There are several saw-mills within a short distance of the Reserve, with the owners of which I could easily make an arrangement to give lumber to such Indians *as present an order, and pay the millowner half the price for it.* At the end of each half-year I could take up the orders, and pay the millowner the balance due to him. This mode of proceeding would, I conceive, be most practicable, feasible, and satisfactory to all parties. It would, then, be necessary for me to see that the lumber was made use of for the *bona-fide* object for which it was supplied at the reduced rate.

"With regard to the water supply and the *Drainage* generally of the Indian dwellings in my district, I shall endeavour to give you full information as soon as I can obtain statistics. I shall in my future house-to-house visitation make inquiries upon this subject.

"I may, however, here state that, as a general rule, the Indians are badly supplied with good drinking-water; often indeed when the summers are dry, there is even a scarcity of water in the swamps and muddy streams from which the people procure their supply. Last year was so very dry that some Indians did dig wells. The great majority of the people drink water which is unfit for use, and thus much sickness is caused. I fear that my own family may suffer from the same circumstance next summer.

"Our present abode is close to a small and very muddy stream, which in summer is almost dried up. The water may be considered as almost stagnant, from the fact that in several places the bed of the stream is almost closed up by logs, branches, and mud. In summer this water is warm and unpalatable. We have no well, and as I have expended over 70 dollars in making the house fit for habitation, I cannot afford to have one dug. The Indians generally understand how to dig wells, but many of them are indifferent and careless as to supplying themselves with that important desideratum. Some, however, make an effort to help themselves; they dig a well, but being too poor, perhaps, to buy bricks or stone to line it with, the clay soon caves in, and leaves an open pit, in dangerous contiguity to their dwellings. I have frequently found it necessary to warn them to take care lest their children should fall into them. I believe that if they could be supplied with brick or stone, or a pump were presented to them, a great incentive would be given to well-digging.

"The system of 'boring' is not known or practised on the Reserve. If we had the necessary apparatus for 'boring' it could be used with great advantage, as the soil is, for the most part, a stiff, hard clay, wonderfully free from stone.

"I feel much obliged to the Company for allowing me some assistance in putting the fences near my dwelling in good order. As soon as the spring opens I shall have the work done.

"In reply to your inquiry with reference to John Seneca Johnson, I beg to say that he could be very usefully employed in visiting the families of the Pagan Indians, and in urging them more especially to send their children to the schools. The old man has, since he became a Christian, been always most exemplary in his conduct. He is a strong advocate for temperance among the Indians; and since I opened the school near him, among the Onondagus, he has taken great interest in the education of the young. At our public gatherings, whether on Sundays or week-days, he listens with deep attention to the sermons or speeches of the 'white' men; and if called on to speak, he enforces the lesson in the most eloquent language. All listen to him with great interest. The old man is very destitute. His wife and children are dead, and the support which he receives from his grandchildren is very scanty. I have often wished, during this cold winter, that I could give him a warm coat or a pair of trousers. He is always very decent in his appearance. There are no holes in his clothes, nor are they ragged, like those of some Indians, but I have frequently felt sorry for him when I saw him going about in thin clothing on a cold day. I fear, too, that he is often hungry and unable to procure a good meal. The old man, however, never complains. In my letter to you of the 23rd January last, I ventured to ask you if you thought the Company would be willing to grant him £5 a year towards encouraging him to work among his people, but I am far from thinking that that amount would be anything like an adequate remuneration for such work as he could perform. If he received 50 dollars a year, and your missionary were allowed to procure some better clothing for him, or expend a small sum of money in making his house more comfortable, I am sure the old chief would work with double energy in doing good among his people.

"In explanation of the apparent discrepancy in my course of action on the 31st October and the 2nd November last, I beg to say that when I was requested on the former day to officiate at a marriage, which was to take place on the 2nd November, I told the Indian who made the request that I could not officiate without the consent of the Rev. Mr. Elliot, as the marriage was to take place within his (ecclesiastical) mission. Mr. Elliot was then asked for his consent, and he, as I

expected, gave it most willingly; and, therefore, on the 2nd November, I performed the ceremony. It was one and the same couple to which allusion was made in my diary under the two dates. I may here say that I have always found Mr. Elliot free from any jealousy of a brother clergyman's labours, and well pleased at having work done for him in his mission. The Bishop, as you are aware, has now licensed me to the lower part of Mr. Elliot's mission, as an independent parish, so that ministerial duties within its bounds are to be discharged by me.

"The Delawares are anxious that I should hold service in their settlement; but I do not like to enter upon any regular plan of labour among them until I know what is the mind of the Company with regard to the two school sections included within the district to which the Bishop has licensed me, and which are under Mr. Elliot's superintendence.

"In compliance with the Committee's desire for information 'as to the Indian farms worked by white men "on shares," or wholly by white men,' I beg to state that, when a white man works a farm 'on shares,' the general rule is for him to give the Indian owner one-third of the products, as *his share*, and as an equivalent for a money rental. The expression 'on shares' does not mean that the white man and the Indian owner of the land are in partnership, and work the land together. The white man farms the land, and pays the Indian (his landlord) either a fixed sum of money as a rent, or (if he agree to work 'on shares') gives him one-third of the produce after the harvest is gathered in.

"I do not think that the fact, that some white men are farming land in this way will lead to any inroads upon the rights and properties of the Indians. An Indian may rent his farm for one or more years, and at the end of that term he can, if he so desire, relet it, or easily dispossess his tenant if the latter should refuse to leave. Comparatively speaking, I may say that there are only a few white men on the Reserve; and they are (as far as I know them) industrious and honest men, who set a good example to the Indians, and show them how to farm their lands in a profitable manner. If these white men have children, and send them, as they generally do, to our schools, the Indian children learn English from them. The inroads upon the rights and properties of the 'Six Nations' in former days, may, I believe, be traced to the action of the Government of that day, in allowing white men to squat on Indian lands, which it was supposed the Indian would surrender. Subsequently, the Indians surrendered a portion of their (then extensive) Reserve; and those white men, who were permitted to squat on that portion, which was not ultimately surrendered, were

compelled, after much trouble, to vacate the lots on which they had settled, and which they had improved. There is, I think, no fear of this state of things ever occurring here again, as every white man, coming on to the Reserve now, to work a farm for an Indian, is well aware that he is the tenant of that individual Indian, and can be summarily dispossessed at his pleasure. Indeed, I believe it is contrary to law for an Indian to allow a white man to rent his farm, or work it 'on shares,' and that the white man is in the eye of the law a trespasser. The white man 'Waters' is a tenant on an Indian farm such as I have described. It would be better if some of the Indians who let their farms, would work them themselves. But on the other hand, there are some who have *trades*, and prefer to work at their trade than on the farm; and again, other Indians have more than one lot, and therefore it is convenient to them to rent part of their lands to a white man or to an Indian, for there are some Indians who occasionally work land 'on shares.'

"I am very glad that you have asked for information relative to the establishment of a lending library for the use of the Indians; for the time has come when, through the instrumentality of the Company's schools, such an institution would be extremely useful. A great many of the Indians can read and understand English. I have lent several of my books to them, but as my small library is chiefly composed of works on theology or science, they are not suited to the generality of Indian readers. Books on Agriculture, Travels, History, bound volumes of 'The Band of Hope,' 'Leisure Hour,' 'British Workman,' 'Chatterbox,' etc., would be read with avidity by our young men and women. Good books, abounding with illustrations, would also be useful.

"I think it would be more advisable to purchase them in Toronto than in England. The cost would be about the same, and then there would be no charge for 'carriage' or 'freight.' Besides, I think that we, knowing the extent of the Indians' abilities and acquirements, and the sort of literature for which they have a taste, or which would be useful to them, would be best able to make a selection. I hope I may be excused for making this latter statement. About £10 would suffice, for the present, to establish such a library for use in my mission.

"For Mrs. Beaver's school there is need of all school requisites except books, slates, paper, pens, and pencils. These I have already supplied. There are no desks in the school-room, nor can we convey any into it, as it is an upper room in Mr. Beaver's house, to which one has to ascend by stairs as narrow and as steep as a ladder. By taking the materials up through the window, the desks could be made

in the school-room; but there are two objections to this action. 1st, we would have to take them to pieces again when removing to a new school-house; and 2nd, Mrs. Beaver makes use of the room occasionally for other purposes besides that of a school, and therefore does not wish to have desks placed in it. I have spoken to the trustees on the subject, and they say that they must be 'content' until a school-house is erected. Maps and illustrations of natural history are much needed for my two schools. They can be procured at Toronto.

"It is a source of satisfaction to me to learn that my reply to the Bishop, in reference to the schools, meets with the approval of the Committee of the New England Company. On account of the many difficulties which are peculiar to my mission among the pagans, it would be well if my ministerial labours were confined to the district marked out for me by the Company. But in that other portion of the Reserve to which the Bishop has also licensed me, there is very great need for the labour of a missionary, and on account of Mr. Elliot's age and increasing infirmities, I agree with his lordship that it is *too* far for him to visit it and work it up effectually.

"I have informed Levi Bomberry and Abraham Van Every of the Company's decision with regard to their applications. Dr. Dee, who takes a great interest in George Powliss and Isaiah Joseph, has requested me to ask whether the Company would allow those two young Indians to attend the Grammar School at Brantford, and to board at the Mohawk Institution, until such time as the Company may so re-model or improve the latter school, as may enable young men to acquire there such an education as would fit them for entrance into a university, theological college, or school of medicine.

"I have, for some years past, been of the opinion that if the standard of education at the Institution were raised, and the head master were enabled to give instruction, when necessary, in Latin, Greek, French, Natural Philosophy, etc., a greater facility would be given to deserving scholars of qualifying themselves for the office of school teacher, or the higher professions, etc. And this might be done at less cost to the Company, for there would be no necessity then of sending students to Hellmuth College, Albert College, or the Canadian Institute, Woodstock.

"A few days before I received your letter I had a visit from Mr. Blomfield. I explained to him that one Indian can deed to another a portion of land, and that the Indian who receives it can hold it for any purpose for which it is given. Dr. Oronhytekha was here last week delivering some lectures to the Indians. He told me that the Company would be perfectly safe in erecting a parsonage, school-house, or any

other building on the six acres of land for which a 'quit-claim' was given to him in trust for the Company. As you will probably hear from Mr. Blomfield shortly on the subject, I do not think it necessary (at least now) to ask the advice of a lawyer. The Baptists, and other religious denominations, have erected churches and schools on lots in this Reserve, for which no deed was ever given to them, and they are left in undisturbed possession of them.

"ROBERT JAMES ROBERTS."

On receipt of the foregoing letter from the Rev. R. J. Roberts, the Treasurer offered to give him £10 to pay the expense of a trial in boring for water in his neighbourhood, an offer which the Committee accepted with thanks.

The Committee increased their grant of £5 made on the 18th March, for the Indian chief, John Seneca Johnson, to a grant of £10 a year.

The Committee also informed the Rev. R. J. Roberts that they disapproved of his suggestion to supply the Indians with lumber by means of orders given by him on millowners near the Reserve, entitling the holders to receive lumber from the sawmills on payment of half the cost price, the remaining half to be paid by the Company.

The following extracts from the journal of the Rev. Robert James Roberts for the month of February, 1872, were received March 28th :—

"*February 1st.*—Walked to John Hill's to look after school-desks; then drove to the Onondaga school section, and visited nine families and the school.

"*Feb. 4th.—Sunday.*—Held services at the Cayuga and Onondaga school-rooms. Sixty-two persons present at the former, and twenty at the latter. At the conclusion of my sermons, Chief John Seneca Johnson addressed the congregations. Two Indians at tea with us.

"*Feb. 8th.*—Drove to the Delaware settlement, and visited two families, with a view to ascertaining the state of that part of the district to which the Bishop has licensed me. This tribe almost all speak, or understand English. As we returned home, our sleigh-pole got broken, going through the snow-drifts. I borrowed an axe from an Indian and spliced it. We were very cold when we reached home, at 8 o'clock.

"*Feb. 11th.—Sunday.*—Borrowed a lumber-sleigh, and took my family

and others to Beaver's and the Onondagas' services. As usual, they were well attended. The Sunday-school is increasing; we have three classes: Mrs. Roberts teaches one, Dr. Oronhyatekha's brother (Wm. Martin), the second, and an Indian woman the third. We had dinner with an Indian family. On our return to our own house we found four Indians standing outside, who came to take tea 'chez nous;' after tea, two or three more arrived, and joined Mrs. R. in singing hymns, chants, etc.

" *Feb. 12th.*—Brought my sleigh to Onondaga to be repaired; posted letters,—then went down the river to visit a sick Indian woman. Home after dark.

" *Feb. 13th.*—Raining heavily almost all day. Four Indians came to see us this evening, and remained until after tea. So many coming frequently to dinner and tea, etc., is a severe tax upon our income, and yet one must be hospitable, or no progress can be made among the pagan Indians. We must seek to win their confidence and affection, although it is a burden, very heavy and hard to bear.

" *Feb. 14th.*—A very cold day. Drove to the Onondaga school to examine it. Only one child was in attendance. The scarlet fever is in the neighbourhood, and the parents are afraid to send their children to the school. I called at two houses to ask why the children were not at school, and the answer at each place was 'on account of the scarlet fever.' Two Indians came to my house this evening. After tea one of them went away, and the other, who lived at a distance, remained all night, as the weather was so severe.

" *Feb. 18th.—Sunday.*—Held Divine services at the Cayuga and Onondaga school-houses, both of which were filled. Twenty-one children attended Sunday-school at the former place. Seneca Johnson delivered an excellent address at the close of my sermon in the afternoon. Three Cayuga Indians came to tea with us this evening.

" *Feb. 19th.*—Drove to the Onondaga settlement; visited the family of one of the school trustees, and some others, in one of which was a poor woman of the Mohawk tribe, very ill with pleurisy. She spoke English, expressed herself very thankful for my visit, and requested me to call again. Several Indians, adults as well as children, have been sick lately, with scarlet fever. Two or three were sick of that disease in a house, nearly opposite to the school-house. On this account most of the children have been withdrawn for the present from the school. I made inquiries to-day, and was told the 'fever' was abating. In the afternoon Mrs. Roberts drove out to visit a sick child, and one or two Indian families.

" *Feb. 20th.*—Five Indians, who were going to a tea-meeting at the Council-house, called on us in the morning and remained until evening.

The snow is fast thawing. In the afternoon I drove across to the River Road, and visited three families. It began to rain before I returned. The Baptists borrowed our melodeon for their tea-meeting, and Mrs. K. played for them.

" *Feb. 21st.*—At home cutting wood, writing, etc.

" *Feb. 22nd.*—Cutting wood in the forenoon. In the afternoon I set out for Brantford, to get a new spring on my buggy. On the way I met J. T. Gilkison, Esq., coming down to a council. He told me that Mr. Blomfield was to come to Onondaga by the afternoon train. In consequence of this information I turned back, got my sleigh, and went to meet Mr. B. The train was two hours late. When we reached home, we found that a surprise party was arriving at my house, composed of members of the two white congregations (of Onondaga and Middleport), for whom last year I held Sunday services. They brought presents of various kinds to me and Mrs. Roberts; Drs. Dee and Osborne were of the party, and several Indians were also present. It was quite late at night when all were gone.

" *Feb. 23rd.*—Drove Mr. Blomfield to Caledonia, and on the way pointed out to him the sites offered for the schools, etc., among the Cayugas and Onondagas. As I returned, I visited a few families, in one of which there was a man sick. Sleighing was very bad to-day.

" *Feb. 24th.*—Went to Brantford, and had my buggy repaired. On our way back, we were obliged to drive about a mile down the river on the ice, which was covered with water. It was very dark, and raining heavily at the time. Received letters this evening from Mr. Venning and from Dr. Oronhyatekha; the latter requested me to give notice that he would deliver some lectures next week among the Indians.

" *Feb. 25th.*—*Sunday*—Held services in the Cayuga and Onondaga districts. Good congregations at both places. I gave notice of Oronhyatekha's lectures. We had dinner at the house of a 'white' man named Morrison, who works Mr. Beaver's farm. Beaver has a good 'store,' which he himself attends to.

" *Feb. 26th.*—I drove to the Chippeway settlement, and gave notice of Dr. O's lectures. A great council of warriors and women was held to-day, to decide whether the indiscriminate sale of wood to white people should be allowed to continue. They decided in the negative. It is, indeed, high time to stop this indiscriminate sale, for if it be allowed to go on, the Indians will, in a few years, have very little fuel for themselves. An immense quantity of wood has been taken away this winter. It would be well if the Indian Department could obtain authority to prevent the Indians from selling any more, except what is cut off land which they are clearing for cultivation. The great Council held to-day was decidedly in favour of such authority being given.

" *Feb. 27th.*—At home. Sent notices of Oronhyatekha's lectures in various directions. Mrs. R. took letters to post for me at Onondaga.

" *Feb. 28th.*—Officiated at the marriage of a 'white' couple in Onondaga village. Went down then to the Onondaga (Indian) settlement, and attended the first of Dr. Oronhyatekha's lectures. The Indians were much pleased with it. The doctor's brother (Wm. Martin) met him at the Caledonia Railway Station. He came home with me after the lecture.

" *Feb. 29th.*—I went to the Onondaga district in the forenoon. Dr. Dee and several Indians came to see Dr. Oronhyatekha, and had dinner with us. In the afternoon Dr. O. and I went to tea at Dr. Dee's.

The Company received on 22nd April, 1872, the following Resolution passed at the first Vestry Meeting of the Cayuga Mission, on Easter Monday, April 1st, 1872 :—

" Resolved, that at this, the first Vestry Meeting held in the Cayuga Indian Mission, the thanks of this meeting be and are hereby tendered to the New England Company for their uniform and constant kindness towards our people,—for supporting schools for the education of our children ; for causing lectures to be delivered for the benefit of the Indians by one of their own race (Dr. Oronhyatekha) ; and more especially for having set apart this portion of the Grand River Reserve as a separate and independent mission, and appointing the Rev. R. J. Roberts as missionary to the same, whereby the efficiency of the schools may be best promoted, and the regular ministrations of our church be secured to us.

" That the Chairman be requested to forward a copy of this resolution to the Company."

The following extracts from the journal of the Rev. R. J. Roberts for the month of March, 1872, were received April 22nd, 1872 :—

" *March 1st.*—In the afternoon I hired a double-seated waggon. Both it and my buggy were filled with parties going to hear Dr. Oronhyatekha's lecture in the Cayuga district, six miles off. It was delivered in the school-room. There was a large attendance both of pagans and Christian Indians. Many of them were obliged to stand outside the door, and hear what they could of the lecture. The room was altogether too small. Dr. Dee, myself, and two or three Indians made speeches. The latter spoke in grateful terms of the Company for establishing the

Cayuga mission, and for having, so soon after its establishment, kindly sent Dr. Oronhyatekha to give them so many useful hints about avoiding disease and preserving health. It was the general regret this evening that the room was so small. If we have a large school-house erected this coming summer, we can have a series of lectures next winter. Dr. Dee has promised to give one, I can give one, and there are others also who will probably assist. I need hardly say that all who heard Dr. Oronhyatekha hope he may come again.

" *March 2nd.*—Hired a waggon and brought Dr. Oronhyatekha to Onondaga Railway Station on his way to Stratford. As it was a very cold morning, Mrs. Roberts and I went by train to Brantford, sending the waggon on by the teacher of the Delaware school, whom we had overtaken on the road, and to whom we had given a seat. When we came home there were three Indians at our house, one of whom, the teacher of the Onondaga school, remained all night.

" *Sunday, March 3rd.*—Hired a waggon belonging to an old Tuscarora Indian, and took my family and some Christian Indians to our services in the Cayuga mission. In the afternoon we all went to see a little Indian boy who had fallen into a pot of hot water and got badly scalded. The congregation at the Onondaga station was not so large as usual, owing, perhaps, to the fact that the pagans are just now celebrating their peculiar rights in their 'Long-house,' which is only a quarter of a mile distant from our place of worship.

" *March 5th.*—At home writing letters, which Mrs. Roberts in the afternoon took to Onondaga to mail. It turned very cold in the evening, so that she had her hands almost frozen as she was coming home, and was obliged to get an Indian to drive her part of the way.

" *March 6th.*—Drove to the lower end of the Reserve to visit an Indian woman who was ill. I remained there some time, and did not reach home until late in the evening. The night was dark and the air cold. I have had a man cutting wood for me the last few days. I sent him to-day to chop some firewood for a poor woman who lives near us, and whose husband is very sick. He had cut his foot with an axe.

" *March 7th.*—Went down to Mrs. Beaver's school and examined it, paid visits to the little boy that was scalded, an Indian who was sick with fever, and three other families. I had tea in a Cayuga's house, and I brought one of his children (a little girl) home to stay a few days with us. She is about ten years of age, and has a great taste for music. She has been several time at our house; and as she expressed a desire to come up this evening to get a few

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lessons from Mrs. R., I took her with me. An Indian (one of the sidesmen of Kanyungeh church) was at my house when I got home. He told me that his stepson was dangerously ill, and that he wished me to visit him to-morrow morning. Received a letter to-night from J. T. Gilkison, Esq., the Visiting Superintendent of the Six Nations, requesting me to fill up a report (for which he sent blank forms) of my two schools for the year ended June 30th, 1871. The report was to give the 'reserve or band,' 'name of teacher,' 'salary,' 'from what funds paid,' 'number of boys,' 'number of girls,' 'totals,' and 'remarks.' I wrote a reply stating that one of my schools (the Onondaga) was not in existence at that time, and referring him for information about the other to Rev. Mr. Elliot, as he had the superintendence of it then. Mr. Gilkison told me (in his letter) that the information was required for the Superintendent-General's Report to Parliament.

" *March 8th.*—After breakfast I drove to Kanyungeh mission to see the sick Indian whom I was yesterday requested to visit. Went to the parsonage then, with the young man's stepfather, to apologize to Mr. Chance for visiting one of his parishioners. We had dinner with him, and had much conversation about Indian affairs generally, and more especially about the best means of promoting the efficiency of the schools on the Reserve. We were both of opinion that it was desirable that the Company's missionaries should be permitted to form a Board of Examination of Candidates for the office of Teachers, and that such only as pass a satisfactory examination should be allowed to teach. If this were done, it would stimulate all applicants for that office to seek by study the necessary qualifications.

" *Sunday, March 10th.*—Hired a waggon, as usual, and took a load to my services. There is no sleighing; and as my buggy carries only two persons, and I do not like my children to be absent from Sunday-school, I procure a waggon whenever it is possible. Lest we should 'faint by the way,' Mrs. R. generally takes a supply of sandwiches, and we thus dine as we drive from one school-house to the other. The congregations at both places were good. The old chief 'Seneca' gave an address at the close of each sermon. I visited two sick Indians to-day. Several cases of smallpox have occurred in Brantford and near the Onondaga village. In the former place the number is increasing. I felt it my duty to-day to advise the Indians to have themselves vaccinated, and to warn them against going to where there was danger of infection. Through fear of the disease, some are just now keeping their children away from our schools.

" *March 11th.*—Wrote out copy of journal for last month and some

letters, which Mrs. R. brought to Onondaga post-office. A council of chiefs was held to-day, after which an Indian came to house and remained until after tea. A poor woman from the Delaware settlement also called at dusk, and asked for some food. She was on her way home from Brantford, rather a long walk (about fourteen or fifteen miles) for her. A good many Indians were vaccinated to-day in my mission.

" *March 12th.*—At home reading and cutting firewood. A young Indian (one of Mr. Elliot's teachers) came here this evening, had tea, and remained all night.

" *March 13th.*—At home in the forenoon. After dinner walked a few miles to visit an Indian who had cut himself with an axe, and a young girl who appears to be dying of consumption. Brought an old volume of the 'Leisure Hour' to the former. He could not read, but his wife said she could read it for him. The young girl, also, expressed a wish to have a book; I must send her one to-morrow. She has been at the Mohawk Institution, and although young, she can read very well. This morning we had a snow-storm, but the afternoon was warm and the weather like that of spring.

" *March 15th.*—Remained at home, by appointment, to meet the chief, Seneca Johnson. Had about four hours' conversation with him, in the course of which he gave me an account of the efforts made by the pagans to induce him to give up his profession of Christianity. They threatened to deprive him of his chieftainship, and said they would not give him any assistance when he became infirm. They also brought over some pagans of great influence at the Tomawanda settlement, in the State of New York. These men addressed Seneca at great length on the *sin* which (they said) he had committed, and the danger which he had incurred by becoming a Christian. Seneca replied that paganism kept men in the dark, but that Christianity enlightened them, and that when he became infirm and helpless he would put his trust in God, and not in man, etc. Some time afterwards he went over to Tonawanda, and there he met the Indian who (more than any other) had denounced Christianity and education. He was now a Christian, and in favour of schools. He told the old chief that when he heard his reply to the pagans he trembled, and that after he had returned to the United States, old Seneca's speech convinced him that Christianity and education were right, and that he at length resolved himself to become a Christian.

" *March 16th.*—Rode to the funeral of the late Joseph Carpenter, interpreter at Kanyeah. He was interred at the cemetery of the Old Mohawk Church.

" *March 17th, Sunday.*—Procured a waggon, and took my whole

family and an Indian to the services in the Cayuga and Onondaga districts.

March 18th.—This was a cold day. Snow fell in the afternoon. I walked down to my interpreter's residence. He is sick. Also visited another family.

"*March 19th.*—Married a couple of white people. Home late in the evening. It was a very cold day.

March 20th.—The thermometer was six degrees below zero this morning. I went to Brantford.

'*March 21st.*—Went to the lower end of my mission, to visit an Indian woman who has been ill. She was better to-day. Also visited another Onondaga house. Three families were dwelling in it, and three beds were in one room. None of the children were going to school. Had a cold drive home at dusk.

"*March 22nd.*—Visited the Delaware settlement.

"*March 24th, Sunday.*—Had services in the two stations.

"*March 26th.*—Examined the Onondaga school. Twenty-three children were present. Two of the trustees and some parents attended. Addresses were made by me and one of the trustees. The school is going on very satisfactorily.

"*March 28th.*—Examined the Cayuga school. It was not so well attended as that of the Onondaga. The room is not well adapted for school. It cannot be supplied with desks. I visited two houses where there were some people sick. At the school examination two of the trustees were present. The roads now are in a very bad condition; the frost is coming out, and consequently the mud is deep.

"*Good Friday, March 29th.*—Held service in the Cayuga district, and afterwards visited a 'white' woman (residing on the Reserve) who is dangerously ill from inflammation of the right lung. Roads muddy.

"*Easter Sunday, March 31st.*—Held service in the Cayuga and Onondaga districts. At the former services, I administered the sacrament of the Lord's Supper (for the first time in my mission) to four communicants. I made use of a pocket communion-service, which was given to me by Mr. Joseph Busk, of Hertfordshire. We shall soon need a larger one for the public administrations. My interpreter was very ill to-day, and unable to come with me, but one of the congregation supplied his place."

† On the 3rd May, the Treasurer not only presented the Rev. R. J. Roberts with £10, which he had promised, for the purpose of trying some economical means for getting drink-

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ing water, by boring or otherwise in the Grand River Reserve, but also a like sum of £10 to Dr. Oronhyatekha, to aid George Hill in his third year of study.

The Committee thanked the Rev. R. J. Roberts for his journal for the months of February and March, and informed him that they highly approved his remarks as to the best means of improving the day schools on the Reserve, but postponed the consideration of the subject until they received answers to the "Questions and Suggestions" lately forwarded to each of their missionaries at the Grand River. In the meantime the Committee granted him £5 to enable him to supply Mrs. Beaver's school (No. 6) with desks and forms for the pupils, and requested him to furnish particulars of the maps and illustrations required for this school and for Miss Hill's school (No. 10), and the cost of them. As the funds of the Company did not allow of an increased expenditure during the current year, the Committee were for the present unable to carry out any plan for supplying the Indians with lumber at half the cost price, or to make any grant towards the establishment of a lending library for the Indians, and they so informed Mr. Roberts; and added that they had no objection to the two young Indians, George Powless and Isaiah Joseph, attending the Brantford Grammar School, and boarding at the Mohawk Institution, but could not undertake to contribute to their support, in consequence of the whole of the income of the Company for that year being otherwise appropriated; and that they did not wish him, at present, to extend his labours to the Delaware settlement, as they awaited a further communication from the Bishop of Huron.

The Committee, in compliance with an application from Dr. Oronhyatekha, authorised him to apply the balance of the grant made for the education of Miss Susan Hill, who had been appointed teacher of the Cayuga School, towards the education, at the High School at Stratford, Ontario, of John Maracle, the son of a Mohawk chief.

The following is an extract from a letter of the Rev. R. J. Roberts, received on the 22nd May :—

" *May 3rd, 1872.*

" In accordance with the desire of the Company, I have taken charge of the two schools Nos. 5 and 9, the Rev. Mr. Elliot having willingly transferred them to me.

" I am much pleased by the grant having been made to the old chief, Seneca Johnson. In a few days I shall write to you at greater length in reference to the schools and other matters. I am suffering at present from a severe cold, the result of a drenching received yesterday.

" ROBERT JAMES ROBERTS."

The Rev. James Chance having raised objections to the Rev. R. J. Roberts visiting a sick Indian in the Kanyungeh mission, the Committee desired Mr. Roberts not to visit Indians, sick or otherwise, beyond the limits of his own mission.

The following extracts from the journal of the Rev. Robert James Roberts, for the month of April, 1872, were received on the 27th of May :—

" *April 1st.*—Went to the Easter Vestry of the Cayuga mission. Churchwardens were chosen, and a lay-delegate to the Synod elected.

" *April 4th.*—I rode through the woods to a portion of the mission, and visited eight families. Some of the houses were very filthy. In one a poor woman was sick, and in a second a child was dying of consumption. A sickly looking Onondaga Indian, with whom I had a long conversation, requested me to buy a bottle of cod-liver oil for him, as he said he had no money. The man appeared very weak; I must therefore try to get him what he wants. Seneca Johnson came here this evening to receive some lessons in Christianity. I was weary with my long ride; but we sat up until 12 o'clock. My interpreter and another Indian were also here, and as the night was damp, and the road six inches deep with mud, we gave them sleeping room (with some difficulty, however), and scanty covering.

" *April 5th.*—Rode through the bush to the Delaware settlement—it was a rough ride, jumping logs and fording swollen streams; visited several houses, and remained some time in each :—

1st. Charles Jackson, a Delaware, was lately married to a Tuscarora

woman. He teaches the Delaware school. In his house also resides a 'white' family, who work Jackson's farm. One of the children was ill of fever.

2nd. Jasper Jones (part Indian, part negro). He was not at home. I had a long conversation with two women, one of whom was making a quilt. The house was of a wretched description.

3rd. John Wilson, a Delaware. House and other buildings very bad. No one at home. I rode into the woods, and observing a trail followed it, and found part of the family at a sugar camp. Remained there half an hour. Went on further through the bush to the house of

4th. James Wilson. It was a good building, but there was no garden, orchard, or stable. I urged him to make these necessary improvements. Retraced my way to the Delaware Concession, and rode to nearly the end of the settlement, and visited

5th. Cornelius Moses, one of the best men among the Delawares. In order to get to his house I had to tie up my horse in an old log-stable, and cross the Boston Creek (which was greatly swollen) on a log which had, luckily, stuck fast in a narrow place. His wife told me that they suffer much from ague every summer. The last family that I visited in that part of the Reserve were the 'Bogles,' 'white' people. Bogle is an excellent man, and very industrious. He rents one of Cornelius Moses' lots. After visiting a few more families I turned back, and reached home bespattered with mud, feet wet, and altogether as weary as I could be. After I had gone to bed an Indian from a distance knocked at the door, and asked leave to remain all night. We gave him a bed.

"April 6th.—Home all day. My arm was a little stiff with rheumatism, but I was able to assist in repairing the broken fence.

"Sunday, April 7th.—Drove to the Cayuga and Onondaga districts, and held divine service in each. Floods crossed the roads in several places. My horses could scarcely go faster than a 'walk' on account of the mud. Returned from the Onondaga settlement by a winding Indian track through the bush, and had to drive through several deep pools of water. Three Indians to tea this evening, after which they joined Mrs. Roberts in singing hymns. One of them, being rather unwell, remained all night.

"April 8th.—Intended, if possible, to remain at home all this week, as my ponies need rest, and the roads are execrable. An old pagan chief of the Onondagas borrowed my shot gun this morning. He was going down the river for a few weeks to shoot musk rats. Some other Indians called during the day, and two of them had dinner with us.

" *April 9th.*—Rode to the Onondaga school this forenoon. It was reopened yesterday after the Easter vacation. The teacher, who is quite a young woman, appears to be very attentive to her duties. Visited one of the trustees, John Garlow, who is very sick. Remained two hours with him, and had dinner at his house. Saw two Indians ploughing to-day, first time this year. They told me that the frost has not altogether disappeared yet. In the afternoon a chief, named Timothy Burning, came to my house to ask if his niece, an orphan girl, could be sent to some school, where she could receive such further instruction as would fit her for the office of teacher. Mrs. Roberts walked out this evening to visit a little Indian girl (about a mile off) who is dying of consumption.

" *April 11th.*—Roads very bad. The Grand River is rising. Spent part of the day studying Mohawk, etc., with my interpreter. Two Indians here to tea, one remained all night.

" *April 12th.*—Raining all day. In the afternoon I rode to the house of the chief (Timothy Burning) four miles distant, to see his niece, the orphan, whom he wishes to be educated for the office of school-teacher. She was making a quilt when I went into the house. Coming home I got thoroughly drenched, called to see the little Indian girl dying of consumption. Two Indians again to tea. One stayed all night with us, for the rain has left the roads almost impassable.

" *April 13th.*—At home. Planted some pine-trees in front of our little house. There was a very high wind all day, which threatened to uproot them again. Two Indians, returning from Brantford, came in to rest themselves and had tea with us.

" *Sunday, April 14th.*—Rode on horseback to the Cayuga district. Mrs. Roberts and the interpreter went down in the buggy, but the road was so bad they did not get there until after divine service had commenced. From the Cayugas I went alone to the Delaware settlement. The Boston 'creek' (river) was flooded, and I had to take to the woods—lost my way—but reached the school-house in time to hold service. My interpreter officiated at the Onondaga School-house. I was home about sunset, having ridden 17½ miles, most of the way being through mud and pools of water. Three young men came in at tea-time, and afterwards joined Mrs. Roberts at the melodeon, singing hymns.

" *April 15th.*—There was a slight frost last night, and this forenoon was warm. The Indians went out in great numbers to make sugar in the bush, but about midday the temperature fell rapidly, and a snow-storm came on, which put a stop to their work.

" *April 16th.*—An Indian called on me early this morning, with a

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request that I would visit a man who is far gone in consumption. I went off at once to see him. He had been a (nominal) Christian, but like many others in this old mission of Mr. Elliot's, he had partially lapsed into paganism. He was now under the care of pagan medicine-men, and, according to their practice, they had him closely screened off in a corner with blankets, etc., so that no one should see him. Close to his curtained bed was a large stove with a fire in it, the heat from which, and the confined atmosphere, was enough to bring on some other disease. The sick man told me that the pagans had undertaken to cure him, and that their mode of proceeding was to wear masks (hideous looking faces made of wood), carry him outside, shake him well, and scatter ashes over him. My interpreter was not permitted to see him, but I was allowed to go behind the curtain. We had a long conversation, the result of which was, that he said he would give up his old ways, and, with divine aid, endeavour to lead a new life. At his request I administered the sacrament of the Lord's Supper to him. His sister, who is residing with him, promised to come to church and to send her child (a girl about ten years old) to school. (May 7th,—This promise she has fulfilled.)

" *April 17th.*—Drove to the Onondaga district to visit some families. In the evening Mrs. R. went with me to a temperance meeting at the school-house there.

" *April 18th.*—Walked to Onondaga village for letters, then to Middleport, to inter the body of a child belonging to a white family. Came home through the bush. The night was dark, and the path wet and muddy in many places.

" *April 19th.*—Visited the Onondaga school (No. 10), and one Indian family. The Indians have commenced ploughing, and they appear to be busy burning up stumps and brushwood.

" *April 21st.*—Held service in the Cayuga and Onondaga districts. Mrs. R. and our servant walked to the latter. Afterwards I went through the bush to Middleport, held service there, and preached a funeral sermon. Rain fell this afternoon, and I got wet before I reached home. Drove nine miles and walked nine to-day.

" *April 22nd.*—Walked to the Delaware settlement, seven miles distant—held divine service—attended a vestry meeting, at which church-wardens for that congregation were appointed. Went then to the house of a Mr. Samuel Bogle, and officiated at the marriage of an Indian couple. The man was a Chippeway, and the young woman a Mohawk. Home by dusk.

" *April 23rd.*—At home, planting trees round our little house, and endeavouring to make a garden in the hard, stiff, clay soil. The rub-

bish of years had to be moved, and heaps of garbage and fetid matter burned up. It is a wonder the former occupants of this place were not continually on the sick-list.

"Mrs. R. had gone away this evening to sit up all night with the sick Indian girl. We have just heard that a Mohawk, named David Green, was murdered last night by his two nephews. One of the young murderers had been at the Mohawk Institution a few years ago. His name is Nelson Henhawk. It is reported that they were partly intoxicated at the time they committed the dreadful deed.

"*April 21th.*—Mrs. R. returned this morning, quite weary with the night's vigil. She said the child was growing weaker. I went off to see her. In the afternoon Mrs. R. and others came with me to the weekly temperance meeting in the Onondaga School-house (No. 10). Home by 12 o'clock midnight.

"*April 25th.*—Working in my garden, etc. Several Indians came to see me in the course of the afternoon,

"*April 26th.*—Drove to Mrs. Beaver's school, and examined some of the classes. Visited eight families in that neighbourhood, and two sick men. Met two young pagans on the road and had a long conversation with them on education and religion. One of them, named Smoke, said he would come to our church service next Sunday. (May 7th, he kept his word, and came last Sunday also). About dusk I was opposite Middleport. I crossed over to mail a letter, met two young *white* men, who urgently requested me to go with them to their house; saying that their father was gored to death by a bull yesterday, and that their mother was dangerously ill. I went with them—remained until 11 o'clock, and reached home at half-past 12.

"*April 27th.*—Walked to Middleport, and officiated at the funeral of the 'white' man. Received a note this evening from Canon Nelles, requesting me to attend a conference of the Company's missionaries on Thursday next.

"*April 28th.*—Hired a waggon and took my own family and others to the services in the Cayuga S. Ho. Sent the interpreter to the afternoon service in the Onondaga district. I walked with my eldest boy to the Delaware settlement, and preached to a small congregation. Home at dusk, having walked eleven miles. Some young Indians came in the evening to 'sing hymns' with Mrs. Roberts. They are very fond of sacred music.

"*April 29th.*—The little girl who had been so long ill with consumption, died this morning. Mrs. Roberts went to the house to assist some Indian women in making her shroud. I drove over to the two schools, Nos. 5 and 9, and carefully examined the pupils. There were only ten

in each. Both School-houses are badly furnished for *school purposes*. One of them is fitted up with long benches for use on Sundays at *religious services*, but there are no proper desks in either of them. As Mr. Elliot wished to transfer them to me, I have, by instruction of the Company, taken charge of them this day. The teacher of No. 9 School complained to me that some person had opened his desk and taken books out of it. It was late when I reached home, having driven twenty-five miles. After tea Mrs. R. came with me to the house where the young girl was lying dead. It was filled with men and women. I, at their request, read a portion of the Scripture and addressed the people, and after we had prayer they united in singing hymns until a late hour. We came away at 3 o'clock A.M., but some remained all night.

"April 30th.—At home; several parties — 'whites' and Indians—called to see me."

The following are extracts from the journal of the Rev. Robert James Roberts, for the month of May, received 8th July:—

"May 1st, 1872.—I officiated to-day at the funeral of an Indian girl, name! Sarah Hill, at the Baptist chapel, near the Council-house. There was a large gathering of Indians, and I preached from Hebrews 9 ch. 27 v. In the evening we hired a lumber waggon, and took five or six of our neighbours to a temperance meeting in the Onondaga district. We are doing our utmost just now to promote habits of sobriety among the people of our mission, some of whom are sadly addicted to intemperance. On this occasion I delivered a lecture on the subject. We were not home until after midnight. This day was wet.

"Sunday, May 5th.—Held divine service at the Cayuga and Onondaga stations. The congregations are steadily improving. Some young men and women, who are pagans, come to them almost every Sunday. In the evening, at 7 o'clock, I preached a third time to a white congregation at Middleport church. It was a funeral sermon, and the church was crowded to excess. I had tea with an Indian family, on that side of the river, and reached home by 10 o'clock P.M.

"May 6th.—Employed an Indian to plough about three acres of ground at the back of my house. It is very poor in consequence of the wretched manner in which it had been farmed in past years by the Indian owner. The natives are in the habit of taking the same crop year after year, off the same land, without manuring. It is only by degrees they are learning the value of manure, and the necessity for a

'rotation of crops.' It is not easy to buy a load of good hay on the Reserve, because so few of the people lay down their hand with 'timothy and clover.'

" In the evening Mrs. Roberts came with me to a temperance meeting near the Council-house. We are trying to establish a 'Total Abstinence' Society there.

" *May 7th.*—Visited a Seneca family this morning. In the afternoon sowed some garden seeds.

" *May 8th.*—Sowed more seed. At dusk I received a note from Dr. Oronhyatekha, Grand Worthy Chief Templar of Canada, informing me, that he would come down (from St. atford) on Friday next to institute a lodge of 'Good Templars' in the Onondaga section of my mission. As there was to be a meeting there this evening, I walked to it, and made the necessary preparations. Home by half-past twelve o'clock. Dr. Oronhyatekha's Indian student came here this evening and remained all night.

" *May 10th.*—Some person took a portion of our fence down last night, and having neglected to put it up again, my ponies got into the bush, which is very extensive round this place. I and two others went in search of them, but did not find them until 2 o'clock p.m. It was too late then for me to go to the conference at the institution. In the evening I had an attack of ague. Mrs. Roberts and the interpreter went to the temperance meeting in the Onondaga section, and met Oronhyatekha there. He went home *via* Caledonia. I did not see him.

" *Sunday, May 12th.*—Hired a waggon, and brought my family to the service at the Cayuga station. We have a flourishing Sunday-school there now. Some of the children and young men of the neighbourhood, who can read, are beginning to manifest a desire that I should lend them books. I regret that I cannot do so, as I have no Sunday-school or general library, most of the books which I selected from my own library have been already perused. Mrs. Roberts and my interpreter went in the waggon to the second service, held in the Onondaga school-house, and I walked with my oldest boy to the Delaware section, where I had a mixed congregation of whites and Indians to preach to. As we were walking home through the bush, my little boy got sick, and gradually became worse, so that I was in great alarm. I feared that he would have to lie down in the woods, and there was no one here to render me any assistance whatsoever. We had to pass through a rather swampy district, and it was not very easy for me to help him over the wet places on rotten logs, but we got home at last, at a late hour. We walked eleven miles. Five young men and women (Indians) had been at tea, and were singing with Mrs. R. when we reached the house, the lad being very weary and sick.

" *May 13th.*—My son was much better this morning. I remained at home planting corn, and getting a little oats and peas sown. Several Indians called to see me to-day.

" *May 14th.*—Visited several Indians residing near me, endeavouring to persuade them to come to a temperance meeting, which we held in the evening in the hall near the Council-house. The Rev. Mr. Chance called on me to-day. He asked me for some copies of the forms of report which I got printed for my schools. I gave him thirty.

" *May 15th.*—At my suggestion my interpreter has commenced digging a well close to his residence, near the Council-house. He is badly off for water. We have been gardening and sowing peas to-day. The soil (a strong clay) has been worn out. It is also very rough, but I want to show the Indians what can be done by good farming, even on a small scale, although the work of this one year will not repay expenses.

" *May 17th.*—A pagan woman of the Seneca tribe came here this morning to borrow money from me. I could not afford to lend her any, as I have already lost much by lending to Indians. As a general rule, it is not advisable to lend to them, but I sometimes regret my inability to give assistance to some reputedly honest Indians, when they want to purchase seed. Some of them in this lower pagan mission of mine, have no harrows, ploughs, or cultivators, and unfortunately, when they come to me for the loan of such articles, I cannot help them, not having any of those implements of husbandry myself. I have to hire them for my own use, and as those who have such articles are generally very busy (especially in a *late* season like the present), it is with difficulty one can even *hire* them. When I was living at Kanyeageh, I myself bought a plough, harrows, etc., and the Company kindly gave me a yoke of oxen. But when I came away from Kanyeageh I left the oxen with Mr. Chance, and was obliged to sell my implements at a very low price. I used often to lend them to destitute Indians. Every day, almost, during last month and the present, my neighbours came to me for the loan of such articles. If I had a plough, harrows, a cultivator, and a few more necessary articles, they would last for some years, and by lending them to the poorer Indians much good might be done. Chief Seneca Johnson and another pagan chief of the Cayuga tribe, coming from a council, called in and had supper with us. The latter said that the chiefs (pagans of course) intended to 'make rain' on Sunday next. They usually get up a 'dance' at the Long-house for that purpose, but I presume that custom has, with them, just the same meaning as the 'prayer for rain' in our Liturgy. The pagans believe that God has hidden His face from them, and that therefore they are troubled. The dance then is to propitiate Him and procure His favour.

" *May 18th, 1872.*—Lent my ponies to an Indian to go to Brantford, as he wished to buy bricks for the well which he is digging. I finished the sowing of my garden seeds. At dusk a heavy rain began to fall, *et spes agricolam alit.*

" *Sunday, May 19th.*—Very wet all the forenoon. I officiated at the Cayuga and Onondaga stations. I visited two families. Seneca Indians came up at *tea time*, and afterwards formed a choir and sung hymns with Mrs. R. Most of those who came here for 'singing practice' (as they call it), belong to Mr. Elliot's and Mr. Chance's missions. I wish we were residing in our own mission, so that we could give some training to our own people, who need it most.

" *May 20th.*—Everything looks fresh and green after the rain of yesterday. After an early dinner I drove to the Delaware settlement with Mrs. Roberts, and officiated at a marriage and a baptism. Visited two families. Rain poured down on us both going and returning, and one mile and a quarter, which led through the bush, was a succession of mud holes and rotten corduroy bridges.

" *May 21st.*—Lent my ponies to an Indian to plough an acre of ground. Am getting my fences repaired to-day. In the afternoon I went to the Onondaga school section, and visited some families. In the evening Mrs. Roberts and some others came with me to the Temperance-hall, near the Council-house, where we established a Temperance Society, commencing with nineteen members. The old chief, Seneca Johnson, was at it. He remained overnight in my house.

" *May 22nd.*—Visited the Onondaga school, and examined the pupils, and afterwards went to see a lad that was ill with fever. It rained all day. The Indians are just now receiving their 'annuities.' The Visiting Superintendent, J. T. Gilkison, was thrown out of his buggy a few days ago, and received injuries so severe as to confine him to his house. His clerk is now acting as paymaster in his stead. Four Onondaga women took refuge in our house from the rain, and had dinner with us. Our present abode is on the highway to and from the Council-house, and therefore great numbers of Indians, passing and re-passing, call on us. We must receive them kindly, in obedience to the precept 'be courteous.' We are, moreover, desirous of winning the goodwill of the pagans, who have, hitherto, been hostile to Christianity, education, or civilization of any kind. But Indians, who call at 'meal times,' would be offended if they were not invited 'to eat,' thus our household expenses are more than trebled. Our house is also a sort of refuge. Many Indians, men or women, weary with their long walks, frequently come in with a request that

they may be permitted to lie on the floor. Of course we make up beds for them, and here, too, we have been put to much cost. Kan-yeagah, Tuscarora, and the Mohawk are out of the way of these incidental but heavy expenses.

"*May 23rd.*—Drove to No. 9 School. Examined it, and found it improving. Then visited eleven families resident in this section; and as this was the first time I visited them since I was appointed to the Cayuga mission, I give their names, etc., here:—

"1st. Henry Rhodes, a Mohegan, speaks English, is married, has two children, lives in a shanty.

"2nd. John Sholer (coloured), originally a runaway slave from the Southern States. He earns a livelihood by making rakes, and working a small patch of ground as a garden. He has several children, some of whom he sends to school. His abode is a wretched hovel.

"3rd. Thomas Woodruff, a Delaware of a sickly constitution. His farm is a good one, but he cannot do much work on it, on account of his bad health. He was making a coffin when I called on him.

"4th. Mrs. Shaw (widow), whose son, 'Consider,' was working an Indian farm 'on shares.'

"5th. Katey French. I do not know what tribe she belongs to. She is a 'loose character,' and her dwelling-house is of a miserable type.

"6th. Nicholas Green, a Mohawk, has a large family, and lives in a shanty. Some of the children go to school. His dwelling must have been very cold last winter; there are several open spaces between the logs. One of the children was sick to-day.

"7th. Thomas Slote, a Mohawk, appears to be an idle young man, does not work his farm. He is married.

"8th. George Herehimer, a Chippeway, with a tolerably good house. Children clean, one was sick.

"9th. Powless Baptiste, a Mohawk, much given to intemperance. It is not very long since he was liberated from jail. He was not at home when I called. There are several children in the family, none of whom attend the school.

"10th. Laurence Herehimer, a Chippeway, has a good house, but does not work his farm. Has only one child.

"11th. McDonald, a white man, working for L. Herehimer.

"I found the road through the bush to this settlement very bad, and the Boston 'Creek' (or river) was so high that we had difficulty in crossing it.

"**QUEEN'S BIRTH DAY, Friday, May 24th.**—Went away early this morning in a heavy shower of rain to officiate at a funeral in the Delaware settlement. When I came home in the afternoon, we drove to the Council-house. The Indians were celebrating Her Majesty's birthday. Inside the Council-house the chiefs made their orations; and outside, the warriors ran their races, and joined in various other games. I believe some 'whits' man was detected in the act of selling 'whisky,' or lemonade with 'whisky' in it to the Indians. He was immediately driven off the ground. A good many Indians came to our house in the evening.

"**Sunday, May 26th.**—Drove to the Cayuga and Delaware settlements, and held divine services. Was scarcely able to speak on account of hoarseness and a bad cough. My interpreter held service at the Onondaga station, but as that is the centre and stronghold of paganism, and the place where the 'darkness of ignorance' most prevails, it is a source of regret to me that I cannot be there *every* Sunday, instead of every second Sunday. Eight Indians came up to my house in the evening (two of them from the distant Chippeway settlement), and after tea they united with Mrs. Roberts in singing hymns until a late hour.

The following extract from the diary of the Rev. R. J. Roberts for the month of June, 1872, was received July 30th:—

"**Sunday, June 2nd.**—Held divine service in the small school-rooms of the Cayuga and Onondaga districts.

"**June 8th.**—Left London for Mount Brydges. An Indian met me there, and took me in his waggon to the residence of the Rev. H. P. Chase, missionary to the Oneidas, Munseys, and Chippeways, who have reserves about eight miles from Mount Brydges.

"**June 9th.**—Preached to the Munseys in the forenoon, and to the Oneidas in the afternoon. The farming of the former appears very bad in comparison with that of the Indians on the Grand River. In the evening I had an attack of intermittent fever.

"**June 10th.**—In company with the Rev. H. P. Chase (who is himself a Chippeway) I visited the Mount Elgin Boarding-school for Indians. Did not like the appearance of things there. In the school-room there were nine Indian boys, two 'white' boys and two 'white' girls. I was told that some of the pupils were away, and that the Indian *girls* were 'washing the clothes,' but I only saw four or five engaged in that way. There is a workshop attached in which 'cabi-

net-work' and 'shoe-making' are taught. At the time of my visit there were only two boys there. In the afternoon I was again ill with fever.

"June 11th.—Went to Mount Brydges to make inquiry about a new kind of pump in use there, then on to London, where I was obliged to remain all night, on account of the fever which had again prostrated me.

"June 12th.—Reached home this evening, feeling quite weak.

"June 13th.—This day was wet, but, though far from being well, there were some visits which I had to make in my mission. In the evening I wrote out notices of a meeting for the election of trustees in school section No. 9. Trustees had been elected there at the beginning of the year, in an irregular and illegal manner. Two of them did not reside in the section, and there was a bitter feud between them and the majority of the householders. Mr. Elliot was not present at the election, nor had he any minutes of the meeting at which they were chosen.

"June 14th.—Rode to the Onondaga section, visited one family, and attended the weekly temperance meeting there. Home by midnight.

"June 16th.—Very ill with fever, and (for the first time) unable to do Sunday duty. Sent the interpreter in my place. Dr. Dee came to see me in the afternoon.

"June 17th.—Went to Brantford with Mrs. Roberts. In the evening she came with me to the Tuscarora temperance meeting, near the Council-house.

"June 18th.—Drove to No. 9 School section, and presided at the election of trustees. Home late in the evening.

"June 19th.—Attended the funeral of an old chief, who was buried at Tuscarora church. The Revs. A. Elliot and A. Antony officiated.

"June 20th.—Chief Seneca Johnson came to see me in the evening, and remained all night. The weather is extremely warm.

"June 21st.—Visited nine families in my mission, in three of which there were some persons sick. In the evening I attended a large temperance meeting, among the Onondagas, and got home at one o'clock in the night. A young man of the Tuscarora tribe was drowned to-day while attempting to cross the river in a state of intoxication. The tavern-keepers sell whisky to the Indians with impunity, although it is contrary to law. It would be well if the Indian Department would endeavour, through their Commissioners and other officers, to put a stop to this nefarious practice.

"*Sunday, June 23rd.*—Held service at the Cayuga and Onondaga stations, and baptized two children. Visited three families.

"*June 27th.*—Examined Mrs. Beaver's school. Visited Miss Hill's school, and four families. Two Indians came to see me this evening, one of whom was Chief Seneca Johnson. They remained all night. The Indians are busy working on the roads, just now, and the women are hoeing their corn and potatoes.

"*June 30th.*—Brought a waggon load of Indians to my Sunday services at the Cayuga and Onondaga stations. Five Indians were here to tea, and sung hymns in the evening."

The following letter from the Rev. R. J. Roberts, was received July 22nd :—

" July 5th, 1872.

"I send you by this mail a printed list of maps, apparatus, etc., sold at the depository of the Normal School. I would respectfully suggest that two prize books be given at every midsummer examination—one for the best scholar, and the other for the best attendant at school. The department will not sell less than 10 dollars' worth; but they can be obtained at half-price, that is for 5 dollars, when the application is signed by the trustees of the school sections, and sealed with the school section seal. I may here mention that I have obtained a seal for Mrs. Beaver's school, so that we can avail ourselves of the 100 per cent. discount, allowed by the Chief Superintendent of Education, whensoever the Company may authorize me to make purchases at the Depository.

* * * * *

"I have not held service in the *Delaware* settlement since the receipt of your letter of the 23rd May, but have confined my ministerial labours to the Cayuga and Onondaga districts. The Indians in that part of the reserve (the Delawares) are therefore much disappointed, and they are, I think, rather inclined to blame me for neglecting their spiritual interests. I trust, however, that the Company will soon be enabled to make such an arrangement with the bishop as shall prove beneficial to them. The Delaware, Albert Antony, was ordained deacon on the 5th June last. He is now doing temporary duty at the 'white' villages of Onondaga and Middleport, while awaiting the Company's decision as to how he is to be employed.

* * * * *

"I earnestly hope that the correspondence which may take place

between you and his lordship, the bishop, will result in my mission being limited to the station originally allotted to me by the Company. It contains within its bounds the greater part of the pagans, who are, in general, ignorant, superstitious, and prejudiced; and are, therefore, the more difficult to deal with. My whole time is not too much for labour among them.

"With regard to your inquiry relative to the number of Indian farms on the Grand River Reserve, worked by 'white men' on shares, I beg to say that I have made diligent inquiry, and, as far as I can learn, there are 27 white men living among the Six Nations, and working land in that way. I presume they (for the most part at least) work only *one* farm each. I have not had information from the Chippeway settlement, which, however, is but a small portion of this Reserve. Of the 27 Indian owners of the farms thus worked by 'white men,' I have ascertained that

3 are storekeepers, attending to their stores.

4 hold other farm lots, which they work themselves.

3 work at trades.

1 is a school-teacher.

2 are interpreters.

2 are widows.

2 are minors, whose farms are let out by the executors in their behalf.

"I do not think the practice is increasing, nor is it likely to increase, as the Indians seem, each succeeding year, to apply themselves more closely to the practice of agriculture.

* * * * *

"In reference to my visits and ministrations among the Indians, I beg to say that I shall be most careful to confine them to my own particular mission. The *visit* to which you have alluded, and which was made by me on the 8th March last, would, I feel confident, be considered by the Committee a most *exceptional* case, if they were aware of all the circumstances. It was more the visit of a *friend* than a *minister*, and it was reported to Mr. Chance on the same day.

"I am, at present, residing on one side of his mission. Mr. Elliot's mission is *just across the road*. I have been frequently urged, on sudden emergencies, to make a visit or perform some ministerial office in them, but I have almost invariably refused, although, by such refusal, I ran the risk of being thought bigoted or unkind. In one instance I officiated at the funeral of a child of Baptist parents,

at the Baptist cemetery near here. The Baptist minister failed to come; the funeral was at the cemetery, and rain pouring down on the people. In that emergency I consented to officiate, believing at the time that the Baptist chapel was in the Rev. Mr. Elliot's mission. Subsequently I learned that it was in that of Mr. Chance, and that the bishop had given to Mr. Elliot quite a different mission from that which I understood it was his intention to give him. Some time ago I heard that Mr. Elliot had visited a sick woman in my mission, and when he spoke to me on the subject I told him that if any of *his former* parishioners, *now in my mission*, should request him to visit them, I hoped he would not have the slightest hesitation in complying with their request. I am happy in being able to say that *Mr. Elliot* reciprocates my feelings on this subject.

“ROBERT JAMES ROBERTS.”

The following extracts from the diary of the Rev. Robert James Roberts for the month of July, 1872, were received 20th August:—

“*July 5th.*—A pagan Indian came to see us this morning, and had dinner. Mrs. Roberts came with me in the afternoon to visit some families in the Cayuga district, and attended a temperance meeting in the Onondaga school-house.

“*Sunday, July 7th.*—Held divine service in the Cayuga and Onondaga stations, and baptized seven children.

“*July 8th.*—At home. Wrote out papers for the examination of teachers. Two young Indians remained all night at my house, one being George Bomberry, medical student, and the other George Powell, teacher of No. 9 School.

“*July 9th.*—Examined Miss Hill's school (No. 10) in the Onondaga section. A few of the parents were present. The examination was creditable to the teacher and the pupils: the latter have made great progress during the last quarter. The parents are much pleased with Miss Hill for the attention which she pays to her school.

“*July 10th.*—Three Indians remained last night with us, on account of the rain. I was home all to-day; wrote out questions for the examination of teachers.

“*July 11th.*—The examination was held at the Council-house school-house. Canon Nelles and the Rev. J. Chance and I attended. Mr. Elliot was absent. I examined the teachers in arithmetic, Canadian history, and physiology. With the exception of one or two, we found them very deficient in the knowledge which a teacher ought to

possess. Two of the teachers (Miss Hill and Miss Crombie) sent letters of apology for not presenting themselves.

"*July 12th.*—Spent most of the day visiting Indians in the lower part of the mission, and had dinner at the house of a Mohawk, named George Loft.

"*July 13th.*—The potato bugs have appeared in this part of the country. They have made a raid on my garden in great numbers. If not checked they would soon destroy the whole crop. I spent some hours this morning killing them. When they first make their appearance they are very small; but by the time they have devoured the leaves of one potato plant, they have grown to twice the size of a large pea.

"*July 14th.*—Held service in the Cayuga and Onondaga districts. In the evening a few Indians came to our house to sing.

"*July 15th.*—Met the other missionaries at the Mohawk Institution. We looked over the *written* answers given by the teachers at the late examination. No one was up to the minimum standard required for third-class teachers among the whites. Some of the papers were very bad.

"*July 17th.*—In the afternoon I drove down to the Cayuga station, and visited some people. Had tea at John Beaver's (a Cayuga Indian.) Home by 10 o'clock.

"*July 18th.*—Examined Nos. 5 and 9 Schools. The pupils of No. 5 are not making much progress in their studies. Jackson, the teacher, is very inefficient. The scholars attending No. 9 generally read pretty well, but not one is past 'simple addition' in arithmetic. Several of the parents and others were present at the examination. I had a dinner at the house of Thomas Woodruff, the senior trustee, and after a rough drive through the woods, reached home about dusk.

"*July 20th.*—The Indians have commenced to cut their wheat. The crops, generally, are good; but Canadian thistles, the pest of the farmer, are numerous. In the afternoon I visited Dr. Dee and several others.

"*July 21st.*—Held service in the Cayuga and Onondaga districts. Our Sunday-school at the former place is in a flourishing condition. Heavy rain fell as we returned home, and we got drenched.

"*July 22nd.*—At home suffering from pain in my side and a severe cold. Several Indians came to tea this evening, and Mrs. Roberts went with them to a temperance meeting. Two of the young men remained all night.

"*July 23rd.*—Drove to the lower end of my mission. Visited a man, named Morrison, who was ill. He had several men at work,

cutting wheat, and as he was unable himself to look after them, Mr. Beaver, a skilful farmer of the Cayuga tribe, kindly left his own business to superintend the work going on in the sick man's fields. From Morrison's, I walked through the bush, three-quarters of a mile, to see a young woman, named Hess, of the Onondaga tribe (about 17 years old) who is in bad health. I fear she is in the first stage of consumption, a disease which cuts off many of the Indian females of about her age. We visited two more families, and reached home by dusk.

"*July 24th.*—Mrs. Roberts went to the post-office at Onondaga. I remained at home to take care of a sick Mohawk, who was on his way to his father's house in the lower part of the Reserve, but, on account of weakness, could not go further than my place. He remained the rest of the day and all night with us.

"*July 25th.*—Brought the sick man to his home, and paid a visit to John Garlow, one of the Onondaga school trustees.

"*July 26th.*—Had a long drive to-day, and visited 14 families, pagans and Christians, most of whom reside in the furthest end of my mission, near Caledonia. In one miserable house we found a blind Onondagan, who had been sick for two days, and unable to eat or move off his bed. His neighbours, it appears, knew nothing of his illness, as he had only a very young girl (his daughter) with him, and she did not know what was the matter with him. I sent a message to the doctor, requesting him to look after the sick man. In another house I had a long conversation with an intelligent chief of the Onondagas, named Lickers, in the course of which I urged him to send his children to Beaver's school. But he evidently did not like to send them there. Indeed, so long as we are obliged to hold the school in that place, there will be a reluctance on the part of some parents to let their children go to it. Mr. Beaver keeps a 'store' in one part of the building, and some persons say that he occasionally 'sells liquor,' and that they do not like their children to go to a place where they might see drunken men. I do not know whether their suspicions are well-grounded or not. But the above-mentioned excuse is occasionally made for not sending children to the school, and even for non-attendance at the religious services which we hold in the school-room. This latter room is, moreover, too small, and, at this season, it is uncomfortably close and warm for want of proper ventilation. The ascent to it is by narrow and steep stairs, which effectually keeps many old and feeble persons from venturing up. Lickers said that he had been at the Mohawk Institution, but that he did not learn much there, as the teacher of that day (a man named Ewart) was (he said) 'asleep most

of his time.' We heard this afternoon that an Indian, named Tarburn, who had been at our church service last Sunday, died rather suddenly, at a place called Beamsville, two days ago.

"*July 27th.*—At home. An intelligent young man named Carryer, of the Tuscarora tribe, came here this evening, saying that he wished to go with us to-morrow to our 'services.' He remained all night.

"*Sunday, July 28th.*—We had a waggon-load this morning in our drive of six miles to the school-room at Beaver's, in the Cayuga district. The Sunday-school continues to be pretty well attended. Two children of a Roman Catholic Indian from the St. Regis Reservation were at it to-day. At the Onondaga service, I gave notice that on next Sunday I would, D.V., open a Sunday-school there also. Four young men and one young woman came here this evening to 'sing hymns,' but were rather disappointed in not having Mrs. Roberts to assist them with the melodeon. She went to Toronto yesterday.

"*July 29th.*—Early this morning Chief Seneca Johnson called on me. He joined us at breakfast, and after family prayer we had a long conversation on the work of the mission. George Bomberry, one of the Company's medical students, came to see me also. I drove him to his aunt's residence (five miles off), in the Kanyegah mission, in order to make arrangements for his residence in Toronto, while attending the medical lectures, during the course of next winter. This afternoon I spent in glazing some broken windows, etc.

"*July 30th.*—Early this morning I was at work putting in some panes of glass, and making general repairs about the house. After breakfast I went into the bush with an Indian for a load of wood, and then brought a platform for the teacher's desk, and other requisites to the Onondaga school. Called on three families, catechized the children, gave them books, and appointed lessons to be learnt for Sunday-school. My interpreter got sick as we were driving about, and I was therefore obliged to come home with him earlier than I intended. The Indians in our neighbourhood have commenced threshing their wheat. They do the work with a machine, owned by two Indians. The 'aborigines' are gradually following the example of their 'white' neighbours. Several have purchased machines for mowing, reaping, and threshing. This is some proof that the Red Man in this part of the country is making progress in the practice of agriculture.

"*July 31st.*—Drove to Caledonia (10 miles) to see Dr. McGargow, with reference to George Bomberry's studies. Purchased a map of Haldimand for the New England Company. Visited three families on

my way home, and two persons who were very sick. One of them was Miss Charlotte Smith (student attending the Hellmuth Ladies' College), now at home during vacation."

On the 10th September, 1872, the Committee requested the Rev. R. J. Roberts to make inquiry as to the truth of the rumoured sale of spirits at Beaver's store, and to ascertain whether a more convenient place than the room over the store could be found for school No. 6, and for holding religious services.

On the 27th August, 1872, Dr. R. H. Dee wrote to the Rev. R. J. Roberts as follows:—

" Last year, a few weeks after James Hill returned from the Normal School, he expressed a great desire to study medicine, and I fancying something could be made of him, told him to come and I would do the best I could for him, at the same time telling him he would have to attend lectures and practice in the United States, as it would take too much time and money for him to study Latin, etc. etc., so that he could pass on this side; I also told him he could be as well taught and do as well in the States as in our own country. It is hardly necessary for me to say to you, that could I have had my choice, I should have preferred his remaining in this country, but this could not be, so I advised the next best thing, and I am very pleased to state James has been studious, and there is every reason to believe that he will make a first-class doctor; his health is good, and I believe the attendance upon the lectures will not injure it, as the last year driving about with me has made him strong. It is well known to you that Hill and all his friends are poor; will you do me the favour to ask the New England Company to grant him £50 for two or three years, so as to enable him to attend a medical college and obtain an M.D. in the United States. I should not have ventured to ask this of you, did I not know it has ever been the aim of the New England Company to assist the deserving native. Hoping you will not grow wearied with my troubling you so often on behalf of our young Indians.

" R. H. DEE, M.D.

" I am very pleased to tell you George Bomberry has done well, and that he will start for the medical college next month."

The funds of the Company having been otherwise appro-

riated, the Committee were compelled to negative this application.

The following are extracts from the diary of the Rev. R. J. Roberts for the month of August, 1872 :—

" *August 1st*—Walked through the bush to Middleport to see Charlotte Smith. She was brought home this morning, and she is very unwell yet, but rather better than she was yesterday. Her mother is very anxious to have permission from the New England Company for her transfer from Hellmuth Ladies' College to the Central School, Brantford.

" *Sunday, August 4th.*—Held service in the Cayuga school section, administered the Lord's Supper to twelve persons. During the service a man came with an urgent request for me to visit a sick man, who was dying at the village of Seneca, in the diocese of Toronto, five and a half miles distant. The Rev. Mr. Mussen, incumbent of that mission, was absent from home. I sent my interpreter to the Onondaga service, and having borrowed a horse and buggy from an Indian, I drove to Seneca. The sick man was dying of consumption, and very near his end. By request, I administered the Eucharist to him. Death was close at hand, and the poor sufferer was restless and uneasy. I remained about an hour there, and then came back to Beaver's school-house. An Indian girl, about fifteen years old, niece of Mrs. Beaver, who is in bad health, and suffering from ague, came home with me to spend a few days at our place, which we reached about dusk.

" *August 5th.*—Went to Dr. Dee's to inquire about Miss Charlotte Smith's health. This day was extremely hot, but, just as night set in, we had a thunderstorm and heavy rain, which somewhat cooled the atmosphere.

" *August 6th.*—About five years ago, a Tuscarora Indian, named Cyrus Mountpleasant, was 'missing.' A few days ago some events transpired which led to the suspicion that the man was murdered by another Tuscarora. Three persons were arrested yesterday, and lodged in jail. Mr. Mathews, a magistrate, was expected to come out to-day to Dr. Dee's, to investigate the matter, and take 'evidence' in the case. I went over to meet him, but he did not come. Several Indians are searching the woods, in which it is thought the body of Mountpleasant was buried. Some human hair was found. The people are much excited. I am requested to go to Brantford to-morrow, to ask the magistrate to come down as soon as possible.

" *August 7th.*—Up at 4 o'clock A.M.; drove to Brantford. The

magistrate, Mr. Mathews, was gone to Toronto. The Indians are searching the bush again to-day.

" *August 8th.*—Drove to Seneca, and officiated at the funeral of the white man, whom I had visited last Sunday. It was an intensely hot day. On my way back I visited the Beaver family. The Indians are very busy at their harvesting; the crops generally are good, but in some places the spring wheat is almost choked by the quantity of Canadian thistles which have grown up with it.

" *August 9th.*—Went to the village of Onondaga for our mails, and then to the bush, which the Indians are still searching for the remains of the lost man.

" *Sunday, August 11th.*—Had divine service at the Cayuga and Onondaga stations; the congregation at the former place was large, and the attendance at the Sunday-school more numerous than usual. When we reached the Onondaga station there was a thunderstorm and heavy rain, which prevented the few Christians in the neighbourhood from coming to the 'Evening Prayers.' We had a Cottage Lecture-service, in the house of John Garlow (Mohawk). Before we reached home we were all pretty well soaked.

" *August 12th.*—Went to Lake Erie with Dr. Dee and several Indians, to camp out for a few days.

" *August 13th.*—Heavy rain, this afternoon, drenched the whole of our party. A Chippeway woman and her two children were camped near us; they had been there about a month making baskets, which they sold to the settlers in the neighbourhood.

" *August 15th.*—Returned home from Lake Erie. Notwithstanding the unfavourable character of the weather (which was raining and thundering every day), we enjoyed the trip.

" *August 16th.*—The heavy rains of this week have done much injury to the wheat and other grains. This day was fine; I got some oats and peas turned over to-day; in the afternoon we brought the former into our log-stable.

" *Sunday, August 18th.*—Mrs. Roberts, the children, and others, came with me to the services in the Cayuga and Onondaga settlement. I visited two persons who were sick.

" *August 20th.*—Heavy rain fell to-day, and prevented me from going out visiting. Some Indians came here, and were obliged to remain all night on account of the wet.

" *August 21st.*—Indians calling on me all day. The Rev. C. C. Johnson (of the diocese of Toronto, and formerly of Onondaga) and his wife came, along with some other white people, to see us this afternoon. Chief Seneca Johnson and a few others remained all night.

" *Sunday, August 25th.*—Held service in the Cayuga and Onondaga districts. Several young Indians came to our house in the evening.

" *August 26th.*—Visited Schools Nos. 5 and 9. George Powless, the teacher of No. 9, has resigned, and I have employed a young man, named William Elliot, to teach during the remainder of this quarter. In the evening Mrs. Roberts came with me to a temperance meeting, near the Council-house.

" *August 29th.*—After an early breakfast I went down to the end of my mission, to visit an Oneida woman, who was very unwell. I administered the Lord's Supper to herself, her husband, and sister. They have all come from Green Bay, in the State of Michigan, where there is a large settlement of Indians belonging to their tribe. I baptized the sick woman's child, which was also sick, and not likely to recover. Visited four other families. On the road I met a 'coloured' man, who asked if he might send his child to the school in the Onondaga district. He resides on the Reserve. I told him to send her. When I reached home I took my other pony, and went to Brantford; and having drawn a Bill of Exchange on the Treasurer, I paid all my accounts for the Company with parties in town. Home by 9 o'clock, having driven 34 miles.

" *August 30th.*—Visited No. 10 School. Miss Hill attends well to her duties. The Committee of the Six Nations Agricultural Society had a meeting this afternoon in the Council-house. I paid the Company's Grant of £30 (97.33 dollars) to their treasurer, and some other accounts this evening. Two Indians came to the house to-night, and asked leave to remain until morning.

" *August 31st.*—Early this morning the Green Bay Indian came for me to bury his child, which died yesterday. I was on the point of starting for Brantford, when he called. Mrs. Roberts undertook to do my business there, and I rode to the funeral. The child was interred in the Delaware Cemetery, the only one in my mission as yet, except that of the pagans. The mother continues very low. Visited three other families on my way home.

" ROBERT JAMES ROBERTS,
" *Missionary.*"

The following extracts are from a letter from the Rev. R. J. Roberts, received October 1st:—

" *Sept. 13th, 1872.*

"On Tuesday last we had a school festival at the Cayuga station. Heavy rain had fallen on that morning, but the weather cleared up

before 12 o'clock, and a large number of people attended. The pagans were holding one of their thanksgiving feasts at the same time, about 1½ miles off, but a great many, especially of their young men and young women, came up to our festival. The few Christians who reside in that neighbourhood brought their baskets full of cakes, etc., and several of our Indian friends from Kanyeageh and the Council-house also attended, and brought contributions to the feast. But on account of the small number of Christians actually in the mission, *one-half* the necessaries had to be supplied by Mrs. Roberts. It must have cost us at least £3. As it was our *first* annual school festival, I deemed it to be of the utmost importance that it should be made a success; over 400 persons partook of the refreshments. We had an excellent opportunity of impressing the pagans with the value of the schools, and other civilizing influences. One white man (a gentleman from Toronto) and four Indians addressed the people. I bought a few prize books on *my own* account. It may be that the Committee will yet give me permission, once a year, to procure such articles. I gave one to the scholar in each school who had passed the best examination, and to each of them who had attended the greatest number of days during the last quarter.

"ROBERT JAMES ROBERTS."

The following extracts from the journal of the Rev. R. J. Roberts for the month of September, 1872, were received October 22nd:—

"1872, *Sept. 1st.—Sunday.* Held service in the Cayuga and Onondaga districts; administered the Lord's Supper in the former station.

"*Monday, September 2nd.*—Attended the Board of Missionaries at the Mohawk Institution.

"*Tuesday, September 3rd.*—Drove over to Dr. Deo's, and attended the marriage of his brother-in-law. The bride was Jemima Marielo, one of the young Indian girls lately returned from the 'Hellmuth Ladies' College.'

"*Wednesday, September 4th.*—Went to London to attend the Standing Committee of the Church Society. The bishop told me that he had received a letter from the New England Company relative to my mission, and the appointment of Albert Anthony, but said that he could do nothing until he came down to the Grand River, which he hoped would be soon.

"*Thursday, September 5th.*—Attended the regular meeting of the

Church Society. An English clergyman, the Rev. Mr. Vidal, was present and addressed the Society. In his speech he alluded to a visit which he had made to the Grand River, and spoke most favourably of the work going on there.

"*Friday, September 6th.*—Returned from London to Brantford, in company with the Revs. J. Chance and Albert Anthony. Neither Canon Nelles nor Mr. Elliot were at the Church Society Meeting.

"*Sunday, September 8th.*—A storm of thunder and rain came on while I was preaching in the school-room of the Cayuga station. It rained almost all the afternoon. Small congregations at No. 10 School on account of the wet.

"*Monday, September 9th.*—At home; very wet day. The chiefs were to have had a council to-day about the land required for the Cayuga Parsonage School, etc., and a further grant, for which Mr. Chance has sent an application. As the day was wet, and the pagan chiefs were engaged at their Long-house, the business was postponed.

"*Tuesday, September 10th.*—Heavy rain fell all the morning, but notwithstanding the unpromising state of the weather, Mrs. Roberts set off at 7 or 8 o'clock for Beaver's school-house, taking the boys and a load of provisions in the waggon, for our school festival. She sent the vehicle back for me and some others. There was a much larger attendance than I had expected. The weather cleared up about 10 o'clock, and the Indians then began to wend their way to the rendezvous. Many of our Indian friends from Kanyageh mission, and the neighbourhood of the Council-house, came to it, and brought their baskets of cakes, melons, etc. In the school-room we had a short service, and after a very brief sermon from me, an elderly Chippeway, commonly called Dr. Elliot, a man of considerable education, and a Mr. Crombie, from Toronto, addressed the congregation. Their advice to parents and children was excellent, but many people regretted that there was *only room for a few* to hear them. About 400 people partook of the refreshments, which were laid out on a rough board table erected in the neighbouring grove. Several pagans came up from their Long-house (in which some religious ceremonies were just then going on). We invited them to our feast, which pleased them much. The children engaged in various games, and the adults amused themselves at croquet, a new source of entertainment in this part of the world. A large party sat down under the pine-trees, and sang hymns and chants to the praise of Him who giveth us all things richly to enjoy. Before we separated several addresses were made by Indians. It was late when we arrived home.

" *Wednesday, September 11th.*—Mr. Crombie, of Toronto, came with me to visit the sick Indian woman in the lower end of my mission. The poor woman was near her end, but she seemed quite prepared to go at her Master's call. We visited four other families.

" *Saturday, September 14th.*—Set to work myself transferring the zigzag rail-fence, in front of our house, into a straight one. It will look better, and it will give more ground for our garden. I also put up two gates. A young Tuscarora Indian passing by in a waggon, stopped to admire my work, and said, 'Now you have taught me a lesson, Mr. Roberts; I must put up a fence like that; that gate is much better than "bars" and I must have one.' The air this evening is cold, and gives warning of winter's approach, and the necessity of making preparation for it.

" *Sunday, September 15th.*—We had divine services in the Cayuga and Onondaga stations. Yesterday an Indian boy found a human skull in the bush, not far from No. 10 School-house. It is supposed to be that of a young Seneca woman, who has been 'missing' for five or six weeks past.

" *Tuesday, September 17th.*—George Powless, the Indian from Green Bay, called on me this morning, and told me that his wife was dead, and that he wished me to officiate at her funeral to-morrow. He is very poor. He had spent all his money in providing for his wife during her long illness; and now being penniless and a stranger here, he entreated me to assist him in purchasing a 'coffin.' Although I could not well afford to do so, I gave him an order for a coffin—for we could not decently inter the body without one. It is one of the pecuniary trials that we, as missionaries among the Indians, have often to relieve the wants of the sick and starving, and occasionally to provide for the decent interment of the dead. Officiated at the funeral of Christina Powless, a Christian Indian of the Oneida tribe, from the Green Bay Reserve, State of Wisconsin. We buried her in the Delaware Cemetery, as there is no other in my mission except that belonging to the pagans. Raining the greater part of the day.

" *Thursday, September 19th.*—Drove to Brantford. Went to the harvest home at St. Jude's Church. Met our Delaware clergyman, the Rev. Albert Anthony, who told me that he had been appointed to 'assist Mr. Elliot.' Heavy rains again to-day.

" *Friday, September 20th.*—Attended another funeral—that of a little child, whose mother is a white woman, and father a Nanticoke. We had to take it to the Delaware Cemetery. The winding road through the bush was deep with pools of mud and water. Some Indians came to tea this evening. Two of them were school-teachers.

" *Saturday, September 21st.*—At home. We had several Indians to tea this evening.

" *Sunday, September 22nd.*—Raining all the morning. Held divine services at Beaver's and Miss Hill's school-houses. Baptized an Indian child at the former place, and married a couple of 'whites' in the latter.

" *Monday, September 23rd.*—At home. In the evening I went to a temperance meeting. There is a child dead in the next house to mine. Mrs. Roberts went over to see the poor mother. There were several Indians assembled in the little log-building, and I was requested to go over; but, *with much regret*, I was obliged to refuse, as the house stands in Mr. Chance's mission.

" *Tuesday, September 24th.*—John Garlow, one of the trustees, and some parents were present at the examination which I made this morning at No. 10 School, of which Miss Hill is teacher. The pupils are improving. In the afternoon Mrs. Roberts and a few friends went over to Dr. Dee's to spend the evening. It was quite dark, and about half-past 10 o'clock when they reached the Council-house on their way home. They observed a fire at the back of the large shops (or stores) which Mr. James Styres, a Cayuga Indian, is erecting. They went round in haste, and found a quantity of dry wood and shavings piled upon the newly-laid floor. If they were ten minutes later, the fire could not be extinguished. It is evident that it was the work of an incendiary. The owner of the building and all his household were asleep in another adjoining house. They had a narrow escape from being burnt in their beds.

" *Wednesday, September 25th.*—Drove to Brantford. The Assizes were going on. There were two cases of murder by Indians. The accused were acquitted for want of sufficient evidence. Several very grave crimes have been committed on the Reserve this year, all of which may be attributed to the fire-water. It would be well if the Indian Department, through its visiting superintendents, would endeavour to put a stop to the sale of intoxicating liquors to the Indians.

" *Thursday, September 26th.*—At home. Employed an Indian from the Caughnawaga Reserve to cut wood. In the afternoon we had a thunderstorm.

" *Friday, September 27th.*—Took part in the examination of the school-teachers; Canon Nelles, Elliot, and Chance were also there. We were engaged from 10 o'clock A.M. to 5 o'clock, P.M. I had some conversation with Mr. Nelles and Mr. Elliot about the 'boundaries' of my mission. Mr. Nelles said that Albert Anthony was appointed by

the bishop to assist Mr. Elliot. I thought the appointment premature, as his lordship had not, I understood, complied with the conditions laid down by the New England Company. Mr. Elliot seems indisposed to give up my half of the Onondaga School District. This is to be regretted, for I hold service every Sunday afternoon in the school-house (No. 10), which is in the *centre* of the *section*; but the boundary line between my mission and Mr. Elliot's, as laid down by the bishop, passes close by the school-house, going right through the *middle* of the *section*, thus leaving *one half* of it in *my mission* and the other half in Mr. Elliot's mission. So that I dare not pass beyond that road to visit the people, except as a school superintendent. If I could go to their houses and talk to them as their missionary, I could more easily persuade them to send their children to school.

"*Saturday, September 28th.*—At home. Examined some of the papers given in by the school teachers. There was a marked improvement in all. Water was frozen last night, first time this season.

"*Sunday, September 29th.*—Held religious services as usual at the Cayuga and Onondaga stations. Had a conversation with the lay delegate and one of the school trustees, relative to the subjects referred to by Mr. Venning in his letter to me of the 10th inst. We are to meet again next Thursday.

"*Monday, September 30th.*—At home in the forenoon. In the afternoon Mrs. Roberts came with me to a temperance meeting. I wish we were able to procure some temperance literature, etc.

The following letter from the Rev. R. J. Roberts to the Clerk was received October 29th :—

"*October 9th, 1872.*

"I have to acknowledge the receipt of your letters of the 10th and 12th September, and a printed copy of a letter from Mr. Spragge, with two other enclosures, relating to roads and road work among the Indians here; and I now beg to forward to you, herewith, for the information of the Committee of the New England Company, a map of this Reserve, on which I have indicated with *red lines*, those parts of my mission (and parts adjacent) where the roads are not 'cut out'—where they need much further improvement, and where *bridges* should be built. The *double lines* (——) mark the places where the roads are not 'cut out,' that is, where the trees are yet standing, and the *single lines* (——) mark those roads which, although 'cut out,' and travelled, are still in a bad state. The crossed lines (x) indicate the

points where bridges are required, and *one* (1) single line across the lower end of the M'Kenzie Creek marks a bridge which is in a decayed and dangerous condition. It ought to be repaired *at once*. I have not been in the upper part of the Reserve for a long time past, and, therefore, cannot give you definite information as to the present condition of the roads there. I have heard that many portions of them are very bad.

"Last summer the Indians in the Cayuga mission worked well in the Concession roads (which run from north-west to south-east), but little or no work has been done on what are called the 'side-roads,' and which cross the Concessions at right angles. There is no good road, in fact, scarcely a road at all, leading into the Delaware settlement or the section beyond it (No. 9). In visiting the schools and people in that part of the Reserve, we have to drive our buggy along an Indian track or 'bush-road,' which winds about through the woods, and sometimes is a continuous succession of mud holes or pools of water from end to end. There is no bridge over the St. Jacques Creek. We have, at the peril of being upset, to drive down its steep banks, and go right through the water, which, at some seasons, is dangerously deep. Strangers would not like to travel that way more than once. The bad state of the roads must cause much expense to the Indians, as well as others, in yearly repair of vehicles. Dr. Dee, one time, told me that he had to purchase a new buggy almost every third year. Yesterday as I was returning from my mission, and was less than half a mile from the Council-house, I found the narrow road blocked up by a threshing machine. An axle-tree had broken in a rut, and the Indians in charge of it could not move it for several hours, until one of their number had returned from Middleport, whither he had gone to get some repairs done.

"As a general rule the roads are not sufficiently graded. Ditches ought to be made on each side to carry off the rain-fall, melting snow, or swamp-water. I think the Indians should be required to work a greater number of days on the roads than they have heretofore done; and that the chiefs in council should grant a sufficient sum of money to build bridges, and cut out the side-roads, where necessary.

"In accordance with your instructions relative to the school at Beaver's, I have, in conjunction with the trustees, obtained the use of a log-house, distant three-eighths of a mile from Beaver's. It was the only place we could secure. It needs considerable repair; but we hope to have it ready for use on Monday next. We were obliged to secure this miserable building at once, as Mr. Beaver was unwilling to

let us have the use of his room for *school purposes* any more. He will allow us to use it for *religious purposes* a short time longer, but I fear it *will be but for a very short period*: and if he should shut us out, we have no place large enough for our Sunday congregations. For this reason I am requested to state that the school trustees and people shall deem it a great favour if the Company will purchase lumber and rails, sufficient for a *school-house*; and that if the Company will kindly do so, they (the people of the section) will erect the *building at once*. I heard yesterday of two or three pagan families who intend to send their children to school as soon as it is reopened. Others may be induced to follow their example, and thus a desire to educate their children may spread among those who were hitherto opposed to education. The rumour that Beaver sold intoxicating liquors has, I doubt not, been prejudicial to the school as well as to the religious services. But there was no other place to go to, and were it not for Beaver's kindness in the past days, there could have been no school in that part of the Reserve. About a week hence I intend, D.V., to write to you again on this subject.

"ROBERT JAMES ROBERTS."

The following letter from the Rev. R. J. Roberts to the Treasurer was received November 19th, 1872:—

"In my letter of the 5th July last I gave a list of the maps, illustrations, etc., required for schools No. 6 and 10, the cost of which would be about £8. 15s. 0d. I have not purchased any of the articles mentioned in that list, and I have been waiting for authority to do so from the Committee. The same articles are needed for the other two schools lately placed under my charge, namely, Nos. 5 and 9, but they are especially necessary for schools 6 and 10, on account of their being situated among the *pagans*. The *maps* and tablet lessons would save much of the expense caused by the purchase of the books used in the *junior classes*, and of the small geographers, and when hung up against the *present bare walls* of the school-rooms would make them more attractive to the children, and to the adults who frequently come in to the schools and, sitting down, look on and listen eagerly to the instruction imparted to the pupils. I hope I may, therefore, be allowed to procure those articles from the Normal School Depository. The teachers now employed by me are capable of making good use of them.

"Under the item *miscellaneous* are included the following sums, viz.:—£5 for *sewing material*, £5 for school desks, and about £4 for

water-closets. If the Company will allow me to procure the articles mentioned in my list, given in letter under date 5th July, for the four schools, there will be added £17. 10s. to the expenditure, and there may be some more unforeseen expenses before the end of the half-year, I propose to draw on you at time for the sum of £250, which I hope will meet with approval by the Company.

" ROBERT JAMES ROBERTS."

The following extracts from the Journal of the Rev. Robert James Roberts, for the month of October, 1872, were received November 19th :—

" *Tuesday, October 1st, 1872.*—Rode on horseback to schools Nos. 5 and 9, and examined them. Nelles Monture, who had been at the Hellmuth College, has commenced teaching at No. 5. Jackson, the former master, was incapacitated for the office, and he did not attend the late examination of teachers. An Ojibeway, of the Missisnagua tribes, has taken charge of No. 9 School, *pro tem.*, but he is just now very sick. His father is doing duty for him. I visited a few families on my way home. The roads are very bad. I came through the woods most of the way on that account.

" *Wednesday, October 2nd.*—Rode to No. 10 School and examined it. Visited the Garlow family (Mohawk), and afterwards attended an inquest held in the Onondaga Long-house, relative to the human bones found in the bush.

" *Tuesday, October 3rd.*—Drove down to the Cayuga school section, and in company with two of the trustees, made a search for a room, or house, in which to hold school. All the houses in the neighbourhood of Beaver's Corner are small and *occupied* by the owners, with the exception of one old and dilapidated edifice, built of logs, and originally plastered with *mud*, which, however, has now almost all come off. We could not find the Indian to whom it belongs, but the trustees promised to see him as soon as possible, and ascertain whether it could be rented from him or not. It needs considerable repairs. Home about 9 P.M.

" *Sunday, October 6th.*—Officiated in the Onondaga and Cayuga school sections. Administered the Lord's Supper at the latter place to 17 communicants. Almost all the Christian adults of this mission are in full communion. On my way to the Onondaga school-house, I visited a 'white' woman named Morrison, who was suffering from 'ague,' and a Cayuga who was dangerously ill with typhoid fever. The sick man lies in a small garret, not much larger than his bed.

There was no ventilation. A severe storm of rain came on about four o'clock. The road was in some places flooded. We were drenched.

" *Monday, October 7th.*—Attended the Board of Missionaries at the Mohawk Institution. Canon Nelles and the Revs. James Chance and Albert Anthony were present. The latter was introduced by Canon Nelles as one of the New England Company's missionaries. Mr. Chance and I inspected the whole of the Institution, and found it in tolerably good order. From the Institution I proceeded to Brantford and purchased some 'school material.' Home at eight o'clock p.m.

" *Tuesday, October 8th.*—Went to the Cayuga school section, and inspected the old log-house, to which we are about to transfer the school (No. 6). A Mrs. Millard, whom I have engaged to teach it, was with me, she had to come back to my house, as she has not been able to obtain a boarding-house. I visited the sick 'white' woman, and the Indian who is sick with 'typhoid' fever. Most of the people living in the neighbourhood appear to be afraid to visit him, through fear of contagion; but he is well nursed by his relatives.

" *Thursday, October 10th.*—The old chief, Seneca Johnson, called on me this morning and expressed his regret that the majority of the chiefs were not disposed to grant the 'six acres' required for the Cayuga mission. Another chief told me to-day that those who were adverse to the surrendering of that piece of land, argued that the New England Company had at the present time two lots, which were surrendered for school sites many years ago, and that the only benefit derived from those lots now was a small annual rental, and this chief further said to me, that if the Company were willing to sell those lots, more especially the one now rented by a man named Kingston, in the township of Onondaga, and allow the proceeds to go into the Indian Funds, the Council might, perhaps, consent to give an equivalent for the: (or it) in the Cayuga Mission. The Six Nations Agricultural Show commenced to-day. I went to it in the afternoon. Several Indians and others called at my house. The weather is cool enough to make overcoats comfortable.

" *Friday, October 11th.*—This was the second day of the Agricultural show. There was a large attendance of Indians.

" *Sunday, October 13th.*—Church services as usual in the Cayuga and Onondaga sections.

" *Monday, October 14th.*—Drove to the Cayuga district with a Mr. Crombie and a Mrs. Millard, the teacher. We opened school in the old log-house. The attendance was small, but I have no doubt that it will be larger when the building receives a little repair, and is made more comfortable. At present it has a wretched appearance. A new

school-house in this section is absolutely needed. If we had one, the pupils and our congregation would soon be doubled. In Beaver's house I performed the marriage ceremony for two Mohawks. Afterwards I paid a visit to the family of the late Jacob Styres, who had died yesterday. In the evening attended a temperance meeting near the Council-house.

"*Tuesday, October 15th.*—The first fall of snow in this section of country took place this morning. The funeral of the Cayuga, Jacob Styres, took place to-day. I went to the deceased's house early in the morning, and after I had addressed the few people, who were crowded into a small room, and offered up prayer, the procession wended its way to the Tuscarora Church and Cemetery, where the Revs. A. Elliot and A. Anthony read prayers, and the interpreter, G. H. M. Johnson, preached. From Tuscarora I walked home, having sent my waggon back to the Cayuga school for the teacher, who has not yet found a house to lodge in.

"*Wednesday, October 16th.*—Sent Mrs. Millard to her school. I hope she may be able to find a boarding-place soon, as it is too far for my ponies to go every day. I remained at home, not being very well. Mr. William Cronbie went to Brantford to do business for me. He returned at night, and brought us tidings of the unexpected death of a cousin of my wife at Toronto. Typhoid fever was the cause. This necessitates my going to Toronto to-morrow morning.

"*Tuesday, October 22nd.*—As I was unable to come home on Saturday last, Mr. Cronbie took my Sunday services in the Cayuga and Onondaga districts. I got back to-night. Lost my way as I came through the woods from Onondaga. It was dark and wet.

"*Wednesday, October 23rd.*—On my return from Toronto I found that my two ponies had caught the 'horse disease' now so prevalent in the dominion, and spreading even to the most remote and secluded country places. I was, however, obliged to take one of them this morning, and go seven or eight miles to visit a young man (a Mohawk), who is dangerously ill with typhoid fever. I remained with him several hours. I fear the poor fellow is not long for this world. He seemed very glad to see me. From his place I went on to No. 6 School. Afterwards visited five families, and reached home at dark.

"*Thursday, October 24th.*—Could not use my ponies, as both are very sick. Walked sixteen miles, chiefly through the woods. Visited the dying man. Met Dr. McCargow there. Volunteered to drive in with the latter's horse to Caledonia to procure medicine, as the doctor wished to remain with the poor sufferer. The young man died in the afternoon. It was late when I tore myself away from the distressed

and weeping mother. This son was her eldest (18 years of age), and the main support of his parent, who is a widow with a large family of young children. Before I was halfway home darkness had settled down upon the earth, and it was with difficulty I found my way through the bush. As I passed the Onondaga Long-house the pagans were in the act of leaving it. They had been celebrating with dance and drum the corn-bread season. They have good reason to be thankful, for the corn (or maize) crop has been abundant.

"*Saturday, October 26th.*—Drove to the funeral of John Atkins, but found that it was postponed until to-morrow. My ponies were scarcely able to travel. It rained all day, and the roads were, therefore, very bad. Got home by night-fall, and was two or three hours attending to my sick horses.

"*Sunday, October 27th.*—Drove to the Cayuga station (six miles), and held service at 9 o'clock, which was earlier than usual. Then we went to the house where the young man had died. A good many people were assembled there waiting for me. A hymn was sung and prayer offered up; after which we proceeded to Tuscarora Church, where the Rev. Albert Anthony read the Burial Service. The day was wet and the roads muddy, and as my ponies are sick I had to drive home slowly, arriving there about 5 o'clock.

"*Monday, October 28th.*—At home, attending to my sick horses, writing, and working about house. In the evening Mrs. Roberts came with me to a temperance meeting.

"*Tuesday, October 29th.*—An Indian, named Lawrence Thomas, called on me about 9 o'clock, and requested me to visit his sister, the wife of an Oneida Indian, named Joseph Powless. She was very ill, and had desired him to ask me to administer the Lord's Supper to her; knowing that Mr. Elliot, in whose mission the sick woman resides, was unwell on Sunday last, and might, perhaps, be unwell yet, I went to see the poor woman. She was scarcely able to speak. Her little girl, who had been at one of our schools, acted as interpreter, as in my hurry, I came away without mine, but I understood most of what the sick woman said. After a long conversation with her I administered the Lord's Supper to her and another communicant. The Rev. Mr. Greenfield, a missionary from India, on leave of absence, and now stationed temporarily at Onondaga and Middleport, called on us to-day. After dinner he visited the Council-house and Council-house-school.

"*Wednesday, October 30th.*—Mrs. Roberts went to town to-day to market, and do some business for me, and I went down to visit the Cayuga School (No. 6). I found that Mrs. Millard, the teacher, was

very unwell, and unable to attend to her duties. On Friday night last, as she was on her way up to my place, she met with a severe accident. As her buggy, driven by a deaf and dumb Indian, was crossing the bridge over the McKenae Creek, a 'white' man drove his waggon into them, breaking their buggy to pieces, and pitching all over the side of the bridge. Fortunately for them, the accident happened near the end of the bridge, so that they fell on the earth instead of into the water, and the fall was only about eight feet. The night was intensely dark, and heavy rain falling. I visited some families, and came home about dusk.

"*Thursday, October 31st.*—Mr. Wm. Crombie, having volunteered to teach the school in the Cayuga district until Mrs. Millard, his sister, has sufficiently recovered to resume her duties, I drove him down to it, and then went round to four families, and brought up some children from each, and set them to work again under the care of Mr. Crombie. Late in the afternoon, when school was closed, we paid a visit to a pagan named Nantiecke, and had a long conversation with him and his wife. He seemed pleased when I told him that I would come again soon. Home late. It was very dark and cold.

"ROBERT JAMES ROBERTS,

"*Missionary.*"

On the 10th December, the Committee authorized the Rev. R. J. Roberts to purchase the articles mentioned in his letter of 5th July, for the four schools Nos. 5, 6, 9, and 10, at an expense not exceeding £17. 10s.

Extracts from the journal of the Rev. R. J. Roberts, Cayuga Mission, for the month of November, 1872, received December 31st, 1872 :—

"*Friday, November 1st, 1872.*—Completed my journal for last month, and then drove to Brantford to attend the funeral of the late Rev. Canon Usher. About fifteen clergymen of our Church, and almost all the ministers of other denominations in Brantford, joined in the procession. Deceased was much respected. Many years ago, when the New England Company's missionary, the Rev. Mr. Luggier, went home to England in ill health, Mr. Usher officiated for a short time at the Mohawk Church. He died of inflammation of the lungs, and was only sixty-four years of age; just three years younger than Canon Nelles. I had the pleasure of meeting Mr. Ashton to-day.

"*Sunday, November 3rd.*—Held service in the Cayuga and Onon-

daga districts. Administered the Lord's Supper at the former place to fifteen communicants.

" *November 4th.*—We have frost almost every night, just now. This morning I attended the Board of Missionaries at the Mohawk Institution. All were present. Mr. Ashton gave me a letter of introduction from the New England Company. We agreed to have the next examination of teachers on Monday, the 6th January next. Before we left the Institution, Mr. Ashton brought us through it, and pointed out many grave defects, etc., noting especially the lack of sufficient ventilation in some of the rooms, and the want of bed-clothes. The condition of the water-closets was, he said, exceedingly bad, and would not bear inspection. I was shown more of the Institution to-day than ever I had seen before. Canon Nelles informed me at our meeting that the Bishop has consented to limit my mission to the Cayuga and Onondaga school sections, but Mr. Elliot said, he wished to have the charge of the schools Nos. 5 and 6. I shall be very glad to hand them over to him if the Company desire me to do so. On my return home went to a temperance meeting.

" *November 5th.*—Two young Tuscaroras (one of them a teacher) remained all night in our house. I was obliged to go to Brantford again to-day. Received a letter from Mr. Blomfield informing me that he would come up soon to examine some of the New England Company's lots, and asking me where he had better begin the work. I wrote to him from Brantford. Rain falling all day. At Onondaga I could not find the ferryman; drove on to the saw and pulled it over myself. Reached home after seven o'clock, drenched with the rain and covered with mud. The night was very dark and wet.

" *November 7th.*—Mr. William Crombie and William Wedge (a Cayuga Indian) came here this morning, and went with me to visit No. 6 School. Fourteen children were in attendance. There are three rooms in the house, two of which are very small. Not being able to obtain board and lodging in the neighbourhood, Mrs. Millard (the teacher) has taken up her abode in the house, having her bed in one of the small rooms. Her brother, Mr. Crombie, decided to remain all night, and try to make the place more comfortable. I got a couple of boards at Heaver's, with which he intends to make a rough table for her. On my way home I visited three families, and had a long conversation with a young woman who wishes to give up paganism and become a Christian. A fierce storm of wind and rain came on while we were driving through the woods. It was very dangerous, for trees were falling, and broken branches every now and then flying through the air, and the road was so bad that we made slow progress.

" *November 8th.*—Visited some families in the upper part of the Onondaga school section, which has been restored to my mission. I inspected No. 10 School, and then went further on to call on some other families, and visit No. 6 School. The teacher had a doleful account to give. The rain came through the roof of the dilapidated old log-house; and, as the weather was cold and windy, she and her brother passed a very unpleasant night there. I took them both home with me. We went to the furthest end of my mission, and visited a Mohawk family residing close to the boundary line. Had tea there. Attended a temperance meeting in the Onondaga school-house, and reached home by 12 o'clock. It was 2 o'clock before I could retire to rest.

" *Sunday, November 10th.*—Brought our whole household to the Cayuga school-house. After 'service,' I left Mrs. Roberts to take charge of the Sunday-school, and went up the River Road to see a 'white' woman, who was dangerously ill. Thence I walked through the bush to Garlow's settlement; and at the afternoon service baptized a young woman. She is the first convert from paganism since I received charge of this mission. Both her parents are pagans; the one a Seneca and the other a Cayuga. They have not been living together for some time past.

" *November 11th.*—Went to Brantford. Called on the Rev. Mr. Swatman, incumbent of Grace Church, and then having a couple of hours to spare, I walked out to the Mohawk Institution, and paid a visit to Mr. and Mrs. Ashton. Returned by rail to Onondaga. Had tea with the Rev. Mr. Stewart, Baptist minister. After I crossed the Grand River it began to rain. I took a 'short cut' through the bush, but the night was so dark and the ground so slippery that it was more than two hours before I reached home.

" *November 12th.*—Rode over to the Delaware school, and examined the pupils. Nine householders or parents were present. Returned through the bush.

" *November 13th.*—Officiated at the funeral of the 'white' woman whom I had visited last Sunday. She was interred in the public cemetery near Caledonia. Drove 25 miles. Home about 7 o'clock. Very cold.

" *November 14th.*—At home. I caught cold yesterday, and my arms are stiffened with rheumatism now. This day was appointed for 'Thanksgiving Services.' Mr. Crombie did duty for me.

" *November 15th.*—Walked to Onondaga, and went by rail to Brantford and met Mr. Blomfield. We went to the Mohawk Institution, and had dinner with the Ashtons. Mr. Ashton then came with us to examine the Oneida Mission School lot. Walked over it all. I re-

turned with Mr. Blomfield to Brantford, and remained the night there at his request.

" *November 16th.*—Mr. Blomfield and I left by rail at 6 A.M. for Caledonia. At my request he drove up the river a few miles, to look at the Onondaga School lot, rented by John Kingston. Went down the river then to Cayuga, and about two miles further on, came to the Cayuga School lot, and walked over it. It was very cold as we drove back to Caledonia. We had barely time for tea before going up to the railway station; but there we had to wait about two hours for the train, which brought us to an Onondaga village. A friend of mine had a buggy ready. We crossed the river on the scow, and arrived at my house about 11 P.M.

" *Sunday, November 17th.*—Mr. Blomfield came with us to divine service at Beaver's house in the Cayuga district. He and Mrs. Roberts went back direct from it. I walked to the Onondaga settlement, and held service there. Several Mohawks and Tuscaroras came to the house in the evening to practice singing.

" *November 18th.*—Drove Mr. Blomfield to Brantford, calling by the way at the Mohawk Institution.

" *November 19th.*—Brought Mr. Blomfield to see several parties from whom he wished to obtain information, etc. Visited an Indian in the jail. Mr. Blomfield went away at 2 o'clock, and I reached home at 7 o'clock.

" *November 20th.*—Confined all day to the house by a severe attack of rheumatism.

" *November 21st.*—Spent three or four hours this forenoon cutting wood in the bush. Sent a man three miles for a load of straw in the afternoon, but as the road was rough he could bring only half a load. Hay is very dear this winter. None of my Indian neighbours have any to spare, and those who have any, either live so far away, or ask so high a price that I am obliged to feed my ponies with straw and oats.

" *November 22nd.*—Walked to the Onondaga district, and visited nine families. On several farm lots, Indians were busy cutting up old logs and brushwood, and burning them in heaps. We saw two or three 'bees' logging up and clearing land. In the evening I attended a temperance meeting in that settlers' lot. Home by midnight.

" *Sunday, November 24th.*—Our services to-day were well attended, and some pagans were present at each. The log-house in the Onondaga settlement was too small for the congregation. Some people had to go away for want of room. We have collected some money among the Indians to purchase a melodeon for use in this place. We used it for the first time this evening.

" *November 25th* — Walked to Kanungoh to see the Rev. Mr. Chance, and consult with him about having a uniform set of rules of order, etc., for all the schools on the Reserve. Had dinner there, and got home after dark. Mrs. Roberts came with me to a temperance meeting at 7 o'clock.

" *November 26th* — Walked fifteen miles. Mr. Crombie came with me on a visitation tour through parts of the Onondaga and Cayuga school sections. We had dinner with an Indian family; 'bread, potatoes, pork, tea,' etc. I had some conversation with the young Cayuga woman, who came over lately from paganism. She said that her mother was separated from her father, and was now living with another Indian, and that her father was in the United States. Having heard of another pagan who desires to become a Christian, we went to her house, but she was not at home. About half-past 3 o'clock we reached Mrs. Millard's school. Some pagan children are attending it now. Sixteen pupils were present to-day. I do not, however, expect to see a really good school in this section until we have a new school-house. The building which is now used for that purpose is extremely uncomfortable both for teacher and scholars. Reached home at half-past 7 o'clock. Two Indians (a man and his wife) and Miss Hill (teacher of No. 10 School) had come up to take tea with us. About 10 o'clock Dr. Oronhyatekha unexpectedly made his appearance, having come down from Stratford to attend his niece, who is ill with typhoid fever. Mr. Crombie, Oronhyatekha, and the young man who drove him over, remained all night. Mrs. R. had some difficulty in finding room for all in our small house.

" *November 27th* — Dr. Oronhyatekha went away early. This day was rather cold. Towards evening the thermometer fell considerably, and we had great difficulty in keeping this old house warm, although good fires were burning in each room. A Cayuga, who is attending the annual payments at the Council-house, came down to say he wanted to remain all night on account of the cold. We made a bed for him on the sofa.

" *November 28th* — Water frozen hard in the house this morning. I spent this day in the Onondaga section, visiting from house to house.

" *November 29th* — Had a cold drive with my friend Mr. Crombie to the lower end of the mission. After visiting Mrs. Millard's school (No. 6), Mr. C. went on to Caledonia to get his buggy repaired, and I went back by the River Road to see a young Mohawk who was ill with typhoid fever. It was dark when I left him, and set out, walking through the bush to the next concession, where I was to speak at a temperance

meeting in No. 10 School-house. I lost my way—found it again, after an hour's wandering in the woods, and came to the McKenzie Creek; this was frozen over, and the ice thinly covered with snow. Believing it to be the easiest road, I began to walk quickly down the middle, but had not gone far when I stepped into an 'air-hole' and went down nearly to my waist in the water. Fortunately the ice on either side was strong. By stretching out my arms, I kept myself from going down altogether. Having gone a little further, I was near meeting with a similar accident; my foot went into a hole, but I escaped by throwing myself backwards on the ice. After that I thought it safest to leave the treacherous ice, and find my way, as best I could, through the thorny and tangled brushwood which grew along the margin. Arriving at Garlow's house I half-dried my clothes, and hurried off to the meeting. Mr. Crombie joined me there, and we were both glad to get home between twelve and one o'clock, for we were almost frozen.

"November 30th.—At home. Could not borrow a lumber sleigh. Took my own light sleigh into the bush, cut wood, and brought it home.

"ROBERT JAMES ROBERTS,

"Missionary."

The following letter from the Rev. R. J. Roberts was received December 12th:—

"November 22nd, 1872.

"Your letter of the 17th October reached me in due course, and, as desired by the Committee, I conveyed their thanks to Mr. Mathews and Dr. Dea for the maps which those gentlemen had given me for the Company.

"On the first of this month I had the pleasure of meeting with Mr. Ashton in Brantford, and on Monday, the 4th instant, I met *him* again, and Mrs. Ashton, at the Mohawk Institution, and received from him your letter of the 16th October. I need hardly say that it will give me great pleasure to render him all the assistance in my power. I shall also attend to your instructions with regard to furnishing the teachers under my superintendence with a copy each of 'General Rules.'

"I beg to enclose two letters which I received from Drs. Dea and McCargow relative to George Bomberry (medical student), who had been with those gentlemen the last twelve months. He is now attending medical lectures at 'McGill' College. I hear from him frequently. He appears to be a hardworking student.

"I have nothing in particular to communicate, unless I may refer to two matters mentioned in former letters to you. 1st. I hope I may soon receive authority to furnish my schools, more especially the *Cayuga* and *Onondaga*, with the maps, illustrations, etc., of which I have already given you a list. 2nd. The log-house which we have rented for the school in the Cayuga section is a very dilapidated edifice. Some of the Indians in that neighbourhood intend to take 'logs' to the mill this winter, to be cut into 'lumber,' with which they would commence the erection of a more suitable edifice, if the New England Company will be kind enough to aid them with a grant of money.

"The house now used for school is too small for our Sunday congregations. So also is the room at Beaver's house. Some persons, especially the aged, keep away from it on that account. You are aware also that some others will not attend divine service there, because, as they say, it is rumoured that intoxicating liquors are occasionally sold there. It is difficult to obtain proof that those rumours are true. Nevertheless, they are a stumbling-block to the prosperity of our ministrations among the Indians of that neighbourhood. For the above-mentioned reasons a new and large school-house is a 'necessity.' If the Company would kindly extend the same aid to the erection of a school-house there as was given to the people in the Council house section, the Christian parents in the Cayuga section would erect a good building next spring on the 'six-acre site;' and that building could at any future time, if necessary, be removed from that site to another.

"I am happy in being able to say that the pagans are beginning to look on our work with less prejudice than heretofore. On the 10th instant I admitted, by the right of baptism, to membership with our church the first pagan, who was willing to join our ranks since I took charge of the mission.

"ROBERT JAMES ROBERTS."

On the 10th December the Committee authorised the Rev. R. J. Roberts to expend the sum of £10 in the purchase of lumber towards building a school-house in the Cayuga school section.

The following extract is from a letter, dated 28th November, 1872, from Mr. C. J. Blomfield to the Clerk, received on the 18th December following:—

"After a very busy day's work, which was almost too much for Mr. Roberts, we reached Mr. Roberts' house at about 1.30 on night of Saturday, 16th instant.

" On Sunday, 17th, I attended divine service with Mr. and Mrs. Roberts at Beaver's school-house. Mr. Roberts gave an excellent and appropriate sermon, which was fluently translated into Mohawk by his interpreter.

" After service, Martin (Orondyatekha's brother) asked me again to bring before the notice of the Committee the subject of the school and residence for Mr. Roberts, on which I reported last February. The Committee, I imagine, hesitated about authorizing any considerable outlay on land to which the title would not be legally perfect. It appears, however, that the lease of the Beaver's farm property will expire next October, and Beaver has promised to let it to Mr. Roberts for five years or longer, for 100 dollars a year. The rent, as I observed in my report, is exceedingly small, the house is of very neat appearance, and is reported to be in good order; the rooms are rather small, but Mr. Roberts says they can be enlarged. Fifty acres are cleared. The residence would be most appropriate for Mr. Roberts, and the farm would be a useful addition to his income. The arrangement would be decidedly economical, and at the end of five years the Company may, perhaps, be in a better condition to erect a parsonage, should they see fit, than I understand they are at present, and the title to the school lot will probably be perfected. There is no risk in erecting the school-house on the lot, as, if necessary, it can be easily removed at any time. Beaver will give 1000 or 2000 feet of timber, Martin the same, and I dare say others will contribute, which will reduce the cost. I strongly recommend the Committee to adopt this modified plan. Mr. Roberts and Mr. Beaver would like a reply at an early date, so that they can sign an agreement for the lease before any other offer is made, and make all arrangements for building the school-house in early spring.

Extracts from the journal of the Rev. R. J. Roberts for the month of December, 1872:—

Sunday, December 1st—Held service in the Cayuga and Onondaga districts. Several Indians came to our house this evening to sing hymns, but they were disappointed at not having Mrs. Roberts to play for them. She is gone up west, to see her uncle, who is very unwell.

" *December 2nd*—Attended a large temperance meeting.

" *December 4th*.—Went to London, to attend a Conference of the Clergy at the Hellmuth College, at which place we were the guests of the Bishop.

" *December 5th.*—In attendance at the Conference.

" *December 6th.*—From London I proceeded to Clinton, near Lake Huron, to visit a sick relation of Mrs. Roberts.

" *December 7th.*—Returned by rail, and walked home from the station.

" *Sunday, December 8th.*—Was suffering so much from rheumatism and cold, that I was unable to leave the house. Mr. William Crombie kindly attended to my services in the Cayuga and Onondaga districts. One of the trustees of the school section No. 9 and his wife called to see me in the afternoon.

" *December 9th.*—Still unwell with a pain in my left lung, and unable to go out. With difficulty we keep this old frame-house warm. The weather is cold.

" *December 10th.*—Being unwell yet, I remained at home and wrote out a copy of my journal for the last month. Mrs. Roberts and others went to a 'Social' or 'Tea Meeting' in the Onondaga School section. It is to be held in a large log-house belonging to a Mohawk, and the 'proceeds' are to go to our 'Melodeon' fund.

" *December 11th.*—Examined No. 9 School. Twenty-four pupils were present. All are backward in their knowledge of arithmetic. Some of the parents and one of the trustees came to the examination. The sleighing through the bush was very bad.

" *December 12th.*—Last night was very cold. A poor Indian, nearly blind, called on me this morning asking for some clothes. I gave him an old summer suit, which, I fear, will not be of much use to him at this inclement season.

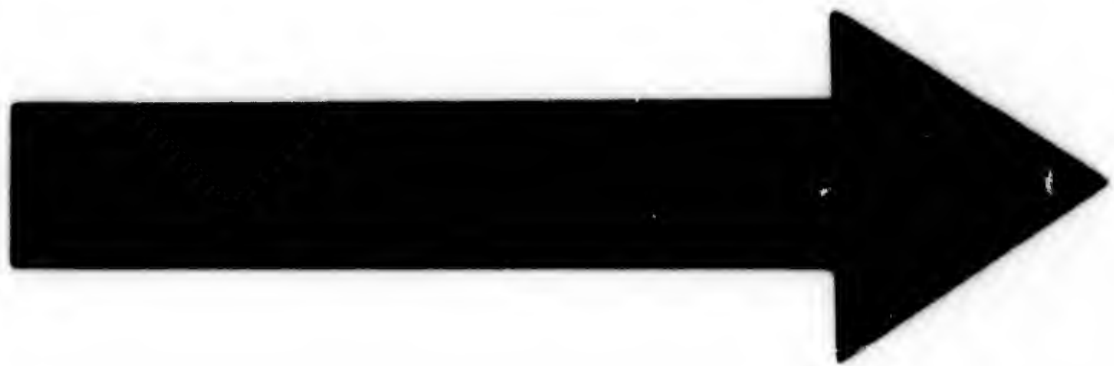
" *December 13th.*—Mrs. Roberts and several others went to a temperance meeting in the Onondaga School section this evening. I was rather unwell, and therefore remained at home.

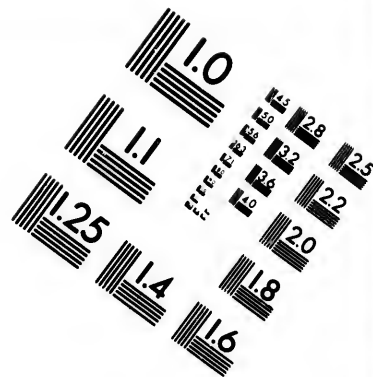
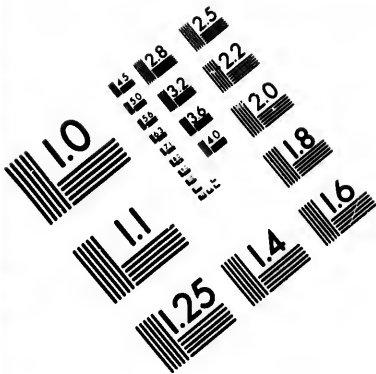
" *December 14th.*—The Rev. Albert Anthony came to see me.

" *Sunday, December 15th.*—Held service in the Cayuga and Onondaga sections.

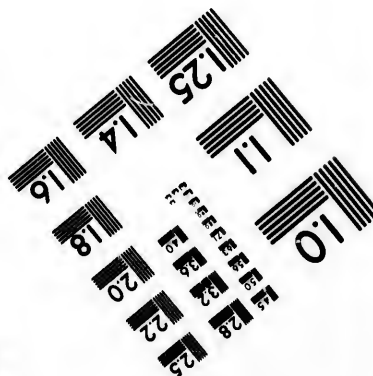
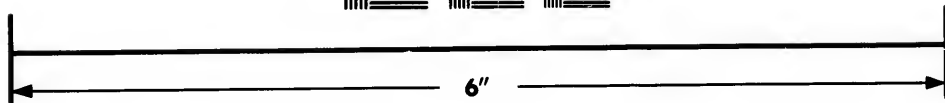
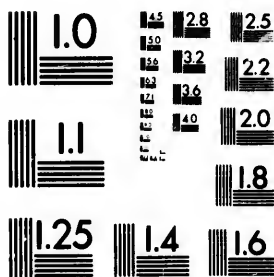
" *December 16th.*—Drove to school No. 10 and examined it. Sixteen pupils were present. Mrs. R. and others who came with me, went on to Caledonia, to procure some articles for our Christmas-tree. I walked home and in the evening went to the usual weekly temperance meeting in the Temperance-hall, near the Council house, but the night was so cold that we had to adjourn at an early hour.

" *December 17th.*—The snow has fallen and lies deep over all the country. Almost every one that has a sleigh is out with it, drawing wood from the bush. I had great difficulty in borrowing one. A young Mohawk lent me a large new one, and I drove down to Mrs. Millard's





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school with eight desks. I examined the pupils, twenty-three in number. Two of the trustees were present. We visited one family as we returned home.

" *December 18th.*—Went to Brantford for some school material. Day very cold.

" *December 19th.*—Mrs. Roberts was very busy all the forenoon, making preparations for the Christmas-tree of the Cayuga mission. She examined all the articles of clothing made at the schools and carefully packed them up, along with more made by herself or received from friends, with sundry packages of curious toys, etc., for the Indian children. At three o'clock P.M., we borrowed a large lumber sleigh from a Tuscarora family residing near us. In this we packed our bags, baskets, etc., and with thirteen passengers, I drove down to Mr. John Beaver's house, six miles and a quarter distant. There, in the 'upper-room,' where school used to be held, we found 'the tree' all ready for the fruit. Mrs. R. and a few others decked its branches, while I walked over, a quarter of a mile, to the house of Rokwaho, a Mohawk Indian. His wife, who is a most excellent Christian woman, had tea prepared for us and other visitors—Dr. and Mrs. Dee, etc. Indeed, it was quite a sumptuous entertainment—bread, butter, honey, oysters raw and oysters cooked, cakes, etc., were on the table. Mrs. Roberts was too busy with the tree to come to it; but I found a large company assembled to meet us, almost all of whom were Indians. After tea, we went to Beaver's. The crowd of Indians was immense; not more than a quarter of them could get into the room, half of which was already packed with expectant children, whose bright black eyes indicated the watchful interest they took in all our proceedings. After a hymn, and a short address from me, Mrs. R. distributed the presents, *first* to the children who were attending the schools, and then to all the pagan children whom the excitement had attracted to the place. The articles of clothing made by the pupils of schools No. 6 and 10 were given to them. They will be highly prized this cold winter. Before the meeting was broken up, I presented, on behalf of myself, the trustees, and others, a handsome Bible to Miss Hill, the teacher of No. 6 School. She has been extremely attentive to her duties during the past year, and she has now resigned. Although she was not quite as well qualified by *literary attainments* as would be desirable for a *large* school and *advanced* pupils, yet I fear that I shall have some difficulty in obtaining the services of one who will be as useful as she has been during the past year. Although the attendance at her school was small, on account of its being situated in the centre of the pagan settlement, the pupils made good progress under her tuition. But

Miss Hill was also useful in various other ways, and more especially in promoting the cause of temperance in that neighbourhood. About half-past ten o'clock, our proceedings came to a close, and we reached home between twelve and one o'clock. A great snowstorm prevailed as we drove back, and the high wind from the west blew it right in our faces.

"*December 20th.*—As this was the day appointed by the authorities of our Church for special services, I went down again to the Cayuga district, visited some families, held services, and returned home by dusk. The snow was deep on the road, and as no person had ventured out on account of the cold, we had to break the track the whole way down.

"*December 21st.*—Extremely cold weather has set in. Mrs. Roberts and others went to Brantford. When they returned home, one of the party had both his ears badly frozen. We have had fires in every room all day, but it is impossible to keep this old house warm. Last night an old Indian woman was frozen to death. It is supposed that she was intoxicated.

"*Sunday, December 22nd.*—Last night the thermometer went down to 22° below zero. At ten o'clock this morning it was 12° below zero. and as there was a high wind from the west, and the snow drifting, we had an unpleasant drive to the Cayuga settlement. But notwithstanding the severity of the weather, the congregation was tolerably large; but the afternoon was so much colder that I did not have service in the Onondagas' school-house. I went to it, but the people were afraid to turn out. The Garlow family (Mohawks) said they did not expect me to come out in such weather. We returned by a sleigh-track through the bush. It was rough, but we were glad to have the shelter of the woods. But as soon as we came out on the Concession line the wind blew right in our face, and we had not gone half a mile when I observed that my interpreter's nose was frozen. I took the reins out of his hands, so that he might apply snow to the part affected. It was scarcely thawed out, when my own nose and cheek began to turn 'white,' but our house was then in sight. We soon got inside, and we were glad to escape from the keen blast.

"*December 23rd.*—The wind is still blowing from the west and the drifting snow is choking up the roads.

"*December 24th.*—The high wind has fallen, but the cold is intense. In the afternoon I went to the Cayuga station and had divine service at seven o'clock p.m. After the service our little choir sang hymns until ten o'clock. While we were in the house some person stole my buffalo robe, which had been thrown over one of the ponies. It was

the first time anything was ever taken out of my sleigh during my ten years' residence among the Indians. I think it was a 'white' man stole it. The 'whites' are busy night and day, drawing 'railway ties' and other timber off the Reserve, and some of the teamsters are rough unscrupulous fellows. I had to borrow another robe from Beaver, as the night was cold. It was past midnight when we reached home.

"*Christmas Day, December 25th.*—The congregation at the Cayuga station was good. I administered the Lord's Supper to sixteen communicants. In the afternoon another snowstorm set in from the east, and the drift is so great that I fear the roads will be impassable soon.

"*December 26th.*—Remained at home. It was snowing all day. Mrs. R. and all the family went to the Council-house-school, where Miss Crombie, the teacher, had a Christmas-tree and its accompanying gifts for her pupils. She is very popular among the Indians, and attracts a great many children to her school.

"*December 27th.*—Attended a school meeting in the Cayuga station. George Rokwaho Loft was elected trustee for three years, *vice* Barron, whose term of office had expired. Much anxiety was evinced by the few who attended the meeting to have a new school-house, and they asked me what hope there was of assistance from the New England Company. I told them that I had not yet received any instructions with regard to a new building, but I advised them to do what they could themselves, and said that the Company might, perhaps, give them some aid by-and-by. By my advice they resolved to cut some timber in the month of February, and hew and frame it for the house. I had dinner at Rokwaho's, and then drove home by the River Road, in order to give a seat to 'Kayouweenay,' Dr. Dee's mother-in-law. In some places the road was choked up with snow-drift, and we had to go through the fields. I and my little boy walked about a mile, as the ponies were scarcely able to drag the sleigh along.

"*December 28th.*—Drove to Onondaga and Middleport, and thence to the house of an Onondaga Indian named John Gibson. It was originally a good building, but now it looks dilapidated, and is much in need of repair. Gibson has received some education, and he is an intelligent man. He was well off a few years ago, but intemperance has brought him down very low. I bought some oats from him to-day. He had it stowed away in one of the bed-rooms upstairs.

"*Sunday, December 29th.*—Mrs. R. and others came with me to the Cayuga and Onondaga settlements, where I held the usual services.

In answer to the Company's letter of 10th December, 1872,* the Rev. R. J. Roberts replied as follows:—

"I received your letter of the 10th December, and met the Rev. Albert Anthony, and informed him of the decision of the Committee of the New England Company relative to the superintendence of the two schools Nos. 5 and 9.

"I am much pleased with that decision, as Mr. Elliot *wished* to have charge of these schools again, and I shall in future have more time for work in my own particular mission.

As soon as possible I shall procure the maps and other school material alluded to in your letter.

"All the schools under my superintendence were in full operation up to the close of the quarter ending December 31st.

"Miss Hill, of No. 10 School, then resigned. During the vacation (which ended on the 6th instant), I endeavoured to obtain a person properly qualified to be her successor. Three or four parties offered to take charge of the school, but they were quite unfit for the office.

"However, I received an application last Saturday from a lady at present residing in Buffalo, and I have written to inform her that she must come here before Saturday, so that the school may be re-opened on Monday next. Should she do so, the school will have been closed only one week after the vacation terminated.

"The names of the other teachers are as follows:—

No. 5 School . .	Nelles Monture.
„ 6 „ . .	Mrs. Millard.
„ 9 „ . .	William Elliot.

"The last-named teacher has also resigned, but he has consented to keep charge of his school until his successor may be appointed, which appointment the Rev. Mr. Elliot will of course now make.

"I beg to forward the reports for the quarter ending December 31st for the four schools Nos. 5, 6, 9, and 10.

"The average attendance at Nos. 6 and 9 has increased, and some pagan children are now attending No. 6 (the Cayuga school).

"The log-buildings used for the Cayuga and Onondaga schools are of a wretched character, and are now *too small*.

"ROBERT JAMES ROBERTS."

* Note. See p. 335 *ante*.

iii.—RICE AND CHEMONG LAKES STATION.
1871-1872.

An account of the Company's transactions in relation to the Rice and Chemong Lakes Station up to the close of the year 1870, will be found in pages 149 to 194 of their last report.

In a letter of the Rev. E. R. Roberts, dated 8th Dec., 1870, printed p. 190 of the report for that year, he had asked for the Company's instructions as to the continuing to supply the school children with dinners. On the 12th January, 1871, the Committee took up this subject and determined, and so informed the Rev. E. R. Roberts, that the dinners should be continued, and requested him to supply the Company with an estimate of the expense of such dinners, and of engaging the necessary servant. They also granted £5 to Mrs. Crook, wife of the schoolmaster at Chemong, towards the expense of a servant during the past year.

On the 23rd January, 1871, the Committee received a letter from the Rev. E. R. Roberts from which the following extracts are taken :—

"January 3rd, 1871.

"I have prepared (as you directed) a financial statement of the farming operations at Chemong for the year ending 30th September, 1870.

"Some remarks in reference to the farm may be appropriate now that your attention will be again directed to it in connection with the statement. You will observe that as yet it only includes twelve acres, whereas a farm in Canada is usually 200 acres; less than 100 acres is considered too little to farm profitably. But while there is such a small quantity of land yet fit for cultivation in connection with the Mission farm, we have the advantage of abundance of good pasture

and water on the estate for the summer. And, with the Company's sanction, we may gradually bring into cultivation more land by stoning. What we particularly require is more land to raise fodder for the stock in winter, that we may not have it to buy.

"But there is always a great deal of work, in addition to direct farming, to employ ourselves and the horses. When I came to Chemong the fences were useless, and the best of the land had become almost so, in consequence of bad cultivation, or none at all, for ten years or more. There had been no hired man, and no team kept. The land for hay had got into wild grass and moss, and the crop was not worth cutting. The little that was cultivated was worked by hiring a farmer and his team from Smith,* at high wages, and much of his time was lost in coming and going. There were no implements on the estate. I have endeavoured to make the farm pay its expenses as much as possible, besides providing for the children's board. I believe we shall have sufficient feed for this winter without buying, which will be a point gained; and therefore the wool and skins will be placed to the credit of the general farm expenses next year.

"It would be impossible to conduct the institution as it now is, if the Company had not arranged for the missionary to reside here. I did not fully realize the importance of this until I had been here for some time.

"We keep a cow for the use of the family, as there is no other means of obtaining milk. We raise our own potatoes, and there is a small piece of ground in front of the house for a garden.

"These are the present arrangements connected with the school mission farm. The advantages of the farm are:—

"1st. As an example and stimulus to the whole community of Indians, by giving them to see the best methods of agriculture, and the benefit of persevering industry.

"2nd. To supply food for the children attending school.

"3rd. To utilize and improve the Company's land, in accordance with the benevolent object of the institution.

"4th. To enable us to have facilities always on hand to direct and assist the general farming operations of the Indians.

"And 5th. To provide profitable employment for the young men after leaving school. I take them into my family, direct their work on the farm, and it is surprising the improvement we see in a few months.

* The Company's Grant of 1600 acres is in the Township of Smith. Report, 1869-70, p. 67.

The last I had in this way has now obtained a good situation with a farmer.

"In connection with this subject, I may say that I shall be glad if the Company will decide soon about the lease to be granted with the farm lots. They are nearly all taken, and many of the Indians have commenced work upon them; but the conditions of location are not definitely prescribed until I can give out the leases. I expect other Indian families to settle here from the Rice Lake and Alnwick bands shortly. One fresh family is already settled here, by an arrangement with the Government Superintendent as to their annuity, and they will want lots for location and farming.

"I have distributed the bedding according to your generous instructions. The arrangement has given full satisfaction, and the Indians are exceedingly grateful. It will add much to their comfort this winter.

"EDWARD ROBERTS."

On the 24th February, 1871, the Committee received from the Rev. E. R. Roberts, a letter from which the following is an extract:—

"February 7th, 1871.

"I enclose a requisition from the Rice Lake Indians for a donation from the Company, for the new chapel at Hiawatha, It is a frame building, now completed, and it is to be opened on the third Sunday of this month. I will hand over to the trustees of the church any subscription you may be pleased to authorize.

"You have kindly intimated that the Company approve of the way in which the lumber has been procured and appropriated to the use of the Indians, for the improvement of their homesteads thus far, and directed me to continue this supply; also that shingles are to be supplied on the same terms. I shall, moreover, be much obliged if you will let me know whether the distribution of clothing to the school children, as represented in the statement forwarded, and the cost of which is given in the account, is satisfactory to the Company.

"We are in the midst of an Arctic winter; there has been almost a continuous storm since it set in, on the 22nd of November. The mercury has sometimes been from 25 to 30 degrees below zero; and there have been very few bright days, which is unusual in a Canadian winter. We have had a great deal of teaming, attended with difficulty, on account of the depth of the snow and the drifting. I find also that on account of the long and severe winter I shall have to procure some more hay for the stock.

" Mr. Crook is making progress in the study of the Indian. It is attended with difficulty on account of there being no books, except the New Testament, in the language. There is a mixture of dialects in the Indian version of the Scriptures, and the orthography is not fixed or uniform. Mr. Crook can converse a little, and he has made two speeches in Indian, by writing and committing [to memory].

" The health of the Indian community is good at present, and on the whole we have much reason for thankfulness.

" EDWARD R. ROBERTS."

Petition from the RICE LAKE INDIANS.

" HIAWATHA, RICE LAKE, January 21st, 1871.

" To the NEW ENGLAND COMPANY.

" We have for several years been in want of a new church for this village, our old one having become so bad that we could no longer venture to use it. We are, as you are aware, a very poor people, and could not possibly provide all the means necessary to secure our object; we have, however, by the sale of timber, by bazaars, and by granting out of our small annuities the sum of 400 dollars, raised about 700 dollars, and we determined to proceed with our new church, relying upon the promise of H. Lister, Esq., your travelling agent, and the promise implied in a letter from you to the late Rev. John Gilmour,—a copy of which was furnished us,—that your Honourable Company would assist us in this our time of need. Our church is now raised, and is finished on the inside,—the outside is yet to be painted,—and will be dedicated to Almighty God on the third Sabbath in February. It will cost us about 1050 dollars, and for the balance we shall be obliged to be beholden to our friends. If, therefore, your Honourable Company could render us assistance, you would confer a lasting benefit upon us, and we should be very thankful.

" Signed on behalf of the Band.

" M. G. PANDUSH, Chief.

" his

" JOHN X TAUNCHY.

" mark.

" HENRY CROW.

" R. BROOKING, Missionary.

	" Dollars.
" Note.—Expense of Rice Lake Church	1050
" Amount subscribed	700
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" Amount still required, dollars	350
" or about £70 sterling."	

On the 2nd March, 1871, a letter was received from the Rev. E. R. Roberts from which the following are extracts :—

“CHEMONG MISSION HOUSE, 13th February, 1871.

“I was much pleased to receive your letter of the 12th January, communicating the decision of the Company, that I was to continue to provide dinners for the Indian children attending school. This is a great privilege to them, and a means of securing more regular attendance at school, especially when their parents are from home; and therefore ensuring for them a better education.

“The cost of provisions, etc., in addition to the produce of the farm for the past half-year was small. You will find by a reference to the account of that department, that the amount would be at the rate of 1*d.* per dinner. But that account includes the sum of 35.00 dollars for pork for next summer's use, which is all on hand. Therefore the actual expense of last half-year (exclusive of the farm produce) was about a farthing and a half per dinner. But the price of flour fluctuates. Last winter I bought wheat at 85 c. per bushel, now it is 1.40 dollars, or nearly double the price. I think the expense of the provisions will average 50.00 dollars each half-year.

“Then as to the expense of assistance in cooking the dinners. The allowance for a servant during Mr. Gilmour's agency was £9 per annum, but wages were lower at that time than now.

Female servants receive from 3.50 to 5.00 dollars per month, and in some cases 6.00 dollars; but 4.00 dollars is the average rate, or £12 per annum currency. And the cost of board is generally reckoned at 80.00 dollars per annum for female servants. The Company have granted £5 towards assistance in the boarding department for the last half-year. If then this allowance is kindly continued each half-year, the whole cost of the provision for the dinners and assistance in the domestic department for each half-year will be £15. Mr. Crook will furnish the servant's board in consideration of the assistance she will render in the general house work.

“E. ROBERTS.”

On the 7th March the Committee took into consideration the application of the Indian chiefs, and granted the sum of £50 towards the completion of the building of the new chapel at Hiawatha, on the Rice Lake.

These resolutions were communicated to Mr. Roberts in a letter of the 9th March; on the 22nd April the Treasurer wrote as follows to the Rev. R. Brooking:—

"On behalf of the New England Company, I enclose to you a letter of credit on the Bank of Montreal at Peterboro', for £50, granted to you in aid of your new church at Rice Lake Indian village, of which you are missionary.

"The New England Company will be interested to hear of the school and church for Indians at Rice Lake, and of the nature of the principal employments of the Indians at their Indian village.

"I visited Rice Lake Indian village in 1818, and was driven by an intelligent Indian chief in a one-horse carriage from the village to Peterboro'.

"Are you of opinion that in the last twenty-three years the Indian settlement at Rice Lake has increased in population and prosperity?"

In the months of February and March the Rev. E. R. Roberts wrote to the Committee with very full particulars of the mode and the probable expense of building a floating bridge to connect their estate at Chemong with Smith Town; but the constantly recurring expense of preserving the structure against the inroads of floods and fields of ice deterred the Company from entertaining the project.

In a letter of the 7th March, 1871, the Rev. Edward R. Roberts makes the following remarks:—

"CHEMONG MISSION HOUSE, *March 7th, 1871.*

"There is an allowance of road, 66 feet wide, at every concession, or $\frac{2}{3}$ of a mile, and a side line or road every sixth lot, which allows of six 200 acre lots in a block. These roads are ample for all purposes; and more, in many localities, than the people are able to keep good for travelling, for road-work is expensive. Thus, every farmer has a road on two sides of his lot; and those who live next the side-lines have a road on three sides of their farm. There are now, three available roads to Lakefield from this place, almost direct. It requires a special Act of the County Council or perhaps the Legislature, to 'force' a new road, for which good reasons must be assigned. Lakefield may be said to be a rising village, and owes its existence to the water privilege afforded by the River Otonabee, which flows between the townships of Smith and Douro, and which contracts and descends rapidly at that place. The country to the north of it, both on the Smith and Douro sides, is very rough and sparsely settled. Here and there only

is there a thriving settler; in some places two or three miles intervene between the cultivated portions of land. A branch of the Port Hope and Peterborough Railway was constructed to Lakefield two years since, for the lumber interest alone. It has not been worked more than three months in the year, to carry away the sawed lumber from the saw-mill; there is but one at present. But another saw-mill and a stave-mill are in course of erection; there is also one grist-mill. Mr. Strickland, the brother of Agnes Strickland (authoress), commenced the settlement there; he died some years since. There is now a good bridge (the second one erected last summer) across the river at that point. The village is on the Douro side. The Indians do not go much to Lakefield, and it is better for them not to do so, as the place is noted for low taverns and drunkenness.

"I have carefully measured the lake at the place indicated for the location of the bridge. It is 3000 feet, including the swamp and islands. The first cost of the bridge and roads would probably be 6000 dollars, or £1500.

"E. ROBERTS."

On the 6th April, 1871, the Company wrote to the Rev. E. R. Roberts requesting him to visit Rice Lake, and report to the Company as to the lands or buildings there in which they were interested.

They also thanked Mr. Roberts for the information furnished by him as to the building of a bridge at Chemong Lake, and informed him that such information had quite satisfied them of the impracticability of the project.

On the 21st March, 1871, the Rev. Edward R. Roberts wrote a letter, which was received on the 6th April, from which the following is extracted:—

"My objections to a bridge at any place would be as follows:—1st, the advantages accruing from it to the Indians would not in any measure be commensurate with the expense. 2nd, There are only three Indians who keep a team of horses. There are also three teams of oxen, but oxen are very rarely used for travelling, it is not likely the Indians would employ them for that purpose if there was a bridge. I never knew them so employed by the Rice Lake Band, though there is a good road to Peterborough. Therefore whatever advantage it might be to those three families, it would be none to all the rest, except as they might hire horses and waggons. 3rd, There is not the

slightest probability during the present generation (if ever) that more agricultural produce will be raised by the Indians than will be required for their own necessities, or if there is, the best time to dispose of it is when the ice is good in winter. 4th, The ice is the best bridge. We avail ourselves of the periods, sometimes several weeks together, when the ice and the sleighing are good, to do all the business required. 5th, When the ice would not be good, still, in all probability, the bridge would be of no use, as it would be buried in a snow-drift, for wherever it might cross the lake, there the snow would gather and accumulate. This has been the case with the bridge at Bridgenorth; there were early storms this winter, and the bridge has not been used the whole season; but there being a great amount of traffic at that point, the track on the ice has been kept excellent. 6th, The annual cost of repairs would be large, as it may be expected the bridge would be strained, raked, and broken by the movement of the ice when going out in spring. The railway bridge across the Rice Lake, constructed of spiles, became a wreck in about three years. These spiles consist generally of white oak beams about 15 inches diameter, driven into the bottom of the lake by machinery. 7th, A bridge is not necessary. The principal, if not the only things the Indians have to convey from the village are baskets and bark-work, which are light and easily carried when peddled to the farm-houses; or when a load is taken to Peterborough by one of the teams, a great quantity, belonging to several parties, can be piled on to the waggon and taken across by the scow. The Indians prefer to use their canoes (whenever travelling by water will answer their purpose), in the management of which they are very skilful, and can go to any part of the lakes as fast as horses can take them on land. 8th, It would be premature to build a bridge at any place until the various railroad schemes now contemplated are finally decided, as that might materially influence the choice of locality.

"A good scow is sufficient for all purposes, as far as we can at present look into the future. The one we now have will last about three or four years longer; this is the fourth year, and it has done a great deal of work; they generally last seven or eight years. And then we might have a larger scow to go by horse-power, like the ferry boats used on the St. Lawrence. The team would work the boat when wanted, and the Indians could go with it to any part of the lake. Such a ferry boat would be much more serviceable, and would cost a trifle compared with a bridge. The measures now in operation are so far the best that can be devised, to be followed up by the gradual improvement of the Indian farms, clearing and stoning more land, and

making a good main road to all the lots. The progress will be slow but sure, and the Indians will all the time reap the benefit of employment while the work is going forward, and the improvements when they are effected. You will see the plan more fully when I send the north section of the map, which I hope to do soon.

“ EDWARD ROBERTS.”

The following are extracts from a letter of the Rev. E. R. Roberts received on the 13th April, 1871 :—

“ SELWYN, P.O., ONTARIO, *March 29th*, 1871.

“ I intended to have written to you on the subject of willow basket making.* I am sorry that the Indians so far manifest no interest in this effort on their behalf, and cannot be persuaded to make use of the willows that have been provided. I have done what I could to overcome their indifference and indisposition to this employment, as yet without effect. But candour requires me to say that the reasons they assign for not engaging in it have some plausibility. The first summer I came to Chemong I began to cultivate the land on which willows had been planted by the direction of Mr. Gilmour, ten years since, in order to raise some useful crop on it. I had it broken up and stoned, and prepared for root crop, and, to my surprise, the willows that had been stunted and useless, began to grow vigorously. The summer of 1869 was also wet, and therefore favourable to their growth. But I could not persuade the Indians to attempt to make any use of them; they were cut, and offered to any who would have them, but all to no use. The next year, also, I cultivated the field for root crop, in order to subdue the sod and eradicate the wild grass; and I stoned it again, to be in a good state for seeding down this spring. The willows grew well again, suitable, I believe, for any kind of baskets, but the Indians would have nothing to do with them. And there is no osier basket-maker, that I can hear of, in the county. At that time, also, I was cultivating the new piece of ground, which, in every respect, is more suitable for the growth of willows. There is much time required to bring a piece of rough new land into a thorough state of cultivation, two seasons are necessary for this. The land was ploughed eight times, and stoned and well dragged each time. But last summer I raised a crop of vetches on it; they were serviceable for the cattle, but they

* The Treasurer had, in a communication to Mr. Roberts, suggested the advisability of planting osiers, in order to encourage the Indians to manufacture osier baskets.

grew too luxuriantly, in consequence of the richness and moisture of the land, and rotted at the bottom. At the commencement of last spring I cut 300 slips of willows, as instructed and shown by a practical gardener who has had much experience and success in osier growing; they were planted in excellent ground near the house, hoed and weeded thoroughly, and I watered them every alternate evening. But they died; the only reason that I can assign was the great heat of last summer. In the fall I planted in the new ground between 300 and 400 osier bushes, with good roots, and they look healthy now, but it is too early to judge of their state yet. The labour or money that has been expended in this object has, by this plan (in the cultivation of land and the raising of crop), been made profitable, in produce and improvement, as well as the attainment of the ultimate object.

"I candidly confess that I have less hope than at first of the Indians giving their attention, and perseveringly applying themselves, to willow basket making. I have repeatedly brought the matter before them, both individually and collectively in council; the reply they make is that they do not like that kind of work. There was a basket-maker near the Rice Lake Village, on the road to the Reserve, whose shop they passed in going to and fro, and therefore had an opportunity to become familiar with the business, which Mr. Gilmour encouraged as much as possible; but he could not induce one of the Indians of either band to learn or practise it. They tell me that they do not consider it would be profitable, as they can make more by their time and work at the splint basket and bark-work, which also they like, and at which they are very skilful. They can make (they say) eight or ten of the splint to one of the willow; but that is probably from want of experience. If one or two of the young men (to begin with) could be persuaded to acquire the art, their opinion in that respect might change. Neither is there any difficulty in disposing of all the splint baskets and bark articles they will make, at a good remunerative price. The demand in Peterborough and the neighbouring villages is not diminishing, but rather increasing. I was told that one of the storekeepers in Bobcaygeon, last fall, ordered 500 splint baskets, and could only obtain very few. And the Indians got well paid for the bark-work; 5s. and upwards is paid for a small article, as much as 30s. has been paid for a small model of a bark canoe. These things are generally bought for presents. Nevertheless, every wise measure that can be devised should be adopted to introduce the trade of willow basket making among our Indians. At Mr. Bartlett's last visit, the subject was fully discussed, first between ourselves, and afterwards in a council of the Indians. Mr. Bartlett knows of no instance in which

an Indian has been induced to work at the trade of willow basket making, and he was very doubtful, from his long and intimate knowledge of their character and tastes, whether any would acquire an adequate knowledge of it; or if they did, whether they would persevere at it. This you will find stated (though not as explicitly as in conversation) in a few lines he wrote after the meeting, at which I had brought the matter as fully and persuasively before the Indians as I could. At that council, only two (young men) would say they were willing to learn the trade if the opportunity and means were afforded them to do so. These two were Allan Cow and Miles Johnston; and, unfortunately, these two are, I fear, very unreliable, perhaps more unstable and fickle than any other in the community. In the course of the discussion, Mr. Whetung observed that he hoped willow basket making would be introduced into the village, as he supposed tools would be provided for the purpose, and they might be useful for other uses, in which case he would have an opportunity of borrowing them. I requested Mr. Bartlett, on his return to Toronto, to make inquiry of the basket-makers there whether a competent man could be obtained to give instruction to the Indians in the art of willow basket making at Chemong, or would they take one or two boys for instruction, and on what terms. Not hearing from him, I wrote to him some weeks since, suggesting a number of inquiries; but (probably in consequence of being much from home) he has not yet furnished me with the desired information. When he does so, I will acquaint you with the result. Probably the Company will consider that the next step to be taken in this matter is, either to engage a skilled basket-maker to come to Chemong to teach the Indians the art in its various operations and branches, both in fine and coarse basket-work, or to apprentice one or more boys to the trade in Toronto. Unless the business was properly acquired, the Indians (who lack perseverance, and are very high-minded), would soon be discouraged, and give it up, when they found they could not compete, in price and quality, with those kept for sale in the stores. Whereas no one but Indians make the splint baskets.

“The ‘splints’ are made of black ash (*Fraxinus sambucifolia*.) Good strong baskets are made in Toronto and elsewhere of the wild willow, of which there are two varieties, the dark long-leaved willow (*Salix petiolaris*), and the black willow (*Salix nigra*). These baskets are used by gardeners, and by farmers in carrying roots to the cattle in winter, and other purposes. They are for sale in most of the general stores in the country. This shrub abounds on the Chemong estate; and if the Indians would make baskets of it, they would sell

them readily; and these willows do not need steeping and peeling, as the osiers do.

"There are other branches of industry adapted to our Indians, such as wooden bowls, axe-handles, and wooden shovels used for removing snow. I could obtain purchasers for almost any amount of these articles, especially the latter, for which there is becoming an increasing demand. They are made by the French in Lower Canada, and sell for about 40 or 50 c. They seldom last more than one season, and therefore they will be always required. The Indians have not yet been induced to manufacture them, though orders have been sent with a pattern; and they could dispose of as many of these articles as they would make at the farm-houses and villages in the neighbourhood, without having to take the wholesale price. But they prefer their present pursuits,—hunting, splint basket making, bark-work, fishing, and farming; and the young men like to be employed on the estate. There is one thing that must always be borne in mind, that Indians cannot be coerced; but they are generally docile, and by proper management can be led on to increased industry and general improvement.

"We have the lumber for the flooring and clap-boards ready for the new portion of the teacher's house, and to face the school-house and chapel, as far as it will go. We had the lumber to take to Peterborough and back, to the planing mill. And we have got the goods up necessary for summer, and drawn the cord-wood for the school and teacher's house; so that we have accomplished a great amount of tennings this winter, considering how short a time the good sleighing has been. Besides my travelling for general purposes, the team has gone 450 miles with heavy loads, but at a trilling expense. We had more to do, but the sleighing failed early and suddenly, and the lake rose, causing the ice to leave the shores, preventing horses from going on the lake. But it is good still for foot passengers: we get on by planks. We are now making ready for spring work.

"EDWARD R. ROBERTS."

On the 9th of May, 1871, the following letter was received from the Rev. E. R. Roberts. It is retained amongst the transactions of the Company, rather on account of its general interest in relation to the dominion than for its immediate bearing upon the proceedings of the Company:—

"CHEMONG MISSION HOUSE, SELWYN, P.O., ONTARIO,

"April 25th, 1871.

"I enclose a sketch of the county of Peterborough, by which you will have a clearer idea of the position of the 'Back Country,' and the block of 'Free grant land,' and the 'English Company's land,' in relation to the Chemong Estate than by any description I could give of it. The townships on the south of the Rice Lake, and also South Monaghan, are in the county of Northumberland. It would be very desirable (as you remark in a recent letter) if a road could be constructed through the Chemong Estate to the new country laying to the north of it. Permit me to offer a few remarks on this subject, as the result partly of a personal acquaintance with the physical features of this district of country, and also of a knowledge of the 'Back Country' obtained from the 'settlers,' who intend to make it their permanent home, and others who 'took up' land, and spent two or three years in clearing and building, and have left it after much labour and loss.

"Some years since the Government had the four townships marked 'Free grant lands' surveyed, and the land offered gratis to actual settlers, viz. Anstruther, Chandos, Monmouth, and Cardiff, having an average area of about 50,000 acres each. But very few persons have availed themselves of the apparently generous offer; and some who have spent all their former earnings and two or three years of time have left.

"Further to the north there are nine townships, the property of the Canadian Land and Emigration Company, viz., Dysart, Dudley, Harcourt, Guilford, Harburn, Bruton, Havelock, Eyre, and Clyde. They have also one more in the county of Victoria. The first three are shown in the map, the others lay to the north. There are also three other townships surveyed on the north of the Company's land, viz., Livingston, Lawrence, and Nightingale. The whole of the country on the east and west is also surveyed, and many hundred thousands of acres offered free. The *Canadian Land Company's* property includes 403,125 acres, from which 41,000 acres covered by water were deducted, leaving 362,125 acres to be paid for at the rate of 50 cents per acre. I believe some of the best land in the 'Back Country' is contained in these townships. The general aspect of the country is undulating, studded with beautiful lakes of from one to fifteen miles in length, into which many streams of various dimensions flow, providing a great amount of water power for machinery when it may be needed. The scenery is very picturesque. The timber is principally hard wood, with sufficient pine (left after lumbering) for local purposes. There is

now a village called Haliburton in Dysart, at the head of Lake Kahshagawigamog, containing about thirty houses in all; there are general stores, a grist mill, a post-office, mechanics' shops, etc. Lots have been granted by the Company for the erection of a school-house and places of worship. An agricultural society has been organized. A small steamboat has been built to run from Haliburton to the foot of the Lake, a distance of about thirteen miles.

"The question whether the 'Back Country' is suited for agriculture, and consequently whether it will be settled, has been much discussed, and, as may be supposed, very diversified opinions have been maintained. Some persons denounce it in strong terms as utterly useless for farming purposes, and affirm that it is a cruel imposition to induce any one to take land there, even as a gift; while others, who generally, however, prove to be interested parties, speak of it in terms of high commendation. Generally, in such cases, the truth lies between these two extremes, and so I think it does in this. From Peterborough to the centre of the Company's property the distance (in a straight line) is sixty miles due north, and the climate in consequence is more severe. We think that in this part of the country the point of latitude in which the Chemong Estate is situated is as far north as it is desirable to go for agricultural pursuits. There is a sensible difference in fifty miles; the winter is longer, the snow accumulates to a great depth, the spring is later, and the country is subject to late and early frosts, which often destroy the crops. By far the greater part of the land is unfit for cultivation, consisting of marsh or swamp and rock. In some localities there are thousands of acres of solid and bare granite, which sometimes rises to a great height; and the earth in the valleys generally consists of a thin layer of virgin or vegetable soil, formed by the accumulation of decayed leaves for ages, and below this is granitic sand or solid rock. The surface soil soon becomes worn out by cultivation and cropping, and some intelligent farmers who have explored the district inform me that in a few years the land will become entirely barren and the people will have to leave. But here and there are patches of excellent land, consisting of a sandy loam; and in the neighbourhood of the larger lakes, the water draws the frost from the land, which protects the crop in the spring and fall. We have a great advantage in this respect at Chemong. But such places are found only at intervals of miles, consequently the country must be thinly settled, and there can be but few of the advantages of civilization enjoyed by the people. The crops at the best will be uncertain and light, and the distance from market is great. But hitherto produce of every kind has met with a ready sale at a high rate, to supply the lumberers on the spot, which has greatly

facilitated the settlement of the 'Back Country.' But the country is getting nearly stripped of pine, and soon the lumber will take the Ottawa route, and then the produce will have to be taken to the Peterborough market. Scarcely in any case can more than half of every lot be regarded as fit for cultivation, the rest being swamp or rock. The price of the Company's land is 1.50 dollars per acre, which brings it to 3.00 dollars per acre, and it costs from 10.00 dollars to 15.00 dollars to clear it, which makes it nearly the price of improved land in the front townships. A portion of the country to the north of us was surveyed by Mr. Dreman, P.L.S., in 1860, of which he reports as follows:—'I regret that I cannot give a very favourable report of the quality of the land surveyed by me, much of it being little better than bare rock; there are, however, patches of fair land.' Mr. M. Dean, P.L.S., also was engaged in surveying portions of these new townships, of which he says, 'There is a succession of rocky ridges, which may for the present retard the settlement of that section; but the many intervening valleys in which the soil is deep and fertile, will afford such inducements as will ultimately lead to its settlement.'

"The township of Harvey, immediately on the north of Buckhorn Lake, was settled as early as 1832 by a number of gentlemen from England, who were attracted there by the lakes and picturesque scenery. Of this settlement you will find Mr. S. Strickland (the agent at that time of the Canada Company) speak as follows, in his book on Canada, entitled 'Twenty-seven Years in Canada West,' vol. i. p. 135, 'The spot chosen by them was one of great natural beauty, but it possessed no other advantages except an abundance of game, which was no small inducement to them. They spent *several thousand* pounds in building fancy log-houses and making large clearings, which they had neither the ability nor industry to cultivate. But even if they had possessed sufficient perseverance, their great distance from a market, bad roads, want of knowledge in cropping after they had cleared the land, lack of bridges, and *poor soil*, would have been a great drawback to a chance of effecting a prosperous settlement. In a few years not a settler remained of this little colony; some stayed till their means were exhausted, others, more wise, purchased ready-cleared farms in the settlements, or followed some profession more congenial to their tastes or more suited to their ability.'

"Since this attempt at settlement in Harvey, a number of practical farmers have purchased land of the former proprietors and the Crown at various rates, according to situation, quality of soil, etc. On the 21st ult., forty-seven votes were polled in the township for a member of the Provincial House of Commons, but I suppose there are about

one hundred ratepayers. The bulk of the land in Harvey still remains either vested in the Crown or owned by non-residents, who are chiefly lumber merchants, for whose operations the township originally offered peculiar facilities; but it is now nearly cleared of its valuable timber.

"You have probably been previously acquainted with these particulars respecting this part of Canada, or you may have heard a very different account of it. I simply state the details and impressions as I have gathered them from (I believe) independent and reliable sources, in order further to show what provision is already made for communication between Peterborough and the northern part of the county, and to give an idea of the amount of traffic there is likely to be, that you may judge whether the existing roads are sufficient, if, indeed, they can be kept in good repair.

"There are now three roads from Peterborough (as shown on the sketch), affording ample facility for traffic to this new portion of country. One is on the east side, by the River Road through Smith to Burleigh Bridge; from which it crosses Burleigh and the south-east corner of Anstruther to Chander. Another on the west, by the Communication Road of Smith, across the Chemong Lake at Bridgenorth by the floating bridge, then across Ennismore, and a narrow part of Pigeon Lake, called Pigeon-Creek, by another floating-bridge, then through the east of Verulam (which lies on the west of Harvey), and across the narrows between Sturgeon and Pigeon Lakes to Bobeaygeon; and from thence north, on the boundary between Sumerville and Galway, Lutterworth and Snowden, Anson and Mindon, to the Peterson Road, which runs east and west from the Ottawa River to Georgian Bay. A third road from Peterborough branches off from the River Road of Smith, to Buckhorn Bridge, and crosses Harvey, Cavendish, and Glamorgan to the English Company's lands. The town and county of Peterborough agreed to construct the portion that goes through Harvey, and the Government undertook to complete the remainder. The town and county accordingly appropriated 300,000 dollars. But at their solicitation the Government accepted their aid to this amount, and undertook the work of the entire road, some portions of which cost 1000.00 dollars per mile (equal to £250 currency).

"Now, I think it will be seen that these roads will be sufficient for the traffic of the new townships, and as many as can be kept in repair, considering the character of the land, and the comparatively few farmers who are likely permanently to settle there. And also that if another is ever needed, there is no probability that one will be constructed across the Chemong Lake, the Company's estate, and Buck-

horn Lake, which is deep, and between two and three miles wide at that part; doubtless engineering skill could accomplish it, but the expense would be enormous, and it would be much exposed to injury.

“ The subject of a railway to Chemong is still much discussed; and some influential parties advocate an extension by a wooden railway to the ‘ Back Country,’ by way either of Buckhorn Bridge or across Chemong Lake, at Bridgenorth, and so across Ennismore to Bobcaygeon. But the greatest probability is that it will come to the lake at the eleventh line, opposite the Mission-house; and the traffic of the north townships will come this way by water to the railway there. This arrangement (if carried out) will be the most favourable one for the Chemong Estate that we can expect, or even desire; and also perhaps for the interests of the ‘ Back Country,’ as the expenses incurred in constructing, working, and repairing a railway through such a sparsely settled district would neutralize the benefit of such a road, and probably become a burden on the proprietors of the land which they could not sustain. And if a line is taken through to the north, it must be located six miles either to the east or west of us, and would be no benefit to the Chemong Estate or settlement. I will keep you informed of all that is done with regard to it.

“ The ice went out of the lake very quietly this spring, on the 13th inst. And yet the floating bridge is much injured; I have not seen it since, but I am told that portions of it are broken away and form a circle. If the ice had gone out in a storm as usual, it would have been dashed to pieces. As it is, it can be repaired for another season, but at much expense. The lake has risen very high again, within 18 inches of last year, but it has just begun to fall again, and the bridges we built last autumn have not moved. We are having a favourable seed-time. The Indians are well, and are having a good sugar and hunting season.

“ EDWARD ROBERTS.”

The decease of Mr. Percival Wright, one of the sureties of the Rev. E. R. Roberts, having been reported to the Committee, at their meeting on the 4th July, they applied to him to furnish a new and responsible surety. Accordingly, the Rev. E. R. Roberts forwarded to the Company in the following month the bond of Mr. Wm. Hall, dated the 8th August, 1871, in the sum of £500 for his fidelity.

On the 27th June, 1871, the Rev. Edward R. Roberts

wrote the following letter, which was received on the 12th July :—

“ Since the date of my last letter to you, the Indian community, and some of ourselves, have suffered severely from fever and ague. The month of May was remarkable as one of the driest and hottest that has been known in Canada for many years, and the spring generally, until the middle of June, was one of extreme heat and drought. After the temperature rose to 70 degrees Fahrenheit, the miasma from the flooded land and swamps of last year, rose and poisoned the atmosphere, so that fever and ague of a malignant type has prevailed; by which our energies and resources have been taxed to the utmost. About thirty years since, this disease was very prevalent among the early settlers, and the treatment of it was not as well understood as now. When I came to the country I heard melancholy accounts of the sufferings of the people in this locality from fever and ague. But when the dam was built at Buckhorn, in the rapids between Buckhorn and Stony Lakes, and other dams on the Otonabee River, the water was kept nearly at a uniform level until the last two years. And the disease almost entirely passed away, until last year when there were several cases among our people and the white settlers. But this spring it broke out as an epidemic. Mr. Crook and his family have suffered from it during both seasons, but I escaped since coming to Canada until a month since, in which time I have had three very severe attacks. The paroxysms, or ague fits, in which a cold sensation creeps up the back, and spreads over the body until the patient shivers, his teeth chatter, his knees knock together, his face, lips, ears, and nails turn blue, is trifling compared with the burning fever and excruciating headache that follows. It is difficult to eradicate from the system; and as I had not been affected with it before, I was not sufficiently guarded against over exertion, of which it is the certain penalty at such a time.

“ This affliction, with a pressure of general spring work, has delayed my sending the North Section of the map. But nothing of importance has been neglected, and the school has only been vacant two days.

* * * * *

“ Much thought and labour has been given to maturing a plan, and then in surveying the land, and laying it out accordingly. And afterwards much discretion and firmness were necessary in adjusting all the real or imaginary claims that had sprung up among the Indians for 30 years, while there have been no regulations in force with regard to the use of the land in that portion of the estate. Now all this confusion is

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reduced to order for the present. There may be changes, owing to the peculiar fickleness of the Indian character, but not disorganization. What we now require is the lease, if the Company could decide upon it. One more remark may be necessary about the map. In consequence of departing from the scale, the south of the section now sent represents the estate rather wider from lake to lake in that place than it really is, and this is indicated by the dotted line on the south-east corner. But I thought it best to make it correspond with the middle section, as I expect it will when placed together; but this does not interfere with the plan on which the land is laid out, or the number of the lots.

“The main road on the west side is now opened to the 15th Concession, as a good sleigh road for winter, and for foot passengers and cattle in summer. We have made it good for waggoning, or any other purpose about halfway, and I hope to have it completed the whole distance (between three and four miles from the Mission-house) before long. And you will observe we are constructing these roads at a trifling expense, as compared to the Government contracts for making *similar* roads, which cost about one thousand dollars per mile. The facilities for improvement we now have within ourselves, and the interest I endeavour to awaken in the Indians, to carry forward the work, enables me to accomplish this, as the land will be comparatively of no use to the Indians unless roads are made. None of the roads on the east side are commenced yet; but we shall go on with them in the same way (if the Company approve of it) as the occupation of the land requires.

“And now you will see our natural outlet to the world around us, which is by the 15th Concession (so far as the north and east of the township are concerned), when it is opened up. The township is settling by slow degrees in that direction, and the 15th Concession will communicate directly with the new road the Government is making to the Baek Country by Buckhorn. Two things have tended to retard the settlement of the rear of the township of Smith. One is that the land is heavily stoned (even worse than ours); and the other is that it was purchased during a period of land speculation in Canada by a Mr. Williams, of Port Hope, who, though very wealthy, had a mania that he was very poor, and would die from destitution and starvation, and therefore committed suicide. The affairs of his estate could not be settled until the youngest child came of age, and the executors held the land which had belonged to him on the 15th, 16th, and 17th Concessions of Smith, at too high a rate. That neighbourhood is now however beginning to settle and improve. I will draw a

map of the estate on one sheet, exhibiting all the lots, both village and farm lots, which will be more uniform and convenient for reference; and also of the township, from which you will see the bearings of the concessions and roads and side lines as they affect the Chemong estate.*

"As the work of surveying is so far completed, I will with your kind permission enter the gift of £5 in the forthcoming account, which was voted by the Company to myself a year since to undertake this additional work. In anticipation of that present I have purchased 'Chambers's Cyclopaedia,' which I will consider a gift from the Company.

"We have four acres of beautiful meadow, which the farmers say is equal to the best in the township. I top-dressed it with manure last fall, and it got a good start early in the spring, so as to shade the ground, and keep the clover and timothy growing. But we need ten acres more land stoning, and then the farm would be complete for the wants of the stock.

"EDWARD ROBERTS."

On the 4th August, 1871, the Rev. E. R. Roberts was requested to insure the missionary-house and outhouses, the school-house and the chapel, against loss by fire to the amount of 2500 dollars, or not exceeding 3000 dollars, according to his discretion. In the latter part of the year 1871 he insured them in the larger sum for three years from the 24th October of that year, and forwarded the policy to the Company.

He was also requested to report upon the state of the roads and the drainage of the estate, and invited to suggest any improvements; and also to inform the Committee whether the farming of the new lots was properly attended to, and whether he considered himself competent to give all necessary instructions to the Indians in farming.

The Committee, in August, 1871, also resolved that no further grant should be made towards cultivating willows, the occupation of willow basket making proving unsuitable for Indians.

Early in the year 1871 the Committee requested C. J. Blomfield, Esq., of the Canadian Land and Emigration Company, Peterborough, Ont., to visit their stations on the

* See History and Report, 1869-70, pp. 149 and 150.

Chemong and Rice Lakes, and report to the Committee his observations on the Indians at those stations, and their clearances.

He accordingly visited those stations in June, and forwarded to the Committee a very valuable report, from which the following extracts are here inserted, in addition to those given at page 12:—

“ At the school (*Chemong*) Mr. Crook gave some of the children a short examination; they appear to be making good progress in education, and their answers to the questions in arithmetic were very ready. Mr. Crook, I should say, is a very efficient teacher, and his manner towards the children is pleasing and encouraging. There were sixteen at school, twenty-one being the usual attendance out of a total of forty-five children.”

* * * * *

“ It does not appear to me that any advantage will accrue to the Indians by teaching them the art of making willow baskets, while it will be the means of sinking a considerable portion of the Company's funds which might be available for other more useful purposes.”

“ I believe that the conversion of the prepared willow into baskets would be very readily acquired by the Indians. Their splint baskets are excellently well made, many of them, as well as the birch bark baskets, displaying great taste; the material for these baskets, the black ash, is found in any quantity on the Company's property, and in the country adjoining, the farmers making no objection to the Indians taking a tree of this kind. The wood is very soon prepared by beating, which enables the basket-maker to remove strips or splints, representing probably a ring, or a year's growth; these are then easily cut into the required width, and made into baskets; we were shown market-baskets which sell for a York shilling, or 12½ cents apiece, of which Mrs. M'Cue, the interpreter's wife, made eighteen the day before; over two-dollars a day. There is a large demand for these splint baskets, far exceeding the supply, and this is sufficient to employ all the Indians all the year round. The black ash, although possibly rather more suitable at one time of the year than another, is available for manufacture all the year round, even in midwinter. Their splint baskets are suitable for every purpose, nearly if not quite as strong as the willow baskets, and certainly equally susceptible of ornamentation; many of the baskets made at your settlement are exceedingly pretty; we have a good many in our home, which Mrs. Blomfield has pur-

chased from time to time of Mrs. M'Cne, and we much prefer them to the willow baskets both for use and ornament.

"Your Indians, therefore, have a speciality admirably suited to their location; the business is capable of almost indefinite extension, and is of a very remunerative nature. Under these circumstances, therefore, I could not recommend your Company to go to any expense either in planting willows, or in teaching the Indians to manufacture them into baskets. No particular advantage will in any case be gained, while it is likely that all the money invested in the experiment will be eventually thrown away. I would suggest rather that every encouragement be given to the Indians to persevere in a branch of industry which may be said to be natural to them: and when the necessity therefore should arise, that steps should be taken to secure a larger market for their products. There is no necessity for this at present. Peterborough and Lindsay will take a great many more baskets than your Indians can manufacture, but there will be no difficulty at any time in making arrangements with Toronto and other large towns for an extensive supply of these useful and pretty baskets.

"To basket making might be added chair making; the splint seats are stronger, prettier, and cheaper than the cane bottoms; and at one time the Indians in this province used to do a good deal of this kind of work, going about from house to house.

"I believe I have now touched upon the points on which I was asked to gain information and give my opinion. In conclusion, I will state that, as far as I can judge, the Company is very fortunate in their selection of a missionary and agent. Mr. Roberts appears to be well liked and to be a good business man, and very careful of your property. Most of the Indians are, I believe, Wesleyans, while Mr. Roberts is a Baptist; but I do not imagine, although I cannot give a decided opinion on this point, that this operates to any appreciable extent against his efforts to make the Indians a Christian and moral community.

"Mrs. and Miss Roberts are very ladylike and agreeable, and, I should say, very kind to the Indians, on whom they cannot fail to exercise a considerable influence for good.

"I have to acknowledge my appreciation of the mark of confidence that you have shown me by asking me to visit and report on your property and matters relating thereto, and I trust that these few observations may not be altogether without some slight use.

"CHAS. JAS. BLOMFIELD."

On the 30th June, 1871, the Rev. R. Brooking acknowledged the Company's grant of £50 towards the erection of the new

church at Hiawatha on Rice Lake, and enclosed a vote of thanks of the Indians of the Mississauga tribe for the gift and for "all the other favours conferred on this band for the last forty years."

"HIAWATHA, PROVINCE OF ONTARIO, *June 30th, 1871.*

"Enclosed is a copy of a resolution passed by the members of this band of Indians in council assembled. You will pardon my delay in acknowledging receipt of your generous grant. I waited somewhat for the official vote of thanks. Indians are always slow in such matters, though I can assure you their gratitude is sincere and warm. Your gift will enable us to complete the church and surroundings free of debt. Our Indians contributed upwards of 700 dollars, with a considerable amount of labour. The church is a neat Gothic structure, seating about 200, and is quite an ornament to the neighbourhood.

"You express a wish for information respecting our Indians on this mission. I have been resident here two years, after an absence of eighteen years from this field of labour. I regret to say that, in some important respects, they have not improved. The rapid progress of the white man in the country has brought many unhappy influences to bear both on their temporal prosperity and their moral condition. The missionary has to contend with greater difficulties and heavier discouragements than fell to his lot twenty years ago; though I verily believe that the utter extinction of the race in Canada would rapidly follow the cessation of his labours and the removal of all religious restraining influences. They have certainly advanced somewhat in knowledge and practice of the usages of civilization, but this is no compensation whatever for other disadvantages. Twenty years ago they could live well by hunting and fishing. They did not need ordinarily to know hunger or want. They not only had wherewith to supply abundantly their physical wants, but, fur animals being then very plentiful, they often secured large sums of money during the winter. This source of livelihood and profit is now so precarious, through the rapid settlement of the country, that the Indians would do well to give it up altogether, and confine themselves to the steady working of their land. By devoting unflagging industry thereto, they could live, and live comfortably; but the habits of many generations become powerful natural instincts, and these are very difficult to overcome. Nor do I think that they possess physical energy, as a race, or *physical strength* sufficient to render such a life endurable. Then hunting is sufficient to interfere with the regularity of labour, with-

out bringing substantial aid. The older people, nevertheless, live chiefly by hunting, fishing, and basket-making, for which there is a steady demand. The younger ones hunt a little, fish a little, work their land to some extent, and hire themselves as labourers to neighbouring farmers or to lumberers. The saw-mills, too, within a certain distance, employ a number of our young men. Herein lies a terrible evil. The men belonging to the lumberers and saw-mills are usually the most profligate and ungodly men in Canada. Drunkenness, and all the vices pertaining to a life wholly without God, prevail to a fearful extent. You will see that companionship with such must be highly injurious to a people whose lack of moral strength renders them so accessible to temptation; and this will become the more apparent when I tell you that, with the exception of the mission family and a few philanthropic spirits, the intercourse of the Indian with the white man is mostly confined to the very scum of society. There is a strong 'touch-me-not' feeling among professing Christians dwelling in the vicinity of the Indian reserves, which forbids any nearness of intercourse calculated to be beneficial. The Jews have few dealings with the Samaritans. The people of this mission are greatly exposed to evil, and the missionary, in consequence, is obliged, in truth, to report religion and morals as in a less satisfactory state than twenty years ago. You will bear in mind that my remarks pertain chiefly to this mission. These evils will, I fear, increasingly retard the labours of the missionary on all the Indian stations, as the white man's energy surrounds them with white settlements; but the missionary is often rewarded by witnessing the happiest results of his labours. As far as I can ascertain, I judge that this mission has been declining, more especially during the last seven years. We shall pray, work, and hope for better things another year, beseeching the Father or Spirits, for His dear Son's sake, to prepare the ground by the influence of His Holy Spirit, and water the seed we sow in His name.

"The education of the children, both in the day and Sabbath school, has assumed of late a more encouraging aspect. We have a faithful female teacher, who earnestly seeks to do them good, mentally, morally, and spiritually. She is often discouraged, however, by the irregularity of attendance. When she has succeeded in bringing a class up to a point where more rapid progress becomes easy, the class is suddenly broken up by what appears to her very insufficient causes. Hunger, however, knows no law; and when a child is bid by his mother to fish for the family dinner, he can scarcely disobey. It is very difficult, however, to imbue the minds of the parents sufficiently

with the importance of system and regularity in education. They often permit trifles, and even the pleasure of the children, to interfere with their attendance. Still, in spite of all drawbacks, the growing intelligence of the children gives us some encouragement.

"There has been a slight increase of population on this reserve during the last three years. Previously it fluctuated, sometimes a few less or more. As a whole, the Indians on the Canadian missions have increased rather than decreased in population during the last few years. I consider this community too small for its well-being. Inter-marriage is too frequent; and the relationship which every family owns, in a greater or less degree, through marriage, to all the rest, has an unhealthy influence.

"Motives of expediency are often suffered to interfere with the searching out and dealing faithfully with moral evil, and this I regard as a great calamity. At best, the missionary's life on any Indian station, if he have the true missionary heart, is a life of anxiety and sorrow, through sin and sinners, on the one hand; whilst he is, on the other hand, encouraged to labour on by the undoubted fact that all the community are, in a greater or less degree, under the restraining influences of the Gospel, through the operations of the Spirit; while a few, and sometimes more than a few, show forth in their lives the wonderful power of the indwelling grace of God, through faith in Christ, and are eternally saved.

"I have striven to give you a faithful outline, in reply to your questions.

"R. BROOKING."

"The Indians on this mission have this year considerably increased the amount of their crops."

The following letter from the Rev. E. R. Roberts was received on the 12th September, 1871:—

"MISSION HOUSE, CHEMONG, SELWYN, P.O., ONTARIO,

"29th August, 1871.

"Mr. Crook's family and myself have still attacks of fever and ague; but by the experience we have had, we are able generally to anticipate and ward it off in a great measure, or conquer it in a short time. The health of the Indians is at present good. A little boy, the son of Jacob Jacobs, died last week at eleven years of age. He had been subject to fits for some months, and consumption terminated his life. We provided all necessary comforts and alleviations. Mrs.

Samuel Lute, jun., has had a severe attack of rheumatic fever. We have treated the case successfully, having had one visit from a medical man, and she is now convalescent. Mrs. John M'Cue has been an invalid for many years with spinal complaint. We do all we can for her, and the family are very grateful to the Company. With these exceptions all are well, and very industriously employed. The farmers are now in the midst of harvest, and all the Indians who can be spared from the settlement are employed in harvest work, in which they earn from 5s. to 7s. 6d. per day and board, except a few, who have a passion for hunting, and are now duck-shooting. This is the commencement of the season, and the fowls are plentiful. It is now also rice harvest, and the women will be occupied for some time in gathering rice in canoes. The crops are good this summer at Chemong (considering the excessive drought), especially the fall wheat, which shaded the ground before the moisture was absorbed after the melting of the snow. This is owing to increased industry and improved cultivation, originated and fostered by the facilities which the Company have, during the last few years, conferred on the Indians, and which are increasingly appreciated.

"Last week I paid another visit to Hiawatha, and examined the barns which the Company erected in the year 1838 (though I was previously well acquainted with their condition). They were repaired in the year 1856; new sills were then put in and the roofs shingled. They are in a better state than could be expected. They both require the doors repairing and a few boards here and there supplying, which are rotten or have blown off and broken. One needs some new planks for the floor, and the Indians desire to have a small granary to be put into one of them; this would not add much to the expense. I requested a practical carpenter who was putting a fence round the new church to examine the barns, and let me know how much lumber would be required and what would be a fair remuneration for the work. There is an Indian at Hiawatha named Peter Simon, who is competent to do it; and as I am not there to see the work done by the day, I would let him the work for the estimate of the carpenter, and he could take his time over it. I suppose you intend this to be done; but I will wait till I hear from you further about it. The Rice Lake Indian village has a dilapidated appearance; several of the houses are deserted and falling down. There were also two other barns beside those provided by the Company, but which are now a complete wreck. In contrast to this, however, the Indian houses at Chemong are in good repair, except one, which is being replaced by a new one; and there are three other new houses building this fall, besides stables and barns, which is

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entirely owing to the encouragement of the Company. The crops at the Rice Lake are good, but there has been more rain this summer there than in this neighbourhood. The best shower we have had since winter was on the 15th instant. Rain in summer is generally in connection with thunder, and is very partial. I am afraid the Indians will have trouble to feed their cattle next winter. It will cost more than the animals are worth to winter them, to those who have not raised most of the necessary feed.

"The rebuilding of the teacher's house goes on slowly, on account of the great scarcity of mechanics and other circumstances; if all is well, the house will be ready in the fall.

"We have not yet got in our supply of lumber. I selected and purchased it early in the spring at Buckhorn, but the delivery of American contracts prevented its being sent then, and about two months since Mr. Shaw's steamboat was burned. We have the promise of receiving it soon, and we are much needing it for the new houses and other work to be done by the Indians before winter.

"I am thankful to you for the desire you manifest to improve or increase our travelling facilities by affording better means of overcoming the obstruction and isolation of the lakes. I will get what information I can about building a horse-power scow, to take the place of the present one, when it is no longer fit for use. But piers also suitable for it would have to be constructed on each side of the lake. I am improving (as we have opportunity) the landings for the scow and boats. This was much needed in consequence of the variation in the height of the water in the lake. The repairs of the Bridgenorth floating-bridge last spring, from the injury it received by the moving of the ice, amounted to 460.00 dollars. It is only the second year after its completion, and the ice has happened to go out of the lakes more gently than usual during both the last two seasons.

"I suppose it is the intention of the Company that I should complete the fencing, improve and extend the roads, and stone the land, as time and other more pressing work will permit. The means we now have of working advantageously enable us to make these improvements at a comparatively small expense.

"EDWARD ROBERTS."

The following are extracts from a letter of the Rev. E. R. Roberts, dated 5th September, 1871 :—

"MISSION HOUSE, CHEMONG, SELWYN, P.O., ONTARIO,

"5th September, 1871.

"Since coming to Chemong I have made great improvement in the

roads. The one from Chemong Lake to Buckhorn Lake is very good; also the one branching off to the west, down to the lake, through Mr. Pickler Quinquishe's farm, as exhibited on the map. Much has also been done on the new road to the farm lots, towards the northern limit of the estate, which is about three miles from the mission-house. It was made for about half a mile from the church where the roads cross, before I came, and before the land was surveyed and the lots staked off; from that point it is now extended to rather more than a mile further, a portion of which had to be 'crosswayed.' It is now good (for a new road) about halfway to the 15th Concession; the rest is only cut out as a winter road or sleigh track. It will require to be chopped wider, the stumps and large stones, that are in the way, removed, then levelled and graded where the water would lie late in the spring. Every man in the Indian Settlements is required by law to do 'statute labour,' that is, work two days in the year on the roads. The custom is to do this work in June, after the spring farm-work is done. Many, not only of the Indians, but the white settlers also try to shirk statute labour on the roads; but since I came I have endeavoured to have as much improvement made as possible by this arrangement. Then at suitable times I have 'bees,' or free labour on the roads, the cost of the materials for the provision for which appears in the account. Again, I let a job now and then of chopping, stoning, levelling, and grading on the new road to Indians; and our team and implements assist in working on the roads as we have opportunity. The work is thus cheaply and effectually done. I provide the team, and board *one* of the men, who is hired by the year, without charge, and the fodder for the team is raised on the farm, so that work is done at the small cost to the Company of 54 cents per day (a man's wage by year is 168.00 dollars), whereas it would otherwise cost, to hire a man and team by the day (as was formerly done), at least five times as much, if they could be got at all.

"In connection with roads, scow and boat wharves were much needed, as the horses and people had to land in the mud. I have nearly completed an excellent, well-gravelled new road to the scow-landing, and a boat-landing is also indispensable.

"The Indian farming improves as much as we can reasonably expect. I spare no effort (I hope prudently) to promote it. Great caution has to be exercised not to lessen but increase the self-reliance of the Indians, and stimulate and encourage industry. The old lots are better farmed than ever, and that will lead to extending the farming operations more to the new land. Some of the Indians commenced work on the new farms two years since, and are doing well; others

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have 'chopped a clearance,' but have not followed it up. I can enforce the regulations better when I obtain the lease from the Company. There are many difficulties to contend with in the training and government of Indians, which, in order successfully to overcome, require wisdom, love, and patience. I will do the best I can, and I am thankful for all the sympathy and advice of the Company. The great drawback to the estate as farming land is the immense quantity of heavy stone which must be removed; this requires much time and labour, and is adapted to discourage an Indian. There is no necessity to drain any of the low land for a long time to come, for there is abundance of dry land when it is stoned, and any wet land that is cleared is needed for pasture. All we require is to get the surface-water away as soon as possible in spring, and this is accomplished, in a great measure, by ditching and grading for roads.

"In answer to the inquiry whether I am competent to give all necessary instruction to the Indians in farming, I may frankly say that I believe I am (though I do not like to testify of myself). I have an aptitude for it, and always experienced a pleasure in it. I have given much attention to agriculture, both as a science and an art, having been in daily intercourse with some of the best farmers in the county for twenty-three years. I have also read many agricultural works, and farmed successfully myself on a small scale in connection with my former pastoral duties, and I was about to settle on a farm for the rest of my life when Mr. Gilmour spoke to me about coming to Chemong. Moreover, I am intimately acquainted with some of the best practical farmers, whom I can consult at any time, and who frequently visit us here; they have approved of my plans hitherto, and express themselves as much pleased with the improvement they see from time to time. Besides, the Indians themselves, who have given attention to farming, are now well acquainted with both the theory and practice, and will succeed well if they are willing, perseveringly, to apply themselves to it. And in this respect there is a great improvement within the last three years. If the Company approve of it, I shall be glad to go on with the improvements in farming by directing, encouraging, and aiding (with due caution and prudence) the Indians who show an inclination and aptitude for it; also in stoning, road, and wharf-making, by diligent personal attention to the work, and with strict economy, making all our available labour and appliances to accomplish as much as possible. Close personal attention to all the departments of the mission is absolutely necessary. I have not been a day absent from the estate, except on the Company's business, since coming to Chemong.

"I have more of the confidence and affection of the Indians now than at any former time. One of our Indians (Joseph Irons) has just purchased a new handsome waggon with the proceeds of this summer's crop. This is the first time an Indian has done so at Chemong; the only waggon here before was the one provided by the Company, and it has done good service for the community.

"I enclose the estimate of Mr. Nelson (the carpenter), who is engaged on the new church at Hiawatha, and who readily acceded to my request to let me know, through Mr. Brooking, what material the necessary repairs of the Company's barns would require. I think it is correct, and as soon as you sanction the work being done, I will go on with it. The cost will be about 20.00 dollars. I think your decision about the willow basket making is wise. We have lately had some copious and refreshing showers, and though the harvest is gathered, yet the rain will revive the grass for the fall feed, and greatly benefit the root crop, which is not gathered until just before the winter sets in. We shall have to construct a 'root-house' this fall; there has never been one on the farm, and they are considered indispensable on every Canadian farm. We have had to enlarge the barn by taking out the old stable, and we intend to turn the old school-house, the frame of which is still good, into a cow-house. It has been long useless, and will be very serviceable for this, and there will be room for a good hay-loft above.

"EDWARD ROBERTS."

On the 6th October, 1871, the Committee requested the Rev. E. R. Roberts to complete the fencing and continue the stoning of the land, and improvement of the roads, obtaining as much statute labour as he could, and employing the Indians as he had hitherto done. And advised him that so long as the dinners to the school children at Chemong were continued, they would allow him £10 per annum to assist in the expenses of that arrangement. The Committee also granted 20 dollars for the repair of the barns at Hiawatha.

In the month of December, 1871, the Company received the following from the Rev. Edward R. Roberts:—

"CHEMONG MISSION HOUSE, 4th December, 1871.

"Much has been done during the fall towards building the teacher's house. The house when finished will be convenient and durable. It will be the last expensive piece of work required for a generation.

" Since I last wrote I have procured another scow-load of lumber from the Buckhorn Mills, consisting of 40,000 feet.

" Mr. Shaw allows us to have it at a very low price, 4.00 dollars per thousand. I do not know that it could be obtained elsewhere for less than 8.00 dollars. And such is the spirit of improvement among the Indians that it has been nearly all purchased (at half-price), and made good use of. The village has got so much out of repair during the previous ten years (and more houses being required), that much material, time, and labour were necessary to bring it into a proper condition. Three houses have been completed this fall, for which I can send a statement of the material allowed, to the sum of 20.00 dollars. Two more are partly built, and arrangements are made to build three more next spring. In some cases the Indians build half one year and half the next, according to their means and time.

" The winter set in on the 10th of November, which is unusually early, and the dry weather continued to the last, causing a great scarcity of water, except in the vicinity of the lakes, where of course it is abundant, which advantage we possess. Almost invariably there is a season of rain before the winter, so that the water of the lakes, rivers, and creek rises; the swamps are filled and the springs are well replenished. But it has not been so this year; the frost and snow continue, and the cattle will have to be fed in the stables and byres for six months; which is much to be regretted, considering the exceedingly high price of all kinds of fodder. The lake was frozen over on the 12th of November, and on the following morning the Indians crossed the lake on foot, or hunted the maskinonge and bass on skates, tracing them through the transparent ice; in this way they soon became quite exhausted, and then by breaking the ice, they can be easily taken out of the water. We can now travel anywhere on foot on the lakes, and soon we shall be able to go on with teams and sleighs.

" In consequence of the state of the lake at the time of Mr. Bartlett's visit, he could not cross, but left the money for the payment of the annuity to the Indians in Peterboro' for me; which I obtained as soon as it was practicable to go for it, and made the distribution for him.

" There is human certainty now, that a railway from Peterboro' to Chemong Lake will be an accomplished fact next summer. The road is to cross Chemong Lake to Ennismore, about two miles from our village on the south, where there will most likely be a station on the Smith side, and probably another station in Ennismore, about the same distance on the west of us. This is as near as the road could come to the Indian settlement in order to go to Bobcaygeon, or the Back Country. Bobcaygeon is the centre of trade for that district, and of extensive lumber operations.

"The health of the community is good at present. With the temperature at zero, the fever and ague have disappeared for this season; and we hope our heavenly Father will not see it necessary to chasten us in the same manner again. Mrs. John M'Cue died (aged 54) since I last wrote to you; but this had been long expected. She had suffered much from spinal complaint, but with great resignation, and triumphed over death by faith in the Saviour; she had been a consistent Christian for many years. Mrs. Solomon Fawn died on the 6th of October, aged 38. She had been camping during bad weather, and came home with a severe cold, a tumour on the neck, and internal swelling, and her throat became dreadfully ulcerated. No effort was spared for her recovery, either by ourselves or the doctor whom I sent for. She bore the great suffering with remarkable fortitude. Two infants have also died, Ann Naugaun and Sarah M'Cue, both under one year, old, the latter was not likely to live from its birth. Still the band continues gradually to increase. There have been four births this half year. Lavinia Baker, born on the 2nd of July; Angelina David, born on the 13th of October; Jane Taylor, born on the 30th of October, and John Bigman, born on the 10th of November, all of whom are thriving children. A family of six have come here to settle, from Hiawatha, John Naugaun, his wife, and four children. There has been a decrease of four, and an increase of ten since July. John Naugaun is preparing to build a house next spring. The number of the Chemong band is now 156, and Hiawatha 107.

"I have insured the buildings of the mission in two companies (for three years, at the rate of $\frac{1}{4}$ per cent. per annum)—the Western and British American, according to the class of building and rate of insurance. In the Western for 1800 dollars, and in the British American for 1200 dollars. The premium and policy amount to 26.50 dollars.

"EDWARD R. ROBERTS."

The following letter from the Rev. E. R. Roberts to the Clerk was received April 2nd :—

"CHEMONG MISSION HOUSE, SELWYN, P.O., PETERBORO', ONTARIO,
"15th March, 1872.

"In consequence of the great prevalence of smallpox in the country, of which there have been cases within 30 miles of the settlement, and it is reported that some thousands of Indians in the West have died with it, we have vaccinated all the young people, but without expense, except a dollar which I paid for the first lymph, and which I

had to get from Montreal, where, in the midst of the first excitement, as much as 10.00 dollars was paid for a scab. The inoculation took admirably, evidently going through the whole system, with only one exception.

"The health of the community has been, on the whole, good during the winter. The ague season will soon return, indeed there have been some cases already at Lakefield, but as we understand it better, we hope to fortify ourselves against it. The winter has been 'steady;' there has only been one thaw with rain since it set in. Not much snow has fallen, and many of the fields are bare except at the fences, where the snow collects in drifts by the wind, and in consequence of this it is supposed the fall wheat will prove a failure. The frost has not been intense except twice, once in the early part of the season when the mercury marked 40 degrees below zero, and again two weeks since when it was 30 degrees below zero, but at that time there was a high and searching wind, which made the cold more felt than has been experienced for many years, as it is seldom there is high wind with intense frost. The ice on the lakes has been exceedingly good all the winter, which has been a great advantage for travelling; it is now three feet thick.

"There continues to be a slow but manifest improvement in every department of the mission; almost all strangers who visit the settlement observe it, and perhaps it is more evident to such than to us, who are daily engaged in the work. The school is efficiently conducted by Mr. Crook, but the parents do not sufficiently appreciate the great advantage of securing a good education for their children, and therefore do not endeavour to send them as regularly as they might. But this is no less the case among the white population in the rural districts. The principal cause of irregular attendance among the Indian children is the pernicious practice of the parents taking their children with them when they go from home either on business or camping, and in the case of the older boys when they hunt or fish. I do all I can to counteract this. The religious and other meetings are as encouraging as at any former period; the attendance is generally good, but fluctuates according to circumstances. During the winter I engaged the gratuitous services of a number of gentlemen, to hold religious and temperance meetings, which secures variety, and awakens an interest. The greatest evil we have to contend with is the propensity of the Indian race to intemperance, though the Chemong band is more free from it than any other I hear of. Yet sometimes when the young men go to town, or the surrounding villages, the base characters who frequent the taverns tempt them to drink, or they procure it themselves,

and not being accustomed to it, a small quantity of the 'fire water' overcomes them. We have a strong and effective temperance society, which keeps the evil in check, but nothing except prohibition would be an entire preventive. The present Liquor Law pertaining to Indians is almost entirely inoperative. The former statute, which admitted of easy and immediate action, might in some rare cases have been abused, and the influence of the dealers was sufficient to get it altered (not amended), and now it is almost impossible to secure a conviction. New legislation on Indian affairs is still contemplated, and we have now a much better Government in Ontario than the former one; but our rulers seem quite perplexed as to what changes to make for the better in the present system, chiefly from a want of a practical knowledge of the Indian character and habits.

"The teacher's house is finished inside, but we had to leave the clapboarding and painting till spring or summer, as the winter is too cold for outside work, and we may have to prepare more clapboards to repair the chapel and school-house, especially where the walls are exposed by the plaster falling off. It is probable that the improvements in the village may require another scow load of lumber, but I think that would fill the vacuum which existed in the domiciliary requirements of the community.

"EDWARD R. ROBERTS."

On the 6th June, 1872, the Committee inquired of the Rev. E. R. Roberts whether he thought that a plan of requiring a small weekly or monthly payment for each child attending school would tend to make the parents better appreciate the value of the education given there, and thus lead to the more regular attendance of the children at school. And in reference to the Liquor Law and intemperance of the Indians, what he would suggest as a proper course of legislation, and whether it would be useful that he, or the Company, should petition the Legislature on the subject.

The following letter from the Rev. E. R. Roberts was received on the 10th September, 1872 :—

"August 27th 1872.

"I received your obliging letter of the 6th June on the 28th; and also forms for the farm statement by the following post. Since then I have forwarded the half-yearly financial account, also the farm state-

ment and inventory, the census of the Chemong band, the school report, and statement of clothing.

"The principal cause of irregular attendance at school is the practice of some of the parents to take their children with them when hunting and camping. This is pernicious, not only in depriving them for the time of instruction, and thus preventing them from securing as good an education as they might do, by the advantages afforded; but it tends to encourage and strengthen the natural propensity of the Indian for that mode of life. I frequently expostulate with them about it, but they allege that they must hunt as a matter of necessity, to procure a livelihood; not admitting that it is owing to their inherent love of it. And they say also that they cannot leave their children with other families, without making pecuniary compensation. These cases, however, are confined to those who have not young children, and both parents go from home for two or three weeks at a time. I do not think that a school fee would tend to remedy the evil; it would, I fear, in their present transition state, be a detriment. The time is still distant when the Indians will pay for education, and the only way of collecting a fee would be to take it out of the Annuity. We look strictly after the absentees; and though we much regret any irregular attendance, yet the average is about the same as that of the majority of the public schools in the country. There are twenty more children on the Register now than when I came to Chemong: the average attendance was rather lower during the last half year than the one preceding, owing chiefly to the vaccination in the spring. We vaccinated all the children by degrees, and most of them were too sick for a few days to come to school. Happily we have had no case of smallpox, though I hear the Rama band has suffered much by that terrible disease. We have an unusually large attendance of children at school just now.

"Universal prohibition of the sale of intoxicating liquors in the country would be the only effectual and permanent preventive of intemperance among the Indians. While whisky is for general sale, it presents a constant temptation wherever the Indian goes (except in the depth of the forest), which comparatively few have, at all times, sufficient moral courage to resist. The whites who frequent the taverns take a pleasure in giving it to Indians when an opportunity offers, and even making them drunk, and some thereby acquire an insatiable thirst for it, which they will gratify at any sacrifice or risk; and the dealers in it are so despicably mean, that for the sake of some trifling gain they will be the wilful cause of sinking the Indian to the deepest degradation and misery for time and eternity. They do their utmost

to entrap their simple-minded victims in order to rob them of everything they possess, and at the same time utterly frustrate all the benevolent and Christian efforts which are put forth by your Society and others to elevate and save them. Scarcely any penalty would be too severe for such men. But it cannot be expected that a government which will grant licences without restriction to the most unprincipled characters in the country, that they may spread moral pestilence, social ruin, and eternal destruction among the subjects, would enact a law to enforce a just and sufficient penalty, such as imprisonment in the Penitentiary for seven years, for selling or giving the poison to an Indian. However temperance principles are acquiring wider and stronger influence in the country every year, and will lead ultimately (and that perhaps before long) to prohibition, especially as that measure is working so beneficially in some of the adjoining states of the Union. I have and will still use all my influence with the Legislature to have the liquor clause in the Indian Act so amended as to render the prosecution of the offender less encumbered with legal and technical impediments, and the penalty made much more severe than at present, which is but a small fine, the amount from 1 dollar to 20 dollars being left optional with the magistrates; many of whom stand in awe of the tavern-keepers. We must not, however, depend too much on legislative enactment or executive power, but especially on moral influence and vigilant watchfulness, for without this other means would fail. When the appetite for intoxicating liquor is once acquired by an Indian, his resistance of temptation to indulgence is feeble; once in the grasp of the destroyer escape is the exception. But we have good hope of the rising generation, we rely much on fortifying the young against this evil by training them in temperance principles. I have prosecuted when I could obtain sufficient evidence. The last case I had was about six months since. Chambers and Son is a grocery, confectionery, and wine and spirit firm in Peterboro'; Mr. Chambers is a magistrate, and a gentleman of intelligence and good social standing. I had reason to suspect that some of our Indians obtain liquor at his store. I had two interviews with him, and also wrote to him on the subject, but he was most indignant that I should entertain the suspicion, and declared that he was as much opposed to giving the least encouragement to Indians to drink as I could be; he had known them from childhood, and was anxious to promote their welfare; he knew they could not control their appetite for strong drink, and lamented the great degradation and suffering it had brought upon them, and would do his utmost as a magistrate to co-operate with me in prosecuting the low tavern-keepers who supplied them with it. But my apprehension was

not overcome, and after some trouble I obtained the necessary evidence that two of our Indians had bought liquor at his store, but I believe unknown to Mr. Chambers himself. I took the witnesses to Peterboro', and charged the clerk with selling the liquor to them. He positively denied it, and defied me to prove it. I told him I would immediately take out a summons for Mr. Chambers, as he was the responsible party, and prove the charge before a police magistrate. I had not got to the door before he followed me and confessed. I then required him to go with me to Mr. Chambers and confess it to him; he did so, and Mr. Chambers was exceedingly humbled, considering what had passed between us on the subject; he begged me not to prosecute him, not that he cared for the fine, but he would have felt it exceedingly degrading and mortifying to be published in the public list of convicts. So as it had been sold on his premises to Indians without his knowledge, and as he gave me a solemn pledge that he would take effectual means that it should not occur again, I proceeded no further. My vigilance in this respect has, I hope, been rewarded by greatly checking the evil, and it is a good sign that I have excited the ire of the tavern-keepers against me. Some time since I received an anonymous threatening letter from one of them. Since coming to Chemong I have kept up an effectual temperance society, except during the long days of harvest, when the men work either with the farmers or on their own land too late to attend meetings of that kind in the evening; much good for the time has resulted from this means. It is rather singular that a propensity to intoxication breaks out now and then among those of the Indians who are unstable, like an epidemic disease, and seems uncontrollable for a short time; it was so during the early part of the spring, but since then our Indians have been very free from this evil, and on the whole, there is less drunkenness among the Chemong band than any other I hear of. The Atwick Indians on the south side of Rice Lake are, from all I can learn of them, in a deplorable state of vice and degradation. For the sobriety and improvement of our own band we must rely at present mainly on our religious and moral influence, and on our watchfulness of the unprincipled dealers in liquor.

"The form you sent me for a farm statement would be well suited for an ordinary farm, and in some respects is adapted for the Indian farm at Chemong; but there are some things which render this an exceptional case, and require explanation with the form. There is a peculiarity about the horses and fodder. The next thing to land essential for farming is a team to work it; and there is a great deal of work here for horses in addition to cultivating the land. There are few days during

the year (not excepting stormy weather) that the team is not working. As there were no horses belonging to the farm, I provided a working team, in addition to the one for travelling, and which is also used for miscellaneous work; but the team is kept by the farm, and a large portion of the fodder raised is consumed by them. As the horses are not only employed on the farm, but are still more engaged at other work, such as drawing cord wood, making roads, fencing, stoning, drawing lumber, teaming supplies from town, and occasionally assisting the Indians; therefore this extra teaming is placed to the credit of the farm. The teaming was hired for what little work was done at Chemong before I came, and I had to do the same during the year the house was building, and I had to pay 3.00 dollars per day for a team and man, and board them. Now in the farm statement the value of the horses is given, as they are an essential part of farm stock, and as the farm keeps the team, I thought all the teaming (*beyond* working the land), which would otherwise have to be paid for should be placed to the credit of the farm, at the rate of 1.50 dollars per day, which is the average cost of the hire of a working team, and less than I could obtain one for at particular seasons of the year, when they would be most wanted. You are aware that there is no charge made for teaming in the financial account beyond the man's wages, therefore the farm provides this, and thereby great improvements are made at a comparatively small cost, all the teaming being done without expense, except the farm wages. Cattle feed for the long winter must be the principal product of the farm, until there is much more land brought into cultivation than at present. The quantity of land in a Canadian farm is from 50 to 400 acres: I know of none in this part of the country less than 100 acres. We have yet only 12 acres that are capable of being cultivated; but in addition to that we have an abundant supply of good water, and sufficient good pasturage in the partly cleared woods, and the unstoned land for the summer; but the horses, cattle, and sheep have to be fed in the stable for six months or nearly (the seasons vary, there may be two or three weeks difference in the fall or spring). And you will see that it is impossible to raise sufficient fodder on that quantity of land for the stock we have to keep. I forgot to credit the farm with the feed of the bull, which is kept for the benefit of the community; there are in all 14 cows in the settlement at present. We are gradually becoming independent of purchasing fodder, as we get more land stoned; and this work, though heavy and costly, pays well. I had not to buy any hay for the Company's stock last winter, though I do not know what may be necessary in case of a failure of the crops. On this account the words wheat and flour are not necessary in the form, as it would

involve a great loss to sow the land with wheat, and buy the winter's supply of fodder, the value of which averages from two to three hundred dollars a year. We can buy flour cheaper than we can raise wheat under present circumstances. Again, the item of buy seed is needless, because to mature grass or clover for seed would involve a loss of the crop, as the straw would be almost worthless. Vegetables, I understand, to be those roots, etc., which are used at the scholars' table, principally potatoes: in which case the words turnips, carrots, and mangold wurzel should be inserted; we raise as many of them as possible for winter feed. Indian corn should also be included; it is a valuable crop for the stables (which make good fodder when cut fine) as well as for the grain. And a serious omission is the item of hay, our most valuable product; neither is the item of pasture, which is an essential and valuable one, taken into account; we could not keep any stock or farm at all without pasture; it is worth each season for the present stock about 125.00 dollars. You will observe that it is difficult to give half-yearly farm statements, as we only raise one crop of anything in the year. In the list of implements I omitted the fanning mill, worth 25.00 dollars. With Mr. Crook's assistance I have paid great attention to the sheep; the flock was in a miserably low state when I came, but by good care and procuring the best rams there is now scarcely a flock equal to it in the township; indeed the flock is becoming noted. We have had good crops on the whole at the settlement this year, though the summer has been extremely hot; there has been no heat equal to it (according to my register of the weather) since the year '57. The grass and clover seed have failed for the last two years in this part of the country, owing to heat and drought, and we fear it is going to be the same this season also, which is a great loss and disadvantage in farming.

* * * * *

"I may here mention (that which I think I have referred to before), in order that everything may be understood in connection with the farming department (as well as every other), that I provide the board of the man who is hired by the year, reckoned at 100.00 dollars per annum. In lieu of which, I have the cord-wood for the house drawn, equal to 14.00 dollars; and keep a cow for the use of the family, equal to 20.00 dollars. As there is a piece of ground connected with the house, of about a quarter of an acre, for a vegetable garden, I raise most of the potatoes and other vegetables used in the house. There was no arrangement for any ground to be attached to the new house; but I took that for granted, as it is an invariable custom in all the mission establishments I know of in the country,

" It would be a satisfaction to know whether the Company fully approve of the present arrangements in these respects. As far as I can see, it would be undesirable to disturb the present system, which is the result, not only of experience and much thought, but the force of circumstances, arising out of our somewhat peculiar position. Every department is working harmoniously at present, and with as much encouragement or success as I can expect. Emergencies may require certain modifications of the present mode in the future; and whenever the Company desire any changes, or fresh experiments to be tried, I shall be happy to carry them into effect as far as possible. If I am spared, and enjoy the health I now have for another year, I shall by that time have completed the system of reform and improvements which I saw to be necessary and earnestly set about when I came to Chemong. After which there will be a good and substantial foundation for further development and progress in the material, intellectual, social, and moral advancement of the Indians at this place.

" I have not yet been able to get the Rice Lake barns repaired, owing to a want of lumber. Mr. Brooking kindly undertook to obtain the first that could be got. It must appear strange that in Canada (the most noted country in the world for lumber) it is so difficult to obtain a few boards for local use. All the large mills 'ship' it, and will not make any arrangement for the sale of small quantities. And there has been more demand lately at the 'custom' mills than could be supplied. You will see from Mr. Brooking's note of the 25th May, that this matter has not been neglected. I had a verbal message from him a few days since that he has been three times lately to the mills in the neighbourhood which supply local demand without success, but he says he expects to get some in a short time.

" I am negotiating the sale of the remainder of the pine (of which there are only 200 standard logs left on the estate), and the bass, hemlock, and a few trees of other kinds, not available for firewood, to Mr. Strickland, but the arrangements are not yet completed.

" You will probably be surprised that the building of the teacher's house requires so much time. It is owing to the great scarcity of mechanics. Mr. Babb had taken more work for the past two years than he was able to accomplish, in consequence of not being able to obtain workmen; and the wages are so enormously high that we have tried to do as much by ourselves as possible to save expense. We are now, however, pushing on the work with all our energy, and I hope to be able in my next communication to report the completion of it. It will be a most substantial and satisfactory piece of work. The health of Mr. Crook and family has been much better since

they lived in the new apartments. With a little assistance from Mr. Babb, I have built a good boat wharf, 60 feet long, for the accommodation of the Institution. It has been much needed. The expense will be trifling, while the improvement and accommodation will be great for the whole community.

"The health of the Indians has been remarkably good since January last. The death of two infants has occurred, Selina Ricelake, aged 1 year and 5 months, on the 4th of May; and James Bigman, aged 7 months, on the 10th of June; and one man, John Keshigo, aged 54, on the 27th of June. He was a remarkably corpulent man, and died by dropsy. In consequence of his immense size, he was incapable of doing anything for a livelihood, except fishing, at which, however, he was particularly expert. But having made no provision beforehand, he was completely destitute during his illness, about three months, and we almost entirely supported him, as well as supplied him with whatever was calculated to alleviate his sufferings,

"EDWARD R. ROBERTS."

iv.—BAY OF QUINTÉ STATION.

1871-1872.

The Report for 1870, pages 195-8, showed that at the close of the year 1870 the Rev. Thomas Stanton had been appointed to this mission, and that his appointment had been made by the Bishop as Patron of all incumbencies in the diocese, by vote of Synod, and that the missionaries' stipend, 400 dollars per annum, was payable by the Government out of Indian Funds.

The Company's grant of £45 a year to the Bay of Quinté schools was proposed to be continued by an annual vote so long as satisfactory accounts and reports were furnished to the Company. This grant was, in fact, continued in each of the years 1871 and 1872.

In May, 1871, an application was received from Mr. Stanton for a grant for a catechist and assistant in parochial work, stating his desire to secure the assistance of Sampson Green (chief), whom he described as a young man of good character and fair education, and likely to be very useful in special service for that portion of the people who do not understand English, in visitation to sick and aged and others, and in the Sunday schools. Mr. Stanton's application proceeded as follows:—

“The white people who are now numerous in the parish, and some of the Indians themselves, do not understand Mohawk, and most of the Indians under thirty years of age understand the common English of the pulpit as well perhaps as the peasantry of many a parish at home, and, owing to our schools, for which we are indebted to the New England Company, can use the English Prayer-book and Hymn-book.

“If the Company see fit to grant the favour requested, they will, I think, benefit this parish, and at any rate increase the debt of gratitude due from the Mohawk Indians of the Bay of Quinté.”

On consideration of Mr. Stanton's letter, the Committee, in June, 1871, found that the state of the Company's funds precluded any further grant to the Bay of Quinté station for that year, and declined his application.

Accompanying Mr. Stanton's application was the following report of the Bay of Quinté schools:—

“MOHAWK PARSONAGE, MILL POINT, P.O., *April 18th, 1871.*”

“I beg to inform you that we have now three schools in operation on the Mohawk Reserve of the Bay of Quinté. Two of these are well attended. The number of children at each will probably average, for the half year, between fifty and sixty a day. The third school is yet small, as the teacher (Miss Lydia Hill, a Mohawk girl) has but lately returned from the Grand River Institution, where she spent about six months for further instruction. This Upper School, of which Miss Hill is teacher, was begun about a year or two ago, for the benefit of the Mohawk children on the upper part of the Reserve, and was very much needed. Its growth for a time, I fear, will be slow, for the parents have seen as yet little of the advantages of education in their own neighbourhood.

“But, perhaps our new law, which requires every child in Canada to attend school at least four months in the year, will do the work of years in one, and bring all the children of the new ‘section’ under the influence of education at once. We need not only here, but all over the country, and, if we may judge from some of our emigrant population, even England needs some such gentle stimulus to knowledge as this law supplies; for many parents seem dull in learning their duty to their children.

“Last year was rather an unfortunate one for our schools. The Middle School-house was in a sad tumble-down condition, and quite unfit for use during the cold season and wet weather; consequently, the attendance was small and irregular. It is now, however, in a good state of repair, and the attendance so far large.

“The teacher of the Lower School last year was in a very delicate state of health. He kept the school open as well as he could till near the end of the year, when he died, to the great sorrow of all who knew him. His loss will be felt here, as he was not only a superior teacher, but also a useful man in the neighbourhood, by his example and influence in the cause of temperance, the want of which is one of the worst evils we have to contend against.

“As we now keep proper registers in our schools, I shall be able to

send you the exact number attending school on this Reserve every half-year, if required, or at the end of the year. Last year there were no registers kept in the Mohawk schools for Mohawk children. But now we have got registers, and the teachers are required to be particular about marking the attendance of every child every day, I therefore hope we shall be able to give you all the information necessary in future, at the proper time. I do not yet know when it would be most convenient for you to get our reports, or before what time you require them."

Owing to the changes in the school laws referred to in Mr. Stanton's report, it was found very difficult to get teachers of any kind. The death of Mr. Wilson, the teacher, however, rendered some appointment indispensable; to meet the emergency the Mohawks and white people of the section agreed to carry on the school together, and each to pay half the teacher's salary. At a subsequent meeting they engaged the services of Charles R. Irvine, a former pupil of the school, and then holding a second-class certificate of qualification, to teach the school for one year, as a common school, according to the school law and the regulations in force under its authority, and if all parties were satisfied, for 300 dollars; at the same time he entered into two written agreements, one with the Mohawk trustees, and the other with the white trustees of School Section No. 25 in the township of Tyendinaga, in the county of Hastings, for the payment to him of this remuneration in equal moieties.

In June, 1871, Mr. C. R. Irvine wrote to the Company, complaining in unmeasured terms of the manner in which the Company's grant had been appropriated. His letter contains the following passage:—

"On this Reserve there are two schools, known as the Upper School and Lower School. The Upper School is supported in part by the Indian Department, which pays 200 dollars annually towards the salary of the teacher, and by the whites who send to the school and raise the balance of the teacher's salary, and furnish all maps, tablets, etc. used in the school. The salary paid this year is 370 dollars. The Lower Mohawk School, where I am teaching, is supported by your grant, or

the promise of it, and by the whites, who raise this year by tax 150 dollars, besides furnishing all maps, tablets, fuel, and every article used in a school-house. The whites agreed to pay me the 150 dollars, and expected that your grant would also go towards the salary, which, if it had, would amount to about 365 dollars; but I have received 75 dollars only of your May grant for this year, 1871."

On receipt of Mr. Irvine's complaint, the Committee made inquiries, and finding that the written agreements above referred to had been signed by him and the two sets of trustees, obtained from him and the trustees full information as to the terms of their agreements with him, and at the close of the year 1871 passed a resolution approving the division made by the Rev. Thomas Stanton, of the first half of that year's grant, on the ground that Mr. Irvine had been paid the amount due to him according to agreement, and that the remainder had (as they also learnt) been paid to the teacher of the Upper Mohawk School. The Committee at the same time directed that the second half of that year's grant should be applied by the Rev. Thomas Stanton in like manner, and resolved that in future no grants would be made unless reports of the schools at the Bay of Quinté were duly forwarded. The Rev. Thomas Stanton and Mr. C. R. Irvine were in December, 1871, each informed of the decision of the Committee in respect of that year's grant.

In July and August, 1871, the Committee received and considered a petition of the chiefs of the Mohawks of the Bay of Quinté. Want of funds prevented the Committee from granting the prayer of the chiefs, the petition, however, and Dr. Oronhyatekha's letter accompanying it, are of sufficient interest to be here recorded.

PETITION.

"MOHAWK RESERVE, TYENDINAGA, June 1st, 1871.

"To JAMES HEYWOOD, Esq.,

"*Treasurer of the New England Company.*

"Brother, we, the Chiefs of the Mohawks of the Bay of Quinté, beg respectfully that you will listen to our voice while we speak.

"Brother, we have seen the great work you are doing among our people at the Grand River, and we have been thankful to the Great Spirit that he has raised among the pale faces friends who have done so much for the red man.

"Brother, we feel grateful that you have supported a school among us for many years back; it has done our people much good.

"Brother, since our fathers came from the state of New York and settled here, we have built almost entirely at our own cost two large stone churches, three frame school-houses, and a parsonage. We now support from our own resources our missionary and two of the school teachers.

"Brother, we feel that our missionary does not get enough to pay him for his services to our people. We would like to pay him enough to support his family, but our people are not rich, and cannot pay any more.

"Brother, we would like also to get good teachers for all our schools, but we cannot get them because we are not able to pay them the salaries they demand.

"Brother, our people have also been very much in need of a physician to give them medicine when they are sick, but we have not been able to employ one, and often our people die without any assistance from a skillful physician.

"Brother, this is our request that you speak in our behalf to the New England Company to assist us so that we can pay our missionary a sufficient amount to support his family, and that we can secure good teachers for our schools.

"Brother, we have appointed our brother, Dr. Oronhyatekha, to lay this before you, and we sincerely hope you will listen to him.

"Brother, we pray that the Great Spirit will give you wisdom, health, and strength, and that He will long spare you in your great work of assisting your brothers, the red men, to become good Christians and enlightened citizens.

"Signed by Chiefs

"S. GREEN.

"JOHN LOFT.

"ARCHIBALD CULBERTSON.

"CORNELIUS MARICLE.

"SETH. W. HILL.

"JOHN CLAUS.

"W. J. W. HILL.

"I do hereby certify that the above-named parties are the Chiefs of the Mohawks of the Bay of Quinté.

"WELLINGTON FRIZZELL.

"*Agent and Commissioner.*"

THE DOCTOR'S LETTER.

"I beg to send you the petition of the Chiefs of the Mohawks of the Bay of Quinté.

"I may just say that the stipend of their missionary is only 400 dollars a year, and he informed me that he could not keep a servant on account of the smallness of his income, and that, therefore, he was obliged to do his own work. Much of his time is in this way taken up that might under other circumstances be devoted to the general interests of the mission.

"The Mohawks do not desire to diminish any sum they give, but merely pray the New England Company to take their mission under their charge, as they have done the Grand River Mission, and supplement the grants given by the Indians.

"The old church, a large stone building, also requires immediately certain repairs in order to save it, and the estimate of what is immediately required is 1200 to 1500 dollars. The Council of Chiefs have already granted 500 dollars, but in order to raise this sum I am aware that it will be necessary to tax the Indians to the utmost. As I was coming to England, Mr. Stanton and the Chiefs requested me to try and enlist the interest of English friends in their behalf.

"It is my purpose, therefore, to get such subscriptions as I can for this purpose while I am in this country; and it was my intention to pray the New England Company to head the subscription list."

In July, 1871, the Committee wrote to Mr. Stanton informing him that the Company's payments were for the half years to 30th June and 31st December in each year; that the custom of his predecessors had been to draw for the amounts in May and November, which, as a matter of convenience to them, the Company had allowed, but always on the understanding that the half years for which the payments were made were the school half years terminating as above mentioned; the Committee added that they were very desirous to receive the school reports, and also an account of the application

of the two last remittances of £22. 10s. each, and the usual vouchers.

Mr. Stanton in answer wrote, under date of the 10th August, 1871, as follows:—

“At the expiration of the half year ending June 30th, C. Irvine, teacher, received of your grant 75 dollars, the amount that was by engagement due to him on the part of the Mohawks. A balance of 33 dollars remained in my hands. For this there were several claimants. Irvine, the teacher, claimed it as his, on the plea that the grant was made exclusively to the lower school, and therefore could not in part be appropriated to the service of any other school on the Reserve, but his own written agreement with the Mohawks entitles him to 150 dollars only of the grant, and cuts off his claim to the balance.

“Some of the people wished to use it for repairing the school-house, others to pay an old debt, but I considered that we had no right to apply it to anything except the payment of salary to teachers of our Mohawk schools; and I supposed from some things in your previous letters that you regarded all our schools as yours, and that you expected a report of all and each, and not of the lower schools only, I therefore gave the said balance, 33 dollars, to the teacher of the upper school, Lydia Hill, whose salary was only 100 dollars, the chiefs agreeing to make it 200 dollars a year.

“We agreed to dispose of the cheque for the second half year in the same way, that is, to Charles Irvine, teacher of the lower school, 75 dollars; to Lydia Hill, upper school, 33 dollars; but if not satisfactory, please let me know, and your wishes shall be carried out, only the agreement with Irvine cannot now be altered. He must adhere to it. I have told him that through me he will not get more than 75 dollars of next half year's cheque under any circumstances whatever.

“Next year we will require the whole grant for the lower school; as the new school law is increasing the salaries of teachers, and raising the standard of qualification, we will not, I think, be able to get a good teacher for less than 400 dollars, and the half of this the white people of the section will not pay.

“As to the times of remittance, I do not see that it makes any difference to us. If the cheque comes at the end of the regular half year, it will be quite time enough. Your convenience in this matter will suit me at least.

At the same time the Committee received the following

School Report from Mr. Stanton, dated 16th August, 1871 :—

“ In the half year ending the 30th of June, the Lower Mohawk school was taught by Charles Irvine (who holds a second-class certificate from the County Board of Public Instruction), and kept open 114 days, 14 days less than the legal number (128) in the half year.

“ The number of children attending this school during the half year was 38, the aggregate attendance 2634, and the average $20\frac{1}{2}$.

“ The number and attendance of white children in this school were about the same, but I have not got the exact figures by me.

“ The Middle Mohawk school was taught by Alexander Hewitt, second-class teacher. The total number of Mohawk children entered on the register, 62 ; aggregate attendance, 2092 ; average $16\frac{1}{2}$.

“ Total number of white children entered on the register 65 ; aggregate attendance, 2537 ; average, $19\frac{1}{2}$. The actual averages were larger, as the school did not commence till February, in consequence of the school-house needing some repair. The averages given are for the whole half year or 128 days.

“ The Upper Mohawk school was taught by Lydia Hill, who last year in the Brantford Institution, preparing herself for teaching. The total number of children attending this school was 41, the aggregate attendance, 1125 ; and the average nearly 9 for the legal school days, but the days the school was kept open were not so many, but the return made to me gives no information on this point. The children at this school are almost all Mohawk.

“ The work done in our schools during the last half year was on the whole satisfactory. No doubt there is still room for improvement, but I believe the teachers have endeavoured to do their duty to their scholars, and the people are beginning to appreciate the advantages of education better than they have done in times past, though the regularity of the attendance is far from what it should be.

“ Our church, which was in a very bad state of repair, is now being restored.

In December, 1871, the Committee received from Mr. Stanton a voucher for the last half of the grant for 1870 ; the first half had been drawn by his predecessor, the second

half not having reached Canada until after Mr. Wilson's death, was paid by Mr. Stanton to Daniel Scrimshaw, as a trustee for Mr. Wilson's representatives.

The Committee in December, 1871, requested Mr. Stanton to forward the school reports quarterly, and to state the number of pupils in attendance and the subjects of instruction, and to give the names of the two or three most meritorious children. Mr. Stanton, complying with this request, in January, 1872, sent reports of the Lower and Upper Mohawk Schools, and wrote a letter from which it will be sufficient to make the following extracts :—

"Mr. Irvine did not succeed well in the school as a teacher. We have engaged a new teacher, T. B. McShea (who has a first-class certificate from Board of Public Instruction), for 300 dollars for one year : and I think we shall have a better report to make for this quarter than the last. There are now about 50 children at school. I read your last letter to Mr. McShea, and told him he must make out a report every quarter, such as you required, or else forfeit the grant.

"I also enclose a receipt from Lydia Hill, a teacher of Upper School, for 33 dollars. Mr. Irvine has not come for his portion of the grant, 75 dollars, which I cannot give him till he sends me proper receipts.

A few days after writing his last letter, Mr. Stanton paid Charles Irvine 75 dollars. The voucher for this payment was forwarded by Mr. Stanton to the Committee, with the report of the Lower Mohawk School for the quarter ending 31st March, 1872, adding the names of Margaret Green, Walter Brant, and Samuel Brant, as the three most meritorious pupils.

In July, 1872, Mr. Stanton forwarded a report of the school to the 30th June, and in October a similar report to the 30th September, 1872, together with Mr. McShea's receipt for the 108 dollars to the 30th June, 1872, and a letter calling the attention of the Committee to the fact that the quarter ending 30th September, is the worst in the year as regards attendance, being the time for gathering fruit. His letter concludes :—

"We have no fault to find with McShea in any respect. Our middle school is in charge of a good teacher and is doing well. The upper school is, of course, small. Sarah Green, a Mohawk girl, is teacher. She has only 100 dollars a year."

In forwarding the school report to the end of the year 1872, Mr. Stanton informed the Committee that Mr. McShea had been engaged for another year.

The reports forwarded by Mr. Stanton subsequently to August, 1871, are little, if at all, more than the teacher's returns of the number of attendances of each pupil, and by no means comply with the request of the Committee in December, 1871, to furnish the subjects of instruction and names of the most meritorious children as well as the numbers of the pupils.

The numbers in the Lower Mohawk School appear to have been in

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In December, 1871, the report showed that the books used were the Canadian common school books, authorized by the Council of Public Instruction, five Reading Books, Sangster's Arithmetic, Lovell's Geography, etc. Large cards for little children.

v.—WALPOLE ISLAND.

1871-2.

The Company's grant of £10 to the Rev. Andrew Jamieson for prizes for the encouragement of agriculture among the Indians of the settlement on Walpole Island was not only acknowledged in November, 1870,* but also occasioned a further letter from him which reached the Committee in November, 1871. In this letter Mr. Jamieson enclosed a copy of the show-bill and a list of the prizes awarded, and gave the following particulars:—

“Our show came off on Friday, the 6th of October, and, as you will perceive by the enclosed papers, was on a small scale. The number of entries was only 104; but they might easily have been four times that number, for very few oxen were exhibited; besides, there were neither cows nor sheep, nor pigs nor poultry brought on the grounds, of which there is a good supply on the island.

“Nevertheless, there was a good show of wheat, oats, barley, Indian corn, potatoes, apples, peaches, and pears, and I was almost forgetting to add ponies. All things considered, I was satisfied with the result. It might, indeed, have been better; but it was only an experiment, it was the first thing of the kind we ever had among us. Sufficient and timely notice of the affair had been given to the people, and all parties, pagans, Methodists, as well as members of my own church, had been invited to take part in the expected exhibition. But some of the Indians were shy, some were slow, and, notwithstanding my previous explanations, did not fully understand the meaning of the thing, and others waited to see how it would come out.

“Prizes to the amount of £6. 10s. were distributed, leaving a balance of £3. 10s. in my hands for another year. The recipients were much pleased, and returned to their homes with a favourable impression of the day's proceedings. To an English farmer it would have appeared a small affair, but to myself and others, who knew what the Indians *recently* were, and how much effort and teaching had been necessary to

* See Report 1870-1, p. 227-8.

bring them to this point, it was a great thing, and a thing for which we thanked God and took courage. Next year, I believe, we shall witness a decided improvement, and that our second 'Show' will eclipse the glory of the first. We must not despise the day of small things, for we know from what paltry beginnings great results arise.

"To encourage the Indians, I told them that I would send you an account of our proceedings, and that probably, if in your power, you might feel disposed to aid them in the matter of prizes for another year. If the grant can be continued, it will be most thankfully received, and an account of the mode in which your bounty has been expended will be sent to you.

"I send this *via* the United States; but my address is—

"Walpole Island,

"Baby's Point, Ontario, Canada."

In December, 1871, the Committee granted £10 for agricultural prizes to be given in 1872, among the Indians of Walpole Island, and wrote to Mr. Jamieson requesting him to furnish in due course a statement showing the application of this grant as well as of the balance of £3. 10s. remaining on hand from the grant of 1870.

This request has up to the present time (September, 1873), received no response.

vi.—RED RIVER SETTLEMENT.

RUPERT'S LAND.—1871-2.

With reference to the votes of 1868, appropriating £25 a year for three years for the education of an Indian boy at school, and £50 a year for an Indian student at College,* and the Indian boy Allan Hardisty nominated to the scholarship;† the following particulars have now to be added.

In August, 1871, the Committee received the following letter from the Bishop of Rupert's Land, dated Bishop's Court, Manitoba, Canada, July 12th, 1871.

"I drew lately on you for £12. 10s., being the sixth and last half-yearly payment of the scholarship or exhibition granted by the New England Company for three years, and held by Allan Hardisty, an Indian boy, from the M'Kenzie River District. You will be glad to hear that he has given the greatest satisfaction hitherto in his studies and general conduct, and that he has been elected to one of the Church Missionary Society Indian Scholarships at the College, so I hope he may one day be of service not only to himself but to his countrymen.

"The larger exhibition for a divinity student that was granted, we have not yet used, as the C. M. S. have had scholarships for all that were eligible, and we have to see to the future for such. Nor have we used it for prizes open to both Indians and whites. We have had such prizes, but have defrayed the expense otherwise. And we have not employed an Indian tutor. This would be very useful; but all the qualified native clergy have positions of great usefulness in the interior, from which they cannot be spared.

"I hope the Company may be pleased to give us another grant of such an exhibition; and if it could be made £30 instead of £25, it would be a great advantage. Indeed it would need to be at least £35 to cover all expense of board in vacations as well as school-time and of clothing.

* See Report, 1868, p. 80.

† Ibid. and Report, 1870, p. 229.

"We have had to make up Allan Hardisty's expenses from various sources.

"I hope to be in England about the end of September, God willing, and then to have the pleasure of a personal interview with the Committee of the Company to talk over with them what may be best in the interests of the Indian races."

The Bishop, on the invitation of the Committee, attended their meeting on October 30th, 1871, and gave them much interesting information. He stated that the boy, Allan Hardisty, towards whose education at the Collegiate School of St. John, near Fort Garry, the Company had contributed £25 per annum for three years, was a Chippeway Indian of pure blood, from Fort Simpson, on Mackenzie River, and was about sixteen years of age, and suggested that if the Company intended to afford him further assistance, it would be necessary to increase the grant to £35 per annum, and that he was likely to become a school-teacher, and not a minister of the Church of England.

At this meeting it was stated to the Bishop that the grant of £50 per annum for three years, from 1868, for a student at St. John's College, Fort Garry, was considered to have lapsed.

The Bishop, having asked for assistance towards the building of this college, and the resolution of the Committee on the 4th May, 1871,* having been referred to, the Committee postponed till 1872 the consideration of the Bishop's application for assistance towards the building of St. John's College, the funds of the Company for the year 1871 having been fully appropriated.

On the 18th of March, 1872, the application of the Bishop of Rupert's Land for a grant for the education of an Indian pupil at the Collegiate School of St. John, and for assistance towards the building of St. John's College, near Fort Garry, were carefully considered by the Committee; and they, 2nd April,

* See *ante*, p. 4.

[1871-2

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1871-2.]

RUPERT'S LAND.

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1872, wrote to express to his lordship their regret that the present state of their funds, which during the past year had been subjected to unusually heavy demands in consequence of changes amongst their own Missions, precluded them from devoting any money to extraneous purposes, however deserving of the Company's support.

vii.—BRITISH COLUMBIA.

1871.

An application to the Company for further assistance to the Mission at Cowichan,* British Columbia, was made to the Company by the Venerable William S. Reece, Archdeacon of Vancouver, with extracts from the Columbia Mission Reports.† But the Special Committee decided that no addition could be made to the grant of £50 per annum for three years towards the schools at Cowichan, and the grant of the like amount for the same period towards the schools at Lytton, made by the Company in October, 1870.

This decision the Committee communicated to the Archdeacon, in January, 1871.

* See Report for 1870, p. 229.

† Published in London, by Rivingtons, for the benefit of the Mission.

IV.—WEST INDIES.

1871-1872.

The grant of £50 a year for the education of a negro boy and girl in Jamaica,* expired in December, 1871, and had been enjoyed by Kate Patten during the whole period of three years, and by Henry Perkins for the first year and Thomas Oliphant for the other two years. Reports of the good conduct and progress of both Kate Patten and T. Oliphant were expected by the Committee, but no report reached them after 1870, except that the Rev. H. H. Isaacs in January, 1871, personally attended the Committee and offered some explanation of the causes of Kate Patten's irregular school attendance; and in May, 1871, the Committee received through Miss Barney the following report as to T. Oliphant:—

"To the Rev. H. H. ISAACS, M.A.

"MICO INSTITUTION, Feb. 13, 1871.

"In reply to your questions respecting Thomas Oliphant, I am happy to say that I have no fault to find with him, except want of energy, which seems natural to his class. He has got on well with his studies, arithmetic in particular, and seems to employ his spare time out of school hours very profitably, besides keeping the garden in order, etc.

"His character and morals, as far as I know, are unexceptional, honest, and truthful, which is saying a great deal for a boy of his class. I am sure with a few more years training he will make a teacher to do a great amount of good in his community.

"Yours etc.,

"W. PEARCE."

The medical student, Derwent H. R. Waldron,† arrived in

* See Report, 1868, pp. 78, 79, and Report, 1870, pp. 230-2.

† See Report, 1870, p. 231.

England and attended the Committee in May, 1871, and was placed by his friends under the charge of the Rev. Dr. Milne, of Fyvie Manse, Aberdeenshire, his former preceptor in Jamaica. Under the Doctor's advice Waldron studied at Edinburgh, with the assistance of a private tutor, and there found another Jamaica lad, a schoolfellow of his, who had left Jamaica with, and under the care of, Dr. Milne. In October, 1871, Waldron matriculated. The following is extracted from his letter of 24th October, 1871 :—

“I have much pleasure to inform you that on the 17th and 18th inst. I was examined in the subjects prescribed by the General Medical Council for registration as a medical student. On the 17th I was examined in English, Greek, Mechanics, and Arithmetic, and on the 18th in Latin, Elements of Mathematics, and Algebra, and French.

“In all these subjects I had to-day much pleasure to learn that I had passed.

“You will be gratified to learn that on the second day of the examination the mathematical examiner complimented me on the creditable way I worked the arithmetical questions, adding that if my other papers be as satisfactory *they* will have much pleasure in seeing me.

“The winter session opens on the 1st proximo. During the session I purpose to attend the classes of anatomy, practical anatomy, chemistry, and the hospital.”

In February, 1872, Waldron suffered from an attack of acute bronchitis, which confined him to his lodgings for three weeks. During his illness the second examination of the junior class of anatomy took place, but the Committee had the satisfaction of learning the result of the first examination, and that Waldron passed in the first class, having obtained more than 75 per cent. of marks.

The long vacation (August–October, 1872) was spent by Waldron in London, at the lodgings of an old schoolfellow of his, then a medical student at University College. He returned to Edinburgh at the commencement of the winter session. At the end of the year 1872, Professor Alexander Crum Brown, professor of practical chemistry, was informed by

Waldron that the Treasurer would be glad to hear from him how Waldron was getting on with his studies, and accordingly wrote to the Treasurer as follows :—

“ Mr. Waldron is not only regular, but I may say constant in his attendance, and he is most attentive during lecture.”

Besides the two grants of £5 each mentioned at page 232 of the Report for 1870, the Committee in January, 1871, granted £5 to the Rev. Hubert H. Isaacs for school materials, including maps, charts, and diagrams, for permanent use in the school at Woodford, Jamaica.

In January, 1871, an application was received from the Bishop of Antigua, through the Ladies' West Indian Education Society, for a grant in aid of a school for blacks at the “ Sound,” eight or nine miles from the side of the Island of Virgin Gorda (one of the Virgin Islands), where the Bishop had placed a school under the minister in Tortola.

The Committee responded to this application by a grant of £10 to the Bishop, and informed Miss Barney, the Secretary of the Ladies' West Indian Educational Society, that the New England Company would be glad of a report of the present state of the school.

In 1871 renewed grants were made of £10 to the Rev. J. Adam Thomson's Swanswick School, and £10 for the Maroons' School.

In May, 1871, Miss Barney wrote as follows :—

“ The zealous catechist of the Maroons, Mr. Johnson, has been very ill, so that he has not been able to send a report of the schools, but I hear that they are in full operation ; and when I hear further particulars I will not fail to let you know.”

In February, 1872, the Committee received from Miss Barney the following letter and enclosures :—

“ I beg to enclose some extracts concerning the schools helped by the New England Company, namely, those for the Maroons, £10; Mr. Thompson's, at Swanswick, £10. The third £10 was given to the

school at the Sound, Virgin Gorda. This school is in peculiar need, it being necessary to rebuild the house, levelled by the hurricane, and in the meantime to keep school in a temporary building. I earnestly trust that these grants (£30 in all) may be continued by the New England Company this year, even if they be obliged to give up the grant for education of the two children. I am sure they may be satisfied that much good is being effected by means of this small sum."

SCHOOLS FOR THE MAROONS.

From Mr. JOHNSON, the Native Clergyman.

"It may be gratifying to the kind friends in England from whom I receive £10 annually, to be informed that of the five schools three are industrial, and have received grants from the Government as such. Needlework has also been introduced, and the dresses in which the girls appeared before the Inspector were made with their own hands."

From the REV. J. A. THOMPSON.

SWANSWICK.

"My three schools have again passed their examinations under Government with credit, showing a steady improvement. There are eighty on the books at Swanswick."

The Committee in March, 1872, looking to the state of the Company's funds, decided that they could not renew the grants to the West Indian schools, with the exception of a grant of £10 to the school at the Sound, Virgin Gorda, towards rebuilding the school-house destroyed by the hurricane.

The Committee had before decided against any further allowance towards the education of the negro boy and girl who had received assistance during the promised period of three years.

On the 6th May, 1872, the Treasurer wrote to Miss Barney informing her of the decision of the Committee, and enclosing a donation from himself to enable the Ladies' Society for Promoting Education in the West Indies to grant £10 to the Maroons', and £10 to the Swanswick, Schools.

On the 13th May the Committee thanked the Treasurer for this gift.

V.—SOUTH AFRICA.

1871-2.

In continuation of the grants for 1869 and 1870,* a grant of £20 was made by the Committee, on the 7th February, 1871, to Miss Francis E. Colenso for her school near Bishopstowe in Natal.

In 1872 the Committee received from Miss C. a report of the school for three months ending the 30th November, 1871, showing thirty-four pupils of various ages, from three to eighteen years, and periods since admission varying from one month to four years, and with the number of attendances varying from one to fifty-six during the quarter, and with a daily average of pupils present in each of the twelve weeks varying from twelve to nineteen.

Miss Colenso, in a letter dated December 19th, 1871, mentions that the reason of the small number of attendances of so many of the little children has been that it was a very sickly season amongst them. They have all had a slight form of ophthalmia, bad enough to keep each child at home for many weeks.

On the 5th January school was to begin again after the Christmas holidays.

Miss Colenso writes that she has been a great deal herself in the school during the past year. A school-feast was to take place at Christmas, and the first donation of £20 from the New England Company has been laid out in giving each child a new frock or blouse. Miss Colenso teaches both the

* See Report for 1870, p. 233.

boys and the girls in the school to sew, and each pupil is expected to do all the plain sewing of his or her dress.

The Committee, after considering the Report, and looking to the state of the Company's funds, decided in March, 1872, that no grant should be made to the Zulu school in South Africa for that year.

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