

THE INDIAN.

Single Copies, each:]
TEN CENTS.

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

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NO. 3

NAMES AND NAMES.

DAVID BOYLE, TORONTO.

Notwithstanding Shakespeare's dictum regarding the unimpaired fragrance of a rose despite its name, it is a fact that to many people names count for a good deal. In the dubbing of children some parents affect scriptural, some royal, some foreign, some old and latterly disused, and some traditional and family names. But in the designations given to places, the prevailing weakness of humanity becomes painfully evident—so very painfully evident that had Solomon lived in our day, country and generation he might have exclaimed with ten-fold greater emphasis than he did, "Vanity of vanities—all is vanity." We are surrounded by Smithville, and Tupperville, and Switzerville, and Sheppardville, and Knowlesville, and Moodyville, and Hagersville, and others similar or worse abominations of the "ville" family. Then there is another family of "vales." As samples of these, surely Fergusonvale and Henryvale are enough. But we have also "tons" and "towns" chiefly connected with the name of some great man who founded these celebrated centres of population, as Copleston, Farmerston, Ploydtown and Morristown. Of "burgs" too there is a plethora, and after the power of inventive nomenclature "can no further go" resource is had to the adoption of Old World names either in their native purity, or with that highly original prefix "New," giving us among others New London, New Edinburgh, New Dublin, New Zealand and New Ireland—all post offices (as well as those previously named) in the Dominion. Why, away down in Queen's County, New Brunswick, they actually have a New Jerusalem!

Time would fail to go over the list of vagaries, enacted by those to whom has been committed the "christening" of places in this New World. The calendar has been ransacked for the names of saints; and North, South, East, West, Upper, Lower, Middle, and even the very numerals have been tortured in the paucity of human wit to supply a handle for the name of some locality or of some prominent post office, kept it may be by the shoemaker of the hamlet whose population all told may not exceed a score!

Why, it may be asked, should we not immortalize Brown, and Jones? Why not import the names of the old land? Why not invoke the blessings of the saints? Why not call a place anything we please? Well, there are very many reasons that might be adduced in reply to these queries, but the one that appears to have most force, is that in a large number of instances the new-fangled, hybrid combinations, or old world misnomers, have been made to displace

some beautiful, some characteristic aboriginal appellation, merely to gratify the whim of some vain nobody, or because said nobody thought he could afford to regard contemptuously what was nothing but a savage Indian polysyllable. How lamentable the result! We now have confusion and namby-pambyism where there ought to be order and nationalism.

When mention is made of London, Paris, Berlin, Vienna, Boston, Halifax, Glasgow, Greenock, Delhi, or Lucknow, we may have to imagine whether the place referred to is in this country or in the other hemisphere, and to such an absurd length have the good people of our Canadian London gone, that they have Convent Garden Market, Pall Mall, and Picadilly!! By a narrow escape Toronto superseded York and Ottawa Bytown, and there would have been much cause for gratitude had all the other towns and villages in this country been utilized to perpetuate euphonious and significant Indian designations.

When we look at the names of our lakes and rivers we have to regret that many of them have shared the same fate. Simcoe (Lake) supplanted the older form—Toronto, or Deonda, and as a matter of course Deer Lake, Pigeon Lake, Burnt Lake and many others have displaced the aboriginal title. At worst, the new names of most of these beautiful water-stretches are not so bad, as if they had been commemorative of some defunct Tomkins, or Macnab, or O'Grady. Although in the case of our rivers we still possess the Saugeen, the Madawaska, the Garafraxa, the Petawawee and some others, still the rechristening fiend has effected his wicked purposes with the Severn, the Thames, the Grand, the Humber, the Don, the Trent, the Moir, the St. Lawrence, and many more.

That the "Falls" have escaped the Europeanizing craze so long is really marvellous—perhaps the day will yet come when they shall be known as Hennepin's Sault, or Dufferin's Tumble, because somebody may think that some other body should be commemorated!

TORONTO, Jan. 26, 1886.

A PLEA FOR THE INDIAN.

Washington, D. C. Jan. 23.—The National Indian Defence Association took strong ground last night against the contemplated changes in the Indian Territory. Gen. J. W. Denver, President of the Association, said:

A crisis is upon the Indians, formerly when dispossessed of their homes they could go further west and find homes. Now there remains no unoccupied territory. They must hold the reservations they have or become homeless paupers. This association was organized with a view to

their protection against those who would deprive them of their present lands, and for the purpose also of promoting their education and civilization.

Hon A. J. Willard, ex-Chief Justice of South Carolina, said: No policy yet formulated is perfect. We are endeavoring to gather facts which will enable us to arrive at a correct Indian policy. Till this is done we oppose any radical change in the situation of the Indian. We ask al. friends of the Indians to aid us in this matter.

Col. G. W. Hargains an educated Chickasaw; Chief John Jumper, of the Seminoles, and Col. Grayson, of the Creeks, made eloquent speeches in the interest of their people. These Indians referred to the circumstances attending the removal of the people from their former homes in the older States of the South to their present country west of the Mississippi. Said one:

We were sent to a wilderness because the whites wanted our country in the States. Now we have developed the new country and built for ourselves homes in it, and the whites want that. We are doing well. We are happy and prosper. We are working out the problem of civilization. We have schools and churches and governments patterned after your own. Our lands are patented to tribes, and our people hold it in common. We all have names. There are no paupers among us. We never see anybody begging for pennies in our country as we do here. Let us alone. Don't break us up. Don't force us to change our policy. There are bills before Congress now to do that. We look hopefully to this association for help in preventing the passage of these bills.—*Chhrokee Advocate.*

HAGERSVILLE.—*A Laudable Enterprise.*—A Indian Publishing Company at Hagersville, has commenced the weekly publication of a newspaper called THE INDIAN devoted chiefly to the interests of our red fellow subjects. Dr. Jones, one of themselves, is editor. He is a skilful practitioner in medicine, and for many years a delegate to the Synod of Niagara. Dr. Jones, a few years ago, we remember, successfully urged the claims of the Ontario Indians to the full right and privilege of citizenship, in exercising their choice of voting at all our elections. The first number of THE INDIAN commends itself by its excellence for both white and red readers. The power of the press is mighty, and when judiciously wielded, we may hope for a powerful impulse for good, as in the case among the Indians of Ontario, who have been steadily advancing in many respects, of late years. Their progress is very largely due to those missionaries who fifty years ago and more, began to labor among them under the New England Society, (a society in England of long standing), specially directed in promoting the welfare of Indian tribes in this part of Ontario.—*The Churchman.*

THE FIRST SHOT FIRED IN WAR IN CANADA.

BY ARTHUR HARVEY.

(Concluded.)

When the day broke, says Champlain, my companions and myself kept ourselves hidden, each in one of the Montagnais canvas, but when we had put on light armour, we each took a musket and prepared to land. I then saw the enemy, nearly 200 of them, strong and robust men, come out of their fort at a gentle trot, with a solidity and steadiness which I much admired. Champlain, we may remember, was a capable and critical judge, having been for years Quartermaster in the French army, during the Breton wars. At their head, he proceeds, were their chiefs. Our side advanced in similar order, and told me that those who had tall head-dresses were their chiefs; there were but three, and I should do my best to kill them. I promised to do all I could. Said I was sorry they could not understand me enough for me to array them for attack in the proper manner, for in that case we should destroy them all. However, there was no help for it now, I should be pleased to display my courage and order when the fighting began. As soon as we landed they began to run towards their enemies, about two hundred paces, who awaited their standing, and had not yet seen my companions, who with a few Indians had gone into the bush. When our side began calling for me, and to lead me through they opened out, and I placed myself at their head, walking twenty yards ahead, until about thirty paces from the enemy, when they saw me and we halted and stood looking at one another. When I saw them move to shoot at us, I raised my musket and aimed straight at one of the three chiefs. And with that shot two fell; one of their comrades was also wounded and died soon after. I had put four bullets in my piece.

When our folks saw the favorable issue of this shot, they began to shout so loudly that if it had thundered you could not have heard it, and lots of arrows were soon flying from both sides. The Iroquois were much astonished that two men should have been so soon killed, notwithstanding they were protected with armor, woven of cotton and with wood that was arrow proof. This filled them with lively fear, and, as I was reloading one of my comrades fired from the bush, which astonished them still further, so they lost courage and began to run, abandoning the field of battle and their fort, and taking to the woods, where, pursuing I killed some more. Our Indians also killed several and took two or three prisoners. The rest saved themselves and their wounded. Fifteen or sixteen of our side were hit with arrows, but were soon cured. After we had won the victory our folks amused themselves by taking a lot of the enemy's corn and meal and their weapons, thrown away so that they could run the faster. After a good meal, with singing and dancing, which lasted three hours, we retired with our prisoners. The latitude of the spot is 43 degrees. some minutes and I named it Lake Champlain.

The torture of one of these prisoners is next described, in all its revolting details. The Indians wanted Champlain to take a first hand

and join in the delight, but he refused, and was at length allowed to shoot him and put him out of misery. At Chambly the Algonquins left, also the Ochataguins with some of the prisoners, well satisfied with the event of the war, and, says, Champlain, "with my having gone of my own free will. They parted with great protestations of friendship. Champlain leaving with the Montagnais for Quebec, then on to Tadousac.

This is the simple tale of the first of Champlain's battles, and even admitting that the desire to explore the country by the aid of the Algonquins and their allied Indians was Champlain's impelling motive. I fail to see in this his act, anything much better than a murder, nor can I see in this Quartermaster of the French army their experienced and scientific navigator, the pensioner of the French court and friend of many great men there, their energetic promoter of plans for extensive commerce, their Roman Catholic Christian who professes religion freely, and brought out priests to evangelize the country, anything much more noble than in several of the chiefs of the Neolithic tribes!

The Iroquois discomfited in this and a subsequent affray, managed to successfully maintain themselves in one of their fortified villages against a concerted inroad, in which Champlain also joined, and we may be sure the questions of iron vs. flint, gunpowder vs. bow and arrow were thoroughly and anxiously discussed, because we find in a few years that the people who had been the first of the northern nations to suffer from the bullets of civilization were the first to avail themselves of their aid. They sought from the Dutch, English, and French the arms and ammunition needed, and discarded the stone axe and bone breaker for the iron tomahawk or hatchet. They carried in every way the trade of the upper nations, and Quebec, so as to prevent French people and French wares from being frequent there. Finally, having re-equipped their braves, they burst upon the Hurons like an angry storm-cloud and utterly destroyed them, tortured their priests and burned their monastic buildings. Like hawks after sparrows, they followed covering bands of these allies of the French almost to the Hudson on the one hand, and to Lake Superior on the other.

Terrible in their rage, they next destroyed the neutrals of the Niagara District, the tobacco nations of the Goderich region. Next the Eries and half-a-dozen others were subjugated, and in the maps attached to Hennepin's book say half a century later than the Champlain time, the Iroquois country is marked as being bounded by the lakes to the north, the Ohio to the south, and the Mississippi to the west. If the whites had brought nothing but arms, the Iroquois power might have existed, and possibly we might have had an Iroquois aristocratical republic, building its railways, maintaining its fleets, carrying on its internal and foreign commerce, advancing in the knowledge of the natural sciences, and otherwise working out of the neolithic ideas into those of the nineteenth century. But it was not to be. The mental and physical diseases which the white can mitigate for himself, if not conquer, is fatal to the red race. Those of us who have a love for all men as members of the brotherhood of humanity and an admiration for the nobility of character which has shown in a

Brant, a Tecumseh, and many other of the red man's chiefs, can but fold our hands and mark with interest, not devoid of sorrow, the working out of the great laws which made one race fade before another as extinct, and plants and animals are succeeded by newer types. Laws which we now see governing all that is infinitely small, and which from the everlasting past to the everlasting future have steadily been grinding the universe, and will unchangingly rule developments and decay.

ROSE PARK, Toronto.

MOHAWK—SENECA.

BY HENRY SCADDING, D. D.

In reading the accounts usually given of the Iroquois nations, it must have struck many persons as strange, that while the expressions Mohawk and Seneca are so constantly used to designate two of them, the real names nevertheless of these two were not Mohawk and Seneca, but Canyongrue and Tsonontouans, according to early authorities; Ganega and Nundawa, according to later (L. H. Morgan); and Caniengas and Sonontouans, according to later still (Brinton and Hale). With the French Jesuits it does not appear (from the Relations) that the expressions Mohawk and Seneca were in use: a fact which harmonizes very well with the theory about to be advanced, inasmuch, as in the sense suggested, they were not needed by them. With the Jesuits the Mohawks are Agnieh-ronnons, or simply Agniers, *i. e.* probably Canienga modified; and the Senecas Tsonontouans or Sonontouans.

Many years ago I adopted the explanation of Mohawk and Seneca given by Governor Pownall in his "Treatise on the Study of Antiquities," printed in London in 1782; and I have never since seen a more rational one. On offering this explanation, however, I have been met with the observation that it did not seem very satisfactory; but this has arisen, I think, from the circumstance that the person making the remark was strongly prepossessed in favor of another interpretation, and had not the good fortune to possess the qualifications natural and acquired which Gov. Pownall certainly possessed for forming a just judgment on the question.

Gov. Pownall was evidently a man of wide culture and knowledge in philological and ethnological investigation, he seems to have been in advance of his generation. Much of the Treatise to which I have referred, might have come from the pen of Max Muller himself. During the time of his administration of the British province of Massachusetts from 1756 to 1763, he paid great attention to the customs and dialects of the aboriginal tribes by whom he found himself surrounded; and having made himself acquainted previously with the habits and language of the Tartar tribes of Northern and North-eastern Asia, he became convinced that the red men around him were of Tartar descent; a conclusion in which all will cordially join, now that living specimens from China and Japan have become everywhere so common.

Gov. Pownall gives many instances of correspondence or analogy between Tartars and Indians, which it would be tedious to enumerate.

But amongst them he points out that the Tartars, when they mean to speak of a people, as to their tribe or nation, compound their name with some such sounds as ach, ak, aki, etc., and that they employ certain prefixes and suffixes attached to tribe-names to denote relative position; some such syllable as ma, mai, etc., to denote "on this side"; and some such syllable as es, esk, etc., to denote "on the other side, or over beyond." He gives instances; and then observes that the red men do the same: they employ aga, aki, etc., to denote tribes; ma, etc., to denote on this side; es, esk, etc., to denote on the other side, beyond, over, accompanying the expression with a motion of the hand towards them in the former case; and away from them in the latter. Och-negh-ta, he says, is a pine tree; och-negh-tada is a country of pine wood; sk-och-negh-tada is the country beyond, or on the other side of the pine wood, (hence Schenectady in the State of New York). Waschuset, Quaschuset is a mountain so-called in New England; Ma-ouaschuset, the country on this side the mountain, *i. e.*, from the point of view of a person standing near the sea (hence Massachusetts, through certain changes.) He then comes to the case of the Mohawks and Senecas. The name of that tribe of the Five Nation Indians, he says, who are by the English and Dutch in New England and New York called Mohawk and Maquas, is Canyonwe-aga, the people who are at the head of men; but the appellation given to them by the Mohawk River and New England Indians is Ma-aga, Ma-aqua, and Ma-ack, which signifies the hithermost tribe, or that tribe of the Five Nations which was nearest to them; and in like manner the tribe whose actual appellation was Tsonontouan-aga, signifying the tribe which lives on or over the great high mountain, or on the height of the land, (called by the French Tsonontouans and by the English and Dutch vulgarly Senekas,) is so-called by the relative appellative Sen-agaes, or the furthestmost tribe.

We are thus conducted to simple and very probable meanings for Mohawk and Seneca; Mohawk denoting the tribe or nation of the Iroquois nearest the speaker who would be likely to accompany the expression with a motion of the hand towards himself; Seneca, the tribe or nation farthest off, up to the north or north-west, in which direction a wave of the hand would at the word be given. The names were not tribe names at all, Governor Pownall discovered. The tribes which they indicated had names of their own, widely different from these. The resemblance in sound of Ma-aga, Ma-aqua, Maqua to a word signifying bear, or a word signifying cannibal (both derivations had been suggested,) was purely accidental; as also was the likeness of Seneca to a word meaning a kind of snake; but such resemblances would be sure to be laid hold of by unscientific interpreters bound to supply on demand some meaning or other.

To the curious variations of the word Mohawk—Mohack, Mohacq, Mohak, Mohaque, Maqua—Mohock should also be added, the name assumed by certain lawless rowdies, as in these days they would be styled, who in the early part of the last century infested the streets of London. "I have been told by old men in New England," wrote Cadwallader Colden, in 1747, "who

remembered the time when the Mohawks made war on the New England Indians; that as soon as a single Mohawk was discovered in the country, the New England Indians raised a cry from hill to hill, 'A Mohawk! a Mohawk!' upon which they all fled like sheep before wolves, without attempting to make the least resistance, whatever odds were on their side." Strange, that a similar consternation at the same cry should have been occasionally experienced in London in 1712. "Who" asks Gay in his *Trivia*, or *Art of Walking the Streets of London*—

"Who has not heard the Scourer's midnight fame?
Who has not trembled at the Mohock's name?
Was there a watchman took his hourly rounds,
Safe from their blows and new-invented wounds?"

As for the name Seneca: after fluctuating about, like most other Indian names and words in various shapes in Dutch, French, English and other documents, as Seneka, Senaque, Sinker and so forth—it settled down among us at least, and indeed pretty generally, in this very presentable form, coinciding with that of the name of a famous Roman philosopher, under some subtle influence perhaps arising from a general acquaintance with that name.—And not without a certain fitness, it may be observed has the name of the philosopher Seneca thus found a lodgment by chance in American nomenclature: for was it not he who prophesied so strangely of the discovery of our continent? Was it not he who, in his tragedy of *Medea* said that late in time an age would come when Ocean would unchain the barriers of Nature and a vast Land would come into view; when Tethys, Ocean's queen, would unveil a new world, and Thule should no longer be the ultimate limit of the earth. (Every one will remember the passage standing as a motto on the title-page of Washington Irving's *Life of Columbus*: "Venient annis seacula seris, quibus Oceanus vincula rerum laxet, et ingens pateat Tellus; Tethysque novos detegat orbis, nec sit terris ultima Thule." *Medea*, Sen. Act 3, l. 375.) Another and less noticeable instance of foresight on the part of Seneca may be added: in it, we have him actually mentioning the Indians by name; meaning, of course the Indians whom Columbus himself thought he had reached, when, on the 12th of October, 1492, he landed at San Salvador; from which mistake has arisen the name now applied to all the red men of this continent. Sitting on the shore of his own native Spain and looking out westward over the expanse of the Atlantic ocean, the identical idea which afterwards took possession of Columbus, seems to have occurred to the mind of Seneca, and he was curiously moved to say: The inquisitive examiner who looks around him despises the narrow limits of the world in which he dwells. For how short after all, the distance that intervenes between the most remote shores of Spain and the Indians; a space passed over in a very few short days, if a favorable wind fills the sails.

(*Curiosus spectator contemnit domicilii angustias. Quantum enim est quod ab ultimis litoribus Hispaniæ usque ad Indos jacet? Paucissimum dierum spatium, si navem sans ventus implevit.*) Quoted in *Ramage's Selections* from Seneca, as from the preface to the first book of his *Naturales Questiones*.)

MANITOU LIN ISLAND.

I feel assured! that the far away friends to whom my last years midwinter communication in your columns was addressed, will not be indifferent to the appearance of another. Our beautiful lake is again like a vast skating rink. With mild weather and good sleighing, there is nothing but the absence of old familiar faces to mar the pleasure of our holiday season. This is how we spent our Christmas. By request, a party of us, including two J. P.'s, took a drive to the Indian village of West Bay, on the 24th, for the purpose of taking a preliminary step for the enfranchisement of such of the Indians as wished it. Were most hospitably received by H. Corbier, Esq., a Franco Metis, who is, by the way, a most successful farmer and merchant on the Indian reserve. Had a conference in the evening with the head chief and a few leading braves, your correspondent acting as scribe, furnishing them with a copy of the proceedings for submission to a full council of the band, as well as for the inspection of the R. C. Priest, Rev. Father Bodi, a social, warm hearted Frenchman who was unavoidably absent. The balance of the evening was spent in Mr. Corbier's luxurious parlor enlivened by the music, single and combined, of melodeon, organette, clarionette, accordion, and violin. At 12 o'clock, midnight, the bell of the R. C. Church announced the commencement of the usual Christmas services which was conducted alone by the Indians with their rich and beautiful voices. A most orderly and devout congregation, were those sons and daughters of the forest reverently bowed in Christian worship. At 2 a. m. we partook of a second supper, or rather breakfast, on rich china ware with our genial host and hostess and though urged to spend, free of charge, the whole of Christmas day with them, we drove away for home in the bright moonlight reluctant to leave the roast turkey, roast partridge, fresh salmon trout, cranberry sauce, fresh apples and other good things so freely set before us. Arriving home as day was dawning, we found our little ones very happy to think Santa Claus could find his way even to their stocking even on Manitoulin Island.—*The Sachem.*

A "POINTER" FOR THE J. P.

John Sequashquash, an Indian of the remnant of a tribe in Connecticut, was some years since brought before a justice of the peace, on some charge or other, which we do not now recollect. John happened to be drunk at the time, and instead of justice, merely muttered out.—

Your Honor is very wise, y-y-your honor is v-v-very wise—I says.

Being unable to get any other answer from him, the justice ordered him to be locked up till the next day, when John was brought before him perfectly sober.

"Why, John," said the justice, "you were drunk as a beast last night."

"Drunk, ejaculated the Indian.

"Yes, drunk as a beast. When I asked you any question, the only answer you made me was 'your honor's very wise, wise, very wise.'"

"Did I call your honor wise?" asked the Indian with a look of incredulity.

"Yes," answered the magistrate.

"Then," replied John, "I must have been drunk, true enough."

SKETCH OF THE

LIFE OF CAPTAIN JOSEPH BRANT.

(THAYENDANAGEA.)

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

(Continued.)

In the months of July and August of 1779, Brant again signalized himself by various successful expeditions, destroying villages, and resisting the movements of his pursuers with remarkable skill. With the Iroquois and the Oneidas, Brant had many a brush. In 1780 he descended again into the Mohawk Valley, this time circulating a report that he was about to attack the forts, for the purpose of obtaining stores. This rumor was only a feint to cause the militia to leave the villages, so that they might the more easily fall into the cunning chieftain's hands. The stratagem proved eminently successful. Much property was either taken or destroyed. Women and children were saved and borne into captivity. On one occasion Brant returned an infant one of his "braves" had carried off. With the messenger who bore back this child was a letter addressed to the "Commanding Officer of the Rebel Army," in which the chief avers that, "whatever others might do, he made no war upon women and children."

In the winter of 1780, Brant married his third wife, Catherine, the eldest daughter of the head chief of the Turtle tribe, first in rank of the Mohawk nation.

On the 24th October, 1781, the last engagement of importance connected with the Revolutionary War took place. In this battle the notorious Walter Butler was shot and scalped by an Oneida. Throughout these contests the Indians proved most efficient allies. No one can dispute the bravery of the Mohawk Chief. It may be said of him, as was said of the lamented General Brock:—"His eye was like the eagle's; his motions like arrows from the bow; his enemies fell before him as the trees before the blast of the Great Spirit."

This cruel war being ended—the tomahawk buried—peace proclaimed—Brant and his people, having disposed of their beautiful territory in the United States, applied to the Mississaugas, Ojebways of the River Credit, Upper Canada, for a portion of their lands. The Ojebways, in council, replied:—"Brethren, the whole country is before you; chose you a tract for yourselves, and there build your wigwams, and plant your corn." The Six Nations selected the Grand River tract, which, they said, reminded them of the country they had lost; they offered pay but the Ojebways refused compensation. The Senecas also made an offer of a tract of land to the Mohawks in the valley of the Genesee; but, as Captain Brant long after said in one of his speeches, "the Mohawks were determined to 'sink or swim' with the English;" besides they did not wish to continue in the United States." Notwithstanding the constancy and valor of the Aborigines, especially the Mohawks, during the Revolutionary War, Great Britain, in her treaty of peace, made no stipulation in behalf of her Indian allies; the royal red man was not even

named, while the ancient country of the Six Nations, the residence of their ancestors far beyond their earliest traditions, was included in the boundary granted to the Americans.

In 1785, Brant paid his second and last visit to England. The adjusting of the claims of the Mohawks upon the Crown, and the indemnification of their losses during the war, formed the object of the chieftain's mission. A cordial reception awaited him among his old military associates. Statesmen and scholars sought his society. The Bishop of London, Charles Fox, James Boswell, and other noted characters, showed him marked attention. With the King and Royal Family he was a great favorite. He sat for his picture for Lord Percy, and Fox presented him with a silver snuff-box bearing his initials. On his presentation to His Majesty he proudly refused to kiss his hand, gallantly remarking, "I am a King myself in my own country; I will gladly kiss the Queen's hand." George III. was a man of too much sense not to be gratified with the turning of the compliment in Her Majesty's favor. That the Chief was not an unsuccessful envoy on behalf of his people will appear from the following extract from Lord Sidney's communication, dated Whitehall, 6th of April, 1786. * * * "His Majesty, in consideration of the zealous and hearty exertions of his Indian allies in the support of his cause, and as a proof of his most friendly disposition towards them, has been graciously pleased to consent that the losses already certified by his Superintendent-General shall be made good; that a favorable attention shall be shown to the claims of others who have pursued the same line of conduct." During the visit to England, Brant was the recipient of an elegant large octavo edition of the Gospel of St. Mark. This edition was printed under the patronage of the King, in alternate pages of English and Mohawk, and contained, in addition to the Gospel, the Psalms, occasional prayers, together with the service of communion, baptism, matrimony, and the burial of the dead. It was embellished with engravings; the frontispiece representing the interior of a chapel, with the portraits of the King and Queen, a bishop standing on either hand, and groups of Indians receiving the sacred books from both their Majesties.

Returning to his Canadian home, this celebrated chieftain was unwearied in his disinterested exertions to benefit his people. However desirous Captain Brant may have been for honor or power, he was never mercenary in regard to property. In one of his speeches he declared with all solemnity, that "I have never appropriated a dollar of money belonging to my nation to my own use: nor have I ever charged my nation a dollar for my services or personal expenses." Brant, with his people, supposed the land allotted them was conveyed in fee, by a perfect title; in this they were greatly disappointed. The chieftain used his best efforts to obtain for his people a perfect title, in fee, to their new territory, but all without avail. Council after council, conference after conference, with quires of MS. speeches, attest the sleepless vigilance with which he watched the interests of his tribe, and his ability in asserting and vindicating their rights.

These troubles were a source of perpetual vexation to the old chief to the day of his death. In his last speech on this subject he declared:—"I cannot help remarking that it appears to me that certain characters here who stood behind the counter during the late war, and whom we nothing about, are now dictating to your great men concerning our lands. I should wish to know what property these officious persons left behind them in their own country, or whether, through their loyalty, they ever lost any? I doubt it much. But 'tis well known that scarcely a man amongst us but what sacrificed more or less by leaving their homes. It is well known that personal interest and not public good prompts them." This speech Brant said should be his final effort to obtain justice from the "Great Men."

Brant expressed great anxiety for the thorough education of his two sons, Joseph and Jacob—and, accordingly, sent them to school he had attended in Lebanon. The following extract from a letter addressed to President John Wheelock on this subject is of interest:—"It gives me unspeakable satisfaction to find that my boys are with you. I hope you will show me the kindness to make me, and be particular, in exhorting them to exert themselves, and to behave in a becoming manner. I should wish them taught that it is their duty to be subject to the customs of the place they are in, even with respect to dress and the cutting of their hair."

Brant's people being now in a transition state—neither hunters nor agriculturalists—it formed the object of the Chief to draw them from the chase to cultivate the ground. The sad necessities of war transplanted the Six Nations to a primitive forest. The Mohawk Chief well knew what alone could prove the basis of an industrious community. One of Brant's first stipulations with the Commander-in-Chief was the building of a church, a school house, and a flouring mill.

With great exertion and scanty means, the church was built. This monument of Brant's devotion to the Church of England was erected on the banks of the Grand River, a short distance from where now stands the flourishing town of Brantford. This venerable house of God, now nearly a hundred years old, was the first Protestant church in Canada. These noble red men procured for the old Mohawk Church the first "church-going bell" that ever broke the stillness of a Canadian forest. It is reported that when Brant died, this bell tolled for twenty-four hours! In their loyalty to the British Crown, the Six Nations, although obliged to leave the major part of their possessions behind them in their flight from the States, yet managed to bear with them a few things they held sacred. The curious may be surprised to learn that one of these articles was a large Bible, and the other a complete service of Communion plate, presented to the Mohawks by "the good Queen Ann," when they resided at Fort Hunter. On the Communion service is inscribed, "The Gift of Her Majesty, Ann, by the grace of God, of Great Britain, France, and Ireland, and of Her Plantations in North America, Queen, to Her Indian Chapel of the Mohawks."

(To be Continued.)

ADDRESS TO THE MISSISSAUGAS.

BY "INDIAN."

CHIEFS AND WARRIORS OF THE MISSISSAUGAS
AND SIX NATIONS I AM GLAD TO MEET YOU.

I have not been before in your Reserve, but it gave me much pleasure to see some of your representatives at Niagara the year before last, when the descendants of the United Empire Loyalists held their contemplated anniversary. The United Empire Loyalists were men who, like your forefathers, left their lands in the United States to be loyal to the King. There is a strong bond of friendship between the United Empire Loyalists and yourselves, which has been unbroken for 200 years. I feel this myself, for my grandfather and my great grandfather have fought side by side with your forefathers, both in the war of independence in 1776 and in the war of 1812, when you helped to save our country from the Yankees. This makes me have a strong feeling of friendship towards you, and I know that if an outside enemy attacked Canada that the first in the field would be yourselves, and I would be proud to be beside the descendants of a long line of warriors.

My friend, Head Chief Kah-ke-wa-quo-na-by, has asked me to say a few words to you this afternoon, as he thinks it would interest you to hear a little about the North West rebellion and the part the Indians took in it, from one who was there.

The rebellion has been called the half-breed uprising. I do not think this is right. It was a half-breed rebellion incited by Louis Riel, during which some Indians lost their heads and committed thefts and murders at Battleford, Fort Pitt and Frog Lake, but I do not think that any band would have fought if they had not been attacked by the whites, and I firmly believe that if they had been approached and asked, the bands would have given up those who committed the thefts and murders, and there would have been no fighting with the Indian bands. You have read or heard that Riel induced the half-breeds about Batoche to rebel, and he sent runners about all the Reserves with presents of tobacco and asked the Indians to join him. He told them lies and said that a great many Indians were coming from the United States, and that the Fenians were coming from the United States, and if they did not join him now they would be punished afterwards. But the Indians were not deceived, but stood loyal as they always have and stood on the side of law and order. If the Indians had not been loyal it is not probable that I would be here today to speak to you. Near Batoche there were several small Reserves of Indians whom the half-breeds forced to join them. For example, to the south at Iaskatoon the Sioux chief, White Cap, and his band, who had come from the United States were quietly settled on the reserve which our Government had given them. The half-breeds came down armed and took their oxen from them and gave them the entrails to eat. They then said they must come and join them or they would shoot them, and as they were not strong enough to resist they went with Riel, and a good many of them were killed. Can we say that they rebelled? I think not.

for the law decided that they had been forced and White Cap was, after trial, let go free. We were told how they had been forced to fight, and when we heard that they were flying after the battle to the south, my colonel sent me after them to tell them they would not be hurt but should be sent back to their Reserve if they came with us. We caught up to them; they were very hungry and frightened; we did not fire on them but talked to them first, they surrendered, and then we gave them food and brought them back, and they are now on their Reserve. Our Government has always been good to loyal Indians, and these Indians were forced to arms by Riel. One other band, to the east of Batoche, and one near Duck Lake, under Chief Beardy were also forced to take up arms by Riel. Some of Poundmaker's men committed thefts at Battleford, killed two farm instructors and two settlers, and when the troops came they retreated to their reserve. All the Indians were told they should keep on their Reserve, and they would not be molested if they were on their Reserve. But the soldiers followed this band and attacked them. I think if our soldiers had sent on and asked them to give up those who committed the thefts, that Poundmaker and his chiefs would have surrendered them up. All Indians who break the law and commit theft or murder must be punished like the white man. At Fort Pitt and at Frogg Lake, to the north west of Pitt, some bad Indians of Big Bear's band killed their farm instructor, two priests and some settlers and committed thefts, but the older braves, except Wandering Spirit, did not approve of this, and the settlers now say that Big Bear did all he could to prevent it, and when the troops came up, it has been said, but I hope not truthfully, that the Indians wished to come in, but their white flags were fired upon, and a fight followed. In these remarks I do not wish you to think that I desire to justify the bad Indians who committed murder and theft, and who were punished, but I wish to state that when we know the lies Riel circulated, it is a wonder the Indians did not commit more harm than they did. The Indians of the North West Territories deserve great praise for their loyalty, and we trust that the friendship of 175 years will not be broken, and I do not think it will.

I am glad to be able to congratulate you on having been given the privilege of voting. This right was long denied you and was fiercely opposed, but in spite of that the great chief, "To-morrow," as you call him, has proved himself to be still your friend. Your friend, Kah-ke-wa-quo-na-by has worked hard for you in this matter, and you have much to thank him for. In my small way I tried also to get justice done to you by speaking to and writing the great chief "To-morrow," and he then told me that he would help you. It has been said by the Grits that the Government intend to tax for voting. This is not true. There will be no change in what has been going on in the past. You have been in exactly the same position as the whites and have paid your taxes, but up to the present have not had the privilege of voting for this. The taxes are of two sorts--the Dominion taxes and the municipal taxes. You have in like manner to the whites paid in to

the Dominion revenue taxes through the post office, and by buying articles of clothing and the like, on which a duty has been charged. You have paid your municipal taxes for your roads, council houses, schools, bridges, and all you require in a public manner, by an assessment being made in our lands, and we therefore pay an assessment in proportion to what we own. Thus you will see you cannot be taxed because there is nothing to which your taxes could go, and you will not be taxed, but are merely given a right for which you have been paying, and which you should have had before.

INDIAN BURIALS OF ANCIENT TIMES.

CHOCTAWS.

We learn from reliable tradition that the Choctaws once placed the corpse on platforms five or six feet high, covering them with bark and skins where they remained until the flesh dropped off, when they were taken down by the bone-pickers and arranged in a box which was placed in the bone house until it became full when they were stacked in the form of a pyramid and covered over with dirt. They finally changed from the platform to burying in the ground, in a sitting posture, and around the grave set red poles about eight feet high, except one which was fifteen feet with a white flag on top.

At the expiration of the time for mourning the poles were pulled and a feast enjoyed amid great mourning after which all would disperse to their respective homes where the relatives would oil their hair and dress up as usual.

They believed in a future state and buried provisions enough to last a three days' journey, the time supposed to be required to reach the final abode. They also deposited in the grave the gun and bow with ammunition and arrows to be used in the other world. The idea was that the good went to the land of fat, gentle game, but otherwise the game was poor, wild and scarce.

CREEKS.

The Creeks buried their dead in a squatting position in a square pit under the bed where the deceased lay in the house. Before covering it with dirt, the gun, tomahawk and pipe of the deceased were put in and buried with him. After the burial everything that touched the dead body and the implements used in digging and filling the grave were considered unclean until bathed in water. Creeks are said to have formerly bathed their whole body after a burial, and the family leave the house and go to a new place.

CHEROKEES.

The Cherokee, when their last hope of the recovery of a sick one was gone, dug the grave, anointed the hair and painted the face of the sick one so that when the grim monster came the burial could be attended to at once. Like the other tribes they buried the gun, bow, etc., and more than the others they shot the stock belonging to the deceased.

These tribes of Indians had great reversion for their dead, and all believed in another world besides this. Most of the above tribes bury like the people of the States now, having left this with many of their other heathen customs.

A. F. R.

THE INDIAN.

—A PAPER DEVOTED TO—

The Aborigines of North America,

—AND ESPECIALLY TO—

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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

ADVERTISING RATES.

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

The Indian Publishing Co.

Hagersville, Ont. Canada.

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

THE MARKET REPORTS.

FISH MARKET.

Reported by J. Lockie.

No. 1 L. S. Salmon Trout, in hf. bbls. \$3.50; qr. bbls. \$1.95; kits, \$1.05. No. 1 L. S. White Fish, in hf. bbls. \$4.50; qr. bbls. \$2.50; kits, \$1.35. No. 1 L. H. Round Herring, in hf. bbls. \$2.50; qr. bbls. \$1.50; kits, 85 cts. No. 1 L. H. Split Herring, in hf. bbls. \$3.00; qr. bbls. \$1.75; kits, 95. No. 1 Labrador Herrings in bbls. \$4.00. No. 1 Cod Fish, in quintels, \$4.00.

All fish are inspected before shipping.

FUR MARKET.

Reported by C. N. Basteda, & Co.

Beaver, per lb., \$2.00 to \$3.00. Bear, ½ lb., \$2.00 to \$15.00. Bear Cub, \$1.00 to \$6.00. Wild Cat, 50c. to 75c. Fox, Red, 50c. to 75c. Fox, Cross, \$2.50 to 3 50. Fisher, \$4.00 to \$7.00. Lynx, \$2.00 to \$3.50. Martin, 50c. to \$1.50. Mink, 10c. to 50c. Muskrat, 7c. to 10c. Muskrat, kits, 3c. to 4c. Otter, \$3.00 to \$9.00. Raccoon, 10c. to 70c. Skunk, 10c. to 90c. Wolf, \$1.50 to \$2.50. Deer Skin, 15c. to 20c.

[Prompt returns for all furs shipped to us. Reference Central Bank, Toronto.]

GAME MARKET.

Reported by Dixon & Merton, Hamilton.

Partridge, 40 to 45 cts. per brace; Quail, 30c; Ducks, 30c; Red Heads, 40c; Gray Heads, 45c; Canvas Ducks, 50; Mallards, 35c; Teal, 20c; Wood Duck, 20c; Snipe, 15; Plover, 15c; Woodcock, 50c; Cock of the Wood, 40c; Game Pigeon, 15c; Wild Pigeon, 15c; Prairie Chicken, 80c; Sage Hens, 70c; Deer, ¾ to 5 cts. per lb; Moose Deer, 50; Beaver without skin, 4½ to 6c; Rabbits, 20 to 25 cts. per brace; Hares, 25 to 30c.

BIRTHS, MARRIAGES AND DEATHS.

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

EDITORIAL NOTES.

"INDIAN CHIEFS."

(Letter in the Globe.)

An "Indian Chief" from Tuscarora has written a letter to the *Globe* of Feb. 13th, containing these statements:

First.—That "the Indians down here do not take much stock in the little doctor's paper, or in his person."

Second.—That "the sum of \$2,000 was paid to this Mr. Jones by the Dominion Government out of the Indian funds, for the express political purpose of establishing the *INDIAN* newspaper."

As to the first assertion, the "stock" taken in the paper by the Indians of Tuscarora has been quite satisfactory to the editor. Our subscription list is larger than we expected for the short time we have been publishing. Subscriptions

are coming in rapidly. We feel perfectly satisfied with the "stock" taken in the *INDIAN* by the Indians of the Grand River Reservation, and will take this opportunity to publicly thank them for their liberal support.

As to the *personal* stock taken in the editor, we can hardly believe it is so low as "Indian Chief" makes out. For nearly twenty years we have been connected with our Band, the Mississaugas; most of the time in the capacity of Head Chief of the Band. As our Band adjoins the Six Nations we have, of course, had more or less to do with them, and have been in almost daily intercourse with many.

During all this time we have not had an unkind word from either a chief or a warrior of the Six Nations—such a thing as a quarrel with any "Indian Chief" has been far from taking place, and this particular "Indian Chief" of Tuscarora must know that he has never said an unkind word to us, nor we to him.

If he thinks our "Indian patriotism is a myth, and next door to a fraud," we cannot see how it is that we have never found it out, and have always been treated with such kindness by them. Some white politicians have made use of expressions somewhat similar to "Indian Chief," but this has been done for political purposes, and from a fear that in some way the paper we publish might be used to injure their party—no rom any personal animosity to us. We have many kind friends among the whites, who would write bitterly against us and *THE INDIAN*, if we used it as a political organ. This we would expect, but it would not interfere with our personal friendship. However, the paper has not been used as a political organ. It is published entirely in the interests of the Aborigines of America. True it is, that in the older provinces of Canada, many Indians will hereafter have the privilege of exercising the franchise—and Indian politics will be of particular interest to them—and we have no objection to "Indian Chief," or any other Indian, using the columns of *THE INDIAN* to express their views, over their own signature, as to Indian politics or Indian legislation, but no white man will be allowed to write, and no Indian, except upon matters purely *Indian*.

The religious, the educational, the social, and the financial condition and improvement of our people is of such importance that most of the paper must be devoted to these subjects, so that if "Indian Chief," or any other Indian, writes upon Indian political subjects, we would request that their articles be made as short as possible, to convey the idea wished to be expressed.

As to the second assertion.

The Dominion Government have not given *one dollar*, much less \$2,000, towards the assistance of the publication of *THE INDIAN*.

Twelve years ago, when we became Head Chief of our Band, we discovered that the members of the Band considered they had certain claims for money against the Government. Upon careful examination of these claims we considered that most of them were just. To encourage us in the work and bear the expense necessary for a thorough examination and the proper laying of the matter before the authorities at Ottawa, the Council made the conditional offer to us that they would pay us three per cent. for all

the money we were the means of getting placed to the credit of the tribe.

Two years ago we were successful in getting claims to the extent of nearly \$69,000, acknowledged by the Government just and due to our Band, and this money was paid into the capital account of the Mississaugas of the Credit.

The Council then signed a requisition to the Supt.-Gen'l that we should be paid the percentage they had promised us, which was paid to us about a year ago. With this money we paid most of our debts and built a farm house upon the Reserve. Many months before we thought of publishing *THE INDIAN* all our percentage had been expended, and the half-yearly income of each man, woman, and child of our Band had increased from about \$10 to about \$18, through the increase of capital we had succeeded in getting placed to their credit.

No Indians but our own Band have any connection with this money transaction, and they all feel deeply thankful to us for our labors upon their behalf.

If the Six Nations have any old claims against the Government, our advice would be, that they find out who "Indian Chief" is, offer him a liberal percentage upon the condition of his success, and put the case in his hands. He is evidently educated and a mathematician, and *THE INDIAN* will use its influence and columns in his assistance free of charge, if so desired by the "Indian Chief."

OUR CONTRIBUTORS.

We owe a deep debt of gratitude to our contributors who have come so promptly to our assistance in rendering *THE INDIAN* so interesting. To one and all we tender our sincere thanks.

The articles are of a superior class of literature, and are upon Indian subjects, which the educated Indian will find well worth a careful reading—and as they are by some of the best writers in Canada, the scientific student of Indian archæology and ethnology will also be pleased to peruse it.

INVESTIGATING THE INDIANS.

Rev. John McDougal, of Morley, passed through on Tuesday's train, *via* Dunmore and Lethbridge, to visit the missions on the Blood Reserve. In addition to looking after the spiritual interests of the missions, he proposes to ascertain what ground there is for the rumor that the Indians are "unsettled." The wildest rumors have been rife in the east during the past week, so much so that the *Toronto Mail* telegraphed Mr. Ham, of Winnipeg, to proceed at once to the Blood and Blackfoot camps and ascertain the real state of things. Mr. Ham is now on the Blood reserve gathering what information he can. The people in the east appear to be better posted on Indian affairs than when in the west.—*Medicine Hat Times*.

As *THE INDIAN* cannot claim to be better posted on Northwest Indian affairs than the *Medicine Hat Times*, we will not at present venture upon an editorial opinion respecting the situation there. *THE INDIAN* will form its judgment upon the matter when it is discovered by the representatives of the people upon the floor of the House of Commons. Meantime we give the interesting remarks of two prominent gentlemen who were present and in active service during the whole of the late half-breed rebellion.

THE FRANCHISE ACT.

THIRD PAPER.

On the first day March next the law requires that the Revising Barristers shall have completed their primary lists. On that day they must be published in the manner provided by the act. One copy must be posted in the office of the Clerk of the Municipality, or other officer whose duties correspond to the Township, Village, Town, or City Clerk in Ontario. No difficulty with respect to Indians will arise in the carrying out of this provision, with the exception of those living on the Reserve occupied by the Six Nations in Tuscorora. So far as the writers knowledge extends, this is the only instance in which a Reserve occupied by Indian voters embraces a complete Township. Most Reserves, at all events, resemble that portion of the Six Nation's reserve within Oneida, which only occupies part of a Township. The rest of the Township has the ordinary municipal organization authorized by the Ontario Municipal Act and of course, has a Township Clerk. As there is no officer in Tuscorora who corresponds to the Township Clerk, possibly the nearest approach to the Township Clerk's office would be the Council Houses on the different Reservations; and, if the suggestion may be made, it might be well to post copies in them, whether the reserve comprises the whole or part of a Township having municipal organizations. Lists must be mailed to the member or members of the House of Commons, and to the unsuccessful candidate, at the last election for each electoral district, to the sheriff, warden, mayor, Aldermen or councillors, clerk of the peace and treasurer, clerk or officers corresponding thereto, under whatever name they are known. It would seem that the chiefs of the various tribes and bands of Indians are "officers corresponding" to those named above. It is very likely that the Revising officers will adopt this view and each chief of an Indian tribe or band will receive a copy of the first list. But any person may get a copy of the list from the revising officer at cost price. This is fixed by the act not to exceed fifty cents. It is likely that no list will cost more than ten cents. Two copies of such parts of the lists as relates to the municipality in which a post office is situated. Each list will contain a notice of the day on which it will undergo preliminary revision. This day will be at least four weeks after the first day of March.

It will be seen that greatest care is taken to give full publicity to the lists of voters. No one will have to travel very far in order to see whether his name is on the list or not. If the Indians wish to vote they must see that their names appear on the list, and if any person finds that his name has been left off he must take steps to have it put on. The leading papers of one of the great political parties have been strongly urging their followers to make every effort to get their names on the first lists. If the white voter is to be urged to have his name enrolled so that he may secure his franchise, it is surely not improper to urge the Indian to do what these papers done, for weeks past, calling on his white brother to attend to. It has not been thought necessary in these papers to do more than point out, to all who may think it worth their while,

the propriety of putting themselves in a position to exercise the rights conferred on them by the Dominion Government. Such a course is not only proper but a journal devoted to the interests of a newly enfranchised class would fail in its duty if it did not pursue this course. It has not been thought necessary to advise the Indians to go to any great amount of trouble in furnishing evidence of their right to be placed on the lists at the present time. It struck the writer that to do this would be to imply a want of confidence in the eminent gentlemen on whom was imposed the duty of preparing the lists. There can be no doubt but they will all try to make the first list as complete as possible. But they cannot be expected to know every and it is unavoidable that some names will be omitted. As there will be ample time to provide for the remedying of any defect it will not be necessary in the present issue to deal with the question of who are entitled to vote and the manner of securing the placing of the names of such on the list.

EDWARD FURLONG.

AN APPEAL.

To the Editor of the Canadian Militia Gazette.

Sir.—In your leading editorial of the 22nd. inst. in reference to the Indians of the North West you state that "last year most of them, at least, were fed regularly by the government, this winter we understand some changes have been made which may induce them to become mischievous and you advocate the raising and arming of military companies and preparations for hostilities against them. I see also that a correspondent signing himself "Ranger" advocates the employment of smooth bore 21-pounders, howitzers, cannonades, shell and caister, small arms and fortifications; but I see not a word in favor of dealing liberally and justly with the Indians.

We must never forget that we have taken their lands, destroyed the buffalo which was their principle food, and have been the cause of depriving them of the means by which they and their people have lived for ages in that country. We cannot expect them to change their habits in a generation, much less in a few short years. They know nothing of farming or of labor, except the extreme exertion and labor of the chase. They know not how to secure contracts to build railways, nor have they the votes by which alone they can obtain public offices. They did not spend the summer scouting at \$5.00 a day, or teaming at \$10 a day. They must be assisted for a time or starve or die. A great people like the Canadian people can afford to be just even if the just cause were not the cheapest as it undoubtedly is.

We have fed them during the last year and now as I gather from your article, we have left them in the depth of winter in a terrible climate, starving to death. If they steal cattle to feed their children and to keep them alive, exaggerated reports of Indian outrages are spread by the telegraph far and wide throughout Canada (for the tribes are all in our hands), while the wrongs and cruelties perpetrated by our people upon them are more heard of than we hear statistics of the starvation of Indian lives lost by starvation.

It has cost the United States ten lives of their own people and \$100,000 in money for every

Indian they have killed, and in our own North West troubles it has cost our country, in addition to a greater loss of life than our enemy sustained, a sum equal to \$100,000 for every man we killed. For God's sake let our rulers do what is just and right, let them be liberal to those whose homes and livelihood we have taken from them, and then if war comes we volunteer who have to undergo the toil and hardships and dangers of the campaign, will at least have the satisfaction of feeling that we are fighting in a just cause, instead of shooting down those we have wronged and robbed and starved. Let us remember the saying "Thrice armed is he who hath his quarrel just."

ONE WHO SERVED IN THE NORTH WEST.

[We will give the opinion of another gentleman who served in the rebellion in our next.—ED.]

TEYERIHWAHKWATHA.

MOHAWK.

Ka sa neh. Ne. Ke ris tus neh,
Neh toa ga weh tah Kon.
Seh shon gwa ya ta gwen. Ni yoh.
Egh tsi te wa nen tonh.

Ne. Ra on pe senh tah kse rah,
Ji ro ni ten reh sken
Ran ho his hon, non gwe rya neh.
Nou gwa rih wa ne renh.

Ah oh rih hon yeat. Seh te rat
Yoe roh, se wen no teh,
Enh sa yea go tonh ha ra geh.
Ker ha rats ha ra gonh.

Ka seh, yoh s'no rah e tho ne.
Tyet gonh ho weh. Ske neh
Ska neh. Na, ta wa tonh ha reh.
Sa no rouh gwa t'sa rah.

The Indians of New Mexico like the idea of bloodhounds being sent in pursuit of them. They shoot the dogs and eat them.

Upwards of sixteen thousand bushels of seed grain will be distributed by the Department of the Interior among the distressed settlers and half-breeds of Prince Albert, Duck Lake, St. Laurent, and Batoche, N. W. T.

"Toboggan," says one of the latest of the numerous writers who have volunteered derivations of the word, is an anglicised form of the Indian word "adoboggan," the name by which the Canadian Indian designates his sled, which consists of a mere piece of rough board, bevelled at one end, so as not to dig into the crust of the snow.

ROBERTS SENTENCED.

G. W. Roberts, the Cherokee Indian whom we referred to in our first number, was sentenced by Judge Mackenzie, Saturday Feb. 6th., to two years in the penitentiary for defrauding the Indians of Lambton county by means of bogus certificates issued by him, which purported that the holder would receive a certain quantity of land on an Indian Reservation in the United States on moving to that country, Roberts represented himself as an Agent of the American Government on that behalf. The prisoner had been found guilty on three charges, and was sentenced accordingly, sentences to run concurrently. —*Sarnia Canadian.*

Correspondence.

FROM THE RESERVES.

TYENDINAGA RESERVE.

Mr. W. Maracle returned to his home at Newport on Monday.

Marriage licenses have been in good demand on the Reserve this winter.

Owing to safe guard the small-pox has not gone out of the first house; no fresh case.

Mr. and Mrs. John Hill, of the upper end of the Reserve, spent a few days last week visiting friends in the lower end. Come again, Johnny.

Rev. Mr. Kahwahariyouh, accompanied by his daughter, Kahneradishon, drove to Trenton on Wednesday; the reverend gentleman will return in due season for Sunday services.

An accident occurred on Tuesday in which Albert, son of Co. Maracle, had his foot fractured. While drawing gravel he slipped from the sleigh, the runner of which caught his foot and fractured a bone. He suffers much pain.

We are pleased to learn that the churches will be open again for services on Sunday next, which will be held as follows: Christ Church at 11 a. m., All Saints 3 p. m., and Mission School 5 p. m., which will be an interpreted service. It is hoped there will be good congregations as there have been no services for the last two Sundays.

The annual missionary meetings were held in All Saints' and Christ Church on the Indian Reserve by the Rev. Canon White, M.A., convener of the deputation and the Rev. Wm. Wright. The meetings were well attended, and in every respect were highly satisfactory. In the evening the deputation accompanied by Rev. Mr. Anderson, of the reserve, attended the missionary meeting in St. Mark's, Deseronto, the addresses were excellent, the singing was very good, and the financial results encouraging. The collections amounted to \$22.60. A branch missionary society was formed with Mr. Hopps as president and E. A. Dixon as secretary.—*Dominion Churchman.*

Mr. Joseph Picord made a pleasant trip to Belleville last Saturday.

Mr. Isaac Powles last week lost a valuable horse; estimated loss \$150.

Mr. Tim Farnham has completed his gravel job, having banked 500 yards.

Can we not do something for the Sunday School? Why not have a good rousing concert?

Mrs. Abraham P. Brant has gone to Grand River on a visit to parents and friends. Her many friends on the Reserve extend their wishes for an enjoyable visit.

Rumor says that the Chiefs are about to buy a cedar swamp in the 5th concession of Tyendinaga in order to secure fencing posts cheap. They think they can get No. 1 posts not to exceed 5 cts. per post. It is a good investment if only carried out.

On Thursday last John Baptist and Helen Brant, both of the Reserve, were married at the residence of the groom, Rev. Mr. Kahnonharyouh officiating. The contracting parties are

well known on the Reserve. The many friends extend to the happy couple their best wishes and hope that their journey through life may continue as bright and prosperous as the stars.

RAMA.

Some time since Indian Agent D. J. McPhee heard that some Rama Indians camped at Blackwates, near Sunderland, had been annoyed by some roughs, who finally brought liquors and revolvers, for the purpose of making the Indians drunk or overcoming them, and indecently assaulting the squaws, and failing in this, they burned the camp. Mr. McPhee had two men named Jones and McDonald arrested, and one Whitman escaped. The County Judge sentenced the prisoners to pay a fine and costs, amounting in all to \$218.

Kississabeta Lodge, Independent Order of Good Templars, had an excellent anniversary last Saturday. Mr. Nixon, Grand Superintendent of Juvenile Templars, made a good speech. The Misses McPherson contributed good music. Monday a social was held, and also was a good meeting. There was a big hall full. Eighteen persons gave in their names to become members of the Lodge. Mr. Gilbert Williams, Lodge Deputy, took a very active part in the arrangements, and he and all who rendered him assistance must feel gratified with the result.—*The Orillia Packet.*

CAYUGA MISSION AND RIVERSIDE.

While Miss Sarah Davis was walking on newly-formed ice on the river, she broke through and had it not been for timely assistance, doubtless would have resulted seriously.

Mr. Samuel Styres, who was the defendant in a recent lawsuit with his tenant, Mr. Skinner, received judgment in full of the amount of his seizures.

Mr. McLeod is now occupying Samuel Styres' farm on the north side of the river.

Many are certainly in obligation to Mr. Jas. Jamieson, jr., for keeping good roads between the ferry and Onondaga; when roads are muddy and frost at hand, he takes the trouble of rolling it, making it smooth to drive over, even when destitute of snow.

Mr. John Hutt (Cayuga) and others, we understand, are going to Ottawa in connection with the Franchise Act; also to demand, according to treaty, blankets for annuities instead of currency. What else may we run to Ottawa for?

Mr. James Silversmith lost a valuable ferry boat during the last flood.

Singing schools have been the rage for some time past; under the able leadership of Chief B. Carpenter.

Mr. Jas. Beaver and others have departed on a concerting tour; they will be away for several weeks.

RAMA RESERVE.

On Saturday, Indian Agent McPhee found a Rama Indian lying on the sidewalk near Mr. Kinnon's store, drunk and almost frozen. He had the unfortunate removed to the lockup. It strikes outsiders as somewhat singular that the Orillia constables take no cognizance of such

matters. If Mr. McPhee can find out who supply the Rama Indians with liquor, he will make an effort to have them punished, and popular opinion will fully sustain him in it.

The Indian, Shilling, placed in the lockup by Indian Agent McPhee, for shelter, on Saturday was discharged by Mayor McCosh, when sober.—*Orillia Packet.*

Indian Agent McPhee has appointed Wm. Beatty and Simon Rockymountain constables on the Indian Reserve, and the former will be made a County Constable as well. Mr. McPhee is determined to put down all rowdyism on the Reserve, and future visitors of the class indicated will do well to "make a note on't." He hopes to have a lock-up built on the reserve next summer.

On the 1st of February, Indian Agent McPhee had Edward Atthill up before James McPherson, Esq., Reeve, and himself, charged with disturbing a meeting on the Reserve the previous Saturday. It appeared that Atthill took some liquor to the meeting, and was noisy, shouting obscene and blasphemous language, the most shocking. When the Indian constables went to put him out, he produced a revolver. The constables handcuffed Atthill, but were prevailed upon to release him. The matter coming to the ears of the agent, he ordered the re-arrest of the offender. Atthill is a member of the Scugog band. After hearing the evidence, the prisoner was fined \$10, inclusive of costs, or if not paid by the 21st, thirty days in gaol. The prompt action of Mr. McPhee is commendable, but it seems to me imprisonment without the option of a fine was merited. The revolver could not be found, and Atthill declared he had thrown it away.

IMPROVEMENTS.

Under this head will show that although we are in the less enlightened part of the reserve, particularly Cayuga Mission, we are not behind the times.

Mr. J. A. Beaver is building a very handsome dwelling and store combined. The designs and workmanship of the whole building when finished, will prove second to none on the reserve. He has not forgotten the young people, as shewn by the large ball room set apart for the benefit of those who love the exercise of the ballet.

Messrs. William & Henry Loft are also building a fine two-story dwelling of modern style.

Messrs. D. Sandy & D. Johnson are each the possessors of new and comfortable homes.

Squire Davis (Riverside) has completed a grand brick dwelling near Onondaga.

The church presents a marked change, having been thoroughly repaired and painted, and now quite harmonizes with nature's surrounding beauties.

LADDIE.

GEORGINA ISLAND.

A tea meeting will be held on this Reserve on Wednesday, March 3rd. The Rev. Messrs. Bishop, Madden, Jamieson, and Indian speakers from other Reserves are expected to be present. Good music. Tea will be served from 12 till 2. The proceeds will be applied to clearing off the debt on the shed recently built on the church grounds.

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

CHAPTER II (CONTINUED.)

"Seek you any here?" demanded Heyward, when the other had arrived sufficiently nigh to abate his speed; "I trust you are no messenger of evil tidings."

"Even so," replied the stranger, making diligent use of his triangular castor, to produce a circulation in the close air of the woods, and leaving his hearers in doubt to which of the young man's questions he responded; when, however, he had cooled his face, and recovered his breath, he continued: "I hear you are riding to William Henry; as I am journeying thitherward myself, I concluded good company would seem consistent to the wishes of both parties."

"You appear to possess the privilege of a casting vote," returned Heyward; "we are three whilst you have consulted no one but yourself."

"Even so. The first point to be obtained is to know one's own mind. Once sure of that,—and where women are concerned it is not easy,—the next is, to act up to the decision. I have endeavored to do both, and here I am."

"If you journey to the lake, you have mistaken the route," said Heyward, haughtily; "the highway thither is at least half a mile beyond you."

"Even so," returned the stranger, nothing daunted by this cold reception; "I have tarried at 'Edward' a week, and I should have been dumb not to have inquired the road I was to journey; and if dumb there would be an end to my calling." After snoring in a small way, like one whose modesty prohibited a more open expression of his admiration of a witticism that was perfectly unintelligible to his hearers, he continued, "It is not prudent for any one of my profession to be too familiar with those he has too instruct; for which reason I follow not the line of the army; besides which, I conclude that a gentleman of your character has the best judgment in matters of wayfaring; I have therefore decided to join company, in order that the ride may be made agreeable, and partake of social communion."

"A most arbitrary, if not a hasty decision!" exclaimed Heyward, undecided whether to give vent to his growing anger, or to laugh in the other's face. "But you speak of instruction, and of a profession; are you an adjunct to the provincial corps, as a master of the noble science of defence and offence; or, perhaps, you are one who draws lines and angles, under the pretence of expounding the mathematics?"

The stranger regarded his interrogator a moment, in wonder; and then, losing every mark of self-satisfaction in an expression of solemn humility, he answered:

"Of offence, I hope there is none, to either party; of defence, I make none—by God's good mercy, having committed no palable sin since

last entreating his pardoning grace. I understand not your allusions about lines and angles; and I leave expounding to those who have been called and set apart for that holy office. I lay claim to no higher gift than a small insight into the glorious art of petitioning and thanksgiving, as practiced in psalmody."

"The man is, most manifestly, a disciple of Apollo," cried the amused Alice, "and I take him under my own especial protection. Nay, throw aside that frown, Heyward, and in pity to my longing ears, suffer him to journey in our train. Besides," she added, in a low and hurried voice, casting a glance at the distant Cora, who slowly followed the footsteps of their silent but salient guide, "it may be a friend added to our strength, in time of need."

"Think you, Alice, that I would trust those I love by this secret path, did I imagine such need could happen?"

"Nay, nay, I think not of it now; but this strange man amuses me; and if he hath music in his soul, let us not churlishly reject his company." She pointed persuasively along the path with her riding-whip, while their eyes met in a look which the young man lingered a moment to prolong; then, yielding to her gentle influence, he clapped his spurs into his charger, and in a few bounds was again at the side of Cora.

"I am glad to encounter thee, friend," continued the maiden, waving her hand to the stranger to proceed, as she urged her Narraganset to renew its amble. "Partial relatives have almost persuaded me that I am not entirely worthless in a duet myself; and we may enliven our wayfaring by indulging in our favorite pursuit. It might be of signal advantage to one, ignorant as I, to hear the opinions and experience of a master in the art."

"It is refreshing both to the spirits and to the body to indulge in psalmody, in befitting seasons," returned the master of song, unhesitatingly complying with her intimation to follow; "and nothing would relieve the mind more than such a consoling communion. But four parts are altogether necessary to the perfection of melody. You have all the manifestations of a soft and rich treble; I can, by especial aid, carry a full tenor to the highest letter; but we lack counter and bass! Yea officer of the king, who hesitated to admit me to his company, might fill the latter, if one might judge from the intonations of his voice in common dialogue."

"Judge not too rashly from hasty and deceptive appearances," said the lady smiling; though Major Heyward can assume such deep notes on occasion, believe me, his natural tones are better fitted for a mellow tenor than the bass you heard."

"Is he, then, much practiced in the art of psalmody?" demanded her simple companion.

Alice felt disposed to laugh, though she succeeded in suppressing her merriment, ere she answered—

"I apprehend that he is rather addicted to profane song. The chances of a soldier's life are but little fitted for the encouragement of more sober inclinations."

"Man's voice is given to him, like his other talents, to be used, and not to be abused. None can say they have ever known us to neglect my

gifts! I am thankful that, though my boyhood may be said to have been set apart, like the royal David, for the purposes of music, no syllable of rude verse has ever profaned my lips."

"You have, then, limited your efforts to sacred song?"

"Even so. As the psalms of David exceed all other language, so does the psalmody that has been fitted to them by the divines and sages of the land, surpass all vain poetry. Happily, I may say that I utter nothing but the thoughts and the wishes of the King of Israel himself; for though the times may call for some slight changes, yet does this version which we use in the colonies of New England, so much exceed all other versions, that, by its richness, its exactness, and its spiritual simplicity, it approacheth, as near as may be, to the great work of the inspired writer. I never abide in any place, sleeping or waking, without an example of this gifted work. 'Tis the six-and-twentieth edition, promulgated at Boston, Anno Domini 1744; and is entitled, 'The Psalms, Hymns, and Spiritual Songs of the old and New Testament; faithfully translated into English Metre, for the Use, Edification, and Comfort of the Saints, in Public and Private, especially in New England.'"

During this eulogium on the rare production of his native poets, the stranger had drawn the book from his pocket, and fitting a pair of iron-rimmed spectacles to his nose, opened the volume with a care and veneration suited to its sacred purposes. Then, without circumlocution or apology, first pronouncing the word "Standish," and placing the unknown engine, already described, to his mouth, from which he drew a high, shrill sound, that was followed by an octave below, from his own voice, he commenced singing the following words, in full, sweet, and melodious tones, that set the music, the poetry, and even the uneasy motion of his ill-trained beast at defiance:

"How good it is, O see,
And how it pleaseth well,
Together, e'en in unity,
For brethren so to dwell.
It's like the choice ointment,
From the head to th' beard did go;
Down Aaron's beard, that downward went,
His garment's skirts unto."

The delivery of these skillful rhymes was accompanied, on the part of the stranger, by a regular rise and fall of his right hand, which terminated at the descent, by suffering the fingers to dwell a moment on the leaves of the little volume; and on the ascent, by such a flourish of the member as none but the initiated may ever hope to imitate. It would seem that long practice had rendered this manual accompaniment necessary; for it did not cease until the preposition which the poet had selected for the close of his verse, had been duly delivered like a word of two syllables.

Such an innovation on the silence and retirement of the forest could not fail to enlist the ears of those who journeyed at so short a distance in advance. The Indian muttered a few words in broken English to Heyward, who, in his turn, spoke to the stranger; at once interrupting, and, for the time, closing his musical efforts.

"Though we are not in danger, common prudence would teach us to journey through this

wilderness in as quiet a manner as possible. You will then, pardon me, Alice, should I diminish your enjoyments, by requesting this gentleman to postpone his chant until a safer opportunity."

"You will diminish them, indeed," returned the arch girl; "for never did I hear a more unworthy conjunction of execution and language, than that to which I have been listening; and I was far gone in a learned inquiry in the causes of such an unfitness between sound and sense, when you broke the charm of my musings by that bass of yours, Duncan!"

"I know not what you call my bass," said Heyward, piqued at her remark, "but I know that your safety, and that of Cora, is far dearer to me than could be any orchestra of Handel's music." He paused and turned his head quickly towards a thicket, and then bent his eyes suspiciously on their guide, who continued his steady pace, in undisturbed gravity. The young man smiled to himself, for he believed he had mistaken some shining berry of the woods for the glistening eyeballs of a prowling savage, and he rode forward, continuing the conversation which had been interrupted by the passing thought.

Major Heyward was mistaken only in suffering his youthful and generous pride to suppress his active watchfulness. The cavalcade had not long passed, before the branches of the bushes that formed the thicket were cautiously moved asunder, and a human visage, as fiercely wild as savage art and unbridled passions could make it, peered out on the retiring footsteps of the travellers. A gleam of exultation shot across the darkly-painted lineaments of the inhabitant of the forest, as he traced the route of his intended victims, who rode unconsciously onward; the light and graceful forms of the females waving among the trees, in the curvatures of their path, followed at each bend by the manly figure of Heyward, until, finally, the shapeless person of the singing master was concealed behind the numberless trunks of trees, that rose in dark lines, in the intermediate space.

CHAPTER III.

Before these fields were shorn and till'd
Full to the brim our rivers flow'd;
The melody of waters fill'd
The fresh and boundless wood;
And torrents dash'd, and rivulets play'd,
And fountains spouted in the shade.

BRYANT.

Leaving the unsuspecting Heyward and his confiding companions to penetrate still deeper into a forest that contained such treacherous inmates, we must use an author's privilege, and shift the scene a few miles to the westward of the place where we have last seen them.

On that day, two men were lingering on the banks of a small but rapid stream, within an hour's journey of the encampment of Webb, like those who awaited the appearance of an absent person, or the approach of some expected event. The vast canopy of woods spread itself to the margin of the river, over-hanging the water, and shadowing its dark current with a deeper hue. The rays of the sun were beginning to grow less fierce, and the intense heat of the day was lessened, as the cooler vapors of the springs and

fountains rose above their leafy beds, and rested in the atmosphere. Still that breathing silence, which marks the drowsy sultriness of an American landscape in July, pervaded the secluded spot, interrupted only by the low voices of the men, the occasional and lazy tap of a woodpecker, the discordant cry of some gaudy jay, or a swelling on the ear, from the dull roar of a distant waterfall.

These feeble and broken sounds were, however, too familiar to the foresters, to draw their attention from the more interesting matter of their dialogue. While one of these loiterers showed the red skin and wild accoutrements of a native of the woods, the other exhibited, through the mask of his rude and nearly savage equipments, the brighter, though sun-burnt and long-faced complexion of one who might claim descent from a European parentage. The former was seated on the end of a mossy log, in a posture that permitted him to heighten the effect of his earnest language, by the calm but expressive gestures of an Indian engaged in debate. His body, which was nearly naked, presented a terrific emblem of death, drawn in intermingled colors of white and black. His closely-shaved head, on which no other hair than the well-known and chivalrous scalping tuft was preserved, was without ornament of any kind, with the exception of a solitary eagle's plume, that crossed his crown, and depended over the left shoulder. A tomahawk and scalping-knife, of English manufacture, were in his girdle; while a short military rifle, of that sort with which the policy of the whites armed their savage allies, lay carelessly across his bare and sinewy knee. The expanded chest, full formed limbs, and grave countenance of this warrior, would denote that he had reached the vigor of his days, though no symptoms of decay appeared to have yet weakened his manhood.

The frame of the white man, judging by such parts as were not concealed by his clothes, was like that of one who had known hardships and exertion from his earliest youth. His person, though muscular, was rather attenuated than full; but every nerve and muscle appeared strong and indurated by unremitted exposure and toil. He wore a hunting-shirt of forest-green, fringed with faded yellow, and a summer cap of skins which had been shorn of their fur. He also bore a knife in a girdle of wampum, like that which confined the scanty garments of the Indian, but no tomahawk. His moccasins were ornamented after the gay fashion of the natives, while the only part of his under dress which appeared below the hunting frock, was a pair of buckskin leggings, that laced at the sides, and which were gartered above the knees, with the sinews of a deer. A pouch and horn completed his personal accoutrements, though a rifle of great length, which the theory of the more ingenious whites had taught them was the most dangerous of all firearms, leaned against a neighboring sapling. The hunting-eye of the hunter, or scout, whichever he might be, was small, quick, keen, and restless, roving while he spoke, on every side of him, as if in quest of game, or distrusting the sudden approach of some lurking enemy. Notwithstanding these symptoms of habitual suspicion, his countenance was not only without guile, but at the moment

at which he is introduced, it was charged with an expression of sturdy honesty.

"Even your traditions make the case in my favor, Chingahgook," he said, speaking in the tongue known to the natives who formerly inhabited the country between the Hudson and the Potomack, and of which we shall give a free translation for the benefit of the reader; endeavoring, at the same time, to preserve some of the peculiarities, both of the individual and of the language. "Your fathers came from the setting sun, crossed the big river (the Mississippi,) fought the people of the country, and took the land; and mine came from the red sky of the morning, over the salt lake, and did their work much after the fashion that had been set them by yours; then let God judge the matter between us, and friends spare their words!"

"My fathers fought with the naked red man!" returned the Indian, sternly, in the same language. "Is there no difference, Hawk-eye, between the stone-headed arrow of the warrior, and the leaden bullet with which you kill?"

"There is reason in an Indian, though nature has made with a red skin!" said the white man, shaking his head like one on whom such an appeal to his justice was not thrown away. For a moment he appeared to be conscious of having the worst of the argument, then rallying again, he answered the objection of his antagonist in the best manner his limited information would allow: "I am no scholar, and I care not who knows it; but, judging from what I have seen, at deer chases and squirrel hunts, of the sparks below, I should think a rifle in the hands of their grandfathers was not so dangerous as a hickory bow and a good flint-head might be, if drawn with Indian judgment, and sent by an Indian eye."

"You have the story told by your fathers," returned the other, coldly waving his hand. "What say your old men? do they tell the young warriors, that the pale faces met the red men, painted for war and armed with the stone hatchet and wooden gun?"

"I'm not a prejudiced man, nor one who vaunts himself on his natural privileges, though the worst enemy I have on earth, and he is an Iroquois, daren't deny that I am genuine white," the scout replied, surveying with secret satisfaction, the faded color of his lony and sinewy hand; "and I am willing to own that my people have many ways, of which, as an honest man, I can't approve. It is one of their customs to write in books what they have done and seen, instead of telling them in their villages, where the lie can be given to the face of a cowardly boaster, and the brave soldier can call on his comrades to witness for the truth of his words. In consequence of this bad fashion, a man, who who is too conscientious to misspend his days among the women, in learning the names of black marks, may never hear of the deeds of his fathers, nor feel a pride in striving to outdo them. For myself, I conclude that all the Bumppos could shoot; for I have a natural turn with a rifle, which must have been handed down from generation to generation, as our holy commandments tell us, all good and evil gifts are bestowed; though I should be loth to answer for other people in such a matter. But every story has its two sides: so I ask you Chingahgook, what passed, according to the traditions of the red men, when our fathers first met?"

(TO BE CONTINUED.)

GRANT ASKED FOR A PROVINCIAL MUSEUM.

The first deputation to arrive was one from
THE CANADIAN INSTITUTE,
at 2.30 p. m., consisting of Hon. G. W. Allan,
Dr. Daniel Wilson, Dr. Ellis, E. A. Meredith,
Arthur Harvey, Allan Macdougall, David Boyle
and James Bain, Jr.

The object of the deputation is explained by
the following memorial, which was presented
and read—

To the Hon. Oliver Mowat, Attorney-General for
the Province of Ontario :

SIR,—Your memorialists most respectfully
desire to impress upon you their well-considered
belief, that in view of the material and intellect-
ual position attained by this province, the time
has come when, for many and good reasons, it
is necessary as well as expedient to make a sys-
tematic, thorough, and scientific examination of
all monuments, sites, and localities in any way
connected with the prehistoric and early historic
periods of our country in so far as these relate
to the aboriginal race, or races, and to the pion-
eer explorations of French and British adven-
turers.

It is no doubt quite unnecessary to state that
for a great many years, the early historic re-
mains in the countries of Europe have been
studied with deep and growing interest, so much
so, that in Great Britain the titles to all such re-
mains and sites has been permanently vested in
the Crown, under the Ancient Monuments Act
of 1880, while the establishment of the bureau of
ethnology at Washington, to supplement the
work undertaken by the different States by the
Smithsonian Institute mark the growth of simi-
lar feeling on this side of the Atlantic.

As a result of investigations based on such
archæological surveys, discoveries have been
made that throw much light upon moot, or dis-
puted ethnological and historical questions.

Day by day the people of this province are
learning to take a deeper and more abiding in-
terest in literary and scientific studies, in propor-
tion as the means of education are diffused, and
as the wealth of the country is increased.

There are in Ontario at the present time a
large number of persons who, as students of
history, are extremely anxious to have at hand
the means of verifying and illustrating state-
ments made in the narratives of the early travel-
ers, as well as of modern writers, who, like Park-
man, deal to a very great extent with incidents
that relate to the discovery, exploration and
colonization of this country.

According to the proposed scheme your mem-
orialists wish to place the student of Ontario on
an equal footing with the student of other lands,
in providing him not only with such data as will
enable him more appreciately and intelligently
to read the annals of his own country, but which
may enable him to emulate the example of foreign
writers in the prosecution of original research.

Already, it is to be deplored, that in the pro-
gress of settlement, many opportunities to inves-
tigate, to authenticate, and to compare have
been lost beyond recall, thousands of existing
traces are disappearing annually, and it is only
because your memorialists perceive clearly that

in the not very distant future it will prove ex-
ceedingly difficult to study satisfactorily what
may now be done with comparative ease, that
they urge the necessity of at once beginning a
work which has been already too long delayed.

What your memorialists propose is to have
every old camping-ground, village site, battle-
field, trading-post, burial-place, or other locality
connected with the early or prehistoric period of
the country, visited, measured, prescribed,
sketched, and explored, and to collect the most
valuable specimens of weapons, implements,
utensils and ornaments for the purpose of form-
ing a provincial museum to illustrate the life-
history of those who occupied the soil before
the advent of the white man, of those who are
rapidly disappearing before the march of civiliza-
tion.

To accomplish this task in a manner befitting
the importance of the subject, and the rank held
by Ontario as one of the most intelligent coun-
tries in the world, will require the expenditure
of more time and money than any individual or
society has at its disposal, and your memorial-
ists beg to suggest that the Legislature of the
province should grant aid for the prosecution of
this work at the earliest possible moment.

Your memorialists are pleased to be able to
state that many persons in various parts of the
province have in their possession large numbers
of such relics as it would be extremely desirable
to possess in connection with the formation of a
museum, and while it is undoubted that some
of these would be presented to any provincial
museum from time to time, it is equally true that
others could be procured by purchase only, and
for this purpose it would be necessary to have
funds.

Again, as it will readily be granted that the
safe-keeping of such objects is of paramount im-
portance, it will be necessary to provide suitable
cases, and this of itself forms an item of no
small importance.

Your memorialists would also be pleased to
issue in printed form, with appropriate engrav-
ings, reports of progress in the work, hoping by
this means not only to educate the public taste,
but to attract much strenuous sympathy and
assistance.

In view of all the circumstances, your mem-
orialists feel warranted in asking for a Legisla-
tive grant of not less than five thousand dollars,
to be expended during the current year under
the auspices of the Canadian Institute, which
society will engage to act subject to the control
of the Legislature, and as its custodian all that
may go to form a Provincial Archæological Mus-
eum.

VIEWS OF THE MEMORIALISTS.

Mr. Arthur Havey in speaking on behalf of
the memorialists said the graves of the Indians
ought to be respected in a Christian country, as
much as those of the whites, and the undiscrim-
inate desecration of Indian burial places ought
to be prevented. The Government ought to
control the explorations necessary in the inter-
ests of science, and a typical collection of relics
and implements, with an illustrated catalogue
should be made either by the Government or
under its auspices. In the second place, a record
of the Indian villages and battle fields ought to
be preserved. In the third place, it was very

desirable that the traces of the mound-builders
should be preserved. In the territory lately
awarded to Ontario, there were at least thirty of
these mounds, and the lands in which they were
situated should be reserved from settlement.
They thought the Government should give \$5000
for each of these three objects.

Dr. Wilson strongly advocated the founding
of a museum for the province. There were a
number of people who were collecting relics,
etc., in Canada and selling them in the United
States, and we were thus deprived of valuable
historical specimens.

Hon. Mr. Mowat asked what the State Gov-
ernments of the United States were doing in re-
gard to the preservation of their relics.

The deputation agreed to obtain information
in regard to this point.

Hon. Mr. Mowat said he would consider the
suggestions made and consult with his colleagues
in reference thereto.

The deputation then withdrew.

The first Sunday School organized in New
York was by an Indian preacher in an Indian
woman's house.—*Indian Missionary.*

The United States guarantee to the people
of the Cherokee Nation the quiet and peace-
able possession of their country.

"The Creeks and Seminoles shall be secured
in the unrestricted right of self-government, and
full jurisdiction over person and property within
their respective limits."—*Revised Indian Trea-
ties, page 111, Treaty Aug. 7, 1850.*

"We ask that our Treaty stipulations with the
United States Government be faithfully carried
out, and that no bill will be passed interfering
with the rights of self-government of the Choctaw
and Chickasaw Nations of Indians."—*Treaty
1855, June 22, Art. 7.*

"Thanks to an allwise God, the blanket has
been replaced by decent apparel; the tomahawk
has been exchanged for the useful ax; the scalp-
ing-knife for the ploughshare, and the dismal
tone of the warrior's whoop has mellowed into
the sacred songs of Zion."—*J. L. Garvin, in his
message as Chief of the Choctaw Nation.*

An Indian Chief said to the Commissioner:
"If you white men had a country which was
very valuable which had always belonged to you
and which the Great Father had promised
should be yours forever, and men of another
race came to take it away by force, what would
your people do? Would they fight?"—*Indian
Missionary.*

FORT KEOGH, MON., Feb. 6.—The following
dispatch has been received from Lewiston, Mon-
tana; "On January 30, at Gabriel Dumont's
ranche, five miles from here, six Cree Indians
arrived from the Northwest to hold a council
with Gabriel Dumont, who was one of Riel's
lieutenants. They report about thirty lodges of
their tribes near Fort Assiniboine. There is
trouble ahead, and another rebellion in the early
spring is looked for. They claim to have been
driven out. Stockmen are on the lookout, fear-
ing the Crees will run off their horses.

The Leading Tailoring House

J. J. SMITH, HAGERSVILLE,

Special attention given to Indian custom. Certified Orders accepted.
South Main Street, Opposite Almas' Block.

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Corner King and Main Streets, next to the Molsons Bank.
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A fine stock of Watches, Clocks & Jewelry. Repairing on short notice.
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We always carry a first class stock of Dry Goods, Clothing, etc.

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Dry Goods, Groceries, Hats, Caps
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Millinery and Fancy Goods a specialty. Toys in great variety.

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General Merchandise, etc. Special attention paid to the Indian trade. Approved orders issued by Head Chief of New Credit Band accepted.

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Dealer in Fish, Game and Oysters, etc.

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The above mills are now running to their fullest capacity and turning out a superior grade of flour. The proprietors are also prepared to supply Indians requiring seed grain or other seeds with the best in the market. We treat everybody alike.

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For Crosscut Saws, Axes, Files, Paints and Oils, Glass and Putty, Nails and all kinds of Building Material. Stoves and Tinware. General Jobbing of all kinds, go to

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Highest price paid in cash for Hides, Skins, Furs, &c.

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If You Want to Purchase Winter Goods

AWAY DOWN AT HARD PAN PRICES, GO TO

Daniel J. Lynch's One Price Cash Store,

As he is determined to clear out his entire stock of

Wool Goods, Overcoats, Fur Caps and Felt Boots,

BEFORE THE FIRST OF FEBRUARY, 1886.

N. B.—All Orders on Interest money if approved by Chief Kah-ke-wa-quo-na-by will be taken in exchange for goods.

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MANUFACTURERS & IMPORTERS OF

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

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

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Manufacturer of and Dealer in

ALL KINDS OF HOUSE FURNISHING GOODS.

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

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

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

Grand General Indian COUNCIL OF ONTARIO.

MEETS EVERY SECOND YEAR OFFICERS :

President, Chief Wm. McGREGOR, Cape Crocker.
1st. Vice President, Chief Jos. Fisher, Muncey.
2nd. Vice President, Chief Sol. James, Parry Sound.
Secy. Treas. Chief P. E. Jones M. D. Hagersville.
Cor. Secy. for Northern Indians F. Lainorandier, Cape Crocker.
Interpreter, Able Waucosh.

The next meeting of the Grand General Indian Council will be held in the Council House upon the Saugceen Reservation (near Southampton) commencing on

Wednesday, 8th Sept., 1886, and continuing from day to day until the business is completed.

The minutes of the last Council will be published in a few weeks and will be freely distributed among the various Bands, and also to the Dominion Members of Parliament.

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

CHIEF P. E. JONES, M. D., Secy-Treas.
Hagersville, Dec. 1885. Office of THE INDIAN

Indian Homes. Sault St. Marie.

Shingwauk Home for Boys.
Wawanosh Home for Girls.

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

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

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

HENRY J. INCE,
LICENSED AUCTIONEER
FOR THE COUNTIES OF

Haldimand, Wentworth, Brant and Norfolk
Issuer of Marriage Licenses.
P. O. ADDRESS, WILLOW GROVE.

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

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

Michigan Central Ry

Trains Leave Hagersville as follows

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Boston and New York Express, Ex Sun.	
Limited Express, daily.....	4:19 a.m.
Mail and Accom. except Sunday.....	5:51 p.m.
Atlantic Express, daily.....	12:45
Boston and New York Express, daily.....	5:22

GOING WEST

Michigan Express Except Sunday.....	11:25 p.m.
Chicago Express, daily.....	
St. Louis Express, daily.....	7:50
Mail and Accom., except Sunday.....	5:55 22/2
Pacific Express, daily.....	2:43 p.m.

All trains run by Ninetieth Meridian or Central Standard time.

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

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

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

N. & N. W. Railways.

Trains leave Hagersville as follows :

TO HAMILTON TO PT. DOVER

7:55 a. m.	8:55 a. m.
10:50 a. m.	3:30 p. m.
6:40 p. m.	6:40 p. m.

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

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