

James D. ...
Public Lib...

THE INDIAN.

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

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VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, MAR. 31, 1886.

NO. 6

AMERICAN ANTIQUITIES.

EXTRACTS AND NOTES FROM CELEBRATED WRITERS.

BY B. L. G.

The ancient remains of arts found in North America, has evident marks of being the production of a people elevated far above the condition and circumstances of the common savage, many of them indicate great elegance, taste, and a high degree of mechanical skill; others indicate a religious worship of some supreme deity. The size and great number of earthen mounds and fortifications, clearly show the existence of numerous people, capable of executing such enormous works requiring skill perseverance, and the combined efforts of a vast population, directed by some settled form of Government, and requiring much time for their erection.

A description of some of the remains left by that vast population which in remote ages occupied this portion of the globe, may not be devoid of interest to its present occupants, and these relics should attract our attention as monuments of an enlightened species of the human family. Articles of mechanism have frequently been discovered in graves, mounds and mural remains, also objects of a miscellaneous character.

The art of pottery is of very early invention, as its fragments are to be found among the best ruins in the world. Its productions, though fragile, have withstood the efforts of time more durably than the most massive monuments, and specimens still exist entire, of equal date with the remotest period of civilization.

Those found in North America of ancient construction, are of different qualities and dimensions, some by estimate from fragments having been of large capacity. The chalk banks below the mouth of the Ohio river, have contained several of great merit in execution, and a pitcher which has been discovered there, is said to resemble the Leyphus of the ancients. Its model was a bottle-gourd, its neck is moulded in imitation of that of a woman with clubbed feet; the outlet resembles a distorted human mouth; and the whole vessel, though formed by hand, is moulded with great nicety and precision. An earthen vessel found at Nashville, Tennessee, twenty feet below the surface, is described as being circular, with a flat bottom, rounding upwards and terminating at the summit in the figure of a female head. The face is plastic, the head is covered by a conical cap, and the ears are large. The most curious specimen of potters is that called the Triune-vessel, which was disinterred from the earth, near an ancient work upon the Cumberland river. It consists of three heads, joined together at the back near the top, by a hollow stem or bottle.

The heads are of the same dimensions, and represent very accurately their different countenances, two appearing young and the other old. The faces are partly painted with red and yellow, the colors still preserving great brilliancy; the features are distinguished by thick lips, high cheek bones, the absence of a beard, and pointed shape of the head.

An idol discovered in a tumulus at Nashville, presents the figure of a man without arms, and the nose and chin mutilated. The head is covered with a fillet and cake, and the hair is plaited; the composition is of fine clay, mixed with gypsum. Colored medals representing the sun with its rays, other idols of various forms, and urns containing calcined human bones, some modelled after the most elegant and graceful patterns, have been found in the mounds. The fragments of earthenware, discovered at great depths near the western salt works, are often of immense size. A vessel, of coarse description, has been found there eighty feet below the surface, large enough to hold ten gallons; while others have been excavated at greater depths, and of larger dimensions.

Within a mound opened at Lancaster, in Ohio, upon a furnace disposed at the level of the earth, there rested the largest earthen vessel yet discovered. It was eighteen feet long, six broad, composed of clay and broken shells, and moulded on both sides with much smoothness. Some of them appear to have been painted before burning, are skilfully wrought and polished, well glazed and burned, and are inferior to our own manufactures in no respect. At Hamburg, in the State of New York, within an urn in the interior of a mound curious beads have been found deposited, consisting of transparent green glass, covered with an opaque red enamel, beneath which and in the tube of the head was a beautiful white enamel, indicative of great art in its formation. On opening an old grave, at Big River, in the State of Missouri, whose antiquity was sufficiently attested by a heavy growth of forest trees over the spot, beads of a similar shape, appearance and composition have also been found.

The bricks found in the mounds appear to have been formed after the modern method, and are well burnt. The art of working in stones, and other hard substances, was brought to a great degree of perfection by this people; and beads of bone and shell, carved bones and sculptured stones are by no means rare. The covers of some of the urns are composed of calcereous breccia, skilfully wrought; the pieces of stone worn as ornaments, and found interred with the dead, have been drilled and worked into exact shapes, and the pipe-bowls are ornamented with beautiful carved reliefs. An idol of stone,

representing the human face, has been found at Natchez, and an owl carved in stone at Columbus, Ohio. The most singular of these sculptures has been found on the banks of the Mississippi, near St. Louis. This is a tabular mass of limestone, bearing the impression of two human feet. The rock is a compact limestone of a grayish color, containing encrinite, echinite, and other fossils. The feet are flat, but the muscular marks are delineated with great exactness. Immediately before the feet marks lies a scroll, sculptured in the same style. It is the received opinion that these foot-marks are the work of art, and exhibit an extraordinary analogy with similar appearances in Asia and in Central America.

Ancient inscriptions on rocks have also been observed. Dr. Barton examined some, on a large stratum of rock, upon the east shore of the Ohio, about fifty miles below Pittsburgh, and found them in great numbers, and apparently the work of a people acquainted with the use of iron instruments, or with hardened metallic instruments of some kind. Similar sculptures have also been found in Missouri.

Many metallic remains have also been discovered among the ancient ruins, some quite perfect and others in a state of decomposition. Copper appears to have been in the most general use. It has been found in the mounds, either in irregular masses or worked into various forms, and sometimes plated with silver. Arrow-heads, bracelets, circular plates or medals, beads, a cross, and pipe-bowls, all composed of this metal, have been disinterred from the tumuli. One of the ancient mounds at Marietta, Ohio, was situated on the margin of a stream, which had gradually washed away the surrounding soil and part of the structure itself, when a silver cup was seen in the side of the mound. Its form was very simple, and resembled some of the earthenware patterns, being an inverted cone. It was made of solid silver, all its surfaces were smooth and regular, the inside nicely gilded. Some writers have endeavored to show that the use of iron was common among the ancient red men, yet the supposition is supported by no positive testimony, from the perishable nature of metal, when exposed to the atmosphere or moisture, may have destroyed all vestiges of its use at the distant period when the mounds were erected.

The antiquities discovered in the western caves are of a remarkable character, and have given rise to much speculation. They cannot be ascribed to the present tribes of Indians, in consequence of the reverence in which caverns are held by them. They view them with superstitious feelings, thinking them to be the residence of the Great Spirit, and seldom entering

them for any purpose other than the celebration of solemn religious festivals. In the saltpetre caves of Gasconada county Missouri, axes, hammers, and other implements have been found, which are perhaps of identical origin with some ancient works in that vicinity. Below the falls of St. Anthony is another cave or cavern, remarkable for its great length, and called in the Indian language, "the dwelling of the Great Spirit." The walls are composed of soft stone, easily yielding to the knife, and they contain many hieroglyphical figures, so covered with moss and defaced by time, as to be traced with great difficulty.

Within the Nitrous cave in Warren county, Tennessee, two bodies have been discovered buried in a sitting posture in baskets made of cane, the legs brought up close to the body. One was a male and the other a female. Great care has been taken to secure them in durable preservation, and at the time of discovery the flesh, teeth, hair and nails were still entire. They were enveloped in dressed deer-skins, and in a kind of cloth, of firm texture, woven from fibres of bark, and overlaid with brilliant feathers of various shades and color, elegantly arranged; another covering of undressed deer-skins succeeded, and the outside wrapper was cloth of the same kind, without ornaments. The female had a fan in her hand, made of turkey feathers, so arranged that it could be opened and closed.

Human bodies have been discovered in the same state; in the nitrous caves near Glasgow, and in the Mammoth Cave in Kentucky; all interred in the same sitting position, clothed in skins and cloths of various textures, inlaid with feathers—the bodies remaining in a high state of preservation, and the hair generally of a color varying from brown to yellow and red.

Within the same caves many other miscellaneous articles have been found, far below the surface, such as bows and arrows, earthenware, fishing-nets, cloths, mats, cane baskets, beads, wooden cups, mocassins made of bark, various utensils, and relics indicative of the character of the deceased with whom they were buried; and yet more singular the bones of the peccary, or Mexican hog, though being an animal of more southern climes. In general these caves have been great cemeteries of the dead, bodies being continually disinterred from the earth within them, and more than a hundred human skulls have been counted in one cave, within the space of twenty feet square. With regard to the color of the hair, observed upon these bodies, there can be no doubt that the original was black, and that the change to its present appearance is owing to the chemical action of the nitrous earth in which the bodies were deposited.

Human bodies found in Peruvian sepulchres in 1790 by the Spaniards, were withered and dried, and the hair of a red color. From their position and other accompanying circumstances they were undoubtedly the remains of the Peruvian Indian, the change in the hair having probably arisen from the character of the soil, it being strongly impregnated with saline matter.

A similar phenomenon has sometimes been

observed in the appearance of Egyptian numismatics, the hair having been changed in color, from black to red. The graves of the ancient inhabitants appear usually in the vicinity of the earthen remains and mounds, and when they are not within tumuli, frequently consist of a rude species of stone coffin, in which the deceased has been interred in a sitting posture. Such are the graves in Missouri, upon the Merimack river, concerning which so much speculation has been indulged.

Numerous other articles have been discovered in the prosecution of antiquarian researches in the regions of the west, but they afford no additional light concerning the state of the arts, or the customs of those extinct nations from whom they have proceeded.

REFERENCES TO INDIANS.

FROM GALT'S LIFE OF BENJAMIN WEST.

In beautiful contrast to the systematic morality of the new inhabitants, was the simplicity of the Indians who mingled safe and harmless among the Friends; and in the annual visits, which they were in the habit of paying to the plantations, they raised their huts in the fields and orchards, without asking leave, nor were they ever molested. Voltaire has observed that the treaty which was concluded between the Indians and William Penn was the first public contract which connected the inhabitants of the old and new world together, and, though not ratified by oaths, and without innovating the Trinity, is still the only treaty that has never been broken.

It may be further said, that Pennsylvania is the first country which has not been subdued by the sword, for the inhabitants were conquered by the force of Christian benevolence.

In the course of the summer a party of Indians came to pay their annual visit to Springfield, and being amused with the sketches of birds and flowers which Benjamin showed them, they taught him to prepare the red and yellow colours, with which they painted their ornaments.

Of all the monuments of ancient art in Rome, the obelisk brought from Egypt in the reign of Augustus, interested his curiosity most, and even for a time affected him as much as those which so agitated him by their beauty. The hieroglyphics appeared to resemble so exactly the figures in the wampum belts of the Indians, that it occurred to him, if ever the mysteries of Egypt were ever to be interpreted it might be by the aborigines of America.

This singular notion was not, however, the mere suggestion of fancy, but the effect of an opinion, which his early friend and tutor, Provost Smith, conceived in consequence of attending the grand meeting of the Indian chiefs, with the Governors of the English colonies, held at East Town, in Pennsylvania, in the year following the disastrous fate of Bradock's army. The chiefs had requested this interview in order to state to the officers the wrongs and injuries of which they complained; and at the meeting they evidently read the reports and circumstances of their grievances from the hieroglyphical

chronicle of the wampum belts, which they held in their hands, and by which, from the date of their grand alliance with William Penn, the man from the ocean, as they called him, they minutely related all the circumstances in which they conceived the terms and spirit of the treaty had been infringed by the British, defying the officers to show any one point in which the Indians had swerved from their engagements. It seemed to Dr. Smith that such a traditional detail of facts could not have been preserved without some contemporary record; and he, therefore, imagined, that the constant reference made to the figures on the belts was a proof that they were chronicles.

OBJEWAY CLAIMS.

Chief Noah Assance and Rev. W. A. Elias, Missionary on Christian Islands, called on their way home from Ottawa last Saturday. They were a deputation appointed to wait on the government in reference to further compensation for 28,000 acres of land, embracing the township of Tiny and Tay, which they claim were surrendered without authority in 1795 and for which only a nominal sum was received, and then mostly in trinkets of little value. They report having been graciously received by the Ministry, and a fair prospect of having their claims settled. Mr. Geo. Richie, Barrister of Toronto, has their case in hand, and accompanied them to Ottawa.—*Penet Herald*.

CROWFOOT'S THANKS.

THE BLACKFOOT CHIEF'S LETTER OF ACKNOWLEDGMENT TO THE C. P. R.

The following letter was sent by Crowfoot, the Blackfoot chief, to Mr. Van Horne, General Manager of the Canadian Pacific Railway, in acknowledgment of a perpetual pass over the line. The reference to the "chain and rich covering" is explained by the fact that the pass was framed in a nickel frame with a glass over it, and a chain attached whereby to hang it round his neck.

SOYA-PA-HA-KONG.

20 Natosse, 1886.

Isti-anakassaha, W. C. Van Horne.

Ikit-a tzi matzi mook, ino nanna, omakko nit arsitokki, ki tal-kokippip, sinakissin ni mokta kowapik-si isti anakassa o sokoy kono tapu kit innassin annaka eskimassi otakoi ki netapu ninan- Anni-ak nit arisitokke.

His

SAPU X MANIKOW.
mark

TRANSLATION.

BLACKFOOT CROSSING, 20 Feb., 1886.

Great Chief of the Railway, W. C. Van Horne.

I salute you O Chief, O Great. I am pleased with railway key, opening road free to me. The chains and rich covering of your name writing, its wonderful power to open the road show the greatness of your chieftness. I have done.

His

CROW X FOOT.
mark.

SKETCH OF THE
LIFE OF CAPTAIN JOSEPH BRANT.
(THAYENDANAGEA)
BY KE-CHE-AH-GAH-ME-QUA.
(Continued.)

In short the great and fundamental principle of his policy was, that every man is naturally free and independent; that no one on earth has any right to deprive him of his freedom and that nothing could be a compensation for the loss of it.

In bringing this sketch of the noble Brant to a close, all unprejudiced minds will agree that few men have exhibited a life of more uninterrupted activity than Thayendanagea. It must

be remembered that all his noble traits were displayed under circumstances unfavorable to their development. His educational advantages were comparatively few, his surroundings not such as would be likely to develop the finer feelings of the man, or those higher principles of justice which secure the honor and respect of his fellow men. In spite of these disadvantages, he stands forth, in many respects, a bright example for the more favorite of our race. Brant was a high-minded, large-hearted, philanthropic man, whose memory, not only the Indian, but also the "pale face" will long continue to honor and revere.

JOSEPH BRANT'S GENEALOGICAL TREE.

1ST WIFE—MARGARET.		2ND— SUSANNA.	3RD—CATHARINE.	
Issue.—		Died shortly after marriage, without issue.	Issue.	
Isaac, Issue.	Christina, Issue.		Joseph, Jacob, John, Margaret, Catharine, Mary, Elizabeth.	
Isaac,) Margaret) Ellen,)	3 girls, 4 boys, Mary only living, a very kind and intelligent old lady, widow of the late Joseph Sawyer, Chief of the New Credit, or Messauga Band of Chippeways.		1. Joseph, Issue, one child, obit 1830. Catherine, who married Aaron Hill.	
Isaac and Margaret's descendants have passed away. Ellen married Lotteridge,			2. Jacob, Issue, 6 children. obit 1846. John, Squire, Christina, married the late John Jones. Jacob married Mary Jones. Peter. Charlotte, married Peter Smith.	
Issue.			3. John, Never married, obit 1832.	
3 girls, 1 boy, all living.			4. Margaret, Married Powles. Issue several children. obit 1848.	
			5. Catharine, Married Peter John. Issue three children.	
		6. Mary, Married Seth Hill. Issue, one child, living.		
		7. Elizabeth, Married to William Kerr—four children.		

Molly Brant, sister of Chief Joseph, was a woman of talent as well as tact. She possessed great influence among the Indians, and was aided by the counsels of her brother, Capt. Brant, who spent much of his time with Sir William Johnson during the latter years of his life. She was careful of the education of her children, and her descendants from Sir William Johnson may be classed amongst some of the most respectable families in the Province.

As there is much of romance connected with her acquaintance with Sir William, it may prove interesting as a link in Brant's history.

"Molly was a very sprightly and beautiful Indian girl of sixteen when he first saw her. It was at a regimental militia muster, where she was one of the spectators. A field officer coming near her upon a prancing steed, by way of banter she asked permission to mount behind him. Not supposing she could, he said she might. At the word she leaped upon the crupper with the agility of a gazelle. The horse sprang off full speed, and, clinging to the officer, her blanket flying, and her dark tresses streaming in the wind, she flew about the parade-

ground swift as an arrow, to the merriment of all. The Baronet, who was an eye-witness, admiring the spirit of the young girl, and becoming enamored of her person, took her home as his wife."

PRESENT CONDITION OF THE INDIANS.

Formerly all Indians lived in wigwams, and subsisted by hunting and fishing. Hundreds, nay thousands, still pagans, are no better off at the present time. But is a matter of gratitude to Almighty God that through the labors of zealous and excellent missionaries, the religion of Jesus has done much to reform the moral, social, and domestic habits of these once degraded races. The women, who were formerly slaves to the men, have no longer the drudgery and hard work to perform, but are living in comfortable cottages, neatly clothed, and enjoying that peace which the religion of Jesus alone can give. The sober and industrious men are making considerable progress in farming; many of them grow wheat, oats, peas, Indian corn, &c., &c., have small orchards, and cut considerable hay. But as the Indian possesses no Title Deed for his lands, he has only a life inter-

est in them—a circumstance materially tending to check that spirit of enterprise which stimulates the white farmer in working and laying up for his family.

Excepting the protection of law, which every alien who resides in Her Majesty's Dominion claims, Indians do not possess any civil or political rights as British subjects. As many of them possess strong native talents, powers of foresight, quick and accurate observation, conjoined in many instances with extraordinary personal influence and persuasive faculties, why they should not participate in all the blessings of British North America subjects, and with their white neighbors enjoy permanent security of their landed possessions, is a query for our rulers and great men to solve.

As fast as the white man approaches the Indian reserves, the value of land greatly increases, and in many instances land speculators have not allowed the Indian to rest, until by some artifice or other, they have prevailed on them to quit their settlements and seek fresh homes in the far-off West. Many arguments have been advanced with the plausibility of philanthropic intentions, that by such removals they were red-dering the Indian service; but the fallacy of such reasoning is evident.

If while under the counsel of those who sincerely desire their advancement and improvement, they still feel the influence of those whose aim it is to injure and demoralize, what will their condition be benefitted when driven far beyond the power of Christian example and restraint?

The Indians within our Provinces are well aware of the advantages of civilization, and desire to improve in arts and knowledge, so that they may participate in our privileges. It is a matter of congratulation that in many of the settlements efforts are now being made to encourage and bring forward by the system of competition, those who apply themselves to agriculture and the arts, and also that many Indian youths, who have discovered superior talents, are now receiving advantages of a higher degree, fitting them as teachers amongst their brethren.

BRANT'S SCHOOL DAYS.

It will be remembered that Sir William Johnson having observed the promising character of young Brant during several campaigns of the war against the French, placed him at school in Lebanon, Connecticut, to receive an English education, in 1760.

The account of his introduction into the school is found in a narrative by Rev. E. Wheelock, the principal.

"The Honorable Scotch commissioners, in and near Boston, understanding and approving of the design of sending for Indian children of remote tribes, to be educated here, were the first body or society who have led the way in making an attempt for that purpose, which because of the newness and remarkable success of it, I suppose it may not be disagreeable if I am a little particular in my account of it; while I was in Boston they passed a vote to this purpose, May 7th, 1761:

(To be Continued.)

* Catharine (Mrs. John) will be remembered by most of our Brantford friends as the last remaining child of the celebrated Brant. Mrs. John had four children, all of whom died many years ago. In old age she presented a queenly bearing; tall and handsome, a fine specimen of the pure Aborigines. She died in the home of her childhood, at Wellington Square, after a brief illness, on the 31st January, 1867, and was buried in the old Mohawk graveyard, close to the tombs of her valiant father and other relatives.

† Elizabeth was married in 1828, at the Mohawk church, to William Johnson Kerr, Esq., son of the late Dr. Robert Kerr, of Niagara, and grandson of Sir William Johnson. Mrs. Kerr died in April, 1844, at Wellington Square, leaving four children, viz., Walter, Joseph, Kate, and Simcoe. The last two are still living.

Correspondence.

FROM THE RESERVES.

GEORGINA ISLAND RESERVE.

The Georgina Island Auxillary of Indian women report a growing interest in their society. These women had no money to give, but at each meeting every member brings a basket of her make; these baskets in two consignments, have been sent to the Corresponding Secretary of the Toronto Branch, who has been able to sell them more readily than the makers could. Several children, by sending in baskets, have enrolled themselves as members. The sum of \$14.65 has already been realized by the sale of these baskets, which, with \$4 in cash sent from this auxillary, makes \$18.65, which has been handed into the branch treasurer.

The tea party advertised to be held on March 3d, was a great success. White people from Sutton and surrounding neighborhood came in large numbers, as Indians from Rama, Skogog, and Mud Lake. A little after 12 o'clock a combined attack by whites, half-breeds and Indians was made upon the school house, in which was stowed sandwiches, pies, cakes, &c., as well as the cup which cheers but not inebriates. These were soon demolished and complete victory obtained. About half-past two o'clock a public meeting was held in the church, which was addressed by the following speakers: Revs. Madden and Jamieson. Mr. Mayes, the teacher, and Messrs. Cane, Beatty and Ashquabe. The Indians were proud to have Mr. Cane, of Toronto, son of the Mayor of Newmarket, with them, who, in a neat and appropriate speech, brought down the house. The afternoon meeting concluded about six o'clock. The chair was occupied by Chief Big Canoe, with his usual ability and humor. The presence of so large a number of white people shows that the Indians are rising in the estimation and respect of the white population. After again refreshing the inner man, the Indians held an evening meeting Noah Snake being called to the chair. Speeches were given by Chief Johnson, of Skogog, J. Keenine, G. Williams, Jas. Ashquabe, Chief Big Canoe. The Indian choir gave choice music at both meetings. The proceeds amounted to about \$37.

KECHECHEMON.

A Newmarket Reformer reporter thus describes his visit to the reserve:—While on a visit to the enterprising village of Sutton last week, our reporter was pleased to receive an invitation from one of the red men of the north to attend a tea party at Georgina Island under the auspices of the Methodist Mission. After a lovely six miles drive across the ice of Lake Simcoe we arrived at the Church, which is a commodious building, situated in a cleared portion of the island, convenient to all the inhabitants. We were met by Chief Kechechemere, "Big Canoe," who ordered our horse to be taken care of and conducted us to the spacious building to the right—the school house. Here, after partaking of a sumptuous repast, we were introduced to the Rev. Messrs. Madden and Jamieson, minister of the Methodist Church, who officiate at the service on the island every

Sunday during the year, and also to Mr. Mayes the genial and efficient teacher of the school. We were then conducted to the Church, where addresses were delivered. Chief Big Canoe, chairman of the meeting, after a few introductory remarks (in English), thanked those present for the interest they manifested in the success of the Church and the spread of Christianity among the people of the back woods, called upon Dr. Beatty, of the Rama Reserve, who dealt with the Indian question in relation to the Government and showed the white people present that the Indians were not by any means the uncultured and uninformed class they had been pictured, but were quite able to grasp and deal with the many questions affecting their interests at the present day. Mr. G. F. Cane, of Newmarket, congratulated the people of Georgina Island upon their advance in agricultural pursuits and education, which was marked by the highly cultivated farms, the spacious barns, and the numerous herds of stock which are found scattered over the reserve, by the spread of the English tongue, and by the competitive examinations passed by every candidate from the school who presented himself for examination. Revs. Messrs. Madden and Jamieson addressed the meeting. To these gentlemen much of the progress above-mentioned is due. Their general bearing, able instruction, and energetic efforts, are strongly marked in the large number who flock to hear their discourse upon the scriptures and the number who have already professed the Christian faith. A very handsome cake was put up as a prize to the young lady who received the larger number of votes, and Miss Big Canoe, daughter of the Chief, was the successful candidate. After partaking of a very welcome tea, we bade good-bye to the good people of the island, much pleased with our visit to the red men.—*Orillia Packet*.

RAMA.

Twenty-seven Indians on this reserve and thirty-four on Georgina Island, have their names on the Voters' List.

One of the most regular readers of the INDIAN on the reserve tells us that the Rev. S. Downs is very popular, in consequence of his faithful ministrations, particularly to any who are sick or in trouble.

Indian Agent McPhee has sent a case of samples of Indian fancy work, to the Indian and Colonial Exhibition. It was much admired by all who saw it before shipment and does credit to the taste and skill of the dusky lads and lassies of this reserve.

A tea-meeting was held here on the 11th. There was a good attendance, and as is usual in all such affairs on this reserve, it was most enjoyable. Speeches were given by Indian Agent McPhee, Chief Bigcanoe, Chief Benson, Chief Chauncey Johnson, Councillors McHugh and Esquab. The order was remarkably good. The proceeds were for seating Benson Hall.

Agent McPhee is very popular with the Indians.

There were not less than two hundred Indians from other reserves at the tea-meeting here on the 11th inst. The proceeds amounted to \$56.46. Chief Benson occupied the chair.—*Orillia Packet*.

ONEIDA.—MIDDLESEX DEANERY.

If the Indians are not yet as far advanced in industrial arts as their white neighbors, they are determined at least, to compete with them in the great city. The Oneidas have been collecting relics and making ready several articles to send to the coming Indian and Colonial Exhibition in London, England. Among the articles to be sent is a self-acting railroad switch, and a perpetual motion machine, invented by William Doxtator, also fruit, vegetables, and grain, and several carved walking canes, made by Elijah and John Sickle. This William Doxtator is the son to the former interpreter of the Church missions to the Indians.—*Dominion Churchman*.

ONEIDA RESERVATION—(RIVER THAMES.)

At the last meeting of the Oneida Chiefs March 12th, a resolution was passed to notify Mr. Thos. Gordon, Indian Agent, to summon Stephen Wells, John Johnson, and Aaron Thom as for trespassing. They actually went to work to draw gravel out of the Indian Reservation without permission. These parties will appear before the Indian Agent on March 17th.

The appointments made by the Chiefs lately are: Speaker, Washington Doxtator; Treasurer, Chief John Ninham; Secretary, John Suckles; New Chiefs appointed, Adam Suckles Louis Scannodo.

A presentation to the Oneida Sunday School was made by Dr. Even, of London.

A great Indian Root Medicine Company was formed at Oneida, to treat all kinds of diseases. Address Oneida Medicine Co., Muncey Post Office.

G. W. Harkins, of the Chickasaws said, "It is one hundred years since the Choctaws and Chickasaws, whom I represent, set up their government. We live under a constitution and laws enacted by a legislative body patterned after your own Congress. We have our courts churches and schools where we educate our boys and girls without it costing you one cent. The missionaries have helped build us up to what we are, and we will go on working our own salvation, if you will but give us the chance. We do not ask your sympathy, we simply demand justice. We are here to protect our homes, and to oppose all bills that have for their object the opening up of our country. We would contend for our tribal relations the holding of lands in common, and the stability of our titles to our homes." A. S.

DR. ONONTIYOH.

An American exchange says: Onontiyoh, a full-blooded Indian, graduated recently in a class of 46 at the Buffalo Medical College. He is the first of his race to take honors in a course of medicine in this country. His uncle, Oronhyatekha (Burning Sky), was graduated at Oxford, England, and is now a successful practitioner at London, Ont. Onontiyoh is of pure Mohawk blood and his name signifies "Beautiful Mountain."

INDIAN EXHIBITS.

We were kindly permitted by H. H. Thompson, Esq., Indian Agent, to inspection on Monday last the various articles, destined for the Colonial Exhibition, by the Indian of Christian Islands. The collection includes some very fine specimens of hay work, in unique and various designs, bead work, baskets, axe helms, war clubs, autograph albums in birch bark, etc., and a beautiful sample of bird's-eye maple which it will be difficult to surpass even in the unlimited products of the Canadian forests. Their quota will no doubt do credit to the Christian Islands Indians, as well as the capabilities of the Islands, and attract considerable attention from visitors attending the exhibition, especially those in the old country.—*Penet Herald.*

ANOTHER INDIAN FRACAS.

CHIEF JOHNATHAN HUSTLED OUT OF HIS HOUSE,
ROBBED AND BEATEN.

Chief Jonathan, a very decent and respectable Indian living on the Reserve, just across the river from Onondaga, told our reporter a woeful tale last Saturday. He said that he had married an Indian girl from New York State some eight years ago, with whom he lived until a few days ago, when she left him and went to live with neighbors. Friday night about 7:30 o'clock however, he was startled by the appearance of his truant wife, who, accompanied by Daniel Garlow and his wife, and Elijah General, entered the house, dragged him out, and beat him unmercifully, afterwards removing nearly every article of furniture and clothing from the house, including a new silver watch for which he had recently paid \$20. He said that but for the arrival of William Captain on the scene, he believed they would have killed him. Warrants are out for the arrest of the whole party. Chief Johnson says he will never live with her again, and wants to warn everybody against trusting her to anything on his account.

INDIANS IDEAS OF IMMORTALITY

AND THE REPOSE OF THE SOUL.

When an Indian corpse is put in a coffin, among the tribes of the Lake Algonquins, the lid is tied down, and not nailed. On depositing it in the grave, the rope or string is loosed, and the weight of the earth alone relied on, to keep it in a fixed position. The reason they give for this, is, that the soul may have free egress from the body.

Over the top of the grave a covering of cedar bark is put, to shed the rain. This is roof-shaped and the whole structure looks, slightly, like a house in miniature. It has gable ends. Through one of these, being the head, an aperture is cut. On asking a Chippewa why this was done, he replied,—“To allow the soul to pass out, and in.”

“I thought,” I replied, that you believed that the soul went up from the body at the time of death, to a land of happiness. How, then, can it remain in the body?”

“There are two souls,” replied the Indian philosopher.

“How can this be? my friend.”

“It is easily explained,” said he.

“You know that, in dreams, we pass over wide countries, and see hills and lakes and mountains and many scenes, which pass before our eyes, and affect us. Yet, at the same time, our bodies do not stir, and there is a soul left with the body—else it would be dead. So, you perceive, it must be another soul that accompanies us.”

(This conversation took place, in the Indian country. I knew the Indian very well, and had noticed the practice, not general now, on the frontiers, of tying the coffin-lid, in burials.) It is at the orifice in the bark sheeting mentioned, that the portion of food, consecrated in feasts for the dead, is set. It could not but happen, that the food should be eaten by the hystrix, wolf or some other animal, known to prowl at night; nor that, Indian superstition, ever ready to turn slight appearances of this kind to account, should attribute its abstraction to the spirit of the deceased.

THE NEW BIRTH.

The Rev. George Storrs, preaching on this subject a few evenings since at Church street, related the following anecdote:—

An Indian having experienced a change of heart, was asked by a white man to describe how it was done. He replied he could not tell, but if the inquirer would go with him to the spot where the work was effected, he would show him. They went. The Indian, after going some distance into the woods, stopped, gathered a quantity of leaves, and made a circle of them. He then put a worm in the middle of it, and set it on fire. The worm, feeling the heat, ran to one side, then to another—it was on fire! After thus going from side to side in unavailing efforts to escape, he returned to the centre of the circle, and stretched himself out, apparently in despair, to die. At that moment he caught the reptile in his hand. “There,” said he, “that was the way God did to me. I found myself a sinner—I felt myself in danger—I saw the angry eye of God flashing upon me. I tried to escape on one side—but I met FIRE! I ran to the other—it was on FIRE! At last, in hopelessness, I gave up to die. Then Jesus Christ took my soul right up!”

A MONSTER MOOSE.

The Birtle, Man., *Observer* says: “A few days ago, in the immense forest which extends hundreds of miles north and west of the Riding mountains, an Indian shot a moose deer of immense proportions. The animal is said to have weighed upwards of a thousand pounds. The head and antlers were brought to Birtle, and are now in possession of F. G. Lewis, merchant. The horns are remarkable for their size and beauty; the spread is five feet, the blade or flat portion is ten inches wide, and there are ten prongs on each horn. The head is two feet five inches in length.—*Meaford Mirror.*”

Mrs. Lasby, wife of Indian Agent at Regina, N. W. T., is visiting at Mr. R. A. Mainwaring's, of St. George, Brant Co.

FACTS FOR FARMERS.

Char corn slightly, and it is most as good as wheat for fowls.

Let no animal be placed where it will be helplessly threatened by a stronger one, with no chance of escape.

While a good plow will do better work than a poor one, it also enables a team to do more of it.

Over 100,000 cows are required to supply the milk yearly consumed in New York City and Brooklyn, amounting to about 200,000,000 quarts.

Has your grindstone become hollowed from the grinding of small tools? Grind up the spades and shovels by holding them square across the stone at a proper level. Spades, like hoes, should be ground all on one side.

Never be tempted to put coarse manure close around young trees in the supposition that such material might be used as a mulch and for winter protection. Mice will congregate there and certainly girdle the trees.

It is the farmer's business to raise young colts and develop them into fully mature horses. The cost of its production and keep are comparatively so slight that the farmer who raises a first-class colt is more certain of profit on his work than the producer of any other kind of young stock.

The *Country Gentleman* says: It should always be borne in mind in estimating the value of any fertilizer, that its market price does not show what it may be worth when applied to land, as there are so many controlling influences in cultivation and the growth of plants. The only practical test is applying it to the growing crops.

The benefits of progressive, wide-awake farmers' debating clubs is shown by the town of Fairfield, N. Y., which stands at the head in the census reports in the production of farm crops per acre of per capita, and this attributed to the influence of a debating club for mutual improvement, a number of years ago in which nearly every farm in the town was represented.

Regularity in care and feeding is of the utmost importance. When the usual feeding time of the chickens arrives, if you are not on hand with the usual food they worry. They cease their own efforts in a great measure and stand idle and expectant. Every approach they think is that of their keeper with his pail and long-handled spoon. Every disappointment adds to their impatience and uneasiness, and they are in fact, loosing flesh and going back on you.

Onion seed may be sown very early in the spring, as soon as the ground can be placed in condition to receive it. In the preparation of the ground it pays to take great pains. After plowing, it should be harrowed, rolled and harrowed again, until it is thoroughly pulverized then raked clear of sticks, stones and lumps of earth. And thus prepared the drill—if a good one, will sow the seed evenly, the rows can be made straight, and the greater ease of after culture will well repay the pains taken.

A St. John's, Nfld., mob have broken into into the Parliament House and placed their flag on the table.

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.

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

The Indian Publishing Co.

Hagersville, Ont. Canada.

Head Chief Kah-ke-wa-quo-na-by,

(DR. P. E. JONES)

Managing Editor.

BIRTHS, MARRIAGES AND DEATHS.

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

THE MARKET REPORTS.

FISH MARKET.

Reported by J. Keeckie, Toronto.

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

All fish are inspected before shipping.

FUR MARKET.

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

Beaver, per lb., \$2.00 to \$3.00. Bear, $\frac{1}{2}$ 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, kitts, 3c. to 4c. Otter, \$3.00 to \$9.00. Raccoon, 10c. to 70c. Skunk, 10c. to 90c. Wolf, \$1.50 to \$2.50. Deer Skin, 15c. to 20c.

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

GAME MARKET.

Reported by Dixon & Morton, Hamilton.

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

Owing to the recent illness of the editor, many correspondents remain unanswered, and the editorial matter in the present issue is not up to the usual mark. But as health is returning we have every hope that within a week the numerous valued letters received, will be answered.

There have been four mad dogs killed lately by the people of Hartford, south of the Grand River reservation. The Indians should keep a sharp look-out after their dogs and especially in that part of the reservation. If you notice any sign of madness have the dog killed immediately.

Subscribers at different offices complain that they do not receive their paper regularly. We know that the papers of some of them were mailed at this office. In mailing the paper we

are careful to see that no subscriber is overlooked. The fault is undoubtedly in some one else. We will be glad if every subscriber who does not get the paper will notify us promptly. If they will do so we will try to find the negligent party and bring him to justice.

DOMINION PARLIAMENT.

FIFTH PARLIAMENT.—FOURTH SESSION.

The debate upon the Riel question has occupied all the attention of the House since our last issue. The speeches upon both sides of politics were long, and as a general thing eloquent. But there appeared to be a feeling amongst the people's representatives, that they were tired of the Reil agitation.

In the first number of the INDIAN, we devided the reasons why some people were vexed at the Government for allowing this man to be hung, into three heads:—

First—"That the Court by which he was tried, was not proper or legal."

During the debate, and especially after the long and able speech of the Minister of Justice, the opposition dropped this as an argument, and to acknowledge that the trial was legally conducted under laws made during Mr. McKenzie's administration, and that every chance had been granted Riel's counsel from the lowest to the highest court.

Second—"That his acts against the law were committed while he was insane."

The following is the text in full of reports made by the three medical gentlemen appointed to enquire and report upon the accountability of Louis Riel. The first report is made by Dr. Jukes, Senior Surgeon of the North-West Mounted Police Force, and is as follows:—

"REGINA, Nov. 6th, 1885.

SIR,—In compliance with the request contained in the communication received by you from the Right Honorable Sir John A. Macdonald that I should report without delay upon the mental condition of the prisoner, Louis Riel, now under my medical care, and how far I consider him accountable and responsible for his acts, I have the honor to report as follows:—

Louis Riel has been under my special care, medically, as surgeon of this force, for upwards of five months, since his arrival here as prisoner. During that time I have visited him with few exceptions, every day: have studied him closely, and conversed with him long and frequently. I have personally a strong aversion to punishment by death. I believe that failing to establish his insanity his death is near at hand, but after careful and continuous examination of him under varying circumstances from day to day, I cannot escape the conviction that, except upon purely religious questions, having relation to what may be called the divine mysteries, he was, when entrusted to my care, and still continues to be, perfectly sane and accountable for his actions. Under these circumstances my duty, though a painful one, is clear, and my opinion, not hastily formed, equally so—namely, that Riel's peculiar views upon religious subjects, which so strongly impress the ignorant and unreflecting with an idea of his madness,

cannot be rightly regarded as interfering with or obscuring in the slightest degree, his clear perception of duty, or as rendering his judgment less sound in the affairs of every day life. I therefore record my opinion that, with the reservation above made, Riel is a sane, clear-headed and accountable being, and accountable for his actions before God and man.

"I have, &c.,

(Signed), "A. JUKES, Sen. Surgeon.

"To the Hon. Edgar Dewdney, Lieut.-Governor of the N. W. Territories."

Drs. Valade, of Ottawa, and Lavell, surgeon of the Kingston penitentiary, report as follows:

"REGINA, 8th Nov., 1885.

"SIR,—After having Riel in private conversation with him, and by testimony of persons who took care of him, I have come to the conclusion that he suffers under a hallucination on political and religious subjects, but on other points I believe him to be quite sensible, and able to distinguish right from wrong.

(Signed), "F. X. VALADE, M. D.

"The Right Hon. Sir John A. Macdonald, K. C. B., Premier of Canada."

"REGINA, Nov. 8th, 1885.

"SIR,—I have the honor to report that having given conscientious consideration to the case of Louis Riel, now confined here under sentence of death, fully appreciating the trust committed to me and all the consequences involved, I am of the opinion that the said Louis Riel, although holding and expressing foolish and peculiar views as to religion and general government, is an accountable being, and capable of distinguishing right from wrong.

"I have, &c.,

(Signed), "M. LAVELL, M. D.

"The Right Honourable Sir John A. Macdonald, &c., &c."

Then Mr. Chapleau in his speech presented the following evidence, as to Riel's insanity, while in the asylum some years ago.

Mr. CHAPLEAU said:—

"But here is some evidence that is still more conclusive. I hold in my hand a statement by Dr. Perrault, of Longue Point asylum, whose honesty and integrity no man can challenge. He says:—

"I, the undersigned, certify that a few days after the entrance of Louis Riel into this asylum, I perceived that with him insanity was simulated. The exaggeration of his acts was such and so much outside of what we generally remark in subjects affected with real insanity that to a physician accustomed to treat such diseases there could be no room for doubt. Upon my observing to him that I was not to be made a dupe, he confessed to me that he was shamming insanity. (Hear, hear.) The evidence that I was right in my surmises; and that his confession was really sincere, is that at every time, and there were many. I have spoken alone with him he has talked in a manner absolutely lucid and sane upon every subject with which he had entertained me.

"F. X. PERRAULT, M. D.,

Asylum of Longue Pointe."

A similar opinion was given to me a long time ago. I knew the fact during the time Riel was

in the insane asylum. It may be asked how at that time he was allowed to remain in the asylum. I answer that an amnesty for the crime of the murder of Scott had not been proclaimed, and there would have been no use in letting him free to become the victim of a bullet for that crime. (Ironical cheers from Opposition.) I hear hon. gentleman laughing. I wish they had been in the councils of their friends in Quebec, who came to me and said that the man interned as Louis David was really Louis Riel, and there would be no reason for setting him free. The other document I have is from Dr. Brunel, assistant of Dr. Hingston, of Montreal. He knew Riel at Beauport and in the United States. He says:—"I certify I have known Louis Riel both in Montreal and in the United States. During time he was interned at Beauport and after that I have been able to ascertain on divers occasions that outside of eccentricities in his manner, which were little to be noticed, he was perfectly lucid in his mind and sane in intellect, and spoke well on all subjects when he was not observed. I attest further that in my presence the said Louis Riel has been simulating insanity in such a manner as to leave no doubt in my mind as to the pretended character of his insanity." After that I do not think there can be any question on that point. (Hear, hear.)

If the evidence of the medical gentlemen can be believed, and we see no reason why it should not, then this man Riel was accountable for his actions during the rebellion, and was cunning enough to stam insanity years before when in danger.

"Third.—That the rebellion was excusable on account of hardships the half-breeds were suffering from neglect of duty on the part of the Government."

The evidence brought down is summed up in this.

THE HALF-BREED LAND CLAIMS.

It appears from a return presented by the Minister of the Interior that of 31 half-breeds of the Lake Qu'Appelle district who petitioned the Government in 1874 for land, sixteen had received scrip or land in Manitoba, six did not prove their claims, and nine received scrip certificates from the commission appointed last year. Of 147 residents of the Prince Albert settlement 36 had obtained their scrip in Manitoba, 71 did not prove their claims, and 40 received scrip from the commission. There were 276 half-breeds living in the vicinity of the Cyprus Hills who petitioned, and of these 161 had obtained their scrip in Manitoba, 161 could not prove their claims and 14 obtained scrip from the commission. Of 17 settlers at Manitoba village who petitioned, five had obtained their scrip in Manitoba, four did not prove their claims, and eight received their scrip from the commission. Of 115 settlers at Fort Qu'Appelle who petitioned, 57 had received scrip in Manitoba, 14 did not prove their claims, and 44 received their scrip from the commission. In September, 1882, Gabriel Dumont and 45 mostly French half-breeds, settled on the west bank of the Saskatchewan, in the Prince Albert district, petitioned the Government, and of those 36 had obtained scrip in Manitoba and 10 did not prove their claims. From St. Louis de

Langevin a petition was presented, signed by 32 half-breeds, and of these 24 had obtained their scrip in Manitoba and eight did not prove their claims. Another petition from Fort Qu'Appelle bore 44 signatures, and of these persons 30 had obtained scrip in Manitoba, three did not prove their claims, and eleven obtained scrip from the commission. The rising, it will be remembered, was confined to the half-breeds of St. Laurent and St. Louis de Langevin, of whom 78 had petitioned the Government for scrip under the Act of 1879, and of these no less than 60 had obtained their scrip in Manitoba, and were entitled to nothing, and could legally receive no other treatment than that accorded other settlers in the North-West.

THE HALF-BREED CLAIMS.

The *Globe's* "own correspondent" at Kingston has had an interview with Dr. Lavell, and reports a conversation with him as to his interview with Riel. The rebel leader is described as making this remarkable declaration among others:—

"He, as a leader of the Metis, wanted the North-West for his people. He said, 'The Government have not treated us well; not this present one, but all of them.'"

This was Riel's constant claim; not that the present Administration had wronged the Metis, but that the Dominion authorities without exception had done so ever since acquiring the country from the Hudson Bay Company. And the wrong complained of was that Canada had dared to settle the country instead of leaving to the half-breeds and Indians the whole of the land, his share of which he offered to sell out for \$35,000, leaving his brethren in the lurch to push their several claims as best they could."

The debate went on from day to day till it ended with the sitting on March 24, when the Government was sustained by the magnificent majority of 94.

ANALYSIS OF THE VOTE.

By Provinces this majority was made up as follows:—

	Majority for Government.
Ontario.....	47
Quebec.....	8
Nova Scotia.....	13
New Brunswick.....	13
Prince Edward Island.....	3
British Columbia.....	6
Manitoba.....	4

By nationality the vote of Wednesday stands as follows:—

	For the Government.
English Conservatives.....	96
French Conservatives.....	26
English Liberals.....	24
Total.....	146

The vote against the Government stands as follows:—

English Liberals.....	24
French Liberals.....	11
French Conservatives.....	17
Total.....	52

Taking the French vote by itself it stood as follows:—

French-speaking representatives voting against the Government..... 28
 French-speaking voting for the Government. 26

Majority against the Government..... 2
 As to creed it may be said every Irish Catholic and every Scotch Catholic but one in the House supported the Government.

Mr. Landry's motion was one expressing regret that the death sentence had been carried out in Riel's case. And the fact that the Government were supported by the largest majority they ever received upon a test question, will, we trust, induce those who created such an excitement a few months ago, to hereafter hold their peace.

YAKIMA RESERVATION, WASHINGTON TERRITORY.

Wilber Spencer, a young Indian, educated on the Yakima reservation, Washington Territory, and at present clerk of the Indian court, writes as follows:—

"Civilization on the Yakima reservation is going down. There is now not exceeding fifty Indians, who are doing good work in the way of civilization, and continuing the great work, started by the Rev. James H. Wilber, our former agent. Horse racing, gambling, drumming, and Indian dancing, has been revived since he left, and has broken down the good work he started. General Milroy, our next agent to Wilber, did some good work teaching the Indians to take claims, and do like whites. An Indian came into my room, and I asked him some questions about their doings, in the old Indian ways, and of those Indians that are doing good work, and make living like white folks, and why they do not all do like white folks, instead of going around begging and starving? He said, that their way was agreed to with the Great Father at Washington, more than the others who are following the rules of civilization. There have been no houses built here since Agent Wilbur left us. The Indians liked him. He showed them how to build houses and barns, and helped them himself with hammer and nails. He would go out into the field and show them how to plow, by holding the plow himself. He would go to the saw mill and show them how to saw logs, by holding the lever and sawing the log for them. He showed them how to feed and take care of their cattle. When he was in his office, he welcomed all Indians who came to see him. He did not sleep in day time, or lock himself up, as our agent does now; or speak rough and act high-toned towards the Indians, or refuse to an Indian, unless he is good-looking fellow. This agent stays a few hours in the office and then he goes to his room, and none dares to go to see him. He talks about law and punishing Indians who are guilty, but never does it. Kotihen, who is a chief drummer, says this agent just suits him. I hope this agent (Mr. Byrnes) will stop all this bad business, and lead us in good education and civilization.—*The Council Fire.*

A rich silver find is reported from Dakota.

MORAVIANTOWN RESERVE.

COUNCIL MEETING.—Council was held in the school house, on March 16th, 1886, according to notice. Chief John Lewis presiding, and the Councillors all present. Minutes of last council were read and adopted. Communications were received from John Beattie, Esq., Indian Agent, Highgate, that the matter of the late George Clingersmith's land was under reconsideration, he having died before the application expired. Moved by Joshua Jacobs, seconded by Jerry Stonefish, that the will of the late George Clingersmith be reconsidered.—Carried. After long discussion it was moved by Jerry Stonefish, seconded by John Peters, that the Band will adopt the said will. Amendment moved by John B. Noak, seconded by John Logan, that that the will is not good for the land till further instructions, as the son of the late George Clingersmith is not on the pay list, and is therefore not drawing any annuity. Carried. Moved by Joseph Pheasant, seconded by Charles Anthony, that Chief John Lewis will also report the case to headquarters.—Carried. Moved by Charles Anthony, seconded by John Logan, that the Secretary will notify John Beatty, Esq., Indian Agent, or the Department, that the term for which the Chief and Councillors were elected expires in April next.—Carried.

LEASING INDIAN LAND QUESTION.

Moved by John B. Noah, seconded by Chas. Anthony, that no Indian land be leased by John Beatty in this Moravian reservation.—Carried. Moved by John B. Noah, seconded by Charles Anthony, that as the school inspector and teacher of the Indian central school have neglected their duties, the department be forthwith requested to grant the Band the privilege to appoint their own school trustees and teacher.—Carried. Moved by Charles Anthony, seconded by John Logan, that James J. Stonefish be appointed teacher for the coming quarter, as he has a school certificate as teacher.—Carried.

ANECDOTE RESPECTING TEEDYUSCUNG.

One evening the chief was sitting at the fire-side of a Friend. Both of them were silently looking at the fire indulging in their own reflections. At length the silence was broken by the Friend, who said:

"I will tell thee what I have been thinking of. 'Tis of a rule delivered by the author of the Christian religion, which, from its excellence, we call the *Golden Rule*."

"Stop," said Teedyuscung, "don't praise it to me, but rather tell me what it is and let me think for myself. I do not wish you to tell me of its excellence; tell me what it is."

"It is for one man to do to another as he would have the other do to him."

"That is impossible. It cannot be done," Teedyuscung immediately replied.

Silence again ensued.

Teedyuscung lighted his pipe and walked about the room. In about a quarter of an hour he came to his friend with smiling countenance, and taking his pipe from his mouth, said:

"Brother, I have been thoughtful of what you told me. If the Great Spirit had made man

would give him a new heart, he could do as you say, but not else."

Thus the Indian found the only means by which man can fulfil his social duties.—*The Indian Friend*.

There are many persons who want to be Christians but hesitate because they are afraid some one will "make fun of them." This should not be, because, in the first place, any person who will ridicule or "make fun" or throw anything in the way of those wanting to be Christians, their opinions are not worth the snap of your finger. And in the next place, we will guarantee that you will not only have more respect for yourselves, but you will command the respect and confidence and good will of every person, good or bad, whose opinion is worth anything.—*Cherokee Advocate*.

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The Dominion Parliament proceedings relating to Indians,

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An interesting continued story.

The following gentlemen have promised to contribute to its columns, the most of whom are well known in literary circles.

Dr. Wilson, president Toronto University; Rev. Dr. Scadding, Arthur Harvy, J. Hirschfelder, Horatio Hale, C. Mair, James Bain, David Boyle, Major C. A. Boulton, W. H. Merritt, Lieut-Col G. T. Denison, Ed. Furlong, M. W. Glyndon, Peter Purves, and Rev. Dr. Armstrong. We will also be assisted by contributions from many of the educated Indians.

Subscription price \$1.50 per annum in advance, single copies 10c. Address, Editor, THE INDIAN, Hagersville, Ont.

Back Numbers Free.



MAIL CONTRACT.

SEALED SEPARATE TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on FRIDAY, 30th APRIL, 1886, for the conveyance of Her Majesty's Mails, on three proposed contracts for four years, 6, 12, and 36 times per week respectively each way, between Oneida, Garnet, and Hagersville Post Offices and the respective Railway Stations at those places, from the 1st July next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of Oneida, Garnet, and Hagersville.

R. W. BARKER,
Post Office Inspector.

POST OFFICE INSPECTOR'S OFFICE,
London, 19th March, 1886. } 6

NOTICE TO CONTRACTORS.

CHANGE OF TIME.

THE time for seeing the plans and specifications for the INFANTRY SCHOOL AT LONDON, ONT., is hereby changed to TUESDAY, the 23rd instant, and the time for receiving tenders to WEDNESDAY, the 7th APRIL.

By order,
A. GOBEIL,
Secretary.

Department of Public Works,
Ottawa, 12th March, 1886. } 5td

NOTICE.

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Indian Supplies," will be received at this office up to noon of TUESDAY, 20th APRIL, 1886, for the delivery of Indian supplies during the fiscal year ending 30th June, 1887, consisting of Flour, Bacon, Beef, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North-West Territories.

Forms of tender, giving full particulars relative to the Supplies required, dates of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods (or for portion of each description of goods) separately or for all the goods called for in the Schedules.

Each Tender must be accompanied by an accepted Cheque in favor of the Superintendent General of Indian Affairs on a Canadian Bank, for at least five per cent of the amount of the tenders for Manitoba and the North-West Territories, which will be forfeited if the party tendering declines to enter a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

Tenderers must make up in the Money columns in the Schedule the total money value of the goods they offer to supply, or their tender will not be entertained.

Each attender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

In all cases where transportation may be only partial by rail, contractors must make proper arrangements for supplies to be forwarded at once from railway stations to their destination in the Government Warehouse at the point of delivery.

The lowest, or any tender, not necessarily accepted.

L. VANKOUGHNET,
Deputy of the Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, 3d March, 1886. } 5-4t

"Have you resided long in this town?" asked a tourist of the oldest inhabitant. "Yes," he replied, "a long time. D'ye see that mountain over yonder? Well that was there when I came here." The tourist traveled on.

Student—"How is it, doctor that I always take cold in my head?" Doctor—"It's a well-known principle, sir, that a cold is most likely to settle in the weakest part."

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

CHAPTER V (CONTINUED.)

"Then give them their bridles, and let them range the woods." Heyward ventured to suggest.

"No; it would be better to mislead the imps, and make them believe they must equal a horse's speed to run down the chase. Aye, aye, that will blind their fire-balls of eyes! Chingach—Hist! what stirs the bush?"

"The colt."

"The colt at least must die," muttered the scout, grasping at the mane of the nimble beast, which easily eluded his hand; "Uncas, your arrows!"

"Hold!" exclaimed the proprietor of the condemned animal aloud, without regard to the whispering tones used by the others; "spare the foal of Miriam! it is the comely offspring of a faithful dam, and would willingly injure naught."

"When men struggle for the single life God has given them," said the scout, sternly, "even their own kind seem no more than the beasts of the wood. If you speak again, I shall leave you to the mercy of the Maquas! Draw to your arrow's head, Uncas; we have no time for second blows."

The low, muttering sounds of his threatening voice were still audible, when the wounded foal, first rearing on its hinder legs, plunged forward to its knees. It was met by Chingachgook, whose knife passed across its throat quicker than thought, and then precipitating the motions of the struggling victim, he dashed it into the river, down whose stream it glided away, gasping audibly for breath with his ebbing life. This deed of apparent cruelty, but of real necessity, fell upon the spirit of the travellers like a terrific warning of the peril in which they stood, heightened as it was by the calm though steady resolution of the actors in the scene. The sisters shuddered and clung closer to each other, while Heyward instinctively laid his hand on one of the pistols he had just drawn from their holsters, as he placed himself between his charge and the dense shadows that seemed to draw an impenetrable veil before the bosom of the forest.

The Indians, however, hesitated not a moment, but taking the bridles, they led the frightened and reluctant horses into the bed of the river.

At a short distance from the shore, they turned, and were soon concealed by the projection of the bank, under the brow of which they moved, in a direction opposite to the course of the waters. In the meantime, the scout drew a canoe of bark from its place of concealment beneath some low bushes, whose branches were waving with the eddies of the current, into which he silently motioned the females to enter. They complied without hesitation, though many a fearful and anxious glance was thrown behind them, towards the thickening gloom, which now

lay like a dark barrier along the margin of the stream.

So soon as Cora and Alice were seated, the scout, without regarding the element, directed Heyward to support one side of the frail vessel, and posting himself at the other, they bore it up against the stream, followed by the dejected owner of the dead foal. In this manner they proceeded, for many rods, in a silence that was only interrupted by the rippling of the water, as its eddies played around them, or the low dash made by their own cautious footsteps. Heyward yielded the guidance of the canoe implicitly to the scout, who approached and receded from the shore, to avoid the fragments of rocks, or deeper parts of the river, with a readiness that showed his knowledge of the route they held. Occasionally he would stop; and in the midst of a breathing stillness, that the dull but increasing roar of the waterfall only seemed to render the more impressive, he would listen with painful intensesness, to catch any sounds that might arise from the slumbering forest. When assured that all was still, and unable to detect, even by the aid of his practised senses, any sign of his approaching foes, he would deliberately assume his slow and guarded progress. At length they reach a point in the river, where the roving eye of Heyward became riveted on a cluster of black objects, collected at a spot where the bank threw a deeper shadow than usual on the dark waters. Hesitating to advance, he pointed out the place to the attention of his companion.

"Aye," returned the composed scout, "the Indians have hid the beasts with the judgment of natives! Water leaves no trail, and an owl's eye would be blinded by the darkness of such a hole."

The whole party was soon reunited, and another consultation was held between the scout and his new comrades, during which, they, whose fates depended on the faith and ingenuity of these unknown foresters, had a little leisure to observe their situation more minutely.

The river was confined between high and cragged rocks, one of which impended above the spot where the canoe rested. As these again, were surmounted by tall trees, which appeared to totter on the brows of the precipice, it gave the stream the appearance of running through a deep and narrow dell. All beneath the fantastic limbs and ragged tree tops, which were, here and there, dimly painted against the starry zenith, lay alike in shadow obscurity. Behind them, the curvature of the banks soon bounded the view, by the same dark and wooded outline; but in front, and apparently no great distance, the water seemed piled against the heavens, whence it tumbled into caverns, out of which issued those sullen sounds that had loaded the evening atmosphere. It seemed, in truth, to be a spot devoted to seclusion, and the sisters imbibed a soothing impression of security, as they gazed upon its romantic, though not unappalling beauties. A general movement, however, among their conductors, soon recalled them from a contemplation of the wild charms that night had assisted to lend the place, to a painful sense of their real peril.

The horses had been secured to some scatter-shrubs that grew in the fissures of the rocks,

where, standing in the water, they were left to pass the night. The scout directed Heyward and his disconsolate fellow travellers to seat themselves in the forward end of the canoe, and took possession of the other himself, as erect and steady as if he floated in a vessel of much firmer materials. The Indians warily retraced their steps towards the place they had left, when the scout, placing his pole against a rock, by a powerful shove, sent his frail bark directly into the centre of the turbulent stream. For many minutes the struggle between the light bubble in which they floated, and the swift current was severe and doubtful. Forbidden to stir even a hand, and almost afraid to breathe, lest they should expose the frail fabric to the fury of the stream, the passengers watched the glancing waters in feverish suspense. Twenty times they thought the whirling eddies were sweeping them to destruction, when the master hand of the pilot would bring the bow of the canoe to stem the rapid. A long, a vigorous, and, as it appeared to the females, a desperate effort, closed the struggle. Just as Alice veiled her eyes in horror, under the impression that they were about to be swept into the vortex at the foot of the cataract, the canoe floated, stationary, at the foot of a flat rock, that lay on a level with the water.

"Where are we? and what is next to be done?" demanded Heyward, perceiving that the exertions of the scout had ceased.

"You are at the foot of the Glenn's," returned the other, speaking aloud, without fear of consequences within the roar of the cataract; "and the next thing is to make a steady landing, lest the canoe upset, and you should go down again the hard road we have travelled faster than you came up; 'tis a hard rift to stem, when the river is a little swelled; and five is an unnatural number to keep dry, in a hurry-skurry, with a little birchen bark and gum. There, go you all on the rock, and I will bring up the Mohicans with the venison. A man had better sleep with his scalp, than famish in the midst of plenty."

His passengers gladly complied with these directions. As the last foot touched the rock, the canoe whirled from its station, when the tall form from of the scout was seen, for an instant, gliding above the waters, before it disappeared in the impenetrable darkness that rested on the bed of the river. Left by their guide the travellers remained a few minutes in helpless ignorance, afraid even to move even along the broken rocks, lest a false step should precipitate them down some one of the many deep and roaring caverns, into which the water seemed to tumble on every side of them. Their suspense, however, was soon relieved; for aided by the skill of the natives, the canoe shot back into the eddy and floated again at the side of the low rock, before they thought had even time to rejoin his companions.

"We are now fortified, garrisoned, and provisioned," cried Heyward, cheerfully, "and may set Montcalm and his allies at defiance. How, now, my vigilant sentinel, can you see anything of those you call the Iroquois, on the main land?"

"I call them Iroquois, because to me every native, who speaks a foreign tongue, is account-

ed an enemy, though he may pretend to serve the king! If Webb wants faith and honesty in an Indian, let him bring out the tribes of the Delaware, and send these greedy and lying Mohawks and Oneidas, with their six nations of varlets, where in name they belong, among the French!"

"We should then exchange a warlike for a useless friend! I have heard that the Delewares have laid aside the hatchet, and are content to be called women!"

"Aye, shame on the Hollanders and Iroquois who circumvent them by their deviltries, into such a treaty!" But I have known them for twenty years, and I call him liar, that says cowardly blood runs in the veins of the Delaware. You have driven their tribes from the seashore, and would now believe what their enemies say, that you may sleep at night upon an easy pillow. No, no; to me, every Indian who speaks a foreign tongue is an Iroquois, whether the castle of his tribe be in Canada, or be in York."

Heyward perceiving the stubborn adherence of the scout to his friends the Delewares, or Mohicans, for they were branches of the same numerous people, was likely to produce a useless discussion, changed the subject.

"Treaty or no treaty, I know full well that your two companions are brave and cautious warriors! have they heard or seen anything of our enemies?"

"An Indian is a mortal to be felt afore he is seen," returned the scout, ascending the rock, and throwing the deer carelessly down. "I trust to other signs than such as come under the eye, when I am outlying on the trail of the Mingoes."

"Do your ears tell you that they have traced our retreat?"

"I should be sorry to think they had, though this is a spot that stout courage might hold for a smart skrimmage. I will not deny, however, but the horses covered when I passed them, as though they scented the wolves; and a wolf is a beast that is apt to hover about an Indian ambushment, craving the offals of the deer the savages kill."

"You forget the buck at your feet! or, may we not owe their visit to the dead coit? Ha! what noise is that?"

"Poor Miriam!" murmured the stranger; "thy foal was foreordained to become a prey to ravenous beasts!" Then suddenly lifting up his voice, amid the eternal din of the waters, he sang aloud—

"First born of Egypt, snite did he,
Of mankind, and of beast also;
O, Egypt! wonders sent 'midst thee,
On Pharaoh and his servants too!"

"The death of the coit sits heavy on the heart of its owner," said the scout; "but it's a good sign to see a man account upon his dumb friends. He has the religion of the matter, in believing what is to happen will happen; and with such a consolation, it wont be long afore he submits to the rationality of killing a four-footed beast, to save the lives of human men. It may be as you say," he continued, reverting to the purport of Heyward's last remark: "and the greater the reason why we should eat our steaks, and let the carcass drive down the stream, or we shall have the pack howling along the cliffs, begrudg-

ing every mouthful we swallow. Besides, though the Delaware tongue is the same as a book to the Iroquois, the cunning varlets are quick enough at understanding the reason of a wolf's howl."

The scout, whilst making his remark, was busied in collecting certain necessary implements; as he concluded, he moved silently by the group of travellers, accompanied by the Mohicans, who seemed to comprehend his intentions with instinctive readiness, when the whole three disappeared in succession, seeming to vanish against the dark face of a rock, that rose to the height of a few yards, within as many feet of the water's edge.

CHAPTER VI.

"Those strains that once did sweet in Zion glide;
He wales a portion with judicious care;
And 'let us worship God,' he says, with solemn air."
BURNS.

Heyward, and his female companions, witnessed this mysterious movement with secret uneasiness: for, though the conduct of the white man had hitherto being above reproach, his rude equipments, blunt address, and strong antipathies, together with the character of his silent associates, were all causes for exciting distrust in minds that had been so recently alarmed by Indian treachery.

The stranger alone disregarded the passing incidents. He seated himself on a projection of the rocks, whence he gave no other signs of consciousness than by the struggles of his spirit, as manifested in frequent and heavy sighs. Smothered voices were next heard, as though men called to each other in the bowels of the earth, when a sudden light flashed upon those without and laid bare the much-prized secret of the place.

At the further extremity of a narrow, deep cavern in the rock, whose length appeared much extended by the perspective and the nature of the light by which it was seen, was seated the scout, holding a blazing knot of pine. The strong glare of the fire fell full upon his sturdy, weather-beaten countenance and forest attire, lending an air of romantic wildness to the aspect of an individual, who, seen by the sober light of day, would have exhibited the peculiarities of a man remarkable for the strangeness of his dress, the iron-like inflexibility of his frame, and the singular compound of quick, vigilant sagacity, and of exquisite simplicity, that by turns usurped the possession of his muscular features. At a little distance in advance stood Uncas, his whole person thrown powerfully into view. The travellers anxiously regarded the upright flexible figure of the young Mohican, graceful and unrestrained in the attitudes and movements of nature. Though his person was more than usually screened by a green and fringed hunting shirt, like that of the white man, there was no concealment of his dark, glancing fearless eye, alike terrible and calm; the bold outline of his high, haughty features, pure in their native red, or to the dignified elevation of his receding forehead, together with all the finest proportions of a noble head, bared to the generous scalping tuft. It was the first opportunity possessed by Duncan and his companions, to

view the marked lineaments of either of their Indian attendants, and each individual of the party felt relieved from a burden of doubt, as the proud and determined, though wild expression of the features of the young warrior forced itself on their notice. They felt it might be a being partially benighted in the vale of ignorance, but it could not be one who would willingly devote his rich natural gifts to the purpose of wanton treachery. The ingenious Alice gazed at his free air and proud carriage, as she would have looked upon some precious relic of the Grecian chisel, to which life had been imparted by the intervention of a miracle; while Heyward, though accustomed to see the perfection of form which abounds among the uncorrupted natives, openly expressed his admiration at such an unblemished specimen of the noblest proportions of man.

"I could sleep in peace," whispered Alice, in reply, "with such a fearless and generous-looking youth for my sentinel. Surely, Duncan, those cruel murders, those terrific scenes of torture, of which we read and hear so much, are never acted in the presence of such as he?"

"This, certainly, is a rare and brilliant instance of those natural qualities, in which these peculiar people are said to excel," he answered. "I agree with you, Alice, in thinking that such a front and eye were formed rather to intimidate than to deceive; but let us not practice a deception upon ourselves, by expecting any other exhibition of what we esteem virtue than according to the fashion of a savage. As bright examples of great qualities are but too uncommon among Christians, so are they singular and solitary with the Indians; though for the honor of our common nature, neither are incapable of producing them. Let us then hope that the Mohican may not disappoint our wishes, but prove, what his looks assert him to be, a brave and constant friend."

"Now, Mayor Heyward speaks as Major Heyward should," said Cora; "who that looks at this creature of nature, remembers the shade of his skin?"

A short, and apparently an embarrassed silence succeeded this remark, which was interrupted by the scout calling to them, aloud to enter.

"This fire begins to show too bright a flame," he continued, as they complied, "and might light the Mingoes to our undoing. Uncas, drop the blanket, and show the knaves its dark side. This is not such a supper as a major of the Royal Americans has a right to expect, but I've known stout detachments of the corps glad to eat their venison raw, and without a relish, too. Here, you see, we have plenty of salt, and can make a quick broil. There's fresh sassafras boughs for the ladies to sit on, which may not be as proud as their my-hog-guinea chairs, but which sends up a sweeter flavor than the skin of any hog can do, be it of Guinea, or be it of any other land. Come, friend, don't be mournful for the coit; 'twas an innocent thing, and had not seen much hardship. Its death will save the creature many a sore back and weary foot."

Uncas did as the other had directed, and when the voice of Hawkeye ceased, the roar of the cataract sounded like the rumbling of distant thunder.

(To be Continued.)

TALES OF A WIGWAM.

BOSH-KWA-DOSH, OR THE QUADRUPED WITH THE HAIR BLOWN OFF ITS SKIN.

There was once a man who found himself alone in the world. He knew not when he came nor who were his parents, and he wandered round from place to place, in search of something. At length he became wearied and fell asleep. He dreamed that he heard a voice saying, "Nosis," that is, my grandchild. When he awoke he actually heard the word repeated, and looking around, he saw a little animal hardly big enough to be seen on the plain. While doubting whether the voice could come from such a diminutive source, the little animal said to him, "My grandson, you will call me Bosh-kwa-dosh. Why are you so desolate. Listen to me, and you shall find friends and be happy. You must take me up and bind me to your body, and never put me aside, and success in life shall attend you." He obeyed the voice, sewing up the little animal in the folds of a string, or narrow belt, which he tied around his body, at his navel. He walked a long time in woods without seeing man or animal. He seemed all alone in the world. At length he came to a place where a stump was cut, and going over a hill he descried a large town in a plain. A wide road led through the middle of it; but what seemed strange was, that on one side there were no inhabitants in the lodges, while the other side was thickly inhabited. He walked boldly into the town.

The inhabitants came out and said: "Why this is the being we have heard so much of—here is Anish-in-a-ba. See his eyes, and his teeth in a half circle—see the Wyaukenawbe-daid! See his bowels, how they are formed;"—for it seems that they could look through him. The king's son, the Mudjekewis, was particularly kind to him, and calling him brother-in-law, commanded that he should be taken to his father's lodge and received with attention. The king gave him one of his daughters. These people, (who are supposed to be human, but whose rank in the scale of being is left equivocal.) passed much of their time in play and sports and trials of various kinds. When some time had passed, and he had become refreshed and rested, he was invited to join in these sports. The first trial which they put him to, was the trial of frost. At some distance was a large body of frozen water, and the trial consisted in lying down naked on the ice, and see who could endure the longest. He went out with two young men, who began by pulling off their garments, and lying down on their faces. He did likewise, only keeping on the narrow magic belt with the tiny little animal sewed in it; for he felt that in this alone was to be his reliance and preservation. His companions laughed and tittered during the early part of the night, and amused themselves by thoughts of his fate. Once they called out to him, but he made no reply. He felt a manifest warmth given out by his belt. About midnight finding they were still, he called out to them in return,—“What!” said he, “are you benumbed already, I am just beginning to feel a little cold.” All was silence.

He, however, kept his position until early day-break, when he got up and went to them. They were both quite dead, and froze so hard that the flesh had bursted out under their finger nails, and their teeth stood out. As he looked more closely, what was his surprise to find them both transformed into buffalo cows. He tied them together, and carried them towards the village. As he came in sight, those who had wished his death were disappointed, but the Mudjekewis, who was really his friend, rejoiced. “See!” said he, “but one person approaches,—it is my brother-in-law.” He then threw down the carcasses in triumph, but it was found that by their death he had restored two inhabitants to the before empty lodges, and he afterwards perceived, that every one of these beings whom he killed, had the like effect, so that the depopulated part of the village soon became filled with people.

The next test they put him to, was the trial of speed. He was challenged to the race ground, and began his career with one whom he thought to be a mah; but everything was enchanted here, for he soon discovered that his competitor was a large black bear. The animal outran him, tore up the ground, and sported before him, and put out its large claws as if to frighten him. He thought of his little guardian spirit in the belt, and wishing to have the swiftness of the Kakake, i. e., sparrow hawk, he found himself rising from the ground, and with the speed of this bird he outwent his rival, and won the race, while the bear came up exhausted and lolling out his tongue. His friend, the Mudjekewis stood ready, with his war-club at the gaol, and the moment the bear came up, dispatched him. He then turned to the assembly, who wished his friend and brother's death, and after reproaching them, he lifted up his club and began to slay them on every side. They fell in heaps on all sides; but it was plain to be seen the moment they fell, that they were not men, but animals,—foxes, wolves, tigers, lynxes, and other kinds, lay thick around the Mudjekewis.

Still the villagers were not satisfied. They thought the trial of frost had not been fairly accomplished, and wished it repeated. He agreed to repeat it, but being fatigued with the race, he undid his guardian belt, and laying it under his head, fell asleep. When he awoke, he felt refreshed, and feeling strong in his own strength, he went forward to renew the trial on the ice, but quite forgot the belt, nor did it at all occur to him when he awoke, or when he lay down to repeat the trial. At midnight his limbs became stiff, the blood ceased to circulate, and he was found in the morning a stiff corpse. The victors took him up and carried him to the village, where the loudest tumult of victorious joy was made, and they cut the body into a thousand pieces, that each one might eat a piece.

The Mudjekewis bemoaned his fate, but his wife was inconsolable. She lay in a state of partial distraction, in the lodge. As she lay here, she thought she heard some one groaning. It was repeated through the night, and in the morning, she carefully scanned the place, and running her fingers through the grass, she discovered the secret belt, on the spot where her husband had last reposed. “Aubishin!” cried she, “the belt—that is, untie me, or unloose me. Look-

ing carefully, she found the small seam which enclosed the tiny little animal. It cried out the more earnestly “Aubishin!” and when she had carefully ripped the seams, she beheld, to her surprise, a minute, naked little beast, smaller than the smallest new-born mouse, without any vestige of hair, except the tip of his tail, it could crawl a few inches, but reposed from fatigue. It then went forward again. At each movement it would *pupooce*, that is to say, shake itself, like a dog, and at each shake it became larger. This it continued until it acquired the strength and size of a middle-sized dog, when it ran away.

The mysterious dog ran to the lodges, about the village, looking for the bones of his friend, which he carried to a secret place, and as fast as he found them arranged all in their natural order. At length he had found all the skeleton complete, except the heel bone of one foot. It so happened that two sisters were out of the camp, according to custom, at the time the body was cut up, and the heel was sent out to them. The dog hunted every lodge, and being satisfied that it was not to be found in the camp, he sought it outside of it, and found the lodge of the two sisters. The younger sister was pleased to see him, and admired and patted the pretty dog, but the elder sat mumbling the very heel-bone he was seeking, and was surly and sour, and repelled the dog, although he looked most wistfully up in her face, while she sucked the bone from one side of her mouth to the other. At last she held it in such a manner that it made her cheek stick out, when the dog by a quick spring, seized the cheek, and tore cheek and bone away, and fled.

He now completed the skeleton, and placing himself before it, uttered a hollow, low, long-drawn-out-howl, when the bones came compactly together. He then modulated his howl, when the bones knit together and became tense. The third howl brought sinews upon them, and the fourth, flesh. He then turned his head upwards looking into the sky, and gave a howl, which caused every one in the village to startle, and the ground itself to tremble, at which the breath entered into his body, and he first breathed, and then arose. “Hy kow!” I have overslept myself, he exclaimed, “I will be too late for the trial.” “Trial!” said the dog, “I told you never to let me be separate from your body, you have neglected this. You were defeated, and your frozen body cut into a thousand pieces, and scattered over the village, but my skill has restored you. Now I will declare myself to you, and show who and what I am!”

He then began to *pupooce*, or shake himself, and at every shake he grew. His body became heavy and massy, his legs thick and long, with big clumsy ends, or feet. He still shook himself, and rose and swelled. A long snout grew from his head, and two great shining teeth out of his mouth. His skin remained as it was, naked, and only a tuft of hair grew on his tail. He rose up above the trees. He was enormous. “I should fill the earth,” said he, “were I to exert my utmost power, and all on the earth would not satisfy me to eat. Neither could it fatten me or do me good. I should want more. It were useless, therefore, and the gift I have, I will bestow on you. The animals henceforth shall be your food. They were not designed to feed on man, neither shall they hereafter do it, but shall hereafter feed him, and he only shall prey on beasts. But you will respect me, and eat my kind.

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Cor. King and Main Sts., Hagersville.

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

B. QUIDER, - HAGERSVILLE,

Manufacturer of and Dealer in

ALL KINDS OF HOUSE FURNISHING GOODS.

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

DAVID ALMAS, - HAGERSVILLE,

—GENERAL DEALER IN—

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

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

**Grand General Indian
COUNCIL OF ONTARIO.**

MEETS EVERY 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. Lamor-
andier, Cape Crocker.
Interpreter, Able Waucosh.

The next meeting of the Grand General Indian
Council will be held in the Council House upon the
Saugeen Reservation (near Southampton) commen-
cing on

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

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

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

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

Indian Homes. Sault St. Marie.

**Shingwauk Home for Boys.
Wawanosh Home for Girls.**

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

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

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

**HENRY J. INCE,
LICENSED AUCTIONEER**

FOR THE COUNTIES OF

Haldimand, Wentworth, Brant and Norfolk

Issuer of Marriage Licenses.

P. O. ADDRESS, WILLOW GROVE.

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

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

M. C. R. Canada Division.

Trains Leave Hagersville as follows

GOING EAST

Boston and New York Express, Ex Sun.	
Limited Express, daily.....	4.19 a.m.
Mail and Accom. except Sunday.....	3.34 p.m.
Atlantic Express, daily.....	12.45
Boston and New York Express, daily.....	5.22

GOING WEST

Michigan Express Except Sunday.....	11.25 p.m.
Chicago Express, daily.....	
St. Louis Express, daily.....	8.18
Mail and Accom., except Sunday.....	8.55
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
the west at Detroit. Connecting with the C. V. R. &
L. & P. S. Railways at St. Thomas.

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

O. W. RUGGLES, Gen'l Passenger Ag't. Chicago.

J. G. LAVEN, Canada Passenger Agent Toronto.

J. H. SALTER, Agent Hagersville.

N. & N. W. Railways.

Trains leave Hagersville as follows :

TO HAMILTON	TO PT. DOVER
7.55 a. m.	8.55 a. m.
10.50 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 avoid-
ing delays and inconvenience of customs.

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