

THE INDIAN.

Single Copies, each:]
TEN CENTS.

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

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VOL. I.

HAGERSVILLE, ONT., WEDNESDAY, APRIL 28, 1886.

NO. 8

OBITUARY.

Mr. David Thompson, M. P., for the county of Haldimand died on 18th April, at Indiana, after a long and painful illness.

Mr. Thompson was a kind friend to the Indians. Though a strong Reformer he took no part in the debate in the last session in which the leaders of his party so strongly opposed our rights to the franchise. He represented the county of Haldimand for about 23 years and it is a fact of which his friends may be proud that politicians of the opposite party unite in saying he was an honorable gentleman in every particular.

His death will necessitate an election shortly in Haldimand County, in which there is part of the Six Nation Reserve. If it takes place after the present voter's list under the new Franchise Act is complete the Indians in Oneida Township will likely have a vote, and will be canvased by both the candidates for election. This will give our Indian friends in Oneida Township a chance of learning the political situation of the country, of thinking and deciding for themselves, of showing themselves *men* and *persons* not children, and of helping to send to Parliament the man they think will be best able to attend to Indian matters.

THE UNITED STATES INDIAN REPORT.

Through the kindness of Mr. A. S. Gatschet, we have received the Report of the Commissioner of Indian Affairs of the United States for the year 1885.

It is a volume of about 900 pages beautifully printed and bound in cloth—and contains matter of great interest, and importance, to the welfare of our brethren across the lakes.

From the report, of the Commissioner Mr. J. D. C. Atkins, which occupies seventy pages, and which we have carefully read, it would appear the United States Government have at last obtained a head to the Indian Department who is honestly endeavouring to treat the tribes in a just, temperate, and christian manner.

In this issue we give our readers part of the report of one of their agents, Mr. Armstrong, of the Crow Agency, Montana, which possesses this sterling quality of being "the last opportunity of saying anything officially."

We do not however agree with him as to agreements with the Tribes. He considers the Tribes should not be consulted with. but that the Government use their own wisdom "regardless of whether the Indians are pleased or not."

History shows that nearly all (we might leave out the word "nearly") the treaty proposals have been made by the Government. They have argued them before the Indian councils, obtained their consent to the treaty—and then, alas! in

many cases broken them. What, think we in Canada, would be the state of affairs, if such a Government should take upon themselves the authority to deal with our people's birthright, without consulting the Indians? Such an idea would be much more reasonable in the Dominion of Canada which is under a Monarchy, but in a country where the head officers have a surity of only four years position, the natural influence is that the United States is "incompetent to enter into an agreement or keep an agreement after they have made it!"

In most other particulars we are at one with this bold Indian agent, who, we are sorry to see is about to leave the Indian service.

President Cleveland has evidently obtained a wise, earnest, active, and christian Commissioner of Indian Affairs, Mr. J. D. C. Atkins, and we will in our next number give a lengthy extract from his report of the Indians in the United States.

IMPORTANT TO CORRESPONDENTS.

We intend during the next week to send to our correspondents upon the Reserves throughout Canada, packages of blank paper, suitable for them to write upon. We will also send a few stamped and addressed envelopes, of which we will continue to send more, as we see that our reporters take an interest in THE INDIAN and forward us news from the Reserves.

This will be of considerable expense to us, but we wish to make the paper so interesting to all Indians, that they will desire to see it, to learn the news of the various Bands among which they perhaps have friends and relatives.

We would also like to have native correspondents from the Tribes in the United States.

We wish our correspondents to state their opinions boldly and fully. Be particular to mention what claims or grievances your Band may have. Not little local grievances, but such as may have reference to your Band as a whole, or the action of the Indian Department or its agents.

As stated in the first number, THE INDIAN is published solely in the interests of our people. The editor, though having his own political opinion, has not endeavored to give them to his readers.

Therefore write just as you wish, THE INDIAN is open to anything the Indians see fit to say, within the bounds of reason.

Write on only one side of the paper. Put what you have to say in a short form. Do not fear bad spelling or grammar, we will make that all right. Enclose your communication in the envelope. Do not seal it but turn the flap in.

LOOK OUT FOR FRAUDS.

We clip the following from the *American Agriculturist*, for May, which our readers would do well to remember. The country is full of sharpers. Look out for:

"The *Lightning-Rod Agent* who agrees to encase a farm building with lightning-rods for five dollars, and subsequently presents a bill for one hundred and five dollars—one hundred dollars for the rods, and five dollars for putting them up.

Worthless recipes for curing hog cholera and other animal diseases.

Swindlers who claim royalties on some patented article which they may find in a farmer's possession.

The person who sells rights for a worthless patent process for curing tobacco.

Organizers of Stock Companies who have just a few more shares left, and are willing to let you in "on the ground floor."

Quack Traveling Dentists who advertise to furnish a set of teeth fully as good as the best for a very small sum of money.

The Sharpers who are advertising Australian and Russian oats, which are no better than the so-called Bohemian oats.

HE WANTED A RED ONE.

A member of the Vokes Comedy Company who wore a blue-and-white striped shirt, a white collar and a brilliant cardinal tie stood in the office of a gentleman in this city on Saturday and while waiting for a friend to transact certain business, said to a clerk:

"I heah you have an Indian Reserve neah heah, I should like very much to see some of those Indians, I should indeed."

"Well," replied the clerk, "there are always plenty of specimens in the city on Saturdays, and on your way to the Kerby House you may see any quantity of them."

The Indian seeker and his friend left the office accompanied by the clerk and on the way met a quartette of aborigines.

"There are your Indians" said Mr. K.

"Aw! Oh! but I thought they were red, you know, as red—as my tie."

"Oh! there are plenty of red ones, real red, but they are very wild, and are never seen in the civilized portions of the country. They never leave the Reserve."

"I say, old fellow, I should like ever so much to go to the Reserve and see a real, red one," and they parted, the Englishman carrying with him the delusion that there are Indians of a bright cardinal color, monkeying around the forests of the Indian Reserves in Canada. So little do those in England generally know of the Indians of to-day.—*Brantford Expositor*.

GI-YE-WA-NO-US-QUA-GO-WA.

SACRIFICE OF THE WHITE DOG.

C. A. HIRSCHFELDER.

(Continued.)

The fifth day the sacrifice of the white dog took place, it was the principal day of the festival. The proceedings commenced by all assembling in the council-house, which is situated as in ancient days, in the Onondaga section. When I arrived the council-house was filled with men, women and children of all ages and appearances. Some faces were exceedingly pleasant while others possessed that peculiar look of the Indians which gives them an awe inspiring expression. Each physiognomy seemed to have imprinted upon it, an expression, as if they were engaged in something of more than ordinary importance. The Indian has a strong mastery over his face, he can change it in a second from the most frightful contortions to the most stoical look. The dresses of the women were very striking, They, of course, having all the colors of the rainbow represented, but bright scarlet predominated. The women took their places at one end of the council-house, the men at the other. At about eleven a. m. a chief arose and addressing the keepers of the faith said that the time had now arrived for the days proceedings to commence, he trusted the people would behave themselves, as became proper upon such an important occasion, this injunction seemed to me to be quite unnecessary, as I never saw a more decorous and well behaved assemblage of people in any church.* The principal orator of the festival was an Onondaga chief known by the name of Buck, but whose Indian name is Shanah-wa-tee (the other side of the swamp). He is a perfect specimen of an Indian, of the average height, has an exceedingly handsome face, and is one of the most fluent Indian speakers I ever had the pleasure of listening to. On arising he asked the attention of those present, congratulating them upon retaining their rules and customs, and being able to offer universal praise to the Great Spirit. They ought all to join with him in regret for those absent and taken away during the past year. He said, it is our duty to be ready as we may be called at any moment; it is our duty to implore and thank the Great Spirit for a continuance of good health, which is the greatest blessing He could give us on entering the new year. His long suffering, bearing all the evils we commit, when He might cut us off at any moment, shows His great mercy towards us, and in spite of all we do against Him He still watches over us, this is the reason we must acknowledge He is the giver of all things, that we are in his hands and should worship Him in mercy, spirit and truth. He made us different to other animals of the world, superior to all other animals. I shall now ask you to offer the sacrifice which I hope will be acceptable and pleasing to Him and that He will receive the offering." He then called the attention of the people, saying that they would hear the address to the Great Spirit outside. The speech was received with ejaculations of approval. A chief next arose and gave the rules

*Whenever the Great Spirit was addressed there was always a solemn silence.

which were to be observed while carrying the the dog to the place of sacrifice, saying none of them must presume to go out of order. The white dog was then brought in and placed upon a bench in the centre of the council-house.* The sight was an exceedingly impressive one, the solemn way in which this part of the proceedings was carried on, reminded one forcibly of a Christian funeral service. Immediately the dog was placed upon the bench all present arose to their feet, and, going to where it lay, tied ribbons of every color to different parts of the body. It had previously been daubed with red Indian paint. There was a bunch of pure white feathers fastened to the centre of the body and another around the neck, so that by the time it had all the ribbons fastened on, it was almost impossible to see anything of the dog. The two front legs were tied together by themselves, also the two hind ones. The four were then attached together with a ribbon, which represents that the dog has no other power than only that message entrusted to it, and could not walk away. There was also a string of wampum† attached to the body, which is the ancient way of addressing a message to the Great Spirit. At the head of the dog was placed a basket containing a mixture of bought tobacco and tobacco of their own growing, which is thrown into the fire and ascends as an incense in the open air to the Great Spirit, Who dwells on high.

After the dog had all the offerings attached to it, another short address was delivered, asking the Great Spirit to send them fruits, grain, &c. for their livelihood, and expressing hopes that they might be permitted to live and enjoy the benefits of nature, that everything should be the same as when He created the world, if it had not been for Him they would not have had these blessings, and therefore it was only right that they should return thanks. At the conclusion of this speech all the men left the council-house, the women remaining inside. An Indian was sent for by a messenger who arrived all bedecked in feathers, paint and other aboriginal paraphernalia. This Indian came to take the place of the absent dead. While all went in the council-house again, this messenger of the dead stood outside, singing a song of death lamentation. He then came in and addressed the people saying, he met them again with a heavy heart, and while singing he walked half way round the dog. He again made a short address, speaking to the young ones, telling them to be sincere as they were about sending a message to the Great Spirit. After this speech he once more walked around the dog, but was stopped repeatedly by all those who had lost a friend addressing him. They did so, however, in turns and as nearly as could be gleaned from this part of the ceremony, every time he walked around the dog, which he did a great many times, and was accosted by one of the onlookers, it represented some dead relation for which he offers up a special prayer to the Great Spirit. After every prayer he offered, the women all made a peculiar sound, a sort of grunt, showing they accorded in all he

*The dog had been previously killed, care having been experienced not to break any bones.

†Wampum was a kind of bead made from the inner portion of certain shells, it served a triple purpose among the aborigines viz: currency, decoration and passport.

said. After each time one of them spoke to him he gave a sort of screech, then the individual tribes were asked to accord, afterwards all the tribes in unison. After this part was over he again started walking around the dog, while they all kept making the same sound, which ended with a shout. He now answered questions which had been asked him, and told them it was their duty to offer up prayers to the Great Spirit as it was His will that some of them should return to earth. This address was delivered while standing still. He then commenced to sing again, while all the men kept up a continual guttural noise. It sounded very much like "Ye-ah-yeah-yeah." After he had finished singing he again addressed them saying they had all fulfilled the duties enjoined upon them by the Creator by taking part in his echo. He then left the council-house going outside singing at the top of his voice, and walked some distance away. After being out some time he returned again, having stopped singing. Immediately on entering he walked up to the bench upon which the dog lay when all rose to their feet, one of the officers stepping forward took the dog and threw it over his shoulders, while another took the basket containing the incense and carried it in his hands. The trio then walked around the bench twice, when they left the council-house in Indian file, followed first by the men and then by the women, they went straight to the place of sacrifice which was situated at a short distance from the council-house. When they arrived at the altar of sacrifice all present bared their heads, keeping them uncovered during the time occupied in delivering the address to the Great Spirit, which lasted nearly half an hour. The address was delivered by Chief Buck*. He commenced by asking the Great Spirit to open His ears and listen to the words of His people as they ascended on high. In accordance with the ancient customs of their forefathers they now offered adoration unto Him. He said it was important to us all that we should bend our minds to Him who had given us life superior to other creatures that we should annually offer thanks and that the officers (meaning the keepers of the faith) now unanimously have joined to offer such thanks on behalf of the people. "All the different emblems which we now send are offerings from Thy people for blessings they have received, which we trust will be acceptable unto Thee." The dog was then put upon the fire with solemnity the whole assemblage, amounting to several hundred, keeping perfectly motionless, the orator then continued "we send up to heaven on high, on behalf of all mankind, an offering according to Thy will and orders, which Thou hast given us, that we should adhere to Thee, and offer a most sincere sacrifice. Listen to the words of Thy people and give us all those blessings which we have asked on the occasion of the annual festival. We send now direct unto Thee through the air (some tobacco was now thrown in the fire) an offering. See how many of Thy people are now standing here, hoping truly from their hearts that the tobacco we send through the air may reach Thee on high. Extend Thy consideration to Thy people for what

*Chief Buck, besides holding such an important position during these festivals, is the hereditary holder of the wampum belts.

they have asked, and grant them all the things which they have wished for from day to day. On behalf of all the women and children we hope that through thy great power Thou wilt extend Thy blessing unto them. Have mercy on all those around us, all Thy people and their children. We ask thy consideration not only for these people, but for those throughout the world, may Thou give them Thy unbounded blessing. Send us all the protection of human livelihood for the Summer now approaching that all the fruits and plants may mature for the health and life of mankind, that the production may be as good as when you first created the earth, so that when the Summer comes our children may enjoy the blessings of Thy fruits. Multiply the grain which Thou hast bestowed upon mankind for the use of all. When Thou first created the world Thou also created the herbs and plants for our life, may we use them property and according to Thy desire. Thou hast seen the number assembled here, which, though few are still asking the same blessings as their forefathers have done. We know that everything depends upon Thy hands for the disposal of life and death may thou extend to us as heretofore Thy blessing and mercy. May we according to these offerings please Thee, may Thou harken unto our words." At the ending of this speech an exclamation of approval burst from all present. The orator spoke in a clear musical voice, but at no time raised it to a high pitch, he never hesitated and seemed to have a great command of words. After seeing that the dog and tobacco had been reduced to ashes, they left the place of sacrifice. The addresses to the Great Spirit during the burning of the white dog in earlier days embodied many more thanksgivings, as they returned thanks for every object which was of the slightest value to them, but the sixth day is of more consequence now, and the speeches delivered on that day embrace nearly every part which was left out in the great thanksgiving address.

(To be Continued.)

Natural History.

THE BUFFALO.

Is a species of horned animal, which by its appearance seems to be of the cow kind, and in its form bears the most striking general resemblance to the common ox. Its habits and propensities are also similar, with respect to its aptitude for domestic uses, as both are equally submissive to the yoke; yet no two species of animals can be in reality more distinct; and they have the most singular antipathy against each other, which appears the more extraordinary, as nothing of the kind is observed between the common cow and the bison, although they resemble each other much less in form.

The buffalo is not so beautiful an animal as our common ox, his figure being more clumsy, his body thicker and shorter, and his legs, in proportion, longer; his head, which he carries nearer the ground, is smaller than that of the cow; his horns are not so round, nor is his body so thickly covered with hair. The flesh of the buffalo is described by some as hard and unpal-

atable, and exhaling a disagreeable smell. Sparman, on the contrary, says, that the flesh is coarse, and rather lean, but full of juice, of a high but not unpleasant flavour. In regard to this, much may depend on the caprice for taste as well as on the difference of climate and feeding; for experience proves, that these circumstances have a powerful influence on all animals especially those of the horned kind, with respect to their size and shape, the nature of their flesh and the quality of their other productions. The innumerable shades of difference, produced in the same species of animals by the influence of soil and climate, and other adventitious circumstances, are every where observable, and admit of an endless variety: it is, therefore, no wonder that naturalists as well as travellers, should differ in the description of minute particulars. All, however, agree that the buffalo brings forth no more than one calf at a time, and that its period of gestation is twelve months, which evidently proves it to be a distinct species from the cow.

A very singular circumstance, relative to these animals, is recorded by those who completed the last voyage of Captain Cook to the Pacific Ocean. When at Pulo Condore, they procured eight buffaloes, which were to be conducted to the ships by ropes, put through their nostrils, and round their horns. But when these were brought within sight of the ship's people, they became so furious, that some of them tore out the cartilage of their nostrils, and set themselves at liberty; and others broke down even the shrubs to which it was frequently found necessary to fasten them. All attempts to get them on board would have proved fruitless, had it not been for some children whom the animals would suffer to approach them and by whose puerile management their rage was quickly appeased: and when the animals were brought to the beach, it was by their assistance, in twisting ropes about their legs, that the men were able to throw them down, and by that means get them into the boats. And what appears to have been no less singular than this circumstance, was, that they had not been a day on board before they became perfectly gentle.

The wild buffalo is found in India, and in many parts of Africa, especially towards the Cape of Good Hope. These are a formidable tribe, and it is impossible to escape their fury, otherwise than by climbing into some large tree, as they will break down one of a moderate growth. Many travellers have been instantly gored to death, and trampled to pieces under their feet. They run with amazing speed, and cross the largest rivers without difficulty. Professor Shemberg tells us, that when travelling in Caffraria he and his companions had just entered a wood, when they discovered a large old male buffalo, lying alone in a spot that, for the space of some few yards was free from bushes. The animal no sooner observed the guide, who went first, than with a horrid roar he rushed upon him. The man, turning his horse short round, behind a large tree, the buffalo rushed straight forward to the next man, and gored his horse so dreadfully in the belly that it died soon after. The two men climbed up into trees, and the furious animal made his way towards the rest, of whom the Professor was one, who were

approaching but at some distance. A horse without a rider, was in the front: as soon as the buffalo saw him he became more outrageous than before, he attacked him with such fury that he not only drove his horns into the horse's breast, but even out again through the saddle. This horse was thrown to the ground with such violence, that he died instantly, having many of his bones broken. Just at this moment, the Professor happened to come up; but from the narrowness of the path, having no room to turn round, he was glad to abandon his horse, and take refuge in a tolerably high tree. The buffalo however, had finished; for after the destruction of the second horse, he turned suddenly round and galloped away.

Some time after this, the Professor and his party perceived an extremely large herd of buffaloes grazing in a plain. As they were now well acquainted with the disposition of these animals, and knew that they would not attack any person on the open plains, they approached within forty paces and fired amongst them. The whole troop, notwithstanding the individual fierceness and boidness of the animals, surprised by the sudden flash and report, turned about and made off to the woods. The wounded buffaloes not able to keep up with the rest of the herd, were separated from them. Amongst these was an old buffalo, which ran with fury towards the party. They knew that from the situation of the eyes of these animals, they could see in scarcely any other direction than straight forward; and that, in an open plain, if a man was pursued, darted out of the course and threw himself flat on the ground, they would gallop forward to a considerable distance before they missed him. These circumstances prevented their taking any material alarm. The animal, from this contrivance, passed close by them, and fell before he appeared to have discovered his error. Such, however, was his strength, that, notwithstanding the ball had entered his chest, and penetrated through the greatest part of his body, he ran at full speed several hundred paces before he fell.

The hunters kill the buffaloes by firing on them from the tops of trees, with balls partly composed of tin, as the hide of this animal is too hard to be penetrated by a common musket ball. The hide of the buffalo is very valuable, and the leather made from it is much esteemed for its smoothness, impenetrability and duration—qualities which render it excellent for harness.

This animal, although so wild and formidable in a state of nature, is very easily tamed: it is patient and persevering, and being endowed with great strength, is very serviceable for the draught. In Italy, the buffalo is domesticated, and constitutes a considerable part of the wealth and the food of the lower sort of the peasantry, who use them for the purposes of agriculture, and make butter and cheese from their milk, which is, however, reckoned inferior to that of the cow. Buffaloes are also found in a tame state in many parts of the east, as well as in Italy. It is observed by D'Obsonville, that it is a singular sight to see large herds of them, morning and evening, cross the Tigris and Euphrates. They proceed all wedged together, the herdsman riding on one of them, sometimes standing upright, and sometimes crouching down, and if any of those on the outside straggle or lag behind, stepping lightly from back to back to drive them along. Thus it appears, that the buffalo, although naturally fierce and terrible when wild, is, by the management of man, rendered an useful animal, and a valuable gift of the bountiful Creator.

DOMINION PARLIAMENT.

FIFTH PARLIAMENT.—FOURTH SESSION.

Mr. O'BRIEN moved for:

Copies of petitions or letters from the Indians on the north shore of Lake Huron or Lake Nipissing with reference to their rights of fishing in those waters, and correspondence on the same subject between the Department of Indian Affairs and the local Superintendents.

He said: This motion has reference to the rights which the Indians retained when they surrendered their lands to the Government of the country. In the treaty which they then made there is a special clause by which the Indians claimed the right to exercise in future their rights of hunting and fishing which they had hitherto enjoyed. It is evident, from the terms of the treaty, that they were apprehensive that that would happen which has since happened, that those agreements by means of which they claimed their rights would be seriously impaired as the progress of the country went on. Although it is evident that, in many respects, it is impossible to get out of the agreements made by treaty, yet if any equitable claim could be established by which it could be shown that the Government of this country, either by its own acts or by the acts of others, has placed the Indians in a worse position than that which they occupied before, I think they are entitled to compensation. The clause in the treaty embraces two things—the right of fishing, and the right of hunting. The right of hunting would be necessarily limited, in the nature of things, as the position of the country changes. It is worth while to look for a moment at the very close connection of the fur trade, from which the Indians at one time derived a very considerable benefit, with the great events which have happened to this country. It was the fur trade, carried on as these Indians were in the habit of carrying it on, which brought about the disputes between the English and French colonies, which resulted in a devastating war, and finally in the conquest of Quebec. It was the fur trade which led to the sending of a number of explorers over the territory which forms a great part of the present Dominion of Canada, and which brought about subsequently a rebellion which we had reason to deplore. And it was the fur trade which brought into this country the company of Gentlemen Adventurers to Hudson's Bay, who exercised until recent years almost a regal authority over the northern portion of this continent. Both with regard to the claim of these Indians, the Government have, for several years, allowed these rights to be impaired. They have established a close season to prevent them from enjoying the right of fishing as it was at the time the treaty was made, when there was no close season. By their legislation in regard to the fisheries, they have practically deprived the Indians of the fishing which they previously enjoyed, because they have issued licenses and encouraged in various ways the trade in fishing, which has destroyed practically the inshore fisheries which were for the benefit of the Indians. While it must be admitted that the hunting, considered by itself, has come to an end, yet the fishing is a matter which is very largely regulated by the action of the Government, and, if it appears, as it must, that the position of the

Indians is very inferior to what it was when the treaty was made, it must be acknowledged that they are entitled to an equitable consideration. There are several ways in which this can be done; and, as I wish this motion to have a practical result, I want to point out to the Minister of Marine and Fisheries, one way in which this can be done. At the time this treaty was made, the Indians could fish where they liked, and I think it would be only fair if the Department would do what they have repeatedly stated they would do—agree to set apart some portions of the coast, conveniently situated to the Indian reserves, where the Indians might have exclusive rights of fishing. That is only a reasonable proposition. By the action of the Government, directly and indirectly, the Indians have lost the control of the fishing, and it would be only fair for the Government now to give them certain places where they would have something like the position in which they stood before. There is another way in which I think the Government might fairly deal with the Indians. There are many of these bands whose reserves are comparatively worthless, from an agricultural point of view. There are others who have had no timber on their reserves, and consequently those living on reserves devoid of timber have not had the same result from the sale of timber which other tribes possess. It would be very simple for the Government, it would be a very inexpensive experiment, and it would encourage the Indians to carry on agricultural operations, which it is most desirable that they should enter into, if the Government would set apart a small sum of money to distribute to the bands, on the principle that, if the bands set apart out of their treaty money any sum for the purpose of purchasing agricultural implements or stock, the Government would set apart a similar sum. Supposing the band sets aside \$50 or \$100, the Government should do the same thing, and place it in the hands of a proper person to purchase these implements or this stock. This would satisfy the Indians to some extent, and would also encourage them in agricultural pursuits. I had the opportunity, a few years ago, of visiting most of the reserves on the shore of Lake Huron, and the House will be gratified to know that those Indians are progressing very favorably. I was surprised to find such comfortable houses, well kept, clean and tidy, well furnished, and comparing very favorably with many of the houses of the white settlers of that locality. I notice in their case that they had every comfort that men living as they do, could possibly possess, and altogether, so far as a casual observation could lead one to form an opinion, they were doing as well as they could desire. Many of them were working in the mills, and many of them go to the lumber camps and earn fair wages for a considerable portion of the year. I think the Government should do every thing they can to encourage them in industrial pursuits, and in so doing they will, to a great extent, remove the present discontent which prevails among them with regard to their rights of fishing and hunting. I can assure the Government that this question is one upon which they feel deeply. Fishing, especially, has always been one of their principal sources of livelihood, and I think the Department of Marine and Fisheries ought to see whether it

cannot, in various localities, set apart a portion of the coast for their special use and benefit. I think the Government generally might also help to remove their distress by adopting some measure to encourage them in their industrial pursuits in the way I have referred to.

Mr. DAWSON. In seconding this motion I may say that it is not very often that the case of the Indians comes before this House, and I am sure the House and the country will feel very much indebted to the hon. gentleman for bringing it up. There is no more important question connected with the Indians than that of their treaty rights to the fisheries. Their right to certain fisheries and to fish everywhere about the great lakes, were secured to them by solemn treaty. By this treaty they were given the right to fish as they had formerly done, when they relinquished to the Government all that vast territory bordering on the great lakes to the north of Lakes Huron and Superior. With the leave of the House I will read a short extract from the treaty by which they relinquished their territorial rights:

"And further to allow the said chiefs and their tribes the full and free privilege to hunt over the territory now ceded by them, and to fish in the waters thereof as they have heretofore been in the habit of doing."

Now, Mr. Speaker, this right of the Indians to fish, thus secured them by treaty, has been rather ignored upon a great many occasions; and I will invite the attention of the Minister of Marine and Fisheries to the fact that that right has been so completely ignored that leases have been given on the grounds where the Indians were accustomed to fish, and licenses have been issued so that people go wherever they choose, and deprive the Indians of the food upon which they have been accustomed to subsist. Now, I am happy to hear the hon. gentleman say that the Indians are progressing well, that they are in a comfortable condition, and that he had seen comfortable Indian houses among them. I can also say, with regard to many parts of the district I have the honor to represent, that the Indians are advancing, that they are becoming materially well off, and that they show every readiness to adopt habits of civilization. Within the bounds of the district which I present, there are 12,000 Indians or more. In Algoma proper there are 5,200, then west of the height of land, on the waters of the Rainy River, there are 4,000, and on the waters of the Moose River, leading towards the Hudson Bay, there are 3,000 more. Now, if I draw attention to the condition of these people for a moment I am sure the House will bear with me. Some of these Indians are engaged in agriculture, and are fairly well off, especially in certain parts of the island of Manitoulin, and also in certain sections along the north shore of Lake Huron; but in some sections on the north coast of lake Huron, where they have been accustomed to depend on the fisheries, they are at present deprived of the means of living because those fisheries have been leased. This last fall new fisheries regulations were published which the Indians did not notice in time. The regulations came upon them unexpectedly, and deprived them of the privilege of fishing in the fall, and it was in the fall of the year that they had formerly been accustomed to lay in their winter store of fish. But last fall

these regulations came upon them so suddenly that they had not sufficient notice to prepare themselves. In a particular place called Garden River, where the people are not Indians, but rather French half-breeds—and the population on the coast of Lake Huron are partly French and partly of Indian origin—at this particular place the people were deprived of the privilege of fishing in the fall, and the consequence has been starvation among them in the past winter. I drew the attention of the Department of Indian Affairs to that matter, and, as usual, met with a very kind response. They were ready to do everything they possibly could, and, I believe, they made the poor Indians in that section an advance in the moneys due them for one year ahead, in order to help them through the winter. But that was not enough, and their suffering has been very great. Now, Sir, the Indians of the North West, when deprived of natural food to which they had been accustomed for centuries, the buffalo, received aid from the Government. The Government must do it, because these Indians are able to take their own part; they are powerful, and they make themselves felt, and their grievance ring from one end of the Dominion to the other. But these poor people on the shores of the great lakes, although they suffer as much as the Indians of the North-West, from the white men coming into their waters, and sweeping off the food on which they have been accustomed to depend, their suffering does not attract so much attention. There is another feature connected with this question which the hon. gentleman has mentioned, and that is that certain payments were to have been made to these Indians under a solemn treaty. The Government of the day engaged to make certain payments to the Indians on the great lakes on account of the lands they had relinquished, lying between the lakes and the summit of the watershed. Under the two treaties it is ascertained and acknowledged that there is a sum of over \$300,000 due to these poor people. Now, Sir, a dispute is going on between the Government of Ontario and the Government of the Dominion, as to which Government should pay the arrears due to the Indians. The Government claims that as the land was apportioned to Ontario on which the payments were, in fact, made dependent, on the sale of the land, and were a lien on the land, Ontario ought to pay the arrears. What I maintain is this, that no matter what Government should ultimately pay the amount, the Indians in the meantime should be paid, and this matter settled between the two Governments afterwards as to which should furnish the funds. The Indians in many places are suffering now; while undoubtedly in many places they have advances in prosperity and are very well off, in other places they are very badly off. There can be no doubt that this amount is due. It is acknowledged by the Indian Department and by both Governments to be due them, and I think the payment of that amount should not be longer withheld.

Mr. ALLEN. The more I hear of the Indian question the more I am satisfied that the proper way to treat the Indians would be to enfranchise them, to give them their property and let them have possession of it, the same as white people. The Indian fishermen of whom we have heard

to-day are located along the different rivers and lakes, but they are not qualified to go into fishing profitably. They depend on white people for their fishing, and if the fishing grounds were allowed to remain in their possession the Indians would not make them pay. They would catch some fish for themselves, but it would be a hardship for the white fishermen on those lakes if any arrangement should be made to prevent them fishing on all those waters. I believe the Indians would be far better off if they got their lands and were taught farming—and a number of Indians now cultivate considerable quantities of land. If they were to attend to their farming business it would pay them a great deal better than fishing, because they have not the capital, the experience or the judgement to guide them in carrying on the fishing business as do the white men, who catch fish in large quantities, pack them in barrels with ice, and ship them to the United States. The whites engage the Indians to fish for them, and that is the only way they can make a living at the present time. I would recommend the Government to act differently with the Indians. Give them their lands; make them work those lands; persuade them, as much as possible, to give up fishing, except for their own use. They would then be better off, be better citizens and more comfortable, and such a result would be better for the country, better for the citizens at large, better for our fishermen, better for all persons concerned, and would involve less trouble, annoyance and anxiety to the country and to the Government.

Sir HECTOR LANGEVIN. I followed what the hon. gentleman who put this motion before the House, and what the other hon. members have said on this subject. Of course, there is no objection to the motion and to the papers being brought down. The mover of the last motion has made two or three suggestions to the Government. The first was in regard to the fisheries. He thinks the Indians are not properly treated in that respect, and that a source of revenue to them, or of subsistence has ceased, and that those fisheries are now in the hands of private individuals, and therefore the Indians cannot use them. I observed especially what the hon. member for Algoma (Mr. Dawson) stated when he read an extract, which I understood to be an extract from a treaty made with some of the Indians, by which it would appear that certain fishing rights were reserved to them. Of course that Department is not specially under my direction, and I am not in a position to answer the hon. gentleman now. But I will not fail to call the special attention of the sub-head of that Department to the point, so that he may lay it before the Superintendent-General as soon as possible. There cannot be an intention on the part of the Government to deprive the Indian of their rights, no matter what those rights are. If they are entitled to certain fisheries according to their treaty, the Government will, no doubt, take means to recognize those rights, and have them again placed in the possession of the Indians if possible, and if not, to compensate them for those rights. Another suggestion is made by the mover of the resolution, namely, that in order to encourage Indians to improve their stock and agricultural implements, the Government should give them an encourage-

ment in money, and that when an Indian would put aside for that purpose \$100 the Government should add an equal sum or a certain amount in order to encourage them. This is a suggestion which I am not ready to say the Government would accept or not, but it is worthy of consideration; I thank the hon. gentleman for having put it before the House. The hon. member for Algoma also spoke of arrears due to certain tribes amounting to a large sum of money, and the hon. gentleman said the difficulty is this, that the question is whether the Federal Government should pay it or whether it should be paid by the Ontario Government. I think if the question has come to that point some settlement might be found between the two Governments, the powerful Government of the Dominion and the powerful Government of that large Province, so that they would not, on such a question in dispute between the two Governments, deprive the Indians of that to which they might be entitled. Some means must be found by which this difficulty between the two Governments may be removed and the Indians have the amount due, if it is due to them. The hon. member for Grey (Mr. Allen) made another suggestion. He would go at once and enfranchise the Indians. I do not suppose the House or the community would object to enfranchise the Indians, but only when they are ready for enfranchisement. They have been under the care of the Government, which has done everything possible to improve their position in social life and to educate them, and there can be no doubt that before many years have passed a large number of Indians will have been enfranchised. but I differ from the hon. member for Grey, and I do not believe it would be for the benefit of the communities near which those Indians live, to enfranchise them before they are ready. It would not be in accordance with our duty as a Government and Parliament to give them liberty and place them on the same footing as white men before they had attained that degree of civilization and education which would enable them to advance in life. You do not do it with children. You try to educate them and bring them up, and then, after a number of years, when the young man or the girl is able to get on in life, then freedom is given them, if I may use the word. I think, therefore, we should take care not to enfranchise the Indians too soon, but as soon as they are ready for enfranchisement then it should be given them. There is no objection to the motion.

Mr. PATTERSON (Brant). I suppose the hon. Minister has not forgotten that the very parties he is now condemning as unfit to manage their own affairs are the parties to whom he gave the vote last year.

Sir HECTOR LANGEVIN. I could answer the hon. gentleman, but I do not suppose that we should, on a side issue like this, begin again the long discussion we had last year, in which the hon. gentleman took so prominent a part.

Mr. EILLS. We are not beginning a long discussion, but just referring to the subject and beginning another.

Mr. GUILLET. I feel sure that the granting of the vote to the Indians would be the means of promoting their education and preparing them for the exercise of the franchise. This is good evidence of that in the fact that some of the hon. gentlemen opposite who were opposed to the enfranchisement of the Indians have been going among them.

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

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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

DIED.

At her late residence on Sunday the 25th inst. Mrs. Julius King, aged 29 years.

Situation Wanted.

A young Indian of the Six Nations desires a situation as book keeper or office clerk. His qualifications are a good education, and for some time was assistant book keeper in two prominent firms in Canada and has taught school. The best of certificates of character will be produced when required. Address:

"THE INDIAN"
8tf Times Building, Hagersville.

OUR YOUNG FOLKS.

We would call the attention of our readers to the new department recently added to THE INDIAN, namely, "Our Young Folks." We desire in this feature to get the young people on the various reserves interested in the paper and also to furnish them with a little profitable amusement, in giving us answers to the various questions we will give from time to time. Our first effort has been rewarded by answers from four of our readers; We are pleased to have these and hope for more, and will on our part strive to improve the department with each succeeding issue of our journal. We aim at making "Our Young Folks" a very prominent and interesting feature.

Correspondence.

FROM THE RESERVES.

TYENDINAGA RESERVE.

Mr. John C. Miracle is reported very ill.

The young ladies had the churches tastefully decorated for Easter Sunday.

Chief S. Green has already built eighty rods of wire fence.

The annual vestry meeting was held on Monday, 26 inst., at 11 o'clock a. m. at which the business pertaining to the church was satisfact-

orily arranged.

Weather has been very favorable for many farmers who have already started to sow their spring grain. There has been considerable grain sown this week.

TYENDINAGA RESERVE.

DESERONTO, March 23rd, 1886.

To the Editor of the Indian :

I noticed in the sketch of life of Joseph Brant, Tyendinaga, you mention there being two schools at the Bay of Quite. If not out of place allow me two correct it. We have four school houses and two stone churches, one of the schools is built of brick the others of frame, all of them built within the last ten years. One of them is called the Mission school and has a fine tower and bell. The first church was built in 1842, and called Christ Church. Over the west entrance there is a tablet surmounted by a wolf's head, the coat of arms of the Tribe, with the following inscription:—"Erected by the Mohawks in token of their preservation by devine mercy, 1842." Over the altar is a large wooden slab on which in Mohawk, are the Creed, Lord's Prayer, and the Ten Commandments. To prove the attachment of the Tribe to the British throne there is a royal coat of arms over the inside door. All Saints Church was built in 1863 on the west end of the reserve.

Yours &c.,

J. B. BRANT.

[The sketch of the Life of Captain Joseph Brant was written in 1873.—ED.]

ONEIDA.

Our teacher, Miss Mary Beattie, is suffering from a bad cold.

Miss Ada Haggert, of Cape Breton, is visiting her father at Oneida.

Rev. Mr. Hurlbert and wife, of Toronto are visiting at Mr. Hurlburts.

An opening meeting of the Sons of Temperance, at Southwold Station, was largely attended, on the evening of the 10th inst. Mr. Thos. Williams choir were invited to attend the meeting and sang some selections of his own composition. The speakers were Rev. Mr. Smith, of Shedden, Rev. Mr. Claris, of Frome, Rev. Mr. Griffith, of St. Thomas, and Adam Sickles, of Oneida.

The taffy social given by Sabbath School No. 2, Oneida, on Friday evening last at the residence of Mr. Issac Sickles, was an unqualified success, there being a good attendance to enjoy the lengthy and interesting program. Mr. I Siclos occupied the chair in his usual pleasant and efficient way. Instrumental duetts were given by Mrs. Scannado and I. Williams, Miss Nicholas and T. Hotner, L. Scannado and I. Williams, Mrs. C. W. Hurlburt, of Toronto exhibited her elocutionary powers by reciting the "Gamblers Wife," after which Mr. E. Sickles who is always heard with delight gave a vocal solo, Mr. Beattie favored the assembly with a recitation entitled "Least Said Easiest Mended," Mr. T. Williams gave an appropriate address which was interpreted by Mr. A. Sickles for the benefit of the strangers present. Glees, chor-

uses, and quartettes were rendered by Mr. James Mirham, Mr. Noah Sickles, Mr. Wm. Sickles, Mr. Scannado, Mr. E. Williams and Mr. M. Nichol, with good effect and responded to several encores. The Glee Club then favored the audience with a selection entitled "The Mountaineers Farewell" which was loudly applauded, and earned a hearty encore. After a few cursory remarks by the chairman the entertainment was closed. One and all returning home well pleased in having spent so pleasant and enjoyable an evening.

TUSCORORA.

Miss Susan Lewis has just returned from a visit to Waterford, she has been the guest of Mr. Tecter for the past two weeks.

On Sunday last a most daring robbery was perpetuated at the residence of a prominent young Indian farmer. It appears that between 4 and 5 p. m. he had occasion to visit a professional gentleman about a mile distant. Having secured the door and placing the key in its accustomed place, (over the casement) he sallied forth. After having a good talk with his friend, he directed his footsteps homeward. When he arrived at the portal he discovered nothing unusual, but proceeded at once to change his cloths preparatory to going to attend his live stock. Having finished his chores, he returned to the house, and standing in the middle of the room, he noticed that some of the paint and varnish had been scratched off from around the key-hole of the drawer of the bureau where he kept his hoarded coin. He at once opened the drawer and discovered all his papers to be in a disturbed condition and that \$20 in cash and a 32 calibre barker was taken therefrom. The money was hept in two envelopes and one of these was opened by the light fingered and daring gentry who must have been lying in wait in close proximity at the time that the proprietor left. It was fortunate that they did not discover the other envelope which contained \$30 in bills. A chisel belonging to the robbed gent was used to force the lock open. The name of the robbed party is, by his request, suppressed until some definate clue can be discovered as to the guilt of the parties who are now suspected and are under surveillance.

SCENE AT AN INDIAN AGENCY.

Five hundred Indian warriors armed with Winchesters and the best revolvers, were there to kill the beef. Steer after steer was let out of the pens, and these warriors ran them over the prairie, killing them as they would buffalo. One old rascal stood by the chute, and as the gate would be raised to let out the animal he would hit him on the root of the tail with a stone hammer to make him run. The poor brute would roar with pain, and then the gate would be raised and he would dash out across the prairie with half a dozen young Indians after him. Then the sport would begin. First one young warrior would shoot a horn off, then another would break a leg, and so on. The poor animal would be tortured to death by slow degrees, his death being put off as long as possible so that the sport might last longer.—Gen. J. S. Brisbin.

Our Young Folks:

Our Readers.—All answers must be clearly written by the one who gives them, with name and address in full. All questions will be answered through the paper. The names of the successful ones will be published in the order that they come into the editors hands. All answers to questions, conundrums, or all communications relating to this department are to be addressed to the

Young Folks Department,
Indian Office, Hagersville, Ontario.

OUR COMPOSITION PRIZE.

Write a composition upon any Indian reservation in Canada or the United States, from the following outline:—

What is the reserve called? How did it get its name?

In what province or state is the reserve; on what river or near what natural object or scenery: ocean, lake, river or mountain?

Who is the Indian agent, and who are the chiefs?

Is it a large reserve? State the number of inhabitants; Is it increasing in size?

Are there any Steamboat lines, Railroads or Stages running to the reserve? if not how far and in what direction is the nearest station or port?

Where and locate the public buildings: schools, churches, council houses, etc.

What leading industry, if any, is pursued?

What is the agricultural state of the soil? Is there much timber on the reserve?

Describe all other matter of interest peculiar to the reserve.

For the best composition from the above outline we give to the Ojibwas a handsome, well bound Testament written in the Ojibway language, and THE INDIAN for one year, and for a second prize, THE INDIAN for one year.

To the Six Nations we give another handsome, well bound Testament, written in Mohawk, and THE INDIAN for one year, and for a second prize we give THE INDIAN for one year.

Competitors will please state which band and what tribe of Indians they belong to when sending in their compositions, which must reach this office not later than June 1st., 1886.

We intend publishing the compositions so that our readers may judge for themselves. We ask our Indian boys and girls especially to send us their opinions as to which they think best and the prizes shall be awarded accordingly.

CORRECT ANSWERS.

We have received answers from four readers of the Young Folks Department, which we give below, with the names and questions correctly answered by each:

Ida May Russel, 1, 2 and 3. Freddy Rhodes, 1 and 2. Archy Russel 1 and 2. Charles Johnson 1.

Answers.—Answers to questions of No. 7 are—1. \$1800.00. 2. 627 feet. 3. 42 cords.

SOME MORE QUESTIONS.

1. A boy throws two balls in opposite directions one 165 feet up the road, and the other 143 feet down the road. How many yards must he

travel to bring them back to the spot from where they were thrown?

2. A boy spent half of his money in one shop, one-third of the remainder in a second, and one-fifth of what he had left in a third; he had 20 cents left. How much had he at first?

3. The sum of eight numbers is 38247. The sixth and eighth are alike, the seventh is equal to the first and third —1794, the fifth is equal to the seventh plus 978, the fourth is equal to the first plus 872, the third is equal to the first plus 1000, the second is equal to the fifth and seventh, and the first is 2145. Find the eighth number?

4. A steamboat goes from Collingwood to Montreal. Through what bodies of water would it pass and name some of the principle Ports on the route?

OUR YOUNG FOLK'S ORCHARD.

Our young people, boys and girls both, mind you, will find no more work more delightful than learning to graft and bud all kinds of fruit trees. The higher the civilization man reaches the more he eats fruit, and the greater varieties he discovers and cultivates. It will be a great delight to the young people to perform these operations and then watch their grafts. They will grow, and blossom, and bear fruit.

Anybody who reads these directions carefully can learn how it is done. Grafting is planting a part of one tree or shrub into another that is growing. The growing part is called the stock and the part cut from another tree is called the cion or graft. The work may be done from now until the trees are in leaf, but the cions must be cut before the leaves are out and kept in a cool, even temperature until wanted, or they may be used before the leaves on the stock appear.

There are several ways of grafting, but these are the simplest:—

Get a cion of the fruit you wish to propagate. It must have a good bud on it. Cut your stock square across, then split it down one side with a sharp knife. Cut your cion to a long sharp wedge leaving a little bark on the outer edge. This is to knit and grow to the bark of the stock exactly as physicians graft a bit of skin over a wound when the skin has been torn off. Plants and people are much alike in some respects. Fit the cion carefully into the split, so that the barks on the stock and cion coincide, wrap and tie it around with yarn, and then cover the place carefully with grafting wax, which is made of resin and bee's wax melted together with lard or linseed oil of about equal parts.

Another method is called budding: This is taking a new bud from one tree during the growing season and inserting it under the bark of another tree.

Split the bark of the stock lengthwise just long enough to receive the bud. Make another cut across the top of the first one so that the two together will be in the shape of a T. Next cut off the bud, be careful to leave a little bark around it, then slip it smoothly under the bark of the stock by lifting the corners of the T shaped cut. Then cut the upper end of the bark upon the bud piece square across to fit the horizontal cut upon the stock. Wind the yarn tightly at the upper and lower ends, leaving only the bud itself and its leaf stock uncovered. Begin to

wind at the bottom and fasten the string above the T. You must work rapidly so that neither the bud nor the cut in the stock will dry out. The yarn must be wound so closely that the air will be kept out of the cuts. Try it boys.

THE INDIAN QUESTION.

HOW IT WAS SETTLED BY AN INDIAN HIMSELF.

A tall and commanding looking Indian, from the Canada side, having a big back load of door mats on his back, was tramping up Randolph street yesterday, when a man in a saloon beckoned him in. The red man's face lighted up with a "ten cents-apiece" smile of satisfaction as he walked in. There were three men present and they seemed to be in a hilarious state,

"See here old copper face," said one, as he shut and locked the door, "I'm down on Injuns, first, last, and all the time. They shot an uncle of mine, and I've sworn revenge. Maybe you are ready to take the all-firedest licking you ever got?"

"Hu!" replied the Indian, as he looked from one to the other.

"And the infernal varments scalped and roasted my grandmother!" put in the second white man. "I dont care particularly about the old lady, but it's the principle of the thing I look at. I've got to have Injun blood!"

"Hu!" said the Indian as he seemed to catch on.

"And I," put in the third man, "am down on Injuns in a general way. After these two other fellows have got through with you I propose to walk on the mangled remains. Let the performance now begin!"

It began. People who looked in at the window could see nothing. People who got a look through the open door saw hats, door-mats, sawdust and chairs hovering in the air, but not for long. In about three minutes the red man stalked forth, somewhat flustered and a little bit way-worn but he had not lost a drop of blood nor a door mat.

Inside the saloon all was peaceful and serene. The man whose uncle was shot was lying under a table; the one whose grandmother was scalped seemed trying awfully hard to remember how the affair began, and the one who went in on general principles was looking out of two black eyes st a ruined nose.

"Hu!" called the Indian, as he was ready to move on.

But no one hued.—*Detroit Free Press.*

FISHING LAWS 1886.

Sportsman should bear in mind that the close seasons for fish in Ontario are: pickerel from 15th April to 15th May; bass and maskilnonge, 15th April to 15th June; speckled trout 15th Sept to 1st May; white fish and salmon trout, from 1st Nov to 30th Nov. Particular attention is also directed to the following synopsis of the laws:—

Net fishing of any kind is prohibited in public waters, except under Leases or Licenses.

The size of nets, so licensed, is regulated so as to prevent the netting of young fish. Nets can-

not be set, or seines used so as to bar channels or bays.

A general weekly close time is provided in addition to special close seasons.

The use of explosives or poisonous substances for taking fish is illegal.

THE UNITED STATES INDIANS.

AN AGENT'S REPORT.

"Thus far in my report I have endeavoured to show how we are situated and what we have been trying to do. As this is the last opportunity I shall have to say anything officially, I desire to state what I think should be done with the Indian people, not only here with the Crows, but with all other Indians as well. I do not flatter myself that it will do any particular good for me to write upon this subject, but it appears to me that a part of my official duty in making up a report is to give the conclusions I have arrived at from actual experience in the field. And in writing the way I wish to I suspect I shall be charged with egotism by some persons who, having felt some interest in this work from a distance, as it were, have arrived at conclusions which may differ from my own, but which they feel certain are the correct solution of the Indian problem. In order, if possible, to add some weight to what I wish to say (and for no other reason), I will state that I have been familiar with the management of various tribes of Indians and their affairs from my infancy up to the present time. I have no opportunities to see where the Government has failed in its management of the Indian people, where it has been at fault, and where the failure has been due principally to the Indians themselves. I am sure that no person at my home will accuse me of proposing anything I did not think was best for the Indians.

I believe the time has arrived when there should be a decided change in the management of the Indians. I believe the Government ought never to make another treaty or agreement with any Indian tribe, but that it ought to go ahead and do what is right with the Indians, regardless of whether the Indians are pleased or not. They are but grown-up children, and are incompetent to enter into an agreement or to keep the agreement after they have made it. They do not know what is best for them, and are sure in most instances to want their matters arranged in a way that is not best for their future, even though it may please them at the time. There is not much hope for the Indians until the Government has determined that it will do what is right without consulting the Indians any further than to explain to them carefully what it is going to do for their good, why it is done, and what it expects them to do. After the experience of a lifetime, I give it as my candid opinion that our Government has never had a plan of managing the Indians that was worthy to be called a policy. from the fact that it has never attempted to govern them. What little control it has exercised over them has been done by coaxing, persuading, and bribing them with presents to be good, or at least not to be too bad. We have the spectacle of a great and powerful Government paying tribute to these petty tribes. In some respects

it has been too kind to the Indians. In other cases it has done them great wrongs. But the greatest of all wrongs has been in forever breaking them up and removing them to the wilderness after they had made a start to live rightly, as it has done with nearly every tribe, and in some instances two or three times.

We have an example of this at the present time in the case of the Indians at the Great Nemaha Agency, in Kansas. The Government has been laboring with those Indians for many years, and expended thousands of dollars upon them, until it has brought them up to a condition where they are self-supporting, and each family has a home, although the land is held in common. The only thing in the world the Government needs to do for them is to secure to each Indian his allotment of land, making it inalienable; pay them for the balance of their reservation and throw it open for settlement; bring the Indians into competition with white labor, and make them subject to the laws of the country. But instead of doing this, as any individual would who desired to do right, it is about to remove that tribe to the Indian Territory, contrary to the wishes of at least one-half the Indians—the best half—locating them alongside the wild Indians in the Territory; and in doing this it will set them back many years. Did anybody ever hear of anything more unjust or more ridiculous for a powerful Government to do with a weak people whom it called its wards?

Heretofore in patenting lands to Indians the Government has made a great mistake of not making the homesteads inalienable. It would be better to maintain reservations of limited size for the Indians forever than to give them lands in severalty without providing that they should be inalienable. This is the only protection the so-called civilized tribes require at the hands of the Government and is the chief protection needed by the wild tribes.

In general there are but two things the Government should do for the Indians—all Indians. The first is to secure to each and every Indian in the United States a homestead immediately (even though all might not take possession at once), and in such a way that he cannot dispose of it and it cannot be taken for debt. The second is to throw open for settlement every square mile of Indian country not needed to provide homesteads for Indians, expending the money that would fairly be due them for such lands in making necessary permanent improvements, in helping the Indians to establish themselves upon their homesteads, and in the purchase of stock for them. All other questions concerning the management of the affairs of the Indians are details, I think, more or less important when considered by themselves, but very much inferior to the two things mentioned.

As to the manner of opening the reservations for settlement, in the case of those tribes which have made considerable progress, so as to be self-supporting or nearly so, I would throw open for settlement alternate sections where it can be done without disturbing any Indian who is a *bona fide* settler. In the case of less advanced tribes I would at once reduce their large reservations to such size as would contain about one and a half times the quantity of farming land

required to provide homesteads for all the Indians, and as soon thereafter as possible, say within two or four years, I would make a further reduction, opening alternate sections when possible.

I expect these suggestions will meet with opposition from certain philanthropists in the East. Their intentions are undoubtedly most excellent, and are entitled to respect because they are so good, but I claim to be a better friend to the Indian people than they, because (as I believe) I know how to be a better friend to them better than they. We know that there is not a single reason in the world why such immense reservations should be maintained. They are of no benefit to the Indians, and are only a source of great annoyance to the agent in charge. We know that it is a detriment to the Indians to maintain such large reservations for them, because, among other reasons, it encourages them in their wild, roving life, and makes it the more difficult to manage them, because it keeps them isolated from a civilized life and makes their country a hiding place for low characters. We know that these same philanthropists mentioned above retard the advancement of the Indians, and do them an injury instead of a kindness, by opposing practical propositions which are put forward in the first place for the good of the Indians. By doing so they intensify the ill-will that many white men living on the borders of the Indian country have for the Indians, and give them just cause for complaint against the Government, not against the Indians, although their complaints are mostly directed against the latter. This feeling of ill-will would in most instances be removed if the Government would adopt a reasonable policy in dealing with these affairs.

I am as certain as I can be of anything that it is a mistake to suppose that it requires a generation or two to bring the Indians up to the life we think they should adopt. It certainly will require that long a time, or longer, if the policy the Government has always pursued is to be continued, and even then the work will not be half done. But let the present policy be abandoned, let us treat the Indians more sensibly, more like we would if they were white people, and we shall see a wonderful change in a very short time. The Indians can learn our life easily enough when they are brought in contact with it, and understand that the Government is determined that they shall become self-supporting citizens the same as other people. Let us be fair and honest with them and do what is right; but let us also require them to do what is right and best for themselves. It may be that it would require some force to carry out these suggestions, but that is all right. Let an adequate force be provided, if it is necessary, to carry forward these matters as they should be. It will cost less than to go on as we have been for so many years, and when it is done it will be well done.

Yours respectfully,

HENRY J. ARMSTRONG,
United States Indian Agent.

The COMMISSIONER OF INDIAN AFFAIRS.

Sunday-School Teacher—"Why did David use a sling to kill Goliath?"

Little Boy—"Cause he hadn't any giant powder for his gun!"

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

CHAPTER VII.

"They do not sleep.
On yonder cliffs, a grisly band,
I see them sit." GRAY.

"'T would be neglecting a warning that is given for our good, to lie hid any longer," said Hawk-eye, "when such sounds are raised in the forest. These gentle ones may keep close, but the Mohicans and I will watch upon the rock, where I suppose a major of the sixtieth would wish to keep us company."

"Is then our danger so pressing?" asked Cora.

"He who makes strange sounds, and gives them out for man's information, alone knows our danger. I should think myself wicked, unto rebellion against his will, was I to burrow with such warnings in the air. Even the weak soul who passes his days in singing, is stirred by the cry, and, as he says, is 'ready to go forth to the battle.' If 'twere only a battle, it would be a thing understood by us all, and easily managed; but I have heard that when such shrieks are atween heaven and 'arth, it betokens another sort of warfare."

"If all our reasons for fear, my friend, are confined to such as proceed from supernatural causes, we have but little occasion to be alarmed," continued the undisturbed Cora; "are you certain that our enemies have not invented some new and ingenious method to strike us with terror, that our conquest may become more easy?"

"Lady," returned the scout, solemnly, "I have listened to all the sounds of the woods for thirty years, as a man will listen, whose life and death depend on the quickness of his ears. There is no whine of the panther, no whistle of the catbird, nor any invention of the devilish Mingoos, that can cheat me. I have heard the forest moan like mortal men in their affliction; often, and again, have I listened to the wind playing its music in the branches of the girdled trees; and I have heard the lightening crack in the air, like the snapping of blazing brush as it spitted forth sparks and forked flames; but never have I thought that I heard more than the pleasure of Him who sported with the things of His hand. But neither the Mohicans nor I, who am a white man without a cross, can explain the cry just heard. We, therefore, believe it a sign given for our good."

"It is extraordinary," said Heyward, taking his pistols from the place where he had lain them on entering; "be it a sign of peace or a signal of war, it must be looked to. Lead the way, my friend, I follow."

On issuing from their place of confinement, the whole party instantly experienced a grateful renovation of spirits, by exchanging the pent air of the hiding-place for the cool and invigorating atmosphere which played around the whirlpools and pitches of the cataract. A heavy evening breeze swept along the surface of the river, and seemed to drive the roar of the falls into the

recesses of their own caverns, whence it issued heavy and constant, like thunder rumbling beyond the distant hills. The moon had risen, and its light was already glancing here and there on the waters above them; but the extremity of the rock where they stood, still lay in shadow. With the exception of the sounds produced by the rushing waters, and an occasional breathing of the air, as it murmured past them in fitful currents, the scene was as still as night and solitude could make it. It vain were the eyes of each individual bent along the opposite shores, in quest of some signs of life, that might explain the nature of the interruption they had heard. Their anxious and eager looks were baffled by the deceptive light, or rested only on naked rocks, and straight and immovable trees.

"Here is nothing to be seen but the gloom and quiet of a lovely evening," whispered Duncan; "how much should we prize such a scene, and this breathing solitude, at any other moment, Cora. Fancy yourself in security, and what now, perhaps, increases your terror, may be made conducive to enjoyment—"

"Listen!" interrupted Alice.

The caution was unnecessary. Once more the same sound arose as if from the bed of the river, and having broken out of the same narrow bounds of the cliffs, was heard undulating through the forest, in distant and dying cadences.

"Can any one here give a name to such a cry?" demanded Hawk-eye, when the last echo was lost in the woods; "If so, let him speak; for myself, I judge it not to belong to 'arth!"

"Here, then, is one that can undeceive you," said Duncan: "I know the sound full well, for often have I heard it in battle, and in situations which are frequent in a soldier's life. 'Tis the horrid shriek that a horse will give in his agony; oftener drawn from him in pain, though sometimes in terror. My charger is either a prey to the beasts of the forest, or he sees his danger, without the power to avoid it. The sound might deceive me in the cavern, but in the open air I know it too well to be wrong."

The scout and his companions listened to this simple explanation with the interest of men who imbibe new ideas, at the same time that they get rid of old ones, which had proved disagreeable inmates. The two latter uttered their usual and expressive exclamation, "hugh!" as the truth first flashed across their minds, while the former, after a short musing pause, took upon himself to reply.

"I cannot deny your words," he said: "for I am little skilled in horses, though born where they abound. The wolves must be hovering above their heads on the bank, and the timorous creatures are calling on man for help, in the best manner they are able. Uncas"—he spoke in Delaware—"Uncas, drop down in the canoe, and whirl a brand among the pack; or fear may do what the wolves can't get at to perform, and leave us without horses in the morning, when we shall have so much need to journey swiftly!"

The young native had already descended to the water, to comply, when a long howl was raised on the edge of the river, and was born swiftly off into the depths of the forest, as though the beasts, of their own accord, were abandoning their prey in sudden terror. Uncas with in-

stinctive quickness, receded, and the three foresters held another of their low, earnest conferences.

"We have been like hunters who have lost the points of the heavens, and from whom the sun has been hid for days," said Hawk-eye, turning away from his companions; "now we begin to know the signs of our course, and the paths are cleared from briars! Seat yourselves in the shade which the moon throws from yonder beach—'tis thicker than that of the pines—and let us wait for that which the Lord may choose to send next. Let all your conversation be in whispers; though it would be better, and perhaps, in the end, wiser, if each one held discourse with his own thoughts, for a time."

The manner of the scout was seriously impressive, though no longer distinguished by any signs of unmanly apprehension. It was evident that his momentary weakness had vanished with the explanation of a mystery which his own experience had not served to fathom; and though he now felt all the realities of their actual condition, that he was prepared to meet them with the energy of his hardy nature. This feeling seemed also common to the natives, who placed themselves in positions which commanded a full view of both shores, while their own persons were effectually concealed from observation. In such circumstances, common prudence dictated that Heyward and his companions should imitate a caution that proceeded from so intelligent a source. The young man drew a pile of sassafras from the cave, and placing it in the chasm which separated the two caverns, it was occupied by the two sisters; who were thus protected by the rocks from any missiles, while their anxiety was relieved by the assurance that no danger can approach without a warning. Heyward himself was posted at hand, so near that he might communicate with his companions without raising his voice to a dangerous elevation; while David, in imitation of the woodsmen, bestowed his person in such a manner among the fissures of the rocks, that his ungainly limbs were no longer offensive to the eye.

In this manner, hours passed by without further interruption. The moon reached the zenith and shed its mild light perpendicularly on the lovely sight of the sisters slumbering peacefully in each other's arms. Duncan cast the wide shawl of Cora before a spectacle he so much loved to contemplate, and then suffered his own head to seek a pillow on the rock. David began to utter sounds that would have shocked his delicate organs in more wakeful moments; in short all but Hawk-eye and the Mohicans lost every idea of consciousness, in uncontrollable drowsiness. But the watchfulness of these vigilant protectors neither tired nor slumbered. Immoveable as that rock, of which they appeared to form a part, they lay, their eyes roving without intermission along the dark margin of of trees that bounded the adjacent shores of the narrow stream. Not a sound escaped them the most subtle examination could not have told they breathed. It was evident that this excess of caution proceeded from an experience that no subtlety on the part of their enemies could deceive. It was, however, continued without any apparent consequences, until the moon had set, and a pale streak above the tree tops, at the

bend of the river a little below, announced the approach of day.

Then, for the first time, Hawk-eye was seen to stir. He crawled along the rock, and shook Duncan from his heavy slumbers.

"Now is the time to journey," he whispered; "awake the gentle ones, and be ready to get into the canoe when I bring it to the landing place."

"Have you had a quiet night?" said Heyward; "for myself, I believe sleep has got the better of my vigilance."

"All is yet still as midnight. Be silent but be quick."

By this time Duncan was thoroughly awake, and he immediately lifted the shawl from the sleeping females. The motion caused Cora to raise her hands as if to repulse him, while Alice murmured, in her soft gentle voice, "no, no dear father, we were not deserted; Duncan was with us!"

"Yes, sweet innocence," whispered the youth. Duncan is here, and while life continues or danger remains, he will never quit thee. Cora! Alice! awake! The hour has come to move!"

A loud shriek from the younger of the sisters, and the form of the other standing upright before him, in bewildered horror, was the unexpected answer he received. While the words were still on the lips of Heyward there had arisen such a tumult of yells and cries as served to drive the swift currents of his own blood back from its bounding course into the fountains of his heart. It seemed, for nearly a minute, as if the demons of hell had possessed themselves of the air about them, and were venting their savage humors in barbarous sounds. The cries came from no particular direction, though it was evident they filled the woods, and as the appalled listeners easily imagined, the caverns of the falls, the rocks, the bed of the river, and the upper air. David raised his tall person in the midst of the infernal din, with a hand on either ear, exclaiming,—

"Whence comes this discord! Has hell broke loose, that man should utter sounds like these!"

The bright flashes and the quick reports of a dozen rifles, from the opposite banks of the stream, followed this incautious exposure of his person, and left the unfortunate singing master senseless on that rock where he had been so long slumbering. The Mогicans boldly sent back the intimidating yell of their enemies, who raised a shout of savage triumph at the fall of Gamut. The flash of rifles was then quick and close between them, but either party was too well skillen to leave even a limb exposed to the hostile aim. Duncan listened with intense anxiety for the strokes of the paddle, believing that flight was now their only refuge. The river glanced by with its ordinary velocity but the canoe was nowhere to be seen on its dark waters. He had just fancied they were cruelly deserted by the scout, as a stream of flame issued from the rock beneath him, and a fierce yell, blended with a shriek of agony, announced that the messenger of death, sent from the fatal weapon of Hawk-eye, had found a victim. At this slight repulse the assailants quickly withdrew, and gradually the place came as still as before the sudden tumult.

Duncan seized the favorable moment to spring to the body of Gamut, which he bore within the

shelter of the narrow chasm that protected the sisters. In another minute the whole party was collected in this spot of comparative safety.

"The poor fellow has saved his scalp," said Hawk-eye, coolly passing his hand over the head of David; but he is a proof that a man may be born with too long a tongue! 'Twas downright madness to show six feet of flesh and blood, on a naked rock; to the raging savages. I only wonder he has escaped with his life."

"Is he not dead!" demanded Cora, in a voice whose husky tones showed how powerfully natural horror struggled with her assumed firmness. Can we do ought to assist the wretched man?"

"No, no! the life is in his heart yet, and after he has slept a while he will come to himself, and be a wiser man for it, till the hour of his real time shall come," returned Hawk-eye, casting another oblique glance at the insensible boby, while he filled his charger with admirable nicety. "Carry him in, Uncas, and lay him on the sassafras. The longer his nap lasts the better it will be for him, as I doubt whether he can find a proper cover for such a shape on these rocks; and singing won't do any good with the Iroquois."

"You believe, then, the attack will be renewed?" asked Heyward.

"Do I expect a hungry wolf will satisfy his craving with a mouthful! They have lost a man and 'tis their fashion, when they meet a loss, and fail in the surprise, to fall back; but we shall have them on again, with new expedients to circumvent us, and master our scalps. Our main hope," he continued, raising his rugged countenance, across which a shade of anxiety just then passed like a darkening cloud, "will be to keep the rock until Munroe can send a party to our help! God send it may be soon, and under a leader that knows the Indian customs!"

"You hear our probable fortunes, Cora," said Duncan; "and you know we have everything to hope from the anxiety and experience of your father. Come, then, with Alice, into this cavern where you, at least, will be safe from the murderous rifles of our enemies, and where you may bestow a care suited to your gentle natures on our unfortunate comrade."

The sisters followed him into the outer cave, where David was beginning, by his sighs, to give symptoms of returning consciousness; and commending the wounded man to their attention, he immediately prepared to leave them.

"Duncan!" said the tremulous voice of Cora, when he had reached the mouth of the cavern. He turned and beheld the speaker, whose color had changed to a deadly paleness, and whose lip quivered, gazing after him, with an expression of interest which immediately recalled him to her side. "Remember, Duncan, how necessary your safety is to our own—how you bear a father's sacred trust—how much depends on your discretion and care—in short" she added, while the tell-tale blood stole over her features, crimsoning her very temples, "how very deservedly dear are you to all of the name of Munro."

"If anything could add to my own base love of life," said Heyward, suffering his unconscious eyes to wander to the youthful form of the silent Alice, "it would be so kind an assurance. As major of the 60th, our honest host will tell you I must take my share of the fray; but our task

will be easy; it is merely to keep these bloodhounds at bay for a few hours."

Without waiting for reply, he tore himself from the presence of the sisters, and joined the scout and his companions, who still lay within the protection of the little chasm between the two caves.

"I tell you, Uncas," said the former, as Heyward joined them, "you are wasteful of your powder and the kick of the rifle disconcerts your aim! Little powder, light lead, and a long arm seldom fail of bringing the death screech of a Mingo! At least such has been my experience with the creatur's. Come, friends let us to our covers, for no man can tell when or where a Maqua will strike his blow."

The Indians silently repaired to their appointed stations, which were fissures in the rocks whence they could command the approaches to the foot of the falls. In the centre of the little island, a few short and stunted pines had found root, forming a thicket, into which Hawk-eye darted with the swiftness of a deer, followed by the active Duncan. Here they secured themselves, as well as circumstances would permit, among the shrubs and fragments of stone that were scattered about the place. Above them was a bare, rounded rock, on each side of which the water played its gambols, and plunged into the abysses beneath, in the manner already described. As the day had now dawned, the opposite shores no longer presented a confused outline, but they were able to look into the woods, and distinguish objects beneath the canopy of gloomy pines.

A long and anxious watch succeeded, but without any further evidences of a renewed attack; and Duncan began to hope that their fire had proved more fatal than was supposed, and that their enemies had been effectually repulsed. When he ventured to utter this impressiou of his companion, it was met by Hawk-eye with an incredulous shake of the head.

"You know not the nature of a Maqua, if you think he is so easily beaten back without a scalp!" he answered. "If there is one of the imps yelling this morning, there was, forty! and they know our number and quality too well to give up the chase so soon. Hist! look into the water above, just where it breaks over the rocks. I am no mortal, if the risky devils, haven't swam down upon the very pitch, and, as bad luck would have it, they have hit the head of the island. Hist! man, keep close! or the hair will be off your crown in the turning of a knife!"

Heyward lifted his head from the cover, and beheld what he justly considered a prodigy of rashness and skill. The river had worn away the edge of the soft rock in such a manner, as to render its first pitch less abrupt and perpendicular than is usual at waterfalls. With no other guide than the ripple of the stream where it met the head of the island, a party of their insatiable foes had ventured into the current, and swam down upon this point, knowing the ready access it would give, if successful, to their intended victims.

(To be Continued.)

An American inventor has discovered how to make a fine quality of whiskey from wood. Alas! Our forests are doomed.

DEPARTMENT OF INDIAN AFFAIRS.

ANNUAL REPORT—LAND SALES BRANCH.

The land sold during the year amounted to 9,528.82 acres, and the sales to \$13,183.23.
 The quantity of land still in the market in round numbers is 465,859 acres.
 The new sales entered, 142.
 Leases issued, 171.
 Number of payments entered on old sales, 580.
 Number of payments on leases, 406.
 Total collections on account of new and old states of land and timber, and also on account of rents amounted to \$89,485.69.
 Agent's returns examined and entered, 231.
 Assignments of land examined and registered, 625.
 Description for patents prepared and entered, 224.
 Patents examined and despatched, 224.
 Patents cancelled, 4.
 Sales cancelled, 15.
 Location tickets issued and entered, 32.

L. VANKOUNET,
Deputy Supt. Gen. of Indian Affairs.
 WM. PLUMMER,
Commissioner of Lands and Timber.

DEPARTMENT OF INDIAN AFFAIRS,
 OTTAWA, 30th June, 1885.

SAUGEEN AGENCY.

SAUGEEN RESERVE, Sept 5th, 1885.

The Right Honorable
 The Superintendent General of Indian Affairs,
 Ottawa.

SIR,—I have the honor to submit herewith my report and tabular statement in regard to the Chippewas of the Saugeen Band of Indians for the year ended 30th June, 1885.

I can add but little by way of report, as my appointment to the agency took place on the 8th of June last, only 22 days before the end of the fiscal year, and therefore my experience with respect to their habits and industry is limited, not enabling me to give so full and complete a report as would be desirable.

This band numbers 347, being a decrease of 15 during the year.

In preparing my tabular statement I had in a great measure, to depend upon the information received from different Indians, and from the late Agent.

It is pleasant, however, to relate that much work has been done on their roads; in building culverts and ditches.

The Indians are turning their attention more to the cultivation of their land, and are making some progress. A few who confine themselves to agriculture are apparently in much better circumstances.

The crops this year promise to be excellent.

The introduction of the Scott Act into the County of Bruce has been of great advantage to the Indians. Not a single case has taken place where an Indian has been accused of partaking of any intoxicant whatever and as such has been the case the Act cannot be too highly appreciated by those who take an interest in the welfare

of the Indians.

I have the honor to be, Sir,
 Your obedient servant,
 JAMES TELFER CONWAY,
Indian Agent.

CAPE CROCKER AGENCY.

No report from Agent Jermyn, he having been appointed about the end of the fiscal year.
 The number of acres of Indian lands sold in the County of Bruce for the fiscal year was 1206 amounting to \$1,215.75. The approximate quantity of Indian lands remaining unsold in the county is as follows:—
 Albemarle, 40'005 acres, Amabel, 1213 acres, Eastnor, 4,896 acres, Lindsay, 9,432 acres, St. Edmunds, 33,636 acres, Southampton, 336 acres total 53,518 acres.

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THE MARKET REPORTS.

FISH MARKET.

Reported by J. Keeble, 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 cts. 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. Bastida, & Co., Toronto.

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

GAME MARKET.

Reported by Dixon & Morton, Hamilton.

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



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,
 Ottawa, 14th March, 1886.



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

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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.

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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. Lamorandier, 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) commencing on

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

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

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

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

Indian Homes, Sault St. Marie.

Shingwauk Home for Boys. Wawanosh Home for Girls.

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

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Mail and Accom. except Sunday.	12.45
Atlantic Express, daily.	5.22
Boston and New York Express, daily.	5.22

GOING WEST

Michigan Express Except Sunday.	11.25 p.m.
Chicago Express, daily.	8.18
St. Louis Express, daily.	5.55
Mail and Accom. except Sunday.	6.43 p.m.
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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.
6.30 p. m.	6.40 p. m.

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