

THE INDIAN.

Single Copies, each:
FIVE 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, WEDNESDAY, DECEMBER 30, 1885.

NO. 1.

SALUTATORY.

"Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land!"

It is to be hoped that not one of the descendants of the Aborigines of North America has a "soul so dead," who has never breathed the words of the poet and who cannot proudly say with him: "This is my own, my native land!"

True it is that through wars, through altered circumstances, through national and political changes, by reason of treaties made by the Indians with those whom they chose as their allies, the Indians are not now the dominant power in the country; that by treaty and by cession they have surrendered rights, that civilization might be advanced and their condition improved.

Happily the Indians of Canada, with a devotion to their own interest, and with a commendable submission to prevailing circumstances, met those who are now their fellow-countrymen, and have arrived at such a mutual and satisfactory understanding as to their relations to each other, that the Indians can now fairly say to their former antagonists, "Peace be with you, Good will to all men." The animosity between us is now spent, and Indian and white go hand in hand, each aiding the other in the development of the country's resources to the mutual advancement of each, and, in the grand endeavor to attain the chief end of man, "To glorify God and enjoy Him forever!"

Upon sending out the first number of a newspaper it is usual for the editor to tell his readers the reason he has for printing such a journal.

This we will try to do in as few words and in as plain language as we can reasonably use.

It will be the first object of this paper to strive, with what means and ability we may have, to educate the Indians and by advice and suggestion, to elevate them step by step to the same position in the social, agricultural, and commercial world, which is now enjoyed by their white brethren.

We are well aware that the white population has the advantage over us of many centuries in the march of progress and civilization. We appreciate the example set by them to us in their many proper habits and customs. The principal changes they have introduced are—Christian Religion, Agriculture and Industry. These, then, will be strongly advocated and urged by THE INDIAN.

But the whites along with the good, learned

bad habits and customs of which the aborigines many years ago knew nothing. These it will be the duty of THE INDIAN to point out and warn our people against, viz. The sins of intemperance and immorality; two crimes which have, almost altogether, been introduced by the whites.

It is our intention to give our readers news from all the principal Reserves in North America and especially Canada. For this purpose we will endeavour to get educated Indians throughout the country to send us letters, telling us what is going on in their neighborhood, and we will also give you the principal news of the world in a short form.

It is also our desire to present our readers with a full and true meaning of the laws of this country in regard to Indians. Under this head the Dominion "Indian Act" will be explained, the Indian Advancement Act will be fully discussed and The Franchise Act, as far as Indians are concerned, will be made plain to our readers.

To do this we have obtained the promised help of two of our best legal gentlemen who will furnish papers on these subjects.

Our columns will be open to correspondence upon this and other subjects affecting the welfare of the Indians. Our means for obtaining information upon the financial and other conditions of the various bands are ample, and it will afford the editor pleasure to answer any reasonable question upon these subjects, if it is within his power to do so.

Biographical sketches of noted Indians will be an important feature of the paper. With this the first number we commence a sketch of the life of Thayendanegea by Ke-che-ah-gah-me-qua, which we think our readers will find reliable, interesting, and well written.

The science of archaeology, that is, the study of that which is old, which may throw light upon the ancient history of the aborigines of America, will have a department in THE INDIAN, devoted specially to it. Several of the best writers and men most learned in this science, have already signified their intention of contributing to our columns. It will be our endeavor, with what influence we may possess, to advocate the establishment of an Archaeological Society and Museum. Indian History, and more especially that of the various bands of Canada, will have its place and our attention. The editor possesses one of the largest private Indian libraries in Canada, containing nearly all the principal works on Indian history, and he expects to be

ably assisted by noted writers upon this subject. In Religion THE INDIAN will be non-sectarian, for we acknowledge that all christian denominations have had our future and present welfare deeply at heart, and that it is through the teaching of their missionaries that we are now able to worship the "Great Spirit," not directly as before, but through the mediation of our Lord and Saviour, Jesus Christ.

It will be our object, then, to inform our readers of the work these missionaries are doing in the Indian Reserves and by all means in our power to encourage them in their efforts to christianize our people.

Agriculture will be assisted by original contributions and by extracts from rural papers.

Reports of important meetings of Indians in Council or otherwise, articles upon hunting, fishing and the Game Laws, with a market report of furs, fish and game and a continued story upon an Indian subject, will give additional interest to the paper.

It is our intention to encourage the liberal maintenance of Manual Labor Schools already established, both by assistance from the funds of the Bands deriving benefit from such institutions, as well as by appropriations from the educational Department of the Government. We will also advocate the establishment of additional schools of this nature when found practicable. As it is very desirable that Indian youths who show an aptitude for study, should be placed in a position to obtain a higher education, we shall be pleased to encourage any scheme which might successfully carry out the desired object.

And now, that we have made our bow to the public, let us be permitted to bespeak of them that they will, in a spirit of generosity, deal fairly with this, our effort to advance our fellow men and promote their interests; and let our patrons believe—as we are sure they will—that we are actuated only by a desire to promote the welfare of a large community, which, until now, has not had the advantage of a medium of their own through which they could be heard.

And finally, feeling confident that we can accomplish all we anticipate: the advancement in christian religion, in morals, in education and in material prosperity of the Indian tribes, we are satisfied that our efforts will meet with due appreciation from our readers.

Meanwhile, we beg to subscribe ourselves,
The humble servant of our people,
THE INDIAN.

RIEL.

At present nearly the entire population of the Dominion of Canada is agitated over the late execution of Louis (David) Riel; every paper in the country has more or less to say in comment upon him. In the Province of Quebec the excitement is most intense, principally because Riel was by birth a French Half-Breed, but also to a great extent, that his death may be used politically, to, if possible, upset the present Government.

Those who are vexed at his death at the hands of the law give three main reasons for their opinion; First: that the constitution of the court by which he was tried was not proper or legal; Second: that his acts against the law were committed while he was insane; Third: that the Rebellion was excusable on account of hardships the Half Breeds were suffering, from neglect of duty on the part of the Government.

As to the constitution of the Court: For more than a generation we in Ontario and Quebec have been accustomed to a Court with a jury of twelve to decide the guilt or otherwise of supposed criminals, and no doubt it came with a surprise to many of us when we found that this rebel was to be tried by a jury of six. Such however has been shown to be the legal number of jurymen required in the North West Territories, and Riel, with his education and his experience, must have known such was the case. This man Riel was supplied with ample money. The best counsel his friends could procure were retained to defend him, and the verdict of guilty was rendered by the first jury of six, and the legal question of the constitution of this court was argued by the learned gentlemen, up step by step, until they reached the Judicial Committee of the Privy Council of Great Britain, the highest Court in the Empire, and in every case the action of the crown and the verdict of the original jury was maintained as correct and just.

Trial by a jury of twelve in the British Possessions is nearly "as old as the hills." But still how many there are who do not think it proper to be conservative in this matter? who consider the machinery of the court much too cumbersome and not in the interests of Justice. How very many important cases are now being decided by the one man, the presiding magistrate or judge. Riel, however, had his proper legal jury, the assistance of the most talented of legal gentlemen, a fair trial and every possible concession allowed him. The decision of the first and all the subsequent courts was *guilty*, and the sentence for his crime of necessity was that he should be hanged by the neck until he was dead.

As to his insanity: There are a large number of the least "cranky" people who think that if a man's character is minutely analyzed every person will show more or less insanity. The present case is evidently not an exception to this assertion. Riel was no doubt cranky which is far from being insane. The law however only takes into consideration that extent of insanity which would render the person committing a crime so far astray in mind, that he at the time, did not know he was breaking the law, and was by his insanity unaware of the disastrous consequences of a failure, both to himself, his people and those he waged war against.

The best experts the crown or the defence could procure were, at much expense, obtained to examine the condition of this man's mind, and their sworn evidence led the jury and judge to the conclusion that there was so much method in the prisoner's madness that he was fully accountable for his actions. True it is, that one of the most celebrated experts, Dr. Clark, of Toronto Asylum, has since the execution through the press made an assertion in several respects contradictory to the evidence at the trial, and greatly in favor of the insanity of the executed man. Still, this opinion should have been given at the trial, and the long, and perhaps fatal delay, would go to show that even Dr. Clark is not an exception to the assertion set forth in the previous paragraph. All things go to show that as far as Riel's mental condition was concerned he has had a fair trial and the verdict upon this point was correct.

As to the Half Breeds grievances: Both the Government and Opposition Press grant that

seems however to have valued the claims of his people proportionately low, for the terms upon which he was willing to receive this large sum of money from the government were that he would quell any rebellion amongst the Half Breeds, pocket the money and leave the country.

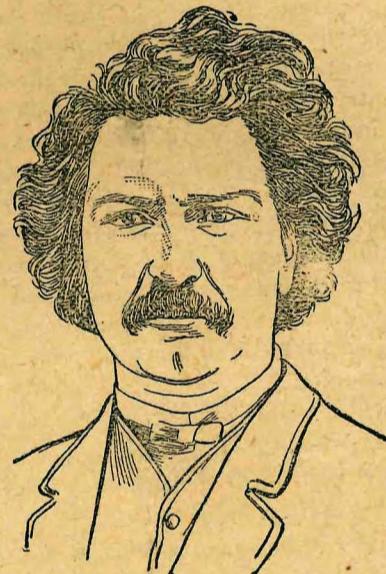
The following sketch of the early life of Louis Riel is taken from *The Family Circle* and is interesting as showing how this peculiar youth, developed into the cunning and troublesome man.

* * * * *

"Riel's father before him was a rebel. He led an outbreak against the Hudson Bay company before that association sold its lands to the Canadian government. This little private insurrection enriched the elder Riel and made him one of the small great men of his locality. The spirit of revolt is, therefore, in the blood of Louis Riel. His father was ambitious to make his son a gentleman and to school him in all the ways of the white man's culture. The youth was a strong, bold, black eyed boy, with the mixed barbaric and French nature stirring in his lawless, restless soul. He was sent to a Canadian college. He learned easily the lessons set him, but the discipline of the good fathers who were his teachers made no impression on him. His untamed nature burst all restraints. He repelled the advances of his school mates and shrank from human companionship, like a wild creature of the woods. At length by some chance a fellow student of refined, studious disposition was thrown with Louis Riel somewhat. He at once gained a marvelous influence over the half-breed youth. Louis formed a strange and strong attachment to the gentle comrade of white blood. He began to change, to heed his tasks and the admonitions of his teachers. His manners grew milder, and he began to be courteous and less reserved to those around him. The wild half-breed son of Riel the rebel gave promise of becoming a gentleman.

In a week's time all was changed. The gentle, white schoolmate fell ill one day. The ailment developed into smallpox, and he was removed to the hospital. Young Riel passionately refused to remain at his lessons. He ran away from college and followed the schoolmate to his hospital cot-bed. He watched his friend with dog-like devotion, a devotion, alas! that was all in vain. The young man died of the plague.

From the day of his death Louis Riel was little seen in towns and cities. He fled to his woods, up in the great Manitoba country. All the wildness in him broke out again. From that time on he dwelt among half-breeds and Indians the boldest, strongest, cruellest barbarian of them all. When civilization next heard his name it was as the leader of the outbreak of 1869."



there were claims and grievances laid before the authorities at Ottawa, but they differ widely as to the gravity of the grievances and the nature of the claims. Sir A. Campbell has published a report in favor of the action of the Government, and the *Globe* long articles condemning them.

The Government official report will have to be submitted to the people's representatives upon the floor of the House next Parliament. It is but a short time to wait, and there is sufficient talent upon the opposition side of the house to cause the matter to be fully explained; we can do no better than to patiently await the official report and the discussion upon it. We therefore advise our Indian readers not to form an hasty opinion upon which is evidently being now agitated this subject for political purposes.

One thing however has been pretty positively demonstrated, namely, that this man, Riel, valued his own grievances and claims very high, first offering to settle with the Government for \$100,000 and afterwards dropping to \$35,000. He

The Battleford Executions.

On Friday, Nov. 27th, the last act of the doleful drama of blood just played out in the North West, took place at Battleford, when eight of the Indians sentenced to death for murder were hanged.

The Court sentenced eleven men to death, but on Saturday night a respite came for Charlebois, alias Ducharme, and Dressy Man, who killed a crazy woman in Big Bear's camp, and Louison

Mongrain, who shot Mounted Policeman Cowan at Fort Pitt, had his sentence commuted to imprisonment for life.

The condemned were Papamanchakawayo (Wandering Spirit), Nabplace (Iron Body), Itka Wahcoahnitch (Man Without Blood), Manachose (Bad Arrow), Kittimakegin (Miserable Man), Apischiskoos (Little Bear), and Round the Sky. Man Without Blood was hanged for the shooting of Bernard Tremont and Itka for the killing of Indian Instructor Payne. Wandering Spirit was hanged for the murder of Quinn at Frog Lake. Bad Arrow and Miserable Man suffered the death penalty for the killing of Chas. Gouin. Iron Body and Little Bear were the murderers of George Dill.

Wandering Spirit, leader of Frog Lake massacre, who killed Indian Agent Quinn, whose father, a Minnesota half-breed, was killed in the Sioux massacre in that State in 1862 while carrying despatches; Round-the-Sky, for killing Father Fafarh at Frog Lake; Manachose and Miserable Man, for killing Charles Gouin, a British Columbia half-breed, at Frog Lake; Mopaz and Little Bear, for killing George Dill brother of the member for Muskoka; Man-without-Blood, a young Assiniboine Indian, for killing Bernard Tremont near Battleford, on the morning of the uprising. Tremont was a Belgian, who had spent many years amongst the Indians in the west and on the Pacific coast, and was killed on his own ranch near here: Itka an old Assiniboine, for killing Instructor Payne, at the Eagle Hills—this prisoner claimed that the murder was the result of a private quarrel on account of the instructor refusing to give the Indian food, and not directly connected with the outbreak.

While Riel was alive these prisoners were full of hope that their lives would be spared, and spent their time in such gaieties and amusements as their position permitted: but with the news of his execution their manner changed and they became serious. On first learning their own fate and that all hope of a reprieve was past, many of them broke down and wept for days together. The Assiniboines, who at first were proud of what they had done, gave way most. As time wore on they became calmer, and, with the exception of Dressy Man, professed to accept Christianity. Rev. Father Bigoness, O.M.I., has been unremitting in his attention to their spiritual wants. Dressy Man wanted to see his wife and then he said perhaps he would take religion.

THE SCENE AT THE SCAFFOLD.

The morning opened dark and cloudy. Shortly after seven, preparations were begun in the prison for the final act, Father Bigoness and Father Cochin were present and received the last wishes of the condemned. All were willing to die and had no anxiety but for their families, who they were assured would be cared for. A large number of Indians who had come in from the neighboring reserves were accommodated with a position in front of the gallows. A force of 150 police was drawn up around the scaffold as a guard. In prison Iktch sang the death song to show that he was not afraid to die. The other prisoners were allowed to bid farewell to the condemned, and the former showed more feeling than

the latter. All professed to accept Christianity at the close and expressed themselves as safe.

At half past seven a procession was formed at the gaol. Each of the condemned men was pinioned, and with a black cap drawn back from his head, and guarded on either side by a policeman were marched in file with steady steps to the scaffold. On taking their places on the top, Miserable Man briefly addressed the Indians present and acknowledged the justice of the sentence, cautioning them to take a lesson from their fate and keep clear of disturbance in the future. Wandering Spirit followed, regretting that so many should be hanged for following his example, and wishing that his death would satisfy for all. The whole then joined in the Indian death chant the burden of which was to show they were not afraid to die. This was clearly sung until the executioner drew the veil over each of their faces, when silence ensued and the priests addressed parting words and offered a prayer, in the midst of which the bolt was drawn and the drop fell, all dying instantly.

Dr. Rolph, of the police force, examined the bodies and pronounced them dead after hanging fifteen minutes. The bodies were cut down and placed in coffins, and were viewed by the coroner and jury, who retired to prepare the verdict. The bodies were put in separate coffins, and buried on the side of the hill overlooking the Saskatchewan. Amongst the last words of the prisoners were thanks to the police, from the officers to the men, for their uniform kindness to the condemned during their imprisonment. The gallows stood the great strain without tremor. The arrangements were made by Deputy Sheriff Forgot and R. Hodson the executioner, well known in Winnipeg as a sergeant in the old expedition, and were carried through without a hitch. The Indians returned to their tents without having uttered a word or shown a feeling, and all was over. All the condemned acknowledged the justice of their sentence, and sent many words of warning to their friends abroad to avert placing themselves in a similar position.

The execution of these men was clearly right and defensible, both as a matter of equity and as one of policy. They themselves admitted its justice from the Indian point of view, since death would be the Indian penalty for murder, as well as for killing an enemy in unsuccessful warfare. The men killed by them were unpopular from an Indian point of view, and private vengeance was satisfied at a risk which they well knew at the time of the outbreak. It is abundantly evident that if white settlers are to live in safety in a sparsely settled region, the Indians must be made fully aware of the sacredness of human life and the strength of the arm of the law. The Indians now know, if they knew it not before, that a period of commotion and civil broil does not do away with law, though the foot of justice may be lame, it is sure in the end to overtake the criminal. The civilizing influence of such a lesson can hardly be overrated, for though most of the Northern tribes are peaceably inclined, a salutary lesson has been taught the wilder spirits and one which they will not readily forget. One of the most remarkable features of the late outbreak has been the small loss of human life, excepting of coarse the losses in actual warfare.

Many of the Indians were unable to resist the temptation to plunder, presented by empty stores and deserted homesteads, but only a few gave full rein to the old savage instincts as far as to indulge in the slaughter of harmless prisoners. Other Indians of the same class have been taught a useful lesson by the sight of the scaffold erected outside the gaol at Battleford, though it may be remarked as a sign of the general growth of civilized ideas among them that the old barbarous custom of scalping the dead bodies was not observed in a single case. Those who believe in the rapid progress of the Indian race generally, go so far as to say that the punishment of death was not necessary in this case and that imprisonment for life would have produced as great an effect on the minds of the Indian tribes, but this is doubtful. "Skin for skin," yea, all that a man hath will he give for his life."

Editorial in Ojibway.

Ne-nau-wind gah-ga-te-num Ke-gah-gwa-je mah-nah-nig Nin-dah-ne-she-nah-ba-me-nah-nig wah-yah-buh-munge-jig Qui-yuk Ke-che-gah-nah-wain-duh-mo-waud, Ah-ne-she-nah-ba Kah-be-uh-buh-ji-too-wah-jin mah-yah-muh-kah-ze-nah-gwah-kin. Ke-spin edush a yah-mo-wah-gwain. Qui-yuk ke-che-gah-nah-wain-duh-mo-waud kah-ya dush ge-che-be-ne-duh-uh-wa-yaig tuh-swah-yug ka-onje dush ke-kan-dung owh wa-de-sung mon-duh. Bah-bah-mah-je-mo-mah-ze-nah-egun. Kau-kee-nwah-je-toog enewh.

Emah-kau-duh-zheeh-mah-kau-ming, kah-ya-uh-pee-kau-me-kau-ming, enewh ah-ne-she-nah-baig. Kah-be-ah-bah-je-too-wah-jin.

Ke-che oge-mah ena-dum we-mah-wah-dong kau-ke-nah we-ah-tood edush emah wah-duh-zhee wah-bun-duh-e-ding uh nooje-ka-go mah-yah-muh-kau-ze-nau-go-kin, e gweh dush ka-che-ge-kain-dah-so-jig enenewng ge-che-kee-kain-duh-mo-waud kau-beeh-e-nah-de-zid, kau-ya kau-e-zhee-be-man-de-zid, owh ah-ne-she-nah-ba, kau-ya ah-ne-she-nau-ba uh-buh-je-too-we-nun kah-beeh ah-kooh. Ingoo dwank tuh-so-buh-bo-nuh-wah-guk.

Ingoo-ding uh-ne-gah-ke-zhee-guk. Ke-gah-bee o-de-see-go-wah eneneh. Ka-me-no de-buh-uh-mo-naig ke-spin un-duh-wain-duh-mun. Go-mah go-nah-me-nik.

The Latest Fish Story.

From Roundout comes the following able-bodied fish story:—A number of fishermen were dragging their net in the Hudson river at Glasco near this place, a few days ago. They brought in with their catch a fish, animal or reptile, or a little of all three, such as was never seen in this locality before. It is eighteen inches long, has four legs, the head and body of a sucker, and the mouth of a catfish. Where the head joins the body there are two black, horny protuberances. Its feet are small and shaped like a lizard's. The queer fish, when placed on the floor of the village tavern, ran about easily and rapidly. It was placed in an aquarium at the tavern, where it is now to be seen, and has been visited by hundreds. If it is not disturbed it lies close to the stones on the bottom of the tank, apparently without life. When it is aroused it darts around in the water.—*Ex.*

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

Ever since the advent of the European to American soil, nearly four centuries ago, the extermination of the Indian tribes and nations has been going on. With the exodus of Europeans to America came death to the hardy and numerous aboriginal tribes. In South America we cannot number the nations extirpated by the Spanish conqueror. History gives but a faint idea of the number of red men who, in North America, have passed away before the cruel hand of war. Diseases before unknown to the Indian have likewise carried off their thousands. The gain to the nations of the world in the steady march of civilization westward, has not been counterbalanced by a corresponding improvement in the condition of the American Indian. Disinherited of their lands, in the majority of cases by foul means, the Indians find themselves to-day stripped of all but a miserable fragment of their once glorious patrimony, and the inheritors of the many vices and diseases of their white exterminators.

We owe a long debt of gratitude to the poor Indian. It is high time for Christian philanthropists to think of their duty to the few remaining tribes of red men; and, while studying the forms which the human intellect has developed among them, interpose to raise and elevate them in the scale of civilization.

Many bright examples are on record proving that the Indian mind is capable of a high state of civilization. The subject of this paper, Captain Joseph Brant, known by the name of Thayendanagea, pronounced Ti-yan-te-na-ga, is a wonderful instance of what Indian intellect can accomplish when sharpened and polished by intercourse with the better class of European society.

As our beautiful town of Brantford, or, as it was formerly called, Brant's-ford, known as the spot where Brant first forded the Grand River, is named after this brave chieftain, his memory and history should be honored and cherished with gratitude by its inhabitants.

Joseph Brant, or more correctly Thayendanagea, was born in 1742; he was the son of Tehowaghwengaraghkin, (pronounce it if you can), a full-blooded Mohawk of the Wolf Tribe. His parents resided in the valley of the Mohawk, New York State, and were on an expedition to the Ohio River when Joseph was born. While Joseph was a mere lad his father died, after which event his mother returned with two children,—Molly and Joseph—to their old home Canajoharie. Shortly after this the mother married a respectable Indian called Carrihoga, whose Christian name was Barnet, by corruption Brant. It is reported that the future brave war chief was first known by the appellation of "Brant's Joseph," and, in process of time, by inversion, "Joseph Brant." In the *London Magazine* for July, 1776, it is stated that he was the grandson of one of the five sachems who visited England in 1710, during the reign of

Queen Anne. Chieftainship among the Six Nation Indians is not always hereditary; yet there is no doubt Joseph Brant was of noble blood.

When only thirteen he entered the war-path at the memorable battle of Lake George, under the command of General Hendrick. This gallant officer was slain in this engagement. This victory over the French laid the foundation of Sir W. Johnson's fame, for which he was created a baronet.

In relating the particulars of this engagement to Rev. Dr. Stuart some years after, the youthful warrior acknowledged:—"This being the first action at which I was present, I was seized with such a tremor when the firing began that I was obliged to take hold of a small sapling to steady myself; but after the discharge of a few volleys I recovered the use of my limbs and the composure of my mind so as to support the character of a brave man, of which I was especially ambitious." Brant was no doubt a warrior by nature. "I like," he said once in after life, "the harpsichord well, the organ better, but the drum and trumpet best of all, for they make my heart beat quick."

From all accounts, he must have been a lad of uncommon enterprise, giving early promise of those eminent qualities which were developed in the progress of a life of varied and important action. About the year 1760, after engaging with Sir W. Johnson in several campaigns of the bloody French War, he was placed by his patron in an institute in Lebanon, Connecticut, called the Moore School, to receive an English education. It is an interesting fact that Sir W. Johnson subsequently married Molly Brant, a sister of Joseph.

After leaving the seminary, where he attained considerable proficiency in the rudiments of education, he again engaged in active warfare, and was employed in the war with Pontiac and the Ottawas, the particulars of which struggles are not recorded. In the year 1765, he married the daughter of an Oneida chief, and settled in his own house in the Mohawk valley. Here, for some years, he spent a quiet life, acting as interpreter between his people and the whites, and lending his aid to missionaries in teaching the Indians. Brant was noted for his hospitality. About this time the conversion and civilization of the Indians engaged much attention. Sir W. Johnson, and the Rev. Mr. Inglis, drew the attention of the Society for the Propagation of the Gospel to the necessity of having missionaries of the Church of England resident among the Mohawks. In 1770, the society ordained a missionary exclusively for the Mohawks, with his residence at Fort Hunter. The Rev. John Stuart was the clergyman selected for this arduous and self-denying work. Capt. Brant assisted Mr. Stuart in the translation of a portion of the New Testament. Dr. Stuart writes concerning this labor as follows:—"During the winter of 1771, I first became acquainted with Capt. Brant. He lived at the Mohawk village, Canajoharie, about thirty miles distant from Fort Hunter. On my first visit to the village where he lived, I found him comfortably settled in a good house, with everything necessary for the use of his family, which consisted of two children—a son and a daughter—with a

wife in the last stage of consumption. His wife died soon after, on which he came to Fort Hunter and resided with me a considerable time, in order to assist me in adding additional translations to the Indian Prayer-book." Dr. Stuart further intimates that the work accomplished in the way of translation consisted of the Gospel of St. Mark, part of the Acts of the Apostles, a short history of the Bible, with a concise explanation of the Church Catechism. The son referred to in the above letter was Isaac, who died at Burlington Heights, near the city of Hamilton, in the year 1795; the daughter, Christina, married Aaron Hill, a Catechist in the English Church. Christina died at the Mohawk Village, Brantford.

In the winter of 1772-3, Brant applied to Dr. Stuart to marry him to the half-sister of his deceased wife, arguing, after the manner of white widowers wishing to form a like connection, "that the fact of the relationship would secure a greater degree of love and tenderness for the children." The Episcopal clergyman refused on account of the forbidden relationship; when a less scrupulous German ecclesiastic gratified his desire by performing the ceremony.

It was about this time Thayendanagea became the subject of serious religious impressions. He became a thorough-going churchman, entertained a high respect for missionaries and the Word of God, and attended the celebration of the Eucharist regularly. From his serious deportment and the anxiety he manifested for the civilization and christianization of his people, great hopes were entertained by his religious friends of his future usefulness to the church. The camp, however, is not the best university for the development of the Christian graces. Seldom has the military hero thrown aside the sword for the pen or the pulpit. Brant was always a high-minded, generous man, and, as such, set a noble example to his people. Had it not been for the counteracting influence of his war education, no doubt his after life would have exhibited more of the Christian than the military hero.

In the year 1771 commenced the upheaving of those elements which terminated in the revolutionary war between Great Britain and the American Colonies. The Indians being a powerful body, both parties deemed it politic and necessary to negotiate for their services. Brant from his attachment to his late noble patron, Sir W. Johnson, who died in 1774, determined, with his warriors, to adhere to his son-in-law, Col. Guy Johnson, and, when the Colonel fled westward to avoid American capture, Brant, with his principal men, followed. Col Guy Johnson appointed him his secretary. After discussing the policy they should pursue, Johnson proceeded to the Mohawk with a strong body of Indians. Brant now took a decided stand in favor of the royal cause, and, through all the subsequent campaigns of this deadly strife, evinced his strong and sincere adherence to the British crown. The Six Nations lost their extensive and fertile country, now the garden of the state of New York, through this attachment.

(CONTINUED IN NEXT ISSUE.)

THE INDIAN.

A PAPER DEVOTED TO

The Aborigines of North America,

AND ESPECIALLY TO

THE INDIANS OF CANADA.

SUBSCRIPTION \$1.50 A YEAR IN ADVANCE

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

ADVERTISING RATES.

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

The Indian Publishing Co.

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

MARRIAGES.

REAP—BIRD—On 25th Nov. 1885, Mr. Wm. Reap Interpreter for the New England Society, to Miss Bella Bird of Kanyageah Parsonage, Grand River Reserve.

DEATHS.

MARTIN—On 17th Dec. 1885, Mr. Adam Martin a well educated and useful member of the Six Nation, a preacher and a great support of the church upon the Reserve.

THE MARKET REPORTS.

FISH MARKET.

Reported by J. Leckie.

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

All fish are inspected before shipping.

FUR MARKET.

Reported by C. N. Basteda, & Co.

Beaver, per lb., \$2.00 to \$3.00. Bear, per 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, 50c; Mallards, 35c; Teal, 20c; Wood Duck, 20c; Snipe, 15c; Plover, 15c; Woodcock, 50c; Cuck of the Wood, 40c; Game Pigeon, 15c; Wild Pigeon, 13c; Prairie Chicken, 80c; Sage Hens, 70c; Deer, 30c to 5cts. per lb.; Moose Deer, 50c; Beaver without skin, 45c to 6c; Rabbits, 20 to 25cts. per Brace; Hares, 25 to 30c.

Editorial Notes.

We wish all our readers a Merry Xmas and a Happy New Year.

A year's subscription to the INDIAN would make a nice Christmas or New Year's present to your friend.

Our full list of Contributors, all specialists in their respective departments, will be ready in time for next issue.

In next issue we expect to present our readers with interesting original papers from our contributors upon Indian archaeology and kindred subjects.

We earnestly solicit correspondence from educated Indians, Trustees and School Teachers, with regard to the successful management of Indian Day Schools.

With this number we send subscription lists to all the principal bands of Indians. The special inducements for Indians to subscribe are as liberal as they possibly could be made. And we trust every family which contains a reading member will take this paper.

Subscriptions must invariably be paid in advance, and as the first issue will be limited to 5,000 copies it may be found necessary to discontinue promptly the mailing of papers to unpaid subscribers. In all future orders the cash must accompany the name of subscriber.

We also expect our local reporters will get their work in and that we shall have many items of interest from the various reserves. To our reporters we could say that although you may think the news you send is not of much consequence, still when it is distributed to outside bands who are more or less acquainted with your people then this becomes of great importance.

NEWS OF THE WORLD.

Mr. Justice Morrison died on Dec. 6th, at his residence, in North Toronto, after a lingering illness.

A special to *The Mail*, reports the alarming illness of Mr. Spurgeon, who is suffering from heart disease.

The snow storm of the 4th, 5th and 6th, was general throughout Ontario and the trains were delayed by drifts. In some places the snow was 3ft. deep.

Upwards of twelve millions of salmon trout and whitefish ova have been collected and placed in the Newcastle fish hatchery this season.

The Superintendent General of Indian affairs is at present in England attending to matters relating to the International Fisheries Question. He is to sail on the return trip to Canada on the 9th. inst.

The epidemic of small pox in Montreal is rapidly decreasing. A pleasing statement to be able to make as this disease is usually more contagious in cold weather. However it should not prevent the Indians from seeing that their medical attendant vaccinates every member of their band for this loathsome disease is very severe when it enters an Indian reserve.

The hostile Indians in Arizona are killing all the White Mountain Indians they find on the reservation. So far they have killed seven women, four children and five men. Retaliation has begun.

DEMINS, N. M., Dec. 22.—Renegades visited the reservation and attempted to get the balance of the Indians to join them, but the interview resulted in a fight, in which twenty-one of the reservation Indians and only one of the hostiles were killed.

AN INDIAN FRAUD.

WASHINGTON, Dec.—Dr. William Hill of Bloomington, Ill., United States Consul at Port Sarnia, reports to the Indian bureau that one George William Roberts, a Cherokee has spent some weeks with the Chippewas at Sarnia, Kettle Point and Walpole island. Roberts is informing the Chippewas that he is empowered by the Government to offer each one a quarter section of land and \$25 per annum. The offer, which is accepted with great avidity by the Indians, is evidenced by a certificate, one of which has been forwarded to the Indian bureau. The names of Daniel Roberts, George Sharp, and Marcus Lindsey, do not appear among those of the chiefs of the Cherokees. Robert exacts from each Indian who accepts a certificate the sum of 25 cents for the seal thereon, and according to Dr. Hill's report, has disposed of two hundred of the worthless documents. The Government has been requested to apprehend Roberts, and the law department of the Indian bureau is making an exhaustive search of the statutes in hopes of discovering some provision under which Roberts can be arrested.

ROBERTS IN GAOL.

FOREST, Dec. 21—The alleged United States agent who visited the Indian tribes in this locality last week, claiming to have authority from the United States Government to settle the Indians in the States, is George William Roberts a Cherokee Indian, who has been educated by the United States Government. Dr. Hill United States Consul at Sarnia, has written to the Interior Department at Washington, and the department will endeavour to have Roberts arrested and prosecuted for swindling. It is thought that about two hundred Indians in the vicinity have been victimized. Roberts is in gaol at Sarnia.

Mr Samuel Bedson, Warden of the Manitoba Penitentiary, being in Toronto on a visit, a reporter called on him in order to learn something of the prison life of the Indians and Halfbreeds who were punished for complicity in the recent rebellion. Most of the Indians are handy with tools, and can make themselves useful in the various industries of the Penitentiary. The intention is to teach them such trades as will make them useful on the reserves, and especially blacksmithing. Poundmaker, tall and stately of person with a solemn and not ill-favored countenance, and a dignified manner, moves from shop to shop watching and issuing orders to the Crees, over whom he exercises a sort of general superintendency. He has great influence over these people and fulfills his trust faithfully. Big Bear is learning to be a carpenter. He plies his saw and hammer with dogged steadiness, and it would be hard to read in his deep black eyes the longing for the wide plain, the swift shaganapples, and the trusty rifle. One Arrow is engaged in the prosaic task of making shoes. There are in all about 43 Indians in goal. They are amenable to discipline, but pine for their old wild life, their wives, and children—family affection appears to be strong among them. The Halfbreeds are docile, tractable, and sorrowful, expressing regret at the part they took in the rising.

The Canadian Archaeological Museum.

Canadian Institute Circular.

Sir,—As you are probably well aware, much attention has, for many years, been devoted to the collection, preservation and study of such objects as relate to the aboriginal inhabitants and early history of all civilized countries.

Every European nation possesses one or more collections relating particularly to its own prehistoric people, whilst our neighbors to the south have not only a magnificent archaeological museum at Washington, but in the several States collections have been formed to illustrate the life-history of the various tribes that formerly occupied the soil.

It is pleasing to observe that the Dominion Government has done something by way of forming a collection at Ottawa, for the complete success of which we have only to record our very best wishes.

Circumstances, however, are such in this Province as to render it eminently desirable, if not, indeed, imperatively necessary, that extensive cabinets of the objects referred to, should be accessible to students in Toronto.

The Canadian Institute therefore appeals confidently to you for such assistance as may lie within the compass of your power and influence, towards the formation of an Archaeological Museum in this city, and which shall be at all reasonable times open for inspection by students and visitors.

It is a matter of fact that collectors from foreign countries (more especially from the United States) systematically carry away from this Province large numbers of the best obtainable specimens to enrich the cabinets of their own private and public museums. Should this practice be permitted to continue without some united and patriotic effort being made to organise and maintain a truly Provincial Archaeological Museum, it will be necessary in the near future for the Ontario student to visit foreign collections for the purpose of examining objects that appertain to the history of his own country.

There is perhaps no one to whom this circular is addressed, who cannot, in some way, promote the objects in view:

1st—By donating specimens.

2nd—By furnishing information relative to others who have specimens.

3rd—By supplying facts respecting the sites of old Indian villages or encampments, battle-fields, burying-grounds, mounds and potteries.

4th—By forwarding to the Institute brief narratives of Indian Folk Lore, historical or traditional. Records and objects illustrative of early French or British occupation are also extremely desirable.

5th—By maintaining an interest in this project, and by endeavoring to enlist the sympathies and services of those who are likely to prove intelligent workers.

Notwithstanding the large numbers of beautiful, interesting, and valuable objects of the kind in question that have been removed from the country, there are still many desirable specimens in the hands of individuals in various parts of the Province.

Believing that the time has come when Canadians may be successfully appealed to on those

grounds of Public Spirit, which so effectively influence personal benefactions in other lands, the Institute would beg most earnestly to solicit donations of specimens for the purpose of forming such a collection as will be commensurate with the rank our Province holds in the Dominion, and which will remove from the reproach of being compelled to acknowledge that other countries possess more complete cabinets of archaeological objects from Ontario, than do we ourselves.

From intelligent farmers we naturally anticipate receiving the largest number of contributions, either directly or indirectly, but we also look with confidence for very material aid from teachers of rural schools, public school inspectors, medical men, clergymen, municipal councillors and officers, members of parliament, and men of education generally.

County school inspectors will confer a great favor by encouraging teachers (into whose hands this circular may not fall) to make inquiries regarding points of interest already indicated, and to collect all the specimens available; and any inspector who will communicate with the teachers of his division, and forward in bulk all the objects collected by them, will place the Institute under a deep debt of gratitude to him.

Donations of fifty specimens and upwards from one person will be labelled in our cases as the ".....collection," using the donor's name to designate the group.

In localities where specimens are numerous, a collection forwarded by the teacher may be designated as the ".....collection" using the name of the school when it is so desired.

Each specimen will be labelled with the name and residence of the donor and collector (or finder) and of the locality in which the specimen was found.

Every object forwarded to the Institute should either be labelled in full, or be numbered to correspond with an accompanying descriptive list.

The required information should include the name and address of donor—name and residence of collector (finder) and name of place where found—giving, when possible, lot, concession and township.

Full lists of contribution with names of contributors will be published from time to time in the daily journals.

Acknowledgments giving the names and number of specimens received, will be forwarded to every donor, and when several contributions are made in the same parcel, separate receipts will be sent to all donors whose names and addresses have been furnished by the forwarder.

Every tool, weapon, ornament or utensil of bone, clay, shell, stone, copper, iron, or other material, will be received with thanks, and all transmission charges will be cheerfully paid by the Institute.

Parcels by post or express to be addressed :
CURATOR, "CANADIAN INSTITUTE,"
43 Richmond Street, Toronto.

Milwaukee will erect a \$5,000 statue in honour of Solomon Juneau, founder of the city. Juneau will stand among a group of stone Indians gazing into space where the imagination must build for itself the first schooner that ever came across the bar to Milwaukee.

Notes on the Dominion Franchise Act.

PAPER 1.

It is most appropriate that the first number of THE INDIAN should contain the opening one of a short series of papers on the Franchise Act. The issue of a journal devoted to the interest of the aboriginal race, considering as it does, the admission of the Indian people to an equal partnership with their white brethren in the government of our common country, marks an era in the history of the Indians of America. Since the first white man set foot on the American continent his influence for good and evil have been great, and made a deep impression upon the race which he found in the occupation of the country. While we deplore the many and great evils which have come from the contact of the white man, the last account of good coming from the same source must be admitted as overbalancing the evil. And it is a matter of great pride to the Indian that he has been able to exchange ideas of the greatest value, for those of his white brother. It is a matter of history that the confederacy of the Five now the Six Nations, supplied the model from which was elaborated the institutions which now prevail in the great Republic which stretches along our southern border. The league of the Iroquois suggested the constitution of the United States; the great council house of the confederate tribes was the antetype of the American Congress, the tribal long house prefigured the State legislature. Thus the red man furnished, so to speak, the raw material of the form of government which now prevails over the greater part of the North American continent. The white brother brought to the common fund his European civilization the heritage of twenty centuries of jurisprudence. Now, in Canada, the joint heirs unite for the first time on terms of perfect equality to administer the affairs of the most perfect outcome of the confederate idea.

The articles which THE INDIAN will print from time to time will deal with the practical working of the Act rather than theoretical principles of government. The new voters upon the reservations require to be instructed as to the methods to be adopted, and the forms to be gone through for the ensuring to them the full benefit of that which is conferred on them by the Franchise Act. The administration of the statute is confided to the county judges, except in a very few instances and then not cases affecting the Indian voter. There is no sort of a doubt but that a most liberal construction will be placed in the Act and its provisions so interpreted that all who are entitled to vote will be placed upon the lists. But in a large measure the securing of the right to vote will depend upon the voters themselves. The revising officers cannot be expected to know every person, and if any one finds his name omitted it is quite certain that it will be mere inadvertence as there are no assessment rolls for Indian Reserves some other means will no doubt be devised for learning the names of those entitled to vote. In the next paper the Act itself will be taken up and its provisions examined in detail.—F.

Only 25 per. cent of the 50,000 Indian children in the United States are receiving any education.

Correspondence.

FROM THE RESERVES.

TUSCARORA SOUTH.

The idea of a medium relative to the affairs of the aborigines is hailed with great delight in this section of Tuscarora. Many have expressed their desire of becoming subscribers.

On account of the intemperate weather your correspondent has not gleaned as good a grist of items as he would like to have done for the first issue of *THE INDIAN*.

Christmas trees at which jumping jacks and other paraphernalia are distinguished are being freely talked of at nearly all the schools of the reserve. That of the No. 9 will take place in connection with the Baptist Sabbath School at the Baptist Church, near the school on Christmas night. Xmas trees will also be held at the New Credit Mission Church on Christmas Eve. And the Tuscarora Baptist Church on New Years Eve.

The Oshweken grist and saw mills are running at their full capacity.

The cabinet and furniture factory of Mr. James Styers is also running at full capacity, turning out a class of work that will vie in excellence with that of the cities.—R.

MUNCEYTOWN.

Samuel Plain was tried at the Middlesex Assizes for larceny of a quantity of leather, harness and other articles from the Indian Institute at Mount Elgin. The evidence was most conflicting. Relatives of the prisoner swore to an *alibi*, and on the other hand the confession of the prisoner and young Fisher, who was acquitted on a similar charge a short time ago by Judge Elliot, was so correct in detail that they seemed to be convincing proofs of the guilt of the pair. The defence showed that the constables had not used lawful means in extracting the confession. The jury returned a verdict of not guilty. Plain was then put on trial on a charge of assaulting Constable Crow in the discharge of his duty, to which he pleaded not guilty, and was also acquitted.

SIX NATIONS.

Angustus Hill and his son Abm. went to Muskoka for about four weeks and were successful in killing fifteen deer.

Chief William Smith has completed his fine brick residence and hereafter will be very comfortable.

We are pleased to learn that Mr. Phil. C. Garlow has greatly improved in health. The rheumatism which troubled him so much, having nearly subsided. He reports his valuable horse, Captain Brant, in first class health and condition.

NEW CREDIT.

On Wednesday 25th Nov. the New Credit Band serenaded Chief Chas. Herchimer, and on 9th Dec., Chief Dr Jones. At both places they were treated to an oyster supper and other luxuries. The music and singing was grand and both evenings were very enjoyably spent.

This band under the leadership of Mr. A. A. King, bids fair to be one of the best Indian bands in Canada.

THAYENDINAGEA RESERVE.

The Mohawks of Thayendinagea Reserve (Bay Quinte) have been of late busily making wire fences the expences of which will be footed by the band, the undertaking will cost them about \$4000 and will in all probability be completed in about three years time.

The election of councilmen will be held on the 21st inst. the present council will no doubt be on the stump again, with Messrs Solomon Loft and W. Powless new candidates.

Church matters, which have been in such an unsettled condition, have at last abated and Rev. G. A. Anderson has been returned to the parish. He was a previous missionary among the Indians here some fifteen years ago.—L.

OSHWEKEN.

The L. O. L. No. 307. at Oshweken, held their regular meeting on Friday last, among the general business being the annual election of officers. After a jolly good meeting, the election resulted as follows:—

| | |
|--|------------------------|
| Bro. A. E. Hill..... | W. M. re-elected |
| " David Hill..... | D. M. re-elected |
| " Jas. B. Hill..... | Rec. Sec'y, re-elected |
| " W. H. Jamieson..... | Treasurer |
| " Jacob Miller..... | Financial Sec'y |
| " A. G. Smith..... | Chaplain |
| " W. Wage..... | Director of Ceremonies |
| " Robt. Hill..... | Lecturer |
| " Joseph Isaac..... | Senior Committeeman |
| Committeemen—Nicodemus Porter, W. Hess, John Jameson, G. W. Elliott. | |

After the election of officers refreshments were then partaken of, intermingled with songs and speeches. Afterwards the officers were installed to their respective offices. One good feature in the meeting was the good will and brotherly feeling which seemed to prevail among the brethren throughout. Most of the officers were elected unanimously. We are happy to say this lodge is prospering as well as and perhaps better than some noble (?) white men could expect, in view of its being among the red men.

During his recent visit to the North West, Mr. John T Moore, of Toronto, lost a wallet containing some valuable papers somewhere on the trail between Broadview and Crescent Lake. Last week he was pleased to receive his property safely, by parcel post, from Col. Macdonald, Indian agent at Crooked Lake, to whom it had been handed, unopened, by an Indian who had picked it up at the crossing of the Qu'Appelle River. As a reward for such a creditable act Mr. Moore yesterday mailed to Col. Macdonald, for presentation to the proper party, a handsome stemwinder watch containing the following engraved words:—"Kay-pay-oo-sa-ton, from John T. Moore, for honesty." The recipient is the man who headed Yellow Calf's followers in their raid upon the Indian storehouse at Crooked Lake last year.

The First Grand Council.

It will no doubt interest a number of our Indian readers to know the persons who composed the first Grand Council, which was held at Orillia, Lake Simcoe Narrows, on the 30th and

31st July, 1846, nearly forty years ago. The following were the delegates present as taken from the Minute Book:—

" The Indians have been gathering during several days. The COUNCIL was opened on Thursday, the 30th July 1846, by Capt. Thos. G. Anderson, Visiting Superintendent of Indian Affairs, who took his seat at Eleven o'clock A.M.

Captain Anderson called for the Chiefs and Principal Men assembled, according to their Villages, or the Communities which they represent.

There were found to be

PRESENT,

GEO. VARDON, Esq., Assistant Superintendent General of Indian affairs.

Captain T. G. ANDERSON, Visiting Superintendent Indian Affairs.

The Rev. Mr. MCINTYRE, of Orillia.

" PETER JONES, of Port Credit.

" WILLIAM CASE, Alderville, Alnwick.

" HORACE DEAN, of Rama,—besides

" JOHN SUNDAY, (mentioned in his place as a Chief.)

Mr. JOHN HILL, Interpreter to the Mohawks.

Mr. ALLAN SALT,

Mr. FRANCIS GODARR, Chippeway Interpreters

MOHAWKS,

FROM BAY OF QUINTE—Chief Paulus Claus: Warrior, Seth Powles: (Besides the Interpreter above named.)

CHIPPEWAYS—otherwise called Mississaugas.

FROM ALDERVILLE IN ALNWICK—Chief Shah-wundais, (or Rev. John Sunday); Mr. John Pigeon: Mr. Jacob Sunday; Mr. Joseph Skunk: (besides the Interpreter, Mr. Allan Salt, above mentioned).

FROM RICE LAKE—Chief George Pahdaush: Chief John Crow: Chief John Taunshey.

FROM MUD LAKE—Chief Peter Noogie: Mr Thomas Jacobs.

FROM SKUGOG LAKE—Chief Jacob Crane: Mr. William Johnson: Mr. John Johnson.

FROM RIVER CREDIT—Chief Joseph Sawyer: Mr. James Young; Mr. William Johns.

FROM SNAKE ISLAND—Chief Joseph Snake: Mr. John Snake, (Chief's Orator.): Mr. Thomas Shilling.

FROM RAMA—Chief Yellow Head: Chief Naaniningishkung. Besides Mr. Francis Godarr, Interpreter above mentioned.

FROM BEAU-SOLEIL ISLAND—Chief John Aisaans, (formerly of Coldwater,); Unootahgan-wenene, (Chief's Orator.)

FROM OWEN'S SOUND—Chief Waubutik.

FROM SAMGEENG—None.

FROM RIVER SEVERN—Chief Thomas Aisaans, (formerly of Coldwater).

POOTAAWUTUMEES.

None,—(as finally established; though one had been understood to report himself such. He was afterwards found to be an *Otahwau*.)

OTAHWAUS.

Two were present.

HEATHEN.

FROM BAHJEWUNAUNG—Chief Meshukwutoo.

And the Secretary to the Council. With about Eighty or a Hundred of the Young Men accompanying the several Chiefs."

NOTE.

[As some of the speeches made, and the business transacted, will be of great interest to younger Indians, we will take occasion to publish parts of the Minutes in future numbers]

A GREAT LEGAL CASE.

The Queen v. St. Catharines Milling and Lumber Co.

The appeal in this case is from the decision of Chancellor Boyd, rendered last spring in favour of the Ontario Government, in this action brought to restrain the defendants from cutting timber on a certain part of the "disputed territory" declared by the judgment of the Privy Council to belong to the Province of Ontario. The judgment of the Privy Council as to this is not questioned, but the defendants are cutting timber on the property, a tract of 55,000 square miles, under a license from the Dominion Government, and claim, through a treaty with the Saltes Indians, a tribe of the Ojibbeways, known as the "North-west Angle Treaty," whereby the lands in question were ceded to the Crown, as represented by the Dominion Government, in consideration of certain moneys paid and of reserves of farming lands and rights of hunting and shooting over the Territory. The Chancellor decided in favor of this Province on the question thus raised, and the appeal is on behalf of the defendants from his decision. Mr. McCarthy, Q.C., Mr. A. R. Creelman, and Mr. Wm. Creelman appeared for the appellants, and Mr. Attorney-General Mowat, Mr. Walter Cassels, Q.C., and Mr. David Mills (London) for the Crown.

Mr. McCarthy said that the question largely turned upon the construction of the British North America Act. The Ontario Government could not succeed unless they brought the case within sec. 92, article 5, which gives the Provinces the exclusive power of management and sale of public lands and timber thereon. Sec. 91, article 5, gives the Dominion Government jurisdiction over Indians, and lands reserved for Indians, and it is upon this article that the contention of the defendants rests. Sections 102 and 126 deal with the distribution of the assets of the Province at the time of Confederation. A line had to be drawn at that time. If this property did not pass to the Province then, it has not passed since, and if it passed then it was under sec. 109 of the Act, by which all lands belonging to the Provinces shall continue to belong to the Provinces. There was no intention to hand over private property to the Provinces, only public lands, and if this was private property it did not pass. The Main Question, therefore, is: whether the Indians had any such beneficial estate in the lands as made it impossible to say that they were transferred to the Province as an asset at the time of Confederation. Practically there has been a recognition of the beneficial ownership of the Indians in the soil they occupy. As between the different nations who have colonized this and other new countries, discovery, followed by possession and colonization, has, as a matter of international law, vested the soil in the sovereign state, but not as against the aborigines, who have always been treated as having a beneficial interest. The assumed ownership of the estate is a right of "eminent domain," and nothing more. He contended that *prima facie* it must be assumed that the Indians, having ceded these lands to the Crown, they had the right to do so; and the burden was upon the other side to show that these lands were not Indian lands. The judgment below was wrong because the word "reserves" has not the limited significance which the Chancellor placed upon it. All the lands of the country which the Indians occupied must be considered as Indian reserves. If this is not so, these lands are not included in either sec. 91 or sec. 92 of the B. N. A. Act, and as such belong to the Dominion, because all assets not specified in the Act became Dominion assets at Confederation.

Mr. A. R. Creelman followed Mr. McCarthy for the appellants. He argued that the treaty with the Indians under which the defendants claimed was not an extinguishment of the Indian title, as held by the Chancellor, but a transfer of it, referring to the language of the treaty in question and other treaties. Mr. Creelman also went over the Chancellor's judgment minutely, taking exception to the different findings of fact and law in it.

Mr. Attorney-General Mowat, for the respondent, began his argument at about half-past two. He expressed his admiration for the ingenuity and industry of his learned friends in making so strong a case as they had for a construction of the B. N. A. Act different to that which had been universally placed upon it since Confederation. The word "royalties" in sec. 109 of the Act has an important bearing on this case. The Mercer case shows that an escheat is included in the word "royalty"—*a fortiori* it

covers a case of this kind. Unless it be made out that there was no interest at all remaining in the Crown these lands passed to the Province by the Act. The only interest the Indians have is by grace of the Crown. Unenumerated property goes not to the Dominion, but to the Province, under section 117. Unenumerated legislative power goes to the Dominion, but not property. In ascertaining what the construction of the Act is in regard to the question here raised, we must find a construction applicable to all the Provinces. The doctrine that it is necessary to have the Indian title extinguished before making grants from the Crown has never prevailed in any Province except Ontario. The very treaty under which the defendants claim states that the alleged consideration is paid to the Indians "out of Her Majesty's bounty and benevolence." The Crown as represented by the Dominion Government was very careful not to acknowledge any title in the Indians. Her Majesty makes the Indians "a present of \$12 each." In every one of the Provinces there was a large quantity of land reserved for the Indians which were called in the statutes and public documents "reserves" and when we find the British North America Act speaking of "reserved lands" conclusion is almost irresistible that the words must refer to what were then known as "reserves" or "reserved lands." The Indian title, if extinguished, enures to the benefit of the province of Ontario, which is entitled to all the estate in these lands, which is not in the Indians. The lands belong to the Province, subject to the extinguishment of the Indian title and they belong to the Province absolutely when the Indian title is extinguished.

Mr. David Mills followed the Attorney General on behalf of the Crown. He said that the questions in dispute were, first, the ownership of the lands north of the height of land, and, 2nd, if the ownership is in the Province of Ontario, whether it is subject to an Indian title which has enured by extinguishment to the benefit of the Dominion. If these nomad Indians scattered over the Province have a title paramount to the soil, it is the same in all the Provinces, and a precedent for dealing with these lands will be found in the case of Newfoundland, where the Indian lands were not surrendered at Confederation, and it was contemplated that these lands should be surrendered to the Province, if it became a province. When we look at the earlier settlement of this Continent we find it assumed that the king acquired the right of property in the soil, and granted charters professing to convey away the right in fee simple to the soil, without any attempt at the extinguishment of the Indian title. No such thing as Indian title has been recognized in the Maritime Provinces. If the appellants' contention here should succeed the Province of Ontario would be placed in a wholly different position from any other Province. The fact that a few Indians reside there gave them no property in the soil. The general grant in the B. N. A. Act is to the Provinces. Where the Dominion is intended to take there is a special grant. These lands have vested in the Province and have never been divested. There is no doubt that in New England purchases were made from Indians of lands which the Crown had previously assumed to grant, but it was as a matter of public policy to conciliate the Indians, not to acquire the title. The Indians, not having any government, laws, or usages akin to laws, or any settled places of abode, were always treated as not having any property in land. Locke, in his essay on Government so states. The notion that the Indians had property in the soil was not their own, but was imparted to them by white people. Mr. Bentham, in his work on the Theory of Legislation, ch. 7, points out that the notion of property rests upon the notion of law. Where there are no laws there is no property. Anterior to law and apart from it there can be no such thing as the right of property. It is clear that the title paramount was in the Crown, that the Crown is represented by the Province, and that the Dominion Government cannot pretend to interfere because of their jurisdiction over Indians and lands reserved for Indians. The

policy of the Crown has always been, after granting lands formerly occupied by Indians, to leave the grantee to deal with them, and there is therefore no excuse for the interference of the Dominion Government here, the lands being the property of the Province. Mr. Mills concluded his argument at half-past one and the Court adjourned for luncheon.

After recess Mr. McCarthy began his argument in reply. He asserted that the proposition of fact which he had

started with had not been displaced, viz.: that ever since this country has been settled by those representing the British Crown, the Indian title has been recognized, the land has been bought from them, and they have been dealt with as owners. The only person who could buy from the Indians was the Sovereign. The Indians were protected from dealings with private persons for very good reasons, but with that restriction as to purchasers, the Indians were always treated as selling the land which they occupied. Occupants of the soil, who can cut and sell timber, who can hunt and fish over the land, keep out other people, and sell to the Crown, must have a title. True that their right is not spoken of as a title in the early days of discovery, and a good reason, the title has grown out of the causes of dealing of the Crown with the Indians. All that is said in the opinions and cases cited for the respondents is that no one but the Crown can buy from the Indians. This question of the Indian title has never been brought up in our Courts before. This land could not have come to the Province under the word "royalties" in the B. N. A. Act. Escheats and things of that nature come to the Crown under that word, but nothing which can be purchased. The word "surrender" used in the treaty implies a vested title, without which would be nothing to surrender. The transfer of the Indian title cannot enure to the benefit of the Province; the treaty is made with the Crown, and the Crown is not represented by the Lieut.-Governor, as held by the Supreme Court in Lemon v. Ritchie, nor is the treaty making power in the Province,

Mr. McCarthy concluded his argument about half-past three.

The Chief Justice said that the case had been argued with great clearness and ability, and that much industry had been shown by counsel in collecting authorities. Judgment was, of course, reserved.

[NOTE.—We consider that Mr. McCarthy has much the best argument in this important case. By the following extract, taken from an English paper of 1836 which our readers will find interesting and directly bearing upon this subject, it would appear that the matter in point was discussed at that early date, and the discussion arrived "is of incalculable advantage to the Indians."]

Lieutenant Colonial Sir Angustus d'Este, and the Rev. Robert Alder, had an interview with Lord Glenelg at the Colonial Office, on Saturday last, for the purpose, as we understand, of communicating with his lordship on the subject of the Indian reserves in the province of Upper Canada. The treaty which was entered into by Sir F. B. Head, with a portion of the Saugeen Indian, for the relinquishment, on their part, to the crown, of their territory in the Huron tract, comprising a million and a half of acres of the finest land in the province, in connection with other measures adopted by the executive towards that deeply injured race, produced a degree of distrust and apprehension in the minds of the Christian Indians at the different Mission Stations in Upper Canada, under the care of the Wesleyan Missionary Society, which greatly interrupted their progress in the path of improvement and have been the means of breaking up one or two of those settlements. Under these circumstances the committee of that society have on various occasions brought this very important affair under the consideration of her Majesty's Principal Secretary of state for the colonies, and it is due to the noble lord who filled that high station, to add that we have been informed, that he has manifested the utmost willingness to listen to their representations, and to redress the wrongs of the poor Indian. It will afford great satisfaction to the friends of the Missions, and especially to those who take a deep interest in the progress of scriptural Christianity amongst the red men of the West to learn that a despatch has been addressed by Lord Glenelg to the present excellent Lieutenant Governor of Upper Canada, on the subject of Indian Title Deeds, which will secure to the evangelized Indian and their posterity, the possession in perpetuity of the lands on which they are located, and which they have to some extent improved and cultivated. The statement of this question is of incalculable advantage to the Indians, and the announcement of it to them will contribute to bind them still more closely to the mother country, an object of great national importance in the present critical state of the Canadas. It is a remarkable fact, and one which must greatly contribute to encourage the friends of missions to persevere in their efforts to diffuse the knowledge and influence of the gospel amongst the Aborigines of America, that while during the four years that immediately preceded the establishment of the Wesleyan mission at the river St. Clair, the annual average number of deaths was forty-seven, and only twelve of these from natural causes, the rest having been chiefly occasioned by drunken quarrels and accidents occasioned by intemperance, the average annual number of deaths during the four years that have elapsed since their conversion to Christianity has been three from natural causes, and from other causes *not one*. The rejection of the New Zealand Colonization Bill, and the boon granted to the Indians, are triumphs in which, for the sake of humanity, we greatly rejoice.

Literary Department.

THE LAST OF THE MOHICANS.

A NARRATIVE OF 1757.

BY J. FENIMORE COOPER.

INTRODUCTION.

It is believed that the scene of this tale, and most of the information necessary to understand its allusions, are rendered sufficiently obvious to the reader in the text itself, or in the accompanying notes. Still there is so much obscurity in the Indian traditions, and so much confusion in the Indian names, as to render some explanation useful.

Few men exhibit greater diversity, or, if we may so express it, greater antithesis of character, than the native warrior of North America. In war, he is daring, boastful, cunning, ruthless, self-denying, and self-devoted; in peace, just, generous, hospitable, revengeful, superstitious, modest, and commonly chaste. These are qualities, it is true, which do not distinguish all alike; but they are so far the predominating traits of these remarkable people, as to be characteristic.

It is generally believed that the Aborigines of the American continent have an Asiatic origin. There are many physical as well as moral facts which corroborate this opinion, and some few that would seem to weigh against it.

The color of the Indian, the writer believes, is peculiar to himself; and while his cheek-bones have a striking indication of a Tartar origin, his eyes have not. Climate may have had great influence on the former, but it is difficult to see how it can have produced the substantial difference which exists in the latter. The imagery of the Indian, both in his poetry and his oratory, is Oriental; chaste, and perhaps improved, by the limited range of his practical knowledge. He draws his metaphors from the clouds, the seasons, the birds, the beasts, and the vegetable world. In this, perhaps, he does no more than any other energetic and imaginative race would do, being compelled to set bounds to fancy by experience; but the North American Indian clothes his ideas in a dress which is different from that of the African, and is Oriental in itself. His language has the richness and sententious fulness of Chinese. He will express a phrase in a word, and he will qualify the meaning of an entire sentence by a syllable; he will even convey different significations by the simplest inflections of the voice.

Philologists have said that there are but two or three languages, properly speaking, among all the numerous tribes which formerly occupied the country that now composes the United States. They ascribe the known difficulty one people have to understand another to corruptions and dialects. The writer remembers to have been present at a interview between two chiefs of the Great Prairies west of the Mississippi, and when an interpreter was in attendance who spoke both their languages. The warriors appeared to be on the most friendly terms, and seemingly conversed much together; yet, according to the account of the interpreter, each was absolutely ignorant of what the other said.

They were of hostile tribes, brought together by the influence of the American government; and it is worthy of remark, that a common policy led them both to adopt the same subject. They mutually exhorted each other to be of use in the event of the chances of war throwing either of the parties into the hands of his enemies. Whatever may be the truth, as respects the root and the genius of the Indian tongues, it is quite certain they are now so distinct in their words as to possess most of the disadvantages of strange languages; hence much of the embarrassment that has arisen in learning their histories, and most of the uncertainty which exists in their traditions.

Like nations of higher pretensions, the American Indian gives a very different account of his own tribe or race from that which is given by other people. He is much addicted to overestimating his own perfections, and to undervalue those of his rival or his enemy; a trait which may possibly be thought corroborative of the Mosaic account of the creation.

The Whites have assisted greatly in rendering the traditions of the Aborigines more obscure by their own manner of corrupting names. This, the term used in the title of this book has undergone the changes of Mahicanni, Mohicans, and Mohegans; the latter being the word commonly used by the Whites. When it is remembered that the Dutch (who first settled New York), the English, and the French, all gave appellations to the tribes that dwelt within the country which is the scene of this story, and that the Indians not only gave different names to their enemies, but frequently to themselves, the cause of the confusion will be understood.

In these pages, Lenifi: Lenape; Lenope, Delawares, Wapanachki, and Mohicanis, all mean the same people, or tribes of the same stock. The Mengwe, the Maquas, the Mingo, and the Iroquois, though not all strictly the same, are identified frequently by the speakers, being politically confederated and opposed to those just named. Mingo was a term of peculiar reproach as were Mengwe and Maqua in a less degree.

The Mohicans were the possessors of the country first occupied by the Europeans in this portion of the continent. They were, consequently, the first dispossessed; and the seemingly inevitable fate of all these people, who disappear before the advances, or it might be termed the inroads of civilization, as the verdure of their native forests falls before the nipping frosts, is represented as having already befallen them. There is sufficient historical truth in the picture to justify the use that has been made of it.

In point of fact, the country which is the scene of the following tale has undergone as little change, since the historical events alluded to had place, as almost any other district of equal extent within the whole limits of the United States. There are fashionable and well-attended watering-places at and near the spring where Hawk-eye halted to drink, and roads traverse the forests where he and his friends were compelled to journey without even a path. Glenn's has a large village; and while William Henry, and even a fortress of later date, are only to be traced as ruins, there is another village on the shores of the Horican. But, beyond this, the enterprise and energy of a people who have done

so much in other places have done little here.

The whole of that wilderness, in which the latter incidents of the legend occurred, is nearly a wilderness still, though the red man has entirely deserted this part of the state. Of all the tribes named in these pages, there exists only a few half-civilized beings of the Oneidas, on the reservations of their people in New York. The rest have disappeared, either from the regions in which their fathers dwelt, or altogether from the earth.

There is one point on which we would wish to say a word before closing this preface. Hawk-eye calls the *Lac du Saint Sacrement*, the "Horican." As we believe this to be an appropriation of the name that has its origin with ourselves, the time has arrived, perhaps, when the fact should be frankly admitted. While writing this book, fully a quarter of a century since, it occurred to us that the French name of this lake was too complicated, for either to be used familiarly in a work of fiction. Looking over an ancient map, it was ascertained that a tribe of Indians, called "Les Horicans" by the French, existed in the neighborhood of this beautiful sheet of water. As every word uttered by Natty Bumppo was not to be received as rigid truth we took the liberty of putting the "Horican" into his mouth, as the substitute for "Lake George." The name has appeared to find favor, and all things considered, it may possibly be quite as well to let it stand, instead of going back to the House of Hanover for the appellation of our finest sheet of water. We relieve our conscience by the confession, at all events, leaving it to exercise its authority as it may see fit.

CHAPTER I.

My ear is open, and my heart prepared;
The worst is worldly loss thou canst unfold:
Say, is my kingdom lost?

SHAKESPEARE.

It was a feature peculiar to the colonial wars of North America, that the toils and dangers of the wilderness were to be encountered before the adverse hosts could meet. A wide and apparently an impervious boundary of forests severed the possessions of the hostile provinces of France and England. The hardy colonists and the trained European who fought at his side, frequently expended months in struggling against the rapids of the streams, or in effecting the rugged passes of the mountains, in quest of an opportunity to exhibit their courage in a more martial conflict. But, emulating the patience and self-denial of the practised native warriors, they learned to overcome every difficulty; and it would seem that, in time, there was no recess of the woods so dark, nor any secret place so lovely, that it might claim exemption from the inroads of those who had pledged their blood to satiate their vengeance, or to uphold the cold and selfish policy of the distant monarchs of Europe.

Perhaps no district throughout the wide extent of the intermediate frontiers can furnish a livelier picture of the cruelty and fierceness of the savage warfare of those periods than the country which lies between the head waters of the Hudson and the adjacent lakes.

The facilities which nature had there offered to the march of the combatants were too obvious to be neglected. The lengthened sheet of the

Champlain stretched from the frontiers of Canada, deep within the borders of the neighboring province of New York, forming a natural passage across half the distance that the French were compelled to master in order to reach their enemies. Near its southern termination, it received the contributions of another lake, whose waters were so limpid as to have been exclusively selected by the Jesuit missionaries to perform the typical purification of baptism, and to obtain for it the title of lake "du Saint Sacrement." The less zealous English thought they conferred a sufficient honor on its unsullied fountains, when they bestowed the name of their reigning prince, the second of the house of Hanover. The two united to rob the untutored possessors of its wooded scenery of their native right to perpetuate its original appellation of "Horican."

Winding its way among countless islands, and imbedded in mountains, the "holy lake" extended a dozen leagues still further to the south. With the high plain that there interposed itself to the further passage of the water, commenced a portage of as many miles, which conducted the adventurer to the banks of the Hudson, at a point where, with the usual obstruction of the rapids, or rifts, as they were then termed in the language of the country, the river became navigable to the tide.

While in pursuit of their daring plans of annoyance, the restless enterprise of the French even attempted the distant and difficult gorges of the Alleghany, it may easily be imagined that their proverbial acuteness would not overlook the natural advantages of the district we have just described. It became, emphatically, the bloody arena in which most of the battles for the mastery of the colonies were contested. Forts were erected at the different points that commanded the facilities of the route, and were taken and retaken, razed and rebuilt, as victory aighted on the hostile banners. While the husbandman shrank back from the dangerous passes, within the safer boundaries of the more ancient settlements, armies larger than those that had often disposed of the sceptres of the mother countries, were seen to bury themselves in these forests, whence they seldom returned but in skeleton bands, that were haggard with care or dejected by defeat. Though the arts of peace were unknown in this fatal region, its forests were alive with men; its shades and glens rang with the sound of martial music, and the echoes of its mountains threw back the laugh or repeated the wanton cry, of many a gallant and reckless as he hurried by them, in the noontide of his spirits, to slumber in a long night of forgetfulness.

It was in this scene of strife and bloodshed that the incidents we shall attempt to relate occurred during the third year of the war which England and France last waged for the possession of the country that neither was destined to retain.

The imbecility of her military leader abroad, and the fatal want of energy in her councils at home, had lowered the character of Great Britain from the proud elevation on which it had been placed by the talents and enterprise of her former warriors and statesmen. No longer dreaded by her enemies, her servants were fast losing the confidence of self-respect. In this

mortifying abasement, the colonists, though ignorant of her imbecility, and too humble to be the agents of her blunders, were but the natural participants. They had recently seen a chosen army from that country, which reverencing as a mother, they had blindly believed invincible—an army led by a chief who had been selected from a crowd of trained warriors, for his rare military endowments, disgracefully routed by a handful of French and Indians, and only saved from utter annihilation by the coyness and spirit of a Virginian boy, whose riper fame has since diffused itself, with the steady influence of moral truth, to the uttermost confines of Christendom. A wide frontier had been laid naked by this unexpected disaster, and more substantial evils were preceded by a thousand fanciful and imaginary dangers. The alarmed colonists believed that the yells of the savages mingled with every fitful gust of wind that issued from the interminable forests of the west. The terrific character of their merciless enemies increased immeasurably the natural horrors of warfare. Numberless recent massacres were still vivid in their recollections; nor was there any ear in the provinces so deaf as not to have drunk in with avidity the narrative of some fearful midnight murder in which the natives of the forests were the principal and barbarous actors. As the credulous and excited traveller related the hazardous chances of the wilderness, the blood of the timid curdled with terror, and mothers cast anxious glances even at those children which slumbered within the security of the largest towns. In short, the magnifying influence of fear began to set at naught the calculations of reason, and to render those who should have remembered their manhood, the slaves of the basest of passions. Even the most confident and stoutest hearts began to think the issue of the contest was becoming doubtful; and that abject class was hourly increasing in numbers, who thought they foresaw all the possessions of the English crown in America subdued by their Christian foes, or laid waste by the inroads of their relentless allies.

When, therefore, intelligence was received at the fort which covered the southern termination of the portage between the Hudson and the lakes, that Montcalm had been seen moving up the Champlain, with an army "numerous as the leaves on the trees," its truth was admitted with more of the craven reluctance of fear than with the stern joy that a warrior should feel, in finding an enemy within reach of his blow. The news had been brought, towards the close of a day in midsummer, by an Indian runner, who also bore an urgent request from Munroe, the commander of a work on the shore of the "holy lake," for a speedy and powerful reinforcement. It has already been mentioned that the distance between these two posts was less than five leagues. The rude path, which originally formed their line of communication, had been widened for the passage of waggons; so that the distance which had been traveled by the sons of the forest in two hours, might easily be effected by a detachment of troops, with their necessary baggage, between the rising and setting of a summer sun. The loyal servants of the British crown gave to one of these forest fastnesses the name of William Henry, and to the other that of Fort Edward,

calling each after a favorite prince of the reigning family. The veteran Scotchman just named held the first, with a regiment of regulars and a few provincials; a force too small to make head against the formidable power that Montcalm was leading to the foot of his earthen mounds. At the latter, however, lay General Webb, who commanded the armies of the king in the northern provinces, with a body of more than five thousand men. By uniting the several detachments of his command, this officer might have arrayed nearly double that number of combatants against the enterprising Frenchman, who had ventured so far from his reinforcements, with an army but little superior in numbers.

But under the influence of their degraded fortunes, officers and men appeared better disposed to await the approach of their formidable antagonists, within their works, than to resist the progress of their march, by emulating the successful example of the French at Fort du Quesne, and striking a blow on their advance.

After the first surprise of the intelligence had a little abated, a rumor was spread through the entrenched camp, which stretched along the margin of the Hudson, forming a chain of outworks to the body of the fort itself, that a chosen detachment of fifteen hundred men was to depart, with the dawn, for William Henry, the post at the northern extremity of the portage. That which at first was only rumor, soon became certainty, as orders passed from the quarters of the commander-in-chief to the several corps he had selected for this service, to prepare for their speedy departure. All doubts as to the intention of Webb now vanished, and an hour or two of hurried footsteps and anxious faces succeeded. The novice in the military art flew from point to point, retarding his own preparations by the excess of his violent and somewhat distempered zeal; while the more practised veteran made his arrangements with a deliberation that scorned every appearance of haste: though his sober lineaments and anxious eye sufficiently betrayed that he had no very strong professional relish for the, as yet, untried and dreaded warfare of the wilderness. At length the sun set in a flood of glory, behind the distant western hills, and as darkness drew its veil around the secluded spot the sounds of preparation diminished: the last light finally disappeared from the log cabin of some officer: the trees cast their deeper shadows over the mounds and the rippling stream, and a silence soon pervaded the camp, as deep as that which reigned in the vast forest by which it was environed.

According to the orders of the preceding night, the heavy sleep of the army was broken by the rolling of the warning drums, whose rattling echoes were heard issuing, on the damp morning air, out of every vista of the woods, just as day began to draw the shaggy outlines of some tall pines of the vicinity, on the opening brightness of a soft and cloudless eastern sky. In an instant the whole camp was in motion; the meanest soldier arousing from his lair to witness the departure of his comrades, and to share in the excitement and incidents of the hour. The simple array of the chosen band was soon completed.

(To be Continued.)

Hunters & Fishers Department.

DEER HUNTING.

The Mail.

The Buffalo, which in countless thousands once roamed the western prairies, have gone, the antelope are rapidly following, while with us the deer are being driven farther and farther back, until in a few years it will be next to impossible to find them. Can nothing be done to postpone the fate that sooner or later seems inevitable to the game of America? In Canada the deer are growing scarcer and more difficult to reach each successive season. The capture of a moose in the back townships is now a rare occurrence, and supplies a topic of conversation for weeks afterwards. There is no reason that this should be so, at least for many years to come. But the wolves, and their domesticated descendants the hounds, are surely and swiftly doing away with the noblest game of the forest.

Roughly speaking, the Virginia deer of Canada are now confined to a space of about one hundred miles in length by thirty or forty in breadth. Within this space the hunters assemble every fall, and with their dogs and rifles commence a slaughter that is continued by the wolves after the former have returned to civilization.

To the true sportsman hounding is but another name for pot-hunting. The man who goes into the woods for true sport would like to see the dogs annihilated. It is all very well to talk about the music of the pack as they chase the startled deer through the aisles of the forest. No doubt it would be delightful music could the hunters follow the hounds. But what pleasure is there for the true sportsman in having the deer driven up to his place of concealment and shot as it passes within a few yards of him. This is runway shooting. Another and still more reprehensible method is driving the deer to water, and shooting them from canoes. Better save the ammunition and despatch the game with a club. During the past season upwards of six hundred deer have been shipped from Lindsay station. Now it is safe to say that not one-tenth of these were killed by the "stalker" or "still hunter." They were shot in the water or on runways in the woods. When the law prohibiting the shipment of game from the province was passed it was a step in the right direction. In some of the States on the other side of the line they have gone further and have prohibited the hounding of deer at any season. The result has already been seen in an evident increase in the deer. Why cannot this province follow the good example? Our sportsmen, if I may use the term, have been too selfish. The still-hunter charges the hounder with unnecessary cruelty, and attributes the disappearance of deer in so many localities to the practice of hounding. On the other hand the man who hounds his game says more deer would be killed by still-hunting than where dogs are used. Be this as it may, the fact is that hounding does not require the skill of still-hunting. A very indifferent hunter may have a fair share of success provided he is in a good locality and does not catch the "buck fever" as the deer dashes past him on the runway. On the other hand, to be a successful still-hunter requires a large amount

of patience and perseverance, together with a knowledge of the habits of the animal. In still-hunting the best man gets the most game. Again, if hounding were prohibited it would, to a large extent, do away with pot-hunting. There are men who for years past have made a practice of shooting for market. One of these who is well-known as a Government employe in Muskoka, is in the habit of hiring men to hunt for him. He ships his game by the sleigh load, and at the close of the season usually counts a good percentage for the money expended. If hounding were prohibited this man and others of his ilk would very soon relinquish pot-hunting. But if still-hunting is as terribly destructive to the game as some hounders would have us believe, a man might be limited to a certain number of deer each season. This is the law in Maine, and gives general satisfaction. Surely if the hounders are sincere in their statement regarding hounding they could not object to let the still-hunters have a chance for three or four seasons. Then, if the slaughter is so terrific, why prohibit the hunting of deer in any other way than with dogs? No doubt in severe winters a great many deer are killed by wolves. At present there is a bounty of five or six dollars in some districts for each wolf killed. But why not make it ten dollars? Then there would be some inducement to hunters and settlers to capture them. Every true sportsman would like to see the ruthless slaughter of the little game we have, stopped. And the Legislature would have the lasting thanks of hundreds if they would institute enquiries regarding this matter and then amend the game laws in accordance with the facts adduced. If sportsmen take hold of this question with their usual enthusiasm it will soon be settled, and settled satisfactorily too.

TRADE BALL.

Lindsay, Dec. 7, 1885.

Directions for Fur Collectors and Trappers.

To Insure High Prices, Ready Sales, and Save from Losses through Ignorance.

(C. N. Bastedo & Co., Yonge St., Toronto.)

"CASED"

Ermine, Fisher, Foxes, Lynx, Martin, Mink, Opossum, Otter and Skunk, must be "cased" that is, not cut open. In skinning cut at the rump, and turn the skin inside out (like a glove) over the body of the animal, leaving the *pelt side out*.

Then after scraping, cleaning and drying turn the skin back again while it is soft and easily managed, leaving the *fur side out*.

Then put a thin board inside the skin, cut the natural shape of it, stretching the skin to its fullest extent, but not so much as to make the fur thin. Too much stretching spreads the fur over a large surface, and makes it thin and lacking in richness. A liberal supply of good boards should be kept on hand.

Never use bent sticks, bows or anything irregular in shape or that yields.

When the above are "opened" they have a Southern appearance that lessens the value very greatly.

"OPEN."

Badger, Bear, Beaver, Cats, Raccoon, Wolves, Wolverine, must be "open;" that is, cut open up

the belly from rump to head. After scraping, cleaning and drying, stretch a uniformly oblong shape, to the fullest extent of the skin, but not so much as to make the fur thin.

When thoroughly dry, trim off legs, shanks, flippers, and any little pieces that spoil appearance of skin.

"EXCEPTIONS"

Skunk, long stripe, such as come from the Territories and sections of California, Wisconsin, Minnesota and Iowa, cut open and stretch oblong as explained.

Skunk, with the white stripe (or any portion) shaved out, blackened or tampered with must be collected at half price.

Opossum from Indian Territory, cut open and stretch oblong as explained. Chop off the tails where the fur ends, as they make opossum look poorly and lessen their value.

Beaver are sometimes stretched almost round, but appear very much better stretched oblong. Value by the skin, never by the pound. They rapidly lose heavily in weight. They bring most sold by the skin.

Muskrat must be "cased" but with *fur side in*. Chop off the tails as explained. Skin at the nose and make rump square.

Round tails have less value and do not sell well.

Muskrats must not be injured by shot or spearing—trap them.

NOTICE.

Skins that have dried without proper care can be treated same as fresh, green skins. Otherwise they have no value. Dissolve a handfull of common salt in a pail of fresh water and apply frequently with brush or rag (to pelt side only as it spoils appearance to wet fur) until the pelt becomes perfectly soft. Then handle as explained.

The same with "open" skins.

CAUTION.

Do not cure with alum or salt. It injures them for dressing and spoils the sale.

Do not dry skins at a fire, or in the sun, or in smoke.

It often "burns" them; when they then spoil and ruin on being dressed.

Dry in the open air where shady.

Meaty skins often "burn." The meat and fat on them heats and "burns" them, and they then go to pieces and rot on being dressed.

Too much warmth curls and spoils the top fur or hair.

Never stuff furs of any kind; dry and stretch as explained.

Do not stretch out the noses and make them pointed.

It gives a Southern appearance and lessens value.

Do not cut off heads, ears, or noses, or mutilate in any way.

It lessens value and injures sales.

Remove as much of bone from tail as possible otherwise the tail rots.

TRAPPING.

Fur bearing animals must not be killed until they have at least a fair growth of fur.

Stop trapping as soon in early spring as the fur begins to shed or become thin, or a little faded.

These too early or too late caught furs are a disgrace to fur trappers and collectors, and a wasteful, worthless slaughter.

The Leading Tailoring House.

J. J. SMITH, HAGERSVILLE,

Special attention given to Indian custom.
Certified Orders accepted.
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WATCHMAKER AND JEWELER,
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Repairing on short notice.
All work warranted. **Howard's Block.**THOMAS McLEAN,
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We always carry a first class stock of Dry
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BOOTS AND SHOES.
Millinery and Fancy Goods a specialty.
Toys in great variety.Merry Xmas and Happy New Year.
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General Merchandise, etc. Special attention
paid to the Indian trade. Approved
orders issued by Head Chief of New Credit
Band accepted.

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J. DAVIS,
Dealer in Fish, Game and
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grade of flour. The proprietors are also prepared to supply Indians requiring seed grain
or other seeds with the best in the market. We treat everybody alike.

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

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

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No other company in America gives days of grace on Accident Policies.Thos. Workman, Esq., Pres. R. Macaulay, Mn'g Director
A. H. GILBERT, Mgr. for Western Ontario, 33 Adelaide St. E., Toronto.

DANIEL J. LYNCH,

ON THE WAR PATH AGAIN.

If You Want to Purchase Winter Goods

AWAY DOWN AT HARD PAN PRICES, GO TO

Daniel J. Lynch's One Price Cash Store,

As he is determined to clear out his entire stock of

Wool Goods, Overcoats, Fur Caps and Felt Boots,

BEFORE THE FIRST OF FEBRUARY, 1886.

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

C. N. BASTEDO & COMPANY,

MANUFACTURERS & IMPORTERS OF

Hats and Caps, Furs and Robes, etc. etc.

54 Yonge Street, Toronto.

Every kind of Fur Coats, Mantles, Caps, Muffs, Mitts, Moccasins, at lowest wholesale
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ALL KINDS OF HOUSE FURNISHING GOODS.

A large stock kept constantly on hand at lowest prices.

A Specialty made of Undertaking. Public Orders from the Head Chief of the Mississ-
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DAVID ALMAS, - HAGERSVILLE,

GENERAL DEALER IN

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

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

WELLAND CANAL ENLARGEMENT.
NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of January next (1886), for raising the walls of the locks, weirs, &c., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in Sections.

Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, &c., may be seen at the Resident Engineer's Office, Welland. Contractors are requested to bear in mind that tenders will not be considered unless strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an excepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The amount required in each case will be stated on form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By Order,
A. P. BRADLEY, ¹¹¹ SecretaryDepartment of Railways and Canals, ^{2-5W}
Ottawa, 7th December, 1885.The Grand General Indian
COUNCIL OF ONTARIO.

MEETS EVERY SEC'ND YEAR

OFFICERS :

President, Chief Wm. McGREGOR,
Cape Crocker.
1st. Vice President, Chief Jos. Fisher,
Muncey.
2nd. Vice President, Chief Sol. James,
Parry Sound.
Secy. Treas. Chief P. E. Jones M. D.,
Hagersville.
Cor. Secy. for Northern Indians F. Lamor-
andier,
Cape Crocker.
Interpreter, Able Waucosh.The next meeting of the Grand General Indian
Council will be held in the Council House upon the
Saugeen Reservation (near Southampton) commen-
cing onWednesday, 8th Sept., 1886,
and continuing from day to day until the business
is completed.The minutes of the last Council will be published
in a few weeks and will be freely distributed among
the various Bands, and also to the Dominion Mem-
bers of Parliament.Any correspondence connected with the business
of the Grand Council should be addressed to the
Secretary-Treasurer, Hagersville, Ontario.CHIEF P. E. JONES, M. D., Secy-Treas.
Hagersville, Dec. 1885. Office of THE INDIANThe Times Printing Company
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lishment in Haldimand.

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- exchange for goods.