

INDIANS OF ONTARIO



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Department of Indian Affairs and Northern Development

INDIANS OF ONTARIO
(An Historical Review)

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INDIANS OF ONTARIO

The Indians who inhabited Ontario in pre-European times belonged to two cultural groups, the Algonkian and Iroquoian. According to archaeological experts, the Iroquoian culture evolved over a period of at least two thousand years in the eastern Great Lakes region including the Ontario Peninsula. The Iroquoian tribes were the Huron, Tobacco and Neutral Nations of south-eastern Ontario, and the Five Nations of the Iroquois, who occupied the country from Lake Champlain to Lake Ontario. Comprising the Five Nations were the Mohawks, Oneidas, Onondagas, Cayugas and Senecas.

In the 17th century, the Hurons obtained firearms from French Canada, and the Five Nations obtained firearms from the Dutch and English traders who penetrated inland from the Atlantic Coast. In wars that followed the Five Nations destroyed the Tobacco and Neutral Indians and drove the less heavily armed Hurons from their country below Georgian Bay. Many of the Hurons were killed or captured while others escaped to the French settlements near Quebec or scattered to the south.

Four tribes of Algonkian Indians lived in Ontario: the Algonkins just north of the Five Nations territory, the Ojibway (also referred to as "Chippewa") above and to the west of Lake Huron and Superior, the Cree throughout the northern parts of the Province, and the Ottawa on Manitoulin Island and Georgian Bay. The Ottawa did not reside along the Ottawa River although they used the River as a principal trade route. "Ottawa" is an Algonkian term meaning "to trade" and was applied to the Ottawa Indians because they were noted among their neighbours as intertribal traders.

IROQUOIANS

The Iroquoian territory consisted largely of well watered and fertile land, heavily forested with oak, maple, elm and other deciduous trees. The Iroquoians had originally obtained corn, beans and squash from the south and the summers of southern Ontario were long and warm enough to ripen their crops. They converted much of their land into a rich farm belt and although their farming methods were simple, they raised enough food to last throughout the winter, thereby avoiding the severe famines sometimes suffered by other Indians. Since they did not have to move from place to place in search of food, they were able to maintain permanent homes and settle in villages.

Seventy per cent of the Iroquoian food supply was derived from the soil and the rest consisted of fish and game which was abundant. The men cleared the ground with stone-bladed axes, and the women dug the soil between the stumps into mounds with shell-bladed hoes and digging sticks. They planted corn in the mounds, beans between the corn-hills, and squash in separate plots. The men went on hunting and trading expeditions in the summer, leaving the women at home to tend and harvest the crops. Corn was stored in large bark chests inside the houses and squash in bark-lined pits outside. Many of the varieties of corn and beans in use today were developed by the Indians, and ancient Indian recipes are still used for cooking corn. Every Iroquoian community was surrounded by several hundred acres of corn-fields and the larger villages raised as much as 150,000 bushels of corn in a single season.

When not cultivating the cornfields the women and children gathered acorns, butternuts, chestnuts and hickory nuts, also raspberries, blueberries, cranberries and wild plums. They collected small quantities of sugar maple sap but did not make enough sugar to store away for the winter months.

Deer, bear and other animals provided meat. The deer were driven into pounds and killed with bows and arrows. A blow-gun was sometimes used in hunting small birds. Fish were caught with spears and hooks of bone, and nets made from nettle fibre. Weirs were built across small streams and basket-traps set to catch the fish.

Indian costumes



Iroquoian men wore a shirt reaching to the thighs and a breechcloth tucked between the legs. These garments were made of deerskin. Women wore a short tunic and shirt also of deerskin. Both men and women wore skin leggings and moccasins, and in cold weather covered their heads and shoulders with fur robes.

Iroquoian ornaments were made from shell, bone and stone, but after the arrival of the Europeans, silver ornaments were valued, especially brooches and buckles made by professional silversmiths in Quebec and Philadelphia. European clothing was also adopted at an early date.

The Iroquoians lived in villages surrounded by palisades which provided a defence against enemies. There were as many as thirty houses in the largest villages, each capable of sheltering fifteen or twenty families. The houses were shaped like barns, with walls and gabled roof of cedar or elm bark laid over a framework of poles. At either end there was a doorway, and down both sides a row of cubicles, each the home of a family. In summer the residents slept on benches against the walls. For greater warmth in winter they used sleeping mats spread on the floor near the family fires which were located along the centre aisle of the house.

Furniture consisted of clay cooking-pots, paddles for stirring corn and berries, ladles and bowls of bark and wood, bark chests for storage of corn, mortars and pestles for grinding it, and baskets, sleeping mats and skins. Tools consisted of stone-bladed axes and knives, wooden drills for kindling fires, bone awls for husking corn and punching holes in wood, bark and skin, and bone scrapers for dressing skins. Iroquoian mothers carried their babies in wooden cradles.

The Iroquoians traded among themselves and with the Algonkian tribes beyond their borders. The Tobacco Indians raised enormous quantities of tobacco for trading purposes, and the Hurons traded corn with the Ojibway for furs, birch-bark canoes and medicinal remedies. Wampum was used in trade. It consisted of beads made from clam or other shells by Indians on the New England coast. White wampum meant prosperity, peace and goodwill, and purple wampum symbolized death, disaster or war. There were four uses for wampum: personal decoration, currency, records (in the form of strings joined together), and the ratification of treaties (in the form of belts and sashes).

The native boats of the Iroquoians were rather crude dugouts although some had birch bark canoes purchased from the Algonkians. They generally travelled on foot and in winter with the aid of snowshoes. They carried burdens in wicker baskets suspended from the forehead by a wide strap. Warriors often carried a long cord of plaited fibre to serve as a pack-strap and for tying captured prisoners.

From childhood the Iroquoians were trained as warriors. The possession of corn enabled them to remain in the field for a longer period and in greater numbers than their enemies who had to disperse to hunt and fish after a few days. The early weapons were knobbed wooden clubs, sometimes fitted with stone spikes, and the bow and arrow. After the Europeans came tomahawks were used. Many warriors wore armour of wooden slats and carried wooden shields covered with rawhide, but this equipment was useless after the Indians obtained firearms.

The Iroquoians had a genius for political organization. The Huron and Neutral Nations of south-eastern Ontario were confederations of tribes governed by elected councils. The Five Nations or League of the Iroquois had a governing council of fifty sachems or chiefs who met several times a year to appoint and receive embassies, to decide on questions of war and peace and to discuss other matters of concern to the confederacy. The Iroquois traced their descent through their mothers, and the head of each family was the eldest woman in the group. If her family had the right to a representative, she, in consultation with the other women, elected the sachem. She could also depose him if he acted contrary to her wishes and did not mend his ways.

Many festivals occurred throughout the year. Women participated in the public dances and joined the men's games, although they had special games of their own. The game of lacrosse was the most popular athletic recreation, and whole villages took sides against each other. The Iroquoians, who were fond of gambling, bet on their athletic games and on several games of pure chance similar to dice.

The Iroquoians believed in two Great Spirits, one good, the other evil, governing a throng of lesser spirits. At the festivals they made public prayers to the good spirits, burning tobacco as a thank-offering. Most men and many women carried charms, supposedly obtained from spirits in dreams, and they trusted to religious societies or clubs to keep away the evil spirits. The members of the False Face society placed grotesque masks over their faces, spring and autumn, and invaded all the village houses to banish the demons which brought human diseases.

The Iroquoians were fond of singing and used it as an accompaniment to all their dances. They chanted many prayers and incantations, and had war and victory chants, love songs and lullabies. The love songs were simple melodies played on a six-holed flute. The medicine man had a rattle made of the top shell of a turtle filled with small seeds, which he used to accompany his healing chants. A tambourine provided rhythm for certain ceremonies. Orators had great eloquence and dignified gestures.

The only Iroquoian wood carvings were the False Face masks. Stone and clay pipes were sometimes carved or modelled into human or other forms, and small ornaments were shaped to resemble birds or other objects. Pottery was decorated by incising or impressing. Some decorative embroidery was done with porcupine quills, but beadwork and silk embroidery were post-European developments.

ALGONKIANS

The Algonkians inhabited the uplands of eastern Canada, a rugged forested region ill-adapted to agriculture, but teeming with game, and with numerous lakes and rivers abounding in fish. Hunting and fishing thus became the principal sources of food supply. Food shortages often occurred in winter, sometimes causing whole families to die of starvation. The favourite food was the flesh of the moose, followed by caribou and deer. Rabbits and all varieties of fish were also eaten. They gathered many wild berries and a few edible roots and in times of scarcity ate the inner bark of hemlock and other trees. The Ojibway Indians made large quantities of maple sugar and harvested wild rice from certain lakes.

The Algonkians were skilful at hunting, using snares and traps with as great facility as the bow and arrow. On snowshoes in winter they ran down moose and speared them as they floundered in the deep snow, and in summer they speared them from canoes as they swam in lakes and rivers. They trapped beaver and bear, and snared rabbits and white-tailed deer. For fishing they used bone hooks on their lines, wooden spears with bone points, nets made of nettle fibre, and wicker traps. In Autumn they fished at night by the light of birch bark or resinous pine torches in the bows of their canoes, which lured the fish within reach of their spears.

Clothing consisted of shirts, leggings and moccasins of moose or caribou skin often beautifully decorated with porcupine quill or moose hair embroidery. The shirt worn by the women reached the ankles but the shirt of the men reached only to the thighs and they also wore a breechcloth. Mittens and fur caps were worn in winter. A fur robe served as sleeping blanket and wrap. Robes and children's shirts were sometimes woven from stands of rabbit fur.

The Algonkians lived only a few days in one place compelled as they were to hunt and fish. As a result they evolved a portable dwelling which could be tied on a toboggan or loaded into a canoe. This was the wigwam, a tent usually of birch bark, or in the north of caribou hide, stretched over a conical framework of poles with an opening in the top to let out smoke. Some wigwams were dome-shaped, and many Ojibway built their wigwams with mats of rushes instead of birch bark because the mats were more easily rolled up and carried.

Possessions of the Algonkians were limited to what they could carry with them. Rush mats covered the floors. Birch bark baskets and trays, wooden spoons, and fibre bags were household utensils. There were stonebladed knives and bone knives for skinning game or stripping bark. Women used bone scrapers for dressing hides, and bone awls for punching skin or bark.

The Algonkians invented snowshoes and toboggans and made excellent canoes from birch bark. Women and children did the work of transport as the men had to be free to hunt and fish. In summer most of the travel was by water in canoes.



Scraping a moose-hide for tanning



Winter hunting wigwam

Each Algonkian tribe consisted of a number of small bands, each inhabiting a hunting territory. There was no permanent chief but the most experienced man was leader according to the type of activity engaged in at the time. Occasionally several bands would unite to celebrate some festival or to enjoy one another's society. Their only enemies were the Five Nations south of the St. Lawrence, and their weapons and armour were the same as those described for the Iroquoians.

Mothers carried their babies on their backs, strapped in a wooden cradle or a bag lined with moss. As soon as a young man could support a wife he married but had to live with the bride's parents for a year and give them everything he obtained in his hunting. Gambling games were enjoyed by all. They had a number of herbal remedies in case of sickness, one of which was the application of balsam gum to wounds. Another favourite cure was the sweat-lodge, a domed tent filled with steam. Community medicine men were members of the Grand Medicine Society.

The Algonkians believed in a Great Spirit who was too remote to be very interested in human affairs, so they evoked aid from lesser deities like the spirits of nature, the sun, the points of the compass, mother earth, and the spirits of birds and animals. Every boy and many girls endured a rigid fast so that a supernatural being might appear in a dream and grant protection. Every hunter carried a charm symbolizing his vision, and assuring him of supernatural aid. Hunters sometimes decorated small fragments of the hides of the animals they killed for food in order to appease their souls. The only Algonkian religious organization was the Grand Medicine Society of the Ojibway Indians. The members used incantations, charms and herbs to cause or cure diseases, and each summer held secret rites inside a large enclosure of poles and brush.

THE FUR TRADE

The Indians of Ontario felt the effects of the fur trade long before any Europeans had penetrated beyond the borders of their territories. During the latter half of the 16th ¹⁵⁵⁰ century the French at Tadoussac were trading with the neighbouring Montagnais, who traded with the Algonkians, who, in turn, traded with the Hurons through the Saguenay route, including the St. Maurice and Ottawa Rivers. The traders introduced iron tools, guns, kettles, knives, awls and axes into the native economy, and in exchange received the hides of lynx, fox, otter, marten, muskrat, and principally beaver. Beaver hats were worn as a mark of prestige in Europe during this period and were much in demand. Intensive trapping led to a scarcity of game in certain sections and to movements of the population for purposes of trade and hunting.

Disputes arose over hunting territories and fur trade competition, wherein the Iroquois of the St. Lawrence valley and southward became bitter enemies of the surrounding Algonkian tribes and even of the Huron, Tobacco and Neutral Indians. The Iroquois were well organized into the Five Nations (later the Six Nations including the Tuscaroras) and ruled by an elected council and the discipline of military chiefs. Also their custom of adopting prisoners of war augmented their numbers, thereby increasing their power. The nomadic Algonkians, roaming from one hunting and trapping ground to another, had no close tribal organization and were powerless to unite and protect themselves against the enemy.

In 1608 Champlain established a post at what is now Quebec City and formed an alliance with the Algonkin Indians. The following year he accompanied a party of these Indians into Iroquois territory where they defeated the Mohawks on the shores of Lake Champlain. The Mohawks had never before seen firearms and fled in confusion after the first few shots. This episode led to continuing Iroquois opposition and hostility to the French for almost a century. During that period the Iroquois allied themselves to the British and effectively blocked French expansion southward.

In July, 1615, Champlain accompanied a party of Algonkians and Hurons along what later became the classic route of the fur-traders. They followed the Ottawa and Mattawa Rivers to Lake Nipissing, thence down the French River to Georgian Bay. From there they went to Lake Simcoe by way of the Severn River and reached the Bay of Quinte on Lake Ontario through a chain of lakes and rivers. Champlain spent the winter with the Huron Indians who, at that time, occupied eighteen villages all situated within a few miles

of each other. Eight of these villages were fortified with palisades and ramparts and the inhabitants of the unfortified villages could take refuge there in time of danger or else flee to the woods.

The Dutch set up a trading post at Albany and became rivals of the French traders and allies of the Iroquois. Upon the latter they depended for furs for which they bartered firearms and ammunition. Thus armed, the Iroquois intensified their competition with the Hurons and often ambushed fleets of canoes, laden with furs, as they travelled down the Ottawa River towards Lachine.

The St. Lawrence – Ottawa route became the main highway for the fur trade since the Algonkians and Hurons felt safer from the Iroquois in that area. They traded with the tribes of the remote north and west and brought the furs down to the lower St. Lawrence. The Nipissing Algonkin Indians went from Lake Nipissing up the Sturgeon River to barter French merchandise for northern furs. The Hurons became middlemen along the St. Lawrence – Ottawa route, being in a strong position to control the French trade with the tribes farther west in the region around Georgian Bay. By 1635 the beaver were disappearing around the St. Lawrence and had to be obtained farther inland.

The Iroquois began persistent raids on the Hurons in 1640, and after 1641 they launched attacks against the French settlements, lurking in the surrounding woods and menacing any inhabitant who ventured outside the stockade. In 1648 they struck again at the Hurons, who were weakened by smallpox and wiped out several of their villages. Instead of returning home as usual they secretly spent the winter in southeastern Ontario, renewing their attacks early the following spring. They killed or captured many Hurons and the rest fled to take refuge with the Tobacco nation, the Neutrals, the Eries south of Lake Erie, and the French settlements on the lower St. Lawrence. The Iroquois fell upon each of these Indian groups in turn, first driving out the Tobacco nation and the Huron refugees. Then they attacked and destroyed the Neutrals, and finally the Erie nation. The Ottawa Indians on Georgian Bay and Manitoulin Island who also had been trading with the French were likewise driven out by the Iroquois and escaped to Green Bay on Lake Michigan. The Algonkin bands, fearing the Iroquois, retreated up the Ottawa and other rivers to the north and east.

The depopulated territories of the Huron, Tobacco and Neutral nations remained unoccupied for many years. After the Iroquois threat had lessened Chippewa (Ojibway) tribes migrated from their hunting ground around Lake Superior to the shores of Lakes Huron and Simcoe. Chippewas also moved into the Thames valley. The Mississauga Ojibway moved from their hunting grounds on the Upper Lakes to the former territory of the displaced Neutrals.

For some time after 1649 the Iroquois were in control of the St. Lawrence and Ottawa trade routes, and in 1652 no furs reached Montreal from the upper country. The scattered Hurons and Ottawa came in contact with more remote tribes in the interior and introduced them to European goods. The Potawatomes and Sioux exchanged large quantities of furs for the novel needles, pots and knives. By 1654 furs were again coming to Montreal by the Ottawa route, and the Indians permitted two French traders to return with them to the upper country. The French gradually took possession of the Ottawa route, and the principal trading stations became Michilimackinac, Green Bay and Sault Ste. Marie.

The Ottawa travelled north to trade with the Nipissing Algonkians who had fled from the Iroquois to Lake Nipigon and, after 1662, with the Crees north of Lake Superior. Mississaugas and Crees joined the Indians journeying to the French settlements. By 1681 the Ottawa Indians had taken over the profitable trade of the Huron middlemen, although limited by the competition of the Hudson Bay Indians on the north and the Iroquois to the south.

The Iroquois were at peace with the French for a few years after 1667, having been defeated by French soldiers under Marquis de Tracy, but they were allies of the English in the fur trade and rivals of the tribes who traded with the French. In the competition for furs, English manufactured goods used in barter with the Indians were cheaper than the French goods. Rum from the West Indies was also cheaper than the French brandy. To compete the French had to reach new districts untouched by their rivals.

Frontenac, who became governor of New France in 1672, encouraged the fur trade and granted trading licenses to a number of coureurs de bois who lived in the woods and brought furs into the settlements and trading posts. From Michilimackinac they dispersed south and west of the Great Lakes, returning to Montreal with furs gathered from the Indians. Some Indians settled near the trading posts, hunting during the winter and trading their furs in spring and summer.

Frontenac built a fort at Cataraqui in 1673 as a defense outpost against the Iroquois and as a trading post for the surrounding district to intercept cargoes of furs on their way to Albany. French traders and explorers were pushing westward, building Fort Niagara in 1678, and two forts on Lake Nipigon. The western tribes were now the commercial allies of the French, and the Iroquois, in an attempt to wipe out their new rivals, sent a war party against the Illinois in 1680. A struggle between the French and Iroquois ensued, which lasted about twenty years, but in 1701 the French and their Indian allies concluded peace with the Iroquois which ended the hostilities begun almost a century before.

In 1670 the British Crown granted to the Hudson's Bay Company the exclusive right to trade and establish settlements at Hudson Bay. Company traders came into contact with Crees and other northern tribes who desired iron goods and had bountiful supplies of beaver furs to barter for them. The low ocean freights proved an advantage over the huge cost of the long inland journey to Montreal. In 1671 Company men built a fort at the mouth of the Moose River, and another fort was built on the Albany River. A profitable fur trade quickly developed, which incited the rivalry of the French traders of the St. Lawrence Valley, especially for the furs of those Indians who found it as easy to reach one trading post as another. The French formed the Compagnie du Nord and about 1682 an intermittent war began between the rival groups with Le Moyne d'Iberville in command of the French force. The struggle was ended by the Treaty of Utrecht in 1713, by which the whole of the Hudson Bay territory passed into the hands of the British.

The Treaty of Utrecht was followed by forty years of peace during which the French resumed their policy of expanding westward. They established forts on Lake Superior, Rainy Lake and Lake of the Woods. Fort Rouille was built in 1749, on the site of Toronto, to control the fur trade from the north and to command the portage from Lake Ontario to Georgian Bay.

The Hudson's Bay Company built Henley House about 150 miles up the Albany River in 1741 to prevent encroachments by French traders. The Company traders found it necessary at this time to take to the hinterland for the fur trade because of the increased competition of the French as they expanded westward. The Company established new posts as they moved inland.

The Seven Years War changed the whole pattern of the fur trade and its rivalries. Both Indians and coureurs de bois were involved in the struggle and could not gather furs although Ontario being unsettled at that time escaped active warfare. In 1763 the whole of Canada came under British rule.

BRITISH RULE

In 1670, during the reign of Charles II, a code of instructions was issued for the guidance of the Governors of the British Colonies,

“Forasmuch as most of our Colonies do border upon the Indians, and peace is not to be expected without the due observance and preservation of justice to them, you are in Our name to command all the Governors that they at no time give any just provocation to any of the said Indians that are at peace with us. . . .”

The Governors were directed to receive any Indians who wished to place themselves under British protection and to ensure that the Indians might be instructed in the Christian religion.

During the wars between Great Britain and France both sides did their best, by presents and other encouragements, to enlist the loyalties of the Indians and great numbers of Indians were drawn into the struggle. After the establishment of British rule in Canada, all Indians, whether they had fought upon the



Ojibway family



Ojibway woman and child

side of the French or the British, were taken under the protection of the British Government. The 40th Article of the Capitulation of Montreal reads:

Indian lands in Quebec were given to the French.

“The Indian Allies of His Most Christian Majesty shall be maintained in the lands they inhabit, if they choose to reside there; they shall not be molested on any pretence whatsoever, for having carried arms and served His Most Christian Majesty; they shall have liberty of religion, and shall keep their missionaries.”

In keeping with British policy a Royal Proclamation was issued in 1763 reserving to the Indians all the lands west of a line along the heads of the rivers falling into the Atlantic, Under protection of the Crown the resident tribes were to be left undisturbed in the possession of their hunting grounds.

The fur trade still dominated the Canadian economy after the establishment of British rule. The Indians were at first suspicious of the British and resentful of their political authority. Thus the fur trade under the new regime depended largely on French personnel although English goods were used for barter.

French traders knew the paths to the west and had a talent for dealing with the various Indian tribes as well as experience in conducting the fur trade.

The Proclamation of 1763 limited the activities of the traders in the western territories and in 1765 an official license system was established whereby trade could be carried on only at the posts. This was detrimental to the traders for if they did not go to the villages the Indians would take their furs to the French and Spanish traders from New Orleans. However, the restrictions were gradually relaxed and by 1768 the fur traders were again able to move throughout the western territories with relative freedom. Over a period of time a co-partnership of Canadian traders emerged as the North West Company, founded in 1783 with the purpose of exploring and exploiting the western hinterlands.

During the American Revolutionary War a large number of the Six Nations Indians fought for the British cause under the leadership of the celebrated Mohawk chief, Thayendanegea, or Joseph Brant. Brant had fought on the British side during Pontiac's war in 1763, and had visited England in 1775. He received a captain's commission and distinguished himself in several battles. He was the leader of his people until his death in 1807.

After the Treaty of Paris in 1783 the traditional lands of the Six Nations became United States territory, and many of the Iroquois under Brant wished to move to Canada where they would still be under the British flag. Governor Haldimand granted to the Six Nations a large block of the most valuable land in Ontario, containing about 675,000 acres, along the Grand River which flows into Lake Erie. This land was purchased from the aboriginal occupants, the Mississaugas.

While Joseph Brant and the majority of his Indians decided to take up lands on the Grand River, a group of Mohawks under the leadership of John Deserontyon or “John the Mohawk”, one of Brant's lieutenants in the Revolutionary War, determined to settle at the Bay of Quinte on Lake Ontario. These Indians persisted in their determination although General Haldimand and Joseph Brant both urged them to go to the Grand River with the rest of the Six Nations Indians. The day of their arrival at the Bay of Quinte is celebrated by their descendants each year on Mohawk Sunday, the Sunday nearest May 22, and a cairn marks their landing place.

There are no Mohawks in Canada now.

Lieutenant-Governor Simcoe confirmed the grant along the Grand River to the Six Nations by a patent under the Great Seal issued January 14, 1793. The Mohawks who had settled along the Bay of Quinte received a similar grant, April, 1793, their land having been acquired from the Mississaugas of that district. The grants of land were made on the condition that they could only be alienated with the consent of the Crown. In the following 38 years before the practice of alienation was checked by the withholding of Crown consent, the Six Nations had alienated 356,000 acres, more than half their land.

The Mohawks, Onondagas and Cayugas are the oldest members of the Iroquois Confederacy and their union precedes tradition. The Oneidas and Senecas became associated later, and in 1715 the Tuscaroras were adopted. The Nanticokes, Tutulies, Muntures and Delawares have representatives among

the Six Nations, having been absorbed from time to time. A branch of the Oneidas, who remained in the United States when the majority moved to Canada, followed later and settled on the River Thames.

Prior to 1784 south-western Ontario, with the exception of a few military posts, was occupied by the Indians. After 1784 a large influx of United Empire Loyalists to Canada led to the creation in 1791 of the new provinces of Upper and Lower Canada, Upper Canada being the older part of the present Province of Ontario. Many Americans moved into the new province until by 1812 the population had grown to about 80,000. The settlers developed agriculture, fishing, lumbering and commerce, pushing the ancient industry of the fur trade into a slow decline and fall, and weakening the whole economic basis of the Indian culture.

As settlement advanced the British Government made successive agreements with the Indians for the surrender of portions of the land. The compensation took the form of immediate presents of clothing, ammunition and other objects, or, more frequently, annuities made payable to the tribe concerned, either in goods at the current price or in money at the rate of ten dollars for each member of the tribe at the time of the agreement.

Following the Revolutionary War and the withdrawal of the British from the western trading posts in United States territory, many of the Indians brought their furs to posts on the Canadian side where they traded for ammunition and supplies. Also, several Indian tribes suffering from the encroachments of American frontiersmen and the demands of the United States Congress for Indian land, migrated to Ontario. In 1793 the Delawares of the Algonkian Lenni Lenape settled along the River Thames after having been driven from their settlement in Ohio. Many individuals of this tribe also became incorporated with the Six Nations. The Munsee or Wolf Tribe of the Lenni Lenape came from the United States in 1800 and settled at Munceytown on a reserve shared with the Chippewas of the Thames. In 1819 the Chippewas surrendered a large portion of their land and a reserve was set apart for them at Caradoc. The Munsees had no share in the annuity or land fund because they were not parties to the surrender.

Some Ottawa Indians returned from United States territory to Manitoulin Island and the shores of Lake Huron in the early years of the 19th century. Other settled on Walpole Island at the head of Lake St. Clair.

In a general partition of lands by different tribes in 1791 a reserve was confirmed to a number of Wyandots (Hurons) in the township of Anderdon, Ontario, a part of their ancient possessions. In 1840 several members of the tribe removed to Missouri where they received money and grants of land from the United States Government.

American pressure on Indian lands continued into the 1800's, pushing the hunting grounds steadily further west. The able Indian leader Tecumseh, a Shawnee, endeavoured to form a league of all the tribes to resist the advance of the settlers. The Americans defeated Tecumseh at Tippecanoe in 1811 but were convinced that the British in Canada were behind the Indian threat, especially since the Indians drew their weapons and supplies from the British. Actually the Canadian authorities were urging the Indians to peace. During the War of 1812-14 which ensued, Tecumseh was given a commission in the British forces as brigadier-general and commanded 2,000 warriors of the allied tribes. He fought in several engagements but was killed at Chatham on the Thames River, October 5, 1813. The Treaty of Ghent ended the war in 1814.

The United States decreed that only American citizens should thereafter trade for furs in American territory. This dealt a great blow to the North West Company and in 1821 it was absorbed in the Hudson's Bay Company. The old world of the Indian fur trade was vanishing before the westward settlements and the new trades.

After British rule was established in Canada the British government assumed the responsibility of distributing annual presents to the Indians, a custom the Indians claimed had been initiated by the French government. There is no record of any agreement on the part of the British government to establish or maintain these gratuities or any regulation as to who was entitled to share in them but the object was

probably to conciliate the Indians, to supply their wants as warriors in the field, and in peacetime to secure their allegiance to the British Crown and their good will towards new settlers.

A fixed schedule was arrived at over the years by which presents were distributed to all Indians resident in Upper Canada and to those tribes who took the part of the British in war but continued to live in the United States. The presents furnished every Indian with a complete suit of clothing annually. The government also supplied guns and ammunition for hunting, nets and hooks for fishing, implements such as hatchets, tomahawks, knives, needles, scissors, kettles, and frying-pans, and luxury items like tobacco and pipes, looking-glasses, medals, brooches, arm-bands and ear-bobs.

As Ontario became settled the government passed protective laws to regulate trading with the Indians, to stop the sale of spirits to them, to exclude non-Indians from their villages, and to prevent encroachments on their lands. Officers were appointed at the principal Indian settlements to enforce these laws, to communicate between the Indians and the government, to distribute presents and the annuities paid for the surrender of Indian land, and to maintain governemental authority among the tribes.

Indian annuities were generally paid in goods of the same description as the annual presents up to 1829. However, Lieutenant-Governor Sir John Colborne, wishing to eliminate the unnecessary duplication and to promote the settlement of the Indians, obtained permission from the Secretary of State to apply the annuities toward the building of houses and the purchasing of agricultural implements and stock for such members of the several tribes as were willing to settle in the Province. The issue of goods in payment of annuities ceased from that time. Within three years settlements were established at Coldwater, the Narrows, St. Clair and Munceytown, by means of these funds.

In 1839 and 1841 notices were issued of the discontinuance of presents to visiting Indians from the United States. This cut down the annual number of recipients by one third but led to an influx of American Indians for settlement in the province. Gradually many of the presents were discontinued until in 1844 they consisted chiefly of clothing and ammunition. The annual presents were finally done away with in 1860 under provincial administration, when all Indian funds, at that time otherwise invested, were capitalized and taken over in trust by the Provincial Government.

During the years between 1818 and 1836 several agreements were negotiated with the Indians in order to obtain land for the large numbers of immigrants who were arriving from England, Scotland and Ireland.

In 1827 reserves were set aside for the Chippewas of Chenail Ecarte and St. Clair, at Sarnia, Kettle Point, River aux Sables and Moore.

Other Chippewas settled permanently on Walpole Island in 1831, and in 1841 a number of Potawatomies who had been ordered by the United States government to remove to the Mississippi, were allowed by the British government to settle on Walpole Island where they lived in harmony with the Chippewas. Other Chippewa families moved from the Anderdon Reserve and from Point Pelee to the settlement on Walpole Island.

The Chippewas of Saugeen surrendered some of their lands in 1836 and divided themselves into two bands one of which settled at the mouth of the Saugeen River while the rest located along the Bay of Sydenham. In 1854 most of the Bruce Peninsula area was surrendered with lands reserved for the Chippewas of Nawash and the Chippewas of Saugeen where their descendants still live.

The Chippewas of Lakes Huron and Simcoe surrendered portions of their land from time to time, the last in 1837. They split into three bands, purchased reserves from their own funds, and settled at Rama, Snake Island and Beausoleil. The Beausoleil Band had been settled at Coldwater by Sir John Colborne in 1830 and moved to Beausoleil Island in 1842. In 1860 they removed to Christian Island, which was occupied by a few Ottawa and Potawatomies who had come from Lake Michigan.

The Mississaugas of Rice Lake were granted a reserve in 1834, and the Mud Lake band settled on their reserve around 1830. The Scugog Lake band had a reserve at Balsam Lake but were dissatisfied

with the climate and quality of soil. As a result they purchased a reserve on Lake Scugog from the proceeds of their annuity.

The Mississaugas of Alnwick were collected at different times from the wandering bands of Indians formerly found in the vicinity of Kingston, Gananoque, and some of the Islands of the Bay of Quinte, at which time they were known as the Mississaugas of the Bay of Quinte.

In 1840 the Mississaugas who were settled on the River Credit, became dissatisfied with their location and petitioned the government to be allowed to move. The Six Nations offered them as a free gift 6,000 acres in Tuscarora and the offer was accepted. The Credit Indians moved to this location in 1847 and settled on separate farms, built log houses for themselves and followed agricultural pursuits in preference to their former practice of hunting.

In 1849 a band of Oneidas crossed into Canada from the United States and settled on 5,400 acres of land separated from Munceytown by the River Thames. This land was purchased with money the Oneidas had brought from the United States.

In 1835 the only Indians resident on Manitoulin Island were a few wandering Chippewas and five or six families of Ottawa from Lake Michigan. That year a project was introduced of collecting the small bands of Indians scattered over adjacent regions of Ontario and settling them on Manitoulin Island which had good land and climate and numerous rivers and lakes containing an abundance of fish. A settlement was commenced in 1836. Some land was cleared and houses built, and Manitoulin Island was made a center for the annual distribution of presents. At the same time the chiefs of the Ottawa and Chippewa Indians formally surrendered their claims to Manitoulin Island, along with many other islands in Lake Huron, to be used as a general reserve.

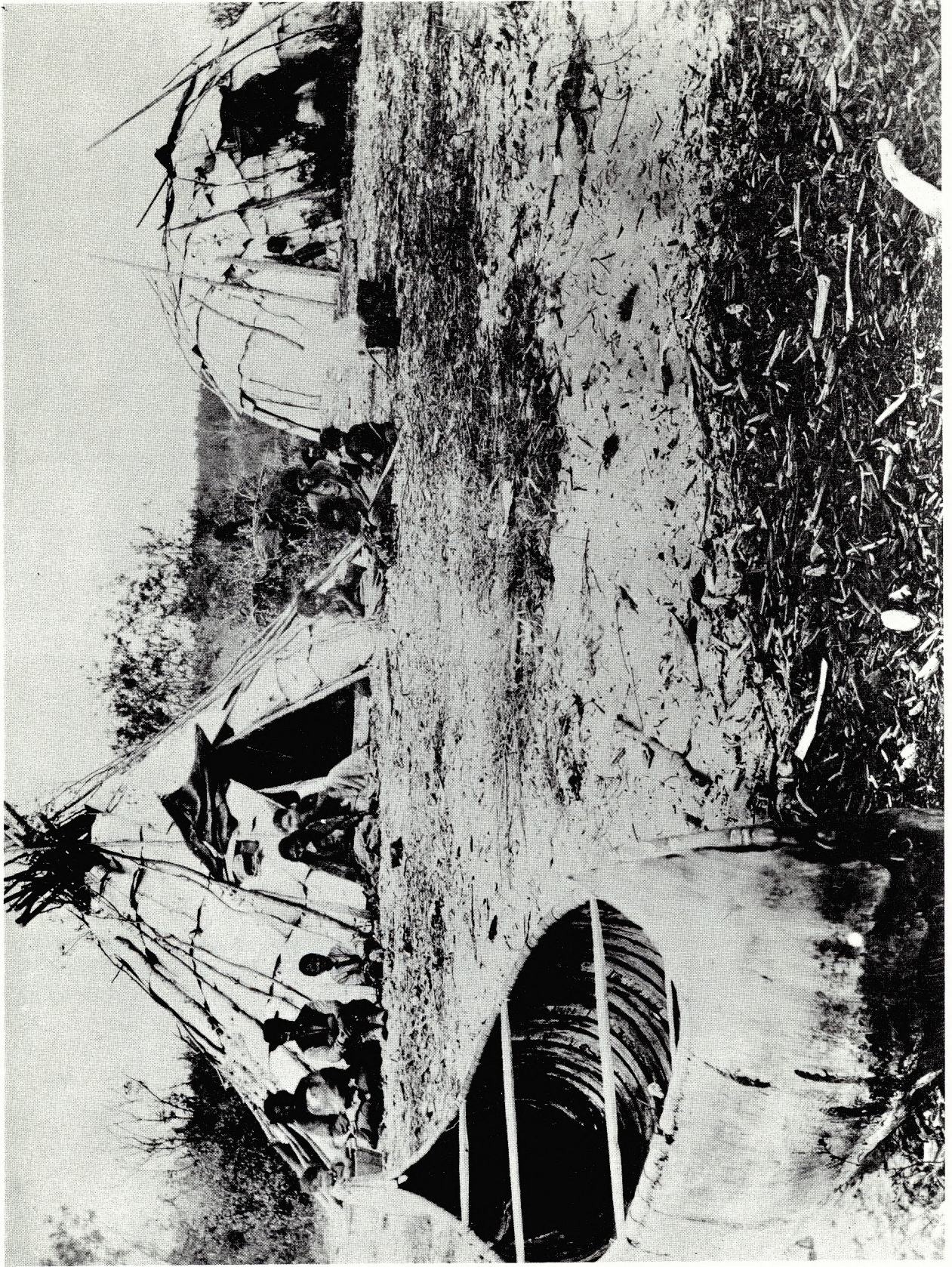
Although the Indians were offered government assistance to remove to Manitoulin Island, the settled Indians in general, did not accept the offer. Those who did come migrated from the United States and from the shores of Lake Huron and Superior. By 1844 the Indian population of Manitoulin Island was 702, composed chiefly of Ottawa and Chippewas with most of the Ottawa having come from the United States.

Despite the migration to Manitoulin Island the northern coasts of Lakes Huron and Superior still remained largely occupied by nomadic bands of Chippewa Indians who claimed this territory as their hunting grounds. However by a treaty dated September 7, 1850, the Chippewa Indians surrendered the land on the north shore of Lake Superior, including the islands, from Batchewana Bay to Pigeon River and inland to the height of land, in consideration of an immediate payment of £2900, an annuity of £500, and the setting aside of permanent reserves.

Also by a treaty of September 9, 1850, the Chippewa Indians surrendered the eastern and northern shores of Lake Huron, including the islands, from Penetanguishene to Batchewana Bay and inland to the height of land, in consideration of terms similar to the treaty of September 7.

The treaties of 1850 did not prevent the Indians concerned from using the surrendered land. They carried on with their nomadic life much as they had in the past, fishing, hunting and trapping, and trading their furs at Hudson's Bay Company posts.

Throughout the period of British rule the Administration of Indian Affairs passed through several hands. Sir William Johnson had been appointed Indian Superintendent in 1755, with headquarters in the Mohawk Valley, but after the American Revolution this office was removed to Canada. Sir Guy Johnson succeeded his father-in-law as Superintendent in September 1774 and was in charge of the Indian Department until February 1782, when he was suspended. Sir John Johnson, a son of Sir William, was appointed Superintendent General and Inspector by Royal Commission on March 14, 1782, and held the office until it was abolished June 25, 1828. The head of the Indian Department was then called Chief Superintendent and Major Darling was the first to occupy the position with headquarters at Montreal. In 1830 the Secretary of State for the Colonies placed Indian Affairs in the hands of the civil authorities dividing the country into two Departments, one for Upper and one for Lower Canada. Sir John Colborne became head of the Department in Upper Canada with Colonel James Givins as Chief Superintendent. In 1844 Indian Affairs



Ojibway bark tents

was placed under the orders of the Civil Secretary of the Governor General and the two provincial departments were joined. The administration by the Civil Secretary continued until 1860 when the cost of management and salaries, hitherto borne by the Imperial Government, became the responsibility of the Province of Canada. The management of Indian Affairs was then brought under the control of the Crown Lands Department, the Commissioner of Crown Lands becoming the Chief Superintendent of Indian Affairs.

The Provincial Government attempted to settle the Indians into an agricultural life with good homes, a sufficient and nutritious diet, and with provisions made for medical attendance. Annual grants for seed, grain and implements were given Indian farmers and Indian funds were built up from the sales of their lands and timber.

At Confederation, in 1867, the administration of Indian Affairs came under the control of the Dominion of Canada.

EARLY MISSIONARIES

ROMAN CATHOLIC

The first missionaries to visit Ontario belonged to the Recollet or Franciscan order. Four Recollets accompanied Champlain to Canada in 1615 and one of them, Father le Caron, journeyed with him up the Ottawa River reaching the Huron villages in July. Father le Caron remained with the Hurons until 1616, visiting the Tobacco Nation and adjoining tribes. He returned to the Huron mission in 1623 accompanied by Father Viel and Father Sagard and in 1624 he aided Champlain in securing temporary peace with the Iroquois. Recollet missions were established at Carhagouha and among the Nipissing Indians. The Recollets asked the aid of the Jesuits in Canada as they felt the mission field was too expensive for their limited resources. The Jesuits came to Canada in 1625 and laboured in the Indian missions together with the Recollets until the fall of Quebec in 1629.

When Quebec was restored to France in 1632 the Company appointed to govern the colony excluded the Recollets, but the Jesuits returned to Canada, made Quebec their center, and sent missionaries far and wide. A scourge of smallpox during 1636 and 1637 carried off many Hurons and the missions suffered as a consequence. In 1649 many missionaries were killed during the attacks of the Iroquois on the Hurons and the rest were re-called to Quebec. Twenty-nine missionaries worked in the Huron missions and seven of them met violent deaths at the hands of the Indians. A monument was erected at Penetanguishene in 1885 in honour of Father Breboeuf and Father Lalemant who fell martyrs during the Iroquois wars.

Much is owed to the early missionaries for the exploration of the wilderness and for the interesting and valuable "Jesuit Relations" wherein is recorded a detailed description of the country through which the Jesuits travelled and the customs of the native peoples they encountered.

In 1653 Father le Moyne journeyed to Lake Ontario on a mission to the Iroquois and their captured Hurons and returned to Quebec the same year. Father Menard reached the shores of Lake Superior in 1660 to work among the Ottawa but in 1661 he was lost in the forest. Father Allouez worked among the scattered Hurons, reaching the site of Father Menard's mission at Sault Ste. Marie in 1665 and for several years taught the Ottawa, Ojibway, Nipissing and Hurons. Father Marquette visited this mission in 1668 but in 1671 he moved south of Lake Superior with some of his flock.

Father Fenelon and Father Trouve founded the first Sulpician mission among the Indians of Ontario at the Bay of Quinte in 1668. In 1677 the mission was turned over to the Recollets who had returned to Canada, and continued in existence until 1687.

Father Andre and Father Druilletes were sent to Sault Ste. Marie in 1670, where Father Druilletes remained until 1679. Father Andre left in 1670 to visit the Mississaugas, wintered at Lake Nipissing, and journeyed in the spring to Manitoulin Island where he was stationed.

For the next several decades accounts of the Roman Catholic missions in Ontario are sketchy and it appears that the documents recording their work must have been destroyed or lost. Missionary activities seem to have centered around Detroit and Louisiana during this period.

In 1735 Father Aulneau accompanied La Verendrye to Fort St. Charles, Lake of the Woods, where he laboured among the Crees and began to learn their language. In 1736 he was killed, together with a party of his fellow countrymen, by a band of Sioux Indians.

In 1751 Father Picquet voyaged to Fort Frontenac, the Bay of Quinte, the River Trent, and many points along the Great Lakes, then returned to Fort Frontenac.

After the suppression of the Jesuits in France in 1761 and the assumption of British rule in Canada in 1763, the Jesuit and Recollet missionaries withdrew from Ontario. An agreement was made between the Superior of the Seminary of Montreal and the new Bishop in Quebec that the Sulpicians were to serve all the missions in Ontario. In 1793 the Abbe Desjardins and Chevalier la Corne secured ground for building a church and presbytery in Kingston and in 1795 Father Bedard was appointed there.

In 1804 Bishop McDonnell went to Ontario to foster the Roman Catholic faith. For ten years he laboured almost alone, travelling from Lake Superior to the provincial line of Quebec sometimes in Indian birch bark canoes and living with the Indians. He was made Bishop of Kingston in 1822.

By 1844 there were many Roman Catholics among the Christian Indians on Manitoulin Island and some among the Chippewa Indians at Amherstburg. A priest resided among the Ottawa at Wikwemikong after 1838. Most of the Chippewas of Beausoleil Island were Roman Catholics and were visited by a priest from Penetanguishene although having no church of their own.

By 1858 the Indians in the Robinson Treaty had a Roman Catholic missionary resident among them who also conducted a school. A group of Indians around Lake Nipigon joined the Roman Catholic church under the guidance of Father Chonet.

CHURCH OF ENGLAND

The Society for the Propagation of the Gospel in Foreign Parts sent a missionary to the Mohawk Valley in 1702, and the Church of England Common Prayers was translated into the Mohawk tongue in 1714. In 1710 four Mohawks visited Queen Anne in England where they were treated with distinction. They asked to be instructed in religion and Queen Anne sent a valuable sacramental service of plate, a communion cloth and a bible to the Mohawk church just erected. This gift was held in great esteem by the tribe. During the Revolutionary War the plate was wrapped in the communion cloth and buried in the earth, remaining there until the end of the war. The plate was preserved in perfect condition but the cloth was almost destroyed by the damp earth. Somehow the bible was also preserved and taken to Canada. These relics were divided between the Mohawks who settled on the Grand River and those who settled at the Bay of Quinte, and are still used on sacramental occasions. Inscribed on the articles are these words:

“The Gift of Her Majesty Queen Anne by the Grace of God of Great Britain, France and Ireland, of Her Plantations in North America, Queen of Her Indian Chapel of the Mohawk”.

The translated prayer book was destroyed by the rebels so another edition was printed at Quebec in 1780 at the request of the Mohawks. Still another edition was published in London in 1787. Also Joseph Brant translated the gospel according to St. Mark into the Mohawk language.

Reverend John Stuart was the missionary among the Six Nations at the time of the Revolutionary War and he came over with the United Empire Loyalists, settling at Kingston and often visiting his former charges.

A church was erected at Grand River by Joseph Brant in 1786, and soon afterwards a church was erected at the Bay of Quinte where the Society provided a teacher for the children of the Indians. A catechist supplied spiritual instruction at Grand River. The church at Grand River had the first steeple with a bell in Ontario. Joseph Brant had collected the money for this while in England.

The New England Company sent two itinerant preachers to the Six Nations Indians as early as 1745. When the Six Nations were settled in Ontario, the Company planned four fields of missionary endeavour, namely: among the Six Nations Indians settled along the banks of the Grand River; among the

Indians living along Rice and Mud Lakes; among the Indians living on the shores of the Bay of Quinte, and among those living along the Garden River near Sault Ste. Marie.

The New England Company made their first grant for a schoolmaster in the Mohawk settlement at the Bay of Quinte in 1821. Reverend Saltern Givins was missionary there from 1831 to 1851, when he was succeeded by Reverend G.A. Anderson. In 1843 a stone church replaced the original wooden one at the Bay of Quinte.

Reverend William Hough was the first missionary of the New England Company at Grand River and in 1827 the Mohawk Parsonage was built as well as two schools.

In 1830 a society was formed at York (Toronto) for the purpose of converting the Indians as well as attending the destitute settlers. An Indian mission was opened at Sault Ste. Marie by Mr. J. D. Cameron, a lay worker, who was succeeded in 1832 by Reverend William McMurray.

In 1828 the New England Company sent Reverend Richard Scott, a Baptist minister, to visit various missions, among them the Indian settlements at Rice and Mud Lakes where he was established the next year as resident missionary. The Company established a school at Mud Lake in 1830. Reverend John Gilmour succeeded Reverend Scott as missionary in 1837 and held the position until 1867 when he was succeeded by Reverend Edward Roberts. These men worked in harmony with the resident Wesleyan missionary at Rice Lake.

The Church of England also had converts and schools among the Chippewas and Munsees of the Thames and among the Chippewas of River Aux Sables and Manitowaning.

METHODIST

Organized missionary effort by the Wesleyan Methodists began in 1824 with three agents and a field of endeavour limited to scattered bands of Indians in Ontario. Reverend William Case originated the plan for the evangelization of these Indians.

Around 1825 Reverend Case visited the Bay of Quinte where he converted Peter and John Jones, sons of a white surveyor and a Mississauga woman, to Christianity. The two men joined the Methodist church and taught the first principles of Christianity to their people in the Belleville and River Credit areas.

In 1831 the Methodist Missionary Society helped the Mississaugas of the River Credit to build a chapel, a school-house, and a workshop and maintained among them a missionary, a schoolmaster, and a schoolmistress.

Another band of Mississaugas were converted to Christianity in 1826-7, received into the Methodist church, and settled on Grape Island in the Bay of Quinte where they lived for 11 years. The Methodist Missionary Society maintained a manual labour school for the band with boarding facilities. These Indians later moved to Alnwick near Rice Lake. Their missionary also attended the Mississaugas of Rice, Mud and Balsam Lakes whose school was supported by the Society.

The Society built a mission house and combined chapel and school-house for the Chippewas of Saugeen in 1831, and provided a resident missionary for the band. The incumbent of that position in 1844 was an Indian educated at the Rice Lake mission and at a school in the United States.

By 1844 there were 260 Methodist communicants among the Chippewas and Munsees of the Thames for whom the church supported a resident missionary and two schools. There was also a Methodist operated day school among the Six Nations. At St. Clair there were nearly 200 Methodists and the government built a combined church and school-house which it lent to the mission there. The Chippewas of Rama and Snake Island were also Methodists.

The Oneidas of the Thames who came over from the United States soon became Methodists. The Wesleyan Society supported their missionary, a member of the band, and a school attended by 30 or 40 children.

Around 1856 the Wesleyan Society supported a missionary among the Potawatomes of Walpole Island and a few years later a church and school were built among the Chippewas of the same district.

The Methodists had long supported a school and a missionary on the Sarnia Reserve and had good church attendance. These Indians devoted one fourth of their annuity to the Industrial School at Mount Elgin, Munceytown, and about twelve of their children attended that institution.

A Methodist missionary resided among the Chippewas of Nawash and Owen Sound. One of the two schools there was taught by an Indian interpreter who had been educated at Upper Canada College.

MORAVIANS

The Moravian colonists came to Pennsylvania from Germany in 1740 and as soon as possible sought to Christianize the nearby Indians. David Zeisberger and Christian Post started work among the Indians in 1747 and converted large numbers of Munsees and Delawares. During and after the Revolutionary War the Christian Indians were subjected to great persecutions and in the spring of 1791, after years of wandering, they crossed the Detroit River near Amherstburg.

In 1792 the Moravian Christian Delawares moved to the Thames River accompanied by their missionaries, Mr. and Mrs. Zeisberger, Mr. and Mrs. Sensemann and Michael Jung. They drew lots for building locations and by the end of the year had erected a school-house, a small church with a bell, and thirty well-built houses to shelter the 151 inhabitants. A larger chapel was built of logs in 1794. In 1801 Christian Frederick started a night school for six single men who taught each other trades. In the same year Brother Dencke started visiting the Chippewas, the first Protestant missionary to enter their villages in Ontario.

American forces defeated the British of Moraviantown in 1813 and the Moravian town of Fairfield was evacuated and burned. The Indians and the missionaries lived in the woods as best they could, being befriended by the Mohawks of the Grand River settlement. After peace was ratified in 1815 they returned to their former settlement. A new log church with a bell was built in 1827.

The Moravian Indians surrendered much of their land in 1836 to make way for incoming settlers and in 1837, 230 Indians from Fairfield went to Missouri.

A sense of apathy began to pervade the formerly progressive community. In 1867 Brother Reinke was sent as missionary and was able to reawaken interest in the church. Brother Hartmann succeeded him in 1872 and ministered to the Indians during the smallpox epidemic of 1879. Dr. Oronhyatekha, a Mohawk, and Dr. Kenvendeshon, also an Indian, set up a hospital and vaccinated the Indians saving many lives. Brother Hartmann helped place the mission farm on a paying basis and the Indians again became skilful farmers. The Moravian missionaries were withdrawn from the reserve in 1902 and the mission work was taken over by the Methodists.

CONFEDERATION

In 1867 when the administration of Indian Affairs, which had been under the management of the several provinces, came under the control of the Dominion of Canada, Indian Affairs was attached to the Department of the Secretary of State. The Hon. H. L. Langevin was the first Superintendent General of Indian Affairs, holding that office from July 1, 1867 to December 7, 1869. In 1873 the Department of the Interior was created and the Indian Affairs Branch was attached to that department.

The lands originally reserved for the Indians, from the first establishment of British Government in Ontario, were situated in localities with very favourable soil and climate. For the first few years after Confederation the policy was to sell Indian lands to persons who wished to become actual settlers, at the highest possible prices, the money to be funded for the Indians. To facilitate settlement, roads were built on Manitoulin Island, the Saugeen Peninsula, and at Sault Ste. Marie. Farming was encouraged among the Indians and grants for seed, grain and implements, were increased. The merchantable timber on several reserves was disposed of, on terms favourable to the Indians, in order to build up their invested funds.

Acts relating to Indian affairs were passed in 1868 and 1869, by which provision was made for the election of band councils. Authority was given to the councils to make rules and regulations regarding

such local matters as public health; observance of order at assemblies; repression of intemperance; prevention of trespass by cattle; maintenance of roads, bridges, ditches and fences; the construction, maintenance and repair of school houses, council houses and other Indian public buildings; and the establishment of pounds and the appointment of pound keepers. The first band to apply for authority to hold elections was the Mohawks of the Bay of Quinte. The Council of this Band has operated very successfully ever since and has undoubtedly contributed to the notable progress of the Band.

Following Confederation the Canadian Government wished to acquire the tract of land between Lake Superior and Lake of the Woods in order to make the route from Thunder Bay to Manitoba secure for the passage of immigrants and Canadians in general. A Commission was set up to treat with the Saulteaux and Lac Seul Ojibway and on October 3, 1873, Treaty No. 3 (The North-West Angle Treaty) was concluded between the Indians and the Commissioners, Hon. Alexander Morris, Lieutenant-Governor of the Province of Manitoba and the North-West Territories, Joseph Albert Norbert Provencher, and Simon James Dawson. By this treaty the Indians ceded to the Crown all the land from the head-waters of Lake Superior and Lake Nipigon to the land previously surrendered under Treaty No. 1 in Manitoba, and from the international boundary line north to the height of land separating the Hudson Bay drainage basin from the drainage basin of Lake Winnipeg. The tract comprised about 55,000 square miles.

Under the terms of Treaty No. 3 reserves were to be set aside for the Indians to the amount of one square mile for each family of five and a present of \$12.00 was made to each man, woman and child belonging to the treating bands. Schools were to be set up for the Indians whenever the residents of a reserve should desire it. The Indians retained the right to hunting and fishing over the surrendered land, subject to governmental regulations. An annuity of \$5.00 per capita was promised, the chiefs to receive \$25.00 annually, and the headmen, not exceeding three for each band, to receive \$15.00. Each chief and headman was to receive a suit of clothing every three years and the chiefs also received a flag and medal. Presents were given on a once for all basis, and to encourage agriculture among the Indians, included farming implements, seed grain, oxen and other domestic animals. Carpenter's tools were also included.

By order in Council of July 22, 1875, the annuities payable under the Robinson Treaty of 1850 to the Ojibway of Lakes Huron and Superior were advanced from less than one dollar per capita in one case, and slightly over that in another, to four dollars, the maximum amount payable under the terms of the Treaty.

During the 1870's furs and game became scarce due to the advance of settlement in the southern areas. Every effort was then made by the various superintendents and agents to encourage agriculture and to introduce more advanced methods of farming, building and stockraising. Oxen and ploughs superseded the man with a hoe, much greater production resulting.

The Indian Act of 1880 provided for enfranchisement and in the following year a large number of the Wyandots of Anderdon gave up their Indian status. They received Letters Patent conveying to them in fee simple lands individually assigned to them and their families and ceased to be Indians in every respect within the meaning of law.

Around 1880 nineteen families of the Ottawa and Potawatomes removed from Christian Island, where they had settled on arrival from the United States, to "Moose Deer Point", a small reserve on the north-westerly shore of Georgina Bay. There they built houses and cultivated the land. These Indians had previously had no reserve of their own and were gratified to have the reserve at Moose Deer Point set apart for their use.

In 1881-2 a group of Iroquois Indians from the Lake of Two Mountains, Quebec, removed to a reserve in the Township of Gibson in the Muskoka district. The country surrounding the new reserve abounded with various kinds of game and fish. Also, the local timber was of high quality, enabling the Indians to obtain profitable winter employment at lumber camps.

In 1883 the Mississaugas of the Credit who occupied a tract of land within the Six Nations Reserve, adopted a code of rules and regulations for the government of their community and appointed officials to carry out the provisions of the code which had received official approval. The head chief of this band, Kah-ke-wa-quo-na-by, or Dr. Peter Jones, held a diploma from Queen's College, Kingston, and in addition

to his medical practice, endeavoured to lead his people to a progressive way of life. In 1887 this band was separated from the Six Nations and assigned to the care of an agent, Dr. Peter Jones being the first to occupy this position.

The Mohawks of the Bay of Quinte began early to apply advanced farming methods to their land and were in comfortable circumstances fifteen years after Confederation. Their elected chiefs were energetic men who sincerely and honestly discharged the duties of their office. The 10,000 acres under cultivation was annually increased by the breaking of new land. In 1885 the Department sanctioned the erection of steel fencing around the fields. Materials were paid for from band funds with one-half the cost to be refunded by the individual band members who benefited by the fencing. Buildings were steadily improved, stock was well kept, and most farmers had a good supply of modern farm implements. One man had a steam threshing machine, employed only Indian help, and did a great deal of work for non-Indian farmers outside the reserve. The chiefs encouraged the drainage of swamps and stagnant waters by the construction of large ditches, which increased the acreage of fertile land. Some band members moved to Deseronto where they found profitable employment in various industries.

The area inhabited by the Indians of Treaty 3 continued for the most part to be a wilderness although traversed from east to west by the Canadian Pacific Railway with settlements scattered at different points. Game and fur-bearing animals were numerous and wild rice, indigenous to the district, was plentiful. Also, throughout most of the region there was an abundance of fish. However, Lake of the Woods, from which the Indians in the surrounding territory had obtained most of their sustenance from time immemorial, was becoming depleted due to the activities of commercial establishments which exported large quantities of fish to the United States. In 1890 the Fishery Department found it necessary to impose restrictive regulations to prevent further depletion and the Indians benefited as a result.

The hunting grounds of the Indians of Central Ontario were gradually taken up and settled and the Indians were obliged to turn to agriculture as a means of subsistence. They came in contact with other groups in the community and were able to observe the most advanced methods of farming.

The Indians in the northern parts of Ontario were still largely dependent on the chase, selling their furs to the Hudson's Bay Company and other fur traders. They used the flesh of the fur-bearing animals to supplement their regular diet of game and fish. Some of the bands made an effort to cultivate land and raise crops and the members of others worked in sawmills and as boatmen on steamers or other craft. Many Indians in the northern areas derived profitable employment during the hunting season by acting as guides and boatmen for sportsmen.

In 1905 Treaty No. 9 (the James Bay Treaty) was concluded between the Ojibway and Cree Indians inhabiting the northern areas, the Federal Crown Commissioners, Duncan Campbell Scott and Samuel Stewart, and a representative of the Province of Ontario, Daniel George MacMartin. The territory in question was bounded on the south by the northern boundaries of the territory ceded in the Robinson Treaties of 1850; bounded on the east and north by the boundaries of the Province of Ontario then in effect; and bounded on the west by the territory ceded in Treaty No. 3, and Treaty No. 5 in Manitoba. The land surrendered amounted to 90,000 square miles.

Under Treaty No. 9 the Indians retained the right of hunting, trapping and fishing, subject to governmental regulations, throughout the surrendered tract, and except on land taken up for settlement, the right of mining, lumbering and trading. Reserves were to be set aside for each band to the extent of one square mile for each family of five and proportionately for larger or smaller families. A present of \$8.00 in cash was awarded each Indian and an annuity of \$4.00 per capita. The government promised to provide school buildings and educational equipment and to pay for salaries of teachers for the Indian schools.

An agricultural experiment was initiated in Ontario in 1914. In the past the Indian Affairs Department had encouraged teachers of Indian schools in Ontario to cultivate school gardens with a view to interesting both parents and children in agriculture but the Indians had made little effort to develop their land to its fullest potential. A field agent was appointed in co-operation with the Ontario Agricultural College at

Guelph to visit the reserves, study conditions on each, and give helpful suggestions concerning farming to the Indians and the teachers. Mr. R.H. Abrahams commenced this work by visiting Alnwick, Cape Croker, Caradoc, Christian Island, Manitowaning, Moravian, New Credit, Rama, Rice Lake, Sarnia, Scugog, Six Nations, Saugeen, Tyendinaga and Walpole Island and giving public addresses on each reserve. He submitted a report on each agency, setting forth general farming conditions and the work of the teachers in promoting school gardens and garden plots at the homes of the children. He found that the Indians were beginning to realize the agricultural value of their lands and advocated the adoption of better methods of cultivation.

In many localities such industries as lumbering, hunting and fishing were no longer active and the product of the hunt and the price of raw furs continued to diminish throughout the period of the First World War. The Indians had to look to the soil for their subsistence and the Department attempted to give careful supervision and thorough instruction to shorten the period of transition.

In 1916 a second field agent was appointed in co-operation with the Ontario Agricultural Department to supervise the work at Gore Bay, Manitowaning and Sault Ste. Marie. The Indian Affairs Department donated prizes for exhibits of garden produce at school fairs and for the best standing crops on each reserve. Instruction and advice were given Indian farmers regarding the construction of open ditches and tiled drains and suggestions were made as to the proper crops to grow, the time to plant, and other related matters.

In 1917 meetings were held on most of the reserves in Ontario to discuss ways and means of attaining greater agricultural production, and to ascertain the amount of unused land available for planting and the needs of the farmers in securing seed and help. The result was the largest crop on record. The organization of this "Greater Production Campaign" was completed by March, 1918, and practically every acre or cultivable land on Indian reserves came into use for crop raising or cattle pasturing.

Fall fairs were organized on several reserves and during the winter of 1917-18 short courses in agriculture were given in the Mount Elgin Institute at Muncey, the Mohawk Institute at Brantford, and the Shingwauk school at Sault Ste. Marie. The courses consisted of lectures, accompanied by practical work, on stockraising, drainage, and the cultivation of crops.

The Mohawks of the Bay of Quinte found a market for such farm produce as tomatoes, peas, beans and corn in the Deseronto canning factory which also provided work for members of the band. The general prosperity of this band led to press reports in 1919 referring to the Mohawks of the Bay of Quinte as "the most progressive Indian community in Canada or for that matter anywhere on the American continent". The farms were considered the equal of those of the non-Indian residents of the district and individual Indian farmers had started to acquire tractors as well as other modern equipment.

During the late nineteenth and early twentieth centuries several Ontario Indians won world wide acclaim for outstanding achievement in various fields of endeavour. Among the most notable were Dr. Oronhyatekha, in medicine; Pauline Johnson, in poetry and elocution; and Tom Longboat, in athletics.

Dr. Oronhyatekha (Peter Martin) was born at the Six Nations Reserve in 1841 and attended school at the Industrial Institute there. He later studied medicine at Toronto University. During his summer vacation from university he hired a number of men, dressed them in Indian costume, and exhibited them with himself in "Wild West" shows to raise funds for his education. When the Prince of Wales (Edward VII) visited Toronto in 1860, Oronhyatekha, a student at the University, was chosen to read the welcome to the Prince. The Prince was so impressed with the young man that he invited him to continue his studies at Oxford University under Sir Henry Acland, physician to His Highness. Dr. Oronhyatekha graduated in medicine from Oxford and returned to practice in Canada.

In 1873, at his own request, Dr. Oronhyatekha transferred his band membership from the Six Nations to the Mohawks of the Bay of Quinte. He had held property on the Tyendinaga Reserve at the Bay of Quinte since 1864, part of which he acquired through marriage, the rest by purchase. He died in 1907, at Augusta, Georgia, after a long and successful career in his chosen profession.

Pauline Johnson (Tekahionwake) was born in 1862 on the Six Nations Reserve. Her father was G. H. M. Johnson, Head Chief of the Six Nations, and her mother was Emily Howells, and Englishwoman who was a cousin of the American novelist, William Dean Howells. Pauline Johnson had a natural ability in literature and began writing poetry while still very young. She gave a recital of her work in 1892 and this began a career as elocutionist which took her to England as well as through the United States and Canada. Pauline Johnson retired from platform work in 1908, due to ill health, and died in Vancouver in March 1913.

Tom Longboat, the famous long-distance runner, was born on the Six Nations Reserve in 1886. In the years between 1906 and 1912 he won many marathon races, including the Boston International Marathon against 101 competitors in 1907; a 26-mile marathon at Madison Square Gardens in 1908 when he defeated Pietro Dorando, the Olympic Marathon winner; and the Powder Hill Marathon at Edinborough, Scotland, in 1912, where he set a new world record by running 15 miles in one hour, 20 minutes and 4 seconds. He enlisted in the First World War in 1916 and was wounded as a dispatch runner with the Queen Victoria Grenadiers. Although he died in 1949 his name lives on. The Amateur Athletic Union of Canada annually selects outstanding Canadian Indian athletes as winners of the Tom Longboat Trophy and Tom Longboat Medals.

FIRST WORLD WAR AND AFTER

The Indians of Ontario showed their traditional spirit of loyalty during World War 1 and had such a distinguished war record that it is possible to cite only a few outstanding examples.

Lance-Corporal Johnson Paudash of Rice Lake received the Military Medal for distinguished gallantry in saving life under heavy fire and for giving warning that the enemy was preparing a counter attack, thus averting a serious reverse. Lance-Corporal Paudash enlisted in 1914 and had a splendid record as a sniper, being officially credited with destroying 88 of the enemy.

Dave Kisek of the remote Patricia district, was the tallest man in his regiment. During heavy fighting around Cambrai he unstrapped a machine gun from his shoulder, advanced 100 yards to the enemy position, and ran along the top of their trench doing deadly damage with his machine gun. He took 30 prisoners single-handed.

Corporal Francis Pegahmagabow of Parry Sound enlisted in 1914 with the original First Battalion. He won distinction as a sniper with the phenomenal record of having killed 378 of the enemy. He was awarded the Military Medal and two Bars for distinguished conduct at Mount Sorrell, Amiens, and Passchendaele. At Passchendaele he led his company through an engagement with only one casualty and later he captured 300 prisoners at Mount Sorrell,

Samson Comego and his brother Peter Comego of Alnwick were snipers. Samson Comego enlisted in the fall of 1914 and was killed in November 1915 but in his short period of service he accounted for 28 of the enemy.

The Prince of Wales (Edward VIII) visited the Six Nations Reserve in 1919 and unveiled a bronze plaque inscribed with the name of 88 members of the Six Nations Indians who had given their lives in World War 1. The name of Lieutenant Cameron D. Brant, a great-great-grandson of Joseph Brant, headed the list together with the name of Lieutenant J.D. Moses, an Indian aviator who died in a prison camp as a result of injuries received when he was brought down over the enemy lines. Lieutenant Brant was killed in action at Langemarck early in the war.

After the war, hunting and fishing remained the chief sources of livelihood in the remote parts of Ontario. Furs were still scarce but brought exceptionally high prices. The provincial government permitted the Indians living in the part of the province situated north and west of the French and Mattawa Rivers to trap ten beaver free of license. During the summer months some of these Indians acted as guides and canoeemen for a supplementary income. Most of the bands raised some potatoes and vegetables but agriculture was not carried on to any great extent.

In the southern parts of Ontario the Indians were largely engaged in farming, their reserves being generally well suited to agriculture. Returned soldiers helped develop many prosperous farming communities. Many Indians were employed in various industries and trades with railway and navigation companies and in lumber camps. Others manufactured snowshoes, canoes, and moccasins for which there was a good market. The women frequently found employment as domestics and those who remained at home made baskets and fancy work. Berry picking was a good source of income in some districts.

The Chippewa Indians of Lakes Simcoe and Huron, residing on Christian Island, Georgina Island and Rama, and the Mississauga Indians of Rice Lake, Mud Lake, Scugog and Alderville had for many years been pressing a claim on the government for compensation in respect to their ancient hunting grounds in the central portion of Ontario. A formal investigation was held and three commissioners were appointed by the Dominion and Provincial Governments in 1923 to inquire into the validity of the claim. The claim was established to the satisfaction of the commissioners and a sum of \$500,000 was awarded by the Province to be divided equally between the Chippewas and Mississaugas. Each individual Indian received the sum of \$25.00 and the balance was divided among the bands in proportion to their membership.

In 1929 and 1930 adhesions were signed to Treaty No. 9 by the Indians of the far northern portions of Ontario in conformity with the present boundaries of the Province. In 1912 the limits of the Province had been extended beyond the Albany River to the province of Manitoba on the west, Hudson Bay on the north, and the shore of James Bay on the east.

The general depression which prevailed throughout the 1930's was felt by those Indians in Ontario who earned their living as mechanics, labourers and industrial workers. Wherever possible the Department provided work for unemployed Indians in road repairs, ditch digging, building operations and other activities on reserves. The hunting and fishing Indians of the north also experienced hardship. Furs were scarce, prices were low and competition increased with the entrance of many unemployed non-Indians into the field of trapping. In addition, the demand for guides fell sharply. To help the Indians the Department issued a special emergency hunting ration consisting of ammunition, twine for nets and snares, and certain staple foods.

An economic experiment was begun in the fall of 1931 at McIntyre Bay Reserve on the south-west shore of Lake Nipigon. A large number of Indians were transferred to this reserve from Sand Point Reserve where conditions were unfavourable and tuberculosis was prevalent. Other Indians were encouraged to move from scattered settlements where it was impossible to make a living. McIntyre Bay Reserve consisted of 580 acres of land partly timbered. The new settlers quickly cleared 40 acres and raised good crops of potatoes and other vegetables. The Indians built fifteen substantial houses of logs they cut themselves and processed in mills set up on the reserve. They also constructed a large dock, roads, a fish-box plant and warehouse and several other community buildings. These Indians were skilled boatbuilders and they also made and sold snowshoes. The greater part of the initial cost of the project was met by the Indians from their own funds and earnings.

In 1939 the Batchewana Indians, formerly located on the Garden River Reserve in the Sault Ste. Marie district, purchased land for a reserve with their own funds for the purpose of engaging in agriculture.

SECOND WORLD WAR AND AFTER

During the Second World War, 1,324 Indians in Ontario, including some Indian girls, enlisted in the Armed Forces.

The family of John McLeod, Cape Croker, had an outstanding war record. The father served in the First World War and with the Veteran Guard in the Second World War. His six sons and one daughter also enlisted in the Armed Forces in the Second World War. Two sons were killed and two others were wounded in action.

Military Medals were awarded to Rifleman Charles Nahwegeshik, Manitoulin Island, who served in the Canadian Infantry Corps, and to Private Huron Eldon Brant, Tyendinaga. As the official citation for

Pte. Brant stated, "he distinguished himself for his prompt and courageous attack with his Bren gun on an enemy force of approximately 30 men, inflicting severe casualties. Private Brant totally disregarded his own personal safety in the face of very heavy enemy fire and made possible the killing or capturing of the entire enemy force." This gallant soldier was later killed in action in Italy.

Brigadier Olivier M. Martin, a Mohawk Indian of the Six Nations, served overseas in the First World War, first in the army and then in the Royal Flying Corps as an observer and later as a pilot. In the Second World War he was appointed officer commanding the 13th Infantry Brigade.

With the improvement of economic conditions generally throughout the country in 1940, and as the demand for labour grew, many Indians obtained employment in such fields as logging, lumbering, mining, and munitions manufacturing, and with section crews and extra gangs on the railways. This included many Indians from the northern areas who normally were dependent on natural resources for a livelihood. Indian farmers in the south supplied vegetables, through contracts, to the canning factories while merchantable timber on the central reserves was in greater demand. The economic improvement was felt in the fur industry as well and with the reopening of the beaver season, coupled with higher fur prices, the prosperity of the Indians dependent on trapping and hunting increased.

A fur conservation program was initiated in Ontario in 1941, patterned after beaver preserves already established in Quebec. Under the program a 7,000 square mile area south of James Bay and lying between the Quebec border and the Abitibi and Moose Rivers was set aside for a five-year period by the Province of Ontario for Indians only, under supervision of the Indian Affairs Branch. The following year a 9,000 square mile area was similarly provided, west of James Bay, on the Albany River watershed. These large areas were set aside specifically for the propagation of beaver which were live trapped in Algonquin Park and the Quebec beaver preserves, transported to the areas in question, and released in suitable habitat there. The areas were divided into sections with an Indian tallyman responsible for taking the census of beaver colonies annually on each section.

The Province of Ontario became actively interested in these fur management projects and in 1947 requested officers of the Indian Affairs Branch to assist in applying the same techniques on a Province-wide basis. This resulted in the development of a province-wide registered area system which in turn led, in 1950, to the Indian Affairs Branch entering into a formal ten-year agreement with the Province for carrying out the work on a cost sharing basis. The end result of this co-operation had been an increase in beaver production from some 40,000 in 1947-48 to an annual production over the past eight years of over 100,000 beaver pelts, and a general increase in all fur production. Indians of the Province harvest 60% to 70% of this fur crop.

The fur program in Ontario is now largely self-sustaining, but since a large number of the Indians are still dependent on a wide range of renewable natural resources for a livelihood, a new agreement has been worked out between the Federal Government and the Province. Under this agreement commercial fishing, wild crop harvesting, forestry, guiding and tourism will be developed for the economic benefit of the Indians and other residents of the northern areas.

The Indians of Ontario have always used fish resources extensively for food but it was not until after 1945 that they participated to any appreciable degree in commercial fishing. During the post war years they were encouraged and assisted to develop commercial fishing enterprises and by the early 1950's real progress was being made. To a large extent the success of their ventures may be attributed to the close liaison and the better understanding which developed from the fur program.

Nearly all the Indian bands in the northern areas, where commercial fishing is possible, now have their own band licences. The enterprises involved include a goldeye fishery at Sandy Lake and sturgeon fisheries on such waters as the Albany, Severn and Winisk Rivers. Packing, storage and transportation facilities have been developed, ensuring a quality product readily accepted by the trade. Apart from participation in band fisheries, many Indians operate independently-owned fisheries, and still others are employed by fish companies as fishermen, processors and for other related work. The production from

band-operated fisheries in 1960 was estimated at close to three million pounds, with development still progressing favourably.

The harvesting of wild rice has been a traditional pursuit of the Indians of Ontario for many centuries, particularly in the Lake of the Woods area which produces the major portion of the crop in Ontario. Harvesting usually lasts from four to six weeks in the late summer and is a time of celebration and festivities for the Indians concerned. The rice is still gathered by the traditional hand method, using two sticks and a canoe poled slowly through the rice fields. It is considered that this is the best means of ensuring that sufficient seed falls into the water for the next season's crop.

Unfortunately wild rice is not a constant crop. For example, the 1958 season produced a bumper crop in excess of half a million pounds, worth over \$200,000 while the following year only 350,000 pounds was produced, worth approximately \$130,000.

In 1960 Ontario introduced the Wild Rice Harvesting Act which had done much to protect the Indian interests in the crop and has contributed greatly to its conservation and management. Under the previously mentioned renewable resources agreement with Ontario, wild rice harvesting will be even more intensively managed to increase yield and develop additional areas for production.

Increased interest in handicraft production has been shown on many reserves in Ontario. The Indian Affairs Branch provides facilities for marketing Indian handicrafts but the majority of producers market their goods locally through their own initiative. Several Indian bands have undertaken the establishment of tourist parks and "Indian villages" on their reserves.

The Indian people are by tradition good hunters and fishermen which makes them natural guides for sportsmen. However, in addition to good hunting or fishing, the modern demand is for comfortable camps with heat, light, and other services. To prepare Indians to provide these additional services, guide training courses have been set up where information and methods of catering to tourists can be learned. The Indians of Ontario play an important role in the tourist industry and with its rapid expansion into the northern areas, more opportunities will be available to them for employment in this field as guides, outfitters, and in providing other services.

From 1949 to 1952 the Department of Forestry cruised several Indian reserves in Northern Ontario and provided forest management plans which were implemented under the direction of a forestry officer. As a result most of the forested Indian reserves in Ontario have been operated on a sustained yield basis. Most timber licences held by non-Indians were cancelled and the Indians were successfully encouraged to conduct their own timber operations under the permit system. Reforestation projects were initiated on several of these reserves to the limit of the amount of seedlings available from provincial nurseries. The bands appointed forest rangers and provided forest fire protection equipment. Each year several Indians are trained and receive scaler's licences from the Ontario Department of Lands and Forests. The Department of Forestry has again commenced forestry management work on Indian reserves in Ontario to provide the Indian Affairs Branch with an inventory. This project includes a re-examination of the reserves previously cruised.

In 1957 an Indians Affairs Branch placement program was inaugurated for Indians and a placement officer was appointed at Toronto. The long range objective of the program were: the placing of qualified Indians in existing employment openings; the development of new opportunities in a wider range of employment; the training of Indians for employment in co-operation with the Education Division; and the economic integration of Indians into the non-Indian community. Good working relationships have been developed with vocational, social and employment agencies, and liaison has been established with business, industry and labour. In 1958 a placement officer was appointed to North Bay and a similar position was filled at London in 1961. Many Indians have taken advantage of this service to improve their qualifications and many have been placed in gainful employment.

In 1959 the Mohawks of the Bay of Quinte became the first band in Canada to be granted the right to manage the expenditure of their own revenue monies. Later the same year this right was extended to

the Moravian and Walpole Island Bands. Revenue monies are derived mainly from the lease of lands and interest paid on capital funds. The band council draws up its annual budget, similar to that of any non-Indian municipality, and then makes its own detailed expenditure within the bounds of the budget. Since 1959 control over expenditure of their revenue funds in whole or in part has been transferred to a further thirty-six bands in Ontario.

EDUCATION

Nothing was done about formal education for the Indians of Ontario until after the Loyalists came to Canada in 1784, and progress along educational lines was slow for many years thereafter.

Captain Joseph Brant arranged for a school at the Grand River in 1785, the teachers' salary being paid by the Imperial Government from the military chest. This school prospered, part of the time under an Indian master, until it was closed in 1813 due to disturbances caused by the invasion of Canada by United States soldiers.

John Brant visited England in 1822, and among other things, asked for the establishment of an Indian school which was subsequently started in 1824 with twenty-one pupils. In 1830 the company for the propagation of the Gospel in New England (New England Company) began a manual training school at Mohawk Village on the Grand River for teaching handicraft trades to the Indians. The Mohawk Institute had a mechanics' shop and facilities for teaching carpentering and tailoring to Indian boys, while Indian girls were taught weaving and spinning. Reverend A. Nelles was placed in charge of this school, and in 1834 the New England Company opened residential quarters at the school for ten boys and four girls who received instruction with the day pupils. Instruction in farming was later added and a scheme was adopted of settling graduates on small farms near the Institute where they could follow the trades they had been taught.

A government report of 1844 presented a comprehensive picture of Indian education in Ontario. The Total Parliamentary Grant for education was slightly over 500 pounds. Four teaching missionaries were supported from this fund, one at Manitoulin Island, one at Caradoc, one at Walpole Island, and one at Tyendinaga. Two schoolmasters were also allowed to occupy two Government buildings at Port Samia as school and chapel.

There were missionary or band supported schools at Rice Lake, Mud Lake, Balsam Lake, River Credit, Alnwick, Rama, Saugeen and Snake Island where adult Indians as well as children were taught to read and write. Regular attendance was sometimes difficult to maintain, especially during the maple sugar season and autumn harvesting time. In general the books and manner of teaching were the same as those adopted in the common schools of Ontario.

The Delawares and Munsees had two schools and the Oneidas and the Moravian Delawares each one, all under the direction of the missionary societies. The Chippewas of the River Thames also had one school under the direction of a missionary.

The report of 1844 strongly recommended manual labour schools for the Indians of Ontario. Indian children were to be placed as boarders in such schools where they could receive instruction in religion as well as in agricultural and other skills. As a practical step towards the formation a fund for the maintenance of the schools, Lord Metcalfe discontinued the issue of ammunition to the Mississaugas, Chippewas, Ottawas, and Six Nations, the value of which was to be applied to the promotion of education among them. Several tribes consented to set apart one-fourth of their annuities for the establishment of schools.

In 1847 Dr. Egerton Ryerson reported on the best method of establishing and conducting manual labour or industrial schools for the benefit of the Indians. He suggested that these schools provide a plain English education adapted to the working farmer and mechanic, practical training to be taken in addition to the common school education. The pupils were to reside together, with provision made for their religious and domestic education.

The purpose of the industrial schools was to equip the Indians to become capable farmers or farm labourers; also to inculcate Christian values. The schools were to be conducted jointly by the government and the religious organization concerned. Agreement on the appointment of a school superintendent, buildings to be erected, and conditions under which pupils should be received into the school, was also to be made jointly. The government retained the right of inspection and the authority to lay down general principles and regulations, and made financial grants for the support of the schools. The religious organization managed the school, contributing part of the funds to its support, and acting as spiritual guide for the Indian pupils.

An industrial school was completed at Alnwick (Alderville) in 1848. This school was attended by children of the Chippewas of Lakes Huron and Simcoe, of Saugeen and Owen Sound, and of the Mississaugas of Alnwick and of Rice, Mud and Scugog Lakes. A few children from Garden River also attended.

The Mount Elgin School at Muncey Town was completed in 1851 and attended by children of the Chippewas of St. Clair and Chenail Ecarte, by children of the bands on the Thames River, and by children of the Mississaugas of the New Credit.

The schools at Alnwick and Muncey Town were put under the supervision of the Wesleyan Methodist Society. An allotment of not less than 200 acres was made to each school in order to afford farm facilities for the education of the pupils. The Indian Department agreed to insure the buildings and make annual per capita payments to the Wesleyan Methodist Society for the board, clothing and education of the children. These payments amounted to approximately \$64.00 for each child. The Society supplied the furniture, books and stationery, stock and farming implements, and supported and paid the salaries of the superintendents and teachers. The farm produce was applied to the support of the schools. Each school was to receive without charge any children from the reserve on which it was situated, as day pupils.

The Mohawk Institute was rebuilt by the New England Company in 1859. Intensive training was given in the trades relating to agriculture but the other trades were discontinued. In 1869 three girls and two boys were sent from the Mohawk Institute to Hellmuth College, London, for advanced academic training. A farmer pupil, Isaac Barefoot, attended Toronto Normal School and was employed as a teacher at the Institute. Later he attended Huron College, was ordained by the Church of England, and worked among his own people on the reserve.

The first report on Indian schools after Confederation showed thirty-eight schools in operation which were qualified to receive the government grant. A few teachers were chosen by the band, approved by the Department, and paid from band funds. However, the majority of the teachers were paid by the Missionary Societies of the Church of England and the Methodist Church.

The Shingwauk Home was established at Sault Ste. Marie in 1874 under the charge of the Episcopal Church, and an industrial school was established at Wikwemikong, on the north shore of Lake Huron, under the charge of the Roman Catholic Church.

In 1876 the Department fixed an average attendance for schools on Indian reserves, the teacher to be entitled to his salary only if this average was maintained. The Department advised that Indian schools should be provided with books, maps and other apparatus, and that prizes should be presented periodically to pupils for regular attendance and proficiency in studies. An appropriation of \$3,000 was made for bands which had insufficient funds at their credit to meet the extra expense.

Several new schools were authorized in 1878, the Department granting one hundred dollars to each school, and the band contributing a like amount towards the teacher's salary. New school houses were built on reserves, sometimes totally from band funds, and sometimes with a partial grant from the Indian Department. The Six Nations schools were almost entirely sustained by the New England Company and the Wesleyan Methodist Society.

The Wa-wa-nosh Home, an industrial school for Indian girls, was built at Sault Ste. Marie in 1878, the Department making annual payments of \$40.00 per capita for the education of fifteen girls. The Shingwauk Home was then devoted entirely to the training of Indian boys.

By 1885 there were sixty-nine Indian schools in Ontario and subjects such as dictation, composition, drawing and French had been added to the curriculum. In the industrial schools the pupils were taught algebra, Euclid, and sometimes Greek and Latin. At Scugog several Indian children attended the public schools of the township.

An Order in Council, passed in 1892, outlined the arrangements to be made between residential schools (including industrial schools) and the government. The buildings were to be joint responsibility of the government and the church management. Books and applicances for educational purposes were supplied by the government. Maintenance, salaries and expenses were paid by the management from government per capita grants. The rate of the per capita grant was fixed for each school and parents were not charged for their children's attendance. The management agreed to conform to the rules of the Indian Department as laid down from time to time and to maintain a certain standard of instruction in the schools as well as dietary and domestic comfort. Inspectors and officers of the Indian Department could at any time inspect and report upon the schools. The chief practical subjects were carpentry and agriculture for boys and housekeeping for girls.

The hunting and trapping Indians of the Treaty 9 area had for many years been under the guidance of Roman Catholic and Anglican missionaries who instructed them in the use of syllabic characters to read their own language and in the fundamentals of a standard education. Shortly after Treaty 9 was made in 1905, three residential schools were established for the Indians, one at Albany in charge of the Roman Catholic mission, and the other two under Church of England auspices at Moose Factory and Chapleau. There were small hospitals at Albany and Moose Factory in connection with the schools, both receiving financial aid from the Department. At approximately the same time Roman Catholic residential schools were established at Fort Frances and Kenora. The Cecilia Jeffrey Residential School was established at Kenora in 1903 under the charge of the Presbyterian Church.

Attention was turned in 1911 to the development of the Indian day schools. A general increase in salaries was made to suitable teachers who in turn endeavoured to make school life more attractive to Indian children. Plain sewing, knitting and mending were added to the curriculum. Other attractions were sometimes added, as for example, a school garden conducted at Cape Croker.

A new financial arrangement was made at this time between the Department and the different denominations in charge of the residential schools. The customary grant of seventy-two dollars per annum per capita and the small grant for buildings were found to have been inadequate as maintenance costs increased. It was therefore provided that all residential schools in Ontario, except those in the most isolated areas, were to receive per annum per capita payments varying between eighty and one hundred dollars. Residential schools such as those at Albany and Moose Factory, located 200 or more miles from a railway, were to receive per capita grants of \$125 per annum. The number of children accommodated in each school was to be limited by contract in consideration of the air space, ventilating systems and floor space in the classrooms and dormitories.

In 1913 the Department provided six scholarships at the Ontario Agricultural College, Guelph, to young men from Indian reserves in Ontario. The scholarships included the full cost of fees and lodgings during the two years' course and the applicants were required to have passed high school entrance or the equivalent.

Over the years the efficiency of the Indian schools improved markedly. Under arrangements with the Provincial Department of Education, Indian schools were inspected semi-annually by the provincial and separate school inspectors. Whenever possible, teachers with professional qualifications were secured for Indian schools, and salaries were increased. New buildings were built and existing buildings were improved. In 1920 the Indian Act was amended to provide for the compulsory attendance at school of all physically fit Indian children from 7 to 15 years of age, and enrolment increased in day schools and residential schools alike. In 1923 the Department made a further expansion of educational work with the construction of several new schools and the provision of better accommodation and facilities at others. Salary schedules were raised, and more classroom and recreational equipment made the work more attractive in day schools.

In 1948 the policy was adopted of educating Indian children in association with other children wherever and whenever possible. Since then agreements have been negotiated with school boards and the Provincial Department of Education for training Indian pupils in non-Indian schools. Indian attendance at such schools has increased yearly.

In 1957 a new system of financing government-owned residential schools replaced the per capita grant system which had been in effect since 1892. The Indian residential schools now operate on a controlled-cost basis, the Department reimbursing each school for actual expenditures within defined limitations.

Since 1944 specially prepared vitamin biscuits have been distributed to schools in northern Ontario where the supply of vegetables is limited. The biscuits are made of raw pulped carrots, soy bean flour, oat flour, brewer's yeast and Canada approved vitamin B flour, which provides the pupils with extra nutrition.

In recent years welfare teachers have been appointed to isolated reserves, one of their principal duties being the organization of community activities.

Election of school committees, composed of Indian band members, to assist in the management of school affairs on the reserves, was introduced in 1957. These committees have done much to stimulate community interest in education. They encourage better attendance, care of school property, and promotion of community cultural and recreational activities.

The supervision of Indian schools is now carried out jointly by regional school inspectors of the Indian Affairs Branch and Provincial school superintendents.

A system of scholarships was introduced in 1957 as an incentive to outstanding Indian students. The scholarships are awarded to students on a regional basis for university, technical and agricultural courses, teacher training, nursing, social work, music and art. The scholarships are in addition to other means of assistance to Indian students, which vary from the payment of tuition fees to full maintenance, according to the parents' ability to contribute to the costs of education of their children.

POPULATION

Population figures for the years prior to 1912, when the Province of Ontario assumed its present size and shape, are merely approximate.

In 1835 presents were issued to 12,446 Indians in Upper Canada, and in 1842 the number had increased to 14,670.

The Indian population of Ontario at the time of Confederation was given as 13,107, and since that time a steady increase has been recorded. The census report of 1924 showed a total of 26,706 Indians in Ontario. By the end of 1964 there were 48,465 Indians in the Province.

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