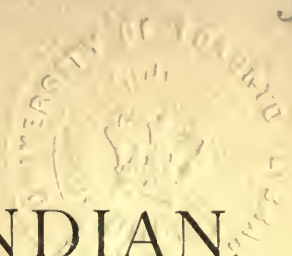


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THE CANADIAN INDIAN.

VOL. I.

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No. 1.



HE forthcoming celebration of the four hundredth anniversary of the discovery of this continent by Columbus, and his landing on its shores, will undoubtedly call forth many a graphic account and narrative of that event, and of the observations made by him on the natives of the New World he had discovered, and its various aspects. In this connection we would here fain draw attention to the testimony given by that great navigator, to the excellent traits of Indian nature, which must have forcibly struck him when he wrote to his royal master and mistress, from his first position on the new continent, these words: "I swear to your Majesties that there is not a better people in the world than these; more affectionate, affable or mild. They love their neighbors as themselves, and they always speak trustingly." What has been their history since the days of Columbus, and what is the future of the remnant of the majority? Standing on the soil which they inherited from their fathers, and which they no longer call their own, they are mute witnesses to day of the overpowering strength of the white race; and to the latter, who now occupy and possess the heritage of the sons of the forest, attaches a responsibility of the gravest nature. He has it in his power to train the remnant into civilization, or to let them perish till they are clean forgotten. Which shall it be? And here we quote the following words from Catlin's notes, a man whose name will ever be associated with Indian research, in which he says: "For the Christian and philanthropist, there is enough, I am sure, in the character, condition, and history of these unfortunate people to engage his sympathies; there is an unrequited account of sin and injustice, and there is a lingering terror for the reflecting minds whose mortal bodies must soon take their humble places with their red but injured brethren under the same glebe, to appear and stand at last with guilt's shivering conviction amidst the myriad ranks of accusing spirits that are to rise in their own fields at the final day of resurrection."

The Indian question is fraught with difficulties, and as settlement advances in our western territories, both from east and west, the remnants of that race will year by year be more and more squeezed out, till the reservations even will be absorbed. The wild herds that so long furnished them with food and clothing and means of barter, are gone; and

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the Indian must accept in some degree the methods and conditions of civilization. But can the race bear the change, or will they disappear under a condition which has so often in the past proved fatal, when deprived of their free and roaming habits? To aid them in the most beneficent way to work out their future, and, if practicable, hybridize, if we may so use the word, their nature to an adaptation of the habits of the white man is one of the main objects for which the Indian Aid and Research Society has been called into existence.

WHEN the British Association visited Canada and held its Session in Montreal in 1884, Dr. E. B. Tyler, President of the Anthropological Section, dwelt strongly in his address on the necessity for speedy action to be taken to promote anthropology in Canada, if the legends and folk-lore of the Indians, their native traditions, fragments of real history, and their incidental touches of native religion, are not to be left to die out unrecorded. This collection, he said, of material of high value, must be done within the next generation, or there will be little left to collect. Explorations in promising districts were recommended by him, with the circulation of questions and requirements among proper people in proper places. Educated settlers in newly opened country should be asked to investigate local history, and communicate the results to the scientific world. The rudimentary stages of thought found amongst the Indians in the days when the French missionaries of the seventeenth century first came in contact with the "untutored" savage, have now mostly disappeared. The crudest animistic ideas were then in full force amongst them. The phantom of a living or dead man seen in a dream was considered by them to be that man's personality and life, or, as we should say, his soul. By a logical extension of the same train of thought, animals, plants, and objects, as seen also in visions, were held to have a soul. Father Lattemant, in the *Relations des Jesuites*, tells how when the Indians buried kettles and furs and other material things with their dead, the bodies of these things remained, but the souls of them accompanied the dead man for his use in the spirit land. Father Le Jenne describes the souls of men, animals, tomahawks, and kettles, crossing the water to the Great Village out in the sunset. This idea of object souls has been found by other explorers elsewhere in the world—in Burmah and in Fiji. Anyone who studies the history of human thought must see the value of such facts as these, and the importance of gathering them up among the rude tribes who preserve them, before they pass into a new stage of culture.

To clear the obscurity of rare problems the help of language naturally has to be sought; and the fact that tribes so similar in physical type and culture as the Algonquins, the Iroquois and Sioux should adjoin one another and yet speak languages in separate, is one of these problems, the

solution of which may perhaps be traced to the influences of a long period required for such a circumstance. The real divergencies of structure in American language families was very ably dealt with by M. Lucien Adam at the *Congres International des Americanistes*. M. Adam made special examination of sixteen American languages, and arrives at the conclusion that these belong to a number of independent or irreducible families, as they would have been, he says, "had there been primitively several human couples." Again, these language families have grammatical tendencies in common, which suggest original relationship, and even correspond with those of other regions in a way to indicate connection rather than chance.

The social framework of tribe and family is another important comparison in this philological research. The Esquimaux reckon descent in the male line, but the Indian tribes further south reckon it on the mother's side. This was deemed at one time to be an isolated peculiarity of these tribes; but Herodotus tells of the Lycians taking their names from their mothers; and the survival of this is even to-day traceable amongst the Arabs, who deem their maternal uncle and not the paternal the nearest relative. Tacitus speaks of the same conception among the ancient Germans. Any accounts of existing tribes preserving such phenomena would prove of valuable interest in following up research. Recent observations on this point show that this matriarchal idea does not crop up here and there, but characterizes a whole vast region of the world, taking the Malay district as its centre, extending westward into Asia, and eastward from the Indian Archipelago to Polynesia, to Australia where it widely prevails, and stretching thence north and south to the Americas. All this district represents lower culture, and even in 1724 it was described by Father Lafitan as existing amongst the Iroquois and Hurons. Social institutions form a deeper lying element than even language; and to gain light on these phases of Indian life, while yet there is time, may yet do much to help to solve the problem of the origin of the Indian.

THE following extract from an article in the *Toronto Globe* of August 9th last, is so applicable to the object of the CANADIAN INDIAN that we quote its most salient points: "Too long have the good people of this Province been neglectful of all pertaining to the life history of its aborigines. Our ideas of Indians are, in the main, drawn either from novels of the Cooperian stamp, or from the wretched specimens of the race that are occasionally seen on the borders of civilized territory. Nothing is more certain than that the untutored savage was very different from both these types. That he was proud and revengeful there is no doubt; but the former quality entitled him a 'man of his word,' and in the latter respect, it is extremely doubtful whether so-called civilized

history does not supply parallels to even his most vindictive atrocities. As one who was found in possession of the continent four hundred years ago, and who has played a very prominent part in its history ever since, it cannot be but interesting and instructive to study him in his domestic, social and political relations, the more so, that while there are still some thousands of his race on the continent, there are strong probabilities that in the near future they will either be absorbed or exterminated. Scarcely more than a hundred years ago the Indian in many places had full possession. Two hundred years ago he was still paramount in this portion of what now constitutes the Dominion; and a hundred years before that, no white man had penetrated the wilderness. Day by day everything that tends in any degree to throw light upon the dawnings of civilization, upon the movements of the race from its incipient crudences to a higher condition, attracts the attention of thinkers the world over. It is gratifying to find so large and valuable a collection of illustrative material in the Archæological Museum in connection with the Canadian Institute at Toronto."

The *Globe* then goes on to say that no efforts should be spared to advance archæological work in Ontario—and this is applicable to each of the provinces—with all due speed during the next few years—as the progress of agriculture is daily making observation more and more difficult, especially where there are the remains of earthworks. We are far behind the United States and Mexico in this line of observation, and very far behind the countries of Europe. The Indian was fond of rites and ceremonies, and this naturally led to a cultivation of taste in form and colors, as well as for making objects whose only use was for ornamentation. This, in turn, tended to evolve considerable mechanical skill beyond what was necessary for the production of the stone axe or arrow-head; and we find, accordingly, specimens made of bone, copper, stone, and clay, that would puzzle the mechanic of to-day to surpass, with every facility at hand; and yet the Indians' only implements were stone hammers and flakes of flint. It is to be hoped that the efforts of the Canadian Institute in forming the Indian collection now possessed by it, will meet with the cordial support of all interested in the history of the Canadian Indian; and the pages of this magazine will gladly record any new discoveries.

IN a report of the special committee of the (Imperial) House of Commons, in 1857, it was stated, "It is a matter of great difficulty to obtain reliable information respecting the Indian population, their migratory habits, and the vast extent of country over which they are spread, misleading the calculations, and rendering it almost impracticable to prepare a satisfactory census." Since then, however, the great attention given by Dr. J. C. Tache, the late Deputy Minister of Agri-

culture, who really originated the present form of enumeration for the Canadian census, has brought out facts on which, where an actual count cannot be made, may be based as accurate an estimate as can be arrived at in this connection. In the census to be taken next year, the figures showing the Indian population of the Dominion will be of material value, as tending to prove how the native of the soil, as a whole, progresses or retrogresses, numerically, under civilization. Dr. Taché says, in his introduction to the census of 1871: "The broad facts which spring from the examination of the conditions of the savage state in this country, are :

"(1) That the most fertile soils are not those which in general yield most support to those engaged in hunting ; that the fisheries, and specially on the maritime coast, are the most abundant of the natural sources of supply found by man in a savage state. It is the Indians most favorably situated in respect to soil and climate, who supplemented the food obtained by hunting and fishing, by cultivation. On the other hand, the Esquimaux, whose territory is restricted to the waste and desolate shores of the frozen sea, manage to derive a rough abundance from the icebound waters.

"(2) That Indian populations, living exclusively by hunting and fishing, cannot increase beyond certain very restricted limits, governed by a ratio between the number of inhabitants and the superficies inhabited. Below this ratio, they descend periodically, by famine, disease, or war, oscillating in this way between an almost determinable maximum (the circumstances being known), and an indeterminable minimum. The mildness of the climate has a great bearing on this question, if not in actually adding to the natural resources, at least in lessening the wants.

"(3) That Indian populations, keeping to the habits of hunting tribes, diminish in number in the ratio of the extent and frequency of their relations with civilized nations, by the destruction of their primitive means of existence, and the introduction of vices and diseases, or by absorption in the creation of a half-breed race."

The great care that will be taken next year to obtain as accurate a record as possible of the social condition of our population generally, and of the Indian tribes in particular, both in the reservations and in their nomadic state, will afford a basis for statistical information to the ethnologist, as well as to the future historians of the Dominion.

At the Rev. Hugh McKay's School, at Round Lake, near Broadview, there were for the last quarter forty pupils on the roll, and an average attendance of twenty-four. A new building was erected last summer, the ground floor of which is used as school-room and the upper floor as a dormitory for boys, with a bedroom for the teacher.

EDUCATION is to be the medium through which the rising generation of Indians is to be brought into harmonious relationship with their white fellow-citizens, and to enjoy home, social intercourse, literature, and the solace afforded by true religion. There is in the Indian the same diversity of endowment and the same high order of talent that the other races possess, and he wants only the touch of culture and the favouring opportunity for exercise, to manifest their attributes. Properly educated, the Indian will contribute a valuable and worthy element in our nationality. When Indian children shall have acquired a taste for study, and a love for work, the day of their redemption will be at hand. All the appointments and employments of the school should be such as to render the children familiar with the forms and usages of civilized life. It is during childhood particularly that it will be possible to inculcate in the minds of both sexes that mutual respect that lies at the base of a happy home-life and of social purity. They should hear little or nothing of the "wrongs of the Indians," and of the injustice of the white race. If their early history is alluded to, it should be to contrast it with the better future that is within their grasp. The new era that has come to the red man through education, should be the means of awakening hopefulness for themselves. With education they will become useful and happy citizens, sharing in equal terms the blessings of our Dominion; without it they are doomed either to destruction or to hopeless degradation.

Anthropological research has probably been more neglected in Canada than in any other country, and yet the facilities afforded therefor through the ancient remains of its aboriginies and the existence of remnants of the tribes of its early people. As a consequence these remains have been only superficially described, and it is mainly due to the interest evinced by a few earnest workers in Indian research, foremost amongst whom stands Mr. C. A. Hirschfelder of Toronto, that any real investigations have been carried on. That gentleman read a very interesting paper on the subject before the British Association at its meeting in Montreal a few years ago; and although we have not the paper itself before us, yet several salient points imprinted themselves on our memory, to which the attention of our readers is called. Speaking of the Indian forts or earthworks, he spoke of the almost perfect symmetrical shape shown in their construction, and of the advantageous position always chosen, proofs of skill and judgment. He stated that they bore a striking resemblance to the ancient earthworks of the Western States, the relics of the Mound Builders, and cited as a remarkable feature in their construction that he was unaware of a single fort in Canada approaching the form of a square, all of these works being either circular or oval, and in one instance semicircular; this latter however being probably due to the formation of the surrounding country. One earth-

work is half a mile in circumference of a circular form, and judging from the concentric rings in the tree stumps actually within it, and which must be a growth subsequent to the construction of the works, he computed its age to be from 800 to 1000 years. Ordinary mounds which are of frequent occurrence were simply burial places, like the tumuli of the ancient Britons, which are abundant in Salisbury plain; but the ossuaries, which cultivation in Ontario is fast destroying, seem to have been a general receptacle for the dead of a tribe, a sort of charnel-house, judging from the remains found in many of them. In connection with sepulture, Mr. Hirschfelder clearly shewed that depositing articles of ordinary use with the dead, was not so much a religious act as a mark of respect to the warrior with whom they were placed. He dwelt very strongly on the aboriginal ingenuity expended on the pipe, which is found in every shape and form, and possessing in some specimens really elaborate carving. The pipe was with the Indian an important factor in daily life, and consequently held a high place in their esteem. The curious feature of shells, which must have been brought hundreds of miles, being largely prevalent in their burial places, shews that a trade must have existed between the tribes at great distances, and wampum made from these held a high value. The articles found in Indian burial places will well repay anthropological research, and there is a grand field yet to work upon in this respect.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

NOTE—This journey through Indian Territory, New Mexico, Colorado, and other parts, was undertaken by Mr. and M^s. Wilson in the autumn of 1888. The story began with the June number of "Our Forest Children," 1889. Back copies of that publication (to which the "Canadian Indian" succeeds) can be had by applying to the Rev. E. F. Wilson.

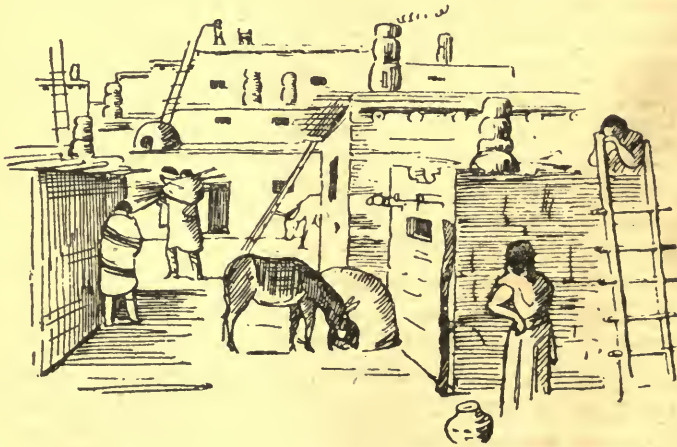
CHAPTER XIX.—ZUNI.

HOW often I had dreamed of Zuni. And now here I was, close to it. I was to see now the actual survivors of the ancient Aztecs, the original inhabitants of the American continent. I was to see with my own eyes what the people were who inhabited this country ere ever a Spanish foot had stirred its dust.

We crossed a shallow stream, the Zuni river, then up a steep bank, and drew up our mules close to some canvas tents. This was the headquarters of the Hemenway archæological expedition. Oliver got down and went into Mr. G's tent to make our arrival known. In a little while Mr. G. came out, made me welcome, and kindly offered hospitality. The Hemenway expedition was organized a few years ago in Boston. The object is to excavate all the principal Aztec ruins in New Mexico and Arizona,

to collect the relics of the past and form a Hemenway museum ; and at the same time to compare ancient Spanish and Mexican records with Indian traditions, and, with the help of what may be unearthed from the soil, endeavor to arrive at the history of prehistoric times as regards this continent of North America. The expedition consists of about forty persons all told. At present they are living in tents, but quite elaborate adobe buildings are in course of construction, and the place they have chosen here, close to Zuni, is to be the permanent headquarters of the expedition. The work may be said to have originated with that noted archæologist and friend of the Indians, Mr. Frank Cushing, whose most interesting account of the Zunis in some numbers of the *Century* six or seven years ago, first led me to take an interest in these very curious people. We had supper in an adobe house adjoining the tents, and Mr. G. gave me a bed in a room partitioned off his own tent. The tent had a stove in it, and was very comfortable.

I heard that the Zunis were to engage in one of their religious dances that evening, and Mr. H. kindly said that if I would like to go to it he would pilot me. It certainly needed some piloting. Mr. H. took a stable-lantern and went ahead, and I followed. We were soon in a slush composed of watery adobe mud and half-melted snow up to our ankles. I had only lace boots and no overshoes. Then we came to the river. Owing to the dances going on every night, the Zunis had constructed a bridge for the occasion. It consisted of six waggons placed end to end in the shallow stream, the tailboards of the waggons being laid across from one vehicle to another. On this bridge we crossed, and plodded up the steep muddy bank to the town of Zuni.



A STREET IN ZUNI.

The narrow Zuni streets were all deep in Zuni mud ; it was perfectly

hopeless to think of picking one's way, so we plodded through it. Our lantern flickered in the wind, and gave us a very uncertain light. We went dangerously near to growling dogs, and stumbled up against groups of inert burros, standing with their heads together meditating. We could hear drumming and rattling and Indian song in full play. We looked in at one of the little windows on the side of the narrow street and saw that festivities were going on within. We tried a door, but it yielded not. "We must climb on the roof," said Mr. H. "and get in that way."



GOING TO THE DANCE.

So we climbed a ladder, got on the flat roof, treaded our way among the round baking ovens and the gaunt chimneys, and came to a trap door through which gleamed light and emanated sound. Mr. H. descended, I followed. I have seen a good many Indian dances and witnessed a good many curious Indian performances, but what

I beheld on arriving on the floor of the room below was to me new and startling. I preserved, however, perfect composure, and showed no more surprise than would one of these Indians if ushered unexpectedly into the drawing-room of Buckingham Palace. I just glanced at what was going on, and then followed Mr. H. across the room, and we seated ourselves on a sort of low adobe wall or bench, which runs round the interior of these Pueblo dwellings, about fifteen inches from the floor. The room was a large one—quite 50 feet long and 24 feet wide, and the ceiling 10 feet high; the flat roof was supported by large round pine beams, 12 or 15 inches in diameter, and placed at about 45-inch centres; above were sticks crossing them, and brush, on which lay 10 or 12 inches of adobe soil, forming the roof and upper terrace, over which we had just walked. The inside walls were whitewashed, and the floor perfectly clean, except for a few shreds of Indian corn husks, in which these people roll their cigarettes. There was a bright fire burning in an adobe fire-place, and a number of Zuni Indians were grouped around it—dark-skinned, pleasant-faced, good-humored-looking people, their costume giving one the impression, at first glance, of white with some heavy daubs of dark blue or black and flashes of bright red; a closer inspection revealed that the bright red flashes were their scarlet turbans and waist-bands; that the dark blue and black daubs were the dark blankets of the men and the dresses of the women; and that the predominating tinge of white was caused by the white or light-colored pantaloons and shirts which they wore. At the further end of the room about twelve or fifteen men were sitting on two rows of seats, leaning forward and facing each other, singing a

monotonous Indian chant to the accompaniment of gourd rattles, one of them keeping time for the others with his hand, and all seeming to be very much in earnest. Then along the side of the room opposite to the fire was a long string of sixteen men and youths, all stark naked except for a breech cloth, their hair tied up in knots behind, shell and coral necklaces on their necks, silver bracelets on their wrists, their skins all glistening wet with the excessive exercise in which they were engaged. They were placed in single file one after the other, and all kept time with their hands and feet; they had turtle-shell rattles attached to the backs of their legs and gourd rattles in their right hands, and they stamped the adobe floor in a quick impatient manner, first with one foot then with the other, and swung their arms first one up then the other, keeping time with the wild Indian song which both they and the men in the corner were excitedly chanting,

(To be continued.)

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THE LARGEST PYRAMID IN THE WORLD.

MANY people who have looked with admiration and awe upon the great pyramid of Cheops in Egypt, may perhaps be surprised to learn that the largest pyramid in the world is on American soil, says the Rochester *Democrat*. This pyramid is on the east bank of the Mississippi in Madison county, Illinois, and is best known as the Cahokia mound. It is attributed to the mound builders. This mound or pyramid has received some attention from archæologists, but the general public hardly knows of its existence. The owner of the land upon which the pyramid stands, Hon. Thomas J. Rainey, has asked Congress to purchase the site for the public.

The pyramids of Mexico and of the Mississippi Valley show that a mighty people once occupied this continent. This people was probably separated from its parent stock too early and too completely to permit the highest development, such as was seen along the shores of the Mediterranean in historic times. The pyramid-builders of America are believed to be of the same race as the pyramid-builders of Egypt, and their traditions and knowledge of architecture show a common origin. In his interesting work upon Atlantis, Ignatius Donnelly brings much evidence to show that the pyramid-builders of Mexico and the Mississippi Valley were colonists from Atlantis, and were practically cut off by the sinking of the island described by Plato, from communication with the East. Mr. Donnelly finds that the Western pyramid-builders preserved a tradition of a deluge, indicating it in their sculptures. He believes that the sinking of Atlantis was the deluge described in the Bible.

The pyramid-builders of America know the use of metals, and undoubtedly worked the copper mines of the Lake Superior region. They also understand the art of plating one metal upon another, by means of heat. Copper objects plated with silver have been found. The great pyramid built by these men on the Mississippi is thus described in a letter from Mr. Rainey to Senator Cullom:—

“The large mound, called Cahokia Mound, is a parallelogram with straight sides, the longer of which are north and south. It is about one hundred and two feet high. The top of the mound is flat and divided into two parts, the northern end being four or five feet higher than the southern portion, the summit containing about one and one-half acres. On the southern end, some thirty feet above the base, is a terrace or apron-containing near two acres of ground. In the middle of this terrace, at the base of the mound, is a projecting point, apparently the remains of a graded pathway to ascend from the plain to the terrace. On the western side, and about thirty feet above the southern terrace, is another terrace of somewhat less extent. The side of the mound below the western terrace is very irregular, and forms projecting knobs. To the north-west corner of this large structure there seems to be a small mound attached. The remaining sides are quite straight. The base covers over sixteen acres. Cahokia is the largest pyramid in the world, surpassing the pyramids of Egypt in size. On the east and west sides of Cahokia mound are the smaller square mounds. The one on the east side is about fifteen feet high and contains about two acres on its summit. The one on the west side is much larger, being about twenty feet high. They are all straight and well defined, coinciding with the points of the compass, showing a superior knowledge not displayed elsewhere in the ruins or relics of this race of people.”

INDIAN GIRLS.

MRS. DORCHESTER is the wife of Rev. Dr. Dorchester, the present Government Superintendent of Indian Schools in the United States, and is herself employed by the American Government as a special agent, with regard particularly to looking after the welfare of the Indian women and girls. Mrs. Dorchester recently submitted a very important and interesting report to the Indian Commissioner, which appeared in full in the columns of the Carlisle *Red Man*. In it she says:—

“After spending many months among the Indian tribes of the West, studying especially the condition and needs of the women and girls, I desire to send to the Department a special report, calling attention to some points which, while not new to the Indian Bureau, seem to me to demand of all people interested in this great work, frequent and earnest thought.

“In all these tribes, the abject condition of the women is especially noticeable, and both the women and girls seem duller than the men and boys; but none of them are so dull as not to be touched by kindness and won by love.

“It is a truism, that in order to reach any heathen people, the mothers and homes must be interested first. It is also just as much a truism among western people, that the Indians as a whole are still pagans, and the women most conservatively pagan of all.

“Among all people, ridicule is a powerful weapon; but its power is multiplied and intensified when used in Indian Society, and the squaws understand best when and how to use this weapon most successfully.

“It is the mothers who keep up the old superstitions, and laugh down modern ideas and customs. The Pueblo mothers hoot at the returned Carlisle boys as they pass the adobé homes. Apache mothers form most of the opposition to the San Carlos police who are sent out for pupils; and Apache mothers cry “Man take children off,” thus stirring up the bucks to resistance. Therefore great efforts should be put forth to break down the prejudice against schools, among the women; and this result can and will be reached, if from the same white race who wish to educate the children, there shall also come the means for bettering the physical condition of the homes, and for broadening the scope of intellectual ideas among the women.”

Mrs. Dorchester then gives it as her opinion that Christian women of good common sense and bodily vigor, who would consecrate their time to the elevation of their Indian sisters, should be appointed and sent out to the mission field. She also believes it would have a good effect if instead of bringing so many deputations of Indian chiefs to Washington to meet the “Great Father,” deputations should in future consist of Indian men in company with *their wives*. She thinks that double the amount of good would in this way result. Mrs. Dorchester admits that there are

at present difficulties in getting Indian girls to school, one of the chief being the very young age at which they are accustomed in most of the tribes to marry; but she thinks that more school accommodation should be provided for them and greater efforts made to get them; also that more attractions in the way of games, etc., should be provided, and that they should be put in the way of earning a little money towards the latter period of their school life.

NOTES ABOUT THE NAVAJOES,

(By *A. M. Stephens*).

HOW THEY BURY THEIR DEAD.

THE female relatives of a dead person prepare the corpse for burial, particular attention being given to dressing the hair, and the body is then wrapped in one (or more) blankets. The male relatives—usually not more than three or four—place the corpse on a horse, sometimes setting it astride in the saddle, and bury it in some out of the way nook among the cliffs, closing the niche or crevice with stones. The horse is killed there, because it has become defiled by contact with the corpse; other horses killed are eaten at the funeral feast. The women have provided a large vessel of water, and fuel, at some distant point from the huts, (between them and the burial place) and also a change of clothes for each of the burial party; the women then return to sit in their huts wailing the deceased. The burial party on returning to the purifying place make a fire and burn all their garments. They then wash very thoroughly and put on the change provided, and for four days they enter no hut, nor touch any person, but continue fasting, mourning and purifying.

THEIR MEDICINES.

Medicine, in the proper sense of the term, they have none, although many of them have a very extensive knowledge of the flora of their region, and herbs and grasses are used at all their ceremonies; but still they are used without intelligence. Sickness is caused either by evil spirits or sorcery, and the office of the mediciner is really that of a priestly exorciser. They bleed by incising with sharp fragments of obsidian—metal must never be used. The sweat house is really of great value in many instances, but probably more patients are killed than cured by ignorance of its proper use in real illness. It is a miniature hogan, into which hot stones are rolled and the aperture tightly closed with blankets. No water is thrown upon the stones, but the patient is filled with all he can drink. On emerging he is scoured dry with sand.

THEIR MANUFACTURES.

The women weave blankets and their own dresses, of native wool and

yarn bought from the traders, of endless variety in quality, texture and design. They also weave girdles, garters and hair bands, these latter for tying up the cue at the back of the head. They make vegetable dyes of black, blue, red and yellow. The older women make cooking vessels of pottery, but the young women no longer practise the art. They make saucer-shaped, water-tight baskets, and wicker water bottles. The men do



THOMAS TORLINO (*Navajo*).

all the planting and all the heavy field work in harvesting, &c., but the women have to carry all the water used at the hogan, and do all the cooking. In other words the men are supposed to provide the food and the women to prepare it. The women own nearly all the sheep, and so they and the

children are the shepherds, but the men own nearly all the horses and take care of them. Some of the men work in a rude way in iron and silver, and all make their own shoes and other articles of dress, but aside from these the men have no arts, and fortunately they never acquired the art of making any kind of intoxicating liquor. (Once in a very great while I hear of some worthless fellow intoxicating himself by chewing the root of *datura meteloides*).

At the Carlisle Indian School they try boys who behave badly by Indian court martial. Two boys who came in lately from farms with bad records have been fined by the courts martials which tried them. One had to pay twelve dollars, another five, into the Library Fund; and, then, they work at the school six months without pay, and are not allowed to go to town nor attend sociables for six months.

CONCEIT OF TWO INDIAN CHIEFS.



T one place where I stopped there was a characteristic exhibition of Indian foolery. Two chiefs thought I should be more impressed with an idea of their greatness, if, instead of coming out to greet me in the usual fashion, they remained at home in state, and compelled me to hunt them up in order to pay my respects. I learned this at once on entering their village, and told my driver to proceed. We had gone a mile or two on our way when the two pompous old dignitaries came galloping after us. They were very angry, and with imperious and threatening gestures, and much vociferation, ordered us to return to the village. I did not halt, but bade the driver tell them I would talk with them at the next camp, some miles ahead. After scolding a while they planted themselves in the road and tried to stop my horses, but as we drove rapidly upon them they gave way, and suddenly rode off at a great pace. When I reached the next camp, a large one, there was much bustle and excitement, and a great crowd gathered around as a messenger came to meet me. With much formality he told me the chiefs were in council to arrange for a great dance; their business was very important, and I must wait till it was concluded, then they would see me. I replied that dances were not affairs for men in my country, but for children, and at once drove out of the camp. A procession of riders followed, with furious messages, but I went on two or three miles to a convenient camping place, and halted for dinner. Then, after all their flurry and noise, those fussy fellows came out quietly enough, and we had a talk in the usual style.

HARRISON.

"HIS NAME WAS NOAH!"

AN eminent ethnologist once said that, after great trouble, he had, at least as he thought, got hold of a tradition of the flood, among the North-west Indians of America, but he could only get it bit by bit out of the old man who was the repository of this and other such-like lore. It cost him many blankets and other presents, and the labour of hours to write it down from the aboriginal language. At last he came to the final. "Now what was the man's name who got away with his wife in the big canoe?" The old Indian could not recollect, and went in search of another who knew the name. The two came back in pride, and related to him, as he stood in breathless eagerness, "His name was Noah!" It

was, of course, a Bible story, told them by the priests, and not understanding the value of myths, the old Indian innocently thought that it must be just as novel to the ethnologist as to himself. He was, however, undeceived in a violent manner, as he was speedily landed on the other side of the door, and will to the end of his life doubtless remember this eminent man on the rather forcible *ex pede Herculem* kind of evidence which was so vigorously impressed on his retreating person.

NOTES FROM THE MISSION FIELD.

THE Indians in New Brunswick and Nova Scotia, about 3,500 in number, are all Roman Catholics.

THE Canadian Methodist Church began missionary operations among the Indians of the North-west in 1860.

THE Methodist Church has 12 agents and missionaries among the Indians in British Columbia, 12 in Manitoba, and 15 in Ontario.

THE Rev. Solomon Tunkansnicize, a full-blooded Sioux, is the missionary to the Indians of that nation at Bird Tail, in Manitoba, working under the auspices of the Presbyterian Church.

THE Presbyterian Church has entered zealously upon Indian mission work, and has now a number of mission stations and schools for Indian children—chiefly within the Province of Assiniboia.

A NEW Anglican Diocese is to be formed in the extreme North-west, to be called the Diocese of Selkirk. It will be bounded on the North by the Arctic Ocean, on the East by the Rocky Mountains, on the South by the 60th parallel of N. latitude, and on the West by the 141st meridian of West longitude.

MISS M. J. CARTMELL of Toronto has been sent as a deputation of the Women's Missionary Society of the Methodist Church, to visit the Indian missions in the North-west, with a view to gain information as to the best methods of establishing and maintaining the same, and with a view also to the establishment of new Indian Homes.

THE Diocese of Athabasca, under Bishop Young, has an area of 292,200 square miles; it lies between the 55 and 60 parallels N. Latitude and 100 and 125 W. Longitude. Scattered over its wide area are Indians of the Beaver, Cree, Chipewyan, and Slave tribes. The Bishop's headquarters are at Fort Vermillion, on the Peace River.

AN Indian girls' school has for several years been in operation at Portage la Prairie, Manitoba. It originated with some Presbyterian ladies of that town, who took pity on the poor little wild half-clad children running about among the "teepees" near the town. The school has twenty-two children on the roll, and an average attendance of ten.

BISHOP HORDEN of Moosonee, Hudson's Bay, writes :—" In the Diocese of Moosonee I have now eight clergy—two at work among the Eskimos, both Europeans ; six among the Indians, of whom no less than four are natives of the Diocese."



ARCHDEACON KIRKBY, IN TRAVELLING DRESS.

THE accompanying illustration represents the Ven. Archdeacon Kirkby, formerly C. M. S. Missionary at Churchill, Hudson's Bay, but now of Rye, New York. He is dressed, as may be seen, in furs and warm clothing suitable for that Arctic climate, which for many years was the scene of his missionary labors. The photograph from which the picture is copied was taken on an Easter Tuesday, a good many years ago. Mr. Kirkby had left Fort York on the Tuesday and travelled over the snow seven days to reach Churchill. Halts were made, not only for the nightly rest, but for services on Good Friday and Easter Sunday. On

the latter day, there was a storm of drifting, blinding snow, and the travellers had to trudge ten miles against it to reach the shelter of some woods. " I imagine," writes Mr. Kirkby, " there are but few Easter congregations who have met to worship the risen Saviour under more unpleasant outward circumstances than we have done." On the same journey, the wind having given the snow a very glassy surface, the dogs' feet were tied up in little leather bags to prevent their being cut and lamed. On arriving at Churchill, Mr. Kirkby found the house of the Hudson's Bay Company's agent surrounded by a drift of snow fifteen feet deep, and all the men available digging out the inmates ; " but," he says, " in this snow-house I met with

a hearty welcome;" and he adds, "It is strange to feel that one is at the last house in the world, and yet this truly is so on this side of the continent; there is not another between this and the Polar Sea, or the end of the earth;"



OUR FIRST VIEW OF THE ABORIGINES.

and Kingston. There was an Indian village on the shore, and some of the young Indians and boys were in the water bathing, and came swimming out towards the steam-boat. Indians do not swim like white people, they paddle hand over hand like dogs.



THE LOGGING BEE.

THE first view that my wife had of the Aborigines among whom we had come to dwell and labor was from the deck of the "Magnet," on our way up the River St. Lawrence, between Montreal

THE accompanying illustration is explained by the following extract, from Mr. Wilson's journal, at the time of the building of the first Shingwauk Home, 1873:—"Oct. 21, we were up at 5.30 a.m. preparing for the "Bee," I

rang the church bell to bring the Indians together, and hoisted the Union Jack. Mrs. Cryer got tea made, and pork and potatoes cooked, and about 7.30 a.m. twelve stalwart Indians sat down to breakfast. Then axes were shouldered, the oxen yoked, and we started for the farm land a little way back from the house. We mustered twenty-two in all, and

had a good day's work chopping down trees and brush-wood, grubbing up roots, and making huge fires to burn all up. About twelve acres were cleared sufficiently for ploughing, and this will be fenced round. In the evening, when the men all came in for supper, I showed them my plans for the new buildings, and they seemed very much pleased with them."

AT THE INDIAN SCHOOLS.

THERE are forty-eight pupils at the Rupert's Land Industrial School for Indian Children near Winnipeg, and they expect soon to increase their number to seventy. The crops on the school farm, consisting of twenty acres of grain and five acres of vegetables, are doing remarkably well.

THERE are forty-six pupils at present at the Washakada and Kasota Homes at Elkhorn, Manitoba.

THE Government Industrial School at Regina is almost ready for occupation, and the committee has already been asked to recommend to the Government officers to be placed in charge of it. The buildings cost some \$40,000, and they are planned to accommodate 200 children.

A NEW wing is being added to the Shingwauk Home at Sault Ste. Marie. It is built of stone, and will have kitchen and lavatory on the ground floor, and reading room and dormitory above. A new frame building is also in course of erection, the upper part of which is to be an Assembly Hall, and the lower part to be used as a drill shed and recreation room.

THE average attendance at the Mount Elgin Institution at Muncey, Ont., has lately been about seventy. The Indian Department has decided to enlarge the main building so as to afford accommodation for 120 pupils.

A NEW Home for Indian children is now in course of erection at Medicine Hat, Assiniboia. It is to be called the Sokitahpe Home, and will be worked in connection with the Homes at Sault Ste. Marie and Elkhorn.

THE largest Indian School in the United States is that at Carlisle in Pennsylvania. It has 600 Indian pupils—boys and girls; and they come from all parts of the American Continent.

THE American Government has recently established schools for Indian children at Point Barrow, Point Hope, and Cape Prince of Wales. All these places are in the Northern part of Alaska among the Eskimos, two of them being within the Arctic circle.

THERE are now seven Industrial Boarding Schools for Indian children in the Canadian North-west, all of them established within the last five years.

INDIAN boys can do naughty tricks sometimes. At one of the American Institutions a newly arrived boy was given a red pepper out of a pickle jar by his comrades, and they told him that if he wanted to become a white man he must eat white man's food—they told him to eat it down quick and it would make him "smart." It did make the poor boy *smart*, and indeed nearly strangled him; he thought that he was poisoned and going to die, but he got all right again after a little while, and has been too smart to touch white man's pickles again since,

THE ladies were very much pleased with the behaviour of the two little Indian boys from the Shingwauk Home, who, in company with Mr. Wilson, visited their houses last spring. One visiting from Ottawa, says:—"Willie Soney, after receiving some little gifts, went at once to his satchel, without saying a word, and taking out a little basket of his own manufacture, handed it to me, saying, 'Do you want this?' Of course I was much pleased, and a little while later he went again to his bag, took out another basket of a different shape and holding it up with the other one said, 'Which you like best, this or that?' I thought it very nice of him. We were filled with admiration at their thoughtfulness and politeness.

WHILE distributing Sunday School papers among some children, I gave away a copy with an illustration of the raising of Lazarus. On my departure a boy came running after me, stating that the paper was bad, because it had the picture of a ghost on it, and he could not keep it.—*McLean*.

A LOVE OF THE BEAUTIFUL.—A little Hydah girl, in Alaska, had a love for the beautiful scenery around her home. She would sit for hours looking at the mountains, sky, and water. At one scene of unusual beauty she exclaimed, with her hands on her breast and her face all aglow, "O, my heart gave a great shake!" One of her teachers told her to sketch the scene at sunset. She sat for a while gazing over the shining deep, and then said, "I can't draw glory." Perhaps the little Indian maiden will some day be an artist or a poet, able to express to others the beauty she sees in works of Nature.—*North Star*.

RECORDING INDIAN SONGS.—The phonograph has been brought into requisition to preserve the literature of the more civilized of our Indians. Mr. J. Walter Fewkes is at Zuni, and has induced several Indians high up in the secret societies and famed for their knowledge of the sacred chants, to recite in presence of a phonograph. Luckily, they have no fear of the instrument, although in all probability they do not understand it. It is easy to get them to recite secular songs, but very hard to persuade them to give the chants peculiar to certain festivals. They object that by singing at the wrong season the crops will suffer. Mr. Fewkes reports to the *American Naturalist* that he is in hopes of obtaining from Haluta, the Indian who recites the ritual which Mr. Cushing has paraphrased and published in part, a full record for the instrument. This ritual con-

tains many obsolete Zuni words, and will take long to translate. The value of the phonograph in thus fixing the songs of a vanishing race is very great. Assisted by such Indians as may survive, the student may at his leisure write down the sounds as they issue slowly from the instrument, and work out the translation at his leisure.—*New York Times*.

INDIAN DWELLINGS.

THE prairie Indians live in *teepees*, conical-shaped tents made of some 16 or 17 poles, their butt ends resting on the line of a circle 16 feet in diameter, and their tops meeting and interlacing at a point about 15 feet from the ground. The covering of this framework used formerly to be buffalo hides, the hair removed and various designs painted on them, but now it is usually tent-cloth.

The Ojebways, Wood Crees and other Bush Indians live in *wigwams*, the framework made with sticks, with either conical or dome-shaped roofs, covered with long sheets of birch bark sewn together with fibres, and laid on diagonally. Some of these wigwams are long and contain a number of families. The Mohawks, Senecas and others of the Iroquois confederacy make the framework of their dwellings with sticks, and cover both sides and roof with elm bark. These dwellings are house-shape,



IROQUOIS LONG-HOUSE.

with gable roof, and many of them are from 40 to 60 feet in length and sometimes contain a dozen families. A picture is here-with given of the *Long-house* of the Iroquois, in which they hold their great councils. The Mandans, Minnitarees, and other kindred tribes have circular *dome-shaped houses*, 40 feet in diameter, and sunk about 2 feet in the ground, the roof is supported by a strong framework of timbers covered with sticks and grass, and then a thick coating of clay which bakes hard. A low narrow passage forms the entrance.

The Navajoes in New Mexico live in *hogans*, very roughly constructed dwellings, looking like a heap of sticks and rubbish in the distance, but

on closer inspection found to be a framework of timbers, with brush, sticks, and grass laid over the top and sides.

The Pueblo Indians in New Mexico and Arizona build regular towns, their houses made of stone or adobe bricks, with flat roof, built in receding terraces one above another, the roofs of the first row of houses forming the terrace for the next row above them. Many of the rooms in these *pueblo houses* are very capacious, some being as much as 20 by 50 feet in size; the ceilings are supported by large horizontal timbers, covered with sticks and brush, and a thick coating of clay; the floors are of the adobe soil, smooth and even, and kept very fairly clean; the fire-place is usually in the corner, and the smoke is conveyed away by a chimney.

THE Indians of St. Peter's Reserve, near Winnipeg, have stacked over three thousand tons of hay this summer. They own 50 horses and nearly 900 head of cattle, and have mowers, rakes, waggons, buggies, pigs and chickens.

A NUMBER of the Ojebway Indians at Garden River have been engaged by a Company in Detroit, Michigan, to dress up as wild Indians and dance, for which they are to receive \$1.50 per diem.

RECEIPTS.

MEMBERS' FEES: (entitling them also to receive the "CANADIAN INDIAN" until December, 1891)—Rev. Dr. Adams, \$2; the Bishop of Algoma, \$2; Mrs. G. M. Armstrong, \$2; Hon. G. W. Allan, \$2; Rev. R. Ashton, \$2; Rev. Dr. Burman, \$2; Chief Brant, \$2; Dr. Brinton, \$2; Rev. Dr. Bryce, \$2; Rev. C. Bancroft, \$2; Rev. Canon Brigstocke, \$2; Charles Burrill, \$2; E. M. Chadwick, \$2; the Bishop of Caledonia, \$2; Dean Carmichael, \$2; W. W. L. Chipman, \$2; Rev. F. M. Dobbs, \$2; Thos. Dowler, \$2; Dr. Geo. M. Dawson, \$2; Rev. J. M. Davenport, \$2; Rev. Canon DeVeber, \$2; Sir Wm. Dawson, \$2; W. G. Egar, \$2; Archdeacon Fortin, \$2; Rev. J. H. Fletcher, \$2; A. F. Chamberlain, \$2; Sanford Fleming, \$2; Rev. P. J. Filleul, \$2; Prof. J. Galbraith, \$2; Sir James Grant, \$2; Watson Griffin, \$2; N. W. Hoyles, \$2; R. W. Heneker, \$2; John L. Harris, \$2; J. Johnson, \$2; Rev. L. H. Kirkby, \$2; Archdeacon Lindsay, \$2; Chief S. Loft, \$2; J. M. Lemoine, \$2; Dr. Millman, \$2; J. W. Madden, \$2; W. L. Marler, \$2; G. F. Matthew, \$2; Rev. A. Miller, \$2; J. Macgillycuddy, \$2; A. Maracle, \$2; Neil McLeod, \$2; Bishop of Nova Scotia, \$2; Dean Norman, \$2; Miss Pigot, \$2; Rev. H. Pollard, \$2; W. H. Parker, \$2; Bishop of Qu'Appelle, \$2; Bishop of Rupert's Land, \$2; Hayter Reed, \$2; Dr. J. Robinson, \$2; John Reade, \$2; Rev. Dr. Sweeny, \$2; H. B. Small, \$2; Rev. R. Simonds, \$2; G. M. Sproat, \$2; Bishop of Toronto, \$2; Rev. S. Trivett, \$2; Rev. G. Thornloe, \$2; J. R. Tomley, \$2; Dr. Thorburn, \$2; Rev. F. W. Vroom, \$2; Rev. E. F. Wilson, \$2; Alex. Winter, \$2; R. J. Wilson, \$2; G. R. White, \$2.

SUBSCRIPTIONS TO "*Our Forest Children*" (transferred to "CANADIAN INDIAN")—Carlos Montezuma, 50c.; Miss M. A. Johns, 50c.; Miss McCurdy, 50c.; Mrs. A. Kirkland, \$1; G. T. Gilkison, 50c.; G. B. Hudson, 50c.; Mrs. W. DeBlois, 50c.; Rev. D. J. Brewster, \$1; Miss E. Wade, 50c.; Mrs. H Bent, 50c.; E. Broadbent, 50c.; Miss L. Beesaw, \$1; Mrs. J. Crawford, \$1; Mrs. Ramsay, \$1; F. Willis, \$1; Miss G. Walker, 50c.; Mrs. Hamilton, 50c.; H. H. Beaven, \$1; J. Barnum, 50c.; A. F. Chamberlain, \$1.

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THE Editor particularly requests correspondence on any Ethnological Subject, or on any other point connected with Indian History. Due prominence will be given to such correspondence, and it would materially enhance the value of this publication, to readers.

All such correspondence to be addressed to H. B. SMALL, Ottawa.

INDIAN LANGUAGES.

THE subject of collecting all the folk-lore and traditions of the Indians left amongst us, while yet there is time to do so, before they disappear or merge into the general community, is one that should ever be instilled into the minds of all those who are in any way brought into contact with them; and the language of the various tribes is also one of the most important links in the chain of history of the native tribes, that may in the future help to solve many questions which up to the present baffle the ethnologist. Sir Daniel Wilson, commenting on this, remarks that the language or dialect spoken by many native Indian tribes has undoubtedly perished with the races to which they pertain; but the numerous Huron-Iroquois dialects still existing, afford valuable materials for ethnical study. Of nearly all the nations of the North American continent, their languages are the only surviving memorials of the race. The Ethnographic Bureau of the United States is securing research in this line, with the promise of valuable results. In our own North-west and in British Columbia, languages are disappearing, and races becoming

extinct. Mr. Horatio Hale mentions a remarkable case, when he contributed to the American Philosophical Society a monogram on the Tutelo tribe and language, derived mainly from the last full-blooded Tutelo, who had married a Cayuga woman, and lived among the people of her tribe, near Brantford, on the Grand River. Mr. Hale mentioned the fact that no vocabulary of the language was known, and that which he had now obtained showed beyond question that the language was totally distinct from the Huron-Iroquois, and was closely allied to the Dakota family. But for this timely exertion of a philosophical student, this link in the history of the Huron-Iroquois relations with affiliated tribes would have been lost. The conservative power of language is indisputable, and the evidence of the origin of the affiliation of races which it supplies, surpasses all other kinds of proof. We must be content at the present stage to accumulate the needful materials to master the history of the races of our own Dominion; and to determine, as far as possible, their affinities to each other, and to the typical stocks of this northern continent. When this has been accomplished, we shall still have to await the careful inductions of philological science before we can hope for any trustworthy solution of the problems, of which philology undoubtedly offers the most hopeful key.

INDIAN MOUNDS.

THROUGHOUT a large portion of the Dominion, several varieties of workings upon and beneath the surface of the earth are found, although fast passing away with the cultivation of the soil, which were made by the people existing at the time of European occupation, and preceding it. Several of these—some apparently for defensive purposes, some ruins of village sites, some burial mounds—give evidence of the numbers, distinction, habits and stage of culture, of their builders. But the mounds raised for burial purposes are the most important of all. The nearly universal custom of depositing with the dead, articles that belonged to the deceased, and objects of ceremonial relation, now enables us to gather therefrom a life history of the persons buried, and of those who paid to

them the funeral rites. The gifts to, and the property of, the dead, illustrate their arts and customs, and tend to throw some light on their daily life; whilst the evidences of their modes of burial afford glimpses of religious beliefs and superstitions. They give also undoubted evidences of tribal distinctions, and enable us to determine, in a general way, the respective areas occupied by the different tribes, during the age they represent. Distinction must be made in investigations of this nature, to distinguish between the burial mound proper, and the ossuary; the former affording more historical data from its contents than the latter. These seem to have been erected solely for the purpose of covering a confused mass of human bones, gathered together after the flesh had disappeared. Speaking of these Mr. Armstrong says, in the Smithsonian Report of 1879, that "the dry bones were gathered together there in the large mounds first, and those in the smaller mounds afterwards, and placed in loose piles on the ground, and the earth heaped over them until the mounds were formed." There is no doubt that the bones were gathered together from other temporary burial places, and at a given time the ceremony of a general burial was held. Dr. Lapham, an eminent authority on this point, says that the earliest mounds are attributable to the Indian race before European occupation—the tribes to which they belonged migrating on being driven off by other tribes. But he maintains that the subsequent tribes, or those found occupying the country at the advent of the white race, "continued the practice of mound building, so far as to erect a tumulus over their dead." And he adds, this practice appears to be a remnant of ancient customs that connects the mound-builders with the present tribes. That works of different tribes or nations may frequently be found intermingled on areas over which successive waves of population have passed, is admitted; but that one part of what is clearly a system is to be attributed to one people, and the other part to another people, is very doubtful. Investigation into the mounds and earthworks in various parts of the country is strongly invited.

THE INDIAN OF TO-DAY.

THE Indian of to-day is changing with the changing times. He is commencing to appreciate the fact that he must become civilized, must learn the white man's way, or perish from the face of the earth. He cannot sweep back with a broom the flowing tide. The forests, where he was wont to echo forth his war-whoop, have been felled; the game on which he lived has disappeared; the war path has been obliterated, and he is hemmed in on all sides by the white population. He no longer possesses the opportunities to display his nobler traits. On the war-path, and in the chase he was heroic, all activity, patient of hunger and fatigue, cool headed. But, says a well-known writer, "when the chase was over, when the war was done, and the peace pipes smoked out, he abandoned himself to debauchery and idleness. To sleep all day in a wigwam of painted skins, blackened with smoke, adorned with scalps and hung with tomahawks, to dance in the shine of the new moon to music made from the skins of snakes, to tell stories of the Great Spirit, to gamble, jest, and boast of his achievements in war, to sit at the council fire, constituted his most serious employment. His squaw was his slave. With no more affection than a coyotte feels for its mate, he brought her to his wigwam to minister to his wants. She brought the wood for his fire, the water for his drink, plowed the field and sowed the maize." These were the conditions of the Indian's existence in the past; but the tables are turned. Bravery and endurance, on the war path or in the chase, are things of the past. He must now be educated to labor. Idleness and debauchery belong to the days gone by. He does not need the higher education that the white is striving for, but he does need the virtue of industry and the ability of the skilful hand. All the schools for the Indian race should give instruction in the use of agricultural implements, the saw and the plane, the trowel, the needle and the awl. And not only should he be taught to work, but that it is his duty to work; that labor is necessary to his well-being. Personal independence should be inculcated, and delight in individual effort fostered. Let him be imbued with the idea that he contributes to the general welfare; that he is no longer a dependent on, but a part

of the community. Let him forget his past, and look only to his present condition ; make him feel that he has a position to maintain in order to keep up a reformed memorial of his race, and that he can still look back on his progenitors as the original owners of this vast transcontinental domain, of which he, their civilized descendent, now shares its benefits equally with the white man who taught him his place in the world's advance, and snatched him from annihilation and extinction.

INDIAN TRAINING.

IN considering the subject of Indian education, it is apparent, to anyone giving attention to it, that industrial training should be the principal feature in its course ; and by " industrial training," is not meant the mere teaching of the trades and arts. The Indian child must be taught many things which came to the white child without the schoolmaster's aid. From the day of its birth, the child of civilized parents is constantly in contact with civilized modes of life, of action, thought, speech, dress ; and is surrounded by a thousand beneficent influences that never operate upon the child of savage parentage, who, even in his birth-home, is encompassed by a degrading atmosphere of superstition and barbarism. He must be led out from the conditions of his birth, in his early years, into the environments of civilized domestic life ; and he must be thus led by his teacher. It is only by such a plan that the future of the Indian race can be lifted out of darkness and superstition into the light of Christian civilization. The Commissioner of Indian Affairs in the United States, says : " The cost of education is immeasurably less than the cost of war ; the cost of educating the Indian for self support is less than one-tenth the cost of keeping him in pauperism."

THE OKA INDIANS.

IT would be out of place to discuss, in the pages of a magazine like this, the merits, or otherwise, of the long-protracted case of the Oka Indians, and the Government's action in regard to them ; but the following

statement of the proceedings of the Methodist Conference in Montreal, on October 1st, gives evidence of a dignified view of the case, and shows that a powerful body of representative men, such as were present at the conference, are not easily swayed by loud denunciation, but reserve their course of action for sober counsel and deliberation:

"At the closing meeting of the Methodist Conference, the report of the civil and religious liberty committee was read with silent approval until the section respecting the Oka Indians was reached. It is there stated that the lands claimed by the Protestant Indians were originally given to the seminary in trust for the Indians; that the conference repudiates and condemns the action of a minister of the crown in the matter; and pledges the conference to employ every reasonable means to defend the Indians against the wrongs and cruel persecution to which they are being subjected on account of their religious belief."

Rev. Dr. Shaw proposed as an amendment the following: "Resolved, that without pronouncing upon the legal questions involved in the claims of the Indians at Oka, we deeply regret the continuance among them of a state of agitation and dissatisfaction most prejudicial to their temporal and religious interests; and that we refrain from giving any further deliverance from this General Conference on the subject, except that we counsel the Indians to give fair and intelligent consideration to such offers of settlement of existing difficulties as may be made."

Dr. Sutherland spoke against the amendment, and Rev. Messrs Jackson, Williams and Antliff in favor of it.

Finally the amendment was lost on a division, and the report was adopted, with an addition expressing regret that in the annual distribution of gifts the government had discriminated against those Indians at Oka who had become Protestants."

OKA SETTLEMENT.

THE "*Canadian Advance*," published in Toronto, gives a very accurate history of Oka, and its Indian settlement; and the following, gathered from its columns, may prove of interest to those who are not acquainted with the details there given. Oka, or Lake of the Two Mountains, is an Indian reserve fifteen miles square, facing the Ottawa River, some thirty-six miles north-west of Montreal. This settlement at present consists of three tribes—the Nipinguins, the Algonquins and the Iroquois. Here they came in 1718, having yielded their earlier home to the Crown of France, which made them this grant. Here they settled, with the understanding that no one was to dispossess or disturb them. The king of France, in

granting this reserve, made the order of Sulpicians their trustees, and they were to educate and protect them. They carry on many little industries, which they sell to the white man ; but dissensions crept in ; they were refused permission to cut wood, forbidden to listen to or embrace any other faith than that of Rome, and those who did so suffered great persecutions. Tired of this, a few years ago a number of them moved to the township of Gibson, in Muskoka, whither strong persuasion has been used to make all those Indians go, who are Protestants ; but they refuse to leave their homestead to which they are attached, and where they desire to be buried with their fathers. As a last endeavor to move them, the letter from the Superintendent-General of Indian Affairs, which has been so much commented on, was written to them, followed by a second, stating, " the Government cannot assist or protect these Indians who persist in remaining on land which does not belong to them, and over which the Government has no control."

Now, we find in history, that the relations between the discovering nations and the natives were matters of regulation ; but it became the universal rule that where the lands were in the possession of the Indians, the ultimate fee should be in the discovering sovereign and its successors. They accordingly made grants of land occupied by Indians, conveying a title to the grantees, subject to the Indian right of occupancy. The grant did not annul the rights of the Indians, or stop them from claiming the same ; but by its terms expressly preserved their rights. In 1888, a case similar to that of Oka came before the Supreme Court of the State of California, *Byrne vs. Alas* and others, which fully confirmed the position taken by the Indian counsel, that grants of lands are subject to the rights of the Indian occupants, and that such occupants cannot legally be ejected. This decision was looked upon at Washington as having a very important bearing on the welfare and rights of Indians ; and is the most valuable thing which has been definitely secured for them since public attention has been turned to their sufferings and wrongs ; and the Report of the Indian Commissioner for 1888, says : " Had that decision been rendered several years ago, it would have prevented no small part of the

“hardship, cruelty, and flagrant injustice, of which the “Mission Indians have been conspicuous victims.” It is to be hoped our Dominion Government will render full justice to the Oka Indians; and that the troubles which have now so long agitated that reserve may be amicably settled to the satisfaction of all parties.

THE HALF-BREEDS OF THE NORTH-WEST.

OUTSIDE of the Province of Manitoba and the Canadian North-west, very little is known of the Metis and their history—the French half-breeds—a people who have played a prominent part in the history of the country, and who are likely in a few generations to succumb to the superiority of the white settler, and, like the Indians, to pass away into obscurity. Always the friends of the Indians, the early French explorers, traders, and voyageurs, often became identified with their interests and fortunes, and freely intermarried with them. Their mixed-blood descendents retain to this day the instincts of the Indian, blended with and modified by many of the moral and mental traits of the white. It is not the writer's intention here to contrast the French and English colonists in their relations with the Indians. The English, independent of the latter, from whose intercourse they could derive no benefit, regarded them simply as an obstacle to their progress, a natural foe, against which they waged a war of extermination. The French, from the first, recognized in the red man a fellow-being, and as such, entitled to consideration. They treated him with firmness, tempered with justice. Of a more sympathetic nature, the French felt kindly disposed towards the natives, and had less repugnance in associating with them. Their religion, also, as exemplified in the unselfish lives of the early missionaries, must have taught them impressive lessons of tolerance and Christian charity. As a result of their intercourse with the natives, there was not in New France a single tribe whose alliance and friendship they did not win and retain, even long after their power passed away. Having neglected agriculture for barter and trade, the Indians became necessary auxiliaries. Through them furs were obtained, which constituted the trade of the early

colony, and only with their help could France extend its westward march of power, and check the encroachments of the Dutch and English colonies. The cultivation of their friendship was thus earnestly enjoined upon all the officials of New France, on political and commercial grounds, while the missionary preached forbearance and the cause of humanity. The Indian tribes of Canada and of the Illinois country, all belonging to the great Algonquin family, were most subjected to this influence. With them the *couriers des bois* roved; with their guidance the North-west was explored; and from them the majority of the Metis derive their Indian blood.

The caste of Indian-mixed blood is never well defined, but tends to approximate to one or other of the types of its progenitors. If a district inhabited by half-breeds, becomes settled by whites, the reversion naturally will be toward the white race, and the red blood becomes so diluted as to scarcely give trace of its presence, either in complexion or intellectual acquirements. Such must be the eventual destiny, in Manitoba, of the Metis. Such is already the case in Illinois and Missouri. Again, if half-breeds live exclusively among Indians, the reversion will be towards the Indian type, so that it is impossible at a certain point to discriminate between mixed and a pure-blood native. Such cases of individuals are found in the North-west. But between these extremes is a large middle ground, occupied by intermarried mixed-bloods, found principally along the Red River and the Winnipeg Basin. The French mixed-bloods of the North-west are known as half-breeds, metis, and bois-brules. Metis is said to be derived from the Spanish word *mestizo*, traceable in its turn to the Latin, *mixtus*. Bois-brules is explained by referring to the maternal dialect of a large proportion of half-breeds. In the Chippewa tongue they are "men partly burned," *i.e.* tinged with Indian blood, but not quite burned into the coppery complexion. The usual name, half-breeds, pre-supposes blood from the paternal and maternal ancestors in equal proportion; but this is seldom so. The mixture is shown in many of the half-breed names, such as Grant, Sutherland, Grey, &c., of Scotch and Indian parentage, and Lambert, Parisien, &c., of French and Indian blood.

It has been asserted that north of the fortieth parallel, from Quebec to Vancouver, there is scarcely a native tribe from the Sioux to the Esquimaux, that has not been tintured with French blood. The Cree Indians were always held in high esteem by the early French; and as the Cree women were superior to those of other tribes in moral and mental qualities, they were generally preferred by white traders. The majority of the Metis of Manitoba are of Cree, and the balance of Chippewa-Salteaux

blood; whilst the Assinaboines have also representatives in southern Manitoba. The mothers are prolific, thus controverting the statement often made that hybrid races are sterile.

The capacity of the half-breeds for work and industry is great, but about one-fourth or one-fifth on the Saskatchewan lead a semi-nomadic life—hunters and trappers, and fishing for a livelihood. Some give to agriculture their exclusive attention, and depend on the produce of their land. In the Provincial Legislature of the North-west they also take a position as representatives. At the posts of the Hudson Bay Company they act as guides, interpreters, and are hardy and sagacious voyageurs, either with ox-cart, dog-sleigh, or canoe. At the Roman Catholic missions of St. Anne and St. Albert, many till the soil and are doing fairly well. The character of the Metis is a guileless nature, easily swayed; a clear but not strong moral sense; good purpose, but weak will. Fickle and impulsive, they are free from greed and egotism, and are incapable of deliberate, calculating fraud. They are kind-hearted, genial and sympathetic, and abound in hospitality, sharing cheerfully all they have with friends or strangers alike; but whenever destitute, they ask from their neighbors as freely as they give themselves. They resent an injury quickly, but are as quick in pardon, and they do not treasure up animosity. With a quick innateness of perception, they can reach any objective point, through forests or over virgin prairies, noticing on the way, minutely, all the details of the landscape, which remain indelibly printed on their memory. Their cottages, along the Red River, are mostly without lock and key, and are under the sole safeguard of mutual honesty. Like the Indian, they are fond of "fire-water," when procurable; and fond of pleasure, the great drawback to steady industry. Submissive to their spiritual teachers, they become better Christians than the white frontiersmen. Their innate love of roving freedom indisposes them greatly to the restraint and confinement of school education; and wherever schools have been opened among them, attendance is irregular and never of long duration. The ministrations of Archbishop Tache, of St. Boniface, and his band of missionaries, have done much to keep them in the Christian faith, and under a certain amount of moral restraint.

The vehicles used by the half-breeds are peculiar and deserve a passing notice. The description given by Dr. Woodruff, of the U.S. army, probably is the best in print. He says: "Composed entirely of wood, they consist of two wheels, nearly six feet in diameter, with very broad tires, and a small body resting on the axle and shafts. The harness is made of rawhide. They carry from 600 to 800 pounds; and one man drives five or six of them in a train. No grease is used, and the creaking of the wheels on the prairie is indescribable. The broad felloes of the wheels prevent their sinking in the soft ground. When progress is interrupted by a swollen stream, the cart could be taken to pieces and

floated across." Steam navigation and communication is now rapidly causing these carts to be a thing of the past. In winter, dog-sleds or *tobawgas* (toboggans) are used, and the author of "The Great Lone Land," Major Butler, graphically alludes to their usefulness. Independent of roads, the driver selects his course over the boundless expanse of snow, as does the mariner at sea.

The French language is understood by all the Canadian half-breeds, but amongst themselves an Indian jargon prevails, Cree predominating. They avoid grammatical difficulties in the use of verbs and pronouns, by using as few tenses as possible, and these preferably in the third person singular. Their pronunciation of French, although defective, is not as bad as some of the patois of France. Many of their words in common use are obsolete French, and savor of Normandy and Picardy, the home of the early pioneer.

With the advent of the White settlements, the Metis are going further away, and the day is not far distant when they will become, in the North-west generally, and more especially in Manitoba, as scattered as the Indians in Ontario; and like the buffalo and the prairie fowl, the natives of the soil will give way to civilization and settlement. Their history has marked an eventful period in that of the annals of the Dominion; and their record should be preserved, as far as possible, before it is too late, to save their tale of life, in the formation of the new North-west.

THE COMANCHE INDIANS.

By Rev. E. F. Wilson.



COMANCHE was the name applied to this tribe by the early Spanish explorers; they call themselves *Na-uni*, "life people." Only a few years ago they were one of the wildest and most untameable of the Indian tribes, and were constantly on the war-path, making raids on other Indian camps and resisting every effort on the part of the United States Government to confine them to a reserve. Of all North American Indians the Comanches were probably

the most skilful riders. Young children, almost infants, would be tied by their mothers to half-wild, bare-backed mustangs, and would soon learn to look upon the horse's back as their home. The women are not far behind the men as riders; they sit astride, guide the horses with the knee, like the men, and catch and break wild colts. In fighting, the Comanches throw the body on one side of the horse, hang on by the heel, and shoot with great precision and rapidity. To enable them to main-

tain their position while so engaged, a short hair halter is tightly braided into the horse's mane near the withers, which forms a loop, and hangs under the neck against the animal's breast ; into this loop the rider passes his fore arm as he suddenly and fearlessly throws himself over the horse's side, and thus hangs with his heel hooked to the horse's back, his body entirely sheltered from the arrows of the enemy. Before horses were known, these Indians, in common with many other tribes, used to transport their household goods on the backs of dogs, or on poles resting on dogs' shoulders, the ends trailing on the ground. At the time of Coronado's expedition in 1540, the Comanches possessed great numbers of dogs, and used them for transporting their buffalo skin tents and household utensils in the manner described. In stature the Comanches are rather short, and when on foot are heavy and ungraceful in their movements ; but the moment one of them mounts his horse he is at once metamorphosed and flies gracefully away over the prairie, an entirely different being.

This tribe was formerly large and powerful. In Catlin's time, fifty years ago, they were estimated to number from 25,000 to 30,000 ; he describes them as "wanderers, hunters and warriors, with large herds of horses." They were then inhabiting the western part of Texas and the Mexican Provinces, and the south-western part of the territory of the United States, near to the Rocky Mountains. The Comanches belong to the Shoshonee stock, and are related to the Shoshonees, Utes, Mokis, Chemehuevis, Snakes, Bannocks, and Diggers. They are divided into a number of minor tribes or families. Those living in north and north-western Texas were (thirty years ago) the *Pe-na-doiz-ka*, "eaters of bees' honey ;" the *Da-ne-me*, "prayers ;" the *Hu-i*, "woodmen ;" those living north of Texas were the *Ya-pa-res-ka*, "eaters of sweet potatoes ;" the *Mutsha*, "big noses ;" the *Gu-sho-doiz-ka*, "eaters of buffalo ;" the *Gui-yus*, "awls ;" the *Gua-ge-hoi-ke*, "shade of the back ;" those living north and north-west of New Mexico were the *Tres-qui-ta*, "spare evacuator ;" the *Po-ho*, "dumb people." All these sub-tribes spoke the same language. Where the Comanches originally came from cannot now be determined, but, like most of the prairie Indians, they trace their origin from the west. What remains of this great tribe is now located in the south-western part of Indian Territory, north of Red River. At the present time they number 1560 souls. Their agent reports that they are making very fair progress in agriculture, and are sending their children to school. Twelve years ago, he says, these Indians were the terror of the plains and frontier settlements from Nebraska to the Gulf, and from Arkansas River to the Rio Grande ; but now all is changed, and any person can travel alone anywhere on this reserve in safety. Not only are these Indians now peaceable and friendly, but the majority of them are making earnest and encouraging efforts to learn and follow industrial pursuits, educate their

children, and build homes for themselves and their families like white men. Notwithstanding these improvements, in dress, habits and civilization, it does not however appear that any of them have as yet become Christians.

The Comanches are remarkable for their temperance, or rather, abhorrence for intoxicating drink. In this they stand alone; the other tribes of the same family being very much addicted to the use of spirits, and in some cases making their own liquor from Indian corn. When smoking, a Comanche Indian will direct the first two puffs, with much ceremony and muttering, to the sun, and the third puff, with a like demonstration, towards the earth. When short of tobacco they make use of the dried leaves of the sumach, of willow bark, or other plants.

The Comanche observes laws of hospitality as strictly as the Arab. When a visitor enters his dwelling, the master of the house points to him a seat and how to reach it, and the host is greatly offended if his directions are not strictly followed. Meeting on the prairie, friends as well as enemies put their horses at full speed. To ascertain the disposition of an advancing horseman, the right hand is raised with the palm in front, and pushed forward and back several times; this is a command to halt, and if the intention is not hostile it will be obeyed. After the rider has stopped, the right hand is raised again as before, and slowly moved to the right and left, which signifies, I do not know you, Who are you? This enquiry will be answered by giving the signal of the tribe.

The Comanches are very dignified in their deportment, and maintain a grave stoicism in the presence of strangers. Among themselves they are extremely clanish in their social relations. Quarrels among relatives and friends are unheard of among them.

Like most of the prairie Indians, these people live in teepees, conical-shaped, skin-covered lodges, made of poles and buffalo skins, fifteen or sixteen feet in diameter on the ground, a fire in the centre, and the smoke escaping through the aperture at the apex. Catlin speaks of a large Comanche village, which he visited, containing 600 or 800 of these skin-covered lodges. "These people," he says, "living in a country where buffaloes are abundant, make their wigwams more easily of their skins than of anything else; and when they move camp they pack them up and place them on poles, attached to their horses, which drag behind them on the ground."



A writer in *The Red Man*, describes a visit which he paid to a Comanche village, in 1874. "The house I entered," he says, "consisted of buffalo-skins, stretched

tightly over 17 poles, erected in a conical form. A hollow in the earth, in the centre of the floor, served for a fireplace; an arrangement of sticks and robes, on three sides, served the double purposes of seats and beds. Near the doorway lay a pile of dried meat, and rawhide bags containing what provisions the family had on hand. The furniture consisted of an old brass kettle, a few knives, and some old battered tin cups. A few forked sticks, set up in different places, served as rests for saddles, bridles, bows, pistol-belts, hats, &c. Running around the camp, and getting in when they could, were hosts of wolfish-looking dogs. Supper time came, and our hostess took some beef from the corner of the lodge. I thought she was going to cleanse it, but not so; she put it into the old brass kettle and boiled it, then set out portions in small pans for each guest, and poured some of the liquor in which it was boiled over it. Some rather unpleasant coffee and some bread, from the Agency, completed the meal. We retired early, but did not get much sleep, as the tom-toms kept beating until the early morning hours."

The same writer describes a Comanche chief, named "Otter Belt."



EESHAKO'NEE (COMANCHE CHIEF.)

"Looking at this chief," he says, "I considered I beheld the most perfect specimen of a wild Indian I had ever seen—tall, well proportioned, with handsome, pleasant features, dignified in speech and action, no wonder that he was treated with so much deference by other chiefs, although his seniors. He knew that a part of our mission was to make enquiries about horse stealing; and he also knew that he was himself one of the chief offenders. After

a little desultory conversation, he leaned over to where a litter of young puppies lay within reach, and taking them one by one, laid them at our feet, saying, 'Take them to your agent, and say these are the horses that Otter Belt stole.' All was done pleasantly and good-humoredly, but was a plain intimation to us that we need not push the horse matter any further—neither, indeed, were we disposed to do so."

In the year 1835, Colonel Dodge of the U.S. army, was on the march through Indian country, when he came suddenly upon a war party of Comanches. As the soldiers approached, the Indians decamped and disappeared over the hill, but were soon seen again on another mound

further off. In this manner they kept on retreating before the troops. At length Col. Dodge ordered a halt, and riding forward with a few of his staff displayed a white flag. At this, one of the Indians galloped out in advance of the war party on a milk-white horse, carrying a piece of white buffalo skin on the point of his lance. It was a thrilling and beautiful sight; the young Indian came prancing and leaping along on his mettlesome steed till he met the flag of the regiment, when he laid his spear against it, looking the bearer full in the face, then wheeled his horse and dashed up to Col. Dodge with his extended hand, which was instantly grasped and shaken. Seeing this, the rest of the party, who were on the brow of the hill half-a-mile distant, started under full whip in a direct line towards the regiment, and in a moment had gathered like a black cloud around the soldiers. A general hand-shake then ensued, and the Indians were allowed to go away again unharmed.

The Comanches from early youth are taught the art of war, and are not allowed a seat in the council until their name is garnished with some heroic deed. They invariably fight on horseback with the bow and arrow, spear (fourteen feet in length), and a skin-covered shield stuffed with hair. They scalp the dead, kill male captives, reserve women for their wives, and adopt the children. These people have no idea of government. Born and bred with the idea of perfect personal freedom, any kind of restraint is to them unendurable. Very little authority is vested in the chief, and he is liable at any time to be deposed.

It is related of the Comanches that they at one time extracted silver from some mines near San Saba, from which they manufactured ornaments for themselves and for their saddles and bridles. These people use no boats, but they make wooden rafts or bundles of rushes fastened tightly together with willow twigs, and propel them with poles. For their maintenance they used to depend mainly upon their horses. A Comanche Indian hunter, it is said, will capture and break in a wild horse in the space of an hour, and, mounting his animal, will pursue the chase for other horses from the same herd. In pursuit of a wild horse he rides at full gallop in among the herd, selects his animal, throws his lasso with unerring skill, dismounts, runs on foot letting out the lasso to its full length, then chokes his victim, and soon has him struggling at his feet; approaching cautiously, he puts hobbles on the animal's fore feet and breathes into its nostrils. The Indians claim that doing this acts as a charm upon the animal and he becomes henceforth a willing servant.

The Comanches never used to cultivate the soil, but subsisted entirely by the chase. Buffalo was their main food, the only addition to it being a few wild plants and roots. Both meat and entrails were eaten either raw or roasted. They would make a fire in a hole, plant a number of sticks round it meeting at the top, and on this lay the meat to be cooked.

The liver was esteemed a favorite morsel and was eaten raw, and they would sometimes drink the warm blood. The skins of the buffaloes they used as robes, or to cover their shields or their tents, and they displayed considerable taste in painting them.

The Comanches of both sexes tattoo the face and body, generally on the breast. The men do not cut the hair, but gather it into tufts or plaits, to which they attach round pieces of silver graduated in size from top to bottom. Much time is spent in painting and adorning the person, red being a favorite color; feathers also form a necessary adjunct to their toilet. The men generally have no covering on the upper part of the body, being dressed merely in breech-cloth, made of dressed skin ornamented with shells, and leggings and moccasins of similar material. For warmth they draw a buffalo robe or blanket over the naked shoulders. The women dress decently in a deerskin gown or slip which reaches from the chin to the ankles; the gown is drawn in at the waist with a belt, and is often fringed and decorated with rows of elks' teeth.

Courtship among these people is usually simple and brief. The wooer pays for his bride and takes her home. Every man may have all the wives he can buy. Sometimes a feast of horse-flesh celebrates a marriage. The husband may leave his wife, or the wife leave her husband, at will. In the latter case, however, the husband must wipe out his disgrace by killing some one—anybody whom he may chance to meet. The following story is told of how a young Pawnee brave, at the risk of his own life, wooed and won a Comanche maiden. The young Pawnee, with several companions, was on a horse-stealing expedition, and had approached a Comanche camp at the midnight hour with that intent. Stealing up to a tent, he was just in the act of cutting the ropes of two spotted horses when he heard a movement within, and looking in through a small opening, saw a fire burning and a young girl combing her hair; he at once became enamoured and remained the greater part of the night watching her and taking note of all the things about the lodge; then, just before morning dawned, the party rode away with their stolen prizes. The young Pawnee said nothing to his comrades, but he was determined to see the Comanche maiden again, and having spent several months collecting a large supply of trinkets and ornaments, he persuaded his friends to go again on a horse-stealing expedition, his object being, as he said, to collect as many as possible "spotted horses." They visited a number of camps night after night, and travelled great distances, but the young Pawnee could not find the "spotted horses" of which he was in quest. At length, after a long time, he struck the right camp, told his companions he had seen the horses he wanted, and bid them wait in a secluded place while he stole into the camp to get them. The young Pawnee found the tent where the girl was, and, peeping in, discovered that the inmates were all sound asleep. Creeping stealthily in, he hung

up all his presents beside the sleeping girl, spread a blanket he had brought with him over her, and, wrapping another blanket around him, laid himself down near the fire as though to sleep. In a little time the girl awoke, saw the presents hanging over her and a stranger lying by the fire. Indian-like she was self-possessed, spoke in low tones to the intruder, and asked him whence he came and who he was, but his language was a different one so that he could not answer and remained as though sleeping. Then the girl awoke her father. The old man got up, lighted his pipe and began smoking. The old man was the head chief of the Comanches. The mother was now awake, and all three sat by the fire, while the intruding Pawnee lay still in his blanket as though asleep. After the old chief had got through with his pipe he sent for the other chiefs to come to his tent. They knew that the young man was a Pawnee by the way his hair was cut, and the Pawnees were their sworn enemies. What was to be done with the intruder. The assembled chiefs passed the pipe from one to another, but no one would pass sentence on their bold enemy. At last one of them bade the young man sit up and answer for himself, and he then told them the circumstances, how on his first visit he had stolen two horses from the door of the chief's lodge, had seen and become enamoured of the chief's daughter, and was now come again to the camp in the full determination either to take her away as his wife or to die for her. While the chiefs were still deliberating, a noise was heard outside the tent and in shuffled the girl's grandfather. He had been listening outside. "Give me the pipe," he said, "if you men cannot decide, let me do it; I do not wish to condemn to death the man whose blanket my granddaughter is wearing. I have heard that there is a tribe up north that is raising from the ground something that is long and white, and something that is round, and that these things are good to eat. Now before I die I want to eat of these things, and I want my granddaughter to go and take her seat by this man. Since I was young we have been enemies, but now I want the two tribes to join hands and be friends. The young Pawnee then, at a motion from one of the chiefs, got up and put a trinket or an ornament on the breast of each one of the assembled braves, and thus the matter was happily settled, and he was allowed to take away his wife.

The Comanches stand in great dread of evil spirits, which they attempt to conciliate by fasting and abstinence. They have yearly gatherings to light the sacred fires, on which occasions they build numerous huts and sit huddled about them, taking medicine for purification, and fasting for seven days. Those who can endure to keep the fast unbroken become sacred in the eyes of the others. These people acknowledge, more or less vaguely, a Supreme Spirit, but seem to use the sun and earth as mediators with, and, in some sort as embodiments of Him. They have

a recognized body of sorcerers called *puyacantes*, and various religious ceremonies and chants, in all of which the sun and the earth seem to play a principal part. Their dead, they say, go to the happy prairies in the far west where the sun sets, and have glorious times buffalo-hunting and horse-stealing. Souls revisit the earth at night, but are obliged to return before break of day. When a Comanche warrior dies, his best robe is wrapped about him, and he is buried on the summit of a hill in a sitting posture with his face to the east. Frequently they build a heap of stones over the grave and erect a pole with a pair of moccasins suspended. Then there are dances and songs round a fire, and, as further sign of grief, they cut off the manes and tails of their horses, crop their own hair and lacerate their bodies. The women give vent to their grief by howling. When "Otter Belt" died in 1887, his five wives slashed their faces and limbs with butcher knives, smeared themselves over with blood, and tore their hair; they also burned everything they had and killed ten horses.

GRAMMATICAL NOTES.

No books have as yet been printed in the Comanche language, and but for the kindness of the Bureau of Ethnology, Washington, in lending several incomplete manuscript vocabularies, it would have been difficult to have furnished even a list of words. No grammatical notes, therefore, can be furnished.

VOCABULARY.

Pronounce *a*, as in father; *e*, *ě*, as in they, met; *i*, *ĩ*, as in pique, pick; *o*, *ö*, as in note, not; *u*, as in rule; *ä*, *ũ*, as in but; *ai*, as in aisle; *au*, as in bough, now; *tc*, as in church; *dj*, as in judge; *j*, as in jamais (Fr.), pleasure; *â*, as in law; *h*, as in German *ich*; *g*, a guttural *ghr* sound.

man, te-nah-pă.	night, tu'kan.
woman, hwai-pă.	yes, hañ.
boy, tu-i-nah-pă.	no, ke.
house, kah-nĩ.	I, nětza.
boat, pa-wo'-i-pog.	thou, ũn'ni.
river, honop-i.	he, ordtza.
water, pah.	my father, ath-pa.
fire, kun.	it is good, tcat.
tree, hu'-ipi.	red, etca'pit.
horse, ta'-ha-i.	white, to'sapit.
dog, sah-ri.	black, to'hubit.
fish, pekw.	one, sãmis.
town, kahnik.	two, wa'hat.
kettle, wista ah.	three, pa'hit.
knife, wi'h.	four, hai-u'-lu kwit.
tobacco, pũm.	five, mo'habit.
day, ta'ben.	six, na'-ba-it.

seven, ta'hi tcu-it
 eight, na'miwa tcu-it.
 nine, wah'mi nat.
 ten, se'man.
 twenty, wah'imün.
 hundred, se'must.
 come here, kim.
 be quick, na'm sho.
 to-day, ta'ben.
 to-morrow, perch ko.
 good morning, mā-néwh.
 Indian, ni-a-pa-rik.
 hand, o-math'pan.
 my hand, ni-math'pan.
 he is asleep, erth-puh-it.
 axe, tsh-he'h.
 little axe, tsh-heh tes-tes-tih.

bad axe, tsh heh tes chet.
 big axe, tsh heh pi-up.
 bird, hust-tso.
 snake, nu'yi.
 don't be afraid, kète-tériet.
 give it to me, nā-u't.
 friend, haitz.
 sun, tahb.
 earth, sokovist.
 sky, tomovist.
 it is cold, uh tcait.
 I am hungry, nā tcā tcí'ai-i-lai.
 are you sick? an-nu'-wän-
 mina'kh.
 he is very sick, ta'wite i-wan-
 minakh.

The following books and papers have been referred to in the foregoing account of the Comanche Indians: Bancroft; Bureau of Ethnology Report, Washington; Century of Dishonor; Catlin; Races of Mankind; the '*Red Man*'; Indian Bureau Report, Washington; Haines. Special thanks are due to the Bureau of Ethnology, Washington, for the loan of several manuscripts bearing on the language. Also to Eustace Esapoyhet, of the Carlisle Indian School, for a partial vocabulary and notes.

NOTE.—Mr. Wilson has already written sixteen short histories of separate Indian Tribes, with grammatical notes and vocabularies. Back numbers of "*Our Forest Children*," containing these histories, can be had on application; the full set of 16 for 75 cents.

DAVENPORT PRACTICES.

AMONG the Cree Indians of Moose Mountain, in the Province of Assiniboia, N.W.T., there exists a custom strangely resembling the performances of the Davenport Brothers. It was witnessed in the spring of 1889, by Mr. Campbell, the Indian agent at that place. An Indian named *Ee-tan* (dead mouth) was sick, and the Medicine man, *Ka-pe-che-gah-bowh*, at that time nearly eighty years of age, undertook to ascertain from the Great Spirit whether the patient would die or live. When Mr. Campbell arrived at the sick man's teepee about nine o'clock in the evening he found it crowded with Indians, and, in the centre, were four upright stakes, planted firmly in the ground in the form of a square, about two and a-half feet apart. Round this framework were wrapped prepared skins, dry, and without any hair on them, to about six feet from the ground. *Kapechegahbowh* then appeared on the scene, divested of all

clothing with the exception of his breech-clout, and after lighting the sacred pipe at a fire in the teepee and presenting it to the four points of the compass, and offering a prayer which lasted ten minutes, he went outside and called loudly on the Great Spirit to come down to converse with him. Then, at a given sign, Kapechegahbowh was taken and bound hand and foot by several young men in attendance; first his hands and fingers were secured with sinews, then his feet; then his arms were bound behind his back with half-inch ropes well knotted; his knees and ankles were bound in the same manner; then, with other ropes, he was drawn and held together in a squatting position, his knees drawn up to his breast. In this utterly helpless condition he was then placed inside the narrow chimney-like enclosure in the centre of the teepee, the lower skin covering being telescoped upward to allow for his entrance; there was only just room for him to squat inside. The skin covering was then drawn down, the fire in the teepee was put out, all smoking was forbidden, silence was enjoined, the tom-tom-ing on the drums was kept up at intervals. In the centre of the narrow enclosure where Kapechegahbowh was confined the sacred medicine stone—a smooth, oval-shaped stone about eight inches long—had been already deposited, and the bound man had a bone whistle placed in his mouth. He kept alternately blowing on this whistle and calling on the Great Spirit to come down to him, and in a very few minutes after he had been shut up there commenced a rapid scrabbling up and down upon the inside of the skin walls of the little prison, accompanied by a sharp barking sort of noise, and, in another moment one of the ropes was thrown over the top of the enclosure, then another rope, then another, and the old man was heard calling loudly first for the Great Spirit, then for the spirit of the sick man to come to him. His prayers, it appeared, were answered, for shortly after he was heard talking and expostulating with the Great Spirit, and then the spirit of the sick man started up a lively conversation with the Great Spirit, and the end of it was that the Great Spirit consented to remove the sickness from the sick man, and that he should get well. It was nearly two o'clock in the morning before the performance was over, and there being no fire allowed, the white persons who had been privileged to be present were getting very stiff and cold and were glad to get back to the comfort of their own homes.

Mr. Campbell, on enquiry, found that this custom had been in vogue among these Indians for many generations back. A pioneer Jesuit priest mentions having seen the same performances a great many years ago.—

E. F. W.

VERY few private collections of Indian relics in Canada can surpass the very fine collection that has been gathered together by Dr. J. B. Tweedale, St. Thomas, Ont.

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INDIAN NOTES AND CUSTOMS.



THE Eskimo Tribes, which fringe the Arctic coasts, are altogether a different race from any of the Indians. Instead of the sallow complexion of the latter, they have a skin as white as that of many Europeans. The men are many of them tall and muscular, though the women are much shorter. The men are disfigured by a cheek ornament or stud, for the insertion of which their cheeks are painfully bored in youth. The women, though free from this awkward custom, have the inconvenient one of wearing, in a pile on the crown of their heads, the whole of their shorn locks from youth to age.

MOST Indian tribes regard the American continent as an island. The Ojebways generally speak of it as keche-miniss, the big island. There seems to be a dim recollection, if not an old tradition, among many tribes, that their remote ancestors reached this country by water.

MOCCASIN is an Ojebway word, the ordinary name of those people for a buckskin shoe; for correct pronunciation the accent should be put on the first syllable. It is derived from *magō*, to compress, and *sid*, the foot—*magosid*, "foot-compress."

It is a matter of surprise to those who know little or nothing of the war customs of the Indians, that, despite the intelligence and activity of the white men, the native tribes are kept well informed of all those hostile to their interests. During the troubles in Colorado, between the American soldiers and the Indians, they were thoroughly conversant with the plans of the military; and wherever danger presented itself, they were able to keep several miles in advance of their foes. Such apparent activity and keen-sightedness was due to the telegraphic communication kept up between the tribes. The small looking-glass, invariably carried by the Indian in his native state, is held toward the sun, and the reflection of the sun's rays is directed toward the persons intended to receive the communication. By this means a message can be sent from bluff to bluff, and the sentinels placed there can converse with each other. I have been aroused from my writing-desk by the flash from a looking-glass carried by an Indian two miles distant. One day in camp, an Indian's presence was desired, but he was fully two miles away, riding on his horse. A man standing near took out his glass, and with a single movement of his hand, the rider suddenly turned on his horse, and after a moment's thought, rode towards us. By means of fires, lighted in prominent places, the light and also the smoke were used as means of signals, which could be seen at long distances.—*McLean*.

A BRAVE man is the Indian on approaching death. No craven fear possesses him when his enemies scoff at him, and exercise their ingenuity in torture. He gives scoff for scoff, and urges them to do their utmost to injure him. When death is inevitable, he sings his death-song, which Loskiel says is translated into these words: "I go to death, and shall suffer great torture; but I will endure the greatest torments inflicted by my enemies, with becoming courage. I will die like a valiant man, and go to those heroes who have died in the same manner."

MR. FRANK H. CUSHING, who was commissioned by the Smithsonian Institute at Washington, to investigate the history of the Zuni Indians, and who spent five years among them, becoming so influential as to be made second chief of the tribe, said to a friend, "If you are told that any primitive people is ignorant of its history, don't believe it. They know all about it."

THE GHOST GAMBLE.—This curious custom among the Sioux Indians, is thus described by Dr. McChesney ; it is played with wild plum stones, and its object is to decide on the possession of the deceased's property : After the death of a wealthy Indian, the near relatives take charge of the effects, and at a stated time they are divided into many small piles, so as to give all the Indians invited to play, an opportunity to win something. One Indian is selected to represent the ghost, and he plays against all the others, who are not required to stake anything on the result, but simply invited to take part in the ceremony, which is usually held in the lodge of the dead person, in which is contained a bundle inclosing a lock of his hair. In cases where the ghost himself is not wealthy, the stakes are furnished by his rich friends, should he have any. The players are called in one at a time, and play singly against the ghost's representative. If the invited player succeeds in beating the ghost, he takes one of the piles of goods and passes out, when another is invited to play, etc., until all the piles of goods are won. In cases of men, only the men play ; and in cases of women, the women only take part in the ceremony.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

NOTE—This journey through Indian Territory, New Mexico, Colorado, and other parts, was undertaken by Mr. and M^s. Wilson in the autumn of 1888. The story began with the June number of "Our Forest Children," 1889. Back copies of that publication (to which the "Canadian Indian" succeeds) can be had by applying to the Rev. E. F. Wilson.

CHAPTER XIX.—ZUNI—continued.

PEOPLE have said that the Pueblo Indians and Zunis are not Indians at all, that they are a distinct and superior race ; but, after witnessing this scene and hearing their wild music, so wonderfully similar in its notes and rhythm to that which I have heard repeatedly among the wild tribes of the North-west, I could have no doubt at all but that the Zuni people are North American Indians, just as much as the Ojibways or the Blackfeet.

We stayed only a short time in this house, and then climbed the ladder and went to another. Seven new houses have been built in Zuni during the year, and these dances are held for the purpose of consecrating them. There is no fun or nonsense about these performances, and no laughing ; they are religious dances, performed for a religious purpose. I had arrived just too late for the great dance of all when the *Shalako* is present. The *Shalako* is a gigantic figure, with a head and long beak like a bird. No one knows where he comes from, or where he goes to after the per-

formance is over. He left the day before I arrived, and went away across the river. At the next house we visited, two men only were dancing; they had evidently been at it a long time, and appeared to be nearly exhausted, the perspiration streaming down their necks and backs; they were naked, like the others, but each had the skin of a fawn wrapped round his waist, and the fawn's head dangling at his side. We waited till this dance was over. Then a couple of squaws brought in calabashes, filled with bread and preserved fruits, and laid them in a line along the centre of the floor—the bread and fruits alternately. First the principal men and the two dancers were summoned to partake; and we were beckoned also to seat ourselves. This seemed a very friendly act, and although I was not hungry, I sat down and ate a little—dipping a piece of bread into the bowl of fruit and scooping up a little, as I saw the Indians do. These Zuni Indians certainly seemed uncommonly friendly and hospitable. What more beautiful and graceful a way of receiving a stranger could be conceived than to take his hand, shake it kindly and smilingly, then lift the hand that has held the stranger's to the lips and draw in the breath. I noticed my new-found friends of Zuni doing this, so, of course, I did the same. I was struck, too, by the reverent way they approached, one by one, a heathen shrine which had been erected at the end of the room, muttered some words of prayer or address to their unseen God, then put out their hands, grasped the air in front of the shrine, raised their hands to their lips and drew in the breath. These people certainly seemed to be in earnest about their religion, worthless though it might be—far more in earnest than are the great majority of professed Christians.

We had rather an uncomfortable breakfast the next morning. There were two ladies in the party connected with the Hemenway exploration, and we all ate together in the adobe-walled chamber which served as a dining room. The uncomfortableness of the breakfast was owing to the fact that there was scarcely a dry spot on the floor; and the reason that there was scarcely a dry spot on the floor, was that the house was an adobe house with a flat roof, and the flat roof was covered with snow, and the warmth of the room was melting the snow; and large drops of water, charged with adobe soil, were dropping on nearly every part of the floor, and on nearly every part of the breakfast-table. The ladies sat with their petticoats drawn up around them, looking very uncomfortable; and first there came a big drop of water on somebody's beefsteak, then a large drop into somebody's coffee, and then a large drop down the neck of the person who was drinking the coffee. It is very uncomfortable to get a big drop of water down one's neck at any time, and especially so when one is drinking coffee. That breakfast was a shifting scene; and, towards the end of it, three of the party were sitting almost in the fire, and the others were huddled together at an opposite end of the table,

where the drops, it had been found by experience, were comparatively few and far between.

I wondered why people had their houses flat-roofed in New Mexico. At first I did not like to display my ignorance by asking; of course there was some good scientific reason, which I ought to know, which probably every educated person who had read books did know, except myself. I pondered and I thought, but I thought in vain. At length I blurted out, "Why do you have flat roofs?" I expected every one would look at me in disdain; and that the youngest of the party would reply in lofty manner, and set me down as an utter ignoramus. I was genuinely surprised to find that none of the party could give me any reason whatever for the roofs being flat, except that it was cheap.

After breakfast, I went with Mr. G. over to Zuni. It was daylight now; and I could see what the place was like. There was the muddy little stream, about ten inches deep, which they call the Zuni river, flowing, or rather muddling along, just below our camp ground; there was the string of waggons, by which we had crossed in the dark the night before; and there, up on the opposite bank, were the adobe walls of Zuni—five tiers of reddish-grey terraces, rising in irregular order one above another, and, bristling up towards the sky, were the upper ends of ladders, some short, some long, by which the Zunians mount from their squares and courts to their dwellings up above. I imagine the Tower of Babel must have been built something after this plan. Mr. G. and myself plodded through the snow and slush, crossed the waggon bridge, mounted the muddy bank, and entered the muddy town. The streets through which we wended our way, were narrow and intricate, and each one had its complement of children, burros, and dogs. The first person I was introduced to was the ex-Governor, Poli wat awa, who sheltered and befriended Mr. Cushing, when first he entered Zuni, some



ZUNI MUD.

six or seven years ago. Poli wat awa had a kind, pleasant face; he shook my hand warmly, then lifted his own to his lips and drew in his breath; and I did the same. Then we went to Graham's store. Mr. Graham is a white man, and has a store in Zuni—one of the adobe houses—for which he pays rent. At Graham's store I made a purchase. It was a raw goatskin, from a goat just killed. The skin was cut in two pieces and given to an Indian, and the Indian was instructed to make a pair of overshoes for me, such as the Indians wear in bad weather. Half the skin was to make the overshoes, and the other half was to be the Indian's

pay. The total cost was half a dollar. When they were made, an Indian adjusted them to my feet; they were just mere bags or pockets, into which I shoved my toes, boot and all; and then the Indian wound the remainder of the loose skin round my ankles, enclosing the ends of my trousers, and tied all up with string. The overshoes were very warm and comfortable and kept my feet dry, but they had rather a strong odor.

While the overshoes were being manufactured, I was busy with a young Indian, named 'Nick,' taking down Zuni words. Zuni is a language of itself. No other Indians on the continent speak the language. Following are a few examples:—

Man, tcawaki.

Dog, watcita.

Woman, okia.

Come here, kathlimani.

Boy, aktciki.

Be quick, heshina.

House, kiakwenini.

Good morning, konato anta wakia.

When we had finished with the words, I told Nick that I wanted to buy a Zuni blanket, so he took me a long trudge over housetops, and in and out among chimneys—a regular 'cat journey'—till we arrived at a little door about three and a-half feet high and about eighteen inches wide. If I had had my overcoat on I am sure I could never have got through it; but, as it was, I managed to effect an entrance; first one of my goat-skins went in over the doorstep, then I had to squeeze my body through, and then pull the other goat-skin in after me. Inside were a Zuni mother and three or four little children; the room was small and had but one little window. The woman had several new blankets, of home manufacture, hanging up on a horizontal stick suspended from the ceiling, all beautifully made; the large ones were \$25 each, and fully worth it, and the smallest from \$5 to \$6. I bought a small one. Then we went to a silversmith's to see some silver. Both the Pueblo Indians and the Navajoes are adepts at working in silver. You give a Pueblo or a Navajo Indian a silver dollar, and he will make almost any ornament you like out of it, but he will charge you another dollar for the making. A Navajo belt, worn round the waist, is a broad leathern strap adorned with from seven to ten large silver discs, each about four inches in diameter, and each worth about \$4; the belt, therefore, is worth from \$30 to \$40. But there is other jewelry, of much inferior appearance, which, to these New Mexican Indians, is of infinite more value—chains made of little discs of shell, a quarter of an inch in diameter, and drilled through the centre; they are said to be of fabulous age, made of shells that are not now to be found, and the people will refuse \$100 for a necklace. They also set a high value on turquoise. There is a turquoise mine twenty-five miles south of Santa Fe, which the Indians have worked for centuries; and it is said to be the only mine in the country. After lunch I made a sketch of Zuni from the roof of the new Hemenway

building, and then went alone to explore the town. I thought I would get a general idea of its topography, but I failed. I have no distinct idea at present as to how Zuni is laid out; but I know it is an excellent place in which to lose one's self. There are, I think, several large open squares with buildings all round them; but how many I cannot say; probably I got into the same one several times. There are also several tunnels, or subways, underneath the houses, and these tunnels lead out—I do not mean necessarily outside the town, but they lead out—somewhere. There is also an old Roman Catholic church, disused, and all falling to decay. While I wandered about I took several pencil sketches; I sketched the piled-up houses on one side of a square; and I sketched some women going through one of the tunnels, with waterpots on their heads; and I sketched a donkey putting his head into a bake oven. I also took several “instantaneous photographs”—that is, I took a good look at an individual, and then sketched him down before he knew it. I can manage to take down these Indians now pretty well, without their being aware of it. If they think they are being sketched, they cover their faces, turn their backs, and move off; but I always pretend to be sketching the sky, or some distant object, when my model turns a suspicious eye on me, and that reassures him, and enables me to get another look at him before he moves off. Among other things, I visited the Protestant school. This is not in Zuni, but just outside the town. I could not have got to it but for my goat-skins, for the travelling was awful. The school is kept by two ladies. They are spending their time at present moving their furniture and mopping up the floors. School will recommence when the roof stops leaking.

(To be continued.)

INDIANS AND CIRCUSES.—Much injury has been done to the Indians, as a people, by taking individuals away from their homes to be exhibited at “Wild West Shows” and circuses. Those that return from these shows are lazy good-for-nothing creatures, spending their time drinking and gambling, and have a very bad influence on those whom the missionary and the Indian agent are laboriously trying to train to a better way of living. The American Government, being convinced of the evil of the system, has now forbidden any Indian to leave his Reserve for such a purpose; the consequence of which is that the American circus agents are now seeking their game in Canada. A couple of months or so ago, the agent of Forepaugh's circus secured about fifty Indians, of the Blackfeet, Sioux, and Assiniboine tribes—men and women—from our North-west Territory; and took them off to Philadelphia. We hope our Canadian Government, if it has not already done so, will take steps to prevent any further deportation.

THREE LITTLE SUN WORSHIPPERS.

A TRUE STORY, BY A HAMPTON GIRL.

INDIANS are naturally religious people, and whether their religion is a civilized or heathen one, they are very earnest in their belief.

I well remember being one of a party of three little girls between the ages of six and seven, who tried to follow the example of their elders in religious things.

The people of my tribe believed in worshipping the sun as a god. They thanked it for all that they received, for they thought the sun was the one who sent them all their blessings.

They even gave thanks to it for every morsel of food. No matter how small, or what time of day, they broke off the best part of the food set before them and offered it to the sun as a sign of thanks from a grateful heart.

One very warm day in July or August (I forget which), my two little friends and I went in for a swim in the clayey Missouri River. As people usually feel faint after they have been splashing about in the water for a long time, we were so.

We began to look about to see what there was for us to get to satisfy our hunger. The Indian village is situated on a high plateau overlooking the Missouri River. And on our way back we spied a watermelon patch right on our way. When we reached it we unconsciously came to a stand-still wondering if we had a right to help ourselves to what was not ours. We did not hesitate long, however, for our appetite got the better of our thoughtfulness for others, and the eldest one of the three picked the best looking melon she could find.



THREE LITTLE THIEVES.

How we managed to open the melon, I do not remember, for we had no knife.

The eldest, acting as the leader, divided the melon into three parts. For if we didn't know anything about "thirds" we could understand about "equal parts."

After the melon was divided and a piece placed in front of each, there came another pause, and any one looking on could have seen a very serious expression on each little face as we sat there squatted on the ground, looking so wistfully at the melon before us. In a moment the little leader broke the silence and said, "We must thank our God for giving us this, just as our fathers and mothers do."

This was what each of the others had in her mind, and their little brown faces beamed with delight, and their black eyes sparkled with pleasure.



THREE LITTLE SUN-WORSHIPPERS.

Breaking off the best part of our melon, we, with our upstretched hands, offered it to the sun, each saying her own little grace out loud. The sun was then gazing down upon his worshippers from his lofty home with glaring eyes. After we had made this offering, as grace before eating in a civilized home, we ate our stolen melon with

all joy and pleasure, as if we had not broken one of the ten commandments.

I consider myself as having been especially fortunate in the opportunity which I've had to learn better and get rid of all superstitious ideas.

I only wish my other little friends might have learnt of the true God too.

I earnestly hope, when I return west, to be able to teach my people of the one God, in whom they will find all comfort and "a very present help in time of trouble."

SPAHANANADAKA.

From Talks and Thoughts.

THE great chief, Crowfoot, of the Blackfoot Tribe, who died last spring, is succeeded in the chieftainship by his brother, "Three Bulls." Before dying, he recommended his people to adopt white men's ways, and till the soil.

THE Lake Mohonk Conference is an annual assemblage of friends of the Indians, held at Lake Mohonk, N.Y., their object being to protect the rights of the Indians, and to influence both the government and the people in favor of their advancement and education. General Fisk was for many years President of the Conference.

AN Indian is a silent reflective man—such are largely educated by the eye; the environment is the great factor in his education. Therefore it should be in the midst of a healthy and fair type of Christian civilization, where, day by day, at his school and on his journeys and visits, he sees and hears the life he is expected to live.

THE first Grand Council of Ontario Indians, held under civilized auspices, was opened at Orillia, on Lake Simcoe, July 30th, 1846. There were present, George Vardon, Assistant Superintendent-General of Indian Affairs, Captain Anderson, and Indian Chiefs representing the Ojebway, Mohawk, Mississauga, Ottawa and Pottawatami tribes.

A NEW CHRIST.

THERE has been great excitement among the Cheyenne and Arapahoe Indians, ever since last spring, owing to the reported re-appearance of Christ in their midst. The story goes that he was discovered by two Indians, who, after following a light in the sky for eighteen days, found him in a lodge made of bulrushes. He showed them where the *White* men had driven nails in his hands and had pierced his side; and said that since the White people had treated him so badly, and had crucified him, that now he was come to save the Indians, if they would believe on him. The two Indians were then borne up in a cloud, and in a very short time were set down at their home, where they related what they had seen. Three other Indians were then picked out and sent to substantiate the report. Whether or not they have done so is not said. The old Indians claim that Christ is going to wipe out the White people, bring dead Indians to life again, and restore the buffaloes to the prairies. Some even claim that he has given President Harrison two years' notice to remove all the White people across the salt water. The story is said to have originated at the Shoshonee Agency, Wyoming. Delegations from the Cheyennes, Arapahoes, Kiowas, Comanches, Caddoes and Wichitas, of Indian Territory, have gone north to bring back reports to their people. It is expected that Christ will gather all the Indians together, into one place; and that all their old customs will be restored to them.

INDIAN NAMES.

AS is now well known, their, to us, peculiar surnames are generally the result of accident—the first object seen, or any one suggestive of some habit or peculiarity of the child, being adopted at once, and often with happy fitness. Pound Maker, the great Cree chief, was so named from his superior ability in forming the pounds or drives for trapping buffaloes; while such as Star Blanket, Yellow Calf, and Big

Bear, are self-explanatory. In one case a little girl, not yet named, was at a trading post, with its parents and friends, when its mother bought a white collar for it and fastened it around the child's neck, when another woman, coming in, noticed the collar on the dark skin, and uttered the Chippewa name for the ring-necked plover, which name was at once given the girl, and she is known by it.—*Emigrant*.

THE BEEF ISSUE.




IN the summer of 1889 I was visiting the Blackfeet Indians in Alberta, and saw the "beef issue." First two wild steers from the prairie—a red one and a red-and-white one—were driven up by two mounted cowboys, and, with the help of the Indians on their ponies, efforts were made, but unavailingly, to get them within the high fenced enclosure adjoining the slaughter-house. Then, as they were becoming savage and charging the riders, they were one after another shot dead and rolled over on the grass. After a time waggons were brought, and the meat, dressed and quartered, was conveyed to the ration house. Here behind a counter, the farm instructor, in a white but blood-stained apron, might be seen weighing out the meat and giving dippers full of flour to the expectant Indians. A little to one side of him, his assistant, a young Englishman in greasy overalls and an Indian jacket ornamented with feathers at the shoulders, was handling and dividing up the wreaking flesh which lay in piles and heaps all over the counter and all over the wooden floor. Standing in the midst of these piles of red meat was an almost naked Indian, a tall stalwart fellow, by name "Cross Eagle," jointing up the beef in Indian fashion with an axe and throwing the pieces together in a heap near the counter; he had a leathern strap round his waist from which hung a flour sack for an apron and a leathern knife-sheath studded with brass knobs. He had no other clothing and his long black hair hung in plaits on each side of his face over his greasy shoulders. Another half-naked Indian, named "Bad dried meat," was opening sacks of flour and pouring them out as needed into the flour bin at the farm instructor's elbow. The Indians, men, women, big boys, and young girls, all attired in the most fantastic costumes, their necks and ears and wrists loaded with strange ornaments, came hustling one another up to the counter, indulging in what appeared to be a good deal of good-natured badgering. Each individual as he came up produced a ticket with his number, name, and the number of individuals in his family, and was served accordingly, the farm instructor referring to the list hanging in front of him, and repeating aloud 3, 4, 6, or whatever the number in the family might be, and his

assistants deposited so many pounds of meat and so many dippers of flour in the bags or other receptacles which the Indians had brought. The tickets were most of them nailed to little slabs of wood with brass nails, and were thrown back into the flour bag with the flour when the customer was served. Sometimes special tit-bits, such as a piece of liver, a kidney, or a paunch were asked for, and were thrown in as extras. This "beef issue" takes place twice every week, and will have to be continued until these Indians learn to farm or otherwise provide for themselves.

E. F. W.

ANTHROPOLOGICAL NOTES.

A CANADIAN Indian Research and Aid Society has been founded in Ottawa, under the patronage of the Governor-General, with Sir William Dawson as president, and the Rev. E. F. Wilson (well known as the originator of several institutions for the training of Indian children) as secretary. The object of the society is to promote the welfare of the Indians, to guard their interests, to preserve their history, traditions, and folk-lore, and to diffuse information with a view to creating a more general interest in their progress. A monthly journal is to be published, containing papers of an ethnological, philological, and archæological character. The Mohawk chief, J. B. Brant, is a member of the council.—*London 'Athenæum.'*

 *THE* Editors wish to apologise for an error in the name of the Society, which appeared on the cover of the October issue. It has now been rectified. The Magazine, it is hoped, will be gradually improved and enlarged as the membership of the Society increases, and funds come in to meet expenses.

RECEIPTS.

MEMBERS' FEES : (entitling them to CANADIAN INDIAN)—Rev. P. L. Spencer, \$2.00; D. McGregor, \$2.00; Wilberforce Eames, \$2.00; The Bishop of Niagara, \$2.00; H. Hale, \$2.00; Col. Sumner, \$2.00; Capt. Pratt, \$2.00; E. W. Boyd, \$2.00; J. C. Phipps, \$2.00; T. V. Keam, \$2.00; J. B. Lash, \$2.00; P. R. Peers, \$2.00; L. R. Marsh, \$2.00; Philip DuMoulin, \$2.00; Mrs. Almon, \$2.00; C. Gerrard, \$2.00; E. S. Busby, \$2.00; Adam Kiyoshk, \$2.00; Rev. J. W. Tims, \$2.00; G. W. Marsh, \$2.00; C. D. Mackenzie, \$2.00.

RECEIPTS—"CANADIAN INDIAN," (transferred from *Our Forest Children*)—Miss C. L. Goodeve, \$1; Miss E. Wilson, 20c.; Mrs. Bolton, \$2.00; Miss Bacon, \$2.00; Thos. Patton, \$3.00; G. H. Wheatly, 50c.; Mrs E. Bannister, \$5.00; M. A. Jagger, 50c.

THE CANADIAN INDIAN.

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IT will be too late when another half century has rolled by to regret the neglect of a collection of Indian lore, and oral traditions, such as those which form the basis of Greek and Roman history, and the races which for thousands of years trod this continent, will, in the not distant future, be known only in the same way as the bison, which has as suddenly disappeared. The recollection of them will only be that of the degraded savage, contaminated by the vices of the lowest class of white men, surrounded with squalor and dependent on charity for his scanty food. The Indian, in his manly pride, who first greeted Columbus, will be only a historical myth. As a popular writer expresses it: "Art may mourn when these people are swept from the earth, and the artists of future ages may look in vain for another race so picturesque in their costumes, their weapons, their colors, their manly games and their chase, and so well adapted to that talent which alone is able to throw a speaking charm into marble or to spread it upon canvas. The native grace, simplicity, and dignity of these natural people so much resemble the ancient marbles that one is irresistibly led to believe that the Græcian sculptors had similar models to study from, and their costumes and their weapons, the toga, the tunic and manteau (of skins), the bow, the shield and the lance so precisely similar to those of ancient times, convince us that a second (and last) classic era is passing from the world." No scientific subject of the present day is exciting more interest than that of the past history of the world, which is literally being reconstructed from the remains of ancient times. These are now being collected and used

for study by every enlightened government of the Old World. Irresistible arguments prove that the ancestors of the most civilized races were at one time savages, whose manners and customs can only be understood by a comparative study of the lives of similar races now existing in different parts of the world. *Comparative ethnology forms the basis of pre-historic science.* Its dates exhibit many gaps to be filled, and it will be a matter of deep regret in time to come if the record of a fast disappearing race be lost for want of gathering on our part while yet there is time. The Smithsonian Institution at Washington is fortunate in being in possession of a collection of facts and paintings, together with Indian articles of every-day life, collected by the great Indian explorer, George Catlin—a collection unequalled elsewhere. The *Philadelphia Press* commenting on it says, it is an intelligent and profound exposition of all that characterizes the savage in mind, in memory and in manners; it is a revelation of his passions, his religious impressions, and the traditions which have given them their hue. Of the tribes represented some have already, since the collection was begun, been entirely swept away, and it is plain that others who escape their fate, will, as they are more nearly approached by the whites, lose much that is distinctive in their character and habits; and in a few, probably a very few, years the only memorial of the bravery, the sufferings, toils, sports, customs, dresses and decorations of the Indians, will be to be found in this national collection.

VARIOUS theories have been advanced as to the origin of the American Indians, the race which was found on the first discovery of this continent, inhabiting every part of it in large numbers; and ethnologists and geographers have indicated Behrings Straits as the probable point of arrival from the Old World, the Aleutian islands having been the stepping-stones of approach. That there is to-day, and always has been, a mutual crossing of Behrings Straits in canoes is a fact plain as fact can be; and there is, to a certain extent, a mutual adoption of words in the languages on both sides of the point of separation; but in physiological traits there is a total absence of resemblance. The use of the bow and arrow, such as were

anciently used by the Celts of Europe, and spear-heads found in Indian mounds, closely resembling those of the early Britons, have been adduced to prove their origin from the early European stocks, regardless of the fact, that necessity for the means of getting food, when iron was unknown, created an ingenuity to use broken flints for knives and arrow-points, and has led to the same result in all lands by the peculiar fracture of the stone, and the similar objects for which their cutting instruments and arrow-heads were formed. Savages, of all the human race, are the least disposed to emigrate; their instinct is against it; driven from their homes, like animals they will return to them, in the hope of remaining in them. The theory that seems most acceptable, after studying all that has been written on the origin of the Indians, is that there was an aboriginal race on these shores when other populations found their way here and intermingled with them. The traditions of the Indians prove beyond a doubt their great antiquity. Catlin says that out of one hundred and twenty different tribes, which he visited in North, South and Central America, every tribe related more or less distinctly their traditions of the deluge, in which one, or three, or eight persons were saved above the waters on the top of a high mountain; and their respective and peculiar ideas of a first creation. Indian traditions are generally conflicting, and run into fable, but the unanimous tradition of the aboriginal races of a whole continent corroborating the Mosaic account, point to their antedeluvian existence. But there is no tradition or legend of immigration amongst them, thus tending to point to their indigenous and not exotic existence. The various traditions they have of a creation, all differ widely from the Mosaic, and whether their legends of a flood relate to a universal deluge, or to local catastasms, of which the American continent bears many traces, it is difficult to determine; and is another reason why Indian lore should be collected and analysed, ere the tribes pass away. One thing is certain, that their traditions everywhere point to one deluge, and amongst the Central and Southern tribes, to two such catastrophes, in which their race was chiefly destroyed. The face of those countries bears evidence, yet more conclusive, of the same calamities, which probably swept off the people in the

plains, and, as their tradition affirms, left scattered remnants on the summits of the Andes and Sierras. Their descendants, in time, wandered off again into the fertile plains, where climate and abundance of game incited them, peopling in time the whole continent. Different habits of life, varieties of climate and different kinds of food then produced local and tribal differences, dialectic languages followed, and the scattered people thus arranged themselves into different tribes. The Toltecs, with their stone monuments, were the early mountain dwellers, as shown by their traditions, from whom the Aztecs sprung later, migrating to the lower and southern plains, where, in a second deluge, their cities were submerged and themselves exterminated, leaving only their imperishable monuments as a record of their existence. The word Toltec is still applied, by some of the northern Mexicans, to the people of the mountains; and the word Ahtec, to the people of the low countries. Baron Von Humbolt, in 1855, accepted the theory of the sinking and subsequent rising of mountain chains, in what is now the Caribbean Sea and Gulf of Mexico, and stated his belief that "the subject was one of vast importance to science," as tending to "throw a great deal of light on the important subject "of the effect of cataclams on the distribution of races."

NEAR the close of the American revolutionary war, a large portion of what was known as "the Six Nations" Indians came to Canada. The league was composed of several tribes, namely: the Senecas, Mohawks, Oneidas, Onondagas, Cayugas, who, later on, were joined by the Tuscaroras. The Mohawks occupied, prior to the revolution, a large territory in the Mohawk Valley, New York State, having fine farms and prosperous villages. When the colonists rebelled, the Indians remembered the early treaties of England with their nation—treaties which had been faithfully observed by both parties, and remained loyal to the Crown. When the independence of the colonies was acknowledged, the question arose whether they should remain where they were or go to Canada and commence life again. Remaining true to the King, they gave up home, fields and everything, and started under the leadership of two chiefs for their future northern abode.

These chiefs were Tyendinaga and Deseronto, both of whom gave their name to the settlements of to-day known by that appellation. Crossing the St. Lawrence they reached Lachine, where they remained for seven years. They were informed by the British Government that grants of land would be given to them equally with the United Empire loyalists, in place of what they had lost, and in any locality they should choose. They then went eastward to Cataraqui (now Kingston), where it was agreed around a Council fire to despatch the chiefs to select a site for settlement. Brant went up the lakes to Grand River, near where Brantford now stands, and Deseronto went up the Bay of Quinte to Tyendinaga. On their return they reported what they had seen, and it was decided the nation should divide—fifteen families proceeding up the Bay of Quinte. To these fifteen, George III., in a deed dated April, 1783, granted the Tyendinaga Reserve, since which time they have increased to a community of over one thousand souls, in which are two churches and four schools. The Reserve now occupied by them had, previous to their arrival been occupied by the Ojibways. The other division of the tribe went up the lakes to the Grand River, where at the hands of Sir Frederick Haldimand, they received the Royal Charter granting to them the land they now hold as a Reserve. This grant, at the time, included a tract of land six miles deep on both sides of the Grand River, from its mouth to its source. The late Senator Plumb once, speaking of the Six Nation Indians, remarked they were the highest type of Indians ever known upon the continent, who, having passed through a period of war and semi-civilization were rapidly approaching complete civilization, as evinced by their schools, and annual agricultural exhibitions, which, he said, compared favourably with many of the local fairs held by their white brethren. Education he considered, was the first necessity, and all should take advantage of their school privileges. There are also a few Delawares on the Grand River Reserve, numbering about 130, and the remainder of their tribe are scattered over the continent.

WONDER is often expressed by those unacquainted with Indian folk-lore, at the enormous quantity of bones which are occasionally unearthed when an old ossuary is discovered, through some excavation or draining, as civilization makes its inroads through ancient Indian domains. These quantities of bones and Indian relics are generally attributed to the burial of the dead after some Indian fray, or pitched battle between tribes, whilst the real origin of them remains comparatively unknown. The ethnologist, however, knows that they mark the place where one of the most solemn of the Indian feasts or ceremonies was held—the Feast of the Dead, and the best description in print of this custom is to be found in *Relations des Jesuites*, 1636. We there learn that the bodies of the dead of a tribe remained (not buried) wrapped up in bark and raised above the ground on stakes till the recurrence, once in twelve years, of “the Feast of the Dead,” when all the bodies were brought from far and near and placed in one grave or open trench, described as ten feet deep, and five fathoms in diameter, with a scaffolding and sort of stage around it, above which were poles raised with others laid across on which to hang all the bundles of skeletons and bones. This took place at a fixed hour, simultaneously, and all ladders were removed. Three hours later, the bottom of the pit was lined with new robes and beaver skins, and, when complete, the bones were lowered down, and arranged all round the centre, in which stood three large kettles. The night was then passed with large fires burning all round, and the ceremony of “kettle-boiling” was carried on, with weird and doleful singing. Early in the morning the whole of the bones brought from miles around were cast in, filling the pit up to within two feet of the top. The edges of the skins and robes were then turned up over them, and the whole was covered with mats and bark. Many ornaments had found their way in with the dead. The pit was then filled up with sand, rods, and stakes of wood with many dishes of corn, and the gifts that had been left by the dead for disposal among the tribes were distributed. When these feasts ceased to be held as occasions for a general burial, there are no data to shew, and they probably ceased with the influx of Christianity and the missionaries ; but the feast of the dead still

survives. About a year ago a large ossuary was unearthed in western Ontario, and if we are not mistaken, Mr. Hirschfelder visited and wrote a graphic description of the find.

THE Medicine Man is, and always has been, an important functionary among all the tribes of North America; and medicine practices constitute an important element in the daily life of the Indian tribe. But the line cannot be drawn between medicine practices and religious rites and observances. The doctor is the priest, and the priest is the doctor, the two offices being combined in the medicine man. In studying the medicine practices of the North American Indians from the standpoint of medicine, the subject may be advantageously considered as follows: First, an effort should be made to discover the Indian's idea or conception of disease; in other words, what is Indian pathology? Second, an attempt should be made to discover the Indian method of curing or avoiding diseases; in other words, what is Indian therapeutics? Third, an effort should be made to discover what knowledge the Indian has of the medicinal properties of minerals, plants, and other remedial agencies; in other words, what is the Indian *materia medica*?

Dr. Washington Matthews, of the United States army, has paid much attention to this, and the conclusions arrived at by him are that Indian pathology is largely, if not wholly, mythological. Diseases are attributed to evil beings, the malign influence of enemies, and to various occult agencies; that Indian remedies are largely, if not wholly, magical, and constitute an integral part of their religion; that various tribes seem to have a knowledge of certain medical properties in certain plants, and that they know of emetics, purgatives, and intoxicants, but they do not seem to use this knowledge in any reasonable system of remedies. They are more frequently used by the priest than by the patient, and more frequently by the bodies of persons engaged in the performance of rites which are rather of a religious nature, but which are yet designed to ward off disease, or to cure those actually suffering; but no rational system of medicine has been discovered and authentically described as existing in any North American tribe. The Ethnological Bureau at

Washington has collected a large amount of material bearing on these points, which it is expected will, when systematized, shed much light on the subject. Incantation, fumigation, and the supposed absorption of the body of Divinity by the patient or devotee, still in use by many nations and individuals in the world, are analogous to Indian observances, and are traceable to the general principles governing the evolution of human thought by graded stages. All who practice these observances declare them to have descended from above; but investigation shows them to have been arrived at from a low plane of humanity. It has arisen from the relations of man to occult powers and practices connected with such relations. A wide field of research is open amongst our North-west Indians on this point.

THE luxury of smoking was known to all the Indian tribes in their primitive state, long before they had any knowledge of tobacco. In their native state they use the pipe excessively, their idle and leisure life conducing to it as a something with which to pass the time. There are many shrubs, the leaves or bark of which are narcotic in their effects, which they dry and pulverize and carry in a pouch, prominent amongst them being the bark of the red willow, known amongst them as "K'nick K'neck," corrupted into Killikinek in English. Smoking being such an esteemed luxury amongst the Indians, they have bestowed much pains and much ingenuity in the manufacture or rather construction of their pipes. The bowls of these are frequently made of steatite or 'pipestone,' and many of them are designed and carved with taste and skill, with figures, and groups standing or reclining on them. The Indian shapes out the bowl of his pipe from the solid stone, with nothing but a knife, and the hole in the bowl is formed by drilling into it a hard stick shaped to the desired size, with a quantity of sharp sand and water kept constantly in the hole, subjecting him to great labor and much patience in the work. The stems of their pipes are from two to four feet in length, sometimes round, but more generally flat, and wound half their length or more with braids of porcupine quills, and often ornamented with beaks or tufts from the woodpecker's head, or with red hair, dyed that color, from white horse hair or white hair from buffaloes' tails. The stems, often carved, are perforated through the centre in a manner that puzzles a white man to know how it is done. The explanation is that they are uniformly made of the stalk of the young ash, which has a small pithy centre, easily burned out with a hot wire, or with a thin piece of hard wood by a much slower process. The calumet, or pipe of peace, orna-

mented with eagles' quills, is a sacred pipe, and never allowed to be used on any other occasion than that of peace-making; when the chief brings it into treaty, and unfolding the many bandages which are carefully wrapped round it, he has it ready to be mutually smoked by the other chiefs, after the terms of the treaty are agreed upon, as the means of solemnizing or signing, by a people who cannot draw up a covenant or sign the same. The mode of solemnizing is by passing the sacred stem to each chief, who draws one breath of smoke only through it, thereby giving his most inviolable pledge. This sacred pipe is then carefully folded up and stowed away in the chief's lodge, until a similar occasion calls for its use again. The pipe has always been the Indian's constant companion through life—his messenger of peace, and when its care-drowning fumes cease with its owner's life, it takes a place with him in his solitary grave, with his tomahawk and war-club, companions to his long dreamed of "happy hunting grounds."

ORIGIN OF LACROSSE.

IN an official report on the Choctaws, in 1832, alluded to in one of the Smithsonian Reports, a most interesting description is given in full of the writer witnessing an Indian game of ball, in Indian Territory; and it unmistakably shows whence the game of "Lacrosse" is derived. It is thus described: There were two points of timber, about half-a-mile apart, in which the two parties for the play were encamped, and lying between them was the prairie on which the game was to be played. Each party had their goal made with two upright posts, about twenty-five feet high and six feet apart, set firm in the ground, with a pole across the top. These goals were about forty or fifty rods apart, and at a point just half-way between was a small stake driven down, where the ball was to be thrown up. This preparation was made by the old men, who drew a line from one bye to the other, to which directly came, on both sides, a great concourse of women, old men, boys and girls, when bets were made on the play. This was done across the line, and seemed to be chiefly left to the women. Knives, dresses, blankets, pots, kettles, dogs, horses and guns—all were placed with the stake-holders, who sat by and watched them all night preparatory to the play. The sticks with which they play are bent into an oblong loop at the end, with a sort of slight web of small thongs tied across to prevent the ball from passing through. The players hold one of these in each hand, and by leaping into the air they catch the ball between the two nettings, and throw it, without being allowed to strike it or catch it with their hands. This game had been arranged and made up three or four months before the players met to play it. The two champions, who led the two parties, sent runners with ball

sticks, fantastically ornamented, to be touched by each one of the chosen players, who thereby agreed to be on the spot at the appointed time. When night came on, a procession of torches came from each camp, and the ball-play dance was gone through, with a violent rattling of the sticks, and singing, the women forming also two rows along the line where their bets were staked, and dancing in a uniform step; the old men being seated at the point where the ball was to be started next day, smoking pipes of peace to the Great Spirit for success to their party. This dance was repeated at half-hour intervals all through the night. In the morning, at the hour fixed, the game commenced, the contending parties being posted all over the ground, by the judges throwing up the ball at the firing of a gun. An instant struggle ensued between the players, who numbered between six and seven hundred, and they mutually endeavored to catch the ball in their sticks, and throw it home between their respective stakes, which when successfully done, counts one for game. In the desperate struggles for the ball when it is up, where hundreds are running and leaping actually over each other's heads, and darting between their adversaries' legs, tripping and throwing and foiling each other in every possible manner, and every voice raised to the highest key, there are rapid successions of feats and of incidents that astonish and arouse far beyond the conception of any one who has never witnessed the game. In these struggles every mode is used that can be devised, to oppose the progress of the foremost, who is likely to get the ball; and these obstructions often meet desperate individual resistance, which terminates in a violent struggle, when sticks are dropped, and the parties are unmolested whilst settling it between themselves, unless it be by a general stampede, to which they are subject who are down, if the ball happens to pass in their direction. Every weapon, by their rules, is laid aside in their respective camps, and no man is allowed to go for one, so that the sudden broils which occur are as suddenly settled without personal serious injury. There are times when the ball gets to the ground, and such a confused mass of sticks rushing together around it, and knocking their sticks together for a quarter of an hour without anyone seeing the ball for the dust. For each time that the ball was passed between the stakes of either party, one was counted for their game, and a halt of about one minute was called, when it was again started by the judges of the play, and a similar struggle ensued; and so on until the successful party arrived at one hundred, which was the limit of the game, and accomplished at an hour's run, when they took the stakes and ended the day in amusement, merrymaking, and in good humour.

The above description would apply almost literally to the present game of lacrosse, which has become of late years a national Canadian game. Dr. Beers of Montreal, a few years ago, took to England a number of Indian Lacrosse players, who played this game at various places in Great

Britain, and before royalty. In the early days of Canada, when the game was participated in by wholesale numbers, it must have afforded a most exciting spectacle. It would be a matter of curiosity to trace, if possible, the origin of this game. The description given shows the fondness of the Indian character for betting or gambling, a vice which they did not acquire from the white man, who found it prevalent amongst them when he first appeared in their midst, and the fact here recited of the eagerness evinced by the women to bet on their own party, is not without its counterpart amongst their white sisters of the present day, when present at a boat race, or even at "the races."

OUR INDIAN WARDS.

THE ABORIGINES OF BRITISH COLUMBIA.

I HARDLY know if the Indians of British Columbia should be termed "wards of the Government," so different is their relationship to that of our other tribes. They are not what are called "treaty Indians," and therefore do not receive rations, treaty money, or indeed subsidies of any kind, with the exception of seeds, and sometimes medical attendance and medicines, and relief in cases of destitution. These latter cases are not frequent, for, as a rule, the various tribes are well-to-do, and even if some individual, from old age or infirmity, should not be able to make a livelihood, others of his tribe or band will maintain him. The Indians are, however, allotted reservations, and are not allowed to dispose of the land by sale, but, as the land is held by some tribes in personal allotments, fathers are able to will their portion to their children, or as they may wish. As in other parts of the Dominion, agents are appointed in the various districts to look after the Indians and their interests.

The history of these Indians of British Columbia would make a very interesting study. There seems very little doubt that their original home was not in America at all, but Asia, and those who have given the subject much thought fancy that in the four principal tribes they find traces of four distinct invasions coming from Asia, probably through Alaska and so down the coast. Certain it is that the Indians of the north-west coast do yet carry on trade annually with natives of Siberia, meeting for that purpose on an island in Behring Sea. This statement alone can explain the fact that articles of American manufacture are found in isolated places in Siberia, while the Indians on the west coast are sometimes found in possession of skins and other things that are known only in Siberia. Nor is this all. When in San Francisco I saw a table which was most beautifully carved in what I supposed at first to be ebony, but which my friend told me was slate, and she added that the table had been sent to her by a friend from Japan. When I returned to Victoria I was looking at

some work of various kinds which had been done by the Indians of Queen Charlotte Islands, and there I saw sticks of black slate beautifully carved, which looked as if they might have been intended to form part of the same table. The silver jewellery which is also made by the Indians of the west coast is wonderfully like that made by the Chinese and Japanese. But the theory that these races were at one time more closely united is borne out by the fact of the sort of family likeness they bear to one another, the British Columbian Indian being, for the most part, rather short of stature, with the almond-shaped eyes which we are accustomed to regard as the peculiar property of the Asiatic races. I was told that on one occasion, I think in 1856, a Japanese yawl was wrecked near Queen Charlotte Islands and seventeen of the sailors were rescued. These Japs were afterward placed on one side of a room by an officer of the Hudson Bay Company who was present, while the same number of Indians were made stand in a line opposite to them, and they all looked so much alike that the whole thirty-four could easily have passed as members of one tribe. On another occasion some Indians saw a Japanese ship for the first time, and they asked when they saw the crew, "What for those Indians dressed like that?" showing that the likeness between them was recognized by themselves. As I said before, there seem to be four great branches of the Indian family of British Columbia: First, those about Victoria and the Fraser River, which bear the name, I think, of the Sushawap tribe; second, those who live a hundred miles north of Victoria and around Fort Rupert, at the north end of Vancouver Island; third, those who have settled at Fort Simpson, Naas River, Skeena River, and on islands near the coast, and are known as the Tsimpshans; fourth, those on Queen Charlotte Islands, or the Hydahs. Of course, these are again subdivided into a vast number of tribes, each with its own peculiar name, and speaking a variety of languages, as, for instance, on the north-west coast thirty-five tribes speak eight languages. I have tried to get accurate statistics as to the number of Indians in the Province, but find it difficult to do so. One man who ought to know, gave the number as about 26,000. And another, who also ought to be equally well informed, placed the figure at 35,765. Of this number 6,787 are pagan and 12,296 are not classified, but it is probable that the majority are pagan.

The first missionaries in the field belonged, I think, to the Roman Catholic church, but the Church of England had missionaries on the west coast as early as 1857. Since then the Methodists, and, if I mistake not, the Presbyterians, have sent missionaries to these Indians. The schools for their children, however, are still few and far between, numbering only 36, and these can only boast of an attendance of about 453 children. Hon. J. D. C. Atkins, Indian Commissioner, in a report to the Hon.

Secretary of the interior, U.S., says as follows : "Education is necessary to their civilization. It is cheaper to give them education, together with everything else done by this Government for them, than to fight them, even if the loss of valuable human lives were left out of the account. Since experience and practical demonstration has taught us that the Indian is easily educated, and that he is, like the Anglo-Saxon, a progressive being, capable of the highest mental and moral development, it is the policy of the friends of civilization, as it is of this bureau, to extend to him the advantages of education as rapidly as it can be practically afforded."

While in Kamloops—a rapidly growing town—Mr. J. W. Mackay, Indian agent, very kindly drove me out to visit the Indian Industrial School, two miles distant, which is under the direction of the Roman Catholic church. We were received most hospitably by the superintendent, Mr. Hagan, who conducted us through the building. To my surprise I found it was built on exactly the same plan as the one at Elkhorn, and contained, therefore, the same faults which I told you of before—the hospital room opening out of the school-room, and therefore calculated to spread infection and kill the patient with the noise of school beside him ; also the same break-neck stairs, and also the extra expense of heating separate buildings. The Kamloops school has the advantage of its Elkhorn counterpart, because the girls' building is attached to the central one. It was only opened formally in July last, and when full will accommodate forty-five pupils. At present there are thirteen boys and eleven girls, and the teaching staff consists of Mr. Hagan, superintendent, Mr. McMillan, teacher, two sisters and a cook, while a Rev. Father, whose name I did not learn, is spiritual director. When we went up stairs to the school room we found the children were having their weekly lesson from the Rev. Father. The boys looked well in blue duck suits, while the girls wore neat print dresses. "Have you any difficulty in getting children to attend the school?" I asked. To which Mr. Hagan replied, that on the contrary, parents were most anxious to send their children, and when I heard that this was the only school on the two reserves, on which 3501 Indians reside, I only wondered that a better plan had not been chosen, and that it had not been built twice as large. As we drove back to the hotel Mr. Mackay told me many facts of interest about the Indians in British Columbia. Having spent a great many years among them, first as a Hudson Bay officer and then as Indian agent, he has a very thorough knowledge of their ancient customs, habits, etc. Being asked what was the meaning of the tall carved poles erected in the front of the houses of the Indians on the west coast, he said they were called "totem poles," and really represented the "family tree" of the owner. For example, the Tsimpshans are divided into ten tribes, and each tribe has a crest. Each crest has four or five chiefs, one of

whom takes precedence of the others. Among these head chiefs one is the chief of chiefs. The rank of the chiefs is denoted by the height of their totem poles, and there are frequent quarrels among them on the subject.

The ten crests are: Whale, porpoise, eagle, coon, wolf, frog, sea parrot, raven, dog, and grizzly bear. A man may not marry one of his own crest—a frog may not marry a frog, but a frog may marry a whale—and these marriages are recorded by carving the crests upon the totem pole, some of which are at least fifty feet high. The children always inherit the mother's crest, and when a chief takes part in any particular ceremony he paints his crest upon his forehead, or upon the blades of the paddles of his canoe.

These things are, however, rapidly passing away, as has the blanket and the long hair, which used to be worn by the men, and the paint and feathers, and the Columbian Indian of to-day is for the most part dressed like his white brothers, and well to do in this world's goods. Indeed, if he is not, it must be his own fault, for certainly no other Indians, or indeed white men either, have a better chance than he of acquiring at least a comfortable living. The ways of doing so which are open to him are catching and drying fish, both gold and silver mining, working on the railways, agriculture, cattle herding, working on steamboats, seal hunting, trapping furs, manufacturing fish oil and jewellery, working at mills, hop picking, etc., while he can always obtain a plentiful supply of meat for the winter, as the mountains abound with game, and he can catch and dry as much salmon and other fish as he may desire. The chief at Lowe's Inlet, assisted by his sons, caught and sold to two canneries on the Skeena River last year forty thousand fish, at an average price of seven cents each. While on the Lower Fraser, several Indians, with their wives, who rowed the boats, earned during the season as much as \$1,200 each. Most of these people reside in comfortable houses and spend their money to advantage. Polygamy is not practised except among some of the Kwawkewlths, who are still very degraded—indeed, not many years ago were cannibals. However, even they are improving.

Most of the women I saw looked very picturesque, with their bright skirts and shawls, and gay handkerchief tied turbanwise on their heads, and one was in the very latest fashion, for she rode her horse astride, as I hear has been done lately in Regent's park. Two more facts I was told which I think are worth recording, as showing the advance of these Indians on the road to civilization. The Comekin and Khempsin Indians last year constructed a substantial dyke, which reclaimed a lot of land and formed a roadway between the two villages; and the Comax band requested that their reserve might be divided into allotments for each family, as they had ordered a quantity of fruit trees which they wished to plant out.—*Toronto Mail.*

THE STORY OF "CORSAIR."

IN the autumn of 1844 there arrived in England fourteen Iowa Indians, from the wild West, under the care of Messrs. Melody and Catlin. Among the party was a handsome "brave," named *Shon-ta-yi-ga* (Little Wolf), and his wife, *O-kee-we-me*; and they had with them a baby boy, born on the voyage, and named after the ship, "Corsair." These Indians, dressed in their wild Indian costume, visited London, Birmingham, Newcastle, Edinburgh and Paris, and had audiences with Her Majesty the Queen, King Louis Phillippe, the Duke of Wellington, Mr. Disraeli, and other noted personages.

The little papoose was taken ill at Edinburgh, and died at Dundee,

February 8th, 1845.

After its remains were laid in a coffin, each of the young men of the party ran a knife through the fleshy part of his left arm, and drawing a white feather through the wound, deposited it, with the blood on it, in the coffin with the body. The father and mother at the same time brought all the presents they had received while traveling—money, trinkets, etc., etc., and deposited them in the coffin. But they



CORSAIR'S PARENTS.

were unwilling to leave the child's body among strangers, and wanted to take it home with them to America. Learning that this would be impossible, they asked to have it conveyed to Newcastle and interred in the Friends' burying ground, where, they said, they believed it would be well cared for and guarded. So it was conveyed to Newcastle, and was received with the greatest kindness by Mrs. Richardson (Rev. E. F. Wilson's aunt), and other kind friends, who attended to its burial in the Society's beautiful cemetery. The little coffin was of polished mahogany. It was opened at Newcastle, and a cast taken of the child's face. The child was dressed in an English white robe and cap, and had no orna-

ments on it except a Victoria medal and a few strings of wampum. Shon-ta-yi-ga sent word to his friends that it was the custom of his people to cut patterns of human hands, scalping knives, arrows, etc., in wood, and to bury them with a child in order to record its father's exploits ; but as he could not do this, he sent, instead, a sheet of brown paper, with rude drawings, in colors, of articles that would have been enclosed. They showed that he had fought in nineteen battles, and there were impressions of four human hands, and outlines of six scalping knives, three arrows, and two or three scalps. This picture is still kept by Mrs. Richardson ; and the two little Indian boys from the Shingwauk Home, who went to England with Mr. Wilson, in the spring of 1890, saw the picture, and also the cast of the baby's face.

The following lines were written shortly after the baby's death, by J. O. Murray :—

“I may not lay its body here,”
The Indian father said ;
As, with its mother, tear for tear,
He wept upon the little bier
Of his dear infant dead.

He was a tall and stalwart man,
A man of iron frame,
A warrior of his native clan,
A plumed and painted Indian,
Of proud imposing name.

And yet he bore a father's heart,
Though bold it were and wild ;
And tender pain did through it dart
As he beheld the last pulse start
That quivered in his child.

He summoned up the memory
Of all its baby wiles,
Of all the carols of its glee,
And all its tricks of infancy,
And all its sunny smiles.

Then came the fresher memories
Of the disease that crept
Upon it, and by slow degrees

Crushed its young feeble energies ;
And then he bowed and wept.

He bore its cold and lifeless form
About in fond embrace,
As if its frozen veins might warm
Upon his bounding heart ; his storm
Of sighs its breath replace.

“I dare not lay it here,” he said,
“But 'mong those Southern Friends,
Who on the Red man kindness shed,
My babe shall lay its little head ;
And peace and calm shall come instead
Of grief my heart that rends.”

And so the Indian infant lies,
Far from its fatherland,
Beneath the sun of English skies,
Whither its parents' thoughts and sighs
Are sent from strand to strand.

And o'er it poplar branches wave,
And White men's children lie
All round the child of that wild ‘ Brave ’ ;
And the Great Spirit o'er its grave
Looks down with love from high.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XIX.—ZUNI—*continued.*

THERE were to be dances again in the evening, and I wanted to go to them, but every one seemed to think the roads were too bad, and dreaded the idea of going out. These other people had not got goat-skins as I had. However, at length I persuaded Mr. L. to accom-

pany me, and we started out. It was 8.30 p.m., and the dances were expected to begin at 9, and would be kept up all night. We went first to Graham's store, and there we were joined by Mr. Graham and two other gentlemen—travellers—who wanted to see the dances. We had quite a long trudge through the mud to get to the place; and then after we had passed down through the trap door, one by one, like rats into a hole, we had fully half an hour to wait before the dancing commenced. It was a different house to the one I had been in the night before, but was fully as large—very substantially built and beautifully neat; the people, especially the women, reminded me almost of Swiss peasants, such as I remember them thirty years ago at Lucerne and Thûn and Vevey. You see no rags at Zuni, all the people are well and cleanly dressed, and are adorned with really valuable jewellery—no brass rings or cheap beads, but ornaments of solid silver, real coral, turquoise, rubies, and other precious stones. The women wear a cotton garment, either white or with very little color, which has arms, and extends from the neck to below the knees; and over this a sort of thick woollen skirt of some



PUEBLO COSTUMES.

home-made dark material, which fits over the cotton dress, but is shorter by a couple of inches. This skirt or dress is secured at the waist by a scarlet woven band; but it extends upward to the arm-pit on the left side, and to the top of the shoulder—where the two ends are knit together with a brooch or pin—on the right side. Then on the back hangs a loose scarlet, pink, or other bright-colored appendage, for all the world like a college hood. The hair of both sexes is generally “banged” in front, and at the back tied up with some red material, like a cab-horse's tail in muddy weather. The only ungainly-looking part of the women's costume is that which covers the lower part of their legs. They wind buck-skin wrappers round and round and round, from the ankle to the knee, till their legs look like those of an elephant; and below these great yellow stumps are the little moccasined feet.

Well, we waited for the dance, and at length the dance commenced. It began in this way. There were about fifty people in the room—men, women and children—nearly all of them smoking cigarettes. These people never smoke pipes, and do not chew. We white people were sitting away from the Indians, on a long low seat by the wall, facing the fire. A lamp had been lighted and hung on the wall opposite to us. All at once we heard the sound of approaching music—not a brass band—not fife and drum—not singing—but the rattle of rattles, and sounds such as Indian throats

only are capable of producing. Then there was a movement at the ladder, and up near the ceiling, at the trap-door entrance, could be seen legs—bare legs. Then in a few moments more we were almost dazed. Within a foot of us—almost touching us—was a string of naked savages, their heads thrown back, their arms swinging, their rattles rattling, their feet stamping the floor, and the most unearthly and blood-curdling sounds proceeding, without intermission, from their twenty throats. For my part I felt thankful that I was not the victim of weak nerves, or subject to fits, otherwise I fear I could scarcely have stood such an ordeal. And there was no escaping it when once it had commenced. No sane mortal would think of breaking through that long compact line of swinging, swaying, rattling, stamping, shouting savages. Now they are facing up the room, stamping their feet to the music, swinging their arms up and down, and shouting their Heck! ha ya ya ya ya; now, at an understood signal, they have all turned and are facing down the room; and we expect every moment, as they turn about, that they are going to kick us or hit us, and we involuntarily crouch back into the solid whitewashed wall behind us and give the dancers all the room possible. The dance seems interminable; it seems to be the established rule that there must be no cessation of the dance until they are all streaming with perspiration, and just ready to drop; then a peculiar low rattle is given by the leader, and the dance comes to a sudden end; but only temporarily so. These twenty dancers ascend the ladder, go out, streaming with perspiration, into the cold frosty air, to the danger, I should think, of their lives, and wend their way through the tall chimney-pots and bake-ovens to another of the seven new houses which requires their stamping and shouting to consecrate it. All that we have to do is to sit still and await the next performance. There is another set of dancers ready to come in, and we do not have to wait long. This time the 'get up' is a little different; some of the dancers are arrayed in fantastic-looking skirts, but to our untrained ears the music sounds to be just the same as that which we heard before. This set goes away and another set comes. Among these is a fearful-looking creature in a black mask, with white eyes and white teeth, and a great grey beard down to his knees. We see five of these dances; and then we have seen enough and rise to leave. It is past midnight, and we seek our beds for the night.

CHAPTER XX.—ANCIENT RUINS.

The Hemenway archæological expedition will doubtless effect a great work, and bring to light many matters of interest which are at present hidden in oblivion. This is probably the first effort that has been made in this part of the country to unearth, in a systematic and scientific manner, the hidden records of the past. Ruins of ancient cities, which have

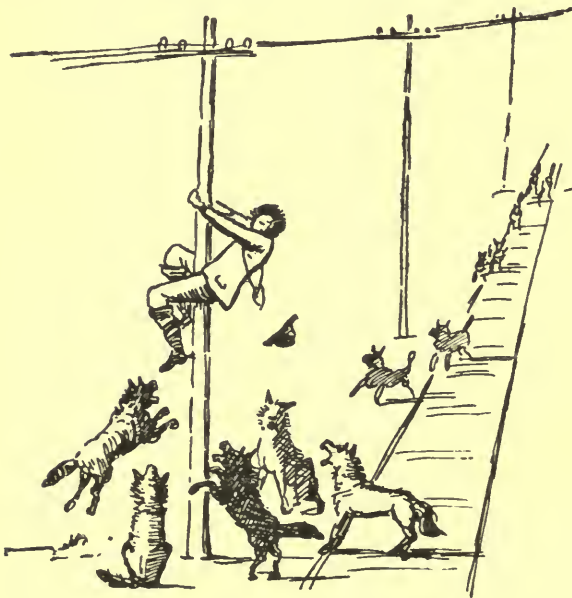
long lain undisturbed, or have merely had their surface scratched over by private enthusiasts, are now being properly excavated, and everything of value that is turned out is labelled and classified, and taken into safe keeping. The identity of the seven cities, said to have been discovered by the first Spanish invaders, and named by them "the Cibola," has been now clearly established, and Zuni (that is old Zuni, the ruins of which are near to the present town) is one of them. It has been proved also that an elaborate system of irrigation was in operation in Arizona and New Mexico long before the advent of the Spaniards. It has been said in a careless manner by unthinking people, that the Indians could have known nothing before the Spaniards came, that all the so-called relics of a past civilization are in fact simply of Spanish origin; but these explorations which are now going on are tending to prove, and in due time will probably prove conclusively, that there did exist on this continent a comparatively advanced condition of civilization, long before Christopher Columbus set foot on these shores. There have been found the remains of irrigating canals, hidden up under the soil, of far more perfect construction than anything at present used; and it can be proved incontestably that they are far more than four hundred years old. Cities of greater size than any hitherto conceived of have been discovered, and all kinds of interesting relics of a past age are being one by one unearthed. But the work is at present only in its infancy, and it will be some years probably before any great results can be expected.

I had one more thing to do, that in fact I must do, before leaving New Mexico, and that was to visit at least one of these old buried cities, and poke a little among the ruins.

I had hoped to visit Fort Defiance, and see more of the Navajo Indians. I had hoped to visit the Moki Indians, in Arizona. I had hoped also to find my way to Cañon de Chaco, where some of the principal ruins were said to be located. But all these plans seemed doomed to be disappointed. The weather was against it. Wheels, in such weather as this, were almost, if not entirely, useless; and riding on horseback such long long miles in this cold dreary weather was not tempting. It seemed better, under the circumstances, to give up these long journeys and keep to the railway track. There were other Pueblo villages, such as Laguna, Acoma, and Isleta, which I could take on my way back eastward, almost without leaving the track. Mr. G. also told me that there was a very good ruin only five miles from Manuelito, which had not yet been explored—also some ancient cliff dwellings near to it.

This latter piece of information decided me. I would go back to Manuelito. I would visit these ruins of which Mr. G. had spoken. I would take Acoma and Laguna on my way back to Denver; and I would give up Fort Bonito and the Mokis.

So on the morning after the dances last described, I started to return eastward. Oliver brought round the mules at 9 a.m., and we started off. Our party was increased by two. The two travelling gentlemen who were with me at the Zuni dance, had been waiting some days for a chance to get to Manuelito and take the train. We had pity on them and took them along; they sat on their blankets up behind us. It was rather hard on the two poor mules, but Oliver put an extra \$8 into his pocket, which I suppose was the main thing. Oliver entertained us with more stories on the way back. "There was a gentleman," he said, "last summer came out from England, and he was going through this canon shooting bears. He told me he was 'steal-shooting;' and he seemed a kind of a greenhorn. I told him there were mountain lions about, and he asked me if they were dangerous, and if they would attack one. Well, I told him there was one thing about the mountain lion which it was well for every huntsman to know, and that was that it could only see straight ahead of it, it couldn't see to the side; and so if ever he chanced to see a mountain lion coming towards him, all he had got to do was to step behind a tree till the beast passed him, and then go at it with a club and hit it behind its ears. He thanked me for telling him, and I expect he will be trying the game on; I only wish I could be there to see it.'



UP A POLE.

Another great story of Oliver's was about his being pursued by a pack of wolves and coyotes, and having to take refuge up a telegraph pole, using his spurs as climbers.

It was dark when we reached the Puerco river, and Oliver was afraid we would not be able to cross it; the centre of the stream, it appears, is quicksand covered

with a thin layer of clay, and after several teams have crossed over, the crust of clay gets broken, and those that follow are liable to stick in the

middle, and then slowly descend into the yielding sand. "If Cushing's teams have come over," said Oliver, "I won't dare go through with the buck-board with this load, at this time of night; we'll have to unhitch the mules and ride over on them one at a time." Just before reaching the river we had a sad accident; the descent towards the stream is difficult, and in some parts almost precipitous. Just in one of the very worst places, I chanced to look round and saw the heels of our two fellow-passengers high up in the air; they had both fallen out backwards on their heads. However, they were not much hurt, and soon piled in again, and we managed happily to cross the river without further mishap.

(To be continued.)

THE ZIMSHIAN INDIANS.

By Rev. E. F. Wilson.

THESE Indians were probably first brought into notice through the labors of Mr. William Duncan, an agent of the Church Missionary Society, who, in the year 1858, went in single handed and fought a brave fight against the barbarous depravity, approaching to cannibalism, which at that time characterized those people. Mr. Duncan gained such a wonderful hold over them that in ten or twelve years' time not only had they nearly all become converted to Christianity, but their barbarous and revolting habits had been given up, European-built houses occupied the place of their old, poorly-constructed and filthy huts, a civilized community was formed, various handicrafts such as weaving, carpentering, blacksmithing, were engaged in, gardens for flowers and vegetables had been laid out, and among their public buildings were a gaol, a court house, a public market, and a lodging house for strangers. From how barbarous a condition these now Christian Indians had been rescued was shown forcibly by a remark made by Mr. Duncan to a friend who visited his establishment in 1872. "That young girl," he said, pointing to a respectably dressed young female, "I saw while she was yet a child at Fort Simpson, burying her teeth in the flesh of a dog, while the blood of the animal ran down her bosom."

The name Zimshian has been spelled in various ways. In Mr. Duncan's narrative we find 'Chymsean' and 'Tsimpshean.' In Tolmie and Dawson's vocabulary it is spelled 'Tshimsian.' Dr. Boas has it 'Tsimshian.' Bishop Ridley (the present Bishop of Caledonia, whose headquarters are at Metlakatla), insists on 'Zimshian. The latter, who, living actually among the people, and being already well versed in their language, ought to be the most reliable authority, gives the following derivation of the name. *Zim*, he says, is the preposition on, at, or in; *Kshian* means 'the out-flower,' that is 'the river.' *Zim-shian* therefore

means 'on the river.' The name of the people indicates their locality on the Skeena. Skeena being a corruption of *Kshian*, the native name of the river. Formerly these people were found on the Nass and Skeena rivers, both of which flow westward through British Columbia, and empty themselves into the waters of the Pacific just opposite Queen Charlotte Islands. They were found also on the islands on that part of the coast. Of late years they have, for the most part, forsaken the rivers, and live mainly close to the sea shore. The headquarters of the tribe is Metlakatla, near the mouth of the Skeena. The Indian name of this village was *Giawilgiautsh*, meaning "the landing." *Melthakatla* means "sea-channel," and the name has been improperly applied to the village; it is as though Dover, in the English Channel, were called "Sea Channel." The Zimshian Indians had thirteen villages dotted along the Skeena Channel, and *Giawilgiautsh* (Metla Katla) was one of the thirteen.

The Zimshians, so far as their language has as yet been examined and compared with other neighboring dialects, would appear to be a people having a distinct linguistic stock of their own. It is possible that further research may show them to be remote branches of one common stock with other British Columbian tribes; but, at present, the dissimilarity of vocabularies and of grammatical elements are sufficient to justify the philologist in setting them apart by themselves. Dr. Boas says the Zimshian language has two principal dialects—the *Nasqa* (or Nishga) and the *Zimshian proper*. The *Nasqa* dialect is spoken by the *Nasqas* on the Nass river and the *Gyitksá'ns* (spelt by the Bishop of Caledonia, *Giätikshians*) on the Upper Skeena. The *Zimshian proper* is spoken by six tribes, viz.: *Tsemshian*, at the mouth of the Skeena; *Gyits-umra'lon*, below the Canyon of Skeena river; *Gyits ald'ser*, at the Canyon of Skeena river; *Gyitqa'tla*, on the islands at mouth of Skeena river; *Gyitga'ata*, on Grenville channel; *Gyides-dzo'*, north-west of Milbank Sound. (The prefix *gyit*, or *giat* is Zimshian for people.) The Bishop of Caledonia thinks that there is a connection between these Indians and the Aborigines of Siberia. "The carvings, music, physiognomy of the Haidas," he says, "correspond with those of the Mongolians. I have found a sprinkling of Haida words agreeing with the Chinese. It is easy to note the stages from Haida to Zimshian, and through *Giatakshans* to the Interior Indians." The Bishop thinks also that he can trace points of resemblance between the Indian dialects spoken in his neighborhood and the Hebrew and Arabic. As to population there seems to be a wide divergence of opinion. In the Indian Department Report for 1888, they are put down in round numbers at 5000. In the Report for 1889, the census returns show the location and approximate number of certain minor tribes, but it is difficult to arrive at any conclusion as to their collective number. The Bishop of Caledonia says they have been largely over-estimated. The Zimshians, Haidas, *Giaticshans*, and Nishgas together, he says, do not number more

than 4000 or 4500 at the utmost; the Zimshians alone probably 2000.

"As to the history of the Zimshians prior to the appearance of the white man," says the Bishop, "I know nothing, and conjecture is worthless. The Indians themselves know nothing of the migrations of their ancestors. The principal villages of the Zimshians at the time Captain Vancouver was in these waters were on the Skeena river, each village above or adjacent to a swift rapid, which impeded navigation and thus prevented surprise. Each tribe had its winter village here in the *Meltha-Katla*, the "sea channel." How the Indians first reached the Skeena is unknown. About sixty miles north from here is the Nass river. Both rise in the same neighborhood, and within the great half circle live the Giatikshians, on the Upper Skeena; the Nishgas, on the Nass; and the Zimshians at the mouth of the Skeena. These together form a distinct nation." Only two villages on the Skeena are at present inhabited by the Zimshians; but the sites of their ancient habitations may be readily detected by any voyager on the river, because nowhere else has there been a clearing made in the forests, and, in a few cases, the carved poles and chief posts of the great houses of former chiefs are still left standing.

The Zimshians are divided into four clans: the *raven*, called Kan-ha'-da; the *eagle*, called Lagski'yek; the *wolf*, called Lagk-ye-bo'; and the *bear*, called Gyispotu-we'-da. Members of the same clan are not allowed to inter-marry. Each clan has a legend explaining its origin, and each has its totems or emblems by which it is distinguished. These emblems appear in their carvings, paintings, and tattooings. There are several emblems belonging to each clan. To the *Raven* clan belong the raven, the cod-fish, and the starfish; to the *Eagle* clan—the eagle, halibut, beaver, whale; to the *Wolf* clan—the wolf, crane, grizzly bear; to the *Bear* clan—the sun, moon, stars and grouse. The Zimshians divide themselves again into three classes: common people, middle-class people, and chiefs. Common people are those who have not been initiated into a secret society—by the initiation they become middle-class people; but they can never become chiefs, who form a distinct class. The name of a child always has reference to his father's crest. The names of chiefs are hereditary.

Bishop Ridley mentions a number of minor or sub-tribes into which these people are divided. Among them are the *Gish-ba-gu-lau-uts* or "people of the elder bushes." This tribe was governed by a chief of renown—*Ligeuk* (or Legaic, as it is given in the Missionary Reports). Legaic was a famous warrior and governed his tribe without a Council, He was the first Zimshian chief to become a Christian. Some ten years ago he might have been seen busily working beneath his signboard, which informed visitors to Metla-Katla that he was a carpenter and cabinet-maker. Legaics' widow is still living, and is a fine looking old lady.

Other minor tribes are the *Giat-andan*, "the staunch people," whose chief's name is Shgagwent, "the fin-backed whale;" the *Giat-wil-giauts*, "people of the landing place," (the proper name of Metla-Katla); the *Gilwzan*, "people out of sight," so-called because their village could not be seen by parties sailing past on the river; their chief's name is Niashnawa, said to have been given to him by a slave who was kindly treated, and meaning "the grandfather whom I have found." Bishop Ridley mentions twelve or thirteen of these minor tribes, and each one had its own village. The Zimshian Indians all now wear civilized dress, and the wretched hovels in which they formerly lived have given place to strong, solid houses, many of which are of vast size. The framework of the house consists of heavy posts which support long beams. The walls and the roof are constructed of thick planks. Those forming the walls rest upon strong ropes of cedar bark connecting two poles, one of which stands inside the wall, while the other is outside. The boards overlap each other to prevent the rain from coming in. The houses are square in shape, and each one is generally occupied by four families, each living in one corner. Small sheds on a raised platform within the building serve as bedrooms. Every family has its own fireplace, made of earth or stones, and the smoke escapes through a hole in the centre of the roof. Cooking used to be done formerly by heating stones in a fire and dropping them into a wooden box or watertight basket filled with water, until it boiled. Before tobacco was introduced they used to chew a weed called *Wundan*; it was mixed with lime made from shells pounded in a pestle and mortar. They call our tobacco *Wundam-ukshewa* (white man's wundan). The custom of perforating the lower lips of females still exists to some extent. In these perforations wooden labrets are worn. The men have the septum perforated in childhood. Ear and nose ornaments were formerly extensively used. Chiefs' daughters, among the Zimshians, used to have their front teeth ground down to the gums by chewing a pebble of jade, the row of teeth thus assuming an arched form. Tattoos are found on the arms and feet of the Zimshians, but not on the breast or back.

These people gain their living chiefly by fishing and hunting, but many of them are at the present time engaged in canning salmon and other civilized occupations. The bristles of the sea-lion are used by them for adorning their dancing ornaments. They catch cod-fish and halibut with hooks. Salmon are caught in weirs when ascending the rivers, in fish traps, or by means of nets dragged between two boats. They dry their herrings in canoes filled with water and heated with red-hot stones. In winter, dried halibut dipped in oil is one of their principal dishes. Fish-roe also is dried and eaten with oil. The Zimshians make large canoes of cedar wood, with high prow and high stern. Sails have only

been used since the advent of the whites ; they are made sometimes of mats of cedar bark. The art of pottery is unknown among the British Columbia tribes ; but beautiful carving is done by the Zimshians in wood, ivory and stone, and they can even make jewellery out of gold or silver coins.

The native belief is described by Dr. Boas as "a pure worship of heaven." Heaven, he says, is their great deity, who has a number of mediators called *Neg-nog*. Any natural object can be a negnog, but the most important ones are the sun, moon, lightning strokes, and animals. Heaven, these people think, rules the destinies of mankind. Heaven taught man to distinguish between good and bad. Heaven is gratified by the mere existence of man. Man's offerings and prayers, and the smoke rising from his fires are especially agreeable to the unseen deity. Heaven loves those who take pity on the poor, and who do not try to become rich by selling at high prices what others want. Men must make themselves agreeable to the deity by cleanliness, by fasting, by their offerings burnt in the fire, and must treat with respect his messengers—especially the sun and moon. The Zimshians do not always pray to heaven directly, but more generally to his mediators. Thus they will sometimes address the Negnog collectively : "Negnog, Negnog ! Have pity on us. Else will there be no one to make smoke under you. Negnog, have pity on us !"

It seems almost strange that while thus addressing an unseen God beyond the skies, engaging in prayer and fasting, and trying to propitiate him by sacrifice and kindly acts one to another—they should still have practised so many atrocious and barbarous customs in the name of religion. In their religious dances they would work themselves up to a state of frenzy, and bite and tear the flesh not only of dogs but even of human beings. Mr. Duncan describes one of these horrible scenes, which, in the early days of his mission, used to be far from infrequent. An old chief had killed a female, and the body was thrown into the sea. Presently two bands of furious wretches appeared yelling and making the most unearthly sounds. Each band was led by a naked man with long black hair, who stooped to the ground and walked with high steps like a proud horse, shooting forward his arms in front of him—first one, then the other. For some time they seemed to be seeking the body, and when they came to it they commenced screaming and rushing round it like so many angry wolves. Finally they seized it, dragged it out of the water, and the two naked men began tearing it to pieces with their teeth. In a few minutes the crowd broke again into two, when each of the naked cannibals appeared with half of the body in his hands, and, separating a few yards, went on with their horrid feast.

It is satisfactory to know that these horrible orgies are now a thing of the past, and that the blessed light of the gospel has shone in upon the

dark minds of these poor people. All the Zimshians are now professed Christians, with the exception of the "Giat-Katla" or "people of the sea-coast." "These latter," says Bishop Ridley, "have, till now, resisted Christianity. Their chief, named Zibasha (*zib*, a snare, *sha*, the foot), became a Christian, but lost his authority in consequence, and was superseded by one named Sheuksh. The latter has opposed our teachers and persecuted the few who have joined us. I have baptized twenty-nine of them, and they have stood out against long continued persecution with great courage. They have seen their teachers driven off, the bibles torn to pieces, and their church destroyed, but have still remained firm; and now I am thankful to say a new church has been built over the ashes of the old one, and no further opposition is offered."

Lutki-zampti, an intelligent Giat-katla Indian, and one whom the Bishop baptized, tells the following story of the first arrival of the white man:—"My grandfather," he said, "was with two friends, fishing for halibut, when suddenly they saw a stupendous bird rushing over the water. It stopped where it saw them, and then folded its white wings in peace to rest. We waited, said my grandfather, and watched breathlessly. We were holding our kelp fishing lines, but forgot to fish until the fish compelled our attention. As we again looked at the heavenly bird we saw its offspring float out from its side and swim towards us. Its many feet astonished us. The next moment we saw that the feet were oars, and men bending at them. Terror made us faint. We tried to get in our lines, but the boat was swiftly coming upon us. We snatched at our mussel-shell (knives) and cut our lines adrift, and bent with all our might at our paddles. We and the sailor men leaped on the beach together, and all would have escaped had not an evil demon seized the foot of one of us (he had caught his foot in the tangled fishing line and lay sprawling on the beach, dead with terror). The white men lifted him up, and as soon as he saw their white faces, he *died* again. Then were the sailors kind, and gave him sugar, beads, and other beautiful trinkets, and let him go. His story brought others towards the ships' company, and soon were they being feasted with food so sweet that it was thought "heavenly." Strange to say that instead of heating stones and boiling food in wooden boxes, fire was placed under a round black box, and it was not consumed. This was a miracle, and showed the white men to be lords of fire. Rice was added to the feast, but we, said my grandfather, would not eat maggots." Great was the impression made upon these simple people by the iron pot, the first piece of metal they had ever seen. Vancouver graciously gave an iron cooking vessel to the chief, and it remained the wonder of all the tribe until one day when some chiefs from distant parts had assembled to see it, the owner, after having exposed it to the flames to defy them, then dropped it from his hand to prove its strength. Higher and higher he held it up and then dropped it, until at length it fell with

such force as to break it in two. The broken-hearted owner fled from the assembly, and no eye ever saw him afterwards; grief and shame killed him.

The following legend is told to account for the origin of the *Bear Gens*, (one of the four clans already alluded to). An Indian went out hunting. He met a black bear, who took him to his home and taught him how to catch salmon and build boats. When, after two years, he returned to his village, all the people were afraid of him because he looked just like a bear. He could not speak or eat anything but raw food. Then they rubbed him with magic herbs and he became a man again. He built a house and painted a bear on the front of it; and so the bear became his crest.

The Zimshians have a number of proverbs, of which the following are examples:

1. It is not good to have too much one's own way.
2. A deer, although toothless, may accomplish something.
3. Heaven looks down on him.
4. He wants to die with all his teeth in his head—(that is, he is too foolish to live to be old).
5. You mistake the corner of the house for the door. (In case of making any gross mistake).

When a Zimshian died, the relatives of the deceased used to have their hair cut short and their faces blackened, and they would cover their heads with old mats and go four times round the body singing mourning songs. They would fast until the body was buried, and women of a different clan to the dead person were hired as wailers, and paid for their work. The body was washed, placed upright, painted with the crest of the gens, and kept lying *en-state* for several days; then it was placed in a box, laid on a funeral pile, and burnt. Prior to this the heart was taken out of the body and buried, it being believed that if it were burnt all the dead persons relatives would die. Some time after the burial a memorial post would be erected and a festival held. Sometimes, to signify their grief, members of the family would cut off the fourth finger of the hand at the first joint on the edge of the box holding the corpse. The bodies of medicine men alone were never burnt. They were buried in caves or in the woods.

GRAMMATICAL NOTES.

The letters *c, f, j, r, v, x*, are not used in Zimshian. *Lth* is a sound nearly the same as *ll* in Welsh, but beginning with the tip of the tongue pressed against the palate, near the teeth, and forcing the end of our 'l' sound over the sides of the curved tongue. The sound *tk* may be acquired by practising with the word *tikga*. *Ksh* is a blending of the guttural with our *sh*, demanding silence.

There is no general distinction made between animate and inanimate objects, affecting the inflection of the noun, adjective, verb, as is common to so many Indian languages, but there is just a shade of distinction observed in the numerals. Personal pronouns are incorporated in the verb as suffixes, but can also be used separately.

Relationship and parts of the body can be expressed absolutely, not requiring the personal pronoun prefixed as is the case with most Indian languages.

There are two forms for expressing the third person—*ni-at*, he, not, remote ; and *niat-ga*, he, remote.

In using the first person plural, if the persons addressed are to be included, they will add "*dish mishum*," (also you). This cannot be expressed by an inflexion of the verb.

There is no dubitative form of the verb. Doubt is expressed by using *shin* as a suffix. Thus : *Dum gaui*, I shall go ; *Dum gaui shin*, I shall go, perhaps.

The singular is not distinguished from the plural by the ending of the noun.

Numerals often indicate the shape or quality of the objects spoken of, (just as in English we use a couple, a yoke, a brace, to indicate two,—but much more extensively). The distinctions thus made are very puzzling.

There are no nouns that can be used in composition only. All Zimshian nouns are separate words. There are no causative or reflexive forms of the verb, neither are there diminutive or derogative endings to the noun.

This sentence, "the man came home and put his new gun in his lodge," would, in Zimshian, take the following order :—*Ltha* (sign of past tense); *baz*, arrive ; *gut*, he (remote); *yōt*, man ; *ā*, (sign of dative); *lip*, own ; *wālp*, house ; *ada*, and ; *lū*, down ; *dau*, put ; *shū*, new ; *kūpilo*, gun ; *in'zao*, within.

The following example is given to show how a root may be built on to by prefixes and affixes. *Tkalthūk wau lim lthk*, meaning "servants, not slaves." Derived thus : *Wal*, thing done ; *walum*, thing being done ; *walimlthk*, should or ought to be done ; *hūk*, sign of the plural ; *tkal*, all in connexion with, literally—they who have to do it all.

VOCABULARY.

Pronounce *a*, as in father ; *e*, *ē*, as in they, met ; *i*, *ī*, as in pique, pick ; *o*, *ō*, as in note, not ; *u*, as in rule ; *ā*, *ū*, as in but ; *ai*, as in aisle ; *au*, as in bough, now ; *tc*, as in church ; *dj*, as in judge ; *j*, as in jamais (Fr.) pleasure ; *â*, as in law ; *ā*, as in fair ; *ĝ*, a *ghr* guttural sound ; *h*, as in *ich* (German) ; *n̄*, as in *bon* (Fr.) Also the special sounds of this language, *lth*, *tk*, and *ksh*, as already given.

man, yot.	Devil, (no word).
woman, hānā.	heaven, lāka (heaved up).
boy, lthgolthgumyot (manchild).	a hand, anōnt.
house, walp.	my hand, anōnū.
boat (canoe), kshā.	your hand, anonūn.
river, gulā aksh.	John's hand, anōnsh John.
water, āksh.	my knife, nālthā bishī.
fire, lāk.	axe, gīgī ātk.
tree, gūn (pl. gūngūn).	little axe, zōshgum gīgī ātk.
horse, guadān (chinook).	bad axe, nādagum gīgī ātk.
dog, hash.	big axe, wīlēk shum gīgī ātk.
fish, haūn (salmon).	big tree, wīlēk shum gun.
town, gūl zāp.	black kettle, gailthum dousk.
kettle, gail thūm do ūzk.	money, dala (dollar).
knife, hāl thā bīsh.	bird, zo uz.
tobacco, wūndau.	snake, mētkul-lalt (slow crawler).
day, sha.	I walk, yayū.
night, atk.	thou walkest, yan.
yes, a a.	he walks, yat.
no, ain.	we walk, wal uk shum.
I, nuyu.	they walk, waluksh dit.
thou, nugūn.	he is asleep, shtōkt.
he, nī at.	is he asleep? hi shtōkt?
father, nāgwat.	I sleep, kshtōgi.
my father, nāgwadu.	I shall sleep, lthā kshtōgi.
it is good, lthā am.	I slept, dum kshtōgi.
red, mēshk.	give it to me, gināmlth a goi.
white, māksh.	don't be afraid, gilā zā bashun.
black, do-ūsk	I am hungry, kwā dīanū.
one, gāl, gūel, etc.	are you sick? ālth shiepguni?
two, gūl bēl, etc.	he is very sick, shimgul shiepgut.
three, gwili, etc.	it is cold, gwatk.
four, tkalpk, etc.	it is not cold, ālthgā gwatk.
five, kshdōnsh, etc.	I see him, niazūt.
six, gāl dāt.	thou seest him, niazunt.
seven, dūp gāl dāt.	he sees him, nīsh.
eight, yūk del dat.	he sees it, nīsh.
nine, ksh dāmāsh.	if I see him, ami niazūt.
ten, giāp.	thou seest me, ma niazunū.
twenty, gūbūl wil gi āp	I see thee, n'niazun.
hundred, shāl th.	he sees me, nuyu gwulth niazī.
come here, gū lā.	I see myself, lip niazū.
be quick, dī ūn.	we see each other, n'nīshdānum.
to-day, sha-gī aun.	do you see him? ālth niazunt.
to-morrow, zāgizīp.	I do not see you, ālthgā du niazun.
good morning, (no courtesies).	two men, dup kadal yodit.
Indian, Zimshīan.	three dogs, gwun hashhash.
white man, o mūk shēwa.	four knives, tkalpsk kun hālthi-
God, Shimoigiāt-gā-lākagā—	plthā-bīshk.
(chief person above).	

what is your name? nalth dägü-
wān?

he is a man, yodit.
it is a house, walbit.

where are you going? n'dä ga'n?

Did John see the horse? Älth nisht John dä güä dani.

I will see you to-morrow, Dum niazuni zägizip.

John saw a big canoe, Lthä nisht John wilëkshum kshâ.

I shall not go if I see him, Älthgä dum gâ-i ämi dum nisht.

If he goes he will see you, Ämi zä daultht dum niazunt günt nügunt.

For the foregoing account of the Zimshian Indians, the grammatical notes, and vocabulary of their language, I am mainly indebted to the Bishop of Caledonia and Dr. Franz Boas. I have also made use of the following books and papers:—The Indian Department Report (Ottawa), *Mission Life*, *Races of Mankind*, *Tolmie & Dawson's Vocabularies*, *Bancroft*, and the *American Folk-lore Journal*.

AT THE INDIAN SCHOOLS.

THE Mohawk Institution (Church of England), at Brantford, Ont., under the Rev. Robert Ashton, has a capacity for ninety pupils—boys and girls, and is always full. The whole cost of its maintenance is provided for by the New England Company, and it has been in operation for about sixty years. The New England Company dates back to the days of Cromwell's Long Parliament, in 1649; it has its headquarters at



THE MOHAWK INSTITUTION.

1 Furnival's Inn, London, E.C. The first Mohawk Institution was a small affair, erected in 1828; this was pulled down and new buildings erected in 1858. Since that time the Institution has been further enlarged and improved.

The Mount Elgin Institution (Methodist), at Muncey Town, has a new barn lately built, 50 by 100 feet in size, and about sixty feet high; it cost \$3,000, a considerable proportion of which was paid by the Indian Department.

The new Indian Institution at Medicine Hat (Church of England), already has its walls up, roof on, and cupola in place. A local paper says: "The building presents quite an imposing appearance from the railway, and when completed will be one of the most comfortable and substantial buildings in town."

The new Government Institution (Presbyterian) at Regina, is shortly to be opened.

The Rev. J. W. Tims, Missionary among the Blackfeet, at Gleichen, Alta, is putting up a new two-storeyed building for a Girls' Home, to hold ten girls; Miss Perkes, the newly-appointed matron, has already arrived.

The Blood boy, Daniel Imoyim, who was educated for rather more than a year at the Kasota Home, Elkhorn, has returned for the winter to his people. Mr Tims considers him to be very much improved by his stay at Elkhorn. The boy, who is about seventeen years of age, of his own accord gave up all his Indian charms and ornaments, had his hair cut short, and adopted White man's clothing.

The Shingwauk and Wawanosh Homes, at Sault Ste. Marie, have been obliged to reduce their number of pupils during the winter months, owing to the want of funds. It is hoped, however, that a fresh start will be made in the spring, there



"OLD BRASS," (BLACKFOOT.)

being ample accommodation now, at these two Homes, for one hundred pupils.

Two new Institutions are being built by Government for the Methodist church—one at Morely (Rev. John Macdougall's Mission), the other at Red Deer. It is said they are being built on a similar design to the Medicine Hat Home.

The Industrial School at Muscowpetung's—a stone building—erected this summer by the Presbyterian church, 30 miles north of Regina, was to be ready November 1st; and will accommodate forty children.

The Rupert's Land Industrial School, near Winnipeg, has an attendance, at present, of fifty-six pupils.

NOTE.—The Rev. E. F. Wilson will be very thankful if the Principals or Heads of the various Indian Institutions, will, from time to time, send him some account of the progress of their work, whether written or printed; also an occasional letter from a pupil, or extracts from their examination papers. Sketches and photographs can also be made use of in the pages of the CANADIAN INDIAN.

RECEIPTS.

MEMBERS' FEES: (entitling them to CANADIAN INDIAN)—Rev. W. Owen, \$2; Mrs. Thorne, \$2; J. C. Hamilton, \$2; J. Bain, jr., \$2; Bishop of Quebec, \$2; Prof. Campbell, \$2.50; Rev. W. G. Lyon, \$2; Rev. C. J. McLeod, \$2; John R. Wells, \$2; Abram Isaac, \$2; Dr. McCullough, \$2; Miss Alice Patterson, \$2; Mrs. Lings, \$2; Magnus Begg, \$2; J. L'Heureux, \$2; Miss Cruso, \$2; A. F. Hunter, \$2; Rev. R. Renison, \$2; Justin Macleod, \$2; E. J. Gigot, \$2; D. W. Davis, M.P., \$2; Rev. A. W. F. Cooper, \$2; Rev. G. O. Troop, \$2; Rev. J. Macdougall, \$2; Jas. H. Coyne, \$2; W. H. Plummer, \$2; J. F. Rounthwaite, \$2; Herbert Mortimer, \$2; Jno. Rutherford, \$2; S. T. A. Roberts, \$2.

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THE *Toronto Week*, alluding to the Oka Indians' cause of complaint, says that the superintendent of Indian affairs has admitted his mistake in the threat made in his recent letter to withhold from the Protestant Indians of that reserve their share of the Government's annual pittance, and has made the payment to Protestant and Catholic Indians alike. The *Montreal Gazette* not long ago said, on this subject, that the public opinion of Canada would not tolerate any distinction in the distribution of this gratuity on religious grounds. Successive Governments have urged the desirability of having a test case submitted, but no such result has been attempted, the cause of failure being, so far as appears, the refusal of the legal representatives of the Seminary to consent to such a reference. There is an element of danger, as well as of injustice in the continuance of this long standing quarrel. The nature of the difficulty is such that an appeal is but too easily made to prejudices of religion. The rights of the Indians, as the weaker party, should be maintained at whatever cost, and should it appear after full judicial enquiry that the law is on the side of the Seminary, public opinion will sustain the Government in dealing generously with the Indians, to the extent of providing them with a location that will be equally satisfactory with that they have so long occupied.

THE policy of not dealing generously with Indians is now bearing fruit across the border, in the threatened uprising of the Indian tribes out west, and the restlessness that pervades a number of tribes under what has been termed the "Messiah Craze." The *New York Herald* of 15th November last, says:

"There is something profoundly pathetic in the eagerness with which the Sioux Indians are looking for their promised Messiah. For twenty years they have been taught to believe that he may make his appearance at any moment, and now the medicine men predict that before the grass is four inches high in the spring their longed-for and prayed-for deliverer will arrive.

"These Sioux have worked themselves into a condition of dangerous religious fanaticism. With pomp, ceremony and characteristic dances they celebrate the approach of the Saviour. He is to come clothed in power, to save the scattered remnant and re-establish the old *regime*, in which the Indians owned the forests of the country. The white man is to be driven away from possessions which he has stolen; game is to be plenty, and the happiness which prevailed before Columbus discovered the New World is to be once more the lot of the wigwam.

"This dream, which can never be realized, has filled the Sioux with unrest. Even the missionaries are in peril, and Mrs. Weldon has been forced to seek safety in Kansas.

"In the meantime the rations promised by the Government have not arrived and the Indians are starving. They have little or no clothing to protect them from the bitter cold, and just food enough to keep them hungry all the time. These wards of the Republic are cheated out of the food which has been promised, but when they complain or in very desperation rise in revolt and commit an outrage, they are shot down like dogs, and word is sent to "the Great Father" at Washington that the only good Indian is a dead Indian.

"They are far more docile than we white men would be under similar circumstances. The least we can do is to keep our pledges, but we have never done it. We rob, cheat, lie, to the red man, and when he grows restless we put an ounce of lead into him. Our whole Indian policy has been and is a shame and a disgrace."

The last clause is a bitter comment on the treatment of the native races amongst our neighbours, and is a solemn warning to Canada for our treatment of these early possessors of the soil. So far our Indians are peaceable and trusty, but they must be kept well in hand by careful supervision, and no fancied wrongs should ever be allowed to exist unlistened to. The Indian Department holds the key to the safety of our settlers on the plains of the great North-west.

THERE is a good deal of truth in an editorial of the *Ottawa Free Press* on the Indian scare, which says: "A tremendous noise is being made about the danger of an Indian uprising in Dakota. It is alleged that the Indian tribes have become filled with the idea that a "Messiah" is shortly to appear who will sweep the white people from the face of the earth and bring back the old buffalo hunting times. But the most reliable reports go to show that the Indian discontent and unrest in Dakota are due to pretty much the same causes which led to the outbreak in our own North-west a few years ago. Faith has not been kept with the tribes. They have been cheated and imposed upon by Government agents and speculators. Washington despatches state what is well understood in official circles there, that the threatened or apprehended Indian uprising in the Dakotas is due primarily and almost solely to the non-fulfilment by the administration of the promises made to the Sioux by absolute treaty when they ceded their lands. While the coming of the alleged Messiah is brought prominently forward as the apparent cause

of the excitement, the army officers and officials of the Indian bureau are aware that this is but a blind, a ruse of the Indians, to cover their gatherings, an excuse to get together in bands and lay their plans for forcing the Government to give them what they have been promised. The Indians believe that the only way to attract attention to their grievances is to threaten an insurrection. Missionaries labouring on the Dakota Reserves state that the chief cause of excitement among the Indians is the reduction of their rations by the Government agents."

FEW topics relative to early Indian life are more interesting than their means of obtaining subsistence.

Procuring food and waging war occupied the red man's whole attention, developed his ingenuity by exercising it, and the degree of skill employed in these pursuits determines the relative status of different tribes. The early white settlers in various parts of America were frequently compelled to resort to the use of Indian foods, and through this, historians have dwelt largely upon the food products of the Indian. As regards the character of game, and the means of obtaining it, there is little if any doubt, but in the case of vegetable foods, there is only scant reliable information, owing to the ignorance of the writers on botanical subjects; and from the fact that the names by which plants were known in those days have now been changed. Beside this, the names varying in different places, and at various times, have caused our botanical synonymy to become tangled, and confusion has become more confounded. The present remarks are based on an enquiry made a few years ago, through the Smithsonian Institution, for information on the botanical nature of "Tuckahoe," a substance known as Indian bread; and from the answers received to the circulars sent out, a variety of edible native substances were brought to light. First was

the *Lycoperdon solidum*, a large tuber, but which analysis showed yielded less than one per cent. of nutritive properties. Then came the *Pachyma cocos*, of large size, with an odour like a mushroom (probably allied to the truffle). The "Tockawhoughé" or *Arum Virginicum* was, however, finally decided upon as the chief root affording them sustenance, which, when cooked, is nutritive and esculent, and the word Tuckahoe was considered generic, given to several species, and applied to all bulbous roots eaten by the Indians, and that nothing more definite was referred to than an edible root. Information is asked from anyone conversant with the food of the Indian of to-day, in his aboriginal condition, to throw light on this subject, which is of interest not only to the botanist but to the scientist generally; and it is a question which in a few years hence may remain altogether unanswered, unless some knowledge is gathered from reliable Indian sources, of the vegetable substances resorted to for food by the red man when the chase failed to supply his needs.

ONE of the principal causes why the Indian is underrated and looked down upon is because we do not stop to investigate his modes, and his reasons for various things which to a white man seem devoid of sense or object. But there are many and varied characteristic customs and habits of life, from the observance of which the Indian character may be learned; and with the reverse of this in civilized life the latter would furnish ten apparently useless and ridiculous trifles to one as among the Indians. For instance, what appear to us as the oddities of their dress have really some definite importance or meaning with the wearer, which an Indian could explain, if he were asked. Each quill in his head stands in the eyes of his tribe as the symbol of an enemy fallen by his hands; every red streak of paint covered a

wound received in honourable combat ; the grease with which he carefully annoints his body daily not only cleanses and protects his skin from mosquitoes, but also preserves him from colds and other diseases the white man is prone to take, if exposed as is the Indian. Probably an Indian, fresh from the Western plains, if suddenly brought into the midst of civilization, would look with equal if not greater astonishment at many of our ridiculous customs. But he asks no questions. Cocked hats, epaulets, and laced coats, have no meaning in his eyes, and are far less significant to him of the importance of their wearers, than a head-dress of eagles' quills. The fact is, every ornament of an Indian's dress bears some significant meaning ; and the high value he places on them is due to the history attached to them, or to the episodes in the wearer's life they are intended to represent. Full information on all these points would be very interesting and valuable, and a record of such would be of great value in years to come, when the full history of these forerunners of the white man comes to be written. It would open a book for many an interesting tale to be sketched, and notwithstanding all that has been written and said, there is scarcely any subject on which the people of to-day are less informed than on the character of the races fast passing away, and of whom everything but their name will soon have passed into oblivion.

QUESTIONS relating to pre-historic America are to be determined not alone by the study of the languages, customs, art, beliefs, and folk-lore of the aborigines, but also by the study of its ancient monuments. In this connection arises at once the question, Who were the mound builders? The solution of this would tend to elucidate the chain which binds together the pre-historic and the historic ages of this continent ; many wild theories would be relegated to oblivion ; and the relations of the

various lines of investigation to one another becoming known, these lines would aid in solving many of the problems which have hitherto been shrouded in obscurity. It is a noticeable fact that in all the mound explorations yet made not a single stone with anything like letters or hieroglyphics inscribed thereon, or by which the language of the mound builders might be judged, has been discovered. Neither has anything been found to justify the theory that they belonged to a highly-civilized race, or that they had attained a higher status than the Indian. Northern mounds furnish promiscuous heaps of bones, which have evidently been cast into a heap with a mound built over them; and the skeleton burials alluded to by the old Jesuit Fathers have been described in a former issue of this journal. A common error assigns these bones as those of warriors slain in some great battle; but the condition and position of these bones show evidence of burial long after the flesh had been removed, and sometimes after long exposure to the air. Again, although many of these mounds belong to pre-historic times, and some of them to the far distant past, yet the evidence of contact with European civilization is found in many, where it cannot be attributed to intrusive burial, thus showing they were built subsequent to the European discovery of this continent. In the older records of this country very little mention is made of mounds. They are only once alluded to in *Relations des Jesuites*, and no mention is made in the writings of the Recollects of such. In Colden's history of the Five Nations, 1755, it is stated, "a round hill was sometimes raised over a grave." Dupratz, in 1758, noticed ancient earthworks on the Mississippi, but knew nothing of their origin. A Philadelphia periodical, 1789, gives an account of works near Detroit, observed by Heckewelder, which, he says, he was informed had been built by Indians. Apart from these, no other early writings mention mounds nor earthworks. But many of the early writers mention

the ossuaries or tribal burial places, where the dead were collected and deposited in one common grave, every eight or ten years. Among more recent writers, Major Sibley mentions the burial of a chief under a small mound, while the men of the tribe were off on a hunt; but when they returned each man brought materials to enlarge it, the mound finally attaining a considerable conical size. Lewis and Clarke mention similar cases, and Bierce, in a work on Ohio, states that "the burial place of a chief is considered by other Indians as entitled to the tribute of a portion of earth from each passer by, which the traveller sedulously carried with him. Hence the grave formed a nucleus around which, in the accumulation of the accustomed tributes thus paid, a mound was soon formed." Mr. Boyle, in the report of the Canadian Institute, 1886-7, attributes Canadian mounds and burial pits to the Huron Indians. Dr. Bryce, president of the Historical Society of Manitoba, has given long and careful attention to the study of the "mounds," and says, "the Indian guide points out these mounds with a feeling of awe; he says he knows nothing of them; his fathers have told him that their builders were of a different race—that the mounds are memorials of a vanished people, the Ketean-
"ishinabe, or 'very ancient men,' and," he further remarks, "they are as perplexing as the pyramids, or the story of King Arthur." A very interesting description of Dr. Bryce's explorations in this direction is, by his kind permission, commenced in this number of *THE INDIAN*, and will be continued in successive issues. Any explorations of this nature are most valuable and should be recorded; and we earnestly ask any of our readers who have any records of a like nature to make them known.

FATHER LACOMBE AND CHIEF CROWFOOT.

RECENT news despatches from Calgary announced the death of Chief Crowfoot of the Blackfoot Indians; and in the subsequent report of the installation of a new chief over this great tribe was a mention of Father Lacombe. These two, the chief and the priest, were the most interesting and by far the most influential public characters in the newer part of Canada. Together they controlled the peace of a territory the size of a great empire.

The chief was more than eighty years old; the priest a dozen years younger; and yet they represented in their experiences the two great epochs of life on this continent—the barbaric and the progressive. In the chief's boyhood the red man held undisputed sway from the lakes to the Rockies. In the priest's youth he led, like a scout, beyond the advancing hosts from Europe. But Father Lacombe came bearing the olive branch of religion, and he and the barbarian became fast friends, intimates in companionship as picturesque and out of the common as any the world could produce.

It must be remembered that in a vast region of country the French priest and voyageur and *courier des bois* were the first white men the Indians saw; and while the explorers and traders seldom quarreled with the red men or offered violence to them, the priests never did. They went about like women or children, or rather, like nothing else than priests. They quickly learned the tongues of the savages, treated them fairly, showed the sublimest courage, and acted as counsellors, physicians and friends.

Father Lacombe was one of the priests who threaded the trails of the north-western timber land and the far western prairie when white men were very few indeed in that country, and the only settlements were those that had grown around the frontier forts and still earlier mission chapels. For two years he worked at his calling on either

side of the American frontier, and then was sent to what is now Edmonton, in that magical region of long summers and great agricultural capacity known as the Peace river district, hundreds of miles north of Dakota and Idaho. There the Rockies are broken and lowered and the warm Pacific winds have rendered the region warmer than the land far to the south of it. But Father Lacombe went farther—400 miles north, to Lake Labiche. There he found what he calls a fine colony of half-breeds. These were dependents of the Hudson Bay Company, white men from England, France and the Orkney Islands, and Indians and half-breeds and their children. The visits of priests were so infrequent that in the intervals between them the white men and Indian women married one another, not without formality and the sanction of the colony, but without waiting for the ceremony of the church. Father Lacombe was called upon to bless and solemnize many such matches, to baptise many children, and to teach and preach what scores knew but vaguely or not at all.

In time he was sent to Calgary, which was a mere post in the wilderness for years after the priest went there. The buffaloes roamed the prairies in fabulous numbers, the Indians used the bow and arrow in the chase, and the maps we studied at the time showed the whole region enclosed in a loop, and marked "Blackfoot Indians." But the other Indians were loth to accept this disposition of the territory as final, and the country thereabouts was an almost constant battleground between the Blackfoot tribe, the Bloods and the Crees.

The good priest—for if ever there was a good man Father Lacombe is one—saw fighting enough, as he roamed with one tribe and the other or journeyed from tribe to tribe. His mission led him to ignore tribal differences, and to preach to all the Indians of the plains. He knew the chiefs and headmen among them all, and so justly did he deal with them that he was not only able to minis-

ter to all without attracting the enmity of any, but he came to wield, as he does to-day, a formidable power over all of them.

He knew old Crowfoot in his prime, and as I saw them together they were like bosom friends. Together they had shared dreadful privations and survived frightful winters and storms. They had gone side by side through savage battles, and each respected and loved the other. I think I make no mistake in saying that all through his reign, Crowfoot was the greatest Indian monarch in Canada; possibly no tribe was stronger in numbers during the last decade or two. I have never seen a nobler-looking Indian, or a more king-like man. He was tall and straight, as slim as a girl, and he had the face of an eagle or of an ancient Roman. He looked as the mummy of Julius Cæsar might, for he had Cæsar's face, but it was dried and smoken. He never took the trouble to learn the English language; he had little use for his own. His grunt or his "No" ran all through his tribe. He never shared his honours with a squaw. He died an old bachelor, saying wittily, that no woman would take him.

It must be remembered that the degradation of the Canadian Indian began a dozen or fifteen years later than that of the red men in the United States. In both countries the railroads were indirectly the destructive agents, and Canada's great trans-continental line is a new institution. Until it belted the prairie the Blackfeet Indians led very much the life of their fathers, hunting and trading for the whites, to be sure, but living like Indians, fighting like Indians, and dying like them. Now they don't fight, and they live and die like other human beings. Among the old conditions lived Crowfoot—a haughty, picturesque, grand old savage. He never rode or walked without his headmen in his retinue, and when he wished to exert his authority, his apparel was royal indeed. His coat of gaudy bead-work was a splendid garment, and

weighed a dozen pounds. His leg-gear was just as fine ; his moccasins would fetch \$50 in any city to-day. But Crowfoot died none too soon. The history of the conquest of the wilderness contains no more pathetic story than that of how the kind old priest, Father Lacombe, warned the chief and his lieutenants against the coming of the pale-faces. He went to the reservation and assembled the leaders before him in council. He told them that the white men were building a great railroad, and in a month their workmen would be in that virgin country. He told the wondering red men that among these labourers would be found many bad men, seeking to sell whiskey, offering money for the ruin of the squaws. Reaching the greatest eloquence possible for him, because he loved the Indians and doubted their strength, he assured them that contact with these white men would result in death, in the destruction of the Indians, and by the most horrible processes of disease and misery. He thundered and he pleaded. The Indians smoked and reflected. Then they spoke through old Crowfoot :

“ We have listened. We will keep upon our reservation. We will not go to see the railroad.”

But Father Lacombe doubted still, and yet more profoundly was he convinced of the ruin of the tribe, should the “children,” as he eagerly calls all Indians, disobey him. So once again he went to the reserve, and gathered the chief and the headmen, and warned them of the soulless, diabolical, selfish instincts of the white men. Again the grave warriors promised to obey him, and the Blackfeet Indians of to-day are amongst the most orderly of the native tribes on Canadian soil.—*Toronto Mail.*

THE MOUND BUILDERS.

A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE
HISTORICAL SOCIETY.

A MOUND in our region is a very much flattened cone, or round-topped hillock of earth. It is built usually, if not invariably where the soil is soft and easily dug, and it is generally possible to trace in its neighborhood the depression whence the mound material has been taken. The mounds are, as a rule, found in the midst of a fertile section of country, and it is pretty certain from this that the mound builders were agriculturists, and chose their dwelling places with their occupation in view, where the mounds are found. The mounds are found accordingly on the banks of the Rainy River and Red River, and their affluents in the North-west, in other words upon our best land stretches, but not so far as observed around the Lake of the Woods, or in barren regions. Near fishing grounds they greatly abound. What seem to have been strategic points upon the river were selected for their sites. The promontory giving a view and so commanding a considerable stretch of river, the point at the junction of two rivers, or the debouchure of a river into a lake or vice versa is a favorite spot. At the Long Sault, on Rainy River, there are three or four mounds grouped together along a ridge. Here some persons of strong imagination profess to see remains of an ancient fortification, but to my mind this is mere fancy. Mounds in our region vary for 6 to 50 feet in height, and from 60 to 130 feet in diameter. Some are circular at the base, others are elliptical.

The mounds have long been known as occurring in Central America, in Mexico, and along the whole extent of the Mississippi valley from the Gulf of Mexico to the Great Lakes. Our North-west has, however, been neglected in the accounts of the mound-bearing region. Along our Red River I can count some six or eight mounds that have

been noted in late years, and from the banks having been peopled and cultivated I have little doubt that others have been obliterated. One formerly stood on the site of the new unfinished Canadian Pacific Hotel in this city. The larger number of those known are in the neighborhood of the rapids, sixteen or eighteen miles below Winnipeg; where the fishing is good. In 1879 the Historical Society opened one of these, and obtained a considerable quantity of remains. It is reported that there are mounds also on Nettle Creek, a tributary of the lower Red River, also on Lake Manitoba and some of its affluents. During the past summer it was my good fortune to visit the Rainy River, which lies some half way of the distance from Winnipeg to Lake Superior. In that delightful stretch of country, extending for ninety miles along the river, there are no less than twenty-one mounds. These I identify with the mounds of Red River. The communication between Red and Rainy Rivers is effected by ascending the Red Lake River, and coming by portage to a river running from the south into Rainy River. Both Red and Rainy Rivers easily connect with the head waters of the Mississippi. Our region then may be regarded as a self-contained district, including the most northerly settlements of the strange race who built the mounds. I shall try to connect them with other branches of the same stock, lying farther to the east and south. For convenience I shall speak of the extinct people who inhabited our special region as the *Takawgamis*, or farthest north mound-builders.

The thirty or forty mounds discovered up to this time in this region of the Takawgamis have, so far as examined, a uniform structure. Where stone could be obtained there is found below the surface of the ground a triple layer of flat limestone blocks, placed in an imbricated manner over the remains interred. In one mound, at the point where the Rainy Lake enters the Rainy River, there is a mound situated on the property of Mr. Pither, Indian agent, in which there was found on excavation, a structure of logs some ten feet square, and from six to eight feet high. In all the others yet opened the structure has been simply of earth of various kinds heaped together. It is possible that the mound containing the log erection may have been for sacrifice, for the logs are found to have been charred. One purpose of all the mounds of the Takawgamis was evidently sepulture; and in them all, charcoal lumps, calcined bones and other evidences of fire are found. It would seem from their position that all the mounds of this region were for the purpose of observation as well as sepulture. The two purposes in no way antagonize. For the better understanding of the whole, I have selected the largest mound of the Takawgamis yet discovered, and will describe it more minutely.

It is situated on the Rainy River, about twenty miles from the head of the Rainy River. It stands on a point of land where the Missachappa

or Bowstring River and the Rainy River join. There is a dense forest covering the river bank where the mound is found. The owner of the land has made a small clearing, which now shows the mound to some extent to one standing on the deck of a steamer passing on the river. The distance back from the water's edge is about fifty yards. The mound strikes you with great surprise as your eye first catches it. Its crest is covered with lofty trees, which overtop the surrounding forest. These thriving trees, elm, soft maple, basswood and poplar, sixty or seventy feet high, now thrust their root tendrils deep into the aforesaid softened mould. A foot or more of a mass of decayed leaves and other vegetable matter encases the mound. The brushy surface of the mound has been cleared by the owner, and the thicket formerly upon it removed. The circumference of one fine poplar was found to be four feet ten inches; of another tree, five feet six inches, but the largest had lately fallen. Around the stump the last measured seven feet. The mound is elliptical at the base. The longest diameter, that is from east to west, the same direction as the course of the river, is 117 feet. The corresponding shorter diameter from north to south is ninety feet. The circumference of the mound is consequently 325 feet. The highest point of the mound is 45 feet above the surrounding level of the earth. As to height, the mound does not compare unfavorably with the celebrated mound at Miamisburg, Ohio, known as one of the class of "observation mounds," which is 68 feet high and 852 feet around the base. In addition to its purpose of sepulture, everything goes to show that the "Grand Mound" of Rainy River was for observation as well.

Two former attempts had been made to open this mound. One of these had been made in the top, and a large skull was then obtained. A more extensive effort was that made in 1883, by Mr. E. McColl, Indian agent, Mr. Crowe, H.B. Co. officer of Fort Frances, and a party of men. Their plan was to run a tunnel from north to south through the base of the mound. They had penetrated some ten or fifteen feet, found some articles of interest, and had then given up the undertaking. Having employed a number of men, settlers in the neighborhood, I determined to continue the tunnel for a certain distance through the mound, all the way if indications were favorable, and then to pierce the mound from the top. The men, in two parties, went industriously to work on the opposite sides, working toward each other, making a tunnel about eight feet in diameter. The earth, though originally soft soil, had become so hard that it was necessary to use a pick-axe to loosen it for the spade. A number of skeletons were found on the south side, but all, I should say, within ten feet from the original surface of the mound. As we penetrated the interior, fewer remains were continually found. The earth gave many indications of having been burnt. At one point the pick-axe sank ten

inches into the hard wall. This was about fifteen feet from the outside. The excavator then dug out with his hand, from a horizontal pocket in the earth, eight or ten inches wide and eighteen or twenty inches deep, a quantity of soft brown dust, and a piece of bone some four inches long, a part of a human forearm bone. This pocket was plainly the original resting place of a skeleton, probably in a sitting posture. As deeper penetration was made, brown earthy spots, without a trace of bone remaining, were come upon. The excavation on the south side was continued for thirty feet into the mound, but at this stage it was evident that bones, pottery, etc., had been so long interred that they were reduced to dust. No hope seemed to remain now of finding objects of interest in this direction, and so, with about forty feet yet wanting to complete the tunnel, the search was transferred to the top of the mound.

Beginning on the crest of the mound, the mould was removed over a considerable space, and though some trouble was found from the presence of the roots of the growing trees, yet three or four feet from the surface human bones and skeletons began to occur. In some cases a complete skeleton was found, in other cases what seemed to be a circle of skulls, buried alongside charred bones, fragments of pottery and other articles. Several different excavations were made on the mound surface, and it was found that every part from the base to the crest contained bones and skeletons, to the depth of from six to ten feet, as already said; bones and articles of interest were found thus far; deeper than this, nothing. I shall now describe the articles found in this mound, and refer in some cases to what has been found in the other mounds of the Takawgamis.

(*To be continued*).

A COMPARATIVE VOCABULARY.

IN the following tables are given, for the purpose of comparison, the words man, water, fire, and the numerals 1, 2, 3, 4, 5, 6, in fifty-four Indian languages, belonging to twelve distinct stocks, and also in Japanese and Ainu, the latter being the aboriginal language of Japan.

The pronunciation is the same in every case, namely, *a*, as in father; *e*, *ě*, as in they, met; *i*, *ĩ*, as in pique, pick; *o*, *õ*, as in note, not; *u*, as in rule; *ä*, *ü*, as in but; *ai*, as in aisle; *au*, as in bough, now; *tc*, as *ch* in church; *dj*, as in judge; *jas*, in *Jamais* (Fr.), pleasure; *â*, as in law; *ä*, as in fan; *ü*, as in *tu* (Fr.); *h*, as in *ich* (German); *n̄*, as in sing; *dh*, as in that; *th*, as in thin; *ĝ*, a guttural *ghr* sound.

Corrections will be gladly accepted; and printed forms ready for filling in, sent to any who may be sufficiently familiar with any Indian language other than those herewith given, and willing to supply a short vocabulary. Those chiefly wanted at present are the Kaw, Quapaw, Minominee, Sac and Fox, Shawnee, Cayuga, Aleut, Mohican, Kawitshin, Chehailis, Chinook, Miami, Modoc, Cœur D'Alene, Ute, Bannock, Creek, Nas-kape, Pen D' O'Reilles, Maricopa, Klamath, Makah, Tuscarora, Maliseet. The printed form which will be sent calls for about 115 separate words and sentences, and has questions also in regard to the history, customs, etc., of the tribe under consideration. E. F. WILSON.

For Vocabulary see two following pages.

AT a Mission outpost, forty miles distant from Lesser Slave Lake, in the Peace River district, there resides in lonely solitude, with only Indians about him, a catechist and teacher, about two years out from England. He lives in a log shanty, 18 × 15 feet, built of green poplar logs, with no floor but a few poles, squared on one side, laid down to raise him from the frozen ground. When visited lately by a missionary, he had been ten days without bread, having to subsist entirely on fish.



WIGWAMS AND RIVER.

One day he had only half a fish left in the house, but, like the Prophet Elijah, his wants were supplied. An old Indian woman, eighty years of age, stepped into his shanty holding in her hand a stick of ten fine fish, and deposited them on the floor, and she would not take a cent in payment. The thermometer was at that time 45° below zero.

THE Indians, in their Council at Caughnawaga, have expressed their wish to go back to the old form of government by hereditary chiefs; they do not approve of the "Indian Advancement Act," neither do they relish taxation.

Stock	TRIBE.	MAN.	WATER.	FIRE.	ONE.		
Algonkin.	Ojebway.	inini	nibi	ishkootē	pejig	1	
	Pottawatami.	ininā	nabīsh	ishkute	gudt	2	
	Cree.	napē-o	nipi	iskutēo	peyāk	3	
	Blackfoot.	nin'nau	og ke	istci	nitukskām	4	
	Micmac.	tcinam	sabukwon	bukte'-u	ne-ukt	5	
	Kickapoo.	tathénin	nibi	ishkute	ní'kut	6	
	Cheyenne.	hītān	mah'pīh	o-wist	inyukaih	7	
	Delaware.	lin'noh	beh	tinde	gūt'te	8	
	Abenaki.	almoñba	nebi	iskuda'	pasuk	9	
	Ottawa.	anini	nibish	ishkute	pejig	10	
	Minominee.	inā'niu	nipi	ishkotē	.....	11
	Dakota.	witca'sta	mini	petā	wañji	12	
	Siouan.	Winnebago.	wan'grā	nī nā	pītc dā	shān kī'da	13
Mandan.		numak'	mini	mādade	ma'hana	14	
Osage.		nī kā	ni	pet'si	wih'tse	15	
Omaha.		nu	ni	pede	we'atci	16	
Ponca.		nu	ni	petā	wi a'htci	17	
Iowa.		wai'gē	ni	petci	i'yānke	18	
Assiniboine.		witca'shta	mini	pe'tā	wañji	19	
Crow.		mātce'	mī'de	mīdeh'	hāwāt'	20	
Hidatsa.		mat se	mīdi	mīdaha	du-et-sa	21	
Zimshian.		yōt	aksh	lak	kē-ūl	22	
Pacific Coast.		Thlinkit.	'ka	hīn	kan	kleh	23
		Haida.	ith-lūngā	āntl	tcāno	tsā hān tsin	24
		Kootenai.	tit kāt	wo-o	ākin'kōkō	o-kīn	25
		Kwakwiool.	bagwa'nām	wāp	gwīlta	nūm	26
		Flat Head.	sī'oksta	lahp	solsi	tlilko	27
		Nisqually.	stobsh	ko	ho-ād	dā-ho	28
		Mohawk.	ronkwe	ogh-ne'hka	ot-si-re	enskat	29
		Oneida.	rongwe	one'ganāsh	odjīst	ushka	30
		Onondaga.	hungwe	une'ganāsh	odjīstā	āskat	31
	Seneca.	hungwe	nekānush'	odjīstā	'skāte	32	
Iroquoian.	Huron.	nyumaha	tsa'dusti	.....	skōt	33
	Cherokee.	yā wī'	ama'	atsī'la	sakwu'	34	
	Shoshonee.	tō'witci	bā'ā	.....	sim'mi	35
	Comanche.	tena'pā	pa	kun	'sāmis	36	
	Moki.	ta'ka.	pa'hū	kūēhi	shū kyū	37	
	Ute.	tō'wats	pah	kūne	.....	38
	Pima.	tcortc	su'odā ^{ki}	na'atā	hā makh'	39	
	Papago.	tcortc	sho'ā dūk	tai	hā'mak	40	
	Choctaw.	hā'tak	o'ka	lu'ak	atcū'fa	41	
	Muskhog.	Chickasaw.	hatuk nok'ani	oka'	lo-ak'	tcaf'fa	42
Seminole.		onān'wa	o'iwa	tot'ka	hūm'ge	43	
Chipewyan.		dana'yo	tu	kūn	anslagi	44	
Takulli.		tene	to	kwūn	tlū'ki	45	
Tukudh.		tindjī'	tco-o	kwun	īth lug	46	
Sarcee.		krāt'tini	tuh	koh	klik'kaza	47	
Navajo.		tin'neh	t'ho	ko ⁿ	ath'lai	48	
Apache.		as'tie	to	kon	ta't'pee'	49	
Pawnee.		pīt	kī'ronashīt	tī'tarush	ūshk	50	
Caddo.		sho'i	koko	nih ko	wis'te	51	
Cad.	Zuni.	tca'waki	kī'awe	aklin-ine	tau'pinde	52	
	Pueblo (Lag.)	hatc thi	tsitths	hah'kani	ish'ka	53	
	Eskimo.	angot	immūk	ikkoma	attau'sūk	54	
	Japanese.	hito, nin	mizū	hi	hitotsu	55	
	Ainu.	ainu.	wakka	hutci	shine	56	

	TWO.	THREE.	FOUR.	FIVE.	SIX.
1	nij	niswi	nīwin	na'nān	ningodwa'swi
2	nij	niswi	ni-au	niya'nān	ningodwa'tso
3	niso	nisto	nē-o	neyalāl	nekotwas
4	na'tokam	niok'skam	nisoyim	nisitci	nawyi
5	tabu	si-ist	nē-u	nan	asukam
6	nij	niswi	ni-e	yanān	ko-twa'shik
7	inīh-shī-a	inā-hi-ā	in-nāh-via.	in-no'hūn	nāh-sō-tā
8	nish-ā	n'ha	nēwa	na'lān	gūt'tash
9	nēs	hannol	yōwh	nananol	nolan
10	nij	niswi	nīwin	na'nān	ningodwaswi
11	nīs	nāniw	nīw	niyānān	.....
12	nompā	yamni	topā	zap'taī	shak'pe
13	nunpiwi	ta'ni	tcopiwi	sa'tca	ake'wi
14	nup	na'mini	top	kih'un	ki'ma
15	lom'pā	la'bri	topā	sah'taī	sha'pe
16	nambā	dhabri	du'ba	sa'ta	sha'pe
17	nombā	dhabri	topā	sa'ta	sha'pe
18	no'we	ta'ni	tō wa	tha'ta	shak'we
19	nom	yam'ni	tom	sap'taī	shak'pe
20	du'pā	na'bi	sho'pā	tcih'hu	aka'ba
21	dopa	dami	topā	ki hu	akama
22	gulbel	gwili	tkālpk	kshdons	ga-ul
23	dēh	nūsk	dakun	kōdjīn	klē'dusho
24	stūng	hlā whnl	stān sūng	klilh	klūnlh
25	as	kālsā	ha'tca	yek'ko	ēna missi
26	mātl	yūdūhw	mu	sikia'	kukla'
27	āssel'	tcēh'li	mōs	tcil	o'pen
28	sale	thliwh	mōs	tsil-ätz	yel-ätz
29	tekeni	agh-senh	kay'e'ri	wisk	yayak
30	tekin	as	kaiye'	wisk	yayak
31	te'keni	ah sa	kaiye'	wisk	a'hiäk
32	te'keni	sā	ke'i	wis	hī-é
33	tiddi	shih	dah	wis	waisha
34	tali	tsoi	nogi	hiski	sudali
35	wat'ta	bāt'te	watc'wāt.	su'mawā	namat'
36	wa'hat	pa'hit	hai'u-lukwit	mo'habit	na'ba-it
37	lü'yü mü	pa'yü mü	na'li yü mü	tcī'wo tü	na'vai-i
38	.....	.....	.....	.....	.....
39	ko'-akh	wai'ikh	ki'ikh	hā-tāsp	tcu'u ^{ph}
40	ko-ak'	wai'ik	ki'ik	hāth'tathp'	tcō'-o-tph
41	tuk'lo	tutci'na	ush'ta	ta'ha'li	hana'li
42	tök-o-lo	to-tce'na	ōshta'	ta-thē'pe	hanna'le
43	huku'lin	tut'ci'nin	os'tin	tcaki'bin	i-ba'gin
44	naka	taze	tengi.	sissola	alkata
45	nānkoh	tāgai	tingi	iskānlai	itl kūtāgai
46	nēkthui	tyig	tankhut	ithlodhkwūnli	nik-yīk-yīg
47	ākkiye	tra'i'ki	didji	kul'ta'	kustran'ni
48	nā'ki	ta	tin	ish'tkla	astan'
49	nah'ki	ttai'i	te'i	ūsh't-li	gos-tān'
50	pītk	tawit'	shki'ti iks	si-huks'	skix-sa'pets
51	bit	daho	he'wi	dī'sikon	dūn'ke
52	kwīli	hai	awitc	apto	tau'silikā
53	tu-i	team'mi	tca'na	tah'ma	steis
54	maggük	pingasūt	sittamūt	tedlemūt	pingashūrāktāt
55	futatsu	mitsu	yotsu	itsūtsu	mūtsū
56	tu	re	ine	ashikne	iwan

SIGN LANGUAGE.

I WAS amused by a conversation which was carried on last Saturday by "Daniel," the Blackfoot boy, who is with me on his way home from your school at Elkhorn, and a Cree Indian whom he chanced to meet at this place, in the sign language. Neither spoke a word, but they recognized each other as having met a year ago at Maple Creek. The Cree asked Daniel what he had done with his hair, as a year ago he had long ringlets and wore a blanket; but now wears his hair short and has a good suit of English clothes. He informed the Cree that he was now a Christian and produced his Testament out of his pocket, and told him he was going to his home on the reserve; but next spring was coming back on the staff of the new Industrial Schools at this place. All this took place by hand signs, which I am told are understood by all Indian tribes. The hand drawn across the mouth means Blood Indian, across the cheek Peigan, down the moccasin Blackfoot. It is proposed to hold a service here on Sundays for the Crees at one of their Teepees. There are always 50 to 100 here; they make quite a trade, selling polished buffalo horns to the passengers on the C. P. R. The other day a passenger tried to photograph a Cree woman at the station, with a hand camera, and she was so furious she dragged him half the length of the platform. They think photographing takes away some part of their bodies; the women and girls always cover their heads directly they see a camera.

Medicine Hat, Oct., 1890.

W. W.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XX.—ANCIENT RUINS—*continued.*

THE next morning I started for the ruins. Oliver went with me and drove me in the same buckboard as before; but this time with horses instead of mules. It was a lovely bright frosty morning, and the five-mile drive was quite enjoyable.

The first view that we got of the ruins was a dilapidated-looking stone wall, high up on a sandstone cliff to our right. I had brought a pickaxe with me and my sketch book, and while Oliver was picketing the horses, I climbed up on the rocks towards the stone wall. This was the first time that I had seen any ancient American ruins. It struck me that they were very different to any English ruins; the stones were not brown and grey and covered with moss, and choked with a tangle of hanging

plants ; except for a few straggling brambles and a cactus or two, there was literally nothing to be seen but a huge pile of stones, some still standing as they had been built, others lying about in rude confusion. And there was not one big stone among them. They were all small. They averaged perhaps twenty inches long by ten inches wide, by four or five inches thick, just about the size of an adobe brick. And the stones were red, about the color of ordinary bricks. They had been cut evidently from the red or yellow sandstone on which they stood, and which abounded in the neighborhood. The whole heap of stones appeared to cover about three acres. There were several portions of the old wall remaining, the highest part being about eight or nine feet high, and pierced with a row of little square holes about four inches wide and three feet apart. No mortar had been used in the construction of these walls—only adobe mud, the same as the Indians use now.

I poked about in the rubbish and found numberless pieces of broken pottery—the colors brown, and red, and white and black, very clearly marked, and the pattern on them well preserved. And here lay a stone axe—a lucky find. That stone axe seemed at once to add two or three centuries to the age of the village, for surely the Indians would not have continued to use stone implements when once they were able to procure metal ones, in exchange for their skins and furs, from the Spaniards. Lucky again—here was another stone axe, a better one than the first. I poked and poked away ; and by the time I was ready to return, about an hour and a-half from the time of arrival, I had secured quite a collection of pieces of broken pottery, a rubber stone, such as the Zuni Indians still use for grinding their corn, and no less than five stone axes of varying size. Surely this was an ancient ruin, built in a time when stone axes were the fashion, by a people who lived very long ago.

Coming back we went a little out of our way to visit some Navajo hogans. I had received word from Captain Flint that it was impossible to drive out to Fort Defiance on account of the state of the roads, but that he would send a horse for me and a guide, if I so desired. I did not care about the long ride in this uncertain weather, so wrote and told him so, thanking him at the same time for his kindness. I was sorry, however, to miss the visit, as Fort Defiance is close to the great Navajo reservation. There are 18,000 Navajoes. They are a wild set. They resist all attempts made to civilize and Christianize them, and to educate their children. They live in dwellings of the lowest type possible, and very dirty. Nevertheless they are a people both wealthy and clever. They have immense flocks of sheep and goats. The whole Navajo nation owns about two million of these animals. They shear the sheep twice a year, sell their wool, and get a good price for it ; they also weave most beautiful blankets on looms of their own construction. The Navajo loom consists of two strong upright stakes set in the ground about six

feet apart, a cross piece along the top about eight feet from the ground, made fast at each end to the two upright stakes with thongs of leather or cords; another strong piece along the bottom. The strings for the warp are stretched vertically from the bottom of the frame upward, and are made tight by a cord passed round and round the two sticks at the top, as shown in the picture. To begin her work the woman sits on the



NAVAJO LOOM.

ground in front of the frame, with a basket containing her various colored wools on her right. She has a smooth flat stick about 3 feet long, 2 inches wide and $\frac{3}{4}$ of an inch thick, which is passed in and out through the strings of the warp, and this she turns flat so as to make a passage for passing her woof, then turns it edgewise and thumps it down into place.

The Indian weaver has no knowledge

of the shuttle which flies with such lightning rapidity, carrying the thread with it from end to end of the machine, in a white man's loom; all his work he does with his fingers; the woof is passed along a little at a time, settled into its place with a wooden comb, and then thumped tight with the smooth flat stick. But however crude and slow the operation may be, the result, it is allowed by all, is truly wonderful. Blankets and saddle-cloths of the most beautiful texture, ornamented with the most intricate and showy patterns—and oh so warm and comfortable—better than any European blankets, are turned out on these rude looms, by these poor untaught Navajoes. It was not the Spaniards that taught these people to weave. They knew all about it long before the Spaniards came. In a copy of the Codex Vaticana in Lord Kingsborough's "Antiquities of Mexico," there appears a curious ancient Aztec drawing of a woman weaving a blanket; the style of the loom and the position of the woman, as represented in that rude drawing, are almost identical with what is seen in the accompanying sketch of a modern Zuni loom.

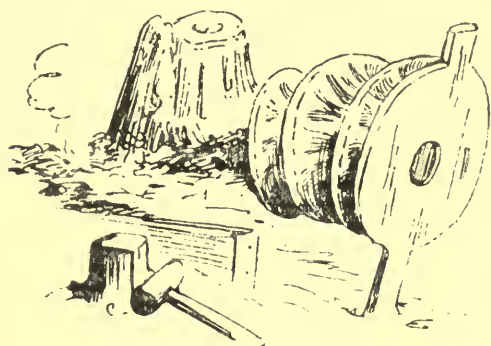
And the Navajoes are not only weavers and shepherds, but they are silversmiths too. No tawdry jewellery adorns the person of a proud

Navajo brave; all that he wears in the way of ornament is of solid silver and set often with precious stones of great value. One tribe is said to have \$100,000 worth of silver and jewellery at present in use. They make waist belts of leather, covered with heavy silver and highly-ornamented discs, as already described; they

make bridles for their horses shining with bright silver plates; they make silver earrings and bracelets and finger rings—and not least remarkable amongst their manufactures are necklaces of hollow silver balls the size of bullets, each silver ball made out of an American ten cent piece.

So we went to visit one of these Navajo hogans, and a wretched hovel it was. It seemed at first to be a mere heap of sticks and dirt with a hole leading into its centre; on entering, however, one found that there was a

method about the construction; the interior was about five feet six inches in height and about ten feet in diameter; two upright cedar posts each with a crook at the top, and a cross-piece between them resting on the crooks, formed the main support of the building; two other pairs of posts with cross-beams resting on them, but rather lower, were on either side of the first pair. These six posts, with their three cross-pieces, formed the scaffolding over which the hogan was built: sticks and brush laid flat on the top of the frame, formed the roof: split cedar and piñon logs, placed upright and leaning inward against the central framework, formed the sides; then the whole was covered up with brush, corn-stalks, stones and dirt. The floor was of mud, a fire was made in the centre



NAVAJO SILVERSMITH'S TOOLS.



NAVAJO HOGANS.

and the smoke escaped through a square hole in the roof. It seems strange that such a clever intelligent people should live in such hovels, but they are born nomads, Bedouins of the desert, and scorn the idea of dwelling in houses like the Pueblo Indians. The Navajoes say that they migrated from the North-west about 400 years ago, following the line of the Rocky Mountains, and that their true name is "Tinne." Many of their words are similar to those in use by the Sarcee and Chipewyan Indians in the Canadian North-west, and they are generally recognized as belonging to the great Tinne or Athabaskan stock.

(*To be continued.*)

NOTES FROM THE MISSION FIELD.

CHURCH of England Missions to the Indians were begun at Moose Factory (Hudsons' Bay) in 1851; York Factory, 1854; Albany, 1855; Matawakuma, 1876; Little Whale River, 1877; Churchill, 1889.

OF the Tukudh (or Loucheux) Indians in the Mackenzie River district, and about the Youcon River, about 2000 are now Christians. They are a well-disposed people, and have always been loyal to England.

THE Indians of Mackenzie River district no longer wear paint and feathers; they all wear civilized clothing, and are all nominal Christians—the large majority of them being Roman Catholics.

WE tender a hearty welcome to the *Western Missionary*, published under the auspices of the Presbyterian Synod at Manitoba College, Winnipeg. The first number appeared on the 1st October.

THE Indians at Parry Island, Christian Island, Georgina Island and Rama (Ontario), are nearly all members of the Methodist church.

THE Bishop of Caledonia, who resides at Metlakatla, B.C., has prepared a Zimshian translation of the Book of Common Prayer which will shortly be in print.

THE Rev. E. B. Glass, Methodist missionary at Battle River, Saskatchewan, writes: "Heathenism is fast disappearing; gambling, drumming and painting are almost extinct with the Protestant portion of the Crees. Attendance at Sabbath services is large and regular.

THE Rt. Rev. W. C. Bompas has been Anglican Bishop of Mackenzie River diocese since 1874, working with the Indians, living in their huts, and sharing their scanty fare. The diocese contains 800,000 square miles, being about fourteen times as large as England. There are ten mission stations, averaging about 200 miles apart. The Indian population is estimated at about 10,000.

OVER half the Indians in Manitoba and the North-west are still Pagan. Eleven thousand one hundred and twenty-four have embraced the Christian religion, and of that number 8,997 are Protestants and 2,127 Roman Catholics. Sixty-eight schools are maintained for the education of children—forty-four of them being under the charge of Protestants and twenty-four under the charge of Roman Catholics.—*Canadian Church Magazine.*

At Fort George, on the east coast of Hudson's Bay, the people are mostly Eskimos. Among these people the Rev. E. J. Peck and his wife have for many years been laboring. Mr. Peck was formerly a Scripture reader to seamen, he is a practical man, understands how to build and sail a boat, and is well accustomed to battling with the dangers of the sea. He has also translated and printed several portions of the Bible and Prayer book into Eskimo, using a modification of the Syllabic characters, first invented by Evans, a Methodist missionary, at Norway House.

MISS CARTMEL, who recently made a long journey of inspection to the far west in the interest of the Indian work, advocates strongly the establishment of Industrial schools for boys, especially as the Government is willing to aid, under satisfactory conditions. At a recent meeting in London, Ont., she enquired if the Methodist church could not use wisely some of the money granted by the Indian Department. Her heart was strongly warmed by listening to the prayers of the children in the Chilliwack Home, a building which did credit to the society.

LABRADOR.—The Moravians were the pioneers of mission work in Labrador. A small Missionary band left London in May, 1752, and in July landed in Labrador, but the leader and several of the company were slain by the treachery of the natives. The English Government, in 1769, gave 100,000 square acres of land in the vicinity of Eskimo Bay to the Moravians for a missionary settlement, and in 1770 a settlement was made and a station selected on Nunengoak Bay, which was afterward called Nain.

DOES the Indian manifest much interest in religion? It is hard to answer yes to this question. When we speak to him in quiet, he is glad, he says, to hear the Word of God, and in his heart he wishes to know the right way. But there his enthusiasm ends. You never hear from him the request voluntarily addressed to you—"Teach me of God." One cannot help thinking that superstition has a good deal to do with their attention to Christian teaching. Perhaps their reasoning is—"If I do not go to church perhaps something will happen to me, so I had better go."—*Rev. D. N. Kirkby.*

THE INDIAN MESSIAH.

WE noticed in our November issue that there was considerable excitement prevailing among the Cheyenne and Arapahoe Indians on account of the reported re-appearance of the Christian Messiah, not this time to save or teach the white people, but solely for the purpose of benefitting the Indians by restoring to them their old customs and possessions. It was a curious idea, and it is difficult to say how it could have originated, but nevertheless it is a fact that the story has spread in an incredibly short time far and wide over the continent, so that from New Mexico and Indian Territory to the south, up to Manitoba, Alberta, and British Columbia in the north, the excitement among the Indians is steadily on the increase; and many of them seem firmly to believe that the new Christ will wipe out the white people, bring dead Indians to life again, and restore the buffaloes to the prairies. The United States government has taken a serious view of the matter, and already troops are being massed at various points where the action of the Indians appears to be most threatening. Following are a few extracts which we have culled from United States or Canadian papers:—

“The Sioux Indians of Dakota are gradually being worked into a state of extreme excitement by the new craze. Emissaries of the Messiah are now working among the Sioux and Lower Brules, notwithstanding the vigilance of the agency authorities.”

Chaplain Barry, Fort Sully, S.D., formerly of Kingston, writing to a friend, says: “We are anticipating trouble with the Sioux across the river. They can put 9,000 warriors in the field, all well armed. Part of our command moved across the river yesterday.”

“Kansas City, Mo.—C. A. Painter, agent of the Indian Rights National Association, arrived here last evening from the reservation of the Cheyennes and Araphoes, in the Indian Territory. He says the Messiah craze has taken possession of the Indians there, and they have commenced a series of ghost dances.”

“Gen. Miles was asked if he did not regard the situation in the Northwest Indian country as critical. Gen. Miles replied: ‘I have regarded it as critical all the while. It is not a new matter. It is not a new subject, for this religious craze has been going on for over one year, and I have not considered it a trifling matter, but upon the other hand quite a serious subject. I have received a telegram in which Gen. Brooks indicates that he is separating the loyal Indians from the disloyal, and getting those who are well disposed away from the others, separating them so that he can give his attention to the disaffected, diminishing their influence and numbers. The Messiah craze now exists among the wild tribes in the western part of the Indian Territory, and in all the different Sioux camps in Dakota and a portion of Montana, upon the north part of the

Missouri, at Poplar Creek agency; and they have sent messengers up north to the British line, to the Indian camps. Col. Cody (Buffalo Bill) has been ordered to the seat of Indian trouble."

"Pierre, S.D.—A ranchman who arrived here yesterday claims to have conversed with Indian Messiah followers recently, and they told him the white man had his Messiah and the Indian could have his; that the Indian did not stop the white man from worshipping the Great Spirit, and that if the white tried to stop the Indian he would fight to kill all the whites that came near. He only wanted to be left alone, and the whites must not come about; and if the Great Father sent soldiers to stop them, they would be served as Custer's soldiers were."

The above extracts will give some little idea of the condition of affairs, as regards the Indians, up to the time of our going to press. Before this present issue reaches our subscribers, things may have assumed a still more serious aspect, or they may have quieted down. Let us hope it will be the latter. We cannot, however, but feel that this action among the Indians has to some extent cast a reflection upon our Christian religion. If our missionary work among them had been actuated more by the spirit of love, if there had been less of petty rivalry and jealousy among the churches, would these poor unsophisticated Indians think so badly of us and of our treatment of the Messiah, as it is said they do. It were well to call to one's recollection just at this time the words of that noted Seneca Chief, Red Jacket: "We also have a religion which was given to our forefathers, and has been handed down to us, their children; it teaches us to be thankful for our mercies, and to live in love: *we* never quarrel about religion. Your missionaries do us no good; we do not understand their religion; when they read their book to us, they make it talk to suit themselves; if we had no money, no land, no country to be cheated out of, these black-coats would not trouble themselves about our good hereafter. These black-coats ask the Great Spirit to send the light to us; but they are blind themselves, for they quarrel about the light which guides them."

INDIANS are quick to learn any kind of handicraft, but are slow in execution, having little idea of the value of time. Their remarkable deftness is akin to that of the Orientals, with whose art and religion they have also much in common. There is also some physical resemblance between them, the Alaskans and Japanese being closely allied. It is fair to say that all but the sickly and lazy make good workmen, doing well in the trade shops, though the confinement is sometimes too much for them.—*Gen. Armstrong.*

THE following is from Rev. E. F. Wilson's Journal, when travelling with Bishop Fauquiere, on the north coast of Lake Superior, in the summer of 1878.

We had thirty miles to go to bring us to Flat Rock, where we should leave the lake and make our first portage inland. We reached it at five minutes to four—the portage occupied fifty minutes, and soon we were launched once more on Sturgeon Lake. A heavy thunder-storm came on, and continued during the time we wended our way through the narrow, stony creek which connects Sturgeon Lake with the river Neepigon. The Bishop and myself sat in the canoe with our mackintoshes on, while the boys waded along knee deep in the water, and twice we had to get out and pick our way along the stepping stones, as there was not water enough for the canoe. By-and-by we emerged on the broad Neepigon River, and its swift current now bore us quickly along upon our course to Long Pine portage, where we were to camp for the night. It had now ceased



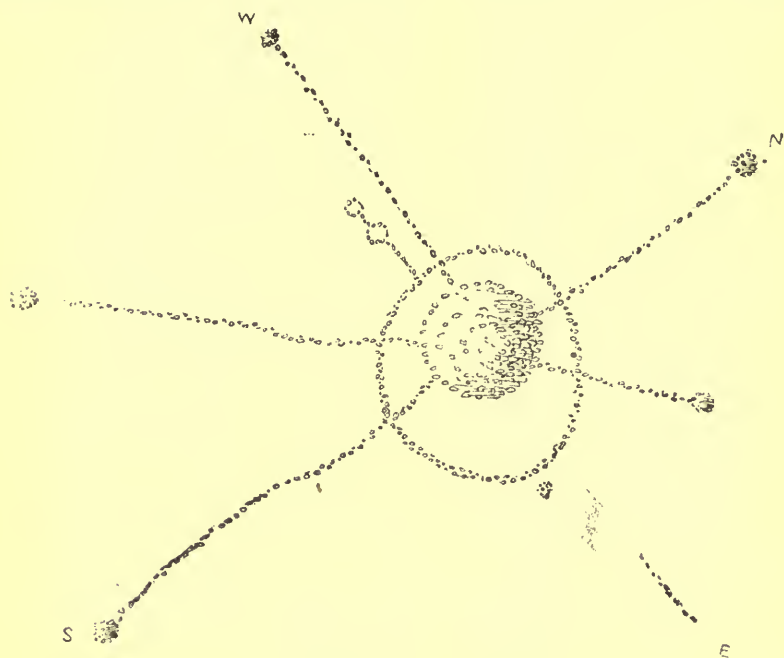
CANOING UNDER DIFFICULTIES.

raining; it was 7.30 p.m., and we had travelled forty miles. The tents were pitched, a fire lighted, supper consumed, prayers round the camp fire as usual (the new boy, Ningwinnena, joining with us), and then we retired for the night—three boys and the guide under the canoe, and myself and two boys in the tent.

A "NOTE OF CREDIT."—In the December Number of this Magazine there appeared an article entitled "Our Indian Wards—the Aborigines of British Columbia," and which was wrongly credited to the *Toronto Mail*; it was copied from the *Empire*, and our attention having been called to the mistake, we are pleased to give credit in the proper quarter.—THE PUBLISHER.

INDIAN STONE PILES.

THE accompanying illustration reproduces a sketch made by me during the past autumn of a remarkable group of mounds, or cairns, on Moose Mountain, in Assiniboia. It occupies the summit of a limestone hill overlooking a large expanse of country. The large central cairn, composed of loose stones heaped up into a mound, measured about four feet high by thirty feet in diameter. This is enclosed by a heart-shaped circumvallation of stones (somewhat inaccurately represented in the



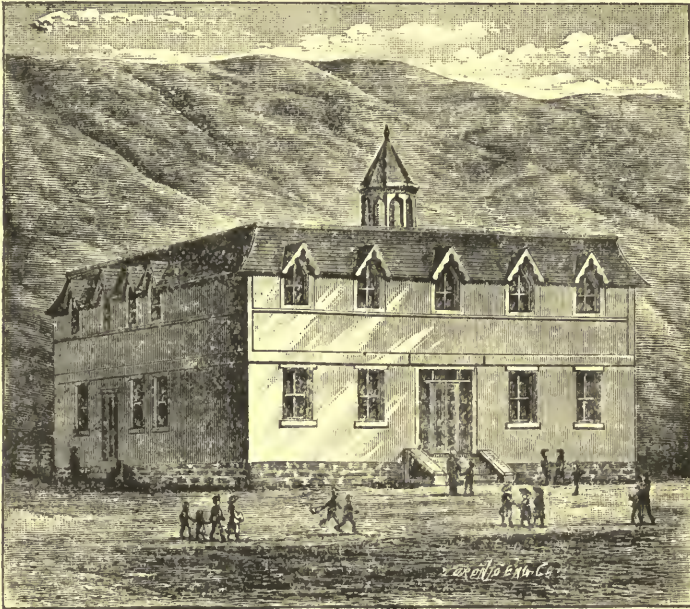
INDIAN STONE PILES.

sketch,) with its apex towards the east. From this radiate six lines of stone—four of them nearly corresponding to the points of the compass, and each terminating with a smaller cairn, or heap of stones. The radiating lines are of different lengths. The one to the north is about eighteen paces long, terminated by a low mound five feet in diameter. The line to the south is twenty-eight paces long; and that to the south-west—the longest of all—about twenty-nine paces long. Careful exploration of the contents of the mounds may show the central cairn to be sepulchral; but the group as a whole, with the diverse lengths of the radiating lines, is curiously suggestive of an astronomical diagram. The Indians have no tradition as to its origin, but merely say that it was there in the days of their fathers, and in the old time before them, and was made by the spirit of the winds.

E. F. W.

MEDICINE HAT INDIAN HOME.

WE give herewith a cut of the new institution for Indian children, which was built last autumn on the banks of the River Saskatchewan, opposite to the Town of Medicine Hat, and which will, it is hoped, be opened next summer and be carried on under the auspices of the Church of England. The building already erected is one only of the three which have been planned for; on either side of it are to be a Home for boys and a Home for girls, this central one being used only for meals



MEDICINE HAT SCHOOL.

and school. For the present, however, until the other buildings are ready, this central building can, when completed, be used for the purposes of all three, with a limited number of pupils. The buildings are to be all of one pattern—the walls being constructed of a framework of timbers forming a variety of patterns, which will be seen on the outside, the spaces between the timbers being filled in with concrete. The timbers being painted dark and the concrete being of a whitish-grey color, the general effect is pretty, and the buildings will have a substantial and somewhat antique appearance. The people of Medicine Hat have been generous in their contributions to the Indian Home, as much as \$400 having been raised on the spot. There is still, however, about \$1400 required before the building now under construction can be completed and

made ready for use. Application has been made to the Indian Department for a building grant, and there seems to be every hope that it will be favorably entertained. It seems to be generally allowed that the spot selected as a site for the new enterprise is a most suitable one. It has the great advantages of good water and cheap fuel, both close at hand; the grounds on which the institution is built extend to the banks of the River Saskatchewan, and for fuel—why, Medicine Hat is in the centre of the coal region. Then again, some of the most important Indian Reserves are within easy reach of Medicine Hat. The Canadian Pacific Line, which runs within 500 yards of the institution, connects with the great Blackfoot Reservation 100 miles to the west, and with many settlements and villages of Cree and Salteaux Indians to the east; and the Lethbridge branch runs right down into the heart of the Blood and Piegan country. The Blackfoot Indians called Medicine Hat *Sahamis*, which means “Medicine;” and, in honor of this important tribe, the name of the new institution is to be the “Sau-ke-tappy Home” (pronounced Sow-kay-tuppy) that being the appellation which the Blackfoot Indians give themselves—it means “the prairie people.” The Sunday school children of the Church of England will, it is hoped, undertake the support of some of the little Indian children in the Sauketappi Home. Already have promises been received for the support of three. For any further information address MR. WILBERFORCE WILSON, Gleichen P.O., Alberta.

THE GHOST DANCE.

THE Indians say that the Messiah has taught them a new dance, and that all who would be his followers and benefit by the good things that he has in store for them, must signify their allegiance to Him by participating in the dance. It is called the “Ghost dance;” and the manner in which it is performed is thus described by Mrs. A. Finley, wife of a trader, at the Pine Ridge Agency:—

“The dance was participated in by 480 Indians. In preparing for it they cut the tallest tree that they could find, and having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They begin the dance on Friday afternoon. It is kept up Saturday and Sunday, until sundown. During all this time they do not eat or drink. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction and keep it up till they swoon from exhaustion.

“This is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain con-

sciousness they tell their experience to the four wise men under the tree. All their tales end with the same story about the two mountains that are to belsh forth mud and bury the white man, and the return of good old Indian times. They lose all their senses in the dance. They think they are animals. Some get down on all fours and bob about like buffaloes. When they cannot lose their senses from exhaustion, they butt their heads together, beat them upon the ground, and do anything to become insensible, so they may be ushered into the presence of the new Christ.

“One poor Indian, when he recovered his senses, said that Christ had told him he must return to earth because he had not brought with him his wife and child. His child had died two years before, and the way the poor fellow cried was the most heartrending thing I ever saw. At the end of the dance they have a grand feast, the revel lasting all Sunday night. They kill several steers and eat them raw, drink and gorge themselves to make up for their fast.

“At last Friday’s dance one of the braves was to go into a trance and remain in this condition four days. At the close of this period he was to come to life as a buffalo—he would still have the form of a man, but he would be a buffalo. They were then to kill the buffalo, and every Indian who did not eat a piece of him would become a dog. The man who was turned into a buffalo was perfectly willing, and I suppose they have killed and eaten him by this time.

INDIAN CHILDREN’S TALK.

“SATURDAY I did not go took a walk, I was scrubbed in my room.”

“One day I was in the tree the bee came and it bit my head.”

“I used to don’t like to go into school, but now I like to know some-time.”

“We going to have pickneck, and I am very glad.”

“I was at to the my home, only stay one month, when I went to the school again. I sitting down, and I imagination to the school, then I say I must go.”

“My scissors is very shine because its new one.”

“I saw some kind of a bugs. They were working hard. They had a big bunch of some kind of his food seems like a marble. They try to put it on top this little hill. When they got it half way and roll down again. One little bug behind pushed. One in front pulled.”

“I am learning very slow, I cannot remember anything, but I try’s remember as much I can but I can to it save my life.”

“I am not feeling well, and when I get through cutting grass and when I lay down my bed and I get tire all my legs and my arms and my head and my lung both all over.”—*Carlisle Red Man.*

HAVE YOU INDIAN BOOKS?

GRAMMARS, dictionaries, books about their history, habits, customs, traditions, folk-lore, etc., etc.? If so, will you be so kind as to send a list of them—with approximate value, and name of publisher—to Rev. E. F. Wilson, Sault Ste. Marie. So many people want to read a book about the Indians, and don't know where or how to procure it. It is our intention therefore to utilize the back of cover of the "CANADIAN INDIAN" for this purpose, and keep on it from month to month a moving string of Indian books, taking off and putting on according as fresh catalogues come into our hands. In this way, in the course of a year, our subscribers will have a pretty fair catalogue to refer to; and in time we may hope to get it out in alphabetical order and publish it separately in pamphlet form.

RECEIPTS.

MEMBERS' FEES: (entitling them to CANADIAN INDIAN)—Rev. F. H. Almon, \$2; Arthur S. C. Wurtele, \$2; H. Covert \$2; G. H. Robinson, \$2; D. Creighton, \$2; A. S. Irving, \$2; W. E. Hagaman, \$2; Miss J. Bawtree, \$1.45; H. C. Harris, \$1.50; W. Houston, \$2; Prof. Vander Smissen, \$2; Education Dept., Toronto, \$4; Dr. Thomas Kirkland, \$2; Hon. A. S. Hardy, \$2; Hon. J. M. Gibson, \$2; Sir Alex. Campbell, \$2; Rev. Jos. Wild, \$2; Rev. J. E. Starr, \$2; W. H. Worden, \$2; J. J. Campbell, \$2; Mrs. Farrell, \$2; John Hallam, \$2; Alfred Willson, \$2; Hon. O. Mowat, \$2; Willoughby Cummings, \$2; Hon. Richard Harcourt, \$2; F. Barlow Cumberland, \$2; Geo. Dickson, \$2; J. Blackstock, \$2; E. H. Duggan, \$2; James L. Hughes, \$2; Mr. Justice Burton, \$2; Mr. J. Hinchliffe, \$2; A. McLean Howard, \$2; Hon. Jno. Dryden, \$2; J. Herbert Mason, \$2; Prof. T. Trotter, \$2; Mrs. J. E. Wells, \$2; Dr. Snelling, \$2; Wm. Williamson, \$2; B. E. Walker, \$2; P. Howland, \$2; Lady Macpherson, \$2; Rev. F. C. Piper, \$2; Rev. G. M. Grant, \$2; Bishop of Huron, \$2; Rev. J. G. Norton, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members) Rev. A. Lacombe, \$1; D. C. McTavish, \$2; Rowsell & Hutchison, \$2; Messrs. John MacDonald & Co., \$2; J. Fox, 20 cts.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, until December, 1891.

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223 Members to date.

NOTE.—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2) enclosed, either to the Secretary, Rev. E. F. Wilson, Sault. Ste. Marie, Ont., or to the Treasurer, W. L. Marler, Merchants Bank, Ottawa.

The next meeting of the Society will be held in Toronto, on the second Thursday in May, 1891.

OUR MAGAZINE.

THE CANADIAN INDIAN comes at present far short of what we had intended it to be, and of what we hope eventually it will be. The expense of getting up a Magazine so as to look respectable is considerable, and, having *no capital* to start with, it is impossible for us to incur much outlay until our subscription list is very considerably increased. A few gifts (or even loans) from friends of the cause, to aid in meeting the first necessary expenses, would be exceedingly acceptable just at this time, and, with a little money in hand, we should be able to use better and “more artistic” cuts, and make the Magazine a good deal more presentable. It is gratifying to us that, notwithstanding the defects of the Magazine, of which we are but too conscious, it has received on the whole a very kindly reception, as the following extracts from some few other publications, to which advance copies were sent, will show:—

“THE CANADIAN INDIAN appeals, without distinction of race or creed, to every friend of our aborigines. We would like to see the magazine at least doubled in size—so as to admit of longer signed articles from experts in Indian ethnology and philology,—but its enlargement depends of course on the generosity with which it is supported. The cause, both in its humane and scientific aspects, is a most worthy one, one that merits the support of every true Canadian.”—*Dominion Illustrated*.

"AN interesting and instructive monthly publication."—*The Mercury, Quebec.*

"A VERY creditable and entertaining Magazine."—*Morning Chronicle, Halifax.*

"It is well printed on good paper, and contains a number of interesting articles."—*Ottawa Citizen.*

"A VERY creditable and entertaining Magazine, its pages filled with instructive and interesting articles."—*Daily Echo, Halifax.*

"THE first number of the CANADIAN INDIAN is to hand, and contains a number of useful and interesting articles. We wish our Indian friend every success."—*Canadian Church Magazine.*

"THE Magazine is intensely interesting. It deals with the past and future of the Indians, and gives many useful facts. Until we took up this publication, we did not know that the largest pyramid in the world was not in Egypt, but in the United States."—*Regina Leader.*

"THE first number of this monthly periodical has been received, and proves to be an interesting journal. It contains articles on the ethnology, philology, and archæology of our Indian tribes; also information on the present condition and future prospects of the Indians."—*Barrie Examiner.*

EDITED with ability, care and judgment (by the Rev. E. F. Wilson and Mr. H. B. Small) and beautifully printed (by Mr. J. Rutherford, of Owen Sound), the new publication is in every way a credit to the country; and we trust it may secure the liberal support it deserves."—*Orillia Packet.*

"WE commend it to all Christians and others interested in the well-being of the Indians of our land. The objects of the society are manifold, but the first in order, as given in the prospectus, is sufficient to call forth the sympathy of our readers, 'to promote the welfare of the Indians.' That certainly is Christ-like."—*Faithful Witness.*

"To trace, by tradition and such pieces of his ancient handiwork as can be discovered, the changes the race has undergone; and to throw light on its early history while it is possible to secure anything that can do so, is a movement of the highest importance; and one to which this Magazine will devote its principal efforts."—*Saskatchewan Herald.*

"THE CANADIAN INDIAN, a bright little illustrated magazine, edited by Rev. E. F. Wilson and H. B. Small, has been received, and we commend it heartily to all who are interested in that romantic and departing race. Mr. Wilson has been a life-long friend of the Indian, and a close observer of his habits and customs."—*The Week, Toronto.*

"THE new venture is published under the auspices of the Canadian Indian Research Society, and as its name implies, appeals to those who are interested in our Canadian Indians, past and present. The little Magazine is full of information on its subject, and its illustrations, though not artistic, certainly help to make the letter-press more realistic."—*Evangelical Churchman, Toronto.*

"THE history, character, manners, and customs of the Indians are passing away rapidly from us; and a vast deal of information which may still be gained and preserved will have gone beyond our reach, unless it is at once collected and placed on record. For this reason the Society deserves all support. The Magazine makes a very fair, if not a brilliant beginning."—*The Canadian Churchman, Toronto.*

"WE have a word of welcome for the CANADIAN INDIAN, and a hearty appreciation of the work of the Society under whose auspices it appears. Their object, as stated in their constitution, is: 'to promote the welfare of the Indians, to guard their interests, to preserve their history, traditions and folklore; and to diffuse information, with a view to creating more general interest in both their spiritual and temporal progress.'"—*Owen Sound Advertiser.*

"THE first number certainly bears out the title of the little journal, being devoted entirely to interesting and instructive notes on the aborigines of this part of the new world, or on questions directly connected with them. The Magazine deserves encouragement, as its prosperity will cause light to be thrown on many things that have been dark hitherto, and tend to perpetuate much that is worthy of permanency, and which would otherwise disappear, in the history of the race whom we have now almost entirely displaced."—*Toronto Globe.*

THE CANADIAN INDIAN.

VOL. I.

FEBRUARY, 1891.

No. 5.

IN view of the recent Indian troubles in the United States, which threatened at one time to lead to serious results, and perhaps drag in some of our Indian tribes, the following sketch may prove interesting :

The Sioux have for many years been the most numerous of all the Indian tribes. Seventy years ago, after a century of almost constant wars with the neighboring nations of Hurons and Chippewas, they counted thirteen thousand souls, and since then, in spite of struggles with small-pox, starvation, soldiers, settlers, Indian agents and other torments, they have increased to about fifty thousand. They have in turn resisted the encroachments of the French, the English, and later, of the United States Government, seeking to subdue them and seize their hunting grounds ; but for the most part they retained their control of a wide tract of territory, until within a few years past, during which, a part at a time, it has been obtained from them by treaty and purchase, on terms which have seldom been faithfully kept by the white purchasers. Their original domain was larger than England, France and Germany combined.

When first met by the French explorers and missionaries moving westward of the Great Lakes, more than two centuries ago, the Sioux, otherwise known as the Dakotas, occupied nearly all of what is now Minnesota, North and South Dakota, besides much of Wisconsin, Iowa, and Nebraska. In 1837, they ceded to the United States all their lands east of the Mississippi ; and in 1851 they made a

new treaty, which moved their line to about the western border of what was then the Territory of Minnesota, in which they retained about three thousand square miles.

In 1854 troubles arose, but a patched-up Treaty of Peace was signed, which in 1862 was violated, the Sioux arising in force and attempting to drive the whites out of western Minnesota. This insurrection was promptly put down by the capture and punishment of the leaders ; and as a result many of the tribe hurried northward into Canada, whilst others hid themselves in the Black Hills. In 1866 an attempt was made to induce the Sioux to adopt agriculture and civilized life. Too restless to settle down, and the constant encroachments of the whites upon their territory driving away the buffalo, became a cause of complaint, and the discovery of gold in the Black Hills, led to an effort being made to remove the band to the Indian Territory. All attempts in this quarter, however, failed, and subsequently the massacre of Custer's column, in 1876, and the chastisement which followed, at the hands of General Miles, drove Sitting Bull and most of the warriors of the tribe, who had not been compelled to surrender, into Canada.

MANY of the failures, discontented paupers and criminals of all nations under God's bright sun, annually arrive among us, on invitation, and find open doors, open arms and the rights and homes of freedom and freemen anywhere and everywhere. In two hundred and fifty years, the negroes transplanted to America increased to seven millions. They grew out of barbarism and barbaric languages into the knowledge, benefits and abilities the whites possess, because of and through no other reason than that they were forced into the open doors of experience.

The Indian, constantly driven away from experience

and back upon himself, will remain his old self or grow worse under the aggravations and losses of the helps to his old active life, in the destruction of game and the buffalo; and unless opportunities are forced upon him, must either disappear or die out. Any policy which invites the Indian to become an individual and brings him into the honest activities of civilization and especially into the atmosphere of our agricultural, commercial and industrial examples, assures to him mental, moral and physical development into independent manhood. An Indian boy, placed in a family remote from his home (and it is better distant from the school), surrounded on all sides by hard-working, industrious people, feels at once a stronger desire to do something for himself than he can be made to feel under any collective system, or in the best Indian training school that can be established. His self-respect asserts itself; he goes to work, behaves himself, and tries in every way to compete with those about him. For the time he in a measure forgets the things that are behind, and pushes on towards a better life.

THE Lancaster (U.S.) *Examiner* is responsible for the following remarks:—

“The Indian conference in session last month at Lake Mohawk, New York, discussed the subject ‘of the relation of the churches to the federal government in the work of educating the Indians.’ Experience, sound judgment, and the precepts of political economy generally, unite in support of the position taken by Dr. Lyman Abbott, Rev. Dr. Foster, of Boston, and others, that a speedy separation of Church and State in this matter is necessary for the best interests of the Indians. People generally who have a personal knowledge of the condition and character of the Indian races of the Northwest will heartily concur in this view. What these Indians need to be

taught is in the line of thrift and industry, not in that of creeds ; an intelligent knowledge of how to take care of themselves decently and comfortably in this world, not speculative theories of what will become of them in the next ; honesty, morality and kindness, not the doctrines of theology ; the creed of personal responsibility, not that of vicarious atonement : to plough, to sow, to gather into barns, to put flour in the bin, meat in the barrel, potatoes in the cellar and wood in the shed for winter ; to make individual homes and surround them with at least the common comforts of civilization ; to wash, to cook, to sew, to handle tools usefully, and to clothe themselves and their children decently—these are things in the direct line of what education should mean to Indians. What the schoolmen teach in relation to the plan of salvation will be well enough later on, but the material things of life and how to make the most of them are of pressing present concern to the Indian races.”

In contrast to this Miss Fletcher, who has done much in Idaho towards promoting the welfare of the Nez Perce Indians, says : “ Observation leads me to place a high value on the association that is brought about among Indians by being members of an organized church, where they have some responsibility in connection with the conduct of its affairs. It is a great step forward, and is a foundation upon which to build.”

THE Mohawk conference, referred to above, before adjourning strongly recommended further extension of education in *all the industrial arts*, as essential to preparation for the Indian's self support. It urged the churches to larger gifts and greater zeal in their distinctive Christian work among the Indians, without which all efforts for civilization will be in vain ; and it strongly further urged, as the fundamental principle which should

control all friends working for the Indian, that their efforts should be in anticipation of and in preparation for the time when the Indian races of this country will be absorbed into the community, and the specific Indian problem will be merged into the greater problem of building up a human brotherhood, which the providence of God has laid upon the white man, who has possessed himself of the title to the soil. These remarks are as applicable to us in Canada as to our neighbours across the line. If the thousands of foreign emigrants to our shores can become assimilated and absorbed through association, there is but one plain duty resting upon us with regard to the red man, and that is, by educating and training them to civilized pursuits, to assist them to merge into the general community; to lay aside the characteristics of their native life, and to adopt those of the people amongst whom their future is cast.

THERE are three tests which particularly mark the advance of the Indian toward civilization, viz., the adoption of the white man's dress, education of children, and engaging in agriculture. Progress in the latter is of permanent importance to their ultimate welfare, and it will be interesting to trace what is known of Indian agriculture. Prior to the advent of the Europeans, the North American Indians were not an agricultural people; the cultivation of the soil was considered among them as a degrading occupation for the men of the tribes, who left it to the old women and the children. Captain John Smith, who visited Virginia in 1609, says, "the greatest labour they take is planting their corn, for the country is naturally overgrown with wood. To prepare the ground they bruise the bark of trees near the root, then do they scorch the roots with fire that they grow no more." This custom probably suggested to the first settlers the process of girdling, which killed the larger tree, and causing the

decay and fall of the lower branches, admitted the sunlight and air to the corn cultivated in patches on the virgin soil. When a clearing was partially effected, the surface was rooted up with the flat shoulder-blades of the moose, or with a crooked piece of wood, the seed corn was dropped in at certain distances, and as it grew the earth was scraped up round it with clam shells. While the stalk was green, the ears were picked, the seed selected and tied up in their wigwams, and the rest of the crop was dried in the husk, or over smouldering fires; then husked, shelled and packed in birch-bark boxes and buried in the ground below the action of frost. The dried corn was called *omonee* (hominy), cracked in a stone mortar and then boiled; when pounded and sifted through a basket, to be made into ash cakes, it was called *suppaun*. When on the warpath, or on the chase, the men carried with them parched corn called *nokake*. Roger Williams, the founder of Rhode Island, speaks of them "planting in May among their corn, "pumpeons," and a fruit like a musk-melon, but less and worse, which they call *macocks*, also peas and small beans. He goes on to say, "these crops not only keep the ground round the growing corn moist, but supply materials for the celebrated dish called *musiquatash*," now known as succotash. In the west, wild rice was gathered; cherries and plums they dried for winter use; and that the apple was known is certain, but probably it was the wild crab. Walcott, a settler in Connecticut, wrote in 1635, only five years after his colony was established, that he made "500 hogsheads of cider out of my own orchard in one year." This would have been impossible had he been obliged to raise his orchard from seed, or to have planted young imported trees. He must, therefore, have grafted on the indigenous crab-stocks of the Indians. The Algonquin language has the word *mishimin*, which means apple. Tobacco was cultivated; gourds were raised, called calabash, and made into receptacles for pig-

ments, and other pasty articles. From the sap of the maple, coarse-grained sugar was made; a decoction of sassafras, was used as a drink at their feasts, and the green wax of the bay-berry afforded candles, in which were rush wicks, that "gave a pleasant fragrance while burning."

Their wigwams were constructed of saplings set in the ground in a circle, and drawn together at the top, then covered with mats of woven grass, or with large sheets of birch bark, sewn together with deer sinews, and caulked with some resinous gum. A mat served as a door; in the centre was the fire, and an opening above for the smoke to escape. They had no domestic animals save dogs, and no poultry. In place of our agricultural fairs and cattle shows, they held the "green corn dance," or the "feast of the chestnut moon." The use of milk or dairy products was never entertained by them; and probably from their nomadic habits the cow would have been an incumbrance. As the white man pushed settlements further and further westward, the Indian receded, till reservations were set apart, and the more advanced tribes learned that the white man's system of tilling the soil was the only means open to them to maintain their existence, when the chase failed through scarcity of game and fur-bearing animals. Rude at first were their attempts to cultivate the soil, but contact with the white, in course of time, bore its fruits, and to-day there may be seen on some of the Indian farms as fine fields of grain, and as good cattle, as are to be found amongst the neighbouring settlements. The late Senator Plumb, in a speech at Brantford, made by him on the occasion of the seventeenth agricultural exhibition of the Six Nations, at that town, in 1884, remarked that the agricultural exhibition of the Six Nations Indians would compare favourably with many of the local fairs held by their white brethren. On the same occasion other prominent speakers alluded to the strides made in the cultivation of their reserve, and the great progress in civilization

which attended these efforts, and if their labours were carried on in the same spirit, their red brothers would soon reach a complete civilization.

In British Columbia the natives make excellent herdmen for cattle; and in the North-west, wherever farm instructors have been sent by Government, they find willing and apt pupils in those whom they instruct.

THE *Academy*, of November 8th last, contains an article by Walter W. Skeat, on the language of the Micmac Indians, which gives some very valuable information on the origin of certain words in common use amongst us. The writer alludes to the recent publication of an English Micmac dictionary, from which he derives his line of thought. The Micmacs, it may here be said, are a tribe of the Algonquin family, inhabiting the Maritime Provinces of the Dominion, and the work in question was published by means of an appropriation for that purpose made by the Dominion Parliament. Micmac for a house is *wig-wom*, which corresponds to our word "wigwam," an Indian residence. A shoe in Micmac is *mkusun*, accented on the second syllable, hence the word "moccasin." An axe is *tumeegun*, accented on *ee*, hence "tomahawk." A chief is *sakumow*, clearly "sagamore," or "sachem." But the greatest gain to this knowledge is the word *to baakun*, a sled or sledge, hence "toboggan." This the writer asserts is the first really good authority for this origin. Other derivations are worthy of being recorded, and these pages will be open to any hints that can be given towards the origin of many words expressive of Indian articles, but which have crept into every-day use.

THE *Canadian Gazette*, a paper published in England, says, under date 4th December last, when speaking of the recent Indian excitement in the United States:

“There are, we know, some who are inclined to belittle the claim on behalf of Canada’s policy of kindness towards the Red Indian. The *Speaker*, for instance, makes this week some disparaging remarks about the ‘self-glorifying thought’ touching the superiority of our own methods in dealing with savage races. ‘The Canadian system as regards Indians,’ it says, ‘cannot of itself take high rank among Colonial systems. It is not to be compared, for instance, to the system which has produced the ten thousand well-armed and smartly mounted Basutos, who rode forth the other day to give Sir Henry Loch a loyal welcome. Canada has deprived its Indians of self-dependence, and is now painfully winning them back to what Sir John Macdonald calls self-sustenance. In its essentials and on paper the Canadian system does not differ widely from that of the United States.’ Perhaps not; but the *Speaker* half admits the folly of judging a system solely by its ‘on paper’ results. If anyone wishes to appreciate the vital difference between the Canadian and the United States policy towards the Indian population, let him compare the peaceful development of the Canadian North-west with the bloody series of conflicts which have marked the western march of the white man in the Western States. Had the United States had the misfortune to have a Riel rising, as Canada had four years ago, does the *Speaker* imagine that the United States Indians would have stood firmly on the side of the authorities as did the great mass of the Canadian aborigines? As for the contrast with the Basutos, is it not absurd on the face of it? The Basutos are mentally and socially about as much like the Red Indians as the board-school boy in the fifth standard, is like the beginner who has still to master his A B C.”

A FISHING STATION OF THE ANCIENT HURONS
IDENTIFIED.

(BY J. WALLACE, SEN., ORILLIA.)

IN the beginning of September, 1615, at the narrow strait connecting Lake Simcoe with Lake Couchiching, a lively and picturesque scene might have been witnessed, such as seldom meets the eye of a beholder. Along the margin of the strait, drawn up from its slow current, lie one or two hundred birch-bark canoes. The banks are crowded by many hundreds of half-naked savages, their faces and bodies besmeared with black and red paint, suggestive of the war-path; their lank, black hair glossy with oil from sun-flower seeds, and garnished with plumes of feathers; some lie lazily stretched on the green sward; others recounting their deeds of bravery in the past, and boasting of feats shortly to be performed against the common foe; and others again with arrogant and haughty mien, stalk along with all the pride and self-importance of acknowledged Indian warriors, to the great admiration of the groups of squaws and children from the neighbouring town of Cahiague; the former bedizened with porcelain, beads, and bright ornaments of various kinds; the latter destitute of clothing, their red bodies lithe and active, their snaky eyes gleaming with pleasure, as they engage in games of fun or frolic, or simulate the heroic acts of braves in mimic warfare.

Fresh arrivals are hourly approaching from either end of the narrow strait; the graceful, buoyant canoes filled with dusky forms, each flushed with high-flown hopes of victory, scalps, and prisoners for torture. Along the numerous pathways connecting the various villages of the Huron nation, swiftly march, in single file, the several contingents to join the assembling army, individually animated with a tiger-like ferocity for the blood of their foes. From the towns bordering the Georgian Bay, scattered parties ascend the Severn, incessantly bending to the stroke of

the paddles flashing in the sun-light, scaring the wild fowl from the sedgy nooks of the tortuous river, until finally they coast along the shores of the lovely Lake Couchiching, to the rendezvous of the assembled warriors, shortly to march against the dreaded Iroquois. Two or three pale-faces, armed with the ancient-looking arquebusses, may occasionally be noticed, mixing freely with the painted and be-feathered savages. The chief of these is Mons. S. de Champlain, at once the head and prime mover in this great enterprise ; nothing seems to escape his vigilant eye, and ever and anon, he scans the distance for new comers, and makes a mental calculation of the forces he has to lead against the Five Nations inhabiting the southern shore of Lake Ontario. The number promised was two thousand five hundred, and as yet, they are considerably short of that ; and he reflects uneasily on the approach of a long severe winter.

In the meantime the Indians are busily laying in a stock of fish, for, as he tells us in his narrative, they are caught here in great quantities. This extensive fishing, he says, is carried on by means of stakes stretching across the whole strait, leaving only openings here and there, at which they place their nets to catch the fish as they are driven along. We can easily imagine a long semi-circle of canoes, some distance out on Lake Simcoe, advancing towards the strait, the occupants shouting, yelling, and splashing the water with their paddles, in order to scare the fish up the strait, the line gradually contracting until the fish are driven into the nets, from which they are landed and prepared to supply their wants on their long and perilous journey. Six years previously, Champlain had led an Algonquin band against the Iroquois, and signally defeated them ; he was now preparing to strike a blow by which he hoped to infuse a salutary terror into the hearts of those war-hawks of the wilderness, and effectually put a stop to their scalping parties, from infesting the streams

and foot-paths on the northern side of the St. Lawrence. Thus did Champlain open up a drama whose first acts were successful, but whose tragic close was the utter ruin of the Huron nation ; and the complete failure and abandonment of the Jesuit missions.

Parkman says, " Here was the beginning of a long suite of murderous conflicts, bearing havoc and flames to nations yet unborn. Champlain had invaded the tiger in his den ; and now, in smothered fury, the patient savage would lie biding his day of blood."

But to return to our fishing ground. The Narrows presents much the same features as in Champlain's days, excepting where one railway bridge crosses it, and another for the accommodation of the travelling public, together with the dredging necessary for steamers and other craft. At one end, on the western shore, are a few houses, and conspicuous is the flag of the Red Cross hospital, which has lately been erected at this salubrious spot. But its fame as a fishing ground has long vanished ; bass may still be caught with the rod, or trolling ; and in the winter season, some scores of Indians and whites may be seen spearing herrings through holes cut in the ice. Still there is no doubt that at the time to which reference is made, all those lakes were literally swarming with fish.

Are there any remains to point out the exact locality where these stakes crossed the strait ? In answering this question in the affirmative, I would state that some years since, my friend Gilbert Williams, an Indian, informed me that he had seen very old stakes which were used by the Mohawks for catching fish. Some time after when I was writing out the story of Champlain, for one of our local papers, I was conversing with Charles Jacobs on the subject, who said he also had seen the stakes, and further that the locality was known to this day as *mitchekun*, which means a fence, or the place which was fenced or staked across. He said that if a strange Indian were to

ask him where he came from, he would answer, *mitchekuning*, the termination *ing*, signifying *from*, that is, from Mitchekun. We were, at the time, standing on the Orillia wharf, and within sight of the end of the Narrows. Charles Jacobs said, ask old Mr. Snake (who was standing near by) where Mitchekun is. As soon as I asked the old man, he turned and pointed to the Narrows, which was between two and three miles distant. In September, 1886, I walked down to the Narrows, and entered into conversation with Mr. Frank Gaudaur, who is of Indian extraction, and the keeper of the Midland railway bridge, who immediately took me to the side of the bridge, and only a few paces distant, and shewed me a number of the stakes which remained. Dredging the channel for the purpose of navigation had, of course, removed the greater part of them, only those on the outside of the dredged portion being left. Mr. Gaudaur said that there were some other places where stakes might be seen, but that this was the most complete part. The stakes, as might be expected, were a good deal twisted by the current, but the ends were still close together, and firmly embedded in the clay and mud at the bottom, so that it was only after considerable pulling with a spear, that one was brought to the surface. The stakes would be about five or six feet long and thicker than a walking-stick. It is to be observed that they are not placed across in a straight line; indeed one portion is continued in a direction half-way down the stream, and would thus produce an angle when the line was changed upwards, and at the opening of this angle would be placed the net; and this is in exact accordance with the method which Champlain describes, when the Indians were hunting deer: that is by staking out a large space in the woods, with an angle into which the game was driven. It is not difficult to account for the stakes lasting for so many years when we consider that the tops were under the surface of the water, thus

escaping the action of the air, and also that of the ice, which in this locality is never of great thickness because of the rapidity of the current. It must be understood that we do not assert that these identical stakes existed there in Champlain's time, although it is possible that some of them may be part of the original construction. It was probably used for fishing purposes long after the time of Champlain, and even after the destruction of the Hurons, for I am strongly inclined to suspect that a portion of the Mohawks settled down on the vanquished territory, and remained there a considerable time. If such was the case, the fence would be repaired from time to time, as circumstances required, without altering the *site* to any material extent. The stake which I had, had been pointed with an axe of considerable sharpness, as evidenced by the comparatively clean cuts made in the operation. Our present Indians, who are Ojibways, know nothing about them, except the tradition before mentioned. Mr. Snake is an old man, and he stated to me that the old Indians, when he was young, referred the whole construction, and its use, to the Mohawks. I have no doubt, if they are not molested, the remains will be in existence a century hence. I have only to add that a correspondent, Mr. A. F. Hunter, of Barrie, has suggested to me that possibly the old French name for Lake Simcoe, "Lac aux Claies," referred to this fence at the Narrows, as he has not met with any account of the origin of the term "aux Claies." I throw out this hint in the hope that perhaps some of your readers may be able to throw light on the subject.

If any of the readers of THE CANADIAN INDIAN should ever visit the picturesque and progressive town of Orillia, a walk of half-an-hour will take him to this classic spot where Champlain spent nine days, nightly entertained by the inhabitants of Cahiague with war-dances and banquetings; and which from its geographical position, and a great highway to the upper lakes, must have made it the scene of many sanguinary conflicts, as well as the more peaceful occupation of fishing, for the purpose of laying in their winter supplies of food.

THE MOUND BUILDERS.

A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE HISTORICAL SOCIETY.

BONES. Of the bones found, the skulls were the most interesting. In some cases it would seem as if they alone of the bones had been carried from a distance, perhaps from a distant part of the mound-builders' territory, from a battlefield or some other spot. In some cases this was proved, by the presence in the eye-sockets and cavities of clay of a different kind from that of the mound, showing a previous interment.

The mound was plainly a sacred spot of the family or sept. Before you are pieces of charred bone. Of the bones unburnt some were of large size. There are before us two skulls, one from the grand mound, the other from the Red River mound opened by the Society in 1879. The following are the measurements of the two skulls, which I have made carefully; and alongside the average measurements of the Brachycephalic type given by Dr. Daniel Wilson, as well as of the Dolichocephalic:

	AVERAGE DOLI- CHOEPHALIC.	RAINY RIVER SKULL.	RED RIVER SKULL.	AVERAGE BRA- CHYCEPHALIC.
Longitudinal diameter.....	7.24	7.3 in.	6.7	6.62
Parietal diameter.....	5.47	5.8	5.5	5.45
Vertical diameter.....	5.42	6.2	5.8	5.30
Frontal diameter.....	4.36	4.2	3.7	4.24
Intermastoid Arch.....	14.67	15.3	15.6	14.63
Intermastoid line.....	4.23	5.8	4.3	4.25
Occipito frontal Arch.....	14.62	17.	13.8	13.85
Horizontal circumference...	20.29	22.3	19.6	19.44

From this it will be seen that the Red River mound skulls agree with the Toltecan Brachycephalic type; and the Rainy River skull, while not so distinctly Brachycephalic, yet is considerably above the average of the Dolichocephalic type.

Wood. As already stated it is only in some of the mounds that charred wood is found. I have a specimen from the mound at Contche-tehng, at the head of Rainy River. It stands beside the rapids. This mound has supplied many interesting remains. From this fact, as well as from its situation, I would hazard the opinion that here, as at the great Rainy River falls, three miles farther down, there were villages in the old mound-building days. It is a fact worthy of notice, that the site of the first French fort on Rainy River, St. Pierre, built by Verandrye in 1731, was a few hundred yards from this mound.

Bark. Specimens of birch bark were found near by the bones. It was no doubt originally used for swathing or wrapping the corpses buried. That a soft decayable substance, such as bark, should have lasted while a number of bones had decayed, may seem strange. No doubt this may be explained in the same way as the presence among the remains in Hochelaga, on the Island of Montreal, of preserved fragments of maize, viz.: by its having been scorched. The pieces of bark seem to have been hardened by scorching.

Earth. The main earth of the mound is plainly the same as that of the soil surrounding it. By what means the earth was piled up, is a question for speculation. It seems a matter of small moment. Possibly that the earth was carried in baskets or vessels of considerable size is sufficient to account for it. My theory is that the mound was not erected by a vast company of busy workers as were the pyramids, but that it was begun at first for purposes of observation, that as interments were from time to time made in it, sufficient earth was carried up to effect the purpose, until in centuries the enormous aggregate of earth

was formed. Among the earth of the mound are also found, in spots, quantities of red and yellow ochre. The fact that the skulls and bones seem often to have a reddish tinge, goes to show that the ochre was used for the purpose of ornamentation. Sometimes a skull is drawn out of the firm cast made by it in the earth, and the cast is seen to be reddened by the ochre which was probably smeared over the face of the slain warrior. The ochre is entirely foreign to the earth of which the mound is made, but being earthy, remains long after even pottery has gone to decay.

Ore. Lying near this skull, as if they had been placed in the hands of the corpse, were two pieces of metallic ore, one of which is before you. A fresh section of it shows it to be Arsenical Iron Pyrites, each piece weighing four or five ounces. No doubt the shining ore and its heavy weight attracted notice, although it is of no commercial value. The probabilities are that this ore was regarded as sacred, and possibly having been considered valuable, was placed beside the corpse, as the ancient obolus was laid beside the departed Greek, to pay his fare to crusty Charon.

Stone Implements. The stone articles found, no doubt form a very small proportion of the implements used by the lost race.

Scrapers. These were made after the same manner, and from the same material, as the flint arrow heads, found so commonly all over this continent. They are usually of an oval or elongated diamond shape, of various thicknesses, but thin at the edges. Their purpose seems to have been to assist in skinning the game, the larger for larger game, the smaller for rabbits and the smaller fur-bearing animals. Probably these implements were also used for scraping the hides or skins manufactured into useful articles.

Stone Axes and Malls. In the mound on Red River was found the beautiful axe of crystalline limestone, which approaches marble. From the absence of stone, so far as we know, of this kind in this neighborhood it is safe to conclude that it came from a distant locality. There are also gray-stone celts and hammers, used for crushing corn, for hammering wood and bark for the canoes, and other such-like purposes, in time of peace; and serving as formidable weapons in time of war. In the mound on the Red River a skull was discovered having a deep depression in the broken wall, as if crushed in by one of these implements.

Stone Tubes. These are among the most difficult of all the mound-builders' remains to give an opinion upon. They are chiefly made of a soft stone something like the pipestone used by the present Indians, which approaches soapstone. The hollow tubes vary from three to six inches in length, and are about one-half an inch in diameter. They seem to have been bored out by some sharp instrument. Schoolcraft, cer-

tainly a competent Indian authority, states that these tubes were employed for astronomical purposes, that is to look at the stars. This is unlikely; for though the race, with which I shall try to identify our mound builders, are said, in regions further south, to have left remains showing astronomical knowledge, yet a more reasonable purpose is suggested for the tubes. From the teeth marks around the rim, the tubes were plainly used in the mouth, and it is becoming generally agreed that they were conjurors' cupping instruments for sucking out, as the medicine men pretended to be able to do, the disease from the body. The custom survives in some of the present Indian tribes. A lady friend of mine informs me that she has a bone whistle taken from a mound in the Red River district.

Horn Instruments. The only implement of this class that we have yet found, is the fish spear head. It was probably made from the antlers of a deer killed in the chase. Its barbed edge indicates that it was used for spearing fish. It is in a fair state of preservation.

Copper. No discovery of the mounds so fills the mind of the Archæologist with joy as that of copper implements. Copper mining has now, by the discovery in the Lake Superior region, of mining shafts, long deserted, in which copper was quarried by stone hammers on a large scale, been shown to have been pursued in very ancient times on this continent. It is of intense interest for us to know that not only are there mines found on the south side of Lake Superior, but also at Isle Royale, on the north side, just at the opening of Thunder Bay, and immediately contiguous to the Grand Portage, where the canoe route to Rainy River, so late as our own century, started from Lake Superior. According to the American geologists, the traces for a mile are found of an old copper mine on this island. One of the pits opened showed that the excavation had been made in the solid rock to the depth of nine feet, the walls being perfectly smooth. A vein of native copper, eighteen inches thick, was discovered at the bottom. Here is found also, unless I am much mistaken, the mining location whence the Takawgamis of Rainy River obtained their copper implements. Two copper implements are in our possession, one found by Mr. E. McColl in the Grand mound, and the other by Mr. Alexander Baker, in a small mound adjoining this.

Copper Needle or Drill. This was plainly used for some piercing or boring purpose. It is hard, yields with difficulty to the knife, and is considered by some to have been tempered. It may have been for drilling out soft stone implements, or was probably used for piercing as a needle soft fabrics of bark and the like, which were being sewed together.

Copper Cutting Knife. This has evidently been fastened into a wooden handle. It may have been used for cutting leather, being in the shape

of a saddler's knife, or was perhaps more suited for scraping the hides and skins of animals being prepared for use.

Some twenty miles above the mound on the Rainy River, at Fort Frances, a copper chisel, buried in the earth, was found by Mr. Pither, then H.B. Company agent, and was given by him to the late Governor McTavish. The chisel was ten inches long, was well tempered, and was a good cutting instrument. Another copper implement is in the possession of our Society, which was found buried in the earth 100 miles west of Red River.

All these, I take it, were made from copper obtained from Isle Royale, on Lake Superior.

Shell Ornaments. Traces are found in the mound, of the fact that the decorative taste, no doubt developed in all ages and in all climes, was possessed by the Takawgamis.

Sea Shells. Important as pointing to the home and trading centres of the mound builders, is the presence among the debris of the mound, of sea shells. We have three specimens found in the Grand mound. Two of them seem to belong to the genus *Natica*, the other to *Marginella*. They have all been cut or ground down on the side of the opening of the shell, so that two holes permit the passage of a string, by which the beads thus made are strung together. The fact that the genera to which the shells belong are found in the sea, as well as their highly-polished surface, show these to be marine; and not only so, but from the tropical seas, either, we suppose, from the Gulf of Mexico, or from the Californian coast.

Fresh Water Shells. In all the mounds yet opened, examples of the *Unio*, or River Mussel, commonly known as the clam, have been found. They are usually polished, cut into symmetrical shapes, and have holes bored in them. We have one which was no doubt used as a breast ornament, and was hung by a string around the neck. In the bottom of a nearly complete pottery cup, found in the Grand mound, which went to pieces as we took it out, there was lying a polished clam shell. The clam still abounds on Rainy River. Six miles above the mound, we saw, gathered together by an industrious house-wife, hundreds of the same species of clam, whose shells she was in the habit of pulverizing for the benefit of her poultry.

Pottery. Broken. It seems to be a feature of every mound that has been opened, that fragments of pottery have been unearthed. The Society has in its possession remains of twenty or thirty pottery vessels. They are shown to be portions of different pots, by their variety of marking. The pottery is of a coarse sort, seemingly made by hand, and not upon a wheel, and then baked. The markings were made upon the soft clay, evidently with a sharp instrument, or sometimes with the finger-nail.

Some pieces are found hard and well preserved ; others are rapidly disintegrating. As stated already, in the Grand mound a vessel some five or six inches in diameter was dug up by one of the workers, filled with earth, which though we tried earnestly to save it, yet went to pieces in our hands. The frequency with which fragments of pottery are found in the mounds has given rise to the theory that, being used at the time of the funeral rites, the vessel was dashed to pieces, as was done by some ancient nations in the burial of the dead. This theory is made very doubtful indeed by the discovery of a

Complete Pottery Cup. So far as I know, this is the only complete cup now in existence in the region north-west of Lake Superior, though several others are said to have been discovered and been sent to distant friends of the finders. This cup, belonging now to the Historical Society, was found in the Grand mound, in company with charred bones, skulls, and other human bones, lumps of red ochre, and the shells just described. The dimensions of the cup are as follows :

Mean diameter at top of rim	2.09 inches.
Greatest mean diameter	3.03 “
Height	2.49 “
Thickness of Material . . . . .	.092 “
Weight	—oz.

Whether the cup was intended for use as a burial urn, or simply for ordinary use, it is difficult to say.

(To be continued).

MY WIFE AND I.

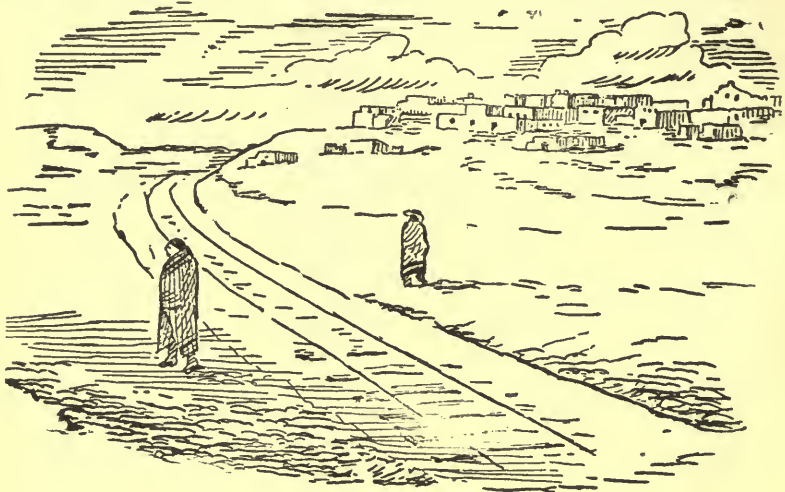
A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XXI.—MORE PUEBLO VILLAGES.

MY next destination, after leaving Manuelito, was Laguna (Lagoona). I arrived there at five o'clock in the morning. It was dark and cold. I had introductions to two parties in Laguna, a Mr. M. and a Mr. P.; both these gentlemen were married to Laguna Indian women. There were no other white people in the place. It was too dark to see anything, and no one seemed to be up, so I lay down on a bench in the poky little waiting room and slept. About 7 o'clock I got up and went out to reconnoitre. In the dim light I could see a long low adobe building a short distance from the station, and on approaching it I found "Post Office" written up over a door in the centre. I knocked at this door. There was no answer. I found it was unlocked, so I went in. There was a fire-place in the corner, but no fire, a desk, and a few pigeon holes for letters, and quite an array of old-fashioned-looking muskets arranged in a case on one side of the room ; also any amount of dust and

dirt ; the room looked as if it had not been swept out for several years. At the further end was another door. This I pushed open and looked in. There was a bed that had been used, but no occupier. My efforts to find any human being thus proving fruitless, I walked back to the station. The sun was just rising, and the Indian village of Laguna with its adobe walls and terraces was lighted, up a fiery red. I got out my sketch book and paints, found a can with some water in it down under a seat, and set to work to make a sketch.



LAGUNA.

By the time I had finished, there were signs of life about the place ; several women came down the steep bank from the village with prettily-painted water-pots on their heads, and arrayed in picturesque costumes to draw water at the river ; several men went by, their dark or striped blankets drawn up tightly to their chins. And then I saw smoke issuing from one of the chimneys of the adobe dwelling near to me ; so I thought I would go again to see if the people were getting up. Yes, there were movements now within the house ; and when I knocked at the door, a little half-breed boy of seven years old opened it and looked at me. A woman from within heard me ask if this were Mr. P.'s, and answered in the affirmative, so I entered. The family, it was evident, had only just arisen. Three or four little half-breed children were playing about the floor ; an old Pueblo Indian, with a withered but kind face, was sitting near the stove nursing the baby ; and a smart young Pueblo girl, in pretty Indian costume, was busy cooking a pot of mutton and onions at the stove. The family made me welcome—that is, they gave me a chair—and presently the father, an intelligent, well-educated white man, appeared in his shirt sleeves at the door of an inner room, and I showed him my letter of introduction from Washington. He received me very cordially, and

offered me hospitality; it seemed to me it was rather a relief to him to meet and speak with someone other than a Pueblo Indian. After indulging in a wash at a tin basin, and combing my hair before a diminutive looking glass, I was called in to breakfast. Mr. P., myself, and two of the children sat to the table, and we had a dish of broiled mutton, some wheaten bread, and coffee. The wife was a respectable, pleasant-faced and simple-looking Pueblo Indian woman, dressed in an American gown. She only understood very few words of English. The girl who did the cooking was a cousin of her's, and the Indian nursing the baby was her father. Mr. P. took me out with him to see the village; and I made a number of sketches. There is a population of 1200 or 1300 Laguna Indians, but they do not all live together; they are distributed over eight villages, within a radius of twelve miles. The name of their governor is Santiago.



GOVERNOR OF LAGUNA.

He is a fine-looking man, with a kind mild face; he was wearing a ladies' high straw hat, the brim short at the back, and projecting a good deal in front, according to modern fashion; his person was enveloped in a handsome grey blanket, striped with red, blue and white, and he had yellow buck-skin leggings, and buck-skin moccasins. I had brought a letter of introduction to him from one of the pupils at Carlisle.

I had quite a good insight into the ways and customs of Pueblo Indians during my visit to Laguna. The scarlet, pink, or white cloth or hood which Indian maidens wear, hanging down their backs, is called an "otcinat"; the waterpot which they carry on their heads is a "tinaha"; their wafer bread they call "baku," and the mill in which they grind their corn, "molina"; the stone for grinding the corn with, is "mattate," and the round dome-shaped oven is "orno."



WOMEN GRINDING CORN.

Some of these words, I believe, are Mexican, others Indian; but they are the general terms by which these things are known. These Laguna Indians own 200,000 acres of land, which were granted to them

long ago by the Spaniards, and have since been confirmed to them by

the American Government ; they have about 1500 acres under cultivation, an average of 5 acres or so to each family ; they grow Indian corn, wheat, onions, beans, pepper, melons, squashes, pears, peaches, apples and grapes ; they have 2000 head of cattle and 30,000 sheep. They irrigate their land, bringing the water from the San Jose river, which flows past their village. These people are sun-worshippers ; their word for God is the same as their word for sun. They have also a god of fire, a god of water, and other minor deities, and they believe in witchcraft and devils. They call their town "Kawàik," and themselves "Kawa ik ami." Pueblo Indians in general they call "honno." They are divided into sixteen clans, known as the sun people, the earth people, &c., &c.; they say that originally they lived below the surface of the earth, in a great cave. They have a curious legend about Montezuma. Montezuma, they say, was born at Teguaya (Taos, one of the Pueblo villages). He was born of a virgin. There was a great famine at the time. The Great Spirit gave the virgin three piñon nuts. She ate one of them and conceived and bore Montezuma. In his early days Montezuma led the life of a vagabond. At the death of the Cacique or high priest, lots were drawn who should succeed him. The lot fell upon Montezuma. The people derided him, but he rose to the occasion. He promised them great success in hunting, and it came true ; again, he promised them a great rain and an abundant harvest, and this also came true. The Great Spirit bade Montezuma make a long journey to the south. A beautiful Zuni maiden, named Melinche, was given him for a bride. A great eagle, with wings outspread, bore them away. They have never since returned. But the Pueblo Indians still look toward the south for the return of Montezuma and his bride, and listen for the flapping of the wings of the great eagle. Once every year they sing the song of Melinche, at their feasts. At the opening of the new year they keep up their religious celebrations for ten days. Fires are made outside on the hills, and kept burning continually. No ashes may be carried outside their houses, and no one may smoke outside the house during the ten days. Every Pueblo town has its "estufa," or sacred council house, where the sacred fire is kept burning. None but the initiated are allowed within. There is only one entrance, and that through the roof. Every Pueblo town has also its jail, and stocks and pillory. A man was put in the pillory lately, because he refused to live with his wife. Prisoners never try to break jail ; they will not walk out before their time, even if the door is left open. The Governor has two "tenientas" under him, with whom to advise ; these three have supreme authority, and punish prisoners as they see fit. When the "alguacil," or sheriff, arrests a man, he simply says to him, "The Governor wants you," and the man follows him immediately.

After Laguna, I had intended going to Acoma, which is a most interest-

ing place—the Pueblo town being built on a rock 250 feet high, and accessible only by a narrow, steep path, through a deep gorge, along which persons must pass in single file. The only way to get to Acoma was to hire a horse in Laguna, and ride across country to it, a distance of sixteen miles; but no horse was at that time procurable, so I was obliged to forego my visit there, and to take Isleta, which was more easy of access, instead. In the railway guide I found Isleta marked as a stopping-place for the train, so supposed it would have some pretensions to a town—but it proved to be only a tank for watering the engine; there was not even a station—only a little box of a place, with a telegraph office under the great round hoghead of a tank. The conductor warned me that if I had any baggage checked, I must apply for it at the door of the baggage car while the engine was imbibing, otherwise it would not be put off. So I secured my two pieces. And then I met two young ladies—white ladies—strolling on the track. “Does Mr. Gray live here?” I enquired of them. “Yes,” they replied, looking rather surprised. “Do you think Mr. Gray could put me up for the night?” At this they both laughed and said, “I don’t know, I’m sure.” “Well,” I said, “I am just visiting about among the Indians; and I stayed at Laguna, with Mr. P., last night, and Mr. P. told me he thought Mr. Gray would be able to put me up.” “Oh, I daresay he will. If you will come with us we will show you his house; that is where we live; we live in the Indian village.” We were crossing the railway bridge, stepping from tie to tie, when we met Mr. Gray. “Archie,” said one of the girls, “this gentleman wants to know if we can put him up for the night.” Archie looked at me. “I am a Canadian,” I said, “travelling through the States, visiting the Indians—at least I am English; I came out from England—you are English, too, I believe.” “Yes,” said Mr. Gray, “I am English, and we shall be very glad to receive you, and do what we can to make you comfortable.” So Mr. Gray turned back, and we all went together to the Indian village. It was evening, and getting dark. We entered a little court yard through double gates, approached a low adobe dwelling, entered a door—and there, within, was as cosy, snug, English-looking a little parlor as one could wish to see; a bright fire burning in the adobe fire place; a lamp, with a shade to it, standing lighted on the table; a comfortable sofa, with a red, blue, black, yellow and white Navajo blanket thrown over it; bookshelves full of books, specimens of minerals and curiosities; the walls well adorned with pictures, photographs, stags’ horns, &c.; and an American folding swinging chair hanging from the cedar beams which crossed the ceiling. I made myself at home at once; and very soon the whole party, consisting of Mr. and Mrs. Gray and the two young ladies (who were her sisters), were busy looking over my sketches and photographs, and I felt as though I had been with them a week or more. They gave me a comfortable little apartment for the night, partitioned off from the dining room by a hanging curtain.

(To be continued.)

THE ARYAN ELEMENT IN INDIAN DIALECTS.—I.

BY A. F. CHAMBERLAIN, M.A.

THE history of the influence of the various intruding Aryan languages of America upon the aboriginal linguistic stocks, when they came into contact, has yet to be written. Besides the paper of Prof. A. M. Elliott,¹ the literature of the subject amounts to very little.

The influence of the Aryan upon the Indian appears to have begun very early. Prof. Henshaw² tells us: "When European novelties were introduced among the Indians there were two methods of naming them. Frequently, as in the case of sugar, below cited, they did their best to adopt the foreign name. This was particularly true in California, where Spanish names for almost every European introduction were incorporated into the native tongues. Tonty (1688) tells us that the Cadodaquis, on Red River of Louisiana, called the horse "cavali," Spanish "caballo." This essay is concerned chiefly with the Algonkian dialects, for upon that linguistic territory, the influences that have been at work, can, perhaps, be marked out with some approach to exactness. With the languages of this stock, both French and English colonists came early into contact, and, as the Indians associated more and more with their Aryan conquerors, and in many cases inter-married with them, the linguistic borrowings became more and more frequent.

One of the most interesting and earliest notices of the contact of French and Algonkian, is contained in Lescarbot³: "D'une chose veux-j'avertir mon lecteur, que noz Sauvages ont en leur langue le (ov) des Grecs, au lieu de nôtre (u) et terminent volontiers, leurs mots en (a) comme; Souriquois, *souriquoua*; capitaine, *capitaina*; Normand, *Normandia*; Basque, *basquoa*; vne martre, *maria*; banquet, *tabaguia*; etc. Mais il ya certaines lettres qu'ils ne peuvent bien prononcer, sçavoir (v) consonne, et (f) au lieu de quoy ils mettent (b) et (p) comme: Fèvre, *Pèbre*, et pour (sauvage) ils disent *Chabaia*, et s'appellent eux mêmes tels ne sachant en quel sens nous avons ce mot, et néantmoins ils prononcent mieux le surplus de la langue François que noz Gascons." In the list of Souriquois words, cited by Lescarbot (665-668), we find: Epèe, *Echpada*; this may be a loan-word from Spanish. The word for "Baston," *makia*, and for "Baleine," *maria*, have a foreign appearance, and the former is possibly Basque.

Champlain⁴, in the sketch "Des Sauvages," which dates from early in the 17th century, says of the [Algomekin] savages with whom he came

1. American Journal of Philology, Vol. VIII. pp. 133-57, 338-42.

2. American Anthropologist, Vol. III. (1890). p. 348.

3. Histoire de la Nouvelle France, 1612. (Ed Tross). pp. 668, [693-4].

4. P. 18 of the "Des Sauvages ou Voyage de Samuel Champlain, etc." Vol. II. of Laverdière (Laval) Edition of "Œuvres de Champlain" (Quebec, 1870).

into contact : Ils ont parmi eux quelques sauvages, qu'ils appellent *Pilotoua*, qui parlent au diable visiblement." A note by the editor states that this word *pilotoua*, or, as it is sometimes found, *pilotois*, may have passed into the language of the Indians from Basque.

A word early adopted into the language of the Algonkian Indians of northern and eastern New Brunswick, was the term *patriarche*, applied to a priest. Among the Micmacs, the form of the word is *patliash* ⁵.

In an early volume of the collections of the Massachusetts Historical Society, ⁶ we find vocabularies of Micmac, Mountaineer, and Skoffie, obtained in great part from Gabriel, a Skoffie, "who spoke French and English tolerably, and was well acquainted with the Skoffie, Micmac, and Mountaineer tongues." Contained in these lists are the following interesting loan-words :—

Agaleshou	(Mountaineer),	English,	from French	anglais.
anapatata	"	potato,	"	la patate.
angalsheeu	(Micmac),	English,	"	anglais.
blaakeet	"	blanket,	from English	blanket.
boojortay	"	good-day,	from French	bon jour à toi.
chamesheouan	(Skoffie)	jacket,	"	
chalvouje	"	boat,	"	chaloupe.
kourkoush	"	see pokoushee.		
labatata, pl. of tabatate. (q.v.)				
lebetowe	(Mountaineer),	buttons,	from French	bouton.
lebetowe	(Skoffie),	"	"	"
monchapouy	(Micmac),	hat,	"	mon chapeau.
moushwatawee	"	handkerchief,	"	mouchoir.
naggaleshou	(Skoffie)	see agaleshou.	The "n" is parasitic.	
napataht	"	see anapatata.		
octoop	"	whale.		(?)
ourkwaysh	(Micmac),	see pokoushee.		
pahtleash	"	priest	from French	patriarche.
patleash	(Mountaineer),	priest	"	patriarche.
porkoushee	(Micmac),	pork	"	porc.
sallepoush	(Mountaineer),	boat	"	chaloupe.
shalpue	(Micmac),	boat	"	chaloupe.
sholosh	(Micmac, Mount'nr),	shot		English (?)
tabatate	(Micmac),	potato	from French	la patate.

As further examples of the change of letter sounds, the following proper names may be cited :

Gabriel has become Gabalēēle (Micmac), khapaleet (Mountaineer), khabeleet (Skoffie); Joseph ghoojhep (Micmac), Shooshep (Mountaineer), shoshep (Skoffie); Martha, nasholh (Micmac).

In the Chippeway vocabulary, given by Carver ⁷, there appears the word *kapotewian*, which is rendered "coat." This is simply the French *capote*, to which has been added the termination *wian*.

5. J. G. Barthe, *Souvenirs d'un demi Si'ecle* 1885). p. 120.

6. Vol. VI. (1800), pp. 16-23.

7. *Travels* (London 1778), p. 421.

In a French-Mississauga vocabulary (in the Toronto Public Library) dating from about 1801, the only loan-words are: napané, flour; senipan, ribbon; owistioya, blacksmith; the last being of Iroquois origin. In a list of 700 words, collected by the writer from the Mississaugas of Scugog Island, these same loan-words are to be found. Besides, according to the aunt of the chief, a number of English words such as *buttons*, *spoon*, etc., were in constant use.

In a vocabulary of some 150 words, obtained from an Algonkian Indian of Baptiste Lake, Hastings County, Ontario, in September, 1890, the following words of foreign origin occur :

djepwēve,	pepper,	from French	du poivre.
kāpē,	coffee,	"	café.
le mūtād,	mustard,	"	la moutarde.
nāpānē'nuk,	flour,	"	la farine. } <small>This word is only used in the plural.</small>
nāpō'sh,	pocket,	from French	la poche.
patā'kun,	potatoes,	"	patate.
pikwā'komb,	cucumber,	"	de concombre.
teshū,	cabbage,	"	des choux.
tīpwēban,	pepper,	"	du poivre.
tchīs,	cheese,	from English	cheese.
temā'nōn,	melon,	from French	de melons.

The proper name François is represented by Panāsawā.

In the Lenâpé-English Dictionary, edited by Dr. D. G. Brinton and Rev. A. S. Anthony (Phil., 1888), we find :

amel,	hammer (p. 19),	from English	hammer, or Ger. hammer.
apel,	apple (p. 22),	"	apple.
mbil,	beer (p. 76),	"	beer, or Ger. bier.
mellik,	milk (p. 100).	According to Rev. Mr. Anthony, this is the only word used by the Delawares of Canada.	
skulin,	to keep school (p. 132),	from English	school.

Baraga's Otchipwé Dictionary⁸ furnishes us with the following :

Anima, German, from French allemand. Baraga says that the Indians also call a German 'Detchman,' from the word Dutchman, improperly applied to Germans by the whites, II., 36. Derivatives of anima are animakwe (German woman), nind animân (I speak German), animam-owin (German language), (p. 37).

anjeni, angel, from French ange (p. 41). From this come kitchi anjeni, archangel; anjenigijigad (*i.e.* angel-day), Tuesday; anjeniw, I am an angel (p. 41).

bojo!	good-day,	from French	bonjour.	p. 94.
boto,	button,	"	bouton.	p. 97.
eukaristiwin,	eucharist,	"	eucharistie.	p. 115.
kateshim,	catechism,	"	catéchisme.	p. 182.
katolik,	catholic,	"	catholique.	p. 182.

8. A Dictionary of the Otchipwé' Language, Part I. English-Otchipwé' 1878; Part II. Otchipwé'-English, 1880.

Moniang, Montreal, Canada, from French—Montréal. From this are derived: moniâkwe (Canadian woman), moniâwinini (Canadian). This last word also signifies, says Baraga, "an awkward, unhandy person, unacquainted with the works and usages of the Indian life and country," p. 258.

môshwé, handkerchief. From French mouchoir, (p. 348)

pentkot, Pentecost or Whit-Sunday. From French pentecôte. A derivative is pentkot pijigad with the same meaning (p. 348).

Of proper names we have :

galilêwinini (Galilean), p. 121; Jesus Christ; Judéing, Judea, in, from, to Judea, and its derivatives Judawikive (Jewess), Judawinini (Jew), manegijigad (*i.e.* Mary day), Saturday; and others.

The "Lexique de la langue Algonquine,"⁹ of the Abbé Cuoq gives us the modern dialect of the Algonkian Indians of the Lake of the Two Mountains, and the words of French origin, which it contains, testify to the intermingling of races and intellects, which has been going on for many long years. The following list includes the most important of them :

acanite (p. 11), charity. From French la charité. Derivatives are acanitekwe acanite + ekwe, (woman) a female beggar; acanitikciw, to beg, to ask charity.

aganeca (p. 11), Englishman. Cuoq says this word was formerly angaleca, and was derived from the French anglais. A derivative of aganeca is aganecamowin, the English language.

anacamb	(p. 39),	room,	from French	la chambre, or à la chambre.	
anamens	(p. 40),	mass,	"	à la messe.	From this comes
anapoc	(p. 41),	pocket,	"	à la poche.	anamensike, to pray,
anasop	(p. 41),	soup,	"	la soupe.	
anjeni	(p. 51),	angel	"	ange.	
apinas	(p. 57),	place	"	place (?)	

Bastoné (p. 75), a Bostonian, an American. From French Bastonnais, (an inhabitant of Boston). Derivatives are bastoning, at Boston, etc.; bastonéngang, at Boston, in New England, in the United States.

bojo! good day! From French bon jour.

deco (*i.e.* desho), cabbage, from French des choux. A derivative is decobak, cabbage-leaf (p. 95).

deniband, ribbon, silk — from French du ruban.

diio, God—from French Dieu. A word introduced by the old missionaries (p. 96).

dinago, ragout—from French du ragoût (p. 96).

dipweban, pepper—from French du poivre (pron. in Canada pwêvr'), p. 96.

dipâté, pâté—from French du pâté (p. 96).

diso, ten sous—from French dix sous. In combination pejik diso (one diso) a piece of ten sous (p. 96).

9. Lexique de la langue Algonquine, Montreal, 1886.

Espanio, Spanish, Spaniard — from French espagnol. Derivatives are espaniokwe (Spanish woman), espanionang (in Spain).

kan, quarter of a minot—from French quart (p. 143).

kano, game of cards, card—from French carreau (p. 146).

kapotewian, capote — from French capote + Algonkin suffix — weian (skin, fur). The word signifies coat, overcoat, etc. (p. 147).

kominiw, to take the sacrament—from French communier (p. 183).

kopaniekwe, woman servant—from kopani—French compagnie + ikwe (woman) p. 183.

kopesiw, to confess one self—from French se confesser (p. 184).

lenowe, king—from Norman le roué (rois)—p. 191.

lonowe, same as lenowe (*q.v.*).

mocwe (*i.e.* moshwe), handkerchief—from French mouchoir (p. 237).

monia, Montreal, Canada—from Montréal (p. 239).

nabien, beer—from French la bière, p. 245.

naminas. molasses—from French de la mélasse.

napanin, flour—from French la farine. This word is only employed in the plural, p. 258. A derivative is napanewabo, flour-soup.

napot, apostle—from French apôtre, p. 262.

nekaie, curdled milk—from French lait caillé. From this word is derived nekaie kamackawak (*i.e.* hard curdled milk), cheese, p. 267,

obotei, bottle—from French la bouteille, p. 291.

patak, potato—from French patate, p. 331.

kipwakonb, cucumber—from French du combre, which became first dikokonb, p. 338.

pensenh, ginseng—from French ginseng, p. 366.

somaniké, sou—from French son marqué, p. 373.

tchis, cheese—from English cheese, p. 392.

The loan-words, other than French and English, are : awictoia, (blacksmith), which is derived from Iroquois ; kweh ! a word of salutation, probably of Iroquois origin ; and Tawiskano (a man's name), representing the Iroquois tawiskaron.

The proper names illustrate, perhaps, better than any other words, the nature of the linguistic changes that have taken place and are now taking place ; some of these are the following :

Bonipas=	French	Boniface.	Nonanh=	Laurent,	p. 356.
Epemi=	"	Euphémie.	Panansawe=	François,	p. 104.
Jejoj=	"	Jésus (p. 133)	Penisite=	Félicité	p. 104.
Jezos=	"	" "	Pien=	Pierre	p. 104.
with diminutive,		Jezosens.	Pinip=	Philippe	p. 104.
Jenozanen—	"	Jerusalem.	Pinomen=	Philomène	p. 104.
Joda=	"	Juda (p. 133);			
a derivation is		Jodawinini, a Jew.			
Josep=	French	Joseph.			
Mani=	"	Marie.			

The publication of Mr. Horatio Hale's "Manual of the Chinook Jargon," (London, 1890), has again called attention to a very interesting subject. The state of this curious language, at two periods of its history, is there given. The jargon was thus constituted :

	1804.	1863.
Words from Nootka Indian Dialect	18	24
“ “ English	41	57
“ “ French	34	74
Chinook words	111	221
Onomatopœic	10	} 40
Of doubtful origin	38	
Words of Salish origin		39

The study of the Aryan element in the Chinook jargon may be taken up with great profit by those interested in the problems of the life and growth of language.

The investigation of the peculiar phonetic changes, cited above, must be left to another occasion, as must also the consideration of the Aryan element in the other dialects of North America and the languages of Central and South America.

DEATH OF AUGUSTIN SHINGWAUK.

THE renowned old Ojebway Chief, of Garden River, Algoma, who was a boy of eleven or twelve years of age at the time of the war in 1812, and after whom the Shingwauk Home is named, died quietly and happily in his log house, his faithful wife (only a few years his junior) and children, grandchildren and great-grandchildren about his bedside, on Tuesday, December 23rd, two days before Christmas Day. He was buried on the following Friday, by the Bishop of Algoma, amid a large concourse of both white and Indian mourners and spectators. A local paper, speaking of the old chief, says "He was a true ideal of a race of people who are rapidly receding from the stage of Canadian life ; upwards of six feet tall, splendid physique, a noble bearing and commanding presence, with an aquiline nose, lofty brow, massive jaw, well-cut mouth, and above all, his large dark, and brilliant eyes ; these together made up the features of a countenance that was formed to attract. His powerful frame, deep bass voice, and forensic eloquence often moved his white brothers to admiration of the wonderful natural gifts of the forest-born chieftain."

The following letter has been written by the senior pupil of the Shingwauk Home, and about \$30 has already been collected towards a monument in memory of the chief.

SHINGWAUK HOME, SAULT STE. MARIE,

December 30th, 1890.

"WE, the boys and girls of the Shingwauk and Wawanosh Homes, having heard of the death of the celebrated Chief Augustin Shingwauk, during the past week, at Garden River, who was one of the originators of these Indian Institutions, desire to raise sufficient money, by subscription, to purchase a monument, to be placed on the chief's grave as a remembrance both to us and to the coming generations of the good work which he did towards us, in getting these Homes built, by which we may obtain an education and be taught the ways of white people. As a result of these institutes here at Sault Ste. Marie, there are now many other institutions throughout Canada and the North-west Territories. Having done what we can ourselves towards the above object, we now ask those who are interested in this laudable work to aid us by your subscriptions.

Signed on behalf of the Indian boys and girls.

ARTHUR MISKOKOMAN, CAPTAIN.

CHRISTMAS ON THE BLACKFOOT RESERVE.

SATURDAY, the 27th December, was a busy day at the Blackfoot Mission. Three bales of clothing, toys, etc., arrived late the night before, with news that six more bales were waiting at the station. At sunrise all were hard at work, in fact someone must have been up all night for beef was cooking all the time. At 11 a.m. the school bell was rung, and 115 children took their seats and were served with boiled beef, bread, buns and stewed apples with tea. "Oh, come all ye faithful," was sung in Blackfoot before commencing, and "Oh, let us be joyful," when all had finished. The Rev. J. W. Tims then gave a short address in Blackfoot, explaining what Christmas Day was, and how Jesus came into the world to save *all* Blackfoot Indians, as well as white people. On leaving, every child received some warm article of clothing, provided by kind friends in England and eastern Canada. Then the Indians were admitted in two detachments of 100 each; all were fed in the same way and left with warm clothing. Altogether, it was 8 p.m. before all was finished. On the following Monday, Mr. Tims started at noon for Eagle Ribs Camp, with a waggon laden with warm clothing, beef, biscuits, stewed apples, tea and sweeties. We arrived about 2 p.m., and in an hour had boiling water and all ready. The school-house was soon full, sixty-five people being crowded into a room 18 ft. x 17 ft. 6 in. All much enjoyed their good fare, and when all were satisfied, tobacco was given out and clothing was distributed. All listened most attentively to one of Mr. Tims' telling addresses—apparently, he speaks Blackfoot as easily as English.

Some of the Indians are rather fastidious, one man brought back a lovely warm undergarment and said it smelt ; it was quite new, and certainly had a slight flavor of a sea voyage ; however, we did not argue the point but let him leave it. The Indians here have been much excited over the disturbance in Sitting Bull's Camp, and have been coming in daily for information. The school at Eagle Ribs was only opened in November—thirty children are on the register. We are teaching them straw hat making and knitting, besides lessons. School lasts only four hours daily, but we have a night-school for adults. W.W.

EAGLE RIBS CAMP, BLACKFOOT MISSION, 31st Dec., 1890.

IROQUOIS TEMPERANCE LEAGUE.

THE Iroquois Temperance League held a very successful Convention at Onondago Reserve, New York State, a short time ago, which lasted three days ; delegates from the various tribes of this once powerful league coming together for the purpose to this historic point. The League has a membership, according to reports, of about six hundred persons. It may be proper to give a slight glimpse into the history of the attempted suppression of the sale of intoxicating liquors to and among the Indians. The first organized body was formed about sixty years ago, under the name of "The Six Nations Forest Temperance Society," many of its leading characters being the Canadian portion of the Six Nations ; indeed, Canada has been the recognized headquarters of the League until four years ago, when, at a meeting in Alleghany, it was passed by resolution separating the portions, now under the two flags, who were once a united people, hence "The Iroquois Temperance League" is simply a branch of the old standard which still flourishes in Canada. I have been able to find only one Indian who lives to tell the story of the parent formation of this society. He is Samuel Jacobs, a Tuscarora, who lives near Lewiston, N.Y. Notwithstanding his age, he is still a hearty fellow—he was born in 1815. On Tuesday evening, 7th inst., the Convention was called to order by the President, Rev. Frank Mount Pleasant, of Tuscarora, in the First Episcopal Methodist Church at Onondaga Castle, N.Y. In spite of heavy rains there was a large attendance. After a few remarks from the President, Mr. Alfred Cusick delivered an address of welcome on behalf of the Onondaga people. This was replied to by the Father of the League, Chief Samuel Jacobs, of Tuscarora. The Secretary, Mr. Daniel E. Slongo, of Alleghany, read the minutes of last meeting, then the rest of the meeting was occupied by speeches, singing and music from Logan's Seneca National Concert Band, which accompanied the delegates and members from Cattaraugus, Alleghany and Corn Planter

Reserves, numbering in all over one hundred people; Reports from various Reserves were presented showing the number of visiting members to be about 275 persons and the total membership about 600.

One matter deserving special notice was the fact that Pagans and Christians might be seen working side by side for one common cause. The Pagans held two grand Pow-pows during the Convention.

On the invitation of Samuel Jacobs the Convention will hold its next Annual Meeting at Tuscarora, beginning on the evening of the First Tuesday in October, 1891.

OJIJATEKHA.

THE Ruperts' Land Indian School, near Winnipeg, has an attendance of fifty-nine pupils. The buildings are heated by the Smead-Dowd system. Financial Statement to October, 1890, showed: Receipts, \$11,765; Payments, \$11,559; Balance in Treasurer's hands, \$205.

SCHOOLS AMONG THE BLACKFEET.—The Rev. J. W. Tims has made a successful commencement with his schools for Blackfoot boys and girls. It was at first very difficult to get the children, but according to late reports they had six boys and seven girls in residence, and were taking steps to increase the accommodation provided. Mrs. Perkes, formerly matron of the Y.W.C.A., Croydon, is in charge of the Girls' Home.

RECEIPTS.

MEMBER'S FEES: (entitling them to CANADIAN INDIAN)—Mrs. A. E. W. Robertson, \$2; Chancellor Boyd, \$2; John H. Esquimau, \$2; Mrs. Catharine Noyes, \$3; Miss E. Walker, \$2; Rev. C. P. Abbott, \$2; Ven. Archdeacon Marsh, \$2; Miss Beaven, \$2; Mrs. Mencke, \$2; Warring Kennedy, \$2; Rev. Dr. Reid, \$2; Hon. W. E. Sanford, \$2; John Pottenger, \$2; A. R. Creelman, \$2; B. E. Charlton, \$2; Ven. Archdeacon Winter, \$2; Dr. C. K. Clarke, \$2; Allan McLean, \$2; George VanAbbott, \$2; Rev. J. M. Snowdon, \$2; Dr. Bridgland, \$2; W. Creelman, \$2; Rev. L. C. Wurtele, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members)—Mrs. P. Shandrew, \$1; Hon. G. W. Allen, (don.) \$2; Mrs. Hamwood, \$1; A. Inches, 50c.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, until December, 1891.

THE CANADIAN INDIAN.

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THE FUTURE OF OUR INDIANS.

THIS is a problem which has long agitated the minds of thinking people, and one for which the writer of this article is by no means prepared to offer a solution. But it seems to him that the pages of the CANADIAN INDIAN can scarcely perhaps be put to a better purpose than that of ventilating so important and far-reaching a subject; and he proposes now, in a series of short papers, to throw out a few ideas and suggestions, which, however crude and impracticable they may appear to persons of more profound thought and of riper judgment, may yet perhaps do some good, if only as a means of drawing attention to the subject and inviting criticism on the thoughts suggested. The writer would wish it to be understood from the outset that he takes the side of the Indians, and wishes to speak altogether from the Indian's standpoint. There are plenty of persons ready enough to deal with the Indian question from the white man's point of view. All the actions of our Government, of our Indian Department, of our educational institutions, even the organization and carrying on of our Christian missions, are from the white man's stand-point. The Indian is not asked whether he prefers living on an Indian reserve to roaming the country; whether he likes his children to be educated or to lead a wild life; whether he prefers Government beef or buffalo flesh; whether he is to retain the language and the customs of his forefathers, or to give them up; whether in his worship he is to follow the ancient ritual of his ancestors, address the sun as his god, and the rivers, mountains, rocks and other elements of nature as minor deities, or to accept the Christian teaching of the white man, and become thereby a Methodist, Episcopalian, a Presbyterian or a Roman Catholic. He is not asked these things. There is no yea or nay about it. They are simply one after another forced upon him. Not only is he expected to accept them without a word, but he is expected also to be grateful, to coin words for which there is no equivalent in his simple, primitive language, to express his gratitude—otherwise he may be dubbed an “ungrateful savage,” or even something worse, by his white neighbors.

That the Indians—even the most civilized of them—are not altogether

enthusiastic in their desire to accept the white man's methods, to blot out their own nationality, and to wave aloft over their villages either the Stars and Stripes of America or the Union Jack of Canada, has been proved not unfrequently of late on both sides of the line by whispered reports gleaned at their council meetings. The idea of enfranchisement, which in the eyes of white men is esteemed so great a boon, to the Indian appears to have but little charm. And only lately we heard that some of our most civilized Indians were appealing to Government to have their chieftainship made hereditary once more, instead of elective as at present. Then again—across the border, what is this "Messiah craze" that has spread with such wonderful rapidity among the Indians from north to south and from east to west? What a readiness there seems to be on their part to go back to the old ways again, to resume their old customs and their old superstitions, if only the chance were given them. Sometimes it seems to me that all we are doing for them—educating their children, dressing them in white men's clothing, making them talk English, teaching them to pride themselves in being like white people—is a mere veneer; that underneath there is still the love of the wild, roaming life; that hidden beneath the outward Christian life are still the remnants of dark heathen superstition. Certain it is, whatever may be said to the contrary, that the Indians, as a people, do not draw towards the white people; and that the white people, as a people, do not draw towards the Indians.

What, then, is to be the future of the Indians? Will the day ever come that the Indians as a people will have so utterly and entirely lost their own distinct nationality, their own distinct peculiarities of habit, taste, character, as to mingle freely with the white people, and become one with them? It does not look much like it at present. There are indeed some few isolated cases of Indians who have received a good education, developed talent according to the white man's standard, and taken their position in the midst of us, some as doctors, some as employees in the Indian Department, some as ministers of the Gospel; but these, it must be acknowledged, are exceptional cases; and if they have been received at all into society, it is probably because they have become united in marriage with a "pale face," and have thus identified themselves permanently with the Anglo-Saxon race. The idea has been prevalent of late that the true way to deal with the Indians, and indeed the only method at all likely to be followed with success, is to take their children while young, remove them altogether from their parents, keep them five or six years in a boarding school, teach them entirely in English, let them forget their old barbaric tongue and their old ways and customs; and become, in fact, thoroughly Anglicized. And this idea has been still further improved upon within the last few years; the newest idea of all, and one which is already being acted upon to a considerable extent

in the United States, is that when the Indian pupil has been pretty well weaned from his old ways, and well-nigh forgotten his own language, and has learned to read and write and do sums and to follow some trade like a white child, that he should not return to his own home and his own people, but should be placed out among white people, be apprenticed to some white farmer or mechanic, earn his own living, and prepare to settle down in life—not on an Indian Reserve, but in the midst of a white population.

Now, all this from the white man's point of view, seems to be very plausible and, indeed, desirable. But how is it from the Indian's point of view? Is the Indian himself to have nothing to say about it? How would we white people like it if because we were weak, and another people more powerful than ourselves had possession of our country, we were obliged to give up our little children to go to the schools of this more powerful people—KNOWING that they were taken from us for the *very purpose* of weaning them from the old loves and the old associations—if we found that they were most unwillingly allowed to come back to us for the short summer holidays; and when they came were dressed in the peculiar costume of our conquerors, and were talking their language instead of the dear old tongue, and then—if, when the time stipulated for their education was drawing to a close, and we were looking forward to welcoming them back to the old home, we were to be coolly told that provision had been made for them to go and live elsewhere, and that we were not very likely to see them again? What would we think of our conquerors if they treated us in this way?

It is said that this Messiah craze, this present disaffection and hostile spirit among the Indians in Dakota and elsewhere, is due to the unjust treatment they have received at the hands of the American Government, and American officials; that their rations have been so cruelly reduced that many of them were on the verge of starvation,—but it seems to me that the real trouble rather is that the Indians, as a people, are not willing to have their own nationality and hereditary laws and customs so entirely effaced and swept away, as it seems to them it is the white man's policy to do. I incline to think that the forcing of their children away to school, the pressing upon them of civilized habits and occupations, the weaning them from the love of home and parents, has perhaps had as much to do with the late disaffection as the limited supply of beef and the poor quality of the flour.

An Indian is a different being to a white man. His history for centuries past has been of a character wholly different to that of the white man. His pleasures, his tastes, his habits, his laws, are all at variance with those accepted by the white man. How, then, can we expect, in the course of two or three decades, to effect such radical changes in his character, habits, thoughts, as it has taken centuries to effect in ourselves?

And is it altogether just to treat the Indian in the way we are doing? Is it altogether fair to deprive them of their nationality, to laugh at their old laws and customs and traditions, to force upon them our own laws and customs as though there could be no two questions as to their superiority in every way, and that they must, of course, be just as suitable and applicable to the Indian as they are to ourselves. Is there nothing—nothing whatever—in the past history of this ancient people to merit our esteem, or to call forth our praise? Were their laws in the past all mere childishness? Were there no great minds among their noted chiefs? Do the ruins of their ancient cities show no marks of intelligence, energy or perseverance, in the people that planned and constructed them? While taking steps to preserve their ancient relics in our museums, and while studying their past history and their many and diverse languages, were it not well, as a matter of justice and Christian kindness to them, as well as out of respect for their past and but little-understood history, to allow them to preserve their own nationality, and, under certain restrictions, to enact their own laws? Would it not be pleasanter, and even safer to us, to have living in our midst a contented, well-to-do, self-respecting, thriving community of Indians, rather than a set of dependent, dissatisfied, half-educated and half-Anglicized paupers?

As the writer of this article said at the beginning of his paper, his object in taking up this subject is simply to throw out a few crude ideas; and his hope is that those who are better able than he is to reason out the problem, and whose judgment will have more weight with the public, will take up and thoroughly ventilate the whole question.

FAIR PLAY.

WHAT is known in the south-western portion of the United States as the Indian Territory, is inhabited by five tribes or nations, thoroughly civilized, foremost amongst whom are the Cherokees. The Government of each is Republican, with frequently recurring elections, legislatures, executives, and systems of judiciary. Each nation supports common schools and high schools, and fosters churches; and their towns have a busy life of their own. Tahlequah is the chief town, with a capitol in its centre, a large brick structure. Here meets the Legislature of two Houses, the council presided over by a Speaker, and the Senate by an assistant chief. The

executive is the principal Chief, or Governor, with his staff, all elected by the people for a term of four years. No hereditary right admits to either bodies of the Legislature. These officers are paid from the tribal revenue, which is made up from the interest on funds held by the United States Government in trust for the Indians, and from mining leases. . This income does away with taxes altogether. The strictness of their laws, notably those relating to intoxication, might be copied in many lands. The laws are enforced by their own police, and the infringement of them is mostly on the part of the whites resident there. Convicts may be seen making roads under a slight guard, or even wholly unguarded, doing janitors' work in the capitol. Their school system is excellent, and the curriculum of study embraces even classics, as well as the fine arts. All schools are free, except two seminaries of the highest branches, where a moderate fee is exacted; but when a pupil is unable to pay, he is taught, and even clothed, out of the national treasury. A student who proves more than usually apt, if anxious for further education, is sent to some Eastern college at the expense of the nation, while others go at their own cost. The nation has no public debt, but a public revenue from which come all the public expenses—fifty per cent. being for expenses of Government itself, thirty-five per cent. for schools, and fifteen per cent. for charitable institutions. Education, religion, a good system of law and government, self help, and self responsibility, have made the Cherokees and their sister nations what they are. We see in their history and achievement the key to the Indian problem.

TO the student of land problems, the Cherokee land title is a most interesting feature. In 1838 that tribe, assembled in council, prefaced their constitution with the following preamble :

“Whereas the title of the Cherokee people to their lands is the most ancient and absolute known to man, its date beyond the recall of human record, its validity confirmed by possession and enjoyment antecedent to all pretence of claim by any other portion of the human race.”

On this basis were drawn up the laws governing the Cherokees, and the other four civilized tribes of the Indian Territory. They held that the land *belonged to the tribe, and not to the individual*. The Indian looks upon land in the same way as air and water, the property of all, which cannot be given to the few. Pursuing this idea, they secured the nationalization of land by the following clause of their constitution :

“The land of the Cherokee nation shall remain the *common property*, but the improvements made thereon, and in the possession of the citizens of the nation (Cherokees), are the exclusive and indefeasible property of the citizens respectively *who made* them, and may be rightfully in possession thereof.”

These improvements, therefore, descend to the heirs of the citizen, or they may be sold by him ; but the land, occupy it as long as he will, *can never be his*. He may occupy as much land as he can cultivate : provided he does not come within one-quarter of a mile of his neighbour. This does not refer to towns. He must establish a claim by proving this land unoccupied ; and when he shall have fenced it, or have put fifty dollars worth of improvements on it, he has the right of occupation as long as he chooses ; but if he fails to occupy it for two years, it reverts again to the nation. There is no limit to the extent : provided he can and does cultivate it. But the Cherokee Legislature has drawn up certain restrictions, which are a safe-

guard against speculation, and which point out the common right of all to the land. The timber belongs to the nation ; the individual may neither cut nor sell it. And while there is no limit to the amount a citizen may cultivate, he can only take fifty acres for pasture, thus effectually preventing the absorption of land by ranches or large farms. Thus the Cherokee has his land held for him for ever by his State. He may sell his improvements, and he and his family may practically reside in the same place permanently, since the right of occupancy may be willed, or sold, but the individualizing of it is neutralized by the rich unoccupied territory, waiting an industrious occupier. The thorough working of this system is shown by the corresponding number of male inhabitants to dwellings—5000 each ; and the nearly similar number of farms—3500 farmers to 4000 farms. The only door for alien proprietorship, is the right of a woman to the land, the same as a man, and her husband, Indian or white, may acquire her rights by marriage. With an income from the United States Government, and from leases of mines (the property of the State, and never of the individual), the usual necessity amongst white people of taxing the land for the requirements of the popular need is done away with. The most ardent socialist could hardly want more than this, land held perpetually for him, as much as he desires, and every public want supplied.

ACCORDING to testimony given in 1888, before a committee of the United States Senate, out of 5000 males of the Cherokees, 3500 were farmers, not 200 of them professional men, 133 were mechanics, and—in an Indian tribe, too—only 23 were hunters and fishermen. Their flocks and herds numbered 67,000 cattle, 123,000 hogs and sheep, 136,000 horses ; 89,000 acres were under cultivation, and 100,000 enclosed. The

3500 farmers owned more than 4000 farms. It is stated that these figures were based on the previous census ; and that the number of cattle have trebled since that time.

MR. F. PAYNE, of Toronto, recently published a short treatise on the Eskimo of Hudson Straits, which gives a very succinct and interesting account of those people, who are really a tribe of our North American Indians. He says the chief trouble to contend with, in making notes of the Eskimo, is their extreme sensitiveness to ridicule. Their general belief is that all property, especially in the way of food, belongs to everybody in common ; and if you held more than another, it was only because you, or your family, were physically strong enough to protect it. The Eskimo of all races are the most free, and in no case do they consider a man their superior, unless he or his family are physically stronger, or are better hunters, than others. Work is pretty well divided among them—the men doing all the hunting and making and repairing implements ; while the women take part in everything else, even in making the boats and building the houses. When removing to a distant part of the coast, a small pack is put upon each dog, and the men and women divide equally the heavy goods to be carried. When the snow is soft the dogs are shod with sealskin shoes. The Eskimo's powers of endurance are wonderful. Food is eaten more often raw than cooked, and although when it is plentiful they eat more than usual, not a handful of it is ever wasted. Their opinions on theological questions are not easily obtained ; as far as can be ascertained, they believe in a supreme spirit who rules over the earth and sky, and in minor spirits who rule the tides and other changes in nature ; of a future state, their ideas are curious. Those who are good, according to their estimate of goodness, go Southward, where the sky and earth meet, and

where there is no snow, plenty to eat, and no work to be done. Those who are bad, and have done wrong to their fellows, go where it is always snowing, and very cold, and have to work as they did in life. Food and presents are offered to the spirits, not of their dead, but to spirits generally. As to language there seems to be very little difference beyond what we should call provincialism in families widely separated. This, Mr. Payne attributes to the frequent communication going on between the natives at one place and those at a distant part of the coast. He cites the case of an Eskimo, that came to his knowledge, whom he met at Cape Prince of Wales, and who had come from far up Fox Channel, with a number of others, in an omiak or sealskin boat. Another man lived nearly 200 miles to the Westward, who made the journey four times in the spring of 1886, travelling nearly 800 miles with his wife and child. One native made a journey of 600 miles in ten days, as was proved by a letter he brought from Fort Chimo, dated on the day he started. Mr. Payne gives a great many interesting features he observed in Eskimo life, and remarks in conclusion, that in spite of many revolting customs, after living some time with them, he felt certain that a civilized man, transported to those regions and living under the same circumstances, would soon adopt their mode of life.

BRITISH COLUMBIA and the North-west coast on the Pacific Ocean is inhabited by a number of tribes, belonging to seven or eight linguistic stocks; and Dr. Dawson, in his report on the Queen Charlotte Islands, published by the Geological Survey not long ago, gives a most interesting description of the Haidas, one of the tribes or families. The inland tribes appear to be decreasing in numbers, while the coast tribes appear to be almost stationary. The former make fair stockmen, but

are very poor ; the latter are principally fishermen, and are fairly comfortable. The physical characteristics of the coast tribes are very uniform, which is probably due to the frequent inter-marriage between the various tribes. This has had a distinct effect upon the various languages, words borrowed from either being used by all. Many tribes of that district deform the heads of their children. In the northern part of Vancouver Island the natives use circular bandages, which give the head an extraordinary length. Further south a strong pressure is exerted on the crown of the head ; a bandage is laid around it immediately behind the coronal suture, and a soft cushion is used for pressing down the forehead. The Flat-heads compress forehead and occiput, by means of a board and hard cushions. Amongst some of the tribes a custom prevails of perforating the lower lip of the females, which, as they increase with age, gives a peculiarly repulsive appearance, and pendants weigh down the lip. Ear-rings and anklets are also worn. Chiefs' daughters, amongst some of the tribes, have their incisors ground down to the gums by chewing a pebble of jute, the row of teeth thus assuming an arched form. Tattooing is practiced amongst the Haidas and some adjacent families, and scars at intervals on the body are an ornament of the Nootka Sound Indians. Mr. Horatio Hale, who has written very carefully an article on the Pacific coast Indians, says : " I do not venture to describe any physical features as characteristics of one tribe or the other." He says the possibility of distinguishing individuals belonging to various tribes is principally due to the variety of artificial deformations. The fact that in honor of the arrival of friends the house is swept and strewn with sand, and that the natives bathe, shows that cleanliness is appreciated. The Indian of that region, moreover, takes repeated baths before praying, " that he may be of agreeable smell to the Deity." Playing is not only considered undignified, but as actually bad ;

and, in their language, "to play," means to talk to no purpose; and doing anything "to no purpose," is contemptible to the Indian. Vanity and servility are the worst traits of character amongst them; and to be strong and able to endure the pangs of hunger, is considered a great merit among them. Skill and daring and bravery are honoured. The character of these Indians, on the whole, is sombre; and they are not given to emotions. Even their festivals have this character. Further description of their habits will be given in a subsequent article; and any information respecting them is requested for these pages.

AN inquiry into the means of subsistence of the aborigines discloses many plants comparatively unknown for, but which may yet be utilized in the arts and in food products, the wilder tribes apart from those on the reserves being almost entirely dependent on them for existence. Their habits have naturally become nomadic, and the camping ground at one place being exhausted, a removal to another becomes imperative. Cultivating a crop is either unknown to or despised by them. When the larger game fails, with senses sharpened by hunger, they use the smallest animals, and even insects, or insipid roots. The ground nut (*apios tuberosa*) is extensively used by the Sioux as an article of diet; the dill or yampa (*anethum graveolens*), with a spindle-shaped root akin to the parsnip, is an article of commerce amongst certain tribes; the milkweed (*asclepias*) is used both in its young and tender state, like asparagus; the wild artichoke (*helianthus tuberosus*) is much eaten by the Dakota Indians; the roots of the yellow pond lily (*nuphar advena*), which grow four or five feet deep in water, and for which the women dive, are both boiled and roasted, and the plant is called tah-wah pah by the Dakotas; while the seeds are used either pulverized or parched and eaten as pop-corn; the kouse-

root (*peucedanum ambiguum*), known to Canadians as *racine blanc* and bread or biscuit-root, is largely used. When its roots have been pounded fine, the flour is pressed into flat cakes from one to three feet long and about half an inch thick, with a hole in the middle by which they are fastened on the saddles when travelling. They have a ribbed appearance, caused by being laid on sticks stretched over the tent fires for the purpose of baking. The bread has a coarse, granulated appearance, and is very insipid. The prairie potato (*psoralea corulenta*), with a leathery envelope, and about as large as a hen's egg, yields when dry a light, starchy flour, and is often cut into thin slices and dried for winter; is very palatable, and constitutes a large part of the food of the Kansas and Nebraska tribes. The roots of the bracken fern (*pteris aquilina*) are roasted by several of the northern tribes, but are pungent and unpalatable to whites, although much relished by the natives. The arrowhead (*sagittaria variabilis*), called wab-es-i-pinig, yields a tuberous root which when boiled is greatly relished. To collect these the Indians wade into the water and loosen them with their feet, when they float up and are gathered. Amongst the Indians of the North and North-West the root of the wild valerian (*valeriana edulis*) is eagerly sought after, but is most repulsive to whites, the taste and odor resembling chewing tobacco. By baking this root in the ground or soil for two days it is transformed into a nutritious and palatable article of food. Nuts, berries and seeds enter largely into the Indians' supply of food; and in Alaska, the Indians, in spring, strip off the outer bark of a pine (*contorta*), and scrape from the trunk the newly formed cambium, which is eaten fresh, or dried and pressed into compact cakes, of a dark, claret-brown color, not unlike tanner's bark. When fresh it is pronounced by explorers as not unpleasant, and possessing a gentle laxative effect. The Digger Indians of the coast use

grasshoppers and ants for food, together with snakes, lizards and large grubs. The grasshoppers are sun-dried and laid away, and are pounded up with service hawthorne or other berries, made into cakes, pressed hard and kept for winter use.

The chances at any time, amongst the nomadic or wandering tribes, of obtaining a large or regular supply of food, are very precarious ; and hence arise traveller's accounts of their gormandizing habits. This is, however, the exception ; but in proportion to the small amount of nutriment many of the above-mentioned articles used as food, contain, the bulk consumed must be increased. It has been remarked by those who have come much into contact with the uncivilized tribes, that if they are fed on flesh and cereals, and the ordinary adjuncts of the white man's table, they pine away, become unhappy ; and if confined to this fare, would die as if visited by an epidemic. There is an unsatisfied craving within them for the rude fare of their wild life, for the coarse, precarious food of their native state ; and they hail with a yell of pleasure the opportunity to get away from civilization into the wild scenes familiar to their childhood. The adult wild Indian, like a full-grown wild bird or animal, never thrives in confinement, but droops, pines and dies away. It is only the progeny, taken in hand when young, that the white man can train to his own ways.

A DISINTERESTED party is generally considered as one who gives the most reliable and conclusive evidence. Says ex-Congressman Belmont, recently, on the Indian troubles in the United States, and the quiet that prevails in our Indian territory, if we may so style the North-west :—

“It is because the Canadians deal honestly with the Indians that they have no wars, and because Uncle Sam

is dishonest that he has war. The *World* editorially admits this is true, though it points out that the greater pressure of the settlers in the Western States makes the United States problem more difficult than that with which Canada hitherto has had to deal. It says the Sioux have been 'the prey of a horde of politicians,' and have been starved into fighting. A few years ago," says Mr. Belmont, "I made a trip through northern Canada in company with Count Turenne of France, a descendant of the famous warrior, and I made a special study of the Indian question as it is handled there. I was struck at first glance by the fact that no such thing as an Indian outrage seemed to be known in that country, and yet there was no apparent effort to keep the natives in subjection. They came and went whenever they chose, just as the other inhabitants of the country, and seemed to be under the same laws and regulations as ordinary citizens. There were a few mounted police, and occasionally officers of the Hudson's Bay Co. at the stations of that corporation scattered over the country, but no soldiers. It has been alleged that these Indians are of a different race from those in the States—but this is untrue. Very many of them came originally from the States, and they all belong to the Blackfeet and other tribes which are also found in this country. The whole difference, as I found it, was due to the manner in which the Canadian Government had treated the Indians. They had never been regarded as hostiles or enemies, and no attempt had been made to subject them to discipline different to that which other men had to endure. But above all they had been honestly treated."

THE same Mr. Belmont still more strongly emphasizes the Indians' aggravations, and their submission to law when their rights are respected. He says :—
"The Indians themselves are an honest race. They will keep their pledged word with their lives if necessary.

Once the white man's Government breaks a promise or a treaty, the Indian has no further faith in him. With the Indian it is once false always false. The Government of the United States, through its agencies, has robbed and oppressed the Indians for years ; and solemn treaties have been broken without scruple whenever white cupidity led to a desire for Indian lands. The Indian Bureau has been a rank offence in honest men's nostrils for a generation, and the agencies have become stations where the natives were plundered in the name of the law and with the backing of soldiers. The result is to be seen in South Dakota now. In Canada I found an old man and his son in charge of an agency 400 miles from any settlement. They had lived there that way for years, and were surprised that anyone should suppose their position dangerous. I saw an Indian who had murdered his wife brought in 100 miles over the plains under no escort but that of two mounted policemen. No one thought of such a thing as an attempt at rescue. The Indian was given a regular trial, just as a white man would have had, and was defended by the Catholic priest of the station, who was learned in the local law. I never heard whether he was convicted or not ; but I was struck by the marked difference in the treatment of the case there from the manner in which it would have been handled in this country."

CORRESPONDENCE.

[The CANADIAN INDIAN does not hold itself responsible for the views of its correspondents.—ED. CAN. INDIAN.]

To the Editor of the Canadian Indian :

SIR,—In an article on "Father Lacombe and Chief Crowfoot," taken from the *Toronto Mail*, and published in the CANADIAN INDIAN, there are several mis-statements made, as also errors in opinion given. The writer says:

“These two, the chief and the priest, were the most interesting and by far the most influential public characters in the newer part of Canada.” Now, sir, this will be news to many who have been living for the last thirty years in this country. Of course this assertion would largely depend upon the parties to be interested and influenced. If this refers to the general public, then I say the statement is wrong, for previous to treaties being made among these western tribes, either Broken Arm or Sweet Grass among the Crees, or Sun or Big Swan or Three Bulls, among the Blackfeet, were any of them more influential than Crowfoot; and when, by the death of these leading Blackfeet, Crowfoot came to the front, and the time of treaty-making arrived, it was not until Bearspaw and his associate chiefs of the Mountain Stonies gladly accepted the terms of the treaty that Crowfoot under their influence and example offered to treat with the commissioners. Up to this time he and his people had refused to accept the presents of tobacco, tea, sugar, etc., offered them by the Government. Then the priest, previous to treaties, had been preceded by other missionaries; and others again were contemporaneous with himself; and some of these in their history and work were as interesting as Mr. Lacombe, and in their influence as potential. Then when the treaties took place, Mr. Lacombe was not in the western country.

The article again says: “Together they controlled the peace of a territory the size of a great empire.”

What are the facts? If, in the time previous to treaties taking place and the Government coming in, the few whites in this western part had any security whatever for life or property, they owed this altogether to the Wood Crees or the Mountain Stonies. These were the “body-guard” and “house of refuge” for the traveller, trader and missionary. These two tribes had come largely under the influence of Christianity, and desired to live at peace with all men—therefore they were on friendly terms with the whites;

but among the Indians there was no peace whatever until the Government came into the North-west ; and not until the Government established a police force in the country was there any guarantee of peace between the tribes, or between these and the whites.

The writer says Crowfoot was eighty years old, and Mr. Lacombe twelve years younger. Most certainly I would take the priest to be the elder of the two ; and as I saw Crowfoot shortly before his death, I would say that he was not more than sixty-five.

The writer is also astray in his geography. He speaks of Edmonton in the Peace River district, whereas Edmonton is in the Saskatchewan valley, which empties into the Hudson Bay. He also speaks of Mr. Lacombe going still further north to Lac La Biche, 400 miles ; whereas Lac La Biche is about 150 miles north-east of Edmonton, and in those early days to be reached before Edmonton from the east.

The writer also says that Crowfoot died an old bachelor, whereas to my personal knowledge he was during the last twenty years of his life a pronounced polygamist ; and to-day one at any rate, if not two, of his wives mourns his death.

As to advising Crowfoot and his people against the evil influence of the whites when the railroad would come, Crowfoot shared his confidences on these matters with other missionaries as well as with Mr. Lacombe, and on several occasions came all the way up to Morley to see myself in connection with these very questions of the railroad and the near approach of the whites.

Another mistake the writer makes is about the numerical strength of the Blackfeet as compared with other tribes. The Crees have been, and are to-day far more numerous than the Blackfeet ; and as to fighting strength, the Stonies, though fewer in number, were more than their match.

Yours truly,

JOHN McDOUGALL.

WHENCE COME THE RED INDIANS? -

ONE of her Majesty's inspectors was once examining a class in reading, when he put the following question to a child who had just read a paragraph to him: "Now, concerning these red Indians, my child, which are mentioned in the first portion of your paragraph, where do they live?"

The little examinee was evidently determined not to lose her "excellent" mark for general knowledge and intelligence; so, after a few moments' hesitation, she answered: "In wigwams, sir!"

"Yes, just so," reluctantly assented the inspector; "but I wish you to tell me in what country they live?"

The little girl felt that she was "cornered," but, with praiseworthy resolution, she endeavoured to rise equal to the occasion. So—although her lips were trembling with nervous excitement—she looked up into the inspector's face, and replied: "Please, sir, in Red India!"—*Chambers' Journal*.

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XXI.—*continued*.

THE next morning I went with Mr. Gray to see the village. These people are for the most part professedly Roman Catholics. We called on the priest, and found the Rev. Father busy nailing down a floor in a new room of his adobe dwelling. The church was a large plain structure, with two bell-towers; an altar, images, pictures, &c., at the eastern end; the rest of the building empty, destitute even of seats. There was a confession box, however, on the side; it was dusty and cobwebby inside, and did not look as if it was much used. The "Padre" was a Frenchman and spoke Mexican, but was rather short of English. He told us that the Apache Indians, among whom he had lived in the west, "make a leetle houz of steeks, veary small—just so much high; and they make the stone veary warm in the fire; then when the stone is veary warm he will put it in the leetle houz, and the seek man will seet on it, and he will pour water on the stone; his squaw will geeve to him the water, and then the Indienn—I do not know how you call it—he will get veary warm—veary warm." "Sweat," we suggest. "Yes, sweat," said the Padre, "that is it; the Indienn, he will sweat very much, and then he will run out of the leetle houz, and he will throw heemselv in the reever. Sometimes the seek man will die; but sometimes he will get

well veary queek ; there will be—how do you call it?—let me think—there will be re-action—yes, that is it, there will come re-action. Oh, these Indienns are veary strange people.”

The Governor of the Isleta Indians is called Santa Jiro'n. I was not much taken with Santa Jiro'n. He said to me, “Whatever you may ask of me, it is already granted ;” but I did not entirely believe him, neither did I ask any favor.



GOVERNOR
OF ISLETA.

In the afternoon we called on an Indian woman named Marcelina Padilla. She had a beautifully-kept house, all as clean and neat and sweet-smelling as possible. It was quite a large dwelling, with four or five rooms in it, all on the ground floor. In one was a bedstead ; but it is said they use the bedsteads only for sitting on, and sleep always on the floor. In another were three large casks of native wine, made

from their own grapes. Another room was her storeroom, from the ceiling of which hung extensive supplies of dried meat, red chillis, raisins (her own grapes), dried and rolled musk melon ; and on the sides were bins full of Indian corn and wheat and apples. From Marcelina I procured a small bottle of native wine, a bunch of raisins, and a quire or two of blue wafer bread, to take home as curiosities.

Just after returning to Mr. Gray's house we heard the sound of a bell—ting—ting—ting—ting—quick sharp notes, one after another without cessation. “That is a funeral,” said Mrs. Gray. “You had better go and see it ; but you must be quick or you will be too late ; it is all over directly the bell stops.” I hurried in the direction of the sound, and arrived in front of the R.C. church. The priest, in his vestments, was just retiring from an open grave in the spacious, bare-looking, sandy churchyard, and going back to the church. A number of persons, men, women and children, were standing round the grave, weeping and wailing, and the bell on the turret was still tinging furiously, a man working its tongue with his hand. I pushed through the crowd, took off my hat, and got to the edge of the grave. It was a little girl ; she had died that morning of some throat disease which is prevalent among them. The grave was seven or eight feet deep ; there was no coffin ; the child had had her face painted, bright-colored clothes wrapped around her, and she was laid at the bottom of the pit on the cold earth. A number of colored ribbons had been thrown in over her in the place of flowers. And then they lumped the earth in upon the poor little creature's frail form, weeping and wailing all the time. Such a shriek of mingled grief and terror went up from the women and children as the first shovelful of earth was thrown in. After filling in a part of the grave with the soil and stones, quantities of water were poured in and the earth puddled firm with sticks, then more earth and more water, and so on till the grave was covered.

Mrs. Gray very kindly gave me specimens of rubies, garnets, turquoise,

and smoky topaz—all of which stones are to be found in New Mexico. They say the place to find rubies is at the ant hills; the ants turn them out.

CHAPTER XXII.—GENOA—AND THEN HOME.

On the 7th of December I got back to Denver and rejoined my wife. We remained two more days with our good friends, Dr. and Mrs. Martin, and then started on our home journey.

There was one more Indian school which I wished to visit, and that was the Genoa school, in Nebraska. We reached Columbus, by the Union Pacific railway, at the undesirable hour of 4 a.m., sat in the station till 6, and then an hour's run on a little branch line brought us to Genoa.

"Where is the Indian School?" I asked of the agent at the depôt. "Less than half a mile; you can either walk on the track, or go one block up town and turn to your right."

About ten minutes' walk brought us to the school grounds, enclosed by a neat wooden whitewashed fence. "Visitors' entrance," was written up over a gate; so we entered, and followed the pathway to some steps leading up to a wide portico. A few moments later we were in a comfortable little study, with a bright coal fire burning in the hearth.

As this was the last Indian School that we expected to visit, making in all a round dozen of boarding schools visited, I thought it would be well to make pretty full notes of all we saw and heard, so that I might give as correct an account as possible of a typical American Indian school to finish with. So as soon as we were seated in the comfortable little study, with the bright coal fire, I began my notes mentally.

I noticed that an Indian boy, about twelve years old, with his hair cropped short, was dusting the things and looking at me furtively. I noticed that there was a well-filled glass book-case, with a pair of polished buffalo horns over it, and some Indian thugs of bead work suspended. I noticed that over the mantel-piece was a familiar engraving, in a frame, a pair of stag horns over it, and above a wooden bracket with two



I REJOIN MY WIFE.

unpolished human skulls (Ponca Indians, I was told afterwards), resting upon it and leering down at us through their great black hollow eyes. I noticed that there were two desks in the room ; also that the floor was carpeted and the wood-work grained, and that there was a glass case full of photographs. While I was thus meditating and making my mental notes, my wife also sitting by me, the door opened, and in came the head of the establishment, Dr. Bridgeman. Dr. Bridgeman welcomed us most warmly, and said that he had been looking forward to our visit ever since he heard of our intended tour through the States. Breakfast was ready ; Mrs. Bridgeman joined us, and we went together to the Teachers' mess-room. We were introduced to all the teachers, bobbed to them, and they bobbed to us. After breakfast my wife was carried off by the ladies, and I returned with Dr. Bridgeman to his office. "Now," said Dr. Bridgeman, "I want you to make yourself perfectly at home, and lay out your time exactly as you wish. If you would like to visit our class-rooms and work-shops, I am entirely at your service and will show you round." I thanked Dr. Bridgeman for his courtesy, and said that I would like to know first what particular Indian tribes were represented by the pupils at present in his school, as I was preparing a comparative vocabulary of the various Indian dialects, and would like to add to my stock.

"Well, sir," said Dr. Bridgeman, referring to a note book, we have Omahas, and Pine Ridge Sioux, and Rosebud Sioux, and Winnebagoes, and Poncas, and Mandans, and Shoshonees, and Arapahoes—and we have two little Flat-heads—both girls. You can have any of these children that you wish, and procure from them such information as you need about their languages."

I did not require to interview all the tribes mentioned, as I had already secured several of those languages ; but I asked for a Mandan, a Shoshonee, and the two little Flat-heads. The Mandan came first, and answered the questions well. The Shoshoni had forgotten a great part of his mother tongue, and was obliged to withdraw after giving me a few words in a rather hesitating manner. Then came in an Arapaho boy, named Gabriel, who said he knew a lot of Shoshoni words, and would tell them. Gabriel was a funny-looking boy of fifteen, with a cropped head and a tongue that could talk.

Gabriel was determined to tell me every Shoshoni word he knew. Unfortunately not many of them happened to be on my list ; but, nevertheless, Gabriel was bound I should have them.

(To be continued).

DOG-TRAIN DAYS.

(From the Sault Ste. Marie News.)

AWAY back in the '60's when the Soo and surrounding country were almost a wilderness, the sight of a train of cars would have frightened the few whites who resided here with the Indians, as much as the Reds themselves. In those days, after the close of navigation, the habitues of the village by the rapids were nearly dead to the outside world. The only means of communication was by dog-trains, or *traineau d'glise*, drawn by dogs, and wearily followed on foot by the Indian snow-shoer. The toboggan or sledge was constructed of oak, birch, maple or hickory, and was about twelve feet long—nine feet on the runner, with a three-foot curved front, about one and one-half feet high.



DOG SLEIGHS.

It was sixteen inches wide at the front and tapered to fourteen inches at the tail end, and averaged three-eighths of an inch in thickness on the bottom. In making the toboggan, the wood was cut into two strips, which, when dressed, were fastened together by cross-pieces; and to produce the barrel-shaped appearance at the front, necessitated the efforts of two Indians to bend the pieces. After the several pins were put into place to hold the curve, the wood was seasoned by rubbing it with a solution of hot water and ashes, forming a lye, and then suspending it in the heat and smoke, over a fire, for four or five days. Then the finishing touches, such as the maker saw fit to put on, were executed, and a tough sledge or toboggan was ready for service. It is a very difficult task to build a good toboggan; but a thorough one, Indian made, can be had to-day for about twelve dollars.

Three average train-dogs would draw a toboggan from twenty-five to thirty-five miles a day for an entire winter season, laden with from 250 to 300 pounds of freight. The dogs were usually fed once a day on corn-meal and tallow; and an average meal consisted of one-half pound of tallow, and one and one-half pounds of corn-meal in the evening. Any breed of dogs was broken into this service; but the best were those of the distinct breed, known as the "Indian" dog; and the most desirable weight was about 75 pounds. Probably the champion dog-train trip on

record, or unrecorded, was from Saginaw to this city, a distance of 365 miles, in six days and five hours. The trip is authentic, and was made by old John Busha and Andrew Piquette, both veteran mail carriers of 1857. In travelling, a guide, or hold-back rope, is used on the rear of the toboggan, while descending hills, to prevent it from crowding the dogs. The mail carriers of "ye olden time" trudged along stoically on snow shoes, making such a round trip as from here to Saginaw and return in from two to three weeks, according to weather and obstacles



TRAVELLING ON SNOW SHOES.

met with. Their pay was \$100 a trip. John Busha, one of the oldest carriers, says they would walk on an average of fifty miles every day; and not less than sixteen hours would constitute a day. He says they never ate more than a mere mouthful at night, but partook of a big breakfast and dinner of salt pork and hard-tack. By so doing, Busha says, their bodies secured their needed rest at night. Generally a supper would consist of a few mouthfuls of dry bread and hot, sweetened water. The old carrier says that if a man will let his body have proper rest at night; and then bind heavy woollen strips around his wrists, knees and ankles, supplemented by hearty meals at breakfast and dinner, on "strong" food, he can exert himself to the utmost, without much weariness, and no bad effects from a long, hard tramp. "Still it counts against a person in the long run, as my stiffened joints testify," said the intelligent old Chippewa, as he hobbled out to dispose of his day's catch of whitefish. Many are the interesting stories told of the adventures of old traineau men.

INDIANS AND INDIAN SCHOOLS.

ACCORDING to the Indian Department Report for 1889, the Indians in Ontario numbered 17,752, of which number about 9,100 were Protestants, 6,500 Roman Catholics, and the remainder, religion unknown, or heathen. There were among them four Protestant and two Roman Catholic boarding schools, and thirty-nine Protestant and seventeen Roman Catholic day schools.

In the Province of Quebec, there were, in 1889, 13,500 Indians, of which number 6,700 were reported to be Roman Catholics, 400 to be Protestants, and the remainder, religion unknown. There were eleven Roman Catholic day schools among them and three Protestant.

In New Brunswick, Nova Scotia, and Prince Edward Island the Indians, 3,947 in number, were reported to be all Roman Catholics, and they had fourteen day schools.

In Manitoba, Assiniboia, Saskatchewan, and Alberta, the Indians in 1889 were 25,594 in number. Of these, 8,000 were reported to be Protestants, 3,160 Roman Catholics, 12,500 heathen, the remainder, religion unknown. There were among them three Roman Catholic boarding schools, and three Protestant, twenty-four Roman Catholic day schools, and sixty-eight Protestant.

The total number of Indians in British Columbia was reported in 1889 as 35,765. Of this number about 6,000 were known to be heathen, and of 14,000, there were no reports as to their religion. Of the remainder, 5,350 were said to be Protestants, and 10,300 Roman Catholics. There were seven Roman Catholic schools among them, and twenty-six Protestant. The total number of Indians in the Dominion of Canada is at present about 122,000.

THE MISSION FIELD.

THE Rev. H. T. Bourne, missionary to the Piegan Indians, in Alberta, has succeeded in setting on foot a small Home for Indian children on the Piegan Reserve. It has been hard up-hill work, however, as his resources have been very limited. Friends in Eastern Canada gave him \$682; and he received a Government grant of \$470.

A MISSIONARY Conference (Episcopal) was held last month in Winnipeg, the cause of the gathering being that the English Church Missionary Society had announced its intention of withdrawing one twentieth part of its grant to Indian work each year; and the object being to devise means whereby an increased interest in the work among the Indians might be stirred up throughout the country. Two Indian Chiefs were present at the Conference.



INDIANS DANCING.

THE Rev. John McDougall, the well-known missionary to the Indians of the Methodist Church, commenting on a late issue of our Magazine, writes us:—On page 105, in the January number of CANADIAN INDIAN there is reference to a missionary, living at an out-post near Lesser Slave Lake. The one, Mattar, the lonely Missionary, requires our pity in his isolation; therein I can truly sympathize with him. But as to his other surroundings—size of shanty, floor of poles, lack of fish, &c., he does not require our pity, but rather condemnation, for if he has any degree of health, he should remedy these and make himself more comfortable than any Indian in his vicinity. He should have a better house, and possess more fish, and generally set an example of thrift and industry; for if he does not, his teaching of the Gospel will be largely futile. Again, on page 113, under “Notes from the Mission field,” the Rev. D. N. Kirby, speaking of Indians generally, says, “You never hear from him the request voluntary, addressed to you, ‘Teach me of God.’” Now, my experience is quite different from this. After service, after prayer-meetings, in their own homes and camps, in my house, Indians have been for years asking me this very question; and I merely write this to encourage my brethren in the mission work.

THE *Western Missionary* is an interesting little sheet, published under the auspices of the Presbyterian Church. About half of it is devoted to mission work among the Indians.

A CORRESPONDENT asks us to mention in the pages of the CANADIAN INDIAN some tribes or reserves that need a permanent mission. In reply we would say that our impression is that Indian Mission work is now pretty thoroughly distributed all over the North and North-west of this

country; and we doubt if there is any large community of Indians between this and the Arctic regions, wholly unprovided for. If we are wrong in this, we would like to be corrected.

MEXICO.—The first Protestant mission work in Mexico, was in 1825. Rev. Dr. Brigham distributed some Bibles during a journey through Mexico. Miss Melinda Rankin established, in 1852, a Christian school for Mexican girls, on the Texas side of the Rio Grande, and for ten years sent over, or distributed in person, Bibles in Mexico. In 1862 Miss Rankin became the superintendent of the colporteur work of the American and Foreign Christian Union for Mexico. This work was transferred to the American Board in 1873.

LYTTON is the headquarters of an extensive Church of England Indian Mission in British Columbia. 1200 of these Indians are already baptized; and over 300 of them are communicants. The Mission is supported mainly by the English Society for the propagation of the Gospel.

AT Yale, British Columbia, is an Indian school for girls, under the All Hallow's Sisters. There are twenty-five pupils; and Government assists towards their support to the extent of \$60 each per annum.



VISITING WIGWAMS.

SIoux CHRISTIANS.—Bishop Hare, of South Dakota, reported to the General Convention that during the last three years he has confirmed six hundred and fifty candidates among the Indians. Nine persons of the Sioux, or Dakota, race are now in holy orders. The Indians last year contributed \$2,500.

THERE are more Indian communicants than white in Bishop Hare's Missionary jurisdiction of South Dakota, although the Indian population only numbers 30,000, while the white population is 350,000. Six hundred and fifty Indians were confirmed there during the last three years.

AN INDIAN WAR.

EVERY American newspaper is full of the troubles among the Indians in Dakota and the North-west territories of the United States. Since our last issue of the CANADIAN INDIAN, the renowned Sioux Chief, Sitting Bull, has met his death, and not, it would seem, in a manner very creditable to the American Army. He had to be put out of the way and so he was put out of the way. But why need they have killed his child—a little boy of twelve years old? Since this event there have been several fights and scimmages between the United States troops and the Indians, the most serious, perhaps, being that at Wounded Rnee Creek, where about one hundred Indian warriors, entirely encircled by the troops and supposed to be without arms, turned suddenly upon their captors and, bringing out their guns from beneath their blankets, shot a number of them and then fled for their lives. So exasperated were the troops at this 'treachery' on the part of the Innians, that they indulged in a whole-sale massacre of men, women and children. The clouds on the horizon at present look very heavy and threatening, and every day's news seems to tell of more trouble in prospect. These Indians of the West are on the one hand goaden on to the conflict by the sense of wrongs suffered and treaties broken, and on the other hand they believe that the Indian Messiah is on the eve of coming to save them, and sweep away the white people from their country, and to restore to them their old religion, old customs, and buffalo hunting.

Up to the present there has been no serious disaffection reported among our Canadian Indians, but the Indian Agents have to be on the alert, cordon of mounted police has been placed on the United States boundary to watch and report to headquarters should anything serious occur. It is said that the Sioux Indians at Moose Saw and Wood Mountain, in Assiniboia, were greatly excited over the killing of 'Sitting Bull.'


 CETENNIAL NUMBER OF "METHODIST MAGAZINE."

ON March 2nd, the Methodists throughout the world will celebrate the centennial of the death of John Wesley, and those in Canada will also celebrate the centennial of the introduction of Methodism into this country. The *Methodist Magazine* contributes its share to this celebration by a special Centennial Number, enlarged to 112 pages, now ready, February 15. Among its articles are: "Footprints of Wesley," by Luke Tyerman, with portrait; "Mother of the Wesleys," by Dr. Potts, with portrait; "Wesley and Methodism," by Dr. J. O. Clark; "Wesley as seen by his Contemporaries;" "Wesley and Literature," by

Dr. Punshon ; "Methodism in the Eighteenth Century," by the Editor ; "Symposium of Methodism," by leaders of modern thought. Other illustrated articles are : "In the track of St. Paul," by George Bond, and "Through Hungary and Buda-pest." Price, single number, 20 cents.

January, February and March numbers, including also centennial articles by Dr. Douglas, Dr. Stafford, William Arthur, the Editor, and other writers, mailed post free for 50 cents, with 354 pages, and nearly 100 fine engravings. William Briggs, Toronto, Publisher.

WORD comes from New Mexico that the Governor of Acoma has again been whipping children returned from this school, and their parents also, because the children wish to wear the dress of civilization, and use the education they gained at school ; and the parents concur.—*Red Man.*

 THE conclusion of the interesting article on "The Mound-builders," by Dr. Bryce, portions of which appeared in the January and February Nos., is crowded out of this issue, but will appear in our April Number.

AT a Council meeting of the C.I.R.A.S. held in Ottawa, February 21st, Sir James Grant in the chair, it was moved by Dr. Thorburn, seconded by H. B. Small, That in order to further the interests of the CANADIAN INDIAN Magazine, such subscribers as can conveniently pay their annual subscription for the next year, be requested to do so from the 1st of May next, in order to facilitate the continuance of its publication.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, for one year.

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The next meeting of the Society will be held in Toronto, on the second Thursday in May, 1891.

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THE FUTURE OF OUR INDIANS.

(PAPER NO. 2).

IN my last paper I broached the idea that, looking to the future of our young growing country, it might be pleasanter, and perhaps better for us in every way, to have living in our midst a community of self-respecting, contented, well to-do Indians, rather than the scattered remnants of a people who, against their will, had been forced to give up their old customs, laws and traditions, and to array themselves in the ill-fitting garb of our advanced civilization. I do not mean by this that I am against the training and educating of our young Indians; far from it. I believe by far the greater number of our semi civilized Indians are warmly in favor of schools and education. The Cherokees, in Indian Territory, who for many years past have been permitted to manage their own affairs, hold their own public purse, and make their own laws, are, as a people, very far advanced in education; and have large schools and colleges, built out of their own funds, established in their midst. If our civilized Indians in Canada had more of the management of their own affairs, I believe education and civilization would advance among them, and not retrograde. What I feel so strongly is that the civilized Indians of this country ought to have more voice in their own affairs, that the time has passed for treating them as children, doling out to them their presents and their annuities, and taking their children away

from them to be educated, without allowing them to have any voice in the matter. It seems to me that the proper persons to deal with the wild blanket Indians of the North west Territories and British Columbia are *these civilized Christian Indians* of Ontario and Quebec and some parts of Manitoba. It seems to me that if something of a national spirit were stirred up among them, if more confidence were placed in them as a people, if these presents and annuities were done away with, and the Indian Reserves one by one thrown open, and the white missionaries were one by one withdrawn from their midst—and these Christian civilized Indians had the responsibilities of life thus thrown upon them—that there would very soon be a great change for the better; and before very long we white people would learn to respect the name of Indian instead of despising it. How can any people, however civilized, be expected to advance and to keep pace with the world, when all national sentiment is dried up, and when all spirit of self-dependence is destroyed within them?

Is there nothing in the past history of this people that might lead us to hope that, under wise guidance, and with the object lesson of our own system of government with its beneficial results ever before them, they might in time be permitted to have a constitution of their own, and, under certain restrictions, make their own laws and manage their own affairs? Mr. Hale, in his pamphlet on the *Iroquois Confederacy*, says, "The testimony of historians, travellers and missionaries, is that these Indians were, in their own way, acute reasoners, eloquent speakers, and most skilful and far-seeing politicians. For more than a century, though never mustering more than five thousand fighting men, they were able to hold the balance of power on this continent between France and England; and, in a long series of negotiations, they proved themselves qualified to cope in council with the best diplomatists

whom either of those powers could depute to deal with them. Their internal polity was marked by equal wisdom; and had been developed and consolidated into a system of government, embodying many of what are deemed the best principles and methods of political science—representation, federation, self-government through local and general legislatures—all resulting in personal liberty, combined with strict subordination to public law." This is what Mr. Hale, than whom probably no other man in Canada has more thoroughly studied the whole Indian question in all its aspects, says of the Iroquois Indians, or rather of the six nations (Mohawks, Cayugas, Oneidas, Onandagas, Senecas, and Tuscaroras), which form the Iroquois Confederacy. And it should be remembered that representatives of this great Iroquois confederacy are still living in Canada to the number of about 4000, viz., 1000 on the Bay of Quinte, near Deseronto, and upwards of 3000 on the Grand River, near Brantford; and that they are regarded as the most advanced in civilization of all our Indians. Take another tribe, *the Ottawas*, after whom the capital of our Dominion is named. This tribe, closely related to the great Ojebway nation, is now reduced to about 2500, and its remnants are scattered upon our Manitoulin Island and parts of the State of Michigan. An educated Ottawa, now advanced in years, tells how in his young days, before the white men held sway, his people lived under strict laws; they were governed by twenty-one precepts or moral commandments, which they were taught to observe, just as we teach our children the Ten Commandments. The children were taught that the Great Spirit could see them continually both by night and by day, and that they must not do any wicked thing to anger him; they were taught, also, that they must not mimic or mock thunder; that they must not mimic or mock the mountains or rivers; they were taught that dishonesty and licentiousness were wrong; that murder ought to be

avenged ; that they ought to be brave and not fear death. *The Cherokees*, 22,000 in number, living in Indian Territory, U.S., have, as is well known, a regular system of government, framed partly upon the American pattern, partly after their own ideas. They have their own Governor, elected by the popular vote, and their own Parliament ; the Legislative Assembly consists of an Upper and Lower House ; in the former sit eighteen senators, and in the latter thirty-eight councillors, elected every second year from the nine districts. The Judicial Department consists of a District Court for each of the nine political districts. In cases involving the death penalty, one of the Justices of the Supreme Court presides. The jury and grand jury system is followed the same as in the United States. Their state prison is at Tahlequah, their capital, where also are situated their government offices and Houses of Parliament ; also two large, handsomely-built seminaries, one for male and one for female pupils, each with accommodation for 150 scholars. They have very strict prohibitory liquor laws, which are rigidly exacted. And yet, with all this advance in the ways of civilization, these Cherokee Indians do by preference hold their lands in common, and retain several of their other ancient customs. A well-educated Cherokee lawyer has given the following reasons wherefore the Cherokees are opposed to the allotment of land in severalty : (1) By holding it in common they are better able to resist the aggression of the whites ; (2) Their present social system has never yet developed a mendicant or a tramp ; (3) Although poor, yet they have no paupers, none suffering from the oppression of the rich ; (4) They do not believe that the whites have any better condition to offer them, and so they wish to remain as they are.

The *Delawares* again, of whom there is a remnant still remaining in Canada, have always been regarded as a people of marked intelligence. In the old days they had an ancient art called the "Ola Wampum," which was a sort of chart to assist the memory in recording traditions. When, after being driven from place to place by their white oppressors, they at length settled down in what they hoped would be a permanent colony, in 1866, they framed and adopted a code of laws which provided, among other things, for the punishment of horse-stealers ; for fining or otherwise punishing those who should take and ride a horse without consent of the owner ; for building or keeping up fences to a proper height ; for branding cattle ; for returning lost articles or strayed cattle ; for preventing the sale of liquor ; for the making and carrying into effect of a person's will ; for paying a man's debts after his death. Their laws dealt also with offences against the person, such as assault, murder and adultery ; and defined the punishment of a miscreant who should wilfully set fire to a house.

A good deal has been written about the *Zuni* Indians in New Mexico.

These people are particularly interesting because they still inhabit the same locality, and are following for the most part the same ancient customs as when first discovered, by Coronado, in the 16th century. Now among these people there exists a most elaborate religious system. They have priests and high priests. They have thirteen secret religious orders. Of course there is a great deal of what we would call superstition mixed up in all they do; and yet there can be no question but that they are a most religious people; they have the most profound belief in the doctrines handed down to them from their ancestors; nothing is done without prayer; some sort of religious rite or ceremonial seems to be a necessary accompaniment to all their undertakings. Their great mother, they say, is the rock, and their great father the sun. Their children, from earliest infancy, are instructed most carefully and constantly in all the religious usages of the tribe; and they have 'god parents' specially deputed to look after them and instruct them.

Much more might yet be said, did space permit, to shew how the various Indian tribes, in days gone by, have had their own laws and their own religious customs; and how, as a result of being brought into contact with our Eastern civilization, they have in many cases voluntarily adopted, in a great measure, our system, as superior to their own, and have shown themselves, where opportunity has been afforded them, very well capable of self-government; but these records show also, I think, another thing, which it were foolish to hide our eyes from, viz., that the Indians as a people—wherever their location may happen to be—are not prepared to accept our system of government *in toto*; that while gladly accepting the white man's books, and education, and religion, and style of clothing and dwelling, and his various useful inventions and manufactures, they at the same time prefer to take these things and *use them after their own fashion*, and in their own way; they do not want to be forced into giving up all their old customs, which are so dear to them, and transforming themselves into white men; they will not allow that everything the white man makes, or says, or does, is superior to what they can make, or say, or do, themselves. They do not wish to follow the white man in his greediness after earthly gain: they do not believe in one man being very rich and another man very poor; they stick to the old saying of their ancestors, "the earth is our common mother, our mother may not be divided;" and again another saying, "earth, air and water, are the Great Spirit's gifts to us all, and may not be bought or sold."

Are we to have no respect for these inbred sentiments of our Indians, so deeply rooted in their breasts? Are they not to be allowed to hold and to foster national sentiment as well as ourselves? Is it right, or just, or fair, to deprive them of their tribal intercourse, to deprive them of

their language, to blot out all their old associations and traditions, and to force them to be white men against their will? What nation is there upon earth that would submit to this? *We* may believe our ways, our customs, and our laws to be the best, but we cannot force the Indian to believe it. If we desire that he should be brought to accept our laws, and customs, and language, were it not better to lead him gradually to it, instead of forcing so great a change suddenly upon him? People complain of the Indian that he is so slow in his movements, and ridicule him because he makes so little progress in comparison with his white brother; but there is this, I think, to be said, that the white man is in the white man's country, in the midst of surroundings that he fully approves and believes in, and he takes a national pride and pleasure in the progress of his country—but with the Indian—why, we know how it is with him. He holds the anomalous position of a stranger in a strange land, even though the soil under his feet be the soil bequeathed to him by his forefathers; he feels strange and bewildered; white men are bustling, hurrying all around him; he understands but very imperfectly either what they are saying or what they are doing; and he is told roughly, by those who take but little trouble to understand his case, that he must either adopt the white man's ways, and become virtually a white man, or else go back out of the way. In this wide country have we no room for an independent Indian community? Can we not place the Indian where he will no longer be hustled and badgered by his impatient white brethren? Or, if the Indian Reserve system must for the present be continued, might we not make the Indian happier, give him more respect for himself, and exact more respect for him from the white people, by placing his own affairs, both temporal and spiritual, more in his own hands, and permit him, within certain restrictions, to make his own laws and carry out his own ideas of government? In time, the two races may become amalgamated, the dividing lines be lost; but surely it is not fair to force the Indian to obliterate himself against his will, neither, do I believe, would it be a good thing for our country.

FAIR PLAY.

THE Hudson Bay post, Mountain House, stands within the limits of the Rocky Mountain Assiniboines, a branch of the once famous tribe of that name, of the Plains, whose wars in times not very remote made them the terror of the prairies which lie between the middle Missouri and the Saskatchewan. They derive their name, which signifies "stone heaters," from a custom in vogue among them before the advent of traders into their country. Their manner of boiling meat was as follows: a round hole was scooped in the earth, into which was sunk a piece of rawhide; this was filled with water, and the buffalo meat placed in it, then a fire was lighted close by and a number of round stones made red hot; in this state they were dropped into or held in the water, which was thus raised to boiling temperature, and the meat cooked. When the white man came he sold his kettle to the stone heaters, and henceforth the practice disappeared, while the name it had given rise to remained, and which will remain after the final extinction of the tribe, in the River Assiniboine. Nothing testifies more conclusively to the varied changes of Indian tribes, than the presence of this branch in the Rockies. It is scarce a hundred years since the "Ossinepoilles" were found by one of the earliest traders, inhabiting the country between the head of the Saskatchewan and the country of the Sioux, a stretch fully 900 miles in length. Twenty years later they were still numerous along the North Saskatchewan. In 1780, an epidemic of smallpox swept over the plains, and almost annihilated this powerful tribe. Its whole central portion was destroyed, but the outskirts drew together and again banded. In 1821 they were noted for their desperate forays and conflicts with the Blackfeet, under the leadership of Tehatka, a great medicine man, who was slain by the Gros Ventres, in 1837. Smallpox again devastated them, and they almost disappeared. The Crees, too, pressed down from the north and east, occupying a great

portion of their territory ; the Blackfeet smote them hard on the south-west frontier ; and thus between foes and disease, the Assiniboines of to-day have dwindled down into far-scattered remnants. Under their present changed circumstances, amidst forests and rocks instead of in the plains and open country, the Assiniboines of the mountains retain many of the better characteristics of their race. They are brave, skilful and good hunters, well acquainted with the mountain passes and valleys, and make good guides.

DR. GEORGE M. DAWSON, in the summer of 1878, made lengthy personal observations on the natives of the Queen Charlotte Islands, and the result of these is a most interesting account of the habits and customs of the Haida Indians, as these people are called, which was published in the Geological Survey Report of 1875-9, and which Dr. Dawson says, in his opening paragraph, he believes to be the first detailed account of the Haidas which has been given. He describes them as one of the best-defined groups on the N. W. coast ; and from their warlike foreign expeditions, by means of long canoe voyages, and from the difficulty of pursuing them to their retreats, one of the most generally dreaded peoples from Sitka to Vancouver Island. They take their name from the aboriginal name of the Queen Charlotte Islands, *Haida-kive-a*. Fairer skinned than most of the coast tribes, they possess also finer features, of prepossessing appearance, and with features of considerable regularity, as measured by European standards. They have adopted, for the most part, the dress of the whites, though scanty, whilst some of their older people use nothing but a blanket as a protective covering. This has replaced "the robes of sea-otter skins," which excited the ideas of the early traders, these skins being very valuable. In former times

the men wore a kind of armour, made of split sticks combined with the stronger parts of the hide of the sea lion. These suits are now exceedingly rare. They have also a small wooden mask, ornamented with feathers, used specially in their dances. Vermillion is a favourite pigment on the face, and the origin of this amongst the tribes of the North-west generally may have arisen from a necessity of some means of obviating the unpleasant effects of the sun in hot weather, the face being first rubbed with grease or fat, whilst in cold weather a mixture of spruce gum and grease is used as a protection. Tattooing is universally practised, or was till within a very few years. The designs are carefully and symmetrically drawn, are often hereditary, and represent the totem crest of the wearer; the face, however, is never tattooed. No process of distortion of the head or of any parts of the body, is practised among them. Fish constitutes their principal food, salmon and halibut being chiefly used. They are not great hunters, killing, when they can, bears that prowl on the sea shore, but never following them to the mountains. Sea fowl of many kinds are used as food on occasion, and their eggs are collected in large numbers. Many small roots are eaten by them; and the cambrium layer of the spruce and hemlock is eaten in both fresh and dried state. A plant known as "Indian tobacco" is used, not for smoking, but being mixed with a little lime, prepared by burning clam shells, is chewed or held in the cheek. Their dwellings are substantial, and are arranged in permanent villages; and indicate a facility in constructive and mechanical processes not found amongst other Indian tribes. The carved symbolical posts, which mark their villages, are the most remarkable feature about these people, two on an average gracing the front of each house, giving a village when first seen the appearance of a patch of burnt forest with bare tree stems. They possess some idea of proprietary rights in the soil, for the coast line is

divided among the different families, is hereditary, and descends from one generation to another according to a rule of succession. The larger salmon streams are the joint property of a number of families, and the berry patches are likewise portioned out. Each permanent village has a recognized head chief, who holds certain mysterious secrets, which he transmits to his successor—devices for obtaining and holding authority over the more credulous of his fellows. No laws appear to be acknowledged by them; but any action tending to the injury of another may be atoned for by payment in blankets or other valuable property.

Before the advent of missionaries, the Haidas had an idea of a Lord of all things, whose dwelling was in some undefined region; and they possessed an idea of a spirit distinctly separable from the perishable body. They also recognized a principle of evil; and re-incarnation was also believed in for five successive times, after which the soul is annihilated—"like earth, knowing nothing." A curious ceremony that prevails among them is an occasional distribution of goods or effects, known as a "potlach," corresponding somewhat to the "bee" of the east. The more frequently this takes place, the more important the distributor becomes. These "potlachs" are given on various family occasions, such as the tattooing of a child, which corresponds to our "christening parties."

A single system of totems or "crests" extends throughout the different tribes of the Haidas, and are designated by the eagle, wolf, crow, black bear, and fin-whale. The two last are united, so that really only four clans are counted in all. No one may marry in his or her totem; children follow the totem of the mother, save in very exceptional cases to strengthen the totem of a father, when his number has become reduced. The blanket is their recognized currency, taking the place of the beaver-skin of the Hudson Bay Company. These blankets are carefully

stowed away in large boxes, neatly folded, and a man of property may have several hundred. This practice of blanket wealth may have originated in the early habit of accumulating sea otter and fur-seal robes, which were the earlier articles of currency. A curious feature in the articles of dress, is the number of masks to be found in all the villages, representing either human faces or birds, and carved out of wood. They are well made and painted in bars or lines, with peculiar curved lines and eye-like oval designs. The origin of these masks is unknown; but would seem to point to some connection with the early tribes of Central America.

Dr. Dawson thinks that notwithstanding the rapid decrease of the Haida people during this century, they are not fated to utter extinction. Showing a special aptitude for carving, for construction, and other handiwork, their education in the simpler mechanical arts may procure them a livelihood. They are also skilled fishermen. But as the white man settles in these islands, for lumbering or farming, the Indian title to the land must be disposed of with care and tact. It will be a matter of considerable difficulty, since they do not hold their lands in any loose way as other tribes; but have the whole of the islands divided and apportioned off as the property of certain families, with rights of inheritance and transfer. The authority of their chiefs, or heads of clans, is now so small that it is doubtful if the natives generally would acquiesce in any bargain between the chiefs, in an official capacity, and the whites; while the process of extinguishing by purchase the rights of each family, would be tedious. The negotiations will need to be conducted with skill and care. This is a matter for serious consideration, as regards the future settlement of these islands, and their peaceful occupation, jointly with the original owners of them.

SO diverse and contradictory are the theories of race origin and development on the American continent, so ably has each been defended, that it would be beyond the scope of this sketch to do more than enumerate them. The more popular are as follows :

1. Autochthonomic theory, or that of separate creation or evolution of man on the American continent. Peopling the land with :

2. The Ten Lost Tribes of Israel.

3. The survivors from the lost continent, Atlantis.

4. The Phœnicians.

5. The Carthaginians or other Mediterranean border nations.

6. The Greeks.

7. The Chinese, in 458 A.D.

8. The Mongols under a son of Kubla Khan in the thirteenth century.

We could multiply theories, but these will serve as plausible. No wonder that the overburdened balance of historic supposition should have righted itself in opposition, and that Bancroft tells of a Mr. Charles Wolcott Brooks, whose twenty five years of study and observation have led him to believe that the Chinese empire was originally an outgrowth of ancient Peruvian colonization. In view of the multiplicity of suppositions, possibly it is safest to conclude, as does one of the most admirable works on North American antiquities with the generalization that God "hath made of one blood all nations of men."

Yet to be specific. The two great powers of North American prehistoric civilization were the Maya and Mahna nations. From the first, probably trans-Atlantic in origin, came the Central American empire, of which Palenque, Copan, etc., remain as evidences. To the Mahnas, we would assign an Asiatic origin. It is plausible that they entered America at the north-west, thither borne by the Kuro Sivo, or crossing Behring's strait. Above and below

the mouth of the Columbia are immense shell-beds, containing human and animal bones, skulls, etc.—evidences of a large population. Gigantic firs have grown and fallen over these heaps, and other trees have sprung up in their places. On the Alaska coast lie the ruined fragments of ancient junks. In the physiognomy of the natives, one may trace the almond eye and the Mongolian type. In all the region drained by the Columbia, elements of the Aztec language are found. “The Chinook language is spoken by all the nations from the mouth of the Columbia to the falls. The combinations ‘thl’ or ‘tl’ are as frequent in the Chinook as the Mexican.” [Franchere.]

“But,” says Mr. John L. Short, “if Mexican similarities exist at the north, they are with the ancient form of the Mahna, which Orozco y Berra tells us differs as much from the modern Mahna or Aztec as the Spanish of the Romance of the Cid, from the Spanish of to-day.”

Let us then in pursuance of our theory, follow the Mahnas toward the interior of the continent, tracing them by mounds in Oregon, Washington, and the British possessions. Advancing toward the centre of the continent, we come face to face with the remains of the great prehistoric nation of Mound-builders, with their fortifications, temples, burial and emblematic mounds, their pottery, copper and stone implements, and garden beds. These, let us suppose, are the work of the Mahnas, now stronger in numbers, having evolved an American development, characteristic of the region which produced it. It is no supposition, but fact, that the empire of the Mound-builders was powerful and extended, possessed of no mean knowledge of architecture and arts. They are credited with commerce extending from Lake Superior to the Gulf, and possibly to Mexico. [Dr. Ran.]

Bancroft estimates that the Mound-builders' power reached its culmination about six centuries ago; conserva-

tive estimates of the antiquity of the older mounds count the years in thousands.

The Mound-builders are supposed to have been sun-worshippers and, possibly, serpent-worshippers as well. In Adams Co., Ohio, is the colossal serpent mound, rolling in undulations for 700 feet. The serpent is a favourite design for their gorgets and pipes. To the northern Indian tribes, who dispossessed the Mound-builders and drove them southward, they were invariably "snakes." "Their hunters were opposed by big snakes." "The great horned snakes appeared on Lake Ontario." "The hero of the Algonquins, Michabo, *drives the rest of the serpents to the south.*"

In 1877, at Davenport, Iowa, were disinterred from a mound by Rev. Mr. Gass, of the local academy of Sciences, two significant relics—tablets of coal-slate, covered with designs and hieroglyphics. On the larger slab is a rude representation of the arch of the firmaments surmounted by hieroglyphics. In the sky, stars, the sun and moon are unmistakably prominent. In the foreground, flames and smoke are rising from a pyramidal mound. Three prostrate human figures, apparently designed for sacrifice, lie near the mound, and around stand a number of persons ranged in a semi-circle. If this tablet may be considered genuine, it represents sun worship indubitably. Cremation and skull-flattening were practised by the Mound-builders. "Whether the Mahna was the language of the Mound-builders of the United States, we are unable to determine; but the probabilities that it was are considerable, because the people of the mounds built structures similar to those which prevail all over Mexico, though in a less degree of perfection; they carried obsidian from Mexico to the north Mississippi valley, showing both regions to have enjoyed intimate commercial relations.

We have testimony of the early writers that the Mahnas came from the north-east. Shahagun says from the direc-

tion of Florida, which then embraced the Mississippi valley. The Apalachees, occupying the region east of the Mississippi, extended their colonies far into Mexico." [J. T. Short.

In a progress southward, we find the mounds more numerous; and the valleys of the Red and Arkansas rivers, and in Louisiana, were the most thickly populated wing of the Mound-builders' domain. [Prehistoric Races, Foster.] These southern remains are newer than the others; in their construction, stones and dried bark are occasionally employed. The use of these materials indicates a certain knowledge of the builder's art which is not characteristic of the mounds of the north.

Any information from those who are studying Indian history will be gladly published in *THE CANADIAN INDIAN*; and will prove of great value by being placed on record in these pages.

THE MOUND BUILDERS.

A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE
HISTORICAL SOCIETY.

(Continued from February No.)

NOW, in endeavouring to sum up the results, a few points need some discussion.

Who were the people who erected the mounds? Judging from the following considerations, I should say they were not an Indian race. Whoever built the mounds had a faculty not possessed by modern Indians. Building instincts seem hereditary. The beaver and the musk-rat build a house. Other creatures to whom a dwelling might be serviceable, such as the squirrel, obtain shelter in another way. And races have their distinctive tendencies likewise. It never occurs to an Indian to build a mound. From what has been already said as to the fertile localities in which the mounds are found, we are justified in believ-

ing that their builders were agriculturists. Dr. Dawson in Montreal by the use of the microscope detected grains of charred corn in the remains of Hochelaga. I have examined a small quantity of the dust taken from one of the shells found in the grand mound, with the microscope, and though I am not perfectly certain, yet I believe there are traces of some farinaceous substance to be seen. On skirting the shores of the Lake of the Woods into which Rainy River runs, at the present time, you are struck by the fact that there are no Canadian farmers there, and likewise that there are no mounds to be seen, while along the banks of Rainy River both the agriculturist is found, cultivating the soil, and the mounds abound. It would seem to justify us in concluding that the farmer and the mound-builder avoided the one locality because of its barren rocky character and took to the other because of its fertility. Moreover the continual occurrence of pottery in the mounds shows that the mound-builders were potters as well, while none of the tribes inhabiting the district have any knowledge of the art of pottery. The making of pottery is the occupation peculiarly of a sedentary race, and hence of a race likely to be agriculturists. As it requires the building faculty to originate the mounds, so it requires the constructive faculty to make pottery. In constructive ability our Indians are singularly deficient, just as it is with greatest difficulty that they can be induced even on a small scale to practice agriculture. It has been objected to this conclusion, that the Indians can make a canoe, which is a marvel in its way. But there is a great difference in the two cases. In the canoe all the materials remain the same. The approximation to a chemical process makes the pottery manufacture a much more complicated matter. Indeed the Indian, in token of his surprise at his success in being even able to construct a canoe, states in his tradition that it is the gift of the Manitou. Furthermore, the mound-builder used metal tools, and

was probably a metal worker. It is true the copper implements, mentioned as having been found, were brought to Rainy and Red Rivers. I have, however, pointed out the intimate connection, judging by the line of transport, subsisting between Rainy River and Lake Superior, the mining locality for copper. To sink a mine in the unyielding Huronian rock of Lake Superior, with mallet and hammer and wedge and fire, take out the native copper, work it into the desired tools, and then temper these, requires skill and adaptation unpossessed by the Indians. For centuries we know that the Lake Superior mines, in which are found tools and timber constructions, have been buried, filled in for ten feet with debris, and have rank vegetation and trees growing upon them. It is certain that the Indian races, even when shown the example, cannot when left alone follow the mining pursuit. Not only then, by the ethnological and other data cited, do we conclude that the mound-builders belong to a different race from the present Indians, but the tradition of the Indians is to the same effect. Then who were the mound-builders?

I would lead you back now to what little we know, from the different sources, of the early history of our continent. When the Spaniards came to Mexico in the early years of the 16th century, Montezuma, an Aztec prince, was on the throne. The Aztecs gave themselves out as intruders in Mexico. They were a bloody and warlike race, and though they gave the Spaniards an easy victory, it was rather a reception, for they were overawed by superstition as to the invaders. They stated that a few centuries before, they had been a wild tribe on the high country of the Rio Grande and Colorado, in New Mexico. The access from the Pacific up the Colorado would agree well with the hypothesis that the chief sources of the aboriginal inhabitants of America were Mongolian, and that from parties of Mongols, landing from the Pacific Isles on the American coast, the population was derived. At any rate

the Aztecs stated that before they invaded Mexico from their original home, they were preceded by a civilized race, well acquainted with the arts and science, knowing more art, and astronomy in particular, than they. They stated that they had exterminated this race, known as the Toltecs. The main features of the story seem correct. The Toltecs seem to have been allied to the Peruvians. Their skulls seem of the Brachycephalic type. The Toltecs were agriculturists, were mechanical, industrial, and constructive. In Mexico, and further south in Nicaragua, as well as northward, large mounds remain which are traced to them. According to the Aztec story, the Toltecs spread in Mexico from the seventh to the twelfth century, at which latter day they were swept away. My theory is that it was this race—which must have been very numerous—which either came from Peru, in South America, capturing Mexico and flowing northward; or, perhaps, came from New Mexico, the American Scythia of that day, and sending one branch down into Mexico, sent another down the Rio Grande, which then spread up the Mississippi and its tributaries. The mounds mark the course of this race migration. They are found on the Mississippi. One part of the race seems to have ascended the Ohio to the great lakes and the St. Lawrence; another went up the Missouri; while another ascended the Mississippi proper, and gained communication from its head waters with the Rainy and Red Rivers. When then did the crest of this wave of migration reach its furthest northward point? Taking the seventh century as the date of the first movement of the Toltecs toward conquest in Mexico, I have set three or four centuries as the probable time taken for multiplication and the displacement of former tribes, until they reached and possessed this northern region of “The Takagamies,” or far north mound-builders. This would place their occupation of Rainy River in the eleventh century. Other considerations to which I shall refer, seem to sus-

tain this as the probable date. The grand mound is by far the largest mound on Rainy River. It is likewise at the mouth of the Bowstring River, which is its largest tributary and affords the readiest means of access from the Mississippi, up which the Toltecan flood of emigration was surging. My theory is that here in their new homes, for three centuries, they multiplied, cultivated the soil, and built the mounds which are still a monument to their industry. Here they became less war-like, because more industrious, and hence less able to defend themselves. I have already stated that the Aztec whirlwind of conquest swept into Mexico from the North-west about the twelfth century. The sanguinary horde partly destroyed, and partly seized for its own use, the civilization of the Toltecan. We have specially to do with an Aztec wave that seems to have surged up the valley of the Mississippi. As the great conquering people captured one region, they would settle upon it, and send off a new hive of marauders. Indian tribes, numerous, but of the same savage type, are marked by the old geographers as occupying the Mississippi valley. It was when one part of the northern horde came up the valley of the Ohio, as the savage Iroquois, and another up the head waters of the Mississippi, as the Sioux, the tigers of the plain, that we became familiar, in the sixteenth century, with this race. The French recognized the Sioux as the same race as the Iroquois, and called them "Iroquets," or little Iroquois. The two nations were confederate in their form of government; they had all the fury of the Aztecs, and resemblances of a sufficiently marked kind are found between Sioux, or Dakota, and the Iroquois dialect, while their skulls follow the Dolichocephalic type of cranium. With fire and sword the invaders swept away the Toltecs; their mines were deserted and filled up with debris; their arts of agriculture, metal working, and pottery making were lost; and up to the extreme limits of our country of the Takawgamis, only the mounds and their contents were left.

(To be continued).

MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XXII.—*continued.*

AFTER the Shoshoni was ended, the two little Flathead girls came in. They had only been a short time at school, and were very shy ; and it was long before I could even get them to open their mouths. Just at



TWO LITTLE FLATHEADS.

the very critical moment when I thought the elder one was going to speak for the first time, the door opened, and in came again that dreadful boy to dust. And if that boy did not come and lean himself on his elbows on

the desk just in front of me, and look intently into the little Flat-head's mouth to see what she was going to say. Of course the little Flat-head girl came to a dead stop, and it now seemed very unlikely that I should get anything from either her or her little sister. I addressed the dusting boy. "What work have you to do in the office?" I asked him. "Light it fire," said he, glancing at me just for a moment, and then back went his eyes to the little Flat-head girl's mouth. "And what else have you to do?" I asked. "Clean him lamps," said the boy, with another momentary glance in my direction and then resuming his gaze at the fast-closed lips of the little Flat-head. "Had you not better go and clean your lamps then?" I said, "I think these little girls are shy, and I want them to speak to me and tell me about their language." The dusting boy was evidently of the opinion that his lamps could wait ; and he seemed bound he would see the Flat-head girl's mouth open before he went. Perceiving this, I changed my tactics, and began asking the dusting boy the rendering of certain English words in his language, which was Sioux. I thought at first that this plan was going to prove a success, for both the little Flat-heads pricked up their ears, and a flash of something like intelligence crossed their faces as they heard the dusting boy repeat the words I gave him in the Sioux language ; the boy also evidently thought he was going to bring the girls out and make them speak, by taking his part in the play. But no, it was no good ; the little Flat-heads were still

mum ; they had evidently made an inward resolve that they would neither of them utter a single word in the presence of the dusting boy. Happily in a little while Dr. Bridgeman came in, and, without my saying anything, immediately ordered off the dusting boy and sent him about his business. Then, when I was alone again with the little girls, I made just one more effort. This time I was successful. A very low whisper came from the elder girl, giving, as I supposed, the Flat-head rendering of the English word which I had just repeated to her for the fiftieth time. "Thank you," I said, "that's just what I want ;" and I wrote it down. I had not the least idea what the child had said, but I would not discourage her by letting her know that, so I wrote down something and gave her another word ; and she whispered again, and I wrote again. At length, as I had anticipated, the child gained confidence and began to speak out ; and I was able to get the words from her correctly, and to correct those which I had at first written down by mere haphazard.

In the afternoon Dr. Bridgeman took us all round the shops and classrooms, and through the kitchens and dormitories. The school has now 170 pupils, and is quite full. Of this number, 100 are boys and 70 girls. It is a Government school, supported wholly out of the public funds ; the Indian Department gives \$175 per annum per capita towards support of the pupils ; and this covers everything. The teachers and employees, who number twenty-one, receive from \$400 to \$700 each per annum salary, and the Principal \$1500. All have to pay for board. There are four large class-rooms, well fitted with folding desks, blackboards, and other school apparatus. The trades taught are six in number, namely carpentering, painting, shoemaking, tailoring, harness-making, and printing. To these is to be added, shortly, broom-making. There is a farm of 320 acres, all good land, and all under cultivation. They grow Indian corn, broom corn, sorghum, wheat and roots ; they have twelve horses, sixty-one head of cattle, forty sheep, and sixty or seventy hogs. The buildings are all frame, painted white, with dark-colored window and door frames. The main building contains school-rooms, offices, &c., on the ground floor, and dormitories over-head ; it has a covered portico, with steps leading up both in front and rear. Another frame building contains dining hall and kitchens on the ground floor, and girls' sewing-rooms and dormitories over. The laundry building has the soap-sud department on the ground floor, and drying closet and ironing-room overhead. Besides these are the workshops, the butchers' shop, the bakery, the storehouse, the farm-man's residence, and the lock-up. We went first to the industrial buildings. There were two of these, each 48 feet long by 24 feet wide, and two storeys high. One of these contained the painters' room on the ground floor, and tailor shop and shoe shop overhead. The tailor was a German, and knew less English than the boys ; but he made good work. He had twelve boys under him, six in the

morning and six in the afternoon. They make all the uniforms for the school—dark blue military coats with brass buttons. The shoemaker, besides doing all the shoemaking and mending for the school, with his ten boys (five at a time), makes braces for them which seemed to me a good notion. "But they will take the buckles and use them for other things," said he, "if they are not watched." Just like my Indian boys, thought I. The painter boys are four in number, and mix the paints and do all the work themselves. The head painter was a Winnebago boy, named James Payne. Some of the graining done in Dr. Bridge's office was done by this boy, and in a very creditable manner. In the building adjoining, the lower flat was occupied by the carpenter and his four boys, and the upper flat contained the harness-making department. This last seems to be one of the chief and most popular industries taught at Genoa. "They like anything to do with leather," said the foreman. There are twelve boys learning the trade, six at a time, and they do uncommonly good work. All the farmers in the neighborhood come to the school to buy their harness; it is hand-made, they say, and so good and strong. The printing office occupies the ground floor of a wing attached to one of these buildings; and above is the band room. A little monthly paper, called the "Pipe of Peace," is printed on the rather small army press in the printing office, and has a large circulation. The printing department is entirely in the hands of Indian boys. Lon Demilt, an Omaha, is the boss printer, and he has four boys—each twelve or thirteen years old—under him. They set the type, correct proof, and do the printing. In the laundry we found boys and girls both at work, rubbing away at the wash-boards, and wringing out the clothes. None of the boys like laundry work; it seems to be a sort of purgatory, where they do penance for their misdeeds.

The last place we visited outside was the storehouse, in which was a large supply of blankets, dry goods, hosiery, crockery, leather, flour, groceries, &c. An excellent boy, named Willie Hunter, is in charge of this department, and weighs and gives out everything, receiving \$15 a month wages. After this we returned to the main building, and went through the dormitories. The boys were for the most part in large rooms, with iron bedsteads, spring mattresses, and warm-looking scarlet coverlets. The big girls seemed exceedingly comfortable, having small rooms—two or three only in a room—bureau, washstand, bedsteads, strip of carpet on the floor, pictures and Christmas cards adorning the wall, trinkets and books on a little table, and a small coal stove which they were allowed to light when they pleased. It seemed to us a little unfair that the big girls only should have all these comforts; the little girls were all in one big dormitory, just under the roof, and had no stove at all, or even a stovepipe, to warm them. After the dormitories, we went to the school-rooms. One class of about twenty children, boys and girls, was

having an English lesson ; they were being taught that vapor is 'water in the air,' that snow is frozen vapor, that rain is drops of water falling from the clouds, and that hail is those same drops of water frozen in their descent. They seemed to be all listening intelligently to their teacher, and showed by their answers that they understood what he was telling them. One boy had drawn a clever picture in crayons, which had been framed and was hanging on the wall. The dining hall, to which we went next, is by far the finest room in the whole establishment ; the ceiling is supported by ten wooden pillars, and the children sit about eight or ten to each table. Three hundred probably could dine in this room, if necessary, without crowding. Above the dining hall was the sewing room. Ten or twelve girls were busy there, with their teacher ; they had eight sewing-machines ; some were making dresses and under garments, and others mending stockings.

In the evening, we first of all had prayers (episcopal prayer book) in the school-room, and I gave the children a short address, telling them about my travels, and of my Homes for Indian children at Sault Ste. Marie, and read for the twelfth and last time my two letters from the children of the Shingwauk and Wawanosh Homes. After this we all repaired to the dining hall to witness a little entertainment which had been gotten up specially in our honor.

One great thing to be aimed at in an Indian school, in addition to the mental, religious, and industrial training, is to teach the two sexes to intermingle in an innocent, sociable, and sensible manner ; and I noticed that at all these great Institutions in the States, which I visited, some plan was instituted to promote this innocent and civilizing intercourse. At Carlisle, the boys and girls meet once a week for a social or a promenade concert. Here at Genoa, they generally have a dance once a month. It only lasts a short time. No outsiders are admitted ; but the teachers join in with the children, and all passes off very decorously, and causes a great deal of fun and amusement. And so we were to have a dance that night—a special dance—just for us to see. It was quite a gay and amusing sight when we entered the big dining hall, full of merry-looking, well-dressed children, the girls in dark blue dresses and wide white aprons, just like our Wawanosh girls ; and the boys in their blue uniforms with brass buttons. Then, all at once, the brass band, consisting of sixteen young Indian performers, and the harness-maker at their head, struck up a lively air. They played exceedingly well, and had a very flashy appearance—blue coats with white facings, white belts, white epaulets, and three rows of brass buttons down the front, and on their heads military caps with white plumes. After the band had finished its performance, we heard some fiddles tuning up, and, looking towards the platform at the end of the room, we saw a remarkable-looking man, of rather short stature, with black shaggy hair, and black shaggy eye-brows,

and hollow cheeks, and a grizzly black beard which stuck out in front of him, and the stump end of a fiddle buried in his chin; his right hand was on the move, and he was getting his strings into working order.



FIDDLER.

Beside him sat two big Indian boys, one with a bass viol, the other with another fiddle. The man with the shaggy black hair and the sticking-out beard, we were told, was the carpenter; and he it was who always led the dances. We had no reason to doubt this latter piece of information, for in a moment more he was performing his part might and main, standing in semi-erect zig-zag form, scraping away at his fiddle,

and shouting, in a sharp cracked voice, his directions to the dancers. The dance, we were told, was a quadrille, and all, so far as we could judge, kept excellent time, and seemed to be thoroughly enjoying themselves. Rather a different sight, I thought, to the Indian dances which I had witnessed a couple of weeks before at Zuni. After the dancing came coffee and cake. And after the coffee and cake—just as the clock struck ten—all went to bed.

And now our long trip among the Indians was about coming to a close, and next morning, December 12th, my wife and I bade adieu to our kind friends at Genoa, Nebraska, and started upon our homeward journey. At five o'clock that evening we reached Omaha, crossed the Missouri River to Council Bluffs, and by 11.45 p.m. had arrived at Des Moines, in the State of Iowa, and put up at a hotel for the night. We were up again at 5.30 next morning, and were to have had breakfast at six; but the niggers were too slow in getting it, so we repaired to the station, got a cup of coffee there, and started away at 6.25 a.m. Nothing remarkable occurred during the remainder of our journey eastward; but the names of the stations were some of them rather remarkable. One place was "Mary Ann Johnson," another "As you Was," and another "Evermore." Americans try sometimes to be too funny. At 6.40 that same evening we reached Minneapolis, had a good supper of stewed oysters, hot chops



HOME AGAIN.

and coffee, and at 8 p.m. were on board the Sault Ste. Marie and Minneapolis railway bound for the Sault. At about the same hour the next evening we got there, and an hour later found "My wife and I" once more back at the Shingwauk Home, in the midst of our large family, having, in God's providence

safely accomplished our long journey of nearly seven thousand miles.

THE END.

ANNUAL MEETING.

THE Annual Meeting of the Canadian Indian Research and Aid Society will be held in the City of Toronto on Thursday, May 14th next. By the courtesy of President Carpmael, the session will be held in the rooms of the Canadian Institute, 58 Richmond street E. Dr. David Boyle and two or three other of our Toronto members will act as a Committee of Arrangements. It is expected that Thursday morning will be occupied with business, election of officers, etc., and that in the evening there will be a Public Meeting, at which addresses will be given or papers read on various subjects connected with the past history, present position and future prospects of our Indians. As soon as definite arrangements have been made, due notice of the meetings will be sent to all members of the Society, and it is expected that there will be a large and influential gathering.

INDIAN CONFERENCE.

IN connection with the Annual Meeting of the Canadian Indian Research and Aid Society, which takes place in Toronto, on Thursday, May 14th, it is proposed to hold an Indian Conference, to which some of the most intelligent and best educated Indians from the various Indian Reserves of Ontario are to be invited. The object of the Conference will be to encourage these Indians to give their views as to the present position which they, as a people, hold in this country, and their prospects for the future. Arrangements will be made for the Conference to take place on

the day following the Annual Meeting of the Society, viz: on Friday, May 15th; and it is hoped there will be a goodly number of Indian delegates, from the various Reserves, present. So far as at present ascertained, the movement seems to be a popular one among the Indians, and the proposal has also been very favorably entertained by persons of influence among our white population, whose advice and assistance have been sought. It is hoped that arrangements may be made for the free entertainment of our Indian guests, during the period of their visit.

In order to provide subject matter for the coming Conference, and to draw out the ideas of the Indians on various points affecting their welfare, the following circular letter has, by order of the Canadian Indian Research and Aid Society Council, been addressed to the Chiefs and head men of the various Ontario Reserves:—

SHINGWAUK HOME, SAULT STE. MARIE, ONT.,
March 10th, 1891.

DEAR SIR,—You are probably aware that there is in existence now a Society called the “CANADIAN INDIAN RESEARCH AND AID SOCIETY,” of which the Governor-General is Patron, and Sir William Dawson, President, and that one of the chief objects of the above Society is to promote the welfare of the Indians and to guard their interests.

I have to inform you that at a Council meeting of the above Society held in Ottawa on the 21st February last, it was decided among other things to hold an “Indian Conference” in Toronto, on Friday, the 15th May next, and to invite the best educated and most advanced of the Indians on the various Reserves to attend as delegates.

We wish you to understand that this movement is not in any way connected with the Government, but is an independent action on the part of those who are specially interested in the history and progress of your people; and their desire is, in this way, to draw the Indians together from various parts of Ontario, so as to hear from their own lips what their views are in regard to their present position and their prospects for the future.

In inviting members of your tribe to attend the Conference, our Council wishes it to be understood that the proceedings will be conducted in the English language, and it is therefore desirable that those who attend should be able both to understand and to speak English. The object too will be not to listen to grievances, or to deal with any matter that may seem to encroach upon the affairs of the Indian Department; but rather to draw out from the most intelligent and advanced of your people their views as to how Education, Civilization, and Christian teaching may be best promoted in your midst. Our Society is undenominational, so that all, of whatever church, will be welcomed to the gathering.

In order to afford subject matter for the proposed Conference, our

Council begs now to submit to you the following questions, to which we would like to receive replies as soon as (after conferring with one another) you can make it convenient ; and the subjects to which they refer will be brought up at the Conference and discussed.

1. Do you desire that the Indian Reserve system, and the holding of land in common by the whole tribe or band, be continued ; or would you prefer for each Indian to have his own land in the same manner as the white people ?

2. Looking into the future, is it your wish that Indians should continue to dwell in separate communities, and to retain their own language, or do you wish your children to become one with the white people and adopt their language ?

3. Do you wish to have more voice in the management of your own affairs than at present, and if so, to what extent and in what way ?

4. Would you favor the formation of a "Native Indian Missionary Society," whereby the Christian Indians of this Province, instead of contributing as at present to the white men's mission funds, would have their own missionary organization, and send out teachers, supported by themselves, to their own heathen ?

5. Will you state any matter that you think might conduce to the advantage and advancement of your people, which might not occur to the mind of the white man, but which the Indian, from his point of view, is more readily conversant with.

6. Will you send delegates to the proposed Conference and meet their travelling expenses ?

I would just add that our Council does not wish to limit the number of delegates to attend from each Reserve. Also, that as soon as we know what number will come, we shall make arrangement for their entertainment free of expense during the period of their visit.

I remain, dear Sir, Yours very truly,

E. F. WILSON, SECRETARY.

JOTTINGS.

MR. C. H. HARTLAND is the newly-appointed Church of England Missionary to the Sioux Indians at Griswold, Manitoba.

AN effort is being made to get an Indian Boarding School built at Sault Ste. Marie, Michigan.

THE Ruperts' Land Indian School has now sixty pupils. A carpenter shop is in full operation, and a printing shop has also been opened.

MR. WILBERFORCE WILSON, brother of the Rev. E. F. Wilson, has been appointed local Superintendent of the Washakada Home, Elkhorn, Manitoba. There are forty-eight pupils.

THE Mohawks of the Tyendinaga Reserve, Bay of Quinte, are proposing to sell a small portion of their Reserve abutting on the Town of Deseronto, and, with the proceeds, to purchase an estate in the Northwest. The plan seems to be a very sensible one.

AN Indian feast was held on the Rama Reserve (near Orillia) a few weeks ago. Two Royal Humane Society Medals were on that occasion bestowed on two Indians, named John Wesley and Charles Nanigushkong, for having saved the life of Mr. James Jackson, of Orillia, who had fallen through the ice.

THE Negwenenang Mission, on Lake Neepigon, is making good progress. Rev. R. Renison, the indefatigable missionary, has already baptized over a hundred converts; and lately a band of twenty-five or thirty Pagans have asked him to come and teach them.

DEVoured BY WOLVES.—The report that a camp of Indians had been devoured by wolves a few days ago, is confirmed by Indians arriving from Lake Winnipeg, who say that eighteen Indians, men, women, and children, were eaten up by the ravenous beasts, which gathered in a band numbering probably two hundred. Two men escaped to tell the tale of the awful fate of their comrades.

RECEIPTS.

MEMBERS' FEES: (entitling them to CANADIAN INDIAN)—Rev. E. A. Vesey, \$2; Rev. Geo. B. Bull, \$2; W. G. McNeil Thompson, \$2; Mrs. Boulton, \$2; Dr. A. E. Bolton, \$2; Rev. H. B. Morris, \$2; Miss J. Carruthers, \$2; Chas. L. Woodward, \$2; Alex. Gaviller, \$2; Rev. C. I. Bethune, \$2; Dr. W. H. Ellis, \$2; Rev. J. D. Cayley, \$2; Geo. R. Jackson, \$2; Rev. J. J. Nicolls, \$2; Vincent M. Dooley, \$2; Ass't. Com. A. E. Forget, \$2; Lieut. Gov. Royal, \$2; Commissioner Herchmer, \$2; John Q. Sumner, \$2; Rev. W. Wood, \$2; Hugh Wood, \$2; Miss A. Hunt, \$2; Ven. Archdeacon McMurray, \$2; E. H. Wilmot, \$2; Hon. Mrs. Lambert, \$2; Watson Griffin, \$2; T. W. Thomas, \$2; S. Carsley, \$2; A. Holden, \$2; Geo. Hague, \$2; W. M. Ramsay, \$2; Miss Champin, \$2; Rev. Jno. McLean, \$2; H. Wheatley, \$2; Hon. Mrs. Ivor Herbert, \$2; W. R. Muloch, \$1; J. C. Pilling, \$2; Major J. W. Powell, \$2; Miss Bacon, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members)—Mrs. R. Portlock, \$1; Mrs. A. Williston, \$2; Mrs. C. Bristol, \$2; Mrs. Hughes, 50 cts.

AT a Council meeting of the C.I.R.A.S. held in Ottawa, February 21st, Sir James Grant in the chair, it was moved by Dr. Thorburn, seconded by H. B. Small, That in order to further the interests of the CANADIAN INDIAN Magazine, such subscribers as can conveniently pay their annual subscription for the next year, be requested to do so from the 1st of May next, in order to facilitate the continuance of its publication.

THE CANADIAN INDIAN RESEARCH AND AID SOCIETY.

LIST OF MEMBERS.

Sir Daniel Wilson	University of Toronto.
Prof. C. Carpmal, F.R.S.C	Royal Observatory, Toronto.
Rev. Dr. McLaren	Knox College, Toronto.
The Bishop of Toronto	
Prof. Galbraith	School of Practical Science, Toronto.
Dr. Ellis	" " "
David Boyle	Canadian Institute, Toronto.
T. B. Browning	Vice-Pres. Canadian Institute, Toronto.
Rev. J. D. Cayley	Toronto.
Rev. Dr. Body	Provost of Trinity College, Toronto.
Rev. Principal Grant	Queen's University, Kingston.
The Bishop of Rupert's Land	
The Bishop of Quebec	
The Bishop of Niagara	
The Hon. G. W. Allan, Speaker of the Senate	
Rev. J. McDougall	Alberta, N.W.T.
Horatio Hale	Clinton, Ont.
Rev. Dr. Sutherland	Toronto.
James Bain, jr	Public Library, Toronto.
Rev. C. Bancroft	Sutton.
W. L. Marler	Merchants' Bank, Ottawa.
Rev. E. F. Wilson	Sault Ste. Marie.
Rev. William Jones	Dean Trinity College, Toronto.
A. F. Chamberlain	Canadian Institute, Toronto.
J. C. Hamilton, Barrister	Toronto.
The Bishop of Algoma	
The Bishop of Huron	
The Bishop of Ontario	
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Ven. Archdeacon Lindsay	Waterloo.
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The next meeting of the Society will be held in Toronto, on the second Thursday in May, 1891.

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THE FUTURE OF OUR INDIANS.

(PAPER NO. 3).

CAN a people be happy and prosperous, so long as all national feeling is smothered and kept down within them? How is it with ourselves? Is it not the traditions of the past, the history of by-gone days, that stirs our young men to press on towards the goal of success, and to do honor to their country? You say of the Indian—why can he not give up his own language, and adopt that of the country, as do the Germans, and the Swedes, and the French, and the Italians, that come as settlers to our shores? I wonder how many of these French and Swedes, and others, talk the English language in their own homes! Is it not the tendency with these foreigners to form little settlements and communities of their own people? Are not their songs, when they gather round the hearth-stone at night, all of the Fatherland? Do not they pride themselves on the old home which they have left across the seas? Does not their heart beat quickly at the sound of their old country music, or a sight of the old flag? Why should we expect that Indians alone, of all people, should be ready quietly to give up all old customs and traditions and language, and adopt those of the aggressor upon their soil? The change which we expect the Indian to make, and to make so quickly, is a far greater one than is required of any of those nations above enumerated, who have left the shores of one civil-

ized country to come to those of another. With the Indian, the change is a radical one—a change of dress, a change of dwelling, a change in mode of gaining livelihood, a social change, a religious change, an educational change, a *totum in toto* change. And this—not so much for his own benefit, as for our own convenience. We want the land. We cannot have Indian hunters annoying our farmers and settlers. If the Indian is to remain, he must learn to be a decent neighbor; and to be a decent neighbor, we expect him to accept our religion, our education, our laws, and our customs. We allow him no choice, and we allow him no time. It is very pleasant, no doubt, to pride ourselves on the kindness that we Canadians have always shown to the Indians; it is pleasant to compare ourselves with our neighbors across the border, and to congratulate ourselves that while the Americans are killing their Indians off, and are saying that “the only good Indian is the dead Indian,” we Canadians are feeding the hungry, teaching the adults to farm, and training the young in our schools. But with all our goodness and kindness, I fear, if the truth were told, it would be found that there is at least one point in which we have failed—and that is—*We have not considered his feelings*; we have not given him sufficient credit for intelligence; we have not sufficiently considered that the love of fatherland, the love of the old traditions of the past, the love of the old language, and the old stories and songs, is as strong in the Indian as in any Englishman or Frenchman or Italian. A highly-educated Mohawk Indian said to me only the other day—and I must confess I was *surprised* to hear him say it—“the last thing I would wish to give up is our language.”

Now, if it be the case that these patriotic—or whatever name you like to call them—feelings are so strong in the Indian, may not that be the great reason why he seems to be so slow to adopt our civilization, and to make good

friends with us ; why he seems to prefer—as I have little doubt he does—to live in a community of his own people rather than to intermingle with, and intermarry with the whites? And again, if these patriotic feelings be so strong in him, is it not foolish for us on our part to think that a few years' schooling of his children will knock all the Indian out of him, and fit him for accepting and adopting all the ins and outs of our advanced civilization. "You may take your horse to water, but cannot make him drink."

The Indian, I believe, *must have time*. These changes that *we* think so good for him, must not be forced upon him too suddenly. Surely, if we would be successful in our dealings with these aboriginal people, we must lead them on slowly and kindly to see that these great and radical changes, which civilization necessarily brings in its train, are really for their good. We must give them time to take, taste, try and prove, these various measures which we are taking for their benefit. And if they take them and use them in their way, rather than in our way, what reason can we have for being surprised? They, as a people, are so differently constituted to ourselves, that it seems scarcely to be expected that they should accept our laws and customs, and do everything just in the way that we do. If it is our great aim and object to make them self-supporting and self-dependent, then it would seem to be only wise and politic on the part of our rulers, to offer to them a *modus vivendi* that will please them. In order to become an industrious and prosperous people, they must become first a contented people. They can never become prosperous while feeling discontented and aggrieved. How can we expect them to be happy and contented, so long as measure after measure is forced upon them, without any reference to their own desires or their own feelings? Surely it were wiser now that a large proportion of our Indians, especially those living in Ontario, are comparatively civilized and educated, and able to con-

verse in English, to take them into our counsels, and learn from their own lips their own Indian views as to their present position in this country, and their prospects for the future. Do they wish this present Indian Reserve system to be continued? Do they wish to dwell for ever as separate communities? Do they wish to retain for ever their own language?

When trouble arises, when Indians threaten war and put on their war paint, the white man is ready enough to consider their grievances, and listen to their complaints. But why should we wait for war and trouble? Were it not better and nobler now while the poor Indian is at peace with us, to take him into our counsel, and endeavor to devise a way by which he may rise from his present despised and degraded condition, and become a worthy and industrious part of our great and growing nation? I believe if steps were taken to ascertain the real feelings of the Indians, as regards amalgamation with our white population, it would be found that they were almost unanimously against it. My impression is that they do not wish to become Canadians. They wish to adopt our laws and customs up to a certain point; they are ready to throw over their heathenism, with all its dark superstition, and to accept in its stead the light of Christian teaching; they are ready to acknowledge the benefit of education, and wish to have their children educated,—but—they still cling to the old saying of their ancestors, “the earth is our mother, and cannot be divided;” “earth, water and air, are the free gifts of the Great Spirit to his children, and cannot be owned by individuals.” These and other kindred sentiments, I believe, are strong—very strong; strongly rooted in the Indian breast from Mexico to Hudson Bay, and from the Atlantic to the Pacific. And it is these and other such-like inbred sentiments, that seem to preclude, at any rate for many long years to come, any kind of amalgamation between them and the white race.

They prefer, I believe, to live in separate communities, and to hold their land in common, as their forefathers have done before them for ages immemorial.

And does it not seem a little strange, and a little out of place, that we white people should be forcing upon these free children of the forest and prairie the various peculiar religious tenets which we have brought with us across the Atlantic Ocean? Were it not better that these Indians should be free to have their own form and style of worship if they elect to do so? What know these simple people of all our various *isms*? How are they to judge between the merits of one religious body and another? The Indian agent on the Grand River Reserve, reports that among his 4,000 Six Nation Indians, 1,032 are Church of England, 611 Baptists, 314 Methodists, 72 Salvation Army, 90 Brethren, 25 Roman Catholics, 4 Universalists, 9 Free Church, 9 Presbyterians, 684 Pagans, 534 religion unknown. Does this list commend itself to any reader of the CANADIAN INDIAN? Does it commend itself to any Christian in Canada? Is it our object, as Christian people, to perpetrate our religious differences among these poor Indians? We talk about the desirability of union among ourselves. We pray that Almighty God will heal our differences and make us united, and yet we are working to perpetrate these differences among these poor Indians, so recently converted from heathenism. Should it not rather be our aim to promote the establishment of a native church—a self-supporting native church—a church that would have life in itself, and would be the means of extending Christian teaching to distant points among its own heathen. This again is a matter that has, I think, been too much overlooked or lost sight of in our dealings with the Indians—the natural fitness of young Indians to endure the fatigue and the hardships attaching to a missionary's life. They may not perhaps make just the sort of missionaries that young white men would make. Mould

them on the white man's pattern, and probably they will turn out failures. But stir up among the young men in an Indian community a true missionary spirit, and encourage them to go out and preach the Gospel in their own way, to their own heathen—supported by their own people—and it seems to me that no better missionaries would be found. An Indian, better than any white man, knows how to bear cold and fasting and shipwreck and peril, and all that long category of suffering which St. Paul underwent patiently and stoically; and surely in this way he is well fitted for the fatigues and trials of missionary work. If only the Indian spirit could be stirred to work and to deny itself for the spread of the true Messiah's kingdom, as it was stirred up lately in the States over a false Messiah, we might surely look for Christianity to make great and rapid strides in their midst. The Indians, as I have noted in a former paper, are naturally a religious people; they will give freely even of their poverty to the support of Christian Missions. If they were to carry on their own mission work, there might indeed be some lack of organization, and possibly a lower standard of morals than we white people would require; but on the other hand the feeling of self-dependence, and freedom from the shackles of nineteenth-century churchism, would, I believe, bear its fruits in a wider extension of the truth, and a more universal acceptance, on their part, of Christianity.

DURING the summer of 1889, Mr. Duncan Milligan, F.R.A.S., accompanied by Mr. Laut Carpenter, and two other well-known gentlemen from England, spent several months amongst our Indians, so as to acquaint themselves, by personal observation, with the actual state of the aborigines of Canada. As a result of their observations, Mr. Milligan now writes, in the *Pall Mall Gazette*, a description of the flourishing condition of the Six Nations Indians, whose reserves are a picture of neatness, and who have become industrious, self-respecting citizens of the Dominion, We quote as follows :—

“ The 3,384 persons in the Six Nation confederacy now fully cultivate 19,000 acres of land, from which they raise 122,000 bushels of various crops every year. There are at least half a dozen churches on the reserve, and fourteen schools, to which the Indians gladly send their children. Some of the descendants of the six seceding tribes have taken University honours, and have become clergymen, missionaries, Government clerks, and what not ; and, to say the least, the remainder are industrious farmers, who live in comfortable, not to say luxurious houses. While visiting these Indians I was repeatedly asked to remember them individually to their Great Mother—Queen Victoria—and they spoke to me gratefully, both on behalf of themselves and their forefathers, of the good faith shown towards them by the Dominion Government. The Oneidas, too, who left the United States some years ago, are now successful Canadian farmers, and fairly well off. I also visited the Ojibbeways, who used to be as savage as the Sioux are now. They too have become good agriculturists. I was quite surprised by the elegance of some of their surroundings, and what I saw made it difficult to realize that only half a century ago their forefathers were living in wigwams and clothed in skins and blankets. The Indian has, in fact, a special facility for becoming civilized ; and the Indian has become merged into the white man in that way.”

AN article of considerable length and interest might be written on the different forms of cradles, or contrivances for holding infants, for carrying them, and for keeping them warm and out of harm's way ; and when we read of the many accidents that befall the young children of white parents, from falls or from pulling over heavy articles or scalding fluids, one is tempted to think a useful lesson might be learned from the simple contrivances of the red mother for the safety and comfort of her little one. Amongst the Esquimaux, carrying the children in large hoods against the mother's back is a common custom, and this is supposed to account for so many of these people having their legs "bowed," a form aggravated in after years by the cramped position in which they sit on a ledge in their huts. Amongst the Indians of the Upper Yukon, whose life is not nomadic, the children, says Dr. Dall, are lashed to a kind of coal-scuttle-shaped cradle all day, and at night sleep in a hammock. Amongst the Western Esquimaux, a trough-shaped cradle is made of birch bark, stitched together with pine root fibre, and stiffened with strips of osiers, a hood of the same being constructed by a flap of bark, kept off the head by osier bands, and allowing netting in summer to be placed over it to keep off the mosquitoes. These troughs are partially filled with dry rotten wood, dust or moss, and furs are added in winter, principally hare skins.

Sir A. Mackenzie speaks of the "swaddling board," used by the mothers on the Mackenzie River, which was a board two feet long, covered with a bed of moss, to which the child was fastened with bandages ; and Fitzwilliam, another explorer, found these boards with two side-flaps of skin, which lace up in the centre, the child's arms being laced firmly down by its sides, and only the head at liberty. This is slung on the mother's back when travelling, or reared against a tree when resting in camp, the child being only occasionally released from bondage

for a few minutes. He adds, "the little prisoners are remarkably good; no squalling disturbs an Indian camp." Turner says this practice is adopted to make them grow straight and afford the mothers convenience, when handling them on a journey, or to prevent them rolling about the tent or into the fire. The bandages are removed once a day, and clean moss supplied. Most of these cradles have a strap, that passes over the woman's forehead whilst the cradle rides upon her back; and should the child die, this cradle becomes its coffin. Governor Stevens says the Blackfeet women carry their children in their arms, or in a robe behind their backs; and when travelling they are placed in sacks of skin on the tent poles. Adair, an old writer on Indian customs, says, "the children are very warm in their cradles and very easy, for besides furs, they put much down, taken from the bulrush, which they stuff in, or the pounded bark of the *peruche* (birch?), with which the women scour their hair to invigorate its growth. During its first years, the child is kept naked in the cabin, to keep its body from being injured by the air. When larger, they carry wood and water, which they regard as sport, and they are brought up like Spartans. The mothers suckle their young as long as they are able, and only wean them from necessity." He says, "I have seen children three and four years old at the breasts." Amongst the Flat-head Indians, it is in the cradle that the flattening process is made use of. The process is thus described by Swan, in his "Indians of Cape Flattery:" "The infant is lashed to a board by thongs, in a position from which it cannot escape, and the back of the head supported by a sort of pillow made of moss or rabbit-skins, with an inclined piece resting on the forehead, which is every day drawn down a little tighter, by means of a cord holding it in its place, until it at length touches the nose, thus forming a straight line from the crown of the head to the end of the nose. This process, though apparently cruel, does

not seem to cause any pain, as it is done in earliest infancy, while the bones are soft and easily depressed, by forcing the occipital up and the frontal down. By this operation the brain is singularly changed from its natural shape, but apparently not injured in its natural functions, these Indians at maturity being in no way inferior in intellectual powers to those whose heads are in their natural shape."

There is a collection of Indian cradles in the National Museum, at Washington, from all parts of the continent; and the Smithsonian Institute is now collecting the superstitions, formularies, rites and customs, hovering around the first years of the Indian child's life in savagery, before these superstitions have passed away.

A FEW years ago Mr. H. Gillman, in a paper read before the American Association for the advancement of Science, on "The ancient men of the Great Lakes," referred to artificially-perforated skulls, the perforation, according to his idea, being made after death, and seeming to betoken a practice connected with the burial ceremonies of the aboriginal inhabitants of this country, of which, he says, he could find nothing on record, notwithstanding the remarkable nature of the custom and the indubitable marks which remain to testify in instances where it had been adhered to. The circular aperture varies in size from one-third to one-half and three-quarters of an inch or more, and bevelled at the surface. The two largest collections in Ethnology in America, the Smithsonian Institution and the Peabody Museum, contain no evidence on the subject, and Prof. Joseph Henry states the only information he had procured in connection with perforated skulls, was from Prof. Mason, of Columbian College, Washington, who says, "It is an interesting coincidence that the head-hunting Dyaks, of Borneo, have a house in the centre of their village, in which they keep

the heads they capture suspended by a string which passes through a perforation in the top of the skull." Mr. Gillman adds that he had learned from an Indian, who remembered hearing his father say it, that formerly the heads of distinguished men and chiefs were honoured by this mark after death. In Harper's Magazine, for 1875, there is a note of "a communication by Dr. Prunieres, before the French Association for the advancement of Science, on the curious artificial perforations common among the Neolithic skulls of the Lozere. The men of the stone age practised trepanning, for if some of the skulls appear to have been perforated after death, others were treated during life, and the patients had lived for years afterward. The motive was either medical or superstitious. They probably attributed disease (as do the Indians of the present day) to supernatural agencies, the evil spirit escaping by the opening made by the sorcerer." Dr. Chil, from the Canary Islands, says that perforated skulls had been found in the ancient burial-places of his country. The same have been found in the Grotto de Lorde, and a similar one was found by Mr. E. G. Squier, among some ancient Peruvian crania collected by him. In the latter case the excision having been made during lifetime was very evident. Mr. Gillman thinks that the superstition of the Indians, in regard to there being two souls, one of which visits the body after death, may be of illuminative tendency in regard to this peculiarity. The roof-like coverings of their graves, made of wood or bark, always have a perforation at one extremity for the supposed entrance and egress of the soul. But the question arises, why is not the skull perforation more general or more frequent in the burial mounds. Considering the rude implements at their disposal, these perforations were remarkably well executed. It may have been, judging from various specimens, performed in some cases during life, and in others after death, for the purpose of suspending the skulls on

strings; and in the vast number of specimens procured at Rouge River, Michigan, the constantly recurring central location of the hole would apparently imply that the suspension of the skull was one of the objects sought; the even balance of the head when thus treated being, of course, most desirable. In the grand mound at Rouge River, when opened, eight skulls were found all treated in a similar manner, and exactly at the same point of the skull, the latter being heaped in a mass, and not in the usual manner of burial, seeming to imply that they had been interred subsequently to being denuded of flesh.

Attention is called to this peculiarity, in hopes of elucidating further explanations of this custom; and we hope that any further information on this point will find its way into the pages of the CANADIAN INDIAN.

THE discovery from time to time of graves, or places of sepulture, in various parts of the country, excites the attention of the archæologist, and calls forth more or less comment; the style of burial, the configuration of the skull, and many other points of interest, bearing on the ancient inhabitants of the soil, each tend to throw light on the history of the past race. The discovery in Victoria, B.C., recently of Indian graves is thus described by the *Colonist*:—

“The graves are very numerous about Macaulay Point, but they are also to be found at Cadboro’ Bay, while there are perhaps half a dozen on Beacon Hill itself. On digging into the little mounds, a big flat stone will invariably be found covering the roughly constructed little box-grave of stones. The body in each case is found in the same position—doubled up, chin and knees together, and laid on the right side, with the head to the south. The method of doubling up the body for burial is adopted by all Indians of the coast to-day, but they are never known to place

their dead under the ground ; they even prefer to place them in a tree-top.

“ The skeleton now in the possession of Mr. Hastings is that of a very small human being, having some of the peculiarities of the Siwash or the Chinese. It is also argued, by those who claim that the Mongolian tribes of Northern China and the Indian races of the coast are the same family, that in the existence of these graves is found another proof of their theory. To this day the Llamas of Manchuria and Mongolia continue the custom of burying their dead in a kneeling posture, often cross-legged, after the Buddhistic style. The moment life has fled, the body is made to take this position, and in this posture is committed to the earth.

“ It is thought that the stone graves in and about this city bear the heavy slab covering they do to protect the bodies placed therein from the wild beasts. The graves themselves are in good preservation, and in a few have been found arrow-heads, but no other implements or utensils. The race thus buried were evidently a race of dwarfs ; but the skull is of better shape than that of the present generation of Coast Indians. Signs of rude entrenchments or fortifications, supposed to have been thrown up by the same race, have also been discovered near this city ; and a paper upon them and the supposed builders, will very shortly be published.”

The disposing of their dead is one of the peculiarities for tracing and distinguishing the races, and more even than that, it affords a clue to the origin of the race or tribe, inasmuch as the form of burial is, as it were, one of the connecting links in the chain of customs traceable to the original stock ; and as in the case above mentioned, a similarity with natives of Manchuria and Mongolia is pointed out, and an approach to the Buddhist style of sepulture. It is very essential to the student of Indian antiquities, that records of discoveries now made be carefully kept,

and every detail, however minute, be noted, for it is often by little points that a decision may be arrived at ; and with the spread of civilization and cultivation of the soil, these Indian relics will soon be obliterated altogether.

DR. SCHWEINFURTH remarks in his "Heart of Africa," that a people, as long as they are on the lowest step of their development, are far better characterized by their industrial products than they are either by their habits, which may be purely local, or by their own representations, which, rendered in their rude and unformed language, are often incorrectly interpreted by ourselves. If we possessed more of these tokens we should be in a position to comprehend, better than we do, the primitive condition of many a nation that has now reached a high degree of civilization. There are many little things that have not been subject to the modification of time or intercourse, but co-exist with an art or a contrivance. Differences that have become functional in the arts, have come down from an early period ; when they can be found, they are of the greatest value as aids in Ethnology. If we trace back many of our greatest so-called inventions, which have become actually necessary to man's advanced position, we shall find their origin, in a crude form, amongst some of the aborigines of our own or of other lands ; but which by a slight change here, an improvement there, and an adaptation to some local requirement elsewhere, no more resemble the original idea, than a caterpillar does a butterfly. The National Museum at Washington has, in the last few years, adopted a systematic plan of collecting the various industrial products, manufactures, and home accessories, of its native tribes, from all parts of the land ; and by comparison, and the connecting links of manufacture, is drawing inferences which are of material avail to the ethnologist. Pottery, as a ceramic art, matting, cloth and fabrics, as a textile art, weapons, as the artificer's art, together with many other appendages of Indian life, habits and customs, are classified, compared and debated on, with the result that, as Mr. Hough remarks, "close attention to the minor acts and arts will reveal much more than the nice measurements of man's practically unmodified skeleton." The Indian, a child of nature, took from the natural forces his earliest ideas, as did primitive men in the Old World, and adapted them to his necessities. Ignorant of the cause, he looked only to the effect of these forces, and how they could best be brought to serve his daily needs. We, of the present day, who have and utilize the effect, are more prone to trace the cause, and have to do this often link by link in the great chain of nature's handiwork. We have so surrounded ourselves with the "applied arts and sciences," and modern improvements, that we are apt to forget that

there was a time when only the crudest forms of these necessities of to-day existed; and it is well that we should have them, in their crude state, brought before our eyes. A rude specimen of early Indian workmanship may appear to the many only as a curiosity, a something to place in a museum as a relic of a by-gone time. But the value of such a specimen, in the light in which it is viewed by the ethnologist, is far greater than in the eyes of the simple collector. It is a something which may throw light on a point in art undecided, a basis from which has sprung a great necessity to the present race of humanity. This is one of the great objects why specimens of Indian workmanship should be carefully secured and placed where they will do the most good. The Canadian Institute, of Toronto, has largely contributed to the attainment of this; and we heartily commend to all who may possess or become the recipients of Indian relics, to donate them to that Institute, and so make them objects of public benefit, rather than store them away in private collections, whence, from various causes, they may ultimately be scattered and lost to the world of enquiry.

THE ABORIGINES OF NEWFOUNDLAND.

THE following interesting account of an early tribe of Newfoundland Indians, which has entirely disappeared, is from the pen of Mr. F. G. I. Lloyd, of Charlottetown, P. E. Island; and was published in the *Toronto Week*, of 30th January, 1891:—

“A very melancholy interest attaches to the aboriginal inhabitants of Newfoundland, of whom, though once a numerous and powerful race, not a single individual remains to tell the sad tale of departed glory and the manner and circumstances of the passing of his progenitors into the happy hunting grounds.

“It is known that they called themselves Beoths; but, from their habit of painting their bodies with red ochre, they were called Red Indians by the early pale-face invaders of their territory.

“For a long time their origin and relation, if any, to other Indian tribes were doubtful, some authorities supposing them to have been related to the Mic-Macs, and others to the Eskimos. But the recent discovery of certain Beothic relics, in a small island off the north-west coast of Newfoundland, prove beyond doubt that they were a branch of the great family of North American Indians, Latham deciding in favour of their being a branch of the Algonkin tribe.

“A tradition still lingers with the settlers of northern Newfoundland, that the last of the Beoths, a mere handful, passed across the Strait of Belle Isle in two canoes, early in the present century, and landing on the

south-eastern coast of Labrador, in the neighbourhood of Battle Harbour, disappeared. This tradition seems to derive some colourable support from the testimony of the late Dr. Mullock, of St. John's, Newfoundland. He says: 'I have slight reason to think that a remnant of these people survive in the interior of Labrador. A person told me there some time ago that a party of Montaquais Indians saw at some distance (about fifty miles from the sea coast), a party of strange Indians, clothed in long robes or cassocks of skins, who fled from them. They lost sight of them in a little time, but on coming up to their tracks they were surprised to see the length of their strides, which proved them to be of a large race, and neither Mic-Mac, Montaquais nor Eskimos.' From this incident, he concludes: 'I believe that these were the remains of the Beoths nation; and, as they never saw either a white or red man but as enemies, it is not to be wondered at that they fled. Such is the only trace I can find of the Beoths.'

"Mention is made of them by Cabot, the discoverer of Newfoundland, and also by Jacques Cartier, in the fifteenth century, and by a Florentine writer in the sixteenth century. They tell us that the Beoths wore the skins of wild beasts for clothing, and that the 'women went straighter than the men,' (whatever that may mean) with their waists girded. That they tied their hair on the top of their head like a wreath of hay, and put a wooden pin, or any other thing instead of a nail, and with them they bound birds' feathers. A much fuller account is given of these interesting people by a certain Captain Richard Whitbourne, who visited Newfoundland in the seventeenth century. He says: 'The natural inhabitants of the country, as they were but few in number, so are they something of a rude and savage people, having neither knowledge of God nor living under any kind of civil government. In their habits, customs and manners, they resemble the Canadian Indians, as they constructed canoes with the bark of birch trees, which they sew very artificially and close together, and overlay every seam with turpentine. They sew the rinds of spruce trees, round and deep in proportion, like a brass kettle, to boil their meat in.'

"Like most other Indian tribes, the Beothics seem to have spent all their time in hunting and fishing; and we may well believe, judging from the quantity of fish and game it possesses at the present time, Newfoundland must have been a paradise to the rude red men.

"Early in the present century, but a short time before their extinction, a few individuals of the Beothic tribe were captured by explorers in the interior and taken to the capital. But, after spending a brief time there, they either returned to their tribe, or, as was most generally the case, succumbed to the ravages of consumption. About that time, too, but when too late, several proclamations were issued by the British Govern-

ment to restrain the barbarities of the settlers. The earliest official notice of the aborigines is in the form of a proclamation by the Governor, bearing date of 1760. This proclamation seems to have been repeated on the accession of each new Governor. The document sets forth that His Majesty had been informed that his subjects in Newfoundland 'do treat the savages with the greatest inhumanity, and frequently destroy them without the least provocation or remorse. In order, therefore, to put a stop to such inhuman barbarity, and that the perpetration of such atrocious crimes might be brought to due punishment, His Majesty enjoined and required all his subjects to live in unity and brotherly-kindness with the native savages,' and further enjoined all magistrates to 'apprehend persons guilty of murdering the native Indians, and send them to England for trial.' Owing to the scattered nature of the settlements, and the lawless habits of the early trappers and fishermen, these proclamations were vain. But a short time afterwards the only traces that were visible of the unfortunate Beoths were a few grassy mounds, decaying deer-fences and ruined wigwams.

"An interesting feature in the Beothic character was their great reverence for their dead. Cormack, the earliest explorer of the interior of Newfoundland, tells us that there were among them four modes of burial, which varied with the rank of the deceased.

"Their wigwams were well and firmly built. They were generally conical, framed with poles and covered with birch rind, which was overlaid in the manner of tiles, and firmly secured in its place by means of external poles. They were quickly erected, but, albeit, with such care and thoroughness that they have been known to stand for thirty years.

"The Beoths are said to have been about five feet ten inches in height, with black coarse hair and a complexion somewhat lighter than that of the North American Indians generally. There is nothing to prove that they possessed any form of religious worship, if we except a few carved wooden images which were discovered in a tomb by Mr. Cormack; but these may have been mere representations or memorials of the persons interred within the tombs. The Florentine writer, before mentioned, states plainly that they worshipped the heavenly bodies.

"The only Indians now to be found in Newfoundland are the Mic-Mac, who have formed a colony on the west coast, whence they prosecute their hunting and fishing. They are much sought as guides, by sportsmen and naturalists who visit Newfoundland during the months of summer and the early autumn. They came originally from Nova Scotia and Prince Edward Island, are a fine race, of noble presence, many of them, specially the women, being handsome. They have been civilized and Christianized by missionaries of the Roman Church. They own large flocks of sheep, which find congenial pasturage on the fertile banks of the river. In nearly all other respects they live as do their British neighbours."

THE MOUND BUILDERS.

A LOST RACE DESCRIBED BY DR. BRYCE, PRESIDENT OF THE
HISTORICAL SOCIETY.

OUR historic era saw the expiring blaze of this tremendous conflagration just as the French arrived in Canada. Cartier saw a race in 1535, in Hochelaga, who are believed to have had Brachycephalic crania, who were agriculturists, used at least implements of metal, dwelt in large houses, made pottery and were constructive in tendency. In 1608, when Champlain visited the same spot, there were none of the Hochelagans remaining. This remnant of the Toltecas had been swept out of existence, between the Algonquin wave from the east and the Iroquois from the south-west. The French heard of a similar race called the Eries, and of another, the Neutrals, who had the same habits and customs as the vanished Hochelagans, but who had been visited by the scourge of the Iroquois on the Ohio, as they ascended it, and had perished. Thus from the twelfth century, the time set for the irruption of the savage tribes from New Mexico, two or three centuries would probably suffice to sweep away the last even of the farthest north Takawgamis. This, say the fifteenth century, would agree very well, not only with time estimated by the early French explorers, but also with the traditions of the Crees, who claim that for three or four centuries they have lived sole possessors upon the borders of Lake Superior, Lake of the Woods, and Lake Winnipeg. Our theory then is that the mound-builders occupied the region of Rainy and Red Rivers from the eleventh to the fifteenth centuries. Their works remain. How old then are the mounds? If our conclusions are correct, the oldest mound in our region cannot exceed 800 years, and most recent must have been completed upwards of 400 years ago. Look at further considerations, which lead to these conclusions. We learn that 200 years ago, viz.: in 1683, the "Clistinos" and "Assinipouals" (Crees and Assiniboines), were in their present country. The Crees were at that time in the habit of visiting both Lake Superior and Hudson's Bay, for the purpose of trade. They were then extensive nations, and no trace of a nation which preceded them was got from them. The fallen tree on the top of the grand mound, judging by the concentric rings of its trunk, is 150 or 200 years old, and yet its stump stands in a foot or more of mould that must have taken longer than that time to form. Even among savage nations, it would take upwards of half a dozen generations of men to lose the memory of so great a catastrophe as the destruction of a former populous race. Then, some 400 years ago would agree with the time of extermination of the Hochelagans, or with the destruction of the Eries, who, according to Labontáñ, were blotted out before the French came to the continent. The Hochelagans, Eries, and Takawgamis, being

northern in their habitat, I take it, were among the last of the Toltecs who survived. The white man but arrived upon the scene to succeed the farmer, the metal worker and the potter, who had passed away so disastrously, and to be the avenger of the lost race, in driving before him the savage red man.

I believe our grand mound to be the earliest in the region of the Takawgamis. It is the largest in the region. I arrive at its age in the following way: Where it now stands, so striking an object, it is about one-third of a mile above the point where the Bowstring River enters the Rainy River. If, however, from the top of the mound you look southward through the trees, a view may be got of the silver stream of the Bowstring, coming as if directly toward the mound. Originally, no doubt, this tributary flowed close by the mound, for the mound would undoubtedly be built on the extreme point; but as from year to year the Bowstring River deposited the detritus carried down by it, it formed a bank or bar, and was gradually diverted from its course, until now the peninsula, some hundreds of yards across its base, has become upwards of a third of a mile long. I infer that this peninsula, which I should say contains some seventy acres, has been formed since the mound—which from its position seems for observation as well as for sepulture—was begun. Some 200 yards down the point from the grand mound occurs another small mound. This is some eight or ten feet high, and fifty or sixty feet across. Along the point, and close past this small mound, runs an old watercourse, now a treeless hay meadow. At high water in spring, as I ascertained, the river still sends its surplus water by this old channel. My position is that the 200 yards of earth, between the site of the grand mound and that of the small mound, was deposited after the grand mound was begun, and before the commencement of the small mound. Undoubtedly this small mound, as well as a similar one not far up the river from the grand mound, were begun on account of the laborious work of carrying bones and earth to such a height; and on account of the numerous interments, which have left the surface of the grand mound a bone pile. This is shown by the small mound being on a site more recent than that of the large mound. Suppose a hundred years to have sufficed to raise the small mound to its height, when the devastating ruin of the Sioux slaughtered the last mound-builder and checked the mound. From our previous position, this would represent a point some 500 years ago. But during this 500 years, according to our hypothesis, all of the point of land below the small mound, that is to say about 300 yards in length, has been formed. The question then is, how long, at the same rate, must it have taken the 200 yards between the two mounds to form? This brings us then to a point say 300 years before the time of beginning of the small mound. We thus arrive at about 800 years ago, as the time when the

grand mound was begun. It will thus be seen that we have reached back to the eleventh century, the time previously deduced from historic date for the arrival of the Toltecs on the Rainy River.

Our investigation has now come to an end. I have led you to examine the few fragments of a civilization which it would be absurd to declare to have been of the very highest type, but yet of a character much above that of the wandering tribes, which, with their well-known thirst for blood, destroyed the very arts and useful habits which might have bettered their condition. The whirlwind of barbarian fury is ever one which fills peaceful nations with terror. We may remember how near in the "Agony of Canada," the French power was to being swept out of existence by the fierce fury of the Iroquois—up to that time always victorious. We may remember how civilization in Minnesota was thrown back by the Sioux massacre of 1861. It is only now by persistent and unwearied efforts that we can hope to conquer the Indian by the arts of peace, and by inducing him to take the hoe, in place of the tomahawk, to meet nature's obstacles. Who can fail to heave a sigh for our northern mound-builders; and to lament the destruction of so vast and civilized a race as the peaceful Toltecs of Mexico, of the Mississippi, and of the Ohio, to which our Takawgamis belonged? After all, their life must in the main, ever remain a mystery.

THE END.

HOW A SHREWD SCOTCHMAN PREVENTED AN INDIAN MASSACRE.

(From the Illustrated Buffalo Express.)

LAKE TEMISCAMINGUE, ONT.—I was one of ten, five boys and five girls. My father, a clergyman of the English Church, was grateful to Providence for having filled his quiver with ten, but I think that in reality he was more grateful that they were not eleven. The problem of his life, the worry of attempting to solve, which helped to bring him to his grave, was how to provide a living for us all. As he died before a single one of us was provided for, he might have saved himself much anxiety.

I was not the oldest of the family, but the second son. I was intended for the Indian civil service, possibly the Viceroyship; but the examiners at Burlington House failed to recognize my fitness for such great possibilities; therefore I determined to emigrate, and a friend of my mother's hearing of my determination, secured for me, by personal interest, a berth in the Hudson's Bay Company. I was duly engaged, and signed a document as long as a deed of transfer, by which I bound myself to serve the

Company, even to the extent of defending their property with my life.

I sailed to Montreal, and presenting my credentials there, was soon informed that my services would be required at a post in the far north, in charge of one John McIvor. There was also entrusted to my care a pair of fowls, Plymouth Rocks, with the request that I would deliver them safely into the hands of Mr. McIvor. I mention this fact, seeing that these fowls played an important part in the events which I am about to relate.

On my arrival at my destination, after sleeping about forty nights under canvas, I was glad of the comfort which reigned at Fort Trial, due chiefly to the domestic energy of Mrs. McIvor, a bright, pleasant little woman, who seemed out of place in the heart of this "great lone land."

Mr. McIvor was Scotch, as his name would imply, a rough and ready man, with a heart of steel, but which on occasion could be as soft as a woman's. After reading the dispatches which I handed him, he said :

"Weel, young mon, I dinna see what the likes o' you can do in a country like this. Had na ye better gae back before it is too late?"

"I won't go back, sir, unless you send me back," I answered.

"Ah, weel, boy, stay where you are. It's no always the coarsest twine that stands the biggest strain."

So I entered into my duties without another discouraging word from Mr. McIvor, who, though a perfect martinet in the matter of duty, was kindness itself in the privacy of his own house. There were two other clerks beside myself, who stayed there only during the summer ; but who in the fall took charge of small trading establishments, outposts as they are called, returning to Fort Trial after the winter's hunt was over.

Like most young Englishmen, I had formed my ideas of Indians on a Fenimore Cooper basis, but the noble red man fell far short of my ideal. Mr. McIvor had the most supreme contempt for them, a contempt which he never tried to hide. He used to say :

"They are cowards, arrant cowards, and are afraid o' you, e'en like a dog."

It was not long after my arrival that I had a sort of adventure which gave great sport to the other clerks, and even Mr. McIvor himself would occasionally make joking allusions to it.

There was a river running about one hundred yards from the store ; it was deep and fairly swift. One day as I was working in the store, I heard a scream which appeared to come from the river. I ran out and down to the bank, from where I saw an old woman struggling in the water ; she had been fishing and her canoe had upset. There were about a dozen Indians looking on, but they only laughed and made not the slightest movement towards helping her. Indians, as a rule, are cruel to the old. They look upon them as incumbrances, from which they are

not sorry if an accident relieves them. I saw that this poor old thing was in distress and likely to be drowned, so I jumped into the river and swam out to her assistance, not before, however, relieving my mind by abusing soundly the men who would cheerfully have let her sink before their eyes. It was no difficult task to bring the poor old thing ashore, and when I had done so the poor old creature followed me as I walked towards the house, crying in earnest tones :



A SQUAW'S GRATITUDE.

“Meegwitch ! meegwitch!” meaning “Thank you, thank you.” But I found this very annoying, for the Indians all laughed at me in my wet clothes, and at the old woman, whose clothes were also wet and very thin, as she clung to me, with her incessant “Meegwitch, meegwitch.”

The chaff that I suffered from my companions was merciless. I was dubbed “The Knight Errant,” “The Heroic Preserver,” etc., until I grew sick of it ; but to have lost my temper would only have made it worse, so I suffered in silence ; and to aggravate my suffering, the old woman thought it her duty to present me with every extra large fish that she caught ; or if her son-in-law threw her a beaver tail or a moose nose, or any other delicacy especially prized by Indians, they were sure to find their way to my room ; and each demonstration of the kind only added to the fun. After a time I began to pick up the Indian language, and as I always had a sneaking regard for the old woman, I often made use of her assistance in acquiring it. In fact we became fast friends, I cementing the friendship by gifts of a little flour, sugar and tea.

I received less chaffing in the winter, for the other clerks had long since taken their departure for their respective outposts, and I was left sole occupant of the clerks' quarters, or “clerks' house,” as it was called.

It was coming on to the end of March, when an event occurred which made me glad that I had pulled the old woman out of the river, and treated her with some consideration, if not kindness. The two fowls which I had brought safely to their destination, had fairly survived the rigor of the winter. In fact, Mrs. McIvor announced one day at dinner,

that she had found one egg which the hen had laid. But shortly afterwards there was consternation in that household. The two fowls had been found dead, and an Indian dog was quietly making a meal off one of them. The hole whereby he had effected an entrance was stopped up before he could escape, and Mr. McIvor, using his revolver, had the satisfaction of shooting the brute, and pitching his body down on the frozen river.

Now it happened that this dog belonged to Match-ee-ninie, an old Indian claiming to be chief of the band; and who had the reputation of being a conjuror and a cannibal; in consequence of which the Indians all feared him, and obeyed him.

He came into the store that evening and spoke to Mr. McIvor thus:



WHO KILLED THE DOG?

“You pay me for my dog.”

“How much?” asked Mr. McIvor.

“Twenty weeg.” The Hudson’s Bay Co. use, at inland posts, a standard for value, the name differing in different localities. A weeg equals about fifty cents.

“All right,” said McIvor, “I will pay you for your dog if you pay me for my fowls.”

“How much?”

“Twenty weeg.”

The Indian saw that he was caught, and walked out with a muttered “Kish,” meaning, “Hold on, we shall see.” Next evening he again came to the store, and said: “There are bad people about; I have seen a wendigo. You pay me for my dog. [Wendigo: a spirit, a ghost, giant, something uncanny.]

“Get the wendigo to pay you,” said Mr. McIvor, laughing, and again the man slunk off. Mr. McIvor knew the Indian nature well, and he said to me:

“That old fellow is up to some devilment. That’s what they always do when they want to do an evil trick themselves; pretend that someone else is going to do it. We had better keep a watch on the place; he might set fire to it.”

(To be continued.)

ANNUAL MEETING AND INDIAN CONFERENCE.

THE Annual Meeting of the Canadian Indian Research and Aid Society, which was to have taken place in Toronto on the 14th of May, and to have been followed the day following by an "Indian Conference," has been put off until the month of September.

The local committee of arrangements, which had undertaken to arrange date and place of meeting, met in Toronto on March 30th, Rev. Dr. Sutherland in the chair, and Rev. Dr. Sweeny acting as Secretary. The matter was thoroughly discussed, and it was thought the month of September, being exhibition month, and travelling rates being consequently at that time more reasonable, and Indians being better able to leave their farms at that time of year, would be a more suitable time both for the Annual Meeting of the Society and for the Conference. It was therefore moved by Mr. Bain, seconded by Rev. Dr. Mockridge, and carried, "That the Annual Meeting of the Canadian Indian Research and Aid Society be deferred until the month of September, the date to be named by the Secretary."

Due notice of the September meetings will be given at a later date.

 HOW THE WILD INDIANS ARE FED.

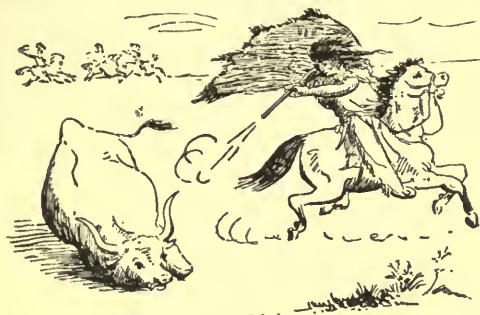
"IT is a beautiful morning; let us go out and kill something. Oh, it's going to be a lovely day for the beef issue. I'm so glad," said a young lady at the breakfast table of an Indian Agent somewhere down south. Every one is animated and expectant.

As we look about us after breakfast we see the Indian women and girls harnessing their horses. Carriages are brought to the door for guests, and we are soon all on our way to the Government corral. The Indians never look well on horseback, but they manage to stay on. Their ponies are slight and ugly-looking, but tough and enduring.

The corral is a large stockade in the middle of a plain, which slopes upward to low hills all around. Here are many hundreds of cattle awaiting slaughter to furnish rations for the noble red men, their wives and children, "the wards of the nation." There are about two thousand Indians present. A large proportion of the men are armed with carbines or improved rifles. There is an army officer here from the nearest fort, to represent the Government on the occasion. A brass band has come out from some railroad town to compliment the ladies and frighten the already distracted cattle with the blare of their music.

A tall Indian, with a voice like that of an exhorter at an Arkansas camp meeting, climbs up to the top of the gate and shouts the names of

the men who are to receive the cattle, as, one after another, they are released to their doom. The gate opens, and a gigantic steer leaps out, frightened and wild-eyed. He trots uncertainly down the lane of horsemen. The dogs fly at him, and he sets off in a gallop. Two Indians



SHOOTING BEEF.

gallop after him, and everybody looks that way. But by this time another is out, and soon half a dozen are racing away in different directions, each closely followed by two or three mounted Indians. Soon a shot is heard, and then another,

and the ladies strain their eyes to see; but the steer gallops on. The ladies look a little disappointed. "They are going out of sight. Is this all it's going to be?" But wait; more shots, and more; and now they come faster, like the ominous, irregular, but increasing skirmish-firing before a battle. Five or six of the cattle go off together, with a dozen men pressing behind and at the side of the fleeing group.

A large cow, shot through and through, comes staggering up to the very walls of the "grand stand." The Indians try to drive her away, but she no longer heeds their yells and blows. She reels, braces herself, turns her great beseeching eyes up to the women above her, and falls at their very feet. The Indian butcher appears, throws off his leggings, and bestrides her with naked brown legs and thighs. He opens her throat with a short knife, and cuts out the tongue. He pierces no artery or large vein, and the poor tongueless beast dies slowly. She lifts up her head, stares around again, and tosses about wearily in mute agony. The half-naked slaughterer goes on with his work; and the cow is partly skinned some time before she dies. It is all so near that the ladies have an excellent opportunity to see every step of the process.—HARRISON.

NOTE.—It is satisfactory to know that an order has recently been issued from headquarters, for cattle to be slaughtered for the Indians in future only in pens prepared for the purpose, and in as speedy and painless a way as possible; it is also forbidden for the Indians to take away the offal.

AN entertainment was given at the new Shingwauk Hall, Sault Ste. Marie, on Easter Tuesday, in aid of the proposed memorial to Chief Augustin Shingwauk. About \$70 has been raised thus far towards this object.

JOTTINGS.

THE new Chief at Garden River (near Sault Ste. Marie), in the place of the late Augustin Shingwauk, is Buh-kwuj-je-ne-ne. He is a younger brother of Augustin, has been in England, and is now nearly 70 years of age.

MEDICINE HAT.—Mr. Wm. Rainsford, of Fort Erie, has offered \$50 towards the erection of the new Medicine Hat Home, provided eighteen others will join, so as to make up, with Rev. J. Davenport's offer, \$1,000. Will not others join, and so have the schools in operation this summer? Address Rev. E. F. Wilson, Sault Ste. Marie, Ont.

A VAST fortune has just been devoted to a new religious order. The "Sisters of the Most Holy Sacrament" is the name chosen for the new religious order founded by Miss Kate Drexel, otherwise known as Sister Catherine. Miss Drexel was to make her final vows in February, and the ceremony to take place in the Chapel of Mercy Convent, Pittsburgh, Pennsylvania, when she would formally renounce her immense fortune, estimated at £1,600,000. This sum she gives to the new order, making it, possibly, the wealthiest religious order in the world, excepting that of the Jesuits. The special objects of the Order will be to ameliorate the condition of the North-American Indians and negroes.

MANKIND'S DEBT TO THE REDSKIN FARMER.—It is more considerable than might be supposed. Long before the first white foot made its impress on the shores of the new world, the American Indians, especially in the eastern parts of what are now the United States, in Mexico, and in many parts of South and Central America, had made progress in the art of agriculture. Maize, or Indian corn, is the Redskin's gift to civilization. But it is not his only gift. It was he who taught the rest of mankind to cultivate the potato; and he was the discoverer of that other agricultural product, tobacco.

ANOTHER WORD ABOUT THE RED INDIAN.—And let it be to say that he is less a savage than he is supposed to be, and much less than novelists and others are wont to represent him as being. We referred, the other day, to the excellent discourse on the American Indians, which Mr. Henshaw has been delivering in the National Museum at Washington. He refutes as false, "the commonly presented picture of the Indians as they appeared at the time of their discovery by Columbus, as that of a horde of wandering savages, half or wholly naked, living on roots or herbs, or existing by the capture of wild animals scarcely more savage than themselves; and the chief object of whose existence was to enslave, to torture, and to kill each other." The truth is, the Indian "had progressed far beyond and above the lowest state in which man is known to live." In short, he had learned to till the soil, as we have seen; and he

was not dressed wholly in skins, but knew how to spin, to weave, and to dye fabrics. The European could not beat him at basket-making, and his skill in the potter's art was by no means slight. While some built houses of mud, others built them of hewn timber and also of hewn stone. They had trained the dog and the llama to carry and draw for them. They had implements of copper; and the Mexicans had invented letters.—*Newcastle (Eng.) Daily Chronicle.*

GIVE everyone a cheer who is trying the least bit to do right. Never mind if they have not got very far on the road. It is very easy to go about the world shaking your head over your neighbour's faults, but an ounce of encouragement is worth a pound of fault-finding.

CAPTAIN PRATT, the founder and manager of the great Carlisle Indian School, with 600 pupils, in Pennsylvania, is thus described by a visitor to the school:—"Captain Pratt is a man six feet in height, and every inch a soldier. His great, well-balanced head, dauntless profile, and kindly smile, predict the qualities of a born leader. A native of New York State, reared in Logansport, Indiana, of Methodist parentage and training, but a Presbyterian by reason of his wife's preference, he has the root of the matter in him, as a muscular Christian of the nineteenth century."

THE following incident occurred in a school in the North West. It being the custom to cut the hair of the boys as soon as they entered school from camp, one of the little fellows remonstrated, but not until a few days after his locks had disappeared. In the meantime the boy had been looking over a picture book containing illustrations from the Bible in which the patriarchs were represented, as they always are, with long hair. "Me-no like this," he said to his teacher, at the same time passing his hand over his shorn head. "Why not?" asked the teacher, a little surprised at his not objecting before. "Just like Devil." And then it was recalled that His Satanic Majesty was always represented with short hair.

NEWSPAPER NOTICE.—THE CANADIAN INDIAN, published by the Canadian Indian Research and Aid Society, is a neat magazine, ably edited by Rev. E. F. Wilson and H. B. Small. The work is a very interesting one, and can be had at \$2 a year, or twenty cents a single copy. Rev. E. F. Wilson, of the Canadian Soo, is the secretary of the Society. The object of the Society is to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folk-lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress.—*Sault Ste. Marie News (Mich.)*

RECEIPTS.

MEMBERS' FEES : (entitling them to the CANADIAN INDIAN)—Miss H. J. Anderson, \$2 ; Mrs. Foquett, \$2 ; J. A. Donaldson, \$2 ; Rev. F. Willis, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members)—Hon. Mrs. Ivor Herbert (for O. F.C.) \$1 ; Mrs. Young, \$2 ; Miss S. A. Smith, \$2 ; Alfred McCue, \$1 ; Miss H. Gaviller, \$2 ; Miss S. Murray, \$1 ; P. Roe, 20 cts. ; Mrs. J. Hiscott, \$1 ; Miss A. E. Hearing, \$2 ; D. J. Brewster, 24 cts. ; C. Montezuma, \$2 ; J. S. Stewart, \$1.

AT a Council meeting of the C.I.R.A.S. held in Ottawa, February 21st, Sir James Grant in the chair, it was moved by Dr. Thorburn, seconded by H. B. Small, That in order to further the interests of the CANADIAN INDIAN Magazine, such subscribers as can conveniently pay their annual subscription for the next year, be requested to do so from the 1st of May, in order to facilitate the continuance of its publication.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, for one year.

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Total, 269 members to date.

NOTE.—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2) enclosed, either to the Secretary, Rev. E. F. Wilson, Sault Ste. Marie, Ont., or to the Treasurer, W. L. Marler, Merchants Bank, Ottawa.

The next meeting of the Society will be held in Toronto, in the month of September, of which due notice will be given in these pages.

THE CANADIAN INDIAN.

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No. 9.

THE FUTURE OF OUR INDIANS.

(PAPER NO. 4).

IN this fourth and last paper I would like to offer a few suggestions as to what appears to me will be the best way to deal with our Indians in the future. As I said in my first paper on the subject, my ideas may be crude, visionary, impracticable; still I think there can be no harm in offering them, especially as it must surely be universally admitted that the system at present in vogue is but of a temporary character and must sooner or later give place to something of a more permanent form. It can surely never be thought that the Indian Department as it at present exists, with all its expensive machinery, its agents on every reserve, its farm instructors and other servants, is to continue for ever. It cannot be that the wild Indians of the North are for ever to receive the weekly rations of beef and flour, or that the more civilized Indians of Ontario are to be kept penned up on reserves, receive annuities, and be treated as children. Sooner or later this system must either come to an end, or it must at least undergo some great modification. These Indians, who are at present kept under tutelage as the wards of the Government, have either to arrive at maturity and be recognized as men and women, or else they must be improved off the face of the earth and cease to exist. The latter is not likely, and surely cannot be wished for by any person possessing a grain of humanity in his breast. If,

then, they are to become men and women—the great question is: are they to amalgamate with our white population and become one nation with us, or are they to be allowed to preserve their own nationality and continue to be Indians? My belief is that the latter alternative is what the Indian desires—and desires *very strongly*, throughout the length and breadth of the land, both in the United States and in Canada—not only the wild Indians of the north, but notably the most civilized and advanced of the tribes; and it is *this* impression, which a wide intercourse with the Indians during many years and over an extended area has produced on my mind, that must be my apology for these four papers on the subject.

The policy of the white man's government, it seems to me, both in Canada and in the United States, is to *un-Indianize the Indian*, and make him in every sense a white man. And it is against this policy that the Indian, whether in a wild state, or semi-civilized, or nearly wholly civilized, as it seems to me, is setting up his back. I believe it is this more than anything else that is hindering his progress, for he views everything that the white man does for him with suspicion, believing that this hated policy for the absorption of his race and his nationality is at the back of it. He is willing, ready to adopt the white man's clothing, the white man's laws, the white man's religion, and, for commercial purposes, the white man's language; but he is not willing to give up his nationality or his communism, or his native language in the domestic circle—he wishes to live apart from the white man, in a separate community, and to exercise, so far as is compatible with his position in the country, a control over his own affairs.

And what can be the harm in allowing him to do so? Would it be any menace to the peace of our country, if the civilized Indians of Ontario were permitted to have their own centre of Government—their own Ottawa, so to speak; their own Lieutenant-Governor, and their own Parliament?

In my former papers I have shewn that many of the tribes in past days, before the white man came among them, had excellent laws of their own, that there have been many wise heads among them. I have shewn also that the Indian is willing and ready to a certain extent to accept our laws and customs as better than his own, but prefers to take them at our hands and mould them in his own way. I have spoken, too, of the Cherokees in Indian Territory, 22,000 in number, who already have their own Governor, their own Parliament, and make their own laws. What the United States has done for one tribe of 22,000 Indians, I propose our Dominion Government should do for her 17,000 Ontario Indians; hand over to them their funds, which are at present held in trust for them, appoint them a Lieutenant-Governor from among their own people, let them select a spot for their capital, and have their own Parliament and make their own laws. And if this be successful, I think, as time goes on, the whole management of Indian Affairs might be transferred from the Indian Department in Ottawa to the Indian Government at the Indian Capital.

And then the Missionary work. This also, I incline to think, might be far better managed by the Indians themselves. The Christian churches all seem to begrudge the expenditure on Indian Missions, and, as I pointed out in a former paper, it is no credit to us as a Christian nation that the Indians of this country who have accepted our Christianity should already be broken up into so many little sects quarrelling with and abusing one another. If the Indians were united as a people, I doubt very much but that they would unite also in the matter of religion. The national sentiment would out-balance the sect sentiment. The lines are not so sharply drawn between the different *isms* where Indians are concerned as they are among the whites. I think the Indians would probably adopt a Christian religion of their own, in which all of them

could join. They are a generous, liberal-minded people, thinking more of the general weal than of the individual welfare ; and, I believe, would do not less than we have been doing, and perhaps a good deal more for the conversion of their heathen. Neither, I believe, would education be neglected. The Cherokee experiment has sufficiently proved this. Among the Cherokees there is not at present a man or woman (except the very aged), or a child of Schoolable age, that cannot read and write. Out of their public Treasury they have expended at one time as much as \$100,000 in the erection of a college for the training of their youth.

These ideas, in regard to the future of our Indians, will, I daresay, be new altogether to a good many of the readers of THE CANADIAN INDIAN. They are new, the writer admits, and may be, as he has said, crude, visionary, and even impracticable. Still, he believes, they are not unworthy of some thought and consideration. And, above all things, it would seem desirable, as a first step, that the views of the most advanced and intelligent of our Indians should be obtained on the various points enunciated. Nothing probably could be better than this *Indian Conference* which has already been proposed, and was to have taken place in Toronto in May, but has now, as I understand, been put off until the month of September. I hope the Conference will be held, and that the Indians will come in good numbers and speak for themselves, and then we shall be better able to judge as to the best course to be adopted for our Indians' future.

FAIR PLAY.

INDIAN history is wholly oral. The tales and traditions, handed down from father to son, are the Indians' only connecting link between the past and the present, and it is the songs, ceremonies and poetry of the Indians that form their principal history. The difficulty of rendering these songs will be apparent to everyone, when it is well remembered the red man has no grammar or well-defined sounds in his language. Motions of the hands and gutturals constitute much of his language, and these are not easy to define on paper. Yet there is something to be learned in Indian poetry, but the task is a difficult one, for never was a subject more intricate. The clouds, sun, moon, stars, storms, lightning, the voice of the thunder—these are the fruitful themes that fill the savage soul with song, and from which he draws symbols in his chants and stories. War, love and the chase burst from his lips in weird music, but it is impossible to reduce to meter the flashes of his genius. His monosyllables, his eye, the nod of his head, the movements of his hands—all are potential in song, and mean more than words. Viewed in this light the winds have voices, the trees a language, and even the earth is animated with unseen spirits; and, as Schoolcraft says, many of the Indian songs are accompanied with untangible music that can neither be caught nor written. Motion forms the poetry, and the words are but the filling up of a mystical and beautiful conception. How can we translate such a language? It is impossible, and we can only gather the chaff, leaving the golden grain to be imagined, to be heard like the sighing of the winds, the whispering of the leaves, but never to be reduced to the dull theory of created matter and material form. In time of war the Indian pays great attention to the flight of birds, hence frequent allusions are made to them in their battle songs. They believe that birds can foretell man's destiny, and regard their presence as indicative of good or evil, undertaking to interpret the messages they bring, always in song, illustrative of this strange

conception of the savage mind ; and some of these songs evince strange theories. Repetition is one of their song peculiarities. They have their "husking-bee song," their "song of friendship," and numerous children's ditties full of pathos and child-language. The "death song" is strictly national belonging to every tribe, and is sung by any member of it resolved or condemned to die, generally during the night previous, and repeated to the last moment of existence. It has a most doleful effect ; is always addressed to the Great Spirit, and in it there is an offer back to the Manitou of the soul which "entered in at the breast and is now going out at the toe."

WAMPUM.—This was a term applied by the Indians when this country was first discovered by white men, to beads made from shells strung together, and ranked of different values according to the colours composing the strings. But besides the use of these strings for currency purposes, wampum was used for other purposes, as will be here explained. Sometimes it was used for personal adornment, in the form of scarfs or girdles made from deer skin embroidered with wampum ; and these ornaments were not only evidence of wealth, but were symbols of authority and power. An early account of the Indians, published in 1765 by Major Rogers, says that when a treaty is desired they (the Indians) send an embassy with a large belt of wampum, composed of shell beads, interwoven in thousands of forms and figures, expressive of all their important transactions. The belts that pass from one nation to another in all treaties and important transactions are very carefully preserved in the cabins of their chiefs, and serve not only as a kind of record or history, but as a public treasure. According to the Indian conception, these belts could tell by means of an interpreter,

the exact rule, provision or transaction talked into them at the time, and of which they were the exclusive record. A strand of wampum of purple and white shell beads, or a belt woven in figures by beads of different colours, operated on the principle of associating a particular fact with a particular thing or figure, thus giving a serial arrangement to the facts and fidelity to the memory. History tells us that after the defeat of the great chief Philip of the Wampanoags, in Rhode Island, one of his trusted warriors went quietly and brought to the conqueror three wampum scarfs. These were not only valuable in themselves, but they symbolized and embodied a complete submission to the more mighty men whose powers had prevailed over the Indians. These wampum scarfs were pictured with birds, and beasts, and flowers, and each was a record—a history of deeds done—much like the hieroglyphics of ancient Egypt. As said above, whenever the Indians made an important statement in their frequent negotiations, they presented a belt to prove it, to give force to their words. “The hatchet fixed in the head,” one of the most forcible of their figures, expressed a grievance—a sense of wrong, requiring something more powerful than words to remove it. In discharging a grievance, the apology had to be made more forcible by the presentation of a belt, not for its value, but as marking the gravity of the apology and giving to the latter greater force and significance, of which the belt was an emblem. Much information might be gained if all that is known to individuals concerning wampum could be gathered together and recorded.

MR. A. R. WALLACE has an article in *Nature*, respecting some discoveries recently made on the West coast, which apparently are not unlike the curious sculptures of Easter Island in the South Pacific. He says:

“James Terry has just published descriptions and photographs of some of the most remarkable works of prehistoric man yet discovered on the American continent. They represent three rude, yet bold, characteristic, and even life-like sculptures of simian heads, executed in basalt.” One of these belongs to Prof. O. C. Marsh, who referred to it, in his address “On Vertebrate Life in America,” in the following terms: ‘On the Columbia river I have found evidences of the former existence of inhabitants much superior to the Indians at present there, and of which no tradition remains. Among many stone carvings which I saw there were a number of heads which so strongly resembled those of apes that the likeness at once suggests itself. Whence came these sculptures and by whom were they made?’ Unfortunately we have no detailed information as to the conditions under which these specimens were found, except that “they would be classed as ‘surface finds,’ from the fact that the shifting sand dunes, which were largely utilized for burial purposes, are continually bringing them to the surface.” This gives no indication of their antiquity, but it is quite compatible with any age which their other characteristics may suggest.

The size of the heads varies from eight to ten inches in total height, and from five and three quarters to six and a half inches in width. The three are so different from each other that they appear to represent three distinct animals; and they all differ considerably from the heads of any known anthropoid apes. In particular, the nostrils are much farther from the eyes and much nearer to the mouth than in any of the apes. In this respect they are more human; yet the general form of the head and face, the low and strongly-ridged forehead, and the ridges on the head and cheeks seem to point to a very low type of anthropoid. In a letter to Mr. Terry Mr. Condon suggests “that they were copied from the figure head of some Malay proa that may have been wrecked on the coast;” but

such a supposition is quite inadmissible, since nothing at all resembling these heads is ever carved on Malay proas, and there is no reason to believe that if such a carving did come into the possession of the natives they would ever think of copying it in stone, while these sculptures were found 200 miles from the coast on the East side of the Cascade mountains.

Taking into consideration the enormous antiquity of the stone mortars and human remains found in the auriferous gravels of California, buried under the ancient lava streams and associated with a flora and fauna altogether different from that of any part of America at the present time, Mr. Terry's own conclusion appears the more probable. It is, "either that the animals which these carvings represent once existed in the Columbia valley, or that, in the remote past, a migration of natives from some region containing these monkeys reached this valley, and left one of the vivid impressions of their former surroundings in these imperishable sculptures." Whether these sculptures are the work of an early Indian race, or belong to a race long anterior to the red man, is a point for an archæologist to discuss. But anything bearing on the early history of the old dwellers in our land is of interest in these pages.

NO one would ordinarily think Canaanitish history was in any way connected with Indian research; but strange things continually come to light. A recent work by Professor Campbell on the Hittites, their inscriptions and history, presents in its last chapter, which is devoted to the Hittites in America, matter interesting to this continent. The *Toronto Week* calls attention to this fact, and instead of attempting to summarize or condense a section, which is itself a condensation, it quotes from Professor Campbell's conclusion some lines which

will illustrate his power of expression : "The descendants of the heroes of the world's second infancy are to be found in the New World, from the extreme north to the extreme south, some of them clothed in their right mind, others leading a wandering, savage life. How great their capabilities are, our survey of their past greatness sufficiently proves. Nothing that men may achieve lies beyond the power of a race that has produced a Hadad, a Paseach, a Job, a Jabez, a Saul, a Gautama Buddha, and an Asoka, yet Ichabod seems long ago to have been written over the Hittite name so far as America is concerned, though a bright future appears before it in Japan." Professor Campbell, in the work in question, traces down the influence of this great race, and says the history of early civilization is mainly a history of these Hittites. Beginning with them in Palestine, he goes on to the kings that reigned in Edom, then treats of them in Egypt, next at the Tigris and Euphrates, again in Palestine and the neighbouring countries ; and finally he treats of them in America after their dispersion from the older countries. This work is now republished this year in Toronto.

THE following notes on Indian life are extracted from an article by Mr. W. H. Elliott, who studied the Indian character in the West for some years. He says—"Disease is not viewed by an Indian as the white man regards it. With the former it is not a simple physiological disorder, with vitiation of the system. He sees in a sick person the form of one who is stricken down by the lodgement therein of a devil or evil spirit, and the only way to restore the patient to health is to scare this spirit, terrify this demon out of the body of the sick back again into the air whence it came ; and to do this dancing is resorted to round them, yelling, making hideous noises with calabashes

and rattles day and night without intermission by the *shaman* or medicine-man until the sufferer seeks refuge in death or rallies. If the shaman appears to succeed by the recovery of a patient, he is congratulated by the whole village for driving out the evil spirit. Should the sick die, however, the shaman is the recipient of even higher congratulations, and he is complimented for his bravery and wonderful courage in attacking and facing so powerful and wicked a spirit as that must have been which succeeded in taking the sick man's life in spite of all the incantation. Indian children when left to themselves know nothing of measles, scarlet fever, whooping cough or mumps, but they readily contract them from the whites. They are, however, subject to colds, coughs and intermittent fevers, eruptions of the skin, and are not unfrequently scrofulous. A characteristic of Indian children is the protuberant abdomen and thin legs and arms: a fat boy or girl is a rare sight. The eyes of the average boy are small and black, prominent, without visible eyebrows: large eyes are despised because it is claimed they are weak and timid; a boy is only considered handsome when he possesses a mouthful of sharp teeth and a deep chest, while the handsomest girl is she who is sharpest for her age. Liberty, equality and fraternity prevail among the children, and there are no heart-burnings caused by parents' wealth or high position. As a rule they are light-hearted, cheerful, and rippling with laughter, fond of singing, but in a dolorous chant. As for birthdays, the child never knows them, and there is not one middle-aged or adult Indian in a thousand who can tell his age. The reply of an aged Westonquah Indian when questioned on this point sums it up in the Indian fashion—"When we are young we do not care how old we are, and when we are old we do not care to know."



WATCHING A CARAVAN.

IN the winter of 1863-4 a curiosity was found by a person searching for stone for building purposes near St. George, a village in Charlotte County, New Brunswick, in the shape of a sculptured stone, resembling a human face in profile, twenty-one inches long, and eighteen across, with a uniform thickness of two inches, irrespective of the cutting which is in relief and of a flat surface. Mr. Allan Jack, of St. John, N. B., prepared and read a paper on this find before the Natural History Society of New Brunswick, but which was unfortunately burned in the great fire of St. John. One suggestion made in that paper was that this stone was of Indian origin. Mr. Jack described the appearance as a characteristic of Eastern or Egyptian art, with a peculiarity that appears in the delineations of human faces among the ancient Mexican Indians. The stone, when found, was covered with moss, and an examination proved that it had been long subjected to the action of water, and that probably only rain. The length of time required to effect the wearing results apparent on it from the action of rain preclude the idea of the work being any other than Indian; as it would require a length of time long before the white man set foot in the West to produce the results apparent in it. Half a century ago, in the very locality where this stone was found, numerous Indians frequented the spot, and it had been continuously a favorite camping ground for the Magaguadivic Indians. No relics of a similar character to this had ever been found in any Indian burial ground in that Province, although the natives produce on their soapstone pipes well-executed full-relief figures of the beaver, otter and muskrat. But, by bringing together fragments of information, Mr. Jack got a clue to its origin. He was told by an old resident of St. George, of a singular monument which existed many years ago some half a mile distant from where this object was found, consisting of a large oval stone of considerable weight, lying on three vertical stone columns, which was subsequently tumbled

over by the combined efforts of a number of vandals. In this connection he cites from Parkman that when Champlain was journeying up the Ottawa river somewhere on the Lac des Allumettes, he found an Indian cemetery, over each grave of which was a flat tablet of wood supported on posts, and at one end stood an upright tablet *carved with an intended representation of the features* of the deceased. The Magaguadivic Indians have a tradition that they were driven from some distant part of Canada to the seaboard. Mr. Jack again supposes that an Indian might have been captured or expelled from the Allumettes district, and been carried or found his way to the Maritime Province. Or a young Milicetes (one of the native tribes of New Brunswick) might have been carried away by the Ottawas, and have escaped to his old home. In the one case the prisoner would naturally wish to secure for his burial place a monument such as ornamented the graves of his fathers, and might have succeeded in securing the aid of his captors to that end. In the other the escaped captive might have desired to adopt the arts of his former masters with an effigy over his grave. The use of stone instead of a wooden tablet is easily understood. Mr. Jack says the carving must impress the observer with the idea that it is intended to represent the face of an Indian, the head presenting many of the peculiarities of the North-American type.

This curiosity is remarkable, and the little that is known of it gathered only through the unceasing enquiries of Mr. Jack, shows how for want of record the early history of our native tribes is already becoming obscure. The spot where it was found would to-day never be suspected as having been an Indian camping ground, and it was only through the conversation of an old resident whose memory was the only record, that the existence of a cairn, if that term may be so used here, within half-a-mile of the spot where this stone was discovered, was mentioned. This

is one of the evidences of the urgent need of placing on record any fragments of history or even anecdotes relating to Indian occupation. Little or no recollection remains of the sites of many Indian resorts in Ontario, until the accidental opening of an ossuary by the plough or the spade brings to light evidences of a once Indian resort. Every tradition or story bearing on Indian occupation should be made a note of when listened to, as no one can tell what link it may form in some chain of deduction respecting habits or customs or even genealogical connection of tribes now vastly sundered and reduced to a few scattered wanderers.

DR. JOHN RAE, F.R.S., speaking at the last meeting of the Royal Colonial Institute, showed how well Canada has managed her Indians, and his testimony is sufficient authority to vouch for their loyalty and our sense of justice to them. He said, "Having passed twenty years of my life as an officer of the Hudson's Bay Company among the Indians of North America, I may claim to know something about them. Instead of being difficult to manage, we found the natives there not at all troublesome and easily managed. The good Indians are so predominant and so friendly, that if any bad members of their tribe injured one of the Company's people they would hunt him up or help us to do so. Five, six, or a dozen men might find themselves placed in the midst of hundreds of these people, but by kind yet firm treatment, by never telling lies, and *by the exclusion of spirits*, we were able to keep them under perfect control. We did not allow a drop of rum or whiskey or spirit of any kind in all the vast territory of British North America under the Company's rule. I must tell you that we, as officers, had a small allowance of very admirable Madeira—a few dozens, and a little brandy—but what did we do? We gave up this allowance willingly, not because we were total abstainers, but in order that the Indians would not be able to say we took ourselves what we would not give to them. Our men came from different parts—I am an Orkney man myself—but we were all impressed with the *advantages of total abstinence* in a cold country; and on five expeditions to the Arctic, where I could have taken as much spirits as I wanted, I never took a drop with me, except as a medicine in the medicine chest. I lived there wholly without strong drink, and did not feel the want of it."

"What do the Americans do? In Dakota and Minnesota, where the troubles are at present, the citizens of the United States are prohibited from giving or selling spirits to the Indians; but plenty of the worst kind of whiskey was brought in and concealed in the woods by the connivance of the Indian Commissioner, and when the Indians were paid the dol-

lars which formed part of their annuities, every cent of it was spent on this beastly stuff, and the Indians became so intoxicated that the payments had to be stopped for several days until they got sober again, all the dollars coming back into the hands of the Commissioner and his allies."

"Let me mention another incident. When Canada took over the government of the Company's territory, several distinguished men came from Ottawa to make treaties with the Indians. The chiefs asked, 'Who are you? You will perhaps tell us lies. Get some of our old friends from the Company with you; we will believe them being our friends.' They did get two of our chief factors, who told the Indians all was right, and the treaties were at once made. When the Commissioner goes out to make the Indian payments, some of the mounted police go with him, not to protect the Commissioner, but to keep away the fellows with the fire-water, who, when caught, have all their property confiscated. The same system is carried out now by the Canadian Government that was carried out half a century ago by the Hudson's Bay Company."

HOW A SHREWD SCOTCHMAN PREVENTED AN INDIAN MASSACRE.

(Continued from last month).

WE watched that night, but nothing unusual occurred. After dinner, next day, as I was endeavoring to recuperate a bit from night-watching by a short snooze, I became aware of a presence, and opening my eyes saw my old woman standing over me, with her finger on her lips to enjoin silence. When she saw that I was awake she whispered hurriedly:

"Run! Indians going to kill trader, kill all white people in the store, Match-ee-ninie keep trader's wife. You good to old woman. Run!"

And the old woman, casting an anxious look at the door, hobbled away as fast as she could.

I did run, but it was to Mr. McIvor who was at that moment walking down to the store with his wife.

I breathlessly related to Mr. McIvor as nearly as I could remember them, the words of the old woman.



WARNING.

"There's something in it," he said, "and we must be prepared for them. Let us look for our guns. The loons mean business."

His wife, who had heard all, looked frightened, and he turned to her saying :

"Which is it, Maggie? Wi' us, or at the hoose?"

"With you, John, till the death," she answered boldly.

He gave her a look of admiration and affection, and hastily rose to collect and load our arms.

But we were too late ; while we were talking in the office the store had silently filled with Indians, their faces sinister and threatening, as they stood ranged up against the high counter. So intent had we been on the discussion, that we had not heard the soft tread of their moccasined feet and there we stood, fairly caught, face to face with death.

It is hard to remember what passed through my mind at that moment. I think that my feelings were more those of indignation than of fear. It vexed me to think of death at the hands of those brutes, an inglorious death, of which but a passing notice might appear in some newspaper, or what was more likely, no notice at all, for the Hudson's Bay Company have never cared to publish abroad such little mishaps as these. How different, I thought, would it have been if I were in the army ; then if I had to die my name would be mentioned with pride by my family as well as with regret, and possibly my portrait might appear in the *Illustrated London News*. So dear to humanity is the praise it receives, when no longer alive to hear it, when the pleasure of the praise is but in the anticipation alone.

I watched Mr. McIvor with a certain amount of curiosity, not unmixed with hope, to see what he would do. He did not hesitate a moment, but drawing his wife to his side and putting his arm around her waist, he said :

"You have come I believe to kill me?"

"Yes," answered Match-ee-ninie, "to kill you as you killed my dog."

"All right," answered Mr. McIvor coolly, "but surely we may as well take a smoke before you kill."

Whether the Indians were swayed by the force of a superior will, or whether they were themselves glad to put off a tragedy which they had pledged themselves to perform, I can not say, but they cheerfully complied with the request, and each producing his pipe, leisurely filled it and commenced to smoke, as if they had come there for nothing else.

In the meanwhile Mr. McIvor had quietly drawn towards him a small keg of gunpowder containing about twenty-five pounds. He deftly removed the head, then taking a candle, and lighting it with the same match with which he lit his pipe, he thrust it down into the powder to within two inches of the flame. So quietly had he done this that the Indians who

were at the moment engaged in lighting their pipes did not notice it. It was a solemn kind of a smoke ; not another word was spoken on either side. The only thing that woke the dead silence was the occasional "puff, puff" of a pipe that would not draw. I watched the candle with a kind of fascination and saw an inch burn away. I was fearful lest a spark should drop from it and thus rob us of our full two inches of life, but the candle burnt steadily on.

There was but half an inch left.

I remember that I wondered if the plovers had begun to make their nests in the marshes at home, if my brother Charley had come home for the Easter holidays, and if he would know where the misle-thrush always built her nest in the big elm tree ; but my reveries were broken by a movement amongst the Indians, and a muttered "non-gom," meaning now.

Match-ee-ninie arose and with him all the rest of the Indians with their guns in their hands. Mr. McIvor, who was watching them, made a movement towards the candle in the gunpowder. The movement attracted the attention of the Indians, and they now, for the first time, comprehended the situation. A minute later there was not an Indian in the store. They had gone out as silently and suddenly as they had come in ; leaving us in sole possession, but with the candle burning dangerously

near the powder. Mr. McIvor now carefully approached the keg and with a steady hand raised the candle from its dangerous candlestick. Not one moment too soon, for scarcely had he lifted it clear off the keg when the few grains of powder which had adhered to it came in contact with the flame and were ignited ; but we were saved.



POWDER.

The sudden revulsion of feeling took the strength completely out of my legs, and I sat down helplessly on a box, until the voice of Mr. McIvor ordering me to shut the door, and lock it, recalled me to my senses. Mrs. McIvor clasped her husband around the neck and kissed him passionately. He was not unmoved for the moment ; but suddenly he burst out laughing, and said in his broadest Scotch :

"Did ye see the look o' the auld Diel when he caught sight o' the candle i' the pouter, Maggie?" But Maggie did not hear him ; she

had fainted, and the man who had been cheerfully looking death in the face for the last half hour, now became as frightened as a child, when he saw his wife in a fainting fit. "Will she come around, dy'e think?" he asked in a tone of intense anxiety. There was no need to answer him, for Mrs. McIvor answered the question herself by sitting up, and bursting into tears.

For some time afterwards we lived prepared for a siege, but the Indians never made sign again of attempting to injure us; in fact they became mighty civil, and in the spring when communication by water had been re-established we had no difficulty in securing our friend Match-ee-ninie, who was safely transported to the far West, where he soon pined away and died. Of the old woman who had done us such service, I could gather but little information. I never saw her again, she had completely disappeared. It was whispered that Match-ee-ninie, having found out that she had warned us, quietly made away with her, so that practically she gave her life for mine; can it therefore be wondered at that I prize her memory, especially as in her, I have found through long experience the one solitary exception to the treacherous ingratitude of the North American Indians?

Shortly after these events Mr. McIvor received charge of a district on the borders of civilization. Nothing would do but that I should accompany him to his new charge, and so favorably did he report of me to headquarters that I rose rapidly in the service, and ere many years had passed was in charge of a district of my own.

C. C. FARR.

THE INDIAN CONFERENCE.

THE Indian Chiefs have sent us various answers in regard to the proposed Indian Conference which was to have taken place in September. On the whole it seems probable that it will have to be deferred for the present. A suspicion seems to prevail among them that it is a mere ruse on the part of the Government to draw out from them what they have to say, and that nothing will come of it. The Chief of the Mohawks on the Bay of Quinte would attend personally, and perhaps bring one or two others, but not as delegates; their Council refuses to send delegates because they believe they would not be allowed to refer to any injustice which they felt was being done to them. Another chief, of the same place, replying to the invitation, speaks very strongly against the abolishment of their Indian language, and claims the right to maintain their own nationality; he thinks nothing can be done to improve their circumstances so long as they are "under the bondage of the British North American Act," and would like to see it repealed. His own words

are: "It grieves us sorely to suffer such treatment in return since our forefathers fought and bled for the British cause, to pass laws to encroach of our rights, liberties and privileges; 1st, that we are restricted by the 'British North America Act;' 2nd, that we are impressed by the 'Indian Act,' and conform according to the laws of the Act whether we like it or not; and lastly the 'Franchise Act,' which it caused divisions amongst us Indians, viz., Conservatives, Reformers and Confederates, means of whom relieves and inclines of our old system form of five Confederate nations, and afterwards six. So how can we six nations be united as a nation like England, Scotland, Ireland and Wales, since the Canadian Government are passing laws to abolish of our treaty rights, and of our systematic constitution and form of government. The Canadian Government has put us Indians under the Republic form of government, of which the Council are elected triennially, which is contrary to the treaties between us six nations and the British Government. All these troubles is always caused by the white people; the white people are poisoning our Indians to act contrary to the wishes of the Six Nations."

A Manitoulin Island Chief writes that it would cost too much to attend the Toronto meeting, that he hopes the Indians will always be allowed to retain their own land, that their children may be educated, and that they and the whites may always be good friends.

Another Manitoulin Island Chief writes that his band has appointed three delegates to attend the Conference if expenses are paid; but only two can go if expenses not paid.

The representatives of the grand general Indian Council send word through their secretary, that as the Canadian Research and Aid Society could not legislate for the Indians not for the Department, the Society must be practically at the mercy of the Department and of the Grand Council, and so it would be useless to send delegates. Answers have been received also from Christian Island, and one or two other places. From the character of the replies it would seem on the whole that the time has scarcely yet arrived for convening such a gathering of whites and Indians as had been contemplated by the Council of the Society. It will probably be best to put it off at any rate for another year.

And in the mean time the Indians will have time to digest thoroughly the six questions which were sent to them for their consideration, and will have full liberty, through the pages of our Magazine, to express themselves freely on the various points at issue. We would like to hear from the Grand River, Sarnia, and Walpole Island Indians, their views on the subject.

INDIAN NUMERALS.

MR. HALE'S idea of the origin of languages is that in certain instances, especially among such people as our native Indians, a family may have chanced to become separated from the rest of the tribe while hunting, father, mother and elder members of the family have been stricken by some disease and perished, and two or three little children left alone. Such children, he thinks, if they survived, would gradually invent a new language of their own, retaining perhaps a few words or parts of words of their native dialect. In this manner, he thinks, may be accounted for the great diversity of speech among the Indians of the Pacific Coast, where, among the mountains, they would be more likely to lose themselves, and the comparative oneness of speech among the natives of such a wide-open country as Australia.

If there is any good foundation for such a theory as the above, we should expect that the old words retained by these young founders of new varieties of speech would be words of the simplest character, and those most often in use in the domestic circle. And indeed I think we do find that fire, water, I, you, one, two, three, four, five, are the words that generally approach the nearest to one another in a comparison of the different vocabularies.

The North American Indians as a general rule count by the decimal system, as in most civilized countries; but it is noticeable that after giving a distinct name to each figure from one to five, they, in many of the dialects, seem to commence anew with the figure six, the first part of that numeral sometimes being a contraction or other form of the numeral one, and the latter part of the word seeming to point on towards ten. Thus in the Ojebway we have (1) pejig, (2) nij, (3) niswi, (4) niwin, (5) nanān, (6) ningodwaswi, (7) nijwaswi, (8) nishwaswi, (9) shangaswi, (10) midaswi. It will be noticed here that from six to ten inclusive the termination is *aswi ningo*, with which six begins, is another form of pejig, never used alone, but only in composition, thus: ningo-gijik, one day; ningo-tibaigan, one measure. In the Cree language (another Algonkin dialect) the first ten numerals are as follows: (1) peyāk, (2) niso, (3) nisto, (4) ne'ō, (5) niya'nān, (6) nikotwasik, (7) tepakūp, (8) ayena'new, (9) keka mita'tat, (10) mita'tat. Here it will be noticed that these Cree numerals resemble those of the Ojebways from one to six, but with seven they branch out into distinct words altogether; then with ten they come together again, mita'tat not being dissimilar to midaswi, and still more like midatcing, the Ojebway equivalent for "ten times." Neither is the Cree numeral for nine so unlike that of the Ojebways as might at first sight appear. Keka mitatat means "nearly ten," and this suggests that the Ojebway word Shangaswi may be derived from chegaiy' midaswi, near ten.

The reason for the decimal system being so prevalent all over the world, both among civilized and barbarous people, is doubtless owing to the fact that we human beings are possessors of ten fingers—five on each hand. The common method of counting among the Indians is to turn down the little finger of the left hand for one, the next finger in order for two, the next finger for three, the next for four, and the thumb for five; then the thumb of the right hand for six, and so on until the little finger of the right hand is turned down for ten. In indicating numbers to others, the left hand held up with all the fingers turned down except the little finger would mean one; that and the next finger to it held up would mean two and so on. In counting by tens they will close the fingers of each hand to indicate each ten, or they will hold both hands up with the palms outward and fingers extended for each ten.

Some Indian tribes in counting resort to their toes as well as their fingers, and thus introduce the vigesimal system. The Indians at Guiana, it is said, call five a hand, ten two hands, and twenty a man.

The Dakotas have a peculiar system of their own. When they have gone over the fingers and thumbs of both hands, one finger is temporarily turned down for *one ten*. At the end of the next ten another finger is turned, and so on to a hundred. *Opawinge*, one hundred, is derived from *pawinga*, to go around in circles, to make gyrations.

Indians are not generally good arithmeticians. In their native state they have no idea of making even the simplest mental calculation. To add or subtract they will use sticks, pebbles, or other such objects.

Mr. Schoolcraft, speaking of the Indian mode of counting, says:—"There are separate words used for the digits from one to ten. The nine former are then added after the latter to nineteen. Twenty is denoted by a new term. The digits, from one to nine, are then added to this word till twenty-nine. Thirty is a compound meaning three tens, forty is four tens, and so on to ninety-nine. One hundred is a new term." This, Mr. Schoolcraft says, is the Algonkin method, and a like mode, he says, exists among all the American tribes, with the exception perhaps of the Cherokees, who count as high as one hundred by various numeral names, without repeating the names comprised in the first nine digits.

To illustrate the manner in which various tribes (some of them of different stocks) count from ten upwards, examples are herewith given from the Ojebway, Blackfoot, Micmac, and Dakota languages:

With the Ojebways 10 is *madaswi*; 11, 12 are *madaswi ashi pejig*, *midaswi ashi nij*; 20, 30 are *nij-tana*, *nisimidana*; 21 *nij tana ashi pejig*; 100 *ningodwak*, 101 *ningodwak ashi pejig*. With the Blackfeet 10 is *kepo*; 11, 12 *kepo nitsiko'poto*, *kepo natsikopoto*; 20, 30 *natsippo*, *niippo*; 100 *kepippo*. With the Micmacs, 10 is *mtüln*; 11, 12 *mtüln tcel na-ukt*, *mtüln tcel tabu*; 20, 30 are *tabu inskääk*, *nasinskääk*; 21 *tabu*

inskääk tcel na-ukt; 100 kűskimtűlnakűn; 101 kűskimtűlnakűn tcel naukt. With the Dakotas (or Sioux) 10 is wiktcemna; 11, 12 wiktcemna sanpa wanjidah (10 more one), wiktcemna sanpa nonpa; 20, 30 are wiktcemna nonpa (ten two), wiktcemna yanmi; 21 wiktcemna nonpa sanpa wanjidah (ten two more one); 100 is opawinge, meaning a circle.

In some of the Indian languages there is more than one set of the cardinal numbers. Animate objects may be counted with one set, inanimate with another. They may have a particular set for counting fish, or for counting skins; perhaps a set for counting standing objects, and another set for counting sitting objects, etc.

To give a few instances in the Ojebway tongue:—nanăn, 5; nanominag, 5 globular animate objects, e.g. 5 turnips, 5 seeds, etc.; nanonag, 5 boats or canoes; nanoshk, 5 breadths of cloth, etc.; nanoshkin, 5 bags full (műshkin meaning full); nanosűg, 5 things of wood; nanwabik, 5 things of metal. In the Zimshian language (Brit. Columbia), guel is one if the object is neuter, gaul if masculine or feminine, gou-uz-gűn when the thing is long like a tree or pencil, ga'at if a fish or animal is spoken of, gűmmět, if applied to a canoe; the other numerals change in the same way.

Numerals, in many of the Indian languages, can be used as verbs in a variety of ways. For instance, in Ojebway, we can say pejigo, he is one, paiejigod, he who is one, (hence Paiejigod kije Manidu, the one God). Again, we can say, kinijimin, we are two; kinisimin, we are three; nűwinoon, there are four things; nűwiwug, there are four animals; nanűninűn, there are five things; nanűntibaigűne, it is five o'clock; nijodeewug, they have two hearts (are twins). So also in Micmac—naiuktaic, there is one; tabusű ik, there are two of us. And in Blackfoot, natokűm-i-au, there are two.

It is interesting to note that in the Ainu, the aboriginal language of Japan, a distinction is made in the numeral according as the object spoken of is animate or inanimate, thus: shinen, one person; shinep, one thing; tun, two persons; tup, two things.

E. F. W.

AN INDIAN PHYSICIAN.

THE story of Dr. Montezuma is a romantic one, and illustrates the native ability of a man of Indian race, who midst the greatest difficulties, has won his way to culture and standing. He was brought to Gen. Morgan's attention by Capt. Pratt, of Carlisle, and in response to a letter asking him if he would take a place in the Indian service, he modestly replied that he did not wish to stand in the position of an office-seeker. Dr. Montezuma is a full-blooded Apache, and all his near

kin were killed in battle when he was no more than four years old.

He was sold for \$25, and carried to Chicago by an Italian photographer, who used him, dressed in Indian costume, with other curiosities, to attract patrons. He was employed in this way until he was nearly fifteen years of age, when he attracted the attention of Prof. Selin H. Peabody, of the University of Illinois, at Champaign. The interest of the young men of the university, especially those connected with the Young Men's Christian Association, was enlisted in behalf of the homeless boy and they undertook to defray the cost of his education. He spent two years in a preparatory school, four years in college, and afterward attended a medical school, from which he graduated a few years ago. He has built up a good practice in Chicago, which he was in no haste to surrender, but the proposition of Gen. Morgan, that he go among his own people and assist in elevating them, appealed so strongly to his sentiments that he decided to accept it. The best results are looked for from his labors.—*Springfield Republican.*



FOLLOWING THE TRAIL.

RECEIPTS.

MEMBERS' FEES: (entitling them to the CANADIAN INDIAN)—E. S. Busby, \$2; Miss A. Patterson, \$2; Col. Sumner, \$2; Rev. C. Quinney, \$2; Rev. H. T. Bourne, \$2; Hill Gregory, \$2; W. Crawford, \$2; T. L. Lomax, \$2.40; C. H. Thompson, \$2.

RECEIPTS—"CANADIAN INDIAN," (non-members)—Col. Sumner, \$1.17; Miss Brown, \$1; Miss M. A. Lamb, \$1; Rev. M. Eells, \$1; Miss E. N. Hughes, \$1.50; Mr. John Roper, \$2; Miss Cruso, \$2; Lea K. Wilson, 80 cents; Miss Hamel, \$2; L. Baird, 80 cents.

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MUCH has been written of the oratorical powers of the Indian chiefs, and of the florid style used in their speeches, a style infused by their contact with nature, and the objects of their daily intercourse with God's creation. Such language is by many looked upon as the creation of the brain of a Fennimore Cooper, or similar writer on Indian lore ; but truth is often stranger than fiction, and there are stored up in the archives of this continent, speeches by Indian chiefs, on special occasions, equal to those of any white man in beauty and argument. Not long ago the writer accidentally came upon one of these ; and its composition is of such a beautiful nature that it is worthy of insertion in a publication devoted to Indian lore and history. In 1811, Black Buffalo, a Sioux chief, was present with his band at a treaty being held with the United States authorities at Portage des Sioux, and died suddenly whilst the treaty was pending. He was buried with the honours of war by Colonel James Miller, commanding the escort, and Mr. Walsh, the Secretary of the Commission, took down the oration delivered over the grave, after the firing, by Big Elk, the chief succeeding the deceased. Big Elk's address was as follows :

“Do not grieve ; misfortunes happen to the best of men. Death will come, and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey. What is past and cannot be prevented, should not be grieved for. Be not discouraged that in visiting your father (the Commissioner) you have lost

your chief. Five times have I visited this land, and never returned with sorrow or pain. Misfortunes do not flourish particularly in our path. They grow everywhere; and what a misfortune that I could not have died this day instead of the chief that lies before us. The trifling loss my nation would have sustained in my death would have been doubly paid for by the honours of my burial. They would have wiped off everything like regret. Instead of being covered with a cloud of sorrow, my warriors would have felt the sunshine of joy in their hearts. To me it would have been a most glorious occurrence. Hereafter, when I die at home, at the Omaha village on the Missouri, instead of a noble grave and a grand procession, the rolling music and the thundering cannon, with a flag waving at my head, I shall be wrapped in a robe, an old robe perhaps, and hoisted on a slender scaffold to the whistling winds, soon to be blown down to the earth, my flesh to be devoured by the wolves, and my bones to be rattled on the plains by the wild beasts. Chief of the warriors! your labours have not been in vain; your attention to our dead chief shall not be forgotten. My nation shall know the respect that is paid over the dead. When I return to my people, I will echo the sound of your guns."

THE great attention which has of late been given to the native tribes of the Pacific coast is traceable to the ethnological research and special investigation undertaken by a committee of the British Association for the advancement of Science, under a grant of money made for that purpose. The philological and mythological part of the work has been commenced by Dr. W. T. Tolmie and Professor George Dawson, in connection with the geological and natural history survey of Canada. Dr. Franz Boas is conducting the work for the committee, among the tribes; and in United States Territory and

Alaska the investigation is being carried on by the Bureau of Ethnology of the Smithsonian Institution at Washington.

Early European voyagers to the Pacific coast have given, in their narratives, varied accounts of the habits, customs and actual condition of the natives in those days. In 1741, Bering came down from the north on that coast; and in 1774-5, two Spanish navigators, Juan Perez and La Bodega T. Quadra, sailing up from the south, explored the coast. In 1778, Captain Cook, with Vancouver as a midshipman, visited the coast; and they were followed by several expeditions anxious to establish trading posts. In 1789, the Queen Charlotte Islands were explored by Captain Gray; and in 1792-4, Vancouver, who had attained the rank of captain, made a thorough exploration of the coast in search of a north-west passage from the Pacific to the Atlantic Ocean. His name has been well preserved in the island, now the oldest-settled part of British Columbia; and the new city springing up on the mainland, destined to be a second San Francisco, has rightly been called after him also. In 1800, a fortified post was established at Sitka, by Baranoff, from which date the natives may be said to have entered on a new phase of civilization, due to contact with the white man. A great massacre took place soon after this by the Tlingits; but the post was re-occupied and fortified by Baranoff again in 1805, and trade with the natives was thoroughly established, the Russian, American and Hudson Bay Companies being the great commercial factors of the whole of that part of the north-west coast. The region is very humid owing to a warm Japanese current sweeping the coast, and which, meeting the colder waters of the north, gives rise to fogs very similar to those met with off the Newfoundland shores. Rains and fogs are almost continuous during the summer, the annual rainfall being from sixty to ninety-five inches. Travel is entirely carried on

by water, the villages all being situated on water margins ; and as a consequence the canoe has reached a very high development. It is to these Indians what the camel is to the desert ; and they may be divided into four classes, —hunting, family transport, voyaging and war—the two latter being practically the same in size with certain differences in style. The hunting canoe carries only three or four occupants, whilst the family canoe will carry as many as fifteen, and two tons weight of supplies. The voyaging canoes, often of five tons capacity, are hewn from a single log, elaborately carved with totemic patterns, and will carry thirty persons or more. The war canoes are a thing of the past, but were in their day elaborately painted and decorated. Projecting prows, high spur-shaped sterns, flaring gunwales, mark the northern canoes ; while those of the south have a blunt straight stern, a gracefully curving bow and a flat bottom, being not so swift but less cranky than the former. Among the Haida Indians of to-day, the building and sale of canoes is one of the chief sources of revenue, Fort Simpson being the trading post for these wares. The post of honour in their canoe is in the stern, where the steering is accomplished by a few adroit side strokes interjected into the regular paddling.

The primitive tools used in canoe-making are very simple, the adze being the main instrument. The yellow cedar is the tree generally chosen from which to fashion the canoe, the log being trimmed where felled to rough dimensions, and the finishing work is done during the winter. The tree is felled with an adze, formerly stone ones were used ; wedges and sledges are used for trimming, and the adze completes the rough work. The canoe is then widened in beam by steaming it with water and hot stones placed in its bottom, stretchers of gradually increasing size being forced down as the wood expands. The smoothing work on the outside is helped by

sandstone and shark's skin, supplying the place of a file. Carving and painting for decoration is lavishly bestowed; and the artistic abilities of the natives are alluded to by Dixon, who says: "Many of the carvings are well proportioned, and executed with a degree of ingenuity which appears extraordinary amongst a people so remote from civilized refinement." The key to all their carvings is found in their legends; but until a general collection of the latter has been made, it is difficult to arrive at their significance. Individual eccentricity may lead an Indian to make a carving of which he alone knows the meaning; and often only the older Indians are well informed enough to tell off-hand the significance of a carving. These causes, combined with the indifference of the younger generation and the extreme sensitiveness and reticence of the older, make it very difficult to arrive at the meaning of these carvings. The canoes, when of a large size and intelligently handled, make remarkably good sea boats, trips being made in them to Victoria, and to the islands far out in search of birds' eggs. When the sea otter was abundant, these animals were hunted far out at sea, the Haida Indians being especially venturesome and successful. Since the otter has become comparatively rare, fishing has taken the place of that article of the chase, and is one of their principal sources of income and subsistence. They have their own peculiar methods of catching fish, ignoring the white man's hook, and adhering to their own workmanship, which, however, produces a sort of hook very killing in their hands, but which to a white man seems clumsy and awkward.

It is the purpose of the writer to give a series of articles in the *CANADIAN INDIAN*, on the habits and modes of living of this peculiar race of our Indian population, and to dwell in each on some peculiarity of interest, but as yet very little written about. A field of research has been opened out by the committee now investigating the Pacific

coast, and a flood of light may be thrown on the ethnology of this region by the continued efforts of the scientific men engaged in the work. There is much to be done in this connection with regard to the traditions, religious belief and practices, folk-lore, myths, totems, and local and tribal variations.

H. B. SMALL.

GEORGE CATLIN, whose name was associated so closely with Indian research in the years 1830 to 1838, has an article in his work entitled "Review of the Buffalo and Buffalo Country." In this, he says, "the strip of country which extends from the Province of Mexico to Lake Winnipeg on the north is almost an entire plain of grass which is and ever must be useless to cultivating man," and he anticipated a period not far distant when the last of these noble animals (the buffalo) at the hands of white and red men will fall victims to their improvident rapacity, leaving that green plain a vast and idle waste unstocked and unpeopled for ages to come, until the bones of one and the traditions of the other will have vanished." How well has one part of his prediction been verified; but how far astray he was as to an "idle waste," the smiling farms of the western States and our own Manitoba to-day prove by their existence. Another remarkable suggestion, since carried out by the Yellowstone and Banff parks was where he proposed to preserve these animals in their pristine beauty in a magnificent park—a nation's park—containing man and beast in all the wildness and freshness of their nature's beauty, and he adds, he seeks no other monument to his memory, nor any enrollment of his name amongst the famous dead than the reputation of having been the founder of such an institution. He then goes on to describe the variety of uses to which the buffalo was put by the Indians of his day.

Every part of their flesh was converted into food. The robes were worn instead of blankets, the skins, when tanned, were coverings for their lodges and their beds; untanned, they were used for constructing canoes, for saddles, bridles, lariats, and thongs. The horns were shaped into ladles and spoons; the brains were used for dressing the skins; the bones for saddle-trees, for war-clubs, for scrapers for dressing the skins; the sinews were used as strings and backs to their bows, for thread to string their beads, and for sewing; the feet and hoofs were boiled for glue with which to fasten their arrow points; the hair was used braided for halters, and the tail for a fly brush. Catlin then descants on the destruction of the buffalo for their robes for white man's use, at a season when the meat is not cured or preserved, but left to be devoured by wolves. On this trade, he says 300,000 Indians depended for their existence; but how much more advantageously, he says, would such a capital be employed if invested in machines for the manufacture of woollen robes of equal value and beauty, thus encouraging the woollen industry rather than to cultivate a taste for robes which is just to be acquired and then from necessity to be dispensed with when a few years shall have destroyed the last of these animals producing them.

It is to be regretted that the last of the native buffaloes of Manitoba, the herd owned by Capt. Bedson, of Stoney Mountain, were allowed to be sold to parties outside of Canada. Had they been purchased by the Canadian Government and placed in the new National Park at Banff, they could have formed the nucleus of a new herd that might have graced that project which has carried out Catlin's ideas to a certain extent. With the exception of the Woodland buffalo, in the northern parts of Assiniboia or Saskatchewan, there is now probably not a native wild buffalo of the plains to be found; and in a few more years there is every likelihood of these following the fate of the

Dodo and the Great Auk. The Government subsidy is a fair substitute to the Indian of the plains for the noble game he once pursued, and although something may be found to supply the place of buffalo robes, nothing will ever equal that article in daily use in the North-west. In the transactions of the Royal Society for 1890, may be found probably the most exhaustive and interesting article written on the buffalo, from the pen of Mr. Charles Mair, of Prince Albert, and its perusal will well repay even those who think they know something respecting that animal and its habits.

H. B. SMALL.

MY name is Crow Shoe. The late chief Northaxe was my half-brother, and he wished me to succeed him as chief. I was at Northaxe's deathbed, and he told the Indian agent that he wished me to be the chief, and in presence of the agent and two other chiefs, he gave me his two official coats. He also, at the same time, gave me his six medals. One was the chieftainship medal, and the others were smaller medals. All the Piegan Indians wished me to be chief. They all loved Northaxe, and respected his word. The Bloods, the Blackfeet, and the Sarcees were also all of one mind in the matter—they all wished me to be chief.

About three months after Northaxe's death the big white chief came. About ten Indians went with him to the agent's office. Northaxe's brother "Kidney" and myself were among the number. "Running Wolf" told the big white chief that the medals had been given to me and that I was expected to be chief. The Indian agent brought "Crow Eagle" forward and said, "This is the man we want for chief." The Indians did not want Crow Eagle to be chief, They respected Northaxe's word, and wished me to be their chief. Three of the Indians present spoke on my behalf, and all the Indians present said that

as I had the medals I ought to be chief. The big white chief then said he would settle the matter; he said he would shut his eyes and write, and whatever name he wrote that man would be the chief. Then he shut his eyes, turned away his head, and wrote the name "Crow Eagle." This is how Crow Eagle became chief instead of myself. He was then made chief in the dark. There was no election. If there had been an election, I would have been satisfied. The big white chief sent orders for me to give up the chieftainship medal to Crow Eagle, but I refused to do so. The agent sent two of the police and an Interpreter to make me give up the medal, but I would not. I asked the missionary what to do about it, and at his advice I took the medal to the chief of police for him to keep till the question of chieftainship should be settled.

The chief of police gave the medal to the agent, and the agent gave it to Crow Eagle, so we heard, but no one saw him give it to him, it was done in the dark. The agent had also sent Northaxe's brother at the time of Northaxe's funeral to take the two official coats out of my house and put them in Northaxe's grave, and they were buried with him. I told him not to take the coats. That is all I have to say."

On making inquiry from other parties it was found that both the Indian Commission and the Indian Agent considered that Crow Eagle, being a more active man, and more inclined to farm, etc., was a better person than Crow Shoe for the position of chief, and that this was the reason for acting as they did. Still, it seems to us that a good deal of the dissatisfaction and grumbling among the Indians is owing to their being treated too much like children, as though they had no sense of their own; and, if the rule is now that the chiefs are to be elected, surely there ought to have been an election held at this time, and the Indians have been left free to vote as they felt disposed.

[COM.]

AMONG the many schemes submitted to the World's Fair managers is the proposition to aid the North American Indians in making an exhibit of their own status. Of course the opposition that might fairly be urged against a separate American negro exhibit cannot hold good in the case of the North American Indian. The American people treat the Indian tribes as foreign nations—not as a component part of the nation, although the nation's wards. They are entitled, therefore, even more than the several American States to distinct representation in a world's fair. Doubtless a properly arranged and properly managed exhibit of the existing North American Indian tribes could be made a very valuable factor in the solution of the Indian problem. Interesting and valuable as are the relics of prehistoric Indian rule over this continent, and of the Indian civilization which went down before the onward march of intelligence, the life of the present Indian and its results and products are of far more interest and importance to an Exposition designed to show the progress of the world since the opening of the Indian's primitive home down to Caucasian enterprise and progress. The former are part of the national scientific collections, which will be included in a Government exhibit. Canada might well supplement this exhibit by a contribution of Canadian Indian relics, and the totem poles and wonderful carvings of the Haidas, and the implements of other Indians of our Pacific Coast, would materially add to this exhibit and prove very interesting.

H. B. SMALL.

THERE are proofs that very dwarfish people have lived and do live, in different places. Some years ago on the banks of the river Merrimac, 20 miles from the Isle of St. Louis, a number of stone tombs were found arranged in symmetrical order; none of them were more than four feet long, and the

human skeletons within them only measured three feet, though the teeth showed that they were adults; the skulls were out of proportion with the rest of the body.

DEATH OF A PIEGAN INDIAN.

IT was a brother-in-law of Northaxe's that had died. Usually the Indians bury on the very day of the death, but this time the body was left locked up in the dwelling in which the man had died for three days. Mr. B. came to the house with two squaws. They were not wives or relatives—simply friends. Neither of them would go into the house first, so Mr. B. went in. The body was lying on its back in the middle of the bed, all wrapped up in blankets and cloth. Beside the body was a tray with a tin teapot and tea in it, a cup and saucer and a piece of bread. When the women followed Mr. B., he noticed that they came in at the same moment side by side, keeping step, and each introducing first her right foot and then her left. They were both wailing piteously and calling on the dead man to rise—"akau'-i-sina, akau'isina, nipu-at!" (many cayotes, many cayotes, get up!) This cry was heard through the camp day and night for many days together. It is the women only that wail usually, not the men, and the men do not generally go to a funeral. After Mr. B. had waited a little, the dead man's wife came in, and other women, all wailing terribly and crying to 'many cayotes' to get up. Then two young men came in, brought a rough box or coffin, lifted the corpse into it, put in all its belongings—two or three blankets, a coat, pillow, etc., fastened the coffin down, and carried it outside; then they stripped from the walls the cotton lining of the dwelling, and wound it round and round the coffin. Then they took the coffin to the brow of the hill and buried it—the women all following and rending the air with their piteous cries.

MISSION NOTES.

IT is expected that Bishop Bompas, of the Mackenzie River Diocese, will undertake the work of the newly-formed Diocese of Selkirk, north of British Columbia; and that Archdeacon Reeve, of Fort Chipewyan, will become Bishop of Mackenzie River.

THE Bishop of Qu'Appelle, in a recent letter to the Toronto church papers, strongly urges that the Anglican Missionary Society of Canada, at present called "The Board of Domestic and Foreign Missions," should assume a more popular title, and should make its object twofold: (1) to Christianize and educate the Indians of the Dominion; (2) to care for the Spiritual needs of the backwoods' settlers.

THE Church of England Indians, at Frenchman's Head, are preparing to build a church, and Mr. G. Prewer, now a student of St. John's College, Winnipeg, will spend his vacation in helping on this good work.

THE Rupert's Land Indian School, near Winnipeg, and the Indian Schools at Elkhorn, in Western Manitoba, continue to make satisfactory progress. At the former farm buildings and a printing shop are being erected; and at the latter a Government grant of \$2,500 is being expended in the erection of a farm house, barns, purchase of stock, &c.

THERE are fifty boys and twenty-five girls at present at the Shingwauk and Wawanosh Homes, Sault Ste. Marie.

THE Indians on St. Peter's Reserve, Manitoba, have this spring evidenced their gratitude for the Christian teaching they have received by turning out in large numbers to prepare and haul the material for a new parsonage for their missionary. A company, consisting of eleven teams, with a number of men, went to a spot four miles distant and cut and brought back logs sufficient for a dwelling 33 x 26 feet.

THE new large Government institution for Indian children, under the auspices of the Presbyterian Church, at Regina, is now in operation, and has opened with twenty-nine pupils. Mr. C. D. Mackenzie, formerly superintendent of the schools at Elkhorn, is on the Regina staff.

THE Methodist Church is erecting an Indian Institution at Red Deer, north from Calgary, and is taking steps, also, to found another one in the neighborhood of Winnipeg.

THE Presbyterian Church has eleven Indian Missions under its care, and employs six ordained missionaries. They have also seven Industrial Boarding Schools, including the Government one at Regina, with 247 children enrolled, and an average attendance of 171.

INDIANS AND STRONG DRINK.

BY ROBIN RUSTLER.

MINEGESHING, the Christian chief of the Chippewa Indians, visited some of the cities of the Eastern States a few years ago, and upon his return, the minor chiefs of the tribe gathered around him and said: "Tell us what of all you saw was most wonderful." Deeply he meditated and then said; "When I was in the great church and heard the great organ, and all the pale-faces stood up and said "The Lord is in His Holy Temple; Let all the earth keep silent," I thought; "The pale-faces have had this religion all these four hundred years and did not give it to us, and now it is late. That is the most wonderful thing I saw." The chiefs looked upon him and said; "That is, indeed, most wonderful! Now, it is late. It is indeed noon." The red men hate the double-tongued Indian, and when they have been taught the holier principles and nobler virtues of the Book of God as possessed by the white man, they fail to understand the non-agreement of his principles with his practice. We do not find in all the native literature of the Indian tribes any Bacchanalian odes and songs in praise of intoxicating drinks. I have listened to Black-foot songs of love and war, but never have my ears been filled with the maudlin strains of drunken ditties, although many have spoken in its favor and drunk freely of the deadly potion. The Indians were indebted to the white man for the rum, brandy, whiskey and gin, whose poisonous vapors and death-dealing properties have slain, upon their native soil, countless thousands of the aborigines of our land. The drinking public called it *Aqua vitæ*, the water of life, but it was named by Act of Parliament, *Aqua mortis*, the water of death. The Indians did not look so kindly upon it, as they spake of it as *Fire water*, the white man's drink, and in a few instances it has been called *New milk*. In the Archives of the Seminary of Quebec there is a letter on the liquor question, probably the oldest document relating to that question as it affected Canada. It was written by a French Roman Catholic Missionary about 1705, and gave the history of French brandy in Canada. In the early history, during Bishop Laval's time and subsequent to that period, there were two parties in the Dominion on this question, the liquor party and the prohibition party. The liquor party consisted of the fur traders who were supported by the French governors; and the prohibition party comprised the missionaries, who were sustained by the Church. Thus was Church and State arrayed against each other. The importers at Quebec sold the stuff to the small fur traders. The Missionary who makes these statements says that the importers adulterated it by putting in salt and water. Modern arguments were in use in those early times for the continuance of the traffic. The whiskey traders said that the brandy traffic was beneficial to the State, inasmuch as it collected the import duty. Brandy was

good for the Indians as it protected them from the cold, and as the Dutch and English traders in New York dealt in whisky so the French fur traders must deal in brandy or lose the fur trade, which would be taken up by these foreigners. When the French Missionaries were laboring among the Indians the Canadian red men argued with them in favor of using liquor. They said: "You say, God made everything; if he did, then he made brandy; you say also that everything he made, he made for man's use, hence he intended that man should drink brandy; how, then dare you prohibit brandy." The Philadelphia *Record* exhumed an old petition, presented by the Indians to Penn's first Governor, (Markham) in 1681. It is as follows: Whereas the selling of strong liquors was prohibited in Pennsylvania and not in New Castle, we find it a greater inconvenience than before, our Indians going down to New Castle and there buying rum and making them more debauched than before, in spite of prohibition; therefore, we whose names are hereunder written, do desire that prohibition may be taken off and rum and strong liquors may be sold (in aforesaid province) as formerly until it be prohibited in New Castle, and in that government of Delaware.

PESINK,	his mark.	JŌON GORAS,	his mark.
	X		X
NAMA SEKA,	his mark.	ESPRA APE,	his mark.
	X		X
KEKA KAPPAN,	his mark.		
	X		

The Rev. Pere Maillard states that when he arrived at a post the trader adulterated the liquor which had previously been adulterated by the importer. He steeped tobacco in it, and then gave to the Indians a tin cup full each. As soon as this flew to their heads they demanded more. Then they had to pay for it in furs. When their furs were gone they received liquor on credit and became bondsmen to the traders, and had to pay them after the next fall hunt. These traders charged extortionate prices for the liquor, and the Indians, being crazed with drink, would pay any sum. This missionary knew a trader at Three Rivers who obtained fifty bear skins for sufficient liquor to make him drunk for one evening. Pledges of clothes were taken from the Indians for brandy. One trader who took the blankets and clothes of the Indians for debts incurred in drinking, was accustomed to make net profits above expenses of five hundred francs per month. Blankets were sold by the traders for four beaver skins each, and on the day following that on which they were sold they were bought back for a pint of adulterated brandy. When they had no more furs, and could not get any more liquor on credit, they hired out their wives and daughters to the French soldiers and settlers for immoral purposes. The missionary states that they did not take the liquor because they liked it, but they wished to get drunk. They would fast in order to get the full strength of the strong drink upon an empty stomach. When going to fight they would drink in order to become courageous.

Terrible scenes were to be witnessed in the camps amid these drunken orgies. Intoxicated Indians ran naked, stabbing and shooting each other, cutting themselves and killing their wives and children. When Bishop Laval arrived in the country in 1659, the Algonkins could muster 2,000 warriors; and in 1705, chiefly through the use of brandy, they could not muster 200 fighting men.

In the early history of the Canadian North-West, liquor was used by the native population to a great extent, resulting in debauchery and crime. Henry's Journal, as published by C. N. Bell, says: "A common dram shop in a civilized country is a Paradise in comparison to the Indian trade when two or more interests were engaged." Drinking matches were frequently held by the natives, during which serious fights took place and some of the Indians were killed. Henry says that during the winter of 1801-2, stabbing affrays resulting from drinking matches were of frequent occurrence. Again it is said: An Indian arrived with his family in a small canoe, in fifteen days, from Leech Lake (now in Minnesota), and brings intelligence from that place of several Salteaux having murdered each other in a drinking match a few days before he left. This caused a terrible uproar in the camp here, the murdered persons being near relatives of some here. There were also persons related to the murderers. The former would insist upon retaliating, and it was with the greatest trouble that we prevented them by taking away their arms. They were all drunk, and kept up a most terrible crying, screaming, howling and lamenting the death of their relatives. The liquor only tended to augment their false grief.

Even in the lodges of the dead, liquor was used to assuage grief. In this they are not alone, for in some parts of England, Ireland and Scotland, at the present day, strong drink is used at every domestic festival. Births, marriages and deaths are occasions upon which the visitors are treated to wine, whiskey and other liquors. We read in Henry's Journal, "Bea's Courts daughter (a Salteaux girl) died, aged nine years. Great lamentations, and they must have a keg of whiskey to wash away the grief from their hearts, and a fathom of cloth to cover the body and a quarter of a pound of vermilion to paint the same." The writer has been compelled to say with reluctance that a white settlement in the vicinity of an Indian reserve or mission is a curse to the natives, and greater prosperity will attend the ministrations of the teachers of Christian truth, upon missions far distant from the homes of the civilized pale-faces. As in our day, so also did Henry observe nearly a hundred years ago. The Columbia River Indians, and the tribes in the interior parts of the country, were not addicted to vice as were the eastern tribes. The less the Indians came in contact with the white people, the more highly were they esteemed for their morality. The chief cause of their depravity was the liquor, which was furnished them by the white people, and the example shown them by the vaunted

civilization of the pale-faces, led them on to destruction. Some of the Indian tribes, as the Hydats of British Columbia, have manufactured a native intoxicating drink, from the use of which there has arisen evil consequences. The literature relating to the Indian tribes of Canada and the United States reveals a sad state of degeneracy from intemperance. Invariably the strong drink has been introduced by white people, and the Indians, isolated and passionate, have drunk to excess. Crime has been increased at a rapid rate, and the tribes have decreased in number. In times of sobriety some of the chiefs have used their influence, and the people, by force of native law and example, have been saved from the curse. The strongest force brought to bear upon the red men has been the teachings of Christianity. The religion of the Christ has taught them principles which have liberated them from the thralldom of strong drink. Never since Peter Jones remonstrated with the Indians at one of the annual treaty payments, has the Government of Canada given, through its agents, liquor to the natives. Liquor was first given to the natives through Government officials, and not until the missionaries of the Cross remonstrated faithfully with the people, were prohibitory measures adopted. So soon as the Indians become Christianized there is hope for them being advocates of temperance, and not before. In these later days, the Caughnawaga Indians, having a population of more than one thousand, have held their Industrial and Agricultural Exhibition with the total exclusion of intoxicating drink. Some of the red men at Pine Ridge Agency, Dakota, have asked the agent to post notices offering fifty dollars reward for evidence by which any person is convicted of furnishing liquor to Indians under the law; and these savages of the west will reap the reward. In the Indian Territory, Mrs. Martha J. Tunstall, a Cherokee lady, was President of the Indian Territory Women's Christian Temperance Union, and during her presidency she organized several local Unions, consisting of both white and red people. In the American Indian newspaper, *Our Brother in Red*, a temperance column is maintained in the interests of the White Ribbon movement. But a short time ago, a temperance jubilee was held by the Oneida Indians, on their reservation near Fort Howard, Wisconsin. Prohibitory measures are the only kind that can justly be applied to the red men, in temperance matters; and when these people have become citizens, and are no longer wards of the nation, they will be better prepared for a permit system or license.—*Moose Jaw Times*.

THE word canoe is one coming from the language of the Carribees, a native people, found by Columbus, inhabiting the eastern portion of the West Indies. They called themselves, in their own language, Carinago, Calliponan, Calinago, and, abbreviated, Calina, signifying, it is said, a brave and valiant man. The original word for canoe in the language of this people was Canaoa.

HAINES.

PEACE PRINCIPLES PUT TO THE PROOF.

IN 1873, James M. Haworth, a member of the Society of Friends, was appointed by the American Government to the charge of the Kiowas and Comanches, two wild and warlike tribes located near the northern line of Texas. To the inhabitants of that large cattle-raising State these Indians gave great trouble by their frequent raids. So irresistible was the temptation to cross the border and drive off the cattle, that Satanta, one of their chiefs, confessed his entire inability to control the young men, and told "the great Father at Washington" that the readiest way to save trouble would be "to move Texas farther off!" Satanta shortly succumbed to the temptation himself, and he and his companion, Big Tree, were for certain depredations and other misdeeds clearly proved against them, sent prisoners to Florida. The chiefs were powerful fellows, with much natural intelligence, and were popular with their tribe, and their release was clamorously demanded of the agent. The Government wishing to conciliate the Indians, gave them to expect that their desire should be granted, but difficulties were raised by the authorities in Texas, and the chiefs were still held prisoners.

While the Kiowas were still chafing under the disappointment, and galled at what seemed to them the broken faith of the Government, a report, which was wholly unauthorized, was brought to them that if they would go to the agency at a certain day, Satanta would be released. At the given time, almost the whole tribe came down, and the hundreds of "braves," mounted on their ponies, with faces painted, and decked out with feathers and other savage adornments, looked very imposing. James Haworth, the agent, met them in a friendly manner, and a council was arranged to be held next day. Meanwhile some inkling of the actual state of things reached them, and they sent to their council war-chiefs only, who came fully armed, and sat with their bows strung and their arrows in their hands.

It was a serious thing to have to meet such a company with intelligence that would exasperate them, but James Haworth made his statement with a straightforwardness that convinced them that he, at least, was not to blame; and Big-bow, the leader, advancing, embraced him and gave him his hand, saying, that while they had been deceived, and were disappointed, they believed the agent's heart was right, and brave, and true. The others then came forward and gave their hands, and so the council closed. The Kiowas now went up to the neighbouring military post, and while there met with some mischievous persons who told them that Haworth was trifling with and deceiving them, and showed them, in proof, an extract from a Texan paper, in which it was asserted that the chiefs would never be released, except on certain conditions, which were named, and which the Indians knew it would be out of their

power to ratify. This exasperated them exceedingly, and they returned to the agent in a rage. He found it hard to quiet them, and the next day, when the usual rations were being distributed, they again became fierce and made demands which his duty as a United States officer forbade him to comply with.

Upon this they grew so clamorous and threatening that the employés, believing that mischief was intended, begged him to send to the fort for a detachment of troops. This, however, he *refused to do*; he was among the Indians specially to represent the principles of peace, and to those principles he determined he would be true, and would commit his life to the protection of the Lord. He still steadily refused the demands of the Indians, and abashed by his courage, or restrained by a higher power, they became quieter, and shortly withdrew. That it was no imaginary danger in which he had been placed, was shown by the fact that an old Comanche chief, who was friendly to him, went of his own accord to the fort to beg the officer to come down with soldiers to protect him.

A few days after, information reached James Haworth that the Kiowas had held a council and decided to take him prisoner, and keep him as a hostage for the return of their chiefs. He was now again urged to seek the protection of the fort, but refused, and awaited the issue. The next evening White Horse and Fast Wolf, two of the worst of the Indians, with three others, made their appearance at the agency, armed, and with other indications suggestive of evil intent. James Haworth, however, met them cordially, gave them a good supper, had his usual family worship along with them, and prepared them beds for the night, not giving them the smallest indication that he knew the object of their visit. They returned in the morning, after receiving other kindnesses, and reported to their people in Indian *parlance* that "Simpoquodle's (this was their name for James Haworth; it signifies Red Beard) medicine was too strong for them."

There was a thrilling interest in this story as it was related to me on the spot by James Haworth himself, who, at the time, was just beginning to recover from a most serious illness that had brought him to the brink of the grave. In allusion to these and other circumstances he wrote to me some time afterwards:—"My heart is humbled with gratitude and thanksgiving to God when I review the many trying scenes through which I was safely covered by the shadow of His wings. He did so mercifully care for me, and the dear ones associated with me in that work, through the whole five years. His love and protecting care were ever near us, and underneath were the Everlasting Arms."—*Stanley Pumphrey's Note Book.*

PATHOS OF INDIAN CHILD LIFE.

A TRUE STORY.

BY the last of December the Oahe boarding school was full to overflowing. But one day just before Christmas a fine looking Indian brought his little boy and asked if we would not take him in. The child was so tiny that Mr. Jacobsen hesitated at first. "He is little but he is wise," said the father entreatingly, and Mr. Jacobsen yielded. Never was a boy more supremely happy, and in twenty-four hours, Arthur, (for that was the English name we gave him) was the favorite of the whole school. His merry laugh rang everywhere and he jabbered a constant stream of Dakota. He was so small that as he sat on the stool at meal time his feet swung clear of the floor below, and above it seemed as if he could not properly reach his plate. He was the very picture of fat, healthy childhood. The first Saturday he was with us there was a good crust over the snow, and the older boys asked one of the teachers to take a sled ride with them. As they came up for her they seemed to be holding a grave consultation. When she came out one boy began eagerly: "Arthur, we want him to go. But little. He can not walk. You will let him sit behind you?" Of course she would, and with Arthur's arms tight around her neck as he kneeled behind her, off they started, merry as so many snow birds, Arthur happiest of them all.

In the school room there was no class in which he could be put. So we gave him a slate and pencil and kindergarten blocks and left him to amuse himself. In the intervals between other classes we would give him lessons from the chart primer, or sketch a wonderful horse for him to copy. It was his greatest pleasure to go to and from the school house with one of the teachers, and at such times his tongue went faster than his feet. He picked up English rapidly, and made an odd mixture that was as pretty as it was untranslatable. But a change began to creep over him. He lost his appetite, dark circles came under his eyes, he was fretful at times. It was pitiful to have him slip his hot little hand into yours, and with a sigh lean his head against your arm. The doctor said it was brain trouble and we had better send him home, for the excitements of school life were too great for him. He did not want to go home, and when his father came for him he clung to the matron, begging her with sobs not to send him away. So we let him stay. We wondered greatly that he did not want to go home, for the other children always cried to go, if they were tired or sick. At last one of the boys told us the story, alas! too common in Dakota home life. His mother had deserted his father when Arthur was a baby and his step-mother beat and scolded the poor little fellow till home was the last place where he wished to be. There was nothing for us to do but to keep him. He grew worse daily. He was very patient, and took the medicine like a man, though he hated

it. He declared with sobs and torrents of Dakota that he was not sick at all when anyone asked him where he felt badly, and gradually we ceased to question him. We did all we could to save him. The larger boys of their own accord carried him up and down stairs, the girls petted him tenderly, and the matron saved choice bits from the teachers' table to tempt his appetite. With the first bright warm days of spring he seemed to rally, but he had too little strength to stand fresh air. Again Mr. Jacobsen wrote to his father and we sent Arthur to Pierre for a few days hoping that a little change might rouse him. But there was no hope. It was only a matter of days the doctor said. Then Arthur's grandmother came, an old woman, but through the wrinkled, painted, dirty face shone a world of love as she drew the little fellow to her and rocked him back and forth, crooning an Indian lullaby. She started home with him on her back, but the journey was too hard and the next day he died. There was a hush over all the school when we heard of his death. We had all loved him, and his influence had been stronger than we knew. The boys, rough as a rule, had always guarded him chivalrously, and the older girls had cared for him with a womanliness that was touching. Truly he had not lived in vain. A. M. W.

SHINGWAUK CHIPS.

OUR school has been honored by a visit from Chief Brant, a lineal descendant of the famous Captain Joseph Brant who fought under the British flag in 1776, and to whose memory a monument has been erected in the city of Brantford. Chief Brant has a little son nine years old in our school, by name Burget Sebastian Brant; he came to see his little son and also brought half a dozen more young Mohawks as pupils. The Chief seemed very pleased with all he saw, both at the Shingwauk and Wawanosh Homes; and in an address which he delivered in our school-room he urged upon our scholars to make the most of their opportunities, and learn all they could. He brought a magic lantern with him which he exhibited, and he also wore his Indian dress, and the silver medals which he had inherited from his father.

Our Indian pupils of the Shingwauk and Wawanosh Homes recently sent \$30 to the Uganda mission in Africa.

A week or two ago we were favored by a visit from Mr. A. J. Standing, Captain Pratt's assistant superintendent at the great Carlisle Indian school in Pennsylvania. Mr. Standing was on a tour through the State of Michigan in search of pupils, and had already sent down a batch.

COMMUNICATION FROM ELKHORN.

MR. WILSON has handed us a very interesting letter from Elkhorn, in which is described the visit of some of the Indian girls to Brandon, and their kind reception there. They visited the English schools, and sang some hymns for the pupils in the Indian language. Afterwards, on their return home, they were visited at Elkhorn by Lady Katharine Duncombe, Miss Duncombe and the Rev. W. H. Rednap of Ryde, Isle of Wight. They expressed themselves as delighted with the home, and promised to remember it on their return to England. We are glad also to hear that Mr. Wilberforce Wilson, the superintendent at Elkhorn, who has been seriously ill, is rapidly improving.

To those of our Indians who are interested in the Indian races of North-West America, we can most heartily recommend the *Canadian Indian*, edited by the Rev. E. F. Wilson, of the Shingwauk Industrial Home. The magazine is the organ of the Canadian Indian Research and Aid Society, which has been formed to promote the welfare of the Indian races, and to collect, ere it be too late, all possible information as to the history, manners and customs, and folklore of the various Indian tribes. Membership of the Society, which covers the supply of the magazine monthly, is two dollars per annum. Subscriptions will be gladly received and forwarded by the Secretary.—*Missionary Leaves (England)*.

CATCHING YOUNG MOOSE.

THE moose is the largest and most interesting wild animal now found in this country, and still exists in considerable numbers in the forests that clothe the long range of mountains north of the Assiniboine river and about the head waters of the rivers that flow north of Lake Winnipegosis. A full grown moose will weigh eight hundred or a thousand pounds. The color, in fall and winter, is a very dark gray, almost black. The antlers are large and flat with many prongs, set along the hedges of the flat portion. There is also a long round prong extending from each antler near the head of the beast. Many gentlemen from England, officers of the army and some noblemen, every season visit the vast solitudes in the northern portion of Manitoba in search of moose, and usually take in the scenery of the Rocky Mountains before they return to England.

The Indians, who have their reserve north of Birtle, near the spruce forests inhabited by moose, make a business of capturing the fawns. As

the young animals are much valued by showmen and others, a good price is paid. The Indian takes a pony and cart as far as he can go into the woods, having a cow, that gives milk, tied behind the cart. When the way is no longer passable for a cart it is left, and the moose hunter mounts his horse and rides until he sees traces of an old female moose and her fawns. When the proper place has been reached the utmost quietness is kept; the cow and horse are permitted to feed, but there must be no speaking or shouting, no sound of an axe and no shots fired. As is customary with other deer, the old moose hides her young during the day, and in the evening the mother, which may have been wandering at a distance, will be heard calling her young, and it is then that the position is more closely marked, and the thicket in which the fawn lies concealed will be discovered. In the early dawn, before the old deer leaves, an attempt will be made to capture one or both of the young, and one at least is generally secured. The little beast is easily tamed, and is soon taught to suck the cow that has been provided. When the fawn has recovered from the excitement connected with its capture, the little prisoner, which much resembles a calf, is taken to the cart and rests on a bed of soft hay, secured only by a strap around the neck. The young moose soon becomes tame enough to be permitted to go at large with the cattle.—“*The Western World.*”

SCALPING.

THIS is a custom practised by nearly all the North American Indians, and is done when an enemy is killed in battle, by grasping the left hand into the hair on the crown of the head and passing the knife around it through the skin, tearing off a piece of the skin with the hair as large as the palm of the hand, or larger, which is dried, and often curiously ornamented and preserved, and highly valued as a trophy. The scalping is an operation not calculated of itself to take life, as it only removes the skin without injuring the bone of the head; and necessarily, to be a genuine scalp, must contain and show the crown or centre of the head, that part of the skin which lies directly over what the phrenologists call “self-esteem,” where the hair divides and radiates from the centre, of which they all profess to be strict judges, and able to decide whether an effort has been made to produce two or more scalps from one head. Besides taking the scalp, the victor generally, if he has time to do it without endangering his own scalp, cuts off and brings home the rest of the hair, which his wife will divide into a great many small locks, and with them fringe off the seams of his shirt and his leggings; they are also worn as trophies and ornaments to the dress, and then are familiarly called “scalp-locks.”—*Catlin.*

A LITTLE PEOPLE OF A PAST AGE.

AFTER some delay we obtained a canoe to take us to the eastern coast of Yucatan, only six miles distant. Our object was to examine some ancient structures at a place called Meco, where pilgrims used to worship every year when on their way to Mugerés and Cozumel, whither they went as Mahometans journey to Mecca.

After the bush was cut down we succeeded in measuring a temple : it was ten feet in height, built on the summit of an artificial mound forty feet high, with stone steps on the east side. In the base of the mound there were very small rooms, in which we were just able to stand upright.

Surrounding the courtyard, where the temple was, there were other apartments of the same size, that may have served as lodgings for pilgrims; only people under three feet high could be comfortable in them. As we stooped to crawl in and out, we conjured up visions of diminutive individuals going back and forth, and up and down the almost perpendicular stairs, in quaint and scanty attire, bearing offerings to propitiate the dear gods of the sea. All the other buildings at Meco were equally small; and the natives affirm, as a matter of course, that they were built and inhabited by dwarfs. There is another of these strange cities further down the coast, called Nizucte; and though exposed to a visit from hostile Indians, we found there three men, one accompanied by his wife and a pretty daughter of eighteen summers. They were from the village of Dolores, and having put up a thatched roof intended to remain at Nizucte a few days, working hard at scraping a woolly substance from the trunk of a fan-palm called in Spanish "guano." We asked how much they could earn at that work, and were informed that one aroba (twenty-five pounds) is worth \$2.50; three people working together obtained that amount in two days. The stuff is used to make cushions and pillows, being as soft as feathers, but firmer. The leaf of the guano is baked underground, and made into very long ropes that serve the fishermen in their boats; the canoe we engaged had no other rope in it. The fresh leaves make excellent fans, that retain a bright green color for eight or ten days. They were put into our hands to keep off mosquitos when we were invited to be seated under the thatched roof. The pretty girl offered us cigarettes; she was astonished when we declined. Not smoke! It was such a consolation! Would we not try just a very little one? She seemed to regard me as an object of pity because I had never used tobacco, and my husband as a very peculiar being for having given up the use of the weed.

These people informed us that "the queer old houses" were close by. The largest building proved to be a diminutive temple, at the entrance of which were two enormous snake heads made of concrete; they were embraced and encircled by gnarled roots that looked like dark-skinned serpents entwining the mineral representations of the same reptiles. Near

by we found two large human legs, also concrete, and a square pedestal one foot high, on which was a symbol of the Phallic worship, two lobsters and a small turtle, all made of concrete. The doorway of the temple was three feet high and one and a-half wide. The structure consisted of large, well-hewn stones, and the ceiling formed a triangular arch with capping stones, though outside the building was square.—*Here and There in Yucatan.*

WHEN a Hidatsa dies his shade is said to linger four nights around the camp or village in which he died, and then it goes to the lodge of his departed kindred in the "village of the dead." When he has arrived he is rewarded for his valor, self-denial and ambition on earth by receiving the same regard in one place as in the other, for there as here the brave man is honored and the coward despised. Some say that the ghosts of those that commit suicide occupy a separate part of the village, but that their condition differs in no wise from that of the others. In the next world human shades hunt and live on the shades of buffalo and other animals that have here died. There, too, there are four seasons, but they come in an inverse order to the terrestrial seasons. During the four nights that the ghost is supposed to linger near his former dwelling, those who disliked or feared the deceased, and who do not wish a visit from the shade, scorch with red coals a pair of moccasins which they leave at the door of the lodge. The smell of the burning leather they claim keeps the ghost out; but the true friends of the dead man take no such precautions.—*Dr. H. C. Yarrow.*

THE Assineboins, somewhat like the Crows, cultivate their hair to a very great length, in many instances reaching down nearly to the ground; but in most instances of this kind the great length is produced by splicing or adding on several lengths, which are fastened very ingeniously by means of glue, and the joints obscured by a sort of paste of red earth and glue, with which the hair is at intervals of every two or three inches filled, and divided into locks and slabs of an inch or so in breadth, and falling straight down over the back to the heels.—*Catlin.*

COLUMBUS, speaking of the North American Indians, said:—"I swear to your Majesties that there is not a better people in the world; they love their neighbours as themselves; their language is the sweetest, softest, and most cheerful, for they always speak smiling; and, although they go naked, let your Majesties believe me, their customs are very becoming; and their king, who is served with great majesty, has such engaging manners that it gives great pleasure to see him; and also to consider the great retentive faculty of that people, and their desire of knowledge, which incites them to ask the causes and effects of things."

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MR. ALFRED C. HADDON, in a recent lecture delivered before the Royal Institute on some of the South Sea Islanders and their habits, pre-
faced it with remarks thoroughly suitable to the movement which the formation of the Indian Aid and Research Society was intended to promote, and which it will be well for our readers to bear in mind. He said that the comparative study of institutions and customs of various tribes has led to brilliant suggestions, and has especially thrown light upon obscure facts in our own culture, and given a new significance to observances which, because they are of every day occurrence, are passed by without comment. This field of enquiry is one which has only recently been systematically tilled; but it promises a rich harvest of unexpected results. The detailed study of a single tribe or assemblage has great interest, as it puts one in touch with such varied subjects as the physical, mental and moral characters of these people; and the tracing out of their affinities requires wide study and careful comparisons. A patient research of this kind always opens up questions of wider import than the initial enquiry. Anthropological enquiries may not inaptly be compared with the methods of the palæontologist, especially in his study of the more recent fossils. Amongst the latter we find some representatives of existing forms, others slightly different from those we are accustomed to, others again which are quite dissimilar; and often of these only disconnected fragments remain; and it requires great patience and care-

ful piecing together to restore the latter into any semblance of their former selves ; nor should surprise be felt if mistakes are occasionally made in the attempt. A similar experience occurs to those who study an isolated people which is rapidly becoming modified and which is dying out at the same time. Some facts collected from legend and myth precisely resemble their present habits, others have within memory fallen into desuetude. Some customs are so dissimilar from anything amongst the white men, that it is difficult to understand them at all, or their origin ; but when these customs are no longer practised, and but imperfectly remembered, when they have to be described through the unsatisfactory medium of broken English ; and when one bears in mind the great difference in the mental conception of narrator and listener, what wonder is there that disconnected narratives are recorded, or that errors creep in ? Happy is that traveller who has the opportunity of studying existing habits or fast dying-out customs ; archæologists grapple with the problems of the past, but it is the object of all to assist towards a complete History of Man.

Manhood is, with us, a gradual development of youth ; with nearly all savages it is a state of privilege, the full advantages of which can be gained only by the observance of special ceremonies. Amongst all tribes of Indians this period of life is accompanied with certain customs of initiation. Isolation, fasting, mutilation, torture, and various barbaric ceremonies, extend through a longer or shorter period ; till, the initiation over, the boy who has merged into the man, and is received as such into the tribe, exhibits no emotion, but accepts the situation with a stolidity unknown to the whites.

Many facts are described by Indians in their own way, which, unless thought out by the white hearer, savor of the marvellous or the impossible. For instance, the writer of this coming in contact with a venerable Indian in the

North-west, who in his time had been in the Hudson Bay service, and who had accompanied Dr. Rae in his Franklin search expedition, listened to many things described which he recognized as facts alluded to in the Geographical Survey reports, such as the vast salt deposits on the banks of one of the great northern rivers, which he spoke of as white salt sand ; of the vast petroleum deposits, which he described as pitch covering for miles the banks of the rivers ; but the most graphic of all his descriptions, told in his own simple narrative, was the unsetting sun of mid-summer in the far north, which he accounted for from the fact of that luminary coming so far north that it got *entangled in the mountains, and was several weeks going round and round before it found its way out!* Such a narrative, to one ignorant of the midnight sun of the Arctic summer, would seem like a fairy tale. This incident is given to show how truth may underlie any statement an Indian makes ; but from his own conception of the circumstance, unintelligible to the listener. To collect the myths, folklore and traditions of these people in every possible form, ere it be too late, will go far to throw light on the connecting links of anthropological research ; and tribal affinities, and their common origin, traceable through some simple tradition, will be the more easy to be traced if data are collected and carefully sifted by the enquirer. There will be much chaff before the wheat is reached, but there is sufficient at the bottom of all the Indian myths and folklore to form a basis for careful study.

H. B. SMALL.

THE Tlingit and Haida Indians of the Pacific Coast are remarkable for their skill in carving, and in what may be styled picture writing, or, as it has been styled, pictography. Every article of household and personal property is more or less ornamented, and artistic

abilities of no common order are frequently evinced in their handiwork. Dixon writing in 1787, in his "Voyage," says on this point: "Many of the carvings are well-proportioned and executed with a considerable degree of ingenuity, which is somewhat extraordinary among a people so remote from civilized refinement." Around the sites of ancient and abandoned villages there are to be seen, a little above high water mark, pictographs on the rocks which, tradition says, had no other significance than that of practice during idle hours for the attainment of an art in which all were striving to attain excellence, and those who became famous in this line established for themselves a name which extended beyond their own village and even beyond their tribe, just as a celebrated painter or sculptor to-day gains celebrity throughout the world by his superior skill and touch. The native efforts on the rocks are really never anything but drawings, or rude etchings, but on the household utensils or ornaments the carved and painted figures are much more elaborate. Black, light green, and dark red are the favourite Indian colours. However rude the outline, there are always certain conventional signs that indicate what animal is intended, such as the protruding tongue for the brown bear, the teeth for the wolf and the beaver, the fin for the whale, the sharp beak for the raven, and the curved beak for the eagle. Again, there are various legends portrayed in groups, easily recognized by those who know the legends. Totemic patterns or designs attained great perfection in their weaving and their basket work till their contact with the whites, since which time carvings have predominated; and some of their designs in date are remarkable for design, and show traces of an art that bears semblance both to Egyptian and Hindoo handicraft. The question to be solved is where did they gain this art, and from what quarter of the world did it reach our shores? The similarity to some of the carvings of the Eastern Asiatic people would give counten-

ance to the origin of these people from that quarter.

Judge Swan, of Washington Territory, is considered the most competent authority on the ethnology of the North-west coast, and has figured out the significance of a number of totemic pictographs. In 1883 he visited the Queen Charlotte Islands and vicinity, making numerous notes of his observations and drawings, and he is of opinion that a fund of information respecting the mythology and folk-lore of these Indians could be gained by systematic investigation of rock sculpture and carvings; but it will soon be too late to gather the materials needed unless early action is taken. Every carving and pictograph, he says, is pregnant with meaning, and as no idea of the ethnical affinities of the various stocks can be found without comparative mythological study, the sooner such work is undertaken the better. Totems in the shape of pillars or carved posts have been already described in the INDIAN. These, it must be borne in mind, are in no sense idols, but may be more properly called ancestral columns. The legends they illustrate are the traditions, the folk-lore is the nursery tales of a primitive people, and while these appear to us childish or rude, they represent the current of human thought as truly as do the ancient Egyptian obelisk, Babylonian cylinders, or the Maya inscription of Central America. These columns and carvings, says Lieutenant Niblack, of the U.S. Navy, "are not even historical in the strict sense of the word, but they are, nevertheless, commemorative of certain real or supposedly real incidents, and the statement that they are never historical, at least needs qualification."

H. B. SMALL.



INDIAN COUNCIL.

WE are indebted to the *Toronto Week* for the following valuable article by Mr. I. Allen Jack :—

An exhaustive treatise on the aborigines of North America has not as yet been presented to the public. This may be in part the result of the non-existence of material such as is commonly obtainable by persons engaged in historical or quasi-historical investigation. Victor Hugo, in a most interesting chapter of *Notre Dame de Paris*, referring to the decadence of architecture after the invention of printing, indicates the invaluable aid of the former in transmitting historical data and prevailing ideas from generation to generation. But the North American aborigines were not builders, and, except perhaps in a few isolated instances, they did not turn their attention to sculpture intended to be permanent. Nearly thirty years ago, indeed, a very interesting discovery was made in the Province of New Brunswick.* This consists of a stone, rounded elliptical in form, on the flat surface of which is carved a human face and head in profile. The stone is granulite and measures twenty-one and a-half inches longitudinally and eighteen and a-quarter inches across the shorter diameter, and is of the uniform thickness of about two inches. The writer prepared a paper upon this unique curiosity, which was published, with other miscellaneous papers on anthropology, by the Smithsonian Institute, in 1883. In this it is contended that the stone is of considerable antiquity, and that this was an isolated instance in Acadia of an attempt by an Indian to perpetuate the effigy of himself or some other brave. Those interested in the subject will find a reference to this use of sculpture in Parkman's "*Pioneers of France in the New World*," page 349.

Not only are architectural and sculptured records wanting; but there is an utter absence of a written literature. Of course there are some few specimens, on birch bark, of

* See CANADIAN INDIAN, p. 265, for a full description of this remarkable discovery.

information furnished by characters, partially pictorially representative of simple objects, and partially symbolical. But the Indians have no alphabet, and apparently they have never attempted to perpetuate for the eye any but the most simple ideas.

At the same time it is not wise to underrate the value of oral tradition, nor to despair of making valuable philological discoveries by a careful study of the language of the aborigines.

Among nearly all peoples, in every portion of the globe, it is usually possible to learn of some great hero or demigod of the distant past, whose coming has been foretold, and whose actual appearance has been productive of notable and general benefits. Such a one was Glooscap, the saviour of the Milicetes, and who, I think, was also venerated as such by the Micmacs. It should here be explained that these two tribes occupied the territory comprising the Acadia of the French and the Maritime Provinces of today. The Milicetes or Etchmins, who were the braver and more warlike of the two, lived inland, roaming through the forests and using their canoes almost solely in the lakes and rivers. The Micmacs inhabited the coast, and possessing canoes of stronger build and with greater breadth of beam than those used by the former, fearlessly launched them among the white caps of the gulf, bay, or even ocean, in pursuit of porpoises and seals. I write in the past tense, but at the present day the habits and the location of the tribes are in the above particulars much the same as they were centuries ago and as described. The Passamaquoddy Indians, or Passamaquods, are sometimes, though almost certainly erroneously, spoken of as a distinct tribe, and the tribes mentioned form a portion of the Algonquins.

There is a very close relationship between many of the tribes; and my Uncle, Edward Jack, who has passed much of his life in the forest in the companionship of the

“Abinakis” (men of the East)—another name for the Milicetes—informs me that he has heard several words of their language used by the Chippewas on the shores of Lake Superior, in Wisconsin. He also discovered that the two peoples retained similar traditions relating to the squirrel, beaver, muskrat, etc.

The principal legend relating to Glooscap has been well told in verse by Mr. Lugin, formerly of Fredericton, in the *Week* for 23rd of January last. It is so interesting, however, that it will bear repeating in a condensed form. The tale commences by describing the happy condition of the Indians on either shore of the upper St. John in a remote age. The clustering wigwams are well filled with splendid braves and their beautiful wives and healthy children. Game is abundant, the fields are ample in dimensions and yield bountifully ; the climate is mild, disease is little known, and old age comes on tardily. But, alas ! all is changed by the Great Beaver who builds his enormous dam at the mouth of the river, causing the water to back up and overflow the low-lying lands ; famine is the result, and is followed by death and general misery. There is a prolonged continuance of these wretched conditions, but at length the hearts of the sufferers are cheered by the appearance of a god-like Indian being, who passes over the water in a canoe impelled by unseen force, and foretells the coming of the deliverer. But the faith of the unfortunates has to be fully tried, and hence generations pass away before the hero appears. At length, however, the day of deliverance arrives, and Glooscap, glorious in his beauty and power, passes through the villages on either bank in a magnificent canoe, moving without the aid of pole or paddle down the stream to encounter the terrible beaver. The sounds of the battle between these two are heard for enormous distances as they hurl great stones, the one at the other, which, even at the present day, are pointed out by the Abinakis in the bed of the stream, or

on the intervals for scores of miles up the river. Of course, in the end, Glooscap triumphs, the beaver's dam is battered down, the water subsides, and peace and prosperity again reign on the upper St. John or Onigoudy.

Glooscap does not at once disappear from earth after this great exploit, and there are many references to him in the mythological tales of the Indians. These abound in absurd anomalies, but are not infrequently based on recognized natural phenomena, and generally possess sufficient weirdness to save them from being ridiculous. There are two characteristics of this class of tales, one observable for its grotesqueness, the other for its inconsistency with scientific data. Birds, reptiles and animals of all kinds intermarry with each other in the most indiscriminate manner; and all the dumb animals of to-day are very much reduced in size from their remote ancestors of the same species.

As an instance of the first of these, I may refer to Glooscap's uncle, the great turtle, who, borrowing his illustrious nephew's "pix noggin," or purse, was mistaken for the latter, and hence accepted as a suitable bridegroom for the daughter of Kulloo, the great eagle, and his wife the caribou.

The great beaver must, of course, have been enormous to construct such a dam as that previously described, and possibly his exact dimensions may be determined when it is known that the mythological squirrel was the size of a modern elephant.

The stories of the great turtle are very funny. The offspring of his singular marriage, unlike the papoose, was very fretful and noisy, continually crying out Wah! Wah! Wah! nor did he cease his wailing till his father, by Glooscap's advice, had stuffed him with gull's eggs, "Wah-nal." Again when this strange creature, the great turtle, having planned a great war under his leadership, was taken prisoner by hostile Indians and condemned by

them to death, he was very merry at their expense.

At first it was decreed that he should be burned, whereupon he rushed straight into the flames. Dragged by force from what seemed to be his special liking, it was then determined to cut his throat; whereupon the prisoner seized a knife and commenced to hack at his neck with so much determination that it was only by use of force that they made him desist. It was then agreed that he should be drowned, and this fate seemed to affect him with such dread that he offered every possible resistance, clutching at roots and branches of trees and projecting stones as he was being pulled and pushed to the lake. But when the cunning scamp was thrown in, he dove out of sight, and seeking an outlet, eventually escaped to the sea.

There is also a traditionary creature called *Lox*, which so closely resembles the Scandinavian *Lox* as to suggest that at some period antedating recorded history, some of the old Vikings must have been for a time associated with the wild dwellers in North America.

The totem of the *Milicetes* is the musquash or muskrat; and that of the *Micmacs*, or at least a portion of them, the salmon. The former also give prominence and attach some significance to other animals, and in the exercise of an art which it is to be regretted is now somewhat out of use among them, made very clever carvings of them. I had in my possession some years ago a soap stone pipe bowl, on which a Saint John River Indian had cleverly cut in full relief an otter, a beaver and a muskrat. It will be observed that these creatures are not unlike the Indians in their habits of using both land and water in moving from place to place.

It is worthy of remark that Father Christian LeClerc, a Recollet, who was in Acadia in 1677, states that the totem of the *Miramichi Micmacs* was the cross which they used before Europeans visited the country. It is certainly singular that so many instances are recorded in all parts

of the globe of the assumption of this figure without any ascertainable reason.

It is scarcely necessary to insist upon the value of philological research in ascertaining historical data, although, without doubt, striking analogies may sometimes induce us to arrive at untenable conclusions. Perhaps the following instances are, in this view, to be regarded with suspicion, but they are so curious that they certainly invite consideration. There is a little sheet of fresh water near Saint George, Charlotte County, New Brunswick, called "Sisquagamuck," which may be translated into "the little mud lake." Take away from the Indian name the prefix "Sis," or little, and we have the Indian *quag* and *muck*, suggesting (1) the Latin *quatio* and *mucus*, and (2) the Anglo-Saxon *quag* and *muck*. Again, the word "molexeben" has been given to me as the Indian equivalent for butter, and what queer suggestions it affords of Latin and Anglo-Saxon origin. *Mollis*, *ebor*, the ox and the molly cow all present themselves to the mind in the oddest manner. Having no acquaintance with the language of the tribes, it would be rash in me to pursue the subject fully, and possibly these resemblances may easily be explained. I am indeed led to suspect that the Indians have sometimes used French and English words, and hence sometimes Latin derivatives, in coining words within the last few centuries. There are many names of places and objects in the Maritime Provinces which seem to indicate this, and which are calculated to puzzle the most accomplished linguist.

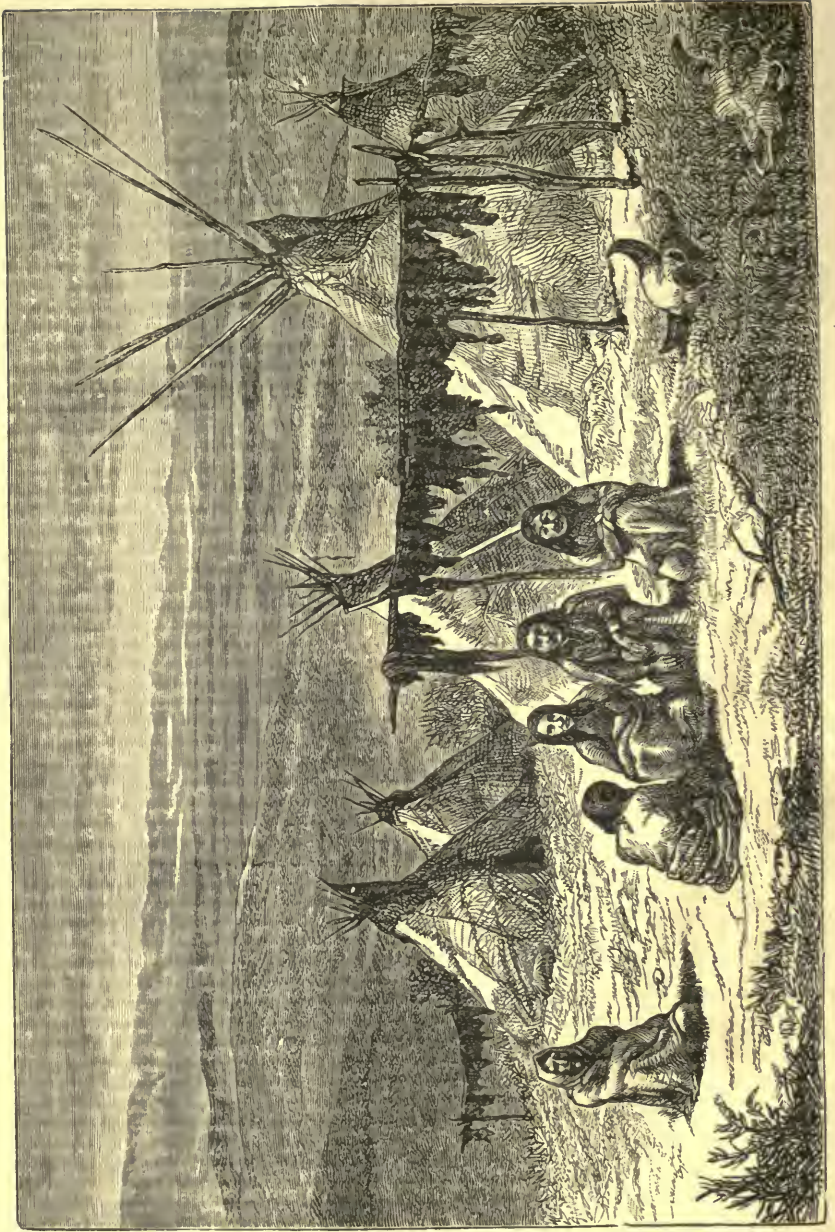
There is a very interesting account by one John Gyles of his captivity among the Milicete Indians on the Upper Saint John from 1689 to 1698. He was seized by a marauding party at Fort Charles, near the Falls of the Pemmaquid, when he was only nine years of age; but notwithstanding his infancy at the time, he was enabled in after years to relate his adventures very circumstantially. The

brutal manner in which he was treated by some, though not all of the savages, especially by the squaws, arouses the warmest sympathy of the reader. Mr. James Hannay produced this narrative with historical notes in 1875, in pamphlet form ; but, as the work is rare, it certainly deserves to be republished. The Indians amongst whom poor little Gyles lived were certainly, according to his statement, in a very wretched condition. Rarely feasting, generally starving, without proper shelter or clothing, unable or disinclined to make provision for the future, they had but little present enjoyment, and their anticipations must always have been the opposite of agreeable.

From this as well as from other sources of information it is easy to understand why these people never prospered. They were indeed brave, but theirs was the bravery of the wild animal driven to fierce exertion by necessity, by starvation. Their surrounding conditions have been opposed to their numerical increase, and hence the Indian population seems to have remained almost stationary during the period of which there is any authentic record ; and it is doubtful whether more than six or seven hundred warriors could have been brought together at any known time in Acadia.

The establishment of civilization in the country has doubtless been of some benefit to these people, but they find it hard to resist the temptation of fire-water, and they have not yet acquired the power of directing their energies into channels suitable for their material advancement.

I. ALLEN JACK.



INDIAN CAMP ON PRAIRIE.

WHAT WE PROPOSE TO DO.

THE Editors of THE CANADIAN INDIAN desire to say a few words to their readers.

The Society, of which this Journal is the mouth-piece, has now been eighteen months in operation. The Journal has been issued regularly for twelve months—from October, 1890, to September, 1891. During the last two months we have had associated with us as general editor and business manager of the Magazine, Mr. J. F. Dumble, Barrister, of Sault Ste. Marie. Our finances, are not in a favorable condition; the expenses of printing, engraving, employing agents, and other items connected with the working of the Society having been considerably in excess of our receipts. It had been intended, as already announced, to hold the annual meeting of the Society in Toronto this month, during the time of the Provincial Fair; but it seems to us desirable that the meeting should be deferred again for the present—one reason being that the Secretary will at that time be absent in the North-west. It seems also to us that we are scarcely prepared at present for permanently organizing the Society. Whatever has been done hitherto has been of a tentative nature. We have been trying the pulse of one and another, so to speak, before striking out in any very definite direction. Our impression is that a good many members of the Christian churches are holding aloof from our work under the impression that the aim and object of the Society is simply that of scientific research. Perhaps some also may doubt whether it is intended that Roman Catholics as well as Protestants should have a voice in its management. We think it well, therefore, now, in order to give more confidence to those of our readers who are deeply interested in the missionary and educational work going on among our Indians, to strike out for ourselves a more decided course than we have hitherto taken. Our feeling is that if our Society is to be merely a Scientific Research Society, supported mainly by scientific persons, and having only a few luke-warm adherents among the Christian bodies, it is unlikely that it will gain much ground, perhaps even it may never mature. We would like it, therefore, to be clearly understood that, so far as we, the editors, are concerned, we would wish the “Canadian Indian Research and Aid Society” to become a *strong, united, Protestant Missionary Society*; and, inasmuch as the missions to the Indians in Ontario and the North-west are mainly in the hands of the Anglican, Presbyterian and Methodist communities, we would advise that a leading representative from each of those Christian bodies should be invited to join our editorial staff. We do not propose to drop the “research” element of the Society—far from it; but we believe it to be now the wisest course for both the Society and its Journal to assume a more distinctively missionary character than it has done hitherto, giving as much information

as possible as to the Christianizing and educational work going on amongst the Indians, while at the same time welcoming contributions of an ethnological or archæological character.

Considering the present low state of our finances, and taking into consideration that our members who have paid their first year's subscriptions have already received twelve issues of the Magazine, we think it best now to suspend publication of the Journal for three months—viz., to January 1st, 1892. And, in the meantime, we intend to make every effort, with the assistance of our business manager, Mr. Dumble, to increase the number of our subscribers, to gather in the second year's subscriptions from our members, and to procure advertisements, &c., so as to place the Magazine on a sounder financial basis before starting again; and also prepare for a complete re-organization of the Society soon after the opening of the New Year.

Appended is a letter, which we propose to print as a circular and distribute among the leading members of the Anglican, Presbyterian and Methodist communities, together with a sample copy of THE CANADIAN INDIAN, asking them to procure signatures and to return them in due course to the Secretary.

The Annual Meeting for revision of the constitution, and the re-organization of the Society, we propose shall take place on the third Thursday in January, 1892, in the city of Toronto—due notice thereof being sent to all members of the Society prior to that date.

E. F. WILSON, }
H. B. SMALL, } *Editors.*

CIRCULAR LETTER,

To be filled in and signed by Ministers and leading members of the Anglican, Presbyterian or Methodist Communions, who are willing to support this movement on behalf of Indian Evangelization and Progress.

We, Ministers and Members of the Church in Canada, having regard to the welfare and Christian advancement of the Indians, whose lands we now occupy, do consider it a matter of paramount importance that while being induced to abandon their old Pagan beliefs and superstitions and to adopt our civilized customs, they should at the same time have offered to them for their acceptance the simple Gospel of Jesus Christ, as set forth to us in the Holy Scriptures; and that they should hear as little as possible of our theological differences and dissensions. We, therefore, welcome and do hereby bind ourselves to aid a Society which has as one of its objects a research into the past history and antiquities of this interesting people, and for the other the

promotion among them of civilization, education and Christian knowledge. We consider that this Society should, by the united efforts of the ministers and members of the Anglican, Presbyterian and Methodist Communions—each of whom have already extensive missions among the Indians—be made a strong Protestant organization; and that the Journal published by the Society, called *THE CANADIAN INDIAN*, should be recognized by the Protestant communities of Canada as a medium for disseminating information as to the progress of missionary and educational work among the Indians.

NOTE.—Those who are asked to sign this paper should be shown a copy of *THE CANADIAN INDIAN*. The papers, when signed, are to be returned to the Secretary, Rev. E. F. Wilson, Sault Ste. Marie, Ont.

MISSION WORK IN ATHABASCA.

THE Rev. J. G. Brick, who is a Missionary to the Indians on the Upper Peace River, and lately made a tour through Ontario, lecturing upon his missionary work, is now back among his people at his far distant home. As is well known the Peace River rises in the Rocky Mountains, in British Columbia, and flows into Lake Athabasca after a course of some 800 or 900 miles. Mr. Brick's Mission is situated on this river just 420 miles from Edmonton, and this is their nearest Post Office, so, as can be easily imagined, they do not receive daily, nor weekly, nor even monthly mails. The fact is they get only two or three a year. Mr. Brick was once from the 14th June till the following January without a single line from his wife and children, who were in eastern Canada that year. The round trip from this Mission to Edmonton, covers 840 miles, and it takes from five to six weeks to travel it.

The following extract from a letter written to a friend in England, shows plainly the hardships he and his family had to endure when taking out his Mission outfit and stock, a year ago: "The spring and early part of the summer was a very wet one in this north-western country, consequently the "trails" were in a horrible state, in some places next to impassable. I travelled with the brigade of boats which brought our cargo through. I hope never to pass through such an ordeal again; we were four months on the road, getting over 600 miles. When we got within 120 miles of our destination we lost two valuable horses; and a heavy fall of snow came in October; and a cold snap caused the streams to be full of drift ice; and with our cattle we could not ford them (there being no bridges in this country), so we had to go into winter quarters, and very temporary ones, for ourselves, cattle, pigs and poultry. We made a covering of tarpaulin for our stock, and Mrs. B. and myself lived in a

tent and kept our chickens, (some I had brought from England) covered with blankets. The cold was unbearable; and, to add to my trouble, my wife was taken seriously ill, and remained so for several weeks. It was the 18th December before we could resume our journey, as we had to cross the Great Peace River and the ice did not become solid till the second week in December, so we had to make sleds to finish our journey. The snow was deep, and the thermometer registered fifty to sixty degrees of cold, while at nights we had to sleep in the bush."



A DOG TRAIN.

On the 26th December they reached their destination, having been on the road for seven weeks, and sleeping out in the snow every night. They are now comfortably settled, having a good Mission house, carpenter's shop, dairy, and a large building for horses, cattle, pigs, etc. Next spring they purpose erecting a church and schoolhouse in one building.

Their cattle and pigs, etc., are multiplying, so in time they will have a well-stocked farm. Every year so many acres of land are cleared and brought under cultivation. Of all the animals the pigs astonish the Indians most. They call them *ko-kosh muskwa* (things like bears); and they are more afraid of them than if they really were bears. It is very amusing to see them running for all they are worth, and climbing up a rail fence just to get out of the way of one of these very harmless creatures. Nothing however amuses or interests the Indians more than the tame ducks, they cannot understand how it is the ducks should go down to the river, take a swim, and then go home and take food out of Mr. Brick's hand.

Mr. Brick says—"I am satisfied that we are working on the right lines in planting a Christian home, and bringing the blessings of civilization to bear upon the Indians. I was quite amused a few weeks ago. A passing Indian and wife called upon us. After giving them a meal, I read and expounded the 1st Psalm to them. When I came to the third verse the man became quite enthusiastic. He said in his own language, "Oh yes! oh yes! that's true, I can see it all round me here," referring to our farm crops, stock, etc."

Mr. Brick's object is to turn the Indians' attention away from their

wandering life and habits and teach them to help themselves, and get them settled down, make practical farmers of the men, educate their children, and not only preach Christianity *but live it*, right among them from day to day, and in that way bring them to a higher state of civilization.

Mrs. Brick cuts out dresses, aprons, pinafores, and underlinen for the women, then supplies them with needles and thread and sets them to work.

It must be very lonely at times for this good missionary and his wife, their nearest English-speaking neighbours are some sixty-five miles distant from them, and should they wish to visit a second English speaking family they would have to travel two hundred and fifty miles.

A VENERABLE MISSIONARY VISITS SHINGWAUK HOME.

ON either side of the clock in the old schoolroom (not the new one) at the Shingwauk Home, hang two portraits, one that of William McMurray, now the Venerable Archdeacon McMurray of Niagara; the other that of his first wife, daughter of an Indian chief who lived many years ago at Sault Ste. Marie. The Archdeacon sent us these photographs soon after the Shingwauk Home was opened, as he wished to be identified with us in our work, he having been the first Protestant missionary to the Ojebway Indians of Sault Ste. Marie, Mackinac, and surrounding parts fifty-nine years ago.

It was with very great pleasure, therefore, that on Thursday, July 23rd, having driven down to the Sault dock, we welcomed our aged friend, accompanied by the second Mrs. McMurray, and drove them in our pony carriage back to the Shingwauk Home. The Archdeacon, although now in his eighty-third year, is still active and most genial and conversational, making friends wherever he goes; and during the short period of his visit it was a constant pleasure to hear from him the stories of the old days, to hunt with him for such remnants as might remain of his old haunts, and to watch the faces of the old people—half-breeds and Indians—who met him and seemed overjoyed to see him. When the Archdeacon first came to Sault Ste. Marie, as a young man, in 1832, it was merely a Hudson Bay post and a camping ground for the Indians. Now, on the American side, there is a town of 5000 or 6000 people, and on the Canadian side a population of over 2000. Both sides are lighted at night by electric light; on both sides extensive canal works are in progress—ship canals, and water-power canals for running mills and manufactories; an international bridge spans the river; the locomotive screams on the land, and steam vessels and ships of all shapes and sizes from the toy kerosene-driven yacht to the huge iron-plated four-master, almost choke

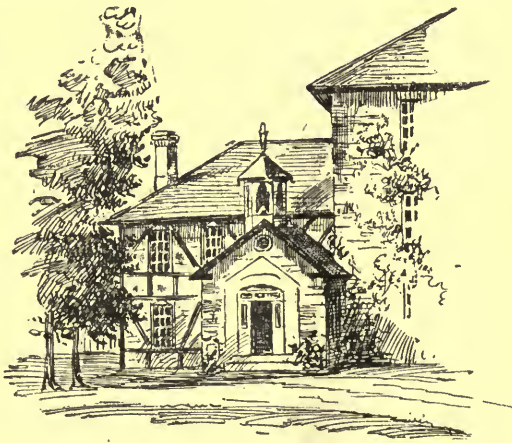
the channel of the broad Sault Ste. Marie River. Dr. McMurray had only paid one visit to the Sault since the time he used to lived here, and that visit was in 1843, so that the changes that had taken place seemed to him almost overwhelming.

The first evening of his arrival the Archdeacon addressed our Indian boys in the School-room, and told them that it was he who had baptized the old Garden River Chief, Augustin Shingwauk, after whom the Shingwauk Home is named, and not only Augustin Shingwauk, but Augustin Shingwauk's father, the noted "Little Pine"—one hundred and sixty Indians in all had been baptized by him, and when he left, after being among them for six years, forty of them were in full communion with the church. The Archdeacon was most anxious to pay a visit to Garden River where the remains of his old flock, who in 1832, were wild, blanket Indians, camping alongside the rapids at the Sault, are now located. The question was whether we should go by train, by steamboat, by small boat, or by the road. To go by train or steamboat would necessitate remaining over for a night, and this there was no time for, so it was decided to take the road, and a livery team was ordered to be in readiness at 9.30 a.m., on Saturday morning. That was rather a rough ride for an old man of eighty-two, and had we known how bad the roads were, we should not have attempted it. Since the advent of the railway and the multiplication of local steamboats on the river the road has fallen almost into disuse, only an occasional backwoodsman with his pack on his back, or an Indian with some ancient vehicle, goes along it; the bridges crossing the creeks were in wretched condition. One corduroy bridge over a stream called Root River, formed of logs of various sizes laid across, had a hole big enough to put a flour barrel into on the far side. We were half across the bridge before we saw it, and the horses had to crowd so to one side to avoid slipping into the hole that the whippletree of one got caught in the wheel and we very nearly had an accident. However, happily, after a drive of nearly three hours we at length reached Garden River and were hospitably received by Mr. and Mrs. Irvine in the prettily situated mission house on the banks of the river. Unfortunately Mr. Irvine had not received our letter informing him of the intended visit, and there being only three hours at the outside before we must start on the return journey, there was very little chance of gathering the scattered Indians. It was particularly provoking to find that Chief Buhkwujjenene, whose log dwelling was close to the mission house, was gone away for the day and his house locked up. However, we saw two members of the Shingwauk family, George Meneseno and John Uskin, both younger brothers of the late Augustin Shingwauk, and, by and by, John Augustin, son of Augustin, arrived in a row boat, bringing his aged mother, wife of the late chief. The meeting between the venerable missionary and these old people was very affecting; they grasped his hand, bent their heads down

over it, kissed it, and wept over it, and then listened with rapt attention as the Archdeacon recounted various little incidents of the old by-gone days. "Do you remember" he said, "how when you first became Christians and some of you wished to receive the Lord's Supper, I wrote to the Bishop and asked him what I was to do about those of you who had not yet been married after the Christian form, and the Bishop wrote back that I must marry you, and how our place of worship was filled one day with old couples come to be married—old Chief 'Little Pine' and his wife, and Augustin Shingwauk and his wife among them? And I remember," continued the Archdeacon, "that 'Little Pine's' wife had her blanket over her head and would not take it away to say the words, and at last 'Little Pine' got impatient and dragged the blanket away from his wife's face, saying—'Woman, don't be ashamed, surely we have lived long enough together.'" Augustus' old wife, who was listening to this story, remembered the circumstances quite well.

Although so few Indians could be seen during this short visit to Garden River, those that did see the Archdeacon said that they would tell the others, and that more of them would come to the Shingwauk Home to see him on the following day, Sunday.

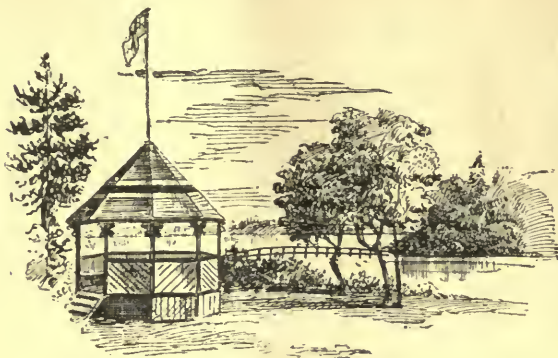
The Archdeacon enjoyed sitting in an arm-chair on our verandah watching the endless procession of steamboats and barges passing up and down the river, and by doing a little at a time, he managed to see all that was to be seen in and about the Shingwauk. In our visitor's book in the entrance hall he made the following note :—



WING OF SHINGWAUK HOME.

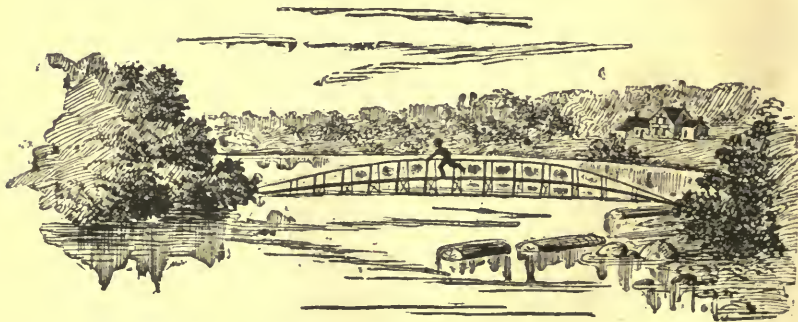
"William McMurray, D.D., D.C.L., Archdeacon of Niagara, and Rector of St. Mark's Church, first missionary to the Indians of Sault Ste. Marie and surrounding country, appointed by His Excellency, Sir John Colborne, Lieutenant-Governor of Upper Canada, on the 2nd of August, 1832." He left Toronto on the 20th of September, and arrived at Sault Ste. Marie, (via Detroit) on the 20th of October of that year. Under special commission from Sir John Colborne, under a *didimus potestatem*, he swore in as the first magistrate in the then North-west, William Nourse, Clerk of the Hudson

Bay Co., then in charge of this post, in 1834. Mr. McMurray retired from the mission in 1838. During the period he was in charge he baptized one hundred and sixty Indians, and left forty adults in full communion with the Church.



THE BAND STAND.

On Sunday morning as we were sitting on the verandah, looking out on the river—the band stand, the boys' base ball ground, and the little islands in front of us, and the first bell just ringing for chapel—we were a little taken by surprise to see a big crowd of Indians—men, women and children—all in Sunday attire, wending their way up from the river. Nearly the whole population of Garden River seemed to have turned out, and they had come, some in a small steamboat, others in boats, to see and shake hands with their old missionary of bygone days, William McMurray. The Archdeacon was quite affected at this spontaneous display of affectionate regard on the part of the Indians. Chief Buh-wujjenene led the party, and being invited up on the verandah, stood for more than a minute shaking Dr. McMurray's hands with both his



THE ISLAND.

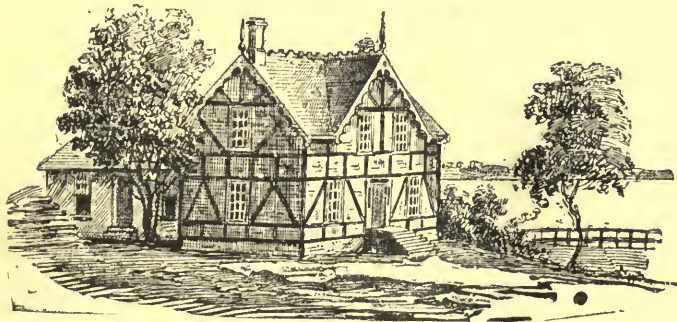
own, the eyes of both being filled with tears. Then the Archdeacon went down among the Indians and shook hands with and spoke kind words to them all. The little chapel was very full that morning—our seventy-five Indian pupils, a number of white people, and this big crowd of Indians from Garden River. Chairs were placed down the central

aisle, and seats, as far as possible, found for all. It was a most interesting service—conducted partly in English, partly in Indian. The Arch-



THE CHAPEL.

deacon would not attempt to address the people in Indian after such a long period of disuse of the language ; but his few heartfelt words were interpreted ; and then Chief Buhkwujjenene stood up and addressed some words of warm welcome on behalf of the people ; and then there was a general hand-shaking before leaving the chapel.



THE INDUSTRIAL.

The Indians were regaled in one of the class rooms with tea and bread and butter ; and the new Mrs. McMurray had the name of “Keeshegooqua” (lady of the sky) bestowed upon her by Chief Buhkwujjenene, before the party left to return to their homes.

At the evening service there was just one poor old Indian woman, who

had arrived too late in the morning. After the service, Dr. McMurray addressed her kindly; but she did not seem to understand, and said in Indian: "I was told that William McMurray was here." When told that he whose hand she held was William McMurray, she threw herself down before him and clasping his hands in hers, wept over them and kissed them, crying, "William McMurray, William McMurray." Poor old creature; she remembered how kind and good the Archdeacon had always been to her when he lived among them nearly sixty years ago.

INDIAN WOMEN

BY ELAINE GOODALE.

WE must first disabuse our minds of some traditional beliefs regarding the Indian woman before we can do her any real service in this crisis of her history. She is not the slave and drudge of the man, but his companion and adviser. The married woman holds property in her own right. The young girl is seldom given in marriage against her will. She has more freedom of choice than we, since the first overtures come often from the girl's family. As to the customary gifts from the bridegroom to the father or guardian of the bride, they are in recognition of the fact that he is the party most under obligation. To my mind there is nothing so humiliating to a woman in this, as in the French custom of dowry, which assumes, not that she is worth something to her husband, but that he is to be compensated for the burden of a wife! Finally, as among all civilized nations, some women are chaste and some are not; but it is never to be forgotten that the Indian man respects the name and person of the modest and virtuous woman.

THE POWER BEHIND THE THRONE.

These conclusions are the result of six years of study and observation. During three of those years I lived in an Indian village on an Indian reservation, travelled with the people for weeks at a time, spoke their language, and knew them intimately. When the first Sioux Commission came out to treat with these people for the cession of one-third of their territory, I journeyed from agency to agency, encamped with Indian families and in Indian homes, and attended Indian councils, and I heard the opinions of the women freely expressed. There was an outer ring of women, young and old, eager listeners at every council, and when we returned to the tepee there were intelligent reports of the speeches and animated discussions. When the time came to sign the treaty, certain women, who stayed at home, informed me that they had sent their husbands and fathers to the agency, and instructed them how to vote.

These may have been exceptional cases ; I observed, however, in Indian families, as elsewhere, that the stronger nature always dominates the weaker more or less openly, and this without regard to the accident of sex. Sometimes the husband rules, sometimes the wife.

NOT A SILENT PARTNER.

I never knew an Indian to sell his wife's ponies, or anything belonging to her, without her consent. I have known him to receive from a white man a good offer, which he is anxious to accept. He merely replies, "The horse is not mine ; I must ask my wife." He goes home and asks her simply if she will sell, making no attempt to influence her decision. She says immediately, "No ; I will not sell." He tells the white man, "My wife does not wish to sell ;" and nothing further is said.

More than this, an Indian will very seldom sell a horse, or anything valuable of his own, or make any important decision, without consulting the partner of his joys. It is a very common reply to an offer or suggestion of any kind—concerning a change of residence—the acceptance of a position—sending the children to school—"I must first ask my wife." Does this look as if she were the slave or the counsellor of her husband ?

An Indian woman makes and sells a pair of moccasins. The money is hers. She uses it as she sees fit. If she wants to buy earrings while the family is in need of bread, or give it all to the church, of which her husband is not a member, she is at liberty to do so. On the other hand, if the man earns money from the sale of his crops or his cordwood, he often—I do not say always—puts it into his wife's hands to spend for the family necessities, or perhaps insists upon buying her a new dress or shawl.

WOMAN'S WORK.

It is commonly stated that woman does all the work while the man smokes his pipe in idleness. This is untrue. In the old days the occupations of the Indian man were war and the chase, necessitating danger and exposure far greater, and labors more severe, than any which were required of the woman. Her tasks were those belonging to the domestic life. She pitched the tent, prepared the food, fetched the wood and water, cultivated the garden, and made the clothing of the family. As the game disappeared, and the hunter lost his occupation, he gradually assumed all the outdoor work, the ploughing and planting, hay-making and wood-chopping, and left to his wife her household duties. There is a fair division of labor, at least as fair as that which obtains in more civilized communities.

BUTTERFLY, MATRON AND HAG.

We might say a great deal more about the social relations of the sexes, but we will pursue instead the general characteristics of the Indian

woman. Her life is divided into three periods, each of which has its peculiar privileges and marked developments of character. The young girl, from the time of her early maturity—twelve or thirteen years—to her marriage, is loaded with dresses and ornaments, given the lightest and easiest tasks, and expected to adorn herself and to be gay and happy. She is, at the same time, strictly chaperoned and subject to a rigid etiquette, which admits of very little intercourse with the opposite sex. From this it naturally follows that she is vain, frivolous and shy, and that her mind turns upon dress and clandestine flirtation. At marriage all is changed. She ceases to be a butterfly, and becomes a useful, devoted and industrious wife and mother. If she is a good woman, a self-respecting, matronly air replaces the *mauvaise honte* of the maiden, and she no longer hesitates to converse with men, or to express her opinions at a suitable time. Her personal self-abnegation is remarkable, and in all things she prefers guests, husband and children to herself. It is during these years of middle life and motherhood that the Indian woman is most interesting and lovable.

The third period is that of old age, and is singularly unattractive. The Indian grandmother is usually very ugly, and shows an utter lack of regard for her personal appearance. Nothing is done to soften the outward harshness of advancing age. The grey hair hangs in witch-like confusion; the dress is made shorter and scantier, and cleanliness is no longer regarded as a virtue. But it must be confessed that the Indian grandmother is a very influential person. She is self-asserted and opinionated to a degree. Her shrill voice usually over-rides every discussion, and her dictum is apt to prevail. The old women are the real leaders, as the old men are the arbitrators in public affairs.

BUILD UP; NOT PULL DOWN.

It is time to ask ourselves, what are the new opportunities open to the Indian woman? and what is the measure of our opportunity, as women, to help our sister of the aboriginal race? We have seen that she is not a hopeless nor degraded subject. (That there are degraded Indian women, usually made so by contact with dissolute white men, I sorrowfully admit; but not that the typical woman of the race is the mere beast of burden she has been represented to be.) Let us recognize, then, what we have to do. We have to engraft upon a whole people a civilization which is not their own, which they have not gradually attained to, but which has been suddenly forced upon them. This civilization of ours is not even the best possible; it is full of blunders and imperfections; perhaps, in some respects, radically wrong; but it is a little better, and a hundred times more complicated and burdensome than their own, and they must inevitably accept it or cease to exist. To "civilize" them is, in some points, to do them a wrong; yet it is the only practical service we can render.

We may acknowledge this, and still endeavor in the process to study and to respect the individuality of the Indian, as in any wise system of education we should study and respect the individuality of the child. We can know that we have a foundation to build upon, and strive to build upon that foundation, and not to tear it down. We do not need to teach the Indian woman the alphabet of love, labor and self-sacrifice, but only to spell out new words and combinations. We do not need to teach her to win the respect of man, but to require him to show it in outward ways which conform to our ideas of social propriety. We do not need to teach her to bring up her children as well as she knows how, unsparing of self, but to bring them up wisely, according to the wisdom of the nineteenth century.

THE NATIVE AMERICAN WOMAN.

The Indian woman mastered all the laborious details of her savage life; we may hope that she will master the far, far greater, more laborious and more exacting detail of the modern, civilized home. We may hope, at least, that she will not be physically undone by sedentary living and unhygienic dress nor mentally by the strain of over-education nor morally by the influence of an artificial code of laws for society. For those of us who are interested in this crisis of her fate, with all its pathos and its difficulty, its hopeful and its tragic possibilities, it is first of all demanded of us that we comprehend the creature with whom we have to deal—woman, with her petty faults and her large virtues; and shall not woman sympathize with woman? Shall not the intelligent and loving and powerful aid of her more enlightened sisters secure the development of a noble type of the native American woman upon this American continent?—*Southern Workman*.

ORIGIN OF THE INDIANS.

THE origin of the aborigines of America is involved in mystery. Many have been the speculations indulged and the volumes written by learned and able men to establish, each one, his favorite theory. The Indians have been supposed, by certain writers, to be of Jewish origin; either descended from a portion of the ten tribes, or from the Jews of a later date.

Efforts have also been made, but with little success, to detect a resemblance of words in their language to the Hebrew, and some very able writers have adopted the opinion, that this fact is established. There are striking resemblances between the ideas and practices of our North American Indians, and those of many eastern nations, which show them

to be of Asiatic origin, but yet they do not identify them more with the Jews than with the Tartars, or Egyptians, or even the Persians.

The pretensions of the Welsh have been put forth with not a little zeal, and have been considered by some as having more plausibility. They assert that about the year 1170, on the death of Owen Gwyneth, a strife for the succession arose among his sons; that one of them disgusted with the quarrel, embarked in ten ships with a number of people, and sailed westward till he discovered an unknown land; that, leaving part of his people as a colony, he returned to Wales, and after a time again sailed with new recruits, and was never heard of afterwards.

A supposition more plausible than any other is, that America was peopled from the northeastern part of Asia. This seems to correspond with history in another respect. By successive emigrations, Asia furnished Europe and Africa with their population, and why not America?



VOYAGEURS.

HOW A WHITE CAPTIVE GOT MARRIED.

JOHAN TANNER, who was taken captive by the Indians when about seven years old, and grew to manhood among the Ojibways in the vicinity of Lake Superior, in his narrative states the manner of his marriage to an Indian woman, which well illustrates the Indian custom. The name of the woman he gives as Mis-kwa-bun-o-kwa, "Red Sky of the Morning." He was then living with an aged woman, Net-no-kwa, who had adopted him as her son. The parties had met at the wigwam of his foster mother on several occasions, and she had expressed to Tanner a desire that he should marry this girl, which he was not inclined to favour. "One day, on returning home after a short absence," he says, "when I arrived at our lodge, I saw Mis-kwa-bun-o-kwa sitting in my place. As I stopped at the door of the lodge and hesitated to enter, she hung down her head; but Net-no-kwa greeted me in a tone somewhat harsher than was common for her to use to me. 'Will you turn

back from the door of the lodge, and put this young woman to shame, who is in all respects better than you are? This affair has been of your seeking, and not of mine or hers. You have followed her about the village heretofore; now you would turn from her, and make her appear like one who has attempted to thrust herself in your way.' I was, in part, conscious of the justness of Net-no-kwa's reproaches, and, in part, prompted by inclination, I went in and sat down by the side of Mis-kwa-bun-o-kwa, and thus we became man and wife. Old Net-no-kwa had, while I was absent at Red River, without my knowledge or consent, made her bargain with the parents of the young woman, and brought her home, rightly supposing that it would be no difficult matter to reconcile me to the measure. In most of the marriages which happen between young persons, the parties most interested have less to do than in this case. The amount of presents which the parents of a woman expect to receive in exchange for her, diminishes in proportion to the number of husbands she may have had."

AT the beginning of the year the New Museum building of the Society of Alaskan Natural History and Ethnology was opened at Sitka, Alaska. The President of the Society is Mr. Millmore, and the Treasurer Dr. Sheldon Jackson. The Society was first inaugurated Oct. 24, 1887.

THE origin of linguistic stocks or families has been deemed one of the most mysterious problems in philological science. There are, so far as our present knowledge extends, between two and three hundred of such stocks, differing totally from one another both in vocabulary and grammar. Of this number about fifty-six belong to the North American Indians.

INDIAN SIGN LANGUAGE.

THE result of the collation and analysis thus far made is that the alleged existence of one universal and absolute sign-language is, in its term of general assertion, one of the many popular errors prevailing about our aborigines. In numerous instances there is an entire discrepancy between the signs made by different bodies of Indians to express the same idea, and if any of these are regarded as determinate, or even widely conventional, and used without further devices, they will fail in conveying the desired impression to any one unskilled in gesture as an art, who had not formed the same precise conception or been instructed in the arbitrary motion. All the signs, even those classed as innate, were at some time

invented by some one person, though by others simultaneously and independently, and many of them became forgotten and were reinvented. Their prevalence and permanence were determined by the experience of their utility, and it would be highly interesting to ascertain how long a time was required for a distinctly new conception or execution to gain currency, become "the fashion," so to speak, over a large part of the continent, and to be supplanted by a new "mode."—*Mallery.*



INDIAN COURTSHIP.

AN ANCIENT INDIAN STATUE.

WHILE sojourning in the deserted city of Chichen Itza, we heard that some of those simple people, living not far from the ruins, had an ancient statue that they worshipped as a divinity. Investigation proved this report to be true.

The statue is kept in a cave or mine that has been formed by digging out *zaccah*, a white earth used with lime for making mortar. It represents a man with a long beard, kneeling; his arms upraised so that the hands are on a level with the head; the hands themselves spread wide open, palms upward. On the back of the figure there is something that may have represented a musical instrument, but the natives call it "buleuah", a cake made of black beans and ground corn. Perhaps it is owing to this fancy that they have made it their god of agriculture. It is not easy to understand why they called it "ZACTALAH" (the blow, or slap of a white man). The Indians, being beardless themselves, perhaps concluded that the statue must be that of a white man; and the uplifted hands may suggest to them a readiness to strike, although the posture is one of ad-

oration. There are several figures like this, sculptured in bas-relief on the capitals of pillars in an ancient castle at Chichen Itza. The faces are unlike those of any American race, having decidedly Assyrian features.—*Here and There in Yucatan.*

WHY THE CROW IS BLACK.

THE Indians of the extreme North-west have some very remarkable legends about the Creation, in which the crow takes the leading part, bringing order out of chaos.

Perhaps the most curious is that which accounts for the raven coat of the crow.

One night, while making a tour through his dominions, he stopped at the house of Can-nook, and begged for a lodging and a drink of water.

Can-nook offered him a bed, but on account of the scarcity of water, he refused to give him anything to drink.

When all the rest were asleep, the crow got up to hunt for water, but was heard by Can-nook's wife, who aroused her husband.

He, thinking that the crow was about to escape, piled logs of gum-wood upon the fire.

The crow made desperate efforts to fly through the hole in the roof where the smoke escaped, but can-nook caused the smoke to be denser and denser; and when the crow finally regained the outer air he had black plumage. It was previously white.

THE belief in witchcraft prevailed extensively among the North American tribes, and it is known, even in more modern times, that it was one of the principal means used by the Shawnee prophet, brother of Tecumseh, to get rid of his opponents, and that several prominent men of his tribe were sacrificed to this diabolical spirit.

The theory of the popular belief, as it existed in the several cantons of the Iroquois league, was this: The witches and wizards constituted a secret association, which met at night to consult on mischief, and each was bound by inviolable secrecy. They say that this fraternity first arose among the Nanticoke's, a tribe of the Algonquin stock, latterly inhabiting eastern Pennsylvania. A witch or wizard had power, they believed, to turn into a fox or wolf, and run very swiftly, emitting flashes of light. They could also transform themselves into turkeys or big owls, and fly very fast. If detected or hotly pursued, they could change into stones or rotten logs. They sought carefully to procure the poison of snakes or poisonous roots to effect their purpose. They could blow hairs or worms into a person.—*Haines.*

THE Bishop of Caledonia, who has recently been preparing a Zimshian translation of the Book of Common Prayer, says—"a careful comparison of this language with the Semitic—at least with Hebrew and Arabic—proves the existence of very interesting correspondences. I have found a large crop of grammatical curiosities in this study. It is much easier to translate from Hebrew into Zimshian and its cognates than from Greek, Latin, or English. The thoughts of the ancient Chaldean and the living Indian seem to come from the same mould. Again, take a Hebrew root and dress it up as a noun or a verb until the root is represented by perhaps one radical among a croud of serviles and you see a counterpart of what is found on every page of my translation.

THE SEMINOLE LEGEND OF CREATION.

THE Great Spirit made white man, Injun, black man, and dog. Bimeby he send um three canoe. In one, books, paper, pencil. In one, bow, arrows, knife, tomahawk. In one, hoe, axe, spade. Great Spirit like um white man best. He tell um, 'Which canoe you take?' White man smoke um pipe, think long time. Injun feel bad. Fraid white man take bow and arrow canoe. Bimeby white man lay down um pipe, put hand on book canoe, say, 'Me take um.' So white man get plenty wise, know everything. Injun heap glad, and when Great Spirit say, 'Which you take, red man?' He no stop to think. Speak quick; say, 'Me take um bow-arrow canoe.' So Injun fight, hunt plenty. Poor dog got no canoe; so he go, smell um, smell um, look for um alle time."—*Harper's Young People.*

INDIANS had many interesting legends about birds, one of their conceptions being, that the souls of departed friends hovered around us in bird form. The Powhatan tribe would not touch wood birds, regarding them as the animated souls of their dead chiefs, and the Indians near St. Anthony's falls said the spirits of their dead warriors hover around in the shape of eagles. By some tribes, to see a red-headed duck flying slowly overhead, was an omen of death. The Delawares also had a superstitious belief that if their guardian angel which hung over them in the form of an eagle was pleased, corn would be plenty, but if angry, thunder and lightning would attend its rage. This superstition is not confined entirely to the Indians; at the present time, in some countries, the robin, wren and cuckoo are held as sacred, and in Scotland, the robin is never molested, because it is supposed to have a drop of God's blood in it.—*Pipe of Peace.*

CONSTITUTION :

1. The Society shall be called "THE CANADIAN INDIAN RESEARCH AND AID SOCIETY," and shall be a distinctly national Society.

2. The Society shall consist of President, Vice-Presidents, Secretary, Treasurer, Council of not less than ten persons, and members, the aforesaid officers being members of the Council *ex-officio*.

3. A Vice-President and Corresponding Secretary shall also be appointed at every new centre in the Dominion that may be established.

4. An Annual Meeting shall be held at such time and place (within the Dominion) as the Council shall appoint, (due notice thereof being given by the Secretary) at which officers for the ensuing year shall be elected, and papers read.

5. All matters of business and routine shall be transacted by the Council, an attendance of six being required to form a quorum.

6. Any person may become a member of the Society on payment of the fee of \$2.00 annually, on or before the First of January in each year; and any person may become a life member on payment of \$40.00.

7. The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.

8. A Monthly Journal shall be published under the auspices of the Society, to be called THE CANADIAN INDIAN, and to give general information of mission and educational work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archaeological character. Members to be entitled to one copy of the Journal free.

9. Archaeological specimens collected by members shall, if not required for a private collection, be deposited in one of the existing public museums with a C.I.R.A.S. label attached.

10. The funds of the Society shall be applied toward the publication of the Monthly Journal and other pamphlets or printed matter issued by the Society, also towards expenses of exploration, assistance to educational work, publication or purchase of books, or any other object authorized by the Society; proposals for such expenditure being submitted by the Council to the Society at the Annual Meetings.

11. Books on Indian history, language, etc., contributed to the Society, shall be placed in the charge of the editors of the Society's Journal with the Society's label affixed to them

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Hon. Mrs. Ivor Herbert	Ottawa.
Miss Champion	Wawanosh Home, Sault Ste. Marie.
Rev. A. J. Hall	Albert Bay, B.C.
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Carlos Montezuma	Nevada, U.S.
William Crawford	Sault St. Marie, Ont.
Thomas L. Lomax	Durham, Eng.
C. H. Thompson	Dominion Bank, Toronto

Total, 272 members to date.

NOTE.—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2) enclosed, either to the Secretary, Rev. E. F. Wilson, Sault Ste. Marie, Ont., or to the Treasurer, W. L. Marler, Merchants Bank, Ottawa.

The next meeting of the Society will be held in Toronto, in the month of September, of which due notice will be given in these pages.

ARTICLES and items on Ethnological Subjects should be sent to H. B. Small, Ottawa, Ont.

Articles and items on Educational or Missionary Work among the Indians, all Business Communications and Subscriptions, should be sent to Rev. E. F. Wilson, Sault Ste. Marie, Ont.

Two Dollars (\$2), if paid at once, will entitle the sender to membership, also to receive the CANADIAN INDIAN, for one year.

PRESS NOTICES.

THE *St. Thomas Daily Times* says: "The April number of the CANADIAN INDIAN is a very interesting number."

THE *Brockville Daily Times* says: "The April number of the CANADIAN INDIAN is brimful of interesting reading matter, relating to our Canadian Indians."

THE *Barrie Examiner* says: "Numbers of illustrations in each issue of the magazine add largely to its interest, and it is entitled to a hearty support."

THE *Guelph Daily Herald* says: "The CANADIAN INDIAN contains many interesting articles, among them 'The Future of our Indians,' and 'A Key to the Indian Problem.'"

"AN interesting and instructive monthly publication."—*The Mercury, Quebec.*

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"IT is well printed on good paper, and contains a number of interesting articles."—*Ottawa Citizen.*

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EDITED with ability, care and judgment (by the Rev. E. F. Wilson and Mr. H. B. Small) and beautifully printed (by Mr. J. Rutherford, of Owen Sound), the new publication is in every way a credit to the country; and we trust it may secure the liberal support it deserves."—*Orillia Packet.*

"WE commend it to all Christians and others interested in the well-being of the Indians of our land. The objects of the society are manifold, but the first in order, as given in the prospectus, is sufficient to call forth the sympathy of our readers, 'to promote the welfare of the Indians.' That certainly is Christ-like."—*Faithful Witness.*

"To trace, by tradition and such pieces of his ancient handiwork as can be discovered, the changes the race has undergone; and to throw light on its early history while it is possible to secure anything that can do so, is a movement of the highest importance; and one to which this Magazine will devote its principal efforts."—*Saskatchewan Herald.*

"THE CANADIAN INDIAN, a bright little illustrated magazine, edited by Rev. E. F. Wilson and H. B. Small, has been received, and we commend it heartily to all who are interested in that romantic and departing race. Mr. Wilson has been a life-long friend of the Indian, and a close observer of his habits and customs."—*The Week, Toronto.*

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PHOTOGRAPHS FOR SALE.

A Beautiful Photograph of the SHINGWAUK PUPILS who went with Mr. Wilson to Montreal and Ottawa, mailed, reduced to	40 cents.
The two BLACKFEET BOYS, mailed, reduced to	25 cents.
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SHINGWAUK CHAPEL and a General view of the Shingwauk Buildings from the river (mailed), each	35 cents.

MISSIONARY WORK AMONG THE OJIBWAY INDIANS.

By REV. E. F. WILSON. Published by the S. P. C. K. Price 85 cents. For sale at Rowsell & Hutchison's, Toronto; E. A. Taylor, London, Ont.; and at the Shingwauk Home.

A Church paper says of the above: "It is full of Interest from cover to cover; and, though published in London, is a real contribution to Canadian literature. The history begins in the year 1868, when Mr. Wilson came to Canada, and is continued to the year 1884. It is well written, and contains much about Indian life and customs. The book is a modest monument to Mr. Wilson's life labor, and we bespeak for it a wide circulation."

The English *Record* says: "We recommend this little volume to the organizers of Missionary Libraries. The story of Mr. Wilson's work is interesting and encouraging in a high degree."

Another English paper says: "This volume will fire the heart of every one whose sympathies are with Christian Missions."

MANUAL OF THE OJIBWAY LANGUAGE.

Containing Grammar, Dialogues and Dictionary.

By REV. E. F. WILSON. Published by the S. P. C. K. Price \$1.25. For sale at the Shingwauk Home. This little book appeared in 1874.

A Toronto paper of that date said about it: "The arrangement is simple and comprehensive; and the explanations clear and lucid. We doubt not the Manual will be found most useful in clearing away many of the obstacles that beset the path of the Missionary."

INDIAN HOMES:

THE SHINGWAUK HOME, for Indian boys; THE WAWANOSH HOME, for Indian girls; both at Sault Ste. Marie, Ont. Also THE WASHAKADA HOME, for Indian children, at Elkhorn, Manitoba.

Contributions earnestly solicited. \$75 (£15) feeds and clothes a pupil in either of the Homes for one year. In England, address Mrs. WM. MARTIN, 27 Bloomsbury Square, London, W.C. In Canada, REV. E. F. WILSON, Sault Ste. Marie, Ont.

THE CANADIAN INDIAN.

Published under the auspices of the Canadian Indian Research and Aid Society. Edited by the Rev. E. F. Wilson, Sault Ste. Marie, Ont., and H. B. Small, Ottawa. Annual Subscription \$2.00 in advance (membership included); single copies 20 cents.

The Society's Journal is sent free to Members; to Missionaries to Indians, to Indians, and to Sunday Schools supporting Indian pupils, the Journal is half price, \$1.00, but this does not entitle them to be members of the Society.

Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2.00) enclosed, either to the Secretary—REV. E. F. WILSON, Sault Ste. Marie, Ont., or to the Treasurer—W. L. MARLER, Merchants' Bank, Ottawa.

MUSCOWPETUNG, QU'APPELLE VALLEY.—The new school building at Muscowpetung's, which is to continue the school department of Mr. Moore's work, was opened on the 29th November, and has already an attendance of over twenty children, which is increasing weekly. Mr. John Crawford, of Rossburn, Man., has been appointed the Principal.

ROUND LAKE, ASSINIBOIA.—There are now twenty pupils at this school. The girls are taught house-work, and their help is already an important factor in the domestic economy of the school. The boys are taught farm-work, and to some purpose. Among other results of their summer labors, Mr. McKay reports a yield from the garden of 300 bushels of potatoes, 300 bushels of turnips, and all the cabbage and other garden produce that will be required for the school. This will be an important contribution towards the maintenance of the school during the winter.

BIRTLE, MANITOBA.—Miss McLaren says that not long ago her brother, who is principal of this school, was unexpectedly called away from his teaching duties, and not knowing of any substitute within reach thought he would have to dismiss the school for half a day. One of the boys said "let me teach to-day." Mr. McLaren laughed and gave consent; to our astonishment, when he rang the bell every child (eighteen) went in and remained there as quietly as if my brother had been present; he called up all the classes and went through the whole forenoon's work, talking English all the time. It was the good order more than anything else that surprised us. We have had twenty-nine children in since the holidays, twenty-five being the greatest number at any one time. Those we have at present seldom go home. The others come and go.—*Western Missionary.*

THE QU'APPELLE INDIAN SCHOOL (Roman Catholic).—The building is a really handsome one, and the situation unsurpassed. We were most kindly received by the Principal, Father Hugonnard, and the Sister Superior. After a short conversation the Sister took us over the building. We first visited some of the class rooms, the children received us without shyness, and at the request of the Sister, four or five of them, one after the other, wrote on the blackboard words of pleasant welcome. Then they sang for us; the tune and time were good, but I did not think their voices half so sweet as the Blackfoot Indians'. We were then conducted into the girls' workroom. Here we were astonished to find two girls running sewing machines, another a knitting machine, and two or three were engaged in tailoring. These latter were making overcoats for the boys: from cutting out to finish, all was done by the Indians, and the work was such that a tailor (even a first-class one), need not have been ashamed of it. I asked the Sister how long it took them to learn how to make a coat like that? Thinking she would say "About two years," imagine our astonishment when she replied, "About two or three months."

THE CANADIAN INDIAN RESEARCH AND AID SOCIETY.

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Rev. C. J. MacLeod	Medicine Hat, Assa.
Rev. W. G. Lyon	Medicine Hat, Assa.
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Abram Isaac	Indian Reserve, Sarnia.
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(IV.)

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