REPORT ON THE INDIANS OF CANADA
20th MARCH 1845
REPORT

ON THE

AFFAIRS OF THE INDIANS IN CANADA,

LAID BEFORE THE LEGISLATIVE ASSEMBLY,

20TH MARCH, 1845.

PROVINCE OF CANADA.

By His Excellency the Right Honourable Sir Charles Bagot, G. C. B., one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, and Captain General and Governor in Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral of the same, &c. &c. &c.

To Rawson William Rawson, John Davidson, and William Hepburn, Esquires,—GREETING:

Know ye, that I, reposing trust and confidence in your loyalty, integrity, and ability, have constituted and appointed, and by these presents do constitute and appoint you, the said Rawson William Rawson, John Davidson, and William Hepburn, to be the Commissioners to inquire into the application of the annual grant of money made by the Parliament of the United Kingdom of Great Britain and Ireland for the benefit of the Indians in this Province, together with such other matters connected with the Affairs of the Indians residing in or visiting Canada, as have come, or you shall consider right to bring under the cognizance of the Provincial Government, and to report to me upon the said several matters, and whether in your opinion any change should be made in the manner of conducting the business of the Indian Department, or in the application of the funds placed at its disposal; hereby charging and commanding all persons to be aiding and assisting you, as Commissioners aforesaid, in the performance of the duties by this Commission aligned to you. And know ye further, that I do hereby give full power and authority to you as Commissioners as aforesaid to call before you all and every such person and persons as you may think proper, and to send for and examine all such papers, records, and documents, of every description, as you shall judge necessary, with a view to obtain such information as you may deem requisite for your guidance and assistance in investigating the several matters and things as aforesaid.

Given under my Hand and Seal, at Kingston, this tenth day of October, in the year of our Lord one thousand eight hundred and forty-two, and in the sixth year of Her Majesty's Reign.

(Signed) CHARLES BAGOT.

By Command,

(Signed)

S. B. HARRISON,
Secretary.
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MAY IT PLEASE YOUR EXCELLENCY,

The Commissioners appointed to inquire into the Affairs of the Indians in Canada, and the application of the annual grant of money made by the Imperial Parliament for the benefit of that Race, respectfully submit to Your Excellency their Report upon the several matters which have come under their investigation.

With the view of making themselves acquainted with the information already collected upon this subject, the Commissioners have perused the correspondences between the successive Governors of the two Provinces and the Secretary of State, from the year 1827 to the present time, together with the several Reports already made on the state of the Indians, and the constitution of the Indian Department.

They have also examined the documents published by the British and American Legislatures, relative to the Aborigines of North America.

By means of queries issued to the several officers of the Indian Department, to the Missionaries resident among the Indians, and to the other persons acquainted with the character and interested in the welfare of this race, a mass of valuable information upon their present state, and of suggestions for improving it, has been collected, and will be found appended to this Report.

The written evidence thus obtained has in a great measure superseded the necessity of examining persons, but the Commissioners have availed themselves of such opportunities as have presented themselves of procuring oral evidence from competent witnesses.

The general results will be submitted under the following heads:

1st. History of the Relations between the Government and the Indians.

2nd. Past and present condition of the Indians.

3rd. Present mode of conducting Indian Affairs, under their several heads, with recommendations for its amendment.

The extent and importance of the subject, and the imperfect knowledge which exists with regard to it, will oblige your Commissioners to enter into considerable detail; but the information which they will submit appears necessary in order to afford a comprehensive view of the Affairs of the Indians, and to enable Your Excellency and Her Majesty's Government to form a judgment upon any scheme proposed for their future management.

SECTION I.

HISTORY OF THE RELATIONS BETWEEN THE GOVERNMENT AND THE INDIANS.

The spirit of the British Government towards the Aborigines of this Continent, was at an early date characterized by the same forbearance and kindness which still continues to be extended to them.

In 1670, during the reign of Charles II. a code of instructions was issued for the guidance of the Governors of Colonies, from which the following are extracts:

"Forasmuch, it is there said, "as most of our Colonies do border upon the Indians, and peace is not to be expected without the due observance and preserveiition of justice to them, you are in Our name to com-mand all the Governors that they at no time give any just provocation to any of the said Indians that are at peace with us,"

With respect to Indians who desired to place themselves under British protection, the instructions were that they should be received; and that the Governors do by all ways seek fairly to oblige them and that they do employ some persons, to learn the languages of them, and that they do not only carefully protect and defend them from adversaries but that they more especially take care that none of our own subjects, nor any of their servants, do any way harm them. And that if any shall dare to offer any violence to them in their persons, goods or possessions, the said Governors do severely punish the said injuries, agreeably to right and justice. And you are to consider how the Indians and slaves may be best instructed and invited to the Christian religion, it being both for the honour of the Crown and of the Protestant religion itself, that all persons within any of our territories, though never so remote, should be taught the knowledge of God and be made acquainted with the mysteries of salvation."

During the wars which Great Britain waged with France, and subsequently with the United States, on this Continent, both parties used their utmost endeavours to attach the Indians to their cause, and to induce them to join their standard. In this they were but too successful. The warlike character of their people, the temptation which the presents and encouragement...
of the "Red Coat",* offered, and the opportunity which the occasion presented for prosecuting their revenge against their adverse tribes, led a great part of the French into the field. The history of this period affords abundant evidence of their enterprise and prowess as warriors, with many remarkable instances of heroism and magnanimity, and no less striking examples of bloody revenge, and savage cruelty.

At the conquest of Canada, the same spirit of forbearance was shown towards the Indians, as well those who had fought on the French side, as those who had espoused the British cause. All within the Province were alike taken under the protection of the British Government. The 40th Article of the Capitulation of Montreal, recites that "The Savages or Indians, Allies of His Most Christian Majesty shall be maintained in the lands they inhabit, if they choose to remove side there; they shall not be molested on any pretense whatsoever, for having carried arms and served His Most Christian Majesty; they shall have, as well as the French, liberty of religion, and shall keep their missionaries."

The subsequent Proclamation of His Majesty George III. issued in 1763, furnished them with a fresh guarantee for the possession of their hunting grounds and the protection of the Crown. This document, the Indians look upon as their Charter. They have preserved a careful register of the treaties, and have referred to it on several occasions in their representations to the Government. It is of sufficient importance and interest to be quoted in part in this place.

**EXTRACT.**

"And whereas it is just and reasonable and essential, to our interest and the security of our Colonies, that the several natives or Tribes of Indians, with whom we are connected, and who live under our protection, should not be molested or disturbed in the possession of such part of our dominions and territories, as not having been ceded to us, are reserved to them, or any of them as their hunting grounds; we do, therefore, with the advice of our Privy Council, declare it to be our Royal will and pleasure, that no Governor or Commander in Chief, in any of our Colonies of Quebec, East Florida or West Florida, do assume, upon any pretence whatever, to grant Warrants of Survey, or pass any Patents for lands beyond the bounds of their respective Governments, as described in their Commissions; as also that no Governor or Commander in Chief of our Colonies, or Plantations in America, do presume, for the present and until our further pleasure be known, to grant Warrants of Survey, or pass any Patent for lands beyond the heads or sources of any of the rivers which fall into the Atlantic Ocean, from the West or North West, or upon any lands whatever which, not having been ceded to, or purchased by us as aforesaid, are reserved to the said Indians or any of them.

"And we do further declare it to be our Royal will and pleasure, for the present as aforesaid, to reserve under our sovereignty, protection and dominion, for the use of the said Indians, all the lands and territories not included within the limits and territory granted to the Hudson's Bay Company; as also all the land and territories lying to the Westward of the sources of the rivers which fall into the sea, from the west and northeast of the aforesaid, and hereby strictly forbid, on pain of our displeasure, all our loving subjects, from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without our special leave or license for that purpose first obtained.

"And we do further strictly enjoin and require, all persons whatsoever, who have either wilfully or inadvertently, seized themselves upon any lands within the countries above described, or upon any other lands, which not having been ceded to, or purchased by us, are still reserved to the said Indians as aforesaid, said, forthwith to remove themselves from such settlements.

"And whereas great frauds and abuses have been committed in the purchasing lands of the Indians, to the great prejudice of our interests, and to the great disadvantage of the said Indians, in order, therefore, to prevent such irregularities for the future, and to the end that the Indians may be convinced of our justice, and determined resolution to remove all reasonable cause of discontent, we do, with the advice of our Privy Council, strictly enjoin and require, that no private person do presume to make any purchase from the said Indians, of any lands reserved to the said Indians, within those parts of our Colonies, where we had thought proper to allow settlement; but if, at any time, the said Indians, who should be inclined to dispose of the said lands, the same shall be purchased only for us, in some public meeting or assembly of the said Indians, to be held for that purpose, by the Governor or Commander-in-Chief of our Colonies respectively, within which they shall be, and in case they shall be within the limits of any proprietary, conformable to such directions or instructions as we, or they, shall think proper to give for that purpose. And we do, by the advice of our Privy Council, declare and enjoin, that the trade with the said Indians shall be free and open to all our subjects whatsoever; provided that every person who may incline to trade with the said Indians, do take out a license for carrying on such trade, from the Governor or Commander-in-Chief of any of our Colonies respectively, where such person shall reside, and also give security to observe such regulations as we shall at any time, think fit, by ourselves, or our Commissioners to be appointed for this purpose, to direct and appoint for the benefit of the said trade; and we do hereby authorise, enjoin and require, the Governors and Commanders-in-Chief of all our Colonies respectively, as well as the officers of our Government, as those under the government and direction of proprietaries, to grant such licences without fee or reward, and the security forfeited in case the person to whom the same is granted, shall refuse or neglect, to observe such regulations as we shall think proper to prescribe as aforesaid. And we do further expressly enjoin and require all officers whatever, as well military as those employed in the management and direction of the Indian Affairs, within the territories reserved as aforesaid, for the use of the said Indians, to seize and apprehend, all persons whatever, who, standing charged with Treason, murder, or other felonies or misdemeanours, shall fly from justice, and take refuge in the said territory, and to send them under a proper guard to the Colony where the crime was committed of which they shall stand accused, in order to take their trial for the same.

"Given at our Court at St. James, the seventh day of October 1763, in the Third year of our Reign. God save the King."

The resident Tribes were thus left undisturbed, and at the close of the American War in 1784, the Government granted to the Confederacy of the Six Nations, with many reservations, the lands that they had maintained the British frontier during that struggle, and were desirous of removing from their
old hunting grounds within the United States, a large block of the most valuable land in Upper Canada, containing about 674,910 acres, which it had previously purchased from the aboriginal occupants. This Grant was made without any condition or restriction except that the lands should not be alienated without the consent of the crown.

Since 1763 the Government, adhering to the Royal Proclamation of that year, have not considered themselves entitled to dispossess the Indians of their lands, without entering into an agreement with them, and rendering them some compensation. For a considerable time after the conquest of Canada, the whole of the western part of the Upper Province, with the exception of a few military posts on the frontier, and a great extent of the eastern part, was in their occupation. As the settlement of the country advanced, and the land was required for new occupants, or the predatory and revengeful habits of the Indians rendered their removal desirable, the British Government made successive agreements with them for the surrender of portions of their lands. The compensation was sometimes made in the shape of presents, consisting of clothing, ammunition, and objects adapted to gratify a savage taste; but more frequently in the shape of permanent annuities, payable to the tribe concerned, and their descendants forever, either in goods at the current price, or in money at the rate of ten dollars (£2 10s.) for each member of the tribe at the time of the arrangement.

Of these agreements the Commissioners submit in the Appendix (66 and 67) a Schedule, showing the date, the tribe, the extent of the surrender, and the amount of compensation.

As these transactions have been made the subject of reproach to the Government, and a ground for subsequent claims on behalf of the Indians, it may be proper here to offer a few remarks on the subject.

It has been alleged that these agreements were unjust, as dispossessing the natives of their ancient territories, and extortionate, as rendering a very inadequate compensation for the lands surrendered.

If, however, the Government had not made arrangements for the voluntary surrender of the lands, the white settlers would gradually have taken possession of them. The Indians, however, would have remained in their old haunts, until they became actually occupied by settlers, and in many cases, an annuity to themselves and their descendants forever, which was equivalent at least to any benefit they derived from the possession of the lands.

If subsequent events have greatly enhanced the value of those lands, it has been in consequence of the speedy and peaceful settlement of the country, and, up to this time, punctually paid and acquitted,
They were thus left in a state of tutelage, which although devised for their protection and benefit, has in the event proved very detrimental to their interests, by encouraging them to rely wholly upon the support and advice of the Government, and to neglect the opportunities which they have possessed of raising themselves from the state of dependence to the level of the surrounding population.

It is easy, at the present day, on looking back, to trace the error of the Government, and its evil consequences; but it is only just to observe that the system was in accordance with the legislation of the times. The regenerative power of religion and education was not then as now appreciated. The effects of civilization, and the necessities arising out of it, were not foreseen. The information of the Imperial Government was very imperfect. It was not easy nor safe rashly to change a mode of treatment to which the Indians had become accustomed, and thus the system has been allowed to continue up to the present time, long after the Government has become aware of its imperfections and inconveniences.

It must also be acknowledged that the system was never fully carried out. The protection which the Government intended to throw over the Indians was not and could not be sufficiently maintained. No supervision was adequate to guard so many detached and distant bands from the evils inflicted on them by their white neighbours, aided by their own cupidity and love of spirits. Their lands were encroached upon, frequently with their own consent, bought with a bribe to the Chief. Their complaints were often adjudicated upon by parties interested in depreciating them, or prejudiced against them; and thus a system, erroneous in itself, became more hurtful from its necessarily imperfect development. Of late years, however, the Government has become sensible of the necessity for introducing some change in this policy.

The Commissioners have not had an opportunity, and they did not consider it necessary, to examine the official correspondence prior to the year 1827, but subsequent to that date they find abundant evidence of the desire of successive Secretaries of State to ascertain the condition and character of the Indians, and to suggest measures for their benefit, with a reciprocal spirit on the part of the several Governments of both Provinces. This correspondence, which up to the year 1839, has been herebefore communicated to British Parliament, contains valuable information, particularly with regard to the Indians of Lower Canada; and conveys suggestions and orders from the Secretary of State, which, if acted upon, would already have done much towards raising the condition and character of the Indians, and which, if it is presumed, have been neglected only on account of the more pressing matters arising out of the disturbed state of the two Provinces.

The Commissioners deem it important to give a brief summary of this correspondence, as it exhibits the views of the Government, and vindicates it from the

* The views when individually penned of the necessary qualifications may be inferred from the fact, that John Brand, an Indian Chief of the main body of the Huron Mission concerning the Huron Mission of the Indian Department of the Province of Upper Canada. The subsequent loss of his seat in that body is in correspondence of his走出去 spirit of Fre有所不同 property, and not on account of his origin. Mr. Justice Macaulay and Mr. Attorney General Ogilby's opinions on this subject are given in the Appendix, No. 96.

* Return of several addresses to His Majesty relating to the Aborigines, addressed to the English Parliament, 1834. Ordered to be printed by the House of Commons, 8th March, 1834. No. 437. Copies of extracts of correspondence since 1st April 1835, between the Secretary of State for the Colonies, and the Governors of the British North American Provinces respecting the Indians in the Province of Upper Canada. Ordered to be printed by the House of Commons, 17th June, 1839. No. 434. These Documents will hereafter be referred to as Par. Pape.
imputation of indifference to the welfare of the Indian race, while it points out many of the remedies which it is their duty to recommend, and enables them to claim the bygone sanction of officers of distinguished benevolence and experience.

It appears that Earl Bathurst, the Colonial Secretary in the year 1822, and Viscount Goderich, holding the same office in 1827, contemplated a reduction of the Indian Department, with a view to its ultimate abolition. Lord Goderich suggested the commutation of all payments then made in goods, including the annuities and presents, into money.

The Earl of Dalhousie, who, as Commander of the Forces, had the superintendence of the Indians in both Provinces, objected strongly to this change, the mischief of which is clearly pointed out in other parts of this correspondence, and will be hereafter noticed.

In 1828, Lord Dalhousie furnished a detailed Report upon the condition of the several bands of Indians in both Provinces, prepared by Major General Darling, who, in his capacity of Military Secretary, had for many years been in charge of the Indian Department.

As this information was obtained by personal investigation, and no reference is made to any former Reports, it is probable that this is the earliest document received by the Government, which contains any detailed statement relative to the tribes.

General Darling pointed out the necessity of more active steps to civilize and educate the Indians, and suggested the substitution of stock and agricultural implements, for the goods given them in payment of their annuities.

(£5 be well here to state, that the total number of Indians who then came under the observation of the Government, and within the reach of its influence in both Provinces, did not exceed 15,000, and it has since decreased.)

The above suggestion was approved by Sir J. Kempt, who, at the same time informed the Government of the Indians, and placed them under the superintendence of the Governors of the respective Provinces. In the same Despatch, he called upon Sir J. Kempt to Report as to the measures which he considered "necessary for the moral and religious instruction of the Indians, and how far the labors of the Missionaries in this respect had been beneficial, or may require assistance; and whether the measures which have hitherto been adopted for the protection of the Indians, in the lands and property to which they are fairly entitled, have been effectual."

These enquiries were not directly answered, but Sir J. Kempt, in his reply, proposed various reductions in the Department, and suggestions for the settlement of the Indians, and the distribution of the presents, and concluded with the following recommendations:

It appears that the most effectual means of improving the condition of the Indians, of promoting their religious improvement and education, and of eventually relieving His Majesty's Government from the expense of the Indian Department, are—

1st. To collect the Indians in considerable numbers, and to settle them in villages, with a due portion of land for their cultivation and support;

2d. To make such provision for their religious improvement, education, and instruction in husbandry, as circumstances may from time to time require.

3d. To afford them such assistance in building their houses, rations, and in procuring such seed and agricultural implements as may be necessary, which I believe, when practicable, a portion of their presents for the latter.

4th. To provide active and zealous Missionaries 'for the Indians at the Bay of Quinté and Guilb☟mity, and to send Wesleyan Missionaries from England to counteract the antipathy to the Established Church, and other objectionable principles, which the Methodist Missionaries from the United States are supposed to instil into the minds of the Indian converts."

These suggestions, with the exception of the last, which was not noticed in the reply, were approved by the Lords of the Treasury and the Secretary of State, but an order was at the same time given that the whole expense of the Department should not exceed $290,000.

This limitation has probably been one of the chief reasons why the policy recommended by Sir J. Kempt, and adopted by the Secretary of State, has not been carried out on any systematic plan, for the greater part of this sum has been absorbed by the annual presents and the expense of the Department. The mode also in which the accounts of the Department have been kept, has left the Government in the dark as to the supplies applicable to purposes of improvement, and it may be asserted that the proposed scheme could not then have been undertaken upon an extensive scale with the means thus afforded, and with an establishment organized for the maintenance of a different system.

In the meantime, however, Sir John Colborne, then Lieutenant Governor in Upper Canada, had sought permission to apply the amount of the annuities to wards building houses and purchasing agricultural implements and stock for the Indians entitled to such payments, who might be disposed to take up a fixed abode in the Province; and upon leave being granted, he lost no time in introducing the change.

In the same year, the experiment of educating Indian youths, at a common English school, was commenced in Lower Canada, by placing six Indian boys at a school at Chateauguay, under the supervision of Major Plenderleith Christie, who has bestowed great attention upon the Indians, and whose benevolent exertions in their favor have continued to the present time. This number was subsequently increased by Lord Sydenham to twelve, and the expense of their board and education continues to be borne by the Government.

The important change of transferring the Indians from the charge of the Military authorities to that of the Civil Governors in both Provinces, was introduced at this time by Sir George Murray, and the motives of which led to it are ably described in the following extract from one of his Despatches:

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I consider this the proper opportunity for bringing under your notice some of the opinions which I have formed with respect to the policy which has hitherto been pursued towards the native tribes living in the British territories in North America, as well as the point out some alterations in the system which I consider it will be proper to adopt for the future.
It appears to me, that the course which has hitherto been taken in dealing with these people, has had reference to the advantages which might be derived from their friendship in times of war, rather than to any settled purpose of gradually reclaiming them from a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life.

Under the peculiar circumstances of the times, it may have been originally difficult to pursue a more enlightened course of policy; the system, perhaps, has been persisted in by the Home and Colonial Governments rather as a matter of routine than upon any well considered grounds of preference; whilst, on the part of the Indians themselves, there is no doubt that its accordance with their natural propensities, and with their long established habits, rendered it more acceptable to them than any other. Nor is it unlikely that if, on the one hand, there existed a disposition in the aboriginal inhabitants to adapt themselves to their condition of life, there was a propensity also in the new occupants of America to regard the natives as an irreconcilable race, and as inconvenient neighbours, whom it was desirable ultimately wholly to remove.

Whatever may have been the reasons which have hitherto recommended an adherence to the present system, I am satisfied that it ought not to be persisted in for the future; and that so enlarged a view of the nature of our connexion with the Indian tribes should be taken, as may lead to the adoption of proper measures for their future preservation and improvement, whilst, at the same time, the obligations of moral duty and sound policy should not be lost sight of.

He then notices the favorable opportunity offered by the increased disposition of some of the Indians to alter their mode of life,—repeats a former injunction to encourage in every possible manner the progress of religious knowledge and education generally among the tribes,—expresses his decided opinion that these inestimable advantages should be allowed to follow in, through whatever channel they may find their way,—recommends the substitution and presentation of a taste for agricultural pursuits, in lieu of those calculated to keep alive in the Indians their passion for the chase and their warlike propensities, and advises their settlement in Townships or upon detached lots of land, in a manner similar to the European settlers.

From this time forward, therefore, a different system has been adopted towards the Indians, upon the express authority of the Ministry of the Interior. A subsequent correspondence shows that several measures in anticipation of these instructions had already been taken. Sir J. Kemp, having objected to the In. p. 98. Indians being placed under the Civil Governors, the Secretary of State replied that he saw no good reason for not adhering to his original instructions.

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The steps by which the Upper Canadian Indians were brought to this condition are described in the official correspondence.

In 1830 Sir John Colborne reported on the condition of certain tribes, comprising a few Paper, which had been placed under the charge of a Superintendent of the Indian Department, and urged to clear a tract of land between Lakes Huron and Simcoe;—that he had directed houses to be built for them, on detached lots, and that they were clearing ground for farms. Agricultural implements had been procured for them, experienced farmers had been engaged to instruct them, and schoolmasters appointed to educate their children.

The successful result of this first experiment is described in an interesting Report of the Superintendent, transmitted five years subsequently, to the Secretary of State.

Similar measures were reported in 1830, to be on trial at the Indian stations on the Thames and St. Clair. The result has been alike beneficial.

The expense of these measures, which were subsequently extended by Sir John Colborne to other tribes, was defrayed out of the surplus of the Parliamentary Grant, and their annuities.

In 1832, the Secretary of State recom- Paper, p. 155. In 1853, the Secretary of State recom- Paper, p. 155. In 1853, the Secretary of State recom- Paper, p. 155. In 1853, the Secretary of State recom- Paper, p. 155. In 1853, the Secretary of State recom- Paper, p. 155. In 1853, the Secretary of State recom- Paper, p. 155.
period the charges for the presents, including those given on account of the annuities payable for lands surrendered, had been yearly granted by the British Parliament in a separate vote, while the salaries and pensions of the officers of the Indian Department had been paid from the military chest, and provided for out of the army extraordinaries. This course being considered irregular, Lord Goderich proposed that for the future, the land-payments, or annuities payable for lands surrendered, which had been paid to Upper Canada, should be charged on the Casual and Territorial Revenue of that Province, while the remaining charge, having been originally incurred with the view of securing the services of the Indians in wars, for British, and not exclusively colonial interests, ought, according to His Lordship's view, to be provided by the Imperial Parliament.

In the year 1835, a select Committee of the House of Commons on Military Expenditure in the Colonies, reported the following Resolution:

That the Committee are of opinion from Parl. Papers, that the evidence taken, and to which they report, 43 p. 1., for that the Indian Department under the laws be greatly reduced, if not altogether abolished; and they therefore call the attention of the House to the same, and also to the expense of articles annually distributed to the Indians, and whether any arrangement may not be made to dispense with such distribution in future, or to commute the presents for money.

In consequence of this Resolution, Lord Glenelg, then Secretary of State for the Colonies, addressed a Despatch to the Governors of both Provinces; the following extracts from which will explain His Lordship's views.

1. "I feel bound, after much consideration, to express my opinion, that the time is not yet arrived at which it would be possible, consistently with good faith, altogether to discontinue the annual annuities to the Indians."

2. "Of the sum expended in presents, there is, however, a portion, which would appear to be placed under peculiar circumstances. It has often been represented, and lately on official authority, that of the presents from the British Government, a considerable number reside within the United States, and only resort to Canada at the periods of issue."

3. "I have to request that you will direct an immediate inquiry to be made into the truth of this statement, and that you will ascertain and report to me whether the arrangements or conditions, such persons have hitherto received presents, at what periods their change of domicile took place; how far the faith of the country is pledged to them; and whether any bad consequence would be apprehended from the discontinuance of their supplies."

4. "While, however, my present information leads me to believe that the immediate or early discontinuance of the annual presents to the Indian Tribes residing within the British Provinces, without a commutation, would be unjust and impolitic, I am by no means disposed to admit that they should be indefinitely perpetuated; and I have to request, that you will direct your early attention to a consideration how far it may be practicable, consistently with good faith, and sound policy, gradually to diminish their amount, with a view to the ultimate abolition of the existing custom."

5. "With reference to the idea of commuting the presents for money, His Lordship stated, that while he was disposed to question the accuracy under these existing circumstances of the opinions expressed by Lord Dalhousie and Sir J. Kempt; on the contrary, I think it probable that at the date of their despatches, such consequences might have followed from money payments to the Indians; but since that time considerable progress, I have reason to believe, has been made in the settlement and civilization of the tribes, and it has been stated to me that the benefits arising from these circumstances are to be expected in the country is pledged to them; and whether any consequences are to be apprehended from the change of domicile to the utmost of their power."

6. "From the Reports in this Department, it appears that not only among the more settled and civilized tribes, but even among those inhabiting the remote Districts of Canada, a stronger desire for knowledge has recently been evinced in Upper Canada, schools have been established by societies and by private individuals, and are said to be well attended. In Lower Canada, also, schools appear to have been made, though perhaps not with so favourable a result: these circumstances, combined with the general docility of the Indian tribes, lead me to hope, that schemes of this nature, if matured, would not fail of ultimate success. I cannot, of course, pretend to enter into the details of such a scheme; it is sufficient for me to impress upon you the desire of His Majesty's Government to co-operate to the utmost of their power in its promotion. With this view they are prepared to make such arrangements or conditions, such persons have hitherto received presents, at what periods their change of domicile took place; how far the faith of the country is pledged to them; and whether any bad consequence would be apprehended from the discontinuance of their supplies."

* This is a mistake, no such change had been made in the presents, but part of the annuities in Upper Canada had been expended in the purchase of such articles.
Appendix (EEE.)

A. 1844-5.

The chief recommendations of the Committee of the Executive Council are embraced in the following extracts from their Report, and from the Earl of Gosford's Despatch, submitting it to the Secretary of State:

Extract from Report.

"The Committee therefore deem it their duty to express, in the strongest manner, their conviction that good faith, justice, and humanity alike B. p. 27.

forbidding the discontinuance of the presents, until the Indians shall be raised to a capacity of maintaining themselves in an equality with the rest of the population of the Province."

Extracts from Despatch.

"The other principal recommendations of the Report are:—"

1. It must be strongly recommended that the establishment and maintenance of schools, in which instruction shall be given as well in the rudiments of education, as in agriculture and some of the hand- crafts, and the English as well as the French language taught; and to promote these objects it is suggested for consideration, whether some of the medals or ornaments now given as presents, might not be converted into prizes for proficiency in these pursuits; and whether it might not be advisable to make the gift of presents to Indians and their families conditional on their sending their children to such schools.

2. The Report then advances to the consideration of a question of primary importance in conducting the experiment for inducing the Indians to change their present for more civilized habits of life, viz: their settlement; and after advertting to the advantages and disadvantages of locating them in separate masses, and dispersing them over tracts already ready peopled, recommends that compact settlements should be formed of such as may be disposed, upon condition that the Indians shall be raised to a capacity of maintaining themselves on an equality with the rest of the population of the Province, and if the consent of the Indians can be obtained to articles which may have been already consigned to the colony for distribution, and which might in such a case remain on hand. Upon this subject, however, I shall be anxious to receive from you, at an early period as possible, such suggestions as you may feel able to offer for the guidance of His Majesty's Government.

7. It is my intention to make any reduction in the sum to be required for the ensuing year, but it will at the same time be distinctly intimated to the House of Commons, that the vote is only taken provisionally; that steps are in progress for ascertaining the practicability of immediate reductions in the expenditure on account of the Indians; and that I shall hope to have the consent of the Executive Council on an equality with the rest of the population of the Province.

5th. The substitution of Agricultural implements for trinkets and ornaments, and the discontinuance of the issuing of fire arms and ammunition, except to old hunters, or such adult Indians, as shall have become settlers in the forest.

3rd. That the wandering Indians, about 125 in number, who resort here annually for presents, should cease to receive them after the ensuing year, unless they choose to settle and cultivate the soil in some part of the Province.

4th. It deprecates the proposal for commuting the presents for money payments, as not only repugnant to the wishes of the Indians, but as fraught with mischief and degradation to the whole race.

5th. The Report next strongly recommended the establishment and maintenance of schools, in which instruction shall be given as well in the rudiments of education, as in agriculture and some of the hand-crafts, and the English as well as the French language taught; and to promote these objects it is suggested for consideration, whether some of the medals or ornaments now given as presents, might not be converted into prizes for proficiency in these pursuits; and whether it might not be advisable to make the gift of presents to Indians and their families conditional on their sending their children to such schools.

6th. The Report then advances to the consideration of a question of primary importance in conducting the experiment for inducing the Indians to change their present for more civilized habits of life, viz: their settlement; and after advertting to the advantages and disadvantages of locating them in separate masses, and dispersing them over tracts already ready peopled, recommends that compact settlements should be formed of such as may be disposed, upon condition that the Indians shall be raised to a capacity of maintaining themselves in an equality with the rest of the population of the Province, and if the consent of the Indians can be obtained to articles which may have been already consigned to the colony for distribution, and which might in such a case remain on hand. Upon this subject, however, I shall be anxious to receive from you, at an early period as possible, such suggestions as you may feel able to offer for the guidance of His Majesty's Government.

7th. The Report closes with some account of the different tribes of Indians in this Province, and their possessions, and recommends that certain portions of
8 Vict. Appendix (EEE.) A. 1844-5.

With this information before him, Lord Glesneig addressed Despatches to the Governors of both Provinces in August, 1838.

To the Earl of Durham, he wrote:—

"With respect to Lower Canada, the Report of the Committee of the Executive Council leaves little to be desired, either as to the details of the question, or as to the principles on which it ought to be dealt with, or as to the practical application of those principles. The sentiments and suggestions of that Report are, not only with my own views, as explained in former Despatches, but also with those of the persons in this country, and in the Canadas, who most interest themselves in the fate of the Indians. I have, therefore, to authorize you to carry the proposed measures into effect."

He desired a Report upon the result of the several measures adopted by Lord Gosford, and with a view of furnishing the Government from time to time with an accurate account of the state of the Indians and of their progress in the arts of civilized life, directed that a detail Report on those subjects should be proposed and transmitted periodically.

The early return of Lord Durham, and the more momentous affairs which have occupied the attention of his successors, will account for these instructions not having hitherto been executed.

His Lordship concluded his Despatch with the following three general observations.

"1st. It should be regarded as a fixed principle in any arrangements that may be made regarding the Indians, that their concerns must be continued under the exclusive care and superintendence of the Crown. My meaning cannot be better expressed than in the words of the Committee. "They think it right to observe in general, that in the recommendations which they have offered, they assume that the Indians must continue to be as they have hitherto been, under the peculiar care and management of the Crown, to which, whether under French or English dominion, they have been taught exclusively to look for paternal protection, in compensation for the rights and independence which they have lost; until circumstances make it expedient that they should be turned over by the Crown to the Provincial Legislature, and receive Legislative provision and care, the Committee conceive that all arrangements with respect to them, must be under the immediate directions of Her Majesty's Government, and carried into effect under the supervision of officers appointed by it."

"2nd. I recommended (in a former Despatch) that although the modes of applying the money destined for the Indian Department might be varied, yet the whole amount applied to that service should not exceed the sum actually voted by Parliament for that purpose, and certainly the strictest economy should be exercised in the application of the money so voted, at the same time, no real interest of the Indians ought to be sacrificed, nor any practical improvements deferred on the ground of expense. From what source any necessary supplies for this object, beyond the sum annually voted should be drawn, may be a question; but although it would be inexpedient to apply to Parliament or to an increased vote, resources might be had to the Provincial Revenues, including those revenues can be more justly and legitimately rendered available than this."

"3rd. The number of tribes and of Indians resident within the British Territory, the pursuits of each tribe, with the number of fixed locations occupied by the Indians, the situation of the locations of the settled parties or of hunting grounds occupied by the other Indians, the extent of lands set apart at the different locations, for the use of the Indians, or of the hunting ranges, the persons employed in the superintendence of the settled Indians, or of the other Tribes, with the designations and salaries, and a summary of the duties they have to perform."

"4th. The number of the Clergy or teachers attached to each tribe or party, and whether the expenses of the tribe or party are defrayed by the Parliamentary grant or from the land payments, out of the Territorial Revenue of the Crown."
Appendix (EEE.)

8 Victories.

A. 1844-5.

The general principles by which His Lordship con-
considered that the Executive Government should be
guided in its treatment of the Indian tribes, are stated
in the following extracts:

"The first step to the real improvement of the In-
dians is to gain them over from a wandering to a
settled life; and for this purpose it is essential they
should have a sense of permanency in the locations
assigned to them; that they should be attached to
the soil, by being taught to regard it as reserved for
them and their children by the strongest securities.
Their locations therefore should be granted to them
and their posterity for ever by a grant under the
great seal of the Province, on such terms, and accom-
panied by such provisions, as shall render them un-
attachable by creditors, and insensible either by
the tribe or any occupant, without the joint concur-
rence of the Lieutenant Governor for the time being,
the principal chief of the settlement, and the resi-
dent missionary or missionaries.

In this connection I recommend to your consid-
eration the means of encouraging and promoting
among the Indians the pursuits of agriculture. By
reasonable and judicious intervention it seems not
unlikely that the Government may materially aid
that object.

2nd. The next important object to be obtained is the
establishment among them of schools, with compe-
tent teachers; schools affording elementary instruc-
tion, not only in the common branches of education,
but in the rudiments of agriculture and of mecha-
nics, and superintended by masters of competent
knowledge, and of strictly moral and religious cha-
racter. The requisite authority for applying to
wards purposes of this nature a portion of the Par-
liamentary vote on account of the Indian Depart-
ment, was conveyed to your predecessor in my des-
patch of the 14th January, 1836. I have little
doubt that among the missionaries who have so zea-
lously devoted themselves to the conversion of the
Indians, teachers for such schools may be found."

3rd. In order to stimulate the exertions of those
who attend the schools, it would probably be advan-
tageous that periodical examination should take
place, accompanied by public trials of skill in agri-
culture. On such occasions prizes should be distrib-
uted to those who have shown peculiar diligence or
ability or who have distinguished themselves by
regularity and good conduct. The consideration
which would attach to those who obtained such
prizes would be an incentive to some who might
otherwise neglect the schools.

4th. The gradual conversion of the usual presents
into agricultural implements. And the introduction,
if possible, of a change in the dress of the Indians,
would probably conduce to wean them from their
former habits. In promoting such a change, how-
ever, great care would be required not to offend the
national habits and prejudices of these people, or to
deprove them too suddenly of any article which by
custom have acquired a fictitious value in their eyes.
Still more carefully is it to be provided, that in ef-
flecting changes of any kind, no room shall be given
for any just imputation on the good faith of this
country.

5th. The penalties denounced by law against per-
sons selling spirits to the Indians should be strictly
enforced.

6th. The instructions which you have previously
received, and which are inserted in this despatch,
in regard to the title-deeds of Indian lands, should
In consequence of this despatch, Sir George Arthur directed the whole subject of Indian Affairs in the Upper Province to be thoroughly investigated by Mr. Tucker, the Provincial Secretary; but the attention of the future consti-
tution of the Indian Department was omitted. As this was one of the chief points on which Sir G. Arthur desired information, since he had reported to the Secretory of State that, "it was his intention to suggest a plan for remodelling the whole Indian Depart-
ment at the earliest opportunity," he referred the report to Mr. William Hepburn, who had for a period of nearly two years carried on the superintendence of the Department, but was not then connected with it. The Commissioners have been unable to discover, and Mr. Hepburn has not been able to supply a copy of the remarks and suggestions which he in consequence furnished.

In the latter part of the same year, the Indian De-
partment came under investigation, in consequence of an Address from the House of Assembly to the Lieu-
tenant Governor, praying that he would order an in-
vestigation into the business, conduct, and organization of the several public Departments. The inquiry was conducted by the Vice Chancellor, Mr. Justice Macaulay, (who last already reported on the subject,) and Mr. Hepburn, one of the present Commissioners.

According to their instructions, they were to investi-
gate—first, the present condition, both in a moral and political point of view, of the different tribes, forming the Indian population: also, the extent of their lands and annuities; and second, whether any alteration or amendment might be beneficially introduced in the mode of conducting the Indian Department. The enlarged and beneficent views of the Lieutenant Gover-
nor are shewn in the enumeration of the topics con-
ected with the first head into which they were direct-
ed to inquire; but unfortunately, owing, as the Com-
misions stated, to the very extensive and complicated nature of the first branch of inquiry, and the remoteness of the sources of information upon which the Commit-
tee can alone form accurate opinions, they were in-
duced, while such information was in the progress of collection to confine their first Report, which appeared in February, 1840, to the subject of one Department, and they did not subsequently resume their labors, nor have the present Commissioners been able to recover much of the information at that time collected.

The Report, however, was printed and became pub-
ic, although it was never formally adopted nor trans-
mittted to the Secretary of State, and its recommenda-
tions were never carried out.

At the Union of the two Provinces, Lord Sydenham combined and remodelled the various public Depart-
ments, with the exception of that connected with the Indians, which, from the want of sufficient information, and the many difficulties with which the whole ques-
tion of Indian Affairs was surrounded, he was obliged to leave untouched; but it was his intention, whenever the state of the public business enabled him to apply himself earnestly to the subject, to reform the Depart-
ment. His general views, which coincide in some respects with those of Sir F. Head, are stated in the following despatch:

Government House, Kingston, 22nd July, 1841.

My Lord,

I have the honour to acknowledge the receipt of your despatch of the 1st instani, No. 395, on the subject of the Indian Department in Canada. I beg to assure your Lordship that I have given the subject my atten-
tive consideration, and I hope to be able to submit for your approval, a scheme for the consolidation of the Department. At the same time the matter is attended with great difficulty, arising from the peculiarity of the duties which the officers of the Department have to perform, the extent of country comprised within their jurisdiction, and, above all, from the system pursued with regard to the Indians, which, in my opinion, is the most mistaken character. All my observation has completely satisfied me, that the direct interference of the Government is only advantageous to the Indians who can still follow their accustomed pursuits, and that if they became settlers, they should be compelled to fall into the ranks of the rest of Her Majesty's sub-
jects, exercising the same independent control over their own property and their own actions, and subject to the same general law as other citizens.

The attempt to combine a system of pupillage with the settlement of these people in civilized parts of the country, leads only to embarrassment to the Govern-
ment, expense to the Crown, a waste of the resources of the Province, and injury to the Indians themselves. Thus circumstanced, the Indian loses all the good qualities of his wild state, and acquires nothing but the vices of civilization. He does not become a good sett-
tler, he does not become an agriculturist or a mechanic. He does become a drunkard and a debauchee, and his females and family follow the same course. He occu-
pies valuable land, unprofitably to himself and injuriously to the country. He gives infinite trouble to the Government, and adds nothing either to the wealth, the industry, or the defence of the Province.

I have, &c.

(Signed,) SYDENIANT.

The Right Honourable
Lord J. Russell.

Subsequently, but not until the Governor General had again been called upon for the information re-
quired by Lord Glenelg, in 1839, the present Commis-
sion was appointed in the autumn of 1842. Their lab-
bours have been retarded by circumstances over which they had no control, and which will be pointed out in a separate Report; but they trust that the delay will have enabled them to give a more attentive consideration to the numerous and varied topics connected with this important subject, and to mature their opinions on the measures which they have to recommend.
PAST AND PRESENT CONDITION OF THE INDIANS.

The earliest detailed information on the condition of the Indians to which the Commissioners have had access, is that contained in General Dar es's Report, made in July, 1828, which embraced the tribes in both Provinces. A similar document appears among the printed records, until the year 1857, of which date are the copies of the two Governors, put by the Lords of the Treasury, and the Report of the Committee of the Executive Council in Lower Canada. The missionaries, who were not disturbed in their appointments, were not likely to initiate any. In Canada West, on the contrary, to which the influence of the Jesuits and Roman Catholic Clergy did not extend, the Indians remained, until a very recent period, in a state of heathen barbarism. With the exception of the Mohawks on the Grand River and Bay of Quinte, and a small Moravian settlement at Fairford on the River Thames, which was founded in 1793, there was no Christian community of Indians previous to the present century. The missions of the Church of England and the Wesleyan Methodist Church have since converted almost all the resident tribes, and have encouraged, in some instances with much success, to imbibe with that spirit of inquiry, and desire for improvement, which, in all countries, peculiarly characterize the Protestant convert. The Indians, too, are less cumbered by a long dependence on their missionaries, and by intermarriage with the whites.

Their proximity to settlers of activity and enterprise, and their constant exposure to deception and robbery by the more unprincipled of their neighbours, have aroused some of their dormant energies; and these circumstances, with the attention which they have received from the Government, have raised them in intelligence and knowledge, above their brethren in the other Provinces.

The physical formation of the red man in his native state, the rude inhabitants of his ancestral hunting grounds, and stronger to the practices and vices of civilization, is of the finest description. Height, beauty of proportions, nobility of carriage, activity, strength and suppleness, are its general characteristics. These, however, have all decreased with civilization and the progress of settlement, and the present race exhibit but faint traces of their former organization. Intemperance may be cited as the chief cause.
It has already been observed, that the untutored Indian is inordinately fond of liquor. For this he was seduced by a false and unprincipled trader. This passion for liquor among the Indians, and its baneful effects, have led to statutory enactments making it an offence, punishable by a fine of £20, to sell or give liquors to individuals of this race. Notwithstanding, however, all the efforts of the Government and the missionaries, intemperance has been the red man's worst enemy.

The next causes of his physical deterioration have been the exposure and increased hardships attendant upon his hunting expeditions, and the alternations of extreme hunger and repast, to which he is usually subject on these occasions.

Formerly, the Indian, accustomed to the shelter of a rude wigwam, or to the canopy of heaven, and used to the exertions of the chase, found little difficulty, and was exposed to little hardship in procuring the game necessary for his sustenance, which was abundant in his native forests. But now, the game is exhausted in his old hunting grounds, and has become scarce in those far distant to which he is obliged to have recourse. He now hunts for the sake of the fur alone, to procure which he is often pledged to the trader. His expeditions become long and distant; his success precarious; his supply of food is often exhausted, and he is frequently exposed to the horrors of starvation, both by hunger and cold.

The civilised Indian, too, who has been familiar with the warm log hut and other comforts of civilisation, and who quits these for a few months or weeks in the year, is no longer qualified to brave the exposure consequent on the chase, and their expeditions to the sugar camp; and thus diseases, numerous and fatal, are engendered. Consumption, catarrh, rheumatism, which, with scrofula, the consequence of insufficient or bad food, exhaust the strength of their victims, and lay the seeds of disease and degeneration in their descendants. The frequent intermarriages of blood relations in small bands, and the irregular connexions with profligate whites, are also staid among the circumstances leading to the same evil.

To these must be added the natural indolence of the Indian temperament, which, in the absence of the excitement of savage life, keeps many of his race in a state of inactivity, destructive alike to the energy and health of body and mind.

The same causes, it is obvious, must have had a material effect upon their mental energies and habits; and it is a melancholy truth, that the example and encouragement of vicious white neighbours have been among the chief causes of the deterioration of the Indian character.

In his native state the Indian is simple-minded, generous, proud and energetic; his craftiness is exhibited chiefly in the chase and in war. He is generally docile, and possesses a lively and happy disposition. He is very hospitable, never refusing to assist the necessities of his friends, and he is always ready to assist the necessities of his enemies.

An Indian brave would rather die than commit any act derogatory to his character as a warrior; and a true medicine man would prefer the torments of the stake, and his own death, to the exertions of the chase, and the alternations of extreme hunger and repast, to which he is usually subject on these occasions.

As regards education, these Indians appear stationary. In most of the settlements there is no school, and the attempts which have, at various times, been made by the Government and Charitable Societies, to establish Schools among them in this part of the Province, have been frustrated by the jealousy of the missionaries, who are generally opposed to the influence of a Protestant teacher, and to the introduction of the English language.
### 8 Victorian.

The health of the Indians is generally stated to be as good as that of their white neighbours, and they are subject to the same diseases. It has been remarked, however, that Epidemics have proved more fatal among this race, than among the whites; but this difference arises probably from moral and social, rather than from physical causes. Since the year 1823 the Indians of Canada East have received advice and attendance, when necessary, from the Army Medical Officers, in consequence of a regulation to that effect, established by the Earl of Dalhousie.

The usual number of children born to a married couple, is stated, by the greater number of authorities, to be six or seven; the number reared to be four or five. The number among the winter tribes, however, is less, and is reported not to exceed two or three.

Few of them live in wigwams, except the Algonquins and Nipissings, at the Lake of Two Mountains, and some of the Iroquois at St. Regis, who occupy them temporarily during the summer season, when their fields are at a distance from their fixed residences.

Few, if any, of their national institutions and customs remain, since their conversion. Their Pagan ceremonies and observances are abandoned. The rites of baptism, marriage and burial, are observed among them as among the whites. The possession and descent of property are regulated by the same rules, except that by provision of the Government, their land cannot be alienated from the tribe to which it belongs, from natural or other cause. The Crown. The land is not divided among the members of the tribe, but it is not occupied nor titled in common. Each member chooses any parcel of ground, within the reserve of his tribe, which he pleases, provided it be not already appropriated by another, and this he cultivates for the support of his own family, without the interference, and secure from the intrusion of his neighbours. This parcel he bequeath to his heirs, or to any member of his tribe, if he expresses no wish on the subject, his heirs take undisputed possession of it.

The goodness of the Indians for hunting is stated to have abated considerably, owing, in a great measure, to the difficulty of indulging it. Formerly it was usual for the male adults to pass the winter in the forests, in pursuit of game; but now few, except the Algonquins and Nipissings, already referred to as living in wigwams, and a few of the Abenakens, continue the practice. A general view of the Indians of Canada East, is shewn in the following Table, a description of the several Bands will supply the information peculiar to each.

#### TABLE.

<table>
<thead>
<tr>
<th>Names of the Tribes</th>
<th>Where Settled</th>
<th>Males</th>
<th>Females 10 to 55</th>
<th>Females 56 to 90</th>
<th>Boys 1 to 4</th>
<th>Boys 5 to 9</th>
<th>Girls 1 to 4</th>
<th>Girls 5 to 9</th>
<th>Total</th>
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<td>Caughnawaga</td>
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<td>247</td>
<td>206</td>
<td>61</td>
<td>67</td>
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<td>Ditto,</td>
<td>St. Regis</td>
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<td>106</td>
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<td>33</td>
<td>35</td>
<td>32</td>
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<td>3</td>
<td>92</td>
<td>116</td>
<td>23</td>
<td>20</td>
<td>19</td>
<td>29</td>
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<tr>
<td>Nipissings,</td>
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<td>St. Francis</td>
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<td>6</td>
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**Grand Total,...**

856

1058

220

224

179

233

334

3301

15
1. IROQUOIS OF CAUGHNAWAGA OR SAULT ST. LOUIS.

Parliamentary Papers, village on Lake St. Louis, ten miles west 1849, Page 50. Boundary of the City of Montreal. The village of Indian covers about forty acres of ground. It contains forty-five stone houses, 192 wooden cabins, and 100 barns and stables of the usual kind. The population is upwards of 1,100, but the number of Indian entitled to receive presents is only 955, the remainder being half-breeds, and, as such, excluded from a participation in them. In 1837 it was 955, and in 1827, 967, but it is probable that, in the earlier of these years, fewer precautions were taken to prevent an abuse of the issues. During the seven years, 1830-1842, the number of births of illegitimate children has also become less frequent than formerly, and particularly since nocturnal assemblies and dances have been abolished in the village; only one illegitimate child was baptized during the year 1842.

The Seigniory of Sault St. Louis, was granted to the Jesuits in the year 1680, "Pour contribuer à la conversion, instruction et subsistance des Iroquois." This concession was made by two separate instruments; the first from Louis XIV, dated 29th May, 1680, confined the grant to a front of two leagues; the second from the Comité de Frontenac, dated 31st October, 1680, made an addition to that front of one league and a half or thereabouts, by a depth of two leagues. The title deed contains a clause to the effect, "que la dite terre nommée le Sault appartiendra toute déftrichée à Sa Majesté lorsque les dits Iroquois l'abandonneront."

The Seigniory continued under the superintendence and management of the Jesuits until the 15th April, 1762, when it was entirely and exclusively vested in the Iroquois, under the supervision of the Indian Department. The terms and conditions of the new titles or declarations, under the Letters Patent de Téniier, dated 18th December, 1827, are such as are usual, and have been stipulated in the grants made in the Seigniories herefore belonging to the late order of Jesuits in this Province.

The Seigniory is at present under the immediate management of an Agent duly authorized, who is required to render an annual account, formally attested, of the transactions of his agency, and to explain to the Iroquois Chiefs, in full Council, (in the presence of the missionary and Superintendent of Indians,) particulars of the receipts and expenditure, and finally to transmit the accounts and vouchers to the Secretary of Indian Affairs, by whom the abstract is printed and furnished to the Indians. The following is an abstract of these statements for the last fifteen years:

ABSTRACT.

<table>
<thead>
<tr>
<th>INCOME</th>
<th>EXPENDITURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>WHEAT</td>
<td>MONEY</td>
</tr>
<tr>
<td>From April 17, 1826, to Jan. 16, 1837,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Jan. 27, 1837, to &quot; 31, 1838,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Feb. 18, 1838, to &quot; 31, 1839,</td>
<td>116</td>
</tr>
<tr>
<td>&quot; Oct. 1, 1839, to &quot; 31, 1840,</td>
<td>68</td>
</tr>
<tr>
<td>&quot; &quot; 1, 1840, to Apr. 18, 1840,</td>
<td>144</td>
</tr>
<tr>
<td>&quot; Sept. 1, 1840, to Oct. 31, 1840,</td>
<td>639</td>
</tr>
<tr>
<td>&quot; Nov. 1, 1840, to Dec. 31, 1840,</td>
<td>1383</td>
</tr>
<tr>
<td>&quot; April 18, 1841, to May 8, 1843,</td>
<td>320</td>
</tr>
</tbody>
</table>

A copy of the accounts for the last year is inserted at length in the Appendix, No. 86, with the view of exhibiting the nature of the transactions. In addition to these revenues the tribe is entitled to an annuity of $22010. 65. currency, from the State, of New York, for land sold to that State, under a treaty executed in the City of New York, on the 31st May, 1769, which the Chiefs receive in person from the American Authorities, and expend without the interference of the Government.

The quantity of land under cultivation in this settlement is about 2230 acres; in 1867 it was reported to be 2230 acres. The land is of inferior quality along the front of the tract. But in the rear concessions, and in those on the River La Tortue, it is better adapted to agricultural purposes. The number of acres cultivated by each family may be averaged at ten; a few families cultivate from thirty to forty acres each. In those cases in which families have no land, they procure their subsistence, in summer, by the wages of the men who are employed in navigating boats and rafts down to Montreal; and in winter by the profits arising from the sale of snow-shoes, baskets, moccasins, &c., which they make up themselves; some...
within the last few years, and they appear to be very little inferior to the lower order of the French Canada. The Jesuits, in the year 1838, withdrew by order of the Earl of Gosford. Prejudices of the missionary to the introduction of the English language. The teacher was in consequence engaged as labourers with white settlers. There are not any tradesmen, strictly speaking, among the Indians and substitute settlers, it failed, through the Indians not understanding the management of their stock in the winter season. In the year 1841 they raised 2876 bushels of Indian corn, 580 bushels of oats, forty bushels of barley, 790 bushels of beans and peas, 2307 bushels of potatoes, and 633 tons of hay.

A resident Roman Catholic missionary, perfectly conversant with the Indian language, and paid by the Government, is attached to this settlement, where he has been stationed for a long period. There is in the village a substantial and spacious stone church, with a steeple and two bells, and a Presbytery for the missionary, also of stone: both buildings were erected by the Jesuits; and in the year 1832, the Imperial Government granted £200 for the repairs of the church, and in the following year a large bell was sent out by command of Her Majesty. The missionary celebrates Mass at confession, and at the holy Communion.

There is not at present a school of any description at Caughnawaga, but five boys of the tribe are educated at Christieville. In the year 1835, Lord Aylmer appointed an English teacher of the Roman Catholic persuasion to conduct a school at this village; but, like a Former similar attempt, on the part of the Society for Promoting Education and Industry among the Indians and substitute settlers, it failed, through the requisite care for the maintenance of the mission not being had. The teacher was in consequence withdrawn in 1838, by order of the Earl of Gosford. There are not any tradesmen, strictly speaking, among the tribe, a few may be classed as self-taught carpenters and joiners, and nearly all are expert in the use of the axe and saw.

With regard to their moral habits, the Superintendent states, that he considers these Indians to be very little inferior to the lower order of the French Canadian population in the District.

The Chiefs and all other respectable Indians, acknowledge that their condition has been improved within the last few years, and they appear to be very desirous of advancing. In the summer of 1841, a Temperance Society was established among them by the Bishop of Nancy. The missionary reports that he has made but little progress. Diligently attended to formerly, their morals are improved, and a larger number follow agricultural pursuits. For a few years this settlement was much disturbed by petty local disputes and dissensions, but during the last two years tranquillity has been restored. The garrisons of these Indians, in resisting and defeating the Rebels who collected at their village in November, 1838, met with the marked approbation of the Governor and the Secretary of State, and was brought under the notice of the Queen, who authorized a special issue of presents, in token of Her commendation.

II. IROQUOIS OF ST. REGIS.

The village covers about thirty acres; it contains seventy-nine dwelling houses, and fifty-one small barns and stables, all of wood, owned and occupied by British Indians, and forty houses and twenty-eight barns and stables, also of wood, owned and occupied by American Indians.

The number of British Indians entitled to receive presents is 180. The American Indians are stated to be more numerous. In 1837 the number of British Indians was only 345, and in 1837, 381.

The increase, therefore, within the last six years, has been considerable, and more rapid than in the preceding ten years. The number of baptisms during the last ten years, has amounted to 165. The number of deaths during the same period is not stated. The number of half-breeds of legitimate birth, is stated not to exceed ten; but it is probable, that this does not include the quarter breeds and others of still more imperfect race, and there is no means of ascertaining the number of those illegitimately born. The resident Superintendent, however, estimates the latter at between thirty and forty. He reports that such births occur as frequently as formerly, in proportion to the number of the tribe.

Besides the land at St. Regis, those Indians are also the proprietors of nine Islands in the River St. Lawrence, and of a reservation of land, called Nasfield, in the Eastern District of the Upper Province, lying between the counties of Stormont and Glengarry, and containing 21,000 acres.

For the year 1837, the extent of this Reserve and the Islands, is stated to amount together to 22,450 acres. This is the extent, according to the Report of the Surveyor General, contained in the Report of the Indian Department made in 1837; the extent of this Reserve and the Islands, is stated to amount together to 22,450 acres.
In 1829, not more than one half of the tribe procured any part of the means of subsistence from tillage. Since that year, about thirty families have commenced to till the land for a livelihood; and at present, there are not more than twenty families who do so, in some degree, for themselves or for their dependants. These depend upon a precarious subsistence procured by hunting in winter, and by working on rafts and in boats during the summer. The women, also, employ themselves in taking up the skins of animals killed by a muskotter, into mitts and moccsinets, and in manufacturing splint baskets and brooms. Very few of the men follow hunting for a livelihood; those who do, resort chiefly to the mountainous wilds in the State of New York, the neighbourhood of the Rice Lake, Perth and Richmond; and those who go beyond the immediate neighbourhood to fish, generally frequent the Thousand Islands, where the river abounds with eels, a fish which the Indians prefer to all others.

In summer, during the seasons of planting, sowing and reaping, many of the Indians who have their fields at a considerable distance from the village, reside in temporary wigwams, but they return to their permanent residences in the autumn. Their mode of agriculture, with respect to new land, is in every respect the same as in many other parts of the province; the crops of Indian corn as the soil will bear, after which a rotation of wheat, peas and oats, until the land is quite worn out, when they do not attempt to restore it by artificial means, but allow it to run to grass or abandon it altogether, and select a new spot for tillage. Although the Indians do not make any use of manure, which they leave for years collected about their barns and stables, this may arise more from the distance at which their plantations are from the village, and the consequent expense and trouble of transport, than to any disinclination on their part to imitate the example of their more enlightened neighbours.

Their stock consists of horses, oxen, cows, swine, and poultry, none of which are properly attended to during the winter; the consequence has frequently been the loss of half their stock during severe and scarce seasons. A great improvement in that respect has been shown in the last two years by the introduction of an improved breed of cattle, and by lying a larger share of wild hay for the winter supply. Indian corn, wheat, peas, beans, and oats, are the principal crops; rye and buckwheat have also been introduced lately. In the year 1841, these Indians produced by their own labours—

<table>
<thead>
<tr>
<th>Year</th>
<th>Indian Corn</th>
<th>Wheat</th>
<th>Peas and Beans</th>
<th>Oats</th>
<th>Potatoes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1841</td>
<td>223 bushels</td>
<td>65</td>
<td>264</td>
<td>364</td>
<td>633</td>
</tr>
</tbody>
</table>
|      | besides pumpkins, vegetables, apples, and some rye and buckwheat. Their agricultural implements consist of several ploughs, four harrows, and two waggons, besides a number of hoe's, scythes, sickles, pitchforks, axes and crowbars.

The St. Regis Indians have the same means of religious instruction as those of Caughnawaga. A French Canadian missionary, of the Roman Catholic Church, is stationed at the Government at the village, where he resides permanently, and devotes his whole time to the tribe. There is a large and commodious stone church of about 100 feet by 40 feet, with a steeple and two bells. This church, which was erected upwards in 10 years ago, at great expense to the Government, and is built of stone. The form of public worship is the same as that of the Canadian Roman Catholics, excepting that a greater portion of the service consists of singing, of which the Indians are passionately fond, nothing being considered by them more agreeable than singing.
Appendix

3. THE ALGONQUINS, NIPISSINGS, AND IROQUOIS, AT THE LAKE OF TWO MOUNTAINS.

Parliamentary The tribes at this post do not possess Papers, 1839, 1840, 1841, any lands from which a revenue is derived, 1844, 1845. Mr. Seprts, and have hitherto depended upon the chase. A. 1844-5.

A steady but very slow improvement has been mani- festised in the morals of the St. Regis Indians during the last twenty years, which is said to be attributable mainly to the example of their white neighbours, with whom they have more intercourse than formerly. The influence of Temperance Societies has also been beneficial; three-fourths at least of the population of the village have, since the commencement of 1844, been re- claimed from habitual drunkenness. They have not advanced much in pious or religious knowledge, and their progress in industry has not been marked by any very satisfactory results.

These Indians do not evince any inclination for mech- anism or handicraft. There have been two instances among them of a turner and a carpenter, both self- taught, who were tolerable workmen.

A. 1844.

### Quantities raised.

<table>
<thead>
<tr>
<th>Description</th>
<th>Algonquins</th>
<th>Nipissings</th>
<th>Iroquois</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indian corn, bushels</td>
<td>150</td>
<td>100</td>
<td>750</td>
</tr>
<tr>
<td>Oats</td>
<td>150</td>
<td>100</td>
<td>750</td>
</tr>
<tr>
<td>Peas and Beans</td>
<td>25</td>
<td>8</td>
<td>200</td>
</tr>
<tr>
<td>Buck Wheat</td>
<td>0</td>
<td>2</td>
<td>100</td>
</tr>
<tr>
<td>Potatoes</td>
<td>150</td>
<td>60</td>
<td>460</td>
</tr>
<tr>
<td>Hay—tons</td>
<td>5</td>
<td>3</td>
<td>35</td>
</tr>
</tbody>
</table>

### Stock and Implements owned.

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horses</td>
<td>4</td>
</tr>
<tr>
<td>Cows</td>
<td>6</td>
</tr>
<tr>
<td>Oxen</td>
<td>2</td>
</tr>
<tr>
<td>Swine</td>
<td>10</td>
</tr>
<tr>
<td>Carta</td>
<td>2</td>
</tr>
<tr>
<td>Pleachers</td>
<td>1</td>
</tr>
</tbody>
</table>

The greater part of the field labour is performed by the women, assisted by their husbands. The young men generally attend to the cattle, hay, oats, and fire- wood. A few of the Iroquois find employment during the summer, as pilots and raftsmen, to the rafts which are brought down the Ottawa to Montreal. Their condition, however, is far from prosperous; and as they have no other resource than their crops, a failure in the harvest reduces them to a state of absolute destitution. The si-
village extends half a league and five acres in breadth, adjoicing the above, by a league and a half in breadth, the river St. Francis passing nearly through the middle of the grant. They have also acquired in the Seigniory of St. Francis about a mile more in front on the north-east side of the river, and the adjoining Seigniory of Susanderie. They also possess fourteen islands in that part of the river which passes through their property; one of them contains probably one hundred acres, and produces a quantity of hay; the others are small, and average from one to ten acres each.

The grant for St. Francis is described as a Title of Concession, dated 23rd August, 1700, from Dame Marguerite Hertel, widow of Sieur Jean Crevier, Seigneur of St. Francis, to the Abenquois Indians, represented by their missionary, the Rev. Jacques Bicot; and that for Pierrieville, in an act passed at the town of Three Rivers, on the 10th of May, 1701, by Sieur Antoine Plaugis, and Charlotte Giguere, his wife, to the said Indians so represented.

In these grants, the Seignieurs have reserved the right of reuniting to their respective Seigniories any land abandoned by the Indians, and of disposing of the same as soon as the religious mission should cease to reside upon the conceded tracts. The land in the concessions is of a very inferior quality, consisting chiefly of a dry, sandy soil, without any admixture of clay.

In the year 1805, a number of lots in the Township of Dorham, amounting to 8900 acres were granted in free and perpetual tenure to the seventeen heads of the different tribes belonging to the Abenquois tribe of St. Francis, for their own private use and benefit, and that of their heirs and successors forever, subject to the following condition.

That the said lots of land so granted, nor any
nor either of them, nor any part thereof, shall in any
wise be capable of being alienated, leased, transferred,
conveyed, or otherwise disposed of, by our said grantees, or any or either of them, to any person or persons, in any manner or way whatsoever; and that,
if at any time or times hereafter, the said lots of land
so granted, or any, or either of them, or any part
thereof, shall cease to be occupied by them, the said
grantees, or some or one of them, or their, or their
one of their lawful heirs; that then the said grant for
such part thereof which shall so cease to be occupied,
shall thereupon become void of and none effect; and
such part shall thereupon revert and escheat to His
Majesty. His heirs and successors, and become the
absolute and entire property of Him and them, in
the same manner as if the said grant had never been
made, anything herein contained to the contrary
thereof, in anywise notwithstanding. It does not
appear, however, that the original grantees or their
heirs, were made acquainted with the terms of this
grant. They have leased several of their lots for
ninety-nine years, to discharged soldiers, and the
Commissioners have not been able to trace any proceedings
upon this application.

The management of the St. Francis property is in
the hands of an agent, selected by the chiefs, and
approved by the officer at the head of the Indian Depart-
ment. The amount of income and expenditure from 1832
1842, is shown in the following table,—and the de-
tails for the last year in Appendix No. 88.
The present number of this tribe at St. Francis is 333. In 1841, it was 306, at which time there were 96 heads of families. Owing to the migratory habits of this tribe, there may be some fluctuation in their number from year to year, but since 1827 there has been no material increase or decrease. The number of baptisms in 1841, was 12; of marriages 4; and of burials 31. The majority of these Indians reside in the village of St. Francis, which is about 33 acres in extent; they occupy 44 houses, built chiefly of wood, with a few of stone, which are tolerably comfortable; they possess 4 barns, and 16 stables. About a dozen families, who don’t cultivate any land, live in wigwams for about three quarters of the year, frequenting the forests near fish lakes. These seldom resort to their villages more than once annually, to receive their presents, and to perform their religious duties. Their wives contribute to the support of the family by the manufacture of baskets, mocasins, snow-shoes, &c.

The land which they have reserved for their own use is about 500 acres; the quantity under cultivation about 200 acres; they are backward in their mode of agriculture, having made no progress during the last fifteen years; their fondness for the chase is stated to be as great as formerly. Few of them subsist wholly by agriculture. They produced in 1841:

- 180 bushels of Indian Corn,
- 23 do. of Wheat,
- 40 do. of Oats,
- 68 do. of Peas and Beans,
- 1469 do. of Potatoes,
- 79 tons of Hay.

Their stock consists of 16 horses, 34 cows, and 50 swine; they possess 2 ploughs, and 10 carts.

The Government supports a Roman Catholic Missionary at this settlement, and the Indians frequent the church at St. Francis. A Methodist Missionary resident at this place has converted four families to his persuasion. The Roman Catholics have full service on Sundays and holidays, and evening service throughout the year. They are regular attendants at the church of Beuf, &c., by an Act passed on the 30th of April, 1760, in which case a cession of a certain sum of money paid to them, the whole of their territory, keeping only the small portion in their actual occupation, consisting of a few acres round their village, and three small islands in the river Becancour; subsequent encroachments by their white neighbours have still further reduced their Reserve, and have compelled them to solicit the protection of the Government.

Their present number is eighty-four. In 1836 it was 119; the decrease is owing chiefly to migration; about a twentieth part are half-breeds. The village is nearly six acres in extent. It contains only eleven small wooden houses. One chief has a house and property in the town of Three Rivers. The tribe cultivate, in small patches, about thirty acres, including the islands, but their method is of the rudest kind; they use no instruments but the hoe and rake, and of these they have so small a number as to be obliged to lend to one another.

They have made no progress in agriculture, and have broken up no fresh ground since the year 1812. This, however, may be partly owing to the limited extent of their Reserve, and to the necessity of preserving the wood for their winter supply. There are several poor members of their tribe, who have taken shelter in their village, with whom they share their means of subsistence. All are obliged to make out a livelihood by dressing skins and making snow-shoes and baskets. During the winter some of the able-bodied men hunt. In summer, as soon as the potatoe and corn crop are taken in, scarcely a man is left in the village. Most of them establish themselves on the banks of rivers, where they catch a supply of fish and, make baskets; others go about the country, some as far as Quebec, in search of a livelihood; they remain absent from two to four months.

There is no missionary attached to these Indians, but they are regular attendants at the church of Becancour, and constant in the performance of their religious duties, both public and private.

There is no school in the settlement. They are reported to have made some progress in religion and morality, and to have benefited by the recent establishment of a Temperance Society among the tribe.

6. HURONS OF LA JEUNE LORETTTE.

These Indians have long been settled at St. Gabriel, where they catch a supply of fish and, make baskets; others go about the country, some as far as Quebec, in search of a livelihood; they remain absent from two to four months.

There is no missionary attached to these Indians, but they are regular attendants at the church of Becancour, and constant in the performance of their religious duties, both public and private.

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Appendix (EEE.)

March,

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tin... 

the Riu- 

ty live in small log houses, or in wigwams, destitute of almost every convenience. They partially cultivate 325 acres, but know little about agriculture. Their reserve contains between 500 and 600 acres, but they claim to have a further quantity of about 1250 acres, granted many years ago by the Government to a white settler, to which they assert equably entitled, and for the loss of which they ought to be adequately compensated. They belong to the Ro-

... in Casspecap- (New Richmond), on the north side of the Bay of Chaleur, but there is no information respecting them.

8. UNSETTLED TRIBES.

Parliamentary. Those Indians form one of the scattered tribes, formerly numerous in Nova Scotia and New Brunswick, and whose descendants are still found lingering in the vicinity of the more populous settlements in those provinces. The estimated number in the latter Province is 1829, and in Canada 458; of these 383 are settled in a village called Mission Point, on the north side of the Ristigouche, in a very advantageous position at the head of the Bay of Chaleurs. The village contains seventy-five houses and wigwams. A few of the chief inhabitants substantial wooden buildings; the major- 

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that "from the circumstance of these Indians having been left very much to themselves, without sufficient superintendence, and from the fact that some families still remain on the land, the Committee do not see reason to think that a fair chance of success was offered to the settlement in its progress, or that its apparent failure would justify the entire abandonment of it." They therefore suggested the "expediency of endeavouring to induce the Indians who had left their lands to return to them, and of continuing that superintendence, support and encouragement which it was, to doubt, the intention of the Earl of Dalhousie to afford, and without which no attempt to settle the Indians on land can ever succeed." No steps, however, have been taken to carry out this suggestion.

Besides the Indians already described, there are a few who have no fixed place of residence, although they generally frequent certain localities, and are known by the names of those places.

I. THE ALGONQUINS OF THREE RIVERS.

- Evidence of These are ninety-two in number. With Mr. De Niverville, with the exception of a chief, who has a farm at the vicinity of a chief, who has a farm at Batiscan, and three other families, who have houses and plots of land at Three Rivers, they do not possess any landed property, and subsist wholly by hunting and fishing.

- They reside in wigwams, being unable, from their poverty, to procure or build houses. Having no land, they are altogether ignorant of agriculture. Their chief resort for the chase is the river St. Maurice.

- The women are much engaged in the manufacture of embroidered matts and mocassins and other fancy articles, for which they find a ready sale at Three Rivers. The Chief at Batiscan employs a Canadian farmer.

- They are members of the Roman Catholic Church, and attend service at Three Rivers and Batiscan.

II. TETES DE BOULE OF THE RIVER ST. MAURICE.

- Evidence of These are wandering Indians, eighty-six in number, who live wholly by fishing and hunting. They are the least civilized of any tribe in the Lower Province; have no fixed residence, and never quit their hunting-gounds on the upper part of the River St. Maurice, until the approach of the period for receiving their annual presents. Part of them appear to have been heathen up to a recent period, but they have, for the most part, now returned to the Catholic faith by the zeal and example of the several missionaries who have attended annually to receive presents. The number of those in the North-West and the Corridor of the Hudson Bay Company, have been variously stated; but the Commissioners have no data on which to form an estimate. They are for the most part, not only uncivilized, but dependent, upon the Jesuits and the Commissioners for subsistence, and constantly exposed to the several privations. Those who are in the employment of the Hudson Bay Company as runners and trappers, are under the protection and supervision of the Jesuits, and the representatives of the Company, who, as well as various religious Societies in England and North America, employ several missionaries for their religious instruction and temporal improvement.

The Visiting Indians, as already described, are those who fought on the side of the British in the war with the Americans, but who retained their lands in the territory of the United States. Their number must be considerable, but only a small portion have attended annually to receive presents. The distance in point of distribution, the opposition of the American authorities to their attendance, and the necessity for having a sufficient number to protect their villages and crops, have, for some years past, limited the attendance to between 2000 and 3000.

The issue of presents to these Indians will be discontinued for the future. In 1836, Lord Goschen suggested the propriety of this course, which was sanctioned by the Government, and the Committee of Council confirmed the same. It was understood to receive much attention (see the American Annual Register), and the British Government should continue to make annual payments to them; and secondly, that it would amount to an act of hostility to the Government of the United States, to supply guns and ammunition to the American Indians, with whom it was at that time engaged in civil war. Upon the proposition of the Lieutenant-Governor, Sir Francis B. Head, sanctioned by the Secretary of State, notice was given at the general distribution at Maniwaki, in 1837, that, after the expiration of three years, presents would only be given to those Indians who should annually reside in the British territory. This notice was necessary to signify that the American Indians would be deprived of the presents only while they were inhabitants of the United States, and that those who should reside in British North America at any time after the expiration of the three years, should become entitled to receive. This interpretation, however, was repudiated by the Imperial Government; and in 1841, a second notice was given that those Indians who should continue to become settlers in Canada previously to the issue in 1843 should henceforward be entitled to receive presents. These notices have led to a considerable immigration of the American Indians into Canada.
It remains then to describe the Resident Indians:—

Owing to the manner in which the issues to these Indians have been recorded, it is impossible during past years to separate them from the Wandering and Visiting Nations; but it is impossible during past years, owing to the manner in which the issues to these Indians have been recorded, it is impossible to estimate the number exactly, and consequently, the fluctuations in their numbers cannot be stated. There is no doubt, however, that their number has increased, partly by the excess of births over deaths, partly by the settlement of several bands who were formerly wanderers, and in a still greater measure, by the immigration from the United States, already noticed.

The number to whom presents have been annually issued, appears, from facts and statements which have come under the observation of the Commissioners, to present an accurate index of the number actually existing in the Province; and the Records of the Department are, upon this and many other subjects, very imperfect.

The existing settlements, and the number of Indians residing at them, are shown in the following Table:

<table>
<thead>
<tr>
<th>Settlement</th>
<th>Tribe</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. On the Grand River</td>
<td>(The Six Nations, with a few small tribes, including the Delawares, Moravians)</td>
<td>2223</td>
</tr>
<tr>
<td>2. At New Fairfield, on the River Thames, in the Township of Oxford, Western District</td>
<td>Delawares, Moravians</td>
<td>153</td>
</tr>
<tr>
<td>3. At Munsey Town and Colonel, on the River Thames, in the Township of Caracas</td>
<td>Chippewas and Munsees</td>
<td>629</td>
</tr>
<tr>
<td>4. At New Oneida, in the Township of Delaware, adjoining the last Settlement</td>
<td>Oneida</td>
<td>246</td>
</tr>
<tr>
<td>5. The Wyandot or Huron Reserve, near Amherstburg</td>
<td>Chippewas, Hurons, Shawnees and Munsees</td>
<td>368</td>
</tr>
<tr>
<td>6. Point Pelee</td>
<td>Chippewas, with some Potawatimies</td>
<td>741</td>
</tr>
<tr>
<td>7. St. Clair Rapids or Upper St. Clair Reserve, in the Township of Sarnia</td>
<td>(Chippewas, with some Potawatimies)</td>
<td>1140</td>
</tr>
<tr>
<td>8. At the River aux Sables on Lake Huron</td>
<td>Chippewas and Ottawas</td>
<td>1098</td>
</tr>
<tr>
<td>9. At Kettle Point, near the last Settlement</td>
<td>Mohawks, Mississagas</td>
<td>383</td>
</tr>
<tr>
<td>10. Walpole Island or Chumil Ecri1</td>
<td>Mississagas</td>
<td>239</td>
</tr>
<tr>
<td>11. Manitoulin Island, two Settlements, Manitoulin</td>
<td>Do.</td>
<td>220</td>
</tr>
<tr>
<td>12. Bay of Quinte, Township of Tyendinaga</td>
<td>Do.</td>
<td>114</td>
</tr>
<tr>
<td>13. At the River Credit</td>
<td>Do.</td>
<td>194</td>
</tr>
<tr>
<td>14. Ashwick, on Rice Lake</td>
<td>Do.</td>
<td>94</td>
</tr>
<tr>
<td>15. Rice Lake</td>
<td>Do.</td>
<td>90</td>
</tr>
<tr>
<td>16. Mud Lake</td>
<td>Do.</td>
<td>184</td>
</tr>
<tr>
<td>17. Balsam Lake</td>
<td>Do.</td>
<td>252</td>
</tr>
<tr>
<td>18. Rama, Lake Simcoe</td>
<td>Do.</td>
<td>197</td>
</tr>
<tr>
<td>19. Beaver Island, Matchabesh Bay, Lake Huron</td>
<td>Do.</td>
<td>180</td>
</tr>
<tr>
<td>20. Snake Island, Lake Simcoe</td>
<td>Algougains, &amp;c.</td>
<td>91</td>
</tr>
<tr>
<td>21. Saugeeng, Lake Huron</td>
<td>Total</td>
<td>8862</td>
</tr>
</tbody>
</table>

I. SIX NATIONS INDIANS OF THE GRAND RIVER.

At the termination of the War of Independence, the Six Nations Indians of the Mohawk Valley, who had taken part with Mr. Superintendent of Indians, Brigadier-General Sir J. Johnson, made to these Indians at Niagara, in the subsequent July, are furnished in the Appendix as documents of historical interest. (No. 47.)

In the following year, Sir F. Haldimand, by a Proclamation dated 25th October, 1784, granted to the Six Nations and their heirs, forever, a fine and fertile tract of land on the Ouse or Grand River, in Upper

Eight Victoria. Appendix (EEE.) A. 1844-5.
Canada, six miles in depth upon each side of the river, beginning at Lake Erie, extending in that proportion to the head of the river."

This grant was confirmed and its conditions defined by a Patent under the Great Seal issued by Lieutenant-Governor

FREDERICK Haldemand, Captain-General and Governor of the Province of Lower Canada and the Districts of New-Brance and Detroit, late the said District, and the District of the Ohio, in the Province of Upper Canada, and the District of the Illinois, by virtue of the powers given him by the said Governor and Commander in Chief of His Majesty's Forces in the said Province, and the Territories through the said District.

Whereas His Majesty has been pleased to grant in trust to the six Nations, and to their Heirs and Successors, a tract of land from the head of the said River to the place where it divides into two branches, called the Thames and the Huron, and to extend it to the Northward for the space of six miles on each side of said river, and to be held and enjoyed by them in the most free and unincumbered manner, in consideration of the aforesaid services, and the service already done by them to the Crown of Great Britain.

The purpose is to provide a secure and comfortable retreat for them and their posterity, have of our special consideration of the early attachment to our cause, and the services already performed by them, and such others of the said Nations, as wish to continue to reside in the said District, and to extend it in a certain manner, and to be held and enjoyed by them in the most free and unincumbered manner.

The following is a list of the principal surrenders:

13th January, 1783.

The lands now forming the Townships of Dundas, Waterford, and Newmarket, being in the Territory of land so surrendered as aforesaid, shall be held for the purpose of selecting certain sites for the townships of Dundas, Waterford, and Newmarket, to be surveyed and laid out by His Excellency John Graves Simcoe, Lieutenant-Governor and Commander Controlling Our Forces in the Province of Upper Canada, and the said survey made of the said tract of land, and annexed to these present, that for the purpose of selecting certain sites for the townships of Dundas, Waterford, and Newmarket, to be surveyed and laid out by His Excellency John Graves Simcoe, Lieutenant-Governor and Commander Controlling Our Forces in the Province of Upper Canada.

The residive of Cayuga, the present Township of Dunn, which adjoins that of Cayuga, and part of Canboro' and Moulton, in the Eastern side of the entrance of the Grand River, 352,707 acres.

19th April, 1830.

The site of the Town of Brantford on the Grand River, 897 acres.

19th April, 1831.

The Northern part of the present Township of Cayuga, on the lower part of the River, 20,670 acres.

8th February, 1834.

The residue of Cayuga, the present Township of Dunn, which adjoins that of Cayuga, and part of Canboro' and Moulton, 50,312 acres.

26th March, 1835.

A confirmation of all the preceding surrenders, by us, our Heirs and Successors.

In testimony whereof, we have caused our letters to be made Patent and the Great Seal of our said Province to be hereunto affixed, at the said Town of York, in the said Province of Lower Canada, this the first day of January, in the year of our Lord One thousand eight hundred and thirty-five, and of our reign. 

(Signed.)

J. G. S.

WILLIAM JAMES, Secretary.
The residue of the land, with a reservation of 20,000 acres, and the lands actually in the occupation of Indians, or upwards of 220,000 v

Of the earlier surrenders, the greater portion has been already sold, and the proceeds have been invested either in Consols in England or in the Grand River Navigation Stock. The survey of the portion last surrendered is not complete, but a considerable part is already occupied by settlers or squatters, and the whole probably will be soon settled.

The Six Nations consist properly of the Mohawks, Oneidas, * Senecas, Onondagas, and Cayugas, which formed the original confederacy of the Five Nations, called Iroquois by the French, with the Tuscaroras, who were adopted into the confederation.

But the community on the Grand River includes also a few Delawares, Tuscaroras, Monturexes, Nanticoxes, and some other Indians, together with a few families of Negroes, adopted into the Nation. They are settled in small bands, divided according to their tribes, or collected under separate Chiefs, on one end of the village.

The greater part live in log houses scattered over this tract; very few, comparatively, live in villages; of these there are properly but three, the Mohawk, Tuscarora and Cayuga. The first, which is nearly the same extent; but the houses, of which there are about thirty, are less scattered; it contains few or no white settlers, and there is a neat little church at one end of the village.

The Upper Cayuga Village is now described by the Indians. The Onondaga and Salt Spring settlements, mentioned in former Reports, can scarcely be called villages.

The houses are all of logs, and in each settlement there are several barns. None of the Six Nations Indians reside in wigwams. The wealth and condition of each tribe is sufficiently shown in the following table, from the Abstract of which, it appears that 2223 individuals, forming about 500 families, occupy 397 houses, having fifty-five barns attached to them. They possess eighty-five wagons, 127 sleighs, 153 ploughs and ninety-seven harrows. Their stock consists of 350 horses, 561 oxen, 720 cows, 2010 swine, and eighty-three sheep.

* In an agreement executed between the Government and Captains J. Brant, in 1788, the Onogua (Auchquaft) is mentioned as one of the Five Nations, and the Onondaga returned.

### Table: Statement of the Names and Number of the several Tribes of the Six Nations, with the quantities of improved Land, Houses, Barns, Agricultural Implements and Stock, belonging to each, in the year 1845.

<table>
<thead>
<tr>
<th>Name of the Tribe</th>
<th>No. of Houses</th>
<th>No. of Barns</th>
<th>No. of Wagons</th>
<th>No. of Sleighs</th>
<th>No. of Ploughs</th>
<th>No. of Harrows</th>
<th>No. of Horses</th>
<th>No. of Cows</th>
<th>No. of Swine</th>
<th>No. of Sheep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Mohawks</td>
<td>364</td>
<td>1163</td>
<td>6</td>
<td>17</td>
<td>28</td>
<td>29</td>
<td>21</td>
<td>24</td>
<td>26</td>
<td>107</td>
</tr>
<tr>
<td>Lower Mohawks</td>
<td>310</td>
<td>1642</td>
<td>60</td>
<td>18</td>
<td>28</td>
<td>28</td>
<td>23</td>
<td>32</td>
<td>34</td>
<td>110</td>
</tr>
<tr>
<td>Cayugas</td>
<td>29</td>
<td>193</td>
<td>11</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Barefoot, Onondaga</td>
<td>20</td>
<td>847</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>14</td>
<td>6</td>
<td>53</td>
<td>109</td>
<td>184</td>
</tr>
<tr>
<td>Nekawantas, Seneca</td>
<td>61</td>
<td>111</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Kaghtogates, Seneca, Utto</td>
<td>55</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oneida, Joseph</td>
<td>42</td>
<td>124</td>
<td>6</td>
<td>1</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>7</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Peter Green's Auglougwagoes</td>
<td>57</td>
<td>258</td>
<td>14</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>19</td>
<td>45</td>
</tr>
<tr>
<td>Upper Cayugas</td>
<td>101</td>
<td>417</td>
<td>18</td>
<td>1</td>
<td>7</td>
<td>10</td>
<td>4</td>
<td>34</td>
<td>26</td>
<td>26</td>
</tr>
<tr>
<td>Lower Cayugas</td>
<td>257</td>
<td>1002</td>
<td>76</td>
<td>10</td>
<td>21</td>
<td>23</td>
<td>12</td>
<td>58</td>
<td>62</td>
<td>151</td>
</tr>
<tr>
<td>Tuscarora</td>
<td>115</td>
<td>300</td>
<td>28</td>
<td>7</td>
<td>10</td>
<td>21</td>
<td>2</td>
<td>9</td>
<td>44</td>
<td>76</td>
</tr>
<tr>
<td>Total</td>
<td>2223</td>
<td>6508</td>
<td>397</td>
<td>53</td>
<td>127</td>
<td>153</td>
<td>57</td>
<td>350</td>
<td>561</td>
<td>790</td>
</tr>
</tbody>
</table>

18th January, 1841.
A large majority of the Indians on the Grand River are Christians, and belong mostly to the Church of England. A few years ago, some of the Lower Mohawks left that Church and attached themselves to the Episcopalian Methodist Church; but lately, part of these have returned to the Church of England. During the last year, the greater part of the Tuscarora Tribe joined a sect of Baptists. There are also some Wesleyan Methodists. A considerable number, however, of the Upper and Lower Cayugas, the Onondagas, Senecas, and some of the De-
If the property of these Indians had been properly managed, they would, at the present time, have been an independent and opulent people. Of the extensive tracts which they have surrendered, a large portion has been sold for their benefit, and large quantities of excellent timber have been either sold or pilfered from their lands. There is at present a sum of £25,733 arising from the source, invested in the British Funds; a further sum of £38,000 has been invested, upon the authority of Sir John Coote, on the Grand River Navigation Company, in which they hold three-fourths of the stock. This investment, which was made by the Lieutenant-Governor, in the expectation that it would not only yield an early profit but greatly enhance the value of the remainder of the land on the river, has proved very unfortunate. It has absorbed all their funds for the last seven years, leaving no surplus for distribution in money or provisions, as formerly. The works are far from complete; and advances have already been made to the amount of £1,900, to meet past instalments. The Indians have frequently complained of the transaction, and have petitioned the Government to take the stock off their hands.

2. The Delawares, Chipewas, Munsees, and Oneidas of the River Thames.

Evidence of The Delaware settlement was one of the first established by Indians in Canada West. By a second Order in Council, dated 26th February, 1813, a new one was formed on a site at no great distance from the former, where, in a short time, the Indian congregation was again collected, and where it now resides.

In 1836, these Indians were induced by Sir F. Head to surrender a large portion of their lands, about six miles square, in exchange for an annuity of £150; and the tract which they now possess, situated in the Township of Orford, Western District, contains about 25,000 acres.

The number of the Indians who belong to the tribe of the Delawares, was 302 in 1837, but owing to a diminution which arose in the previous year, relative to the sale of their lands, a portion of the community resided in Ohio, United States, and their present number is only 153.

The Chipewas and Munsees occupy a tract of land containing about 9000 acres, in the Township of Cau-}
There are several Potawatamies families, who have fixed their residence among the Chippewas, during the last year; and a band of about 500 Senecas, from Tonawanda, in the State of New York, are expected shortly to form a settlement near their brethren, the Oneidas.

These Indians are under the general charge of a Superintendent of the Indian Department, who resides at Delaware.

The Chippewas possess an annuity of £600, granted by the Government for a surrender of land made in 1833; the Moravians have £150 a year, in exchange for land ceded to Sir F. Head. The Munsees have no annuity. These three tribes partake of the presents for land ceded to Sir F. Head. The Munsees have no annuity. These three tribes partake of the presents.

The Oneidas neither possess an annuity nor are entitled for land ceded to Sir F. Head. The Munsees have no annuity. These three tribes partake of the presents.

The Chippewas and Munsees are settled on surveyed lots, as already stated, but in general, each Indian selects the spot which he deems most suitable for his purpose, and does not consult anyone as to the choice of his lot. The Oneidas are more recently settled, but their selection of lots is determined by the Government, and they are not allowed to make any changes in the position of their lots without the consent of the Government. The Munsees have no annuity. These three tribes partake of the presents.

The Moravian Delawares are collected in a village, near home as possible.

They cultivate 335 acres of land. Their stock consists of 64 oxen, 41 cows, 57 heifers, 17 horses, and 162 swine; they possess 13 ploughs, 10 harrows, 14 wagons and carts, 42 ox chains, 43 scythes and sickles, three flaxing mills, two sets of carpenters' tools, with hoes, axes, &c. &c.

These families who live in wigwams do so from necessity, and not from choice; a number of the Chippewas settled on surveyed lands, as already stated, but in general, each Indian selects the spot which he wishes to cultivate, and the Chiefs do not interfere. The extent of land cultivated by each family, varies from one to fifteen acres. When a family has no land under cultivation they depend upon the bounty of their neighbours, who are always ready to share with those in want. They also hunt, and make bowls, brooms, and baskets, which they sell to the whites. There is very little decrease in the purity of these Indians for hunting and fishing. They usually leave home towards the end of October, and remain away until the beginning of January; they also spend about a month during each spring, in the chase. They resort to the unsettled lands in the London and Western Districts; it is probable, that as soon as those lands are occupied, they will be compelled to abandon the chase. The effect of the gradual settlement of the country has been to assimilate their habits to those of the whites, and to attach them to their homes; they now hunt and fish as near home as possible.

They who follow agriculture carry on the different branches of husbandry on a small scale, adopting the same method generally as the whites. They raise wheat and grain, but Indian corn and potatoes are their chief crops. The quantity of their produce cannot be stated, but in some years they raise more corn and potatoes than are required for their own consumption. The field labor is divided among the men and women. The young men do their share with but few exceptions. The labor of an Indian, compared with that of a white farmer, may be estimated at about one-tenth of the latter.

With regard to their religious and moral condition, a very decided improvement has taken place within a recent period. The Delawares have been converted from Paganism, since the year 1783; and many of the others have a tolerable knowledge of the leading doctrines of the Church of England, and can repeat the Lord's Prayer, the Creed, and Ten Commandments. The Delawares are all Christians, and belong to the Church of the United Brethren, who maintain a missionary among them.

The converted Chippewas and Munsees belong to the Church of England, and the Wesleyan Methodist Church, but some of them remain heathens. The Potawamies and Oneidas are for the most part heathens.

The Church of England claims 25 communicants, and from 100 to 150 usually attend its service. A clergyman who has ministered among these Indians during the last seven years, was appointed missionary in 1840; a salary of £100, borne upon the Parliamentary Grant.

There are 261 communicants among the Wesleyan Methodists, and the attendance at their service is from 300 to 400. A missionary for this community is supported by the Canadian Branch of the Methodist Church.

When at home, these Indians seldom neglect to attend divine service, and appear more zealous even than their white neighbours. During the service they are orderly and attentive. They have family worship in their houses, morning and evening, and say grace before and after their meals.
About 283 persons are still heathens, but many of these attend church or chapel, and there is every prospect of their prejudices being overcome. These, and their fondness for Liquor, which they know that they must renounce with their other vices before they can be admitted into the Church by baptism, are the chief impediments to their conversion.

During the year 1842, the clergyman of the Church of England baptized twenty-three individuals, the Methodist Missionary sixty-six, and the Moravian ten.

The Moravians have a place of worship at their own settlement; the Episcopalian and Methodists have each a Chapel in the Chippewas and Munsee settlement; and there is a Methodist Chapel in the Oenida settlement.

The Clergyman of the Church of England has two services on the Sabbath, and assembles the Indians for religious instruction, twice a week, in the evening, besides visiting them as time permits, from house to house. There is a school in the Moravian settlement,—two among the Chippewas and Munsees,—and one among the Oneidas.

The former is attended by forty-one scholars of whom twenty-three are boys from 9 to 15 years of age, and eighteen girls, from 6 to 14. The schoolmaster is maintained by the Moravian Missionary Society. The children, in their respective classes, spell and read together, and repeat their lessons individually.

They use the Union Primer, Webster's Spelling Book, the English Reader, and Hutton's Arithmetic.

The school at Lower Munsee is under the control of the Missionary Society of the Church of England, and the scholars belong to the Chippewas and Munsee tribes. Its schoolmaster receives an annual salary of £50 from the annuity of the tribe. It is attended by twenty-one boys, from 6 to 15 years of age, and by four girls, from 6 to 10, besides a number of young men and women who attend occasionally; some of the former are learning arithmetic and English grammar.

The children are taught spelling and reading in classes, with writing at the desk, from copy lines, and occasionally from dictation. The books used are Primers, Mavor's Spelling Books, New Testaments, and Grammars, and Dobbs' Arithmetic.

The second school for the same two tribes is under the control of the Methodist Wesleyan Missionary Society in Canada. It is attended by seventeen boys and eighteen girls, between 6 and 14 years of age, and by three young men. The method of instruction is the same as in the common schools established among the whites. The books used are the New London Primer, Mavor's Spelling Book, Richardson's Reading made Easy, New Testament, and Rogers' Arithmetic.

The School in the Oneida settlement is also under the control of the Methodist Wesleyan Missionary Society in Canada. It is attended by sixty boys, from 6 to 16, and seventeen girls, from 6 to 15 years of age. The books used are the Spelling Book and New Testament in the Oneida language, and the English Testament. The children taught in their own language, learn very fast, but they make slow progress in the English; the master, however, is reported not to be well qualified to instruct in that language.

One of the greatest impediments to the education of the Indian children is their practice of leaving school to accompany their parents on their hunting, fishing, and sugar making excursions. They exhibit considerable aptitude in learning. The adults are very ingenious, and show ability for becoming good mechanics. Among the Chippewas there is a self-taught blacksmith, who is capable of doing common work, such as shoeing horses, repairing farming implements, fire-arms, &c.; there are also tailors, who work for their own people.

Among the Moravians there are two rough carpenters, and four tailors. The Oneidas have two good carpenters at plain work.

These tribes are on the increase since their conversion to Christianity. Their health is generally good, although they are subject to the same diseases that prevail among the whites. The books used are the New London Primer, Webster's Spelling Books, New Testaments, and Grammars, and Daboll's Arithmetic.

3. THE CHIPPEWAS, HURONS, SHAWNEES, AND MUNSEES, AT AMHERSTBURG AND POINT PELÉE.

Evidence of the number of these Indians is under the charge of a Mr. Biggar, who is the separate Superintendent. Their number is about 324.

3. THE CHIPPEWAS, HURONS, SHAWNEES, AND MUNSEES, AT AMHERSTBURG AND POINT PELÉE.

Evidence of the number of these Indians is under the charge of a Mr. Biggar, who is the separate Superintendent. Their number is about 324.

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in trust to be sold for their exclusive benefit. By a subsequent agreement made in the next year, by Sir F. Head, they resigned two thirds of the reserve, and thus the portion of the Reserve still remaining in their possession is about 8,000 acres in extent. Upon this are settled, each on a separate farm, the Chippewas and other Indians. The Mussees and Shawnees, with respect to who the Superintendent gives no parole, are chiefly migratory, and the few families who have become in some measure, stationary, live on the above Reserve, but have not had separate farms assigned to them, nor erected any dwellings.

The Hurons have thirty-four dwelling houses, of which thirty-three are made of logs, and one is a very comfortable farm dwelling of two stories, for the erection of which they paid £250. They have also ten barns, of which four are framed, and twenty-three log stables. None of the Hurons live in wigwams, but all the Chippewas, except their Chief, who resides at Point Pelee, have no other habitations.

The land occupied by the Hurons, is laid out in regular blocks of 200 acres each, which are selected for the several families by the Chiefs. Among this tribe a man's children inherit his property, but if he leaves no children, his farm becomes at the disposal of the Chief. He has not the power of conveying his interest to other members of the tribe, nor to strangers. These Hurons have for a long time been engaged more or less, in cultivating the land, but until a few years ago, they made little progress in husbandry. More recently, they have greatly and regularly extended their farms by clearing, and have improved in their mode of agriculture.

Many of them are good farmers, and they are annually becoming more prosperous and happy. About twelve years ago, they had scarcely any agricultural implements but the hoe; they now possess nineteen ploughs, ten harrows and six sowing mills; they have also twelve wagons and carts, fourteen silentlys, one calcoco and three cariades, all of which they are very careful. They have cleared 250 acres, each male adult has a farm of 200 acres allotted to him, on which many have from fifteen to thirty acres under cultivation; the average is between seven and eight acres. Their stock consists of seven yoke of oxen, nine bulls, eight steers, twenty-seven cows, fifteen heifers, thirty-one horses, twenty-one ponies, ninety-three heifers, eighty-nine bulls, eight steers, twenty-seven cows, fifteen heifers, ninety-one pigs, and thirty-one geese.

They cultivate their farms in the same manner as the whites; they raise Indian corn, wheat, oats, potatoes, beans, peas, buckwheat and vegetables, but chiefly the first of these crops.

The men perform the greater part of the labor, the women assisting in some kinds. The division of the day, as regards labour and meals, is observed as systematically as among the whites.

They have given up the chase in a great measure, and only hunt occasionally when their absence does not interfere with their farming operations, usually in the autumn.

They all profess Christianity, and several of them are examples of true piety. The majority are Wesleyan Methodists, and the others Roman Catholics. They have no place of Worship of their own. They can command the means. The Methodist minister, however, who is stationed in the town of Amherstburg, visits those of his persuasion every Sunday, and with the aid of an Interpreter, preaches, reads and expounds the Scripture to them. They also have a general Prayer Meeting among themselves, once a week, and they meet occasionally for social prayer; some of them maintain family worship. The Roman Catholics attend chapel at Amherstburg, which is about three miles from their settlement.

There is at present no school among them, but they have expressed their desire to establish one, and would gladly avail themselves of instruction for their children. When there was one, the attendance of the scholars was very irregular, but their ability in acquiring knowledge was in no way inferior to that of the white children.

The adults are industrious and slow atidmate for mechanical arts, particularly in wood work. There is only one regular tailor, a tailor, among them, but the men usually make and mend their own farming implements. The women make baskets, brooms and other articles for sale, and do their own needlework. Their health is good. Their numbers are on the increase.

The average number of children born to a family is between three and four, the number reared is the same as among the whites.

The Chippewas are in a very different and inferior condition. They chiefly depend upon hunting and fishing. About ten families commenced to till the ground within the last twelve years. They have no more than three or four acres each under cultivation; they raise little Indian corn, and use no implements except the hoe. The women perform almost all the field work. The hunters resort occasionally to the surrounding country, but principally to the forests in Michigan, United States.

They are all heathen, and it does not appear that any efforts have been made for their conversion, the only obstacle mentioned by the Superintendent, is their migratory habits. Their number is on the decrease, occasioned by exposure, intemperance and insufficiency of food.

Of the Indians at this post, those who are stationary, have improved very much within a recent period, in morals and habits of industry. They are quite sensible of their improvement, and express themselves desirous of advancing. Among the evidences of their amelioration, may be mentioned the decrease of intemperance; the yearly progress in clearing the land, the raising of surplus produce for sale, and the attendance of their women at market at Amherstburg for the sale of various articles of agricultural produce.

The Chippewas, however, who continue their roving habits, scarcely exhibit any perceptible improvement, except a growing desire to become settled on land.

4. CHIPPEWAS OF THE ST. CLAIR RAPIDS OR UPPER ST. CLAIR RESERVE, RIVER AUX SABLES AND KETTLE POINT.

These Indians are among the first whom Mr. Smith, with Sir John Colborne endeavoured to settle on their own farms. Previously to 1830, they were wandering heathens like their brethren elsewhere, scattered over the western part of the Upper Province; they were drunken and dissipated in their habits, and without either religious or moral restraint. In 1830 and 31, a number of them were collected in a reserve in the Township of Sarnia, near the head of the River St. Clair, and containing 10,260 acres. A number of
horses were built for them, and an officer was ap-
pointed for their superintendence. Their conversion in each case has progress in their new doctrine, and in the acquisition of sober, orderly and in-
dustrious habits, has been under the care of Mis-
sionaries of the Wesleyan Methodist Society, both rural and uniform. From the formation of the mission in 1812, 221 adults and 239 children, have been baptized and
admitted into the Methodist Community. The total number up to the year 1839–40, does not appear to have exceeded 350. Since then their number has increased greatly by immigra-
tion, chiefly from the Saginaw Bay, in the State of Michigan, and by the settlement of wandering Indians; and in 1842, as many as 711 received presents.

Their are two other settlements under the same superintendence, one at the River aux Sables in the Township of Bosaunay, on a reserve of 2050 acres, and another almost adjoining it, on a reserve of 2446 acres at Kettle Point, where five families reside.

These Indians also possess a fourth reserve, on the River St. Clair, within the Township of Moore, containing 2575 acres.

Owing to the immigration which has taken place on this frontier, since the notice to the visiting Indians of the year 1832, when the first issue was made, and the removals which have occurred at these and the other Indian set-
tlements in the neighbourhood, together with the mode in which the returns have been rendered, it is difficult to state with precision the progress and the increase of each settlement.

At present they are established chiefly on the front of the Upper Reserve, having small farms of six and a half chains in width on the River St. Clair. The total number of separate farms is forty-two, on sixteen of which there are good substantial log houses, erected by the Government on the first formation of the settlement; but on the lower part of the Reserve, where no houses were built by the Government, the Indians reside in small log or bark houses of their own erection. There is only one log building resembling a barn, but almost all the Indians have small out-
buildings or sheds in which they house their crops.

From a Return made in 1839, there were twenty families occupying houses, who had 146 acres of land cleared, of which 100 were under cultivation. Their stock consists of two oxen, three cows and two pigs, and they possessed three ploughs, two harrows, and nine sledges.

At present there are thirty-two families settled on the Reserve, who have improved 305 acres of land; four individuals have improved from ten to thirty acres; of the others, fifteen have five acres or more, and the remainder under five acres cleared. There are also five families settled on some land purchased with their annuity, and some held by License of Occu-
pation under the Government, in Enniskillen. These have about forty acres under cultivation, and possess two good log houses and two small log barns.

The Indians of the River aux Sables have about sixty acres under improvement, and one log house. Those at Kettle Point have twenty acres of improved land and two log houses. The land on the Upper Reserve was regularly surveyed and laid out in farms. The Chief, with approval of the Superintendent, planned most of the present occupancies on these lands, but it is not indispensable that he should be consulted, as the members of the tribe may choose any unoccu-
pied spot; when once in possession they are secure from intrusion, but repeated ill conduct or drunkenness would subject them to be expelled from the reserve of the Chief.

They are decidedly improved in agriculture; they now understand ploughing, seeding, harrowing, the management of cattle &c. They possess eight ploughs, and four horseless teams, which enables them to cultivate a number of acres, and sometimes by the aid of women, to do all the work of weeding and hoeing the Indian corn and potatoes. They work and take their meals accord-
ing to their inclination, without any system, but they maintain private wor-
ship, according to the practice of the Methodists, consisting generally of a hymn and moral, and will be: compared with any order in connexion with the British Conference. All those residing in the Upper Reserve belong to that community; those at the River aux Sables are either members of the Church of England or are desirous of being admitted into it. About 30 families are reported to have applied to the Bishops for such admission.

The majority of these Indians are Wesleyan method-

ists in connexion with the British Conference. All those residing in the Upper Reserve belong to that community; those at the River aux Sables are either members of the Church of England or are desirous of being admitted into it. About 30 families are reported to have applied to the Bishops for such admission.

There are also one or two families of Roman Catholics, and some residing at Kettle Point are heathens.

The number of Wesleyan Methodists reported to the con-
ference in 1832 was 172; but the missionary states that this number is much increased; and that there is no index to the number of his flock, as those only are returned who have come to the years of maturity and discretion, and who are walking as far as can be ascertained in the fear of God. These attend public worship, which is performed in a spacious meeting-house, built for the joint purpose of a church and school-house by the Government, and lent to the mission—with regularity, decorum, and solemnity. They maintain private worship, according to the prac-
tice of the methodists, consisting generally of a hymn sung in their own language, followed by a prayer from the head of the family. As a body, they are religious and moral, and will bear a comparison with any Christian community of the same class. They are deeply sensible of the improvement of their condition, and many attribute the preservation of their lives to their conversion.

The members of the Church of England, at the River aux Sables, to which they retired two years ago, have as yet neither a clergyman nor a place of wor-
ship. This year a Catchist, an Indian by birth, has been appointed by the Bishop to the charge of this settlement.

There is a school at the Upper Reserve under the direc-
tion of the missionary which is attended by 30 or
30 scholars of both sexes. The mode of instruction is the same as in common primary schools; the children are taught spelling and reading in English—arithmetic, and vocal music. Their reading consists of passages from the Scriptures, and in the Sunday School they are taught their catechism. The scholars are regular in their attendance from 9 to 12 a.m., and from 1 to 4 p.m., and are as quick in learning as whites.

The health of these Indians is good— their numbers on the increase; they have usually families of five children, of whom perhaps three arrive at maturity.

5. CHIPPEWAS, POTTAWATAMIES, AND OTTAWAS, OF WALPOLE ISLAND.

Evidence of Mr. Separate, the name of Chipewas of Cheminul Ecarte, Ecarte. The Chipewas who have long resided over the waste lands about the island, have subdivided the farms and arable land among themselves according to their numbers. Thus, each separate band cultivates one vast enclosure; each man planting more or less land, according to his industry. It is intended, however, to lay out the fields more regularly.

Their acquaintance with agriculture is of recent date, but their progress has been satisfactory. In 1839 they planted only Indian corn, and used no other instrument but the hoe. At present they have nine ploughs and as many yokes of oxen, besides scythes and sickles in abundance. They have also a large number of pigs and hogs, and the Chief has two cows. Steps have been taken to improve the breed of these animals; a large quantity of marsh hay is saved for winter fodder. The extent of cleared land is estimated at 600 acres, and it is annually on the increase.

The greatest extent cropped by one Indian, may be twelve acres—the smallest, about three acres. At least, one hundred heads of families have commenced to till the land within the last two years. When a family has no land in cultivation, its members depend upon the chase and fishing, and the sale of baskets and mats. The chief crop is Indian corn, but they also plant large quantities of potatoes, some oats, buck wheat, and peas. They are about to begin the cultivation of wheat.

Much of the lighter part of field labor is still done by the women; the division of the day as well as the hour of their meals, is irregular.

The fondness for hunting and fishing is very much on the decrease among the Chipewas, who seldom indulge in either, except during the winter. The game has almost disappeared in the neighbouring hunting grounds.

All these Indians are heartless; but twenty families have applied for religious Instruction. In January, 1841, a missionary of the Church of England was appointed on a salary of £100, borne upon the Parliamentary Grant, but whether through the want of a proper interpreter, the distance of the residence, (there being no suitable house on the island,) or other circumstances, the Indians have not profited by his labours, and the Bishop has been obliged to appoint another clergyman in his place. It is now intended to erect on the island, with the funds belonging to these Indians, a building adopted for a chapel and school-house; a house for the missionary; and the plans and estimates have received the approval of the Governor General. A schoolmaster, also, is to be appointed and paid from the same source. The Indians are anxious for the education of their children; and since the recent death of their old Chief, their aversion to become Christians has diminished, and may be expected to be gradually overcome.
The health of the settled Indians is very good, and surpasses that of the neighbouring whites; their numbers are also on the increase, but the contrary is the case with the moving Potawatomies, many of whom have been known to die from the effects of intoxication, or in broils, and from the effects of severe weather during the winter. The number of children born to a family is about five, and the number reared, three. There are no regular half-breed schools among them, recognized as such.

6. MANITOULIN ISLANDS.

Evidence of the present settlements on Manitoulin Mr. Superintendent Anderson,Dec. 13 1842. Previosly to the year 1829, the distribution, Dec. of Res. 3, of presents to a larger portion of the larger part of the Red Indians, included under the term "Western Tribes," consisting of the Visiting Indians, north of Penetanguishene, of those at Sault St. Marie, and on the shores of Lake Superior, of those from the South-west and Lake Michigan, Green Bay, the Fox River, Wisconsin, even from the distant Mississippi, was made at Drummond Island, the old military Post on Lake Huron. In this year, the Island having been finally ceded to the Americans, and the Government being desirous of ascertaining the disposition of the Indians to embrace civilization, the distribution was made at the Island of St. Joseph, about nine miles north-west of Drummond's Island. On that occasion the intentions of the Government were announced in the following terms:

"Children,

It is the wish of your great Father, that all his red children should become civilized; and for this purpose, he has named a place near Penetanguishene, to settle all those who wish for the change. He will furnish a few of each Tribe with cattle, furnishing implements, and materials, to assist in building their houses; and for the young he will provide a school, with teachers, and a minister; and also, mechanics to instruct them in habits of industry."

"Children,

I am aware that you cannot all change your mode of life immediately; but some of you have it in your power, and others will in a short time find it within your reach. Your interest lies in the settlement. You are all, without exception, invited. The Ottawas have a new settlement, their Father would be happy to hear of their occupying and settling themselves on it."

The proposition of settling at Manitou appears to have been founded on a Report from Major Winnett, in the early part of the same year, in which, in reference to the civilization of the Indians, he stated, "From personal knowledge, I am enabled to name the Great Manitoulin Island as a point offering great advantages in the formation of the settlement for the Indians; much greater than St. Joseph's could present with respect to soil, climate, and fishings, the last a great object in the estimation of old Indians." The whole of this speech and the answers of several Tribes, together with an address to the same Tribes, from Chief Aisance, in the Appendix No. 43. The proposition of settling at Manitoulin appears to have been founded on a Report from Major Winnett, in the early part of the same year, in which, in reference to the civilization of the Indians, he stated, "From personal knowledge, I am enabled to name the Great Manitoulin Island as a point offering great advantages in the formation of the settlement for the Indians; much greater than St. Joseph's could present with respect to soil, climate, and fishings, the last a great object in the estimation of old Indians."

In 1830, and the following five years, the distribution of presents was made at Penetanguishene, and thus, the Western tribes were brought within the influence of the efforts of the Government to civilize them. Their visits to the prosperous settlements of Clayoquot, and the Narrows, were frequent; thus they witnessed the advantages enjoyed by their brethren who were settled there, and applications were consequently numerous for a participation in the same benefits.

In 1836, after Mr. Superintendent Anderson had visited the Island, a scheme was matured and authorized by Sir J. Colborne, for forming an extensive establishment upon it, and for making it the future place of distribution, instead of Penetanguishene and Amherstburg, where the remainder of the Western Tribes had previously been supplied.

In the spring of that year, Mr. Anderson, found, on his visit, five or six families of the Ottawa Tribe, Roman Catholics, from Lake Michigan, settled in Wequamekon, (Smith's Island,) where they had cultivated two or three acres of land, and were living in temporary huts. These, and a few wandering Chippewas, were all the Indians he met with on the island—amounting to, perhaps, 70 or 50 persons.

In 1836, the present settlement at Manitowaning, (Hudson's Sound,) about eight miles distant from Wequamekon, was commenced, the land was cleared in the same year. It does not appear that any Indians were settled on the island this year. The first issue of presents at this Post was made in the autumn, as announced by Sir John Colborne, and was attended by 2007 individuals.

On this occasion the Lieutenant-Governor, Sir F. Head, was present, and formed the view of collecting at Manitoulin, not the wild Indians from the north of Lake Huron, as had been at first proposed, but all those who had settled, or were wandering among the white population, in various parts of Upper Canada. With this intention, he induced the Chiefs of the Ottawa and Chippewa Nations then present, to resign their exclusive rights to the occupancy of the Great Manitoulin, and all the other Islands, estimated at above 25,000, on the north shore of Lake Huron.

He also obtained from the Saugeen Indians the surrender of the greater proportion of their Territory, and proposed their removal to Manitou. To other Indians whom he visited in the western part of Canada, he likewise made the same proposal; offering them the assistance and encouragement of the Government at this island. These offers, however, to the settled Indians, do not appear to have been generally acceptable, as few or none availed themselves of them. The settlers at the island have, for the most part, come from the United States, or from the shores of Lake Huron and Lake Superior.

In 1837, further progress was made in clearing land and building houses,—the number of settlers on the Island was reckoned at 265.

In the autumn of 1838, the Officers appointed to form the future establishment of this settlement, including the Superintendent, Mr. Anderson,—a clergyman of the Church of England,—and a surgeon, with several mechanics and labourers, arrived at Manitowaning, and took up their residence there, being the first white men who had wintered in the Island. This year the number of Indian settlers was 307.
In the following year, the clearings were extended; a saw-mill was built; and the number of settlers increased to 655. A school was commenced at Manitoulin, but it was ill attended. The Roman Catholics at the other settlement would not allow their children to frequent it.

In 1840, 738 Indians reported themselves assiduous, of whom only 437 were Christians. The number of houses and extent of clearing were further increased.

In 1841, many Potawatamies from the River St. Clair, who had promised to settle, and some Ottawas and Chippewas from Lake Michigan, returned to their homes: but the actual number thus reduced was not recorded. Some Indian houses, carpenters' shops and a smith's were erected. The school was better attended, and eight Indian boys were in the course of instruction in different branches of handicraft. A school was also opened, and a Roman Catholic schoolmaster in the other settlement.

In 1842, twenty-five Indian houses were built, by contract, and a large store, cooper's shop, and barn, were erected by the mechanics attached to the establishment. A saw-mill was also nearly finished at Waquamekong Bay.

The attendance at the Roman Catholic school had fluctuated greatly. At one time as many as seventy pupils were present, but more frequently from five to twenty; and at some seasons, not one. The number at the Manitouwading school had not exceeded forty-five, but it had never fallen below twelve.

On the 15th November, there were resident at Waquamekong, 94 families, and at Maniquine, 41 families, making together 138 families, which on an average of four members to a family, would form a population of 552. The number settled or wandering in other parts of the Island, and living in wigwams or manufacturing villages, was in the course of instruction.

The Waquamekong Village, which has been longest established, contains in all, seventy-three Indian houses, six of the same description occupied by the mechanics and laborers, four larger houses, occupied by the Superintendent, missionary, surgeon, and schoolmaster, three shops (blacksmiths, carpenters, and coopers,) an excellent frame store of 60 by 30 feet, and two stores in height, one log-barn, a school-house, a saw-mill, built by contract in 1839, and a sawyer's house; preparations have all their lives been made in the present year, (1844) for the erection of a church. Besides these, there are in both villages, a number of out-houses for cattle, small storehouses, &c.

All the buildings are of wood. Those of the larger village have been erected either by the resident and in the employment of the Government, or by contract. These at Waquamekong have been chiefly built by the Indians themselves, with the assistance of tailor's and glass, axes, &c., afforded by the Government.

Food: After the commencement of the settlement of the Manitoulin, doubts were entertained as to the climate and fertility of the island, and its fitness for the residence of the Indians, which increased the reluctance of the Indians settled in the more southern parts of the Province to resort to the island, and has continued to prove an obstacle to the increase of the settlement. These objections having been represented to the Secretary of State, His Lordship suggested that an enquiry should be made on the spot by Major Benchyns, of the Royal Engineers. The result has not come under the notice of the Commissioners, but the Reports of the Resident Agent leave no reason to doubt, that the Island is in every way suited for habitation. The climate is very healthy; the temperature is moderate; the winter sets in about the beginning of November; the cold is not unsuitable for the Indians; the snow seldom lies more than two feet deep, and the spring opens about the middle of April. The formation of the Islands is limestone. The soil is generally a mixture of clay and sand with limestone pebbles. Some parts of the Island are sandy, but there is abundance of land favourable for cultivation. The coble swamps on the high land, of which perhaps one-third of the Island consists, though at present wet in the fall and spring, appear to be land of the finest quality, being of a deep black loam, and free from stone. When these are opened and exposed to the sun, they will become dry and fit for any kind of cultivation. The timber of the uplands is of the usual kinds of hard wood, with in other parts of the Province, viz.: maple, bass-wood, elm, red and white oak, pine, &c. &c.

Both the soil and climate are favorable to cultivation. Abundant crops of all kinds of grain raised by the Indians in other parts of the Province, have been annually produced. Cattle thrive well; during the winter they are allowed to roam about and find their own food in the bush. In 1844, a few sheep were added to the stock. There is not much game on the Island but fish is in abundance on its shores.

The Indians collected here, belong chiefly to the Ota- tow and Chippewas Tribes; the farmer who immigrated from the United States, have all their lives been Inian farmers; some of them brought horses and stock with them to the island. On their arrival they sought no other means of subsistence than the produce of the soil, and the fish they caught in the immediate vicinity of their own village; and in the autumn, each family cured a sufficiency to supply them through the winter; consequently, it was not necessary for them to leave their houses in search of food, nor to trust, like the Chippewas, to the precarious resource of spear hunting through the ice.

The Chippewas, on the other hand, who had never until collected at Manitoulin, cultivated the soil, were slow in adopting a new mode of life. For some time they were reluctant to settle in a fixed place of residence; they frequently shifted their camps, and although many of them lived within a day's journey from the new settlement, and admitted the benefits arising from a change of life, still it required much persuasion and perseverance to induce them to make a commencement.

The Ottowas, moreover, had long been converted from heathenism, and were members of the Catholic Church. In 1829, they were joined by a priest of that persuasion, who has since resided with
them at Wequamekong. The Chippewas, on the con¬
verse, do not live so near the ocean, and the work of conversion only commenced among them in the early summer of 1843, when a missionary of the Church of England, attached to the establisment, arrived at the Island.

These differences will account for the greater increase of the settlement at Wequamekong, and its more rapid progress in the cultivation of the land, and the acquisition of stock which are exhibited in the following table:—

<table>
<thead>
<tr>
<th>Extent of Land cleared and of Stock owned at the two Settlements, in February, 1843:—</th>
</tr>
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<tbody>
<tr>
<td>Acres of Land cleared,</td>
</tr>
<tr>
<td>-------------------------</td>
</tr>
<tr>
<td>Horses</td>
</tr>
<tr>
<td>Horned cattle</td>
</tr>
<tr>
<td>Pigs</td>
</tr>
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<td>Sheep</td>
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<tr>
<td>Barn-door Fowls</td>
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<tr>
<td>Geese</td>
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</tbody>
</table>

Some families have perhaps ten acres or more cleared, whilst others have only a patch under cultivation. Their principal support at both villages is now derived from farming and fishing; they sometimes kill hares, partridges, and even deer and bears. They also manufacture considerable quantities of maple sugar, of an excellent quality, for which they find a market at Pem¬
tangusihene, Goderich, and sometimes in the towns on the American frontier.

The land in the village is laid out in half acre lots, and a few farms of fifty acres were in the commence¬ment surveyed and staked out; but the labor and expense were found too great, and each Indian now selects such place as he pleases, and takes possession of it, in most cases, without consulting the Superintendent or the Chiefs. As long as he continues to cultivate his piece of land, he enjoys quiet possession of it, but if he happens to leave it for a season, some other Indian will most likely enter upon it, and in such cases, there is a difficulty in arranging the matter satisfac¬torily. They respect the boundary lines which have been drawn, but blocks of wild land marked out by the blaze¬ring of trees, or otherwise, by individual Indians, cannot be secured from intrusion. The propriety of mak¬ing wills, or of transferring their property in the presence of witnesses, whether in anticipation of death, or by leaving them in this state until the spring; then setting fire to them, and after removing such of the smaller timbers as they conveniently could, planting corn and potatoes among the trunks of the trees, thereby securing, one-half of the ground. The evil of this has been urged upon them, and now many of them, with the aid of their ovens, clear their land more tho¬roughly.

Formerly the Ottawas were very well supplied with bobs, and an inferior kind of small axes. The Chippewa has a smaller quantity of the same implements.

Both tribes, in planting, supplied the deficiency with a crooked stick conveniently shaped for the purpose. At present, the Government has supplied them with a sufficiency of these articles, and with a few spades, shovels, ploughs, harrows, pick-axes, &c.

In addition to their former crops of Indian corn, potatoes, and pumpkins, they now begin to cultivate wheat, oats, and barley; but they are not yet carelessly about their fences, that their crops are not unfrequently destroyed by the cattle. There is, however, reason to hope that they will soon find wheat to be a more certain crop than Indian Corn, and will cultivate it more largely. The quantity of produce cannot be stated; but in 1842, being a favorable season, one family saved upwards of 60 bushels of Indian corn; others, from 20 to 40; and many, from 5 to 20 bushels; besides potatoes, a few turnips, and quantities of pump¬kins, &c.

Ten bushels of corn, with potatoes, dried pumpkins, and fish, will support a moderately sized family for a year.

The men, of all ages, do most of the chopping, but after that, men, women, and children, take share in the labour, from the burning of the timber to the reaping of the crop.

The division of the day is not systematic. They generally rise about day-light and go to rest a little after sun-set. They take a hearty meal before going to work, and during the day they work, smoke, rest, perhaps sleep, eat and drink alternately, as happens to be convenient, without regard to time or place.

The number of the converted Indians for hunting and fishing is decidedly diminished. They seldom leave the island for either purpose. They occasionally go out spearing fish at night, or set their nets in the evening, and take them up early in the morning. They also spend from six to fifteen days in the autumn to lay in a stock of fish for the winter.

As regards civilization, they are more regular in their habits; dress more like white people, wash their hands and faces daily, and appear to be influenced in their conduct by the instructions they receive; they attend public worship regularly, and the Protestant Indians are much pleased to hear the Bible read and explained to them. Their moral habits are materially improved. They appear to feel the impropriety of injuring their neighbours, of lying, stealing, &c. and they do not talk of ancient modes of cruel warfare with the same delight as formerly. They are sensible of their improve¬ment, and of the blessings of Christianity. They often express their regret that they did not sooner become civilized, and they strongly advise their brethren to follow their example.

A large proportion of the Chippewas are still heathens. There were received into the Church of Eng¬land in 1841...

Making a total of 173, together with 50 converts from the Roman Catholic Church. Since August, 1841, the Superintendent reports, "that he has not been made acquainted on the subject, but he is not aware that
The Protestants have their service in the schoolhouse. The Roman Catholics in a log church. The form of worship is the same as among white congregations, except that the service is translated into Indian.

The schools have already been described. The quickness of the children, and the irregularity of their attendance, is noticed here as elsewhere. The mode of instruction is the same as in the Township schools among the whites. The books used in the Protestant school are Marshal's Spelling Book, the Old and New Testament, and Woodbridge's and Peter Parley's Geography. In the Roman Catholic school, neither Mayor's Spelling Book nor Bible are allowed by the Priest to be used as school books. In the former school the children are taught partly in Indian and partly in English; in the latter, English is only taught.

The Ottawa tribes, who subsist by agriculture, are supposed to be rapidly on the increase; and the Chippewas, who live chiefly on fish, to be on the decrease. Among the former it is not unusual to meet with Families having six or seven, and sometimes even ten or twelve children all living, although, in many instances, they do not rear the half of the number born. The Chippewas are neither so prolific nor so successful in rearing their children. In both tribes the adults seldom reach an advanced age.

These Indians appear to enjoy the same health and to suffer from the same diseases as their brethren in other parts of the Province; both being dependent, in a great degree, upon their mode of life. They seldom exceed the middle size, are slender, but generally well formed. The chief defect in their figure is the flatness and narrowness of their chest.

The proportion of half-breeds among them is not above one in twenty.

The Establishment of Manatowaving is under the local Superintendent. There is a resident surgeon, a clergyman of the Church of England, a school-master, a master carpenter, a blacksmith, a millwright, a mason, a cooper, a shoemaker, a sawyer, and six labourers supported by the Parliamentary grant. The school-master at Wquotemong is paid out of the same fund, but the priest is maintained by the Church to which he belongs.

The Roman Catholic Village appears to be almost entirely under the charge of the priest.

The remaining bands, which are widely scattered over the country, have no Local Superintendents, but are under the general care of the Chief Superintendent; hence, the statistical information with regard to these smaller communities will necessarily be less perfect, except in cases where the resident missionary has supplied the details.

The settlements are altogether twelve in number.

These Indians live, for the most part, in detached farms scattered over the Reserve. Their present number is 383. They have 1368 acres of land cleared, and about 2000 acres under tillage. Some of them cultivate considerable quantities of land, as much as 100 acres; but in general, the quantity is much less. There have been some instances of successful industry and thriftiness in this community. One of their chiefs named Hill, who died a few years ago, was remarkable for his industrious habits, and for a desire to accumulate property. Besides his own homemate, to the cultivation and improvement of which he paid more than ordinary attention, he became possessed, by purchase, of some of the farms and improvements of other Indians; and at his death, left them, by will, to particular members of his family, who are at this day in full enjoyment of them.

One of his sons, who is catechist to the missionary at this settlement, recently applied for a loan to enable him to build a wharf, and commence business as a general trader among his brethren, in partnership with a white. They possess stock and agricultural implements corresponding to their progress in husbandry. Some of them grow a considerable surplus of grain for sale.

These Indians have long been Christians, probably before their arrival in Canada. A missionary was first appointed to the settlement in 1810, by the Society for the Propagation of the Gospel in Foreign Parts; their present missionary has been among them eleven years, and reports, that during that period, they have made a gradual advance in morals, piety, and industry.

The church having become too small for the congregation, they are now engaged in the erection of a new and commodious stone edifice; the expense will be defrayed out of their own funds.

Some of the young men are employed in quarrying and carrying the materials for this building.

They support a schoolmaster out of the produce of certain small rents, which they receive and manage themselves.

3rd. We have learned, by experience, that living together in a village, whilst encouraging to follow farming, is attended with many disadvantages, and "loss of time;" it is therefore desirable, that all the Indians who wish to become planters, should be settled on their own lots.

4th. We are of opinion, that, if we go and settle "on a good tract of land, many of our young men, who are now spending their time in idleness, would be "induced to become industrious, and attend to their "husbandry.

This memorial was very favorably received by the Governor in Council, and the proper Officers were ordered to report upon the measures necessary to carry this project into effect. No report, however, was made, and although the Indians have often renewed their petition, that the Government would enable them to remove and sell their Reserve, the Indian Department, although acknowledging the expediency of the measure, has taken no steps in the matter, and appears to have "reverted rather than expedited the measure. The consequence has been, that, for the last three years, these Indians have been in a very unsettled state. The favorable manner in which their request was received by the Governor, led them to expect an early removal, and they have therefore been induced to refrain from any further improvement of their lands, and even to neglect their existing clearances, while the absence of their former friend and pastor, the Rev. Peter Jones, who has already removed to Minas Town, in anticipation of the tribe following him thither, has been of much disadvantage to them in a religious point of view. The delay, too, has encouraged an opposition to the removal, which although slight at first, consisting only of one family, has generally increased, until as many as nine families are now said to object, which will render the arrangement of the removal, and the division of their several interests, very complicated and difficult. It is to be hoped, however, that this difficulty may be overcome, so there can be no doubt that the removal will tend in every way to the interests of the tribe.

The following particulars will exhibit their present condition. They are 254 in number. Their village, which is beautifully situated on the west bank of the River Credit, and at a distance of two miles from its mouth, contains at present 50 dwelling houses, a warehouse, three barns, a chappel, and a school-house. There are also two saw-mills belonging to the tribe.

Their Reserve at the River Credit contains 3169 acres. They have disposed of their lands at the Sixteen and Twelve-Mile Creeks to the Crown, in trust, for sale, for their benefit. At the Credit they cultivate about 500 acres, their farms are mostly on detached lots of 50 acres, at a distance of two miles from the village, which circumstance has been found very prejudicial to the progress of habits of industry among these Indians, on account of the fatigue and loss of time in going to and returning daily from their farms. Many of them are tolerably good ploughmen, and have made considerable progress in agriculture—growing wheat, oats, peas, potatoes, and other vegetables; several orchards having been established; and have small orchards; many, however, are still content merely to cultivate a small patch of Indian corn, with some potatoes and vegetables.

Under their methodist missionary, who is the only
They possess several portions of the Old and New Testaments translated into their own language, which many of the old people, and all the young can read. The youth of both sexes are taught English. The school is maintained by the Methodist Missionary Society. With few exceptions, the Indians are stated to be a quiet, inoffensive, and moral people. They live on the most friendly terms with the surrounding whites, and quarrels and disputes are exceedingly rare among themselves. They are very sensible of the improvement of which they have made since their conversion, and in their attendance at chapel and are quiet and attentive during the service.

9. THE MISSISSAGAS OF ALNWICK.

These Indians were converted to Christianity in the years 1826-7. They were instructed by the Rev. W. Ca-w. yjpphood of Bolleville, Kingston, and Gananoque, and were known under the name of the Mississagas of the Bay of Quinte; in those years, between 200 and 300 were received into the Wesleyan Methodist Church, and settled on Grape Island, in the Bay of Quinte, six miles from Belleville, where they commenced planting, and where schools were established by the missionary for their instruction. On this island they resided eleven years, subsisting by agriculture and hunting. Their houses were erected partly by their own labour, and partly at the expense of the Methodist Missionary Society. Their number, at length, amounted to twenty-three, besides which, they had a commodious building for religious service and schools, another room for an infant school, a hospital, a smithy, a shoemaker’s shop, and a building for joiners’ and cabinet work.

These, however, were relinquished, to be sold for their benefit, in 1830, when they removed to a block of Crown Lands, granted to them by Lieutenant-Governor Sir J. Colborne, in the Township of Alnwick, not far from the Rice Lake, and fifteen miles northeast of Cobourg. This plot, which contains 2000 acres, is divided into lots of 25 acres each. The village or street, which is called Alderville, is about a mile and a half in length. It contains 36 houses, six barns, a saw-mill, and a large schoolhouse, in which divine worship is performed, all erected under the direction of the Indian Department, out of the annuity of £642 10s. 0d., to which this band is entitled for the surrender of a vast stock belonging to these Indians consists of eight yoke of oxen, two horses, 11 cows, 21 heifers and calves, and a quantity of pigs and poultry. They possess eight

When on Grape Island, a cabinet-maker, blacksmith, shoemaker, and occasionally, a tailor, were employed by the Methodist Society, to instruct these Indians in their several trades. Although it was found difficult to keep the scholars at their work, and considerable losses were sustained in the undertaking, yet the Indians showed considerable improvement, and gained considerable knowledge in these branches, which has been of much use to them since their settlement at Alnwick, where no shops have yet been erected. At present, only one man pursues his calling, as a house-joiner and carpenter, for a livelihood, but others occasionally work at tailoring, or at making and repairing agricultural implements.

The change produced by their conversion and their progress in Christianity will be best described in the words of their missionary, the Rev. William Case, who has ministered to them for the last fourteen years, and whose charitable zeal and self-devotion to the improvement of this community, it behoves the Commissioners to notice with approbation.

"The Gospel found them in 1826 in a pagan state, living neither house, cattle, nor fields; degraded by intemperance, and suffering from want of clothing and food; by which their constitutions and health were undermined, subjecting them to disease and death,—especially from pulmonary complaints. To gratify their thirst for ardent spirits, they expended the avails of their hunting, selling or parting with their most valuable articles, leaving themselves bare of clothing, and exposed to the front of winter. In these drunken revels they were often led into broils with the whites, and with each other, which sometimes ended in loss of life. But their conversion to Christianity has made a most happy change in all these respects. At once and entirely they renounced all intoxicating drinks, and to which they continue, with few exceptions, resolutely to adhere. Their presents from the Government have since been applied to the comfort of their families, and their expenses have been used to their advantage, provided comfortable dwellings, cattle, and implements of husbandry. For seventeen years I have known of few disputes of which only ended in scuffling and pulling of hair; none in bloodshed. From first they became a praying people, constant and daily in family devotion: the Christian Sabbath is strictly observed; no ordinary labour or sporting is known in the settlement, but a general attendance on divine service is observed."

"On the conversion of the Indians, the parents were acknowledged man and wife, as they presented themselves in families at the altar for baptism. Since that period, marriages have been regularly performed, except in two cases, where the man left his first wives and took other women. One of these men has ever since lived back of Kingston, a wandering hunter. This couple has live illegitimate children."

"During the twelve years this body resided at Grape Island there was but one illegitimate child born; since their residence here, there have been two more."
of 1800 acres in the Township of Smith, made to the New England Company for their benefit, in April, 1837, of which about 200 acres are in cultivation. These Indians were for some time under the management of the late Mr. Scott, agent for the New England Company, and belong to the Wesleyan Methodist Church. A chapel is in the course of erection at the village, where there is already a mission house and a school.

The settlement is visited by the missionary at Peterborough, and the schoolmaster is supported by the New England Company.

The Balsam Lake Indians, ninety in number, are at present settled within the Township of Bexley, on a point of land jutting out into Lake Balsam, which is the most northerly of the chain of lakes, running north-west across the back Townships of the District of Newcasle. The Reserve which was granted to them by the Crown, is 1206 acres in extent. Of this they have about 200 acres in cultivation. Their village contains twelve houses, a barn, and a commodious school-house, in which divine service is performed by a resident Methodist minister. But within the present year, (1843,) these Indians having become dissatisfied with the climate and the quality of the land at the Balsam Lake, have purchased six hundred acres on the banks of Lake Scugog, to be paid out of their share of their annuity, and are making preparations for removing from their former settlement. Their improvements will be sold for their benefit. Their reason for removing evinces their desire to advance in the pursuit of agriculture.

11. CHIPPEWAS OF RAMA.

These Indians formerly occupied the lands about Lake Simcoe, Holland River, Appendix, No. 11, and the unsettled country in the rear of the Home District. General Darling reported of them in 1825, that they had expressed a strong desire to be admitted to Christianity, and to adopt the habits of civilized life; and that in these respects they might be classed with the Mississagas of the Bay of Quinte and Rice Lake, but were then in a more savage state. In 1830, Lieutenant-Governor Sir J. Colborne, collected them on a tract of land on the north-west shore of Lake Simcoe, of 9800 acres in extent, where they cleared a road between that lake and Lake Huron. They consisted of three tribes of Chippewas, under Chiefs Yellowhead, Aisance, and Snake, and a band of Potawatimeens from Drummond Island; their number was about 500, under the care of Mr. Anderson, now the Superintendent at Manitoulin, who was appointed to take charge of their settlement and civiliza-
Prior to the year 1830, these tribes had become much demoralized from their long residence near the white settlements. They were in the constant habit of drinking spurious liquors to excess; not one of them could read or write, and they scarcely knew anything of religion. Their hunting grounds were exhausted; the Government presents were exchanged for whiskey. They were in debt to all the traders, and unable to obtain more credit; and thus were constantly in a state bordering on starvation. Their suffering and misery were strongly marked in their personal appearance, and the condition of their wigwams; the latter imperfectly made, and very insufficiently supplied with fuel, could scarcely be said to afford shelter to the ragged and emaciated frames of the older Indians, whilst the wretchedly diseased appearance of the children, spoke still more forcibly of the intoxication and want of food of the parents.

Miserable as was their state, it will hardly be credited, that their minds were so debased, their indolence so great, that it would be considered an able persuasion to prevail upon them to accept the bounty of Government. By studious attention to their habits and prejudices, they were at length gradually brought to assist, and the general result has been, that each Indian with a family has now a little farm under cultivation, in which he raises, not only potatoes and Indian corn, but also wheat, oats, peas, &c.; his wigwam is exchanged for the log-house; hunting has, in many cases, been altogether abandoned, and, in some, appears, as formerly, to be resorted to as the only means of subsistence. Habitual intoxication is unknown; the Sabbath is carefully observed; their religious duties carefully attended to, and reading and writing, with a moderate knowledge of arithmetical, is almost universal among the young people.

I attach great importance to their habits of drunkenness overcoming; at the first, it was necessary to prohibit the bringing of spirits within the bounds of the settlement. The near approach of white settlers has rendered this restriction no longer possible, and yet instances of intoxication are very seldom met with, whilst numerous examples may be brought forward of total abstinence from ardent spirits.

The log dwelling houses for the Indians were erected by Government. Frame-houses for the Superintendents and the two chiefs, Aisance and Yellowhead, with school-houses at Coldwater and the Narrows, were also built at the commencement of the establishment; since that time, a saw-mill and a grist-mill have been added at Coldwater; and a saw-mill is in progress at the Narrows. About 500 acres of the whole have been cleared and are under cultivation, and it is very gratifying to observe this year, that many of the Indians are, of their own accord and unassisted, erecting log-houses and stables.

Another strong mark of amendment is in the article of dress. All the Indians here, compared with the Indians in a wild state, are well clothed, and have in most instances, abandoned the Indian dress for that of their white neighbors. They have also become anxious to possess furniture, and some have exercised their ingenuity in the manufacture of articles of household furniture for themselves. All have advanced to a knowledge of the difference between barter and cash transactions, the main source of imposition by the trader; and they are alive to the advantages of pursuing their fishing in the fall, as a source of profit, and not merely for their own food. To enable them to do this more extensively, they have built for themselves two boats, each capable of holding forty or fifty barrels of fish.

I must not omit what I consider highly in their praise, that, though obliged frequently to submit to irritating and extremely unjust treatment on the part of the neighbouring white settlers, no Indian has, during the whole period of my superintendence, been complained of for any breach of the laws, with one solitary exception,—for the removal of part of a fence; and that was done in ignorance.

Every Indian throughout the settlement is possessed of the means, with moderate industry, of providing himself with an ample supply of food and clothing, and he has acquired sufficient knowledge of the arts of civilized life to avoid himself of these advantages. The minds of the younger branches are opened by education, and religion has fixed itself upon the attention of all.

Such was the improvement made among the Indians in five years, under the careful superintendence of a zealous officer, co-operating with the missionaries engaged in their conversion and religious instruction. It was not long, however, before the encroachments of the white settlers on the line of road opened by the Indians themselves, and the ill usage, and pernicious example to which they were exposed at their hands, induced these tribes to abandon their settlements, and to seek elsewhere a refuge from the contamination of their more civilized white neighbours. In 1836, a year after the date of the above account, they surrendered their Reserve to the Government, and the tribe under Yellowhead, removed in 1838, from the Narrows to Rams, on the north-eastern extremity of Lake Simcoe, where there appeared a prospect of remaining for some years, undisturbed by the white settlers. Here they purchased 1600 acres of land, at a cost of £600, paid out of their annuities, and applied themselves diligently to forming a new clearance, and cultivating the land, in which they have made considerable progress.

Their number is now 184; their village already contains twenty houses, and four barns, and they have 900 acres of land under cultivation.

During the last two years they have been very industrious, and have raised large quantities of produce. In 1841, their crop of potatoes was sufficiently abundant to enable them to dispose of four or five hundred bushels to the white settlers in Orillia and Medonte, without inconvenience to themselves.

These Indians are stated to be Wesleyan methodists. Among the band at the Narrows there were also some Roman Catholics, but it does not appear whether these have accompanied their brethren or have separated and joined those of the same church at Beausoleil.

They have a commodious school-house, in which Divine Service is performed by a missionary of that persuasion. A respectable teacher is in charge of the school.
12. CHIPPEWAS OF BEAUSOLIEL ISLAND,
MATCHADASH BAY, LAKE HURON.

Evidence of Chief Supercan-
tendant. — This band, under the chief "Assance," is the same which was settled by Sir John Pollock, at Coldwater, at the present village, which is not very distant from the former settle-

The majority of these Indians are Roman Catholics. They have not as yet any place of worship, or school. In the former settlement they were occasionally visited by the Roman Catholic priest, resident at Penetangu-
shene.

13. CHIPPEWAS OF SNAKE ISLAND, LAKE SIMCOE.

Evidence of Chief Supercan-
tendant. — This body of Indians was one of the
bands established at Coldwater and
Apothecaries, the abandonment of these settlements.
diz. Nov. 13. They now occupy one of these Islands
and 43. on Lake Simcoe, which were set apart for
this tribe many years ago. They are 109 in number,
and occupy twelve dwelling houses. They have also
two barns and a school house, in which their children
are instructed by a respectable teacher, and Divine
Service is performed by a resident Missionary of the
Methodist persuasion, to which these Indians belong.
They have about 150 acres in cultivation, and are
improving in habits of industry and agricultural skill.
Their Missionary, who has been acquainted with them
since July 1839, states that the majority of them are
strictly moral in their character, that most of the adults
are decidedly pious, and that many of them for consis-
tency of character, would not suffer by a comparison
with white christians of any denomination.

14. CHIPPEWAS OF SAUGEEN, (LAKE HURON.)

Evidence of Chief Supercan-
tendant. — It was from these Indians, and their
Chief Supercan-brothers, since settled at Owen's Sound,
tendant; diz. Nov. 13 and north of the London and Gore Districts,
and between the Home District and Lake Huron, containing about 1,600,000 acres. He reserved
at the same time, for the Indians, the extensive penin-
sula, lying between Lake Huron and Georgian Bay, north of Owen's Sound; and supposed to contain about 450,000 acres.

Little was known of these Indians by the Govern-
ment, before that period, as their village was remote
from any white settlement; but they appear to have been
settled and converted about the year 1831. In 1837, their missionary gave the following description of their condition: —

"kitchen garden belonging to the Mission house. The
Indians at this station have been remarkable for their
steadfastness since they embraced Christianity; they
appear to be a happy people; much attached to their
missionaries, teachable, and give solid proofs that they
are progressing in civilization."

The Chief Superintendent, however, who visited
them in the same year, reported that they appeared
very poor and miserable, treating very much to hunting
and fishing for their support. But the fishing is very pro-
ductive, and has attracted the notice of the white peo-
ple, who annoy the Indians by encroaching on what
they consider their exclusive right, and on which they
rely much for provisions.

They hunt in the tract belonging to the Canada
Company, and on the unoccupied lands south and east
of the Saugeen river. Their present number is 197,
including about a score of Potawatamies.

This settlement does not appear to have been visited
by any officer of the Government since 1837; and so
little is it known, that it is supposed to have been in-
correctly laid down on the map, by the extent of half
degree. The Chief Superintendent reports, that he
cannot give an accurate account of it. He states that
the greater number of the Indians lived for a long while
in very small log houses, and in houses made of elm
bark. The present missionary, that there are
only six log houses, and that the rest are bark huts or
wigwams. The village is situated about two miles up
the River Saugeen. From the report of the Chief
Superintendent, it appears, that the Indians contem-
plated the abandonment of this situation for one nearer
the mouth of the river; but they have since determined
to remain in their old locality, and have this year, built
by contract, six excellent houses.

The mouth of the Saugeen River forms the best, and
almost the only port of refuge on the eastern shore of
Lake Huron; hence, it is likely to become a place of con-
siderable importance, and it is in contemplation to carry
two roads in different directions through the Saugeen
tract to this point. The rumour of this intention
was lately a source of much uneasiness among the In-
dians, as they became apprehensive of being obliged to
quit their settlement and surrender their improvements.
This apprehension, however, appears to have been re-
moved, and they are now looking forward to the erec-
tion of a saw-mill, and to the supplying of the schooners
touching at the port with lumber and fish.

A missionary of the Wesleyan Methodists has long
resided among them; their present missionary is an In-
dian, brought up at the Rice Lake Mission, and at a
school in the United States. They have a chapel which
serves as a school-house, and a mission house, which
were built by the Wesleyan Methodist Society, about
the year 1831. They have also had a schoolmaster
for some time past. Almost all the tribe have embraced
Christianity, and many are pious and exemplary in
their deportment.

They are entitled to share in the annuity of £1250,
recently granted in exchange for the Saugeen territory,
surrendered to Sir F. Head in 1857; and as they have
already given proofs of their desire for civilization and
improvement, there is every reason to hope that their
progress will be at least as rapid as that of other tribes
who have possessed, and are exhibiting the results of
similar advantages.
Evidence of These Indians were formerly either wanderers in the Saugeen tract, surrender- of Rev. J. dered to Sir F. Head, or lived in scattered Newlands. wigwams, on the shores of Big Bay. According to the agreement then made with them, it was proposed that they should either repair to Manitoulin or to that part of their former territory which lies north of Owen's Sound; upon which it was promised "that houses should be built for them, and proper assistance given, to enable them to become civilized, and to cultivate land."

In 1842, their present settlement was permanently formed by the erection of fourteen log houses, and a barn, out of the proceeds of their annuity, under the direction of the Indian Department. Their number is 130; and they have about 120 acres of land under cultivation; but from the short time they have been settled, and the little experience which they can have yet acquired, it is not probable that they have made much progress in agriculture. In 1842, they were supplied with two yoke of oxen, paid out of their annuity, and are anticipating an extension of their present plantations.

They are Christians, and a Wesleyan methodist missionary, resident at St. Vincent, twenty-five miles distant, has visited them regularly since October, 1841. A resident missionary was appointed to this settlement last year, by the Canadian Wesleyan Methodist Conference. They have also had a school, conducted by an Indian, and maintained by the same body, since the close of 1842.

They share in the same annuity, as the Chippewas of Saugeen.

16. CHIPPEWAS AND OTHERS, IN THE TOWNSHIP OF BEDFORD.

Within a few years past, some stragglers from the Rice Lake tribe have settled in the Township of Bedford, about twenty-five miles north of the town of Kingston; and recently, they have been joined by a band of eighty-one Indians from Lower Canada, belonging to the post of the Lake of Two Mountains. As the settlement is of recent formation, and the claim of these Indians upon the attention of the Department of Upper Canada, has only been brought forward last year, they have not yet been visited by any officer of the Department, and no account can be given of the settlement. By Instructions issued in 1843, they were transferred from the Roll of Lower Canada to that of the Upper Province, and, accordingly, received their presents for the first time in that Province.