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 assigned to you. And know ye further, that I do hereby give full power and authority to you as Commissioners aforesaid to call before you all and every such person and persons as you may think proper, and to demand of 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 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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To His Excellency the Right Honourable Sir Charles Theophilus Metcalfe, Baronet, 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 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.

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 correspondence 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 preservation of justice to them, you are in Our name to command and all the Governors that they at no time give any just provocation to any of the said Indians that are at peace with Us," &c.

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 in 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, and to the 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 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 attack the Indians to their cause, and to induce them to join their standards. In this they were but too successful. The warlike character of their people, the temptation which the presents and encouragement

* Harley MSS. British Museum.*
Appendix (EEE.)

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 races 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 Indian Allies of His Most Christian Majesty shall be Maintained in the lands they inhabit, if they choose to reside there; they shall not be molested on any 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 copy of it, to the present time, 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.\(^*\)

\(^*\) For the entire document, see Appendix, No. 46.

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 other 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 lands 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 north west as aforesaid; and we do 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, seated 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 disatisfaction 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 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, any of the said Indians, who should be inclined to dispose of the said lands, the same shall be purchased only for us, in our name at 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 whatever; provided that every person who may incline to trade with 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 authorize, enjoin and require, the Governors and Commander-in-Chief of our Colonies respectively, as well those under our immediate government, as those under the government and direction of proprietaries, to grant such licenses 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 felony or misdemeanors, 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 1783, the Government granted to the Confederation of the Six Nations, who had loyalty maintained the British cause 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 cloths, 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 (46 and 47) 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, without offering any compensation whatever, it would, at that time, have been as impossible to resist the natural laws of society, and to guard the Indian Territory against the encroachments of the whites, as it would have been impolitic to have attempted to check the tide of immigration. The Government, therefore, adopted the most humane and the most just course, in inducing the Indians, by offers of compensation, to remove quietly to more distant hunting grounds, or to contain themselves within more limited reserves, instead of leaving them and the white settlers exposed to the horrors of a protracted struggle for ownership. The wise and just policy of this course is most strongly recommended by Vattel, in his Law of Nations, from which the following passage is an extract:—

"There is another celebrated question to which the discovery of the new world has principally given rise. It is asked whether a nation may lawfully take possession of some part of a vast country in which there are no other nations, whose scanty population is incapable of occupying the whole? We have already observed, in establishing the obligation to cultivate the earth, that these nations cannot exclusively appropriate to themselves more land than they have occasion for, or more than they are able to settle and cultivate. Their unsettled habitation in those immense regions, cannot be accounted a true and legal possession, and the people of Europe, too closely pressed at home, finding land of which the Savages stood in no particular need, and of which the country abounded, found it natural, constant, and consistent with their domestic interests, to allow the acquisition of the lands in question, and to take possession of it and to settle in it. Colonies. The earth, as we have already observed, belongs to mankind in general, and was designed to furnish them with subsistence. Each nation had from the beginning considered to appropriate it itself, as its country, that the people might live only by hunting, fishing and wild fruits; our globe would not suffice to maintain a tenth part of its present inhabitants. We do not, therefore, differ from the views of nature, in confining the Indians within narrower limits. However, we cannot help regretting the moderation of the English Puritans, who first settled in New England, who, notwithstanding their being furnished with a charter by their Sovereign, purchased of the Indians the lands of which they intended to take possession. This laudable example was followed by William Penn, and the Colony of Quakers that he conducted to Penn'sylvania."

Nor can the friend of the Indian claim him a monetary compensation based on the present value of the land, which has been erected solely by the presence and industry of the white settlers. Its only value to the dominion of the forest, was as a hunting ground, as the source of his supply of game and furs. Of the cultivation of the soil, he is totally destitute. No progress of settlement, and the consequent destruction of the forests, with the operations of the lumberer, and fur trader, was short to destroy this value; in every case the Indians had either the opportunity of re-occupying more distant hunting grounds, or they were left on part of their old possessions, with a reserve supposed at the time to be adequate to all their wants, and greatly exceeding their requirements as cultivators of the soil at the present day, to which were added the range of their old haunts, until they became actually occupied by settlers, and in many cases, an earnest 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 their lands, it has been in consequence of the speedy and peaceful settlement of the country, by means, chiefly, of the agreements in question, and the Indians are now in possession of advantages which far exceed those of the surrounding white population, and which afford them the means, under a proper system of mental improvement, of obtaining independence, and even opulence.

These agreements have been faithfully observed by both parties. The Indians have not disputed the title of the Crown to the lands, which they have surrendered; and the annuities have always been the first charge upon the revenue derived from the sale of Crown Lands, and have been punctually paid up to the present time.

From the earliest period of the connexion between the Indians and the British Government, it has been customary to distribute annually certain presents, consisting chiefly of clothing and ammunition. It does not clearly appear how and when this practice arose. In the memorial of the Seven Nations to the Governor of Lower Canada, in 1807, they assert that it was commenced by the French Government. The object of..."
at that period was doubtless in the first instance to conciliate the Indians, to ensure their services, and to supply their wants as warriors in the field; and afterwards, in times of peace, to secure their allegiance towards the British Crown, and their good will and peaceful behaviour towards the white settlers.

The practice has continued to the present time, partly owing to a renewal of the occasions which first led to it; partly to repeated, but apparently unanimous, declarations of officers of the Government, that the system should for ever be maintained; and partly to the apprehension that its sudden discontinuance would cause inconvenience to and hardships to a large portion of the race within the Province.

The British Government have always considered the Indians to be under their special care. In the Lower Province the tribes were early converted and collected in settlements by the Jesuits, who received large grants of land from the French Crown for this service. Upon the Conquest, the Crown took possession of these estates, and thus cut off any further benefit which the Indians might have derived from them. In the Upper Province, however, Christianity and civilization had, until a recent period, made little progress among them. They were an untutored, unwarlike race, among a population READY and able to take every advantage of them. Their lands, their presents and annuities, the produce of the chase, their guns and clothing, whatever they possessed of value, were objects of temptation to the needy settlers and the unprincipled trader, to whom their ignorance of commerce and of the English language, and their remarkable hospitality for spirits, yielded them an easy prey. Hence it became necessary for the Government to guard against abuse. Laws were passed to prevent or limit trading with them—to hinder the sale of spirits to them—to exclude whites from their settlements—and to restrain encroachments upon their lands. Officers were appointed at the principal Indian settlements, to enforce these laws, and to communicate between the tribes and the Government; to attend to the distribution of their presents and annuities; to prevent discussion; and, generally, to maintain the authority of the Government among the tribes.

The system of dealing with them was essentially military. For a long time they were under the head of the military department, and were considered and treated as military allies or subjects.

Little was done by the Government to raise their mental and moral condition. In Lower Canada the Roman Catholic Missions, originally appointed by the Jesuits, were maintained. In Upper Canada, until a very late period, neither Missionary nor Schoolmaster was appointed. The omission was in later years supplied by various religious Societies, whose efforts have in many instances met with signal success, and within a still more recent period the Government has directed its attention to the same object.

As the Indian Lands were held in common, and the title to them was vested in the Crown, as their Guardian, the Indians were excluded from all political rights, the tenure of which depended upon an extent of interest, not conferred upon them by the Crown.

Their inability also to compete with their white brethren debared them, in a great measure, from the enjoyment of civil rights, while the policy of the Government led to the belief that they did not in fact possess them.

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, not only 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 wisely 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 lands from the evils inflicted on them by their white neighbours, aided by their own caprice 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 depriving them, or prejudiced against them; and thus a system, erroneous in itself, became more fruitful of its projected imperfections. Of late years, however, the Government has become sensible of the necessity for introducing some change in this policy.

The Commissioners have had an opportunity, and they did not consider it necessary, to examine the official correspondence prior to the year 1857; but subsequent to that date they find abundant evidence of the desire of successive Secretaries of State to ascertain the condition of the Indians, and to suggest measures for their benefit, with a reciprocal spirit on the part of the several Governors of the two Provinces. This correspondence, which up to the year 1859, has been laid before the British Parliament, contains very 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 of importance to give a brief summary of this correspondence, as it excludes the views of the Government, and vindicates it from the
imputation of indifference to the welfare of the Indian race, while it points out many of the remedies which it will be their duty to recommend, and enables them to claim the resignation of officers of distinguished benevolence and experience.

Art. 1. It appears that Earl Bathurst, the Coo. 1834. Secretary in the year 1832, and
30th March. 1834. James 3, by name, and in going pursuit, is not to be blamed, but his authority
over the Indian Department, held by a man of extreme celibacy. Lord Auckland suggested the conclusion of all payments made in goods, including the annuities and presents, into money.

Hb. p. 2. The Earl of Doncaster, who, as Command-in-chief, 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.

Hb. p. 5. In 1835, Lord Dalhousie furnished a detailed report upon the condition of the several bands of Indians in both Provinces, prepared by the General Secretary, 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.

Hb. p. 7. General Darling pointed out the necessity of more active steps to civilise and educate the Indians, and suggested the substitution of stock and agricultural implements, for the goods given them in payment of their annuities.

It may 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 18,000, and it has since decreased.

Hb. p. 6. The above suggestion was approved by the Governor, Sir George Murray, who, at the same time, divided the Government of the Indians, and placed them under the superintendence of the Governor of the respective Provinces. In the same dispatch, he called upon Sir J. Kempe, to report as to the measures which he considered necessary for the moral and religious instruction of the Indians, and for the welfare of the Missionaries in this respect, and to 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 so fairly entitled, have been efficient.

May, 1839, These enquiries were not directly answered, but Sir J. Kempe, 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:

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

2. To afford them such assistance in building their houses, schools, and in procuring such seed and agricultural implements as may be necessary, commencing when practicable, a portion of their presents for the latter.

3. To provide active and zealous Missionaries, for the Indians at the Bay of Quinte and Guelph, and to send Wesleyan Missionaries from England to co-operate with the Established Church, and other objectionable principles which the Methodist Missionaries from the United States are supposed to instil into the minds of their converts.

These suggestions, with the exception of the last, which was not acted on in the reply, were approved on 20th June, 1839, the Lords of the Treasury and the Secretary of State, but an order was not the same time given that the whole expense of the Department should not exceed £80,000.

This limitation has probably been one of the chief reasons why the policy recommended by Sir J. Kempe, 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 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 schemes 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, with the Lieutenant Governor in Upper Canada, had sought permission to apply the amount of the annuities to the purchase and building houses and purchasing 23rd June, 1839, 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 Chateaugay, under the supervision of Major Penderleith Christie, who has bestowed great attention upon the Indians, and whose benevolent exertions in their favor have been continued in the present time. This number was subsequently increased by Lord Sydney in twelve, and the expenses of their board and education continue 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 Governor in both Provinces, was introduced at this time by Sir George Murray, and the motives of June, 1839, which led to it are admirably described in the following extract from one of his despatches:

"I consider this the proper opportunity for bringing under your notice some of the opinions which have been entertained towards the native tribes living in the British territories in North America, and as well as to point out those 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 may, per-
haps, have been persisted in by the Home and Colo-
nial 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
cling to their original habits and mode of life, there
was a proneness also in the new occupants of Ame-
rica to regard the natives as an "irremovable race,
and as inconvenient neighbours, whom it was desir-
able 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 per-
sisted in for the future; and that so enlarged a view
of the nature of our connections with the Indian
tribes should be taken, as may lead to the adoption
of proper measures for their future preservation and
elevation, whilst, at the same time, the obliga-
tions 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 of presents likely
to produce a taste for agricultural pursuits, in lieu of those calculated to keep alive in the Indians
their passion for the chase and their warlike propen-
sities, and advises their settlement in Townships or
upon detached lots of land, in a manner similar to the
European settlers.

17 Jan., 1839,
Sir J. Kemp's being placed under the
Charge of the Governor, the Secretary of State replied that he saw
23 March, 1839, no good reason for not adhering to his
original instructions.

From this time forward, therefore, a different system
has been adopted towards the Indians, upon the ex-
press authority of the Secretary of State. A subse-
quent correspondence shows that several measures in
anticipation of these instructions had already been
taken. But unfortunately the difficulties of May, 1839, already pointed out, and the unsettled
condition of the Provinces, have prevented any systematic arrangements for carrying out
in their full spirit the benevolent intentions of the British
Government.

Sir J. Kemp proposed a scheme for
settlement and education in Lower Ca-
nada, which was never acted upon. Subsequently
the Earl of Gosford transmitted a voluminous and
highly valuable Report of the Executive
Council of Lower Canada, containing
various recommendations for the amelio-
ration of the Indians, which met with the entire appro-
bation of the Secretary of State, who, in the autumn
29 Aug., 1839, authorized Lord Durham to carry
the proposed measures into effect.

The Commissioners have already noticed the diffi-
culties which have been opposed to the execution of
these instructions, and which may account for no steps
having, up to the present time, been taken for the fur-
ther improvement of the Indians in this part of the
United Province.

In Upper Canada much has since been done in
furtherance of Indian civilization—it is true that
much more was required—than in the Lower Pro-
vince. The number of resident Indians was double,
and many thousands more were wanderers in the re-
 mote and uninhabited districts. Almost all the tribes
in Lower Canada had long been partially civilized
and converted to Christianity; the majority of those in
the Upper Province were uncivilized and pagans.
The former possessed no annuities, and were depend-
ent wholly on the Parliamentary Grant, the inade-
quacy of which, to meet any large increase of popu-
lature, has been already pointed out. The latter were
in the enjoyment of an annual income, payable by the
Government, or derived from investments in public
and private securities, amounting to above $6500.

Hence the opportunities and means for promoting
their improvement were much greater, and successive Lieutenant Governors, prompted and aided by
the Secretaries of State, and by the zealous and able
exertions of missionaries of all classes, have conferred
great and lasting benefits on the tribes within their
jurisdiction. Their efforts have been restricted by the
same causes as in the other Province. In both, it ap-
pears that the Indians have now attained nearly the
same stage of civilization at which their further pro-
gress requires more enlarged measures, and more active
interference.

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

14th Oct., 1839. Sir John Colborne reported
1840, Parl. Pprs. part 3, p. 128.
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 direc-
ted houses to be built for them, on detached lots,
and that they were clearing ground for farms. Agri-
cultural improvements had been procured for them, ex-
perienced farmers had been engaged to instruct them,
and schoolmasters appointed to educate their children.

Mr. Abernethy. The successful result of this first experi-
ence is described in an interesting Report of the Superintendent, transmitted five
years subsequently, to the Secretary of State.

Similar measures were reported in 1838, 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 sub-
sequently extended by Sir John Colborne to other
tribes, was defrayed out of the surplus of the Parlia-
mentary Grant, and their annuities.

Parl. Pprs. In 1839, the Secretary of State recom-
pended that the charge for the Indian Department in the Canadas should be submitted to
Parliament in a separate estimate. Previously to this
period the changes 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 were confined 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 war, for British, and not exclusively colonial interests, ought, according to His Lordship's view, to be provided by the Imperial Parliament.

B. p. 148. This arrangement was completed in 1834, when the annuities were definitely ordered to be charged on the Territorial Revenue.

About this time, the project of collecting, at the Manitoulin Island, the small band of Indians on the northwestern parts of Upper Canada, was matured. This island, which is situated on the northern shore of Lake Huron, and is in extent, about 100 miles by 30, appeared well suited for the purpose. It was, uninhabited by whites, and offered few temptations to invite them thither. The land and climate were reported to be good, the country to be well watered by rivers and interior lakes, and its numerous bays, to abound in fish. Sir John Colborne authorized the commencement of a settlement by the erection of several buildings, and made it the place for the delivery of the annual presents to the visiting Indians.

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

1. That the Committee are of opinion from Part. Papers, the evidence taken, and to which they refer, 83 p. 1, that the Indian Department may 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 presents to the Indians."

2. "Of the sums expended in presents, there is, however, a portion, which would appear to be placed under peculiar circumstances. It has often been presented, and lately on official authority, that of the Indians who receive 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 directed an immediate inquiry to be made into the truth of this statement, and that you will ascertain and report to me under what 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 consequences are to 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 compensating movement, would be unjust and impolitic, I am no means prepared to admit that they should be indefinitely perpetuated; and I have to request that you will direct your early attention to a consideration of the manner by which it may be practicable, consistently with the good faith, and sound policy, gradually to diminish their amount, with a view to the ultimate abrogation of the existing custom."

5. "If, therefore, you should upon investigation find reason to conclude that the well being of the Indians would be promoted by substituting an equivalent in money, in lieu of articles at present issued, or a portion of them, you will consider yourself at liberty to effect such a commutation."

6. "Looking, however, to the moral and religious improvement of the Indians, and their instruction in the arts of civilized life, as the principal object to be kept in view in our intercourse with these tribes, I am anxious that your enquiries should be specifically directed to the practicability of effecting a commutation of the presents for some object of permanent benefit and utility to the parties now receiving them."

7. "It was with this motive that agricultural implements have of late been included among the presents; but I hope it may be possible to carry the principle into more extended operation."

8. "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 strong 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, similar efforts 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 a scheme of a more general nature 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 readiness and anxiety of His Majesty's Government to co-operate to the utmost of their power in its promotion. With this view, they are pro-

* This is a subsection, so much change had been made in the presents, but part of the annuities in Upper Canada had been expended in the purchase of such articles.
Province were provided with the means of education at the public expense, they did not think that they ought to be called on to give up a portion of their small allowances for these purposes.

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 bid p. 27. forbid the discontinuance of the Present, until the Indians shall be raised to a capacity of maintaining themselves on an equality with the rest of the population of the Province."

**Extracts from Despatch.**

"The other principal recommendations of the Report are:

"1st. The recommending, as suggested by the Commissioner General, a different kind of clothing to be distributed for that liberté supplied, viz: something more resembling the European mode of dress.

"2nd. The substitution of Agricultural implements for trinkets and ornaments, are the discontinuance of the issue 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 handicrafts, 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 adverting to the advantages and disadvantages of locating them in some masses, and dispersing them over tracts already peopled, recommends the compact settlements should be formed of such as may be disposed upon land not very remote from existing settlements, allowing, however, those that may be willing to take separate locations elsewhere, to follow their own choice, and giving them agricultural implements, but no other description of presents.

"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..."
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8 Victoriae.

"land should be reserved in specified parts of the Province, for such of the tribes as appear to need such an augmentation of their property." Some of these and other minor recommendations, Lord Gosford at once commenced to carry out, as far as he felt himself authorized, without the previous sanction of the Secretary of State. And he reports to the Secretary of the State the measures he had adopted.

As Sir F. Head's views differ from the most competent authorities, and do not appear to be supported by experience, it will only be necessary to state them in his own concise words:

"1st. That an attempt to make farmers Lab. p. 125. of the Red men has generally speaking a complete failure.

"2nd. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated; and consequently

"3rd. That the greatest kindness we can perform towards these intelligent, simple-minded people, is to remove and to fortify them as much as possible from all communication with the Whites."

The practical result at which he arrived was the general removal of the Indian tribes to the Manitoulin Island, and the cession to the Crown of the Lands which they had previously held in different parts of the Province.

In the impolicy of discontinuing the issue of presents, or commutation for a money allowance, he concurred with the authorities already quoted.

With regard, however, to the visiting Indians from the United States, he was of opinion, that the issue of presents to them might be stopped after the expiration of three years, which would give them time to prepare for the change; and he recommended that a declaration to that effect should be formally announced at the next distribution. This suggestion met with the approval of the Secretary of State, and was carried into execution.

In the spring of 1837, the Lords of the Treasury, with the view to enable His Majesty's Government to determine what "interior arrangements it might be expedient to adopt for the purpose of encouraging the Indians to adopt agricultural pursuits, and acquire habits of settled industry, and of regulating the expense of building villages for their occupation, issued the following series of queries, which were transmitted to the Governor of either Province, and answered in considerable detail:

"1st. The number of tribes and of Indians resident within the British Territory.

"2nd. The pursuits of each tribe, with the number of fixed occupations occupied by the Indians.

"3rd. The situation of the locations of the settled "parties of hunting grounds occupied by the other "Indians.

"4th. The extent of lands set apart at the different "locations, for the use of the Indians, or of the hunting "ranges.

"5th. The persons employed in the superintendence "of the settled Indians, or of the Tribes, with "the designations of salaries, and a summary of the "costs they have to perform in that respect.

"6th. The number and description of the Clergy or "teachers attached to each tribe or party, and "7th. 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."

With this information before him, Lord Glenelg 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 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 these principles. "The sentiments and suggestions of that Report coincide, 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 detailed 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 instructions 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, un "der 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 inde "pendence which they have lost; until circumstances "make it expedient that they should be turned over "by the Crown to the Provincial Legislature, and re "ceive Legislative provision and care, the Committee "conceive that all arrangements with respect to them, "must be under the immediate directions of Her Ma "jesty'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 ex "ceed the sum actually voted by Parliament for that "purpose, and certainly the strictest economy should "be exercised in the application of the money so vot "ed,—at the same time, no real interest of the Indians "ought to be sacrificed, nor any practical improvements "deferred, on the sole 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 for an increased vote, resources "might be had to the Provincial Revenues, including "in that term the Crown Revenues as well as those "of other kinds. There is surely no object for which "those revenues can be more justly and legitimately "rendered available than this."

"3rd. It is to be regretted that in the proposals made "to the Assembly of the different Provinces respecting
The general principles by which His Lordship 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 Indians is to gain them over from a wandering to a settled life, and for this purpose it is essential that 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 accompanied by such provisions, as shall render them unattached by creditors, and inalienable either by the tribe or any occupant, without the joint concurrence of the Lieutenant Governor for the time being, the principal chief of the settlement, and the resident missionary or missionaries.

In this connection I recommend to your consideration 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.

And the next important object to be obtained is the establishment among them of schools, with competent teachers; schools affording elementary instruction, not only in the common branches of education, but in the rudiments of agriculture and of mechanics, and superintended by masters of competent knowledge, and of strictly moral and religious character. This requisite authority for applying towards purposes of this nature a portion of the Parliamentary vote on account of the Indian Department was conveyed to your predecessor in my despatch of the 1st January, 1836. I have little doubt that among the missionaries who have so zealously 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 advantageous, that periodical examination should take place, accompanied by public trials of skill in agriculture. On such occasions prizes should be distributed 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, which would probably tend to wean them from their former habits. In promoting such a change, however, great care would be required not to offend the national habits and prejudices of these people, or to deprive them too suddenly of any articles which by custom have acquired a fictitious value in their eyes.

Still more carefully is it to be provided, that in effecting 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 perjury and selling spirits to the Indians should be strictly enforced.

6th. The instructions which you have previously received, and which are reiterated 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 that gentleman having been called to other duties, the task was assigned to Mr. Justice Macaulay, who in April, 1859, presented a lucid and valuable report, in which, however, the consideration of the future constitution of the Indian Department was omitted. As this was one of the chief points on which Sir G. Arthur desired information, since he had referred to the Secretary of State that, it was his intention to suggest a plan for remodelling the whole Indian Department at the earliest opportunity, he referred the report to Mr. William Hephburn, 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. Hephburn 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 Department came under investigation, in consequence of an Address from the House of Assembly to the Lieutenant Governor, praying that he would order an investigation into the business, conduct, and organization of the several public Departments. The inquiry was conducted by the Vice-Chancellor, Mr. Justice Macaulay, and Mr. Hephburn, one of the present Commissioners.

According to their instructions, they were to investigate,—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 benevolent views of the Lieutenant Governor are shown in the enumeration of the topics connected with the first head into which they were directed to inquire; but unfortunately, owing to the Commissioners found, to the very extensive and complicated nature of the first branch of inquiry, and the remoteness of the sources of information upon which the Committee could alone form accurate opinions, they were induced, while such information was in the progress of collection to confine their first Report, which appeared in February, 1849, to the subject of the 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 public, although it was never formally adopted or transmitted to the Secretary of State, and its recommendations were never carried out.

At the Union of the two Provinces, Lord Sydenham combined and remodeled the various public Departments, with the exception of that connected with the Indians, which, from the want of sufficient information, and the many difficulties with which the whole question 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 Department. His general views, which coincide in some respects with those of Sir P. Hodd, 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 instant, No. 592, on the subject of the Indian Department in Canada. I beg to assure your Lordship that I have given the subject my attentive 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 observations have 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 become settlers, they should be compelled to fall into the ranks of the rest of Her Majesty's subjects, 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 colonization with the settlement of these people in civilized parts of the country, leads only to embarrassment to the Government, 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 vice of civilization. He does not become a good settler, he does not become an agriculturist or a mechanic. He becomes a drunkard and a debaucher, and his wives and families follow the same course. He possesses 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.)

SYDENHAM.

The Right Honourable
Lord J. Russell.

Subsequently, but not until the Governor General had again been called upon for the information required by Lord Gisborne, in 1855, the present Commission was appointed in the autumn of 1844. Their labours 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 Dep.-

The earliest detailed information on the condition of the Indians to which the Commissioners have had access, is that contained in General Dep.-

8. In 1844-5, the Commissioners made their report in 1837, which embraced the tribes in both Provinces. No similar document appears among the printed records, until the year 1837, of which date are the replies from the two Governments, to the report of the Committee of the Executive Council in Lower Canada. These, however, will enable the Government to get the process of the several bands of Indians, up to the present time.

In page 57. It is necessary to premise that there appears to be a pre-existing marked difference between the Indians in Canada East and Canada West (Lower and Upper Canada). In the former Province the native tribes had, from a period as remote at the middle of the 17th century up to the Conquest, been under the especial care and direction of the Jesuit Missionaries, who collected some of them in the settlements which now exist, obtaining grants of land for them from the French Crown, to be applied to their education and civilization, and became themselves their instructors in so much of the knowledge and arts of life as they thought it advisable to impart to them. These Indians, therefore, early embraced Christianity, and became members of the Roman Catholic Church, and became devoted to the shrines of their saints, and doles, but unlighted followers of their appointed missionaries. Since the cession of the Province to Great Britain, when the Crown succeeded to the Guardianship of the Indians, little or no advance has been made in their education and improvement. Their conversion being already complete, there was no strong incentive to call for fresh measures on the part of the Government, and 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 Quinté, and a small Mohegan settlement at Painted on the River Thames, which was founded in 1793, there was not a Christian community of Indians previous to the present century. The missionaries of the Catholic Church, and the Wesleyan Methodist Church have since converted almost all the resident tribes, and have endeavored, in some instances with much success, to imbue them with that spirit of inquiry, and desire for improvement, which, in all countries, particularly characterizes the Protestant convert. The Indians, too, are less enervated 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 occupation and employ by the more unprincipled of their neighbours, have aroused some of their dormant energies; and these circumstances, with the attention which they have recently 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 sole inhabitant of his ancestral hunting grounds, and stranger 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, all have decreased with civilization and the progress of settlement, and the present race exhibit but faint traces of their former organisation. 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 will sacrifice every thing in his possession; and he seldom meets with composure at the hands of the covetous and unprincipled trader. This passion for liquor, among the Indians, and its baneful effects, have led to statutory enactments punishing it as an offence, punishable by a fine of £200, to sell or give liquors to individuals of this race. Notwithstanding, however, all the efforts of the Government and the missionaries, temperance 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 alterations of extreme hunger and repulsion, 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 produce 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 civilized Indian, too, who has been familiar with the warm fires and other comforts of civilization, 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, scurvy, dysentery, 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 stated among the circumstances leading to the same result.

To these must be added the natural indulgence of the Indian temperament, which, in the absence of the excitement of savage life, keeps many of his race in a state of ineriter, 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 share his provisions with the indigent, and usually dividing the fruits of the chase with his neighbours. An Indian braves would rather die than commit an act derogatory to his character as a warrior; and a true medicine man would prefer the torment of the stake, rather than violate the rights of his medical bag. In his half civilized state, he is indolent to excess, intemperate, suspicious, cunning, covetous, and addicted to lying and fraud. These are not the fruits of Christianity, and therefore it is evident that in such cases the mode of their treatment has been defective, and calls for alteration.

With these preliminary observations, the Commissioners will enter upon a more detailed account of the several tribes in Canada.

INDIANS OF CANADA EAST.

The last Return of Indians in Canada East, states their number at 3727, exclusive of a small body at the King's Posts, on the River Saganew, within the territory of the Hudson's Bay Company, which, however, never come under the observation and protection of the Government.

There has been little fluctuation in the number for many years past, as in 1827 it was reported to be 3049, and 3875 in 1837. But it is stated to be at present on the increase from natural causes; the greater part are half-breeds; in some settlements there is scarcely a single pure-blooded Indian. At present, however, they seldom intermarry with whites, and an instance of less legitimate connexion is almost unknown.

The Indians of Lower Canada, belong to seven tribes, viz: Iroquois, Algonquins, Nipissing, Abenaquis, Hurons, Amnicolas and Micmacs, and occupy seven villages or settlements, viz:—

1. Caughnawaga, on the Lake St. Louis, near Montreal, (Iroquois.)
2. At St. Regis, at the head of Lake St. Francis, (Iroquois.)
3. At the Lake of Two Mountains, on the Ottawa, about thirty six miles north-west of Montreal, (Iroquois, Algonquins and Nipissing.)
4. At St. Francis on the River of that name, (Abenaquis.)
5. Becacour, in the River Becacour, nearly opposite the town of Three Rivers, (Abenaquis.)
6. La Jeune Lorette, nine miles north of Quebec, (Huron.)
7. Restigouche, on the River of that name, in the Bay of Chaleurs, (Micmacs.)

These settlements and the lands which they possess elsewhere, are secured to them either by deeds from the French or British Crown, or from individual proprietors, or they hold them by long uninterrupted possession; confirmed by the Proclamation of 1763, already adverted to. They have all embraced Christianity, and profess the Roman Catholic Faith, with the exception of four or five families at St. Francis, who have been converted to Methodism. Almost all have their own chapel, or access to that of the village at which they reside; and at each settlement there is a missionary either appointed by the Government, or by the Seminary of St. Sulpice, for their special instruction; they are generally zealous and regular in their attendance to their religious duties. It is considered a great punishment when an Indian is prohibited, for any offence, from entering his church. They usually attend service once or twice daily, and it is stated that one of the motives for their regularity, is their love of singing, of which a great portion of their worship consists. Their progress in religious sentiment and moral conduct, is reported to vary at the different settlements. There has been some improvement within the last two years, caused in a degree, by the introduction of Temperance Societies among them. The birth of illegitimate children is less frequent than formerly, but an event of this nature does not cast a stigma upon the mother, nor upon the child, which is usually adopted into the tribe.

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 among the tribes. In some settlements, however, the English only, or the English and French jointly, are spoken. In all, their native language is retained and encouraged. The aptitude of the Indians for the acquisition of knowledge, is as great as that of the whites, or may even in some respects be said to surpass it. Their qualifications as artisans, are stated to be less noted than in the Upper Province, and the number acquainted with handicraft to be smaller.

In agriculture, considerable progress has been made of late years. Formerly, they cultivated only Indian corn, using the lost and spade. At present, harrows, oats, peas, beans and potatoes, are cultivated to a considerable extent, and each settlement possesses a greater or less number of ploughs; several have adopted the system of a rotation of crops, and apply manure to the land, like the English and Scotch settlers in their neighbourhood.

Most of the tribes possess stock, chiefly horses, cows, and a few oxen, but they are not skilful in the management of them.

One of the peculiarities of the Indians, in their native state, is their proud aversion to labour; hence in the early stages of cultivation, they are accustomed to impose upon the woman the greater part of the labour in the field and household. This continues to prevail to a considerable extent among the Indians of Lower Canada. A systematic division of the day and of the hours of labour, is yet practised among them.

The Indian seldom leaves home in the morning before eight or nine o'clock, when the sun being risen the air begins to grow warm; he then in some settlements goes to chapel, in others to his fields, where he continues at work during the heat of the day, for six or seven hours, leaving off at about four P.M. The rest of the day is spent in idleness in the village, or in fishing and hunting, and sometimes in attendance at church. At times he will stay at home all day, or sleep during the heat of noon-tide.

The Indians have in general, no stated hour for their meals, except their breakfast, which they eat before they leave home. Indeed their language does not contain terms for the periods of the civilized life; they are all included in the term "eating." Such as can afford it, eat three times a day, when they happen to feel hungry; but the majority eat only twice a day, morning and evening. When they stay at home and have food at their own command, they eat several times in the course of the day.

Their health is generally stated to be as good as that of their white neighbours, and they are subject to the same diseases. It has been stated 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 1828 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 wilder 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 ancestrals, except that by provision of the Government, their land cannot be alienated from the tribe to which it belongs, without the consent of the Crown. The land is not divided among the members of the tribe, but it is not occupied nor titled in common. Each member possesses any parcel of ground, within the reserve of his tribe, which he pleases, provided it be not already appropriated by another, and is cultivated for the support of his own family, without the interference or interference from the intrusion of his neighbours. This parcel he can bequeath to his heirs, or to any member of his tribe; if he expresses so wish on the subject, his heirs take undisputed possession of it.

The fenced of the Indians for hunting is stated to have existed considerably, owing in a great measure, to the difficulty of inducing them. Formerly it was usual for the male adults to pass the winter in the forest, in pursuit of game; but now few, except the Algonquins and Nipissings, formerly referred to as living in wigwams, and a few of the Abenakis, continue the practice. A general view of the Indians of Canada East, is shown in the following Table. A description of the several Bands will supply the information peculiar to each.

<table>
<thead>
<tr>
<th>NAMES OF THE TRIBES</th>
<th>WHERE SETTLED</th>
<th>M.</th>
<th>F.</th>
<th>10-14</th>
<th>15-24</th>
<th>25-34</th>
<th>35-44</th>
<th>45-54</th>
<th>55-64</th>
<th>OVER 65</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iroquois</td>
<td>Cattaraungas</td>
<td>19</td>
<td>247</td>
<td>300</td>
<td>61</td>
<td>67</td>
<td>72</td>
<td>68</td>
<td>66</td>
<td>64</td>
<td>955</td>
</tr>
<tr>
<td>Ojibwa</td>
<td>St. Regis</td>
<td>12</td>
<td>106</td>
<td>127</td>
<td>33</td>
<td>35</td>
<td>33</td>
<td>37</td>
<td>33</td>
<td>54</td>
<td>450</td>
</tr>
<tr>
<td>Abenakis</td>
<td>Lake of Two Mountains</td>
<td>3</td>
<td>92</td>
<td>116</td>
<td>23</td>
<td>20</td>
<td>19</td>
<td>10</td>
<td>26</td>
<td>5</td>
<td>333</td>
</tr>
<tr>
<td>Nipissings</td>
<td>Dillo</td>
<td>4</td>
<td>71</td>
<td>85</td>
<td>15</td>
<td>13</td>
<td>13</td>
<td>17</td>
<td>29</td>
<td>27</td>
<td>263</td>
</tr>
<tr>
<td>Algonquins</td>
<td>Dillo</td>
<td>9</td>
<td>78</td>
<td>105</td>
<td>19</td>
<td>24</td>
<td>24</td>
<td>22</td>
<td>23</td>
<td>316</td>
<td>92</td>
</tr>
<tr>
<td>Iroquois</td>
<td>St. Francis</td>
<td>9</td>
<td>91</td>
<td>111</td>
<td>14</td>
<td>37</td>
<td>33</td>
<td>4</td>
<td>39</td>
<td>303</td>
<td>122</td>
</tr>
<tr>
<td>Abenakis</td>
<td>Becanourie</td>
<td>5</td>
<td>19</td>
<td>35</td>
<td>7</td>
<td>5</td>
<td>4</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>84</td>
</tr>
<tr>
<td>Hurons</td>
<td>La Jouve Lorette</td>
<td>6</td>
<td>58</td>
<td>55</td>
<td>8</td>
<td>6</td>
<td>11</td>
<td>6</td>
<td>13</td>
<td>16</td>
<td>169</td>
</tr>
<tr>
<td>Algonquins</td>
<td>In the neighborhood of Three Rivers</td>
<td>3</td>
<td>23</td>
<td>34</td>
<td>5</td>
<td>9</td>
<td>10</td>
<td>3</td>
<td>3</td>
<td>39</td>
<td>92</td>
</tr>
<tr>
<td>Iroquois</td>
<td>Three Rivers</td>
<td>3</td>
<td>25</td>
<td>32</td>
<td>1</td>
<td>10</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>3</td>
<td>86</td>
</tr>
<tr>
<td>Abenakis</td>
<td>River St. Maurice</td>
<td>11</td>
<td>54</td>
<td>66</td>
<td>11</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>28</td>
<td>150</td>
</tr>
<tr>
<td>Grand Total</td>
<td></td>
<td>84</td>
<td>566</td>
<td>1036</td>
<td>263</td>
<td>320</td>
<td>324</td>
<td>119</td>
<td>233</td>
<td>254</td>
<td>1500</td>
</tr>
</tbody>
</table>


### 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, 1836, to Jan. 16, 1837,</td>
<td></td>
</tr>
<tr>
<td>&quot; Jan. 27, 1837, to &quot; 31, 1837,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Feb. 1, 1838, to &quot; 31, 1838,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; 1, 1839, to &quot; 31, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; 1, 1839, to April 1, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Sept. 3, 1839, to Oct. 31, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Nov. 1, 1839, to Oct. 31, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; 1, 1839, to May 31, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; June 1, 1839, to Oct. 31, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Nov. 1, 1839, to Jan. 31, 1840,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Sept. 1, 1839, to Sept. 30, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Oct. 1, 1839, to April 17, 1839,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; April 18, 1839, to April 7, 1840,</td>
<td>161</td>
</tr>
<tr>
<td>&quot; Dec. 23, 1841, to May 6, 1843,</td>
<td>161</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, another tribe is entitled to an annuity of $230 acres, which is the same amount as before; and the same amount as before, the amount of the annuity is the same as before.

The quantity of land under cultivation in this settlement is about 2250 acres, and in 1837 it was reported to be 2250 acres. The land is of inferior quality along the front of the tract. But in the rear, where arable land is more abundant, it is better adapted to agricultural purposes. The number of acres cultivated by each family may be estimated 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 tobacco, fish, baskets, mocassins, &c., which they make for themselves; some

Appendix (E.E.E.) 30th March.

engage as labourers with white settlers. There are not any who derive the whole of their support from agriculture, and many depend chiefly on fishing and hunting; at present the worst of the tribe are engaged in winter hunting. The summer hunt lasts about two months, but it is only when they can obtain bear from the tribes occupying the north side of the River St. Lawrence and the Duquesne, to hunt on their ground that they can pursue the chase, as they have no hunting grounds of their own. Occasionally, they resort to the upper part of the River Chateauguay, near the Province. This incursion to the chase and fishing is stated to be on the decline.

Within the last fifteen years between forty and fifty families have commenced to till land; and they at first followed the old Canadian mode of agriculture, and used only the hoe, which is still retained by a considerable number; but others have adopted the more advanced methods, introduced among their white neighbours.

The number of the tribe was forty-five, thirty of whom have not yet been introduced to European notions. They own forty acres of land, and, as they possess such a large amount of land, they are in an almost stagnant condition, and are not able to make much progress in civilization. They number 215 men, 172 women, 206 horses, and 344 swine, with some poultry, but unfortunately many of them perish in consequence of the Indians not understanding the management of their stock in the winter season. In the year 1841 they raised 2670 bushels of Indian corn, 950 bushels of oats, 45 bushels of barley, 790 bushels of beans and peas, 2567 bushels of potatoes, and 650 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 1839, the Imperial Government granted £200 for the purposes of the church, and in the following year a large bell was sent out by command of Her Majesty. The missionary celebrates the mass and preaches every Sabbath and Holiday, and there is daily service morning and evening, throughout the year; he also cares for the children daily. The Iroquois have many forms of religious instruction, which are enjoyed by other Roman Catholics, and they are reported to be regular in their attendance at confession, and at the Holy Communion.

There is not at present a school of any description at Carignan, but five boys of the tribe are educated at the school at Christville. 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 destitute settlers, it failed, through the prejudices of the missionaries to the introduction of the English language. The matter was in consequence withdrawn in 1835, by order of the Earl of Gosford. There are not any tradesmen, strictly speaking, among the tribe, a few may be classed as self-sought carpenters and joiners, and nearly all are experts in the use of the axe and saw.

With regard to their moral habits, the Superintendue 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, acknowledging 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 finds them much less addicted to vicious habits than 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 tranquility has been restored. The gathering of these Indians, in resisting and defeating the Rebels who collected at their village in November, 1838, not with the mangled 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 tokens of her commendation.

2. IROQUOIS OF ST. REGIS.

Parliament. These Indians occupy a tract of land lying between the points of the American survey, on the parallel of 43° N., lat., and the southern boundary of Upper Canada, as fixed by the Treaty of 1784. The tract belongs to the State of New York, except a part occupied by the Indians and the British. The tract is within the American boundary, and does not belong to Upper Canada. The tract was first surveyed in 1856, and the survey was completed in 1858. The tract contains 21,000 acres.

The portion of land occupied by the British Indians is of a triangular form, extending from the Peninsula of St. Regis, on which the city is situated, about twelve miles along the shore of the River St. Lawrence, and Lake St. Francis, by which it is bounded on the north; along the boundary line on the south, it extends nearly fourteen miles; so, the area it is bounded by the Township of Godmanchester. Its area is about 21,000 acres.

The village contains 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 cabins and stables, also of wood, owned and occupied by American Indians.

The number of British Indians entitled to receive presents is 450. The American Indians are stated to be more numerous. In 1837 the number of British Indians was only 348, and in 1837, 351.

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 births has been between forty and forty-five; but it is probable, that this does not include the quarter breed and others of still more impure Indian blood, and there is no means of ascertaining the number of illegitimate ones. 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, these Indians are also the proprietors of nine islands in the River St. Lawrence, and of a reservation of land, called Natisfield, in the Eastern District of the Upper Peninsula, lying between the counties of Stormont and Glengary, and containing 30,600 acres.*

* This is the extent, according to the Report of the Surveyor General, in the Report of the Indian Department made in 1837, the extent of this Reserve and the islands, is stated to amount together to 30,600 acres.
Appendix (EEE.)

A. 1844-5.

These lands form but a small portion of the hunting grounds of the once powerful Iroquois Nation, and are supposed to have been occupied by the tribe since the first settlement of Canada. Their title was originally a mere occupation right of hunting and fishing, and was recognized and acknowledged by the Government of France before the conquest, and was subsequently confirmed to them by that of England, in common with all similar titles existing at the time of the conquest.

About the year 1769, when the vicinity of the new settlement had rendered the tract in Lower Canada useless as a hunting ground, the Iroquois Indians, in order to turn it to advantage, leased out all but a Reserve of about 3000 acres, in small farms to settlers, for an annual rent, and since the year 1830, the leases so granted, have been rated and confirmed by the Commissioner of the Crown in the Governor. These leases are granted for periods varying from thirty to ninety-nine years. The reservation in Upper Canada has been nearly all granted by the chiefs upon leases of 21 years, but the difficulty experienced in collecting the rents, led, about the year 1836, to an offer to surrender the property to the Government of Upper Canada, in exchange for a perpetual annuity of £200, Hallows currency. The arrangement, however, appears never to have been completed.

The management of the property of these Indians is in the hands of a resident Agent, who is also the Superintendent, and a Committee of twelve chiefs and warriors nominated by the tribe. The accounts are made up in the same manner as those of the Caughnawaga Indians, and are annually transmitted to the Secretary of Indian Affairs, for the information of the Government. The amount of income and expenditure for the past year, is shown in the following Table—the details of the last year in Appendix No. 57.—

<table>
<thead>
<tr>
<th>Income</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>1821</td>
<td>£154 6 11</td>
</tr>
<tr>
<td>1822</td>
<td>399 10 7</td>
</tr>
<tr>
<td>1823</td>
<td>399 10 7</td>
</tr>
<tr>
<td>1824</td>
<td>399 10 7</td>
</tr>
<tr>
<td>1825</td>
<td>376 3 8</td>
</tr>
<tr>
<td>1826</td>
<td>409 10 2</td>
</tr>
<tr>
<td>1827</td>
<td>369 5 1</td>
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<td>1828</td>
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<td>1830</td>
<td>369 11 1</td>
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<td>1832</td>
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<td>1834</td>
<td>354 16 11</td>
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<td>1835</td>
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</tr>
<tr>
<td>1838</td>
<td>369 11 1</td>
</tr>
<tr>
<td>1839</td>
<td>369 11 1</td>
</tr>
<tr>
<td>1840</td>
<td>369 11 1</td>
</tr>
</tbody>
</table>

The reserve in Lower Canada occupied by these Indians, although rather low and swampy in some places, is generally well adapted to agricultural purposes. The average quantity of land cultivated by the British Indians during the last ten years is about 500 acres, and the average number of families during the same period was about ninety, of which nearly one third did not employ themselves in agriculture. The average quantity, therefore, of land cultivated by each family may be stated at seven and a quarter acres, exclusive of the prairies or meadows producing wild grain of which the Indians obtain considerable quantities. In 1837, the quantity of land under cultivation was 301 acres. In six years, therefore, the increase has been more than one third.

In 1830, not more than one half of the tribe procured any part of the means of subsistence from the soil. 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 not, to some degree, support themselves by farming. These depend upon a precarious subsistence procured by hunting in winter, and by working on farms and in woods during the summer. The women, also, employ themselves in making up the skins of animals killed in winter, into muffs and moccasins, and in manufacturing splint baskets and brooms. Very few of the men follow hunting for a livelihood, those who do, resell chiefly to the Mormons living in the State of New York, the neighborhood of the Rice Lake, Perth and Richmond; and those who go beyond the immediate neighborhood 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, hoeing 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 residence in the autumn. Their mode of agriculture, with respect to new land, is invariably to plant in as many consecutive 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 manures, 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 of transport, than to any disinclination on their part to imitate the example of their more enlightened white 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 severe seasons. A great improvement in this respect has been shown in the last two years by the introduction of an improved breed of cattle, and by laying in larger stores 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 labour:—

2255 bushels of Indian Corn.
65 do of Wheat,
225 do of Peas and Beans,
304 do of Oats,
633 do of Potatoes,
 besides pumpkins, vegetables, apples, and some rye and buckwheat. Their agricultural implements consist of seven ploughs, four harrows, three carts, one wagon, besides a number of hoes, scythes, sickles, pitchforks, axes, and crowbars.

The St. Regis Indians have the same means of religious instruction as those of Caughnawaga. A French Catholic missionary, of the Roman Catholic Church, is maintained by the Government at the village; where he resides permanently, and conducts the Church in some degree 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 was erected upwards of fifty years ago, at the sole expense of the Indians. The form of Catholic worship is the same as that of the Catholic Romish Church, respecting all a greater portion of the service consists of singing, of which the Indians are passionately fond; nothing being considered by them...
a higher honour than admission into the choir. In the
attendance at church they are more regular than many
white communities; but this the resident agent attributes rather to their love of Sunday.

From the earliest settlement of these Indians at St. Regis, a period of about eighty years, no attempt was made by the resident clergy to establish schools among them; and as often as the proposition has been made by Government, or by individuals, it has been resisted by them. In July, 1855, through the exertions of the resident agent, Major Plenderell (now Plenderell Christie) of Montreal, and the late Rev. G. Archbold, Rector of Cornwall, a school was opened by the Rev. E. Williams, a native Indian of Cangonawas, educated in Connecticut, and seventeen children attended at the opening; the number continuing to increase until it reached forty. For the support of the school £100 was obtained from a Society in England, and raised to the value of £255 from a Society in New York, together with money and clothing to the amount of £75, collected by private subscription. The Government likewise allowed a salary of £25 per annum to the teacher, out of the Parliamentary Grant. About two months after the school had been in operation, the resident missionary commenced the parents of the children attending the school to withdraw them immediately, on pain of his displeasure and (sic) auspism of the church, which threat in a great measure proved effectual, as the number of scholars was reduced to seven; with those, however, Mr. Williams persevered, until the arrival of the Earl of Granard, who, upon the complaint of the Roman Catholic Bishop of Montreal against Mr. Williams' interference with his flock at St. Regis, withdrew his salary and the patronage of the Government; the school was then closed, and has not since been opened. If a school were established with the co-operation of the missionary, a large number of children, from sixty to eighty, would probably attend it. The aptitude of the children to learn during Mr. Williams' short stay, was, generally, to exceed that of the white children, considering that the instruction was given from English books, of which language, it is stated, they knew nothing.

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

A steady but very slow improvement has been manifested 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 1842, been reclaimed from habitual drunkenness. They have not advanced much in piety or religious knowledge, and their progress in industry has not been marked by any very satisfactory results.

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

The tribes at this post do not possess any lands from which a revenue is derived, and are therefore dependent upon the charity, which is 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-
tuation of the Algonquins and Nipissings is still more deplorable; their hunting grounds on the Otawa, which are formerly most extensive, abounding with deer, and other animals, yielding the richest furs, and which their ancestors had enjoyed from time immemorial, have been destroyed for the purpose of the chase. A considerable part has been laid out into townships, and other settled or taken possession of by squatters. The operations of the lumbermen have either destroyed or scarred away the game throughout a still more extensive region, and thus, as settlement advances, they are driven further and further from their homes, in search of a scanty and precarious livelihood. Their case has been often brought before the Government, and demands early attention.

As all the present appearances of superior wealth and industry; exhibited in the written statements of the agents, are in favour of the Iroquois, it is right to quote the comparison which General Dufferin drew between them in the year 1827, and which will show the disastrous effects of the progress of settlement on the Indians dependent upon the chases before they have exchanged their roving tastes and habits for the customs and comforts of civilization:

"About two hundred of the Iroquois are found in a small miserable village contiguous to, but apart from, that of the Algonquins and Nipissings of the Lake of the Two Mountains, by whom they are despised and looked upon with contempt. The difference of character in these tribes is shown at once on an examination of their dwellings. That of the Algonquins and Nipissings presents an appearance of comparative wealth and advancement in civilization, which is shown in its interior cleanliness and arrangement, in useful articles of furniture and utensils, while the huts of those of the Iroquois hospitak wretchedness and inactivity in the extreme." 

The Missionaries who attend to their religious instruction, are appointed and maintained by the Secretary of Indian Affairs. The resident Indians are attentive to their religious duties; and the wandering Indians are said to be regular in their private devotions, morning and evening.

There is a school conducted by a French Canadian at the settlement, but the number of scholars does not exceed six, who are very irregular in their attendance. A few girls receive instruction from two nuns residing at the Post. The books used are spelling-books, and the prayers of the Roman Catholic Church. It is mentioned that the Algonquins and Nipissings, that there are many among them, who, although living a wandering life during the greater part of the year, can read and write tolerably in their own language; and it is observed of them, that they are generally much more intelligent and civilized than the Indians that remain in the vicinity of the town. There can scarcely be stronger evidence of the demoralizing effects of partial civilization. These wandering and almost destitute tribes, far from being sensible of any improvement in their condition, say that forty years ago they were much happier and more independent than they are now; they then had game and peltries in abundance; they lived well, and were well clothed; but now they are ragged and starved half the year. This statement accords with that of the Superintendent.

4. ABENQUOIS OF ST. FRANCIS.

Parishes: The lands belonging to this tribe are located within the Reservations of St. Francis, Deseronto, and Pierreville. The extent of territory, originally belonging to the Abenquois in Canada, according to the report of the Agent for St. Francis, deposited in this Office, Appendix No. 1 and 6, is shown in the following table, which will be found in the Appendix No. 6.

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

In these grants, the Sieur Bigot has reserved the right of reserving to their respective Seigniorities any land abounded by the Indians, and of disposing of the latter as soon as the religious mission should cease to reside upon the conceded tracts. The land in the concession 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 Durham, amounting to 6500 acres were granted in free and common socage to seventeen heads of families belonging to the Abenquois tribe of St. Francis, for the purposes of their own private use and benefit, and that of their heirs and successors forever, subject to the following conditions:—"That the said lots of land so granted, to any of the 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 thereafter, 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 any one of them, or their, or some one of their lawful heirs; then the said grant for such part thereof shall cease to be of any effect; and shall thereupon become void and of none effect; and such part shall thereupon revert and eaque 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, as they have leased several of their lots for a term of sixty-nine years, to discharged soldiers, and the settlement in the neighbourhood of Drummondville. In the year 1829, these tenants addressed a petition to Sir James Kent, praying to be allowed to purchase the lots held by such leases, or to hold them in quit rent from the Crown; and that hunting grounds might be assigned to the Abenquois elsewhere—but 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 officers at the head of the Indian Department.

The amount of income and expenditure from 1832 to 1843, is shown in the following table, which will be found in the Appendix No. 58.
5. AGENOQUIS OF BECANCOUR.

The present number of this tribe at St. Francis is 553. In 1841 it was 306, at which time there were 36 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 21. The majority of these Indians reside in the village of St. Francis, which is about 32 acres in extent; they occupy 34 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 the 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, moccasins, 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 fertility for the crops is stated to be as great as formerly. Few of them subsist wholly by agriculture. They produced in 1841:

180 bushels of Indian Corn, 33 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 in their attendance, and the Missionary reports that their spiritual condition leaves nothing to be desired.

There is a school in which about thirty children of both sexes are instructed. They are taught reading and writing and the elements of arithmetic. The French language is used in the school. The only books in use are the Old and New Testaments. The scholars are stated to possess good ability, but little inclination for the acquisition of knowledge, and the teacher is frequently obliged to fetch them from their homes.

On the whole, these Indians are less advanced than those of the frequent tribes, especially in agriculture and habits of industry. The establishment of Temperance Societies amongst them during the past year, has proved beneficial in weaning many from their habits of drunkenness, and may lead to further improvement.

6. HURONS OF LA JEUNE LORETTTE.

The Hurons have long been settled at La Jeune Lorette, which is only nine miles from the village of Quebec; they claim to be the descendants of part of those Indians, for the convention of Sillery was granted to the Jesuits by the French Crown in the year 1651; their present number is 169. In 1836 it was 219, having increased from 179 in 1827. They are all half breeds.

The land at present in their possession, besides the site of their village, consists of forty square acres in the Seigniory of St. Gabriel, about two miles distant. With the exception of two families, they all reside in the village, which covers about twenty acres of ground, and contains thirty-four houses, (two of stone,) and nine barns and sheds. Their number is on the
decrease, owing to the difficulty of finding a subsistence, which is forcing them gradually to abandon the village. Whatever advantage they may derive from their proximity to Quebec, in the ready sale that they find for the game and fish taken by the men, and for the various articles manufactured by the women, these are more than counterbalanced by the vicious habits which have in consequence been introduced amongst them. At one time Lorette was the constant resort of the dissipated youth of Quebec: it became the scene of midnight orgies, and profusion of the worst description, until the extent of the evil attracted the attention of the Police authorities in Quebec, who took measures to repress the mischief. Since then a considerable improvement has taken place in the village, and within the last two years the Indians have made a sensible progress in religion and morality. Owing, in some measure, to the want of land, agriculture has made but little progress among them. They cultivate part of the forty acres which they possess, in patches of three or four acres to each family. They use the system and implements common among the Canadians, and grow oats, peas, Indian corn, potatoes and vegetables. In 1835, they produced:

48 bushels Wheat,
161 do Indian Corn,
333 do Potatoes.

Their present annual product is about:

400 bushels Oats,
10 do Indian Corn,
25 do Peas,
1000 do Potatoes.

They do not, however, depend entirely for support—hunt, fish, and their women make moccasins, snow-shoes, &c., which they sell to tourists and in Quebec. Some of them employ Canadian labourers for the field work. Their fondness for fishing and hunting still continues, and they commonly devote three months in the spring, and the same period in the autumn, to these pursuits, but with less ardour than formerly, as they meet with greater difficulties and less success. They reside chiefly in the district between the St. Maurice and the Saguenay.

They have a chapel, and a missionary is maintained by the Government for their instruction. There is a school which is attended regularly by twenty-five children. The instruction and books in use are the same as those to be found in common Canadian schools. The children are apt scholars—able to write and spell. Formerly there were among these Indians, masons, carpenters, joiners and blacksmiths; but at present there are only two masons.

Within the last two years they have made considerable in conduct and industry and, with assistance, they would make further progress.

7. MICMACS OF THE RISTIGOUCHE.

Parliamentary. These Indians form one of the scattered bands in the northeastern part of the province. The estimated number is about 500, and they are divided into two groups, one residing in the district of the Ristigouche, and the other in the district of the Aulac River. They are described as being of moderate size, but neither as laborious nor industrious as the Micmacs of the Magdalen Islands. They cultivate a few acres of ground, and their principal occupation is hunting and fishing. They possess a few small houses, but very little property.

Appendix (E.E.E.) 20th March.

A. 1844—5.

These Indians are very poor and are dependent upon Government aid. Their reserve contains about 500 acres, but they are now allowed to keep 500 acres more. They are a peaceable and industrious people, and are engaged in various occupations.

The Indian Department has been in possession of the reserve for more than 20 years, and during that period they have Improved it to a considerable extent. They have erected a school, and have provided provisions for the winter months.

The Committee of the Executive Council, in taking this settlement in their Report, say:—

"The Micmacs of the Ristigouche are a peaceable and industrious people, and are engaged in various occupations. They are kept in possession of their reserve, and have improved it to a considerable extent. They have erected a school, and have provided provisions for the winter months."

Appendix (E.E.E.) 20th March.
1. Resident Indians, located within the Province.

2. Wandering Indians, having no fixed location, but living within the Province and the Territory of the Hudson Bay Company.

3. Visiting Indians, resident in the United States, who attend annually to receive presents.

With regard to the latter two classes, very little information can be furnished. They only come under the observation of the Government once in the year, when they attend to obtain their presents, which they have hitherto been allowed to receive on the same footing as the Resident Indians.

It is impossible to form an accurate estimate of the number of these two classes. The number frequenting the shores and islands of Lake Huron, the country about Lake Nipissing, and the northern shore of Lake Superior, as far as Port William, were estimated by Mr. Superintendent Anderson, in 1833, not to exceed 3,500, and this calculation is borne out by the numbers who have attended annually to receive presents. The number of those in the North-West and the Territory of the Hudson’s Bay Company, have been variously stated; but the Commissioners have no data on which to form an estimate. They are for the most part, wild and uncivilized, dependent upon the chase and fishing for subsistence, and constantly exposed to the severest privations. Those who are in the employment of the Hudson’s Bay Company as hunters and trapiers, are understood to receive much attention from the Agents 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 their wars 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 to the place of distribution, the opposition of the American authorities to their attendance, and the necessity for leaving 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 those Indians will be discontinued for the future. In 1833, Lord Glenelg suggested the propriety of this course, which was justified on the grounds, first, that as the recipients were subjects of another state, there was no reason why the British Government should continue to make annual payments to them; and secondly, that it amounted almost to an act of hostility to the Government of the United States, to supply guns and ammunition to the American Indians, with whom they 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 Manitoulin, in 1837, that, after the expiration of three years, presents would only be given to those Indians who should actually reside in the British territory. This notice was interpreted to signify that the American Indians would be deprived of the presents only while they continued to reside in the United States, and that those who should settle in British North America at any time after the expiration of the three years, should become entitled to presents. This interpretation, however, was repudiated by the Imperial Government; and in 1841, a special notice was given, that those Indians who should settle in British North America should henceforth and forever cease to receive presents. These notices have led to a considerable immigration of the American Indians into Canada.

II. INDIANS OF CANADA WEST.

The Indians of Canada West may be divided into three classes.

1. Those living within the Province.

2. Wandering Indians, having no fixed location, but living within the Province and the Territory of the Hudson Bay Company.

3. Visiting Indians, resident in the United States, who attend annually to receive presents.

Besides the Indians already described, there are a few who have fixed place of residence, although they generally frequent certain localities, and are known by the names of those places.

1. THE ALGONQUINS OF THREE RIVERS.

Evidence of These are ninety-two in number. With these exceptions, the 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 embroidery, mitts 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.

2. 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, having no fixed residences, and never visit their hunting-ground 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 heathens up to a recent period, but are now, like the rest, admitted into the Roman Catholic Church.

3. WANDERING AMALACITES, MICMACS, AND ABENQUOIS.

These Indians, who are for the most part in a state of complete destitution, subsist exclusively by fishing and hunting, and by the produce of fancy articles made by their women; their present number is estimated at one hundred and eighty. In 1837 they were twice as numerous. Among them are included the Amalacites, who are supposed to have abandoned the River Verte settlement; some of the Abenquois, who are formerly included in this number, have probably settled with their brethren at St. Francis and Boscancour.
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 Creeks, with accuracy; 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 wandering, and on 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 no 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:

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<tr>
<th>Superintendents</th>
<th>Settlement</th>
<th>Tribe</th>
<th>No.</th>
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<tbody>
<tr>
<td>1. On the Grand River,</td>
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<tr>
<td>2. At New Fairfield, on the River Thames, in the Township of Oxford, Western District,</td>
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<td>3. At Munsee Town and Colborne, on the River Thames, in the Township of Cardoc,</td>
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<td>4. At New Onondaga, in the Township of Delaware, adjoining the last Settlement,</td>
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<td>5. The Wyandott or Huron Reserve, near Amherstburg,</td>
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<td>6. Point Pelee,</td>
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<td>7. St. Clair Rapids or Upper St. Clair Reserve, in the Township of Sarnia,</td>
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<td>8. At the River aux Sables on Lake Huron,</td>
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<td>9. At Kettle Point, near the last Settlement,</td>
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<td>10. Walpole Island or Channell Earisö,</td>
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<td>11. Manitoulin Island, two Settlements, Manitow</td>
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<td>12. Bay of Quinte, Township of Tyendinaga,</td>
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<td>13. At the River Credit,</td>
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<td>14. Albion, on Rice Lake,</td>
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<td>15. Rice Lake,</td>
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<td>16. Mad Lake,</td>
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<td>17. Balsam Lake,</td>
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<td>18. Rama, Lake Simcoe,</td>
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<td>19. Beamish Island, Matchabashi Bay, Lake Huron,</td>
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<td>20. Shake Island, Lake Simcoe,</td>
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<td>21. Saugus, Lake Huron,</td>
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<td>22. Big Bay, Owen's Sound, Georgian Bay,</td>
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<td>23. In the Township of Bedford, near Kingston,</td>
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| | | | |
|---|---|---|
| 1. Six Nations Indians of the Grand River. | \{The Six Nations, with a few other small tribes,\} | 2223 |
| 2. | Delawares, (Moravians) | 153 |
| 3. | Chippewas and Munuscos | 620 |
| 4. | Oneidas | 430 |
| 5. | Chippewas, Hurons, Shaw-nees and Munuscos | 308 |
| 6. | Chippewas | 1741 |
| 7. | Chippewas, Potawatinims | 1140 |
| 8. | Chippewas and Ottawa | 1008 |
| 9. | Mohawks | 383 |
| 10. | Mississaugas | 239 |
| 11. | Do | 225 |
| 12. | Do | 134 |
| 13. | Do | 94 |
| 14. | Do | 90 |
| 15. | Do | 154 |
| 16. | Do | 262 |
| 17. | Do | 100 |
| 18. | Do | 100 |
| 19. | Algouquias, &c. | 91 |

Total | ... | ... | ... |

1. SIX NATIONS INDIANS OF THE GRAND RIVER.

Evidence of. At the termination of the War of Independence, the Six Nation Indians of the Mohawk Valley, who had taken part with the British against the Americans, became apprehensive that injurious consequences might result from their hunting grounds lying within the territory assigned to the United States. They accordingly deposed their celebrated chief Captain, Joseph Brant, (Tyendinaga,) to represent their fears to Gen. Sir Frederick Haldimand, who was then Governor of the Province of Quebec. His Excellency's answer, dated 27th May, 1783; the speech of the 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 years, Sir F. Haldimand, by Proclamations dated 25th15 Oct. 1794, granted to the Six Nations and their heirs, forever, a fine and certain tract of land on the Ouse, or Grand River, in Upper
Canada, six miles in depth on each side of the river, beginning at Lake Erie and extending in that proportion to the head of the said river."

This grant was confirmed and its conditions defined by a Patent under the Great Seal issued by Lieutenant Governor Simeon, and bearing date 14th January 1793.

The original extent of the Tract was 694,910 acres, but the greater part of this has since been surrendered to the Crown, in trust, to be sold for the benefit of these tribes, and some smaller portions have been either granted by the Government in fee simple, to purchasers, with the consent of the Indians, or have been alienated by the Chiefs, upon leases, which, although legally invalid, the Government did not at the time, consider it equitable or expedient to cancel.

The following is a list of the principal surrenders:

15th January, 1788.
6th February, 1788.
The lands now forming the Townships of Dunning, Waterlo, Woolwich, and Nichol, extending downwards on both sides of the River from the Northern extremity of the Reserve: and the greater part of the Townships of Cambro and Mooton, on the Eastern side of the entrance of the Grand River, 352,707 acres.

18th April, 1850.
The site of the Town of Brantford on the Grand River, 807 acres.

19th April, 1851.
The Northern part of the present Township of Cayuga, on the lower part of the River, 26,670 acres.

6th February, 1834.
The residue of Cayuga, the present Township of Dunn, which adjoins that of Cayuga, and part of Cambro and Mooton, 50,312 acres.

28th March, 1835.
A confirmation of all the preceding surrenders.

(T.S.)

(Signed) W. J. G. S.
8 Victoria.

Appendix (EEE).

18th January, 1841.

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.

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
Stocks. The survey of the portion last
surrendered is not complete, but a considerable part is
already occupied by settlers or squatters, and the
whole will probably be soon settled.

The Six Nations consist properly of the Mohawks,
Oneida, 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 confederacy.

But the community on the Grand River includes
also a few Delawares, Tutules, Miamures, Nanticokes,
and some other Indians, together with a few
families of Negroes, adopted into the Nation.
The number, according to a census taken in 1843, is 3,223.
They are settled in small lands, divided according to
their relations, in the colony of Chiefs, on both sides of the
River, from the Cayuga Town ship line, to the south side of the
Hamilton road, but are, at present, about to retire altogether to the south side.

The greater part live in log houses scattered over
this tract; very few, comparatively, live in villages; of
these there are but three, the Mohawk, Tuscarora and Cayuga.
The first, which is between one
and two miles from Brantford, was established in
1784-5, the year after the emigration of the Six
Nations. It contains about twenty-four houses, and
extends in a very irregular form from a quarter to a half
of a mile. Its church, which is said to be the oldest in
Canada West, is a very neat building in excellent repair,
and contains the family vault of the celebrated Chief of
the Mohawks, Joseph Brant. All the Indian inhabi-
tants of this village, with the exception of four or five
families, have sold their improvements to white settlers,
and have removed to other parts of the Reserve, for the
convenience chiefly of procuring fuel, which they find
very difficult in obtaining at the village.

The Tuscarora village is a mile and a half from the
site of the Six Nations Council House, which is seven
miles distant from Brantford; it was established ten or
fifteen years later than the Mohawk Village, and is of
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 deserted by the
Indians. The Onondaga and Sal: 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 350
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, 461 oxen, 790 cows, 2070 swine, and
eighty-three sheep.

* In an agreement executed between the Government and Cap-
tain J. Brant, in 1798, the Greathouse (Iroquois) is mentioned
as one of the Five Nations, and the Onondaga is omitted.

---

**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 1843.**

<table>
<thead>
<tr>
<th>Names of the Tribes</th>
<th>No. in acres</th>
<th>No. of houses</th>
<th>Barns</th>
<th>Wagons</th>
<th>Sleighs</th>
<th>Ploughs</th>
<th>Harrows</th>
<th>Horses</th>
<th>Oxen</th>
<th>Cows</th>
<th>Swine</th>
<th>Sheep</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper Mohawks</td>
<td>364</td>
<td>1163</td>
<td>64</td>
<td>8</td>
<td>17</td>
<td>28</td>
<td>29</td>
<td>21</td>
<td>32</td>
<td>90</td>
<td>107</td>
<td>377</td>
</tr>
<tr>
<td>Lower Mohawks</td>
<td>310</td>
<td>1949</td>
<td>60</td>
<td>15</td>
<td>18</td>
<td>28</td>
<td>8</td>
<td>23</td>
<td>32</td>
<td>74</td>
<td>110</td>
<td>253</td>
</tr>
<tr>
<td>Cayuga of Quinte</td>
<td>94</td>
<td>183</td>
<td>11</td>
<td>2</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td>2</td>
<td>13</td>
<td>8</td>
<td>12</td>
<td>30</td>
</tr>
<tr>
<td>Cayuga of Long Lake</td>
<td>219</td>
<td>700</td>
<td>61</td>
<td>3</td>
<td>7</td>
<td>2</td>
<td>12</td>
<td>5</td>
<td>55</td>
<td>109</td>
<td>126</td>
<td>184</td>
</tr>
<tr>
<td>Barefoot, Onondaga</td>
<td>64</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>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Nanticoke, Seneca, included in the Onondaga Reserve</td>
<td>55</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
</tr>
<tr>
<td>Kahnaghetu, Seneca, ditto</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
<td>...</td>
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<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>
<td>30</td>
<td>8</td>
</tr>
<tr>
<td>Peter Green's Auguagagas</td>
<td>73</td>
<td>285</td>
<td>15</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>8</td>
<td>10</td>
<td>19</td>
<td>45</td>
</tr>
<tr>
<td>Upper Cayuga</td>
<td>114</td>
<td>417</td>
<td>12</td>
<td>5</td>
<td>5</td>
<td>7</td>
<td>10</td>
<td>4</td>
<td>32</td>
<td>26</td>
<td>36</td>
<td>161</td>
</tr>
<tr>
<td>Lower Cayuga</td>
<td>267</td>
<td>1003</td>
<td>75</td>
<td>7</td>
<td>10</td>
<td>21</td>
<td>22</td>
<td>13</td>
<td>43</td>
<td>42</td>
<td>82</td>
<td>151</td>
</tr>
<tr>
<td>Tuscarora</td>
<td>192</td>
<td>500</td>
<td>38</td>
<td>7</td>
<td>7</td>
<td>10</td>
<td>21</td>
<td>9</td>
<td>44</td>
<td>76</td>
<td>103</td>
<td>183</td>
</tr>
<tr>
<td>Tutelti, included in the Upper Cayuga Reserve</td>
<td>40</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Delaware (Tom)</td>
<td>127</td>
<td>347</td>
<td>29</td>
<td>8</td>
<td>8</td>
<td>5</td>
<td>3</td>
<td>23</td>
<td>22</td>
<td>22</td>
<td>28</td>
<td>107</td>
</tr>
<tr>
<td>St. Regis, included in the Onondaga Reserve</td>
<td>6</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
<td>...</td>
<td>12</td>
</tr>
<tr>
<td>Maietee, included with the Lower Cayuga</td>
<td>20</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Nanticoke, included in the Delaware Reserve</td>
<td>30</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>New Nanticoke</td>
<td>17</td>
<td>169</td>
<td>6</td>
<td>3</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>3</td>
<td>14</td>
<td>17</td>
<td>22</td>
<td>61</td>
</tr>
<tr>
<td>Auguagaga (Joseph)</td>
<td>82</td>
<td>260</td>
<td>11</td>
<td>2</td>
<td>3</td>
<td>5</td>
<td>8</td>
<td>5</td>
<td>25</td>
<td>27</td>
<td>41</td>
<td>70</td>
</tr>
<tr>
<td>Canada family, (excluded in the Lower Cayuga)</td>
<td>9</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Mohawk Reserve</td>
<td>14</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
</tr>
<tr>
<td>Brant family, (excluded in the Lower Cayuga)</td>
<td>10</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>...</td>
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<td>...</td>
<td>...</td>
<td>...</td>
</tr>
</tbody>
</table>

Total: 2223 6588 497 55 55 127 153 97 350 661 700 2070 83
The extent of improved land among them is 6,008 acres, or an average, about fifteen acres to each family; some, however, hold extensive farms, as will be seen by the following abstract:

| Number of Indians holding no improved land | 60 |
| Holding under five acres | 90 |
| From 5 to 10 acres | 30 |
| From 10 to 20 acres | 70 |
| From 20 to 50 acres | 80 |
| From 50 to 100 acres | 30 |
| From 100 to 150 acres | 0 |
| From 150 to 200 acres | 1 |

Total 404

In these cases in which the family has no improved land, the males generally work out in the winter, chopping and carrying wood for fuel, &c. In the spring and summer, and in the early part of the autumn, they engage as labourers, for which they receive high wages. The females remain with their relatives, and are supported by the earnings of the men. Many of the Indians work on the farms of the white settlers during harvest time, being excellent cultivators of various kinds of grain.

The land is not subdivided into regular plots. Each Indian selects his own locality, and takes as much land as he can cultivate, or wishes to reserve to himself, without the interference of the Chiefs. They are generally secure from the intrusion of other Indians; and they can transmit their land to their heirs, or convey their interest in it to any other Indian.

If any dispute arises, they are submitted to the Chief in Council, who decides upon the matter. These Indians, however, suffer a good deal from the encroachments of the whites, against whom it has been found impossible entirely to protect them; and they have been rendered very uneasy and unsettled by the uncertainty attending the possession of their farms, in consequence of the frequent removals rendered necessary by the successive surrenders of portions of their tract.

They depend almost entirely upon agriculture for their subsistence, and seldom resort to hunting and fishing for a supply of food, although many of them indulge in these sports for various periods, extending from a fortnight to three months, towards the close of the year. Their chief hunting grounds are in the Townships of Norwich, Zorra, Denham, Woodham, Blindheim, and at the Chippewa Creek; but when unsuccessful at these places, they resort to more distant localities. At least one-third do not hunt at all; and it is probable, that, when the game becomes exhausted in the surrounding Townships, the inclination of the remainder to the chase will have altogether ceased.

They are much improved in their habits of industry and their mode of agriculture, and raise a greater variety of grain and vegetables than formerly; but it has been observed, that their crops have been less abundant, and their houses and stock less numerous than at former periods. This may be accounted for by a large portion of their cultivated land having fallen into the possession of white settlers—and, by the erection of certain dams on the Grand River, which have flooded much of their marsh land, and obliged them to abandon it.

The large farmers pursue exactly the same mode of agriculture as the whites, except they sow less seed, and are not so careful in preparing it; hence, their crops are frequently seriously injured by smut. They sow wheat and oats, and grass down with timothy; they also grow peas in large quantities, with which, and Indian corn, they fatten their hogs. The small farm

ners grew little else than Indian corn and potatoes, in the cultivation of which they only use the hoe. On the large farms the field labour is performed by the men, with the exception of the cultivation of Indian corn, which on large or small farms, is always performed by the women. The young men of the Upper Tribes, who are Christians, and further advanced in civilization, engage more in farm labour, and are more industrious than the young men of the Lower Tribes, who are mostly heathen. They perform a fair share of the work on the farms. The regular division of the day as to labour and meals is pretty generally attended to on the large farms, but not so systematically as among the whites. From the irregular habits in which the Indian children are brought up, they are not, when they arrive at mature age, so regular in these particulars as whites.

No statement can be furnished of the quantity of produce raised. The Indians only measure such as they intend to take to market, and this is in very small proportion to the quantity consumed in their families. They seldom hold any stocks of grain; and when their crops fail they are often reduced to great distress, and obliged to purchase large quantities of flour.

At various periods the Government have had occasion to come to their aid, and to take steps to furnish them with necessary supplies.

As regards religion, the Mohawks had been Christians for many years before the American revolution. The church at the Mohawk village was built by the Government for their use, the year after the settlement; for many years, however, they had no resident missionary among them; the nearest clergyman lived at Niagara, seventy miles distant. He visited them about twice a year; but so strong were their religious principles, and their feelings of devotion, that the Liturgy of the church was regularly recited every Sabbath by one of their body, and by this means a congregation was always kept up among them. About sixteen years ago, a clergyman was first settled here for the benefit of the Indians, by the 'Company for the Propagation of the Gospel in New England and the parts adjacent in America,' commonly called the 'New England Company.' Some attention had been previously paid to the inhabitants of this neighbourhood, by one of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, but by an arrangement with the New England Company, in care of this station, was entirely assigned to that Company, who have ever since maintained a missionary at the Mohawk Village, kept the church in repair, and have established several schools, and a Mechanics' Institute for the Indians in and about the station. More recently they have established an assistant missionary in the Tuscarora village, where they have built a church and a parsonage-house. Besides the services in these two churches, divine worship is performed in a school-house in the Johnson settlement; in the neighbourhood of the Salt Springs; in a private house at the Four Springs settlement at the Lower Onondaga; in the Delaware settlement; and in a private dwelling near the Council-house.

There is also a Methodist Chapel at the Salt Springs, and a congregation of Baptists hold service in private houses at Tuscarora.

A large majority of the Indians on the Grand River are Christians, and belonging to the Church of England. A few years ago, one of the Upper Mohawks left that Church and attached themselves to the Episcopal Methodists; but lately, part of these have returned to the Church. During the last year, about forty of the Tuscarora Tribes 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-
Appendix (EEE.)

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 tract in which they have surrendered, a large portion has been sold for their benefit, and large quantities of excellent timber have been either sold or pillaged from their lands. There is there a total amount of £35,735 arising from the source, invested in the English funds; a further sum of £58,000 has been invested, upon the authority of Sir John Colborne, in the Grand River Navigation Company, in which they hold three-quarters of the stock. This investment, which was made by the Lieutenant-Governor, in the expectation that it would not only yield a fair profit but greatly enhance the value of the remainder of the Indian lands, 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 £2,900, 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, CHIPPEWAS, MUNSEES, AND ONEIDAS OF THE RIVER THAMES.

Evidence of the Delaware settlement was one of the first established by Indians in Canada West, of Rev. R. In 1799, the principal summer of the First Act for establishing congregations of the Moravians, 3rd Rev. 14th, the United Brethren Church in the United States, was compelled to seek an asylum in Upper Canada, where they were favorably received by the Provincial Authorities, and were permitted to settle on the river St. Thomas, now called the Thames. By an Order in Council, dated 19th July, 1799, a large tract of forest land on the river, comprising about 50,000 acres, was granted for their use, on which they proceeded to build a village called Fairfield, a church and other premises, at the expense of a Voluntary Society, established at Bethlehem, in the State of Pennsylvania, in the year 1787, under the name of "The Brethren's Society for the Propagation of the Gospel." By a second Order in Council, dated 30th February, 1799, a survey of this tract was directed to be made, and the land was appropriated to the Trustees of the Moravian Society, to be reserved forever for the Society, in trust, for the sole use of their Indian converts.

The first settlement having been entirely destroyed by the invading American army, during the campaign of 1812, 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 P. 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 Orono, Western District, contains about 25,000 acres.

The number of the Indians who belong to the tribe of the Delaware, was 302 in 1827, but owing to a diminution which arose in the previous year, relative to the sale of their lands, a portion of the community retired to Missouri, United States, and their present number is only 135.

The Chippewas and Munsees occupy a tract of land containing about 9000 acres, in the Township of Caradoc, within the Leithdon District, at a distance of about twenty-five miles from the Moravian village. It is only within the last ten years that the Chippewas have been re-established in their wandering life, and settled in their
They cultivate 353 acres of land. Their stock consists of 64 oxen, 61 cows, 27 heifers, 17 horses, and 168 swine; they possess 13 ploughs, 16 harrows, 14 waggons and carts, 42 ox chains, 45 yokes and sickles, three filling mills, two sets of carpenter's tools, with hoes, axes, &c.

These families who live in wigwams do so from necessity, and not from choice; a number of the Chippewas are settled on surveyed lots, 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 two 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 partiality 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 unselected lands in the Lounon and Western Districts; and it is probable, that as soon as these 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.

With regard to their religious and moral condition, a very decided improvement has taken place within a recent period. The Delaware have been converted from Papianism, since the year 1785; and many of the others have a tolerable knowledge of the leading doctrines of Christianity, and can repeat the Lord's Prayer, 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 Potawattamies and Ouiatades 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 1540, at a salary of £100, borne upon the Parliamentary Grant.

When at home, these Indians seldom neglect to attend divine service, and appear more zealous 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 258 persons are still heathens, but many of them attend church or chapel, and there is every prospect of their prejudices being overcome. These, and the heathenism for liquors, 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 Moravians ten.

The Moravians have a place of worship at their own settlement; the Episcopalians and Methodists have each a Chapel in the Chippewa and Munsee settlement; and there is a Methodist Chapel in the Oneida 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 5 to 15 years of age, and twelve girls, and 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 Ithmon’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 Chippewa and Munsee tribes. Its schoolmistress 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 easy lines, and occasionally from dictation. The books used are Primers, Mavor’s Spelling Book, New Testaments, and Grammars, and Dubuque’s 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 Wesleyan Methodist Society. The teacher is an Indian of the Oneida tribe; it is attended by sixteen boys, from 6 to 10, and seventeen girls, from 5 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 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 man who is capable of doing common work, such as shoveling 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 many are stated to be in want of proper nourishment and medical treatment. Diseases are on the decrease among them. The average number of children born to a married couple, is eight, of whom about three are reared. A small number only are half-breeds; among the Moravians there are two; Chippewas, fourteen; Munsees, five; Oxides, two.

The Indians who have recently become converted and settled appear to be capable of the good that may be derived from the culture of their land; and they are anxious to have their children educated. Two large school-houses, and a good dwelling-house, for one of the teachers, have been erected by the Chippewas, out of their own funds; and it is understood that one of the teachers is supported from the same source. The plan adopted to promote their spiritual and temporal welfare has been to combine religious instruction and education with the inculcation of habits of industry; and the Superintendent and Church Missionary, report that their efforts have been attended with as much success as could have been expected from the limited means placed at their disposal.

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

Date of Establish. These Indians are under the charge of a Mr. Superintendent, the separate Superintendent. Their number is of very small. At the issue of presents in Oct. 14th, 1842, there were 200 in attendance. The estimate of 1844 includes 368. The number belonging to each Tribe is as follows—

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chippewas</td>
<td>250</td>
</tr>
<tr>
<td>Hurons</td>
<td>85</td>
</tr>
<tr>
<td>Munsees</td>
<td>22</td>
</tr>
<tr>
<td>Shawnees</td>
<td>6</td>
</tr>
</tbody>
</table>

Formerly Amherstburg was the chief post for the distribution of presents to the Indians residing west of Toronto, and to those of the United States. Since the formation of the establishment at Manitoulin Island, the distribution at Amherstburg and Drummond Island, have been discontinued, except to the Indians in the immediate neighborhood of the former place, and have since been made at Manitoulin.

The Hurons possess an extensive reserve of land on the banks of the River Detroit, a little above Amherstburg. In the year 1790, when the Council of the Four Nations, (Chippewas, Ottawas, Hurons and Pontiacs,) surrendered to the Government, the extensive tract of land in Western Canada, known by the name of the Huron District, they stipulated for a reservation of the hunting grounds, then occupied by the Hurons and Wyandots, which comprised 28590 acres, extending about six miles along the shore of the River Detroit, and having a depth of seven miles. In the year 1836, in consequence of the encroachments of the whites upon those lands, and the desire which existed in that part of the country to be allowed to settle upon them, the Government induced the Indians to surrender a large portion of their reserve,
in trust to be sold for their exclusive benefit. By a subsequent agreement made in the next year, by Sir P. Head, they resigned two thirds of the reserve, the proceeds of one third to be applied to their exclusive benefit, and those of the second and third for the general purposes of the Indians in Upper Canada. 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 Munseea and Shawnees, with respect to whom the Superintendent gives no separate information, are chiefly migratory, but 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 Peel, have no other habitations.

The land occupied by the Hurons, is laid out in irregular blocks of 300 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 barrows and six flaxing mills; they have also twelve wagons and carts, fourteen sleighs, and carriages, and three carriages, of all which they are very careful. They have cleared 200 acres, each male adult has a farm of 300 acres allotted to him, on which many have from thirty 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 hogs, ninety-three horses, 200 swine and seventy-three 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 clime 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 read and write. The Methodist minister, however, who is stationed in the town of Amherstburg, visits them in 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 fortnight, and they meet occasionally more privately 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 ingenious and show aptitude for mechanical arts, particularly in wood work. There is only one regular trader, 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 only Indian corn, and use no implements but 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 headmen, and it does not appear that any efforts have been made for their conversion; the only assistance mentioned by the Superintendent, is their migratory habits. Their number is on the decrease, occasioned by exposure, incontinence 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 the improvement, and express themselves desirous of advancing. Among the evidences of their amelioration, may be mentioned the decrease of intoxication; 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 roaming 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.

Evidence of These Indians are among the first whom Mr. Beaverton, Sir John Colborne endeavoured to settle on the waters that and civilise. Previously to 1830, they were wandering hordes like their fellow-tribesmen 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 1831, a number of them were collected on a reserve in the Township of Saran, near the head of the River St. Clair, and containing 10,200 acres. A number of
houses were built for them, and an officer was appointed for their superintendence. Their conversion to Christianity and their progress in religious knowledge, and in the acquisition of sober, orderly, and industrious habits, has been under the care of Missionaries of the Wesleyan Methodist Society, both rapid and uniform. From the formation of the mission in 1831, with 235 children, they have been baptised and admitted into the Methodist Community. The total number on the 30th June 1844 was 350, and it does not appear to have exceeded 350. Since then their number has increased greatly by immigration, chiefly from the Saginaw Bay, in the State of Michigan, and by the settlement of wandering Indians; and in 1845, as many as 741 received presents.

There are two other settlements under the same superintendence, one at the River aux Sables in the Township of Bannock, on a reserve of 2560 acres, and another almost adjoining it, on a reserve of 3466 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 475 acres.

Owing to the immigration which has taken place on this frontier, since the notice to the visiting Indians of the United States was first issued, and the removal of those who have ached at these and the other Indian settlements 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 buildings, 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 brush houses of their own erection. There is only one log building resembling a barn, but almost all the Indians have small outbuildings 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 then consisted of two oxen, three cows and two pigs, and they possessed three ploughs, two harrows, and nine sleighs.

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 money, and some held by Licence of Occupation under the Government, in Emiskilins. 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, placed most of the present occupants on these lands, but it is not indispensable that he should be consulted, as the members of the tribe may choose any unoccupied 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, harrowing, and the management of cattle &c. They possess eight ploughs and four harrows, which each family uses alternately; a number of seyales and sickles, two farming mills and four cotton saws form part of their general stock, besides which each family possesses an ax and a sufficiency of hoes, shovels, &c.

They have nine yokes of oxen, eight cows and some young stock, besides a large number of horses and pigs. Few families are without one or two breeding saws. They are exceedingly attentive to their cattle and feed them well during the winter.

They cultivate chiefly Indian corn and potatoes, with small quantities of sugar beets, and pumpkins: the quantity of produce cannot be exactly stated, but two years ago it was estimated to be between 3 and 400 bushels of wheat, with the same quantity of oats, and 100 bushels of potatoes. The field labor is entirely done by the male adults, but the women do all the lighter work of weeding and hoeing the Indian corn and potatoes. They work and take their meals according to their inclination, without any system, but the greater part of the day is spent in labour. Their foibles for hunting is much diminished; they declare almost except when obliged to, want of meat—thier stock being at present insufficient; for as for fishing, they live on the banks of the river, and during the run of the fish in both spring and fall they do a great part of their time to fishing. There are two excellent fisheries, yielding an abundance of eel and white fish: they have seines, which the young men, combining in bands, use alternately.

The majority of these Indians are Wesleyan Methodists in connection with the British Conference. All those residing in the Upper Reserve belong to that community; those at the River aux Sables are other members of the Church of England, and are subsequently being admitted into it. About 80 families are reported to have applied to the Bishop for such admission. There are also one or two families of Roman Catholics, and those residing at Kettle Point are Methodists. The number of Wesleyan Methodists reported to the conference in 1842 was 172; but the missionary states that this is no index to the number of his flock, as those only are returned who have come to the years of majority and discretion, and who are walking as far as he can be acquitted in the fear of God. These attend public worship, which is performed in a capacious meeting-house, built for the joint purpose of a church and school-house, by the Government, and lent to the mission—with regularity, devotion, and obedience. They maintain private worship, according to the practice 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 hold a communion with any Christian community of the same class. They are deeply sensible of the improvement of their condition, and manifestly preserve their lives to their conversion.

The members of the Church of England, at the River aux Sables, to which they resided two years ago, have as yet neither a clergyman nor a place of worship. This year a Curate, an Englishman by birth, has been appointed by the Bishop to the charge of this settlement.

There is a school at the Upper Reserve under the direction of the missionary, which is attended by 50 or...
Appendix (EEE.)

80 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, writing, 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 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, POTAWATAMIES, AND OTTAWAS, OF WAIPOLE ISLAND.

These Indians are also known under the name of Chipewas of Chippewa County. The Chipewas who have long hunted over the waste lands about the Chipewa River and Bear Creek are a branch of the same nation which is settled in Canada, and some of whom are in the neighborhood of the American settlements.

The settlement at Waihope Island was commenced at the close of the American war, when Col. M'Kee, called by the Indians White Elk, collected and placed upon the island which lies at the junction of the river and Lake St. Clair, the scattered remnants of some tribes of Chipewas who had been engaged in the British service. Being left for many years without any assistance or assistance on the part of the Government, they became a prey to the prowling whites settled on the frontier, who, by various frauds and in moments of intoxication, obtained horses and took possession of the most fertile and valuable part of the island.

When the settlement was first placed under the charge of an Agent Superintendent in 1839, these Indians possessed scarcely an acre of cultivable land, but he has succeeded in expelling many of the most vicious intruders, under the authority of an Act of the Provincial Legislature, passed in 1839; and has placed their farms at the disposal of the Indians, who have since become more settled, and have turned their attention more generally to agriculture.

The number at this post has increased considerably since 1839, 40, owing to the influx of several bands of Potawatamies and Ottawas, invited by the President of the Potawatamie and Michigan, and have not yet arrived within a year. The Potawatamies and Ottawas, from Michigan, on their way to settle, are at 177.

The new settlers are very different in character and habits from the resident Chipewas: The Potawatamies are especially skilful hunters, and have long depended solely upon the chase. They are wild, turbulent, mendacious, and dishonest. They possess no land or property. They have been kindly received by the resident tribes, and allowed to settle on their lands; but their roaming habits render them severe to settling; they prefer remaining poor, ragged, and filthy, to the restraint of civilized life; they are a blemish on their
descendants, a nuisance to the white farmers in the district which they frequent, and their arrival in the Province is every respect to be regretted. Their hunting grounds are near the Thames and the upper parts of the two branches of Bear-Creek. They also hunt in the United States, but with more danger to themselves, as the Americans do not allow it.

The Indians who are settled upon Waihope Island occupy the farms and houses hitherto possessed by the white squatters, together with a few houses erected by themselves. The present number of inhabitants is eight, of which three are females, with several moves in the course of creation, and four log houses. There is no village, the farms being detached among the white settlers. There are five inferior Chiefs among the Chipewas, who live surrounded by their own relations and connections by marriage; and the young men, who, though under the control of the local Chief, recognize especially their own leader. Thus, on the expulsion of the squatters, that together and subdivided the farms and arable land among themselves according to their numbers. Thus each separate band cultivates one vast expanse, every man planting more or less land, according to his industry. It is intended, however, to lay out the fields more regularly.

Their intercourse with agriculture is of recent date, but their progress has been satisfactory. In 1839 they planted only Indian corn, the potato, and the flax, but the latter is not yet grown. They have also a large number of pigs and horses, and the Chief has two Steers. They have been allowed to import the breed of these animals; a large quantity of meal 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 granted by one Indian, may be twenty 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, the 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, buckwheat, and peas. They are about to begin the culture of wheat and flax. 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 land for hunting and fishing is very much on the increase among the Chipewas, who seldom indulge in either, except during the winter. The game has almost disappeared in the neighborhood hunting grounds.

All these Indians are Indians; but twenty families have applied for religious instruction. In January, 1841, a missionary of the Church of England was appointed at a salary of £100, home 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 labors, 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 adapted for a chapel and school-house, with a house for the missionary; and 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 Chief, their intention to become Christians has diminished, and may be expected to gradually overcome.
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family is about five, and the number reared, three.
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Island are of recent establishment:

Rev. J. M. Watson, in his "History of Manitoulin
Island," describes the settlement as the largest on the
north-western shore of Lake Huron, consisting of the
Visiting and Missionary Stations of the Roman Cat-
tholic Church, and the Government School at
Manitoulin. In this statement, he mentions the
presence of a number of families, chiefly of the
Wascouktouch and Wabunoum, who had settled on
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ted as such.
In the following year, the clearings were extended; a saw-mill was built; and the number of settlers increased to 685. A school was commenced at Mani-to-wawing, but it was not attended. The Roman Catholics at the other settlement would not allow their children to frequent it.

In 1840, 792 Indians reported themselves as settlers, of whom only 437 were Christians. The number of houses and extent of clearing were further increased.

In 1811, many Potawatomies from the River St. Clair in Michigan stayed in Illinois, and some Ottowas and Chippewas from Lake Michigan, returned to their homes; but the actual number thus reduced was not recorded. Some Indian houses, a carpenters' shop, and 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, cooperers' shop, and barn, were erected by the mechanics attached to the establishment. A saw-mill was also nearly finished at Wequaquakong 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 Manitouwawing school had not exceeded forty-five, but it had never fallen below twelve.

On the 15th November, there were resident at Wequaquakong, 94 families and at Manitouwawing 41 families, making together 135 families, which on an average of four members to a family, would form a population of 540. The number settled or wandering in other parts of the Island, and living in wigwams or temporary bark huts, were estimated at 150 at least, making a total population of 700.

The following is the present size and extent of the two settlements. Each occupies about 200 acres of land. The several houses are surrounded by gardens, and the farms are for the most part at a distance. This arrangement was resorted to with a view of preserving their crops from the cattle, without the trouble of making enclosures; but it has not answered the intention, as the cattle roam much further than was expected, and it has been found necessary to commence fencing.

The Wequaquakong Village, which has been longest established, contains in all, seventy-eight buildings, viz.: twenty-three Indian houses, one for the missionary, and another for the schoolmaster, a church, a school-house, and a saw-mill.

The Manitouwawing Village contains fifty-five buildings, viz.: thirty-seven Indian houses, six of the same description occupied by the mechanics and labourers,—four larger houses, occupied by the Superintendent, missionary, surgeon, and schoolmaster, three shops, (blacksmiths', carpenters', and cooper's,) an excellent frame store of 60 by 30 feet, and two store houses, in height, one log-barn, a school-house, a saw-mill, built by contract in 1839, and a sawyer's house; preparations have been made in the present year, (1845) for the erection of a church. Besides these, there are in both villages, a number of out-houses for cattle, small store-houses, &c.

All the buildings are of wood. Those of the latter village have been erected either by the resident eritizens in the employment of the Government, or by contract. Those at Wequaquakong having been chiefly built by the Indians themselves, with the assistance of tools and glass, axes, &c., offered by the Government, are neither so neat nor substantial as the others.

Soon after the commencement of the settlement of the Manitouwawing, 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 Bonaventure, 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 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 unusually severe; the snow seldom lies more than two feet deep, and the spring opens about the middle of April. The formation of the Island is limestone. The soil is generally a mixture of clay and sand with limestone pebbles. Some parts of the Island are stony, but there is abundance of land suitable for cultivation. The cedar swamps on the high land, of which perhaps onethird 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, and met with in other parts of the Province, viz.: maple, basswood, elm, red and white oak, pine, &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 1842, 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-wa and Chippewa Tribes; the former who migrated from the United States, have all their lives been In-hom 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 homes in search of food, nor to travel, like the Chippewa, to the precarious resource of exporting fish through the ice.

The Chippewa, 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 Ottawas, moreover, had long been converted from heathenism, and were members of the Roman Catholic Church. In 1838, they were joined by a priest of that persuasion, who has since resided with
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, barrows, pick-axes, &c.

In addition to their former crops of Indian corn, potatoes, and pumpkins, they now begin to cultivate wheat, oats, peas, and barley; but they are so obstinately careless 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 50 bushels of Indian corn; others, from 20 to 40; and many, from 5 to 20 bushels; besides potatoes, a few turnips, and quantities of pumpkins, &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 fondness 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 summer 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 their ancient mode of cruel warfare with the same delight as formerly. They are sensible of their improvement, 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 England in

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Making a total of 172, together with 30 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..."
7. MOHAWKS OF THE BAY OF QUINTÉ.

Evidence of the... These Indians separated from the Mississaugas, and settled in their present locality upon the Bay of Quinté, about the 21st and 22d of June, 1784. In 1796, they received from the Crown a grant of land, containing about 93,790 acres; but of this, in 1820, they surrendered 35,280 acres, in exchange for an annuity of £400. Their estate was then reduced to 58,510 acres. From this the Surveyor-General deducts 14,778 acres for Crown and Clergy Reserves, (viz. 6556 for the forerunners, and 7915 for the latter.) In December, 1835, they made a further surrender of 27,587 acres, in trust, to be disposed of for their benefit, so that their present possessions do not exceed 16,800 acres. They lie within the Township of Tyendinaga, the name of which is borrowed from the original Indian settlement.

These Indians live, for the most part, in detached farms scattered over the Reserve. Their present number is 383. They have 1888 acres of land cleared, and about 500 acres under tillage. Some of them cultivate considerable quantities of land, as much as 50 acres, but generally 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 homestead, he spent considerable capital in the cultivation and improvements of which he was the principal owner. In 1835, he left about 500 acres of land, which were settled on by about 10 families, and became the property of the government. This property was afterwards purchased by the government, and has been divided among the Indians of the Reserve.

The Indians are under the 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.
8. Mississagas of the River Credit.

April 18th.

These Indians are the remnant of a tribe called the Mississagas, one of the Iroquois Nation, who formerly occupied a considerable portion of the Province of Ontario, but were driven westward by the Mississauga Indians, who, in the sixteenth century, took possession of the country. They are said to have been a warlike people, and to have been engaged in constant warfare with the French and English. In 1763, they were forced to surrender their territory to the British, and were settled on the banks of the Credit River, where they now reside. They are a peaceable and industrious people, and have been able to maintain their independence and preserve their language and customs.

In 1843, the Government, with funds arising from their annuity, built a handsome village for them on the banks of the Credit River, about fifteen miles west of Toronto. They were then about 200 in number. In 1853, they had added seven more houses, erected by themselves. The Bishop of Quebec, speaking of them, in 1852, said: "That a great proportion of the tribes have become sober and industrious in their habits, well clad as to their persons, and religious in their life and conversation." In 1851, they had added eight more houses, and a sawmill; and the Methodist Missionary Society had helped them to build a chapel, a school-house, and a work-shop. A missionary, a schoolmaster, and a schoolmistress, were maintained among them by the same Society. From that time to within two or three years, their improvement has continued steady, although slow. Their health, under the care of one or more resident medical men, to whom they pay an annual salary out of their annuity, has improved. Their habits of industry have been pretty well maintained; intoxication, although more frequent, has not again become habitual among them; their religious and moral behavior is still very creditable; but, however, their progress has been retarded by the uncertainty which has prevailed as to their stay in the present settlement.

In 1840, the Chiefs represented to the Government, that it would tend greatly to the advantage of the tribe to move to the Credit. Their reasons deserve to be recorded, as indicating their desire to advance in habits of industry and religion, and their just appreciation of the means by which their progress might be best promoted.

1st. The soil at the Credit is generally very good, and consequently, the crops are light, and this, in great measure, discourages our people, from becoming good farmers. The situation of the Credit Reserve, is better calculated for commercial than agricultural purposes.

2nd. We have learned, by experience, that living together in a village, whilst endeavouring 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.

3rd. The evil example of many of the white people around our village, exposes our people to the temptation of drinking fire-water, and of committing other vices.

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 farming.

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 out the proposal. 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 regarded 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 Government, 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 Munsee 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 and 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, as 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 224 in number. Their village, which is beautifully situated on the west bank of the Credit River, and at a distance of two miles from its mouth, contains at present 50 dwelling houses, a warehouse, three barns, a chapel, and a schoolhouse. There are also two saw-mills belonging to the tribe.

Their Reserve at the River Credit contains 8180 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. The 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 small orchards; and have small orchards, and gardens, and fruit trees. However, they 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
9. THE MISSISSAGAS OF ALNWICK.

These Indians were converted to Christianity in the years 1850-7. They were then pagans, wandering in the neighborhood of Belleville, 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. The 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 1839, when they removed to a block of Crown Lands, granted to them by the Governor Sir J. Colborne, in the Township of Alnwick, not far from the Rice Lake, and fifteen miles north of Cobourg. This tract, 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 school-house, in which divine worship is performed, all erected under the direction of the Indian Department, out of the annuity of $442 10s., to which this band is entitled for the surrender of a vast tract in the rear of the Johnstown and Midland Districts. Of the 36 dwelling houses, 32 are framed, and the remainder are of square logs, all of commodious size and internal arrangement. The barns are framed, of 40 by 50 feet in dimensions.

There are also a parsonage house, and school buildings, erected at the expense of the Methodist Missionary Society.

These Indians are 333 in number; each family has at least half its lots of 25 acres cleared, and several have nearly the whole under cultivation. The total quantity cleared is between 360 and 400 acres. The stock belonging to these Indians consists of eight yokes of oxen, two horses, 11 cows, 21 hogs 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 unusual ingenuity, 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-painter 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 charitableness and self-denial to the improvement of this community, it behoves the Commissioners to notice with approbation.

"When I first knew them in 1856 in a pagan state, having neither house, cattle, or 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, sailing or parting with their most valuable articles, leaving themselves bare of clothing, and exposed to the frost 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 involved 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 comforts of their families, and their annuities have purchased lands, provided comfortable dwellings, cattle, and implements of husbandry. For seventeen years I have known of few disputes, two 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 men left their first wives and took other women. One of these men has ever since lived back of Kingston, a wandering husband. This couple has five legitimate 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."

"We have, however, to regret their infirmities, among which is a want of industry; with some exceptions, they are fond of roving, by which the best part of the season is lost for farming. To remedy this evil, and to elevate their character, has been one object of the Society in the establishment of the Manual..."
8. Victorie.  

Appendix (EEE.)  

Labour School,—In connexion with a Model Farm; (which will presently be described.) A further inducement to industry, in my opinion, would be found in fixing a premium on the best improvements in farming, fruiting, stock of cows, oxen, pigs, &c. It is, however, but just to remark, that the Indians are every year bettering their condition, and the past has been the most comfortable they have yet seen. Several have raised all their annual stuff, and provided well for their families; some of the women taking example from the school, have, during the past season, spun and made clothing for their husbands and children.

On the first settlement of the Indians on Grime Island, a common daily, and Sabbath school, were commenced among them, with a school on the system of Pestalozzi; the former two have been continued, with occasional intermission, up to the present time; the scholars generally have made commendable improvements, some of them have one girl, their advancement in reading, writing, arithmetic, geography, and English grammar, have been equal to that among white scholars with similar advantages. Selections of young men from this number are now teachers in the Indian schools; others are interpreters and preachers of the Gospel.

For four years past a school, on the manual labour plan, has also been in operation. This system combines elementary instruction with domestic economy. The girls are daily taught reading, writing, arithmetic, and geography, together with house-keeping, spinning, knitting, needle-work, and the management of a dairy. In the latter department belong seven cows. The boys are taught in the same branches as the girls, and in English grammar; and, at stated hours, in the business of farming, chopping, ploughing, harvesting, &c. For this purpose, a model farm of fifty acres in extent is provided. The scholars, twelve in number, are boarded and lodged in the mission family, and clothed at the expense of the Missionary Society. They are all clad in cloth spun by the Indians themselves. During four years past, thirty-one girls, and fourteen boys have received instruction in this school.

The land appears to be on the increase since 1836; (seventeen years;) there have been 153 births, and 129 deaths, showing an excess of 24 births.

10. MISSISSAGAS OF THE RICE, MUD, AND BALSAM LAKES.

Evidence of These Indians belong to the same tribe, the Chief Store, the Mississagas or Chipewanas of Rice Lake, superintendent, wrote to me in 1818, and proposed to make 120 acres of the part of the tract now forming the Newsagaduce, N.W. 13 and 44, Castle District, for an annuity of £740. They have all been reclaimed from their primitive wandering life, and settled in their present locations within the last ten or twelve years.

The Rice Lake settlement is on the northern side of the lake, and at about twelve miles from Peterborough. The number of Indians is 114. They possess about 1500 acres of land, which are subdivided into 50 acre lots; of this, 1120 acres were granted in April, 1834, to trustees, in trust, to hold the same for the benefit of the Indian tribes in the Province, and with a view to their conversion and civilization; and the remaining 480 have been since purchased with their own funds. They have rather more land cleared than the Indians of Alwick, about 400 acres; but the cultivation is not so good. The village contains thirty houses, three barns, a school-house, and a chapel with a bell. The Head Chief of the tribe resides here. For some time these Indians were under the charge of an officer appointed by the Indian Department, assisting in their settlement; but at present they have no special Superintendent.

These Indians are methodists, and have either a resident missionary or have been regularly visited by the missionary belonging to the Alwick settlement. They have a school, and a schoolmaster is supported by the Methodist Missionary Society.

The Mud Lake Indians are settled on a point of land on the Mud or Chemong Lake, sixty miles north-west of Peterborough. They are ninety-four in number, and possess twenty dwelling houses, with three stables. They occupy a grant of 1600 acres in the Township of Smith, made to the New England Company for their benefit, in April, 1837, of which about 900 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 Beasley, 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 Newcote. The Reserve which was granted to them by the Crown, is 1206 acres in extent. Of this they have about 900 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 missionary. But within the present year, 1848, 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 gives rise to desire to advance in the pursuit of agriculture.

11. CHIPPEWAS OF RAMA.

Evidence of These Indians formerly occupied the lands about Lake Simcoe, Holland River, Appendix, No. and the unsettled country in the rear of the Home District. General Darling reported of them in 1828, 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 Quinté 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 9600 acres in extent, where they cleared a road between that lake and Lake Huron. They consisted of three tribes of Chippewas, under Chiefs Yellowhead, Assante, and Soyoke; and a band of Pottawatomies 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 civil-
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 spirituous 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 disconsolate appearance of the children, spoke still more forcibly of the intoxication and want of food of the parents.

Misera<e>ble as was their state, it will hardly be credited, that their minds were so debased, their indolence and lethargy so great, that it required considerable persuasion to prevail on 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 arithmetic, is almost universal among the young people. I attach great importance to their habits of cleanliness being observed; and at 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, Assauna 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 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-barns 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 many instances, abandoned the Indian dress for that of their white neighbours. 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 labor 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 latticen, 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 superintendent, 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 avail 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, as their hands, induced these tribes to abandon the settlements, and to seek elsewhere a refuge from the contamination of their 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 1835, from the Narrows to Rama, 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 £800, 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 500 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 at Orillia and Midland, 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 Beaufort.

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. CHIPEWAS OF BEAUSOLIEL ISLAND, MATCHADASH BAY, LAKE HURON.

Evidence of This band, under the chief "Aisalma" Chief/Supervising, is the same which was visited by Sir John [illegible], No. 15 Colborne, at Coldwater. Their present village, which is not very distant from the former settlement, was only commenced last year. It contains fourteen houses, and a barn; the number of the band is 323. They have about 100 acres under cultivation.

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 Pontiacshuene.

13. CHIPEWAS OF SNAKE ISLAND, LAKE SIMCOE.

Evidence of This body of Indians was one of the Chief/Supervising three bands established at Coldwater and Porcupine, and separated from them on the Great Lakes by the abandonment of those settlements. They now occupy one of the three islands and 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 consistency of character, would not suffer by a comparison with white Christians of any denomination.

14. CHIPEWAS OF SAUGEEN, (LAKE HURON.)

Evidence of It was from those Indians, and their Chief/Supervising brethren, since settled at Owen's Sound, under the direction of Rev. W. A. Hald, in 1836, obtained the same, a surrender of the vast tract of land lying north of the London and Gore Districts, containing about 1,600,000 acres. He resided at the same time, for the Indians, the extensive peninsula, lying between Lake Huron and Georgian Bay, north of Owen's Sound, and supposed to contain about 490,000 acres.

Little was known of these Indians by the Government, 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:—

"This Mission is beautifully situated. Fine flats, containing from 200 to 300 acres, extend along the river, where the Indians cut sufficient hay for their oxen and cows, and grow excellent corn. There are here some good log houses; and several comfortable bark shanties. On the hill in the rear of the flats are several fine fields of corn and potatoes, and a good 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, trusting very much to hunting and fishing for their support. The fishing is very productive, and has attracted the notice of white people, who annoy the Indians by encroaching upon what they consider their exclusive right, and upon 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 191, including about a score of Potawatomies.

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 incorrectly laid down on the map. The extent of it is not accurately known. The Chief Superintendent reports, that he cannot give an accurate account of it. He states that the greater number of the Indians live along a river which runs through the tract, and that the rest are scattered 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 contemplated 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 considerable resort, and it is in contemplation to carry two roads in different directions through the Saugeen tract to this point. The rumored of this intention was lastiy a source of much uneasiness among the Indians, as they became apprehensive of being obliged to quit their settlement and surrender their improvements. This apprehension, however, appears to have been removed, and they are now looking forward to the erection of a saw-mill, and to the supply 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 Indian, brought up at the Rice Lake Mission; and at a mission 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 1881. 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 annual expenditure of £1850, recently granted in exchange for the Saugeen territory, surrendered to Sir F. Head in 1837; and as they have already given proofs of their desire for civilization and improvement, there is every reason to hope that their future will be as bright as that of other tribes who have possessed, and are exhibiting the results of similar advantages.
S. Victoriae.

Appendix (F. F. F.)

A. 1844-5.

Appendix (EEE)

20th March.

15. CHIPEWAS OF BIG BAY, IN OWEN'S SOUND, LAKE HURON.

Evidences of These Indians were formerly either Chief Speck, wanderers in the Saugeen tract, surrendered by the Rev. Mr. Head, or lived in scattered habitations. They, 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 yet have acquired, it is not probable that they should make much progress in agriculture. In 1844, they were supplied with two yokes 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. CHIPEWAS AND OTHERS, IN THE TOWNSHIP OF BEDFORD.

Within a few years past, some singulars 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 number 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 1844, 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.

REPORT.

The Select Committee to which was referred the Petition of N. Sparks and others, of Bytown, for an Act to restore to Nicholas Sparks certain lands in Bytown, taken possession of by the Ordnance Department, for the purposes of the Rideau Canal, but not appropriated by him to that purpose, and, also, the Bill to explain and amend part of an Act passed in the seventh year of Her Majesty's Reign, intitled, "An Act for vesting in the Principal Officers of Her Majesty's Ordnance, the estate and property therein described; for granting certain powers to the said Officers, and for other purposes therein mentioned," have the honor to report:

That it was the manifest intention of the Legislature, in passing the 23d Section of the above-mentioned Act, that "all lands taken from private owners at Bytown, under the authority of the Rideau Canal Act, for the uses of the Canal," which had not been actually used for that purpose before the passing of the Act, should be restored to the party from whom the same were taken.

It has been satisfactorily proved to Your Committee, that the land which the Petitioner, Nicholas Sparks, now claims to be restored to him, amounting to about eighty acres, has never been used for any purposes connected with the Rideau Canal, or for any other purposes whatsoever; and it is also in evidence, that the provision in the above-mentioned section, was introduced for the purpose of compelling the Ordnance Department to return this land to its owner, Mr. Sparks; and that in consequence of this proviso being so inserted in the Act, the Special Committee to whom, in 1844, was referred Mr. Sparks' Petition in this matter, felt it unnecessary to report.

Your Committee find, on examination of J. S. Elliott, Esquire, the Commissioner on behalf of the Principal Officers of Her Majesty's Ordnance, and of Colonel Holloway, Commanding Engineer in Canada, that no part of the land belonging to Mr. Sparks, and taken possession of by the Ordnance, was ever used from the time it was so taken until now, for any purposes connected with the construction or defence of the Canal, and that it is now as uncertain as ever whether it will ever be required for either purpose. It further appears from the evidence of the above gentlemen, and from the circumstances of their obtaining from the Court of Claims an injunction prohibiting Mr. Sparks from entering upon or interfering with the land in question, that the Ordnance Department are resolved to resist his claims and to retain possession of his property, because, perhaps, at some future day, it may be required for some purpose connected with the Canal, or its fortifications.

Your Committee feel bound to express their opinion that the conduct of the Department, in thus depriving