

MINUTES
OF THE
GENERAL COUNCIL
OF
INDIAN CHIEFS AND PRINCIPAL MEN,
HELD AT
ORILLIA, LAKE SIMCOE NARROWS,
On Thursday, the 30th, and Friday, the 31st July, 1846,
ON THE PROPOSED
REMOVAL OF THE SMALLER COMMUNITIES,
AND THE ESTABLISHMENT OF
MANUAL LABOUR SCHOOLS.

From notes taken in Shorthand and otherwise, by HENRY BALDWIN, of
Peterborough, Barrister at Law,
Secretary to the Chiefs in Council.

MONTREAL:
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1846.

MINUTES,

&c. &c.

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

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

There were found to be

PRESENT :

GEORGE VARDON, Esq. *Assistant Superintendent General of Indian Affairs,*

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

The Rev. Mr. McINTYRE, *of Orillia,*

“ PETER JONES, *of Port Credit,*

“ WILLIAM CASE, *of Alderville, Alnwick,*

“ HORACE DEAN, *of Rama,—besides*

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

MR. JOHN HILL, *Interpreter to the Mohawks,*

MR. ALLAN SALT,

MR. FRANCIS GODARR, } *Interpreters to the Chippeways.*

MOHAWKS,

From the Bay of Quinté, . . . Chief PAULUS CLAUS,

Warrior, SETH POWLES.

(Besides the Interpreter above named.)

C H I P P E W A Y S,—otherwise called *Missesaugas*,

- From Alderville, in Alnwick*,..Chief SHAHWUNDAIS, (or Rev. JOHN SUNDAY,
Mr. JOHN PIGEON,
Mr. JACOB SUNDAY,
Mr. JOSEPH SKUNK.
(Besides the Interpreter, Mr. ALLAN SALT, above named.)
- From Rice Lake*.....Chief GEORGE PAHDAUSH,
Chief JOHN CROW,
Chief JOHN TAUNSHAY.
- From Mud Lake*.....Chief PETER NOOGIE,
Mr. THOMAS JACOBS.
- From Skugog Lake*... ..Chief JACOB CRANE,
Mr. WILLIAM JOHNSON,
Mr. JOHN JOHNSON.
- From River Credit*.....Chief JOSEPH SAWYER,
Mr. JAMES YOUNG,
Mr. WILLIAM JOHNS.
- From Snake Island*.....Chief JOSEPH SNAKE,
Mr. JOHN SNAKE, (*the Chief's Orator.*)
Mr. THOMAS SHILLING.
- From Rama*.....Chief YELLOW HEAD,
Chief NAANINGISHKUNG,
(Besides Mr. FRANCIS GODARR, Interpreter above mentioned.)
- From Beau-Soleil Island*.....Chief JOHN AISAANS, (formerly of Coldwater.)
UNOOTAHGAWENENE, (*Chief's Orator.*)
- From Owen's Sound*.....Chief WAUBUTIK.
- From Sahgeeng*.....NONE.
- From River Severn*.....Chief THOMAS AISAANS, (formerly of Coldwater.)

P O O T A A W A U T U M E E S,

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

O T A H W A U S,

Two were present.

H E A T H E N,

- From Bahjewunaung*.....Chief MESHUKWUTOO.

And the SECRETARY to the COUNCIL.

With about Eighty or a Hundred of the Young Men, accompanying the
several Chiefs.

OPENING OF THE COUNCIL.

The Indians being seated, and ready for their reception, Captain ANDERSON and Mr. VARDON shook the Chiefs severally by the hand.—After which Captain ANDERSON announced the number of Chiefs and Principal Men, from the several Communities respectively, there assembled, and then addressed the Council as follows: Mr. ALLAN SALT interpreting in Chippeway.

S P E E C H

delivered by Captain THOMAS G. ANDERSON, Visiting Superintendent Indian Affairs, to the Chiefs and Principal Men of the several Tribes under his Superintendence, in Council, convened at Orillia, the 30th July, 1846, for the purpose of taking their sentiments on the subject of establishing Manual Labour Schools for the Education of their Children, and other matters connected with their Temporal and Religious Advancement in Civilized Life.

“ BRETHREN,

I am happy to meet you all in good health to day. Many years have passed since so many different Tribes were assembled in Council at one place. I have often met each band in their respective villages, and delivered to them the words which I have been commanded by the Government from time to time to communicate to them.

Brethren—As great changes are taking place in your condition, and your Great Mother, the Queen, having directed the Indian Department to make arrangements for your future guidance, I have obtained permission of His Lordship the Governor General, to assemble the Chiefs and Principal Men, under my Superintendence, in General Council, to deliberate on the following subjects.

Brethren—For many years past, the Government has used every means in its power to raise you upon a level with your white brethren, and your Missionaries have laboured with unceasing care to christianize you, and instruct you in a knowledge of God’s Word; but your unsettled state, and wandering habits, have rendered all their efforts insufficient for the full attainment of the great object in view.

It is therefore proposed, as I informed each of you last autumn,

First.—That the Tribes shall use every means in their power to abandon their present detached little villages, and unite, as far as practicable, in forming large settlements—where

Secondly.—Manual Labour Schools will be established for the education of your children: and the land, to which you may now, with the consent of the

Government, remove, the Government will secure, by written documents to you and your posterity for ever.

Thirdly.—That you shall devote one fourth of your annuities, which many of you promised last fall to do, for a period of from twenty to twenty-five years, to assist in the support of your children of both sexes, while remaining at the schools. It is to be hoped in that time, some of your youth will be sufficiently enlightened to carry on a system of instruction among yourselves, and this proportion of your funds will no longer be required.

Fourthly.—It is proposed that you shall give up your hunting practices, and abandon your roving habits. To enforce which, the Government will not approve of your spending your money in the purchase of provisions; but you must cultivate the soil, and, as your white brethren do, raise produce for the support of your families, and have some to sell.

Fifthly.—It is proposed that the custom of giving your money to your white brethren to build houses, &c., for you, shall cease as far as practicable, and that each man shall put up his own buildings, and be paid a reasonable price for them, out of the funds of the Tribe, and thus, to keep the money among yourselves. By these means you will be encouraged in habits of industry, and you will become a more healthy, and ere long an independent people.

Brethren—I have now given you the heads of the subjects intended for your serious reflection; and I beg that you will deliberate upon them with that weighty consideration which they deserve, and which wise and good men would attach to them.

Brethren—I will now make a few observations on each head, that you may better understand the object in view;—and

First.—The British Government adopted your ancestors as her children, before any of you who are now present had seen the rising sun. And from that time to the present moment, as you all know, she has continued her parental care over you, watching over your best interests with more forethought than your own mothers have watched over you. It is the sentiment of this great and good parent which I now deliver to you. It is, as I have before told you, the wish of the British Government to do even more for you now than ever it has done before. It wishes to raise you to the same rank in social life as your white brethren, and to make you an independent and happy people. But to accomplish this, you must assist in the great work by laying aside indolence, vie with each other in habits of industry, and be obedient and kind to those who are appointed to instruct you.

Brethren—For more than twenty years past, large sums of money have been spent by the Government, and your Missionaries have used their endeavours to divest you of Indian customs, and instruct you in the arts of civilized life, but it has not proved effectual. Though favourable alterations have taken place, and your condition has greatly improved, yet much remains to be done. And that you are not a better and happier people, and your civilisation more advanced, is not the fault of the Government; neither can it be attributed to neglect on the part of your Missionaries; but it is because you do not feel, or know the value of education; you would not give up your idle roving habits,

to enable your children to receive instruction. Therefore you remain poor, ignorant and miserable. It is found that you cannot govern yourselves. And if left to be guided by your own judgment, you will never be better off than you are at present; and your children will ever remain in ignorance. It has therefore been determined, that your children shall be sent to Schools, where they will forget their Indian habits, and be instructed in all the necessary arts of civilized life, and become one with your white brethren. In these Schools they will be well taken care of, be comfortably dressed, kept clean, and get plenty to eat. The adults will not be forced from their present locations. They may remove, or remain, as they please; but their children must go.

Brethren—I wish seriously to impress upon your minds, that if you do not avail yourselves of this favourable opportunity of bringing you from darkness to light, it may be the last time you will have so good an offer. Remember that disgrace will attach to your character; and how justly future generations may reflect upon your names, if you at present neglect their best interest.

Brethren—For some years past, you have had the management of your own funds. Your money is gone; and you have nothing to shew for it. This is not satisfactory. Your money must in future be applied to purposes that will be of permanent benefit to your Tribes respectively.

Brethren—The management of the Manual Labour Schools will be entrusted to your Missionaries, under the direction of your Great Father the Governor, who takes a deep interest in your prosperity. But here is an Officer, (Assit. Superintendent General Vardon,) who has been sent expressly by your Great Father to attend this Council, and to carry our words to his ears. He will explain to you any thing I may have omitted on the subject, and tell you, if I have used words which are not correct. And the Missionaries will perhaps explain to you in what manner they intend to conduct the Schools.

Brethren—There is another subject which I propose to submit for the consideration of your Great Father. It is one which I consider of importance in conducting the affairs of your people, and one which you are requested to consider with attention. It is respecting Chiefs.

Brethren—You know that in former times, there were very few Chiefs. And in those days, the young men were obedient to their Head Men. But abuses have crept in. Medals have been given, and Chief created, without regard to the hereditary line of their Fathers; and in many instances, without regard to merit, or capability of conduct. This I have long considered as a great evil. And I would now propose to remedy it, by selecting, from each of your Tribes, one, two, or three, of those who have the best claim to Chieftainship, and doing away with the Medals altogether. The Chiefs so appointed must be obeyed by the people of their Tribe, but will, as white Officers are, be subject to dismissal by your Great Father, for improper conduct.

Brethren—It only remains for me to repeat what I have often told you, that we cannot accomplish anything without the assistance of the Great Spirit, in whose hands are all our ways. Therefore, pray earnestly for His Holy Spirit to direct you. Love each other with all your hearts; and do to others as you would they should do to you. And may the Great Spirit bless you all!—I have done.”

CAPTAIN ANDERSON having concluded his Speech, the Chiefs received it with the usual complimentary assent ; exclaiming—*A-aâ !—A-aâ !*

GEORGE VARDON, Esquire, A. S. G. I. A. then rose, and addressed the Council as follows :

“ CHIEFS AND FRIENDS,

I have listened attentively to what your Superintendent has said, and there is but little for me to add further than to assure you that what has been told to you are the wishes of the Governor General, who takes great interest in your welfare. I saw him the day previous to my departure from Montreal, and he talked a long time about the Indians, and their affairs ; but he added : “ I see no hope of succeeding, unless the Indians themselves feel the importance, indeed the absolute necessity, of their Children being educated, and that they lend their assistance to us.”

I wish to call to your minds, that if the opportunity is lost, it may never again occur. Every person connected with the Department, and the Missionaries, who have so long presided and watched over you, are all equally anxious to see the Manual Labour Schools established. And to derive full benefit from them, I am convinced you ought to live together. There are numerous benefits that would arise from so doing ; for instance, the parents would have the pleasure of seeing their children, and of watching their improvements. I do hope, that the difference of Religion will not be made a cause of dispute. In the Schools, a general education, connected with learning Trades and Farming, will be given. Your children of every persuasion will enjoy equal advantages. But your own Missionaries will take charge of your religions instruction. Each Missionary will overlook his own flock.

It has been considered, that *Owen's Sound, Abwick and Muncey Town*, will be the best places to establish the Schools at.

I have only a few words more to say. I have already remarked, that the decision you may come to at this Council may be of inestimable importance to yourselves and your children. And my being here is a proof that it is considered so by the Governor General. In ordinary cases, it would not be necessary ; but His Excellency desired me to be present at this Council, in order that I might repeat his views and his wishes to you, which I have now done, and that I may carry to his ear the words which you shall here speak.

One thing alone now remains for me to say. The subject is not new. Your Missionaries have long preached to you against drinking ardent spirits, and I am happy to hear, and to see, that they have succeeded to a considerable extent. I congratulate you on this. But the Governor General desired me most particularly to express his hope, that you would listen attentively to what your Missionaries say to you on this point. I shall have great pleasure in repeating to His Excellency what I have seen ; and I hope to carry to him your promises of steady and progressive improvement.”

On the conclusion of this address, the Chiefs, and all the Indians present, responded heartily and aloud—*A-aâ !—A-aâ !*

The Missionaries present being then invited to address the Council, if they should have any thing to say :

THE REV. PETER JONES rose, and spoke in the Chippeway language.

It is regretted that it was found impracticable to take notes, or procure any particulars of this speech. The following brief expressions, however, of Mr. JONES's cordial assent, were written down by the Secretary, on the spot.

"*Oô su ween, azhenesetootumau, Ragait keche onezheshin ; indahekedo.*" Which is, in English :—" *On this, as I understand it, I should say :—' Truly it is very good.'*" Mr. Jones, also, in pointing out the advantages to be derived from the course recommended by the Government, shewed the Council that such and such benefits would not be partial, or altogether in reserve for future generations, but will accrue, he said, to all you that are Chiefs, to your wives, and to your children."

THE REV. WM. CASE then addressed the Council. His speech, as taken down in shorthand by the Secretary, and afterwards examined and corrected by himself, was as follows :

"Brothers—I feel great pleasure in meeting with you on a great and interesting occasion like this, and especially, as the representatives of the Government are present, who take so deep an interest, and have expressed themselves so appropriately on the subject of your temporal and your spiritual welfare.

Brothers—I know no period at which the subject could have presented itself so favourably for your consideration as the present; and we have never seen a time, when the Government was so much at leisure to consider this great matter, and to form and mature their plans for the welfare of the Indian Tribes. We listen, and we hear no sound of cannon. We look, and we see no armies marching to the field of blood. The Queen, and the great men of her Government, are contemplating the welfare of two hundred millions of human beings. Their great ships, no longer engaged in war, are now employed in carrying lumber for building houses, and in transporting provisions to the starving poor of Ireland. They have considered, too, the wrongs of the Black Man; have removed his burdens, and set him free. Such acts are noble, and worthy of a great and enlightened nation. They will never be forgotten. And the good men, who have taken part in this great work, will be looked upon by posterity, as the benefactors of Mankind. The attention of the Government has been directed, especially to the Provinces of North America; and they have said—'What can we do for our Red Children?' And they have come to the conclusion which you have heard. Your venerable friend has communicated to you the wishes of the Queen and her Government. It is this: that you congregate in larger communities; abandon your roving habits; engage in the business of farming; consent to the establishment of Boarding Schools on the system of Manual Labour, and, with the Government grants, apply a portion of your annuities, for a term of years, to carry this important plan into effect. They wish you to be religious, industrious and happy.

Brothers—These are words of wisdom. They are drawn from the sacred book of HEAVEN; and we are glad to see that your ears are open, and listening to words so wise and useful.

Brothers—We see no reason why the Red Man should not be as comfortable, respectable and happy as the white man. We know not why your young men

should not be so educated as to be able to transact your affairs as well as your white brothers. You may, indeed, live to see some of your sons doctors, attorneys and magistrates. This is a thing not at all improbable. You have already lived to see your warriors become Ministers of the Gospel, Interpreters, and Teachers of your Schools. These you now see standing before you. Such important and useful stations are not to be filled by the rude and ignorant but by those who have been made wise by industrious habits and a religious education. From such the Lord makes His selections, as Teachers of His people.

Brothers—There was one sentiment expressed by the Agents of the Government which impressed my mind forcibly. It was this, that the present affords you a favourable opportunity to embrace the benevolent plans of the Government, for the temporal and educational interests of your people, and that should you allow this opportunity to pass, you may never have another offered you.

Brothers—As one who has seen many years, who was acquainted with you before you received the Gospel; before any religious change had come over your hearts; who has witnessed the favourable influence religion has had upon your hearts, your life, and your temporal condition; as one who has seen the unhappy effects of your wandering habits, it is my most mature opinion that the benevolent plans of the Government are suited to your wants, and I hope you will come to a favourable decision, and act upon their advice.”

Mr. ALLAN SALT interpreted this Speech in Chippeway.

The usual response of assent was given on this as on other occasions, in general. All speeches and addresses made in full Council were interpreted, except the speeches of the REV. PETER JONES, who spoke in Chippeway.

The REV. MR. MCINTYRE, of *Orillia*, then addressed the Council. Some few words of his speech were lost; but very nearly the whole was taken down, as follows:

“Brothers—As one who takes an interest in the welfare of the Indians, I am very happy to see so many of you here assembled to hear the words of our Great Mother the Queen. Of this, the benevolent intention of the Government, and their earnest desire for your welfare and improvement, you must all be satisfied; when the Governor General has sent two persons to deliver his words before you, and since the delivery of those very excellent speeches, which have been made before you.

I myself see very plainly that something must be done for the welfare spiritual and temporal of the Indians. First, in respect to their temporal affairs. For I see no reason why the Indians, living on the opposite side of the Lake, should not live as well, and as comfortably as the white people on this side. You have certainly very excellent land on that side, much better than we have here. About a fortnight ago, travelling with one of your brethren, and observing a fine field of wheat, I asked him: what is the reason that your people could not have as fine a field as this; he replied, that their land is not as well cultivated as this. I told him I was perfectly convinced that the Indians might cultivate their land as well as their white brethren, &c. &c.

The Assistant Superintendent General has said, and very wisely, that the Indians should give up drinking ardent spirits altogether. And I have scarcely ever gone to an Indian Village without telling them that they should give up drinking altogether. And I heartily hope that the advice given to you this day will be followed.

And I can say here this day, that the Church of which I am a Minister, the Church of England, will be very happy to do every thing in her power for the benefit of the Indians. I am very happy to see here to day the Chief of a Tribe that some time ago promised me to give up Paganism. The Bishop of Toronto has given me his word that he is very anxious to do every thing in his power for the Indians. And I therefore consider this a very favourable opportunity, &c. &c. And I hope that you will agree, and decide on congregating together. It is the only way in which you can expect God to bless you.

Captain ANDERSON then again briefly addressed the Council by interpreter ; thus :

“I have now told you all that I have to tell you. I leave these papers with you until to-morrow ; and to-morrow you will make known your answers. I hope that by your deliberations you will come to be of one mind.

I am happy to see you all assembled together from different places and different Tribes ; and I hope that we may never hear of any more hard words among yourselves against each other.

I leave you these papers. There are some of your Missionaries here. Mr. CASE, Mr. MCINTYRE and Mr. JONES, have had a great deal of experience, and they may talk over the matter with you, &c.

And if there should be any thing that you do not understand, Mr. VARDON and myself are here to explain.

There is also an Address which the Mohawks of the Bay of Quinté have sent to be delivered to the assemblage.”

The Mohawk Address was then read to the Council by Mr. JOHN HILL, one of the Deputation, in the following words :

To the Chiefs and People of the several Indian Tribes assembled in General Council at *Orillia* ;

The Mohawks of the Bay of Quinté—send salutation.

“Brethren—We were glad when we heard that a General Council, to consult about the best means of improving our common race, had been called, and that we were invited to send Delegates to it. This is another proof that the hearts of our Fathers of the Indian Department are still warm towards us, and active in doing us good.

Brothers—We send as our representatives Chief PAULUS CLAUS, Catechist JOHN HILL, and Warrior SETH POWLES. In commending them to your favour, we do not give them a string of wampum, but we charge them with this Address, in which we desire to write a few words of advice to our Western Brethren.

Brothers—We have too long been children ; the time has come for us to stand up and be men. We must all join hands like one family, and help one another in the great cause of Indian improvement : this is our only hope to prevent

our race from perishing, and to enable us to stand on the same ground as the white man.

Let us then sound the shell, and summon every red man from the woods; let us give up the chase of the deer and the beaver; it is unprofitable: the white man's labour is fast eating away the forest, whilst the sound of his axe and his bells is driving the game far away from their old haunts; it will soon be all gone. Let us then leave the bush to the wolves and the bears, and come forth and build our wigwams in the open fields: let us exchange the gun and the spear for the axe and the plough, and learn to get our living out of the ground, like our white brethren.

Brothers—Many summers have passed away since our forefathers forsook a wandering life, and built settled homes in cleared places; we may therefore, as elder brothers, testify to you how great are the advantages of changing your mode of life. We confess, with sorrow, that we have not improved, as we ought, the advantages we have enjoyed; we are desirous, therefore, that you should profit by our faults, and not neglect your opportunities.

Brothers—There is no reason why we should not become an intelligent, industrious, and religious people. Experience has proved that the Great Spirit has given us powers of mind and body, not inferior to those of our white neighbours: then, why should we be inferior to them? Besides, Government has given us sufficient land to cultivate which is carefully protected from encroachment; we are supplied with clothing, as presents from our Good Mother the Queen, whilst our other wants are relieved by the sale of such of our lands as we do not want to use. Good and careful Fathers are appointed to watch over our interests and attend to all our wants; they are anxious to do every thing in their power to improve our people, and it is for this purpose they have called this Council.

Brothers—Let us listen to all they have to say, with attention, and thankfulness. In all their dealings with us, though they are strong and we are weak, they never command us, they always use us like equals and brethren. In all they propose they have our good at heart; let us then meet their suggestions with generous confidence.

Brothers—We understand one of the chief objects they have in view at present, is to improve our young people by means of Boarding Schools, at which they will not only be taught book and head knowledge, but also learn to work with their hands; in fact, to make our boys useful and industrious farmers and mechanics, and our girls good housekeepers. This seems to us very necessary, for most of our young people are both ignorant and indolent, and they must be taught and accustomed to work when young, or they will never learn it, nor like it, after they have been taught.

Feeling the great importance of this, we have authorized our Delegates to concur in any good plan for the purpose that may be settled on in the Council.

Brothers—In conclusion, we congratulate you all (we hope all) that you, like ourselves, have been led by the good Spirit of God, out of the darkness of heathenism into the light and knowledge of the true religion, and that, in addition to the ties of blood and colour, we are still more closely bound together

by one Faith and one Hope, as believers in our Lord Jesus Christ. We must not forget that we are yet babes in Christ, and have tasted but slightly of the benefits of Christianity ; greater blessings are in store for our race, if we only diligently seek them.

Religion and civilisation must go hand in hand, and then they will greatly assist each other in raising our respective Tribes to a safe and honorable position in the scale of society. If we are only faithful to our responsibilities and to ourselves, our Tribes will soon be raised from their present degraded and helpless condition, and be alike useful and respected, both as Members of society and as Christians.

Brothers—We offer you the right hand of fellowship, and bid you farewell.

(Signed)	BRANT BRANT,	}	Chiefs.
(Signed)	JOSEPH PENN,		
(Signed)	his JOSEPH S. SMART,		
	mark		

In Council, *Tyendenaaga*, }
21st July, 1846." }

The Mohawk Address was then interpreted into the Chippeway by Mr. ALLAN SALT. It was received with a hearty response :—*A-ah !—A-ah !—A-ah !*

CHIEF PAULUS CLAUS, of the Mohawk Deputation, then addressed the Council in the Mohawk language. His speech was then interpreted into English, or probably the substance of it, for the interpretation seemed very brief, by Mr. JOHN HILL, of the Deputation ; and from the English into the Chippeway by Mr. ALLAN SALT. The English interpretation having been made in a very low voice, the Secretary afterwards took notes from the Chippeway Interpreter's recollection, and corrected those notes by reference to the Chief himself, and to his satisfaction. The following is the substance of the Speech.

“ MY BROTHER CHIEFS,

I am very thankful to meet so many of my Brothers, from different Tribes. We have assembled here to talk about the future welfare of our children.

The Superintendents are sent here to propose plans, which will, if we concur in them, be a source of great advantage to our children.

We, your Mohawk Brethren, hope that the Chiefs here assembled in Council will consent to conform to the wishes of the Government, abandon the old habit of hunting, lay aside the gun and spear, and take in their stead the Plough.

We see the woods are fast being cleared. Very soon there will be no place at all left for the game. Formerly, the Indians were settled on the shores of the Great Waters ; all along the sea-coast. When the white people came, the Indians were driven back. And so, if we now omit to take the course recommended to us, and to concur in the wise and benevolent plans proposed to us by the Government, we are Indians, and would not be able to buy land. There will be nothing left for us, by and bye, to betake ourselves to, but the bare rocks, where nothing will grow ; and after that, we shall be obliged to retire to the Great Waters, in the west, to the sea-shore. And then, we shall have no place beyond again to move to.

It is, therefore, highly important that we should not let this opportunity slip, but concur in the wise and benevolent plans of the Government for collecting us in larger settlements; and there affording our children good instruction, enabling them to become industrious farmers and mechanics. This is all I have to say."

After the usual response, there was a minute or two's conversation; and then

CHIEF CLAUS rose again; and CHIEF JOSEPH SAWYER, of the *Credit*, being called upon, rose also; when CHIEF CLAUS, addressing the latter, spoke a few minutes, on handing him the written address.

Mr. HILL interpreted in English, and Mr. GODAR, above named in Chippeway. No notes were taken, the English interpretation not being audible, except to the Chippeway Interpreter, and those close by.

Captain ANDERSON then, at about 2 P. M., adjourned the Council until after dinner, having finished his business for the day.

After dinner, the Council reassembled. The Officers of the Government were not now present.

Captain ANDERSON'S Speech was read over to the Council by REV. PETER JONES. The sense of certain passages was discussed, and the whole explained anew by Mr. JONES, in the Chippeway language.

It being settled to the satisfaction of all, that it is not "Republican Independence" that is spoken of by the Visiting Superintendent, in the words, "a more healthy, and ere long an independent people"; and again, in the words, "an independent and happy people," (v. p. 6, *supra*,)—the consideration of the first three propositions in the plans of the Government, was then entered upon.

Remarks were addressed to the Council by several Chiefs, who spoke briefly. And first—

Chief *Shahwundais*, (the Rev. JOHN SUNDAY,) spoke to this effect.

"My Brothers,—We have now had a long time to consider this subject; every Tribe has heard the proposition and question now laid before us.

Now you want to know who it was that answered this question, and agreed to this proposition.

It was I and my brother Chief of Rice Lake that answered this question, and agreed to this proposition last year.

This is all I say."

This avowal (to understand which turn back to the speech, page 6 *supra*,) being received with the usual complimentary response, several Chiefs, and one of the principal men, addressed the Council in the following order, all very briefly, excepting the Rev. PETER JONES.

Chief JOSEPH SAWYER, of the *Credit*.

Chief JOHN AISAANS, of the R. Severn.

Chief KAHKEWAQUONABY, (Rev. PETER JONES) who at this time presided.

Chief GEORGE PAHDAUSH, of Rice Lake, spoke with warmth and nervous earnestness.

The Rev. PETER JONES here again spoke; commended what his brother PAHDAUSH had just said, and continued speaking some minutes.

Mr. THOMAS SHILLING, of Snake Island, spoke next. He is son of a subordinate Chief of Rama.

No interpretation was used at this afternoon sitting, and no notes of any interest, beyond the preceding, were taken. Of what the Rev. PETER JONES said this afternoon, or at any time during the Council, the Secretary was unable to procure any note whatever.

At about 7 o'clock P. M. the Council adjourned until to-morrow.

The next day, Friday, the 31st July, 1846, the Council re-opened at 10 o'clock A. M. The Officers of the Government were not now present. Further discussion took place among the Chiefs.

And first, Chief YELLOW HEAD, of Rama, rose and spoke a few minutes.

UNOOTAHGAWENENE, the Orator above named, from Beau-Soleil Island, then spoke a few words.

The Secretary, who took these notes, having now been engaged by the Chiefs, took his seat at the table.

Chief SHAHWUNDAIS, (Rev. JOHN SUNDAY) made a few desultory remarks, and was followed by others in the same way.

Rev. PETER JONES, and some others.

Orator UNOOTAHGAWENENE spoke again.

Capt. ANDERSON being sent for, now came to the Council. He enquired whether any POOTAAWAUTUMES were really present. One had been understood to report himself as such, but it was now denied that any were present.

Chief MESHUKWUTOO, of *Bahjewunawung*, Lake Huron, was called to enquire respecting his place; that is, as to whence he came.

Capt. ANDERSON remarked, "he is not a Christian, at all events.

Capt. ANDERSON then put some questions to Chief *Meshukwutoo*, in the Chipeway, to which the Chief replied: "*Kahween' indahunumeahsee*," &c. &c. "I don't need to pray, (that is to be a Christian,)" &c. &c. After further conversation, Capt. ANDERSON questioned him as to that Being "by whom we live; (*wainjebemahdezeyung*.)" To which *Meshukwutoo* replied with indifference: "*Mee su tebishko*;" "it's all one;" and that his people pray to the Great Spirit, &c.

At 11h. 30m. A. M. Capt. ANDERSON was requested by the Council to take the chair, and still to preside. He complied.

At 11h. 45m. A. M., Capt. ANDERSON having taken the Chair, informed the Council: Mr. VARDON being also present.

"We have now come to listen to your answers with regard to the first three propositions in the speech delivered yesterday. The Chiefs will be called upon by name.

And the first question is on the proposition 1st. (p. 5. *supra.*) that the Tribes shall use every means in their power to abandon their present detached little villages, and unite, as far as practicable, in forming large settlements: where, secondly, (p. 5. *supra.*) Manual Labour Schools will be established for the education of your children; and the land to which you may now (with the consent of the Government) remove, the Government will secure, by written documents, to you and your posterity for ever."

Mr. ALLAN SALT having interpreted, the Chiefs were then severally called by name, and took their seats, to answer in the following order :

1. Chief JOSEPH SAWYER, of the River Credit.
2. „ SHAHWUNDAIS, (REV. JOHN SUNDAY) of Alderville.
3. „ GEORGE PAHDAUSH, of Rice Lake.
4. „ PETER NOOGIE, of Mud Lake.
5. „ JACOB CRANE, of Skuzog Lake.
6. „ YELLOW HEAD, of Rama.
7. „ JOHN AISAANS, of Beau-Soleil Island, formerly of Coldwater.
8. „ JOSEPH SNAKE, of Snake Island.
9. „ WAUBUTIK, of Owen's Sound.
10. The Mohawk Deputation, from the Bay of Quinté.
11. Chief NAAINGISHKUNG, a subordinate Chief of Rama.
12. „ THOMAS AISAANS, a subordinate Chief of the River Severn, formerly of Coldwater.

Capt. ANDERSON here said, (Mr. ALLAN SALT interpreting) “ each one will answer in his turn to this question.” The Chiefs being all asked, in general, whether they understood the question : Chief WAUBUTIK was asked in particular, “ do you understand the question ?”—and he replied, “ *Ahneesh, nene-setootum* :” “ certainly, I understand.”

All being now prepared, the several Chiefs delivered speeches in answer to the first question.

At noon, Chief JOSEPH SAWYER rose, and spoke as follows :

“ My Chiefs, I have not much to say on this subject ; what I have to say will be done in a very few words. I have seriously considered the matter brought before the Chiefs, and plainly see the propriety of receiving the advice proffered by our Fathers the Officers of the Government, who have treated us kindly ever since we had existence ; and this I say with both my hands.

With regard to the removal of the Indians, I have been anxious to ascertain one point on that subject. If the Government would point out a tract of land that should be secured to the Indians and their posterity for ever, I and my people are ready to go and settle on such tract, so that I and my people, and our descendants, may always call that tract our own.

I have taken into consideration the state of the small Tribes of Indians scattered through the country, and as respects my own people, on my own tract of land at the Credit, I see that we shall never do well on so small a tract, hemmed round with white people, and that in the course of ten years we shall have scarcely any firewood to burn.

I think it will be proper for the young men to give up the former practice of hunting and carrying the gun ; and I should prefer seeing them working in the fields, to seeing them pursuing the game ; and for this reason, because I had come to these conclusions. I was very glad to hear the words which I heard yesterday ; I quite coincide with the advice given to us by our Fathers.

I see that the white man obtains his wealth by industry ; and from this I see, that in order that the Indian may attain to wealth, he must adopt the same course that the white man does ; must lay aside indolence and a wandering

habit of life, and must adopt an industrious course ; and in that way alone can we become people of property. The white man does not get his riches from the wind, or by going about with his arms folded.

I do not like to see our Indian women carrying their children on their backs, but would far prefer seeing them in wagons, when they go any where abroad, and carrying their children with them in wagons, as the white women do,—their young men driving, as the whites do.

I am in favour of concentrating the Tribes, if possible. We have been living twenty years in the same place, and now the wood is all gone ; we cannot get black stones to make fire, as the white people do. There are four little villages of the whites now in sight of our place, which shows the necessity of removal. All that remains now, is to point out the Tract to which our young men should remove, and we are ready to go.

It is my wish that one large settlement should be made of all the Indians, where they would not be so near the whites, [and where we should not be so much annoyed by them as we are now.] This is about all I have to say.

The last sentence, in brackets, “ And where we should not be so much annoyed by them as we are now,” the Chief spoke in English, as here written.

After the usual response and the interpretation,

Chief SHAHWUNDAIS (the Rev. JOHN SUNDAY) rose to address the Superintendents.

Captain ANDERSON told him,—“ All that you said last year in answer to the Speech went to the Governor—all. But here is an Officer of the Government, sent up to hear with his own ears, and tell the Governor all that is here said.”

On this, the Chief declared the same thing in full Council, the Superintendents being both now present, as he had told the Chiefs in his short Speech, [page 14,] during their discussions the preceding afternoon.

“ MY CHIEFS,

Again I too rise to-day to declare my mind. I have nothing, however, to add, different from what I have already said.

I have been called upon to speak ; but I am afraid of those people that are sitting over there—(laughter.) They lay all this to me. They have demanded who it was that gave consent to this project last year? It was I and our brother Pahdaush that answered this question, and agreed to this plan last year.

My Chiefs—I will now tell you, in respect to leaving our locations, just how it is :

Before I heard the good word, I was in my wigwaum, covered and shut up in darkness. When I came to my senses, I found myself at the east end of all the Indian country, that is of the Chippeways, our forefathers having wandered in that direction. I was like a little lamb bereaved of its mother, that had no father, no mother, so wandered about ; and when my eyes were opened, (the great Word of God first opened my eyes,) and when they began to open, I saw that we had but a very small piece of land to stand on. My mind was such that I could not take in many objects, could not see far around me.

At that time we were brought up in the midst of marshes, where there were vast numbers of muskrats and catfish, sturgeon, beavers and otters, and lived on those animals.

I was living in that state of darkness when my eyes began to open. I then left all those animals; and though it was so good a place for a hunter to live in, yet I would not stay; not even the bones of my ancestors, of my relatives could detain me when I wanted to live in a larger tract of land.

I will tell you one thing which proves how much better it is to live here than in that hunting place. There was one of my brothers, our brother PIGEON, in that good hunting ground; and what had he when he was there? [Then turning to his companions, he asked first one and then another,]—"How many kettles had our brother PIGEON when he came to Grape Island?" Answer, "One." "He had one small kettle—a soldier's kettle." And was that kettle a whole one?" Answer, "No!" "No, it was but half a kettle; a piece of it was broken off."—(laughter, all round.)

[It was here enquired by one of the Missionaries, "Had he any hat, any shirt, any pantaloons?" "He had no hat," was the answer given by the same voice, "no pantaloons, nothing but the *Aûzeañun*."]]

But see how he is now. I will tell you what property he has now; since he went to live in a larger tract, leaving that good hunting ground, where there were plenty of deer, bears, fish, eels, otters, muskrats, racoons, young cranes, and every thing; he now possesses *cattle, horses, house and barn*, and property worth about *two hundred pounds*.

The white people have both their eyes wide open. We have only one open as yet. This is the reason why I gave that answer to the speech that was delivered by the Superintendent last fall, and this is what makes me feel happy when he extends his hand to me, saying, "Come along, and walk in the same path with me."

In coming along to this Council, I opened my eye, (the one eye that I have open) and looked upon the white men's houses, their beautiful fields, their cattle, their flocks in every direction. Between Toronto and this place, both sides of the road are filled with crops of articles of food.

But when I come to the Indian settlement, every thing is different. I see no such houses; no such beautiful fields; no such flocks; no such rich crops—nothing but poverty.

From these considerations, these things alone in my view, I might approve of the contemplated change. But moreover, it is for our benefit. It is for our good—for our own prosperity. On this ground I approve of it.

The Government have seen our present situation, and what our future condition may be; and therefore they take this trouble more permanently to provide for us and our children. I declare myself willing and delighted to accept such an offer. These are my thoughts."

The Chief spoke just half an hour by the watch. While he was speaking, Capt. ANDERSON, turning to the Rev. PETER JONES, who sat by him, expressed a wish (as he was understood) that such a speech could be taken down at the time, in the Orator's own exact expressions; adding, "It's so beautiful." When

it was concluded, and after the usual response, Capt. ANDERSON again remarked, "A beautiful speech; a pity it should not be taken down correctly." It was the Secretary's determination to procure, if possible, the whole living words, from the Chief himself; but on his visit to Alderville for that purpose, the Orator and his Secretary were both too much oppressed with colds for such an exertion. The report prepared was, however, then corrected and approved. In its present state it is probably all that could be expected through the medium of ordinary interpretation."

Chief GEORGE PAHDAUSH rose next, and said—ALLAN SALT and others interpreting:

"My Chiefs—I will tell you what we think of the question which our Great Father asks us; what he wishes to know from us. I hear his sentiments; what he wishes to do for the Indians. I now see that our Great Father is still anxious to benefit the Indians, and is not tired in this work by his again bringing before us the subject of our removal. I thank our Great Father, for letting us to walk with him, and for his words, which we have now heard, on the subject of bringing us together to one place.

Now I will tell him my sentiments, and the sentiments of my subordinate Chiefs.

Land was given to us to work upon. And we received something to enable us to hold the land permanently: that is a Deed. But I know nothing about it. The Deed, or Instrument, is in the hands of the *Minister* somewhere. But I intend to go down to make enquiries about the matter. And I defer giving the answer on the part of my people, until such time.

I do not say this, as not approving of what is going on. On the contrary, I am very much pleased with the plan. My land is cleared. The stumps are rotted out of it. I have good fences made. But still, notwithstanding all this, I am ready to remove, if our Great Father wishes it. I would not interpose any obstacle to the wishes of our Great Father. I should not think it to my advantage to oppose, but rather that it would be for the benefit of my people to comply with the wishes of our Great Father, if he would take so much care of us. This is about what I have to say."

Chief PETER NOOCIE then spoke as follows:

"My Chiefs—I shall not say much on this subject. I have come to this Council, by invitation, to listen. And I have now heard the wishes of our Great Father, for our good, the good of the Indians. And I am glad to hear what I have heard. With regard to leaving my present location, I say but little. It was not the Governor that settled us on the tract of land which we now occupy. If indeed I had applied to him for land to settle on, I know that I should have obtained it; but the tract that we occupy, is in the hands of the Rev. J. GILMOUR, and others, *the New England Company*, and I cannot precisely answer the question, at present, until I hear what that Company shall say respecting the land. When I shall understand the matter well, then I can easily answer, and know what to do. And I shall do whatever that Company may wish me to do. There is nothing here that would hinder me from leaving this present location. What I have said is enough to give an idea of my situation. This is all I say."

Chief JACOB CRANE then rose, and spoke as follows :

“ My Chiefs—I will say a little to you, my Chiefs. I was very glad to hear that steps were being taken for the establishment of Schools for the education of our children ; and also that advice is given to our young men to abandon their guns and hunting practices, and their spears, and to take hold of the axe, the hoe, the plough, and other farming implements. When I heard the words of our Great Father, and the words of our Great Mother, and their desire to do good to the Indians, I felt very happy to hear such sentiments from them, that so much good was designed for our children. And these words I look upon as words of truth. The land that I now occupy, I purchased. It is very good. We have commenced farming, have built houses, and my young men have said : ‘ this is the place where we will become farmers.’ There are only three of us here, and we cannot decide with regard to removing from our present location. We looked out for land and selected this tract, and we have found it very good. This is all I have to say at present in answer.”

Chief YELLOW HEAD then rose, and spoke as follows :

“ My Chiefs—I have risen, and stand up to speak, but have very little to say on what our Great Father advises us for our good. I admire it very much, his speech, which we have heard. My mind has been engaged in considering the subject brought before me ; and the events that have occurred before, especially in respect to the removal of my own people from this village before me where we were once before advised to remain settled as a religious people, and from which we were afterwards asked to remove to another place, where we now reside. And now I do not see what my young men are to subsist upon, not continuing to work the land ; striving to settle here, in *Orillia*, and to be religious, and then required to remove ; and now, when we are settled at *Rama*, before my young men have had time to make a fair trial there, being again required to remove to another place. I have been pleased to hear what I have heard from my Brother Chiefs, who have spoken before me. I will now speak a little with regard to what has already been settled on the subject of our removal. I am not willing to leave my village, the place where my Forefathers lived, and where they made a great encampment ; where they lived many generations ; where they wished their children to live while the world should stand, and which the white man pointed out to me, and gave me for my settlement. This is about all.”

Chief JOHN AISAANS then rose, and spoke as follows :

“ My Chief,—You wish to hear the sentiments of the Indians. I will tell you a little of my sentiments. Your message was brought to me to meet you here at a time when I was busily engaged in cutting food for my cattle. When I got the letter, I immediately rose up to come here. I considered what could be the occasion of this Council, of assembling all the Indians and the Whites together. Yesterday, about this time, I heard the cause, the object for which you assembled us. I thought, when I had heard the speeches yesterday, this is not the first time I have heard the same thing. I have heard it often ; for many years past I have heard the same recommendation, my Chiefs, as in that part of the speech delivered yesterday, in which is discussed the prospe-

rity of the Indians, the happiness of the Red Skins, my Chiefs. I have repeatedly answered the same questions, and acted accordingly, have always complied with the wishes of our Great Father. After I have made such replies, and complied with his wishes, it has never continued so for any length of time. You see this road here, my Chiefs, the Portage Road; the land on half of that road was given to me and my Tribe to live upon. We remained there scarcely seven years when our white Father asked us to give it back. Yet a little more I tell you, my Chiefs; you advised me to put up a Grist Mill. You told me that it would be a good thing for my Tribe. And you said to me, "you will derive a blessing from it". We are no longer owners of that Mill. You, the white people, have it in use. But we do not know what use is made of it. This is all, my Chiefs."

On Mr. VARDON's suggestion, Captain ANDERSON here asked *Aisadns*: Have you not been receiving a hundred pounds a year for it? Mr. VARDON proceeded: The accounts were settled yesterday. You acknowledged it, and that you have received Four Thousand Dollars for the Mill.

Chief AISAANS was here also told by Captain ANDERSON. The question now before the Council is, respecting the proposed abandoning of the smaller villages and forming large settlements, the establishment of Manual Labour Schools, and the proper education of the children.

Chief AISAANS proceeded: "What I have already stated are the causes that hinder me from favourably answering the question proposed. I do not wish to remove. I have already removed four times, and I am too old to remove again. You always credit me with too little in the account; when I ask for anything, you answer, 'where shall I get it.' You have not the means of purchasing such articles. That is the reason why I object to devoting any portion of my annuity to the Schools. The Scripture says, we are told it says, we must love one another; but now, if we give up our money for the benefit of the young, who will take care of the old people? This is all I have to say."

Chief JOSEPH SNAKE then rose, and addressed the Superintendents in these words:

"My Chiefs—You will now hear what I have to say, through my Orator."

The Orator, Mr. JOHN SNAKE, standing by the Chief, then spoke as follows:

"Fathers—You wish to hear the sentiments of the Indians, with regard to the speech sent by our Great Father. We have reflected on the subject, and I am now prepared to give an answer with regard to the wishes of our Great Father, for the future prosperity of the Indians. With regard to forming large settlements, I do not see any reasonable obstacle, any reason why we should object to such a plan, and I should like to see the thing established on a sure foundation. I have often considered the future welfare of my children, and when I see them before me, I think seriously on their future condition. I am glad to hear that our Great Father is anxious to assist us, by putting us in the way, and promoting our welfare. A little more; I have not much more to say. We will attend to this subject, and observe how the matter proceeds in the Council; and see whether what is designed will come to pass. This is all I say. Yet a little more; I wish to say, with regard to our Islands, that in case of our removal, we desire to have them firmly secured to us. I have said enough."

Chief WAUBUTIK then rose, and said :

“MY CHIEFS,

I have nothing to say at present.”

It was here remarked, by several Chiefs, that Waubutik is the owner of that place, [*Owen's Sound*,] to which it is proposed to remove other Tribes, and that therefore, it's of no use for him to say any thing.

Chief WAUBUTIK proceeded : I am not going to remove ; you point the Indians to the place where I live, as the place of their future residence. It shall be free to them. They are welcome to it.”

This was the amount of all he said. The Chiefs in Council were here informed that at a General Council last summer, the Indians of Owen's Sound and of Sahgeeng, invited all Indians who should be so disposed to come and settle here.

Chief PAULUS CLAUS, of the Mohawk Deputation, then rose, and thus addressed the Council :

“MY BROTHER CHIEFS,

I have not, at present, a great deal to say. The sentiments of the people from whom I come, are already delivered. I have rejoiced very greatly to see my Brothers so willing to embrace the offers made to them by the Government. I have heard all your words which you have spoken in this General Council, and I shall be very happy to tell all these words to my nation when I return home.

“MY BROTHERS,

We ought now to be convinced, that we cannot be a people, unless we conform ourselves to the ways of the white people. As there was a time when the Indians owned the whole of this continent, from the salt waters ; but no sooner did the white men come, than the Indians were driven from their former homes, like the wild animals. We are now driven far from our former homes, into the woods. I cannot see the end of this, removing from one place to another, going still farther into the woods, unless we exert ourselves to conform to the ways of the white man. Then we shall remain permanently where we are, if not, we shall continually be driven from the fertile lands, until the white people shall bring us to the rocks where nothing grows. And how can we live there ?

I should rejoice very much to see all my brethren accept the offers of the government for our good. I think it would be a great benefit if they could be gathered with their children, all into one place, where they might ever remain. I think, at the present time, it is still easy for the government to remove them. Their property is not very great to impede their removal.

There is much good to be derived from their being all in one place, in a large settlement, where they might assist each other in various ways ; as in large Schools, where the children might attend.

There are a few questions to which we are expected to give an answer to the Superintendent and Officer here present ; but I cannot give it now, as one of these officers is coming to our place to visit, on his way down to Montreal ; he will receive our answer on that occasion. Or, I can say : that I think my

people are not willing to leave their homes, as they have now been living there upwards of sixty years, and own a good tract of land there. As far as I can say, I think they are very willing to give some of their means for educational purposes. This is all I have to say."

Mr. HILL, of course, interpreted the above. The notes were taken on the spot. These notes were afterwards examined, and where necessary slightly corrected, on reference to Chief Claus himself, and to his satisfaction.— [v. p. 14, *supra*.]

Chief NAANINGISHKUNG, a subordinate Chief of Rama, being next called upon, rose and spoke as follows :

"MY CHIEFS,

I will tell you my mind, I am very thankful to our Great Father, for telling us in what way our children shall live. I have the same opinion as my Brother Chiefs, consenting to the views and wishes of our Great Father for our good. I have women and children too; and I accept the offers made by our Great Father. I shall be guided by the Snake Tribe living on the island over there. If they remove, we shall go with them. This then is all. Just what I have said."

Here some conversation took place. Chief SHAHWANDAIS made some remarks on what NAANINGISHKUNG had been saying. Rev. Peter Jones explains. All that Mr. Sunday has to say, is: 'that this Speech of Naaningishkung's is not a final answer; that he is not authorized.'

Capt. ANDERSON then addressing, the Rev. Mr. Sunday, observed :

"NAANINGISHKUNG wants to know—whether in case of the removal of half his village, the half of the annuity would go with them."

And Capt. ANDERSON then thus answered the enquiry. "It will. If a part remove, their proportion will go with them."

Chief THOMAS AISAANS, a subordinate Chief of the River Severn, being next called upon, rose, and merely replied :

"My Chiefs, I do not wish to say any thing."

At about 2h. 30m. P. M. the Council was adjourned until 5 o'clock.

AFTERNOON SITTING.

At about 5 o'clock P. M. the Chiefs being reassembled, Capt. ANDERSON addressed them; Mr. ALLAN SALT interpreting.

"The next question for your consideration is on the proposal that you shall devote one-fourth of your annuities, for the term of twenty or twenty-five years, towards the support of the Schools to be established among you; it being hoped that by that time, some of the Indian youth will be capable of managing the Schools. If any do not understand this question, or want further information, let them ask.

The Government want to see Indian Doctors, they want to see Indian Lawyers, and Justices of the Peace; Indians of all Professions and Trades; and that you should be like the white people. This is what the Government wish to see among the Indians.

You must reflect that the white people take great pains, and are at great expense, to procure a good education for their children. For my own part, I

have had two sons at the College at Toronto, and I can tell you it has cost me a hundred pounds a year for the two. And for what did I go to such expence? Because I want to make men of them, and not to see them running about, vagabonds, in the streets. You are not requested to give as much as the white people do, in sending their children to the High Schools. Very little is requested of you in comparison. You are requested to give only a very small proportion of your annuities to pay for the education of your children. Now just consider how great is the amount we give, and what the Government gives us. We give three-fourths to the one-fourth that is given by the Government, while you are requested to give but one-fourth to the other three-fourths."

The Rev. PETER JONES then addressed the Council. All that could be taken down of his speech consists of the first sentence, in these words: "I have long desired to have such Schools established, which the Government now proposes."

Mr. JONES having closed his address in favour of the proposed Schools, Capt. ANDERSON called on Chief JOSEPH SAWYER, previously admonishing all, that the hour was growing late, and that it was not necessary to make long speeches, but merely, as they had heard the proposal, for each to tell in few words, whether he approved it.

Chief JOSEPH SAWYER then rose and said in substance:

"My Chiefs—I am master only of my own money. I said before, that I take the words of our Great Father with my two hands. The other people will speak for themselves; but I give the money that is proposed to be given."

Chief CHAHWUNDAIS, (the Rev. JOHN SUNDAY,) then rose and spoke as follows:

"MY CHIEFS,

I will tell you what my reflections have been, ever since we heard the Speeches of the Government Officers, delivered on this subject. I have been reflecting on the matter, and have thought of Moses, as he was marching through the wilderness.

Moses, when he knew that he should not enter the promised land, called all his people together, old men, young men, women and children; showed them the way in which they should walk—the Law of God; exhorted them to obedience, and laid before them the blessings and the curses that should come upon them, according to their obedience or their disobedience; as we read in the 28th Chapter of *Deuteronomy*:—"All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be in the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the

“field. Cursed shalt thou be in thy basket and thy store. Cursed shall be the fruit of thy body and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed. The Lord shall smite thee with a consumption and with a fever; and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.” And so it was, that while they walked in the way of God’s commandments, they prospered, increased in numbers and were happy; blessed and helped of God in every thing. But after they had grown so prosperous, they forgot the Lord, and followed the ways of the idolatrous nations around them. Then the curses which Moses had foretold, came upon them. They were conquered, and taken into captivity, and now they are dispersed over the whole world; they have no country, no place of their own.

Just so it is with us at this present time, as when Moses laid the blessings and the curses before his people the Children of Israel. We are here assembled in Council, and the Superintendents have laid before us in their speeches, what we ought to be. They have pointed out the advantages and the evils of the two opposite ways of living.

We, the Indians of Alderville, have a little annuity which we consider our own; and now, although when the Indians are assembled in Council, I am generally called the small-eyed Chief, I have notwithstanding been looking with my small eyes, as some others have with their bigger eyes, to see what we should do, and this is what I think:

Suppose I have four dollars in my hand, I willingly give one dollar for the good of my children. This one dollar is for the good of my child, whom I love. It is like four bushels of wheat; suppose I should call my children and say, “let us eat it all up,” then, when I should get old there would be nothing left to feed the children. But I say to my children,—“let us eat only three bushels and save one, and when I die, that one bushel will do you good. I know that I shall not live long—it will not be long before I am gone; then this will do you good for ever; you will never eat it all up.”

Let the big-eyes think over this. But the big-eyes think this way: they have got four bushels, they are before them; so they eat them all up, and then when they have eaten up the four bushels, there is no further benefit from it; all is gone—nothing left for future generations.

As to what little we have, we are all willing. My Superintendent Chiefs, we are all willing. Of what we have we are willing to give one-fourth for the benefit of our children.

Before I close, I say to you, my Chiefs, when this change takes place, and these Schools shall be established, I want you to place a good honest man there, who will teach the children good things. This is all I say.”

The report of this speech also was corrected at Alderville. (*v.* pp. 18, 19.) It was impossible to ascertain the quotations precisely; but the Secretary was distinctly told, both at the Council and afterwards, by an ear-witness, that the Chief quoted both the blessings and the curses quite at large, and ~~at large~~

words, as contained in the chapter referred to ; and, that this report is correct. In his pleasantries, he alluded to some Chiefs who had that same day spoken in the way described."

Chief **GEORGE PAHDAUSH** next spoke as follows :

" **MY CHIEFS,**

I have heard what my brother Chiefs have said respecting the kind wishes of the Government for the improvement of the Indians. I am very thankful to the Government for the kind proposals we have received for the good of our children, that they shall be educated, and for making so liberal offers of assistance; and I think we should do the same, and lend our assistance too for the benefit of our children.

I do not know what to offer ; I am not alone. There are three houses, three divisions of the school children, and I cannot make an offer of myself, until the others shall have decided what they will do."

Capt. **ANDERSON** here observed to the Chief, **Mr. GODARR** interpreting, " But you can answer for yourself and the people at Rice Lake, whether you will be willing to do so." The Chief proceeded :

" From the payments given us by our Great Father, (for I know it is not for myself, but for the benefit of my children, and therefore I agree to the same as has been assented to by the other Chiefs), I give one-fourth for the Schools, and I am thankful to the Government for their assistance. This is all I say."

Chief **PETER NOOGIE** then spoke in substance as follows :

" My Chiefs—I give one-fourth, and I beg that an excellent man, a first-rate man, may be appointed to instruct our children. This is all I say."

Chief **JACOB CRANE** then spoke in substance as follows :

" My Chiefs—I consent to the plan ; but I am not determined to what place I shall send my children ; I am at a loss to know. "

It was here explained to him that that was a point to be decided on afterwards.

Chief **YELLOWHEAD** then rose and spoke as follows :

" My Chiefs—You have heard what I said to-day. I do not think I shall join in raising the great Schools.

If the Great Chief himself, (the Governor General,) should come and deliver the same speech with his own mouth, I might perhaps, attend to it ; but not for my brethren who are here present. This is all I have to say."

Being asked an explanation as to what brethren he meant? He said he meant **Mr. VARDON** and **Capt. ANDERSON**.

Chief **JOHN AISAANS** rose next, and the question being explained to him, spoke as follows :

" My Chiefs and Brethren—You have heard what I have said once to-day, before this time, and all the people about me have heard me ; and I hope no one will think hard of it. I have told you to-day, that our annuity is very small. The reason why I said so to-day was, that I thought I might probably have money enough to have a little School at my own place where I live.

Another reason why I said so ; if the Governor himself should come and open his own mouth and talk to me with it, I might consent to the proposed

arrangement. I consider it a very good thing ; but so many different Agents and Members of the Indian Department have thought differently, and when they have proposed one plan it has not continued long. This is another reason why I cannot consent. I have done, I have nothing more to say."

In respect to the last two Chiefs, See note on p. 62 (Memorandum).

Chief JOSEPH SNAKE next addressed the Superintendents as follows, by his orator, Mr. JOHN SNAKE :

" MY CHIEFS,

We have for a long time heard of these High Schools, and the more we hear of the plan the better we like it. We had a Council about it. The one of the Superintendents who passed, mentioning the subject ; we were very much pleased with the plan ; so we held a Council and agreed to give Two hundred Dollars a-year (£50).

I will tell you the sentiments of the Chiefs of my people. They are rather disposed to wish that the High School should be on Lake Simcoe. In the event of any disturbance among the Whites, the High School at a distance might be destroyed ; whereas, if it is back in the central parts of the Country, it would be safer.

This is the opinion of the Scugog Chiefs, and this is the reason why I said that I did not know where my children would be sent. This is all I have to say."

Chief NAAINGISHKUNG, a subordinate Chief of Rama, then spoke as follows :

" MY CHIEFS,

I will say a little. I have told you before that I have no power ; if I had the power I would readily comply with what the other Chiefs have agreed to, for this is the sense of my people. This is all I have to say."

This is because he is not head Chief, YELLOWHEAD being the head Chief, who has opposed the Government plan, as his speech shews. NAAINGISHKUNG had liberty to speak, in order to shew the sentiments of the majority of his people.

Chief THOMAS AISAANS, a subordinate Chief, of the River Severn, then rose and said :

" MY CHIEFS,

I entertain the same sentiments as those expressed by my brother, JOHN AISAANS. If I had my money separate, I would then say what I would do ; but, as I have no control over it, I say no more."

This, it was remarked by the Government Officer, is what we wish to know, the sentiments of your half of the Village, since you are divided.

The Coldwater community being now divided ; a part at Beau-Soleil Island, under Chief JOHN AISAANS, the rest on an Island in the River Severn, with THOMAS AISAANS, a subordinate Chief.

Before the close of the Council, Capt. ANDERSON read the following Memorandum, the substance of which had already been several times declared by him to the Council.

ORILLIA, 31st July, 1846.

MEMORANDUM.—It is to be understood that Indians removing from their present localities to their new lands, where the Schools are to be established, will receive their proportions of the annuities of their respective Tribes.

The Chiefs interested in the plans before the Council, having all spoken to each question, Capt. ANDERSON made a minute of their votes, in substance as follows :

1—River Credit.....	Yes.	—
2—Alderville, in Alnwick,.....	Yes.	—
3—Rice Lake.....	Yes.	—
4—Mud Lake.....	Yes.	—
5—Scugog Lake.....	Yes.	—
6—Rama.....	—	No.
7—Beau-Soleil Island ; Chief JOHN AISAANS, formerly of the Village of Coldwater,—he is head Chief..	—	No.
8—Snake Island.....	£50	—
9—Owen's Sound (gave consent last year).....	—	—
10—The Mohawks.....	—	—
Bahjewunaung Mezhukwutoo, a Pagan Chief, positively refuses to become a Christian....	—	—
11—NAANINGISHKUNK, of Rama.....	Yes.	—
12—THOMAS AISAANS (now of the River Severn). No vote on money.....	—	—

At 8 o'clock, P. M., GEORGE VARDON, Esquire, Assistant Superintendent General I. A. pronounced the closing Address in the following words :

“ CHIEFS AND FRIENDS,

I have a few words to say to you in reply to what I have heard this day—

First. I wish to assure you that the Government will secure, by writings, such Lands as the Indians repair to, with the consent of the Government.

Any land they wish to leave now, will be sold, and the money vested for their benefit. They can receive the interest yearly; and this would increase their present revenues, so that they shall suffer no loss.

If the Tribe wish any particular spot to be reserved, it can be done.

Moreover, if any individual Indian, who has improvements, wishes to sell them, it can be done. And he will be paid for the same, when they can be sold. He can get his payment as soon as the money shall be received.

The project of removal did not originate with the Government. The idea was first suggested by some of the wisest and most intelligent of the Indian Chiefs.

It must be clearly understood, that the Government will not force any Band or Tribe to remove; but those who do not must not complain, when hereafter they find that they are not as well off as those who have gone hand in hand with the Government, and who, I am convinced, will shortly be a subject of envy to those who shall not avail themselves of this plan, but prefer following the advice of interested individuals instead of that of the Government.

If you require any proof of the bad effects of the present method of living, look around from where we stand, I refer to the Chippeways of Lakes Huron and Simcoe; divided into three little wretched settlements, who are obliged to expend a part of their annuity yearly in the purchase of provisions.

It is very likely, it may not be agreeable to some of the Chiefs to remove from their present habitations; but they should bear in mind that it is for the good of their children.

Do you not see the White Man every year emigrating from his home, and coming to this country to settle. He plunges into the wood, with his axe in his hand, and works and toils. Do you think it is for himself alone?—No certainly. He could get on during his life. But he wishes to do something for his children; and to see them better off than he himself has been. And he succeeds. Do you not see the Man who commences with nothing, by his industry obtain land, oxen, and cows, and every comfort about him?

Why cannot you imitate this? You are too ready to imitate what he does that is wrong, commence now, and emulate him in his work, exert yourselves; and lend all your assistance to aid the Government now. Let your sons learn to farm, and your daughters to take care of their houses and their dairies, that they may hereafter lead creditable lives, and take their places in society, on an equal level with their white brethren.

It is with real pleasure that I have listened to the speeches of some of the Chiefs, assembled on this ground, who have this day addressed the Council, whose sentiments and expressions do honor to them as Chiefs and as Christians. And it is clear that they have the real interest of their Tribes at heart. I hope what they have said will have its due effect. Those who have consented to grant a portion of their annuities to assist in the education of their children, will be well repaid by seeing their improvement, and in after days will receive the thanks and the blessings of those children. I do not envy the feelings of those either now, or in future days, who have refused to aid in this great and good work.

Two speeches alone have been marked with disrespect. Two* Chiefs alone have presumed to put themselves on an equality with the Governor General, who is the Queen's representative. When the Governor General takes so much interest, as to send an officer here, to explain his meaning, I should certainly suppose it would be sufficient. I ought to tell you that previously to coming here, I presided at a Council of all the Indians in Lower Canada, where this subject was discussed as it has been here. Soon after the Council, I had occasion to visit some of their villages, and the Chiefs came, one, and all, and expressed their happiness at the project of establishing schools for them; for they

* "Two Chiefs alone."—Chiefs WILLIAM YELLOWHEAD and JOHN AISANCE.—It is only due to these Two Chiefs who are ignorant, and credulous to say, that great pains were taken to persuade them, that Mr. VARDON, the Assistant Superintendent General, and Capt. ANDERSON, the Visiting Superintendent, were acting without authority from the Governor General.

felt its importance and would do every thing in their power to aid the Government in its plans.

With respect to this Council, let it be clearly understood, that I shall repeat to the Governor General every thing that has passed. He takes the deepest interest in the affairs of the Indians, and will lend every assistance in his power to aid their efforts at improvement, not only as to their temporal, but also, what is of far more inestimable importance, as to their religious condition, and to place them, in every way, on an equal footing with the other good subjects of Her Majesty the Queen.

In dismissing this Council, I wish to thank them for the kind attention with which they have listened to every thing that has been said.

The press of business having occasioned the deferring of the consideration of the Address of the Mohawks of the Bay of Quinté, an answer was now agreed on, to be signed by all Chiefs who should be present when it should be prepared. It was accordingly drawn up and signed, in the following words, and was duly presented to the Mohawk Deputation by the REV. JOHN SUNDAY and other Chiefs.

TO THE MOHAWKS OF THE BAY OF QUINTÉ,

The Chiefs and Principal Men of the various Tribes assembled at the General Council at Orillia, being from River Credit, Owen's Sound, Snake Island, Scugog Lake, Alderville, Rice Lake and Mud Lake.

" BROTHERS,

We experienced great pleasure in receiving your kind salutation addressed to us on this interesting occasion, and in seeing among us your respected Delegates, Chief PAULUS CLAUS, Catechist JOHN HILL and Warrior SETH POWLES. In bidding them farewell, we make them the bearers of our thanks for your kind remembrance of us and of a few words expressive of our own feelings.

Brothers—Your representatives have well sustained your high character for Christian civilisation, and we have received material assistance from them in our deliberations.

Brothers—We heartily concur in the sentiments which you express on the subject of the great change in the condition of the Red Man effected by the Gospel. We duly appreciate the benevolence which now invites us to receive still greater benefits, following up a long series of kindness, from which we ourselves are to reap solid advantages and which will place our children on the only permanent foundation for complete civilisation and progressive improvement; we therefore unite with you in calling the hunter home; we place in his hands the plough, the hoe, the scythe; we will henceforth respond to the feelings of our White Brethren and rejoice to see the forest fall before the untiring axe, that the wilderness may blossom as the rose.

We too, Brethren, feelingly acknowledge the advantages already conferred upon us, even by the more limited opportunities which we have hitherto enjoyed.

Brothers—We assure you we are deeply sensible, that the present plans of the Government, in making provision for the instruction of our youth in agri-

culture and in the mechanic arts, and for the timely and constant care of our children, promise us precisely what we have so long needed.

The absence of this early fostering care is precisely the cause of our inferiority ; this great want supplied, the minds of our children and youth expanding as they grow in years, habits of industry will be easily formed, and will indeed be the necessary consequence upon increase of intelligence, and the obtaining more correct views of our situation, and a right appreciation of the respective advantages of the two opposite courses.

Brothers—We are happy to be able to say, as your representatives will be able fully to illustrate the subject, that the deliberations of the Council have been marked with unanimity, and with the most serious sense of the great importance of the subjects submitted for our consideration.

Had we not been very much pressed with multiplicity of business, and therefore left without sufficient time, we should have expressed our sentiments more at large on such an occasion, but you will perceive how naturally this has happened.

Brothers, we shake hands with you in our hearts. Farewell.

Council Fire, Orillia, 31st July, 1846.

(Signed,)	JOHN SUNDAY,	(Totem.)	Principal Chief of the Alderville Chippeways.
	JACOB SUNDAY,	(Totem.)	
	JOHN PIGEON,	(Totem.)	Principal Men of Alderville.
	JOSEPH SKUNK,	(Totem.)	
	ALLEN SALT,		Interpreter, Same place.
	GEO. PAHDAUSH,	(Totem.)	Principal Chief of the Chippeways of Rice Lake.
	JOHN CROW,	(Totem.)	A Chief of Rice Lake.
	PETER NOOGIE,	(Totem.)	Principal Chief of the Mud Lake Chippeways.
	THOMAS JACOBS,	(Totem.)	One of the Mud Lake Chippeways.
	JACOB CRANE,	(Totem.)	Principal Chief of the Skugog Lake Chippeways.
	JAMES YOUNG,	(Totem.)	One of the Chippeways of River Credit.
	WLLIAM JOHNS,	(Totem.)	A Chippeway of River Credit.
	JOHN SNAKE,	(Totem.)	One of the Chippeways of Snake Island.

MEMORANDUM by the Secretary.—After the close of the Council some of the Chiefs remained on the ground during the next day. On the return of the Superintendents from viewing the state of the improvements at Rama, Chief YELLOWHEAD had an interview with one or both of them, and then, with assurances of his regret, explained that his answer had been given under a misapprehension, and on learning his mistake, he now gave his full consent. Of this the Secretary was distinctly informed by a Chief who had remained at the place. He has since been told, that Chief JOHN AISAANS made the same explanation, and also gave in his consent; whence it appears that all opposition was withdrawn before the Chiefs had all left the Council ground.

After the preceding Minutes had been completed, the two following documents were furnished by Captain ANDERSON.

ORILLIA, 31st JULY, 1846.

IN COUNCIL,—PRESENT :

GEORGE VARDON, Assistant Superintendent General Indian Affairs,
 THOMAS G. ANDERSON, Superintendent Indian Affairs,
 REV. J. MCINTYRE,
 “ PETER JONES,
 “ WILLIAM CASE.

Chiefs of and Delegates from the Chippeways of River Credit, Alwick, Rice and Mud Lakes, Lakes Huron and Simcoe, Sangeens.

We the undersigned have agreed to the arrangements proposed in this General Council, and have affixed our names and Totems to this Provisional agreement until a regular document be prepared; which we are willing and prepared to sign.

(Signed,) JOSEPH W. SAYER, (Totem.)
 JOHN SUNDAYS, (Totem.)
 GEORGE PAHDAUSH, (Totem.)
 PETER NOOGIE, (Totem.)
 JACOB CRANE, (Totem.)
 JOSEPH SNAKE, (Totem.)
 T. NANINGISHKUNG, (Totem.)

Witnesses,

(Signed,) G. D. DALY,
 H. BALDWIN, JUN.
 ALLEN SALT,
 JOSEPH NAINGISKUNG.

Certified,

(Signed,) GEORGE VARDON, Assistant Superintendent General Indian Affairs.
 T. G. ANDERSON, Visiting Superintendent Indian Affairs.

(Signed,) JACOB METEGWOB, (Totem.)
 JOHN JONES, (Totem.)
 THOMAS WAUBEDIT, (Totem.)

Witnesses,

(Signed,) PETER JONES,
 DAVID SAWYER,
 WILLIAM SUTTON.

[The last Three signed at Owen's Sound.]

RAMA, 1ST AUGUST, 1846.

To Captain ANDERSON, Esq.

DEAR SIR,

We the undersigned, being a large majority of the Rama Indians, wish to express to you, and through you to the Government, our approval of the Governor's proposal, which was laid before the Chiefs at the late Council held in Orillia on Thursday and Friday, the thirtieth and thirty-first day of July last. This is all we have to say.

(Signed,) THOMAS NANEGISHKUNG, (*Totem*), Chief,
BIG SHILLING, (*Totem*), Chief,

JOSEPH NANEGESHKUNG,
WILLIAM SNAKE,
SAMUEL NANGISKUNG,
his
PETER × KENINCE,
mark
his
JACOB × SHILLING,
mark
his
JACOB × WILLIAMS,
mark
BENJAMIN JOSEPH,
JAMES INGERSOLL,
PHILIP ANTWAINE,
his
PETER × ANTWAINE,
mark
his
JAMES × ANTWAINE,
mark
his
PETER × INGERSOLL,
mark
his
GEORGE × YOUNG,
mark
his
GEORGE × WASUGEEZHIG,
mark
his
JAMES × GOOSE,
mark

his
JAMES × YELLOWHEAD,
mark
his
JOSEPH × MELATRICK,
mark
his
JOHN × NANEGISHKUNG,
mark
his
THOMAS × DAVID,
mark
his
PETER × JAMES,
mark
his
HENRY × INGERSOLL,
mark
his
SAMUEL × ENAHKAGEEGHIG,
mark
his
CAPTAIN × JOE,
mark
his
PETER × COWEN,
mark.
his
JOSHUA × NANEGESHKUNG,
mark
JOHN WILLIAMS.

Witnesses,

(Signed,) FRANCIS GODARR,
HORACE DEAN.

The Rev. PETER JONES also supplies the following brief note of his remarks at the Council, which the Secretary here copies from the original note, in Mr. JONES's handwriting, received from him for the purpose.

Substance of P. J's speech at Orillia Council :

“That having been eye-witness, for more than 20 years past, of their conversion to Christianity, and the progress made in civilisation, I had long been convinced that in order to bring about the entire civilisation of the Indian Tribes, Manual Labour Schools must be established. That I was glad to see the Gov. lending their aid in the work. That I had lately visited Great Britain for the purpose of raising funds for this object, and had collected upwards of one thousand pounds. That all the good and wise men in that country highly approved of the proposed Schools. That a great deal had already been done for them, and great improvement had taken place in their condition ; but that they had not made that progress which they ought to have made ; and this arose from keeping up their hunting and wandering practices. That so long as they continued to live in this way, I saw no prospect of their rising into usefulness and comfort. That our proposed plans were, to take and board the children, and teach the boys Farming and useful Trades, such as Blacksmithing, Carpentering, Shoemaking, &c. and the girls house-keeping, spinning, knitting, sewing, &c.

I could therefore say the proposed plans are good.”