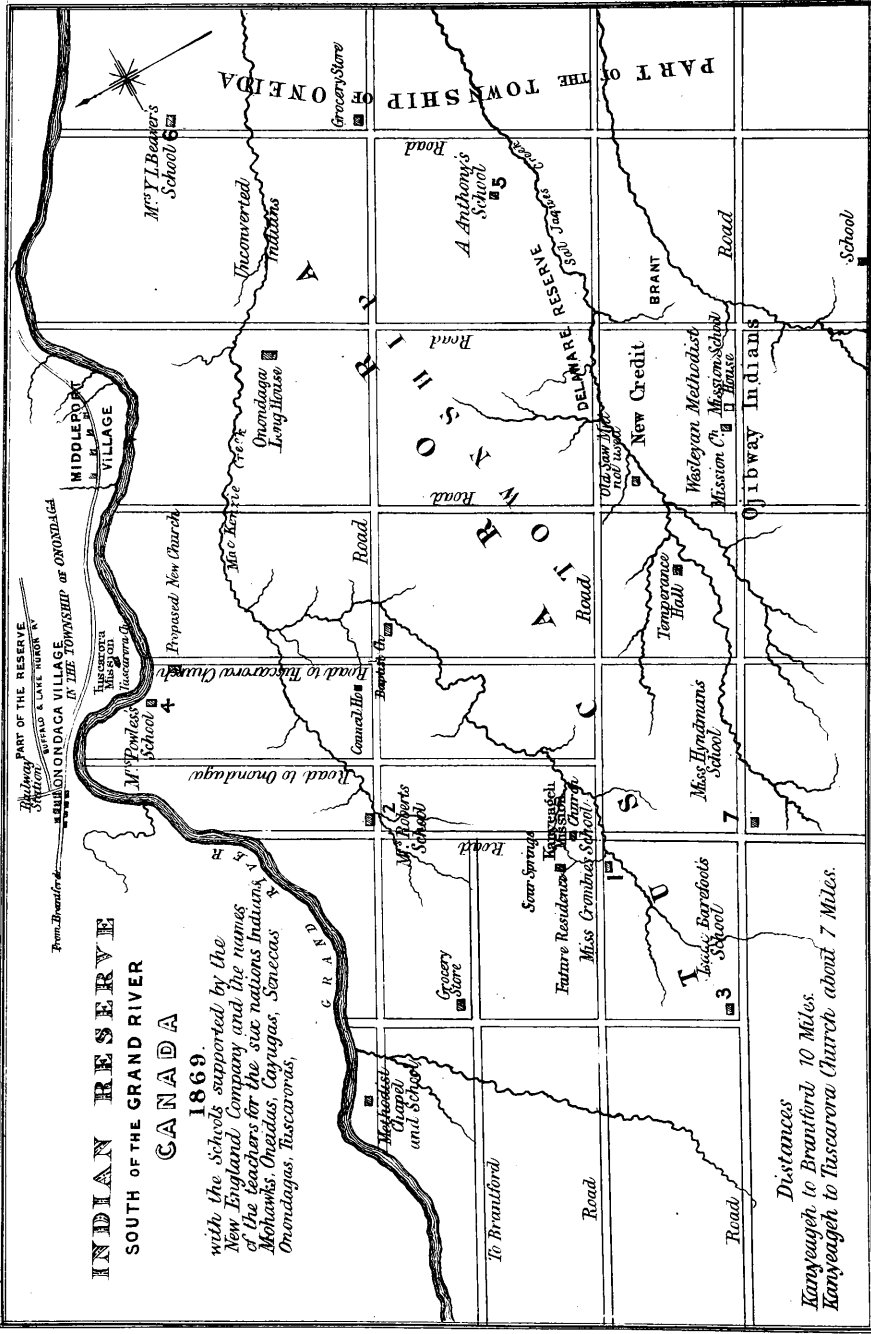

THE
ANNUAL REPORT
OF THE
New England Company,
FOR THE YEAR 1868.

INDIAN RESERVE SOUTH OF THE GRAND RIVER CANADA

1869.
with the schools supported by the
New England Company and the names
of the teachers for the six nations Indians,
Mohawks, Oneidas, Cayugas, Senecas
Onondagas, Tuscaroras,

Distances
Kanyeageh to Brantford 10 Miles.
Kanyeageh to Tuscarora Church about 7 Miles.



THE
ANNUAL REPORT
FOR 1868,
OF THE PROCEEDINGS OF THE
NEW ENGLAND COMPANY,
FOR THE
CIVILIZATION AND CONVERSION
OF
CANADIAN INDIANS,
BETWEEN 40° AND 48° NORTH LATITUDE,
AND OF
Indians, Blacks, and Pagans,
IN ANY
BRITISH COLONIES.



LONDON:
PRINTED BY J. P. GIBSON, 53 CHEAPSIDE, E.C.

1869.

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NEW ENGLAND COMPANY.

Founded by an Act of the Long Parliament	Dated 27th July, 1649.
Incorporated by Charter.....	7 Feb. 14 Chas. II. [1662-3]
Regulated by three Decrees in Chancery.	
1. As to the Hon. Robert Boyle's Funds.....	23rd April, 1792.
2. „ Dr. Daniel Williams' Funds	8th Aug. 1808.
3. „ Charter Funds.....	26th July, 1836.

OFFICERS, 1869.

GOVERNOR.	Elected
MEYER, JAMES	30th Jan., 1868.
TREASURER.	
HEYWOOD, JAMES	18th March, 1867
AUDITORS.	
SOLLY, ISAAC	18th March, 1853
CAZENOVE, JOHN.....	30th June, 1865
BROWELL, EDWARD MASH	18th March, 1867
CLERK.	
VENNING, WALTER CHARLES	10th Jan., 1859.
ASSISTANT CLERK.	
HILLYARD, CHARLES	14th Oct., 1840.
BOOK-KEEPER.	
NIGHTINGALE, WILLIAM SAMUEL	10th Jan., 1859.
LAND AGENTS.	
SOLLY, THOMAS	Essex Estate.
ALLEN, ROBERT	Kent do.

MEMBERS.

Names.	Addresses.	Dates of Election.
Bell, James Spencer	1, Devonshire Pl., Portland Pl., W.	13th May, 1857.
Bosanquet, James Whatman	73, Lombard Street	11th May, 1855.
Bowles, Henry Carrington Bowles	Myddelton House, Enfield, Middlesex	23rd Dec., 1868.
Browell, Edward Mash ..	Feltham, Hounslow	13th June, 1861.
Bury, Lord ..	48, Rutland Gate, Hyde Park, S.W.	16th May, 1860.
Busk, Henry William	4, New Square, Lincoln's Inn.	30th July, 1830.
Carter, Sir James	Union Club, Trafalgar Square.	18th March, 1867.
Cazenove, John	Peckham Rye, Surrey	23rd Nov., 1815.
Curtis, Thomas	The Hall, Berkhamstead ..	13th May, 1857.
Ford, Edward	Old Park, Enfield.....	11th May, 1855.
Fowler, Robert Nicholas, M.P.....	50, Cornhill, E.C.	18th May, 1867.
Fuller, Benjamin	Hyde House, Chesham, Bucks	30th October, 1838
Fuller, John Stratton ...	„ „ „	16th May, 1860.
Gibson, T. Milner, Rt.Hon.	5 Hyde Park Place, W.....	30th October, 1838
Gibson, Thomas Field.....	Broadwater Down, Tunbridge Wells.. ..	22nd June, 1859.
Gurney, Russell, M.P., Rt. Hon.....	8, Kensington Palace Gardens	30th October, 1838
Harman, John	73, Lombard Street, E.C. ..	23rd Dec., 1868.
Heywood, James	26, Kensington Palace Gardens	25th July, 1851.
Hoare, John Gurney	Lombard Street, E.C.	18th March, 1867.
Lawrence, William, Ald., M.P.....	94, Westbourne Terrace, W.	18th March, 1867.

LIST OF MEMBERS.

v

Names.	Addresses.	Dates of Election.
Lee, Thomas Yate	Kinver, Stourbridge, Worces- tershire	2nd August, 1850.
Le Breton, Francis	21, Sussex Place, Regent's Pk.	13th June, 1861.
Lister, Isaac Solly	3, Lawrence Pountney Hill, E.C.	18th March, 1867.
Margrave, Thomas	Llanelly, South Wales	30th October, 1838
Martineau, Peter	16, Highbury Terrace	30th October, 1838
Meyer, James	Forty Hall, Enfield	21st July, 1848.
Paget, John	46, Euston Square	13th August, 1844
Pett, Samuel	7, Albert Road, Regent's Park	30th July, 1830.
Scott, Russell	10, Cornwall Terrace, Regent's Park, N.W.	18th March, 1867.
Solly, Isaac	Forty Hill, Enfield, Middle- sex, N.	27th Nov., 1823.
Solly, Samuel	6, Saville Row, Burlington Gardens	2nd August, 1850.
Solly, William Hammond..	Serge Hill, Bedmont, Hemel/ Hempstead, Herts.....	25th July, 1851.
Stratton, Samuel	Windsor Lodge, Gilston Road, West Brompton	22nd June, 1859.
Warren, John	19, Aldermanbury.....	18th March, 1867.

CANADIAN MISSIONS & STATIONS,

BETWEEN 40° AND 48° NORTH LATITUDE.

PROVINCE OF ONTARIO, CANADA.

1. *Grand River Stations*—

Mohawk Station, near Brantford. . Rev. Abraham Nelles, Chief Missionary.

Mohawk Institution, School Superintendents... Mr. and Mrs. Bonslaugh.

Mr. Thomas Griffith School Teacher.

Tuscarora Mission, (north of Grand River) Rev. Adam Elliot, Missionary.

Mohawk Interpreter

Mohawk Catechists..... .

Tuscarora Interpreter..... .

Tuscarora Catechists

Kanyageh Mission in the Indian Reserve, (South of Grand River)..Rev.

Robert James Roberts, Assistant Missionary.

II. *Chemong or Mud Lake Station*, near Peterborough, and Rice Lake,

Rev. Edward Riddell Roberts.. Missionary.

Ojibway Interpreter James Mc Cue.

Mr. and Mrs. Schofield, Superintendents of Chemong School.

III. *Garden River Station*, near Lake Superior..Rev. James Chance..

Missionary.

IV. *Bay of Quinté* Rev. G. A. Anderson, Mis-

sionary, Mohawk Parsonage.

Mr. Bishop, Master of the New England Company's School.

LIST OF CANADIAN PLANS.

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Garden River District to face p. 72.

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THE
ANNUAL REPORT

OF

THE NEW ENGLAND COMPANY,

For the year 1868.

GRAND RIVER STATIONS

NEAR BRANTFORD,

ONTARIO, CANADA.

MOHAWK INSTITUTION DISTRICT.

About 600 acres of land are in the possession of the New England Company, three miles from the town of Brantford; and of this mission property, the Mohawk Institution, presided over by the Rev. Canon Nelles, forms an appropriate characteristic.

The Estates under the Company in the neighbourhood of Brantford have generally been granted by the Canadian government for Mission purposes, including an Indian Manual Labor School, and may thus be classified—

B

	Acres.
Mohawk Mission School land, granted in 1836	10
Mohawk Parsonage, (1836)	50
Oneida Mission School lot, (1836)	100
Land for the use of the Missionary, granted in 1845	220
Land for the Indian Manual Labor School, connected with the Mohawk Institution, granted in 1859	200
Conveyance in 1864, from Arunah Hunting- ton Henry Babcock, a devisee under the will of the late George Babcock, deceased, to the Rev. Abraham Nelles, of a plot of land forming part of the Mohawk farm, and accompanied by a declaration from the Rev. A. Nelles, that this plot of land is held in trust by him for the New England Company	32- $\frac{95}{100}$

Acres 612- $\frac{95}{100}$

In 1857, Mr. Nelles described the ten acre lot, as "high land, a pleasant situation, near the Mohawk church and parsonage, and well supplied with good water"* The 50 acres of land adjoining the Mohawk glebe were at that time entirely uncultivated, and covered with small timber and brushwood of little or no value; and were situated immediately above a

*New England Company's Report for 1859, p. 42.

large pond formed by the canal. The soil of these fifty acres, like that of the glebe, is of inferior quality, being a light sand.

Mr. Nelles describes the Oneida school lot of land as remote from the school and parsonage, and as comprising a high land portion, beautifully situated near the river, and a wet and swampy* low land tract descending back from the river. The map of the township of Brantford also shows, from the frequent windings of the Grand river, that portions of the ground are flat and probably swampy.

The ten acre lot was selected for the Mohawk Institution, which was opened by the Bishop of Huron, in the summer of 1858.

Very recently, in April, 1869, the Mohawk institution farm has received considerable damage from a very high freshet, occasioned by heavy rains followed by warm weather, which melted the snow still remaining in the woods, and caused a sudden rush of water, producing a freshet, described by Mr. Nelles as greater than any known for upwards of thirty years.

Mr. Nelles is of opinion, that "it will take £50 or £60 to replace the fences carried off by the water," and he cannot yet estimate the extent of injury to the flat lands along the river, as the water when he wrote, on the 23rd April, had not yet entirely subsided.

* New England Company's Report, 1859, p. 43.

Forty or fifty acres of the best land will for this year, 1869, probably be rendered useless, except perhaps for pasture.

Debris brought down by the rush of water has covered the meadow land, and will most likely destroy the crop. The embankment of the Grand River navigation canal has also given way, letting the water flow over another part of the farm, and causing there much damage.

Instructions from the Governor and Treasurer of the New England Company have been sent to the Rev. Canon Nelles, directing him to get the fences repaired in the best manner possible, and the debris, as soon as practicable, cleared off the land. The Reverend Canon has also been requested to send a plan of the position of the woods, in which so large a quantity of snow had accumulated as in melting to have caused a serious overflow, and he has been consulted respecting the expediency of felling timber in those woods, towards the close of the year.

In the autumn of 1868, Mr. H. Lister visited the Mohawk Institution, which is situated about half a mile from the Mohawk parsonage, and includes two departments, for Indian boys and girls.

Mr. Nelles and Mr. Bonslaugh, (the School Superintendent,) accompanied Mr. H. Lister on his visit to the Institution, and on entering the boys' school-room,

they noticed about 40 children, all healthy looking, and half of them evidently of mixed blood.

Mr. Lister gives the following account of the Schools in the Mohawk Institution :—

“ The boys read with tolerable mechanical correctness, but
“ most of them did not seem to wish to ask the meanings of
“ words they did not understand. With one or two ex-
“ ceptions they never read after leaving school, but then they
“ are not tempted at the Institution to do so by entertaining
“ story books. About 10 boys did sums in reduction fairly
“ well, but nearly all had to be told the rule first. The present
“ set of boys are rather young, however; 13 left the school last
“ year, with a thorough knowledge of arithmetic, at least up
“ to the Rule of Three and Decimals.

“ The dormitories seemed very clean and well ventilated, but
“ there were only 16 beds for 37 boys, so some contained three
“ boys apiece. The girls were at dinner when I went to their
“ side of the house. The meal consisted of a kind of Irish
“ stew of very fine potatoes, meal, scraps of meat and bread.
“ The drink was water; meat is given three times a week.

“ I afterwards visited the girls' schoolroom, and found there
“ about 40 children and the teacher, who seemed to manage
“ them well. The girls were certainly more advanced than the
“ boys, 8 of them read quite correctly and did difficult sums
“ in compound division and subtraction. The Institution on
“ the whole is very well managed, but I think might be made
“ much more useful if the day schools on the reserve were
“ improved. Omitting exceptional cases, I would make regular

“ attendance at the day schools and good conduct there a *sine*
“ *quâ non* before admittance to the Institution, which is much
“ sought for by the Indians. At present most of the children
“ are quite ignorant, many even of English, when they enter the
“ Institution, and therefore Mr. Nelles likes to keep them
“ there for five years, a much longer time than would be
“ necessary if they had been efficiently taught in the day schools,
“ when perhaps half that time would suffice ; and therefore,
“ double the number of children could be educated in the
“ period of five years, without enlarging the present building.
“ Besides, it is to the day schools that the education of the
“ greater part of the Indians must be entrusted, so their
“ efficiency is very important. The best and cheapest teachers
“ for them would be Indians brought up at the Institution ; and
“ perhaps sent afterwards for a year to a good school for
“ teachers, like the Normal School at Toronto.”

Mr. Nelles has forwarded the accompanying Report
of the Mohawk Institution School.

MOHAWK INSTITUTION SCHOOL,

AND

GRAND RIVER INDIAN RESERVE.

Boys' School.

JANUARY 1st TO JUNE 30th, 1868.

No.	Names.	Age.	No.	Names.	Age.
1	Youel Carryer.....	22	1	George Bomberry	18
Attend the Brantford Grammar School.					

3	George Hill	18	5	Beverly Johnson...	15
4	Nelles Monture	14	6	Solomon Anthony	15

These four Boys take Algebra, in addition to the Lessons taken by the other Members.

7	Alexander Jamieson	18	11	James Hill.....	17
8	John Cusick	17	12	George Martin ..	17
9	Joseph Monture.....	16	13	Charles Martin ...	17
10	Jacob Bomberry ...	14	14	George Powlass ...	17

The subjects taught to this Class comprise:—5th Book of the National School Society, Reading, English Grammar, Book-keeping, Geography, Writing, Spelling, Dictation, Arithmetic, &c.

1 Josephus Cusick....	16	5 Elijah Powlass ...	15
2 Dan Thomas:	14	6 Edward Martin ..	11
3 Joseph John	15	7 William Reap.....	11
4 Abraham Davis	13		

Subjects of Instruction:—Reading 3rd Book a second time, page 18; write small hand; learn Grammatical Definitions, Explanation Catechism, Arithmetic,—Reduction, &c.

1 Joseph Wedge	14	5 Joseph Murdock...	15
2 Francis Bodies	12	6 Peter Hannyneas ...	11
3 Peter Isaac.....	15	7 Osceola Loft	12
4 Hiram Jamieson.....	12	8 Elias Louis.....	15

Going over the 2nd Book a second time; write Small Hand; learn Catechism; Arithmetic,—Simple Rules.

1 Matthew Hill.....	11	6 John Miller.....	11
2 Louis Benedick	17	7 Nelson Maracle ...	15
3 Joseph Aaron.....	13	8 John Skyler	11
4 Peter Silver	13	9 Gau-ge-ra-ge-ro ..	9
5 George Styres.....	17		

Just begin the 2nd Book; write a little on Slates; do easy sums in Addition; and have begun to learn Multiplication Table.

These last two classes do not understand much English.

1 George Longboard ...	15	3 Peter Doctor	10
2 Charles Bell	12	4 Peter Martin	11

1st Book, 2 and 3 letters.

JULY 1st to DECEMBER 31st, 1868.

No.	Names.	Age.	No.	Names.	Age.
1	Charles Martin	18	5	Jacob Bomberry..	15
2	George Martin	18	6	Nelles Monture ..	15
3	George Powless	18	7	Isaiah Joseph....	21
4	Elijah Powless	16	8	John Anderson ...	20

Read in 5th Book, page 70; study Geography, Grammar, Book-keeping, Arithmetic to Compound Proportion in Sangster's 2nd Book, Catechism, Writing, Spelling, &c.

1	Abraham Davis	14	8	Osceola Loft	13
2	Dan Thomas	15	9	William Loft	11
3	Edward Martin'	13	10	Peter Matthews ...	12
4	Francis Heweston ..	14	11	Peter Isaac.....	16
5	George Styres	18	12	Lewis Benedick ...	18
6	Hiram Jamieson ..	14	13	William Reap....	12
7	Joseph Hill	15			

Read in 3rd Book, page 104; study Grammar, as far as the Personal Pronoun; Arithmetic, Compound Rules; Catechism, Writing, Spelling, &c.

The Boys of this Class are making a great effort to master the English Language by denying themselves the use of their own language.

1	Charles Burning....	10	6	Henry Powless ...	11
2	John Miller	14	7	Nelson Maracle ..	18
3	Gau-ge-ra-ge-ro	10	8	Nicholas Johnson	13
4	John Schuyler	14	9	Allen Johnson ..	11
5	Joseph Aaron.....	13	10	Peter Silver	14

11 Sam Maracle	12	13 Matthew Hill	13
12 William Maracle ..	14	14 Zachariah Burning	11

Read in 2nd Book, page 60; cipher in Simple Rules; learn Multiplication Table, First Catechism, Writing, &c.

The greater number of Boys in this Class understand but little English, but like the other Boys, they promise to give up talking Indian, till they have learnt to speak English with more ease and fluency.

1 Alexander Loft	11	5 Louis Martin	10
2 Charles Atkins	11	6 Thomas Jacob ...	12
3 Jesse Jonathan	11	7 Peter Martin	9
4 Joseph Delisle	10		

1st Book, page 20.

1 David Doxdator	12	4 Ca-na-ha-ro-tha ...	9
2 David Keys.....	12	5 Elliott Obediah ..	9
3 Thomas Keys.....	10		

Alphabet. Talk no English.

GIRLS' SCHOOL.

1st JANUARY TO 30th JUNE, 1868.

No.	Names.	Age.	No.	Names.	Age.
1	Susan Carpenter....	15	6	Eliza Maracle....	13
2	Jemima Maracle ...	15	7	Clara Hill	11
3	Catherine Burning...	14	8	Sarah Hill	9
4	Catherine Martin ...	14	9	Naomi John	15
5	Nancy Wadlove	13	10	Christiana Hendrick	15

11 Susan Turkey	13	13 Mary A. Carryer ...	15
12 Elizabeth Atkins ...	13		

5th Book of Lessons; cipher in the Compound Rules, Fractions, Proportion, &c.; study Grammar and Geography; Spelling from Carpenter's Book; Book-keeping; Write from Dictation; learn Explanatory Catechism, Sewing, Spinning and Knitting, with Fancy Needlework, &c.

1 Louisa Miller	17	4 Leah Staats	13
2 Lucy Miller	15	5 Phoebe Snake	13
3 Lucy Thomas	14	6 Sarah Bomberry...	12

Read in 4th Book, page 37; write Small Hand; spell from Carpenter's Spelling Book, page 24; cipher in Compound Rules; learn Explanatory Catechism, together with Sewing, Spinning, &c. &c.

1 Susannah Hill	10	4 Lucy Forman.....	10
2 Christiana John.....	11	5 Emma Martin ...	10
3 Elizabeth Owen	16	6 Mary Walker	14

3rd Book, page 103; cipher in Simple Rules; write Small Hand; learn Explanatory Catechism, Sewing, Knitting, &c.

1 Betsy Wedge	12	7 Louisa Cluck.....	10
2 Rachael Isaac... ..	13	8 Esther Longfish...	13
3 Mary George	12	9 Charlotte Miller...	11
4 Emily Hill	14	10 Alice Johnson ..	8
5 Mary A. Cusick	12	11 Eliza Snake	10
6 Susan Maracle	10		

Read in 2nd Book, page 60; cipher in Simple Subtraction; write chiefly on Slates; learn Catechism, Sewing and Knitting.

1 Margaret Venevery	11	4 Charlotte Hope ...	10
2 Charlotte Powless ...	11	5 Catherine Duncan	12
3 Julia Carryer	11	6 Margaret Williams	11

Have just begun 2nd Book.

JULY 1st TO DECEMBER 31st, 1868.

No.	Names.	Age.	No.	Names.	Age
1	Susan Carpenter ...	16	7	Clara Hill	13
2	Jemima Maracle.....	16	8	Sarah Hill	11
3	Catherine Burning..	15	9	Eliza Atkins	14
4	Catherine Martin ...	14	10	Phœbe Snake.. ...	14
5	Lydia Moses	14	11	Lucy Miller	15
6	Eliza Maracle.....	13	12	Lucy Thomas ..	14

Read in 5th Book, page 170; study Geography, Grammar, Book-keeping, Arithmetic to Simple Proportion, Catechisms Writing, Needlework, &c. The greater number of these Girl, talk good English with ease.

1 Elizabeth Owen	17	6 Rachel Isaac	13
2 Christiana John....	12	7 Mary George	13
3 Susan Hill	11	8 Lucy Froman....	11
4 Emily Hill	15	9 Harriett Goose ..	14
5 Emma Martin.....	11		

Read in 3rd Book, page 120; study Arithmetic, Simple Division, Catechism, Writing, Spelling, &c. These Girls are beginning to talk English with ease and freedom.

1 Mary A. Powless ..	11	3 Betsy Wedge	13
2 Mary A. Cusick	13	4 Hester Longfish..	14

5 Susan Maracle	10	11 Eliza Snake	11
6 Charlotte Elliott.....	16	12 Eliza Whoop	12
7 Ida Johnson	9	13 Ellen Loft	12
8 Louisa Clinch..... ..	11	14 Julia Carrier	11
9 Sarah J. Davis	9	15 Charlotte Powless	12
10 Margaret Venevery	11	16 Kitty Duncan.....	10

Read in 2nd Book, page 124 ; spell from their Lessons ; write on Slates ; learn Multiplication Table ; cipher in Simple Addition and Subtraction ; First Catechism ; Needlework, &c. These Girls, like the little Boys, are at present scrupulously avoiding the Indian Language, in order to learn English. Both Boys and Girls talk more English among themselves than they ever did before.

1 Julia Jonathan	12	5 Esther Martin.....	9
2 Rebecca Miller	12	6 Margaret Williams	11
3 Sarah S. Crawford ..	10	7 Christiana Green	13
4 Margaret Burning ..	9		

1st Book, page 23.

The expenditure of the Mohawk Institution for 1868 amounted to £729, of which £426 were laid out in the boarding account, and £189 in the clothing account. Besides the maintenance of the Mohawk Institution, about £262 were expended in 1868 for general purposes in the Grand River Mission, comprising repairs of the Rev. A. Elliot's parsonage on the north side of the river, the removing and fitting up of a school house at Kanyeageh, the education, in 1868, of Henry Beverley Johnson at Hellmuth College, London, Ontario, the salary of the assistant to the Rev. A. Elliot, (200 dollars or £40,) &c.

In Canon Nelles's account current for 1868, are included the salaries of the Missionaries, that of the Rev. R. J. Roberts being only given for the first half year, after which time a separate account was formed for the district of Kanyeageh, and the salary of the second half year, £87 10s., was drawn for in January, 1869, by the Rev. R. J. Roberts. The salaries of the three Missionaries may be thus stated :—

Rev. Canon Nelles	£250
Rev. Adam Elliot	200
Rev. Robert J. Roberts	175

The township of Tuscarora, which forms a large portion of the Grand River Indian Reserve, is about 10 miles square, and the reserve comprises in addition parts of the adjoining townships of Onondaga and Oneida. The Mohawk Institution, in the township of Brantford, is seven miles from the Reserve. The number of Indians in the whole settlement, including both the Mohawk Village and the Grand River Reserve, was estimated in 1858* as follows : -

700	Mohawks.
400	Cayugas.
200	Onondagas.
300	Tuscaroras.
100	Seneccas.
100	Oneidas.
100	Delawares.
100	of other tribes of Indians.

Indians 2,000

* Replies to printed queries of the Bishop of Huron, in the New England Company's Report for 1859, p. 165.

and there were also some white people in the Reserve, whose number was not ascertained.

Mr. H. Lister received from the Rev. Canon Nelles the following particulars respecting the settlement of the Six Nations Indians, near the Grand River in Canada.—

“ At the close of the War of Independence, our Government
“ had to provide a settlement for the Indians of the Six
“ Nations, Mohawks, Oneidas, Cayugas, Seneccas, Onondagas
“ and Tuscaroras, as, having fought on our side, they would
“ not have received considerate treatment in their old homes
“ in the state of New York. They were, therefore, given a
“ grant of land (about 90 miles in length), consisting of several
“ miles on each side of the Grand River, from its source to its
“ mouth. This large tract has been reduced at various times
“ till it now consists of no more than 55,000 acres (the whole
“ parish of Tuscarora), on which are settled about 2,800
“ Indians, all of them nominal Christians except the Cayuga
“ tribe, 600 in number, who refuse to be baptized, sacrifice a
“ dog in winter, &c., and are rather more slovenly farmers
“ than their neighbours. About 800 Indians go to church
“ with more or less regularity. None of the three Missionaries
“ know enough Iroquois to preach in it, but both Mr. Nelles
“ and Mr. Elliot can speak and read it fairly (Mr. Nelles
“ knows of no grammar or dictionary of the tongue). The
“ internal government is peculiar; there is a senate of chiefs
“ who meet pretty often at the Council House, and the Presi-
“ dent is the Government agent for the time being. All
“ important matters, such as the sale of land belonging to
“ the Indians, must be approved by a majority of the chiefs

“ present, and the agent, who sends their resolution for the
“ Crown approval to the Canadian Indian Department, after
“ which it becomes law. The chiefs are not elected, but the
“ office is hereditary through the mother, not as with most
“ nations through the father.”

There are about 62 Chiefs in the Council of the Six Nations Indians, in the Grand River Reserve; and according to the Rev. R. J. Roberts, “many of these chiefs are extremely “ ignorant,” and Mr. Roberts is inclined to think that many of the young educated Indians would rejoice to see the Council of Chiefs abolished, and the affairs of the Township of Tuscarora settled by municipal officers, elected in the same manner as among the whites. Mr. Roberts believes, that officers so elected “would transact business in a more business like manner, and in a shorter time than is now done by “ the Council of Chiefs.”

An approximation in the case of the Indians to the ordinary local government of Canadian townships, may shortly be expected, from a legislative measure recently introduced into parliament, at Ottawa, for the better management of Indian affairs.

The Hon. H. L. Langevin, C.B., Secretary of State, has charge of an Indian bill, which proposes that the Governor of the Dominion of Canada may order that the Chiefs of any tribe, band, or body of Indians shall be elected by the male members of each Indian settlement of the full age of 21 years, at such time and place, and in such manner, as the Superintendent General of Indian affairs may direct, and they shall in such case be elected for a period of three years, unless deposed

by the Governor for dishonesty, intemperance, or immorality ; and they shall be in the proportion of one Head Chief and two Second Chiefs for every two hundred people. But any such band composed of 30 people may have one chief."

The Indian bill further proposes, that " the chief or chiefs " of any tribe, band, or body of Indians, shall be bound to " cause the roads, bridges, ditches, and fences within their " Reserve to be put and maintained in proper order, in accord- " ance with the instructions received from time to time from the " Superintendent General of Indian affairs ; and whenever the " same are not so put or maintained in order, the Superintendent " General of Indian affairs may cause the work to be per- " formed at the cost of the said tribe, band or body of Indians, " or of the particular Indian in default, as the case may be, " either out of their annual allowances or otherwise."

Clause 12 of the Indian bill proposes, that " the chief or " chiefs of any tribe in council may frame, subject to con- " firmation by the governor in council, rules and regulations " for the following subjects, viz. :—

- " 1. The care of the public health.
- " 2. The observance of order and decorum at assemblies " of the people in general council, or on other occasions.
- " 3. The repression of intemperance and profligacy.
- " 4. The prevention of trespass by cattle.
- " 5. The regulation of statute labour.
- " 6. The construction of and maintaining in repair of " school houses, council houses, and other Indian public " buildings.
- " 7. The establishment of pounds and the appointment of " poundkeepers."

When this Indian Bill becomes law, Indians generally in Canada are to possess the legal right to "sue for debts due to them, or for any wrong inflicted upon them, or to compel the performance of obligations made with them;" and a class of enfranchised Indians is to be created by the following clause of the Act, to possess the same legal rights and liabilities with those of Her Majesty's other subjects:—

"Clause 13.—The Governor General in Council may, on the report of the Superintendent General of Indian affairs, order the issue of letters patent, granting to any Indian, who from the degree of education and civilization to which he has attained, and the character for integrity and sobriety which he bears, appears to be a safe and suitable person for becoming a proprietor of land, a life estate in the land which has been or may be allotted to him within the Reserve, belonging to the tribe, or band, or body, of which he is a member; and in such case, such Indian shall have power to dispose of the same by will, to any of his children; and if he dies intestate as to any such lands, the same shall descend to his children, according to the laws of that portion of the dominion of Canada in which such lands are situate; and the said children to whom such land is so devised or descends shall have the fee simple thereof."

Not more than one-third of the ground in the Grand River Reserve, Mr. H. Lister reports, is cultivated, and a great part of the land under cultivation is farmed in a very slovenly manner. Still Mr. Lister was told that the Indians have much improved.

“ Their chief crops (Mr. Lister remarks) are wheat, Indian corn, oats and hay; formerly they grew nothing but a little Indian corn. Most of the houses are cottages of one or two rooms, built of boards or logs, and are now usually heated by a stove, not so good a plan as the old fashioned wide chimneys, which allowed plenty of ventilation.

“ There is not a single village on the Reserve, each house stands in its own lot of about 50 acres. Indians should be encouraged to dig wells, which they might easily do, as water is found at a very slight depth; they now drink the nearest water to their huts, quite regardless whether it come from a stagnant pool or not.”

An agricultural society has recently been formed among the Six Nations' Indians of the Grand River Reserve, at an annual subscription for each member of four shillings (one dollar), and their first show was held on the 15th October, 1868, on the farm of William Smith, two miles from Kanyageh. The following is the list of prizes as awarded by the judges:—

HORSES.

Best farm horses, Isaac Duncan; 2nd, Peter Garlow.

Best Indian ponies, George M. Loft; 2nd, Daniel Green.

Best saddle horses, Seth Duxtader; 2nd, James Givens (chief).

Best buggy horses, Squire Hill; 2nd, Jacob Davis.

Best brood mare, John Garlow; 2nd, Squire Hill.

Best three year old filly or gelding, Isaac Duncan; 2nd, Squire Hill.

Best two year old filly or gelding, Squire Hill; 2nd, D Goosey.

CATTLE.

Best yoke of oxen, William Wedge; 2nd, Joseph Powless.

Best two year old steers, J. H. Burning.

Best two year old bull, Henry Staats, Sr.

Best one year old bull, Jacob Davis.

Best cow of any breed, William Smith; 2nd, Squire Hill.

Best two year old heifer, Samuel Curlie.

Best one year old heifer, William Smith.

Best spring calf, Squire Hill.

SHEEP.

Best rams, James Givens (chief); 2nd, William Smith.

Best ewes, William Smith; 2nd, William Smith.

GRAIN.

Best spring wheat ("Tee" variety), Levi Jonathan; 2nd, Squire Hill.

Best wheat (Fyfe variety), Richard Hill; 2nd, Jacob Jamieson.

Best wheat (Johnson variety), James Jamieson.

Best barley, Isaac Powless; 2nd, W. Smith.

Best peas, Henry Staats, Sr.

Best oats, Richard Hill; 2nd, Jacob Jamieson.

Best buckwheat, Joseph Powless.

ROOTS.

Best corn (white), James Jamieson; 2nd, Levi Jonathan.

Best corn (yellow), James Givens; 2nd, Henry Staats, Sr.

Best potatoes, Jacob Jamieson; 2nd, Joab Martin.

Best onions (English multipliers), Isaac Powless; 2nd, Isaac Powless.

Best onions (black seed), Isaac Powless; 2nd, Isaac Powless.

FOWLS.

Best pair of geese, Jacob Davis.

Best pair of Dannick fowls, James Jamieson.

Best pair of Spanish fowls, James Jamieson.

SWINE.

Best breeding sow, Isaac Barefoot.

Best pair of young Berkshires, Albert Jamieson.

DAIRY.

Best butter, Mrs. William Smith; 2nd, Mrs. Jacob Davis.

DOMESTIC MANUFACTURES, ETC.

Best bread, Joab Martin; 2nd, Mrs. Joseph Powless.

Best bead work, Mrs. Albert Jamieson.

Best buckskin, James Jamieson.

Best axe handles, James Hill Waneas; 2nd, James Hill Waneas.

ISAAC DUNCAN, *President.*

SHONAGAROWANE, *Sec. pro tem.*

All the exhibitors were Indians; and a correspondent of the *Brantford Courier* mentions that on the day of the show he overtook a neatly dressed young Indian woman, carrying a pretty, black-eyed baby, and walking briskly along towards the agricultural exhibition. "Our show," she said with a spice of laudable pride in her voice.

Mr. Gilkison, the visiting superintendent of the Six Nations' Indians, attended the exhibition, and expressed himself highly gratified. He hoped that the chiefs would be induced

to grant a certain sum of money every year to the Society, to enable it to extend its operations.

The New England Company's Report for 1840 contained instructions sent to the Missionaries near Grand River (Messrs. Lugger, Nelles and Richardson), in which annual agricultural meetings were recommended for the Indians, to award premiums for the best grains, grasses, ploughings, fences, &c. It was suggested that such meetings should include the exhibition of horses and cattle, of which the Indians have a great number.

“ By having a spring exhibition it might be discovered who had taken the best care of their stock through the winter, and premiums might be awarded accordingly.

“ Similar encouragement might be given for exhibitions of sheep, pigs and poultry.

“ Premiums should be offered for the best mechanics and other artisans, also to such women as keep their houses in the best order. No distinction as to religious sects should be made where conduct is equally correct.

“ Care should be taken that the Indians erect barns themselves for their grain and hay, and that their vegetables, particularly their potatoes, are early, and well secured from the frost and wet of the winter, as well as from the back-water raised from the Welland Canal.”*

The Rev. R. J. Roberts writes from Kanayeageh, November 9th, 1868, that he had offered the usual subscription (one

* New England Company's Report for 1840, p. 143.

dollar) to the agricultural society, which the Indians thankfully received—informing him, however, that he could not be a member, as the rules of the society exclude white people. The attention of the Indians, Mr. Roberts observes, is “now strongly drawn to agriculture and the raising of cattle, upon which alone they must now depend for subsistence.”

Most of the Indian houses in the Reserve, according to Mr. Roberts, are of a wretched character, and prizes have been suggested by him for the best frame house, the best brick house, and the best barn erected within each year; but the funds of the Society are too small to allow of the Indians giving these prizes.

On the 27th April, 1869, a grant of £20 was made by the Special Committee of the New England Company, for the Indian Agricultural Society in the Grand River Reserve.

DAY SCHOOLS

IN THE

GRAND RIVER RESERVE.

(South of the Grand River.)

(1.) Miss Crombie, a young lady from Hamilton, who takes a great interest in the Indians, has commenced teaching in the new school recently opened near Kanyeageh church. The school-house is a frame building, which will require painting this summer (1869).

(2.) Mrs. Roberts, the wife of the Rev. R. J. Roberts, receives a salary of 160 dollars (£32) a year, as the mistress of a day school, three miles from her residence at Kanyeageh.

During the quarter ending March 31st, 1868, there were 71 pupils on the books of Mrs. Roberts's school,—whose ages vary from 4 to 18. The attendance of the scholars during the quarter varies from 1 day to 44 days ;—some of the children write on slates ; several are engaged in forming strokes, whilst others have advanced to round hand, and in a few instances to small hand. In arithmetic the simplest rules occupy the school, and elementary reading books are in use. Mrs. Roberts reports of her school, in February, 1869, that most of the children at that time attending school, had only last year (1868) commenced with the alphabet, and had never been before at school. She thus gives the school plan for five days in 1869:—

ATTENDANCE.				INSTRUCTION.	
Date.	Boys.	Girls.	9 a.m. to 12 noon.	1 p.m. to 3 p.m.	
Jan. (Monday) 25	16	17	Reading.	Reading.	
„ 26	23	26	Spelling.	Writing.	
„ 27	24	27	Writing.	Arithmetic.	
„ 28	20	27	Tables.	English Gramr.	
„ 29	24	24	„	New Testament.	

The Rev. A. Nelles reports of Mrs. Roberts's school, that the school house was built by the Indians, and that the attendance of children is better than at most of the other schools. Divine service is performed every Sunday afternoon in this building.

(3.) Isaac Barefoot (a Mohawk Indian, educated, at the expense of the New England Company, in the Normal School at Toronto) has a salary of £40 a year. His school, south west of Kanyeageh, and within a few miles of that Station, is an old log building erected by the Indians, and public worship is held there every Sunday. Canon Nelles considers this school, though not the largest, yet "the most regularly attended and most efficient of the day schools."

In the quarter ending the 30th June, 1868, there were 33 pupils on the books of Isaac Barefoot's school, varying in age from 6 to 14. Some of the children wrote on slates, and others on paper. The alphabet and elementary reading books, and the simplest arithmetical rules, with scripture lessons, occupied most of their school time.

(4.) Mrs. Powless (a Mohawk Indian) has a salary of £32 a year. Her school is opposite to the Tuscarora church, (Rev. A. Elliot's,) on the south side of the Grand River.

The building, an old log house, was erected by the Indians, belonging to the Baptist Denomination, for a meeting house ; but they have ceased to maintain it for the Baptists, and they allow the New England Company the use of it for a small rent. The scholars are mostly taught in elementary subjects, comprising the alphabet, the 1st, 2nd, and 3rd books of the national series, and writing and ciphering.

(5.) Albert Anthony (a young Delaware Indian) has a salary of £40 a year. His school, a log building, is in the Delaware Settlement, on the eastern side of the Reserve, in the Township of Oneida, and he reports for the quarter ending June 30th, 1868:—31 pupils on the school books, whose attendance varied from 6 to 37 days in the quarter. The alphabet appears to be an important subject of instruction ; some of the children learn spelling and elementary reading ; and one child, Clarissa Burham, “ spells, reads, writes and ciphers,” but she has only attended on 11 days during the quarter. Anthony’s report of quarter ending 31st December, 1868, describes Charles H. Green, one of the scholars, as having attended only 4 days in that quarter, but this pupil spells and ciphers, and reads in Third Book of the National Series.

(6.) Mrs. Y. L. Beaver (a Mohawk Indian) has a salary of £32 a year, and the school building belongs to her husband. It is situated in the north-eastern portion of the Reserve (Oneida Township), and is in a neighbourhood where the Indians are nearly all Pagans. The school is held in an upper room of the building. The weekly average attendance of scholars is about 27. The following Books are in use in this School:—First, Second, and Third Books of the National Series, the

Church Catechism, and Arithmetic. One pupil is learning the alphabet. Most of the other scholars are advanced to spelling and elementary reading.

(7.) Miss Hyndman has a salary of £32 a year. She reports of her school, which is an old log building in the southern part of the Reserve, that in the quarter ending the 31st December, 1868, there were 32 pupils on the books, their ages varying from 5 to 19, and their attendance during that quarter varied from 9 days to 49 days. The scholars belong to different tribes, Mohawks, Cayugas and Tuscaroras. Some were reading the first book of the National Series; others were engaged with the second, third, and fifth books. The Gospel of St. Matthew occupied their attention in scripture reading, and they worked sums in the simplest rules of arithmetic, and wrote copies either on slates or paper. The building of this School was erected by the Indians, and meetings for public worship are occasionally held within its walls.

Mr. Henry Lister gives the following account of his visits to Isaac Barefoot's and Mrs. Roberts's Schools in the Reserve:—

“ I devoted two days to the Reserve, the nearest part of which
“ is seven miles from the Mohawk Institution. On the first
“ day Mr. Nelles drove me to Isaac Barefoot's School, where I
“ had a good opportunity of seeing the people, as fully 200
“ of them were collected together at a feast given by an Indian
“ Temperance Society. All were nicely dressed, and their
“ quiet well-bred manners struck me very much.

“ The dinner was a really excellent one, consisting of beef,
“ mutton, chickens, cakes and pies,—all cooked by Indians;

“ after which, Mr. Nelles and Mr. Roberts made speeches
“ which were translated, then different Indians spoke in their
“ own language. Mr. Nelles and Mr. Roberts then drove to
“ the New Church of Kanyeageh, an extremely beautiful little
“ building, in a good position in the heart of the Reserve.
“ The Rev. R. J. Roberts is the regular minister there, but
“ Mr. Nelles officiates on Communion days. The Six Nations
“ have granted a glebe of 8 acres, on which Mr. Roberts is to
“ build the parsonage, but the patent is not yet made out by
“ Government. The following day Mr. Nelles took me to
“ Mrs. Roberts’s School, three miles from the parsonage, but
“ to which Mrs. Roberts walks every day.

“ Mr. Roberts wishing to get all the instruction possible as
“ to new school books, modes of teaching, &c., I met him by
“ appointment at Toronto, and we went together to the Normal
“ School there, a seemingly capital institution. A newer class
“ of lesson books is much wanted in your schools, as well as
“ useful and entertaining ones for a lending library. All these
“ can be well and cheaply bought at the Normal School,
“ Toronto.”

The Rev. A. Elliot has kindly presented the Treasurer with a copy of the Canadian Almanack for 1869, in which the names of the teachers are given of the Provincial Normal and Model Schools at Toronto for the instruction and training of teachers. Drawing, vocal music, and gymnastics are comprised in the system of education, as well as writing and book-keeping. The Normal School Students practise the art of teaching in the Model Schools connected with the Central Institution.

A grant of £60 has been made by the Special Committee

of the New England Company for the benefit of the Indian Schools in the Grand River Reserve; and as this grant, at the suggestion of the Treasurer, was placed in the hands of the Rev. R. J. Roberts, that clergyman has visited all the Schools of that Reserve, and his letter respecting them is placed at the end of this section of the report. Mr. Roberts intends to purchase a small supply of lesson books in Brantford for present use, and will communicate with the large educational book stores and the Deputy-Superintendent of Education in Toronto, to ascertain the terms upon which books and other school materials may be obtained. The new lesson books Mr. Roberts regards as "in every way superior to the old books," which were generally of an uninteresting character. He notices that children who have begun to use the new books are "quite in love with them; the natural consequence is that they learn to read more quickly."

Mr. H. Lister and Mr. R. J. Roberts agreed, that if the New England Company would induce young Indians to read and form studious habits, they must let them have very interesting works at first. *The Canada Farmer*, an agricultural paper published in Toronto, has been mentioned by the interpreter to Mr. Roberts as a work which, in its bound volumes, would be acceptable for his own reading.

The Committee of the Church of England Synod for the Province of Ontario, appointed to inquire into Indian Missions, describe the Mission to the Six Nations Indians as "the largest and the most important of the Indian Missions in the diocese of Huron." They mention that "the Missionaries and School Teachers, as well as the Mohawk In-

“stitution, are all supported by the New England Company,
“who for the last two centuries have proved themselves the
“kind and generous benefactors of several Indian tribes of
“this continent.”

A Wesleyan Methodist Mission is supported in the Grand River Reserve. It is termed “Grand River;” and the Methodist Missionary reports of it, that “the Indians of
“that Mission are assuming more industrial and sober habits.
“There has not been nearly so much consumption among
“them as there was last spring. They do not make as rapid
“improvement as we could wish for, yet they are much better
“than they were. Christianity has been to them a blessing
“of infinite value.”

Another Wesleyan Methodist Mission, in the southern part of the Grand River Reserve, is termed “New Credit,” a tract of land given to Ojibbeway Indians, who settled there several years ago. They were, according to the Rev. A. Nelles, Methodists when they came to this Reserve, and are still under the care of the Methodist Society.

Their numbers are reported by their Missionary, the Rev. T. Lawson, to be 67 Indian members of the Methodist Church; 4 white members of the Church; and 4 on trial.

Mr. Lawson describes the New Credit Indians as attached to Methodism, and possessing “more general intelligence,
“deeper piety, greater diligence in business, increased economy
“and less disposition towards vagrant habits. Indeed, with
“the exception of a few families of the lower grade, vagrancy,” he remarks, “is altogether given up. A large quantity of
“land has been enclosed and cultivated, and several families

“ who had but scanty fare and domestic misery, now enjoy
“ domestic happiness and plenty. Several inebriates have been
“ reclaimed to manhood, regenerated, and are now worthy
“ members of the Church.” Mr. Lawson mentions a good
Missionary Meeting. LozseEVERS, the Chairman, who is an
Indian, in an excellent speech, urged the Indians to increased
liberality, and hoped the day was not distant when they would
undertake to support their own Missionary. The Chairman’s
contribution was consistent with the principles he advocated;
for he subscribed ten dollars (£2).

A correspondence has been going on for some time respecting the erection of a new Church of England place of worship on the southern side of the Grand River, as many of the Indians formerly on the northern side of that river have now settled on the southern side.

Mr. Henry Lister thus reports respecting the proposed New Church :—

“ Mr. Elliot showed me the place where he proposed to
“ build his new church (see the map of the Reserve). I
“ cannot help thinking, however, that a more central site (say
“ near the Council House) would be preferable. The old church
“ is certainly on the wrong side of the river, so a new one is
“ needed; the Six Nations ought to contribute more than they
“ do, both of money and labour, to their churches, and other
“ works for their benefit. The Delawares in the S.E. part of
“ the Reserve support their own schoolmaster; they give him, I
“ believe, \$500 (£100) per annum.

“ Mr. Gilkison, the Government Superintendent of Indians,
“ told me that he was going to make a survey of the ground,

“ showing each house and cultivated field ; he hoped to get it
“ done in the spring. I asked him for a copy for the Company,
“ as you will then be able to see where churches, schools,
“ houses, &c., are most required.”

The Special Committee of the New England Company have decided to wait for Mr. Gilkison's survey of the ground before selecting a site for a new church.

A letter has been forwarded to the Rev. A. Nelles, informing him of the following Resolution adopted by the Special Committee of the New England Company on the 27th April, 1869, with reference to the Missionary (the R. J. Roberts) :—

RESOLVED—

“ That the Rev A. Nelles be written to, acquainting him
“ that it is the desire of the Company, in consideration of the
“ services rendered by the Rev. R. J. Roberts, to appoint him
“ to be their Missionary at Kanyeageh, and to take charge of
“ the church and to superintend the two schools connected
“ with that congregation.”

The plans for the parsonage at Kanyeageh, have been approved by the Committee, and sent to the Rev. R. J. Roberts, with the request that he will obtain an estimate of expense of the proposed building, and in reply, Mr. Roberts has forwarded the estimate of John Turner, of Brantford, for the construction of the building for \$2,094, or about £420 sterling.

Canon Nelles, through his friend, Dr. Bown, M.P. for the County of Brant, has received a promise of the speedy transmission from Ottawa, of the Government patents, securing to

the New England Company the possession of the lands on which the Kanyeageh church has been built, and on which the parsonage is intended to be erected.

Mr. Nelles reports, that the numbers of the Six Nations Indians is about 2,600, of whom two thirds are women and children, and about 600 are still pagans. More of the Indians die of consumption than of any other disease, probably on account of their exposure to wet and cold; particularly when, in the spring, they go into the woods to make maple sugar. The government have appointed two medical gentlemen to attend to the sick among the Indians.

Indian houses are generally built by the Indians themselves, of logs, and consist of one room, frequently divided into two departments; some of the Indians have erected frame houses, comprising several rooms, which, in a few instances, have been comfortably furnished.

Indians generally subsist on the same articles of food that poor white farmers live on, such as bread, butter and potatoes, with occasionally a little meat; but many of the Indians, according to Canon Nelles, are becoming very comfortably off, producing, not only abundance of food for their families, but much to sell. The use of ardent spirits is greatly decreasing, and Canon Nelles remarks that there are fewer drunkards among the Six Nations Indians than among the same number of white people in similar circumstances.

Ague is prevalent in the Indian Reserve, and this malady is attributable to the numerous swamps in the forest.

There are several stagnant pools and swamps, and a stream of water, choked up by logs of wood, in the vicinity of

Kanyeageh; but a couple of oxen have been allowed to the Rev. R. J. Roberts, to draw out the logs of wood from the water course; and an Indian farmer, (Hill,) has been engaged by him to assist for one year in the drainage and cultivation of the land near the church.

On the 9th November, 1868, the Rev. R. J. Roberts writes:—

“ All the logs which were fit for firewood, we have cut up.
“ Next summer they will make tolerably good fuel. Many of
“ the logs, however, have been inbedded in the stream for
“ years, and are so far decayed, that no use can be made of
“ them. We have had heavy rains for the last three or four days,
“ which have prevented the men from working. The water
“ has filled all the swamps, and the flood in the stream is so
“ great, that we cannot do much more this year towards
“ drawing out old logs; unless, indeed, the water should fall
“ again. I can, however, employ the men most usefully in
“ digging some drains, by which many of the swamps near
“ the church and parsonage, will be almost dried up. Next
“ summer we can easily remove the logs from the water
“ course.”

During the half-year from the 1st January to the 30th June, 1868, there were seventeen interments of Indians, either in Kanyeageh Churchyard or in some other burial grounds within four miles of that station; and the diseases in these cases, where known, are thus enumerated:—

MALES.			
No.	Aged.		Cause of death.
1.....	3 years	.....	Not known.
2.....	11 „	.....	Inflammation.
3.....	17 „	.....	Diphtheria.
4.....	18 „	.....	Inflammation.
5.....	25 „	.....	Consumption.
6.....	26 „	.....	Consumption.
7.....	27 „	.....	Consumption.
8.....	72 „	.....	Softening of the brain.

FEMALES.			
9.....	4 months	.....	Ulcers.
10.....	1 year	.....	Not known.
11.....	1 „	.....	Scrofula.
12.....	7 years	.....	Cold.
13.....	33 „	.....	Consumption.
14.....	41 „	.....	Abscess.
15.....	52 „	.....	Consumption.
16.....	56 „	.....	Consumption.
17.....	83 „	.....	Gradual decay.

The food taken by the Indians Mr. Roberts regards as often insufficient and unwholesome, and their clothing frequently does not serve to keep out the cold of a Canadian winter.

Several of the Indians near Grand River are desirous of intellectual improvement. Peter Martin (Oronhyatekha), with the assistance of the New England Company, went through a regular course of medical study in the University of Toronto,

passed the examination for the degree of Bachelor of Medicine, and is now, as Dr. Oronhyatekha, settled at Belleville, near Hastings, Bay of Quinté, Ontario, and takes an active interest in an influential Canadian Temperance Society.

Henry Beverley Johnson, son of the Interpreter, is pursuing his education, with the assistance of a grant of £50 a year, increased to £60 a year, for three years from the New England Company, in Hellmuth College, near London, Ontario; and Helen Charlotte Eliza Johnson, a daughter of the Interpreter, is to be admitted this year, 1869, into the Hellmuth Institution for Ladies, near London, Ontario, and the expense of her education for three years in that establishment will be defrayed by the New England Company, and will amount to about £60 a year.

John Jacobs, an Indian, has been entered at Huron College, London, Ontario, and will be assisted for three years by a grant of £50 a year. On the 3rd May, 1869, the Bishop of Huron wrote that he was glad to report, that "J. Jacobs continues to conduct himself with the utmost propriety, and to apply himself diligently to his studies." A brother of John Jacobs is to enter Huron College this year, and to be aided, on similar terms, for three years in his studies by the New England Company. It is hoped that in this School of Divinity, instruction may be obtained to qualify one or both of these Indians to become teachers, or, possibly, missionaries.

Benjamin Jamieson, son of an Indian farmer at Onondaga, has been admitted into Woodstock School, and has begun lessons in mental arithmetic, English grammar, dictation, reading and geography. He is in the lower classes of the

School, but the Head Master writes of him, "that he is well-conducted, and seems anxious to improve." His father requested the assistance of the New England Company for this youth, as he was desirous that his son should obtain a knowledge of the English Language. The expence of education at Woodstock School is considerably less than at Hellmuth College, or Huron College; and a grant of £12 a year is allowed to assist in Jamieson's school career.

A grant of £50 was made on the 23rd December, 1868, towards the board and education of two young Indians at the Toronto Commercial School.

An increase of £16 a year has been granted to Mr. and Mrs. Bonslaugh, the Superintendents of the Mohawk Institution.

North of the Grand River, only about eight or ten Indian families remain. The lands belonging to the New England Company, north of the river, comprise:—

The Tuscarora Mission Estate, granted in 1837 ...	17½
The Tuscarora Parsonage Glebe, granted in 1837	35½
The Churchyard and Burying Ground at the Tuscarora Village, granted in 1837	1·30

Acres 55·30

The grant of these three properties was made under the administration of Sir F. B. Head, Bart, including 55 acres and 30 perches, in the Township of Onondaga, and was granted to James Gibson, the Right Rev. John Lord Bishop of Toronto, and others, for the purpose of promoting the pious objects of the New England Company among the Six Nations of Indians on the Grand River.

On the 14th May, 1869, the Rev. R. J. Roberts wrote as follows to the Treasurer, respecting the Day Schools in the Grand River Reserve, south of the Grand River:—

“ In your communication of the 3rd ult., you requested
“ me to suggest improvements or remedies for defects in the
“ schools south of the river. Having now visited them all,
“ I beg most respectfully to make a few remarks on each school,
“ and then offer some suggestions. I take the number of each
“ (from 2 to 7) from your Report for the year 1868.

“ No. 2 (of which Mrs. Roberts is Teacher) is an Episco-
“ pal Methodist Chapel, a frame building, and very badly
“ furnished for school purposes. There is no desk for the
“ teacher, and only one of a wretched description for the
“ pupils.

“ No. 3. An old log building. This school has been well
“ taught by Isaac Barefoot, an Indian who was trained at the
“ New England Company's expence, in the Normal School, for
“ the office of Teacher. The school is, however, badly fur-
“ nished; the desks are of a poor character; and there is no
“ place in which to lock up books, pencils, copy books, re-
“ gistry, &c.

“ No. 4 is held in an old log house at the river side, nearly
“ opposite to the Tuscarora Parsonage. The building was
“ formerly used by the Baptists for religious services. It is
“ owned by them, but as they do not make use of it now,
“ they might be willing to give possession of it to the New
“ England Company, so long as school is held there.

“ No. 5, in the Delaware Settlement, is a log building.

“ No. 6. This School is held in an upper room of a respectable frame building, the under part of which is, I believe, intended for a store; many Pagan Cayugas live round about, and it is unfortunate that ardent liquors are occasionally sold close by the school, which tends to prejudice the people of that tribe against the school. A school-house ought to be erected somewhere else in that neighbourhood.

“ No. 7. An old log edifice. No lock to the outside door. A new building is needed very much.

“ *Kanyageh School-house* is a frame building. The wood-work is not yet finished. It is supplied with benches and one temporary desk for the children, but no desk for the teacher. This school-house ought to be painted white or brown this summer.

“ The Methodists have only one School on the Reserve. Few scholars attend it: many children pass it by and go on to the New England Company's School, No. 2, and to that at Kanyageh.

“ The Methodists have a Missionary among the Chippe-ways. Two or three years ago a large number of them, including their head chief and commissioner, made several applications to me (verbal and written) to hold Church of England services in one of their school-houses,—that one which is most distant from my residence. By Mr. Nelles' permission I went there twice; but we did not wish to interfere with the work of another denomination of Christians; and there was, moreover, more work among the Six Nations Indians than I could well attend to. I believe the Chippe-ways were anxious at that time to place their schools under

“ the care of the New England Company. But now they
“ have taken those two schools from under the jurisdiction of
“ the Wesleyans, and they defray the whole expence out of the
“ funds belonging to the Band. I paid them a visit on
“ Tuesday last. The two school-houses are creditable to the
“ people: they are supplied with the *new* school books, and
“ are furnished with good maps, good desks, &c. The school-
“ plots have board fences round them, and at one end are
“ water closets (one for boys and one for girls).

“ I may here remark that the Chippeways have allowed
“ many white men to farm their land. Their farms are,
“ therefore, pretty well cleared and cultivated, but it is the
“ ‘whites’ who chiefly reap the benefit. I am inclined to
“ think that ultimately the Chippeways will be the *losers* by
“ such a course of proceeding; for there is a danger of their
“ becoming idle themselves, and altogether dependent on the
“ ‘whites.’ Their white neighbours, being interested in the
“ schools for their own children, have, doubtless, used their
“ influence in persuading the tribe to improve them.

“ I beg now to offer some suggestions for the improvement
“ of the Company’s Schools on the Reserve, and I do so with
“ much deference to those who have had a longer experience
“ of school-work among the Indians, conscious, also, that I
“ may in some things be mistaken.

“ I am of opinion—

- “ I. That the Council of the Six Nations Indians should be
“ required to erect school-houses of an approved cha-
“ racter *wherever needed* on their Reserve, and furnish
“ them with the best style of desks and other furni-
“ ture.

“ II. That the possession of those school-houses be guaran-
“ teed to the Company so long as the Company are
“ kind enough to supply them with teachers and
“ school materials.

“ I believe the time is come when the Six Nations should
“ do so. It may, however, be advisable to defer making
“ this request for a short time, and for *this reason* :
“ a Bill is now before the House of Commons at
“ Ottawa (and has passed the second reading) which
“ proposes to give the Chiefs authority to construct
“ and keep in repair school-houses on their Reser-
“ vations.

“ They might, perhaps, object to building in one year
“ all the schools that are needed; but they ought, I
“ think, to build *two each year*, and furnish them
“ until the required number are erected and furnished.
“ I send you a copy of that Bill, and you will see
“ that it is also proposed that the Governor may
“ order that the Chiefs be *elected*. A Council of such
“ elected Chiefs will probably be more disposed than
“ former Councils have been to aid in any work cal-
“ culated to improve their people.

“ If the Council should decline acceding to such a
“ suggestion as I have made, perhaps the *Company*
“ would be willing to build one school each year on
“ *sites* of at least *one acre* secured to the Company for
“ that purpose.

“ I spoke to Mr. Gilkison, the Superintendent, on this
“ subject, and was told by him that sites could be

“ obtained. Moreover, if the Council will not erect
“ the school-houses, I am sure that the *people* would
“ do all the work of erection, except, perhaps, the
“ plastering. The buildings, too, should be *frame*,
“ *not of logs*; for it is difficult now to procure good
“ logs for building purposes. But as the people are
“ for the most part poor, and struggling to improve
“ their farms, *they* could not purchase the necessary
“ materials, such as boards, shingles, nails, &c. If
“ these things were supplied, they would soon put
“ up the house.

“ III. That the new school books now approved by the Board
“ of Education in Ontario, and generally used in the
“ common schools of this province, be introduced
“ into the Company's schools, also a few Maps into
“ the more advanced schools, such as of the World
“ and British North America, as well as blackboards,
“ and other smaller articles generally used in good
“ common schools.

“ IV. That Tablet Lessons be provided for the Junior Classes
“ in order to prevent the wear and tear of books so
“ common with them.

“ V. That the Schools be examined *regularly* every three
“ months.

“ VI. That an approved form of Report be prepared with
“ *printed headings*, and each Teacher be required to
“ furnish his Quarterly Report before his Quarterly
“ Salary be paid.

-
- “ VII. That printed rules for the behaviour of the children
“ and the duty of parents be placed in a conspicuous
“ part of the school-house, and be read at each quar-
“ terly examination, in the hearing of the children and
“ such parents as may be present.
- “ VIII. That children be, as a general rule, required to
“ attend the Schools on the Reserve before being
“ admitted to the Institution. Some exception to be
“ made to this rule in favour of orphans, or those
“ who live too far from the ‘ Reserve’ Schools.
- “ IX. That candidates for the Institution be chosen according
“ to *merit* and *age*,—that is, that those who have
“ been most regular in attendance, have passed a good
“ examination, have been well-behaved, and are not
“ too old or too young.
- “ X. That two or more boys and girls be occasionally selected
“ for special instruction and training for the office of
“ *Teachers*; that they be sent first to the Central
“ School in Brantford, and, second, to the Normal
“ School, Toronto.
- “ XI. That as the frequent changing of Teachers is injurious,
“ and good Teachers cannot be obtained if their
“ salary be not more than that of a common labourer,
“ or less than that of a mechanic,—it might be well
“ to give some increase of salary to the Teachers,
“ or an addition after five years’ faithful and satisfac-
“ tory service.

“ I trust the Company will excuse me if I have gone too far in making the above suggestions. I am anxious to see the Indian Schools quite equal to those among the ‘ whites.’ I would be glad, therefore, if the Council could be persuaded to erect better buildings than some of those now in use, and that they be placed under our control. It would not do to furnish them with expensive books, maps, and other school materials, unless they were in our possession: we could not save them from speedy destruction. Three of the school houses, perhaps four, may be safely furnished now or as soon as may be determined, viz. *Kanyeageh School-house, No. 3, No. 4 and No. 5.*

“ New buildings ought to be erected instead of Nos. 6 and 7; and if some slight re-arrangement were made, that is, if a school should be erected at the Council House, I think it would be a change for the better.

“ I may say that all the school-houses are badly furnished: the desks (where there are any) are of a wretched description; the doors of some are without a lock; meetings for various purposes—sometimes political, sometimes religious, and sometimes for amusement (idle or rational)—are frequently held in them after nightfall; and as some mischievous young people will occasionally be present, books and other school materials are frequently destroyed by them. I should like to see every school so furnished, taught, and taken care of, that, firstly, we should not be ashamed of them, and, secondly, that the maps, books and other valuable school materials furnished by the New England Company should not be destroyed.

“ I have once or twice passed the school-house, No. 7, and
“ observed *sheep* lying down inside to shelter themselves from
“ the heat of the sun. There was no lock to the door. The
“ Baptists claimed to own the building, and would do nothing
“ to make it secure against these innocent intruders.

“ I would not wish to interfere in the slightest degree with
“ the religious services of any Christian denomination; but an
“ experience of six years has convinced me that it is almost
“ impossible for the Teacher to protect books, maps, &c., un-
“ less the school-house belongs to the New England Company,
“ and the Teachers have a right to lock the door every day
“ when school closes.

“ I hope that, by perseverance, the work of reform may go
“ on—slowly, perhaps, but steadily. If I were permitted by
“ the New England Company, I might take steps to make
“ two of the schools, viz. Kanyeageh School and No. 3, have
“ such an appearance inside and outside, as would create a
“ desire among the people in other sections to have schools
“ equally good and useful.”

CHEMONG MISSION

AND RICE LAKE TRUST PROPERTY.

On the 28th July, 1868, the Rev. Edward Roberts wrote the following description of the New England Company's Estate at Chemong or Mud Lake:—

“ There are about 200 acres of the Estate now cleared, but not much more than a quarter of that land has been properly cultivated, and not half of it fenced. It is common pasture for the stock both of the Company and the Indians.

“ There are on the Estate about 1,400 acres more of good land, capable of being cleared and cultivated to advantage. The portion which is cleared is, perhaps, the worst land, being flat, and therefore needing draining, and is the most stony.”

On the 7th October, 1868, the Rev. E. Roberts writes, that the Chemong Estate is about three miles long, in a straight direction, and from one to two miles wide. I have traversed it from end to end, and from side to side. It is very fatiguing to walk through the primæval forest. The underbrush is close and entangled,—a passage has to be forced through it all the way; fallen trees, lying in all directions, have to be surmounted; creeks, quagmires and morasses have to be crossed, and snakes and bears have to be encountered.

“ The Indians have shot six bears within the last fortnight:

“ the flesh is good for food, and the skins sell for ten dollars each.

“ There is a danger of getting lost, and having to spend the night in the woods.

“ I engaged a surveyor to measure six 25-acre lots in the best locality, which are now ready for occupation. Three of the Indians have commenced work on the new farms; two Indians will have new houses on their lots ready for the winter; and one Indian will have a new fallow of 5 acres of beautiful land, sown with fall wheat, this week; in all of which, I encourage and assist them by devoting to this department as much as possible of my presence, advice and direction; by giving food to the value of four dollars an acre, while the Indians are engaged in clearing; and by supplying lumber, shingles, glass and hardware for the new houses.”

“ During the coming winter (1868-9), six or eight Indians will be employed for more or less time in clearing about 10 acres connected with the Mission Farm, in getting out fire-wood and fencing timber, and in drawing lumber for the new barn, stable and cow-house. One in particular will be engaged to superintend this work, and I shall give it my personal attention.

“ I have a Canadian farmer, James Jackson, a married man of steady habits, engaged by the year, to assist in the work and direct the Indians, at £50 currency per annum. I make myself responsible for his wages, only charging for so much as is done directly for the Indian community, or in the improvement of the Estate. He will have apartments in the new Mission House as soon as it is ready. Either Mr.

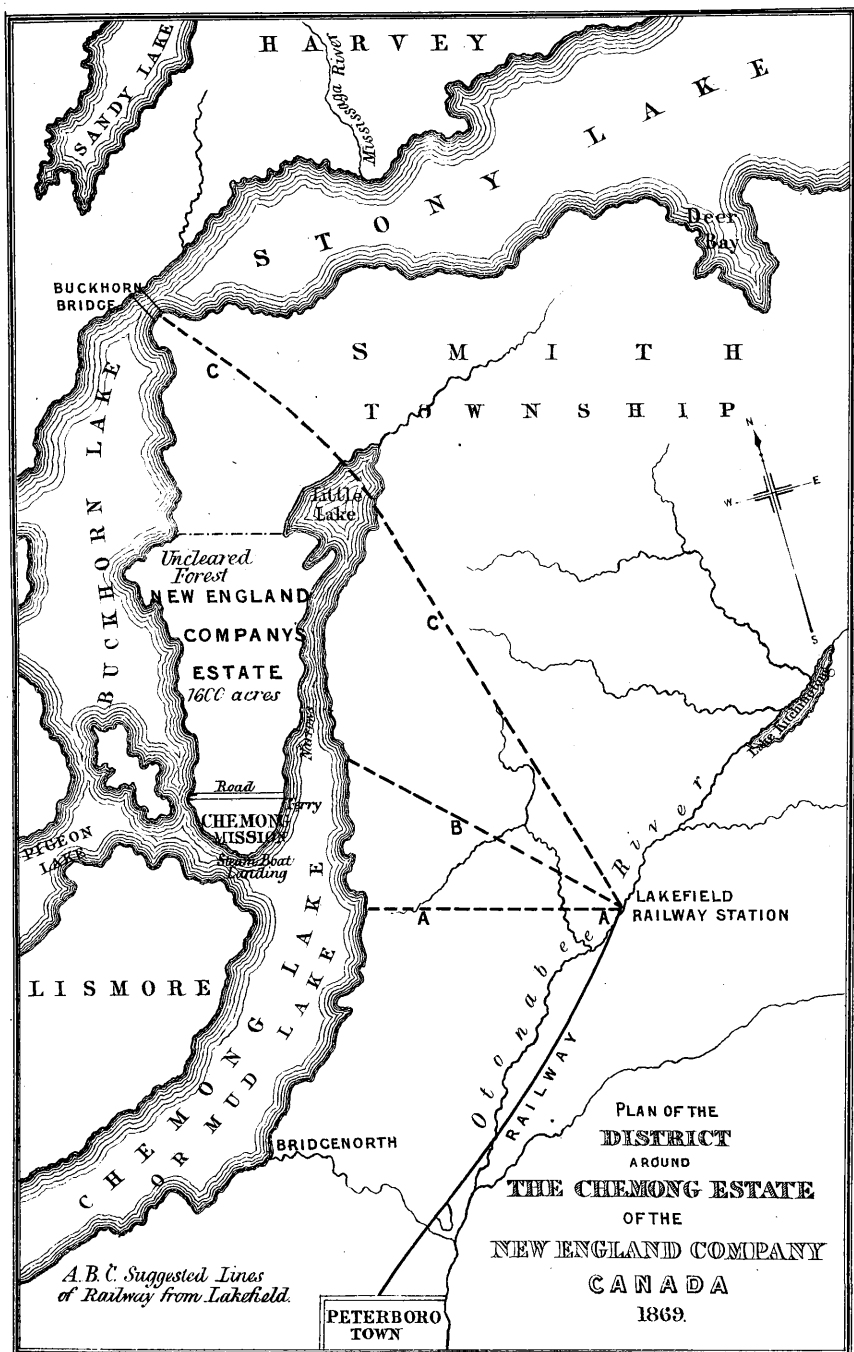
“ Schofield (the schoolmaster) or my hired man, is much required on the water, in fetching workmen, visitors, provisions and goods across the lake. We could almost keep a ferryman employed in this work. A signal is made from the opposite shore [by lighting a fire], and the party desiring to cross the lake is then fetched in the ferry boat.”

Mr. Edward Roberts mentions in his letter of the 8th December, 1868, that there is a period in the spring and autumn when the Indian settlement at Chemong is inaccessible, on account of half melted ice and snow.

Last spring (1868), the ice went out of the Lake on the 15th of April, and a storm on that day lashed the water into foam. From the 15th April Mr. Roberts and the Indians commenced work for the new building and the farm.

In October, 1868, Mr. Henry Lister visited Chemong. He mentions in his report that the Indians there, as well as at Rice Lake and Garden River, are Ojibbeways, and “ belong to the family of Algonquins (Ojibbeways), a totally distinct race from the Six Nations, who belong to the Iroquois family; and their languages are said to have not two words in common. In former times the Six Nations were perpetually at war with the Algonquins.

“ The New England Company’s property at Chemong is situated on a peninsula, about 10 miles north of the small but rising town of Peterborough, 80 miles east of Toronto, and consists of 1,600 acres of good but stony land, elevated from 10 to 20 feet above the lake, which is one of a perfect network of shallow sheets of water. The land between it and Peterborough is thoroughly settled, but to the north



“ it is still a wilderness of swamp, lake, and forest, without
“ I believe any high hills. On the 7th October, I called on
“ your missionary (the Rev. E. R. Roberts), and hearing that
“ he was on your estate, drove to the shore of the lake,
“ about 6 miles from his house, where I had to light a fire as
“ a signal that a boat was wanted to cross—a passage of about
“ a mile. MR. ROBERTS was in the boat when it came over,
“ returning from surveying farm lots for the Indians to cultivate;
“ and we arranged that he should call for me the next evening,
“ after I had seen the station. I was therefore ferried across,
“ and spent that night at your schoolmaster’s house. Mr.
“ Schofield and his wife seemed good earnest people, but who
“ have naturally become disheartened with their work, for this
“ settlement is certainly in an unsatisfactory state. There are
“ about 160 Indians or half-breeds here, an increase of 100
“ per cent. on the population of 1837, but which I was told
“ was solely due to immigration—for the deaths exceed the
“ births.

“ The people are docile, but seem totally to lack energy, as
“ their dilapidated dirty houses shew. Although 200 acres of
“ land have been cleared at one time or another, I do not think
“ there were 10 under cultivation at the time of my visit.
“ The Indians are terribly liable to consumption and I believe
“ scrofulous diseases, both of which as well as their apathy can,
“ I think, be traced to one cause—physical weakness—arising
“ from the numerous intermarriages of a small colony of 160
“ persons—the poor quality of their food, mainly fish—and
“ their exposure to the raw weather of the Canadian early
“ spring, when collecting maple sugar, as they are then badly

“ clothed and half starved ; for the money gained by the sale
“ of the furs procured in the autumn hunt is usually spent
“ very early in winter. Perhaps the model farm, which Mr.
“ Roberts is going to commence about his pretty parsonage
“ will have a good effect. I would also encourage the immi-
“ gration of Indians from the outlying country. N.B. It would
“ be a good thing to locate the Rice and Chemong Indians on
“ one of the two settlements, and invest the proceeds of the sale
“ of the land of the abandoned one in schoolhouses, &c. ; but
“ the matter would be a difficult one to arrange.

“ I think the boarding school should be given up. None of
“ the children live two miles off, so they can easily come
“ every morning. The day school wants improving ; there are
“ 36 children on the property, and 33 are on the school books.

“ There were but few in the school the day I was there, and
“ of them only two, both boys, were at all proficient in arith-
“ metic. The writing also, in which Indians naturally excel,
“ was very inferior to that of the schools of the Grand River
“ Station. The school house wants repairing, and new desks, &c.
“ I would suggest that a large bell be rung half an hour before
“ school time every morning, and that only the children who are
“ punctual should have dinner given them, instead of all as at
“ present.”

The Rev. W. Sheridan, Wesleyan Methodist Missionary at Mud (or Chemong) Lake, reported, in 1867-8, to the Canadian Methodist Missionary Society, that there were 43 members of the Indian Mission over which he presided, and he incidently mentions the New England Company's Mission at Chemong in the following terms:—

“ The New England Company are building a house in the Indian village where the Rev. Mr. Roberts, Baptist Minister, their present agent, is to reside. This Indian band is more numerous than at Rice Lake, so that of course there is no need of a resident Missionary. But as all the Indians who profess religion are members of our (Wesleyan Methodist) church, and strongly attached to our doctrines and usages, it seems a pity that the resident Missionary is not a Methodist. If our mission authorities could make some arrangements with the Company to this effect, there would be much toil and trouble saved. The Indians would be better satisfied, and our work would be much more thoroughly done.”

Mr. H. Lister and the Rev. E. R. Roberts visited together the Town Council House at Peterborough, and consulted there a map from which the government patent of the Chemong Estate had been made out for the New England Company. This map, Mr. Lister remarks, proved clearly that about 150 acres comprised in the broken lots of land, 23 and 24, in the 14th concession, do not belong to the New England Company. The portions of land thus described immediately adjoined the Estate of the Company, and Mr. Lister subsequently, on the 11th October, 1868, made application for them to the Crown Land Department in Toronto.

The answer from the Crown Land Department was in accordance with their usual rule, that the pieces of land claimed must be surveyed before anything further could be done. A surveyor, Mr. John Reid, was accordingly appointed; and when the snow had almost gone, and the ice

could still bear, a party was formed, consisting of the Rev. E. R. Roberts, Mr. J. Reid, Mr. Sanderson, Mr. Schofield and an Indian, who walked about six or eight miles, often in one or two feet of water, and over a tangled mass of fallen trees; and Mr. Roberts writes, respecting the property claimed, that there is not much land of value in the broken lot 24, but that the broken lot 23 is high and well timbered, and there is a squatter on it. When Mr. Roberts has received Mr. Reid's report, he will furnish Mr. Venning with a copy, and will urge on the Crown Land Commission an immediate attention to the business.

On the 15th April, 1869, the Rev. E. R. Roberts writes of the Chemong Settlement:—

“ The village is now dull, as nearly all the Indians are
“ away for a few weeks until the ice is out of the lakes. This
“ is the season for the spring hunt and sugar making. The
“ two are combined by our Indians: they repair to localities
“ more or less distant, where maple trees abound in a cluster
“ or grove, and which receives the name of sugar bush.
“ There they make their wigwams, set up their large open
“ kettles, make their troughs and tap the trees. The kettles
“ are generally made of cast iron, but of late sheet iron pans
“ have been substituted for the old heavy kettle by many.
“ They will hold from twelve to fifteen gallons. The troughs
“ are made of any kind of soft timber, such as pine or bass-
“ wood. Young trees are selected about 1 foot in diameter-
“ cut into lengths of about $2\frac{1}{2}$ feet. These pieces are then
“ split evenly through the centre, and the blocks thus formed
“ are scooped out and made of sufficient capacity to hold about

“ 4 gallons of sap. Sometimes they are made of bark sewn
“ in the form of troughs, and the seams made tight with balsam
“ gum. The trees are generally tapped by cutting a nitch
“ with an axe 2 feet or 3 feet above the ground; but this
“ injures the tree in some measure, especially when carelessly
“ done, as is most likely to be the case with Indians. But an
“ auger hole about an inch deep answers better, and when
“ plugged up after the sap ceases to run, does the tree no
“ harm. Spouts are then prepared by splitting wood into
“ thin narrow staves, about a foot in length, slightly gouged
“ in the middle, for the sap to run down from the incision in
“ the tree to the trough below. Two forked sticks are put
“ into the ground to support a cross pole from which the
“ kettles are suspended, and the fire is kept burning day and
“ night below them. Sometimes the kettle is hung on the
“ short end of a pole resting on a single crotched stick set in
“ the ground; and the pole is so balanced that when the kettle
“ is full of sap, the other end of the pole will rise up and let
“ the kettle down to the fire, but when the sap boils low, the
“ kettle will rise out of the way of the fire, and escape the
“ danger of burning the syrup. By this safeguard the Indian
“ may be absent for some time, collecting sap or looking after
“ his traps. But generally the Squaws attend to the boiling
“ of the sap, which varies in quality, and requires reducing
“ from one-twentieth to one-thirtieth of its original quantity
“ to make good syrup. Sap runs best on a warm day fol-
“ lowing a frosty night. It runs faster when the snow is
“ dug away from the roots of the trees, and when the ground
“ is frozen deepest. It will cease to flow when the wind is in

“ the south; for this peculiarity, and the different qualities of
“ the sap, I have not seen a reason assigned by any vegetable
“ physiologist. Sap will flow better before a rain storm than
“ a snow storm. I think it is sweeter from old than young
“ trees, and from those that have been repeatedly tapped than
“ from those that are newly tapped.”

On the 11th June, 1868, the Rev. E. R. Roberts writes about the Chemong Estate:—

“ The Indians understand that the Chemong Estate is
“ the property of the New England Company, but that they
“ are welcome to have any part of it assigned to them with a
“ life-lease for their use and benefit, subject to the condi-
“ tions of the lease, and that all the rest beyond the lots thus
“ taken up or hereafter leased by them, is under the control
“ and management of the agent, according to your direction.
“ At present there are 4-acre lots attached to the Indian
“ houses, but these are quite insufficient for farming purposes.
“ It does not pay the Indians to purchase implements or keep
“ any stock, neither can they provide food for their horses and
“ cows in the winter, so that they have been discouraged. I
“ shall, therefore, survey and stake off 25-acre lots along the
“ road leading east from the chapel, and give to those Indians
“ who will comply with the conditions of the lease one or two
“ lots, as they may desire, and be able to make good use of.

“ One present great disadvantage is the scarcity of houses.
“ Many of the existing houses are too much out of repair to
“ be worth spending money or labour on them. In several
“ instances there are two families living in one house, which

“ is undesirable. In the village there are now 140 Indians of
“ all ages in about 35 families.

“ The school is very full. I hope that I shall receive in-
“ structions to re-furnish the school with books and ap-
“ paratus.

“ The Sunday school and Bible class are well attended, and
“ encouraging interest is manifested. The young people
“ have Testaments, but few among them have Bibles. It will
“ be necessary to furnish them with Bibles and Sunday-school
“ class books for the young children.”

With respect to the Canadian currency, Mr. E. Roberts
writes on the 28th July, 1868:—

“ To turn our money into sterling, one-ninth has to be
“ deducted for the difference of currency, and from 9 to 10
“ per cent. for exchange.”

Mr. Roberts thus mentions the state in which he found the
Chemong boarding school and farm:—

“ No furniture or household utensils in the boarding school
“ department; no school apparatus; no farm implements or
“ tools of any kind. In the boarding school department there
“ needs an entire renewal of the furniture, bedding, crockery
“ and cutlery.”

A grant of £20 has been made by the New England
Company for the School at Chemong, and under the head of
the School, in the Chemong Accounts from June to Decem-
ber, 1868, are the following items:—

12 Bibles and 12 Catechisms	£1 2 0½
50 Lesson Books, Hat Pins	0 7 7½
Stove	1 12 11

The salaries at Chemong for 1868 comprise:—

Rev. Edward Roberts	£200 0 0
Extra, for a horse and vehicle ..	30 0 0
Mr. and Mrs. Schofield (school) ...	97 18 10
James McCue (interpreter)	28 16 2

Wages for farmwork at Chemong, in the
half-year June to December, 1868,

amounted to	7 4 0
Joseph and Daniel Whiting, for clearing	3 17 4½
Solomon Fawn, for clearing	0 11 4

Premiums for the best farm produce were given to the
amount of £6 7s. 6½d.

The cost of the new mission house at Chemong has
amounted to £473 3s. 8d., comprising among the items,

35,100 Bricks	£36 2 8
40,000 feet of Lumber.. ..	78 13 4
Building (brick and stone work) ...	57 5 4
Shingles.. ..	13 11 7
Plastering	17 18 10
Carpenter's work	81 9 7
Board of Workmen	38 19 2
Building Shed	3 8 8
Glass and glazing	6 15 8

A retiring pension of £75 a year was allowed by the

New England Company to the Rev. John Gilmour, their late Missionary at the Chemong and Rice Lakes, and that aged minister died on the 22nd May, 1869, having only enjoyed his pension for one year. Before his death Mr. Gilmour expressed himself feelingly to his son, with respect to the liberality of the New England Company. Mr. Gilmour, in 1840, had been appointed one of the trustees of an Indian reserve near Rice Lake, containing 1,120 acres, which are held for the benefit of the Indian tribes in the province of Canada, with a view to their conversion and civilization. His co-trustees at that time were the Rev. Alexander Bethune, Charles Anderson, Charles Rubridge, and the Hon. George Herchmer Markland.

The New England Company were desirous that Mr. Gilmour should have been succeeded in this trust by the Rev. Edward Roberts, that they might be represented in the trust. Many of the Rice Lake Indians have been for 28 years under the superintendence of a Wesleyan Methodist Missionary, the Rev. J. Reynolds, who reports that, in 1867-8, there were 55 Indians and 5 whites, members of his church, and that the Sunday and Day schools here were in a healthy state, and the Sabbath congregations were good.

Hiawatha is the name of the settlement of the Rice Lake band of Indians who belong to the Mississagua tribe, and as there is a resident minister among them of the Wesleyan Methodist connexion, it is no longer requisite for the agent of the New England Company to do more than pay occasional visits to Rice Lake. Mr. Reynolds writes of the Methodist Mission:—"The aspect of the work in general is

encouraging, and we are prayerfully and hopefully looking for better things."

A grant of £60 from the New England Company, according to Mr. Lister, would be acceptable for a new church at Rice Lake, and he was informed that the Indians would supply the remainder of the cost of the edifice. Mr. Lister mentions the chief of the Indians, Pandush, as a superior man, who has a nice house and garden, and he describes a great deal of the land near Rice Lake as under cultivation.

GARDEN RIVER.

Garden River is described by the Rev. James Chance as a stream running from north to south into the river Sainte Marie, and dividing the village of Garden River into two parts. The village is beautifully situated on the river Sainte Marie, which runs in an easterly direction, connecting Lake Superior with Lake Huron, and forming the boundary between the state of Michigan and Canada.

Mr. H. Lister mentions that the Garden River Reserve forms the left shore of the river Sainte Marie for seven or eight miles, and is too large for the three or four hundred Indians who are on it. The land was granted to the Indians absolutely, but as they had not allotted the land among the different families, any Indian could cut timber where he liked and sell it for a mere nothing to the first speculator. Perpetual quarrels arose among the Indians themselves about the cutting of the timber, and the Government then said to the Indians:—

“ Yield your right to the timber and we will put you on the same footing as white men, except that you shall pay a smaller license (to be invested for your benefit) than they. The Indians refused, as they say Government money passes through so many hands, that by the time it reaches them there is but little left: and as the Government are firm, they will not even grant licenses to those who apply for them, and have prosecuted some Indians who cut timber without.”*

* Report of Mr. Henry John Lister, 1869, p. 12.

Mr. Lister does not think our authorities wish to oppress the Indians ; on the contrary, they take too much care of them, and by treating them as children enervate them.

Indians are not at all stupid, but hate steady labour, and, Mr. Lister remarks, catch readily at the theory that he is afraid is too often presented to them, that the English are merely intruders, who ought to support them as they have taken away their land.

“ This view is quite incorrect, he thinks, for when in 1856 or 1857 our Government bought up all the Indian claims to the country between Pentagushene in Georgian Bay to Pigeon Point on Lake Superior, our frontier with the United States, a coast line of more than 600 miles, they found but 1,400 Indians in the whole of that vast territory to treat with. Surely these 1,400 can hardly be said to own the land they merely wandered over.”

Mr. Lister cannot see why our Government should not pay a fair amount to the Indians for their claims, and then treat them in all respects like their white neighbours, and let each man buy back whatever land he needs.

“ Of the 300 or 400 Indians on the Reserve, not more than 140 are Protestants ; the rest are Roman Catholics and attend the Jesuit mission church, which with the mission house is close to yours ; an unfortunate circumstance, as the two religions are thus brought into collision, and we cannot suppose that the quarrels of the rival Christian priests are unobserved by the pagan Indians, or that the more unprincipled among them do not sell themselves to the missionary that will give the most.”

It would be best for all, Mr. Lister thinks, that as the Protestants are in the minority, they should withdraw from this Reserve.

The Indians on the Garden River Reserve are very much better off than those at Chemong Lake; and Mr. Lister thinks the whole band cultivate about 400 acres, at least that was the quantity Father Kohler (the Jesuit missionary) told him. Mr. Kohler has built a fine looking grist mill at the expense of \$4,000 (£800), which is perfectly useless, as Mr. Chance opposed his getting a title to the land, thinking Mr. Kohler's terms exorbitant; and as the Jesuit would not give way, the mill remains without its machinery. The Government Superintendent at the Sault St. Marie, said that Mr. Chance was in the wrong; but a casual visitor cannot judge. As far as Mr. Lister could see, however, the Jesuits seem to have great tact in their dealings both with Government Officials and also the Indians.

There are about 40 children on the books of the New England Company's school, but the day Mr. Lister was there being a holiday, he did not see many of them.

Mrs. Chance talked of starting a store or general shop, which is much wanted, and the expense would be small, as there is a capital store-house close to the Parsonage and quite on the wharf where the steamer stops. After a little superintendence by the missionary, there is no reason why it should not succeed better than those on the Grand River Reserve, for the white traders here make a great deal of money. The sight of one prosperous Indian would do more to stir up emulation, the quality they most want, than anything else.

After leaving the Mission, Mr. Lister went to the village of the Sault St. Marie, and called upon the Government Superintendent of Indians, Mr. Wilson, where he took a tracing of the Reserve and country round, a copy of which has been lithographed for this report.

Mr. Chance states that all the mission buildings at Garden River, comprising the church, the mission house and the school house, were built by the Indians under his superintendence, the materials being wood.

Ventilation he describes as excellent, and the space ample. The children in the school attend for two and-a-half hours in the morning, and two hours in the afternoon.

Indian houses in Garden River Village consist only of one story: they are made of substantial logs, with proper windows and doors, and are roofed with shingles. Some of the houses are covered outside with "chap boards," which are painted or whitewashed: the interior is furnished like an English cottage, with chairs, tables, beds, &c, and some have their walls decorated and ornamented with pictures and Indian curiosities.

Mr. Chance considers that at present (1869), there are about 300 Indians at Garden River, of whom rather more than half are males. There are 50 heads of families, from 20 years to 80 years old—84 children under 11 years of age, of whom the boys have a small majority. During six months, June to December, 1868, at Garden River, there were 5 deaths and 6 births; but on the whole, Mr. Chance does not think the number of Indians to be increasing in that settlement.

Indians at Garden River prefer venison, and beaver, and even bear meat to mutton and beef, but their chief predilection is for pork, and when that is cheap and plentiful, they seldom eat any other meat.

The cheapest and inferior pork is consequently purchased by the Indian traders, and sold to the Indians at the highest price.

Stringent prohibitory laws are on the Canadian statute book against selling or giving spirits to an Indian, but the traders, knowing the power of whiskey in procuring valuable furs and other things at a small cost, set the laws at defiance, and trusting to the indifference of the magistrate, give or sell whiskey to the Indians with impunity. Water and tea are however common beverages among the Indians, some of whom do not take spirits at all; others occasionally take whiskey (fire-water), and others again acquire a taste for spirits.

A clause is inserted in the bill before the Canadian parliament, 1869, for the gradual enfranchisement of Indians, and the better management of Indian affairs, which proposes to continue a penalty on any person selling intoxicating liquors to Indians in the following words:—

“Any person who shall sell, barter, exchange or give to
“any Indian man, woman, or child, any kind of spirituous
“or other intoxicating liquors, or cause or procure the same
“to be done, shall, upon conviction in the manner provided
“by Section 12 of the Act 31 Victoria, Chapter 42, be sub-
“ject to the fine therein mentioned; and in default of pay-
“ment of such fine, or of any fine imposed by the above
“mentioned 12th section of the said Act, any person so

“offending may be committed to prison by the Justice of the Peace before whom the conviction shall take place, for a period not more than three months, or until such fine be paid; and the commander of any steamer or other vessel or boat, from on board or on board of which, any spirituous or other intoxicating liquor shall have been, or may be sold or disposed of to any Indian man, woman, or child, shall be liable to a similar penalty.”

Indian houses are heated by stoves frequently to a high temperature, and it is often the custom of Indians to rush out without sufficient clothing, and with no covering on their heads, into a piercing cold atmosphere;—their clothes sometimes become saturated with wet, and their feet are damp, and they remain in this state for a long time without change.

Indians go out hunting, carry heavy burdens on their backs, and after walking long distances in the depth of winter, they have occasionally to spend the night in a tent made of pine branches. They now and then overstrain themselves in lumbering among the forests, and are at times too violent in their exertions.

Almost all Canadian Indians look forward to the sugar season with childish delight: they locate themselves in bark wigwams in the bush, when the nights of early spring are intensely cold. Young women, in gathering the sap from the sugar-maple trees, have their lower extremities wet from morning to night, and this too now and then at a time when they ought especially to keep themselves warm and dry.

Pulmonary diseases and a sort of scrofulous consumption are common maladies among the Garden River Indians, and

among other complaints may be mentioned worms, dysentery, fever, and small pox. All the Indians at Garden River have been vaccinated, and there is very little of small pox.

Of 36 deaths of Indians,

11 were of children under 12 years of age.

4 of persons from.....12 to 20 years of age.

9 " " 20 to 30 " "

6 " " 30 to 40 " "

3 " " 40 to 50 " "

3 " " 50 to 70 " "

36 Deaths of Indians.

For the improvement of the Indians, Mr. Chance advises that the observance of rules and regulations conducive to health should be urged upon the Indians, the laws to which the physical frame is subject should be explained to them, as well as the influence of food and drink on the human body, and they should be taught that disease, suffering, and disorder, follow disobedience to Divine laws, whether natural or moral.

In reply to an inquiry as to the number of Indians at Garden River, who would be qualified to vote for members of the Canadian parliament, if Indians should be allowed the same political privileges as whites, Mr. Chance was of opinion, that in that settlement, there are 50 or 60 Indian properties, which would confer electoral votes on the holders.

Location titles from the Superintendent General of Indian affairs are requisite in Canada, to enable Indians to hold lands in the Indian reserves, and an explanation of the Canadian law with respect to the possession of lands by Indians is

given in the two following clauses of the Indian bill, introduced into the Canadian Parliament on the 27th April, 1869 :—

“ 1. In Townships or other tracts of land set apart or reserved for Indians in Canada, and subdivided by survey into lots, no Indian or person claiming to be of Indian blood, or intermarried with an Indian family, shall be deemed to be lawfully in possession of any land in such Townships or tracts, unless he or she has been or shall be located for the same by the order of the Superintendent General of Indian affairs; and any such person or persons, assuming possession of any lands of that description, shall be dealt with as illegally in possession, and be liable to be summarily ejected therefrom, unless that within six months from the passing of this Act, a Location title be granted to such person or persons by the said Superintendent General of Indian affairs or such officer or person as he may thereunto depute and authorize. But the conferring of any such Location title shall not have the effect of rendering the land covered thereby subject to seizure under legal process.

“ 2. Any person liable to be summarily ejected under the next preceding Section, may be removed from the land of which he may have assumed possession, in the manner provided by the eighteenth Section of the Act passed in the thirty first year of Her Majesty's reign, chapter forty-two, with respect to persons other than Indians or those intermarried with Indians settling on the lands therein referred to without license of the Secretary of State; and the said Section and the nineteenth, twentieth and twenty-first Sections of the said Act, are hereby extended to and shall

“ apply to persons liable to be summarily ejected under this
“ Act, as fully in all respects as to persons liable to be re-
“ moved from lands under the said Act.”

Mr. Langevin, Secretary of State for Canada, in introducing the bill on Indian affairs to the Canadian legislature, on the 27th April, 1869, expressed himself favourable to the gradual enfranchisement of Indians in the dominion of Canada.

The debate was carried on as follows—

INDIAN AFFAIRS, 27th April.

“ Hon. Mr. Langevin moved for leave to introduce a Bill to provide
“ for the better management of Indian Affairs, and explained its
“ leading features. He said experience had shown that a number of
“ Indians, by their education, good conduct, and intelligence, could
“ be entrusted with the same privileges as white men, but as the law
“ stood—at least in Quebec and Ontario—for Indians to obtain the
“ Franchise was so difficult that not one of them had ever been able
“ to obtain it. The Government had thought, therefore, that they
“ should provide for the gradual enfranchisement of the Indians by a
“ mode that would be less difficult. Whenever the Governor-in-
“ Council, on the report of the Superintendent of Indian Affairs,
“ found that an Indian by his education, good conduct, and intelli-
“ gence was qualified to be the proprietor of land, that Indian would
“ receive letters patent for a lot of land in the Indian reserve. He
“ would only have a life estate in it, but it would go down to his
“ children, to be held by them in fee simple. It was also provided
“ that the Indian who received this land, should not be dispossessed
“ of it, and that the land should not be affected by mortgages or
“ other incumbrances. This was another attempt in the direction
“ of civilising the Indians, and the Government should try as much
“ as possible to protect them in the first instance. An attempt was

“ also made in the direction of giving them the benefits of a municipal government. It was proposed to give them certain powers to pass bye-laws, subject to confirmation by the Governor in Council, as to the care of public health, observance of order and decorum in their meetings, encouragement of temperance, &c. Again, it was found that in many tribes there was a want of proper discrimination between those who belonged to the tribe and those who came on the reserve from some other quarter. Many came in on the plea of being Indians, and divided the revenues of the tribe, which, of course, impoverished them, and deprived them of the means of maintaining their families. This Bill provided that, when an Indian woman married a white man, as regarded her rights to the reserve, her children would not be considered Indians, but would assume the position of the father. So, also, if an Indian woman of one tribe married an Indian man of another tribe she would cease to belong to her own tribe and her children also. Again, it had been found with reference to reserves, that a good many Indians took advantage of the weakness of others and took possession of more land than they ought to have, some having 400 or 500 acres, while others would have none. By this Bill, it was provided that no Indian would be recognized as having a right to any land, unless he received a location from the Superintendent of Indian Affairs. Again, the complaint was often brought against the Indians that they did not keep up their roads, bridges, fences and ditches. In this Bill authority was given to compel the Chiefs to have their roads, &c. kept in proper order. If they failed to do so the Superintendent would provide for the work being done at the cost of the tribe.

“ Hon. Mr. Holton said the general provisions of the Bill, as they had now been explained, struck him as being well considered. There was one point, however, on which he must make a remark even at this preliminary stage. He understood the hon. gentleman to say that a white man married to an Indian woman would be expelled from the Reserve. If this provision was retro-active, it

“ would operate very great hardships to the men who had hitherto
“ been suffered to live on the Indian Reserves, having married Indian
“ women and acquired such rights of property as could be acquired
“ there. They had made improvements, and perhaps were the most
“ useful occupants of those reserves. Perhaps the hon. gentleman
“ would state what special provision he intended to make for such
“ cases. He made these remarks with special reference to the
“ Caughnawaga Reserve, in which people of the county he had the
“ honour to represent took a very warm interest.

“ Hon. Mr. Langevin said it was the wish of the Government to
“ apply the rule referred to by the member for Chateaugay only to
“ the case of such white men as misbehaved by selling liquor, or
“ robbed the Indians of their timber. Within the last few days he
“ had received five or six petitions from white men in Caughnawaga.
“ In cases where the white man had nothing to do with the Indians,
“ and was not married to an Indian woman, the Government gave
“ him a certain time within which to go. As regards those who were
“ married to Indian women, and there was nothing alleged against
“ their conduct, they received a license to remain.

“ Hon. Mr. Dorion thought it was the duty of Government to try
“ to favor as much as possible intermarriage between the whites and
“ Indians. Instead of excluding a white man who married an Indian
“ woman, he thought such a man ought to receive the same grant of
“ land as was given to an Indian. He believed this would tend to
“ raise the character of the whole tribe. If some of the white men
“ misbehaved themselves, by selling liquor or otherwise, they would
“ be amenable to the ordinary tribunals for such misconduct. If
“ encouragement were given to white men to settle with the Indians,
“ to intermarry with them, etc., to be protected both in their chattel
“ and real property, he believed this would better tend to make the
“ Indians a useful class of society than the course heretofore followed,
“ and which it seemed to be the intention of this bill to continue.

“ Hon. Mr. Langevin said the hon. gentleman had not correctly
“ understood him. As soon as the title of land was given to the
“ Indians, they would be in the same position, with respect to it, as

“whites; and when an Indian woman, having land, married a white man, her property would take the same course as if she were a white woman. The hon. gentleman need not be afraid that the Government would discourage those intermarriages, they would take place without any Government encouragement at all.

“The Bill was then read a first time, and ordered to be read a second time on Friday, the 30th April, 1869.”

At Garden River the dues demanded by the Canadian Government from Indians cutting timber on their own reserves, excite much local interest, and the Indian agent of that district mentions that he has not been directed to offer to the Indians any other terms than had been offered to white men cutting timber on crown lands, or lands surrendered to the Indian department by the Indians in different parts of the Province of Ontario.

The Rev. James Chance has forwarded a copy of the dues, &c., demanded, which, he observes, are very high. The list is dated at the Indian office, in the department of the Secretary of State, at Ottawa, on the 5th October, 1868, and comprises the following dues, which are to be demanded from Indians cutting timber on their own reserves:—

“Tenders to state in each case the Bonus prepared to be paid down in addition to the ground rent of one dollar per square mile, and Timber Dues as follows:—

“On Squared White Pine Timber, per 1,000

“Cubic feet	...	...	..	..	\$15.00
-------------	-----	-----	----	----	---------

“White Pine Saw-logs (Standard) per 1,000

“feet, inch measure	...	...	...	1.60
---------------------	-----	-----	-----	------

	Dollars.
" Red Pine, Tamarac, Elm, Birch, Cedar, Ash,	
" Beech, Maple, Hickory Timber, per	
" 1,000 Cubic feet 	16.66
" Do. do. Saw-logs, per 1,000 feet, inch	
" measure	3.00
" Tamarac knees to be measured as Square	
" Timber.	
" White Oak Timber, per 1,000 feet	30.00
" Ditto Saw-logs, per 1,000 feet, inch	
" measure 	4.00
" Railway, Tamarac, Cedar and Pine Ties, per	
" 100 	3.00
" Telegraph Cedar Poles, per 100 	8.00
" Cedar Pickets, per 100 	3.00
" WM. SPRAGGE,	
" D.S.I.A.	

" Indian Office,

 " Dept. of Secretary of State,

 " Ottawa, 5th October, 1868."

Garden River Settlement in Canada is separated from the United States by the river Sainte Marie, and the trader on the American side will only pay three American dollars for 100 cedar pickets, *in goods*, not cash, when the wood is delivered on his wharf in the United States. The Canadian dues of three dollars (twelve shillings) on 100 cedar pickets are more than the pickets will bring in the Garden River market.

Many of the Garden River Indians, Mr. Chance remarks, have gone over to work in the United States; others remain on

the Canadian side of the river, and cut fire-wood for the steam boats.

On the 20th February, 1869, the Rev. James Chance wrote that the Garden River Indian chief had last Autumn, (1868,) proposed to some of his brother chiefs, south-east of Garden River, on the shores of Georgian Bay, that all the chiefs from Penetangushene on the south-east extremity of Georgian Bay to the head of Lake Superior, should assemble in Council at Garden River in June, 1869, to consider the treaties made by the British Government with them and their forefathers, and to choose a deputation from among the number of the present chiefs to hold a conference with His Excellency the Governor General of Canada, their "Great Father," and to renew their friendship with him.

This proposition has been accepted, and the Garden River chief is expected to fix the exact time for their council meeting, and to invite the chiefs from Lake Superior.

Mr. Chance is of opinion that much good may result from such an Indian council, and that it will be desirable to encourage it. He suggests that provisions will be required for the Indian Council for a few days at Garden River.

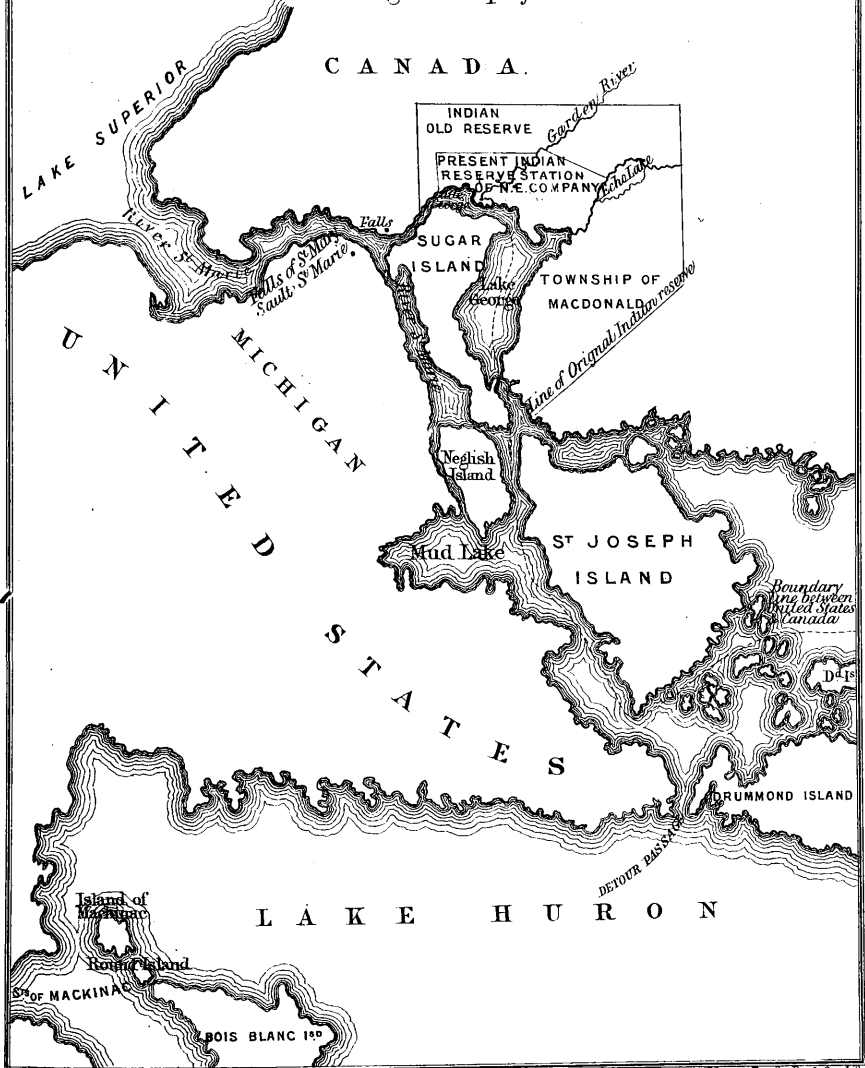
The Committee of the New England Company on Indian affairs considered this communication from Mr. Chance on the 27th April, 1869, and resolved that provisions be allowed to the Indian chiefs invited by the Garden River chief to meet in June at the Garden River reserve, during their stay for some days at the Garden River Station.

It was also agreed by the Committee, that a sum not exceeding £40 be allowed to the Rev. James Chance, to defray his own travelling expenses to Ottawa, in order that he may

GARDEN RIVER INDIAN RESERVE

1860.

with the New England Company's Station.



accompany the deputation of Indian chiefs, and may remain at Ottawa, during their stay in that capital; and further, to defray the expense of a dinner to be given by the Rev. James Chance, to the deputation of chiefs at Ottawa, to which entertainment some of the local members of the Canadian legislature likely to be interested in the welfare of the Garden River Indians, and some members of the Indian department of the Canadian Government, may be invited to meet the chiefs and Mr. Chance.

The long cold winters of the Garden River station, have been found very trying both to Mr. and Mrs. Chance, and as their children are growing up, the parents are desirous to be placed as missionaries in some milder climate, where there would be greater facilities for the education of the young people.

Mr. Chance speaks the language of the Garden River Indians, (Ojibway,) and he is willing to undertake a mission to the south, among the Ojibways, or kindred tribes. Mrs. Chance has taught herself to speak fluently the Ojibway Indian language, and Mr. H. Lister mentions, that he could plainly see that the Indians of Garden River looked up to her for advice and assistance. Mr. Lister has recommended the withdrawal of Protestant Missionaries from the Garden River reserve, on account of Roman Catholic influence in that locality.

The Committee on Indian affairs of the New England Company have decided, that when Mr. Chance permanently leaves the Garden River station, it will be expedient on their part to give up the mission to that reserve. They have suggested to him an opening for the settlement of Garden

River Protestant Indians further south, on the estate of the New England Company at Chemong, and have requested him, on his return from Ottawa, to visit that property in the neighbourhood of Peterborough. The Indians already settled on the promontory of Chemong are Ojibways, so that the Garden River Indians would be familiar with their language; and the Company wish to encourage the settlement of Indians on their property, with the understanding, that mutual goodwill shall prevail among the members of different religious bodies under their superintendence, and that the old settlers and new settlers shall be on friendly terms. Not more than 140 Indians on the Garden River reserve are Protestants, and there are probably at least 1,000 acres on the Chemong estate still unsettled.

BAY OF QUINTÉ.

The Committee appointed by the Provincial Synod of the Church of England in Ontario report respecting the Mohawk Indians of the Bay of Quinté, that the Rev. G. Anderson, M A., has been for twelve years resident among these Indians, who contribute 600 dollars (£120) a year towards his support, besides appropriating 80 acres as a glebe, on which are erected a comfortable parsonage and outbuildings.

A reserve of 18,000 acres belongs to these Mohawk Indians, situated on the shores of the Bay of Quinté, and secured to them by Letters Patent. In 1868 the population was 683; there are two handsome stone churches, about five miles apart, which have for the most part been built by the Mohawks, and are well attended. The number of communicants is 108.

There are two schools in the mission; one near each church. The Mohawk school is supported by the Indians, and the average attendance is 24. The New England School is supported by the New England Company, the oldest missionary society in Great Britain, and the average attendance of scholars is 19.

Mrs. Anderson, wife of the missionary, writes of these two schools:—

“ The mode of instruction in each school is the same; near
“ the Mohawk School the Indians are more thickly settled.

“ The children, however, at the New England School are
“ farther advanced, and many white children attend that
“ school. Indeed, we (Mr. and Mrs. Anderson) send our
“ own children, and the money derived from the white
“ parents, together with the grant from the New England
“ Company, have enabled Mr. Anderson to employ a very
“ efficient teacher. I think he receives almost \$360 (£72) a
“ year whereas the teacher at the Mohawk School only receives
“ \$200 dollars (£40) a year. This addition to the salary of
“ the teacher in the New England Company’s School from
“ the white parents is an arrangement but lately entered into
“ and Mr. Anderson thinks that it will be beneficial to the
“ Mohawks in many ways. I visit these schools occasionally.
“ Children are taught reading, writing, arithmetic, geography
“ and grammar.”

Indians are fond of music, and a very nice organ has been provided for the old Mohawk Church. A cabinet organ is to be purchased for the new church. Mrs. Anderson is the leader of the choir, and the Indians belonging to the new church request her to ask for a donation from the New England Company towards the proposed cabinet organ. A grant of £10 has consequently been made by the Committee of the New England Company towards the purchase of the organ. The Company grants £45 a year to the Rev. G. A. Anderson, for the New England Company’s School at the Bay of Quinté.

ST. JOHN, NEW BRUNSWICK.

In 1868 a grant of £50 was made by the New England Company to the Rev. E. H. Duval, Provincial Inspector of Schools, St. John, New Brunswick, for the school and mission of the African freedmen settled in that colony.

More than ten years ago the New England Company made a grant of £50 sterling for the African freedmen at St. John, New Brunswick. Their donation in New Brunswick amounted to £62 5s. currency, and was thus expended :—

In aid of School-house	..	..	..	£20	7	0
In aid of Schoolmaster's residence	..	..	..	25	0	0
Towards the support of a teacher	...	..	..	5	0	0
Small sums to poor African free people in						
great distress	...	...	.	...	1	18 0
Grants to Missionary	...	..	..	10	0	0
				£62	5	0

NEGRO EDUCATION IN JAMAICA.

In 1868, the sum of £20 was voted to the Ladies' Society, for promoting Education in the West Indies, with a special view to the benefit of Jamaica negroes.

Miss Anna Maria Barney, the Secretary of this Society, reports that the Committee have thankfully appropriated one half of the grant to the Rev. J. Thompson, to assist in paying two schoolmasters in his cure of Swanswick, Trelawney, Jamaica. Mr. Thompson writes, that "the people (in that part of the Island) are mostly labourers on the sugar estates; they have not much to live on; and though they mostly contribute some little towards their children's education, still the teachers' fees are very small."

The other half of the grant has been appropriated to schools established for the benefit of the Maroons about their Settlement of Mooretown. "These schools," Miss Barney mentions, "have been set on foot by a black catechist, named Johnson, who has won the esteem of the Maroons, so that they gladly send their children; and on the visit of the Government Inspector, their schools were highly commended for efficiency, and as doing a good work among the people."

"The Committee of the Ladies' Society for West Indian Education trust that the New England Company will be satisfied with this disposal of their kind grant."

A further grant of £50, to be continued annually for three years, for the education in Jamaica of a negro boy and a negro girl, has been made to the Ladies' West Indian Society, who have consulted the Rev. H. H. Isaacs, Woodford, Kingston, Jamaica, as to the selection of suitable children for these scholarships, and the following report is sent of the young people:—

“ The girl, Kate Paston, is fourteen years of age: she comes from the parish of Woodford, near Kingston, Jamaica, and has been hitherto educated in the parish school there; she has been sent to the Moravian Female Training School at Bethabara, in Manchester, Jamaica. This school is for the express purpose of training female teachers. There are thirteen pupils in training, one *white*, and all the rest of the varied shades of mulatto and black. They are taught in what appears to be a very sound manner, and are exercised in plain and industrial work as well as in book learning.

“ The boy, Henry Perkins, is aged thirteen years and-a-half: he is also from Woodford, and has been chosen from a class of five, who have been instructed by the Rev. H. H. Isaacs, the Rector, as being the most promising boys in his parish school. This boy has been placed with Mr. Elworthy, who has lately gone out from England to take charge of a model school established by the Jamaica Government at Bath, St. Thomas-in-the-East. It is considered that the boy will there have good opportunities of being exercised in teaching, and at the same time pursuing his own studies under Mr. Elworthy’s inspection.”

In February, 1869, the negro boy, Henry Perkins, wrote to the Rev. H. H. Isaacs, to return his “ sincere thanks for the kind Christian feeling manifested towards a black child in Jamaica, of which he is truly thankful, through God’s blessing, to be the recipient.”

Mrs. Henry Smith, of Morden College, Blackheath, the Hon. Treasurer of the Ladies’ West Indian Education Society, observes that that Society “ has, in several instances, trained promising children as teachers, who are now usefully employed.”

RED RIVER SETTLEMENT.

HUDSON'S BAY TERRITORY.

(NORTH OF THE STATE OF MINNESOTA.)

On the 15th June, 1868, at a Meeting of the Special Committee of the New England Company, the two following grants were agreed to for the Bishop of Rupert's Land, who resides at the Red River Settlement :—

£25 a year for three years for the education of an Indian boy, to be educated at the Collegiate School in the Red River Settlement, the youth to be selected by the Bishop of Rupert's Land, or in his absence, by the Senior Classical Master of the Collegiate School.

£50 a year for three years, to maintain an Indian student or Indian students, at St. John's Theological College, in the Red River Settlement, the students to be selected by the Bishop, or in his absence, by the Warden of the College.

An Indian boy, sent to the Red River Settlement by a Missionary of the Church Missionary Society, has been nominated by the Bishop of Rupert's Land to be the New England Company's scholar at the Collegiate School. The Bishop of Rupert's Land writes, on the 12th May, 1869, that the boy's name is Hardisty, and that "the school terms end in "the middle of June and December."

No nomination has yet taken place for the Indian Student of Divinity at the Red River Settlement. The Bishop writes, on the 12th May, 1869, that "he is glad to find that the "grant of £50 a year for three years, for Indian Theological Students, does not lapse." "Bye-and-bye," his Lordship adds, "we may require it."

The Bishop regards Rupert's Land as the Indians' home, and anticipates that, at an early period, Rupert's Land may be a part of Canada.

S A L E

OF THE

NEW ENGLAND COMPANY'S

ESTATE AT ERISWELL, SUFFOLK, ENGLAND.

5th January, 1869.

An Estate in Suffolk was bought at the time of the Commonwealth by the early members of the New England Company, who were incorporated, according to the custom of that time, by the Long Parliament, and who afterwards received a Royal Charter under King Charles II. Additions were subsequently made to the property in Suffolk by the Company, and the accumulations of the income of Dr. Williams's Fund, originally bequeathed to the Company in 1711 by that eminent divine, were invested, under a decree in 1808 of the Lord Chancellor Eldon, in the purchase of the Suffolk Estate of Thomas Brown Evans, Esq.

Mr. H. W. Busk, in 1855, explained to the Special Committee of the New England Company, that in 1819, at the request of the Company, Mr. Thomas Bainbridge (the Enclosure Commissioner) had surveyed the Company's Suffolk Estates, and had ascertained the annual value of every part of them, distinguishing the annual value of their Charter Estates, and the annual value of the Estate purchased from Mr. Evans, which annual values were thus apportioned:—

Annual value of Charter Suffolk Estate	£1,717	5	3
Annual value of Suffolk Estate, from the accumulations of the Income under Dr. Williams's Will	..	632	4 9
being in the proportion of 73-hundredths to 27-hundredths, very nearly.			

According to this valuation the actual rental of the Suffolk Estate in 1839 was apportioned between the Charter Trust and Dr. Williams's Trust in the proportion of 73 to 27.

On the 2nd March, 1869, Mr. Walter C. Venning wrote to the Secretary of the Charity Commission, that in the years 1839 and 1840, the whole of the New England Company's Suffolk Estate had been valued at the sum of £58,200, and adopting the principle of division at which the Company had arrived in 1819, 73 per cent. of that valuation of £58,200, or £42,486, was taken as the proportionate value of so much of the Suffolk Estate as belonged to the Charter Trust, and 27 per cent., or £15,714, was taken to be the proportionate value of so much of that estate as belonged to the Rev. Dr. Williams's Trust.

Subsequently to the valuations made as above stated in 1839 and 1840, further purchases of land were made by the Company from time to time, nearly all of which were paid for out of the Charter Trust Funds, and a very small amount (being a redemption of tithe rent charge) out of the Rev. Dr. Williams's Trust Fund.

The result of these valuations and subsequent purchases brought down to the present time have produced the following present result, viz.:—

First, Charter Trust—

73 per cent. of £58,200, the original				
valuation	£42,488	0	0	
Subsequent purchases to the present				
time	10,799	2	4	
	£53,285	2	4	

Second, Rev. Dr. Williams's Trust—

27 per cent. of the original valuation				
of £58,200	£15,714	0	0	
Subsequent purchases	77	5	10	
Total of Dr. Williams's Trust Funds	£15,791	5	10	

Third, Total of both the Trust Funds, viz.:—

Charter Funds.. ..	£53,285	2	4	
Rev. Dr. Williams's Fund	15,791	5	10	
	£69,076	8	2	

Adjoining the Suffolk property of the New England Company are the large estates of His Highness the Maharajah Duleep Singh, son of the late Runjeet Singh, formerly Sovereign of the Punjaub, and called the "Lion of Lahore."

The late Maharajah Runjeet Singh, who died in 1839, commanded at one time an army of 82,000 men, and his artillery comprised 746 guns of different kinds. Several Indian chieftains, after his death, successively occupied his vacant throne. In 1843 Duleep Singh, at that time a minor, was raised to the

dignity of royalty in the Punjab, and the Sikh army wielded the authority of the State, until they were compelled to give way to the British power in India.

In 1849 Lord Dalhousie annexed the Punjab to the British dominions in India, and the Maharajah Duleep Singh, is now one of the principal landed proprietors in the county of Suffolk.

For many years the improvement of their Eriswell and Mildenhall Estates in Suffolk had engaged the attention of the New England Company, and so successful were their plans of agriculture and their management of the property, that the value of the whole estate greatly increased under their care.

On the 29th April, 1867, an announcement was made to the Estates' Committee of the New England Company, that the Maharajah Duleep Singh wished to purchase the Eriswell and Mildenhall Estates in Suffolk from the Company. The following Resolution was then agreed to by the Committee, which was confirmed by the Annual General Court of the Company on the 24th June, 1867:—

“ That the Committee recommend to the Court that, with
“ a view to re-investing in land, the Company should sell
“ their Eriswell and Mildenhall property, at a price of not
“ less than £120,000, if the Charity Commissioners shall
“ approve of such sale, and of the re-investment of all or
“ part of the proceeds in the purchase of land.”

A correspondence between the Clerk of the New England Company and the Secretary of the Charity Commissioners ensued, in the course of which, on the 20th July, 1868, the

Charity Commissioners thus expressed their opinion with respect to the re-investment in land of the money to be received from the sale of the Suffolk property:—

“ The Commissioners have statutory powers to sanction
“ the conversion of land into money, if the income is thereby
“ increased, or if other advantages are to be gained. Now it
“ is hardly suggested in this case that there is any object in
“ selling, except an increase of income. At all events this
“ is the only reason which appears to the Commissioners to
“ be of weight; and their experience of the conversion of
“ money into land is that it reduces the amount of income
“ very materially. If, therefore, they sanction a sale on the
“ ground that the income can thereby be increased, they are
“ not likely at the same moment to sanction a purchase
“ which will have the effect of reducing it again.

“ If, with this warning, the Trustees like to proceed, the
“ Commissioners will require that the usual public notice
“ shall be given; and in this instance, as the property is so
“ large, they think it right to insist on a notice of at least
“ six weeks to be published in three or four newspapers.”

On the 20th August, 1868, the Charity Commissioners again advert to the subject of re-investment in the following manner:—

“ To every application for re-investment they will give
“ careful consideration, combined with that respect which
“ they always entertain for the judgment of trustees who are
“ only endeavouring to act according to the best of their

“ ability for the good of the estate they represent. But, except
“ in cases in which the very object of the sale is the ac-
“ quisition of land or buildings necessary or peculiarly
“ desirable for the Charity to possess, the Commissioners
“ cannot import the question of re-investment into that of
“ sale. In this case, if the sale is not desirable for its own
“ sake, and independently of any contemplated re-purchase
“ of land, it is not desirable at all, the facts of the case are
“ not such as to raise the statutory powers of the Board, and
“ they would not be justified in giving the sanction asked for.
“ You will see that the two questions are totally independent
“ of one another—that each proposal for re-investment must
“ be considered on its own merits, and with reference to its
“ own special circumstances, which differ in every case.

“ If, with the precise knowledge which they have now ob-
“ tained of the position in which the Board are placed with
“ reference to these cases, the Trustees think it desirable to
“ proceed, the Commissioners will, subject to anything that
“ the advertisements may produce, be prepared to sanction
“ the sale.”

At a Special General Court of the New England Company on the 23rd December, 1868, the warrant of the Charity Commissioners, dated 24th November, 1868, and the recommendation of the Estates' Committee of the 23rd December, 1868, were read. It was resolved—

“ That, in pursuance of the recommendation of the Estates'
“ Committee, the Governor, Treasurer and Clerk be, and
“ they hereby are authorised to affix the Seal of the Company

“ to the necessary deeds for conveying the Suffolk Estate to
 “ the Maharajah Duleep Singh, and his trustees, and to the
 “ usual receipts for the purchase-money upon the completion
 “ of the sale, and the actual receipt of the purchase-money.”

Ordered—

“ That the balance of the purchase-money be invested in
 “ proper proportions in Consols and Reduced Annuities, so as
 “ to preserve the distinction between the amount which duly
 “ belongs to the Charter Fund and that which belongs to
 “ Dr. Williams’s Trust.”

On the 5th January, 1869, the Governor, Treasurer and Clerk of the New England Company met Mr. Ouvry, the representative of the Maharajah Duleep Singh, and received from that gentleman the purchase-money for the Company’s Suffolk Estate, the amount of which (£120,000) was, on the same day, transferred to the Official Trustees of Charitable Funds, and shortly afterwards was invested by them in proper proportions, in Consols and Reduced Annuities, so as to divide the sum of £120,000 in the same proportion which had been already adopted between the two principal funds of the Charity, viz.:—

Charter Funds	£53,285	2	4
Rev. Dr. Williams’s Fund	15,791	5	10
	£69,076	8	2

The results arrived at by this division of £120,000 are the following, viz.:—

First proportion of purchase-money, be-			
longing to the Charter Trust ..	£92,567	12	2
Second proportion, belonging to Dr.			
Williams's Fund	27,482	7	10
	<u>£120,000</u>	<u>0</u>	<u>0</u>

It was agreed that the sum of £2,000 should be retained for the purpose of defraying the costs and charges incidental to the sale of the Estate, and Mr. Walter C. Venning mentions, in his letter of the 2nd March, 1869, to Mr. Henry M. Vane, Secretary of the Charity Commission, that the following sums were deducted from the two amounts last stated, as being the proportions of the said costs and charges which the two trusts should respectively bear; and the following ultimate result was produced:—

First Charter Trust—

Proportion of purchase money as above	£92,567	12	2
Less proportion of the £2,000 retained			
for expenses (say)	1,540	0	0
	<u>£91,027</u>	<u>12</u>	<u>2</u>
Charter Fund ..			
(Invested in Consols at 92½.)			

Second, Dr. Williams's Trust -

Proportion of purchase-money as above	£27,482	7	10
Less proportion of the £2,000 retained			
for expenses (say)	460	0	0
	<u>£26,972</u>	<u>7</u>	<u>10</u>
Dr. Williams's Trust Fund			
(Invested in New 3 per cents, at 93½.)			

The Trusts to which the incomes of the Charter Fund and of Dr. Williams's Fund are applicable are similar, but not identical.

1st. The Trusts of the Charter Fund are declared to apply the income for promoting and propagating the Gospel of Christ into and amongst the heathen nations in what (Mr. H. M. Busk explains) "was formerly called New England" (that is to say between 40° and 48° of northerly latitude) "and parts adjacent, in America, and for civilizing and instructing such natives and their children, not only in the principles and knowledge of the true religion, morality, the knowledge of the English tongue, and in other liberal arts and sciences, but for the educating and placing them, or their children, in some trade, mystery, or lawful calling."

2nd. The Trust of Dr. Williams's property is declared by the Lord Chancellor Eldon's decree of 1808* to apply the income towards the advancement of the Christian Religion among Indians, Blacks and Pagans, in some or one of the British Plantations and Colonies, and in maintaining and educating them, and relieving their necessities, so far as such application may be connected with, or subservient to, the purpose of advancing the Christian Religion.

* New England Company's Report for 1859, p. 174.