

The 19th Century, 1842-49

179. In a letter to Chief Secretary Murdock dated January 14, 1842, Lt. Col. Napier reported that the combined population of the Nipissing and Algonquin tribes was 600. This census figure would have been based on persons known through their association with the mission at Lake of Two Mountains. Napier expected that 140 families could be induced to settle on Isle aux Allumettes. [See Document No. 251.]
180. Superintendent Hughes, upon receipt of this decision, called together representatives of the Algonquin and Nipissing Indians in order to discuss the matter. On July 11 and 12, 1842, a council was held at Lake of the Two Mountains. Hughes' record of the proceedings is dated July 12, 1842:

After the usual ceremonies on such occasions, Francis Ka-on-di-no-ketch, a Nipissing Chief got up and addressed me on behalf of the Two Tribes in nearly the following words:

Brother,

We have been consulting amongst ourselves on the words of our new Father the Governor General, which you delivered to us yesterday ---concerning the proposed Settlement on Isle aux Allumettes, which Spot forms part of our hunting grounds & on which our ancestors had long ago pitched upon to settle, when nothing could be procured from the Chase. But it appears that now our Father does not think it expedient to assist his red Children the Nipissingues and Algonquins. Therefore, we shall trouble him no more on that subject.

Brother,

We know your good heart, and we have long experienced the great interest you have always taken in the Welfare of your Indian Bretheren and we are persuaded, you will render us this last service which we are about to demand of you. We have sent many Memorials, Brother, to our late Fathers, the different Governors of Canada. Fair promises were always made us but were never performed. You know Brother that formerly we were rich and independent but now we are miserably poor and pitiful. Had we the means of paying our expenses we (the Chiefs) would go and throw ourselves at the feet of Our Father the Governor General, and open our Hearts to him. But our poverty and the fear of not being admitted to his presence (as was the case with our late Father his predecessor) is the reason that we have this day sent for you, to explain to you, The wishes of your Bretheren the Nipissingues and Algonquins & to pray of you to repeat them to our new Father.

First---Brother, tell our Father, that although we have not had the pleasure of seeing Him, we have heard a great deal about him. We are told that he is just, a good charitable man and that he will render the same Justice to his red as to his white children. That Brother is all we ask for.

Secondly---tell him that we his red children the Nipissingues and Algonquins are destitute of the common necessities of life, that we have no one but him (our Father) to look up to for Protection, and that we are persuaded from what we hear of him that he will take pity on us, and see that justice be rendered us.

Thirdly---Tell him, that we beseech Him to have reference to our Joint Petition on the 9th March 1840 to the address of our late Father His Predecessor and to his short answer thereto dated 23rd April same year⁵³ (which we have in our possession) in which he promises to render us Justice, and we have not the least doubt, that had the Great Master of Life spared him, He would have kept his word. - But He Being no more, we pray of our new Father, to take these same writings into his most serious consideration. For we are certain, and have every reason to expect that when he has carefully examined them, He will find that the demand, of His red children the Nipissingues and Algonquins are just & moderate. Tell him that we only ask to be treated in the same manner

⁵³ The Governor of Lower Canada undertakes to communicate with the Lt. Gov. of U.C. with reference to the annuities paid to the Mississaugas. [See Document No. 243.]

as our bretheren of Upper Canada who receive an annual remuneration for such part of their hunting grounds, as have been assumed by Government, in conformity to the Proclamation of Our Good Father of Blessed Memory---King George the Third--- dated St. James's 7 October 1763 of which we have a copy given to our Tribes by our late Father Sir William Johnson.

Fourthly---We pray our Father not to lose sight of the clandestine manner in which we have been treated by the Mississaugas (as represented in our above mentioned Petition) as reported to us by the late Chief Superintend^t of Indian Department at Toronto, Col. Givins, and that our Father will be pleased to enquire into the business.

Fifthly---We also beseech our Father to be pleased to cast his Eye on the long list of squatters (sent to our Father His Predecessor by his order 27th April 1841) and to be pleased to acquiesce to our demands, in our Petition above alluded to, on this subject.

Sixthly---We pray of our Father, to be pleased after he has carefully examined our said Petition & to have the goodness to give his red children the Nipissingues and Algonquins detailed answer thereto, which we are persuaded, from our moderate & Just demands can be but favourable to us. We ask what has been granted to all Tribes of Indians in similar cases and what we are Justly Entitled to.

Brother---This is all we have to say. Tell our Father that the wishes and Prayers of his Red Children the Nipissingues and Algonquins are the Great Master of Life may long protect Him and His family and assist him in all his undertakings.

[Document No. 253]

181. On July 17, 1842, a group of Indians, formerly of the Lake of Two Mountains, addressed the following petition to the Governor General, Sir Charles Bagot:

The petition of Peter Shawanipinessi one of the Indians of the Lake of the Two Mountains Tribe humbly sheweth: - That your petitioner together with the other Indians of the same tribe with their families have long been accustomed to spend the hunting season in the tract of country embraced within the limits of the townships of Bedford,⁵⁴ Oso and South Sherbrooke---and now that their natural means of subsistence have become precarious by reason of the settlement of the country, they have of late turned their attention, in part, to the cultivation of Corn and potatoes, and are now anxious to be protected, by Your Excellency in Council, in the occupation of a limited tract of land within these townships whereon they may be allowed to support their families and as the land is of a very poor quality, your Petitioners hope they will not be refused.

Referring Your Excellency in Council to Mr. Morris of Perth and Mr. Kingston of Bedford for further particulars, and Your Petitioner as in duty bound shall ever pray ...

[Document No. 256]

182. Five days later, on July 22, 1842, Mr. N. Morris of Perth⁵⁵ forwarded the petition to A. R. Morrison at Government House requesting:

May I beg that you will have the goodness to lay the accompanying petition before His Excellency the Governor General in Council.

Mr. Morris also added the following comments to the petition:

I have known Peter Shawanipinessi for upwards of twenty five years [since 1817] and I consider him and his companions as well entitled to any indulgence which the Government may think proper to extend to them.

⁵⁴ Bedford is south of the height of land, while Oso and S. Sherbrooke are within the Ottawa River watershed.

⁵⁵ Perth, Ontario, is located north of Big Rideau Lake, about 30 miles northeast of the township of Bedford. It is within the Ottawa River watershed.

The greater part of the land where they reside is wholly unfit for cultivation and a Compliance with the prayer of the petition will not in any manner interfere with the settlement of the townships referred to.

[Document No. 259]

183. The economic distress of the Algonquins and Nipissings was reflected by the growing number of these Indians collecting annual presents. For example, on December 7, 1842, Superintendent Hughes sent the following observations on the matter to Lt. Col. Napier:

The apparent great increase of the Tribes in this District, particularly of those who are stationed at the Lake of the two Mountains, I will endeavour to explain, as far as lays in my power - from the information I have obtained from the Missionaries at that Station, as well as from the principal Chiefs of the Nipissingue & Algonquin Tribes - The increase of the population of these Tribes now annually visiting the village for these two years just proceeds from a number of families of these Tribes not making their appearance at the general Issues - at the Lake - for several years, prior to 1840 (of course according to the general rule these families were not entered in the annual return to receive presents) they being at too great a distance from the village, on their hunting grounds, where they had it then, in their power, to procure from their hunts furs & peltries, much more than the value of their annual presents - But it appears that these two years past 1841 & 42, the greater part of these very families, from the ruined state of their hunting grounds & the great scarcity of Beaver, martins, deer &c. that now prevails, caused by the continual fires made by the lumber men, who have overrun great part of the hunting grounds of these two Tribes, They cannot as they were formerly accustomed to do, procure a sufficiency of furs, - so that from distress, they are now obliged to resort to the village of the Lake, or send some of their relations to receive their share of Her Majesty's annual Bounty - ...

[Document No. 261]

184. On March 22, 1843, Superintendent Hughes, in response to a request regarding the general practise of distributing the annual presents, again wrote to Napier. His report included the following comments regarding the increasing number of Algonquins and Nipissings who were receiving presents:

...
At the Lake of the Two Mountains as regards the Nipissingue & Algonquin tribes who entirely depend upon the chase for a livelyhood - It invariably happens that many of these poor families, who reside in the forests of their vast hunting grounds, ten months out of the twelve, have it not in their favor thro' want of provisions, to be present at the general Issues - Therefore the presents of these Individuals, are left at the Lake, (in charge of the Honble. H. Bay Coy.) with the name of each attached to his proportion - until they come or send for the same - which is generally done in course of the winter - But such as do not make their appearance, from being at too great a distance [etc.] then their proportion left forms part of the Estimate for the ensuing year, -
...

[Document No. 264]

185. On July 15, 1843, Col. Jarvis wrote to Rawson W. Rawson regarding a band of Indians who had established a settlement in Bedford:

A Band of Indians some of them from the Lake of Two Mountains in Canada East and others, Chippewas belonging to Canada West, numbering in all Eighty Souls, have established themselves upon a Small Indian Reservation in the Township of Bedford near to the mills of a Person of the name of Kingston.

[Document No. 265]

186. On July 21, 1843, Jarvis wrote to Lt. Col. Napier, as follows:

I have the honor to inform you that having brought under the consideration of His Excellency the Governor General, the situation of certain Indians from the Lake of Two mountains who have located themselves on a small lake in the Township of Bedford with the view of having them included with the Indians of Canada West in my Returns for Presents His Excellency has been pleased to signify to me His approbation of the course suggested, and has requested me to communicate the circumstance to you in order to prevent a double issue to the parties, should they after receiving their presents here make a second application to you for the same purposes.

I have not yet received a correct return of these Indians. They have united themselves with a band of Chippewas who are settled at the same place.⁵⁶

I shall write and ascertain their number and communicate the results to you.

[Document No. 267]

187. Later that year, on August 9, 1843, Hughes responded to a request from Napier for additional information on the apparently increased population, describing the circumstances in which the Algonquins and Nipissing found themselves, necessitating their coming to the Lake of Two Mountains for the first time in years:

I have received your Letter of the 7th Inst. in which you have reference to my returns of the Indian Tribes at the Villages of St. Regis, St. Francis and the Lake of the Two Mountains dated 11th June 1843 - and request that I will report for the information of His Excellency The Governor General, the circumstances which may have occasioned the increase of the population therein described amounting to 59 men, 39 women and 30 children ...

As for the Lake of the Two Mountains it is next to an impossibility to procure a correct census of the Nipissingue and Algonquin Tribes. But from the information I have received from the Missionaries at that Station as well as from the Chiefs of each band or clan, there is not the least doubt but that the population of these Tribes is greatly increased, the apparent present increase is occasioned from the following circumstances. These Tribes having from time immemorial entirely depended on the chase for a livelyhood and the clothing of their families, their hunting ground being extensive and formerly abounding in furs of every description, and well stocked in Deer, were in the habits of remaining in their forest (at least a great proportion of them) for several Years at a time, these were not included on the list to participate in Her Majestys Annual Bounty for they were then enabled to kill more furs and peltries in the space of the time they would take for their journey to the Lake of Two Mountains, than would purchase four times the amount of their presents; - But it is not the case now, their hunting grounds are ruined, few or no furs to be had, their deer have in a great manner disappeared, can receive no credit from their traders. They can no longer support themselves from the produce of their hunts, and have nothing to depend upon for clothing but what they receive from Government: Her Majesty's Annual Bounty: Families who have been absent for many years past (and not been equipped) are now obliged to resort to the Lake or send some one to receive their presents. This is the principal cause of the apparent great increase.

[Document No. 269]

188. Hughes met with the Algonquins and Nipissings on October 7, 1843, in order to secure information on certain questions which had been raised by the Commissioners appointed by Bagot in 1842. The following extracts of the proceedings concerned the islands. The Superintendent addressed the Council as follows:

Proceedings of a Council held at the Lake of Two Mountains 7th October 1843 at which were present the undermentioned Chiefs and principal Warriors (who

⁵⁶ Note that these Algonquins under Peter Shawanipinessi, who described their hunting grounds as the Twp. of Bedford, S. Sherbrooke, and Oso, have taken up farming in Bedford, just south of the Ottawa River watershed with Chippewas of the same location.

remained at the Lake, as representatives of their different Tribes) The Superintendent Indian Department and Capt. D. Ducharme Ind. Dept. Interpreters.

Nipissingues present
Francs. Kaon-di-non-ketch-G.C.
Simon Quai-quai-to-sin
Ajon - - - - P. W.

Algonquins -- Do-
Ignace Ka-my-yous-ka-watch G.C.
Vincent Kapaya C.
Amiable Wiskain C.

The Superintendent addressed the Council in the following words.

Brothers,

As you have been appointed and left behind, by your Bretheren (who were under the necessity of resorting to their hunting grounds to procure a livelihood) to wait the answer of your Father His Excellency The Governor General, to the Memorial, you placed in His hands (on his departure from Montreal) on behalf of your different tribes - I regret much that I have it not at present, in my powers to give you any direct answer on the subject.

But I have to inform you that you late Father Sir Charles Baggot, had previous to His being called away by The Great Master of life, appointed certain of His Officers and Commissioners to inquire into all Indian Affairs as regards your welfare, as well as that of all your other Brethren. I have no doubt but that your present Father His Excellency The Governor General has placed the paper above mentioned in their hands which has caused two distinct questions to be put to me on its subject. I can answer these questions in part. But not perhaps to the satisfaction of the Commissioners which is the reason of my coming here and calling you together. The questions put by the Commissioners - I will now put to you, to which I expect an explicit and correct answer. You Ka-on-di-non-ketch⁵⁷ understand the french language better than the others of course can give better information & will have it in your powers to represent to your absent colleagues the Chiefs of the different Tribes what has taken place.

The first question I have to put is as follows to which I expect a correct answer.

Question 1 "Whether- any and what amount has been paid by the Tenants who occupy the Islands in the Ottawa belonging to the Indian"

This Question being put, Ka-on-di-non-ketch consulted with the others for minute and then requested of me to give them an hour or two to prepare their answer after which, I was sent for and was addressed by Ka-on-do-non-ketch in nearly the following words-

Brother,

Tell the Commissioners that are appointed by our Father to enquire into our affairs that their first Question has made our hearts to dance with joy - our claims from time immemorial are now sanctioned - we are certain that our Good Father will do us Justice - we now answer the Question put to us.

Tell the Commissioners that many & many years to 1838 The Majority of the Squatters, who had settled and taken possession of our Islands situated on the Ottawa as well as of sundry lots of land on both its banks, that form part of our hunting grounds (not as yet assumed by Government) were in the habit of paying us a certain annual remuneration, more or less, for the enjoyment of the same. In Oct. & Nov. 1838 finding that the Squatters were annually increasing our officer Capt. Ducharme, at our request & with your consent Brother, accompanied a couple of Chiefs & two of our principal Warriors, for the purpose of ascertaining how many Squatters had settled on our hunting grounds, without our permission or that of the Government (of which a List was sent to our Father the then Governor General). We requested our officer Captn. Ducharme to make out leases for the term of two, three or four years to such of the Squatters as had settled on our hunting grounds & who wished to retain this enjoyment of the several lots they occupied on our Islands as well as on the Main Shores.

As regards the numbers of acres they said they occupied, we took them at their word, for which they agreed to pay one Shilling per acre per annum for the enjoyment thereof. - We are aware that the leases made out by our Officer are

⁵⁷ Note that the Nipissing Chief's knowledge of French language gave him greater access to the Indian Department.

perhaps not correct nor made out in form and that the Squatters may wish to dispute them. If so we are persuaded that our Good Father His Excellency will order that assistance be given as to oblige the squatters to pay what they owe.

Previous to 1838 we can form no idea of what amount we received annually - for the Squatters gave us what they pleased but always a little - In the course of 1838 & 39 we may have received about forty or fifty Pounds Currency. Since 1839 the great majority of the Tenant Squatters, have refused to pay us, any rent whatever alleging that we can shew no authority from Government to oblige them to pay - But at the same time the, tell us, that whenever it may please Our Father The Governor General to appoint an officer or Agent to act for us they are ready to pay us the arrears of rent due us for the Island lots of lands they occupy.

Question 2 "By whom is the money collected, and the mode in which it has been applied."

The Monies received from Tenant Squatters who occupy & are settled on our Islands & lots of lands on both banks of the Ottawa forming part of our hunting grounds from time immemorial (and not as yet assumed by Govt.) have generally been collected by one or two of the Chiefs of the different Tribes each in their turn assisted by one or two of the warriors. The Tenant Squatters previous to the arrangements made with them in 1838 gave us in a manner what they pleased with the exception of a few honest Squatters, some gave money & others produce such as Corn flour, potatoes, calves, sheep. The monies received were pleased [sic placed] in a Public purse for the use & benefit of the two Tribes, This purse was handed to two Chiefs in charge one of each Tribe appointed by the Council - a certain portion was applied to defray the expences of the Collectors - another part was annually laid aside to defray the cost of a general feast given once a year at the Lake of Two Mountains when both Tribes returned from their hunting grounds & met together in June & July. If then any money remained in the purse, it was applied to defray the expenses incurred by the Chiefs & principal Warriors, in travelling about for the benefit & Interest of the two Tribes. The Produce was generally divided between the old men and women and sick who were unable to endure the fatigues of a Winter campaign but were obliged to remain at one spot where fish could be procured this with the provisions received from the Tenant such as the Indians near them would give them now & then they made out to pass the Winter.

I certify that the answers given by Ka-on-di-non-ketch as above mentioned are a Interpreter to me and responded to by the rest of the Council.

[Document No. 270]

189. The day after they met with Hughes, the Indians addressed the following petition on the matter of the island rents to Sir Charles Metcalfe, the Governor General:

...
Yes, Father! You bring us back to life. You have not lost time in submitting to the Commissioners who act on Indian affairs, the brief we placed in your hands a short time ago in which we explained to you the grievances and destitution we have endured for a long time.

By the request these commissioners address to us we see that our Father wished to disperse the dark clouds we have had for so long before our eyes. The Sun, Father, shines more brightly for us than ever. And the hearts of the Children, the Algonquins and the Nipissings, are more Joyful. We see, Father, that you have the happiness of the Children at heart and want to do them Justice, as is being done to our fellow tribesmen in Upper Canada and Saint-Regis who have received each year payment for the islands and the portion of their hunting grounds the Government has seen fit to appropriate.

Father, we are sending you and the above-mentioned Commissioners a list of those people who have taken possession and are occupying a number of our islands and plots of land, as well as a statement of the sum they owe us since 1838. These people, Father, have become richer at our cost. They have established themselves on our islands and hunting grounds without our permission or that of the Government. They live well, Father, and are at ease. And so, Father, it is only fair that they compensate us for the good we are doing them.

It is true that they (at least most of them) do not refuse to pay us. But they want to know whether we have the right to receive this income and say that if our Father, the Governor General, gives the authorization and appoints an agent to act for our affairs, that they are prepared to pay us what they owe us in return for a receipt from the hands of whomever our Father sees fit to appoint as our agent.

So, Father, we beseech you to think once again of your children, the Nipissings and Algonquins, and to deliver them from destitution as soon as possible by allowing them to receive the money owed to them and, according to their request, to appoint an agent immediately to accompany a few Chiefs and two Warriors with Mr. Ducharme, their interpreter, to collect the said payments for the benefit of their Tribes who are truly utterly destitute.

[Translated from French]

[Document No. 272]

190. The following remarks were attached to a list dated October 8, 1843, showing the names of Nipissingue and Algonquin families who were absent at the issue of presents at Lake of Two Mountains in August 1843 and who were reportedly settled at Bedford and vicinity, or remained on their hunting grounds:

All such as have the red letter "K" before their names were reported at the Last Issue 19th August 1843 to be in the Township of Bedford & the environs, and it was supposed that they would go to Kingston to be equipped, alledging for their reasons, that their equipment were ___ & that they received more articles - such as are marked off X were also absent from the general Issue - some of them may perhaps cast up at Kingston - But the majority of them, are represented to have remained at their grounds.

I beg here to observe, that it is a general custom with the Tribes of Indians, more particularly the Nips. & Algonquins to change their names, so that it is probable that some of them that are marked with an X cross - may under other names, be inserted on the slip of paper.

The families mentioned on the written attached slip of paper - (I've marked No. 2) cannot be made out. - They perhaps are those which the Chief Supt. states as the Osh-quah-ga-meight Tribe. They are not included in our nominal returns - nor do I recollect their having participated in Her Majesty's Bounty at the Lake - under the names mentioned on said slip of paper.

[9 families consisting of 37 persons are marked with a "K" on the above-mentioned schedule]

[Document No. 271]

191. On October 29, 1843, Col. Jarvis, Chief Superintendent of Indian Affairs, wrote a report recommending that Chief Peter Shawanipinessi and his band of Indians be granted a tract of land in the Townships of Oso and Bedford:

A strong desire has been manifested by the band of Indians over whom the Petitioner presides as Chief to turn their attention to agricultural pursuits and settle permanently on the tract of land asked for in the annexed petition.

The tract containing somewhere about 2000 acres and situate principally in the Townships of Oso and Bedford being bounded on all sides by chains of small lakes is quite secluded and is thereby rendered peculiarly adapted for an Indian settlement, although the quality of the soil is not particularly good.

The Honble. M. Morris appears by his certificate annexed to be well acquainted with the Chief and his followers numbering about 91 souls and speaks in high terms of their other actions and general good conduct, and he is of opinion that the tract made choice of by them will not in any manner interfere with the settlement of the country adjacent to it.

The map or sketch hereto annexed will explain the precise situation of the tract.

I think it most desirable that these Indians should be encouraged in every practicable way to persevere in their laudable intention of becoming agriculturists.

The Government for many years past has been endeavouring to collect the scattered bands (many of whom are still leading a wild and roving life in the Northern parts of the Province) with the view of inducing them to have fixed places of residence and adapt the course of life now determined on by the band in question and the endeavor has been successful in very many instances.

The opportunity which now presents itself to settle the band to which the petition has reference who are represented to me as being very poor and heretofore to have depended almost altogether for the support and maintenance of their families on hunting and fishing should not in my opinion be lost. I therefore respectfully recommend that the tract asked for be set apart for them and their posterity on the same terms and conditions that the Reservations in other parts of the Province have been made for the several Resident Tribes and that the Surveyor General be directed to cause a survey of the same to be made for that purpose.

[Document No. 274]

192. On November 3, 1843, Jarvis wrote to Lt. Col. Napier:

I have the honor to acknowledge the receipt of your letter of the 31st ultimo respecting certain Nippissingue and Algonquin Indians who are settled on the Township of Bedford in the Midland district and requesting to be informed whether those Indians had received Presents at this place.

In reply I have to inform you that they have not yet received Presents - but I have obtained the sanction of His Excellency the Governor General to their doing so, and the estimates have been prepared by me and have been approved by His Excellency.

These Indians are represented to me, as not belonging to the Tribe called Algonquins or Nippissingues. They call themselves Atishquah-quahmiegs.

I have now an application before the Governor General and Council on their behalf, to have about 2,000 acres of land in the Township of Bedford and Oso, set apart as a Reservation for them.

I send you a Piece of Paper on which are the names of these People, written by the Chief himself - from it you will be able to discover whether any of those Indians not present at your last distribution of presents are among this Band.

[Document No. 275]

193. A letter from the local agent, dated December 16, 1843, recommended postponing the distribution of presents to the Bedford Indians who were "much scattered in the back country trapping."⁵⁸ [Document No. 278.]

194. On March 21, 1844, Order-in-Council #1467 was passed, granting a license of occupation to Peter Shawanipinessi:

On the Petition of Peter Shawanipinessi one of the Indians of Lake of Two Mountains Tribe, to be protected in the Occupation of a Tract of Land in Bedford, Oso and South Sherbrooke. It is ordered that the land prayed for be reserved from public sale and that the Petitioner have a License of Occupation during pleasure.

[Document No. 282]

⁵⁸ Back country was a phrase used to denote areas furthest from settlement or major water routes. In this case it likely refers to lakes to the north in Oso and Sherbrooke.

195. On August 24, 1844, Superintendent Hughes reported to Napier that a delegation of Algonquins and Nipissings had visited him and had again raised the question of collecting rents:

... on the 22nd Instant. six chiefs of the Algonquin and Nipissingue Tribes - (per margin) paid me a visit, and requested of me to procure them an Interview of Their Father His Excellency -- I informed them that their Father, had at this present moment, a multiplicity of busyness on hand that I feared much, he could not spare time to see them - They replied that they were very sorry for it - that they were too poor-, and destitute of means to prolong their stay in town and requested of me to salute Their Father His Excellency on their part & Represent to him their great poverty and to pray and beseech him to take their destitute situation into serious consideration - and to be pleased to permit them to go & gather the rents due to them by the squatters on their hunting grounds (as represented in their sundry memorials) and at the same time they pray of Their Good Father, to be also pleased to grant them a document signed by his hand, authorizing them the above mentioned Chiefs, to draw said rents - and they beseech Their Father to be further pleased to allow their Interpt Captn. Ducharme with any other person their Father may be please to appoint to accompany them -

They also beg leave to represent to their Father that the leases granted to the squatters by the Indians expire this year - & the year ensuing.

The following names appeared in the margin:

Algonquins
Kai-yus-ka-watch
Ki-conce
Pa-ka-na-wa-tic

Nipissings
Su-wa-we-se-ketch
Kee-jic-o-mu-witos
Tu-qua-ka-nues

[Document No. 284]

196. On September 12, 1844, J. F. Kingston wrote to Col. Napier on behalf of the Bedford Indians:

I take the liberty of troubling you on behalf of the Indians to whom a tract of land (partly in this township [Bedford] & partly in the adjoining one of Oso) was a short time since conceded by the Provincial Govt. They belong to the Tribe of the Lake of the Two Mountains and their Chief's name is Peter Shaw-wa-ne-pa-nesse; altogether there are about 20 families & the settlement will probably increase. On an application made last year it was conceded to them to receive their presents by way of Kingston, & Col. Jarvis came to Sydenham which is about halfway between that place and their settlement, & met the diff. families there, and distributed the presents, which was a great convenience & advantage to those poor people. They appear to be uncertain how or when they are to receive their Presents for the current year, & when I was at their settlement, they made me promise to write on their behalf about it ... They have handed me a list with the names of all the men women & children in the settlement ... which if necessary I could forward - there are at present 85 in No. altogether.

[Document No. 288]

197. During the 1840s, the Oblates made missionary visits to Algonquins on the north side of the Ottawa River. Correspondence from an Oblate missionary, who later became an expert in the Algonquin language which he had studied at Lake of Two Mountains, indicated that the people residing at Lake Timiskaming, Abitibi, Grand Lac [Victoria], Fort William (Allumettes), Lac Barrière, Lac à la Truite, and the Gatineau River all spoke the same Algonquin language. [See Document No. 293.]⁵⁹ In a report dated August 25, 1845, however, the same missionary notes that the

⁵⁹ February 10, 1845. J. N. Laverlochère to Monseigneur Bourget, Bishop of Montreal. Archives Deschâtelets JC 3901.C21R 37.

language spoken at Lake Abitibi is different from that spoken at Lake Timiskaming.
[See Document No. 298.]⁶⁰

198. The following is a translation of excerpts from an article describing Catholic Missions in 19th century Northeastern Ontario, particularly at Mattawa in the mid to late 1840's:

[pp. 23-26]

...
The first missionary centre of the actual region of New Ontario served by the Oblate Fathers was to be Mattawa, then called "Mattawan". Already, since 1818, the missionaries from the Red River in Manitoba visited, in a sporadic way, the Indians and the voyageurs who gathered at the Hudson's Bay Company post at Mattawa. This was brought about when the missionaries went to Red River or when they returned from there. Meanwhile, these irregular missions transformed themselves into annual missions in 1835 when Messrs. Bellefeuille and Dupuis, secular priests, were assigned to these new areas. Their missions were thus based at the Fort William of the Calumettes islands, which therefore constituted the limit of settlement. 1836 is the year when we celebrate the first mass of the 19th century at the site where Mattawa is now found. It is particularly celebrated in the company of Indians and of voyageurs who met at the Hudson's Bay Company post.

Oblate missions

It was in the year 1843 that Monseignor Bouret applied to the Hudson's Bay Company for permission to permanently settle some Oblate missionaries at Mattawa, to cover all the surrounding regions of Lakes Temiscamingue and Abitibi and of James Bay. However, this request was refused him because the Company wanted to reserve these territories to the Protestant clergy who already had interests in these areas. However, the Company offered the possibility to the missionaries of visiting the missions of Mattawa and of Lakes Temiscamingue and Abitibi and put her buildings up for the service of the Oblates to house them and for their religious services. It was therefore in 1844 that the Oblates started to visit the company's posts.

Father Laverlochère was the first Oblate to proceed through this new region of mission work. From Mattawa, the missionaries visited the region up to Moose-Factory, the James Bay post, where they proceeded for the first time in 1847 despite advice to the contrary from the Company. Meanwhile, the latter did not hinder them from working there. It was Sir George Simpson, highest official of the Company, who said: "I may assure you that these gentlemen will meet with every attention and assistance at the establishments they may visit and sincerely hoping that their mission be attended with success." These visits were made regularly from 1844 to 1869.

The first strategic region for the Oblates was without doubt Mattawa, as this point represented the opening of the Canadian north and west. It was in 1869 that the desire to settle some Oblates was brought about, with the permanent arrival of Father Nédélec, already a missionary in these parts. He was thus the first missionary to become a resident priest of the Oblate missions. It was said that Mattawa then numbered a population of fifty catholic families (French and English) as well as twenty five protestant families and two thousand Indians. As well as serving this population, Father Nédélec had to proceed annually to James Bay. Mattawa became therefore an important religious centre and a new frontier for settlement which served two main regions. The first, ministered by Father Nédélec, extended from Mattawa to James Bay while passing by the missions of Lakes Temiscamingue and Abitibi. The second, the responsibility of Father Guéguen, extended from Mattawa to Ottawa.

...

[Translation from French]

[Document No. SS-18]

⁶⁰ August 25, 1845. J. N. Laverlochère to Monseigneur L'Archeveque de Montreal, "le langage etant bien différent de celui de Temiskaming". Archives Deschâtelets LCB 3005 .M66 L2.

199. Chief Peter Stevens (Pierre Shawanipinessi) reported that there was a population of 96 people at his settlement at Bedford on March 4, 1845. [See Document No. 296.]
200. On March 20, 1845, the Bagot Commission of Inquiry tabled its final "Report on the Affairs of the Indians in Canada" in the Legislative Assembly. The Commission reported on the Algonquin and Nipissing Indians in detail. The population at Lake of Two Mountains was reported to be 333 Algonquins (under 3 chiefs) and 263 Nipissings (under 4 chiefs).⁶¹ There were also 92 Algonquins reported at Trois-Rivières, which is outside the subject area. No Indians were reported within the Ottawa River watershed. [Section II, unpaginated].

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

The tribes at this post do not possess any lands from whence a revenue is derived, and have hitherto depended upon the chase for the principal part of their support ... The total number of these Indians is 1,050 of whom 418, including 62 heads of houses, are Algonquins, 318 including 90 heads of houses are Nipissings ...

As the Algonquins and Nipissings differ very much from the Iroquois, in character and habits, it will be necessary to describe them separately.

The two former tribes lead a roving life, dwelling in huts and wigwams during the greater part of the year, and some through out the year; the majority, however, resort to the Lake of Two Mountains for about two months annually [emphasis added]; and during that period they occupy houses in their village, which is separate from that of the Iroquois. These two tribes possess 68 houses, 10 stables and only one barn ... [describes Iroquois improvements] ... only the women and aged men, who are unable to follow the chase, and are consequently left at home, cultivate small patches of land to a very limited extent.

... [describes cultivation at mission] ...

... A few of the Iroquois find employment during the summer, as pilots and raftsmen, to the rafts which are brought down the Ottawa to Montreal. Their condition, however, is far from prosperous; and as they have no other resource than their crops, a failure in the harvest reduces them to a state of absolute destitution. The situation of the Algonquins and Nipissings is still more deplorable: their hunting grounds on the Ottawa, which were formerly most extensive, abounding with deer, and other animals, yielding the richest furs, and which their ancestors had enjoyed from time immemorial, have been destroyed for the purposes of the chase. A considerable part has been laid out into townships and either settled or taken possession of by squatters. The operations of the lumbermen have either destroyed or scared away the game throughout a still more extensive region, and thus, as settlement advances, they are driven further from their homes, in searches of a scanty and precarious livelihood. Their case has been often brought before the government, and demands early attention.

...

It is mentioned of the Algonquins and Nipissings, that there are many among them, who, although living a wandering life during the greater part of the year, can read and write tolerably in their own language; and it is observed of them, that they are generally much more intelligent and civilized than the Indians that remain in the vicinity of the towns. There can scarcely be stronger evidence of the demoralizing effects of partial civilization. These wandering and almost destitute tribes, far from being sensible of any improvement in their condition, say that forty years ago they were much happier and more independent than they are now: they then had game and peltries in abundance; they lived well and were well clothed: but now they are ragged and starved half the year. This statement accords with that of the Superintendent.

⁶¹ See, however, estimates given later in report: 418 Algonquins and 318 Nipissings.

...

CHIPPEWAS AND OTHERS IN THE TOWNSHIP OF BEDFORD

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

The same report lists the population of the Bedford Township Indians as 91.

The Bagot report also made the following comments on aboriginal title, the administration in Lower Canada, and the case of the Algonquins and Nipissings:

...

I. *Title to Lands*

Although the Crown claims the Territorial Estate and eminent Dominion in Canada, as in other of the older Colonies; it has ever since its possession of the Province, conceded to the Indians the right of occupancy upon their old hunting grounds, and their claim to compensation for its surrender, reserving to itself the exclusive privilege of treating with them for the surrender or purchase of any portions of the Land. This is distinctly laid out in the Proclamation of 1763, and the principle has since been generally acknowledged and rarely infringed upon by the Government. The same rule has been followed by the Government of the United States, who pay annuities for the surrender of Indian Lands to the extent of about £140,000 a year.

In Lower Canada, where settlement had made considerable progress before the conquest, and where civilization and Christianity had been introduced among the Indians, their territorial possessions had at that time become circumscribed within defined limits, and in many instances were held by patents under the French Crown, or individual Seigneurs. Of these reserves the several tribes still retain possession and there is only one section of the country, viz: on the Ottawa, in which the Indians have been dispossessed of their ancient hunting grounds without compensation.

This encroachment, however, was not the act of the Government, but the natural consequence of the extension of the Lumber Trade in that direction, which has gradually cleared the country, destroyed the game, and introduced White Settlers holding possession of the land without any authority on the part of the Government.

...

[Section III, pp. 17]

The Bagot Report also noted that the Algonquins and Nipissings travelled about 250 miles to receive their presents at Lake of Two Mountains. [Section III, p. 9]

...

3. *Algonquins, Nipissings and Iroquois, at the Lake of the Two Mountains.*

The claims of these Indians have been repeatedly before the Government, and their present distressed condition calls for its human interposition.

The nature of their claim, founded upon the former occupation and gradual dispossession of the territory on the banks and in the islands on the Ottawa, upon the terms of the Proclamation of 1763, and upon the fact of their having (although illegally) received rents for lands occupied by settlers in those islands, gives them a title to the favourable consideration of the Government.

The Commissioners find it recorded in the Report last quoted which was confirmed by another Committee in a Report dated 17th June 1839, that the

claim of these Indians were, in their opinion, "to be resolved into an equitable right, to be compensated for the loss of the lands from which, in former times, they derived their subsistence, and which may have been taken by Government for the purposes of settlement, and that the measure of such compensation should be to place and maintain them in a condition of at least equal advantage with that which they would have enjoyed in their former state. They therefore recommend that a sufficient tract of land should be set apart in the rear of the present range of Townships on the Ottawa River, and that such of them as may, from time to time, be disposed to settle on land should be located there; and that both they and the rest of these Tribes should continue to receive such support, encouragement and assistance as may supply the place of their former means of subsistence, and at the same time prepare and lead them to a state of independence of former aid."

Your Commissioners having this latter end chiefly in view as the fruit of the civilization and social elevations of the Indians, and considering the difficulties which would exist in bringing to bear upon Indians, if located as proposed in the rear of the Ottawa Townships, the means of improvement which are recommended for the rest of their race, cannot recommend that this part of the suggestion be carried into effect. Neither do they conceive that it would tend to the interest of these Indians to grant the prayer of their petition, and to settle them upon the Isle aux Allumettes, as it appears that a large white population already occupy that Island - a number amounting to 800 souls having petitioned for titles to lands therein, whom it would at the present day, be impossible to dispossess.

They would, therefore suggest that steps be taken to induce these tribes to remove either to the Manitoulin Island or to some other settlement of Indians, in the Upper Province, in which the proposed institutions and arrangements for promoting the civilization of their brethren shall hereafter be established, and that in the meantime, temporary assistance, not to exceed the amount granted to their brethren in Upper Canada under similar circumstances viz: L2.10. per head annually, be afforded to them in order to remove the most pressing of their wants.

That considering the value of the lands sold on the banks of the Ottawa, and the revenue derived from the cutting of timber on the ancient hunting-grounds of these Tribes, which had led to the destruction of their means of subsistence, this payment becomes an equitable charge upon the revenue of the Crown lands.

That with regard to the claim put forward by them to the annuity at present paid to the Mississaugas of Alnwick, Your commissioners conceive that no further delay should be allowed to take place in determining the party who is thereto entitled; and that if the claim of these Tribes be substantiated, they should be admitted to share in the application of the said Annuity, which shall henceforth be devoted, independently of any contract on the part of the Indians, to the maintenance of institutions and other instruments of civilization, for the benefit of these Tribes and its former recipients.

...

Your Commissioners called upon the Chief Superintendent with regard to this part of the claim, but their letter, dated 19th February 1843, remains unanswered.

...

[Section III, p. 40-41]

A transcript of the evidence of Superintendent Hughes with reference to the Algonquins, Nipissings and Iroquois of the Lake of the Two Mountains, as well as the Abenquois of St. Francois, is included in the Bagot Report:

Answers to Queries put to the Superintendent of the Indians under your superintendence?--In the year 1827, I was appointed by His Excellency the Earl of Dalhousie, to the situation of Resident in the Indian Department at Montreal, and was attached to the Indians in the vicinity until the year 1830. In that year a reduction took place in the Department, in then Upper and Lower Canada, by order of the Home Government. Among the reduced, I, unfortunately, was one. Lieutenant Col. McKay was that year appointed Superintendent of the Department in the District of Montreal. In the spring of 1831, having nothing to depend upon for support, I retraced my steps back to the interior of the

Northwest Country, in rather a subordinate situation to the one I had previously held in that country during the term of thirty years. In the course of the month of March, 1823, when stationed at the distance of two thousand miles from the civilized work, I was gratified by the receipt of a letter from my brother, then Major in the 24th regiment (whom I had not seen for forty-two years), informing me of the death of Col. McKay who had fallen a victim to the cholera, in September, 1832, and that he was desired by His Excellency, Lord Aylmer, to intimate the circumstance to me as early as possible, and to say that the situation would be left open for my acceptance until September, 1833, and that a person was appointed to act until my arrival in Canada. On the 8th June, I took my departure from the settlement of the Honourable Hudson's Company, in Red River, and arrived at Montreal the 15th July. On the 1st of August was appointed Superintendent in the Department, in the District of Montreal, and have acted as such to this day.

2. Are they improved during that time in their moral and religious character, and in habits of industry?--Since my first entering the Indian Department, until about twelve months ago, I observed little or no change in their moral and religious character, as well as in their habits of industry (with the exception of a few families). In general, since the time above mentioned, when the Rev. Bishop of Nancy preached to them temperance and sobriety, they are not so much addicted to the use of spirituous liquors as heretofore; of course rather improved in their moral and religious character, but in their of industry I cannot say much.

3. Where and in what manner are they settled, whether in villages or upon small farms?--The Tribes of Iroquois under my superintendence, stationed at St. Regis and the Lake of the Two Mountains, reside in villages, as also the majority of the Abenquois Tribe at St. Francis. The Nipissings and Algonquins of the Lake, lead a roving and wandering life. These tribes live in huts, or wigwams, ten months out of the twelve, and many of them the whole year through. Such as resort to the Lake annually (the great majority), where they remain two months, live, while there, in houses. Each family has a house in the village. None of the tribes (bona Fide Indians) under my superintendence are located on farms.

4. What is the size and extent of each village, viz., number of houses, barns, &c., and of what material built?--The inclosed statistical return answers this query. The houses are generally built of wood; a few of stone, they are comfortable enough. The two villages at the Lake may be, in extent, about seven acres superficial; that at St. Francis, about three and a half.

5. Do many of the Indians under your superintendence, from choice, live in wigwams; if so, state the number?--Many of the Indians under my superintendence, do, from choice, live in wigwams, or lodges. About a dozen families, of the Abenquois Tribe, who do not, from indolence, cultivate the land, live three parts of the year in wigwams, in the forests near Fish Lakes, and seldom resort to the village but once a year, to receive Her Majesty's annual bounty, and perform their religious antics. As regards the Nipissing and Algonquin Tribes, I have answered to Query No. 3.

6. Is the land cultivated by the Indians under your superintendence, subdivided into regular blocks or parcels or does each Indian select the spot he wishes to cultivate, according to his taste, or is the land selected by the Chiefs for him?--The land cultivated by the Indians under my superintendence, is not subdivided into regular blocks or parcels. Such of the Indians of the villages of St. Francis and St. Regis, as wish to cultivate the land on their reserved domain, or add to their patches already cultivated, select a vacant spot, inform the Chiefs that he has chosen this piece of ground for his own use, to which the Chiefs seldom object. At the Lake of the Two Mountains, which is a Seigniorie granted to the St. Sulpice Seminary at Montreal, for the support of the tribes of Indians stationed there; the Indians receive as much land as they can cultivate without paying rent for the same.

7. Will you state, as near as practicable, the number of acres under cultivation in your own particular settlements; and also the number of acres cultivated by each family? In each case in which the family has no land under cultivation, how does it procure the means of subsistence?--It is a difficult matter to state the number of acres cultivated by each family; some families cultivate more than others, and many none at all; and most of this cultivated land is in small patches, irregularly scattered here and there. But as the statistical return mentions the number of acres cultivated by each tribe at the different villages, as

well as their population, some idea can be formed of the extent of land cultivated by each tribe. Such of the families as do not cultivate the land, (Abenquois of St. Francis), which we may average at about twelve families, support themselves by making baskets, moccasins, snow-shoes, &c.; and these live in forests, near fish lakes, kill a few deer and whatever other animals and furs they can procure. The whole of the Nipissing and Algonquin Tribes (with the exception of a few old men, old women, and a few invalids, who are unable to endure the hardships of a winter campaign, remain at the village), depend entirely on the chase for a livelihood. They wander about from place to place, on their hunting grounds, which are most extensive, and once abounded with deer and the richest of furs, and most magnificent forest timber. These hunting grounds have engaged by their ancestors and them from time immemorial. They were subdivided, long before the conquest, among the six Chiefs of the two tribes, and their different bands or clans. In a Council held by the two tribes, for the purpose, no individual of one clan dare intrude on the hunting grounds of another. They were once the richest and most independent tribes of this continent, but are now the reverse. Great part of their hunting grounds have been assumed by Government, and laid out into townships; a vast extent has been taken possession of by Squatters, and the rest almost entirely ruined by lumber men. Their deer have disappeared, their beaver and other furs annihilated, caused by continual and annual fires made in their forests by lumber men. These poor tribes have frequently represented their grievances to Government, but have not as yet received satisfactory answers. Reference to their sundry memorials will show the state they are now in, and the grievances they have sustained; in a Council held by the tribes for the purpose.

8. When an Indian is once in possession of a piece of land, is he secure from the intrusion of other Indians; heirs; or conveying his interest in the property to other members of the tribe, or to other parties?--When an Indian is in possession of a piece of land, or the domain of the Seigniorie appertaining to the tribe in common, at St. Regis as well as at St. Francis, although he has no title deeds to said piece of land, by usage his heirs invariably inherit it. If no heirs, he may leave or give it to whom he pleases, or sell it to any member of the tribe, to no whites or strangers. The Iroquois, at the Lake of the Two Mountains, receive as much land as they can cultivate (from the missionaries stationed there, representatives of the Seminary at Montreal), for which they pay no rent. They receive title deeds to said property, and have the power, if no heirs, to leave or sell it to whom they please, provided it be to a member of the tribe, and of the mission, but to no strangers or whites.
9. Do you find them improved in their mode of Agriculture to any extent, since you first had charge of them; to what extent do they cultivate their land in common?--I do not find the generality of the Indians in the least improved in their mode of Agriculture since I was first amongst them in 1827, with the exception of a very few. The Indians do not cultivate the land in common, each family cultivates its own patches, which are of little extent and scattered here and there at certain distances from the other.
10. Can you state the number who have commenced to till lands during that period. What instruments did they use, when you first had charge of them, and what do they use now?--(Answer to No. 10 and 11.) The tillers of the land since I came first amongst them have not much increased. Their implements of Agriculture, when I first joined them, were hoes and spades, and these are what they principally make use of at present. The statistical return mentions the implements of Agriculture used by each Tribe--the women, or such as have them, are careful of their hoes and spades.
12. What stock do they possess, and do they pay proper attention to it during the winter season?--The stock possessed by the Indians is mentioned in the statistical return, they take pretty good care of them during the winter.
13. What mode of Agriculture do they pursue; if it differs from that of white settlers, state in what the difference consists?--The Indians make use of spades and hoes, a few have ploughs which they make use of as white settlers.
14. What description of grain or pulse do they mostly cultivate?--Indian Corn is what they cultivate most, being the principal article of their food; they also raise pease, beans, potatoes, pumpkins, oats, and hay.
15. Can you state quantities each Tribe has produced in any one year?--Reference to the Statistical Returns will shew.

16. By whom is the field labor performed; if by the young men, do they take their fair share of the labor?--The greater part of the labor is performed by the women; their husbands assist. The young men generally attend the hay, oats, cattle, and the firewood.
17. Is the division of the day as regards labor systematic?--There is no system, generally speaking, amongst the Indians as regards labor. Some are more thrifty than others, and many lose half their crops from inattention to them; in general they work seven or eight hours in the twenty-four, and some days not at all; they seldom go to their labor before nine o'clock, with the exception of a few families.
18. Do they partake of their meals at regular stated periods of the day as is customary among white settlers?--The Indians have in general no stated hour for their meals, excepting their breakfast; the men generally rise late, go to Church, and breakfast about eight o'clock; after this meal go each to their work if any they have. Such of them as can afford it, eat three times a day as the humour takes them, but the majority only twice, morning and evening.
19. Is their fondness for fishing, hunting, &c., as great as ever?--(Answer to No. 19 and 20.) The Nipissing and Algonquin Tribes are as fond of fishing and hunting as formerly, having nothing to depend upon for a livelihood but the chase. The rest of the Tribes, with the exception of a few Abenquois (as I have mentioned above in my answer to query No. 5) and about half a dozen Iroquois, shew no great eagerness for fishing or hunting. The whole of the year by the Nipissing and Algonquins is spent in their occupations, the spring and fall by the other Tribes.
21. To what places do the Indians under your charge resort for such purposes?--The Nipissings and Algonquins resort to their hunting grounds, which extend from Point D'Orignal, above the Long Sault, up the Ottawa River to Lake Nipissing, and embrace all the rivers, creeks, &c, from their sources North and South, emptying themselves into the Ottawa. The other Tribes generally resort to the Lakes and vast forests in the Eastern Townships, as well as behind Three Rivers, on the North side of the St. Lawrence.
22. What effect has the progress of settlement had upon their practice in these respects, and upon the choice of their places of resort?--The progress of settlement has had but little effect in appearance on the majority of the Abenquois and Iroquois Tribes, as regards their former practices of hunting, &c.; indolence, the want of means to purchase fire-arms, &c., and the scarcity of game, prevents many of them from leading the wandering life they were accustomed. But as to the progress of settlement on the banks of the River Ottawa, it is looked upon by the Nipissing and Algonquin Tribes with an evil eye, having from time immemorial, enjoyed and looked upon that country as reserved to them for hunting grounds. But the greater part being now assumed by Government, and settled without their receiving any remuneration, as their brethren in Upper Canada in similar circumstances, they are under the necessity of wandering far into the interior, at a great distance from all settlements to procure a livelihood and clothing for their families.
23. What progress have they made in Christianity?--The Indians in general under my superintendence, are in appearance good Christians, but I believe not much improved since I was first amongst them.
24. To What religious denomination do they belong?--The whole of them follow the Roman Catholic religion, with the exception of four families of the Abenquois, who are Methodists.
25. Do they attend church or chapel regularly, and from choice or other motives?--Such of the Indians as live in the villages, regularly attend church twice a day, the whole year round, morning and evening; and I am informed, that those who lead a wandering life are regular in their morning and evening prayers. The Indians in general are a superstitious set, and much in dread of their Priest; it is therefore hard to say, whether they act from choice or fear. No Indian is allowed by the missionaries to go into church during service without their blankets.
26. Since their conversion to Christianity, are their morals improved?--The answer given to Query No. 2, is nearly what I can give to this.

27. Do they appear sensible of any improvement in their condition and desirous of advancing?--Far from being convinced, or sensible of any improvement in their condition, they say that forty years ago they were much happier and more independent than they are now. They represent that deer and all condition of game were then numerous, they procured furs and peltries in abundance; that they lived well, and were well clothed; but that now, they were ragged, and starved half their time, caused by too many whites coming amongst them.
28. Are any of the Indians under your superintendence Heathen? if so, state the number, what efforts have been made to convert them, and what obstacles have prevented their conversion?--No Indians under my superintendence are Heathens.
29. What number of baptisms have taken place, or do take place on an average yearly; and into what Church?--By reference to the statistical returns, all baptisms take place in the Roman Catholic Church.
30. What means of religious worship and instruction do they possess?-- (Answer to 30 and 31.) At every village in this District there is a Roman Catholic and a Missionary of that faith, from him they receive instruction; at the village of St. Francis there is a settlement preacher who has converted four or five families to his persuasion.
32. What is their practice with regard to public and private worship?-- Answered in query Nos. 23, 24, and 25.
33. What schools are established amongst them?--No schools are at present established at any of the villages, except at the Lake of the Two Mountains, where a Canadian acts as Schoolmaster, and teaches French only. The Missionaries at that station inform me that only six boys attend the school two or three times a week. A few Indian girls receive instruction from two nuns that reside there; some children shew aptitude to acquire knowledge, the books made use of are spelling books, and prayers of the Church.
37. Do they shew any aptness for Mechanical Arts; and if so what Arts?-- (Answer to 37 and 38.) With very few exceptions, the generality of the Indians under my superintendence shew no aptness whatever to any Mechanical Arts. There are two or three Indians at the Lake, who are pretty good rough Carpenters; but if the Indian youth were encouraged and put out as apprentices, they would in my opinion become good Mechanics. There are no tradesmen amongst the Indians in this vicinity but those mentioned above.
39. Is the health of the Indians under your superintendence generally good or otherwise, as contrasted with the health of the white population in their neighborhood?--The Indians, generally speaking, enjoy far better health than the white population surrounding them.
40. What are the prevailing diseases amongst them?--The most prevailing diseases amongst the Indians is the Kings-evil; many are consumptive.
41. Do you find those diseases on the increase or decrease since their civilization?--I can only speak since I was amongst them; since that time I do not think they are on the decrease or increase, but remain in status quo.
42. Do the Tribes under your superintendence increase or decrease in number, irrespectively of migration, if the latter, what in your opinion is the cause?-- Since these two or three years past, the Indians have increased in number; in 1832 and '34 many were carried off by the cholera, and since that time they have increased.
43. What is the average number of children born to each married couple, and the number generally reared?--The average number of children born to each married couple is between two and three, and the number generally reared is about two; many have no children.
44. At what age is the mortality amongst children most frequent, and to what cause may this be ascribed?--The mortality amongst the children is most frequent from their birth to the age of four or five years; this chiefly is caused by small pocks, king's-evil, and measles; many are carried off by worms, caused by their eating green fruit for want of other.

45. Do the Indian men or women frequently intermarry with the whites?-- Indian women do frequently intermarry with the whites, but very few of the Indians intermarry with white women.
46. Among the Indians under your superintendence, what is the proportion of half-breeds?--At least two-thirds in my humble opinion.
47. Is there any marked difference in habits and general conduct of the half-breeds and the native Indians; if so state it?--No difference whatever exists in the habits and ways of living of the half-breeds and the native Indians, but in general the half-breeds are far more addicted to vice than the native Indians.
48. In cases where intermarriages with the whites have taken place, do you find the condition of the Indian improved?--In cases of intermarriages taking place with the whites, the condition of the Indian does not improve; white women who marry Indians adopt their manners and dress themselves like Indian women, and the generality of the white men who marry Indian women do the same, as well as their children.
49. Do the Indian women frequently live with white men without being married?--In the Indian villages no women live with white men without being married; but there are instances of Indian women living with white men without being married, at a distance from the villages. The Missionaries and Indians will not allow whites to remain with Indian women in the village without being lawfully married.
50. Does the birth of illegitimate children among the unmarried women occur as frequently now as heretofore, and in what light is the circumstance viewed by the Indians?--The birth of illegitimate children, among the unmarried women, does not occur as frequently as formerly; when it does happen, it produces no effect whatever on the Indians. The child is adopted by the Tribe, and looked upon as well as if it was legitimate.
51. Do any of the Indians enjoy all or any of the civil and political rights, besides those of the children of educated white men, married to Indian women?--(Answer to 51 and 52.) I know of no educated white men married to Indian women in this District; no Indians under my superintendence enjoy any of the civil or political rights possessed by other subjects of Her Majesty.
53. In your opinion, have the Indians the knowledge and ability to exercise those rights?--There are no educated men amongst the Indians, and of course cannot have the ability and knowledge to exercise those rights; but I will add that there are many, from their natural sense and intelligence, (could they explain themselves in the French or English language) would be as fully adequate to exercise them, as the great majority of the Canadian *Habitant*.

Superintendent Hughes offered the recommendation that the Indian Department establish one or two schools for the Indian children "at some distance from their parents and relations, and even from all Indian Tribes. The best place would be in the Eastern Townships, as too many Indians reside on the banks of the Ottawa."

[Document No. 297]

201. A translated letter from R. Richard, the missionary at Lake of Two Mountains, to Lt. Colonel Napier, Secretary of Indian Affairs, dated October 2, 1845, shows the population and activities of the families from Bedford (the Rideau) and Temiskaming:

I beg you to permit me to write to you on the occasion of the list of the Algonquins and Nipissings that we are obliged to make each year. For the last two or three years, we have distributed presents in Kingston or in the area, to some families who, before, had received them at Lake of Two Mountains, there came many difficulties when it came to making an exact list of those who should receive their presents at the Lake. Such a family, one year, consented to giving their name for Kingston, another year they wanted to withdraw it to put it back on the list for the Lake; such that this makes changes and creates continuous encumbrances.

Could we not notify these few families that as in the past they will receive their presents at the Lake for the following reasons:

1. It would be re-entering into the ancient use from which we have not derogated until the past two or three years.
2. There are but eight or nine poor families in this place on the Rideau River
3. Almost all these families come to the Lake, every spring, or at least send some among their members there, consequently, why change, with respect to them, the place of distribution.
4. This change, as I have said, gives difficulties to you and to he who makes the list, because we do not know if such a family belongs to the list of the Lake or to that of Kingston.
5. This is subject to giving double the equipment to the same family, a mistake which has already occurred.
6. This again exposes some families to being deprived of presents to which they have a right; which has again happened for many.
7. All of these distributions have to cease in a few years due to the exclusion of children who are born from now on; why, therefore, change for so little time the place or the system of the distribution of presents.

It is, Sir, to avoid grief and trouble for you that I have taken the liberty to present to you these observations. If you judge in terms of having considered them, I will then take it upon myself to have the few families in question notified on your behalf.

... [signature and list of Algonquins and Nipissings from Rideau (Bedford) - 84] ...

Those whose names follow are Indians of Temiscaming, reduced to their final destitution. They came to Lake of Two Mountains in the hope of receiving some gear, and in the desire of uniting with their brothers, to form with them only one village. They are deserving of commiseration, and if you allow them to receive some equipment, each year.

Moreover, My Lord, if you save them, you would help them to continue the cultivation of the fields which they had happily started this year, and you would contribute in helping them leave the darkness of barbarism so that they may enter into the beneficial enlightenment of civilization.

... [list of Temiscamings - 46]

[Translation from French]

[Document No. 299]

202. An 1846 return of Algonquins receiving annual presents at Bedford listed 12 families for a total of 57 people. Three families, 14 people, were struck off of the list as they were considered Mississaugas, probably from Alnwick. Thus nine families, comprised of 43 people, were counted as Algonquins. [See Document No. 305.]

203. On January 6, 1846, Pier-chaw-wi-ni-pi-nassi (Chief Peter Shawinipinessi or Chief Peter Stevens) of the Bedford Township Indians petitioned the Governor General to ask for protection from lumbermen who had been trespassing on their property and removing timber. In this petition Chief Stevens stated:

That your Petitioner obtained from the Government of this Province a certain tract of land in the Townships of Bedford, Oso and South Sherbrooke in the Midland District for the use of himself and his tribe as by an Order in Council bearing date the 21st day of March A.D 1844 will appear;

That during last winter several acts of trespass were committed on the said tract of land which induced your Petitioner to apply to the Government for protection and that therefrom instructions were given by the Governor General to seize the timber cut upon the said tract of land and to prosecute the parties concerned in such trespass as will appear by a letter from Samuel P. Jarvis Esquire of Toronto to the Superintendent of Indian Affairs a copy of which letter is herewith transmitted. That notwithstanding this numerous lumbering parties have been at work this winter and are at present at work upon the said tract of

land cutting the timbers therefrom and committing trespass thereon to a much greater extent than here to given, only without our consent but in defiance of us and who threaten our lives in the event of our attempting to put a stop to such trespasses:...That the said parties have received information from the Crown Timber Office in Bytown that the timber on the said land cannot be cut without our consent but without effect, and that the collector of Crown Timber duties at Bytown aforesaid declares that he has no power to protect us.

Your Petitioner further humbly sheweth that he has been given to understand that an order was issued to the district Agent of Crown Lands to have the said tract of land surveyed last summer but that it was delayed until the Fall, and when about to be entered upon was prevented by Mr. Boutillier of the Crown Lands Department Montreal.

[Document No. 303]

204. On February 23, 1847, Algonquin Chief Antoine Pakinawatik requested a grant of land on his traditional hunting grounds on the Gatineau River. His petition, addressed to Governor General James Bruce, Earl of Elgin, read as follows:

...
The Humble Petition of Antoine Pagnawattick, Chief of the Indians the Algonquins, of Lake and in the County of Lake of Two Mountains, as well in his own name as in the name & representing the Indians society & company of said Lake & County & all loyal subjects.

...
Humbly Prayeth Your Excellency to Grant Him, in his said capacity, all that tract of land, about nine miles square, on River La Gatineau, situate on the west Bank of the said River & between the mouth of the River du Desert & the Rapids called 6 Portages, below Bytown, on the north side of River Ottawa as the whole society & company applied to your Predecessor the right Honorable late Sir Charles Théophilus, Metcalfe and as morefully set forth & expressed in the Petition referred & addressed to his Excellency by the whole society and Company these three years past.

...

[Document No. 306]

205. J. MacDonnell surveyed the Petawawa River in 1847. In his survey diary, he noted that in May, P. McLennan was sent to Trout Lake to buy a canoe from the Indians. McLennan returned with a man named McDonnell who informed them that a canoe could not be bought from the Indians. On May 8, two Indians with a camp were encountered on the course of the north branch of the Petawawa and they agreed to sell a canoe to Surveyor MacDonnell. The survey party then travelled up the north branch to obtain the canoe and found the Indians' camp at the head of a large lake, but no trace of Indians or the canoe was found. [See Document No. 310.]

206. In August of 1847, the Algonquins and Nipissings once again laid out their case in detail. They described their traditional hunting grounds and the history of their dispossession:

To our Father His Excellency the Right Honourable James Bruce, Earl of Elgin, and Kindcardine Governor General of British North America and its dependencies.

The Memorial of the Algonquins and Nipissingues Tribe of the Lake of the Two Mountains.

Father your Red Children the Algonquins and Nipissingues having lately returned from the Hunting grounds after nearly a years absence have heard of your arrival and they beg leave to approach you with joy and they humbly pray

the Great Master of Life to be pleased to bless you with health a long life and prosperity in all your undertakings and above all a lengthy soujourn among them.

Father:

Having been deprived of the Paternal care of our good and lamented Father Lord Metcalfe on whom we placed the greatest confidence and as our good and great Mother the Queen has deemed fit and proper to appoint you to the command of their colonies and their Representatives we will henceforth address you as our Father and Protector and we hope to obtain from you that justice which has hitherto been denied us.

Father

At the last interview that our late Father Lord Metcalfe was pleased to allow us in the month of August 1845 we had much to say to him but his words at the time (proceeding we imagine from great suffering) shut our mouths and deprived us of that opportunity of making him acquainted with the great grievances and injustices we have long and are yet experiencing from strangers who are constantly trespassing on our hunting grounds, settlers and lumberers who are annually increasing. Our Father Lord Metcalfe (at our said interview) requested us to make known and thoroughly explain to him on a piece of paper the injuries and grievances we had to complain of, that he would examine them and render us the justice we were entitled to. As our Good Mother across the Big Salt Lake has placed you in his chair we herewith send you the paper we were requested to prepare for him. It contains all we have to say in regard to the injuries and great injustices that have been done us; our mouths are not forked, Father, we speak straight and what we represented is the truth.

Father:

To make you thoroughly acquainted with the cause of our present most destitute and distressed situation we must go far back and therefore entreat and pray of you to be patient and to listen to our words and not only as our good Father Lord Metcalfe. Just that you show no partiality, that you render justice to whom it appertains. Justice, Father, is all we ask; it is what we are entitled to and expect at your hands.

Father;

As you are to us a stranger and perhaps ignorant of our claim as regards our rights, permit your Children Algonquins and Nipissings to point out to you the extent of the Hunting Grounds reserved to the Tribe by the Father of their ancestors, the King of France, and which they occupied and enjoyed long before the conquest of Canada. It began at Point d'Orignal above the Long Sault on the Ottawa River and following up that River to Mattawang, thence up the Little River up to the banks Lake Nipissing, embracing both banks of the Ottawa, its Islands, adjacent countries, tributaries, streams, rivers and brooks from their sources; & heights of land that flow and empty themselves in said Ottawa River.

And moreover Father the said hunting grounds were reserved to our Tribes by a Proclamation signed by our late and good and lamented Father King George the Third dated 7th October 1763 and by the late Sir William Johnson Chief Superintendent of all the Indians in North America (who) assembled the principal Chiefs and warriors of our Tribes in Council and was pleased to appoint one of his officers, his representative to address the Council as we have always been given to understand by our Father and old Chiefs in the following words:

Address: My Children Algonquins and Nipissingues; By command of your Father Chief Superintendent Sir William Johnson I have assembled you in council to make your hearts dance with joy in announcing to you that your new Father King George, the Third, across the big Salt Lake has the interest of his Red Children at heart, he has not forgotten them as he is persuaded that should he at any time require their services they will be prompt to obey him. The hunting grounds, My Children, which your ancestors and yourselves have from time immemorial occupied and enjoyed and that have been the means of supporting and bringing up your families are reserved to you as heretofore by order of your Great and Good Father the King. No strangers, my children have a right to establish themselves on your hunting grounds nor molest you in any manner whatever. They are reserved to your tribe as hunting grounds for the

sole benefit of yourselves and your Children. Your Great Father even forbids his first Officer or any other individual of making a survey of any part thereof or to purchase or otherwise to appropriate to themselves a single particle of your hunting grounds.

Should you my Children at a future period find that your hunting grounds become ruined and exhausted of beaver, Peltries, &co. and that you might be willing to dispose of a part or the whole of your hunting grounds they will be assumed by your Great Father the King and his representatives that may at the time be with you and the purchase thereof is to take place at a public council to be held for the purpose at which your Chiefs and Principal warriors must be present, to act in concert with your Father's representatives and such of his as he may appoint to act with him and whatever arrangements may be mutually resolved upon at said council and sanctioned by both parties will be approved of in the name of the King your Great Father by his representatives, whom will give orders for the payment of such parts of your hunting grounds as may have been assumed by Government---in conformity to the resolves of any arrangements of the Council.

God Save the King.

My Children:

Here is a true copy of the writing which your good Father the King has transmitted to your Chief Superintendent Sir William Johnson, it is certified by him dated 24th December 1763. My orders are to place it in your hands. Be careful of it. It may at a future period be of service to you.

Father

We hold this writing our ancestors and ourselves were proud of it. We considered it as a sacred document. It contains the words of our late Father King George the Third, and as we were always given to understand, we were persuaded that his words and signature were sufficient to ensure us of the peaceable enjoyment of our hunting grounds and keep us from being molested by strangers of any description. This being the case, Father, it was thought necessary and advisable by our old Chiefs and principal warriors (to prevent quarrels and bloodshed with our Indian brothers) to assemble a grand council to which were invited to attend the principal chiefs and warriors of the tribe then inhabiting the North Banks of the St. Lawrence facing Point d'Orignal and from thence upwards to a parallel of Lake Nepissing Iroquois, Mississauguas and etc. The hunting grounds claimed and reserved and enjoyed by the tribes of the St. Lawrence embraced the countries, Rivers, Lakes, tributaries, streams, following and emptying themselves in said River St. Lawrence from the heights of land separating the waters that flow from said height of land in(to) the River Ottawa which country and tributary streams are as above mentioned. The portions of hunting grounds reserved to your Children Algonquins and Nipissingues on the South bank of the Ottawa River, this point being amicably settled at said council it was unanimously resolved and agreed upon that no individuals of either tribes should on any account whatever encroach on the hunting grounds of the other under a certain penalty for which the Chiefs of the guilty Tribe were amenable.

Father;

The limits and extent of the hunting grounds reserved to the Algonquins and Nipissingues and them reserved to our Brethren then inhabiting the North Bank of the River St. Lawrence being amicably settled at the above mentioned Council as explained, it was further thought advisable by our old Chiefs and principal warriors to prevent quarrels and dissensions among ourselves that the whole of our hunting grounds reserved to us as above explained should be divided into two parts as equally as possible according to the different situations abounding in furs, and part to be enjoyed by the Algonquins Tribe and the other for the benefit of the Nipissingues the part or proportion allotted to each tribe to be by their Chiefs and principal warriors having a band or clan might have a certain extent of hunting grounds in proportion to the number of the band & followers, this arrangement having been settled to the satisfaction of the whole with a stipulation that no individual of one band should encroach on the portion of the hunting grounds belonging to another to hunt Beavers or Peltries. But should a Deer start from the Hunting Grounds of one Band to go to that of another the hunter was at liberty to follow it.

By this arrangement, Father, the various chiefs or heads of bands had an opportunity of nursing their Beavers and otters in the following manner viz. by dividing the portion belonging to the band into two equal parts which were still very extensive and hunting and changing alternately every two or three years from one part to the other which was generally adopted.

Father,

These two points between our known Brethren and ourselves being settled, and holding the above mentioned writing signed by our lamented Father King George the Third (in which we placed the greatest confidence) wherein it is stipulated that we are assured of the Protection of the government your Children were happy and persuaded that they could never be molested by strangers with impunity having the representative of their Father the King as a Protector.

But Father,

It is with tears and sore heart that your Red Children Algonquins and Nipissingues are under the necessity of telling you that to their great surprise detriment and ruin that it is far from being the case but at the same time they are persuaded that it ought to be.

Father:

Permit your Children to represent to you that about fifty years ago or thereabout there was not a single white man's establishment above the Long Sault with the exception of two or three huts of Canadian fur traders and these were not permitted to come without leave of Government. In these days Father we were happy, Rich and independent, we lived well made great hunts and had abundance of good clothing. Our hunting grounds were rich in more valuable furs and our magnificent Forests were well stocked with Deer, and small game of many species. No one in those days Father dared to molest us. It is only about the beginning of this century, Father, that a few indigent poor families who were starving and (as your Children Algonquins and Nipissings at present) who placed more confidence in their Indian Brethren for assistance than they did in our white Brethren found their way up to the Long Sault. Our Chiefs took pity on them, fed them, and allowed a piece of land on our hunting grounds to cultivate and support their families for which they were grateful and thankful.

But Father,

These interlopers some years afterwards began to increase annually. We perceived they would be an annoyance to us but forebore making use of force to expel them. We complained to our Father and Superintendent Sir William Johnston [sic], he promised to send them away but did not do so. Since that time Father, innumerable memorials have been sent by us with complaints praying for the removal of these squatters and lumberers from our Hunting Grounds, and we always received good words, and great promises from your predecessors, and were told that steps would be immediately taken to remove and punish these. But Father, these were but promises and so light that they were blown away by the first little wind and of course remain to be accomplished.

Father,

We your red Children Algonquins and Nipissingues are the true and identical children of the said (and according to the above mentioned Proclamation of our lamented good Father King George the Third, the sole proprietors of these (once) rich hunting grounds and majestic [illegible word] Forests but at the present day Father your Children are reduced to beggary caused principally by the innumerable squatters and lumberers who not content of taking possession & establishing themselves on the most fertile parts of our hunting grounds, destroying our magnificent forests and appropriating to themselves our fine timber now (but also) they most maliciously set fire to our woods, by which means they have destroyed our beavers and peltries, and driven away our Deer, the only dependance we had to support, clothe and bring up our children. We are often ill treated by these interlopers they take pleasure in destroying our patches of maize which we have here and there in cultivation for our winter flock and pillage and destroy our sugar bushes and when we threaten them with complaints to our Father they laugh at us & say it is from him that they receive licences to cut our timber. We are too weak Father to defend ourselves and obliged to put up with all these injuries and injustices.

Who Father is the cause of all we endured for the many years past are this day reduced to the greatest distress.

It is with a sore heart we say it Father. It is the government who furnish licences to these lumberers and who connive with those squatters who take possession of part of our most valuable hunting grounds without our permission or authority from Government - and who owe us much money they formerly used to pay us a small sum of money for the use of the land they squatted on but now refuse to do so - saying that they are forbid by Government.

Who Father has established and is still establishing those numerous and flourishing townships on our Hunting grounds on the Ottawa River. It is government Father that same government which instead of protecting and assisting us (in conformity to the above mentioned Proclamation) is the principal cause of our principal great distress.

Father

At the beginning of the Revolutionary War with the Big Knives (Americans) our Great Father the King required the assistance of his Red Children the Algonquins and Nipissingues our Ancestors were told by his then Representative that we were called upon as allies of our Great Father to encounter the Enemy that we had the honour to defend our Lands and our families Father and must act in concert with our white Brethren, we were no sooner summoned than the war whoop reiterated in our camp and we remembered what our Great Father the King had done for us and (our) ancestors we fought and bled for our Father and country. We did the same in the last war with the Big Knives and in a similar case we are ready to do it again.

Father;

All the above mentioned grievances and great injustices that we have experienced without being enabled to get redress were heaped upon us before we had the good fortune of having your predecessor Lord Metcalfe for a protector---he promised to render us justice. It is at his requests (as before mentioned) that this document was prepared as he has suddenly and unexpectedly been taken from us by the great Master of Life. We at the present day have no one but you to look up to for protection, we beseech you Father to watch over your red Children. Protect as a good parent and order and see that justice be rendered them.

Enough Father let the past be forgotten and rather please see what is to be done for the Future.

Father,

We pray and beseech you first to have reference to the enclosed copy of a Report of the Executive Council of Lower Canada of the 13th June 1837, that Report Father was sent across the Big Salt Lake and approved & sanctioned by our good young Mother the Queen, by a dispatch of the 22nd August 1838.

The Representations in that document Father with respect to your Red Children the Algonquins and Nipissingues are but just and what they are entitled to, and if treated as therein represented they would be happy and once more rich and independent as in former times; We have held this paper Father, for near ten years, always looking forward and expecting that something would cast up, but as your Children have received no benefit from it the cause we imagine proceeds for the several and sudden changes and deaths of several of our Fathers; your predecessors and to the late distracted state of the country.

We are now at peace, Father, and we depend upon you to set all this to rights, you have the power and the means, and we therefore pray and beseech of you to act towards your Children according to this report which is sanctioned by our young Mother the Queen.

Father,

We have to represent to you that the Algonquins and Nipissingues, have frequently requested of Government to assume the whole of their hunting grounds (with the exception of sufficient extent of country on said hunting grounds for both the tribes to establish themselves with the said Government) and we demanded from Government to be treated in like manner as our Brothers of Upper Canada have been, (in conformity to the above mentioned

Proclamation who receive a certain annuity for such part of their hunting grounds according to their extent) that Government has assumed; our hunting grounds are extensive, rich in soil and abound in Majestic Forests.

Father,

With respect to our demands we pray of you to be pleased to glance over several of our Petitions of the Month of March 1840, August 1843 and all of the Month of June 1844. These documents contain all of our Prayers and are in the hands of our Officer Col. Napier.

We request of you Father, to pay particular attention to the one regarding Isle aux Allumettes, and respecting the monies due us, by the numerous squatters who have settled themselves upon that Island and are become rich and independent. Our Officer Col. Napier has a nominal list of them as well as an account of the monies they owed us when we found it was impossible to obtain redress from Government to expel and remove those trespassers we came to an arrangement with them and leased them the land they had squatted upon for the term of two or three years at the rate of one shilling per acre per Annum, many used to pay us punctually but since 1838 & 39 they have refused to pay without we had some paper from Government to show them that they would authorize us to receive payment.

Father;

Render us Justice for that part of our hunting grounds situated in the upper part of the river Ottawa (which our Officer Col. Napier can explain to you) facing L'Isle aux Allumettes on the South bank where we meant to settle ourselves and had the sanction of so doing and a promise from our Father Sir John Colbourne (the then Governor of Upper Canada) of assistance but the year after this promise on our Chief's second visit to Toronto on the subject. To our great surprise and mortification we were given to understand that said part of our hunting grounds had been clandestinely sold to the Upper Canada government by the Mississagui who well know they belonged to us, and who nevertheless for these many years past and still, receive an annuity for them, which annuity we are henceforth entitled to receive and we are persuaded that our Father will agree with us and give his orders accordingly.

Father;

The annual accumulation of the vast revenues of the present and future flourishing townships established on our hunting grounds the rent and purchase money that government have a right to obtain from the numerous squatters that have established themselves on our said hunting grounds without authority and the annual vast sums of money that must and ought to be realized from the timber of our magnificent forests, ought surely to be much more than adequate to furnish a sufficient annuity to place your once rich Children of the soil in the situation mentioned in the above report of the Executive Council which (was sanctioned by our Great and Good Queen) and also abundant means to settle them comfortably in some snug corner of their said hunting grounds to bring up and support their Children with the assistance and protection of Government, without the fear of being hereafter molested by strangers.

Father;

We will break your ears no longer, we are persuaded that when you have carefully examined our complaints you will be convinced that we have received much ill treatment and injustice and that we have as much right as our White brethren to demand and be entitled to receive justice at your hands that the Great Master of Life may be pleased to give you health, long life and prosperity in all your undertakings is the prayer of your Red Children the Algonquins and Nipissingues and also that he may be pleased to keep you long amongst them.

Algonquins
Meiawinawatch
Kinyous
Nysamakawick
Sima Pitawimching

Nipissingues
F. Papineau
Simon Miksy
Francois Otjik
Sima Risuksat

[Document No. 315]

207. The next month, on September 30, 1847, also in response to the Governor General's request for information, former Superintendent Hughes prepared the following report for Napier regarding the lands claimed by the Algonquins and Nipissings on the south shore of the Ottawa River:

On Monday the 27th Inst. the day that your communication reached St. Polycarpe, I was absent from home, and did not return till Wednesday when I found yours of the 25th inst. with its enclosure from the Civil Secretary Major Campbell dated 16th July 1847 [request information on claim to Mississauga annuities].

In conformity to the command of His Excellency the Governor General and your wish, I will endeavour as far as lays in my power, from frequent conversations I have had with the principal chiefs and warriors of the Algonquin and Nipissingue Tribes, as regards their claim to the annuity received by the Mississaguais, for a certain tract of land, situated on the upper part of the Ottawa river nearly opposite the L'Isle aux Allumettes derives from the following circumstances.

In the first Instance; These Tribes represent to have, from time immemorial, occupied and enjoyed as hunting grounds (reserved to them) before the conquest of Canada by Great Britain, the lands on both banks of the Ottawa and Little river, as far as Lake Nipissingue that is to say both banks of the Ottawa and of the Mattawangue river (called by the Voyageurs the Little river) to the heights of land dividing the waters of Lake Nipissingue from those of said Little river, as also the countries watered by all streams falling into the said Ottawa river and Little river North and South to their sources-

This tract is bounded to the Southward by a ridge dividing the waters, which fall into the Lakes and into the Saint Lawrence, from those falling to the Northward and into the Ottawa River.

The computed distance from the Township of Hawkesbury (Pointe d'Orignal) to Lake Nipissingue by canoe Navigation is one hundred and seventeen leagues of which the Ottawa river forms one hundred to Matawangué where it is joined by the little river. Settlement(s) extend at present to nearly one third of the distance.

These are the hunting grounds which the two Tribes of Algonquins and Nipissingues, conceive they have full right to occupy as such, in consequence of their being so long in possession, and having been as they conceive further confirmed to them, by the Act of their Father Statute Sir William Johnson (then Supt. of all the Indian Tribes in North America) in 1763 by order of their Great Father King George the Third) Settlement have been formed, and Townships Established on a very considerable part of their hunting grounds without their having received any compensation for the same, which they have grieved to say has not been the case as regards their Indian Bretheren of Upper Canada, who receive an annual remuneration for such part of their hunting grounds (according to extent) as have been assumed by Government for settlement. Although they have no title than that possessed by their own Tribes Algonquins and Nipissingues-

In the course of the summer of 1836 a deputation from the Nipissingue and Algonquin Tribes, went up to Toronto to see his Excellency Sir John Colborne, the then Governor of Upper Canada and represented to His Excellency on behalf of their Tribes, that from the numerous squatters and lumberers, that were annually trespassing on their hunting grounds on the South Bank of the Ottawa river and their Islands, their Beaver, Peltries, and Deer were nearly exhausted and that they wished to have a Settlement of their own and become settler [sic] of the ground, and pointed out to His Excellency a certain tract of Land on their hunting grounds situated on the South Banks of the Ottawa river facing L'Isle aux Allumettes, they represented that this being a good fishing place nearly in the center of their hunting grounds, it would suit them best.

It appears that His Excellency consented to their demand and told them that since it was their wish to settle and become farmers, he would get the said land surveyed for them as soon as he was apprized of their intention to move to that quarter. The ensuing year a second deputation went up to Toronto His Excellency was then absent, but to their great mortification and surprise, they were told by Col. Givens the then Chief Supt. that the land they had expressed

a wish to settle upon, had been sold to government by a Tribe of the Mississaguais for which they received a Certain Annuity - The Mississaguais having clandestinely taken upon themselves to sell this tract of land, which they were well aware belonged and formed part of the hunting grounds of the Algonquins and Nipissingue Tribes - These Tribes conceive it but just that from henceforth, they are in equity entitled to receive the said annuity which they now claim and are persuaded that their Father His Excellency the Governor General when made acquainted with the merits of the case will decide in their favor.

[Document No. 318]

208. While surveying the Bonnechere River in November of 1847, J. McNaughton, P.L.S., noted that his survey party had stopped at an Indian camp between the 2nd and 3rd Chute on the Bonnechere River (below Golden Lake). [See Document No. 320.]

In his Field Notes for the survey of the Bonnechere, McNaughton made a number of references to Indian occupation along the river. For example, a sketch map of Golden Lake in the field notes shows an Indian settlement at the base of the lake and further up the lake, on the north side, is MuQua's house. Also, Near Couchain Lake, which is just west of Round Lake on the Bonnechere, is "The Indian Doctor Ignace's landing and path to his sugar bush." In another location on the Bonnechere is the notation "Indian winter camp". [See Document No. 316.]

209. In D. Greenfield's Diary of Survey of the Madawaska River, completed in July of 1847, he states that he purchased a canoe from the Indians. [See Document No. 312.] In his report on the survey, he states that he encountered a "decent intelligent Indian who knows the country and in which his hunting ground lays who made me a map shewing the River with its different Branches and pointing out where the pine ended and where the good land commenced ...". [See Document No. 322.]

210. F. Aoustin, the missionary of Algonquins at Lake of Two Mountains, sent a petition to Lord Elgin, Governor General of Canada, on April 7, 1848, concerning the receipt of presents:

We deeply greet you, Oh Our Father, you who lives in Montreal; we have great confidence in you,

We would like you to know one thing; It is that the Indians who were accustomed to receiving their gear in Kingston desire receiving them henceforth at Lake of Two Mountains,

We were told to go to a far away land, it was not possible for us to go there; in this far off country a different religion from our own is practiced; here is why we did not want to go there.

We therefore humbly beg of you to consent to give the equipment to those of our brothers who have received them for the past several years at Kingston, at Lake of Two Mountains from now on.

There is the favour that we ask of you and that we await with trust in your goodness.

... [signatures]

[Translation from French]

[Document No. 323]

211. In his report on the **1848** survey of the Madawaska River, P. V. Elmore noted that there was an Indian camp in the neighbourhood of Egan's farm on the Madawaska River. [See Document No. 326.]

212. On July 20, **1848**, Reverend Aoustin, the missionary at Lake of Two Mountains, authored the following letter on behalf of the Indians there:

My lord,

It has been several months since I had the honour to address to you a request on the subject of some of our Algonquins; by this petition I asked your Excellency to give to them, at Lake of Two Mountains, the provisions that they had been receiving at Kingston for several years.

You had the goodness to agree to my demand, and we are very grateful to you, the kindness of your heart so good to all binds me to ask one more favour of you for our good Algonquins.

They have hardly done any hunting this year, as such they are very poor; they have nothing or almost nothing to feed themselves, a large part of them was unable to come down because of the distress to which they have been reduced. The seminary can be of assistance, but there are not enough resources here to feed them all.

When Colonel Napier arrived here for the Iroquois business, the Algonquin and Nipissing Chiefs came to greet him, and to offer you their respects through him. They begged him to interest himself in them on behalf of your excellency, and we agreed that I should address a petition to you on this subject. The Colonel told them that he would be pleased to present it to you.

We implore you therefore to save them in their distress, and to have some provisions reach them such that they may live until the distribution of their presents.

If you acquiesce to our wishes we would be very grateful to you; and our Algonquins, who are already so devoted, would be even more so.

... [salutations and signature]

[Translation from French]

[Document No. 328]

213. In August **1848**, Napier requested permission to issue presents to "eight families of Indians of the Nipissingue Tribe from Temiscamingue" who had been brought to Lake of Two Mountains by their missionary Père Clement. They had never received presents in Canada East. [See Document No. 329.]

214. The Chief of the Algonquins of the Gatineau, now joined by the Algonquins of Grand Lake in Lower Canada, again petitioned the Governor General in February **1849** for farm land on the Gatineau River, "near [their] hunting grounds":

Oh Leader, we write another letter to you, to make the same request that we made four months ago. We have learned that you have read and considered our words, (our petition) we are very glad to hear this news. We are very miserable, having no lands anywhere of which we are the masters, so that we may devote ourselves to agriculture. We live here far away from our village. We cannot go to cultivate at Lake of Two Mountains; there is the reason why we ask you to give us some land to cultivate. If you give us some, we are ready to begin farming, we, as well as our brothers at Grand Lac and at Lac à la Truite. They too, desiring [sic - verb tense] to work with us, if you want to give us some land. Does there remain any more hunting on our lands, which was our sustenance before? No, this is why we are absolutely resolved on cultivating, if our father the great leader would like to give us some land. We, inhabitants of the River Desert, we cannot leave and renounce the advantages of the clearings that we have already made here where we live. We greet you Oh

Great Leader our father; consider listening favourably to our words. Let us quickly know your thinking and your answer so that we can know your feelings toward us.

There is what we request of you.

(The number of men who signed this petition is 60 as far as one can persuade oneself by reading the signatures)

...

[Translation from French]

[Document No. 332]

215. On April 16, 1849, the Bishop of Bytown [Ottawa] wrote a letter of recommendation endorsing their petition which read as follows:

I believe it my duty to recommend to Your Excellency this humble request of the Indians who inhabit the northern part of the British Possessions in America.

It is they who had the happy thought of finally settling and devoting themselves to cultivating the land to avoid the famine which decimates them each year. The land they ask seems sufficient to satisfy their needs, and it is far enough from the inhabited lands not to retard the work of colonization.

I am thoroughly convinced that the explanation they give of their needs in the request they are submitting to Your Excellency, will suffice to evoke your solicitude for these children deprived of the land of their Fathers.

The petition enclosed with this letter follows:

When you see us travelling from one end of the rivers and lakes to the other in our frail canoes, you are surprised at our way of life and you find us very poor. We confess that this is certainly true. We are poverty stricken because day by day we are being stripped of our possessions. Our lands are rapidly passing into the hands of the Whites. You have long advised us to cultivate the land; long too have we failed to listen to such salutary advice. Is this surprising? We were rich in bygone days. We lacked nothing. The forests were inhabited by animals of every species and we sold the carcasses to eager merchants for a very good price. This gave us the means to meet our needs and those of our children, but now it is no longer thus. The Whites are settling on our lands on all sides; and where they are not farmed, the lumbermen go to destroy them and drive off the animals which remain in the small area of land which has not yet been stolen from us. Our families are without means of subsistence and we do not know where to seek our livelihood. We are reduced to dire poverty. We want to imitate the Whites. This is why we are asking for land to farm. When we recall the acts of generosity of our metropolitan and colonial government, we cherish the firm hope of seeing your requests granted. We want to farm near our hunting grounds, should you grant us what we are asking. This land which we are asking you for is located on the Gatineau River about twenty-seven leagues from Bytown. It is bounded on the east by the Gatineau River, on the north by the Rivière du Désert, on the west by the Rivières d'Aigle, the little Kindovisipi River, - and Lake Chersakamik, on the south by a straight line from the southernmost point of this little lake to the southern tip of the island in the mouth of the outlet of Lac Rond. You may know that several among us are already farming larger and larger fields in the Gatineau. We will certainly have better success if we group together and if you grant the object of our requests - a piece of land under our full and complete control.

The petitioners then turned to another matter:

We have another request to make of you - on behalf of our missionaries. We would like priests to teach us religion and also to help us with their advice in farming the fields. We therefore request that you grant to the priests that the Bishop of Bytown will send us, a 600-arpent tract of land from our territory in the location that His Lordship, the Bishop of Bytown, deems most suitable. We want to be able to choose from among us five experienced men to govern our little colony. We will replace them every five years. These five will be elected by the majority of the farmers having at least one arpent of land under cultivation in our territory. These five chiefs will govern all the affairs of the

colony. In difficult matters, however, these chiefs will consult the wishes of the entire group.

These, My Lord, are the requests that we want to make of you. We will pray fervently that you grant them. We firmly hope that you will not be less generous toward us than toward all the others who have recourse to your generosity. Be assured that if you grant our requests the memory of your benevolence will never be erased from our memory.

These are the names of your petitioners (names of petitioners follow).

Indians of the Gatineau
[Twenty-seven names]

Indians of the Grand Lake etc.
[Twenty-three names]

The missionary added the following details:

These names were written on a request submitted to the colonial government three years ago to obtain a tract of land in precisely the same place as the one we are requesting now. I saw several Gatineau Indians. I saw the Grand Lake Indians this summer and I can affirm and certify that all of them specifically expressed the desire that the tract of land they have requested be granted to them.

[Translated from french]

[Document No. 330]

216. In 1849, the Bishop of Bytown described the bands of Algonquins known by visiting missionaries to be inhabiting the area north of the Ottawa River:

...
Here is the approximate number of Indian families, such as was furnished by the missionaries who visited them.

5th At Lake Abbitibbi [sic] and area, we count more than one hundred families; on the Ottawa, the River Noire, and the River Du Moine this number is greatly surpassed. Mattawagamangue and the attached post contain approximately ninety families: they could all have, as a meeting place, the north of Lake Temiskamingue without mentioning those who live west of the Ottawa from the shores of this river up to those of Lake Huron about whom we do not have exact enough notions.

6th At Grand Lac there are approximately twenty families; at Lac à la Truite twenty-five; at Lac à la Barrière about fifteen. Near River Desert on the Gatineau River, the Rivière aux Lièvres and the lands northwest of the St. Maurice live another one hundred and eighty families who could all be gathered at the top of the Gatineau River on the River Desert as it was proposed to the Government, in the Petition written by the Indians themselves.

7th All of these Indians speak the Algonquin language except for those of Abbitibbi [sic] who speak the language of the Crik [Crees] but this difference is not of a nature to prevent them from remaining in the same area.

[Translated from French]

[Document No. 333]

217. On August 2, 1849, T. Bouthillier, the Assistant Commissioner of Land Applications, prepared a report regarding the above request. Bouthillier described the hunting grounds of the Algonquins and also included a general observation regarding the differences between the administration of Indian Lands in Lower and Upper Canada. The section of the report dealing with the Algonquins and Nipissings follows:

The Nipissing & Algonquin Indians extend up the River Ottawa to the Boundaries of the Hudson's Bay Territory & spread on both sides of that River to the headwaters of its tributaries. The Têtes de Boule another branch of the

Algonquins and Nipissing inhabit the banks of the tributaries of the River St. Maurice and divide the Ottawa from the Saguenay Indians.

The Algonquins have at different times claimed to be the proprietors as the descendants of the original possessors of those grounds & as such the indemnified, as other Indian Tribes have been in Upper Canada for such portion of their hunting grounds as have been opened for settlement or laid out into timber locations, views & pretensions in that respect have been negated by former governments & they have only been considered as entitled to limited grants of land for actual settlement.

Their present numbers including the Tetes de Boule who do not appear as yet to have petitioned, but for whom it is considered to provide along with the others at 1000 families from 4 to 5 thousand individuals most of the signers of the Petitions now before government, if not all, are or were residents of the Village of the Lake of the Two Mountains at the Indian Missions under the charge of the Revd. Gentl. of the Seminary of St. Sulpice who it is understood obtained a grant of the Seigniorship of that name on condition of their administering to the spiritual as well as temporal wants of the Indians who would resort to that mission. There is yet in that Seigniorship a bloc of some 10,000 acres in reserve for them, but they are now it appears desirous of forthwith up the River Ottawa, where some of them have already commenced improvements. They apply (thro His Lordship the Bishop of Bytown) for a tract of land at the head of Lake Temiscaming lying between the Rivers Blanche & Kepaweseta (?) which would contain about 100,000 acres, also for a Township on the Gatineau founded in front to the eastward by that river, & at the north by River Desert, at the South & Westerly by lines to be drawn at sufficient distances to embrace an ordinary sized township of about 60,000 acres.

The 1st mentioned tract being far in advance of all settlements, would interfere with no existing right or privilege. The 2nd could be so laid out as to exclude all squatters improvements of whom there appears to be a certain number in that neighbourhood, some of whom have already remonstrated against their holdings being transferred to the Indians. The tract may also be in part covered by timber licenses, but this, it is conceived should be no reason for withholding it from the Indians as the proprietors of such licenses ought to be permitted to continue their operations, the proceeds in that case being appropriated for the use of the Indians.

These various grants of land, if made according to the wishes of the Indians must of course be sanctioned by legislative enactment, but in the meantime, it is suggested that the tract mentioned be laid & founded in the field to prevent strangers intruding upon them, leaving it discretionary with the government finally to appropriate a part or the whole, whenever possession of more accurate information on the actual number of the individuals or families to be provided for.

The Petitioners also pray for pecuniary aid and it is evident that without some such assistance at least to the extent of supplying them with the requirements of a farm, a grant of land will be of little use to them in their present state of poverty. They will however derive some little revenue from the sale of timber on their tracts.

The Algonquins have also frequently complained that the annuity granted in 1822 to the Mississauga Indians of Alnwick was in part for lands belonging to them the Algonquins/which the Mississauga had no right to cede without their consent, they accordingly claim participation in that annuity. The Indian Commission of 1843 recommended an investigation of that matter, but the suggestion does not appear to have been attended to.

There is this general observation to make in conclusion that while in Upper Canada the government have scrupulously paid the actual occupants for almost every inch of ground taken from them making fresh purchases as new Districts were laid out, in Lower Canada they appear to have been totally regardless of all Indian claims.

[Document No. 336]

218. An Order-in-Council dated August 7, 1849, was passed based on Assistant Crown Commissioner Bouthillier's recommendations. The O.C. directed lands to be set off on the Ottawa according to his report. [See Document No. 338.] However, a surveyor was directed to set aside lands on the River Desert where a settlement had been formed and at Temiskaming. [See Documents No. 347 and 348.] No action was taken for several years.
219. A translation of a petition from the Algonquin and Nipissing Chiefs of Lake of Two Mountains to James Bruce, Governor General, dated August 30, 1849, indicated the extent of land which they claim to have occupied since time immemorial and demonstrated the existence of family hunting grounds. In this petition, the Algonquins and Nipissings asked that they be allocated provisions so that they could begin agricultural work on their lands. Also, the Chiefs asked to be compensated for the Ottawa River Islands which had been taken over by white settlers:

We come, our very noble and powerful Father, to ask you in our name as much as in that of all our respective Nipissing and Algonquin tribes, to acknowledge the feelings of most profound respect and of most perfect devotion [illegible word] to use patience or at least [not] to remove [you] too long from the larger affairs of which you are in charge, we will restrict ourselves for the moment to express the deep bereavement as well as the indignation easier to conceive than to express, where we were thrown into the events of last April, but, noble father, let us touch on the subject which, at this moment, furnishes the goodness to find ourselves at your feet.

Since the passage of time immemorial, our nation had been in possession of a considerable extent of land, taken from the foot of Long Sault up to Lake Nipissing, situated on the north and on the south of the Ottawa, that we have incessantly used from generation to generation, from father to son, until the time during which you took possession, Our Father; we held these lands from the first from the hand of the All Knowing, our ancestors, afterward, had made a more or less equal division of it in awarding to each a part carefully marked out by certain boundaries that were supposed to be and which were, in effect, since respected as being the property of each family.

While proclaiming our incontestable rights on these lands, we do not, however, fail to recognize any claims on the same. The incalculable number of strangers that our mother [illegible words] [would send you?], obliges you to take possession of it in order to settle them; we would cede them to you willingly; but Noble Father would you allow your unfortunate red children to [rot?] from destitution and from hunger for whatever cause? No, you would never think of doing such a thing; this act of inhumanity would never enter into a heart as big and as noble as yours; besides why are we looked upon with more indifference than the surrounding tribes, made up of our like, the tribe of the Mississaugas for example, who were so liberally compensated by the Government for the taking of possession of their lands. Were our services and our loyalty considered less than theirs? If such an impression existed somewhere, it would be one of the most mistaken injustices that could be made on us and certainly unmerited, having at all times contributed powerfully even as far as the taking of our blood to have your flag respected. We therefore beg you, noble and benevolent father, to consider that, following the settlement of the Whites on our lands, the hunt has [illegible word: become?] insufficient for our subsistence and that the only alternative that we are left with is to make us into farmers, we therefore pray to you to help us to this end by [according?] us the means, as much in food provisions as in agricultural instruments, [at least?] during and until such time that our work has advanced enough for us to be able to do without this assistance.

Our Mission of Lake of Two Mountains is the place where we wish to cultivate [illegible word] being under so many of the most substantial reports of all.

We beg of you as well, our noble Father, to bestow on us the necessary agreement to receive, even judicially if necessary, the [bailiwick?] payment - of certain islands situated on the Ottawa, from the foot of the "Long Sault" to the Matawan inclusively, although we have been at all times regular [illegible word]

of these islands, some of the occupants [illegible words] to pay us what they are [illegible word] [without?] an authorization from the Government.

We also implore you, our very noble Father, to [illegible word] right to the desire expressed in this [illegible word] that we present to you of the acquiescence in the [remuneration?] of the person that we ask of you, and of his permanent residence among us, on which our future happiness will necessarily depend, as much on the [illegible word] as the physical reports. It is he, Our Father, who has imbued us with these feelings of loyalty and affection that we have already expressed to you; it is he, finally, who placed in our hearts this enthusiasm that make us want, with the greatest ardour the moment that we had occasion, to have ourselves cut to pieces at [illegible words] and to pour it out, to the last drop of our blood, in your defence. We must ask you to notice, moreover, that this man, having already made considerable pecuniary sacrifices in our interest, sacrifices that he would have had to continue to make even longer before he could put our affairs [illegible word] respectable state, his [remuneration?] must be such that he be compensated.

... [salutations and signatures]

[Translation from French]

[Document No. 341]

220. Appendix B of the Vidal-Anderson, dated 5 December 1849, outlined the areas inhabited by bands north of Lakes Huron and Superior as follows: "The tract lying between the last three bands [Bands residing near the French River, Manitoulin Island, Beausoleil Island, Penetanguishene, Isle au Sable] and the Ottawa River supposed to belong to the Indians of 'Two Mountains Canada East'." [See Document No. 344.]