

The Nineteenth Century, 1850-1867

221. A petition dated August 21, 1850, prepared by Père Aoustin for the Algonquins, Nipissings, and Temiskamings indicated that fourteen Algonquins and Nipissings families [53 people] had not travelled to Lake of Two Mountains to receive their presents for over three years. He also wrote on behalf of 13 families of Temiskamings [42 people] who were now coming to Lake of Two Mountains seeking assistance. Both groups were reported to be extremely poor; the Temiskamings had begun cultivating on their hunting grounds. The details of the petition have been quoted below:

The goodness of your heart, and your zeal to procure the well being of Her Majesty's British subjects are known all over the world: this is what incites me to write to you, to advise you of a certain number of Indians from the Lake of Two Mountains Mission. To attract your compassion for them, I will not take pleasure in a long speech: I will content myself with exposing their sad situation to you, persuaded that the simple exposé that I will make for them will touch your well-meaning heart.

The hunt gives almost nothing any longer; the Algonquins and the Nipissings (whose names are given hereunder) have been reduced to a considerable poverty; and because of this, or for other analogous reasons, they have remained for more than 3 years without coming to the village; - This year, they came here, and they had received no appurtenances, such that they found themselves almost without any resources to procure clothing; If Your Excellency would help them recover their rights to receive some gear, every year; She would bring relief to those unhappy people who would be very grateful -

Algonquins* -

	Men	Women	Boys- 10 to 15	5 to 9	1 to 4	Girls- 10 to 13	5 to 9	1 to 4
Joseph Octokwa	1	3						
Amable Agwaiac	1	1			1			
Joseph Cangenindang	1						1	1
Denis Menotagocing	1							
J. B. Cawanibinesi	3	4			1	1	1	
Joseph Nenenj	1	1	1	1		1		
J. Bern Anamek	1	1				1	1	
Tos. Pijiojlikwan	1	1		1	1	1	1	1
Pipa Kijikokwe		1						
[Total - 37]	[10]	[12]	[1]	[2]	[3]	[3]	[4]	[2]

Nipissings* -

Pierre Mangons[?]	1	1			1			
François Kitcipine[?]	1							
Etienne Miskigwan	2	2	1				1	
Widow Onapikwe		1						
Widow Omatwedjiwanokwe		1		1	1		1	1
[Total - 16]	[4]	[5]	[1]	[1]	[2]		[2]	[1]

Those whose names follow are Indians of Témiscaming reduced to their final destitution; They have come to Lake of Two Mountains in the hope of receiving some appurtenances, and in the desire of reuniting with their brothers, so that they may form with them only one village; They are worthy of commiseration, and if you allow them to receive some gear, every year, they would glorify your name and that of the Queen.

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

I will not speak excessively about this. I entrust their cause to the goodness of your Excellency's heart.

Temiskamings* -

	Men	Women	Boys- 10 to 15	5 to 9	1 to 4	Girls- 10 to 13	5 to 9	1 to 4
Robert Kitciwadjew	1	1		1	1			
Ignace Waiabasite	1	4						
André Nitawakamikickam	1	1		1				
Robert Kitciwadjew[see above]								
André Otawanakwat	1	2		1	1			1
Paul Eniwasawe	1							
Michel Kapon	1	1			1			
Louis Meiawakwat	1	1					1	
Charles Minoabanwi	1	3	1		1			1
Widow Pinesiwikijikokwe		1						
Widow Wabanakikwe		1						
Widow Maiaosebanikwe		1	1	1	1			
Widow Wabimengokwe		1	1			2		
[Total - 42]	[8]	[17]	[3]	[4]	[5]	[2]	[1]	[2]

Please accept our deepest sentiments of respect, with which I have the honour to be, My lord, Your Excellency's very humble and very obedient servant.

[Translation from French]

[Document No. 351]

222. A petition dated January 25, 1851, was submitted to the Chief Superintendent of Indian Affairs by a Bedford Indian named Peter Clemo on behalf of himself, his wife, Madeleine Macouse, and their five children. He asked to be allowed to receive presents closer to his home in the Township of Dalhousie as it was too difficult for him to travel all the way to the Lake of Two Mountains:

...
That your Petitioner was in the habit of receiving his Government Presents from one Peter Stevens an Indian settled on land at a place called Bob's Lake, from 20 to 25 miles to the South West of the Town of Perth: The said Stevens having been appointed to make the several issues through the interest of the Honble W. Morris; But is now discontinued; the last presents received by your Petitioner, being four years ago.- Your Petitioner has settled himself and family upon land in the Township of Dalhousie, in the County of Lanark.- And Your Petitioner in consequence of his growing family, is unable to leave his home and go yearly to the lake of the two Mountains to receive his Presents from the British Government. And also your Petitioners circumstances, would not allow of the time which would be required by Petitioner & his Squaw and five Children, all of whom it is necessary your Petitioner believes to take with him.

Your Petitioners family consists of one Girl and four Boys, their names and ages are mentioned in the margin. [Angelica Age 16; Simon Age 12; Peter Age 8; Eneas Age 4 & Francis Age 2]

Your Petitioner humbly prays that you will be graciously pleased to order such presents to your Petitioner as to you shall seem proper; and at such convenient places as you may be pleased to appoint.

And as in duty bound shall ever pray.

The petitioner's signature was witnessed by J. A. Young, the Township Clerk of Bathurst, and the petition was accompanied by a certificate of Edw. Malivik stating:

I hereby certify that I have been acquainted with the within named Peter Clemo upwards of twenty years and would recommend the prayers of his petition to be granted and that the articles be forwarded to the Sheriff A. Dixon Esq. - to I. G. Malivik, Esq. [illegible word] or to James Young Esq. the township clerk.

[Document No. 352]

223. A lengthy petition, dated February 9, 1851, was sent to the House of Commons on behalf of three or four hundred families of Algonquins and Nipissings from Lake of Two Mountains.⁶² The petition outlined the history of the Algonquins and Nipissings since the time of contact:

That your Petitioners, at the head of three or four hundred families of the two Abovementioned tribes, are the descendants of once powerful Indian nations which, since the first days of European domination in this country, delivered themselves with confidence into alliance with and the protection of the new inhabitants, and made common cause with them in peace and war, protecting them against the incursions of other warring tribes whose policy was to destroy the settlements;

That in particular the ancestors of your Petitioners, early converts to Christianity, have been faithful to that alliance, and since the cession of Canada to the British Crown, have shown at all times the same attachment, have defended the Government in the American wars, hoping always, as your Petitioners hope still, that they would find happiness, peace and ease, with guarantees of permanence and progress, in the religious, political and social institutions which it has always been their desire to attach themselves to and conform to, and which were represented to them as more than equal to the loss of their sovereignty and their primitive freedoms.

That the Algonquin and Nipissing tribes, which your petitioners are descended from, established at the Lake of Two Mountains for a century and a half, after diverse migrations on the island of Montreal, and living in a body under the protection of the Seminary of St. Sulpice⁶³ have received well the religious teachings which teach men to see themselves as brothers and to respect the good of one another, and also to hope for compensation in another life for the sufferings of this one; that they appreciate the good and the promises of this religion to which they remain attached, and they are equally grateful for that which the seminary has done for them in other ways in their village; but they cannot but represent energetically to your honourable House that neither the government nor any other body or authority, nor the mass of the European inhabitants, have done anything to help come to pass for them the awaited advantages of the civilized state; that having stripped them in fact of the land which was their inheritance, nothing has been given them in exchange, and that they have often been brought to believe as a result that the principles of religion and humanity that civilized men profess are not well rooted in their hearts.

That the continual expansion of the settlements, through the means of grants of those same lands by the government to farmers, is a fact that they cannot and do not wish to roll back; that they see in that an advantage for their descendants if they were called with justice and a paternal liberality to learn farming and to share in the prosperity that has been thus organized, and if above all there had been reserved for their special advantage part of the lands of which they had been in possession and which they loved the most, either for them to cultivate themselves, once they learned the practice and the means, or principally to sell to others to form a revenue for your petitioners, and wisely administered, to help them gain gradually a better state of existence and sustenance, compensating them in this way by the greater value of these reserves for the totality of the rest which has been stripped from them; that nevertheless nothing similar has taken place; that even their right to the islands and other lands, along the Ottawa which formed their particular possessions and which they had started to improve, has been ignored, despite their constant claims, and yet recently reiterated, and that your government has lately shown itself to be powerless to find or understand the title of your petitioners, which, nevertheless, anterior to all of yours, is to be found consigned in each page of your journals, since the time when the representative Ononthio seemed to treat with Indian tribes as equal to equal, until the appeal made to them lately, when it

⁶² At this time the Iroquois, Algonquins, and Nipissings were questioning the right of the Seminary to restrict their use of land and resources at the mission at Lake of Two Mountains. Representatives of the three tribes argued that the mission lands had been granted for the use and benefit of the Indians; while the Seminaries claimed total control over the lands and resources. This dispute continued for many years. The details of this conflict are not explored in this report; however, they do effect the general condition of the Algonquins and Nipissings associated with the mission and thus impact on their movements and efforts to secure a more stable life.

⁶³ The Saint Sulpice Mission was established at Lake of Two Mountains in 1721. Previous to that time, the Sulpician missionaries had a mission on Montreal Island.

involved defending, with weapons in our hands, the power of Great Britain and the security of the country;

That the just demands of help and protection made by your petitioners at various times, have entirely failed and have not been understood by your legislatures and your governments, either because your petitioners did not support them sufficiently on the principles of natural revealed or positive law which they now invoke, or because their claims did not seem to deal with anything but isolated subjects, or rather because the heads of your offices not having received from you the order to consider the major and imprescriptible rights of your petitioners, have judged their case on the basis of meticulous writings and formalities in use among your people, but which you have not taught us, nor made known as your law towards us;

That having thus remained a hunting people while you have destroyed all the means of hunting for them, your petitioners leaving their families without help, have continued nevertheless to go in convenient seasons to the depths of the forests to seek furs; and to trade them, but the uselessness of this occupation is of such a nature as to render it derisory, to the point where few among them venture to follow it, and that many remain in their village, discouraged, without hope and without resources; that the poverty which is the result of this has as its companions miseries of all kinds and sicknesses which quickly harvest their wives and children;

That the contract between your petitioners and the inhabitants of the neighbouring settlements cannot be of use to them at this time, as the past has amply demonstrated; that they are victims of frauds caused by their inexperience and their lack of habit in these transactions: that they cannot work as day labourers in agriculture and arts to which they are strangers, and that even there they would not find sufficient means; that furthermore they would not become used to manual labour except in beginning agriculture for themselves and as proprietors, which they desire ardently, though they are not only without lands, but also without the means of improving them;

That they know that there had been an intention to reserve to them a stretch of land in the heights of the Ottawa, around Lake Temiscaming; that apart from their repugnance to emigrating in a body and leaving the remains of their fathers in the village which is for them their only home which they do not see themselves rejected from, the ingratitude of the climate and the soil of that place, its distance, the absence of roads and neighbours, of any example in the practice of farming and of any means of procuring any tools, seeds and animals, make that plan impracticable and visionary, to such a point with experienced farmers and with all the financial resources which you possess, you would not be able to succeed;

That those lands which they are nevertheless asking you to keep for them, even though other tribes, still nomadic, claim property rights in them, which would in any case prevent your petitioners from settling there, cannot either produce the revenues which they pray you to assure them; that some of the more favourably situated townships would have to be appropriated for that purpose, of these newly marked to the north of the Ottawa; they indicate to you respectfully that they would like the same locality for a permanent establishment for themselves in the case where their hopes for a settlement in the Seigneury of the Lake of Two Mountains are not realized.

That lately they have had to farm by hand and without enough capital, pieces of land which were allotted to them annually and precariously by the seminarians; that these men having recently organized among themselves a more fixed and encouraging farming system, of which the interruption can only be temporary, your petitioners and their families greeted this system without hesitation; that as to their work and even their success, they call with confidence to those who have witnessed it: that at the most the continuation of this way of farming would be insufficient to assure the position and advantages to which they aspire; that because of the promises that were often made to them and so they believe that they have the right to them, they hope to obtain grants of land in the Seigneury of the Lake; they pray you to use your influence with the seigneurs to hasten that result, and, when it is obtained, to help them with the necessary capital and the means of living for a time; to establish among them a free school system, both general and elementary and agricultural; to establish for them a model farm; to protect them against the invasions by the descendants of Europeans in their village and on their lands, except for a blacksmith, a carpenter and other craftsmen of primary need; to assure by law that their lands will pass to their

relatives; while protecting them against their present debts and against any alienations which they might make of their lands without consideration, until they might better learn the value of property; that if you established agricultural societies to better the breeds of animals, it would be inhuman of you to not be disposed to make the same efforts for the moral as well as material advancement of your brothers, Christians like yourselves; that the general revenue of the province alone can furnish these numerous needs at this time, and that your petitioners hope that their share will not be refused them; that it is also of great necessity to establish among them to keep them in touch with the government and the other people, as an interpreter, agent and protector, a person who would have their confidence and yours; that awaiting the means to pay him, as they are informed, your petitioners believe that Mr. Tillet, whose name they have suggested, and from who they have already received great services, would consent to give them what they ask for, as that free work would allow him to do it easily.

That, while in Upper Canada all the lands have been bought from the Indians, which have been administered with care and the numerous and fertile townships which have been left for their own have been protected [sic] against all depredations, those of Lower Canada have been taken without a price and left to abandonment, though among those in Upper Canada there are those who are not even Christians --the copper mines have not been exploited without their permission, dearly bought -- the official gazette lately contained a list of the lands of the Indians, reserved and distinguished with care [refers to 1850 Robinson Treaties]. The law under which that proclamation emanated extends to Lower Canada: will you leave it there without effect?

That the tribes of Lower Canada having been taken under the protection of religious establishments from whom they received spiritual instruction though it was not possible for those establishments to look to their other needs, the past governments have not been able with honour or justice to believe as a result that they were relieved of all restitution and any obligations to those tribes;

That the diminution and probable extinction, perhaps, of the presents received from the imperial government in the past, and for the conservation of which they beg your honourable House to intercede, is for your petitioners a source of great apprehensions, as they see themselves bounced incessantly between the imperial authorities and those of the province; that as the territorial revenue now profits the Canadian government, it is to that same source that the duty falls to repair the harm that they suffer, the more so since a due appreciation of justice and the rights of Indian tribes has sufficed, in Upper Canada, to procure for the Indian people, from that revenue, considerable income which they continue to enjoy;

That, in your plans of colonization, of land appropriations, and in many laws, you have recognized the existence of the rights of the Indian tribes to part of these lands, and admitted as facultative, if not obligatory, the setting aside of such lands, from time to time for that purpose: please do the same so that those acts and written words shall not be in vain;

That your justice and benevolence have been manifested by an Act of the last session of Parliament for the protection of the Indians' lands: -- that your petitioners thank you for it, but that, having nothing, you will have nothing to protect for them but that which you will give them; you could at least attach to the operation of that law the carrying into effect of the numerous benefits they await from you, and the organization that they have suggested to you as the only means of plucking them from an abyss of hopelessness and evils;

Your petitioners, wishing for the success of your government as well as for the individual fortune of those who take part in it, and above all for the august person of their mother the Queen, cannot end without sharing with you their conviction that that which is called the Indian Department is destined only to perpetuate the salaries of its employees, and not to better the conditions of the remnant of the older people: if the intention had been different, as your petitioners continue to believe, they can say without fear that at least as far as they are concerned, this has been the result;

Why your petitioners beg humbly that by means of the necessary laws and convenient administrative actions, and guided by liberal, Christian and civilizing views, you would take under your protection the Indian tribes of Lower Canada; that in particular you would reserve lands of a sufficient size in the vicinity of the settlements and in the places where the settlers are beginning to

go, to be sold and administered as your petitioners' property, of which the revenue will be applied to save them from ruin and total disappearance, to ease their present evils, to help them become farmers and proprietors, and to initiate them into the arts and habits of the people who surround them, and to encourage and use among themselves sedentary and laborious habits; to protect them against the frauds that their inexperience exposes them to in their contact with individuals of those people; to establish easy relations between them and you by means of agents in whom they will have confidence; and generally to perfect and consolidate the work of their civilization; that while awaiting the revenue from such lands and in the case of their insufficiency, you should apply to these objects part of the public funds to which your petitioners have as much right as their fellow citizens of European origin; that other lands be reserved to them and given later, if they have need to cultivate them; that they be helped, protected and organized in the clearing and farming of land, and for the peaceful possession as owners of those which they expect to obtain in the Seigneurie of the Lake of Two Mountains; so that the moral and material position of your petitioners be known, understood and assured, and so that they cannot say with justice to their posterity, that their faithful adherence and confidence in civilized men, has been for them definitely, and after two hundred years of waiting, a cruel deception and the source of the greatest of evils.

And placing trust in your honourable House, your Petitioners will not cease to pray.

F. Papino and 23 others

[Document No. 353]

224. P. Aubert, Priest and Interpreter at River Desert, wrote a letter to Colonel Bruce, Superintendent General of Indian Affairs, on May 23, 1852. His letter outlined the formation of a settlement at River Desert (Maniwaki):

Monsignor the Bishop of Bytown having entrusted me with petitioning, on behalf of the Provincial Government, for assistance for the Algonquin Indians settled at River Desert and in favour of the missionaries residing among them, I take the liberty to present to you in a short memorial for this double purpose by taking the trouble to present it to His Excellency the Governor General of the Province.

Memorial on the settlement of the Algonquin Indians at River Desert⁶⁴

The River Desert settlement was founded by Monsignor Gregoire Bishop of Bytown in the year one thousand eight hundred and forty nine, in order to unite the Indians and their Provider with all the religious assistance they needed, guiding them to a new life for them, that is to say helping them to pass from a nomadic state to that of the agricultural and settled populations, but as we did not know how to found such a colony, of Indian peoples without a priest, Monsignor the Bishop of Bytown placed several priests at River Desert, to attain the goal that was proposed to promote the colonization of the Indians the Provincial Government had wanted to cede a considerable extent of land in favour of its Indians and even allocate them an amount.

Here is what state this new colony is in now - twenty-eight Indian families are already making their residence here, thirteen others from Grand Lake had already come last summer to visit and left with the intention only to return - twenty-two families of the Indians of St. Maurice had given their names to the Head Missionary with the intention to obtain some land and they were disposed to come here at the first invitation made to them, these families are numerous enough to make up the core of a colony. It is true that the deposition of the Algonquins, to the few tribes to which they belong, are generally few, conducive to agricultural life; but they have a pressing stimulant to overcome, it is poverty, and they will be obliged to do out of necessity that which they could not do by inclination. - the salvation of the Indians in our countries demands that we [err?] from the beginning of the farming of the lands and the proof that we could succeed is that several families living at River Desert have already cleared more than thirty acres of land but to reach this end it is necessary for the Government to come to their aid by two [illegible word] by providing them with

⁶⁴ Punctuation errors in this text occurred in the original and were left the same.

the objects indispensable to an agricultural settlement, then by furnishing the priest in charge of teaching them with a means of subsistence so that he may be able to live among them.

Some funds have already been allocated for the Indians this can therefore serve to assist them, it would seem only fair and reasonable that the missionaries who devote themselves to their religious instruction and who alone are capable of supplying them with an agricultural life receive a salary from the Provincial Government it is only by charitable assistance that they have been able to sustain their life until now it is a life of deprivation and sacrifices, they are disposed to continue it only if they have a way of living, It seems even more fitting that a certain piece of the land assigned to the Indians, be reserved for a church, a rectory and a school house we cannot leave the care of these to the Indians themselves that which must be consecrated for these purposes, it would be therefore for support that the Government would bring it about.

[Translation from French]

[Document No. 357]

225. A letter dated July 24, **1852**, from R. Bruce, Superintendent General of Indian Affairs, instructed Colonel Napier to make a special issue of presents to the Indians from Lake of Two Mountains settled on the Gatineau:

Referring to my letter of the 13th Instant. I am directed by the Governor General to authorize you to place in Charge of the Director of the Mission of the Lake of the two Mountains the Presents of Such of the Indians belonging to that settlement and now located at the Gatineau as may be entitled to the same being upon the Returns of Indians who have received Presents within the last 3 years. The Chiefs must then find the means of Transporting them to the place of their destination.

You will explain to these parties that although His Excellency has permitted this deviation from the Departmental regulations it must not be taken as a precedent for future issues.

[Document No. 358]

226. Reserves were set aside at River Desert (also referred to as Maniwaki and Gatineau) and Temiskaming under an **1851** Act and **1853** schedule for Algonquin, Nipissing and Tête de Boule Indians. [See Document Nos. 356 and 365.] See Volume 4, Part A - The Establishment of Reserves in the Ottawa River Watershed: Golden Lake, Maniwaki, and Timiskaming for a discussion of the setting aside of these reserves.

227. The Oblate missionaries arrived at Maniwaki in **1853**. The following passages from Gaston Carrière's writings on the work of the missionaries were translated from French. Carrière summarized the development of the settlement under the influence of missionaries:

...
From the first year, Father Déléage was in charge of schools [at Maniwaki]. Algonquins, Irish and Canadians attended classes together.

To help the Indians to cultivate, he thought that the best method was to colonize the surroundings. He therefore established a mill and had his former parishioners come. Seventeen families chose their lots. The Irish immigration ceased toward 1860 and the Canadians of la Lièvre began to infiltrate. [p. 81]

...

Moved by the total poverty of the Indians, the first Oblate missionaries conceived of a project to obtain for them a reserve from the government where they could get involved in the culture. We have seen that this issue had existed in 1844. In 1845, the first petition was sent to Lord Elgin, governor general of Canada, by the Algonquin Indians of Gatineau. This was sent again in 1848.

In this letter, dated October 10, 1848, Monseigneur Guigues emphasized that the Indians complained of being destitute, since they are stripped every day of what they own. Their lands pass quickly between the Whites' hands. For a long time, they say, you have counselled us to cultivate, we did not listen to this beneficial advice, because we had been rich before, we had all kinds of animals, but today the lumberyards are there to destroy the animals and make them flee. Reduced to distress, we want to imitate the Whites. We want some land, close to our hunting grounds, situated on the Gatineau, about 27 leagues from Bytown, bordered on the east by the Gatineau, on the west by Eagle River, the little Kindwisipi River and the little Chisabevek Lake, to the north by the River Desert, to the south by the island situated at the mouth of the round lake in the Gatineau. Many of us already cultivate fields. We would do better if we all joined and if we learned that you would give us what we ask, a plot of land of which we would take charge. [p. 85-87]

...

[Indians petitioned again in February of 1849 for their own lands; stating that if this was not to be granted, they would have to move to Lac Des Deux-Montagnes; indicating their brothers at Grand-Lac and from Lac-à-la-Truite would also like to take up farming, because of the downfall of hunting in their territory, p. 88]

...

These Indians live in Canada and possess hunting grounds in the north of the dioceses of Bytown, Kingston and Toronto.

Numerous in the past, they have decreased in the last 15 years following the hardships and the progressive diminishment of hunting and fishing. They were the peaceful owners of all the lands north of the Ottawa, but the roadworks stretched forward and the Canadian population was established; they were thereby driven back towards the North.

There also exists a large number of Indians beyond the height of land, but they were under the domination of the Hudson's Bay Company and it was its duty to provide any necessary care; those who lived on this side [of the height of land] were the only ones toward which one wanted to direct the government's attention.

The number of families is approximately the following, such as was furnished by the missionaries who visited them. At Lake Abitibi and surrounding area, more than 100 families; on the Ottawa, the Noire River and the "du Moine" River, this number is exceeded by a large amount. At Mattawagamangue and in the supply posts, there are about 90 families. Therefore, 300 families who could have as a meeting point the north of Lake Temiscaming, not including those who lived to the west of the Ottawa, up to Lake Huron, on whom one does not have exact ideas.

At Grand-Lac, there are about 20 families; at Lac La Truite 25, at Barrière Lake [lac à la Barrière] about 15. Near River Desert, on the Gatineau, the Lièvre River [rivière au Lièvre] and the lands north of the Saint-Maurice, one can count about 180 families all liable to gather together at the height of the Gatineau River and at the Desert, such that it is proposed to the government in the request addressed by the Indians themselves.⁶⁵

All speak the same language, Algonquin, except for those of Abitibi who use Cree; which does not deter from settling them all in the same place.

Two demands for land were made due to the immense expanse of the country and the impossibility of gathering all at only one point: Lake Temiscaming and the River Desert. There were, around these places and at the furthest locations occupied by the Indians, more than 300 families. The expanse is vast between these two points and impassable roads. In asking for two reserves, one is limiting oneself to the strictest necessities.

These two points were chosen out of preference, at the demand of the Indians. They are the two places which are the most central and the missionaries who

⁶⁵ Of the places named, Lake Abitibi and the St. Maurice River are outside of the Ottawa River watershed.

serve them could, by means of some excursions, help with the settlement of French Canadian and Irish settlers. [pp. 89-90]

...

On 17 August, 1849, Monseigneur Guigues finally received a response from the Office of Crown Lands, signed by Mr. Bouthilier announcing that, by Order-in-Council of the 7th of the same month, the commissioner of lands received authorization to reserve for the Indians, on the Gatineau River, the district for which they asked, provided that, nevertheless, no lot be occupied by any squatters. According to a report by Father Clément, which appeared in the *Rapport de la Propagation de la Foi du Diocèse de Montréal*, the government had given 60,000 acres of land and compensated a bourgeois [de chantier?] who had cleared some forty acres on this territory. The missionary added that Monseigneur Guigues had done much to obtain this land which would serve as a meeting place for the Indians, especially during the winter. One could learn Algonquin for the missions of Abitibi, Temiscaming, Mattawagamangue and Grand-Lac. The Father claimed to be certain that agriculture would succeed among them. Moreover, they would need a school, but the superintendent showed himself to be generous for the Indians.

In June 1850, Monseigneur Guigues asked the government, who considered the Indians as minors and incapable of ownership, that the titles/rights would be given to the Catholic bishop, since all the Indians belonged to this religion. The Monseigneur assured, however, that he did not intend by that, by any means, that it would be possible for him to divert his properties from the purpose made by the government, nor could the Indians, themselves, have the freedom to sell and buy properties on which they had nothing but a limited domain. [p. 90-91]

...

As for the Oblates, according to the desire of the Indians, they received from the government a concession of six hundred acres, taken in the reserve. The exploitation of this land was, for a long time, the unique or main resource for their missions.

The Indians of the Saint-Maurice began to be interested in the reserve. The Father Andrieux wrote from Maniwaki to an unknown recipient that a large number of the Indians had gone down to Maniwaki, toward the middle of May, where he had seen them before his departure. They are trying, he said, to become farmers, but I do not know if they will succeed. It is an unknown thing to their spirits and the warmth of the fields is appalling to them.

During the same year, again, a letter from Mr. Marcoux, missionary at Caughnawaga, made it known that the Iroquois of his parish were interested, as well, in the reserve of Maniwaki.

And, the lumber companies came into conflict with the Indians, which still entailed a great amount of difficulties for both the missionaries and for the bishop.

In his notes left concerning the business to be dealt with the government of Toronto during his trip to Europe in 1850, Monseigneur Guigues put forward the question of the Indians of the Gatineau. According to Monseigneur Guigues, it was a matter: 1st of getting the government to agree that the lands intended for the Indians would be legally accorded to them⁶⁶; 2nd that the government would not reserve itself the right to sell lumber, as it would be better that the Indians had that themselves; 3rd in the case where the government reserved for itself the right to allocate licenses, that the Indians be given the money; 4th that the money from the licenses from the preceding year, or , at least, the last amount owing by the lumberyard bourgeois of Mr. Aumond, Mr. James and Mr. Thomas McGoey would be paid to the Indians.

Monseigneur Guigues had also asked in the petition from the Indians that 600 acres be held for the support of the priest; this clause would have to be specified in the act. It would even be necessary that the bishop have the right to select the

⁶⁶ The author inserted a footnote at this point, which read as follows: "March 30, 1850, the Indians wanted to obtain the assurance that their lands would belong to them forever. They promised to make good use of them and wanted to receive their amenities at River Desert, as they had been unable to go for them at Lac-des-Deux-Montagnes, as there there was a regulation which deprived them of these amenities if two years had passed since they had last gone. Monseigneur Guigues had supported their request once again."

place, as well as that of the chapel so that the missionary could live and be independent.

A council would have to be established to decide the disputes between the Indians. The bishop, or his delegate, should not be unacquainted with the situation. The Whites married to Indians should not be excluded in terms of property rights. It is necessary to make the government understand that it need not be alarmed by the difficulties presented by some lumberyard bourgeois or by any settlers. Reduced to their fair worth, they are nothing much. We must insist on the observation that the Indians look at this land as belonging to them, as many promises were made to them. A refusal, or only some obstacles, could lead to some deplorable conflicts that must be avoided in the interest of humanity. [p. 91-93]

...

... Moreover, this establishment [reserve at Maniwaki] is very favourable for attracting those of the surrounding areas, in particular, from the Saint-Maurice, from the Grand-Lac, from Temiscaming and even from Abitibi. All may gradually come and establish themselves to cultivate the land and this is not a pipe dream. Last year, a good number came from Grand-Lac and from Lac-à-la-Truite.

On the other hand, Father Clément wrote to Monseigneur the archbishop of Québec on the same day [meaning February 1, 1852]. He had invited the Indians from Weymontaching to visit the fathers at their residence on River Desert. They had promised to come the following year. Twenty-two families wanted to obtain land at the Desert. The generosity of the government had precipitated their desire in granting a reserve. Thus, during the summer, the River Desert became the meeting place of all the Indians of the Saint-Maurice, of the Grand-Lac and even of the Ottawa and its confluents. [p. 94]

...

At the end of the year 1851 or 1852, the father made his report on the establishment; we can find a copy of this in the Monseigneur Guigues' correspondence.

The report underlines that 28 Indian families reside at the River Desert. During the course of the summer, 15 families had come from Grand-Lac and intend to return the following year after the hunt. Twenty-two families who possessed their hunting grounds on the Saint-Maurice had given their name during the mission, last summer, to come and settle at the Desert. Four families who were already settled have cleared approximately 30 acres without any outside help. The land granted by the government is, in general, of good quality. [p. 95]

...

Later, the missionary, having learned that the Têtes-de-Boule wanted to link up with the River Desert and believing that if they lived among the Algonquins there would be no quarrels, he had intended for them as an encampment, a place below the area occupied by the missionary and had invited all the Indians to come and prepare this site. To which [Ce à quoi] they lent themselves willingly. But the Têtes-de-Boule would change their intention and would not want to leave their land. This summer, despite representations from the missionary, the Algonquins have come to settle on this site, they have cut the missionary's fences and those of Mr. Bouly, landlord of the area, and they have taken the materials so that they may build themselves some cabins.

If the Indians had ever worked on the lands they wanted to occupy, it was only in the role of helpers or labourers. They had been asked to give some land to the Têtes-de-Boules, and, if they claimed payment for their work today, we would be prepared to give it to them, according to an estimation made by competent persons. But they are within their own rights. For their benefit, we consented to some large expenses (£1500) at River Desert to the ends of helping them to build, and we had a sawmill built at a cost to the mission. ... [p. 95-96]

[Translation from French]

[Document No. SS-15]

228. In 1853, the missionary R. P. Clément reported that Indians from Grand Lac were visiting friends and relatives at Maniwaki and that Indians from Saint-Maurice, Témiskaming, and Abitibi had also been attracted to the post; later that month he stated that many of the Indians at Grand Lac were Têtes de Boules. [See Document No. 362.]⁶⁷
229. Frank Speck, who visited and studied the River Desert Algonquins in 1915 and 1923 stated that, prior to the establishment of the River Desert Reserve in 1854, "there had been occasional movements of families from the older location at Lake of Two Mountains⁶⁸ in this direction [River Desert] as well as into Ontario south of the Ottawa to the boundaries of the Mississauga." [Document No. SS-59, p. 115.]
230. In the spring of 1853, Alexander Murray set out to explore the unsurveyed country between Georgian Bay and the Ottawa River and wrote a report which is dated February 1, 1854. Murray travelled up the Muskoka, which flows into Lake Huron and crossed the height of land and entered the Petewahweh (Petewawa) which flows into the Ottawa River. Burnt Island Lake is the head of the Muskoka; while Otter Slide Lake is at the head of the Petawawa. [Document No. 367, pp. 63 & 69.]

On his return, Murray ascended the Bonne-chère River (Bonnechere) to Round Lake and there crossed over to Lake Kamaniskiak on the Madawaska. He followed the Madawaska to its south west branch, the York, also known as the Shawashkong or Miskawashkong to the height of land. They crossed the York to arrive at Balsam Lake by the channel of the Gull River. Murray stated that the head waters of Shawashking, tributary of the Madawaska, were in a small chain of lakes above Lake Papineau [p. 86] and that Great Opeongo Lake was the headwater of the Madawaska. Murray noted that he met an "Indian Chief" near present day Purdy:

...
 Lumbering operations have already extended nearly up to Kajjick Manitou Lake, and I was informed by the Chief of a tribe of Indians I met there, that preparations were about to be made to bring timber down from the country above Papineau Lake. The name of Kajjick Manitou was given the lake in honor of this Chief, who proved of great service to us by his description of the country we were about to travel through at the height of land. [p. 84]
 ...

[Document No. 367]

231. In his 1854 survey of the Madawaska, J. A. Snow had contact with Indians on several occasions. In January, he "purchased two Trains de Gleece [sleighs?] from an Indian." On March 4, during the survey of Long Lake, an Indian Chief named Jno. Baptiste informed him that the country to the south was timbered. The next day, he was informed by a man named McCaul that the country by an Indian winter route from McCaul's farm to the first lake was well timbered with hard wood. On March 21, Snow purchased another "train" from an Indian and paid the Indian to tell him about the Indian route to McCann's camp on Long Lake. In May, Snow engaged an

⁶⁷ Rapport sur les missions du diocese de Québec, 1853, No. 10, p. 103 and 115.

⁶⁸ The reader should interpret this comment with caution. It is well documented that the Algonquins, with the exception of the old and sick, lived at Lake of Two Mountains for only a few months each summer. Clearly they traditionally travelled to hunting grounds elsewhere for the major part of each year throughout the years that they were associated with the mission. Speck may mean that people were severing their connection with the mission and moving into the River Desert and Ontario side for year round occupation.

Indian to take his baggage in a canoe to a "lower shanty". The diary of Hudson, Snow's companion, notes that the survey party again reached the camp of Jno. Baptiste at the head of Long Lake on May 5. [See Document No. 366.]

232. On May 25, 1857, Ignace Mackwa, a Nipissing man, petitioned the Commissioner of Crown Lands. The land on which he had settled and made improvements was being surveyed and he had been told to leave:

The humble petition of Ignace Mack.kwa - Indian, of the Tribe of Nipissings, whose late father was chief warrior of his tribe.-

Humbly sheweth -

That for more than five years he [the petitioner, Ignace Makkwa] has been resident and established with his wife and and family on Lake Clare [Clear] on the River Bonne Chère.⁶⁹

That he has more than ten arpents cleared and under cultivation with a House Stable and Barn. That the site is now being surveyed and that he is likely to be driven out, and actually notified to that effect, without any preference or remuneration whatever -

Your humble Petitioner therefore prays that you will take his state into your kind consideration and grant him such immunities or preference as his destitute circumstances may require, or such as in your benevolent judgement may seem fit.

[Document No. 368]

233. Five days later, on May 30, 1857, Mr. Egan, M.P.P., sent a letter to the Commissioner of Crown Lands supporting Mackwa's case, and supplying additional details on his situation:

My object in now addressing you, is to beg your attention to the Petition of one Mr. Muckwa from the Township of Sebastopol, Bonchere; he is an Indian of the Lake Two Mountain Tribe, he in common with others have turned their attention to farming pursuits. I feel confident that their efforts to educate themselves will be encouraged by the Government, I know of no class to have stronger claim on the Government. The applications of Emigrants just arriving are promptly met, therefore I consider that Indians should be fully encouraged, those on the Bonnechere are an industrious steady class.

[Document No. 369]

234. In July of 1857, Surveyor John A. Snow submitted an affidavit verifying that Mackwa was an original settler who had made improvements on his land:

This is to certify that Mack.kwa was the first person to make improvements on Lot No. 20 in the 10th Range of the Township of Sebastopol. And is therefore fully entitled to occupy the same. As a squatter his improvement being notice in the field book of the survey of that Township.

[Document No. 370]

235. On September 24, 1857, the following petition was addressed to "His Excellency the Administrator of the Government in Council" by the Indians at Golden Lake, via the Commissioner of Crown Lands:

That your memorialists and their ancestors for many generations have ever lived in the vicinity of Golden Lake on the Bonne Chere River and in the newly

⁶⁹ Document Nos. 192 and 194 indicate Mackwa's hunting ground was on the Bonnechere as early as 1834.

surveyed township of Algona and that they have at all times proved themselves good and loyal subjects of the British Crown [emphasis added].

That, as is usual with their race, they have hitherto supported themselves and their families by hunting and fishing, but that now that their hunting grounds have been opened up for settlement and sale by the Government they can no longer earn a subsistence by those pursuits.

That though always temperate and industrious the profits of their hunting have been barely sufficient for their maintenance from day to day and that although they now have no resource left but to try and raise sufficient from the soil to support them henceforward, they are unfortunately unable to purchase the necessary land.

That therefore, in consideration of their forefathers and their own, loyalty and good conduct their present poverty, and the fact of their now being deprived of their only means of support by the sale of their hunting grounds as well as in view of the sad fate that awaits them should their request be now rejected, they most humbly pray Your Excellency in Council will be pleased to give to each of the undersigned, heads of families, a free grant of 200 acres on the shore of the lake where they have so long resided.

That at the present moment your memorialists are unable to give the exact numbers of the lots and concessions of the lands they ask for but they beg to assure Your Excellency that there are not to their knowledge any other applicants for said lands; and if their request be favourably entertained they will at once supply the particulars of the lots; and they will at all times endeavour to prove themselves worthy of the favor they now ask.

[Document No. 371]

The petition was signed by five individuals and the extent and value of their improvements was indicated on an attached sheet.

236. On November 11, 1857, E. P. Tache, the Commissioner for Crown Lands, forwarded the above petition to the Superintendent General of Indian Affairs, with the following comments:

As there is no provision made in the Act for the disposal of Public Lands for such an appropriation, this Department cannot submit the application to the favourable consideration of the Government. The question therefore appears to be whether there are any Indian funds by which the lands can be purchased.

It would be observed that the Petitioners are unable to point out the lots as now surveyed; but the Surveyor reported lots No. 8, 9 & 10 in the 10th Con., being on the south side of Golden Lake, as being occupied by Joseph Tiniskaw, Iwas Jarikay, Micl. Pizwanatch, "half-bred, half-civilized Indians", having about 26 acres cleared, and having resided thereon from 8 to 10 years.

[Document No. 372]

237. The Commissioners appointed in 1856 to investigate Indian Affairs published a report, commonly referred to as the Pennefather report, which contains considerable information on the state of Indian settlement and administration. At the beginning of Part II - "Present Condition of the Indians in Canada", the commissioners noted that the report is limited in its description of the conditions in Lower Canada:

...
Under this head we propose to give such Statistics as we have been able to collect as to the actual state at the present time of the native Tribes in Canada. We also intend to give briefly some account of the subjects connected with their land and annuities, wherein they consider themselves aggrieved, or deem that they have a just claim to the careful consideration of the Executive Government.

We regret that as regards Lower Canada the absence of any detailed report from the Superintendent of that District has obliged us to enter less fully into the condition of the Bands under his charge than we should have wished. We have to a certain extent supplied this deficiency by our own researches, but we lament that accidental circumstances have forced us to forego the personal inspection of some of the Tribes, which we have intended, and which would have rendered the elucidation of some points more complete than that which we are obliged now to present. [p. 15]

...

The report's outline of the occupation of Canada from the earliest period is not very useful or informative because it lumps all Algonquian speakers under the term "Algonquin" and therefore does not distinguish between the areas occupied by groups such as Mississaugas, Chippewas, Ottawas, Nipissings, and Algonquins.

The section entitled "Indians at the Lake of the Two Mountains" provides statistics on Iroquois, Algonquins, and Nipissings. These statistics are based on returns for annual presents issued at the post, and thus count only the Algonquins and Nipissings who were settled at the mission or who visited the post to receive annual presents. The Algonquins were made up of 85 families comprising 338 individuals; while the Nipissings included 176 people in 41 families. The report noted that "a certain number of Algonquins" had left the mission to begin farming at the reserve set aside near Maniwaki.⁷⁰

The missionary, N. Dufresne, who had worked for twenty-three years [i.e. since about 1834] with the Indians at Lake of Two Mountains, included the following remarks which are included in Appendix No. 4 of the the Pennefather Report:⁷¹

... These Indians [Algonquins], who subsist almost entirely upon the chase, and pass three-fourths of the year in the woods, have a distaste for agriculture ...

... The same [progress in agriculture] with several of the Algonquin families, who remain permanently at the Mission.... [alternate source reads: the few Algonquin families who remain at the mission continuously]

... the same [population increase] can be said of such of the Algonquins as reside permanently at the Mission. As regards the Algonquin Indians who subsist by the chase, as their stay each year at the Mission is but short, I cannot express an opinion in this respect. [i.e., whether the population has increased of decreased]
[alternate source reads: "they only come once a year to the mission, I would know nothing about the increase of that part."]

Father Deleage, a priest stationed at Maniwaki for the previous nine years, made the following report, published as Appendix No. 5 in the Pennefather Report:

... I must premise by saying that I have been brought in contact only with the Algonquin Indians, in which family I include all the Indians to be found on that tract of territory, lying between Lake St. John, the latter not included, and including the Abitibi Post, on the north of the St. Lawrence and the Ottawa, with the exception of the Indians under the supervision of the Mission at the Lake of Two-Mountains. When speaking of agriculture, I refer only to the Indians residing on the Gatineau. Although some of the other Indians have shewn a desire to follow agricultural pursuits, none of them have as yet done so.

⁷⁰ See Vol. 4, Part A - The Establishment of Reserves in the Vicinity of the Ottawa River Watershed: Golden Lake, Maniwaki, and Timiskaming for a full quote of the section of this report commenting on the settlement of the reserve at Maniwaki.

⁷¹ Note that Dufresne does not distinguish between Nipissings and Algonquins. He merely refers to Algonquins and Iroquois. He states that there are two tribes at Lake of Two Mountains: one speaking the Iroquois language, the other the Algonquin."

...
One hundred and twenty-five children are baptised each year, twenty-eight of the number at Maniwaki.⁷² They all belong to the catholic church.

...

Of the Indians who live amongst the whites, the population is about stationary, it does not appear to increase, neither does it diminish. The others on the contrary who live in the woods lessen in number almost perceptibly ...

The Indians generally speaking do not emigrate; an occasional one however is sometimes seen crossing from one river to another when employed in the chase.

The sections on the Mississaugas and Chippewas (now having reserves south and west of the subject area) were examined for information regarding their use of the subject area. No references to use of the Ottawa Valley were noted. The section on the Mississaugas of Alnwick mentioned that these Mississaugas had ceded land by an 1822 treaty (the Rideau Purchase), but did not supply any other details or comments.

Appendix No. 29, which reproduced the responses of T. G. Anderson, Visiting Superintendent of the Chippewas and Mississaugas,⁷³ included unspecific references to hunting grounds as follows:

...

Those of the settled bands who go out to hunt, are generally absent about two months in the fall of the year, and they go out for shorter periods at other times.

Some times to the uncleared part of the settlements, but generally further north to the wholly unsettled parts.

It [hunting] has had the effect of dispersing the game, sending it to a greater distance, and consequently making the chase more inconvenient with but poor chance of success.

...

Anderson also noted that in 1846 he issued annual presents to 58 Indians from Lake of Two Mountains.⁷⁴

[Document No. 373]

238. T. P. French, Crown Lands Agent in the upper Ottawa Valley, reported on his visit to the petitioners at Golden Lake in a letter to the Chief Superintendent of Indian Affairs dated May 15, 1858:

Referring to my conversation with Mr Chesley of your Department, & to your letter of 21st ulto. respecting the petition of the Golden Lake Indians, I have now to inform you that I had, yesterday, an interview with the Petitioners and the following information elicited from them has been the result.

They state that they are of the Algonquin tribe, that about 80 years ago they came to Golden Lake⁷⁵ - from the Lake of Two Mountains - and that they have

⁷² Note that only 22.4% of the children baptised belong to families resident on the River Desert reserve. This suggests a large majority of the Algonquins on the Quebec side of the Ottawa were not settled on the reserve. Alternately, it is possible that Deleage was referring to non-Native children baptised. This possibility is unlikely as the report is intended to concern Indians only.

⁷³ Unfortunately, Anderson reported on all the tribes under his superintendency including the Chippewas of Saugeen and Newash and Mohawks of the Bay of Quinte along with the Chippewa and Mississauga Bands of interest to this study.

⁷⁴ Anderson's return for presents issued to Lake of Two Mountains Algonquins at Bedford in 1846 was 57 Indians. The following year some families were removed from that list as they were considered to be Mississaugas from Alnwick. [See Document No. 305.]

⁷⁵ According to the surveyor's information, these people would have come to Golden Lake around 1778--long before the establishment of the reserves on the Quebec side.

resided there continuously, from that period to the present. There are five heads of families who with their wives and children make 30 souls. The number of acres cleared are set down at 25, and the value of the labor expended on them in clearing, is estimated at \$250; all of which statements I believe to be in strict accordance with the truth.

One of the petitioners - Michel Pesantawatch - is a chief and wears a large silver medal of the reign of George III which he says was "a present from the king of England to his father."

These people complain that for two years they have not received the usual Royal Presents and they urge this as an argument why they should get their lands free.

I myself must add that these men appear to be unusually intelligent and respectable; that I have been informed that they are moral & industrious and well deserving of the favor which they solicit from the Government--a favor which I trust you may be pleased to grant them.

[Document No. 374]

239. In May of 1860, Superintendent General of Indian Affairs Pennefather forwarded a copy of a petition from the Chippewas of Saugeen and the Chippewas of Lake Simcoe and Huron. One of the points in their petition was a statement of support for the Algonquin claim to land on the Ottawa River:

...
3d. In behalf of their brethren established at the Lake of Two Mountains, they represent that they owned a large tract of land in the Ottawa and adjoining districts, and that a part of these lands has been surveyed and sold to the whites, which they have not at any time ceded.
...

Pennefather made the following comments on the claim to the Ottawa:

...
In consideration of the claims pressed by the Indians of the Lake of Two Mountains, for compensation for their hunting grounds on the Ottawa River, which had been taken possession of by the white population before they were surrendered, or the Indian interest consulted in any way, the Executive Government granted to these bands, under the 14th and 15th Vict. c. 106, 45,760 acres on the River Desert. A certain number of the Algonquins have embraced the opportunity thus given to them of exchanging the sterile tract at the Lake of the Two Mountains for a fresh location, where they have formed the settlement of Maniwaki, and are beginning to apply themselves to agriculture.
...

[Document No. 390]

240. On May 28, 1860, A. Russell, Assistant Commissioner of Crown Lands, wrote to the Superintendent General of Indian Affairs about a land application in the Madawaska Valley. The applicant, a man from Lake of Two Mountains, desired land on the York Branch of the Madawaska River. Russell set out the procedure the applicant was to follow thus:

In relation to the application of Nour Nikek made through the chief of the tribe of the Indians of the Lake of the Two Mountains, I have the honor to state that the Lands on the York Branch of the Madawaska River have not yet been surveyed into Lots & the applicant must either wait until such subdivision takes place or must furnish the Map & report of a licensed surveyor shewing the exact locality of the Lands required & their condition as to occupation & improvement.

[Document No. 393]

241. On August 4, 1860, Ignatius Mackwa wrote to Superintendent General Pennefather regarding taxes being charged against his 200 acre lot in Sebastopol Township:

Ignatius Mackwa
Chief of a Tribe of Indians at Lake of Two Mountains
Humbly Sheweth,

That he has obtained for possession of a Lot of Land of two hundred Acres in the Township of Sebastopol No. 21-

That the said Lot of Land is charged with Government dues to an amount which your Petitioner is utterly incapable of discharging.

That usually the Native Chiefs have their grants of Land Free.

Your Petitioner therefore humbly prays that his Lot may also be exonerated from the Government claims now imposed upon it.

[Document No. 394]

This petition was supported by affidavits from his neighbours dated September 28, 1858 and September 29, 1858.

242. On December 17, 1860, Mackwa petitioned again for his land (Lot 21, Conc. 13 in Sebastopol Twp.):

I take the liberty of addressing you again on a subject which I brought under your notice last summer respecting some land which I wished to obtain from Government, and which according to all precedents I supposed, as an Indian, I was entitled to you are aware that I personally referred to the Department, at Quebec, I believe to you, and you said that you would write to me to Sebastopol forthwith and let me know without any further trouble what the Dept. felt at liberty to do in my case. Please to act as expeditiously in the matter as you can for very little delay would be likely, under the present arrangements for the sale of Crown Lands, deprive me of the place I wish to secure altogether. Lands in this neighborhood are sold to the first applicant and mine, of course, will form no exception to the General rule, if applied for.

[Document No. 395]

243. On January 10, 1861, S. Lynn, Reeve of the United Townships of Wilberforce and Grattan, an area contiguous to North and South Algona also wrote to Vankoughnet, Commissioner of Crown Lands, regarding the petitions of "Makoa and Pronewach"⁷⁶ for land:

Two Indian Chiefs have applied to me in order that Justice may be done to them about the lands which they have long held in their possession. Their names and Nipius Makoa and Michel Pronewach, both living about ten miles from this place. They wish to Secure the lands they occupy, and to be free from taxes, a letter is now before me from Mr. Pennefather, dated Quebec 22 May 1860 in reply to the Chief Stating that all he could do in the matter was to refer the Case to you, which he had done.

Now if you would have the kindness to give me power to ascertain their Claim and have it settled I think I would be enable to satisfy all parties the Chiefs say that they asked Mr. French about three years ago to have the matter settled but with no good result up to this date. Consequently, they will feel pleased if you appoint me to arrange the business, the tribe comprises about ten heads of families.

[Document No. 396]

⁷⁶ Mackwa family and Michel Pesantawatch.

244. A few days later, on January 14, 1861, French wrote again to Vankoughnet, regarding requests for land near Golden Lake in Sebastopol and South Algona Townships:

I beg to refer to my letter of 29th Sept. 1858 and to assure you that Mockwa the Indian herein referred to has become extremely importunate and will not be persuaded that I have not get received any reply for him; I trust therefore that you will as soon as possible decide upon his petition and communicate your decision to me. I see no reason to alter the opinions upon the application, expressed in my letter above referred to Muckwa is well deserving of any indulgence or kindness that can be extended to him.

Six Indians from Golden Lake in the Township of South Algona have been here on 12th inst and are similarly situated in regard to lands occupied by them. On 15th May 1858 & again on 21st Sept. '58 I wrote to the Superintendent General of Indian Affairs respecting these men and as I understand Mr. Pennefather has transferred my letters to your Department I beg also for a decision in their cases. They are all excellent characters and I earnestly recommend them to your favorable consideration. Their names and the lots they occupy are as follows:

Michel Pesantwatch	Lot 10 in 10th Con
Eneas Wabonack	9 " do
Joseph Tenisko	8 " do
Simo Kanabonoketch	7 " do
Louis Pesantawatch	6 " do
Paul Pesantawatch	5 " do

[Document No. 397]

245. Twenty-four Algonquins petitioned Viscount Monk, the Governor General, in March 1862, stating that along with the Nipissings they possessed the Valley of the Ottawa. They complained of white encroachment:

...
We the Chiefs and band of Indians known as the Tribe of the Algonquins of the Lake of Two Mountains beg leave most respectfully to represent;

That the Ancestors of your Petitioners, in conjunction with the Nipissings, possessed the valley of the Ottawa, and occupied it as their hunting grounds from time immemorial. At the time of which we speak, our ancestors were very numerous, and our white brethren in the Ottawa Valley were very few. The tables are now changed. Our white brethren have become a great people, whilst our numbers are greatly diminished.

The Lumbermen and the settlers are constantly encroaching on our borders, whilst white Trappers in considerable numbers infest our Hunting grounds in the interior, killing off the Deer, Beaver and the Muskrat, which are the principal source of our subsistence, and we look forward with fear and apprehension to the few years only which must elapse until the animals of which we speak and which furnish our principal food will be exterminated.

We have no desire to interfere with the Lumberman, whose legitimate object is the manufacture of Timber, nor with the settler whose object is the cultivation of the soil, but what we consider a real grievance is the custom pursued by white Trappers who infest our hunting grounds for the sole purpose of trapping. The Indian, whose hunting ground is secured to him according to ancient usages amongst his own people under the regulation of his chief, pays every attention to the increase of (particularly the Muskrat and the Beaver) which are purely local, whilst the white Trappers invariably exterminate them.

By the Provincial Statute 23rd Victoria Chapter 55 Your Petitioners are liable to heavy fines and penalties for killing certain animals at certain seasons of the year (no matter what our necessities may be).

Your Petitioners therefore pray that our case may be taken into consideration and that an Act may be passed during the present Session of the Legislature so amending the Game Act of Upper Canada refer'd to above, as to permit Indians to kill at any season of the year such wild animals as they may require for their

own immediate use, without being liable to punishment for so doing, and to prohibit others than Indians from trapping Beaver or Muskrats at any season of the year, and your Petitioners as in duty bound will every pray.

Bouchies March 1862.

Michen Pesindawatch [Michel Pesindawatch]

Nias Makwa [Mackwa]

Amab Akwaiach

[names of 21 others]

[Document No. 398]

246. S. G. Lynn, Reeve of Wilberforce and Gratton Townships, wrote again on July 14, 1862, inquiring about a decision on the petition of several Indian families for land near present day Golden Lake. Note that Lynn refers to them as Nipissings although they had identified themselves as Algonquins in a petition dated March 1862:

About two years ago I was requested by the Indians belonging to the Nipissing tribe residing near this place to petition the Government for an allotment of Land but up to this period no action has been taken in the matter. However, I hope, under the new regime, that their claims will be recognized. It appears that the Indians, whose names I enclose, have been a long time settled upon the lands for which they now apply, and have erected some good houses together with clearing their farms, consequently, consider their claim to the Lands, thus occupied by them, to be indisputable, will you, therefore, have the kindness to take their case into your serious consideration and grant them the relief prayed for.

As I am favourably known to the Honr. Adam Wilson I shall be most happy, if my services are required to render you any information respecting this case.

Names of Indians belonging to the Nipissing Tribe

Michele Pesnewach, wife, 4 sons and 2 daughters,

Eneas Muckwa, wife and two children

Eneas Eneas, Mother, 2 Brothers & 3 Sisters, Father dead

Joseph Yenson, Wife, 6 Boys and one Girl

Benoit Kononi, Wife, 4 Boys and 4 Girls

John Stevens, Wife, 1 Boy and 3 Girls

The above parties request a deed for the lands occupied by them.

Marginalia on this letter reads:

See Reservation No. 9 near Lake Nipissing retained the Robinson Treaty of 9th Sept. 1850.

[Document No. 399]

247. On July 21, 1863, the Algonquin Indians whose hunting grounds were in the Madawaska Valley sent the following petition to Governor General Charles Viscount Monk. The land they requested is at the headwaters of the Madawaska:

The humble petitions of the undersigned Indians of the Village of Two Mountains, hunting on the head waters of the Madawaska and other rivers of central Canada,
Respectfully sheweth,

1. That in times past the hunting grounds of your Petitioners were in the country watered by the Madawaska and adjoining streams about 150 miles from their Village at Two Mountains, but owing to that country having become during the past few years thickly settled it has rendered useless and destroyed their hunting grounds, and has compelled your Petitioners in order to obtain food and clothing for themselves and their families to travel still further westward until at present their hunting grounds are from 300 to 350 miles from their Village.

2. That owing to the distance your Petitioners have to travel from their Village of Two Mountains to their present hunting grounds and the extreme poverty of your humble Indian Petitioners, it nearly takes all that they receive in money, trade or exchange for the spoils of their hunt to meet, after returning to their homes, the debts they have contracted between their hunting seasons.

3. That your Petitioners as a race are fast fading away before the influence of their brethren the White Men, whose gradual but constant encroachments have already nearly exterminated them and the few that remain are reduced in poverty to almost absolute want and their old hunting grounds having been taken possession of and rendered useless there appears no prospect before them but that of starvation misery and death unless the Good Spirit influence the hearts of their Fathers the Governor and his Council to help them.

4. That your petitioners are desirous of having a tract of land near their present hunting grounds granted or reserved to them for the purpose of building up an Indian village capable of supporting about Four Hundred Families, a desire which they sincerely trust will be gratified by their Father in His Council when he considers that the whole country was once theirs and the land of the departed braves, their fathers.

5. That such a tract of land as would suit the purposes required, your Petitioners have found in the Township of Lawrence in the rear of the County of Peterboro;⁷⁷ four thousand acres of which, or thereabouts, taken off that portion of the Township of Lawrence⁷⁸ next adjoining the Township of Eyre, would meet all the requirements of your Petitioners - is near their hunting grounds, is suitable for their village, and would be the greatest blessing that could be bestowed upon your Petitioners and the whole Algonquin Tribe for our friends the Lumber Merchants on the Ottawa River have promised to erect us a church, to aid us in our new settlement and to protect our rights should our prayer be accepted.

Therefore your Petitioners humbly pray, that Your Excellency in pity to the Indian race, as an act of charity to them in their extreme poverty, and as an act of justice to them in consideration of their former rights, will be graciously pleased to make an Order in your Council granting to them Four Thousand acres of land in the Township of Lawrence in the rear of the County of Peterboro, such land to be taken off of that portion of the Township [next?] adjoining the Township of Eyre and to be reserved to them for the purposes of an Indian Village, and will be further pleased to make such further orders and do such further acts as in pity to our scattered tribes and families Your Excellency may think best for us as Faithful Indian Children.

[several signatures]

[Document No. 400]

The above petition was signed by eight chiefs and over 250 individuals. It was apparently forwarded to the Department of Indian Affairs by Robert Bell, local Member of Parliament.

248. Early in 1864 a memorandum was prepared for council outlining the improvements of Indian "squatters" in the Township of South Algona and recommending that the lands which they occupied be sold to them at six pence per acre, payable in five annual installments. The recommendation was approved on January 29, 1864. The memorandum to the Executive Council, dated January 25, 1864, is quoted below:

In the list of Squatters which accompanied the Report of survey of the Township of South Algona by Mr. D. Stanley in February 1857, the following names are found.

Joseph Jiniskan, lot No. 8 in the 10th con: eight years in occupation with six acres of cleared.[i.e. in occupation since 1851]

⁷⁷ The townships of Lawrence and Eyre are actually in the County of Haliburton.

⁷⁸ This location is at the extreme edge of the Ottawa Valley at the headwaters of the Madawaska.

Inas Gonikay, lot No. 9 in the 10th con: ten years in occupation with 10 acres cleared. [i.e. in occupation since 1847]

Michel Pignavatch, lot No. 10 in the 10th con: ten years in occupation with ten acres cleared. [i.e. in occupation since 1847]

These people are described by the Surveyor as "half-bred half civilized Indians".

These Indians and two others viz; Paul Pesuntawach and Benoit Kanimi in September 1857 memorialized His Excellency the Administrator in Council, setting forth that their hunting grounds having been opened up for settlement and sale by the Government they could no longer earn a subsistence by those pursuits, that they had no resource left but to till the soil, but were unfortunately unable to purchase the lots occupied by them, they therefore prayed for a grant of 200 acres each on the Shore of the Lake where they had so long resided.

The Commissioner of Crown Lands having no authority to make such grant transmitted their Petition in November of that year to the Superintendent of Indian Affairs stating the Department could not submit their application to the favourable consideration of the Government and enquiring whether there were any Indian funds by which the lands could be purchased.

The Crown Land Agent in May 1858 in reply to certain enquiries by the Superintendent General states that the Indians are of the Algonquin tribe, that about 50 years ago they came to Golden Lake from the Lake of Two Mountains [i.e. about 1808] and that they have resided there continuously to the present. There were then five heads of families who with their wives and children made 31 souls - one of them Michel Pesantawatch is a chief, and wears a silver medal which he states his father received from George III.

The Agent adds they are unusually intelligent and respectable, moral and industrious and well deserving of the favour they solicit from the Government.

The Superintendent General in a letter addressed to the Commissioner of Crown Lands on the 14th January 1859 states that these Indians are members of Indigent Tribes resident in Lower Canada and have no annuities or interest accruing from land funds⁷⁹ whence the Department could make any payment for them, at the same time from the testimony adduced in their favour he urged for them the utmost consideration consistent with the regulations then in force regarding Crown Lands.

Taking all these facts into consideration the Undersigned is disposed to recommend a sale to those Indians being heads of families of the lots or such parts of the lots in the said Township of Algona, which may be found to be occupied by them, consistent with their respective clearances, at the nominal rate of Six pence an acre payable in five annual instalments with interest.

[Document No. 401]

The Commissioner's memorandum was submitted to the Governor-in-Council and the recommended action approved on January 29. [See Order-in-Council, Document No. 402.]

249. On April 5, 1864, W. Spragge, the Deputy Superintendent General of Indian Affairs, acknowledged receipt of the petition dated July 21, 1863, which requested land in Lawrence Township, in the following letter to Bell:

The Petition of certain Indians of the Seigniory of the Lake of the Two Mountains forwarded with your letter of yesterdays date to the Provincial Secretary in which application is made that lands in the township of Lawrence C.W. may be set apart for the settlement of 400 families of their people having been transferred to this Depart. I have the honor to acquaint you that under the provisions of the Act 14th & 15th Victoria Chap 106 there were in the year

⁷⁹ Note that according to this report the Algonquins at Golden Lake did not receive nor were they considered to be entitled to a share of the £1,000 annual grant made under the 1851 Act and August 9, 1853, O.C.

1854 45,750 acres in the Township of Maniwaki on the River Gatineau set apart for the benefit of the Indians of the Lake of two Mountains and that a settlement known as that of the River Desert has made some progress - and it is still quite competent for any number of families of the People for whom the tract in questions was set apart; to remove there, and take possession of lands.

To those among them who will embark in Agricultural pursuits some assistance will by this Depart. be recommended to be granted in the form of seed grain and agricultural Implements. -

At the period of a special report made up in the year 1858 the Indians of the Lake of Two Mountains, numbered 844 persons, and there can be no doubt that the quantity of Land in the township of Maniwaki affords ample surface for the settlement of the whole of them.

The Lands upon which originally they were settled within the seigniory in question, appears to have been of a sterile character to a considerable extent. Nevertheless their situation upon the Ottawa River must impart to them some value and should the whole Body of Indians who leave for a long period of time dwell thereon resolve (as may almost be gathered from their Petition) is their desire to move from the seigniory it would be the duty of this Department to endeavour to effect some arrangement whereby they would derive some benefit from the Lands, the possession of which they in that case would yield up.

[Document No. 404]

250. On November 7, 1864, Robert Bell (and three others) responded in a letter to A. Campbell, the Commissioner of Crown Lands.

About the beginning of April last a petition was presented to your Deptmt. from certain Algonquin and Ottawa Indians praying for a grant of land in the New Township of Lawrence in the Ottawa and Huron Territory where their hunting grounds are situated. - The facts set out in their petition are unfortunately too true, and we beg most respectfully to urge their case upon your favourable consideration. The reply to Mr. Bell on 5th Apl. last, in relation to this petition states that "in the year 1854, 45750 acres in the township of Maniwaki on the River Gattineau were set apart", for these and the other Lake of Two Mountain Indians. To these petitioners, - whose hunting grounds are in Upper Canada, - this grant is practically valueless. It is too far from their winter quarters and from their summer routes of travel to be even accessible to them, for the expense of reaching the place is not within their reach.

[Document No. 405]

251. The Commissioner heeded the appeal. On July 18, 1866, Andrew Russell, his Assistant Commissioner, advised James Bangs, the Indian Agent in Armprior, that:

... the Commissioner has reserved the South East quarter of the Township of Lawrence from sale during the pleasure of the Crown for the use of the Algonquin Indians for a settlement.

The Indians are not to have any right to the merchantable timber on the land nor are they to interrupt those parties who hold timber Licenses for it from cutting and carrying off the timber.

[Document No. 407]

252. On July 24, 1866, William Spragge submitted to his superior the following recommendation on the request for land in the Township of Lawrence:

Robert Bell, Esq. M.P. in April 1864 submitted an application from a large number of these people, in which it was stated that lands were required for four hundred families, and the Township of Lawrence was designated as the locality where they desire to settle. - Their case is recommended by Messrs. Stead, Currier and Poupore as by Mr. Bell.

These Indian people consist of Algonkins, Nippisingues and Iroquois, and as shown in the accompanying extract from a report dated 22d Apr. 1839 the Algonquins; as set forth by the late Honbl. James B. Macaulay; claimed as their hunting grounds Territory on the Upper Canada side of the Ottawa River. - It is quite certain that they have used it as hunting grounds, and do so still. But their claims have neither been extinguished by Surrender to the Crown nor does it appear that their claims have been positively admitted.

A tract comprising 45,750 Acres situated in the River Desert (a far up branch of the Gatineau) was under the provisions of the Act 14th & 15 Victoria Chp. 106 set apart for the benefit of the Lake of Two Mountain Indians - and as shown in the last report from this office; 245 of those people had established themselves there.

That Reserve is however so remote from the Tract over which the applicants hunt, as to be as they state unacceptable to them.-

Their wishes, so far as practicable ought evidently to be met and facilities be afforded for forming a permanent settlement, where upon good land they may acquire a knowledge of good agriculture, and likewise schools be established for the education of their children. The Township of Lawrence has not been laid out in survey, consequently no sales therein have taken place. The Northerly portion appears to be hard wood land and within it is Lake Louisa situated in the Northeasterly part of the township. Considering the rugged character of that remote district it is advisable in order to set apart a sufficient quantity of land for so many families to appropriate the Easterly half of the Township for the Applicants. And I would recommend that a sale thereof be authorized at the rate of twenty cents per acre, payable out of Indian funds, which payment should include the expense of subdivision into Lots of One hundred acres each.

[Document No. 408]

253. On August 2, 1866, Spragge directed the following request to Andrew Russell, Assistant Commissioner of Crown Lands:

A party of the branch band of the Algonquin Indians which have for many years been settled upon lands which now form a part of the Township of South Algoma, having arrived here and expressed a very strong desire that the lots mentioned in the accompanying Memo. dated the 26th Ult. signed by Mr. Halterman Crown Land Agent consisting of Nos. 5, 6, 7, 8, 9 & 10 in the 10th concession and Nos. 3, 4, 5, 6, 7, 8, 9, & 10 in the 9th Con. may be permanently set apart for about sixty families of Indians who they state desire to devote themselves to agricultural pursuits as a chief means for the support of their families and who have removed to that locality. You will observe from the letter of Mr. Harris the Local agent dated 27th July 1856 all the lots named in the 10th concession were at that time occupied by these people some of whom he states had been resident there forty years, And who it appears on reference to an Order in Council of 29 Jany. 1864 had in two instances clearances of ten acres each.

This Order in Council authorized a Sale of lots 8 & 9 & 10 in the 10 Concession at ten cents per acre, and as the three additional Lots are required for the increased number of Indian families I beg to request that the other Lots named in Mr. Halterman's Memo. will be rendered available for purchases on behalf of those Indians upon the same terms as specified in the Order in Council. A compliance with the desire of these people becomes the more reasonable when it is considered that the lands in question are a part of those over which as Hunting grounds they have heretofore exercised important rights. As the party now in Town desire to leave tomorrow morning will you have the goodness to let me have a reply today to this letter.

[Document No. 409]

254. The following day, August 3, 1866, Spragge was able to send the following letter on the matter to Chief Michel Besdoront:

I am glad to have it in my power to inform you that the Honble. the Commissioner of Crown Lands agreed to the application made by Yourself and your people and I have to inform you that Lots 3, 4, 5, 6, 7, 8, 9 & 10 in the

9th Concession and Lots No. 5, 6, 7, 8, 9 and 10 in the 10th Con. of the Township of South Algoma will be set apart for the benefit of the Algonquin Indian families who are resident thereon and the conditions will be the Same as those prescribed by an Order in Council passed in January 1864 namely ten cents Per acre payable by five Instalments with Interest.

Mr. Halterman the Agent for Crown Lands will be directed by letter to reserve from sale the lots specified.

[Document No. 410]

255. On June 15, 1867, J. P. Bureau wrote to the Honourable Mr. Campbell, Commissioner of Crown Lands, at the request of the Algonquin Tribe of the Lake of Two Mountains, seeking rents for islands in the Ottawa River:

I am instructed by the Algonquin Tribe to apply to Government for the rent of the Islands on the River Ottawa occupied to the profit of some Lumber Merchants and on which Slides have been constructed etc, etc.

The Tribe is proprietor of these Islands and it has been understood that the Government would pay annually the rent thereof -

Mr. Paul de Larond of Caughnawaga of Lake St. Louis is duly constituted Attorney by the Chiefs of the said Tribe. I have [in] my possession his power of Attorney which [I] will forward you as soon as the settlement of the rent will take place.⁸⁰ I must remark that Mr. Hamilton one of the Lumber Merchants pays annually the rent of one of those Islands which he occupies.

I must also say that the Tribe desires to settle as soon as possible and to be paid.

[Document No. 411]

⁸⁰ Paul de Laronde made a claim with two others to lands bordering on the Ottawa Valley watershed in September 1866. Specifically, he claimed Sherborne, Stanhope, Livingstone, Havelock, Guilford, Lawrence, Eyre, and Harburn Townships. Paul de Laronde was identified by the Department of Indian Affairs as a Mississauga although he resided at Caughnawaga (a Mohawk reserve).