

THE CAUGHNAWAGA GAZETTE

JOURNAL OF THE IROQUOIS RESERVES

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No. 4

CAUGHNAWAGA, APRIL 27, 1905.

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All communications to be addressed to
William Kendall, Editor of Caughna-
waga Gazette, Caughnawaga, P. Q.

J. A. CANADIEN, Secretary.

OUTSIDE OPINION.

Our readers will find in another column a quotation from the "Canadian Trade Review" highly favourable to the Indians in general and to this journal in particular. Coupled with this we may mention that we have received a letter from the Director of the New York Public Library asking that that Institution may be furnished with a file of this journal, to add to their collection of documents maintained and preserved for the benefit of the public, "as this is a matter in which the United States naturally has considerable interest." We quote these two instances to shew the kindly interest taken in Indian affairs outside the reserves, and the value of this journal as a means of giving expression to Indian wants and aspirations and making them known to the white people.

CORRESPONDENCE.

An Indian's Disadvantages of Citizenship.

To the Editor of "The Caughnawaga Gazette."

Dear Editor,

With your kind permission I beg to be allowed, to once more express my opinion anent "An Indian's Disadvantages of Citizenship," in order that your readers may have more privilege to discuss the subject.

Admitting that the red man has made progress ever since his adoption of christianity, but not as much as we should have, should advantage, and resources have been extended to us on the same basis as the white man, regarding education.

Not wishing to be too selfish, (because personally I can assume the responsibility of citizenship), I therefore express my opinion for the tribe, as to the disadvantages of the majority.

Your readers are well aware that very few Indians are sufficiently educated, and those that have the required advantages, will certainly not bear the burdens of the uneducated. As I have said before "good many are ready, and anxious to possess the privilege of citizenship."

Mr. Dekanakwasen does not seem to understand why I should advocate education and industry.

As he states "that education which simply makes us efficient wages earners is not worthy of the name."

It does not only make us efficient wage earners but is really the makings of the present state of affairs throughout the world, and why not the Indian follow suit?

Industry is certainly not a bad thing. And I am curious to know why he thinks it would interfere with the advancement of any reserve?

I am very sorry to say that Mr. Dekanakwasen is either not posted or misinformed regarding the Kanawake reserve as to its agricultural development. I would respectfully refer him to the annual report of the Department of Indian Affairs for 1904, (Frank Pedley), pages 87 to 111—he will find that according to our population 2074 and area of the reserve (12,625 acres) that we require good many different industries in order to accomodate us all.

In the first place, we require more schools, at the present date, we have 1 boys and 1 girls school, and there are 388 school ages (i.e. 222 boys and 116 girls) page 64. Church Record 453.

As to our farms they are looked after in the best of manner, as per statistics

on the following pages of the Deputy Supt. General's Reports.

Value of Implements, p. 93. \$ 8,375.00
Value of Stock, (cattle, etc.) p. 97. 32,941.50

We certainly need some kind of an industry such as cheese or butter factory, as we produce from May 1st to November 1st one million and three quarters pounds of milk, (not counting the jack rabbits) and not having any means to derive the full benefit of our toils, therefore one big draw back.

We also in the season of 1904 produced in cereals and hay to the value of \$43,496.00 (p. 111) which certainly shows that our agricultural industry is not exactly in a "sorry condition." Furthermore we could triple in ten years, provided we had the required facilities above mentioned.

And as we can not all be farmers, we have room for other industries.

I quite agree with Mr. Dekanakwasen in combining education with honesty and integrity. As facts, and figures will show, that our Indian are diligent, and industrious, and I may add honest. We have begun to learn how to read and write, the white man's habits, speak his language, and also perform the same and equal class of work, but is that all we require? Have we not the privilege and brain to become inventors, instructors provided we qualify for same? Let us travel towards all the brightness of life, and renovate our Indian race.

At the present date according to (F. Pedley), p. 111, the Kanawake reserve for the year 1904 was \$209,825.00. How much more could we earn if we acquire higher education?

As it is very good to be industrious, how far better is it to have both, or in other words: What is the body without the head?

As for encroachment, etc.: has Mr. Dekanakwasen forgotten (only 24 years ago) that it was pure and simple encroachment that drove the present population of Watha reserve Iroquois from Oka?

He also claims that we have increased in number, in reply to: "the Indian race will be wiped out altogether by the white man's greed." Good many eminent writers claim that when North America was first discovered there were millions of Indians, and as it is not more than 250 years ago, since the supposed civilized man has taken possession of the country from the Indian, what is our number to-day?

Admitting at confederation the supposed Indian population was 80,000, because at that time not a soul was thought to be living outside of Ontario, Quebec and the Maritime Provinces. Now what about Manitoba, North-West Territories and British Columbia?

It is therefore very evident that the Indian population never increased 100,000 in 45 years.

I will not say like Mr. Dekanakwasen. "It leaves nothing to be desired" for our reserve. I am aware that Watha reserve is very young, and I am also pleased to know that it has prospered, and may it always continue so, but it can never be compared with Kanawake.

Our population is ever so much larger than Watha and everything in proportion.

I therefore would not be exactly in favor of an immediate emancipation, because the majority are not prepared. That is my reason why I am advocating Compulsory education for the children, and industries for those that have passed said advantages, and are now supporting families. As we have

the will to work, the independence, and self confidence we will accomplish our high aim, and when we see that we have the qualifications we will be the first to demand the honoured privilege of citizenship.

Yours truly,

F. McD. JACOBS.

Kanawake, April 20, 1905.

DESERONTO.

Mrs Sara Smith has been very sick since February 11th., heart-disease has turned to dropsy. She is under Dr. Newton's care.

—Mr Wm. Maracle has moved up to his father-in-law's, near Shannonville, where he is going to work the farm.

—Mr. and Mrs. David Smith hope to visit Caughnawaga in the summer, if Mrs. Smith's health permit.

CAUGHNAWAGA CHRONICLE.

Mr. Louis Delisle has bought the frame house which stands last on the river side above the wharf, from the heirs of the late Matthew Splicer. He is to carry it over on to his own piece of land, across the road from his father's, Mr Joseph Dehsl's house.

—Mr. Angus blue and Mr. Sandie Leclair have returned from Latuque Junction, Portneuf County, Que., where they worked all the winter erecting a bridge. They were sent out by the Dominion Bridge Co., of Lachine.

—A Novena was held during Holy Week, in our Roman Catholic Church for the French speaking population of the village. Rev. Father Granger was the preacher.

—Last Sunday the members of the Bridgemen's Union met at Mr. Frank Horne's Grocery, to receive Union cards, pay their fees, etc.

Mrs. Peter French spent a day in Montreal last week, visiting her niece Mrs. Grégoire, formerly Miss Marie Canadien of this village.

—Mr. Joseph de Laronde, and wife started last week for the North West with a large consignment of bead-work. He expects to return for next Christmas.

—Mr. and Mrs. John Williams have returned from Montreal where they spent the winter, keeping a boarding house for the Indians who worked at the Montreal Locomotive Works.

—We are glad to hear that Mrs. Peter Hill, (Dr. Patton's niece), who was dangerously ill last week, is now on a fair way to recovery although still very weak.

—Mr. Baptiste Trefle has rented the ancient hotel here belonging to the Delormier family, to open up a boarding-house during the summer months.

—Mr. Peter Beauvais and wife will occupy Mr. Baptiste Trefle's farm house on the river side between this village and Chateauguay Bassin, for the summer. Mr. Peter Beauvais, who, it is sad to say is a consumptive, has been advised by his physician to live in the country.

—Mr. Teharerens Diabo has bought the large stone house which stands by the river side near the church, from the heirs (nephew and niece) of the late Mr Joseph Williams.

—Mr Damas Rice and Mr. Beauvais have returned from the shanties near Malone, N. Y., where they passed the winter.

—All the families who passed the winter in Lachine so that the men might be nearer their work, have now returned to their homes here, as the river will now allow the men to cross in row-boats morning and night to and from their work in Lachine shops.

—After the scarcity and high price of fresh laid eggs and good butter, it is good to have these brought to your

door, eggs at fifteen cents a dozen and butter at twenty-three cents a lb.

—Master Laurent Jackson from the St. Laurent College Montreal, spent Easter day and Monday with his parents here.

—Master Napoleon Giasson (the Postmaster's son) who is a pupil of the College of the Sacré-Cœur at St. Marie, is home for the Easter holidays.

—Dr. Forté of St. Constant will probably spend the summer months in this village, he has asked Mr. and Mrs. James McCumber, to rent their fine new residence which stands on the road to the Cemetery.

—Mrs. Joseph Phillips, St. Constant road who underwent an operation at the Hôtel-Dieu last December, will move into her own house in the village on the first of May, as she is not strong enough to do the farm-house work. Her two young sons will also be enabled to attend school regularly, a thing which they could not so while living out on the farm. Her mother-in-law, Mrs. Philipps will replace her at the farm-house.

—The population of this village has increased by four since the last edition of this paper. A son to Mr. and Mrs. Peter Hill, a son to Mr. and Mrs. Louis Deer, a son to Mr and Mrs. Louis Delorimier, a daughter to Mr. and Mrs. Thomas Jacobs.

—Mrs. Konwanatanoron Jacobs is dangerously ill at her home here in the village.

—Birth.—On the 18th. instant, at her mother's home in Montreal, the wife of Thomas Canadian, of a daughter. Child was brought to the Roman Catholic church here, for Baptism.

—Mr. Morris and family who up to now have been living with Mr. Thomas Morris, senior, will now take up a farm by themselves, on the St. Constant road, near the railroad track. This farm belongs to Mr. Peter Stacey.

—Mr. and Mrs Hyacinthe Moses' little baby was buried in the Protestant Cemetery, last week, Rev. Mr. Oke conducted the burial service.

—On the 21st inst., twelve men started from here, in charge of the Postmaster, Mr. Giasson, for the Lumber shanties North of Ottawa, where they will bring rafts down the Coulonge River. Salary, forty dollars per month.

—Mr Peter Danay and Mr. Michel Deerhouse, have gone to St. Jerome to hunt. It is said that muskrats are very plentiful out there.

—Mr. James Hill, of New York is here, visiting his old parents.

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(To be continued on 4th page)



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Toute correspondance doit être adressée à William Kendall, rédacteur de la "Gazette de Caughnawaga", Caughnawaga, P. Q.

J. A. CANADIEN, Secrétaire.

L'OPINION DU DEHORS

Nos lecteurs trouveront dans une autre partie du journal une citation de la "Canadian Trade Review" tout-à-fait favorable aux Indiens en général et à notre journal en particulier. Joint à ceci nous pouvons mentionner que nous avons reçu une lettre de la part du directeur de la Bibliothèque Publique, de New-York, nous demandant de fournir à cette institution une collection de notre journal pour ajouter aux documents qu'ils maintiennent et conservent pour le bien du public, "ceci étant une affaire à laquelle les Etats-Unis attachent naturellement beaucoup d'importance."

Nous citons ces deux exemples pour montrer l'intérêt bienveillant que l'on prend aux affaires indiennes au dehors des réserves, et la grande valeur de ce journal comme moyen d'expression des désirs et des aspirations indiens et pour les faire connaître des blancs.

CHRONIQUE DU SAULT

M. Louis Delisle a acheté la maison en charpente qui s'élève, la dernière, au bord de la rivière au-dessus du quai, des héritiers de feu Mathieu Splicer. Il doit la transporter sur le morceau de terrain qui lui appartient de l'autre côté du chemin, en face de la maison de son père, M. Joseph Delisle.

—M. Angus Blue et M. Sandie Le-Claire sont revenus de la Jonction Latuque, comté de Portneuf, Qué., où ils ont travaillé tout l'hiver à ériger un pont. Ils ont été envoyés là-bas par la Dominion Bridge Co. de Lachine.

readers may have more privilege to discuss the subject.

Admitting that the red man has made progress ever since his adoption of christianity, but not as much as we should have, should advantage, and resources have been extended to us on the same basis as the white man, regarding education.

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As to our farms they are looked after in the best of manner, as per statistics

rivière permettra maintenant aux hommes de traverser en chaloupe matin et soir pour aller et revenir de leur travail dans les Usines Lachine.

—Après la disette et le prix élevé des œufs frais et du bon beurre, c'est bon de les voir amener au seuil des maisons, les œufs à 15 cents la douzaine et le beurre à 23 cents la livre.

—Le jeune Laurent Jackson du Collège St-Laurent à Montréal a passé le dimanche et le lundi de Pâques ici chez ses parents.

—Le jeune Napoléon Giasson, (fils du maître-de-poste), qui est élève du Collège du Sacré-Cœur à Ste-Marie, est chez ses parents pour les fêtes de Pâques.

—Le Dr Forté de St-Constant doit probablement passer l'été au village; il a demandé à M. et Mme James McCumber, de lui louer leur belle maison neuve qui est sur le chemin du crâne-tière.

—Mme Joseph Phillips, (route de St-Constant), qui subit une opération à l'Hôtel-Dieu au mois de décembre dernier, doit retourner à sa maison au village le 1er mai, car elle n'est pas assez forte pour faire le travail à la maison de ferme. Ses deux jeunes filles pourront aussi assister régulièrement à l'école, chose qu'ils ne pouvaient pas faire pendant qu'ils vivaient sur la ferme. Sa belle-mère, Mme Phillips la remplacera à la maison de ferme.

—La population du village a été augmentée de quatre depuis que la dernière édition de ce journal a paru. Un fils à M. et Mme Peter Hill, un fils à M. et Mme Louis Deer, un fils à M. et Mme Louis Delormier, une fille à M. et Mme Thomas Jacobs.

LA COLLINE DU DIABLE

the Kanawake reservation for the year 1904 was \$209,825.00. How much more could we earn if we acquire higher education?

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dont j'ai parlé. Alors les sept autres sont montés tout droit au ciel, et c'est ce qu'on appelle la "septième étoile" aujourd'hui.

Ainsi les Mohawks sont arrivés à la fin, et les Bréestocks avaient un grand village près de cette colline du Diable, et un vieux Mohawk avait un neveu—un petit garçon—qu'il portait sur son dos quand il allait à la guerre, et quand il arrivait à la maison il disait que toute la bonne fortune qu'il avait eue il la devait à son neveu et non à lui-même. Les Bréestock étaient bons amis avec ce vieux, et ils le régalaient la nuit avec de la soupe de maïs; et ne se battaient jamais avec lui. Après que le neveu eut atteint l'âge de 21 ou 22 ans, il demanda à son oncle: "Je désire, mon oncle, que tu me donnes douze hommes; je veux aller jusqu'au Lac Ontario et faire le tour par la Baie de Quinté pour trouver une bonne place pour y vivre." Ainsi le vieux s'accorda pour lui donner douze guerriers, et ils partirent. Le neveu savait que son oncle était très ami avec les Bréestocks, et la tribu apprit que le neveu allait venir en promenade chez eux. Ils agirent bien avec lui, et le chef Bréestock dit: "Vous venez juste à temps, nous avons une noce ce soir." Ainsi le neveu et ses douze guerriers—treize en tout furent invités. La nuit vint, et ils les appellèrent pour aller à la noce. Quand ils arrivèrent à la maison, les Bréestocks séparèrent les treize guerriers, et les placèrent dans des parties différentes de la maison. Un vieux Bréestock assis près de la porte tira l'habit d'un jeune guerrier qui entra, et lui dit de s'asseoir là, et lui souffla à l'oreille: "Si tu peux te sauver, mon gars, et retourner chez toi, va aussi vite que tu le pourras. Ils vont vous tuer tous."

Dans la maison, sur le feu, il y avait une grande quantité de viande séchée. Rev. Father Grant was the preacher.

—Last Sunday the members of the Bridgemen's Union met at Mr. Frank Horne's Grocery, to receive Union cards, pay their fees, etc.

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—After the scarcity and high price of fresh laid eggs and good butter, it is good to have these brought to your

guerriers jeunes et vieux allèrent auprès de lui et lui dirent: "Ne te lamentes pas tant sur le compte de ton neveu; nous te donnerons un autre garçon qui sera peut-être aussi bon." Alors un jeune homme de treize ans alla vers lui et lui dit: "Grand père, cela te ferait-il plaisir si j'allais là-bas, et si je remplaçais chaque jointure et chaque cheveu de ton neveu?" Il en parla à son père, et les Mohawks allèrent là-bas. Les Iroquois vivaient auprès d'eux et ils leur en parlèrent et les Iroquois allèrent là-bas avec les Mohawks. Tous allèrent jusqu'au village des Bréestocks, et ils les massacrèrent tous, les vieillards, les enfants et tout le monde, et ils incendièrent tout ce qui était là, les maisons et tout, et ils ne laissèrent rien."

DESERONTO

Mme Sara Smith a été très malade depuis février; une maladie de cœur a tourné à l'hydropsie. Elle est aux soins du Dr Newton.

—M. Wm Maracle est allé chez son beau-frère, près de Shannonville, où il va travailler la ferme.

—M. et Mme David Smith espèrent visiter le Sault cet été, si la santé de Mme Smith le permet.

CELEBRITES DU SAULT.—IV.

James D. Deer.

Il y en a beaucoup au Sault qui connaissent M. James Deer, quoiqu'il ne soit plus parmi nous. Il fut un nombre des intrépides voyageurs Canadiens-Indiens qui accompagnèrent le corps expéditionnaire anglais qui remonta le Nil en 1884, et ceci compta parmi les événements les plus importants de l'histoire de la religion, for Baptism.

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ONKWEHONWE AKOHIATON SERA

Teioiaiakserake natekonteron enkontiakensheke tsi tenwateristorarake.

4.

KAHNAWAKE, APRIL 27, 1905.

4 cents skahiatonsera.
1 dollar nikanoron ne tsosera.

Onka teiakotonwentsoni othenon ne tantonteristorarake, iecowahiatens Will iam Kendall. Raonha rotenhaon tsi tenwathiatonserarent neh "Caughna-waga Gazette", Kahnawake, P.Q., Tsah-ne Ariwakenha, Rohiatonni.

KAHNAWAKE.

Louis Ronwarhare Delisle ronon-saninon, atiakta tkanonsote akta tiotoniote, ne Watio Splicer kenha, sahkoienokonha raonawen. Eren enhahawite ne Rowi ne kanonsa, sti nonwe thahowentiaien eto ensohnonsoten. Ronneha isi na kanatati.

—Mr. Kahonwanoron Blue nok Sandie Leclair onen sohti, ohserakwekon iaskon nihawke, Latuque Jr., Quc. Ne ronwatinahone ne Dominion Bridge Co.

—Iiakserakwekon ne Iiakseranoron ti Sahtonhethe niateweniserake wahonterennaen Oseronni ne kento rati-nahere ne kento onkwanonsatokentike teieia sontha, sonkwaniha Kewenteh son waschkotati.

—Oia sti Tiawentatokenton wahont-kennisa ne ratiatare ne ronskonni Union, Sack Asennaienton tithatenni-nontha. Wahatiiena cards nok wahati-kariake ne sewennitatshon ratikariaks.

—Tier Kanerahtiron rone, tiniiaik-seressonne iakonataron ne Tiotiake, iakotkensehronne Onwari Wathentiné, ne rohne sahkaonwatanha.

—Joseph Skatienhatison iatatrohna wahiatieni Okaristi iane tewashen seskarakwe, ronatkeronnon, North West non kwati. Eso iehotiha kaiotensera Enhaton niane ensnewe.

—Onen kanatakon sahiakien John Williams iatatrohna oserakwekon Tiotiake Niterontakwe. Sahkotinatotaniskwe ne Okwehonwe Tiotiake totiotehkwe, tiniioseres.

Iiotsennonia ti onen tiakotkwatakwenhatie Sisir Tekonwarekenion, Peter Hill rohne, akwa iken ti iakonon-waktanihakwe tiniiaikseressonne.

—Mr. Sawais Teioneratokon ronwanonsanion ne tektentostenronte iontaweiatkawke ne wahnonsa De-lorimier raonawen. Ensahkotinaktota niheke Tiniwakenhes onka teiakoten-ventionihake.

—Tier Beauvais iatatrohna eto wahiatien ti non ni hononsote Karhakon atiakta, Teionerahtoken. Iionikonrak-sa ne Tier ti ni hononwaktani rohrak-kaionsehatie. Ratetiens wahorori neh to karahkon iahatien ti ni wakenhes.

—Teharerens wahanonsanion iaken ne tektentstenronte hatiakta tkanonsote ne sahkwihne ne Joseph Williams kenha Tawenthos sahkoienhokonha. Ne e waiatenninon iatatekenha.

—Onen sohti Damas Rice nok Alexis Beauvais rohenha, Malone, ne akta tehonohseriakhonné.

—Onen akwenkon sahtiteron tiroti-nonsoton ne Skanientarati Wahtonno-seriiake. Ne e kenniioereha tanon karo ni hotironhiaken ne rotiskarakete ti rotiiotenseres. Onen ki nonwa watie-sen ti tehatiiaiks kahonweiane Iia te tiowisere nok ia te tiotohré.

—Onwar kennaheha akwa iken ti kanoronkwe ne onhonsa nok owistose-ra. Onen nonwa watie sen tiionkwa-nohkaronton tontenninonres onhonsa wisk iawenre cents ni kanoron se wa-tosentsera nok owistosera tewashen-asen cents skakontsera.

—Roren Kahitorha, Tiotiake St. Laurent rateriwaiensta, kento isreshe sahatonhete.

—Napoleon, Sohtitiowane rohenha kento oni ires nonwa wenisertenion, rotorishen ti rateriwaiensta ke i ken iakseratatie ne ti Sohtonheton.

—Dr. Forté, St. Constant Tatetiens sahkorihanonttonni Kahwinehta iata-trohna, na honwanonsani, ne onwar ronatenonsison ti Ticiatatarion akta. Irere kento enhatien Tiniwaken heo.

—Sose Tehanekerewken rone, ti-nenskarane May titiakononsote enti-ontien kanatakun; Areko akwe tetia-koiatanion, December tiniwentes ion-tatiatarenenne, ia kati tahiekwe ni aia-koieten aseken kaiotense rowanen ne kahetake ieteron. Tehanekerewken rohnistenha eto eniontien kahetake. Enhonatesenioste ne tehniksaa eniate-riwaienstana.

—Ti nahe ne ohnaken iotiiakenenne

ne keiken kaiatonsera wisk ni iakon isi non niienakere. Peter Hill iotatrohna rosaraketé rotiwiraien, Louis Deer rosaraketé oni rotiwiraien nok Rowi Delormier iatatrohna rohsaraketé oni nen ne-e rotwiraien tanon Konwanata-noron iatatrohna tiakotonwisen nen nee.

—Konwanatanoron, akwa iken tsi iakononwaktani, kento kanatakun tsi tiakononsote.

—Sahtekon iawenre seskarakwe Tiotiake ohnistenneha, taiewi rahni-non Atonwa Tekahentakerohne. Ken-to Kanawake iakotatenekwaeston nekkaa.

—Atonwa Kanawaa Morris, rohenha nok ne raowhatire, teo hontekasione ne rohniha, karistakta wahiatienne, Peter Stacey raowentiake.

—Hyacinthe iatatrohna ronwaien-kenha, wahnwaiatata, tiatatarion iatahteieia sonthake tsi ni iaiaksere-sonne, Tahienkeniate rohterenaien-takwe.

—Tewahsen-enska seskarakwe teko-ni iawenre nihati wahontenti wahonte-rontehawitane, Sohtitsowane sah-kohnahon, kaieri nihwasen sewennita enhonatkarikake. Coullange tsitkaion-hatatie, enhonterontenawite.

—Peter Danay nok Wishe Tahnao-kate ronatorathon anohtien St. Jerome ne.

—Jimmie Hill onwar Kanonno na-tontare rohnistenneha ronatarehnen.

—Atonwa Kahratoton, Waniente roienha, Tiotiake tahteriwaiensta, kento nonwa isres, rona torishen tsiia-aksera ni kariwes ne ti Sohtonheton.

—Sawatis kowa (Delormier) kento ireskwe tsi Okariotiiiane, rahnaktisaks-we nahontien, oieri nihati ratineniaser-ronio.

—Lazare Delisle rohné tewahsen seskarakwe iakowiranion tsiakoton-wisen.

GIBSON.

Maskoka onkweonwe April 15 sis-kare nihawenheion Ahroniotas awen-toi mowakwos uetawawon onkweonwe sennoni.

GIBSON TARENHEIEE DAVID KAENTETHA.

Ne tokierenton ne rotarekenha Da-vid Kaentetha tiata-iawenre (17) te-haoseriakonne, roienkenha, Rowi Sa-kowenniaks, rawenkeion March 29 th. 1905. Satekon ni wasen kaieri (84) nate ha oseriakonné, rononkwesentak-we rowantsirowanenne ne Kanawake. Ne iatatekenkenha ne Saro ronwaiats-kwe, Onaktokon ronekwe. Ne oni ia-tennosenha Kateri, Taronkowa ronis-tenkenha, nok oni ne sahoreha Wari-teres, Kanawakeronon iakoniakon (George Canadian rohne).

Wisk niwenniserake tsi wahonon-wakten. Wasakorori ne sakoiien okon-ha rotsennonni, nonen sirenheions iahotenon tehoterons.

Kanratarines nonwa ne Muskoka Gibson. Laforce rononwaktanihakwe sekon ostonha ronon waktani, sereka ahawenheion. Ohnekwentaratane non-wa ia kaonratarines onen.

HOGANSBURG, N. Y.

Ratsienstatsi iatate haisont, honen sahaten ti onwa wenniserate April 13 honen wisk niio seraketsinahekento sako tatiskwe April 20 hotonen kaha-wi enrawe neensesako tati iaonkate onwaieteri.

—Hakwa ionerakwa tsi tatiote non-wa nikahawi ia hotenan tesotiioti heso waontkaronni nonwa kakwiteserate ne sakawisoko nosarakon waennoton ne-kanatakun (Hogansburg) ia nonwen-ton hete tiawenon tsinahe.

—Onwa wakennate heso kaio ten-sera ien ta ne honon satokenti ensati nonsonni io nonkwateken hononki nen-nehe taontasawen sahottioten tonsaon-notaro nekanons kon.

—Tsiwaskonon enska kwa takwi ta nontsitwasenta hakwekon iotirison Mr. G. S. Mills rooo hetsnikon wahat-karonni.

—Iatetsioiote ne tsikateta iaten honi tsitekasonkarorens.

—Kahaserota kanatakun ia tetsiote kateton tanon tekason karonrens G. S. Mills nerahowe. Honen waont kawe netsironteranionns kennikonha satini-nons kennonwakaien sewatokens John Sawatis (tehonikon rare) honen sara-we. Honen onte tsio sera tsinahe sia-noton.

—Anen (iakonataronne) Kanawake saionwe (hanen.)

—Sawatis Rositowaks ronehe hesot-si iako nonwaktani iakonrakaiense.

—Nitsi niikirotrnnikwesasne hak-wa ionerakwatsiion wetas Januari ni-tiotasawe tanontsiniiore April 10 ho-nen 24 waonni-heti nenonan ronatiia-ron ionera kwatsiowetas iatewaseton neoratikosa hokonha April 5 nihawe-heion Loui hanatakarias iaiak ia wen-rewaka wistahoke tsiwahononwakten io nerakwa April 7 hetoniheueieion Resis tehotsi rate kanrakaiotse rawa-horiote honenwa onnisesihonon wakta ni Kanawakeronon naheiatotennero ne-kenha.

TSIWATERIO NONTAWE NORIWA.

Wahonateraswaksenne Russia rao-nonkweta tsi watkiaterane otiokeha tetkanenraronnion Sotar, eso wahn-ni-heie nok eso oni wahotikarewatanion, otiake wahontsiniake otiake oni wa-thontenentsiake, etho nahotitentane tsiniot nahonateriiosion. Neh wakari-honni tsi watkiaterane n'ottiokeha tsi rotitaskwe neh rententiatha, aseken sotsi tehotiwenheion tsi onen Kari-wes sihotiote nok iah tewatons ahoti-tawe.

Neh nonaken shoti tsiwaterio na-tontahonne rontrori tsiniot tsi wa-hontkatho tsitewaterio. Keniken neh rontrori akwa ronwatinahon tsi ratiri-wakarenies, akwa oni ronwatinaktawi tsinonwe niwatiesen nahontkatho tsi-niit tsi ronne nok oni tsiniot tsi te-hontatarontats neh Sotar.

Ioken tsiniot tsi tehatikaneren tsi tahonttreke neh Japanese, iohronka tsi thonrontats nok ioken tsi tioenkwara-ketotations. Neh aoriwa tahotinak-wen neh Japanese tsi thettenrene ohna-ken sonwanatentiaton. Neh Kinna a-riwa senha rotisense neh Russians tsi rononha rahotihonre-kenha neh ronts-ta nonwa Japanese, neneh ronwathon-rakwen Kahonrekowa sontahonterio neh Port Arthur, nok ethone tonwana-tenhenrotakwen neh Russians. Nee Kati Keniken sahonttoke Russians tsi tahonttreke neh Japanese ethone talion-tatiatakenha, aseken wahotinikonraien-tane neh Russians tsi iotteron tahon-watinenhrannake. Teiotenonhianiton tsinikon wahonwentane sotar oktatet-saronkwen, Russians ok oni Japanese, nok tahnon Russians senha eso wa-hononkwetonti, neh tsi sotsi rotiiata-nekaron nok oni tehotika tsiniot tsi ronne neh Japanese.

Akwa iaken ionehrakwa tsi iah othe-non tehononni nonkwe tsiwaterio, iah oni othenon tatehotinikonrhare tonikon ahonatonkwetatense Kawennio ki etho naiawenne tsinihotinikonhroten, nok iosnore enshatinane tsinonwe enhonto-ke tahonatonkwetoktase, aseken ronon-kwetakate oktatetsaronkwen.

Keniken neh waterio aoriwake iah teiotonhon nakwekon aionkwaiatonke sotsi iah teionaktote nonkwahiatonse-rake, niarekwe oia tensewateristorara-ke ethone entsakwatasonteren neenneh aoriwake.

KAHNAWAKE IONTERIWAIEENS-TAKWA AORIWAKE.

Sonkwahonkarawine Kennaheha neh Sakorihonnienni, Peter J. Delisle, naia-kwakaenhiona tsiionteriwaienstakwa Kahnawake, nok akwa iken tsi waon-kwerientiiio tsiniot tsi wakwatatho. Ok neh Peter Williams sakorihonnie ratiksaakonha, neneh Kennihonnase, asen-niwasen wisk-iawenre nihati wak-hiken, akwa iken tsi iotkwentes tsi-niit tsironatston, akwa oni iken tsi rotsteniaron neh sakorihonnienniwa-henron neh Karihonni iah tiotkon te-honteriwaienstanes tsi sewatieren wen-

niseraksen nok toka nonwa sewatieren iah tiehonwanatories neh ronwathien-okonha. Tokenske tsi iah teioianere neh ronenniseronties tsi ronteriwaiens-ta. Rowi Hill raonhaa rahiatonkwio, tsinihati ronteriwaiensta neh Kenni-honnasa, onwarh tsatah natehaoseriia-kon, ok neh tekenihaton Sawatis Row-land nok Saksarie Jacobs.

Akwa iken waonkwanehrako tsiniio-re nihatihawi tsi rontewaiensta neh ra-tikowanens tsinenka Peter J. Delisle sakorihonnienni. Teniase neh isinon nihotiweientetahatie, Peter nok Ju-lian Jacobs. Raton neh sakorihonnienni aowen tsiniore onen ienes tsiionte-riwaienstakwakowa iaonsahiatieriwa-ienste, nok ionhaten nahoteriisen tsi iateriwaiensta, aseken iorharats neh senha ienniweientetane. Iah teioianere tsi iosnore rontorisens tsi ronteriwa-iensta neh ratiksaakonha. Tsinonwe nikahawis neh teiotonwen tsohon senha ahontetiatakenha tsi rontewaiensta ethonon nihontorisens. Teiotonwent-sohonkati neh Korah nasonkwatesen-non neh ronatchiarontie ahonteriwa-ienste tsi ionteriwaienstakwakowa, etho naontawe tahontieste Tiorhensa-ka nok neh Oseronni. Raton sakorihon-nienni neh onteh ioianere tahontieste ratiksaakonha neh ratinaraken nok n'onkwehonwe tsi ahonteriwaenste. Ioianere kati tsi ietiiionwentsanihas neh ratiienthos ratinaraken, aseken neh sakotiienhokonha etho nentewe tsi Kahnawake enhonteriwaenste.

Ioken tsi iosnore rotiweientetahatie neh ohenton ronatchetstakwen, ase-ken ratikwenies tehatiwenntanienies tsi-nahoten Kahiaton raotiiatonsera tahi-non ratihiatonkwio nok oni ratiwen-niit neh Tiorhensah. Inon oni iehon-nes tsi rontewaienstha neh ionsetsta.

Waonkwahonhraiientane tsi waha-werientiiio neh roterihonte Korahne Inspector sahakaenhion tsiionteriwa-ienstakwa, nok wahnron iahnonwen-ton tewakatathon etook nihotienies etho nahatiweienteton. Enskatewen-nia we wiskiosenserote nikon ionteriwa-ienstakwa rokaenhionnonne, raton Kati Kahnawakerohnon isi nonwe rotiwe-ientetahatie tsi ronteriwaienstha nok Osarheon tekenihaton.

Aowenkati tatsitewanonweraton sa-korihonnienni P. J. Delisle tsi nateka-rensaron tsiniore iehonnes tsironteri-waienstha, nok tsinasonkwassenowa-nate neh Inspector. Tokaiah etho taho-tetiatakennhen tsi sakorihonnienni iah ki etho tahatiweienton tsi ronteriwa-ienstha neh ratiksaakonha.

Aiawens Kati neh sewawennanoha akwa otokenhon ahesewanontonnionko tsinahoten ionkwatrori neh ionteriwa-iensta aoriwake. Teiotonwentsohon Kati neh ronatchiarontie nahatihiaton-seraierteri, neh ronatesenniiot tsi en-hontonnhisake nekatkesonha, aseken neh iah tehatihiatonseraierteri iah etho tewatiesen nothenon aonterihonten, nok oni ioianere neh iakoriwatoken neh iorharats nenhiontharatate nonwentsa-ka. Sewatatiatakennha kati iaetsiiaiori neh ietiiienokonha naionteriwaensta. Ietsinikonhraiientasten oni tsi rononha raonatsennonnia, nok oni enhonttoke nonen enhotinikonrote tsi ethoniiot.

THE "CANADIAN TRADE REVIEW."

We quote the following very gratifying remarks from the above valuable journal:

"We have to thank the editor of the "Caughnawaga Gazette" for the first numbers of his journal, devoted to the interests of the Iroquois Reserves.

This publication is not only novel but interesting, and is a sign of the times. The following paragraph from Mr. Jacob's letter implies much: "All we want is a start, and we can take care of ourselves."

The sense of worth expressed cannot be questioned, and now that Canada is being invaded by the "Scum of Europe" it is our bounden duty to safeguard and further the interests of the descendants of those who created our history. We wish a long lease of life to our young and enterprising contemporary."

(Continuation from first page.)

holidays, from Jesuit College in Montreal.

—Mr. Jean Baptiste Delormier, stone contractor of Montreal, was here last Thursday, looking for a boarding house to place ten stone-cutters.

—Birth.—On the twentieth instant, the wife of Mr. Lazare Delisle of a Daughter.

GIBSON.

David, the eldest grandson of David Kaentetha, is dead, aged seventeen. He was the son of Kowi Sakowen-niaks who died March twenty-ninth 1905, at the age of eighty-four. He was related to a great many Caughnawaga people, being brother to the late Saro, husband of Onaktokon. He was also a brother to Thomas Taronkawas' late mother. He was at the same time, grand-father to George Canadian's wife, Marie Therese. He was sick only five days, he told his children, who had gathered around his dying bed, that he did not fear death at all and that he felt perfectly happy.

—Measles is ravaging Gibson just now, Mr. Laforce almost died with it, but is now better. A great many are ill with it.

THE DEVIL'S HILL.

An Indian Legend.

We took down the following strange legend from the lips of Mr. George Maracle (Taihokawehe) of Caughnawaga. Being handed down to him from the preceding generation, we have little reason to doubt the historical accuracy of the greater portion of it.

"It is 160 years since the following events happened; I judge by the age of my grandmother, who lived to be 115. She was eight years old when they came from the Mohawk River in the States to the Tahentaneken Reser-

rence. She told me the story. Near Deseronto is a mound about 50 ft. high, with a basin all around it. This is the Devil's Hill. Long before my time there used to be a pine-tree a foot or two in diameter standing here. It used to be a tree on which men going to war would hack with their tomahawk, and if blood came—like human blood—it shewed luck, but if none came they might as well stay at home, as going to war would be certain death. That was the old-time token, hacking at this pine-tree. They say the "seventh star" as they called it in those days, was a people, and on this Devil's Hill they had their war dance, when it was heard there was to be a big war between the Mohawks and the Breestocks. They heard the Mohawks were coming to murder them, and these eight men went up on to the hill, and used to dance when we should pray now-a-days under similar circumstances. Commencing the dance they whirled round and round and made a deep hole with dancing there so long. After a few days and a few nights dancing the chief was sitting right in the centre of them, and they mounted skyward, and the chief said: "Do not look back where we are going." One looked back, and fell down head first, and striking the ground was turned into the very pine I spoke of. Then the other seven went right on up into the sky, and that is what they call the "seventh star" now.

So the Mohawks did come at last, and the Breestocks had quite a village close to this Devil's Hill, and an old Mohawk had a nephew—a little boy—whom he carried on his back when he went to war, and when he got home he said whatever luck he had had was owing to his nephew and not to himself. The Breestocks were great friends with this old man, entertained him at night with corn soup, and never fought with him. After the nephew grew up to be 21 or 22 he asked his uncle: "I wish, uncle, you would give me twelve men, I want to go up to Lake Ontario and around by the Bay of Quinté to find a good place to live in." So the old man agreed to give him twelve warriors, and they started. The nephew knew that his uncle was very friendly

with the Breestocks, and the tribe heard that the nephew was coming to stay with them. They used him well, and the Breestock chief said: "You come just in time, we have a wedding to-night." So the nephew and his twelve warriors—thirteen in all—were invited. Night came, and they called them to go to the wedding. When they reached the house, the Breestocks separated the thirteen warriors, and placed them in different parts of the house. A Breestock old man sitting near the door took hold of a young warrior's garment as he was passing in, and told him to sit down there, and whispered: "My good boy, if you can skip and go home, go as quickly as you can. They are going to kill you all."

In the house, on the fire, was a big pot containing bear's meat, hanging from a hook in a seething mass of fat. The chief sat down on a seat and said: "Who is your chief?" They pointed to the nephew; then they put the pot on the floor. "You call yourself a good man. Take that boiling meat out with your bare hand and feed your warriors." "I am," he said, and putting up his sleeve he put his hand in. The flesh was boiled off his arm, leaving only the bone, and the young boy at the door ran off home when he saw this, but the Breestocks caught him and kept him.

A big fire was made on the outside, and they moved the coals off the stone upon which they put the fire. This stone was of a death-giving heat. "Go on there," they said to the nephew, "and sing your war song." "So I

quois went over with the Mohawks. All went up to the Breestock's village, and they massacred every one, old men, children and everyone, and they burned everything there, the houses and everything, and left nothing."

CAUGHNAWAGA CELEBRITIES.

IV.

James D. Deer.

Many of Caughnawaga are acquainted with Mr. James Deer, though he is no longer in our midst. He was one of the intrepid Indian-Canadian voyageurs who accompanied the British expeditionary corps up the Nile in the year 1884, and this was one of the chief events of his life. He published an interesting account of this voyage entitled: "The Canadian Voyageurs in Egypt." It was on a Saturday afternoon at the close of summer, September 13th, 1884, that the little party left Caughnawaga. They embarked at Montreal on the "Ocean King," and at Quebec were joined by Captain L. F. Jackson of Caughnawaga, foreman of the party. Having crossed the Ocean, they visited Gibraltar, and going up the Mediterranean, beguiled the time on board ship by playing at the "Tug of War," the Indian team led by Captain Jackson beating the other Canadian teams. Their medical attendant, Dr Nelson, impressed upon them the necessity of abstaining from the strong liquors of Egypt if they were to keep

drowning, falling into deep water while helping to push a boat off a rock; Joe Mungo fished him out with a pike pole. At Ambougol Rapids, John Morris, another Indian, was drowned. Joe Mungo was actually washed over a cataract, but rescued. The same thing happened to a boy, who falling out of a boat, got into a biscuit box, and was rescued at the foot of the cataract. On the return journey they stopped at Wady Halfa for sports, Solomon Angus of Caughnawaga winning the quarter mile race, and Angus Mailloux the obstacle race. After visiting the Pyramids they embarked at Alexandria for home on board the "Poonah" where they had very poor food and accommodation. On the evening when they left Ireland for Halifax, some of the Indians on board were attacked by a party of Frenchmen, but the Indians defeated them. The English stated that the Frenchmen were jealous of the Indians having done better work on the Nile than they had. On the last night of the voyage there was another great fight, the French breaking into the Indians' quarters, and beating some with sticks until they were nearly killed. Though the Indians got a car to themselves at Halifax there was further fighting all the way to Montreal; in fact there was probably more fighting and discomfort during the journey home than during the whole of the expedition up the Nile. The Indian party were thankful to reach Caughnawaga, when they met with a very warm reception.

(Suite de la deuxième page)

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will," he said, and singing in Mohawk he went three times with his bare feet round the stone. Then the Breestocks shouted: "Murder them", and they killed all except the nephew and the young warrior whose nose and ears they cut off leaving them hanging. "Go home," they said, "and tell your chiefs what has happened you." The young chief was not dead, but his flesh was cooked up to his knees with walking on the hot stone. They stripped him naked and rubbed him with red-hot brands, but he never spoke till they touched his bowels when he shouted out: "Every joint I've got and every hair on my head I'm going to take with me," meaning that the tribe would take vengeance for his death on that number of people. The Breestocks laughed, but he said this three times. Then the young warrior with the nose and ears cut went home and told, as they told him.

Meanwhile the old uncle who lived away from the town did not know what to do, until after much hesitation they told him what had happened. "Well," said he, "it's all right; my nephew died a good death; he did not run away." He seemed to think nothing of it, but that afternoon the old man was weeping loudly and bitterly, and the young and old warriors went to him and said: "Dont grieve so much about your nephew; we give you another young fellow, may be just as good." So a young fellow of sixteen went to him and said: "Grandfather, how would you like it if I were to go there, and replace every joint and hair from your nephew?"

He told his father and the Mohawks went over. The Iroquois lived near to them and they told them, and the Iro-

quois went over with the Mohawks. All went up to the Breestock's village, and they massacred every one, old men, children and everyone, and they burned everything there, the houses and everything, and left nothing."

their health in that treacherous climate. Many kissed the Bible and promised to give up strong drinks, but some of them were the first to break their promise when they reached Egypt. On the 8th. of October their ship entered the harbour of the ancient city of Alexandria. After an uncomfortable train journey to Assout, the desert sand blowing in upon them through the open cars, they started up the Nile in barges. Every night they landed, and one night when looking for melons in a garden, they were chased by Arabs, and one of the voyageurs shot an Arab. Being unable to discover the offender, the Commanding Officer fined the whole party and took away their revolvers. At Galega they were stoned by five hundred Arabs, many of the Indians being badly hurt and Captain Omaha struck on the head. Continuing their journey up the Nile by steamer and on whale-boats, they visited some of the ancient temples. At Gemia began their real work of taking the boats up the rapids of the Nile. Mr. Deer and a friend going to the railway station to write letters home had a narrow escape of being shot by Egyptian sentries.

On the last day of October a sad accident took place; Louis Capitaine, while helping an English officer to steer down some rapids, fell overboard, and though oars, a rope, and life-belts were thrown to him, he was sucked down by a whirlpool and never seen again. When leaving Sarrass the boat in charge of John Morris, one of the Caughnawaga men, was smashed by running against a Frenchman's boat, and had to be abandoned. Higher up Mr. Deer had a narrow escape from

pays, et ils échappèrent belle aux coups de fusil des sentinelles égyptiennes. Le dernier jour d'octobre eût lieu un triste accident; Louis Capitaine, qui était occupé à aider un officier anglais à gouverner le bateau au bas des rapides, tomba à la rivière, et malgré qu'on lui jeta des rames, une corde et des ceintures de sauvetage, il fût englouti par un tourbillon et l'on ne le vit plus. En quittant Sarrass, le bateau sous la garde de John Morris, un des hommes du Sault, fût brisé par une collision avec un bateau monté par un Canadien, et on dût l'abandonner. Plus haut M. Deer manqua de se noyer, tombant à l'eau dans une place profonde, tandis qu'il aidait à un autre Indien à lancer à l'eau un bateau atterré; Joe Mungo le tira du fleuve avec une perche. Aux Rapides d'Ambougol, John Morris, un autre Indien, fût noyé. Joe Mungo fût entraîné au bas d'une cataracte, mais on le sauva. La même chose arriva à un garçon, qui tombant d'un bateau, arriva à se tenir dans une boîte à biscuits, et fût sauvé au bas de la cataracte. Au voyage de retour, ils s'arrêtèrent à Wady Halfa pour des jeux, où Salomon Angus du Sault gagna la course d'un quart de mille, et Angus Mailloux la course à obstacles. Après avoir rendu visite aux Pyramides ils s'embarquèrent à Alexandrie à bord du "Poonah" pour revenir au pays, et sur ce bateau ils furent fort mal nourris et logés. Le soir de leur départ de l'Irlande pour Halifax, quelques-uns des Indiens à bord furent attaqués par une bande de Canadiens, mais les Indiens les battirent. Les Anglais dirent que les Canadiens étaient jaloux des Indiens parce que ces derniers avaient mieux travaillé qu'eux sur le Nil. Le dernier jour du voyage il y eût encore un grand combat, les Canadiens défonçant la porte du quartier des Indiens, et en frappant à coups de bâtons jusqu'à ce qu'ils furent à peu près tués. Malgré que les Indiens purent avoir un char à eux en arrivant à Halifax, il y eût encore des batailles tout le long de la route jusqu'à Montréal; il y eût probablement plus de batailles et de malaise pendant le retour au pays que pendant tout le temps de l'expédition sur le Nil. La bande des Indiens furent charmés de revoir Caughnawaga, où ils rencontrèrent un accueil très cordial.

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