Mémoire premier Bail donne certaine
Ile [illegible] dits a dits By town dix pieux
au dessous [illegible] en Gibson
et depuis transporte a un Dame Veuve [illegible] Mc Vab entre les
mains de la
Feuille du Bail
dans sa trouve

Pr Alexander Anderson

Proclamation du 11 Novembre 1848

The Canada Gazette

Signé J. Leslie Secretaire

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CH101 - 1

Quebec 15 September 1832

Relating to the Statute respecting the right of the Islands being and lying in Lower Canada added to the original proprietors of the soil it has been always found a matter of regret that where the rights of the Indians as to their being the actual possessors of the Islands situate in Lower Canada as beyond a doubt as by referring to part of the annexed act passed in 1666 it will be seen that they can maintain an action at Law in defence of their right in all cases where the have been illegally taken possession of by any Individuals or Individuals with the exception for for Military purposes as the Lease or Licences of occupation given by them to an Individuals is as equally binding and in many cases more so than from one proprietor to another

Be it enacted that from and after the passing of this act that all those Islands situate being and lying in Lower Canada in the River St Lawrence the Grand or Ottawa River shall from thence forth become the property of the several Tribes of Indians on their making known to the proper authorities their intention of becoming possessed of the same with the view of actual Settlement or for the purpose of disposing of the same for actual settlement in such cases their Lease or Leases transfer or transfers shall from the date of such Lease or Leases ~~Land~~ transfer or transfers to any of his Majesties subjects shall be held Good and Valid in all Courts in Lower Canada

And be it further enacted that from and after the passing of this Act it may and shall be lawful for the original proprietors of the soil their Heirs and Successors to Lease bargain or sell all such Islands as to them their Heirs and Successors shall

or may hereafter belong always making the usual
reservations for all works of Military defence for
our said province of Lower Canada and provided
always that should any of the said ~~original pro-~~
~~prietors~~ Islands belonging to or appertaining to the
said original proprietors of the soil or any part
or parts thereof hereafter be deemed necessary for
making works of Military defence whereon any
~~improvements~~ or improvements Buildings or Buildings
shall have been made or erected in all such cases
a fair and just compensation shall be awarded
either to the original or present proprietor as the
case may be as by the Statute of 1666 not only
~~provides~~ provides for the disposal by the several
Tribes the original proprietors of the said Sei-
gniories provisions that it shall & may be lawful
for them their Heirs and Successors to dispossess
or otherwise cause to be dispossessed any Individual
taking illegal possession or in any way or manner
trespassing on any of the said Islands without
their consent or permission and may be held
liable to a prosecution at Law as they may
deem fit and proper

In the fourth year of his reign

By Geo. third

Lake two Mountains Aug 20th 1765

By your Excellency Sir Edward Hard the Lieutenant Governor General of British North america I pray you will be Please to Excuse me Speaking a broking broken tuch english language I came with three different tribs of Indians from Lake two mountains villidge; In wich those three chiefs are from Isidium Stain In one villidge wich you call Lake two mountains Mission

1st we come this day to our father the Governor General To ask him a few Question in wich we pray that you be please to understand our Request to you A bought our Lands in Lake two Mountain. which was granted Twice Once to our Grant fathers and also was remembered By our fathers when it was granted to them 60 years ago 9 Miles Square, was Surveyed to them the time Sessions which I come to See you. We our fathe our father the Governor General I dersint Cut no good Wood to make my fire, or even I dersint Cut any bush the big nise of my finger not only that, I am diben hear and theire when ever I make any Large clearance: that will be be taken a way from me by the priest and place a Canadeans in places where I make clearance I pray that there is a Justice for every Kindred nations

Our father the governor general

I want to Know whose the right possession our priest Says that he is right possession of our Lands

We are the Queen men with brave Hart

I could Say how many Settlers but

CH101-11

there is a grate many in our Lands

Our father the governor
And now I want to know how is it.
That he has the possession and what
way is it that he got the possession
And Sir please you will give me answer

And The Chief not many years ago let
The Frist have there charter. thinking that
it will be more Safter. fearing it might
Be lost in there hands. and Saying to the priest
now our father the priest we want you to
Keet this charter for us in good care
And you Shale every year let us See it
Our charter he did So for a few years
And now he says there is no charter hear
For you, the priest Say to them Supposeing
that there was an old canue lying a bought
the Shore and was broken very badley
And no one Care for that old canue
well than I went and fix it So that
it would good use
would you come and claim that
canue with I mended and fixt

The Indian Chief Says to the priest
I am not talking about the old
Canue but I want you to let me See
the charter or my book with was granted
us by the King George the third in fourth
year of his reign
This is all I have to Say
I am your affectionate Friend

Lake Ontario August 20th 1837

If you will please to let the poor widow Indian woman have her passage to Kingston and I pray you will be so kind as to let her have another paper

10
5
10
1..5..0
1..5..0
2..10..0

We come to see you by your Excellency
Sir Edmound Head
The Lieutenent Governor
General of
Brithish North america
Sir I pray you will be please to Excuse
An Indian tryin to Speaking in englisk
Langua.. I Shall Speak in englisk
To Interpret for those Indian of Lake two mountain

We came with three differant tribes
Namely 1st Engoquins chief 2 Nebesing quas Chief
& 3 and the arroquoh Chief
And those three differant tribes are
Formely residing in one billidge
& wish you call Lake two mountain

Our Father the Governor
We come this day to inform you or to ask
you a few question
& wish & pray you will try to understand
me. of Speaking broking englisk
The question is a bought our Lands in Lake
two mountain Sir I dercint do as I Please
I cant cut no wood to make me fire
or even the bigness of my finger
But what I will be accused

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CH101-9

CH101-2

As soon as the Surveys of the Lands recently set Apart for the Indians of Lower Canada are Completed, Steps will be taken to Encourage the Settlement of the Indians thereon.—

It will be the Aim of the Indian Department to induce Steady and respectable Indian families to locate themselves on Lots as Cultivators of the Soil by furnishing them with Implements and Stock needful for that Purpose, and as the means at the disposal of the Department are limited it seems to be desirable, that in the first instance, only a Moderate Number should Migrate from each Tribe, and that these should be preceded by Delegates chosen from among themselves to select the Place for their location, and make other preliminary Arrangements.— The available funds at the disposal of the Department will be Apportioned According to the Number of the Tribes, and not of the Settlers upon the new Reserves.—

8 May 1864

Extract of
Instructions for the
Settlement of the
Indians of Lower
Canada upon the
Lands now being
Surveyed for them.

8 May 1854

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Bytown le 25 Juillet 1857

Paul Chamagonist

Je ne desendrai pas cette année je m'a vais monter a la York branch lundi j'aimerais bien a desendre mais je ne suis pas capable Si tu vient dans trois semaine d'ici je t'attenderai a la tête du Grand Rapid je t'aiderai pour monte a Madaw-aska je fait bien des compliments la mon père Si mon père est desendu au lac des deux montagne il envoi sa une lettre si il a besoin de moi je me suis fait claire vendredi passé a bytown. Mes chers amis Paul Chamagonist je fait bien des compliments a tout la famille et a tous ceux qui sinformeront de moi peut-être que vous pensez que je bois mais je tiendrez ma parole depuis que j'ai pris la tempérance j'aimerais bien allez me conpleser au lac des deux montagnes mais je ne suis pas Capable dy allez je prie le bon dieu qui maide toute les jours j'aimeras vous voir de tous mon Coeur

François Gaacette

Monsieur Kyoch prêtre je fais des compliments detout mon Coeur

St Genevieve Aout 1, 1837

CH101-5
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Mes Seigneurs

Une maladie assez
grave m'empêchant de m'absenter de
chez moi, au moins pour le moment,
je suis obligé de remettre notre entrevue
a Lundis.

Si alors je ne me rendais pas par
le Steamboat de ce jour ce serait
signe que ma maladie continuerait.
en conséquence si vous aviez
quelque communication a me faire
vous voudrez bien me vouloir transmettre
vous même, ou me les transmettre
par écrit que vous expédierez par
exprès.

Votre serviteur

J. B. Pelletier

Je vous écris a l'hôtel

Mes Seigneurs
Mes Seigneurs de
St. Boniface
Rivière Rouge

M. C. des Deux Montagnes

par steam

Ste Geneviève Aout 20, 1851

Messieurs

La nouvelle annuité de 1,000 ℔ dont je vous parlois dans ma précédente est répété dans la gazette du 16ème Courant. — Ce qui semble lui donner un caractère de certitude; nous en connoitrons l'appropriation plus tard,

Vous ne laisserez pas que de retirer de grands fruits de cet espece de bouffonnerie qui a eu lieu chez vous le 3e dernier sous forme d'enquête, il faut seulement en faire connoitre toute les particularité au gouvernement qui en fera indubitablement justice.

C'est ce dont je m'occupe en ce moment. —

La plus parfaite Union, le compacte d'opinion bien prononcé et invariablement tenue entre vous devient, en conséquence, de nécessité plus urgente que jamais: encore que la moindre division parmis vous dans les present conjoncture pourroit causer les plus grand maux. — Communiquez moi le plus souvent que possible les nouvels de votre village, et croyez moi

Votre serviteur et ami

J. B. Pâté.

CH101-4

Aux

Chefs Nipissingues et Algonquins

Michilimakinak

Lac des Deux Montagnes

St Geneviève Mars 9. 1853

CH101-12

Mes Sœurs,

Les correspondances que j'ai eu à suivre depuis quelques jours m'empêchant de voyager, ayant à vous communiquer le résultat il seroit à propos que vous vinsiez, aumoins un de vous, samedi ou dimanche le plus tard recevoir ces communications.

Je dois vous suggérer d'avance de n'avoir aucune inquiétude au sujet de cette nouvelle en circulation de la concession de la Seigneurie du Lac aux étrangers. — Je me propose de partir pour voyage Lundi prochain, mon absence devant se prolonger durant la semaine. — Recevez et faites agréer à tous nos amis ~~les~~ amitiés sincères et croyez moi votre dévoué ami

J. B. Pillet

Grenville 4th August 48

I do hereby Guarantie in the Existence of Colonel Daniel de Hertel that I am ready and willing to pay them the Chiefs of the Aggegeia Nation, the Sum of Six dollars per Year from the 15th day of July 1843 to the present time as mentioned in the Register Book of the County of Bic Montreal Recording that they like many more Natives from the Community Have At Present Given that they have right to that Island and that any Lease with to the People entitle me to draw the rent from the People on said Island, the Rent has also been Paid by me upon the Year 1837 up to the 15th July 1843 in the Presence of Colonel Daniel de Hertel Superintendent

James Fallon

D. de Hertel
Lt Col

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Mr Ignacy Matuszewski Kawaty

CH101-3

1831

Nôsé,

Sôngа kit ânânwikkâkôk kâkkina ki- nidjânisâk
- nâjwayâkisidjik Omâmi-wininiwâk kayé Otichkwâgâmik
mi eji-nâgwâtinik ôt ânimittâgusiwiniwa

ni wâkâkwat, nind anwi kayé ni mittikwâb mi
éta eji-kikkénindamânbân, mégwâteh aswésinzing eji
pimâtisiyân. Kâwin nâpitch ningikkéninâsiwâban
kije Manito, awekwén-itok yaam kijé Ma
nito ejinikâzokwén; ânawi énowék pakwâna nind
indanénimâban.

Nôsé, kin méya-nabichkâwâtch Tébèniminâng
Jézus ondajé wakittâkâmik kitchi nagatawéniminâng
kakkina enikokkwakamikak eyamâdjik, Kinijsa-gotch
ki ki chawénin Tébèniminâng tchi kikkénimâk, kin-
kin ijsa ki ki anôna Mékkatéwikonayétch tchi pimansik-
kawitch, éjinâtch: "Anichinâbé mekatéwanik wiyas we-
nidjânisingin nind apittènima, mâdjân awi-kikki-
nwa amawâkân ayamie mikiwâming tchi mâdji pin-
diketch; kitchitwa Mânin Wénidjânisingin épitté-
nimikotch mechkut Wékingin kitchi ijé mânâdjiâtch;
achchamâkan midjim Wâkwing ka ondjipâmâgâk, miyoum,
Jézus wiyaw; chénamaw Wâkwing ejichkwandémi-
wang." Nôsé keget ningi tipaigén kaiji-windama-
witch mékkatéwikonayétch ka yanônâtch, mi ékitômâ-
gâk nindânimittâgusiwin. Kin éta Wénidjânisi-
miyân kakik ki ka pisindôn, kâwikât ki ka pakki-
tchi pakkêwinisinôn. Kichpin anwéttawiwâtch
n'ochijjâk, wabandakâtwâk éta wâbandaâkâtwâk
-éta, youm nind ânimittâgusiwin
téch-ikôtch ta anwénindizowâk kitchi kôkki-mina
wâtch pamitôkwa.

Kétâko pimâtiswânén ki ka gaganôttamôn
méchkut enâbigis wi-ayâmittâwichin.

Mon père,

Tes enfants Algonquins et Népissings te saluent respectueusement et t'envoyent ce collier. C'est là leur notre parole. Et voici ce qu'elle te dit.

Tandisque je vivois errant dans les bois je ne connoissois que ma hache, ma flèche et mon arc. Quel pouvoit être le grand être, quel pouvoit être son nom, je l'ignorois. Néanmoins sans le connoître, je croyois intérieurement en lui. ~~C'est toi qui m'a appris à le connoître~~

Toi le vicaire de Jesus Christ sur la terre, toi le gardien de tous les fidèles, c'est toi qui m'as appris à le connoitre. C'est toi qui m'as envoyé la Robe noire, ~~pour me faire entrer dans la maison de la prière~~. Tu lui as dit: "Voilà l'Indien. C'est mon enfant. Voilà son gendre. Introduis le dans la maison de la prière: apprends lui à honorer que marie le regarde comme son fils et qu'il doit honorer comme sa mère; nourris le du pain céleste, qui est le corps de Jesus Christ; ouvre lui la porte du ciel."

J'ai écouté la robe noire que tu m'as envoyé, et j'ai dit à mes enfans: Le voilà, écoutez, ce que te dit le collier ma parole. Tu es mon père: je n'en reconnoitrai jamais d'autre. Si jamais mes petits enfants t'oublient et s'égarent, montre leur ce collier et aussitôt ils reviendront à toi.

Chaque jour je prie pour toi: Daigne me donner ta bénédiction.

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Wikwemikong 15me Fevrier 1845.

Ganachatageng daji Ogimâg-

Enawemina, Kin a nisswa=
nagizien, Enigokodeeia Kit anamikow, gaie
go Ki Mekade okwandaiemigag, gaie ki Kitchi
Jimaganichimag, gaie Kit ikwemag, gaie Kit
abinodjiimag nin danamikawag—ij,

Kit inenimigowa sa Kije Manido
Misode gego Debendang djiwi inawendiang, mngo-
memindange za ako odessigwiang Jesos odjijitwa=
win, gaie Kekkam djiwi Sagitoieng iwi ki Kitchi
inawendiwinina, ondjita gaie Kit inenimigowa
gego bwaiewawtassig djiwi anamietadiong-ki
bagosseninin sa djiwi anamietawien—

Enawemina, ningi iji nondage, anomaie-
endogwe djiwi debwewinagak, ki wi bi Andatkin
giwe, Nibissing idik we bi danakieg, Gich=
pin dach iwi debwewinagak; ki bagasseninin
djiwi windamawien gichpin inendaman, wi
bidjibiamawien: mi gaie ga iji nondageia, wi
bi ijaeg ajinaa bejik Kit agiman, manda ge ani nibing:
gichpin dach ba ijagwe, Apidji ninda kitchi
minwendam gichpin wi bi gagiziee iwi getchi
agawadaman wi wabandama Kidonaganina
getchi apitendagwak, mi sa eji bagasseninina
Enawemina= Gichpin bidjibiamawien eji ba=
gosseninina, windamawichin eji aiaien, gaie eji
bimadizien— Nin win ki wonenin nandach
ejiwebizien-mi mino aia ajonda Saganach Aking
a danakiea, anodji gego menezien, nindodinamâg

genawemica Saganach. Owi dach ga bi na-
ganag begik Nekanis kitotié Mokoman aking
ka machi ningikendazin ge ijiwebizid.

Nimo achkawa ojibiige sa Enawemina-
Enigokadecia ni bagossenima Debendang ki
bimadiziwinina, djiwi niminang, ajawendji
gewin, djiwi wewenì nagadoiang omikan
getchè gwaiakomok, djiwi dach bindiganinang
mamawi odaginawiwining, apegich ijiwe-
bag.

Nin daw Enawemina getchè dagi-
-ina, nin a nisswabewizia d.

Ogimâg — Benaspige-
Adawich
Bebamidabi
Makonse
Aspiginak
Ozaweie-
ni Sekamassino
Bemandkinang
Johnis
Ginochamey
Schkakayan

CHAMBERLAIN
OTTAWA

Aux Chefs des Algonkins
Lac des deux Montagnes

Ganachatagenq daji Ojimâg-
Omizinaiganiwâ (Odichkwâgamig)
Nîjsadjiwon —

Canada East

Required transport for the undermentioned Articles from Montreal to the Indian Mission at the Lake of the Two Mountains, with as much dispatch as may be practicable: vizt

3 Pork — Pieces — No. — Three —

5 Flour — Barrels — " — Five —

Indian Office C.E.
Montreal 23^d August 1849

D.C. Napier

Approved by Command

Rheumpleek Thayer

Governor Generals Secretary

CH101-6

Maps Macpherson Esqrs Hd Qrs will comply with the utmost despatch as the Provisions are urgently required

Lovell Sewall
Dep Com Gen Subs

23 August 1849

8 Vapor mi les
mi the oleh

2/6/479

2/6/457.75/79/166.75

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CH 119

Allan D	did not sign it	1	00	Clendinning W	not called on	1	00
Aitchison R	pay by by	2	00	Cole E H	Cant find	5	00
Akins Thos	Toronto	2	00	Cowie H J	Cant find	5	00
Angus A	Cant find	2	00	Dempsey M A	Cant find	1	00
Armstrong Rev J	Cote St Paul	10	00	Davis Mrs & Miss	England	4	00
Aldridge Geo	Cant	10	00	Dawson G W	Cant pay	2	00
Barrow James	Cant find			Donaldson Mrs	not called on	1	00
Bessy Dr	Cant	5	00	Evans Thos	will call	2	00
Billing Geo	Cant find	5	00	Earle Jno	Gone West	5	00
Bunting Thos	Cant Pay	1	00	Feader H E	Cant find		50
Burns J	Call	2	00	Fleming Mrs A	" "	2	00
Best Geo	Cant	2	00	Foster B	Cant get him in	1	00
Best J	Cant	2	00	Fielding W	Cant find	2	00
Burland Dr W	Work	3	00	Ford W C	Out of town	3	00
Barrat W M	Cant find	3	00	Fisher Mrs	Cant find	2	00
Buchanan W	Cant find	1	00	Green J		2	00
Burch Frank	Cant find	2	00	Garratt E	Toronto	2	00
Boon Chas	Cant pay	5	00	Gowie J W	Ottawa	1	00
Boon Annie	Cant pay	5	00	Griffin R A	Dead	2	00
Boyd J	Cant find	1	00	Giles W M	Cant find	2	25
Barlow J	Cant find	5	00	Grant J W		5	00
Booth W	did not sign it	2	00	Gillespie Jas	Cant find	5	00
Brule J	Cant find	2	00	Gouldthorpe		20	00
Cleary M	Long Point	2	00	Gouldthorpe	work	5	00
Cathcart A	Dead	2	00	Goodfellow J	did not sign it	5	00
Conway J	not called on	2	00	Gaby Lea		2	00

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2/6/$69.00

2/6/$98.50 69/55.50

Haines F	Cant find	1	00	Mullis John	Cant find		50
Haines —	Work	10	00	Munro Samuel		1	00
Heath G Jr	Cant find	5	00	Macqueen A		1	00
Hope W P	Cant pay	5	00	Nichol John		2	00
Hargreaves J W	Cant find	2	00	Norval James		1	00
Hay —	Cant find	2	00	Neville W H	Welly Bay 15th	3	00
Hubin Thos		2	00	Parker W	work pay	20	00
Jones Mrs	did not sign it	2	00	Powles W E	Cant pay	5	00
Kirkpatrick Miss	Cant find	2	00	Pearson Jas	Calls pay	3	00
Kelsey Miss	robin town	2	00	Ravenhill W	" "	5	00
Keough	not known	4	00	Rutherford J	not known	3	00
King J G		1	00	Rowe J & S	not known	4	00
Kerr Chas E		2	00	Rochedieu Miss	cant find	2	00
Kirkpatrick	dead	5	00	Russell Jas	cant find	1	00
Leithead		2	00	Rath J	cant find	1	00
Lee Mrs	Cant pay	2	00	Richardson	cant pay	2	00
Light Thos	Work	1	00	Robertson A	Toronto	2	00
Littlehales	Cant find	5	00	Stewart R	cant find	2	00
Libby A		2	00	Smith C W	cant find	2	00
Langton Hy				Staton E & B	cant find	2	00
Lyons Jas	Cant find	5	00	Smith W m	cant find	2	00
Lavernais Jas	Cant find	1	00	Simpson J & S		5	00
Morrison	Wilbraham	2	00	Sautelle A		3	00
Morgan Mrs	Cant find	1	00	Smith W D	Cote de Neiges	5	00
Murray J	Moved	5	00	Short John		5	00
Moore W W	Cant find	1	00	Smith D F		1	00

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2/ 64.00

11/ 53.00 84 137.00

137.00 155.50 16.75 159.25

Smith Wm		1	00	Whiteside Ch		2	00
Sutcliffe Ed	Dead	5	00	Winter J & E	Toronto	2	00
Service D	Cant find	1	00	Ward J	cant find	5	00
Shaw J		1	00	W Kay	did not sign list	2	00
Scott Wm	Cant find	1	00	W Chalcott	Call	5	00
Steel James	Cant pay	1	00	W Laren	Toronto	20	00
Smythe C	Cant find	1	00	W Price	Call	2	00
Spence A		1	00	W Kennan	Cant pay	10	00
Scott J	Cant find	3	00	W Gannon	Cant find	2	00
Sutton Thos	Cant find	2	00	W Gladman	Cant find	1	00
Snow W	Call	5	00	Greenaw	not in the city	2	00
Sutcliffe Ely	A	5	00				
Stewart W W	over the water	10	00				
Simpson J R	Cant find	1	00				
Stanley Fred	Cant pay	5	00				
Saker J	Cant find	2	00				
Sish Miss		1	00				
Shier W C	Lot 6 Pool	1	00				
Tabb A L		20	00				
Thomas W	Call	1	00				
Tees W	out of town	1	00				
Will E G	cant find	1	00				
Wilkins	" "	1	00				
Whiteside Hy		5	00				
Woodworth	Cant find	2	00				
Wardill Jas	Call	5	00				

$459.25

Oka Defence Fund.

Subscriptions not Paid

Leftwich
Gazette
25th Oct. —
The Document to accpt.
Contract 7 Oct. — —
1st Degree
by 3 Chiefs
2d by Scouts

Important
See Mem. Bk.

CH119
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Ottawa 23rd March 1878

Sir

I am directed by the Superintendent General of Indian Affairs to acknowledge the receipt of your letter of the 15th instant communicating the effect of a conversation you had with the Rev. Mr. Borland a member of the Civil Rights Alliance of Montreal with respect to the proposition of the Department to remove the Indians of Oka to Cockburn Island, and enclosing a written statement by Mr. Borland of his views on the subject.

The Department have gone into the whole history of the Oka Indian matter, have read and carefully considered all that Mr Borland and other friends of the Indians have advanced on the subject and have taken the best possible legal advice, that advice has uniformly been that the Indians have no legal title to the soil, that the Gentlemen of the Seminary are not trustees for the Indians but absolute proprietors of the land and that no suit against the Seminary with a view to obtain possession of the property for the Indians could be successful. The Department therefore cannot accept Mr Borlands opinion in a legal question as against the opinion of the first lawyers in the Country. More than two years ago Mr Borland and those associated with him were given an opportunity of bringing a test case before the Courts but up to the present moment they have neglected or at least failed to do so, leaving the Department to draw the obvious inference that their counsel is not of opinion such a suit would succeed. If there is any blame resting upon anybody on account of no action having been

been taken it, is not certainly upon the Department. From advice given by counsel who have considered every phase of the question with the utmost care and who brought to their work ability of the highest order the Department is convinced that the only result of taking the case into court would be to confirm the Seminary in what they claim to be their
4 rights. I need scarcely say that in that event the Indians would receive nothing. The Seminary offer the Indians $20.000 at present for any rights
5 they may have if they will remove altogether from the Seigniory.

The Department believes it in the interest of all parties to the dispute and especially in the interest of the Indians that all causes of difficulty and difference should be removed and have therefore earnestly pressed upon the Chiefs and leading men of the Band the desirability of accepting the offer of the Seminary. The Superintendent General has not been informed what those who
6 interfere between the Indians and the Department propose to do in case a suit is brought and the result is adverse to the Indians? Are they prepared to bear the loss and to make up to the Indians an amount equal to that which the Gentlemen of the Seminary now offer? Are they prepared to give some satisfactory assurance that the Indians if they prefer their advice to the advice of the Government are not going to lose by
7 doing so? These are considerations which ought to be carefully weighed by those Gentlemen before they take upon themselves the onerous responsibility of urging the Indians to disregard the advice of the Government and refuse to entertain the

propositions

propositions which have been made to them.

If an early and favourable conclusion to these negotiations is not arrived at it is the intention of the Department to withdraw their Agent from the Seignory and leave those who have interfered to prevent the Government from exercising successfully their good offices with the Indians, the responsibility of any difficulties which may arise in consequence. It would be well that the Indians Mr Borland and all concerned should know that the Gentlemen of the Seminary renewed their offer of a compromise with a very great deal of reluctance and that it will be open for acceptance for but a limited period.

As to the points raised in the resume of the conclusions arrived at by the Committees of the Civil Rights Alliance and the Methodist Church which Mr Borland recites the Superintendent General directs me to say:-

1st That very serious objections have been raised by some of the people on the Manitoulin Islands to that locality being selected for the Oka Indians but even were this not the case the Department considers Cockburn Island the best suited and at the same time the most available for the purposes of an Indian Settlement.

2nd " In discussing what the Government would or would not do for the Indians in case of their removal as proposed, it must be borne in mind that the Indians are not, nor is it desirable to make them pensioners upon the country. The Government and the Department are merely Trustees to administer the property of the Indians as may be thought best for the Indians themselves. There is

no

no fund in the possession of the Government belonging to the Oka Indians, and beyond administering these funds and saving that no injustice is done them it has not been the practice to go. Their personal wants must be met by their own industry and by Provincial and Municipal authorities.

3rd. It will at once be apparent to Mr. Borland that the erection of a church and parsonage by the Government is something entirely at variance with the well settled policy of the Department, something which must in this case and every other be left for the churches and religious organizations interested in the Spiritual welfare of the Indians, to accomplish.

4th. Of course it would be necessary to defray the cost of what ever land on Cockburn Island was purchased for the Indians out of the sum offerd by the Seminary. These lands have recently been surrendered by another band of Indians and the proceeds of any sale which takes place goes to the credit of the fund which the department administers in their behalf.

The Department have no means of purchasing these or any other lands for the Oka Band other than such as the amount given by the Seminary in consideration for their removal may afford but the price of the lands on Cockburn Island is so small only 50 cents an acre that the expenditure would be quite inconsiderable.

5th. In conclusion I am to say that the Superintendent General in his capacity as Truster for the Indians, in case the proposition he has made to them is accepted would arrange all

all the minor details connected with their removal respecting which Mr Borland makes inquiry as he might find it best in their interest

I am,
Sir,
Your obedient servant
(signed) E. A. Meredith
Deputy of the Minister of the Interior

John McGinn Esq
Indian Agent
Okla
T.

5

Govt letter
to Mr Gisborne
23 May
1877 ~~1878~~

L CH 119 McGILL UNIVERSITY LIBRARY

Mrs Dorion
10 Oct 79

Ottawa 10th of October
1879

Dear Friend Jane

We are repairing our house a little and I have decided that it will be altogether better to have it papered as the whitewash is continually peeling off and keeps the rooms so untidy therefore I am obliged to trouble you to get us the paper if you will be so kind The Sitting Room is 18½ long by 12. the walls 9 ft high Bedroom 18 by 10. the Kitchen 24 by 17. get the kitchen paper dark coloured something in imitation of wood would be very suitable the paper for the other rooms you will suit your own taste about. but be sure and get enough of it for. I should not like to have to wait another week before to get settled

MC GILL
UNIVERSITY
LIBRARY

up. and bring up 5 lbs of glue as I anticipate having some difficultly in getting the paper to stick on. Mr McFie told us you had written him that you were coming to Oka to-morrow by and bring up those articles to-morrow if you come (that is if you receive this letter soon enough) the 4th as I am very anxious to get settled down to life in Oka as soon as possible. Mr Borland came up the day after you went away we were very glad to see him; matters in Oka are just about the same as when you were here;

Same yours truly
Mrs. L. G. Doiron

untill we get all cleaned up something like Christians. we are in a frightful state at present with lime and mortar.

L. G. Doiron

P.S. We will require some bordering also. for the several rooms if you do not come up tomorrow please send up those things as soon as possible and if you dont come up

McGILL UNIVERSITY LIBRARY CH119

Senate
13th March 1879—

Dear Mr Green

On receipt of your letter of yesterdays date, and the Report you asked for not yet circulated, I enclosed your letter to Lieut Colonel Denis Deputy Minister of the Interior, and received his reply which I now enclose—

I cannot say when the Oka Indian Case will come up in the House if the debate on Governor Letellier's matter closes to night it is expected Tilley will bring down the Budget to morrow—

Yours very truly

J. Ferrier

W. O. Green Esqr

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DEPARTMENT OF THE INTERIOR CANADA

Ottawa,
13th March, 1879,

The Honble
James Ferrier.
The Senate

Dear Sir,

In reference to the request contained in the enclosure of your note of today, that a copy of the "Deputy Superintendent General of Indian Affairs Report for last year be sent the Civil Right Alliance, "Montreal, I have to state that the Report asked for is not yet out of the hands of the Printers, but is ex-

expected in about ten days, so soon as received a copy will be sent to Mr Green.

Believe me,
Dear Sir
Yours truly
L. Plumb

FREE
OTTAWA
MR 13
79
MAR
13
1879
H. L. Greens Esqr
143 Stanley Street
Montreal
J. Jemier
Senator

Agents No.
In your reply refer to
No. 8,946

DEPARTMENT OF THE INTERIOR, CANADA.
INDIAN BRANCH

MCGILL UNIVERSITY LIBRARY CH119

Ottawa 28th Jany. 1880

Sir,

In reply to your letter of the 10th Inst. requesting to be furnished with a copy of the Map of Survey of the land on the Ottawa proposed to be granted to the Oka Indians & the Lake of Two Mountains, I beg to inform you that there is no Map of Survey of said land on record in this Office

I am, Sir,

Your obedient Servant

L. Vankoughnet

Deputy Supt. Genl.

of Ind. Affs.

N. O. Green Esq.

Box 730.

Montreal

P.Q.

L

H Vankaynbt

28 Lacy 80

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CIVIL RIGHTS ALLIANCE,

~~Montreal~~, Oka 16th Augt 1880

We, the undersigned Chiefs of the Iroquois Tribe of Indians resident at Oka in the Province of Quebec, do duly appoint Mr N.O. Genno Gentleman of the City of montreal in the said Province of Quebec as our Agent to act for us in the matter of our removal - that is to say, the removal of said Tribe to lands situated in the Province of Ontario or elsewhere, for the settlement of our tribe on such lands as shall be approved of by representatives of said tribe who shall be by us appointed - with the understanding that all expenses in regard to examination of said lands shall be defrayed either by the Seminary of St Sulpice or this Agents. This request is made after Council held and vote taken by members of said tribe.

Signed by us, said Chiefs of said Tribe, in duplicate

C. Joseph Onatakerrat

Witness { Louis Kanenwakenhiate

N.O. Genno

John X Aremakenrat

All communications to be addressed to the Secretary, Civil Rights Alliance, ~~162 St. James Street,~~ or to P. O. Box ~~1348~~ Montreal.

730

Oka 1st Sept 1880

We the undersigned Chiefs of the Tribe of Iroquois, Indians, resident at Oka in the Province of Quebec have this day held a Council (the third) in regard to our removal to Land situated in the Province of Ontario or elsewhere, as may be hereafter decided upon, do hereby ratify our former decision of the 10th day of August last - that is to say - we (the Tribe) wish Mr N. O. Queen to act for us in this matter with the Government at Ottawa, having that end in view. We further wish to state that though we can satisfie the law for more right than we now get from the Seminary of St Sulpice we are likely to get for long time to come. Owing to the tedious course pursued in the Courts of Law, we feel that for the absolute interest of ourselves and families, our removal to good land of sufficient extent we shall be able to show our friends and the world that we are able to take care of ourselves and likewise it will be the best course to pursue

Jos. Brosseau

H. Wolfe Shepherd

Onasakenerat

12th Sept 1880

We the undersigned Chiefs of the Tribe of Iroquois, Indians, resident at Oka in the Province of Quebec, have this day held a Council (the third) in regard to our removal to land situated in the Province of Ontario or elsewhere, as may be hereafter decided upon, do hereby ratify our former decision of the 10th day of August last - that is to say - we (the Tribe) wish Mr R. O'Gorman to act for us in this matter, with the Government at Ottawa, having that end in view. We further wish to state, that though we are satisfied we have far more right than we now get from the Seminary of St Sulpice or are likely to get for long time to come. Owing to the tedious course pursued in the Courts of Law, we feel that for the absolute interest of ourselves and families, our removal to good lands of sufficient extent, we shall be able to show to our friends and the world that we are able to take care of ourselves and likewise it will be the best course to pursue.

H. W. Shepherd

Jos. Onasakenrad

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Signer on Board of Prince of Wales

We the undersigned Chiefs of the "Oka Tribe" of Indians, known as the Iroquois now resident at Oka, wish that Mr N. O'Green of the City of Montreal would act with and for us in the selection of land for the removal of our said Tribe to such land as we shall select, with the understanding that we shall be at no expense as regards the selection or removal to such land; And further that we do not bind ourselves to remove unless a satisfactory settlement can be made with the Seminary of St Sulpice in regard to the land now occupied by our said Tribe

Joseph Onatokeurat Chief

Caughnawaga
7 Oct 1865

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We the undersigned Chiefs of the "Oka Tribe" of Indians, known as the "Iroquois" now resident at Oka, wish that Mr N.O'Queen of the City of Montreal, to act with and for us in the selection of land for the removal of our said tribe to such land as we shall select, with the understanding that we shall be at no expense as regards the selection or location of the same; and further, that we shall not be bound to remove without coming to a satisfactory settlement with the Seminary of St Sulpice in regard to the lands now occupied by our said Tribe can be made

Joseph Onasakenrat Chief

Caughnawaga
7th Oct 1880

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Chief
Joseph.
Canyonville
7th Oct
1880

were desirous of acquiring no further action can be taken in the matter by this Department.

Believe me to be.

Dear Sir,

Yours Sincerely.

D. Van Koughnet

D. S. G. of I. A.

1880-1881 Indian Affairs

5

Private

DEPARTMENT OF INDIAN AFFAIRS. CANADA.

Ottawa

Oct. 15th 1880

A. O. Green Esq

Montreal P.Q.

McGILL UNIVERSITY LIBRARY CH 119

Dear Sir,

In reply to your private letter of the 11th Instant, I have to inform you that in the Department has received a communication from the Crown Lands Department of Ontario relative to the land in the Parry Sound District, which it was represented to the Department the Indians of Oka were

To the Supt of General of
Indian Affairs at
Ottawa

Sir

We the Undersigned
Chiefs of the Iroquois Tribe
of Indians resident at "Oka"
in the Province of Quebec, would
respectfully state to the Depart
- ment of "Indian Affairs" that
the said tribe which we represent
would be willing to remove to
suitable land situate either
in the Province of Ontario or
Quebec providing we may be
permitted to choose such land
as will be satisfactory to our
said Tribe, and on such other
condition as may be agreed
upon by us and the said Depart
- ment of Indian Affairs. We
wish it to be understood that we
do not bind ourselves to accept
the land we may choose until
the same be submitted and
decided upon by the said Tribe,
and further, that the Department
will delay our offering in regard
to the selection of a locality and
that the Department will also
send their Agent with us who
will be authorized to visit with
us the different locations the
Government may select for
our examination

We Remain &
Yours most Respectfully

The above I have to Recommend
approval of it -

Ottawa 27 Oct
1880

McGILL
UNIVERSITY
LIBRARY
CHIUG

Copy of
Memo 6
Vanderbilt
27 Oct 1880

Ottawa 27 Oct 1880

The Hon
Sir John A Macdonald

Copy

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Sir

The undersigned would be glad to have an interview with you on the subject of Oka matters relating to Sewell mortgage matters in question Several important matters relating to the Oka trouble will you kindly let us know this ~~eve~~ or early tomorrow what hour may we call upon you

We have the Honor to be Sir

This Copy was sent by X to O

answer sent O.K.

Russell Hanes

WHITE PINE SHIPPERS, 1-INCH SIDINGS.

(Equal to Dressing and up; 13 ft. and 16 ft. long.)

PILES NOS. 7, 9, 10, 11, 18, 19 27, 28, 29 AND 31—Containing about 90,000 ft.

CLEAR 1-INCH SIDINGS.

PILES NOS. 8 AND 12—Containing about 10,000 ft.

GOOD CANADA CLEAR 1-INCH SIDINGS.

PILE 26—Containing 9,500 ft.

LOG RUN 1½-INCH SIDINGS.

PILES NOS. 1 AND 2—Containing about 11,500 ft.

1-INCH WHITE PINE SHORTS.

PILES NOS. 30 AND 32—Containing about 16,000 ft.

1-INCH RED PINE SHORTS.

PILE 10—Containing about 3,066 ft.

WHITE PINE STOCKS.

DEPARTMENT OF INDIAN AFFAIRS. CANADA.

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Ottawa Oct 26/88

My dear Sir,

I have just received a letter from the Indian Agent at Oka, communicating the fact that the Indians of that place do not desire you to represent them.

I cannot therefore give you the letter referred to in our conversation

N. O Greene Esqre

conversation this afternoon

Yours truly

L. Vankoughnet

Ottawa

Dec 26 1888

Sir John A. Macdonald

1 Let to Vankoughnet 15th Nov 1860

Since my respects of 8th inst — I have visited to Okn and had conversations with several of the leading men of the tribe as also with Chfs Joseph & Louis and find that the information given me by the Agt of the Dept was not according to the wishes or feelings of the tribe generally. As I hinted in my note from Ottawa of 28th ult (when in Ottawa) that I knew for a fact that certain influence had been brot to bear with the Indns agst their removal said influence dating so far back as 10th Sept last, after the meeting when they did so unanimously to leave to, — is more than conjecture also from the fact that the Revd J B— has on three (3) several occasions told them they shd not remove to Okn for the following reasons viz — that the Church wd stand by them and that how

CH119

Copy of
L— to Vail—
15 Nov 1880

N/ they, the Church, will gain
the victory over the sinning
to be when all will be still & they
will then live in peace & rest.
Now it is all very well to tell them
prophesied that the victory to will be
this, but if they wait for this many
friends to pay expos for the gaining of
the victory they will have long to wait
for years I have done what I could
for them benefit of the Oka and dont
now feel like going it up especially
as I find those who have done least
make the most opposition
It is to be regretted that certain influence
has been exercised in this matter, otherwise than ministrations
there will have been no opposition and
all will have been better the coming season &
Godspeed.
to wishes of the parties most interested
I expect to see Chief Joseph is to this
town in days or two, after seeing him will
write - If you have anything to commu-
nicate will be glad to have a line -
Sent B Bk going to trading with Indians of NW

CH UNIVERSITY LIBRARY 119

RETURN

To an Address of the HOUSE OF COMMONS, dated 24th February, 1870, for Copies of all Correspondence between the Government and the Iroquois Indians of Two Mountains, or other parties, relative to the sale or surrender of the Indian Lands, with Copies of Orders in Council or other documents relating to the difficulties existing with said Indians; and also, a statement shewing what reserves are available for such Indians in other parts of the Country.

By Command.

J. C. AIKINS,
Secretary of State.

DEPARTMENT OF THE SECRETARY OF STATE,
Ottawa, 31st March, 1870.

OTTAWA, 26th March, 1870.

Copies of Correspondence between the Government and the Iroquois Indians of the Lake of Two Mountains and other parties, relative to the sale or surrender of the Indian Lands, with Copies of the Orders in Council and other documents relating to the difficulties existing with the Indians, as called for in Parliament by Address to His Excellency the Governor General, dated 24th February, 1870.

DEPARTMENT OF THE SECRETARY OF STATE FOR THE PROVINCES,
Indian Branch.

List of Copies of Documents, re *Indians of the Lake of Two Mountains, furnished Indian Department to the House of Commons.*

No. 1.—Memorial of the Iroquois Indians of the Lake of Two Mountains, to the Ho Sir John A. McDonald, dated 10th December, 1868.

No. 2.—Petition to His Excellency the Right Honorable Chs. Stanley Viscount Monc from the Indians of the Lake of Two Mountains, 8th August, 1868.

No. 3.—Deed of Deposit of a certain paper-writing (*papier ecrit*). Dated 28t November, 1868.

No. 4.—Petition from the Algonquin Indians of the Lake of Two Mountains, date 31st July, 1868.

No. 5.—Rev. Mr. Mercier, Missionary at the Lake of Two Mountains, to Honorable the Secretary of State, dated 3rd August, 1868.

No. 6.—Rev. Mr. Baile, Superior of the Seminary of Sulpice, Montreal, to the Hon. the Secretary of State, dated 12th October, 1868.

No. 7.—Deed of Ratification, by the French King, dated 7th April, 1718.

No. 8.—Deed of Ratification, by the French King, dated 1735.

No. 9.—Extract from the Register of Superior Council of Quebec, ordering the registration of Deeds of Ratification.

No. 10.—Letter from the Attorney General's Office for the Province of Quebec, to Hon. the Secretary of State, transmitting Judge Coursol's Report, relative to the disturbances at the Lake of Two Mountains.

No. 11.—Judge Coursol's Report on the above.

No. 12.—The Hon. the Secretary of State to the Iroquois Indians of the Lake of Two Mountains, dated 20th October, 1868.

No. 13.—Letter from His Excellency the Governor General to the Iroquois Indians of the Lake of Two Mountains, dated 23rd October, 1868.

No. 14.—The Hon. the Secretary of State to the Montreal Seminary, dated 3rd November, 1868.

No. 15.—Reverend Messire Baile, Superior of the Seminary of Montreal, to the Hon. the Secretary of State, dated 9th November, 1868.

No. 16.—The Hon. the Secretary of State to the Iroquois Indians of the Lake of Two Mountains, dated 9th December, 1868.

No. 17.—Secretary of State to the Algonquins Indians of Lake of Two Mountains, dated 10th December, 1868.

No. 18.—Petition from the Iroquois Indians to the Governor General, dated 8th February, 1869.

No. 19.—Telegram from the same to the same, dated February 22nd, 1869.

No. 20.—Letter from the Governor General's Office to the Indians of the Lake of Two Mountains, dated 23rd February, 1869.

No. 21.—Letter from the Governor General's Office to the Hon. the Privy Council, enclosing Petition and Telegram above referred to, for report, dated 23rd February, 1869.

No. 22.—The Iroquois Indians to His Excellency the Governor General, dated 26th February, 1869.

No. 23.—Letter from the Secretary of State's Office, to the Iroquois Indians, dated 15th March, 1869.

No. 24.—Reverend Mr. Baile, Superior of the Seminary of St. Sulpice, to the Hon. the Secretary of State, dated 2nd June, 1869.

No. 25.—Hon. the Secretary of State to Judge Coursol, dated 8th September, 1869.
No. 26.—Judge Coursol's Second Report, dated 18th September, 1869, in reference to his Mission at the Lake of Two Mountains.
No. 27.—Letter from the Under Secretary of State to Judge Coursol, dated 23rd September, 1869.
No. 28.—The Hon. the Secretary of State to Judge Coursol, dated 14th October, 1869.
No. 29.—Third Report from Judge Coursol to the Hon. the Secretary of State, dated 27th October, 1869.
No. 30.—The Hon. the Secretary of State to Judge Coursol, dated 4th November, 1869.
No. 31.—Petition from the Iroquois Indians of the Lake of Two Mountains to the Hon. the Secretary of State for the Provinces. (No date.)
No. 32.—Petition to His Excellency the Governor General, from the Iroquois Indians of the Lake of Two Mountains.
No. 33.—Secretary of State for the Provinces to the Reverend Mr. Baile, dated 26th January, 1870.
No. 34.—Reverend Mr. Baile to the Hon. the Secretary of State for the Provinces, dated 26th February, 1870.
No. 35.—Reverend John Borland, Wesleyan Missionary and Chairman of the Quebec District, to the Hon. the Secretary of State for the Provinces, dated 17th February, 1870.
No. 36.—The Hon. the Secretary of State for the Provinces, to the Reverend John Borland, dated 12th March, 1870.
No. 37.—Rev. John Borland to the Hon. the Secretary of State for the Provinces, dated 17th March, 1870.
No. 37½.—Hon. J. Howe to Reverend J. Borland, 26th March, 1870.
No. 38.—Report from the Indian Office, relative to the complaints of the Iroquois Indians of Lake of Two Mountains, dated 18th March, 1869.
No. 39.—Report on the Petition of the Algonquin Indians of the Lake of Two Mountains, dated 26th October, 1868.
No. 40.—Report on the Petition of the Iroquois Indians of the Lake of Two Mountains, dated 9th October, 1868.
No. 41.—Report of the Hon. the Privy Council on the above, dated 24th May, 1869.
No. 42.—Extract from Report of the Committee of the Privy Council on land applications, dated 9th August, 1853.
No. 43.—Extract from Schedule, shewing the distribution of the area of land set apart for the Indians, dated 7th June, 1853.

(Copy, No. 1.)

PROVINCE OF QUEBEC, }
DOMINION OF CANADA. }

To the Honorable Sir John Macdonald, C. B., Minister of Justice and Attorney General for the Province of Ontario, in the Dominion of Canada, &c., &c.

HONORABLE SIR,—The humble memorial of the Indian Chiefs and Iroquois of the Lake of Two Mountains, in the said Dominion, respectfully sheweth :—

That their petition of the 8th day of August now last past (1868), to His Excellency Lord Monck, late Governor of the said Dominion, in the French language, a true copy of which is now produced (exhibit letter A.), setting forth certain grievances against the priests of the Seminary of Saint Sulpice, was to have been referred for adjustment to the Honorable the Secretary of State for Canada, as per the accompanying acknowledgment (exhibit letter B.)

That much to their loss, prejudice, and detriment, your memorialists are yet suffering from the treatment of the priests, who have not desisted from oppressing them since their said petition, and have reduced them by their pride, hypocrisy, and avarice, to a most lamentable state of destitution and want.

That their circumstances, wretched as they may appear, were considerably aggravated by the visit to their otherwise quiet and peaceable village, of a certain number of policemen, headed by Mr. Coursolles, a Montreal magistrate, at the pressing and secret invitation of the aforesaid priests, who had falsely and maliciously represented their tribe as being in open rebellion ! Your memorialists not having been favored with the report upon this system of portable justice, would believe Mr. Coursolles disposed to make *one* upon the request of his superiors in office.

That in addition to the above stated annoyance, the priests have endeavoured to silence them into submission to their ghostly authority (since they disbelieve their doctrine of purgatory), by threats of the penitentiary and transportation beyond the seas by the British government.

That the accompanying letter of the Secretary of State, written evidently under the sainted invocation of the priests of the Seminary at the Lake of Two Mountains, lead your memorialists to apprehend that justice will not be fairly dealt to them, unless they could secure your special protection, as the Minister of Justice. (See document letter C.)

That your memorialists obtained a verbal concession, given by the Reverend Mr. Quiblier, then the Superior of the Seminary of Saint Sulpice, at a public meeting or council held at the Lake of Two Mountains, in the month of June, 1839, in the presence of the officers of the Indian Department, the Iroquois chiefs and warriors of that settlement, to the effect of cutting and selling firewood out of the lands they then occupied, or might hereafter wish to occupy in the Seigniory of the Lake of Two Mountains. The Iroquois Indians having previously obtained a similar permit from His Excellency Sir John Colbourne, then Governor in Chief in Lower Canada, of all which certificates are now produced, and to which your honor is most respectfully referred. (See document letter D.)

That, on being duly notified of the existence of the proofs of such a concession, the priests of the Seminary of Saint Sulpice peremptorily denied and refused to admit them ?

That your memorialists, furthermore, respectfully refer your honor to the list of subscriptions now produced in aid to the suffering Iroquois warriors of the Lake of Two Mountains, as a proof of their destitution and poverty, and of the sympathy they have enlisted by their well tried loyalty, courage, and good conduct, on the part of their neighbours, the respectable Protestants of the adjoining county (see exhibit E.) That your memorialists most respectfully conclude by soliciting the intervention of your honor in their behalf, and obtain on the part of the priests of the Seminary of Saint Sulpice :

Firstly, the recognition of those rights secured to their tribe by the royal proclamation of His late Majesty King George the Third, dated the 7th day of October, 1765.

Secondly, of the 27th and 49th articles of the treaty of capitulation.

Thirdly, of the 3rd section of the ordinance passed in the 17th year George 3rd, Cap. 7th.

Fourthly, of the rights and privileges granted to the tenants (*censitaires*) of other seigniories in the province.

Fifthly, of the liberty of conscience, the free circulation and preaching of the Gospel by whatever means the Iroquois of the Lake may deem fit to devise.

Sixthly, the opening and keeping of Sabbath Schools with Evangelical teachers.

Seventhly, of the appointment of Superintendent and other officers of the Indian Department, as existing in the former times (1837), only to be selected from among Protestants, instead of Roman Catholics.

Eighthly, of their rights to cut down and make a traffic, to their own best profit and advantage, of the firewood, agreeable to the verbal permit or concession referred to in document letter D.

And your Memorialists, as in duty bound, will ever pray.

(Signed,) Joseph Onasakenral,
Louis Karenratenkiate,
Jean Aennakenrat,
Thomas Sakokenni,
Sasatis Karomhisnak8ui,
Louis × Karonhammhue,
Sasie × Tiahokathe,
Sose × Lobetres8ane,
Nicolas × Tikanotokeni,
Sose × Teha8riakeoura,
David Athondine,
Pierre × Toronheaton,
Louis Shatehasmnotiu.

Lake of Two Mountains, 10th December, 1868.

References :—

1. Petition to Lord Monck, Exhibit A.
2. His Answer, Exhibit B.
3. Letter of the Secretary of State, C.
4. Certificate of James Hughes, D.
5. Subscription List, E.

No. 2.

(Translated from the French.)

District of Terrebonne, }
Province of Quebec. }

To His Excellency the Right Honorable Charles Stanley, Vicount Monck, Baron Monck of Ballytrammon, in the County of Wexford, Baron Monck, of Ballytrammon in the Peerage of the United Kingdom of Great Britain and Ireland, Governor General of the Dominion of Canada, &c., &c., &c.

May it please your Excellency,—

The humble Petition of the undersigned Chiefs of the Iroquois Tribe or Nation of the Lake of Two Mountains, in the District of Terrebonne, duly elected according to the laws, usages, and customs of the said Nation.

Respectfully sheweth,—

That they are the descendants and rightful representatives of that same Indian Nation or Tribe, with whom the British Government made an alliance, and who lived under his special protection long before and after the day of the Royal Proclamation of His late Majesty, George the Third of Glorious Memory, dated 7th day of October, 1763.

That for more than a century, their Nation or Tribe have always remained faithful and loyal to the British Government, notwithstanding the example to the contrary of the other Tribes, and of their co-religionists, the French and the Canadians, during the war of England with France and America, and more recently, the Canadian rebellion.

That their Nation, for this reason, and for motives of personal interest, have always been treated with contempt and harshness by the members of the clergy of the Church of Rome (better known among themselves, under the designation of the gods of this world), who, under the cloak of religion, have assumed the mastership of the Indians here, as well as in other localities,—that scourge of humankind, those oppressors of the children of the Great and only God of the Universe, are at last unmasked!

That for a long time they have been desirous of obtaining the free enjoyment of their rights and privileges as British subjects, but that their wives, and the most timid among them were, at the least sign of dissatisfaction manifested by them against the adminstration of the priests of the Church of Rome, threatened with anathema and eternal damnation by those holy fathers, full of anger and wrath, and the Sacraments of which church they would deprive them, dead or alive.

Your Petitioners thought better to submit, until the time would arrive when they could break from such shameful superstition.

That your Petitioners, through the intrigues and doings of the seigniors of St. Sulpice, were deprived of the protection of the British Government, and of the scholastic and religious education, more in harmony with their progress in civilization, than that of writing and reading in the Iroquois language, which the priests and seigniors of St. Sulpice, took care to teach to a few only, with a view to impose upon the others and to prevent them from acquiring the knowledge of the rights and privileges pertaining to humanity.

That by the 15th Paragraph of the Royal Proclamation above referred to, it is enacted: "That inasmuch as great frauds and abuses were committed in the purchase "of Indian lands, to our prejudice, and to the great dissatisfaction of the Indians, so "as to prevent in future such like irregularities, and so that the Indians may be convinced "of our justice and firm resolution to prevent every reasonable cause of discontentment, "by and with the advice of our Privy Council, We strictly enjoin and command that "no person takes upon himself to purchase from the said Indians, any of the lands "reserved for the said Indians, in those parts of Our Colonies in which We have been "pleased to allow people to settle therein; but if at any time to come, any of the said "Indians were inclined to dispose of the said lands, they will be bought solely for us, "and in our name, at some public meeting of the said Indians, held to that effect by the "Governor or Commander in Chief of Our Colony, respectively, where the said lands "shall be situated, and in case such lands be situated within the limits of any Proprie-"tary Government, then they will be subject to the direction and instructions that "We or the said Proprietary Government may deem proper to give to that effect."

That your Petitioners in their names and in the name of the Iroquois Nation, believe it to be their duty to point out, amongst other great frauds and abuses committed towards them by the priests and seigniors of St. Sulpice of the Lake of Two Mountains, above mentioned.

1. That they have constantly refused them grants of land for agricultural purposes within the limits of their own residence, according to the laws, usages, and customs in Lower Canada.

2. That they have been deprived of the right of taking firewood for their own use, even on the lands they occupy, whilst the priests and seigniors of St. Sulpice, in the year

1864, under the pretext of opening a road, have cut and carried away, through the medium of French Canadians, more than one thousand cords of wood, such as maple, beech, and birch, on an extent in the domain of the said Seigniory, of half an acre in width and one mile and a half in length, which wood they sold and bartered away, to the great prejudice and detriment of your petitioners, notwithstanding their remonstrances to the contrary.

3. That the above-mentioned priests and seigniors, although refusing to your petitioners and the other Indians the right of taking wood on their own property, did sell before their own eyes, to a French Canadian of the name of André Lacriox, a large quantity of wood of great value, which was taken from a place known as the Great Bay, Indian Land, on an extent of 30 acres.

4. That a certain Jean Baptiste Lacoppre, Iroquois, having made a canoe, which he sold, had the shame of seeing it claimed by Messire Mercier, in the name of the priests and seigniors of St. Sulpice, saying, that he was punishing that Indian for having sold his canoe without the permission of the priests.

5. That the said priests and seigniors of St. Sulpice levy tithes from the Indians without any right so to do, and exact other dues, (under the penalty of anathema and the refusal of the Sacraments) such as baptism, marriages, and burials, which may happen in their midst.

6. That the widow of Thomas Petit-cris, an Iroquois woman, having a family of four children, in possession of a piece of land, containing forty acres in superficies, which she thought she could utilize for her own benefit and that of her family, leased that land to a well to do farmer, for the moiety of the crop, equal in value to a rental of 15 livres currency, the works upon it were commenced when the priest, Mr. Mercier, in the name of his brothers of St. Sulpice, rushed forward like a hawk on its prey, and caused the profits of the poor widow to be entailed in his favor, and only gave her $30 00, thus conscientiously pocketing, in his quality of priest, a usurious and condemnable profit for everybody else of 100% taken from the poor widow and her orphans.

That your Petitioners believe it to be their duty to respectfully call the attention of Your Excellency to the following articles of the Treaty of Capitulation of 8th September, 1760 :—

1st. The Marquis of Vaudreuil proposed (in article 27) "That the free exercise of "the Catholic, Apostolic, and Roman religion shall exist unreservedly, in such a manner "as to permit to individuals of all classes, and of every city and country far and near, to "continue to assemble in the churches and frequent the Sacraments as heretofore without "fear of molestation, either directly or indirectly. The British Government will oblige "these individuals to pay to the priests, who will have charge of them, the tithes and all "the other dues which they were in the habit of paying under the Government of His "Most Christian Majesty."

To which General Amherst, on behalf of His Britannic Majesty, answered, "Granted, "as to the free exercise of their religion, the obligation to pay the tithes to the priests "shall depend upon the King."

2nd. In article 49, the French general proposed, "That the Indians or the Indian "Allies of His Most Christian Majesty, shall be maintained in the possession of the lands "which they occupy, if they wish to remain thereon ; they shall not be molested under "any pretext whatsoever, for having taken up arms and served His Most Christian "Majesty, they will have, like the French, liberty of religion, and will keep their "Missionaries ; it will be permitted to the present Vicar General and to the Bishop, "when the Episcopal See shall be filled, to send them new missionaries, when they shall "think proper."

To which the English general answered, "Granted, with the exception of the last "article, which has already been refused."

3rd. In the paragraph 14 of the Royal Proclamation, it is said and declared, "And "we further enjoin and strictly require all persons whatsoever who have voluntarily or "inadvertently established themselves upon lands in the localities above designated, or

"upon any other land which, not having been ceded to us, or by us bought, are "still reserved for the said Indians as above stated, to leave instantly such "settlements."

4th. In the third clause of the Act passed in the 17th year of the Reign of His Majesty George the Third, Cap. 17, it is enacted that, "On and after the publication of "this Act, it will not be permitted to any one to establish himself in any Indian locality or "Indian village in this Province, without a written permission from the Governor, "Lieutenant-Governor, or Commander-in-Chief of the Province, under the penalty of a "fine of 10 livres for the first infraction, and of 20 livres in cases of repetition, and for "every subsequent infraction."

That your Petitioners, in the names of those they represent, regret to so often repeat the same complaints, in order to induce the Government of this Province to maintain them in their rights and privileges, and to order away the priests, missionaries, and seigniors of St. Sulpice, who are the main and direct source of their poverty and misery. Whilst these pretended successors of St. Peter live in a sumptuous palace, all covered with purple and most delicate stuff, their table being loaded with the choicest dainties; they receive also the produce of 22 farms, which French Canadians cultivate for them: the Indians of the Lake are naked, their children will soon tremble with cold, for nothing is left to them; they are hungry and without shelter, nevertheless they are by those pretended fathers and spiritual directors burthened with taxes and tithes, and dragged before the tribunals of justice, like slaves, and cast into prison at the least attempt made by them to exercise their right of proprietorship.

That your Petitioners and the Iroquois Tribe or Nation of the Lake of Two Mountains are submissive and tractable enough to be no longer under the covetous tutorage of priests and seigniors, the presence of whom they wish to have no longer.

That your Petitioners, and the Iroquois Nation or Tribe of the Lake of Two Mountains, are desirous of placing themselves under the kind protection of the British Government, so as to obtain liberty of conscience and educate their children in the English and French languages, the same as children are educated in Evangelical and Protestant Schools.

Therefore, your Petitioners, in the name of the Iroquois Nation or Tribe which they represent, move, that it may please your Excellency to take their Petition, contained in the preceding pages, into consideration, and as containing an exact and faithful statement of their wrongs and of the causes of their dissatisfaction, and to do them justice.

And your Petitioners will for ever pray.

(Affidavit.)

Jose Onasakenral, (the Swan), Louis Kanenrakenhiote (Sanathron), and Jean Osennakenrat, (Xegussa), residing at the Lake of Two Mountains, Indians of the Iroquois Nation or Tribe, having been sworn upon the Holy Evangelists, depose and say; That they understand well, and speak fluently, the French language; that they are the only chiefs of the said Nation or Tribe, having been elected at the village of the Lake of Two Mountains, according to custom, at a meeting held for that purpose on the 25th July last, to act in their name, in all matters in which the said nation may be concerned.

That they have as such full power, until revocation,—that the allegations contained in the said Petition, lecture of which was duly made to them, paragraph by paragraph, and which the deponents declare having heard and well understood, are true and the unanimous sentiments entertained by their Nation towards the priests, which they designate by the words of "the long gowns."

That they acknowledge the allegations and facts brought forth in the said Petition to be the same as narrated by them, and they declare to have come to St. Andrews at the solicitation of the other Indians, made to them at the aforesaid meeting, so as to have

the said Petition written, and this, of their own free will, and not at the instigation or advice of any English or French Protestants; and the deponents say nothing more, and have signed; lecture of same first having been made.

(Signed,) Jose Onasakanrat (Lecyjne),
Louis Kanenrakenhiate (Sendrier),
Jean Osennakenrat (Ti8cessa),
And 119 more Signatures.

Sworn and Signed before me, one of the Commissioners of the Superior Court of the District of Terrebonne, appointed to receive affidavits to be read in the said court.

S. Andrews, Argenteuil.

8th August, 1868.

(Signed,) Gaspard T. De La Ronde, C. S. C.

(No. 3.)

[*Translated from the French.*]

On this 28th day of the month of November, in the year of Our Lord one thousand eight hundred and sixty-eight, before the undersigned Public Notary, duly admitted and sworn in and for that part of the Province of Quebec, formerly called Lower Canada, residing in the District of Terrebonne, personally came and appeared Jose Ononksakosa, *alias* Ocite, ancient chief of the Iroquois nation, residing at the Lake of Two Mountains, who did say and declared unto us, that he recognizes a certain paper writing (*papier écrit*) written upon a half sheet of foolscap paper, deteriorated and smoky, bearing other certain signs of its being the same paper writing (*papier écrit*) or certificate which was given and delivered to him in person by the late James Hughes, in his lifetime of Saint Polycarpe, Rivière à de l'Isle, in the District of Montreal, Esquire, where the said appearer met him, with a view of obtaining the certificate or paper writing in question, or report of an assembly of the officers of the Indian Department, the Iroquois chiefs, and Indians of the said lake of Two Mountains, held in the Indian village of the Lake of Two Mountains, in the spring of 1839, or thereabouts: That the said late James Hughes was an old Superintendent of Indian affairs, and in that capacity attended, and was present at the said meeting as well as the appearer himself: That they then and there met with the Reverend Messire Quiblier, then Superior of the Seminary of St. Sulpice: That the said late James Hughes was a gentleman every way competent to give evidence of facts come to his knowledge, these facts being witnessed by the appearer himself, the other witnesses being either dead or absent from the country when the report of the said meeting or the certificate in question was handed to him: That the said appearer further says and declares that he recognizes the handwriting and signature of the said late James Hughes, upon the paper writing, certificate or report of the said meeting in question to be the same as that of the late James Hughes, having seen him write and sign his name: The said appearer having had the said paper writing in his keeping and possession ever since then, and that it is the paper writing, certificate or report of the said James Hughes, he affirms in the presence of the Almighty, and which he now deposits in our office, to be placed amongst our Minutes, and give copies to all whom it may concern: That the said appearer was present along with other chiefs and warriors of the Iroquois nation and the said late James Hughes, at the meeting of the month of June, 1839, alluded to: That then and there the Reverend Messire Quiblier, Superior of the Seminary of St. Sulpice, in the presence of the Reverend Messire Dufresne, missionary at the Lake of

Two Mountains; of Lieutenant Colonel Napier, Secretary of Indian affairs; of the late Bernard St. Germain, Interpreter; of the late Dominique Ducharme, (upon certain representations to him made in his capacity as superior of the Seminary of St. Sulpice, by the said chiefs of the Iroquois nation, residing in the said village) granted to the said Iriquois nation, "the right of cutting firewood on such lot of ground, they might subsequently wish to cultivate, and sell the same, but well understood that they should give the preference of such sale to their missionary:" The said appearer further says, that not long before the French Canadian rebellion, during the adminstration of the brave Sir John Colborne, Governor of Canada, he, the said appearer, in the name of the other Iroquois warriors, personally came before the Governor and represented to him the conduct of the priests of the Seminary of the Lake of Two Mountains, who refused them the right of cutting firewood within the limits of their own lands: That (Sir John Colborne) the said Governor told them in answer, "to cut as much wood as they liked, to place the same in a convenient place upon the banks of the lake, and that he would furnish them the means to have it brought to the Montreal market, at which place they would be able to dispose of it at a higher rate:" That he, the appearer, remarked that he would like that order in writing, and that Sir John Colborne replied, "he did not require it, and to make use of his name:" That he, the said appearer, and the Iroquois of the Lake of Two Mountains, then commenced to cut wood, in conformity to the Governor's order (Sir John Colborne), but the rebellion having subsequently broken out, the Iroquois Indians joined the British Army in the defence of their homes, and the right as to the cutting of firewood was put off to a later period. But the Seminary of St. Sulpice having formally prohibited the exercise of that right, some difficulties arose in consequence, and which later were the cause of Mr. Quiblier granting that concession or permission above referred to,

That, to prevent any doubt as regards the concession or permission granted to the said Iroquois Indians, he, the said appearer, demands a deed in the name of the said Indians of the present declaration, which he has made in the office of the undersigned notary, for the motives above stated.

Done at St. Andrews, Argenteuil, in the office, day, month, and year above stated, and has signed under the number 7,579 B.—Lecture of same first being made.

(Signed,) Joseph Ohonk8at-Kosa,
Jose Ononsakenrat,
Louis Kanenrakenhiate,
M. G. T. De La Ronde, N.P.

True copy of the original r emainin in my office.
(Signed,) M. G. T. De La Ronde.

(Appendice D.)

Paper writing (*papier écrit*), certificate or report of the late James Hughes, mentioned in the deed of deposit and acknowledgment, above and elsewhere written and designated.

St. Polycarpe, Riviere De l'Isle,
16th, July, 1848.

I hereby certify and declare, that in the month of June, 1839, at a council held at the Lake of Two Mountains, at which were present Messire Quiblier, Superior of the Seminary of St. Sulpice; Messire Dufresne, missionary at the Lake of Two Mountains; Lieutenant Colonel Napier, Secretary Indian Affairs; James Hughes, Superintendent Indian Affairs; Bernard St. Germain, and Dominique Ducharme, and most part of the Iroquois chiefs and principal warriors; that then and there Messire Quiblier, amongst

the different propositions he made to the Iroquois tribe stationed at that village, told them that they might cut firewood on such lots of ground they might occupy at the time, or that they might subsequently wish to cultivate, and sell the same, but well understood that they should give the preference of said sale of wood to their missionary, Messire Dufresne, should he deem fit to purchase the same. No price was mentioned at the time.

(Signed,) JAMES HUGHES,
Late Superintendent Indian Department.

[*Translated from the French.*]

In the year one thousand eight hundred and sixty-eight, the 8th day of November we, the undersigned notary public, for that part of the Province of Quebec formerly called Lower Canada, residing at St. Andrews, in the Seigniory of Argenteuil, in the district of Terrebone, certify to all whom it may concern, that the original of the "paper writing (*papier écrit*), certificate, or report," copy of which is above written, has been brought to us, that it has been recognized and placed amongst our minutes to make use of, and that the copy above mentioned is a true copy of said original, having been by us compared, revised, and corrected, according to the said original.

And we, the said notary, further certify, that at the request of the chiefs of the Iroquois tribe of the Lake of Two Mountains, in the said district, have this day notified and sent to the address of the Reverend Messire Joseph Lafontaine, priest at the Seminary of the Lake of Two Mountains, under envelope prepaid, a copy of the deed of deposit and of the paper writing or certificate which is annexed to it, for the use of the gentlemen of the Seminary of St. Sulpice, so that they may not plead ignorance, and to govern themselves accordingly.

The said Iroquois Indians declare, by these presents, that they intend to avail themselves of the rights and privileges given them, as proved by the said documents.

Done at St. Andrews, Argenteuil, upon the day, month, and year above mentioned; in testimony whereof we have signed; lecture first being made.

(Signed,) M. G. T. DE LA RONDE, N. P.

True copy of the original.

(Signed,) M. G. T. DE LA RONDE.

(Copy, No. 4.)

LAKE OF TWO MOUNTAINS,
July 31st, 1868.

You that are our first Father on earth, we salute you, the chiefs and all the young warriors of our nation, and all the rest of the nation of Algonquins of this domain—our father whom we always loved, and still love—we ask you to hear our complaint and relieve us of our troubles. We see the smoke of the white man upon all of our grounds that we used to get our living; our privileges trod upon, and our lands taken from us; on that land that we now live we have, as it were, nothing to say. The priests take all upon themselves and hinder us of our just rights. We want the same rights as our forefathers had, that is, the control of our own lands. Some of the priests say that we still have the rights if we would look after them, that is, the privileges our forefathers had; the domain under our own control, instead of the priests controlling us. They, the priests, say that we have no right to the Indian domain, but that they have the sole right. The priests make farms for the whites, and leave very little for us: they are selling the wood very fast, and we are not allowed to sell any; they refuse to give us wood to build houses with, that is the reason why our nation are leaving the Lake of Two Mountains, and living abroad, very few remaining at the village.

The islands in the Ottawa were in our possession since before the whites came, and the Government wanted to build slides, and promised after they were built to pay us by a yearly rent; it is now long ago (about 36 years), and we have had no benefit or money from the Government for them; also, our equipments were withdrawn from us. We were surprised at that from the Government; we were promised the equipments as long as we lived in this place: our forefathers told us that. We are told now that we are under the laws of the whites, and we want the same privileges extended to us. The priests of this place forbid the whites to treat us the same as the white brethren. Since we are amenable to the laws of the Dominion we want the same privileges as the whites.

(Signed,) × Clako Mi Saki,
× Bazil Objik,
× Pall Akemwandi,
and 22 more signatures.

(No. 5.)

[*Translated from the French.*]

Lake of Two Mountains,
3rd August, 1868.
Oka, P.O.

Our Algonquin chiefs being desirous of presenting themselves to the Honorable Langevin, Minister in charge of the Indian Department, and wishing that I should give them a letter of introduction, I give it with a good will, inasmuch as they deserve it, their conduct being generally very regular.

(Signed,) A. Mercier,
P.S.S. Director of the Mission.

To the Honorable Langevin.

(No. 6.)

[*Translated from the French.*]

Montreal,
12th October, 1868.

To the Honorable H. L. Langevin, C.B.,
Secretary of State for the Dominion.

Monsieur le Ministre,—In answer to your letter of the month of September, permit me to remind you, in a few words, of the titles establishing the right of the seminary to the whole of the seigniory of the Lake of Two Mountains.

It will be the best method of answering, to the pretensions of the Indians of our mission, who by evil-minded persons are encouraged to put forth rights which they have never possessed.

This seigniory was conceded to us upon a title very onerous to us, in October, 1717. Our gentlemen petitioned for it, so as to enable them to transfer the Indian mission, which they had, at their own expense, established in our Seigniory of Montreal in 1677, at first at the fort on the mountain, and afterwards at the Sault au Récollet in the domain. It was granted to us by the then Governor and Intendant, to enjoy the same for ever, in the most ample manner, even if the mission was taken away from thence, on the

conditions that the expenses of the transfer of the mission should be paid by us, that we should put up a stone building, a church, and erect a fort for the protection of the Indians and the defence of the colony, against the incursions of the Iroquois. We have faithfully fulfilled those conditions.

The expenses incurred in fulfilling these conditions were so considerable that, on the 26th September, 1733, the Marqnis of Beauharnois added new lands to this seigniory. The King of France, in approving of these grants, added a greater extent, in the depth of the land, as an indemnity.

Those are our titles, they are so clear that, in virtue of the Treaty of Peace, concluded between the French crown and that of England at the time of the cession of Canada in 1760, our seigniories were considered as private seigniories, and we had the privilege of selling them and taking the proceeds of such sales to France, the same as the other seigniors who did not wish to remain under the English domination. The gentlemen of St. Sulpice did not, however, like to abandon the colony at a moment when the fruits of their sacrifices were most wanted.

In 1840, the titles of the Seminary of Montreal to those seigniories, which were held in full property, by the Sulpicians of Paris and of Montreal, under the French domination, were confirmed by that famous ordinance, which has been the dawning and the basis of the commutation of the seigniorial rights in the whole Province. You are aware of the sacrifices we then made.

In 1859, in order to facilitate the extinction of the seigniorial rights and thus simplify Lower Canada legislation, we consented and offered, not without new sacrifices, to abide by the common law as regards the commutation of a part of our rights. By the 16th Section of the amended Seigniorial Act of 1859, the non-ceded lands in any of said seigniories have become our unconditional property in *franc aleu roturier*, and we can sell any of those lands. Therefore, the lands under cultivation and occupied by the Indians are ours.

We allow them to occupy these lands on the condition that they will be cultivated by themselves or by their children, or by an Indian having resided in the mission for two years. We allow them to take what wood they require for building purposes or for fire-wood, but we do not allow them to sell it.

To alter this state of things, would be to upset the whole mission.

We, therefore, beg of the Government to declare to the Indians that the seigniory is entirely our own property, and they cannot pretend to any other rights but to those which we may grant them.

It would be for the interest of the Indians, were their delusion in this respect dissipated; the seminary, which has done for them more than has been done in any other place, is anxious to uphold their own rights, but to prevent the mission from falling into trouble.

Be pleased to accept, I pray, the expression of the profound respect with which
I am always, Sir, your very humble and very obedient Servant,

(Signed,) T. A. Baile,
Superior, Seminary of St. Sulpice.

(No. 7.)

[*Translated from the French.*]

This twenty seventh day of April, one thousand seven hundred and eighteen, the king being in Paris, and desiring to be propitious towards the ecclesiastics of the Seminary of St. Sulpice, established in Paris, from whom those of the Seminary of St. Sulpice established at Montreal proceed, and to whom the Sieurs de Vaudreuil and Bégon, Governor and Lieutenant-General, and Intendent of La Nouvelle, France, have granted

by Deed of Concession, on the seventeenth of October, one thousand seven hundred and seventeen, a tract of land of three leagues and a half in front by three leagues in depth, to enable them to transfer there the mission of the Indians of Sault au Récollet, which is under their care, and this on the terms, provisions, and conditions mentioned in the said Deed of Concession, which Deed of Concession His Majesty caused to be laid before him to be approved in favor of the ecclesiastics of the Seminary of St. Sulpice at Paris, and solely on the conditions which are to be mentioned in these presents. His Majesty, by and with the advice of Monsieur le Duc d'Orleans, Regent, has given and granted by and in virtue of these presents to the ecclesiastics of the Seminary of St. Sulpice, established in Paris, that certain tract of land containing three leagues and a half in front, to commence at a brook which runs into the great bay of the Lake of Two Mountains, ascending along the said lake and the River St. Lawrence, by three leagues in depth, the said piece of ground being mentioned in the said Deed of Concession of 1717, in order to transfer there the mission of the said Indians of Sault au Récollet; to have and to hold the same for ever unto the said sieurs ecclesiastics, their successors and assigns, even if the said mission be taken away from thence, in full property, under the title of fief and seigniory, with the right of superior, mean, and inferior jurisdiction; with the privilege of hunting and fishing as well within as opposite the said concession, on condition that they shall bear the whole expense necessary for removing the said mission, and also cause a church and a fort to be built there of stone at their own cost, for the security of the Indians, according to the plans thereof, which shall be by them handed over to the Governor and Intendant of La Nouvelle France, to be by them and with their report sent to the Council of Marine for His Majesty's information, and to be approved; which works they shall be held to perform within the space of seven years, subject also to the condition of fealty and homage *(foi et hommage)* which the ecclesiastics of the said seminary, their successors and assigns, shall be held to perform at the castle of St. Lewis, in Quebec, and which they shall hold under the customary duties and dues, and agreeably to the custom of the Prevostship and Viscounty of Paris, followed in La Nouvelle France, and that the appeals from the decisions of the judge who may be established at the said place shall lie before the judges of the Royal Jurisdiction of Montreal. That they shall keep and cause to be kept house and home *(feu et lieu)* on the said concession. That they shall preserve their oak timber fit for shipbuilding, which may be found upon the land which the said ecclesiastics shall have set aside for their principal manor house, and that they shall also stipulate the reserve of such oak timber within the extent of the private concessions made or to be made to their tenants, which said oak timber His Majesty shall be free to take, without being held to pay any indemnity; also, that they shall give notice to the king or to the Governor and Intendant of La Nouvelle France, of the mines, ores, and minerals, if any be found within the limits of the said fief, and leave the necessary roadways and passages. That they shall concede the said uncleared lands under the simple title of a rent of twenty *sols* and a *capon*, for each and every arpent of land in depth, and six *deniers* of *cens*, and that there shall not be inserted in the said concessions any sum of money or any other charge than that of the simple title of *rent*, His Majesty granting them, nevertheless, the permission to sell or grant at a higher rent the lands of which a quarter will have been cleared. The present Deed of Ratification to be registered in the Superior Council of Quebec, for the use of all whom it may concern, and in testimony whereof His Majesty has commanded me to draw up these presents which he has been pleased to sign with his own hand, and countersigned by me, Joint Secretary of State, and of his commands and finances.

(Signed,) LOUIS.
(Signed,) PHILYPIAUX.

The title of concession above written has been registered in the records of the Superior Council of Quebec, according to the command of this day's date, of the King's Procureur General, by me, Clerk of the said Council, at Quebec, the Second of October, 1719.

(Signed,) RINEL.

On the back is written :—

Received into the Registrar's Office, in Quebec, on Tuesday, the 11th day of June, 1765, at 9 o'clock in the forenoon.

(Signed,) J. GOLDFRAP,
Deputy Registrar.

Registered in the said office, on Friday, the 14th day of June, 1765, at 10 o'clock in the forenoon, in the French Register, letter A, page 135.

(Signed,) J. GOLDFRAP,
Deputy Registrar.

Registered in the Register of Fealty and Homage (*foi et hommage*).

(Signed,) J. T. CUGNET.

Compared with the original written on parchment, to us exhibited by Messire Jos. Bourneuf, priest, procurator of the Seminary of Montreal, and immediately returned to himself by the undersigned notaries for the Province of Lower Canada, residing in Montreal, this day, the 18th of June, 1796.

(Signed,) LOUIS CHABOILLEZ, Not.
JEAN GUILL. DELISLE, Not.

(Copy.)

(L. S.)

Guy, Lord Dorchester, Captain General and Governor in Chief of the Province of Lower Canada, etc., etc., etc.

To all whom these presents may concern :

I do hereby certify that Louis Chaboillez and Jean Guillaume Delisle, are public notaries for the district of Montreal, in the Province of Lower Canada, duly commissioned and authorized as such ; in consequence whereof full faith and entire credit are and ought to be given to their signatures in such capacity, wherever the same may appear.

Given under my Hand and Seal at Arms, at the Castle of St. Lewis, in the City of Quebec, the 25th day of June, 1796, and in the 36th year of His Majesty's reign.

(Signed,) DORCHESTER.

By His Excellency's Command.

(Signed,) GEORGE POWNATT,
Secretary.

True copy of the original kept in the records of the Seminary of Montreal, this 8th day of September, 1868.

(Signed,) A. MERCIER, P.S.S.

(No. 8.)

[*Translated from the French.*]

This first day of the month of March, one thousand seven hundred and thirty-five the king being at Versailles, and having caused to be laid before him the Deed o Concession made on the twenty-sixth of September, one thousand seven hundred and thirty-three, in favor of the ecclesiastics of the Seminary of St. Sulpice of Paris, by the Sieurs Marquis of Beauharnois, Governor and Intendant General for His Majesty, and Hocquart, Intendant in La Nouvelle France, of a tract of land situated in the said country, and lying between the line of the Seigniory belonging to the representatives of the late Sieurs de Langloiserie and Petit, and that of the Seigniory of the Lake of Two Mountains belonging to the said seminary, and in the front extending about two leagues by the Lake

of Two Mountains ; the said tract of land abutting on an angle formed by the two above mentioned lines, together with the ungranted islands and islets, and the beaches adjoining the said tract of land, having also caused the Deed of Ratification of the twenty-seventh April, one thousand seven hundred and eighteen, by which His Majesty conceded to the same seminary the said seigniory called Lake of Two Mountains, and desiring His Majesty to be propitious towards the said ecclesiastics of St. Sulpice of Paris, by confirming the concession of the twenty-sixth of September one thousand seven hundred and thirty-three, he has ratified and confirmed the said concession, to have and to hold the said ecclesiastics, their successors and assigns for ever, as a fief and seigniory, with the right of superior, mean, and inferior jurisdiction, with that of fishing, hunting, and trading with the Indians within the limits of the said seigniory, on the following terms, provisions, and conditions, to wit : That the bearing of the said land will run in depth south one quarter south-west to north one quarter north-east, and not south-west one quarter north-east as inserted by mistake in the Deed of Concession made by the Sieurs de Beauharnois and Hocquart ; that the said ecclesiastics, their successors and assigns, shall be subject to the performance of fealty and homage (*foi et hommage*) to His Majesty on every change of reign, and furnish him also with new census, as well at the castle of St. Lewis in Quebec, of which they shall hold, according to the custom of Paris, followed in La Nouvelle France, without being obliged to pay to His Majesty, nor to his successors (kings) any rent or dues whatsoever, neither for the land to them conceded at the said Lake of Two Mountains by the Deed of Ratification of the Twenty-seventh of April, one thousand seven hundred and eighteen.

That His Majesty will be free to take at all times, without being held to pay any indemnity, the oak timber fit for his service, which may be found on the said conceded lands ; that the said ecclesiastics, their successors and assigns, shall give notice to His Majesty, or to the Governor or Intendant of La Nouvelle France, of the mines, ores, and minerals, if any be found, within the limits of the said concession ; that the appeals from the decision of the judge who may be established at the said place, shall lie before the judges of the Royal Jurisdiction of Montreal ; that within a year and a day they shall keep, and cause to be kept, house and home (*feu et lieu*) on the said concession, in default whereof the said concession shall revert to His Majesty's domain ; that they shall immediately clear, and cause to be cleared, the said tract of land ; that they shall leave on the said concession the King's highways and other roadways which may be found necessary for the public use, and that they shall cause the same conditions to be inserted in the concessions which they shall grant to their tenants, subject to the customary *cens et rentes* and dues for each *arpent* of land as in the adjoining seigniories, considering the nature and circumstances of inheritances, at the time of the said private concessions, the same to be observed by the desire of His Majesty as regards the lands and inheritances in the Seigniory of the Lake of Two Mountains, belonging to the said ecclesiastics, notwithstanding the fixing of the said *cens* and dues and of the quantity of land of each concession set forth in the said deed of one thousand seven hundred and eighteen, to which His Majesty has departed from, and as the said ecclesiastics of St. Sulpice have represented to him that the transfer of the said Indian mission from the Island of Montreal to the Lake of Two Mountains, the stone church, the presbytery, the wooden fort which they have built thereon, have caused them expenses far exceeding the value of the lands conceded to them by the present deed, and by that of one thousand seven hundred and eighteen ; that it would be impossible for them to build thereon a stone fort, as obliged to by the said deed, and that besides, that stone fort would now be useless, the land at the head of the other concessions upon which the said fort was to be erected for the security of the country, being occupied by the widow lady of Sieur d'Argentenil ; and, lastly, that the Indians of the mission of the said Lake of Two Mountains being accustomed to often change their place of abode, and so as to render the said land more profitable, it would, therefore, be necessary to extend the said land further than the three leagues as set forth in the said deed of one thousand seven hundred and eighteen, the land conceded by these presents adjoining the Sieurs Petit and Langloiserie, being of a small extent in depth,

His Majesty has released and releases the said ecclesiastics of St. Sulpice from the obligation of building the said stone fort or any other works, excepting those already made, upon the said land of the said concession of one thousand seven hundred and eighteen, to which His Majesty is now pleased to add an extent of three leagues in depth, if the said extent is not already conceded, and which he now grants and concedes to the said ecclesiastics of St. Sulpice of Paris; to have and to hold in full property and seigniory, as well as the old land mentioned in the said first concession, which shall, consequently, be of six leagues in depth. Desiring His Majesty that the said concessions be restricted and subject to the conditions above mentioned without exception, although they may not have been stipulated in either of the said concessions of 1733, or in the said deed of ratification of the 17th April, 1718. And in testimony whereof, His Majesty has commanded me to draw up these presents, which shall be registered in the Superior Council of Quebec, for the use of all whom it may concern, and which he has been pleased to sign with his own hand, and countersigned by me, Councillor, Secretary of State and of his commands and finances.

(Signed,) LOUIS.
(Signed,) PHILIPPEAUX.

On the back is written :—

Recorded in the records of the Superior Council of La Nouvelle France, to be executed according to its form and tenor, the King's *Procureur Général* having been heard, according to the decree of this day's date, by us, the undersigned councillor, King's Secretary, Clerk in chief of the said Council, at Quebec, the 12th December, 1735.

(Signed,) DAINE.

Received into Registrar's Office, in Quebec, on Tuesday, the 11th day of June, 1765, at 9 o'clock in the forenoon.

(Signed,) J. GOLDFRAP, Deputy Registrar.

Registered in the said office, on Friday, the 14th June, 1765, at two o'clock in the afternoon, in the French Register, letter A, page 137.

(Signed,) J. GOLDFRAP, Deputy Registrar.

Registered in the Register of Fealty and Homage (*foi et hommage*).

(Signed,) T. F. CUGNET.

Compared with the original, written on parchment, and to us exibited by Messire Joseph Bourneuf, procurator of the Seminary of Montreal, and immediately returned to himself by the undersigned notaries for the Province of Lower Canada, residing in Montreal, this day, one thousand seven hundred and ninety-six.

(Signed,) LOUIS CHABOILLEZ, Notary.
JEAN GUILL. DELISLE, Notary.

(No. 9.)

[*Extract from the Registers of the Superior Council of Quebec.*]

Considering the Petition presented this day in this Council, by the superior, procurator and ecclesiastics of the Seminary of St. Sulpice, established at Montreal, the purport of which is that the Council may be pleased to order the registration of the Deed of Ratification granted by His Majesty, on the 1st day of March last, to the sieurs ecclesiastics of the Seminary of St. Sulpice of Paris, of a concession made to them by Messieurs the Governor General and Intendant of this country, on the twenty-sixth

day of September, one thousand seven hundred and thirty-three, of a certain tract of land situated in the said country, and lying between the line of the seigniory belonging to the representatives of the late Sieurs Langloiserie and Petit, and that of the seigniory of the Lake of Two Mountains, belonging to the said seminary, and in the front extending about two leagues by the said lake, the said tract of land abutting on an angle formed by the two above mentioned lines, together with the ungranted islands and islets and the beaches adjoining the said tract of land:—considering the said Deed of Ratification, dated as above, signed Louis, and lower down, Phillipeaux, with sign manual, by which His Majesty has ratified and confirmed the said concession of the Lake of Two Mountains, and has added to that of 1718, an extent of three leagues in depth:—having heard the King's *Procureur Général*, the Council has ordained and ordains that the said Deed of Ratification be registered in the registers of the said Council, to have and to hold the said sieurs ecclesiastics of the Seminary of St. Sulpice of Paris, as a fief and seigniory, on the terms, provisions, and conditions therein contained.

Done at Quebec, at the said Superior Council, on the Monday, the 12th day of December, 1735.

(Signed,) DAINE.

Compared with a copy, written on paper, to us exhibited by Messire Joseph Bourneuf, priest, procurator of the Seminary of Montreal, and immediately returned to himself by the undersigned notaries for the Province of Lower Canada, residing in Montreal, this day, the 18th June, 1796.

(Signed,) LOUIS CHABOILLEZ, Notary,
JEAN GUILL. DELISLE, Notary.

(L.S.)—(Copy.)

Guy, Lord Dorchester, Captain General and Governor in Chief of Lower Canada, &c.

To all whom these presents may concern:

I do hereby certify that Louis Chaboillez and Jean Guillaume Delisle, are public notaries for the District of Montreal, in the Province of Lower Canada duly commissioned and authorised as such; in consequence whereof, full faith and entire credit are and ought to be given to their signatures in such capacity, wherever the same may appear.

Given under my Hand and Seal at Arms, at the Castle of St. Lewis, in the City of Quebec, the twenty-fifth day of June, one thousand seven hundred and ninety-six, and in the thirty sixth year of His Majesty's Reign.

(Signed,) DORCHESTER.

By His Excellency's commands.

(Signed,) GEO. POWNATT, Secretary.

True copy of the original kept in the records of the Seminary of Montreal, the 8th September, 1868.

(Signed,) A. MERCIER, Ptr. P.S.S.

(No. 10.)

[*Translated from the French.*]

ATTORNEY GENERAL'S OFFICE, PROVINCE OF QUEBEC,
17th October, 1868.

SIR,—I am directed by the Honorable the Attorney General to transmit to you, for your information, the enclosed copy of a Report of Charles J. Coursol, Esq., Judge of Sessions of the Peace, at Montreal, relative to certain disturbances at the Lake of Two Mountains.

I have the honor, etc., etc.,

(Signed,) JOSEPH A. DEFOY, Assist. C.L.C.

To the Honorable H. L. LANGEVIN, C.B.,
Secretary of State, Ottawa.

(No. 11.)

[*Translated from the French.*]

MONTREAL, 15th October, 1868.

To the Hon. GÉDÉON OUIMET,
Attorney General, Province of Quebec.

SIR,—In conformity with the verbal instructions which I have had the honor of receiving from you, on Monday last, I left town on Tuesday morning for the Village of Lake of Two Mountains, accompanied by my first clerk, Mr. René Cotret, the chief of the Water Police, and five men of the same body.

Immediately after my arrival at the village, I caused a search to be made, so as to bring before me a certain Michel Sako8entetha, an Indian of the place, against whom I had issued a writ of arrest, for an assault committed at the Presbytery, on the person of the Reverend Messire Préfontaine, attached to the mission of the Lake as steward.

I was told, soon after my arrival, that the man accused had left his house, to hunt, a few hours before.

I then caused to be brought before me the two chiefs of the Iroquois tribe, who were the true instigators of the dissatisfaction, and threats of disorder made by the Indians (principally by the Iroquois), and of the trespasses which they openly made on the property of the gentlemen of St. Sulpice.

The following are the facts as regards those trespasses :—

Some days ago, one of the chiefs of the Iroquois, named Jose Ononk8otkoso, and some Indians of the same tribe, went on the domain of the gentlemen of the seminary; and after having had stakes planted in different places, he, the chief, solemnly awarded to each Indian present, the piece of land which each one would in future have the right to occupy; authorizing them, in his capacity of chief, to take possession of it immediately, telling them, at the same time, that those lands, as well as the domain, did not belong to the priests, but to the Indians, and that the chiefs had been authorized to put them in possession of properties which they had been deprived of for too long a period.

The Indians to whom the chiefs, without any further formalities, adjudicated certain parts of the property of the gentlemen of St. Sulpice, have not, as yet, followed those dangerous advices, and have, until now, committed no acts of violence on the place of a nature to authorize their arrest. There has been, it appears, some threats, but nothing more. During the course of my conversation with the chiefs, I told them of the imprudence of their words, of the danger of their conduct, of the illegality of their acts, and of the penalties and fines to which they would infallibly be exposed if they persisted upon taking or advising the Indians to take possession of lands which did not belong to them, the present proprietors of which had been in possession and enjoyment of the same before and ever since the conquest, and whose rights and titles had so often been recognized by the tribunals of this country.

After a long discussion with them, they confessed that, during the month of August, 1867, Mr. Spragge, of the Indian Department, at Ottawa, had told them that the gentlemen of the seminary were not the proprietors of those lands, that they were but the administrators of these lands for the benefit of the Indians, that the Indians had a perfect right to take possession of them, and to parcel them out as they thought proper; and that it was upon Mr. Spragge's advice that they had acted in this manner. I told them that they must be in error, that Mr. Spragge could not have given an opinion of that kind, and that there must have been a misunderstanding between Mr. Spragge and themselves; but they persisted in their assertion, and added, that Mr. Spragge had spoken thus in the presence of witnesses.

They finally engaged their word, as chiefs, to say, do, or advise nothing of an illegal nature to the Indians, but that they would, without loss of time, go to Ottawa, to meet the Honorable Mr. Langevin, C.B., so as to obtain from that gentleman exact explana-

tions, and assure themselves, once for all, of the nature of their rights, and of the extent of their privileges; and that, if they were convinced of being in the wrong, they would at once submit and beg pardon.

Seeing these dispositions on their part, which were manifested with frankness—in appearance at least—I told them that I would await the result of their interview with the Honorable Mr. Langevin before I should act, and that I would communicate to the Government the facts above cited. During the night of Tuesday and the morning of Wednesday, I caused new search to be made, so as to discover the Indian, Michel Soka8entetha, but without a better result than the first time, and I do not think that he will return to the village before the departure of the six policemen I have left behind me, in compliance with the urgent request of the gentlemen of the seminary, in order to protect, in case of need, their persons or their property, which might be exposed for a few days longer.

Before terminating this report, I will take the liberty to remark, that in case the chiefs do not go to Ottawa, as promised by them, it would be desirable that the Honorable Mr. Langevin causes them to come before him, to hear their complaints, which are evidently so ill-founded.

I have the firm conviction that the chiefs will immediately follow the advice of the Honorable Mr. Langevin, and be guided, without hesitation, by his decision, for they manifest the greatest confidence in the sentiments of justice which actuate that honorable gentleman towards them.

I am also happy to be able to inform you that during my sojourn at the lake, peace has not been for a single moment interrupted, and that the most perfect order existed at the time of my departure.

I have the honor to be, Sir,
Your very humble Servant,
(Signed,) CHARLES J. COURSOL,
Judge, Sessions of Peace.

(Copy.)—(No. 12.)

DEPARTMENT SECRETARY OF STATE,
INDIAN BRANCH,
October 20th, 1868.

To Chief Joseph Orontsakoso,
Care of the Rev. the *Curé*,
Lake of Two Mountains, P.Q.

Having been informed that some of your principal men have assumed an authority in connection with the lands of the Seigniory of the Lake of Two Mountains, which was calculated to bring them into serious trouble, and subject them to prosecution at law; I consider that it will be advisable for yourself and one of the other chiefs to come to me at Ottawa, that I may explain to you both, for the information of your people, the exact position of the grant made by the crown of France to the gentlemen of the Seminary of St. Sulpice, in order that future difficulty and embarrassment may be avoided. I shall, therefore, expect your arrival with as little delay as possible.

I am, your obedient Servant,
(Signed) HECTOR L. LANGEVIN,
Secretary of State.

(Copy.)—(No. 13.)

GOVERNOR GENERAL'S SECRETARY'S OFFICE,
QUEBEC, October 23rd, 1868.

SIR,—I am directed by His Excellency the Governor General, to acknowledge the receipt of the petition of the Chiefs of the Iriquois Indians of Two Mountains, and to inform you that it has been transferred to the Department of the Secretary of State for Canada for report.

I have the honor to be, Sir,
Your obedient Servant,
H. COTTON,
For the Governor's Secretary.

The Chiefs of the
Iroquois Indians of the Lake of Two Mountains,
Province of Quebec.

(No. 14.)

[*Translated from the French.*]

OTTAWA, 3rd November, 1868.

MONSIEUR LE SUPERIEUR,—I am instructed to transmit to you the enclosed copy of a petition of the Iroquois Indians of the Lake of Two Mountains, so as to enable you to place before the Government such explanations as you may deem proper, and to request you to do so at your earliest convenience. It will not be necessary for you to look into the matter as regards the titles of property of the Seigniory of the Lake of Two Mountains, as your recent communication on the subject is quite sufficient.

Yours, etc.,
(Signed,) ETIENNE PARENT,
Under Secretary.

Messire J. BAILE, Ptr.
Superior of the Seminary of St. Sulpice,
Montreal.

(No. 15.)

[*Translated from the French.*]

MONTREAL, 9th November, 1868.

To the Honorable H. L. LANGEVIN, C.B.,
Secretary of State of the Dominion.

SIR,—In the petition presented by the three Iroquois chiefs of the Lake of Two Mountains, you have an evident proof of what I wrote to you in October last, that evil minded persons were encouraging our Indians to put forth certain rights on our seigniory which they never had.

I will not stoop to reply to the coarse insults and caluminous insinuations enclosed in the petition. Our house is enough known by the Government, not to be obliged to show that they have been suggested and inserted in the petition by the same person who dared to insert in the affidavit the forty-eight words erased and void, but which, nevertheless, can still be read. I have, therefore, to satisfy the demand of the Government, but to explain the facts and allegations brought forth in the petition.

Since about 200 years past that the mission has been established *on our domain* of the Seigniory of the Lake of Two Mountains, there were always *sisters of the congregation* to teach the little girls how to read and write, the missionaries taught the little boys,—later some lay teachers were paid by us to replace the missionaries. At the present time, the school of the boys of the village is kept by one of the brothers of the Christian schools. For many years past the Indian language has been taught. The Iroquois, Algonquins, and Canadian children assembled together to read, but read in the French language only, in order that distinction of nationality, which has to-day so many serious inconveniences may gradually disappear.

The young Jose Onasakenrat, now the grand chief of the Iroquois, has been educated at our own expense, in our college. You see in which manner he makes use of the education we have given him.

We maintain, at our own expense, those schools—two at the village, and the third at the creek—for the children of those Indians who have established themselves upon their lands.

We have also lately established a work-room, to teach the women and young Indian girls to work. Two years ago, the women obtained a prize for cloths manufactured in the mission. They have again, this year, sent some beautiful cloths to the county exhibition, but they did not succeed in getting any prize.

Not including the keeping of the brother, who lodges and boards with our gentlemen, the expense for the three schools amounted to....	$817 94
And for the work-room to	172 76½
Forming a total amount of, for this last year, from the 1st October, 1867, to 1st October, 1868	990 70½
For the preceding year, the expenses for the work-room and the schools amounted to	918 07
And for repairs to, and contribution at the Nunnery.....	308 89
From the 1st October, 1866, to 1st October, 1867	$1,226 96

The Indians contribute nothing to the support of these schools, we only ask of them to send their children to these schools, but we *have always had a great deal of trouble to obtain that much.*

You perceive, by this short statement, that we have not neglected, and do not at present neglect to give the Indians that education most suited to them. Is there another mission where the Indians are more favoured?

2. In answer to the complaints of the Indians as regards the concession of lands, and the cutting of woods, it will suffice to state that this mission established upon our domain of the Mountain, in 1677, was first transferred on our domain of the Sault au Récollet, and from thence, definitely established on our domain of the Lake of Two Mountains in 1777.

The Indians, whom we have always treated as our children, are, therefore, on our own lands; they have, and can only have, but the titles which we think proper to grant them.

What was true, when our domain was seigniorial, is now more incontestible, since by our agreements with the Government in 1859, the domain belongs to us, in *franc-alue roturier.*

This is the manner in which we deal with our Indians in reference to the cultivation of lands. We allow them the enjoyment of the lands, on condition that they will cultivate them; the enjoyment may pass to their children on the same conditions, and we even allow them to sell out that enjoyment to another Indian who has been established in the said mission for two years. We only reserve for us the wood, the cutting and cartage of which we pay them for.

If they want any firewood, or timber for building purposes, we allow them to have it, but we only permit them to take what they want for their own use. They are prohibited from selling wood without our permission, otherwise our forest would have been long since ruined.

Were it not for that wise precaution, where would the Indians obtain their firewood? We have but a few pines capable of being converted into canoes; when the Indians require any, we allow them to take them, but on the condition that they will not sell them. This explains the claim made upon the canoe sold by the Indian La-coppre.

In general, we cut wood on the lands reserved for the Indians at their demand only, either to enlarge their fields, or make new ones; and if sometimes we have cut some without consulting them, it was on unoccupied or deserted lands.

As the domain belongs to us, we have no permission to ask.

The keeping up of the mission becoming every day more onerous, the produce of the hunt not being sufficient to supply the wants of the Indians, we created farms around our domain. When these will yield a plentiful crop, they will suffice to meet the expenses of the mission. In the meantime, the procuracy of the seminary is obliged to advance very large sums of money to keep up, and for the repairs of the establishment of the Lake of Two Mountains.

The following is a statement of the expenses since the 1st October, 1865, to the 1st October, 1868.

Expenses.		Furnished by the Seminary.	
1865-1866	$9,050 11		$4,086 30
1866-1867	10,031 55		5,164 16
1867-1868	12,768 51	More than	9,000 00
	$31,850.17	account of extra works	18,250.46

When the Indians come to us for assistance, we give it to them in the shape of work, unless they are sick or infirm.

Below is a statement of the assistance we have given them during the last three years.

1865-1866,	Seed grain advanced and not remitted	$179 30	
„	Work procured to the Indians	2,137 09	
„	Alms	650 87	
			$2,966 26
1866-1867,	Seed grain, &c.	163 34	
„	Work	2,472 25½	
„	Alms	603 06½	
			3,238 66
1867-1868,	Seed grain	112 00	
„	Work	2,785 06	
„	Alms	714 14	
			3,611 20
Special assistance given to the Indians in three years			$9,816 12

I make no allusion here to the other work procured for the Indians, such as the cutting of wood, the construction of a wharf, etc., etc., in which they have been employed, either by us, or our workmen.

What mission would procure them so many advantages, and so much assistance?

179.30
163.34
112.00
454.64

2137.09
2472.25½
2785.06
7394.40½

650.87
603.06½
714.14
1968.07½

3. For the use of the mission and of our farms, and to give work to the Indians who were in want, we had repairs made to a road, on an extent of nearly twelve miles. Every year, for the last seven years, we have spent, and still spend, nearly one thousand dollars on this road; it was during the construction of this road, and to come to the assistance of the poor, that we did cut wood of little value; the price of that wood was converted into provisions to pay the Indians' labour. For we do not pay them, and will not pay them, otherwise than with provisions, so that the proceeds of their work may turn to the benefit of their families. Were we to pay them in cash, notwithstanding the prohibition of selling liquors to the Indians, the vendors of intoxicating drinks would absorb the greatest part of their labours.

4. Finally, as regards that most odious allegation, that of the widow, Petit Cris, Messire Mercier leased the land in question upon the reiterated solicitations of that widow. He had it valued by a farmer. The Canadian who wished to lease the farm could not give any security, and could not establish himself amongst the Indians without our permission, and Mr. Mercier had it cultivated by the teacher of the school which has been established at the Creek, for the children of those Indians who live in the woods. We have given that widow as much as she could reasonabiy expect.

I doubt if Mr. Mercier receives the amount which he has paid to that poor woman to assist her in her small trade with the Indians. Her land is at her disposal, whenever she wishes to retake it.

5. As regards the tithes and casual church fees, the amount which we receive from the Indians does not meet the expenses of the service of the church.

		1865–66.		
Tithes	$146 82½		Expenses of the service of church	$279 76
Casual fees.....	162 98½			
		$309 81		
		1866–67.		
Tithes	122 65½		Expenses of the service of church	379 01
Casual fees.....	118 84			
		241 49½		
		1867–68.		
Tithes	208 81½		Expenses of the service of church	505 73
Casual fees.....	58 26			
		267 07½		
		$818 38		$1,164 50

You perceive by this statement, of the last three years, that the expenses are greater than the receipts; besides, most of the tithes and casual church fees come from our farmers, for they pay rent for church pews, whilst the Indians pay nothing for the pews which they occupy.

I trust, Sir, that this statement, which we have been forced to make, will enlighten the Government as regards the conspiracy which is going on, for the purpose of perverting our Indians.

We only ask, so as to be permitted to continue to do the good we have always done, to see the delusion of the Indians dissipated, by solemnly declaring to them that they are upon our own lands, and that they cannot be allowed to remain on them unless they submit to the wise regulations which we have made for their welfare and that of their children.

Be pleased to accept, etc., etc.,

(Signed,) T. A. Baile,
Superintendent of the Seminary of St. Sulpice, Montreal.

(Copy.)—(No. 16.)

OTTAWA, 9th December, 1868.

To ALONSA SAKOKENOIE,
ALONSA RETSITONSENIO,
IGNACE TONNIONTAKOEN,
MICHEL SAKOSENKITA and others,
Iroquois of Lake of Two Mountains.

The statements contained in your petition to His Excellency the Governor General having been examined and inquired into, I have to answer them in the following manner:—

The Seigniory of the Lake of Two Mountains was granted in the year 1718, by the King of France, to the gentlemen of the Seminary of St. Sulpice, and the title, which has been recognized by Act of Parliament, is such as gives to that body the absolute ownership thereof, and, consequently, the Indians have no right of property in the seigniory.

With regard to timber, it is found from explanations given by the Superior of the Seminary, that the Indians are allowed to cut such wood as they require for fuel and for building purposes, but are not permitted to cut wood for sale.

It appears, also, that education is bestowed upon the Indians in the required branches, and in the French language, as that spoken generally in that section of Canada; and, that their religious instruction has received continued attention; and that a very great deal has been done to improve the condition and to contribute to the comfort and welfare of the Iroquois of that seigniory. And, further, that the complaint made that the Indians have been refused concessions of land for agricultural purposes is contrary to the facts of the case, the practice, as explained, being to allot lands for agriculture in proportion as the Indians are prepared to clear them.

Having conveyed to you these particulars, it remains to be added, for the information of the Iroquois Indians of that seigniory, that, by an authority of an Order in Council, there were 1,600 acres of land set apart for the Iroquois of the Lake of Two Mountains, and of Caughnawaga, situated in the Township of Duncaster, in rear of the Township of Wexford, and where, provided they become actual settlers and improve the lands, each family may be located on a farm lot of sufficient extent; and, in that case, it would be ascertained what aid could be given to the Indians by the Government.

Should the lands set apart in that township be insufficient, an endeavour would be made to find some other locality, where the Indians might settle, if they so desired.

I remain, etc.,
(Signed,) HECTOR L. LANGEVIN.
Secretary of State.

(Copy.)—(No. 17.)

DEPARTMENT OF THE SECRETARY OF STATE,
OTTAWA, 10th December, 1868.

To Chiefs CLA-KO-MISCI KI, BAZILL, ALGIK, PALL-AK-AN-WANEH,
and other Algonquins of the Lake of Two Mountains,
OKA, P. O., P. Q.

Your letter of the 31st July last was duly received, and enquiry having been made respecting the statements contained therein, the following is the result of those enquiries:

It is found that the titles to the Seigniory of the Lake of Two Mountains, and the Acts of Parliament relating thereto, give to the gentlemen of the Seminary of St. Sulpice, Montreal, the absolute ownership of the said seigniory; and consequently the Algonquin Indians have no right of property therein.

It further appears, from explanations given by the superior of the seminary, that the gentlemen of the seminary allow the Indians such firewood as they require for their own use, and also timber to build with, but the Indians are not allowed to cut cordwood or timber for sale.

It is well to remind the Algonquins that a tract containing 45,750 acres of land, situated upon the Rivers Desert and Gatineau, was set apart in the year 1854 for the Algonquins, Nipissingue and Tètes de Boule Indians, upon which 200 or 300 Indians have become settled, and where each family joining them can, on application to the agent, Mr. John White, obtain a farm lot of about eighty acres, which will be allowed to himself and his family for all time to come, provided they settle and cultivate the same.

With regard to the equipment (alluded to in your letter), as formerly given to the Indians, the fact must apparently have been long ago known to the Indians, that the Imperial Government discontinued annual presents, and only gave to the old and infirm a blanket every year to each such person, and this practice the Government of Canada still follows.

The Indians should likewise know that the Seminary of St. Sulpice has, for several years, been expending, for the benefit of the Indians, a considerably larger sum than they derive from the seigniory; and to assist the Indians, have done much towards providing them with work and employment, and giving help and aid to the poor and infirm.

And, from the information obtained, the conclusion is, that they obtain kindness and consideration from the gentlemen of the seminary.

It is also my duty to point out to you that the Algonquins must respect property, and be content with their present condition, and rest sure that the disposition of the Government is to improve their condition, and elevate them in their social position.

Your obedient Servant,

(Signed,) HECTOR L. LANGEVIN,
Secretary of State.

(Copy.)—(No. 18.)

DOMINION OF CANADA,
PROVINCE OF QUEBEC.

To His Excellency Sir JOHN YOUNG, C. B., C. G. M., Governor General of the Dominion of Canada, &c., &c., &c.

The humble petition of the undersigned chiefs of the Iroquois nation of the Lake of Two Mountains, Province of Quebec, respectfully sheweth:

That among the most important blessings which the Divine Being had conferred upon mankind may be numbered the happy display of the good and charitable dispositions of eminent persons. Your petitioners had left their homes with a heavy heart, driven by the high hand of oppression from a quarter they had been trained to consider infallible, both in earth and in heaven—to seek the protection of those whose sympathy they could not expect to engage, being strangers to them in nationality and religion; however, they could not, in justice, expect a worse treatment than they had been accustomed to receive from their pretended friends, and they might reach Ottawa, the seat of Government, and land upon the high, magnificent, and solid rock in perfect security, and laugh to scorn the frowning, frothy, and angry roars and threats of the "Chaudières" below, mighty indeed in appearance, but as harmless as the breath of the departed.

That your petitioners arrived at the seat of Government, like Bunyan's pilgrim, with their loads of sins and complaints against their relentless oppressors, and scarcely better provided with this world's goods; but they fortunately carried in their appearance the misery and embarrassment they felt upon being informed that Your Excellency was ready to receive them—they had reached Heaven, and beheld the Sun of Justice smiling upon

their humble and rude appearance, as Your Excellency himself did, on opening the door of his cabinet, bid them "come in my children," they could not have felt more particularly blessed." "Oh! Oh!" said they to each other, after reluctantly parting with Your Excellency, see what reading God's own book has done here, and how truly he must love God when he loves to make us so happy. Let us go home quick, and tell our brethren, our wives, and our children, that we have met with a true servant and minister of God, and that they will not always remain oppressed."

That your petitioners have caused an English translation to be made of the petition in the French language, addressed by them on the 8th August last to Your Excellency's predecessor, Lord Monck, which they now produce (see petition marked exhibit A., and document marked B.), with copies of the petition to the Honorable the Minister of Justice, and certificates of agreement and concession, verbally made with their nation or tribe of Iroquois, by the priests and Seigniory of St. Sulpice, which agreement and concession are now denied them.

Whereof your petitioners, labouring yet under the grievances set forth in the above stated references, most respectfully beg that Your Excellency will order their removal and redress.

And your petitioners, as in duty bound, will ever pray.

(Signed,) Jose Onasakenrat (Lecyjne),
Louis Kanenrakenhiate (Sendrier),
San Alemrakenrat (Ci8essa).

Lake of Two Mountains,
8th February, 1869.

(Copy, Telegram.)—(No. 19.)

[*By Telegraph from Hudson.*]

Ottawa, February 22nd, 1869.

To His Excellency, the Governor General,
Sir John Young.

May it please Your Excellency, that We, the chiefs of the Iroquois and Algonquin nations, humbly and respectfully ask your promised answer to our deputation without delay, as matters are becoming desperate with us.

(Signed,) Jose Onasakenrat.
Louis Kemerakenhiate,
San Anararakenrat.

(Copy)—(No. 20.)

Government Office, Ottawa,
February 23rd, 1869.

Gentlemen,—I am directed by the Governor General to acknowledge the receipt of your petition, of date the 8th instant, with the documents that accompanied it, and also of your telegram of yesterday, pressing for a reply.

His Excellency has referred these papers to the Privy Council, and I have to inform you that, in accordance with constitutional usage, it will not be possible for His Excellency to take any steps in the premises without the report and recommendation of the responsible ministers.

I have, etc.,
(Signed,) F. Turville.

Jose Onasakanrat (Lecyjne),
Louis Kanenratenhiate, (Sentigon),
San Anaranakenrat, (Twissa),
Chiefs of the Iroquois Nation of the Lake of Two Mountains.

(Copy.)—(No. 21.)

GOVERNOR GENERAL'S OFFICE, OTTAWA,
February 23rd, 1869.

SIR,—I am directed by the Governor General to enclose a petition and telegram from the Chiefs of the Iroquois Nation of the Lake of Two Mountains, with the accompanying documents, and a copy of His Excellency's reply, and to request you to lay these documents before the Privy Council for report.

I have the honor to be, Sir,
Your obedient Servant,
H. COTTON.

WM. H. LEE, Esq., etc.,
Clerk of the Privy Council.

(No. 22.)

[*Translated from the French.*]

LAKE OF TWO MOUNTAINS,
26th February, 1869.

To the Governor General.

May it please Your Excellency,—That your memorialists of the Iroquois nation or tribe, have, through the medium of their chiefs, notified the priests' missionaries to leave, and not to return here any more; this being the unanimous desire and sentiment of the said nation.

That, in default of having justice rendered to us, the chiefs, on behalf of the nation, will adopt such means as will ensure the removal of these priests and pretended successors of St. Peter, the nation being unable to any longer tolerate their conduct towards them.

And your memorialists will for ever pray.

(Signed by us Chiefs,) JOSEPH ONASAKENRAT (Le Cygne).
LOUIS × KANERAKENHIATE (Seandg).
JEAN × OGOUVEKENRAT (Ti8esse).

2nd March, 1869.

Send this to the Honorable H. Langevin, with a reference to the letter sent a few days age, and request him to send an answer.

(Signed,) J. Y.

(No. 23.)

[*Translated from the French.*]

OTTAWA, 15th March, 1869.

GENTLEMEN,—His Excellency the Governor General has transmitted to this Department, for answer, your communication of the 26th February last, informing His Excellency that the chiefs of the Iroquois tribe had notified the missionary to leave the mission, and not to return thither, etc., and I have been requested to inform you that you must respect the law, and the rights of property of the gentlemen of St. Sulpice.

You must understand that to act otherwise would be contrary to law, and that the best method for you to obtain favors from the Government, or from the gentlemen of St. Sulpice, is to submit, unreservedly, to the law, and this without distrust.

The Government has your welfare at heart, and hopes that you will listen to the good advice which is given you, and reject the evil ones which strangers of your nation may offer you, and which cannot but bring misfortune upon you all.

I have, etc.,
(Signed,) E. PARENT,
Under Secretary of State.

JOSEPH ONASAKENRAT,
And other chiefs of the Iroquois Tribe, Lake of Two Mountains.

(No. 24.)

[*Translated from the French.*]

MONTREAL, 2nd June, 1869.

SIR,—I have received, about fifteen days ago, the letter which you did me the honor to write, dated 15th May last, with copies of letters you had previously written to the Algonquins and Iroquois Indians of the Lake of Two Mountains; also, a copy of a letter by the Under Secretary of State, the Hon. Mr. Parent, to the same Indians.

I am, honorable Sir, very grateful to you, and to the Under Secretary of State, for having thus reminded these Indians of the duties they owe to us, and of the incontestable rights of this seminary; but, I thank you, more particularly, for having caused to be transmitted to me the authenticated copies of all these documents.

Notwithstanding the great many causes of complaints which we may have against those Indians, yet we do not ask for their removal from the Seigniory of the Lake of Two Mountains. We are, as heretofore, disposed to assist those who have remained faithful to us, according to our means and discretion, as well as those who may be willing to behave themselves as they should.

If, however, the Government came to the conclusion of removing the malcontents to some other locality, we would neither object nor disapprove its doing so, and, if such was the case, the Seminary would not hesitate a moment in allowing such indemnity, as natural equity and positive law would entitle them to, for work and improvements performed.

Be pleased to accept the assurance of the profound respect and sincere gratitude with which I am,

M. le Ministre,

Your most obedient and humble Servant,

(Signed,) T. A. BAILE,

Superior of the Seminary.

To the Hon. HECTOR L. LANGEVIN,
Secretary of State.

(No. 25.)

[*Translated from the French.*]

OTTAWA, 8th September, 1869.

M. LE JUGE,—A certain number of Iroquois of the Lake of Two Mountains, appear ing not to be satisfied with their position, I am willing to assist them in obtaining, from the gentlemen of St. Sulpice, the value of the improvements which these Indians may have performed upon the lands they cultivate, such as for houses, barns, sheds, and other buildings, fences, ditches, and clearing. The money which would be paid them by the Seminary of St. Sulpice, at the time when they would leave their houses, would enable them to do as the Algonquins have done, and to establish themselves elsewhere. I have every reason to believe that the seminary will accede to my request on the subject.

You will then have the kindness to go to the Lake of Two Mountains, and in my name convoke the Iroquois who reside there, and state to them the above, accompanied with suitable explanations. And those among them who would be disposed to accept this agreement, might at once come to an understanding with you, as regards the extent of their improvements, of which a statement for each family might immediately be made and signed by yourself and them. You might, at the same time, make the estimate, and transmit to me a report of the whole as soon as possible.

I remain, M. le Juge,

Your very devoted Servant,

(Signed,) HECTOR L. LANGEVIN,

Secretary of State, Sup. Gen. Indian Affairs.

To C. J. COURSOL, Esq., J. S. P.,
Montreal.

(No. 26.)

[*Translated from the French.*]

MONTREAL, 18th September, 1869.

Sir,—I have the honor to report that, in conformity with the instructions contained in your letter of the 8th instant, I proceeded on the 14th instant to the village of the Lake of Two Mountains, and having had an interview with the grand chief, he promised me that he would call a meeting of the Iroquois for yesterday, the 17th instant. Accordingly, I returned to the lake yesterday, and, faithful to his promise, the chief had assembled all the Iroquois now present at Oka.

The chief requested me to state the proposals with which I was intrusted to submit to them, on your behalf. I then, at length, explained to them the object of my mission, and told them, amongst other things, that your object in adoptiug measures before hand, by which they might be provided with fertile lands, that it was to assist and be useful to them, and that their tribe might prosper.

I, also, told them that it was not your intention to force them to leave the lake, but that you had been informed that a certain number amongst them were not satisfied with their position, and could not obtain enough work to support their families ; that they had manifested their desire of accepting lands of the Government, and that you had intrusted me with the mission to inquire as to the veracity of that report.

The chief having explained to the Iroquois what I told him, conferred with them for a while. This conference over, he told me that they were all unanimous in thanking you, as well as the Government, for the solicitude and interest evinced towards them, but that it was impossible for them to maturely consider your proposals, inasmuch as one of the chiefs, and a great number of Iroquois, were absent ; some of them being busy harvesting, and others travelling, that they would require a delay of three or four weeks before they would be able to give a final answer ; and, added further, that if the two priests of St. Sulpice—Messieurs Tollet and Rive—did not depart from the place, that there would be more difficulties.

That, if these gentlemen were recalled by the seminary, even for a short time, and replaced by others, they had the conviction that they would come to an understanding among themselves, and that peace and unity would be the result. That they were decided upon having no deliberation, or give any answer to your proposals, unless the two gentlemen above named were first removed.

I told them that they were mistaken in thinking that the Seminary of St. Sulpice desired, or had asked for their removal; that, far from it, the superior of the seminary, with whom I had had an interview the previous day, had assured me that the seminary would see, with the greatest sorrow, the departure of the Indians, and that they would consent to such a step, on the conviction, only, that the Iroquois themselves were desirous to depart, and formally express their wish so to do.

I concluded by telling them that I would immediately send to you a report of the result of that meeting, not very numerous indeed, but composed of the most influential men among them, and presided by the chiefs, Joseph Ohasakanrat, and Louis Raniackenkiate, in grand costume, the other chiefs being absent from the lake.

The meeting was put off to the 25th of October next, and a vote of thanks tendered to me by the meeting. Among those who were present at this meeting, we observed Mr. De La Ronde, notary, from St. Andrews, as well as the Rev. Mr. Rivet, Protestant missionary, at Oka, and whom the chiefs had invited to attend.

I have the honor to be, Sir,
Your obedient Servant,
(Signed,) CHARLES J. COURSOL, J. S. P.

To the Hon. HECTOR L. LANGEVIN,
Secretary of State, Ottawa.

(No. 27.)

[*Translated from the French.*]

DEPARTMENT OF THE SECRETARY OF STATE,
INDIAN BRANCH, OTTAWA,
23rd September, 1869.

SIR,—I have received instructions from the Honorable the Secretary of State to acknowledge the receipt of your Report of the 18th instant, as regards your mission to the Indians of the Lake of Two Mountains, and to thank you for what you have done in matter.

I am also directed to inform you that he will soon write to you, relative to the same subject.

I have, etc.,
(Signed,) E. PARENT,
Under Secretary.

To the Honorable Judge COURSOL,
Montreal, P.Q.

(No. 28.)

[*Translated from the French.*]

DEPARTMENT OF THE SECRETARY OF STATE,
INDIAN BRANCH, OTTAWA,
14th October, 1869.

M. LE JUGE,—I have the honor to acknowledge the receipt of your Report, dated 18th September last, in which you give me the result of the meeting held by the Iroquois Indians of the Lake of Two Mountains, on the 17th ult. As according to that report they were to have another meeting on the 25th inst.; I wish you would assist at it, and try to impress upon them that I, or the Government, have nothing to do as regards the nomination or removal of the reverend missionaries of St. Sulpice; that those gentlemen are appointed by their ecclesiastical superiors, and that if they have any complaint against them, they ought to submit them, in a respectful manner, before the Superior of St. Sulpice, who will, no doubt, render them justice. That as that matter has nothing in common with the one you have submitted to them, I trust that after weighing well the advantages which would accrue by their acceptance of my propositions, they will not fail to avail themselves of them.

You will be pleased, however, to state the case *de novo* to them.

Before concluding, I have to state that I approve *in toto* of your proceedings in the matter, and which you have conducted with so much zeal and tact.

I have, etc.,
(Signed,) HECTOR L. LANGEVIN,
Secretary of State.

The Honorable CHAS. COURSOL,
Montreal.

(No. 29.)

[*Translated from the French.*]

MONTREAL, 27th October, 1869.

SIR,—I have the honor to inform you that in conformity with your letter of the 19th inst., I proceeded on the 25th inst. to Oka, to assist at the meeting, which had been put off till that day, so as to obtain from the Iroquois chiefs a final answer to the proposals which you did me the honor to authorize me to submit to them in your name.

The two principal chiefs, Joseph Onasakenrat and Jean Oseneakenrat, were awaiting my arrival, as well as three councillors of the Iroquois tribe, Pierre Triokenensere, Nicolas Dekauatokiare and Joseph Tohaseiakenrat, and a small number of Indians, the greaest part among them having left for the hunt.

The short ceremonies in usage in such a case being over, the grand chief, Joseph Onasakenrat, stood up, and told me, "that on the 12th of October he had assembled the "majority of the Iroquois of the Lake of Two Mountains, and had fully imparted and "explained to them the nature of the proposition which you had caused to be submitted "to them through me, and that the Indians, after a long discussion on the question, on "all its bearings, had then unanimously declared that they were not inclined to leave; "that they had too much attachment for their birthplace, which constantly recalled to "their minds the glorious deeds of their ancestors, to consent to go. That they were "well where they were, near the city and villages, where they could earn their livelihood. "That further, they intended to cultivate, with courage, and show that the Indians were "not as lazy as they were thought to be."

The chief then declared to me, in the name of the tribe, that they were still in the same dispositions.

I left them, telling them that my mission ended there, and that I would send you a special report of their answer.

I have the honor to be, Sir,
Your very obedient Servant,
(Signed,) CHAS. J. COURSOL.

(Copy.)—(No. 30.)

DEPARTMENT OF THE SECRETARY OF STATE,
INDIAN BRANCH,
OTTAWA, 4th November, 1869.

SIR,—I have the honor to acknowledge the receipt of your letter of the 27th ult., reporting the result of your second interview with the Indians of the Lake of Two Mountains, in connection with the land matters of that seigniory, and I beg of you to accept the thanks of this Department for the trouble you have taken in this matter, and to forward an account of your expenses, and of the number of days employed by you in connection therewith.

I have the honor to be, Sir,
Your most obedient Servant,
(Signed,) HECTOR L. LANGEVIN,
Secretary of State.

The Honorable Judge CHARLES COURSOL,
Montreal.

(No. 31.)

[*Translated from the French.*]

PROVINCE OF QUEBEC,
DISTRICT OF TERREBONE.

To the Honorable Mr. HOWE, Secretary of State and Superintendent of Indian Affairs.

May it please Your Honor, the humble petition of the undersigned chiefs of the Iroquois tribe or nation of the Lake of Two Mountains, in the said district of Terrebone, respectfully sheweth, by an extract given below of a petition dated the 26th July, 1868:

"That their nation, for the reason, and for motives of personal interest, have always "been treated with contempt and harshness by the members of the clergy of the Church "of Rome (better known among themselves under the designation of the gods of this

"World), who, under the cloak of religion, have assumed the mastership of the Indians "here as well as elsewhere."

"That scourge of human kind, these oppressors of the children of the great and only "God of the Universe, are at last unmasked."

"That they have been for a long time desirous of obtaining the free enjoyment of "their rights and privileges as British subjects, but that their wives, and the most timid "among them, were, at the least sign of dissatisfaction manifested by them against the "administration of the priests of the Church of Rome, threatened with anathema and "eternal damnation by those holy fathers, full of anger and wrath, and the sacraments of "which church they would deprive them of, dead or alive."

That your petitioners thought better to submit until the time would arrive when they could break from such shameful superstition.

(Reference).—In the year 1867, under the pretext of opening a road, they have cut and taken away, by the means of French Canadians, one thousand cords of firewood, taken within the limits of the said Seigniory.

In 1869, those same priests have caused a larger quantity of wood to be cut and carted away, whilst we are withheld from all kind of work, and even prevented from clearing our lands.

If we wished to make some improvements (build a school-house), we were interfered with by these oppressors, who had us arrested and imprisoned, and who appropriated to themselves all the material we had, notwithstanding the authority we hold from the Government.

We, therefore, humbly pray your honor to notify them to discontinue, and thus preserve for us and for our children, and children's children, our only means of support.

In witness whereof, we have signed.

(Signed,) JOSEPH ONASAKENRAT, Chief,
and 15 others.

(No. 32.)

PROVINCE OF QUEBEC,
DISTRICT OF TERREBONNE.

To His Excellency Sir JOHN YOUNG, Baronet, K.C.B., K.C.M.G., Governor General in and over the Dominion of Canada.

MAY IT PLEASE YOUR EXCELLENCY,—

The humble petition of the Chiefs and other Indians of the village of Oka, in the Seigniory of the Lake of Two Mountains, in the District of Terrebonne, in the Province of Quebec, respectfully sheweth :—

That your petitioners are the offspring (descendants) of the tribes or nations of Indians, with whom the British Government formed a treaty, as allies, and who lived under its benevolent protection a long time, previous to, and since the Royal Proclamation of His late Majesty, George the Third, of glorious memory, dated the 1st day of October, 1763.

That they are the holders and possessors, among other lands, of which this fourth part of the earth (America) is composed—regarded by them, held and enjoyed as their land of promise—Canaan ; now altered, since its pretended discovery by Jacques Cartier, into the appellation of "Canada." 1st. Because it was the gift of the Creator of Heaven and Earth. 2nd. By right of conquest, as the allies of England, over the French adventurers and usurpers, upon two occasions, in the year 1629, and the year 1759. 3rd. By the sanction and confirmation of their said possession, by the Royal Proclamation of His late Majesty, George the Third, of glorious memory, in 1763. A true copy of which, upon parchment, was delivered to your petitioners by, or through, the hands of their leader and friend, Sir William Johnson, Baronet, since deceased.

That your petitioners' predecessors were afterwards hunted down and spirited away out of their possessions into smaller allotments, and limited, as well as isolated localities, throughout Canada, among others, the Seigniory of the Lake of Two Mountains, aforesaid, where their support, keeping, and maintenance, valued to the yearly sum of 16,000 dollars, currency, is publicly, but falsely, declared to have been expended for their profit, benefit and advantage (as set forth in the Journal *La Minerve*, of the 30th September, 1868), by the priests of the Seminary of St. Sulpice, of Montreal, as the agents of the Seminary of that name, of the Faubourg St. Germain *lez* Paris—a foreign religious order of priesthood, under whose sheep-hook they were led to believe themselves happy and safe from the necessity of pursuing an idle or savage life, and in due time to become entitled to be numbered among the civilized nations of the earth.

That your petitioners, while allured and flattered into this false security, were outwitted by the priests of the Seminary of Saint Sulpice, who pressed forward their pretended claim to the said Seigniory of the Lake of Two Mountains (in particular), and obtained its recognition through the hurried formalities of the enactment contained in the Consolidated Statutes of Lower Canada, chapter 42, the whole to their loss, damage, prejudice, and detriment. That your petitioners, instead of obtaining such support, maintenance, education, and "care of souls," have been at all times made the abject and loathsome slaves and martyrs of the priests of the Seminary of Saint Sulpice, their pretended feudal lords, who caused several of them to be dragged by the secular arm of a police magistrate of Montreal (C. J. Coursol, Esq.), and lodged in the prison of the District of Terrebonne, wherein they were kept in the course of the severe winter of the year 1869, *in duress* several days, until liberated, being guiltless of any offence, by sentence of an honorable judge of the Superior Court. And, in the course of September, now last past, an Indian woman was so cruelly assaulted, and beaten with a broomstick, by Mr. Tallet, yet an officiating priest of the Seminary of the Lake, aforesaid, that her health has been declining since, while the guilty priest is allowed to lord it over his victim, unpunished, although the Superintendent of Indian Affairs, and Commissioner of Indian Lands, for Lower Canada, was made aware of these treatments of the Indians, yet he did not deem proper to interfere, but commanded them to submit to the priests.

That your petitioners have lately placed into the hands of His Excellency the Governor in Chief, several petitions and documents, in support of their claims, which will be produced on the required order, according to parliamentary usage.

That your petitioners humbly submit; 1st. Whether from the fact of having become members of a Christian Church (the Wesleyan Methodist), and, therefore, made free by the truth, as it is in Jesus. they can be in bondage to any man, or body of men, in this Dominion? For their part they are not ashamed of the Gospel of Christ, and can afford here to defy the sneers of the infidel.

2nd. That your petitioners are the more faithful and loyal subjects of Her Majesty the Queen of these realms; that they are taught of their Saviour, by His Gospel, "To fear God, and honor the King" (1 Peter, ii, 17), while their age of majority, required by law, labouring under no legal impediment, having both mind and judgment, and in the enjoyment of every moral and physical capability, they are in no ways inferior to other races in the Dominion, and are as competent to protect their persons and property without any of the restraints put upon your petitioners, by such or similar enactments as the above quoted chapter of the Consolidated Statutes.

3rd. That the priests of the Seminary of St. Sulpice, as the sworn subjects of the Pope, and members of a foreign corporation, to wit: "the Seminary of St. Sulpice, of the Faubourg St. Germain *lez* Paris, in France," from the tenor of their priestly oath, and the fact of an already pledged conscience to a foreign monarch, could not obtain from the Legislature any power, superiority, pre-eminence, or authority ecclesiastical or civil, within these realms, unless relieved from the *Gospel impossibility* of serving two masters at once!

Therefore, your petitioners respectfully pray, that, Your Excellency will vouchsafe to take their petition into consideration, and be pleased to order that all the lands or

property composing the said Seigniory of the Lake of Two Mountains, having been held by them as exclusively appropriated to their use as such Indians—be restored to them as of right. And that the priests or missionaries of the Seminary of St. Sulpice be ordered to remove from the Indian village (Oka) of the Lake of Two Mountains, within as short a delay, and under the penalty as is set forth and contained in and by the act of the Consolidated Statutes of Lower Canada, chapter 14.

And your petitioners, as in duty bound, will ever pray.

(Signed,) Joseph Onasakenrat (Lecygne),
Chief Louis Kanenrakenhiate (Sanation),
Jean × Anennakenrat,
Bazil × Objik,
Vincent × Repeia,
Charles Vincent × Repia,
Nicolas × Sekenatake,
And 59 other Signatures.

Lake of Two Mountains, 7th February 1870.

Oka, Lake of Two Mountains, 7th February, 1870.

We, the undersigned, do hereby certify that the above marks of the petitioners, who could not write their names, were voluntarily made, and given in our presence, after the contents of the foregoing petition were translated to them in the Indian language. In faith whereof, witness our hands.

(Signed,) F. X. W. Rivet, Notary.
Louis Kananrakenhiate.

Sworn before me, at Como, Vandreuil,
the 7th day of February, 1870.

(Signed,) John Hodgson, J. P.

(No. 33.)

[*Translated from the French.*]

Department of the Secretary of State, Indian Branch,
Ottawa, 26th January, 1870.

Reverend Sir,—I beg to enclose herein a copy of a document, filed in this office on the 31st ultimo, respecting certain rights of the Indians of the Lake of Two Mountains, in the firewood in that seigniory, in order, that if so disposed, you may offer any explanation connected with the question referred to, which you may feel called upon to do.

I have, etc., etc.,
(Signed,) Joseph Howe,
Secretary of State for the Provinces.

Rev. Mr. Baile,
Superior of the Seminary of St. Sulpice,
Montreal.

(No. 34.)

[*Translated from the French.*]

MONTREAL, 26th February, 1870.

To the Hon. Joseph Howe,
Secretary of State for the Provinces,
etc., etc.

SIR,—Since the day when you did me the honor to send me the petition of the Indians of the Lake of Two Mountains, relative to the pretended right to cut firewood in that seigniory, there has been presented to the Senate and House of Commons, by those same Indians, a second Petition, more radical than the first, against the right of property of the Seminary of Montreal to the seigniory in question.

I may be permitted therefore, Sir, to present here a few observations as regards this litigation, and to recall to mind, in a few words,

1st. That the seigniory of the lake was acquired by the Seminary of Montreal from the French Government, at a title onerous to them.

2nd. That immediately after the conquest, the Seminary had the liberty to sell it, and bring the price of the same elsewhere, in the same manner as with their other properties, if they had thought proper to do so.

3rd. That the right and title of the Seminary to that seigniory were recognized in the most ample and most unreserved manner, in the charter which was granted them in 1840, by the authority of the British Government.

4th. Lastly, that in 1859, by the transactions effected by the Seminary with the Government of this Province, they became proprietors in *franc aleu roturier* of all their unconceded land.

Those titles can be found in the archives of the Government of Ottawa, and they are so very clear, that if they were not respected, no proprietor could believe himself secured against spoliation.

The Seminary has always allowed the Indians of the Lake to take firewood in the forest for their own use. They have also been allowed, when asked for, to take timber for building purposes. But the seminary has always prohibited them from selling the wood; this being done with a view to their own welfare; knowing, very well, that if they were allowed to sell the wood, the forest would soon be laid waste, and they would soon be unable to procure any therefrom when wanted.

The Seminary has often employed Indians to cut wood and cart the same, either for its own use or to sell it, and always paid them for their work, but never for the price of the wood. When the Indians have taken upon themselves to cut or sell some for their benefit, the Seminary has always energetically objected, and often brought before the tribunals of justice the vendors or purchasers, who were invariably committed.

Thus, in a petition of the 13th March, 1838, to Sir John Colborne, Mr. Quiblier, then Superior of the Seminary, said, "it is about the end of 1837, that listening to selfish "advice, some one among them (of the Iroquois) committed considerable depredations in "the Domain, took and sold a great quantity of wood."—"That it may please your "Excellency to notify them through your Secretary: 1st. To stop and discontinue their "depredation. 2nd. To have an understanding with the resident missionary as regards "a compensation for damages sustained."

Fifteen days later, in answer to that petition, Mr. Hughes, the Superintendent of the Indians, wrote to Mr. Quiblier:—

"REV. SIR,—Yesterday, the 28th instant, 1838, I had the honor of an interview "with His Excellency, in order to put a stop to the disputes pending between the "Principal of the Seminary and the said Indians. His Excellency is pleased to command "that the Indians be desired (through the Chief Superintendent in Department) to desist "cutting more wood on the domain of the Seigniory of the Lake of Two Mountains "without permission."

Mr. Quiblier, in a letter of the 4th April following, giving an account of this transaction to Mr. Dufresne, then missionary at the Lake of Two Mountains, thus ended his letter : " I have forgotten to tell you this morning, when speaking to the Governor General, in the presence of Mr. Hughes, I told His Excellency, and repeated several times,—" That we had reserved the domain, of our own free will, that we could have " sold the same in part or in whole ; that if we had not done so, it was for the good of " the Indians ; that the Indians would have nothing to say in the matter, were we to sell " it at present to whomsoever we chose, this is the root of the whole affair. When we " do anything for the Indians, we do it because we so wish it. Do not loose sight of this " when you speak to Mr. Hughes."

Mr. Quiblier's argument is still more irrefutable since the seminary has been recognised proprietor in *franc aleu roturier*.

Mr. Hughes, however, who, by mistake or otherwise, had taken upon himself to allow the Indians to cut and sell wood for their own benefit, was compelled to withdraw that permission.

This is demonstrated by the letter which was sent to him on the 4th April, 1838, by Mr. Rowan, Secretary of Sir John Colborne, by which this Secretary orders him, in the name of the Governor, to go to the lake, and put a stop to the depredations ; and afterwards, by the letter which Mr. Hughes himself was obliged to write to the Indians to prove to them the authenticity of Mr. Rowan's letter.

The successors of Mr. Quiblier, the superiors of the seminary, and their representatives at the lake, the successors of Mr. Dufresne, have constantly agreed and acted in the same manner as those two gentlemen did towards the Indians, as it is easily proved by their correspondence, and their conduct generally.

Moreover, Sir, last year, your honorable predecessor, Mr. Langevin, having had to examine the pretensions of these poor Indians, as well as a new petition from them to cut wood, and dated the 10th June, 1869, sent them the following reply, dated the 17th of the same month, " I have to inform you that the gentlemen of the Seminary of St. " Sulpice, of Montreal, are the *proprietors* of the lands which are in the Seigniory of the " Lake of Two Mountains, and consequently that you have to look to them for permission " cut wood upon those lands."

" The Government cannot interfere in the matter."

It, therefore, seems to me that all the difficulties as regards this affair, have been sufficiently, and more than sufficiently examined, discussed, judged, and well judged, and I am, therefore, confident that the honorable the Privy Council, the Senate, and the House of Commons, will be unanimous in rejecting and considering all the new petitions above referred to as worthless.

If, nevertheless, the contrary was the result, if our titles and our rights were again to be threatened, I would earnestly beg of you to have the kindness to notify us, and I am confident that we could easily furnish you with all the necessary documents to justify the preceding arrangements.

I am, etc., Sir,
Your humble and very obedient servant,
(Signed,) T. A. Baile, Supr.

(Copy.)—(No. 35.)

Sherbrooke, 17th February, 1870.

To the Honorable Joseph Howe.

My Dear Sir,—The Indians at the Lake of Two Mountains, feeling dissatisfied with the conduct of the Roman Catholic priest towards them, resolved upon giving him intimation that they desired any further connection between him and them to cease.

In furtherance of this object, they waited upon him to make the intimation which he, declaring them guilty of an assault, had them arrested, and conveyed to jail; subsequently, he had them again arrested, and put in jail, for alleged trespass, and thus appeared determined to worry and tease them into subjection to his iron rule.

To defend them, under circumstances of such painful treatment, some friends in Montreal—where I then lived—engaged a lawyer, a Mr. Kerr, whose services on those occasions have involved an expense of one hundred and fifty dollars. This, now owing to the mission having fallen into the hands of the Wesleyan Methodists, rests upon them to defray. Having the superintendence of this, and several missions among the French Canadians in the Province of Quebec, it has been suggested to me that I should apply to you to know if you could, out of any funds at your disposal in behalf of the Indians, enable me to meet this demand. It is not a legitimate case for our missionary income to meet, and if we are compelled to pay it, it must be through a special appeal to our friends for that purpose.

If within your province to grant my request, I, with many friends who view the expenditure as one of purest benevolence, to relieve and protect a deeply oppressed people, will feel much obliged.

I might say, if this were the only sum it has been necessary to raise for their help, or which might yet be necessary to obtain for them, I would not trouble you with such an application as the present.

The Honorable Mr. Aikins, to whom I have written on previous occasions in behalf of these poor Indians, is fully informed on the whole matter.

Hoping you will excuse me for thus troubling you, especially at a time when you must be so fully occupied, I beg to subscribe myself,

My dear and honored Sir,
Yours very truly,
JOHN BORLAND,
Wesleyan Minister,
and Chairman of the Quebec District.

DEPARTMENT OF SECRETARY OF STATE FOR THE PROVINCES,
INDIAN BRANCH, OTTAWA, 12th March, 1870.

REVEREND SIR,—I am in receipt of your letter of the 17th ult., and in reply, I beg to state that, as certain of the Indians of Lake of Two Mountains, to whom you allude, received sentence of imprisonment, it must be inferred that proof must have been before the magistrate that they had infringed the law. And I have further to state, that it is not the practice to pay from Indian funds law costs, unless the incurring of those costs had previously been sanctioned by the Superintendent General of Indian Affairs.

I have, &c.,
(Signed,) JOSEPH HOWE.
S.S.

To Rev. JOHN BORLAND,
Wesleyan Missionary, and Chairman of Quebec District.

(Copy.)—(No. 37.)

SHERBROOKE, 17th March, 1870.

HONORABLE SIR,—I beg you to excuse me for once more trespassing on your time and attention, I only do so to correct an erroneous impression, under which I perceive you are laboring. You say, "that as certain of the Indians of the Lake of Two Mountains,

to whom you allude, received sentence of imprisonment, it must be inferred that proof must have been before the magistrate that they had infringed the law." The facts are, they, the Indian Chiefs, went peaceably to intimate to the priest that they did not desire to receive from him any more service, and, therefore, they wished he would leave the place, believing that seigniory was theirs, and that when they choose to change their spiritual advisers, they could do so without let or hindrance.

For this the priest had them arrested and taken to prison, swearing that they intended to do him bodily injury, and, therefore, charged them with an assault.

Several gentlemen in Montreal, being made acquainted with the facts of the case, entered bail in their behalf, and had them released. It was then, at the request of the Indians, that the Methodist Church in Montreal, through me, sent them a missionary.

On his arrival among them they proposed to put up a little building as a place of worship, and commenced to do so by cutting some timber for that purpose. Then, again the priest had them arrested and put in prison, and then again their Montreal friends stepped forward and had them liberated, by becoming their bail. A lawyer was engaged to defend them in both cases. The last arrest for trespass was tried and gained by the Indians. The first charge, for alleged assault, they were prepared to meet, but the priest made no appearance, and so the case was allowed to drop. That the priest should get off so, is a mystery to all who are unaware of the power which priests have at head quarters.

I would not have troubled you with an application for relief in their case, did I not believe, as I do most fully, that they have been deeply injured, and that they deserve, —yea, have righteous claims for assistance, which I am sorry to learn is denied them in more instances than the one on which I have addressed you.

I have the honor to be, Honorable Sir,
Your obedient Servant,
(Signed,) JOHN BORLAND,
Chairman of the Quebec District.

The Honorable JOSEPH HOWE,
Secretary of State, Ottawa.

(Copy.)—(No. 37½.)

DEPARTMENT OF THE SECRETARY OF STATE FOR THE PROVINCES,
OTTAWA, 26th March, 1870.

REVEREND SIR,—My attention was called, shortly after I assumed the duties of this office, to the unhappy disputes in the Seigniory of the Two Mountains, and I have read a great many papers and heard several deputations in reference to the controversy; by the papers on record, it would appear that the Seminary at Montreal owns the seigniory; their title is set forth in a report made by the Honorable Mr. Langevin to the Privy Council, which report was confirmed by that body.

The Minister of Justice takes the same view of the law as Mr. Langevin. I cannot change the law or dispossess the proprietors, nor would it be proper for me to encourage others to dispute rights thus recognized by the highest legal authority.

I am disposed to do what is fair and right to all parties, nor am I influenced by any thing but a sense of public duty. Should you be disposed to come to Ottawa, all the papers shall be opened to your inspection, and I shall be happy to discuss with you any practical measures for the relief or protection of the Indians that you may wish to suggest.

I have, &c.,
(Signed,) JOSEPH HOWE,
Secretary of State, &c.

The Reverend JOHN BORLAND,
Chairman of the Quebec District,
Sherbrooke.

(Copy.)—(No. 38.)

Report from the Indian Office, relative to Complaints made by the Iroquois Indians of the Lake of Two Mountains.

Referred to the Honorable the Privy Council.

With reference to the letter of the 23rd ult., from the office of His Excellency the Governor General, accompanied by a copy of a petition (the original of which was addressed to His Excellency Lord Monck) by the Iroquois Indians of the Seigniory of the Lake of Two Mountains, in which complaint is made of certain disabilities and disadvantages under which they assert that they labour, the undersigned has the honor to state, that having devoted his attention to the questions at issue, upon receipt of the original petition, and one also from the Algonquin Indians of the same settlement, he drew up two reports thereon respectively dated 26th October, and 9th December last, as exhibiting the result of his inquiries in regard to the position of the two bands alluded to; and to these reports he respectfully requests reference. He desires, also, to observe that since their preparation no new facts have been elicited to alter the aspect of the case.

(Signed,) HECTOR LANGEVIN,
Secretary of State.

OTTAWA, 18th March, 1869.

(Copy.)—(No. 39.)

Copy of Report on the Petition of the Algonquin Indians of the Lake of Two Mountains.

The Petition claims :—

1st. That the Seminary of St. Sulpice have no right to the land or wood, but that they belong to the Indians.

2nd. That the Seminary of St. Sulpice refuses to give timber to the Indians to build houses with.

3rd. That certain islands in the Ottawa River have been taken possession of by the Government for public works, 36 years ago, and no compensation paid to the Indians.

4th. That certain equipments, that used to be paid to the Two Mountains Indians, have now ceased to be paid.

5th. That the Indians should have the same privileges as enjoyed by white people.

On the first point, I have read attentively the petition, and Mr. Spragge's memorandum of the 12th August last thereon, and after carefully reading the titles of the Seigniory of Two Mountains, and the Acts of Parliament thereto relating, I have no doubt that the Algonquin Indians are altogether in error, and that the comparison established by Mr. Spragge between the land at Sault St. Louis, or Caughnawaga, is quite wrong in every way, the tenure of both being quite different, in so much as the first has reverted to the crown, whilst in the case of the Seigniory of Two Mountains, it is the absolute property of the Seminary of St. Sulpice, of Montreal, as shown by the title or grant of the 27th April, 1718; by that of the 1st March, 1735; by the permission granted to the gentlemen of the Seminary, by the Treaty of Paris, to sell those Seigniories and carry away the proceeds to France, if they had chosen to do so; by the 3rd & 4th Vict., c. 30 (now chap. 42 of the Consolidated Statutes of Lower Canada), and by the Seigniorial Act of 1859. The Algonquin Indians of the Two Mountains have, therefore, no right of property in the Seigniory of Two Mountains, but have the right to remain where they are, at the mission, as long as they think proper, provided they behave peaceably and respect the rights of the Seminary of St. Sulpice.

On the second point, I have ascertained that the Seminary of St. Sulpice do not allow the Indians to cut wood for sale, but that they allow them timber to build with, and cord wood for their own use.

On the third point, I have to observe, that, by the Act, 14 & 15 Vict., c. 106, a large tract is set apart for the use of certain Indian tribes in Lower Canada. And that, by an Order in Council of the late Province of Canada, dated 9th August, 1853, and passed in accordance with, and under this last mentioned Statute, 45,750 (forty-five thousand seven hundred and fifty) acres of land, in the Township of Mamivaki, or River Desert, are set apart specially for the Tétes de Boule, Algonquins, and Nipissingue Indians, being the tribes hunting on the territory between St. Maurice and Gatineau, principally residing at the mission of Lake of Two Mountains. Compensation has, therefore, been given to the Algonquin Indians that may have been appropriated by the Government on the Ottawa River.

On the fourth point, it appears that the Imperial authorities for a long time gave certain equipments, as mentioned, but they have ceased so doing for a number of years, and the Canadian authorities have replaced them by blankets, seed, grain, and other assistance, for the old and infirm Indians.

On the last point; the Indians cannot have the same privileges as the white man, as long as the law remains as it is, but it is the intention of the Department to submit a scheme by which Indians could, under certain conditions, and with certain qualifications, obtain their emancipation, and become, to all intents and purposes, citizens, as the white men are. But in order that such a measure may obtain the sanction of Parliament, and become law, Indians must not violate the law of the land, nor throw, otherwise, obstacles in the way. They must respect property, be content with their present condition, and be sure that the disposition of the Government is to improve their condition, elevate them in their social position, and prepare them for a complete emancipation.

(Signed,) HECTOR L. LANGEVIN,
Secretary of State.

OTTAWA, 26th October, 1868.

(No. 40.)

Copy of Report on the Petition of the Iroquois Chiefs of the Iroquois Tribe of the Lake of Two Mountains.

The Petition claims:—

1st. That the Iroquois Tribe is treated with contempt and harshness by the Roman Catholic Clergy.

2nd. That they are deprived, through the gentlemen of the St. Sulpice Seminary, of a scholastic and religious education, in accordance with the progress of civilization, and that they are only taught to read and write the Iroquois language.

3rd. That the gentlemen of the St. Sulpice Seminary have always refused to concede to the Iroquois Indians, lands for agricultural purposes within the limits of the Seigniory of Lake of Two Mountains.

4th. That the said gentlemen refused to them the right to cut wood for fuel for their own use.

5th. That the said gentlemen have caused, in 1864, a large quantity of wood to be cut and sold against the will and to the prejudice of the Iroquois Indians.

6th. That the said gentlemen have refused to allow the Iroquois Indians to cut timber for building or improvement purposes, whilst they have allowed a white man to have a large quantity of the same for a large sum of money.

7th. That the said gentlemen have deprived an Iroquois Indian, named J. Bte. Lacoppre of a canoe he had made himself.

8th. That the said gentlemen exact tithes from the Iroquois Indians without the right to do so.

9th. That one of the said gentlemen has in the name of the others, deprived an Iroquois woman of land she had, and has given her but $15, whilst she was offered $30 by a white man.

10th. That the Iroquois Indians are proprietors of the land, but the gentlemen of St. Sulpice deprive them of their rights.

11th. That the Iroquois Indians wish to be educated in French and English.

I have read attentively the petition of the Iroquois chiefs, also the letter of the Reverend Mr. Baile, the Superior of the St. Sulpice Seminary, at Montreal, of the 9th November last, and after carefully reading the titles of the Seminary of Two Mountains, and the Acts of Parliament thereto relating, I have no doubt that, as in the case of the Algonquin, the Iroquois chiefs are altogether in error.

The Seigniory of Two Mountains is the absolute property of the Seminary of St. Sulpice, of Montreal, as shewn by the title or grant of the 27th April, 1718, by that of the 1st March, 1735, by the permission granted to the gentlemen of the seminary by the Treaty of Paris to sell those seigniories and carry away the proceeds to France, if they had chosen so to do, by the 3rd and 4th Victoria, chapter 30, (now chapter 42 of the Consolidated Statute of Lower Canada,) and by the Seigniorial Act of 1859; the Iroquois Indians, therefore, have no right of property in the Seigniory of Two Mountains. They may remain where they are at the Mission, in as much as that land has been set apart for their use by the gentlemen of the Seminary of St. Sulpice, provided as long as they behave peaceably, and respect the rights of the seminary.

The above settles complaint No. 10.

Now for the other complaints:—1st. It appears after a proper enquiry, that the gentlemen of the St. Sulpice Seminary, as well as all the Roman Catholic gentlemen who have had to minister spiritually to the Iroquois Indians of Lake of Two Mountains, have always treated the said Indians with kindness, and have provided for their spiritual and temporal wants in the most ample and liberal manner, giving them a good education, teaching them the French language, which is that of the large majority of the population of the Province of Quebec, where they reside, and expending every year for their spiritual wants a much larger sum than that derived from the Indians and French Canadians put together. That the Indians contribute a small sum annually, for the expense of the church, is not denied by the gentlemen of the seminary, but it is considered by the return of the revenue and expenditure, that the Indians receive a much larger sum than they pay. The above is answer to complaints Nos. 1, 2, 8, and 11.

2nd. The answers given by the gentlemen of the seminary to complaints Nos. 3, 4, 5, 6, 7, and 9, are quite satisfactory. They are proprietors, and of course have the right to settle the conditions at which Indians as well as others may cut wood, and the experience of nearly a century and a half is there to shew that the Algonquins and Iroquois Indians that have been under the spiritual and temporal care of the gentlemen of the Seminary of St. Sulpice have always been treated with paternal care, and have on one side increased in numbers, and on the other become a good and religious people.

The Iroquois chiefs should therefore be informed of the above conclusions, and also that by an Order in Council of the 9th August, 1853, 16,000 acres of land, in Dorchester, North River, in rear of the Township of Wexford, have been set apart for the Iroquois of Caughnawaga and Two Mountains, and that therefore they might settle there if they wished. The Government, in that case, would see what aid could be given them, and should those lands be too small in extent, some other locality would be found where they might settle if they wished.

They should be informed also that it is the intention, as on pages 40-41, of Report of 26th October last, about Algonquins.

(Signed,) HECTOR L. LANGEVIN,
Secretary of State.

Ottawa, 9th October, 1868.

(No. 41.)

Copy of a Report of the Honorabe the Privy Council, approved by His Excellency the Governor General in Council on the 24th May, 1869.

On a petition from the Iroquois Indians of the Seigniory of the Lake of Two Mountains, complaining of certain wrongs which they allege they suffer at the hands of the reverend gentlemen of the Seminary of St. Sulpice, the proprietors of that seigniory, and praying relief.

The Honorable the Secretary of State reports, that having devoted his attention to the question at issue, both upon the occasion of the receipt of the present petition, and of a former one from the Algonquin Indians, of the same settlement, he prepared two reports thereon, dated respectively 26th October and 9th December, 1868, as exhibiting the result of his inquiries in regard to the position of the two bands alluded to, and to these reports hereunto appended, he requests reference, observing, that since their preparation no new facts have been elicited to alter the aspect of the case.

The Committee concur in the report of the Secretary of State, and submit the same for Your Excellency's sanction.

Certified.

(Signed,) Wm. H. Lee,
Clerk, P. C.

(Copy.)—(No. 42.)

Extract from a Report of a Committee of the Honorable the Executive Council on land applications, dated the 9th August, 1853. *Approved by His Excellency the Governor General, in Council, on the same day.*

On the letter from the Honorable Commissioner of Crown Lands, dated 8th June, 1853, submitting for approval a schedule shewing the distribution of the area of lands set apart and appropriated under the Statute 14 & 15 Vict., c. 106, for the benefit of the Indian tribes in Lower Canada.

The Committee humbly advise that the said schedule be approved, and that the lands referred to be distributed and appropriated as therein proposed.

Certified.
W. H. Lee,
Assistant Clerk, E.C.

To the Honorable,
Superintendent General of Indian Affairs.

(No. 43.)

Extract from the Schedue. Shewing the Distribution of the area of Land set apart and appropriated under the Statute, 14 & 15 Vict., c. 106, for the benefit of the Indian Tribes, Lower Canada.

County.	Township or Locality.	No. of Acres.	Description of the Boundaries.	Names.	Remarks.
Ottawa...	Marriwaki or River Desert..	45,750	A tract on the West bank of the Gatineau, bounded on the North East by the River Desert, and on the North and North-West by the Eagle Branch, averaging 9 miles in front, by 8 miles in depth	Têtes de Boule, Algonquins, and Nipissingues	Tribes hunting on the Territory between the St. Maurice and Gatineau, principally residing at the Mission of Lake of Two Mountains.
Leinster..	Doncaster	16,000	A quarter Township in rear of Wexford	Iroquois of Caughnawaga & Lake of Two Mountains	Caughnawaga.

(Signed,) JOSEPH BOUCHETTE.
For the C.C.L., per E. T. FLETCHER.

(Signed,) JOHN ROLPH.

Examined and found correct,

(Signed,) L. VANKOUGHNET.

Crown Land Department,
Quebec, 7th June, 1853.

3rd Session, 1st Parliament, 33 Victoria, 1870.

RETURN

To Address of House of Commons, dated 24th February, 1870, for Copies of all Correspondence between the Government and the Iroquois Indians of Two Mountains, or other parties, relative to the sale or surrender of the Indian Lands, etc., etc.

N. O. GREENE,
MONTREAL.

Printed by Order of Parliament.

OTTAWA :

Printed by I. B. Taylor, 29, 31 & 33, Rideau Street.

1870.

9823 A.G.

(*Confidential.*)

In the matter of

THE SEIGNIORY OF THE LAKE OF TWO MOUNTAINS.

and

THE OKA INDIANS,

The opinion of Counsel is requested upon the following inquiries:—

First—Does the title of the Corporation of the Seminary of Montreal confer upon that body the absolute ownership of the property known as the Seigniory of the Lake of Two Mountains?

Second—Have the Indians known as the Oka Indians any lawful proprietory claims to that property?

Third—What rights are conferred upon those Indians by virtue of their residence on that property, and to the possession of which rights they may be thereby entitled?

A brief reference to the early history and administration of New France, called Canada, is necessary as explanatory of the answers to the above inquiries, and especially in reference to the title of the Seminary of Montreal.

The discovery of the River St. Lawrence by Jacques Cartier was promptly utilized by French adventurers, both Huguenot and Roman Catholic, for trading purposes with the natives of the country, and especially for the trade in furs, which in time became so profitable as to attract the notice of the French Kings, who, appreciating the importance of colonizing the country, found it their interest for that purpose to encourage the private enterprises with material assistance, and finally sanctioned the formation of a commercial company called "La Société du Canada," who were to combine the extension and maintenance of their trade with the gradual settlement of the country from the trading localities where the traffic was carried on.

The religious dissensions of the adventurers among themselves, however, became so violent, and their wilful disregard of the royal design of settlement became so manifest, that the king at once arrested all private trading enterprises, and dissolved the Company recently established, substituting afterwards, in its place, the great proprietory company of the 100 Associates, in whom was concentrated all the available trade of the country, and to whom were granted in full property and domain all the lands of the colony with many other privileges, and specially with power to sub-grant their lands at their pleasure, but subject to the king's supremacy, and under the special condition that the Company would do their utmost to colonize New France and christianize its native inhabitants.

Although colonization and settlement were the chief purposes and designs of the royal will in the formation of the Company of the Associates, these objects were restricted exclusively to native-born French emigrants of the Roman Catholic faith; and were accompanied by a direct and immediate application given to the generally prevalent desire in France at the time for the propogation of Christianity, by the conversion of the aboriginal inhabitants of the Colony to the Roman Catholic faith of the Kingdom, in favor of which the letters patent of the Company declared that the Canadian-born descendants of French inhabitants of the French Colony, and the christianized savages should be held to be natural-born subjects of France, with every privilege belonging to that right, without requiring letters of naturalization therefor.

The Company of the Associates was a lamentable failure, and terminated its few years of precarious and unprofitable existence in utter insolvency, and after a fruitless effort by the king to continue the proprietory scheme by another company which was likewise a failure, he was compelled to resume his grant, and converting Canada into a crown colony brought it under direct royal governance and administration by royal officers, the Colonial Governor and intendant; the Company leaving no record of its existence except some improvidently large grants of unoccupied lands, a very few scanty settlements and some scattered Indian missions.

The king's resumption of the Company's grant of the country did not alter its original nature, because by the public laws of France, lands acquired abroad by conquest, discovery or possession were not united to the personal royal domains, but remained lands lying in grant, at the king's disposal for public uses or to reward meritorious services of his subjects; the law allowing his disposal of them upon such terms as he might please, but retaining over them his supremacy and sovereignty which he could not transfer away. His grants and alienations might be perpetual or temporary, free of charge or duty and even in *franc alen*, free soccage, but subject to his sovereign power. His letters patent for such grants "being held as acts of "legislation, the most essential part of sovereignty, to be respected and followed as "other laws until changed by like competent legislation"—Souverainté du Roi, 1 vol. p. 82: Thereby enabling the king to continue the fixed policy of settlement, for raising up "*a powerful self supporting colony for France,*" by a system of seignorial land grants direct from the king to the grantees, according to the feudal tenure of the custom of Paris for such grants, with power to sub-grant to land tenants and cultivators, which was considered to be the most efficacious mode of promoting settlement in the new country: The seigniorial grants being however strictly under the condition of effecting prompt settlement and cultivation, as the special objects of the grant, generally declared in the French technical words "*de tenir ou faire tenir feu et lieu sur la dite concession,*" to keep and cause to be kept by their tenants within the year and day, house and home &c., and with the following addition "*de déserter et faire incessamment déserter la dite terre,*" to clear immediately or cause to be cleared the said tract of land, with reservation to the king of all mines and minerals for his profit, and of all the oak timber, fit for ship-building, on the grant for his marine service, and with subjection to the penalty of resumption of the Seigniorial grant on breach of the special conditions of settlement.

It is manifest therefore that to subdue the wilderness and to plant a population from the parent state, in other words, colonization and settlement were the paramount objects of the royal policy, and not the mere conversion of the American Savages, or the holding of large tracts of serviceable land as wild and unprofitable hunting grounds; yet though the seigniorial grants were intended for early settlement, the means to be employed and used for accomplishing the purpose were left altogether to the Seigniors themselves, who, however, more or less frustrated or

evaded the royal design, thereby occasioning reiterated royal complaints and threats of resumption of the grants from the seigniors' wilful delay in performing their settlement duties, all shewing the tenacity of the royal insistence of settlement to be effected upon the Seigniors, under the threats of enforcing the reunion penalty attached to the grant, which in fact was from time to time actually enforced against negligent Seigniors, and specially, under the royal declaration of 1743, when reunions to the domains were made of more than twenty Seigniors in one year.

The Colonial Governors at first, and afterwards jointly with the Colonial Intendents, were authorized to make preliminary grants of lands, *en seignieurie*, which were subject to and became effective upon the royal ratification of letters patent, required to be applied for within the year of the issue of the preliminary grant The royal intervention being always apart of French colonial policy, executive and administrative, and particularly in the cases of land grants, which enabled the king to control them, by the terms and conditions expressed in his letters patent. of ratification, giving legislative effect to the grant by the mere exercise of his royal power, as the sole legislator for the Colonies, and in effect making the ratification to all intents the actual grant, therein exhibiting the will and pleasure of the king, and, as above, expressing the king's command and conditions of grant; and adopting a familiar English law maxim as to grants, shewing that the *habendum* was controlled by the expressed grant and promises of the ratification.

Whilst colonization was in this way promoted by the royal authority, the evangelization of the country was not disregarded, because it was in harmony with popular feeling, but only as in connection with colonization and settlement; the quixotic notion never being entertained by the French kings that their *powerful French colony* could only be formed by the conversion of the savage tribes, who swarmed over almost boundless tracts of country; but christianity accompanied colonization, and by the charter of the 100 Associates they were bound to assist in the support of the clergy who came to the colony, for the twofold purpose of giving spiritual aid and consolation to the settlers and educating the youth of the colony, and also of converting the Indians to christianity. In every settlement three ecclesiastics were to be supported by the Company, and if more were required for the settlements and missions, they were to be sent out and also supported at the expense of the Company, unless cleared land were given to them for their subsistence. Chief among these religious missionaries were the Jesuits, who spread themselves among the Indians near and remote, and formed local missions amongst them, whilst the other orders not so erratic, and among these the Sulpicians, who were seminary and educational priests, established branches of their order, collecting Indians together at their mission places, and there taught christianity to the savage denizens of the Canadian forests, whose pleasure it was to frequent and haunt the settlements for trade or the benefit of spiritual indulgences not always of a religious nature; but ever ready to join any war party organized to attack the towns of foreign Indians or to raid the not distant British provincial settlements. However conscientious and devoted to their christian work the missionaries might be, their humanizing efforts were admittedly not encouraging, and were constantly thwarted by the unceasing and irrational blood-thirsty wars of the Indian tribes and nations with each other, which gradually exterminated the Canadian Indians, and left the final results shewn in the handful of survivors of powerful tribes collected together at Lorette and the Lake of Two Mountains.

A few years after the 100 Associates Company had gone into full operation, a missionary association composed of pious laymen and influential Sulpician priests at Paris was formed there, called the "*Society for the conversion of the Savages of New*

France on the Island of Montreal," and commonly known as "*the Montreal Company*" ("*Compagnie de Montréal*"), to whom, through two of its promoters, Monsieur de Lauzon, one of the 100 Associates Company, and grantee from them of the Island and Seigniory of Montreal, transferred his grant by authentic act in March, 1640, subject to the original settlement and other conditions of the grant, for the uses and purposes of the missionary association, which, after ratification by the Associates, was in due course conveyed by those promoters to their association, and finally accepted by its members in March, 1650. Messire Ollier the Curé of St. Sulpice at Paris, and other St. Sulpician priests there, being the first signatories of the accepted conveyance.

Soon after the transfer of 1640 the Society took measures for occupying their grant, and in 1642 a body of emigrants from France, with Messire Ollier de Cassan and other Sulpicians of Paris, took possession and made their first location and establishment at the locality of Montreal, then a wilderness.

To obviate all doubt about the validity of their title and its transfer to the society from Mons. de Lauzon, the arrangements with him were supplemented by direct deeds of grant from the Company of 100 Associates to the Association made in 1640 and 1659, by which the entire Island and Seigniory of Montreal were conveyed to the Society absolutely, who afterwards, finding their conversion duties efficiently performed by the Sulpician priests at Montreal, by authentic deed of donation of 9th March, 1663, conveyed the entire Island and Seigniory to the Seminary of St. Sulpice at Paris, who caused the deed to be duly registered in June following, and the whole was fully ratified by the kings' letters patent in favour of that Seminary, who assumed all debts of the Association.

The Sulpician priests who assisted at the first entry into possession of their Montreal grant in 1642, with the additions to their number from time to time from the parent seminary at Paris, became permanently settled at Montreal, and for facilitating the performance of their duties were formed by the Seminary at Paris into a branch seminary called the Seminary of Montreal, with Messire Ollier de Cassan as their First Superior, to which was committed the care of souls in the rising town and settlement of Montreal, which so continued until the issue of letters patent in May, 1677, solicited and obtained from the King by the Paris Seminary, which constituted the Sulpician Ecclesiastics at Montreal into the legal "*Community and Seminary of Ecclesiastics of St. Sulpice in the Island of Montreal*," who where charged by the letters patent expressly with the work there of the *conversion of the Indians* and *the instruction of His Majesty's subjects* (*conversion et instruction denos sujets, &c., &c.*); and, moreover, it was ordered by the letters patent that the Island and Seigniory of Montreal, donated in 1663 by the Missionary Association to the Seminary at Paris, should be expressly consecrated to God and attached in mortmain * * * * to be possessed and held for the said pious work and use by the said Seminary and community, freely and absolutely, and by their successors in the order for ever, *en perpétuité*.

Under letters patent, the Seminary of Montreal, whilst continuing their membership with the parent Sulpician Order at Paris, became to all intents a locally and corporate community, apart from that at Paris, with legal capacity to acquire and hold property for its own uses and purposes, and charged, in addition to the original *cure* of Montreal, with that of the outlying settlements at St. Sulpice, Lachine, La Longue Pointe, &c., &c., and had their corporate existence recognized in various public Acts by the ecclesiastical and administrative authorities *of the Colony*, and also by the king, the sole supreme, executive and legislative power competent to interfere with their legal corporate status, which was expressly continued to be so acknowledged by all of them during the French dominion of Canada.

The Colonial records exhibit several similar corporate erections of communities established in the Colony by letters patent, whose corporate existence still subsists, and is fully recognized as the Ursuline Nuns at Quebec in 1637, the Seminary at Quebec in April, 1663, the Hospital Nuns at Montreal in April, 1669, the Congregational Nuns at Montreal in 1671, &c., &c.

The Sulpician Order at Paris, not only as members of the Missionary Association, but also as donees and transferees from that Association of the Island and Seigniory of Montreal, committed to their Branch Seminary of Montreal all the local work (*œuvre*) assumed by the Sulpician ecclesiastics at Paris, and doing their best to carry out the purpose of the Missionary Association; there being no resident Island Indians, the Montreal Seminary did effect conversions among the savages who frequented the island, and at an early period formed an Indian Mission, located near the foot of the mountain of Montreal, where they collected together and took charge of the wandering Indians of any tribe who were willing to be fed and protected against the hostile Iroquois, and who submitted to be converted to Christianity.

The so-called mission was a mere indiscriminate collection of Indians who came to Montreal from abroad for trading purposes or otherwise, or as refugees from the Iroquois, who had determined to exterminate the French settlers as well as their Indian allies, there being, in fact, no other hostiles against either; yet notwithstanding the constantly harrassing attacks of the Iroquois, the Mission, called the Fort or Mission of the Mountain, slowly increased in numbers by its adventitious additions as above stated; but the Indian converts could not resist vicious temptations in their way, and from their easy access to the town, became demoralized by habits of intemperance to such a degree that in 1692 the Iroquois, in broad day, raided the unguarded Mission and carried off thirty-five of the converts as prisoners without meeting any resistance there.

The removal of the Mission to a distance from such facilities of intemperance became a moral necessity upon the Seminary of Montreal, who, in consequence, in 1701, transferred the Mission to Sault au Recollet, on the domain of the Seigniory, at the back of the Island of Montreal, where it was left undisturbed by any further attacks of the Iroquois, whose power was so far broken by Governor Frontenac's invasion upon them in that year, that after the peace between the French and the Iroquois, which followed soon after, the Iroquois were never again formidable either to the French or their converts. The Mission was kept at the Sault au Recollet till 1717, when, in consequence of the continued intemperance of the converts, from their still near proximity to the town, and its facilities for intemperance, the Seminary at Montreal, unwilling to give up the Mission and to abandon their converts to hopeless barbarism, determined to remove them from the Island altogether to some more remote location where those pernicious habits might be checked, and having found a favorable locality for the Mission on a point of land on the north-west shore of the Lake of Two Mountains, the Seminary of Montreal at once applied for and obtained, in 1717, from the Governor and Intendant, a grant *en seigneurie*, of a tract of then unconceded wilderness land, where the Mission and its converts were forthwith established at the sole expense of the Montreal Seminary and under the terms of their offered engagement with the Government, the Seigniorial grant being made to them like all other such grants, subject to the King's ratification, which followed in the King's letters of 1718, in favor of the Seminary of Paris, who thereby acquired the Seigniory as granted thereof, *to be held by them whether the Mission continued there or not*, and, like all other Seigniorial grants, it was charged with the usual feudal service to the Suzerain Grantor and subject to the usual settlement duties under such seigniorial grants by its tenants and occupants.

By what grant was this privilege given?

It must be observed that the removed Mission contained a collection of Indians of various tribes: Algonquins, Iroquois, Mohawks, Nipissings and others, either refugees from hostile Indians or prisoners redeemed by the Seminary and charitable settlers of Montreal, both of whom practised that mode of saving prisoners' lives, and to them were added roving Indians who entered the Mission for the sake of food and shelter, all of them being foreign Indians,—the Mohawks and Iroquois from the now State of New York; the Algonquins from the Allumette Island and the upper shores of the Ottawa River; the Nipissings from the distant lake of that name, &c., but none were of the class of *Montreal Island Indians*, the intended converts of the Missionary Association, whose duties were assumed by the Sulpicians as transferees of that Association. To use a modern analogy: the Mission in itself was simply a poor-house or House of Refuge for Indians generally, where they were christianised and supported at the expense of the Seminary of Montreal from its own revenues and where the Indian converts were maintained as long as they chose to continue at the Mission.

The Lake Grant as ratified by the letters patent in favour of the Seminary of Paris of 1718, was followed in 1732 by a direct grant to that Seminary of the so-called augmentation which was also duly ratified by letters patent in 1735, which uniting the two grants into one seigniory of the lake, at the same time specially modified not only the terms of the two preliminary grants by the Governor and Intendant, but also altered the terms of the ratification of 1718; none of these modifications, however, are material in this contention, and relieving the Seminary from the strict prompt performance of the settlement duties conditioned upon the Seignorial grantees, and upon their tenants and sub-grantees in the seigniory, and also discharged the seigniors from the erection of the stone fort which was no longer required.

The effect of the letters patent of ratification of the Seigniory of the Lake of Two Mountains was to place that Seigniory in the same category of property belonging to the Sulpician order as the Seigniory of the Island of Montreal and the Seigniory of St. Sulpice, as held nominally by the head of the Sulpician order as the joint property of all its associated ecclesiastics, wherever their branch establishments might be situated, including, of course, the constituted Seminary of St. Sulpice of Montreal, all in joint proprietorship, according to the law in such cases in France, as held at the place where the head establishment is located, with its local branches in or out of France, the latter acting independently, using their independent right and appropriating their local revenues to support the local work (*l'œuvre*) to be done by the branch establishments, which have two kinds of legal existence, the one as part of the order, the other as a separate and independent corporation, having its proper buildings and rights of property, &c., apart; hence the Sulpician ecclesiastics of the Seminary of Montreal are called ecclesiastics of the order of St. Sulpice at Paris, but those of Paris were never called ecclesiastics of the Seminary of Montreal. The superior officers of each Seminary are distinct, the Seminaries having distinct dates of existence, that at Paris by letters patent in 1645, and that at Montreal in 1677; their existences are locally separate, although they are united together ecclesiastically in the order of St. Sulpice established at Paris.

The Sulpician properties above mentioned in Canada, though nominally represented by the head establishment at Paris, were actually in the case of the Seminary of Montreal, dedicated to and specially appropriated for pious uses in mortmain in Canada, within the local charge of the Montreal Seminary, who, in fact held the Seigniories as their direct properties, having the exclusive administration of them; the collection and application of their local revenues to local uses without reference to the house at Paris and without aid from that Seminary, but owing to the inadequacy of the local revenues to meet local expenses and the local work (*l'œuvre*) to which the

properties and their revenues were specially appointed; the Montreal Seminary was for several years before the conquest, necessitous receivers from the French king's bounty of an annual contribution from the public funds of France to supplement the local means of support.

A conclusive result drawn from the colonization policy of the French kings, as shewn in the terms and conditions of their seignorial grants, was declared by the unanimous judgment of the the thirteen judges composing the Feudal Tenure Court of 1855, with one dissentient, in answer to the seventeenth proposition submitted to the consideration of the Court: "that, according to the laws in force in Canada before "the conquest of the country, the grantees of land in fief or seigniory by the Crown of "France had the full and entire property in them, but they could only alienate or "sub-grant them at certain fixed rates of rents."

Confirming the contention here with reference "to the Mission of the Lake of "Two Mountains for the alleged special instruction and spiritual care of the Algonquin "and Iroquois Indians," and to the words of grant as expressed in the preliminary concessions of the Lake Seigniory and its augmentation in 1717 and 1732, and in the royal ratifications of both by the letters patent of 1718 and 1835, the following will be found in the Colonial grant of 1717, by the Governor and Intendant of that date, "We, in virtue of the power jointly intrusted to us by His Majesty, have given, "granted and conceded, and by these presents do give, grant and concede unto the "said Sieurs Ecclesiastics of the Seminary of St. Sulpice, established at Montreal, a "tract of land, to have and to hold the same forever unto the said Sieurs Ecclesiatics, "their successors and assigns, even should the said Mission be taken away from "thence, in full property under the title of fief and seigniory, &c."

In the letters patent of 1718, confirming the foregoing, "His Majesty, wishing "to favor the Ecclesiastics of the Seminary of St. Sulpice established at Paris, from "whom those of the Seminary of St. Sulpice established at Montreal proceed, to whom "the concession deed of 1718 was granted, &c., &c., has given and granted by these "presents to the Ecclesiastics of the Seminary of St. Sulpice at Paris that certain "tract, &c., to have and to hold the same forever unto the said Ecclesiastics, their "successors and assigns, even if the said Mission be taken away from thence, in full "property under the title of fief and seigniory, &c., &c."

In the colonial grant of the augmentation of 1733, by the Governor and Intendant of that date, the words of grant are: "We, in virtue, &c, &c., have given, granted "and conceded, and by these presents do give, grant and concede unto the said "Ecclesiastics of the Seminary of St. Sulpice at Paris the above ungranted tract of "land, &c., &c., to have and to hold the same unto the said Sieurs of St. "Sulpice, their successors and assigns henceforth forever, in fief and seigniory, "&c., &c."

The letters patent of 1735 confirmed the grant of 1733: "to the said Ecclesiastics "of St. Sulpice at Paris, to have and to hold to the said Ecclesiastics, their successors "and assigns forever, as a fief and seigniory, &c., &c."

The preamble of the concession of the Seigniory of the Lake of Two Mountains in 1717 to the Seminary of Montreal, recites, in substance, that the mad drunkenness from which, as Messire Ollier de Cassan, in his history of Montreal says, neither Algonquin nor Iroquois could refrain in their intercourse with the French of the town: "Ils ne "la peuvent quitter qu'après être ivres, à n'en, pouvoir plus, et en usage comme furieux." preventing religious instruction and conversion of the Indians, was the real cause of the removal of the Seminary of the Montreal Mountain Indian Mission to the Sault au Recollet, and from the Sault to its final locality at the Lake Seigniory, the

recital is as follows : —" On the petition presented to us by Messieurs, the Ecclesias-
" tics of the Seminary of St. Sulpice, established at Montreal, by which they state
" that it would be advantageous to the Mission of the Indians of the Sault au Recollet,
" in the Island of Montreal which is under their care, that it should be immediately
" transferred above the said island and established on the lands which are situated on
" the northwest side of the Lake of Two Mountains, which said Mission would be
" advantageous, not only for the conversion of the Indians, who, being there more
" distant from the city, would also be deprived of the opportunity of getting
" intoxicated, on condition that the Ecclesiastics shall, as they offer to do, bear the
" whole expense of removing the Mission, and that they shall cause the
" church and fort to be built of stone *on the place* where the said Mission shall be
" transferred, &c." But the recital does not control or limit the words of the grant, because it is a maxim of all law in the way of grants, and which is nothing more than the conclusion of common sense long formed and approved, and not merely a technical rule of verbal construction, " that if the intention of the King be plainly " expressed in the granting part of the concession, the grant shall enure accordingly." The words in the concession grants and royal ratification are too plain to admit of doubtful construction and explicity convey to the grantees the absolute unlimited property of the grant, namely, the Seigniory of the Lake of Two Mountains, making no reference to the Indians as having interest in the grant itself, or otherwise than by the removal of the Indian Mission from the Sault au Recollet to the Lake Seigniory.

It is not allowed to interpret what has no need of interpretation, the old rule affirming " *quoties où verbis nulla est ambiguitas ibi nulla expositio contre verba funda est.*"

The granting words here manifestly speak the intention of the parties at the time, who must be presumed to know the object and purpose of the grant as an absolute property to the grantees for ever, *whether the Mission should continue there or not ;* plainly expressing a free grant independent of the existence of the Mission which could therefore have no derogating rights against the grantees. The land granted was unconseded public land at the disposal of the king who had power to make his gift conditional if he so pleased, and to express the continuance and quality of his grant as well as the persons of the grantees. He gave it in full property for ever with only subsidiary conditions: first, that the expense of establishing the Mission at the intended location *on the place where the Mission shall be transferred,* shall be at the expense of the grantees, the Seminary ; and second, that the Seigniory be held by the grantees, the Seigniors, subject to their performance of the feudal services and acknowledgment to the Seignorial suzerains, and of the settlement duties required to be done on the Seigniory by all such Seigniorial concessions. As matter of fact the first condition was fulfilled by the transfer of the Mission to the Lake, at the cost and charge of the Seminary for its maintenance there, as before at the Mountain Mission and at that of the Sault au Recollet, namely, for the instruction and conversion of the Indians; and for the last, no record exists indicating any intention or attempt by the French kings, who alone could exercise the right during their dominion in Canada, to forfeit the grant for any breach of their feudal and settlement duties by the grantees.

It is only necessary to add that although the grants of the Lake Seigniory were confirmed to the Seminary of Paris, of which the Seminary of Montreal was a branch ; this was only necessary from the requirements of French law for the purpose of preserving the subordination observed in such ecclesiastical bodies, but did not prevent the Colonial authorities from regarding the Seminary of Montreal as a body

legally constituted, capable of possessing such properties, because the Colonial Government by its grant to the Montreal Seminary acknowledged its corporate existence, constituted under the king's letters patent of 1677, and which was acknowledged in royal and public documents, among others by the order of the king in his Council of State at Paris in 1716 and 1722, which charges the Montreal Seminary with an annual tax for the town fortifications, in both orders, the Council referring to the body as "the "Seminary of St. Sulpice, established at Montreal, and possessing building lots in "that City of which, as well as the whole Island, it is direct Seignior, &c." The ratified grants of all the Sulpician Seigniories, Montreal, St. Sulpice and Lake of Two Mountains, were granted to the Head Establishment at Paris, but the constituted Seminary of Montreal was the actual Seignior who performed on the spot all the pious work for which the grants were made, administered the entire property, made all the required outlay for settlements and charitable establishments within their local works, and whose local charge and duties were in ecclesiastical connection with the Sulpician Order, but independent of the Head Seminary at Paris.

The conquest found the Sulpician property and estates in Canada dedicated for ever to pious work and uses there, namely, the Seigniories of Montreal, St. Sulpice and Lake of Two Mountains, with their dependencies, in the titular possession of the Head Seminary of St. Sulpice at Paris, whilst they were, in fact, in the actual possession as of right, and administered on the spot by the constituted community and Seminary of St. Sulpice at Montreal, the entire estate being the joint property of the order and of its constituted establishments, but subjected locally to the effects and conditions of the conquest expressed in the articles of the capitulation of Montreal of 1760, and of the Treaty of Peace of 1763.

The 34th Article of the capitulations, provides that "All the communities and all "the priests shall preserve their moveables, the property and revenues of their Seig- "niories and other estates which they possess in the colony, and the said estates "shall be preserved in their principles, rights, honors and exemptions."

The 35th Article provides that "If any of the priests, missionaries, priests of St. "Sulpice, &c., choose to go to France they may do so, and sell their estate either to "the French or English, and take the proceeds with them, &c."

And the 37th Article provides that "All Seigniors, &c., and all other persons what- "soever shall preserve their entire property, &c. &c., and be at liberty to keep or sell "them as well to the French as to the English, &c. &c." The effect of which provisions is explained by Chief Justice Hay, of the Province of Quebec, in 1766, in his "plans "for settling the laws in the conquered Province." After remarking that the country not being surrendered at discretion, but upon capitulation, the King of England was never for a moment the owner of the land of the country, but only of such part as was at the disposal of the King of France, namely, the ungranted lands, and that it was a well known rule of the law of nations adopted and enforced by the law of England, that the laws of a conquered people continue in force till they were expressly changed by the will of the conquering nation, he proceeds, applying those maxims to owners of property in Canada:—"By the articles of the capitulation of Montreal, upon which "the whole country was surrendered to General Amherst in 1760, it was expressly "provided, that all sorts of property, moveable and immoveable, that does not belong "to the King of France shall continue to belong to the present proprietors, whether "private persons or bodies politic or religious societies, not excepting those of the "Jesuits, and this provision is confirmed in the 4th Article of the Definitive Treaty "of Peace of 10th February, 1763, by which it was agreed between the two Crowns "that those persons who chose to retire and quit the Province may sell their estates

"and effects to British subjects and return to old France or elsewhere, with the "money of such sale, whenever they thought proper, within the space of eighteen "months from the ratification of the treaty." This delay extended to the 10th of August, 1764. As a necessary consequence all French subjects who remained in Canada became British subjects, by the mere effect of their continued residence in Canada, with full capacity as such subjects to acquire and hold property, moveable and immoveable, in Canada, whilst Frenchmen, proprietors in France, or the returning French subjects became aliens and incapacitated from holding immoveable estate and property in Canada, but having power to sell or dispose of it within the eighteen months after the ratification of the treaty.

It has already been observed that the Seigniorial estates above mentioned were the property of the Sulpician Order for ever, and could not be alienated from Sulpician ecclesiastics; but the conquest was an interfering necessity and prevented the property from longer subsisting for the benefit of the Sulpicians in France, and therefore could only avail for the Sulpician ecclesiastics in Canada who had capacity as British subjects, and therefore to the only ecclesiastics of the Order in Canada, the constituted community and Seminary of St. Sulpice at Montreal, who, from their continued residence in Canada after the conquest, had become British subjects, with the required capacity not only to continue their actual possession of the Canada property of the Order, but to hold it as proprietors in full property. This result is explained by M. Petit, a French colonial Judge, in his work on French Colonial Law, pp. 511—513, which he lays down as established by royal orders and arrets, "That "the property of the several religious Orders in the Colonies must, in case of any "separation from the main body of the Orders, be dedicated to the work to be per-"formed, and to belong to the missionaries by whom it is performed, because the "intention of the donor of such property could only have destined it for the support "and maintenance of the Mission and missionaries on the spot, and not to be held by "ecclesiastics thousands of miles away from the appointed work."

Again, being forever the joint property of the Order including all its constituted establishments, the lapse by any of the holders in the joint property according to the well-known rule of the common law of France and of the Province, remits the lapsed property and right to the others holding and capable of holding the property; and hence, the Sulpicians in France, having, by the effect of the conquest and cession, become aliens and incapacitated to hold the property of the Order in Canada, they lost their right to it, which reverted to those who had become British subjects in Canada, with capacity to take and hold real property in the province to wit: the community and Seminary of Sulpicians at Montreal, and who, losing nothing of their rights in the Sulpician property in Canada, thereby preserved it for the purposes of its original destination. This may be familiarly exemplified by the rule of law applied as follows: "If one moiety of a community become incapable of its undivided "right in its community property, the other moiety will possess the whole, because "the change in the numbers and quality of the members makes no change in the "community itself, which exists, as before, in the persons of those who retain the "necessary capacity."

Finally, this power to sell comprehends the power to abandon and transfer property by any act of conveyance of it, and, therefore, the deed of cession, executed at Paris, on 24th April, 1764, within the time of limitation of the Treaty, by the head officer of the Order there in favor of the community and Seminary of St. Sulpice at Montreal, of the right of the Paris Seminary to any possession of the Order in Canada, constituted the Montreal Community and Seminary the proprietors of the rights so abandoned to them. The latter Seminary having full capacity and

authority rs a constituted body under the letters patent of 1677 to take and hold property in like manner as enjoyed by persons and individuals when not expressly prohibited. The cession was, in fact, a mere partition of property held in common between the Sulpicians in France and those in Canada, possessed in common by both in the two countries before the Conquest. The conquest made both foreigners and aliens to each of the Governments respectively, necessarily separating the bodies, and, therefore, the joint property was necessarily divided also; the French Sulpicians, by the deed of cession, retaining their proprietory rights in France, and abandoning effectively their property right in Canada to the Montreal Sulpicians, instead of selling, renouncing their rights, thereby making a complete partition between the two bodies. The deed of cession was in reality the well-known and usually modern quit claim deed in favor of the proprietor in possession, and in no way required the royal assent or authority for its validity, no change of actual possession being made.

Under the foregoing circumstances the requirements of the conquest were carried into full effect, and the Montreal Seminary acquired full property and possession of the Seigniories; their title to them was indisputable, viz, to the entire Canadian property of the Order, and was never interfered with by the British Sovereign or the Colonial authorities; on the contrary, the right of the Montreal Seminary was recognized in 1781, by the Governor of the Province receiving that body into fealty and homage for their Seigniories, and registering their acts and titles, which included the deed of cession above mentioned. Though the reception to fealty did not give title, it accepted and admitted title, and prevented the Sovereign suzerain from dispossessing or interfering with the vassal, affording a recorded proof of title to the Seignior against the king, who by his acceptance *of it, fills* the Seigniory or fief, and invests the Seignior with it. As Blackstone says, " the ceremony is a token " of the protection which the suzerain owes to the vassal, this obligation between " them is thereby reciprocal, and if the vassal under the old tenure was bound to " serve, he had a right to full protection in return." The reception by the king of the Montreal Seminary in fealty was his royal recognition of its right of legitimate possession and property after the conquest, to which, if necessary, might be added the long possession held in the sight and with the knowledge of the respective governments from 1677. The confirming Act of 1841 completes the chain of title held by the Community and Seminary of Montreal, and contains the royal assurance of Her Majesty in behalf of the Seminary here.

Contrary to the British Constitution

It was enacted in a compromise Act between the Seignior and the tenants of the Seigniories, to get rid of the Seigniorial rates and duties which pressed heavily upon capital and improvements of real property, causing irritating complaints against the Seigniors and demands for the abolition of the title of the Seminary to their property, and its re-union to the Royal Domains, the complainants forgetting that the re-union would not change the Seigniorial tenure of the sub-grants or their feudal burthens, the only difference being the change of Seignior from the Seminary to the Crown, leaving the tenure as it was, which could only be abolished by its absolute abolition, as was effected in 1856; and hence, therefore, the Act of 1841, which was a relief Act for the gradual extinction of the Seigniorial rights and dues, after reciting the proprietary right in and over the Seigniories of Montreal, St. Sulpice and Lake of Two Mountains, as held and claimed by the Seminary since the capitulation of 1760, and claiming to hold those rights still as owners of the said Seigniories, and stating that doubts of their title had been raised, and it was contended that the title to their Seigniories was in Her Majesty. It was declared that to remove those doubts and effect an extinction of the Seigniorial rights and dues, Her Majesty of Her own will and motion, signified Her pleasure that the rights and titles of the ecclesiastics of the

Seminary of Montreal to those Seigniories should be absolutely confirmed, subject to the terms, conditions and limitations contained in the Act, which were fully and formally agreed to by the said ecclesiastics, and for fulfilling Her Majesty's pleasure the said ecclesiastics and their successors were constituted an ecclesiastical corporation, as named in the Act, to whom the right and title to the several Seignories above mentioned, with all and every their domain, lands, &c., &c., and their Seigniorial rights and dues should be confirmed and declared good, valid and effectual in law, with power to the corporation so constituted to hold and possess the same as proprietor thereof, as fully in the same manner and to the same extent as the Seminary of St. Sulpice at Paris or the Seminary of St. Sulpice at Montreal, according to its constitution in 1759, or as either or both of the said Seminaries could have done or had a right to do, and therefore the Seigniories were declared to be vested in the said corporation as the true and lawful owners and proprietors of the same, to the only use, behoof and benefit of the Ecclesiastics of the said corporation, of their successors for ever, subject to the terms and conditions in the Act, chief of which were the statutory means and terms provided for the gradual extinction of the Seigniorial rights and dues by a commutation payable by the tenants. The Act of 1841 was full and comprehensive in its terms and effect, in confirming to the Ecclesiastics of the Montreal Seminary the Seigniories and their rights as they were both before and after the conquest, in full possession and property, which were corroborated and confirmed in 1859,—by the subsequent Acts of commutation arrangements between the Provincial Government and the Ecclesiastics for the abolition of the feudal and Seigniorial dues and charges.

With reference to the foregoing my answer to the first inquiry is—

That the title of the corporation of the Seminary of Montreal has conferred upon that body a valid and absolute right of property in their several Seigniories, and constituted that body the sole absolute owners of the property known as the Seigniory of the Lake of Two Mountains.

As a consequence of the above answer my answer to the second inquiry is—

That the Oka Indians have not and never had any lawful proprietry claim in the property of the said Lake Seigniory.

Before answering the third inquiry, which is as follows:—"What rights are conferred upon those Indians by virtue of their residence on that property, and to the possession of which rights they may be thereby entitled?"

It is proper to observe that the Oka Indians of the mission of the Lake do not appear to have been recognised as the Iroquois tribe by either the French or British or Colonial Governments, nor within the Indian protection Acts for the care of Indians by the Colonial Government since the conquest, nor have they held grants of land in Lower Canada exclusively for their own benefit. The lands of a tribe belong to the entire tribe by grant or concession of some kind, but though grants were made directly to the Abenaquis, to the Huron Indians of Lorette, &c., and to the Jesuits especially for the Sillery Indians, the Indians of the Sault St. Louis trust—specially for the Indians established there, there is no trace of such a grant in the colonial records, either direct or intermediate, for the Mission Indians of the Lake of any of the denominations at the Mission there. It is clear that the Oka Indians were not direct participators in the Lake Grant and none such has been produced in their favour. As a matter of fact, the history of the Mission shews that, whether at the original Mission at the Mountain or at that of the Sault au Recollet or finally at the Lake, they were merely waifs and strays collected there by the Christian charity of the ecclesiastics of the

Seminary of Montreal, and that they never had, or pretended to have, title of any kind, either to the Seigniory of Montreal, their first and second locations, or at the Lake Seigniory, where they were last located.

It appears, however, that the Oka Iroquois have held and occupied lots of land at the Lake Mission or Seigniory either by themselves as individuals or by families or as having acquired them by succession to deceased Indian relatives. In connection with this fact, it will be remembered that in the charter to the 100 Associates the king declared that all christianised Indians should be as native-born Frenchmen, with all their privileges, without letters of naturalization, and by the old law of the country, all such had a right to have from Seigniors, upon application, sub-concessions of land for cultivation, in the same manner as such concessions were generally made, and that the concession might be made by the Colonial authorities if refused by the Seignior. The Seigniorial Tenure Court, by its judgment, has declared this to be the law, but no such special applications appear to have been made, and probably would not have been encouraged; yet the Mission allotments, though not of the extent of the ordinary concessions for cultivation, were plainly for protection and maintenance, and constituted property in the holders, either by long recognised possession or by grant, but only to the extent of the lot, and therefore rights of property in the resident Indians on their allotments would seem to be protected by the 16th section of the Act of 1841, which declares that "nothing in the Act contained shall extend "to diminish, destroy or in any manner affect the rights, &c., &c., of any person or "persons excepting such only as the Act may expressly and especially destroy, "diminish or affect."

Although Canada was established as a colony for French Roman Catholics exclusively, that exclusiveness totally disappeared at the conquest, and British Protestant, French Huguenot and protestantized Roman Catholics enjoyed equal rights, and therefore the alleged converted Roman Catholic Mission Indians, specially the Okas, who appear to be only a part of the residents at the Mission, are entitled to all the rights of other Protestants.

Now, among the conditions and considerations for the Confirmation Act of 1841, the vesting of the Seigniories in ecclesiastics of the Seminary was declared to be for the following purposes, intents and objects only and for none other: among others the care of souls in the parish of Montreal, *the Mission of the Lake of Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians, &c., &c.*

This last special mission purpose is quite explicit, and it would be a contradiction of its terms to require as a duty and service of the ecclesiastics of the Seminary to afford to the Mission any instruction or spiritual care other than Roman Catholic, and by no process of construction could the plain intent and purpose of this particular statutory duty be made to apply to Protestant instruction and spiritual care.

The duty required at the Mission is simply *instruction and spiritual care* and no more—and anything beyond these claimed by the Indians as of right, such as their proprietory allotments from the ecclesiastics of the Seminary, fall into the category of rights under the law of the Province, which can only be enforced by resort to that law, or be allowed by the ecclesiastics themselves. The Mission purpose is not a trust beyond its expressed requirement of duty, and the English trust relied upon is not within the law of the Province. By a mistake, the alleged trusteeship of the ecclesiastics for the Mission Indians, and the Okas in particular, pertinaciously alleged in their favour, was adopted from an old controversial opinion against the rights of the Seminary a long time after the conquest, and upwards of seventy years ago, for the reunion of the Seigniories to the Crown, in which the ecclesiastics were

charged and qualified as *Trustees for the Crown*, but not as Trustees *for the censitaires*, tenants or sub-occupants; that alleged trusteeship, however, was never seriously adopted by the Government, and has since remained forgotten and buried until revived for this contention. It would be waste of time to discuss the *substitution of our law* applied in support of the alleged rights of the Oka Indians, because the Lake Seigniory was granted to the ecclesiastics of the Seminary for themselves, their successors and assigns for ever, without any giving over to any other named taker, certainly not the Mission Iroquois, in the event of the lapse of the grant after the termination of the existence of the Corporation of the Seminary, their successors and assigns. There being no one designated to take over the grant after the lapse, when it should occur, there can be no substitution or *fidei commission* in law in favor of the Okas.

Under these circumstances, no doubt can exist, either as to the entire absence of all proprietory right or title to the Lake Seigniory by the so called Oka Indians, or by any other Indians who may have had connection with the mission there, or as to the absolute and indefeasible title of the Seminary of Montreal to that property. Moreover, such of the Oka Indians who are Protestants can have no claim to the spiritual care and instruction of the Lake Mission maintained there by the Seminary for those purposes, but for Roman Catholic Indians only.

It is notorious, however, that since the removal of the Mission to the Lake Seigniory, the Mission Indians have constantly occupied lands in the Seigniory either as farms for agricultural purposes or as emplacements for residence, and this is admitted by the Seminary in its correspondence with the Government by Messire Baile, their Superintendent, dated respectively 12th October and 9th November, 1868, in answer to the complaints of the Iroquois of the Lake as to concessions of land and cutting wood in that Seigniory.—See pp. 12 and 22 of the Return made to the House of Commons, dated 24th February, 1870, of copies of correspondence between the Government and the Iroquois Indians of Two Mountains, &c. &c. Messire Baile says "This is the manner in which we deal with *our* Indians in reference to the cultiva- "tion of lands. We allow them the enjoyment of the lands on condition that they "will cultivate them; the enjoyment may pass to their children on the same con- "ditions, and we even allow them to sell out that enjoyment to another Indian who "has been established in the Mission for two years. We only reserve the wood: if "they want any firewood or timber for building purposes, we allow them to have what "they want only for their own use," and more recently in a pamphlet published by the Seminary in 1876 in connection with their litigation with the Indians and called "Historical Document," in which they declared the pending controversy to be "in "no way *nullement* a religious question after stating the removal of the Mission "with their Indians to the Lake Seigniory in 1717, and the settlement of the Indians "about their church and residences built for them on lots of land which the Indians "were allowed to occupy with their families and descendants, it is stated, that as all "the world knows, to secure to the Indians the benefit of agriculture, the Gentlemen "of the Seminary permitted each head of a family to occupy and cultivate a field "containing a certain number of acres of land, as much as was necessary for his wants; "and that the permission to occupy and cultivate the lots of ground *conceded* was "given on condition that the Indians should hold the lands themselves and their "descendants."

These acknowledged alienations were doubtless intended so far to accomplish and execute the express conditions of all grants of Seigniories, including the grants of the Lake Seigniory, namely to compel Seigniors to sub-grant or concede their granted lands for settlement and cultivation.

At the dates of the Lake grants in 1717 and 1732, the custom of Paris, with its Seigniorial and censual laws, was the common law of the Colony, especially for such tenure as above, together with such special royal enactments therefor, which the king applied to govern all Seigniories, and among those enactments was the Royal Arret of 1711 specially enacted for the colony, which enforced upon all Seigniors the conditions of actual settlement by sub grants and concession of their lands for cultivation by resident occupants: and hence the refusal by a Seignior to concede to applicants was held to be a wilful contravention of the royal enactment.

By the laws in force in Canada, Seigniors had the full and entire demesne of their lands, but could alienate them only in the manner adverted to by sub-grant and concessions, first generally enforced by the Arret of 1711, which compelled them to concede, and to that extent restricted and limited their full demesne right and limited the exercise of the rights of Seigniors in the disposal of their lands, and being an admitted law of public policy any contract by the Seignior in contravention of such laws was not binding. Alienations therefore made in conformity to the law by concessions, gave to the tenants the useful demesne of his sub-grant which he had a right to occupy and enjoy as proprietor, and the same privilege and right followed to a mere occupant of land from the equivalent tenancy under the Seigniors permissive occupation, such as the permissive occupations and tenancies of land mentioned by Messire Baile to Indians for themselves, their children and descendants to succeeding generations, without specific limitation of time for resumption by the Lake Seigniors of the land so permitted to be occupied, which was in law an alienation *en perpétuité*, from the expressed purpose of the parties, that the one should divest himself of the property or possession and the other come into it, not for a merely determinate time however expressed, as for a lease or a *bail à rente* for a specified number of years, but for an undeterminate period prolonged for generations and only terminable at the pleasure of the holders, which in construction of law would amount to a perpetual grant as effectively as if the most proper and pertinent words had been made use of for the purpose, and, therefore, any supposed precariousness of the contract would necessarily disappear in the legal construction of perpetuity and consequent property given by its terms. The case of the Indian widow woman "petit cris," who complained against the Seminary for having been turned out of possession of her farm, is expressively explanatory of the Indian Lake tenancies. She was the Indian widow of an Indian, Thomas Petit Cris, and was left by her husband with four children in possession of a farmland containing forty acres in superficies. Thinking to better utilize the farm for the benefit of herself and family, she leased it to a Canadian, who was to cultivate it for her on shares for the moiety of the crop. Upon this the Missionary at the Lake Mission, an ecclesiastic of the Seminary, took possession of the property without her consent, and had it cultivated by others. The farm appears to have been in her possession and occupancy under the permissive right mentioned by Messire Baile, and was clearly beyond the interference of the Missionary, and finally, after the complaint made, Messire Baile, who refers to the complaint at p. 24 of the return, apparently desiring to cover up the mistaken interference, says: "*Her land is at her disposal whenever she wishes to retake it.*" The case, as already observed, is for explanation only of the Indian right of tenancy.

It must be granted that it is only as tenants and occupants of land in the Lake Seigniory that the Indian settlers or residents there can have any proprietory interest in the lands, in fact actually conceded to them by their permissions of occupation, although no censual contract had intervened. The Seignorial Court of 1856 adjudicating under the abolition of Seigniorial Tenure Act of 1854, and its amendments of 1855 finally settled a variety of conflicting Seigniorial controversies, but interposed very inconsiderably in the practical working of the common law as between Seignior

and censitaire or sub-tenant, and in that respect left the common law as it was, uninterrupted or permissive Seigniorial occupants without censual contract or concession ; because under the custom of Paris and other French customs not allodial, the general tenure rule, *nulle terre sans Seignior*, no land without its Seignior, prevailed and charged the occupying tenant with the same cens and rentes for his land as was paid by neighbouring tenants holding by contract or concession, and, therefore, the Seignior where censual customs prevailed, even without a censual contract or acknowledgment in his favor, might claim his dues upon a house or property lying within the territory subject to his censive. Dumoulin gives the reason "*la loi est un titre exprés pour le Seignior*," the law is express title for the Seignior. The rule in this respect has been adopted by the Act of 1854, for the abolition of the Seigniorial Tenure, and its amending Act of 1855, and in the 8th Section of the Act, Chap. 41 of the Consolidated Statutes of Lower Canada, "An Act "for the general abolition of feudal rights and dues," it is provided that, for the purpose of ascertaining the value for each property in the Seigniory, "each lot is to "be referred to, that is to say. each parcel of land originally conceded or actually "owned in the Seigniory at the time of making the schedule, whether the land is "held for agricultural purposes or as a mere emplacement or building lot," and for the purposes of the Act it provides "that any person occupying or possessing "any land in any Seigniory with the permission of the Seignior shall be held to be "the proprietor thereof as censitaire."

The commutation of tenure in the Seigniories belonging to the Seminary, including the Lake Seigniory, was effected by the Act of 1859, incorporated into the Chap. 41 of the Consolidated Statutes above, under which a large sum of money was paid by the Government for the commutation of the censive tenancies and other accrued rights, for the relief of the censitaire and the satisfaction of the Seignior, leaving to the latter arrears of certain dues, the full property in the unconceded lands in their several Seignoiries, and all landed property held by them within the same, to be disposed of at the discretion of the Seigniors; but which could not affect the holding of the Indians which became allodial in their favor as proprietors thereof, and as they are declared to be by the 8th Section of Chap. 41 of C. S. L. C.

As between the Indian tenants and the Seigniors of the Lake property, the Seminary, the supposed disqualification of the Indians to have and to hold possession of Seigniorial land has been repudiated by the Seigniors themselves in their grants made to the Indian grantees for themselves, their families and descendants, without qualification or limitation of time or descent, and no objection in that respect can invalidate the Indian proprietory rights, accorded and admitted by the Seigniors, the granetes of them, either as proprietory possessors under the common law, or as qualified statutory proprietors under the Abolition Act. If the Indian tenancies have been omitted from the Cadastres with the knowledge of the Seigniors, the loss is theirs, because, although the tenancies have become allodial by law, the commutation gave the commuting Seigniors no other proprietory right than what they had in 1859, when the law effected the general commutation as to tenure of all Seigniorial lands conceded and occupied or not.

The above appears to be the legal as well as the equitable conclusion to be drawn from the premises, and would meet in the latter view the suggestion of Messire Baile in his letter of the 2nd June, 1869, to the Secretary of State, that if the Government concluded to remove the discontented Indians from the Lake Seigniory, the Seminary would not hesitate a moment in allowing such indemnity as natural equity and positive law would entitle them to for work and improvements performed.

In answer to the third interrogatory—

The Oka Indians have no rights from mere residence on the Seigniory of the Lake of Two Mountains, except the proprietory rights of continued occupancy of lands held by them under grants or permission to occupy given by the Seigniors to the grantees of the lands for themselves, their children and descendants, and their right to sell their occupancy as above referred to. Such of the Oka Indians as are Protestants can have no claim to further connection with, or spiritual care and instruction from, the Mission or its missionaries.

W. BADGLEY.

MONTREAL, 7th May, 1878.

N. O. GREENE,
MONTREAL.

IN THE MATTER OF

THE SEIGNIORY OF THE LAKE OF TWO MOUNTAINS.

AND

THE OKA INDIANS.

OPINION.

HON. W. BADGLEY.

Montreal, 7th May, 1878.

To His Excellency the Right Honorable the Earl of Dufferin, K.P., K.C.B., &c., &c., Governor General of the Dominion of Canada, in Council.

The memorial of the undersigned Iroquois and Algonquin Indians residing in the Village of Oka, in the Seigniory of the Lake of Two Mountains, and others, citizens of the City of Montreal and elsewhere, in the Province of Quebec

RESPECTFULLY REPRESENTS:

That for a number of years past, difficulties of a very painful and dangerous nature have existed at the said Village of Oka, between the Indians there located, and the Seminary of St. Sulpice of Montreal, as to the respective rights of the said Indians and Seminary, in the enjoyment of certain lands and forests in said Seigniory.

That a large majority of said Indians having withdrawn from the Church of Rome, a building was erected to serve them as a Chapel and School-house, for the purpose of religious worship and education.

That this building was destroyed by the said Seminary, on the 7th of December 1875, under circumstances which will be hereinafter mentioned, and since that time the said Indians have been deprived of a suitable building for religious worship, or for the education of their children.

That on or about the 15th of June 1877, the Roman Catholic Church and parsonage which had existed at Oka for a great many years, were destroyed by fire and accusations of incendiarism have since been made, respecting different and opposing classes and parties.

That the said fire occurred while the whole village was in a state of great excitement, over the arrest and conveyance to jail under circumstances of excessive aggravation and cruelty of eight of these Protestant Indians, and the news that nearly forty others were to be arrested, and driven from their homes for acts which were done in the exercise of a legal right in the opinion of the said Indians and of the undersigned as will hereinafter be shewn.

That these arrests were made by the employees of the Seminary, aided by a body of the Provincial Police who had been brought to Oka with arms and ammunition as for a bloody conflict; seeing which a large number of the Indians took up arms, and prepared violently to resist the execution of these warrants which they believed to have issued in abuse of the process of law. That there consequently existed for a number of days, two camps of armed men who might at any moment have come to collision.

That the facts above disclosed, in the opinion of your memorialists, make it the duty of your Excellency's Government on whom devolves the care of these Indians, to adopt immediate and effective measures to settle finally, and in conformity with law and justice these troubles which from their religious aspect threaten to spread among Her Majesty's subjects all over the Dominion, the most dangerous elements of discord and even bloodshed.

That in order to enable your Excellency's Government fully to understand the facts bearing upon these disputes, your Memorialists beg to state the respective contentions of the Seminary and the Indians.

The Ecclesiastics of the Seminary, contend that they are absolute proprietors of the Seigniory of the Lake of Two Mountains, and in a document signed by their legal representatives and produced on the 24th of August 1876, in a suit now pending in the Superior Court, Montreal, under the number 1310, they base their rights upon the following averments:—

"Que par brevêt de concession octroyé à Québec, le 17 Octobre, 1717, par Philippe de Rigaud, Marquis de Vaudreuil, alors Gouverneur de la Nouvelle France et Michel Begon, Intendant de Justice Police et Finances, en la dite Nouvelle France, en vertu du pouvoir à eux conjointement donné par sa Majesté le Roi de France, les dits Gouverneur et Intendant ont donné et concédé aux dits Ecclésiastiques un terrain formant partie de la dite Seigneurie des Deux Montagnes *pour y transporter* la Mission des Sauvages qui existait alors au Sault-au-Recollet et qui était désservie par les dits Ecclésiastiques, pour par ces derniers en jouir à perpétuité, quand même la dite Mission en serait otée, en pleine propriété à titre de Fief et Seigneurie, avec droit de haute, moyenne et basse justice, droit de chasse,

et de pêche, tant au dedans qu'au devant de la dite Mission, sur le Lac et Fleuve St. Laurent, à condition qu'ils feraient à leur dépens toute la dépense nécessaire pour le changement de la la dite Mission et d'y faire bâtir aussi à leurs dépens, une Eglise, un fort de pierre pour la sureté des Sauvages, suivant les plans qui en seraient incessamment remis par les dits Ecclesiastiques aux dits Gouverneur et Intendant, pour être par eux vus et approuvés, les dits batiments devant être finis dans l'espace de deux ans.

" Que le dit brevet de concession a été duement enrégistré au Bureau du Régistrateur Provincial à Québec, dans le Régistre de l'Intendance."

" Que par un autre brevet de concession, en date du 26 Septembre, 1733, le Marquis de Beauharnois, alors Gouverneur de la Nouvelle France et Jules Hocquart, Intendant de Justice, Police et Finances du même pays ont concédé aux dits Ecclésiastiques, *au même titre que ci-dessus* le restant de la dite Seigneurie, lequel brevet de concession a été également enrégisté au dit Bureau du Re gistrateur Provincial au Régistre de l'Intendant.

" Que les dites concessions ont été duement ratifiées par sa Majesté le Roi de France, par ordonnances portant respectivement les dates du 27 Avril 1718, et du 1er Mars 1735.

" Que pour la première de ces ordonnances, il fut accordé sept années au lieu de deux aux dits Ecclesiastiques pour faire les constructions susmentionnées."

" Que par la seconde des dites ordonnances, le Roi de France exempta les dits Ecclesiastiques de faire construire un fort de pierre, comme étant devenu inutile et déclara que les travaux exécutés à cette époque par les dits Ecclésiastiques dans la dite Seigneurie du Lac des Deux Montagnes étaient suffisants."

" Que par un ordonnance du Conseil Spécial du ci-devant Bas-Canada, passé dans la troisième année du Règne de Sa Majesté, la Reine Victoria, Chap. 30 et intitulée "Ordonnance pour incorporer les Ecclésiastiques du Séminaire de St. Sulpice de Montréal, pour confirmer leurs titres au Fief et Seigneuries du Lac des Deux Montagnes et du Fief et Seigneurie de St. Sulpice, en cette Province pour pourvoir à l'extinction graduelle des redevances et droits seigneuriaux et pour autres fins," les dits Ecclésiastiques ont été duement incorporés sous le nom de " Les Ecclésiastiques du Séminaire de St. Sulpice de Montréal," et que leurs droits et titres à la dite Seigneurie du Lac des Deux Montagnes et à tous et chacun du Domaine, ès-terres, réserves, bâtiments, messuage, tenements et héritages, situés dans la dite Seigneurie ont été confirmés et déclarés bons, valables et efficaces en loi, aussi pleinement, de la même manière et avec la même étendue que les Ecclésiastiques du Séminaire de St. Sulpice du Faubourg St. Germain de Paris ou du Séminaire de St Sulpice de Montreal, conformément à sa constitution, avant le 18 Septembre 1759, un des deux Séminaires ou chacun d'eux pouvaient ou auraient pu le faire ou avaient droit de le faire, ou pouvaient ou auraient pu jouir, faire et disposer des dits droits et titres ou d'aucune partie d'iceux avant la dite dernière époque."

" Que par la dite ordonnance, il fut de plus ordonné que la communauté des Ecclésiastiques du Séminaire St. Sulpice de Montréal et leurs successeurs seraient et furent de fait, par icelle ordonnance, investis de la dite Seigneurie du Lac des Deux Montagnes et de tous et chacun les domaines, terres, bâtiments, messuages, tenements et héritages quelconques, pour les dits Sieurs Ecclésiastiques du Séminaire de St. Sulpice de Montréal et leurs successeurs, les avoir, posséder, faire et en jouir comme les vrais et légitimes propriétaires et possesseurs d'iceux et toutes et chaque part et portion d'iceux pour l'unique usage et avantage des Ecclésiastiques du dit Seminaire et leurs successeurs à perpétuité aux termes, clauses et conditions en icelle ordonnance."

" Que depuis la dite ordonnance, auparavant et encore les dits Ecclésiastiques ont toujours joui et possédé comme propriétaires des Fief et Seigneurie du Lac des Deux Montagnes."

" Que depuis plus de cent ans les dits Défendeurs ont toujours joui, comme propriétaires du dit Fief et Seigneurie du Lac des Deux Montagnes et qu'ils en ont toujours été reconnus comme les vrais et légitimes propriétaires et qu'à l'époque de l'empêchement dont il sera parlé ci-après de la part des dits Demandeurs, ès-noms et qualités (to wit : Louis Kanensakenhiate, Joseph Onasakenrat and Jean Osennakenrat three chiefs of the Iroquois Tribe of Indians, members of the Evangelical Methodist Mission and Trustees for the said Mission of the Village of Oka)—ils possédaient le dit Fief et Seigneurie du Lac des Deux Montagnes comme propriétaires *Animo Domino* depuis audelà de cent ans et partant depuis audelà de trente ans."

" Que par la loi qui pourvoit à l'abolition de la tenure Seigneuriale, dans la dite Seigneurie du Lac des Deux Montagnes, les terres non concédées dans la dite Seigneurie sont devenues la propriété absolue des dits Défendeurs *en franc alleu roturier.*"

" Qu'au nombre des terrains non concédés par les dits Ecclésiastiques dans la Seigneurie du Lac des deux Montagnes et leur appartenant comme susdit exclusivement et absolument se trouve

un emplacement de trente six pieds de front sur quarante cinq pieds de profondeur, plus ou moins situé au village Iroquois, en la Mission du Lac des Deux Montagnes, dans la dite Seigneurie, tenant devant à la rue qui conduit à l'ancienne résidence du Capitaine Ducharme, derrière à une autre rue, du coté Ouest à une maison d'Ecole et du coté Est à une maison à double logement dont l'un est occupé par Jean Toussaint Tigaxka ou représentant."

" Que depuis le commencement d'Août 1872 ou vers cette époque, les nommés Louis Kanensakenhiate, alias Senathyon, Joseph Onasakenrat alias LeCygne et Jean Osennakenaarat alias Tigessa, se sont illégalement et sans aucun droit quelconque emparé du dit emplacement et y ont construit ou fait construire la chapelle mentionnée en la déclaration en cette cause, laquelle serait au culte protestant auquel quelques uns des Sauvages de la dite Mission se sont alliés, ayant abjuré le catholicisme."

" Que les dits Ecclésiastiques n'étaient aucunement tenus par leurs titres à la la dite Seigneurie du Lac des Deux Montagnes, ni par la loi, de pourvoir aux dissidents de l'Eglise Catholique Romaine, dans la dite Mission du Lac des Deux Montagnes, un local pour l'exercise du culte d'une Religion dissidente quelconque et nommément celle des Methodistes.

" Que la seule Mission du Lac des Deux Montagnes, reconnue par la loi et mentionnée dans les titres des dits Ecclésiastiques est une Mission Catholique Romaine, laquelle a toujours été et est encore desservie par les dits Ecclésiastiques qui y ont une Eglise et des écoles pour les besoins de toute la population, lesquels sont entretenues aux frais et dépens des dits Ecclésiastiques.

" Que voyant les empiétements des dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat, les dits Ecclésiastiques auraient le ou vers le 22 Mai 1875, intenté une action en revendication du dit emplacement sus désigné endernier lieu contre eux,(to wit against Louis Kanensakenhiate and others) laquelle action a été rapportée devant la Cour Supérieure pour le Bas-Canada, dans le Village de Ste. Scholastique, dans le District de Terrebonne, le 21 Juin 1875.

" Que par jugement rendu en la dite cause, par la dite Cour Supérieure, le 16 Octobre 1875, les dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat ont été condamnés à déguerpir le dit terrain et emplacement susdésigné en dernier lieu et à en laisser la possession aux dits Ecclésiastiques sous quinze jours de la signification qui leur serait faite du dit jugement, si mieux n'aimaient les dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat payer aux dits Ecclésiastiques la somme de $500, le tout avec dépens.

" Que le dit jugement a été duement signifié aux dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat."

" Que les dits Louis Kanensakenhiate,Joseph Onasakenrat et Jean Osennakenrat ne s'étant pas conformés au dit jugement, un bref de possession aurait été émané de la dite Cour Supérieure, le six Decembre 1875, enjoignant au Shérif du dit District de Terrebonne d'expulser les dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat sans aucun délai et suivant le cours de la loi des premisses ci-dessus décrites en dernier lieu et de placer les meubles et effets qui pourraient se trouver en icelles sur le carreau et de mettre les dits Ecclésiastiques en possessions d'icelles prémises."

" Que le 7 Décembre 1875, le dit Shérif aurait exécuté le dit Bref de possession, l'un des Défendeurs nommés au dit Bref de possession lui ayant remis la clef de la bâtisse ou chapelle qui se trouvait sur le dit terrain ou emplacement, il l'aurait vidée, aurait mis tous les meubles et effets qu'elle contenait sur le carreau et aurait mis les dits Ecclésiastiques en possession du dit terrain et emplacement dont ils ont joui depuis, paisiblement et sans trouble.

" Que les dits Ecclésiastiques ont ainsi été remis en possession d'une propriété dont ils avaient été illégalement et injustement dépouillés, sous l'autorité de la Justice et qu'ils n'ont commis aucune voie de fait."

" Que les dits Louis Kanensakenhiate, Joseph Onasakenrat et Jean Osennakenrat n'ayant pas reclamé la batisse qui était sur le terrain en question ni les matériaux d'icelle, les dits Ecclésiastiques étaient en droit de faire démolir la dite batisse et d'en faire transporter les matériaux dans un lieu où ils ne leur seraient pas nuisibles."

"Que l'action des demandeurs (to wit : Louis Kanensakenhiate and others) est pour toutes les raisons susdites mal fondée et vexatoire."

" Que cette action n'a été inspirée que dans un but de persécution contre les dits Ecclésiastiques et pour exciter contre eux la jalousie et la haine des tribus indiennes qui composent la dite Mission du Lac des Deux Montagnes."

The document just recited *in extenso* then asks for the dismissal of the action brought against them by the three Chiefs above mentioned.

The Plaintiff's declaration sets forth in part the Indians' pretentions as follows :

"That the said Ecclesiastics are the grantees from the crown of the Seigniory of the Lake of Two Mountains, which was granted to them for the benefit of the Indian Mission formerly located at Sault-au-Récollet, in the Island of Montreal, and that one and the principal condition of that grant, both in the original concession of the 17th of October 1717, confirmed on the 27th April 1718, by the King of France, and in the confirmation of the same by the Crown of Great Britain and Ireland, was the maintenance of the mission of the Lake of Two Mountains for the moral and religious instruction of the Algonquin and Iroquois Indians, as appears by the charter of incorporation of the said Ecclesiastics, contained in the Consolidated Statutes of Lower Canada, chapter forty-two."

"That the said Plaintiffs (to wit: the three Indian Chiefs already mentioned) are part and members of the said Indian tribes of the Lake of Two Mountains, and as such are entitled with their co-members of the said tribes, whom they represent for the purposes hereinafter set forth, to all the benefits secured to them both under the grants and charter above mentioned, and under the public law of the Empire."

"That freedom of worship being a primary and imprescriptible right of all Her Majesty's subjects in every part of the Dominion of Canada, the said Ecclesiastics are bound by the conditions of the said grant and charter, to provide the Indians of the Lake of Two Mountains and amongst them the said Chiefs and their co-religionists, with the means of moral and religious instruction in accordance with their views of what is moral and religious instruction, whatever be the particular form of Christian worship the said Indians choose to adopt or follow, and that the principal means of providing such moral and religious instruction are, the maintenance of public schools and places of worship in accord with the denominational tenets of the said Indians; and that the said grants amply supply the said Ecclesiastics with the means of providing for the moral and religious requirements of the said Indians.

"That in the course of time the said three Chiefs (Plaintiffs) and a considerable number of the said Indians, sought moral and religious instruction at the hands of the Methodist Church of Canada, formerly the Wesleyan Methodist Church of Canada, a religious organization fully recognized by the State, and became members of the said Church.

"That as members of the Methodist Church, the said three Chiefs and their co-religionists are entitled to claim from the said Ecclesiastics, the maintenance of Schools and of a place of worship.

"That the said three Chiefs as Trustees for their said co-religionists, and for the said Mission, on the 16th of August 1872, by Deed of sale from Dame Catherine Kanakweiasta, executed at St. Andrews, before De Laronde, Notary, and duly registered in the Registry Office of the County of Two Mountains, acquired a lot of land situated in the Iroquois portion of the village of Oka, in the said Seigniory of the Lake of Two Mountains, containing 84 feet French measure in width, by 60 feet in depth, bounded on the west by the Street leading to the old residence of the Captain of the Indian Department, on the south by another Street, on the north by the house of the said Jean Osennakenrat, and did, subsequent to said purchase as aforesaid, in their said qualities, at their own expense, and that of their co-religionists and of other friends of said Mission from monies entrusted to them for said purpose, build a School-house and chapel, wherein to obtain for themselves and their families and children, moral and religious instruction, and to worship God according to the dictates of their conscience, although they had a right to have called upon the said Ecclesiastics to have furnished them therewith, in accordance with the terms imposed upon the said Ecclesiastics and the obligations assumed by them under the said grants.

"That while the said three Chiefs and co-religionists were in the peace of God and of Her Majesty, and in the full and legal possession of the said school and place of worship, the building where they were wont to receive moral and religious instruction, was illegally and maliciously demolished and destroyed by the said Ecclesiastics, and the materials thereof illegally removed and appropriated by them, through their representatives and agents, on the 7th day of December 1875, and that ever since the said three Chiefs and their co-religionists have been deprived of the most effectual means of moral and religious instruction, and of worshipping God according to the dictates of their conscience.

"That the building so destroyed cost $3000 and could not be rebuilt for less.

"That the said Ecclesiastics are bound not only to rebuild the said chapel and school-house at their own expense, but have caused damages to the extent of $20,000 which the said Chiefs *ès-qualité* have suffered from being deprived of a School-house and place of worship ever since the said destruction, and by the illegal acts of the said Ecclesiastics and their servants and employees in that behalf.

Wherefore, the said Chiefs, *ès-qualité* pray that the said Ecclesiastics be condemned to rebuild the said School-house and chapel so as aforesaid destroyed by them, and in the event of their not doing so within a delay to be fixed by this Court, that the said Chiefs, *ès qualité* be allowed to do so at the expense of said Ecclesiastics, and that the latter be further condemned to pay to the said Plaintiffs *ès-qualité* the said sum of $20,000 with interest and costs."

In this declaration Plaintiffs purposely omitted to mention the judgment relied upon by the Seminary for justifying the demolition of the chapel and school-house, awaiting the assertion of it by the Seminary, to show its illegality and nullity.

The Chiefs contend 1st, That the judgment in question was obtained *ex parte* and by fraud, the Seminary's counsel not having notified their counsel to plead,as had been agreed upon, and not having notified him of their proceeding. 2nd, That even if the judgment were good, it could not be executed before being served upon the Chiefs,by giving each of them an authentic copy thereof. 3rd, That the judgment relied upon was altogether silent as to the chapel, and did not authorize its demolition or order its removal. Proceedings were adopted by the Chiefs before the Superior Court sitting at Ste. Scholastique, to have the judgment declared null as having been obtained by fraud, and the Seminary having demurred to the proceeding. the demurrer was dismissed, implying thereby that if the facts alleged against the judgment are proved, the judgment must be set aside.

In the action of the Chiefs, before the Court sitting at Montreal, the judgment could not be attacked, but the service of an authentic copy upon the Chiefs was denied, and the falsity of the bailiff's service affirmed.

These several suits were pending at Ste. Scholastique and Montreal, when the Seminary resorted to a new method of harassing the Indians at Oka, and depriving them of their possessions by acts of violence. The Indians ever since their establishment at Oka, had been in possession of an enclosed common field of pasture, where their own horses and cattle had been accustomed to graze, and where the cattle of the Seminary and of adjoining farmers were received on payment of pasturage fees to the Indians. The Seminary recently removed a portion of the fence surrounding this common, thereby annexing a portion of the common to an adjoining farm occupied by the Seminary. The Indians looked upon this as the beginning of a system of spoliation, which would gradually deprive them of an incontestable and centenary right, and they removed the fence to the old line. This constitutes the first act of trespass for which 46 of them were put under warrants of arrest. Certain portions of this fence required renewal, and it was repaired with adjacent poles as had been the recognized practice and custom for more than a hundred years. This constitutes the second act of trespass for which nearly half of the whole male population was to be sent to jail to await a trial which might be delayed indefinitely. This is what gave rise to the last turmoil, created by the actual and threatened arrests, and by the appearance at Oka of a posse of armed Provincial Police. During the rising of the whole population, the Catholic parsonage and church were consumed by fire. Nothing so far shows the hand of an incendiary ; but whether accidental or not, it appears to be satisfactorily made out, that no attempt was made on the part of any one to stay the progress of the fire.

That your Memorialists feel justified in asserting, from the facts above stated :—

1. That so far the only fact or document which supports the position assumed by the Seminary is in the *ex parte* judgment obtained at St. Scholastique without any trial of the merits, and which the Indians allege was obtained by fraud, and that there is a fair prospect of having it so declared.

2. That the titles under which the Seminary claim an absolute ownership of the Seigniory of Two Mountains, so far from establishing their claim, actually destroy it. And on this head the Memorialists represent:

That the Seminary invoke as their title the concession deeds of 17th October 1717 and 26th September 1733. The first of these Deeds expresses in the following terms the motive and object of the concession, to wit.

" Sur la Requeste à nous présentée par Messieurs les Ecclésiastiques du Séminaire de St. Sulpice établis à Montréal, par laquelle ils nous exposent qu'il seroit de l'avantage de la Mission des Sauvages du Sault au Récollet, dans l'Ile de Montréal, dont ils sont chargés fust incessamment transféré au-dessus de l'Isle, et establie sur les terres du costé du Nord Ouest du Lac des Deux Montagnes ; laquelle Mission seroit avantageuse non seulement pour la conversion des Sauvages, lesquels se trouvans plus éloignés de la ville seroient aussi hors des occasions de tomber dans l'hyvresse, mais aussi à la colonie, qui, par ce moyen se trouveroit à couvert des incursions des Iroquois en temps de guerre ; Nous suppliant de leur accorder pour la dite Mission, un terrain de trois lieues et demye de front à commencer au ruisseau qui tombe dans la grande Baye du Lac des Deux Montagnes et en remontant le long du dit Lac et du Fleuve St. Laurent, sur trois lieues de profondeur, à titre de Fief,

&c., &c., aux offres qu'ils font de faire toute la dépense du changement de cette Mission &c., &c', *à quoi ayant égard*, nous &c. donnons et concédons &c."

As regards the second Deed, the same preamble does not exist, but the Plea of the Ecclesiastics above cited supplies the deficiency by stating that it took place *au même titre que ci-dessus*, meaning evidently for the same object.

Your Memorialists do not now undertake to define what a *Mission* meant at the dates of these concessions; but the facts made patent by these deeds are: At the time the first deed was prayed for the Seminary was burdened with the Indian Mission then located at Sault-au-Recollet on their Seigniory, of the Island of Montreal. The Concession was not asked nor granted for the benefit of the Seminary but for that of the Indians exclusively, as long as they would remain there. The deed contains a kind of entail in favor of the Seminary, in case the Indian tribes should either migrate therefrom or become extinct from any cause. According to the laws of the Province of Quebec, at the date of the Concession deeds, as well as at the present time, the Indians were constituted and are still *grévés de substitution*, with all the rights attached to that quality. The Seminary, as *appelés à la substitution*, have no right whatever, except that of supervision to prevent waste.

If a parallel be sought, the Seminary holds the same position as the Dominion Government towards the Caughnawaga Indians and other tribes, and are bound to deal with their wards as the Government are dealing with theirs, that is, to turn the whole income and productions of the Seigniory to the benefit of the Indians, including the mines or quarries if any exist, the produce of the forest without waste, the income derived from pasture, the constituted rents of all conceded lands, representing the Seigniorial *cens et rentes*, and the indemnity paid by the Government for the abolition of the *lods et ventes*.

3rd. The reasons given by the Seminary to obtain the grant are both moral and strategical. § 1. The Indians would be removed from a focus of temptation to drunkenness. § 2. The colony would be protected against Iroquois invasions, the Indians of the Mission being thereby burdened with the first brunt of incursions. For the last object the Seminary had assumed the obligation of building stone fortifications, which never were erected, and by the confirmation of their second title in 1735, they were relieved from that expensive duty, because the circumstances had so much changed that it had become unnecessary. At the date of the first concession however, in 1718, the Indians of Two Mountains were relied upon as the vanguard in the protection of the colony, and they placed their lives and the safety of their families at stake as the price of the concession, the Seminary paying the cost of removal and the building of a church and fortifications for their prospective benefits from the grant.

The Seminary as well as the Jesuits, Recollets and other Religious Orders, having establishments in *La Nouvelle France*, had come here with the professed purpose of evangelizing the aboriginal tribes and not for commercial or industrial purposes. All the grants made to the several religious orders, were expressly made for the object of evangelization, and to enable them to foster christian civilization, *as regards the Indians*, and not for the benefit of the emigrants from France.

The first grant from the King of France, of April 27th 1718, to the Seminary is expressly made "to transfer there the Mission of the said Indians from Sault-au-Recollet"; while the second grant of March 1st 1735, was asked for by the Seminary and granted by the King, on account of the cost of removal, and because "the Indians of the Mission of the Lake of Two Mountains being accustomed "to often change their place of residence, and so as to render the said grant more serviceable, it "would therefore be necessary to extend the said grant further than the three leagues, &c."

The Seminary cannot derogate from the spirit and letter of these grants without showing a mutual and reciprocal deviation between themselves and the Crown, whether of France or of Great Britain. In fact they do invoke such a deviation. They contend that by the ordinance of the Special Council and by the Act abolishing the Seignorial Tenure, they have been acknowledged as absolute proprietors of the soil, with all the rights derived from absolute ownership.

Your Memorialists respectfully contend, 1st. that the ordinance of the Special Council merely confirmed the grant of the King of France, with the same obligations. 2nd, That the Act abolishing the Seignorial Tenure put the Seigniory of Two Mountains under the common law, as it did the Seigniory of Sault St. Louis, (Caughnawaga) the abolition being for the Indians respectively, who should receive the constituted rent in lieu of the *cens et rentes*, and the indemnity for the abolition of *lods et ventes*, or the interest of the capital set apart for such indemnity. As regards the ordinance in question, (3 and 4 Vict. cap. 30, now cap. 42 of the Con. Statutes L. C). it does not derogate in any way from the original grant, but provides that the Seminary of Montreal, shall hold and possess the land in the same manner, and to the same extent as the Seminary of Paris before the conquest,

and places among the charges of the Seminary, the Mission of the Lake of Two Mountains for the instruction and spiritual care of the Algonquin and Iroquois Indians. The rights of the Indians are also preserved by the 16th Section, which provides that nothing in the ordinance shall extend to destroy, diminish, or in any manner affect, the rights and privileges of the Crown, *or of any person* or persons, except only such as the said ordinance expressly and specially destroy, diminish or affect. Even if it did deviate from the original grant, it would be subject to the 1213th article of the Civil Code which says, that: "Acts of recognitions do not make proof of the primordial title, unless the substance of the latter is specially set forth in the recognition. Whatever the recognition contains over and above the primordial title, or different from it, does not make proof against it."

That it was never intended to give the Seminary a title to this Seigniory, free from their obligation to keep up the Mission (which implies the residence of the Indians on the Seigniory, and what is known in this Province as the right of use and habitation), may be seen from the fact that the Ordinance (2 Vict. Chap. 50), which sought to make the Seminary absolute owners, and omitted the clauses in favor of the Indians, never received the Royal assent, or was confirmed by the Imperial Parliament and never became law

And if the Seminary invoke the long ill-usage which the Indians have submitted to, they are met by Act 2,208 of the Civil Code, which says: "No one can prescribe against his title, in this sense that no one can change the nature of his own possession, except by introversion."

The Seminary having at all times invoked the grants of 1717, and 1733, (confirmed in 1718 and 1735) they are bound by their terms, notwithstanding any relaxation therefrom imposed upon a tribe of Indians, rendered helpless through ignorance and poverty.

Their ignorance in the art of reading and writing, or in agriculture, or other industrial pursuits, cannot be made a pretext for depriving them of their rights.

Your Memorialists will not charge the Seminary with the crime of having kept them purposely in their comparative state of ignorance. They only point to the unsatisfactory condition of things at Oka, as a contrast to what exists elsewhere wherever an Indian tribe is located, in order to show that the evil is local, from whatever cause, and that immediate and effective measures should be resorted to, to remedy such a state of things.

With reference to the claims of the Oka Indians to a place of worship, and schools for the education of their families, irrespective of the creed or religious tenets they may adhere to, your Memorialists represent that the Seminary having assumed the functions of the Crown, as regards these Indians, they are bound to deal with them as the Crown is doing with other tribes, in different parts of the Dominion. The Government of Her Majesty would not assuredly measure their care and solicitude for the welfare of the Indians, by the religious bias of the latter; and the Seminary have no right to mete out life and death to the Oka Indians, according to their submissiveness to a creed they cannot conscientiously adopt.

That it has been hitherto impossible to obtain a decision from our Courts, upon such of the foregoing questions as might be therein discussed, inasmuch as the Seminary have only brought a single suit before the Courts in which the questions could be taken up, and having obtained an *ex-parte* judgment by means above pointed out, they are strenuously resisting all efforts to obtain a judicial decision upon the merits, and refuse to bring any action which might serve as a test case; but instead thereof continually harass and annoy the Indians by vexatious criminal proceedings and arrests, although they have never yet obtained a verdict against an Indian on any of these charges.

Your Memorialists finally represent that to leave the poor Oka Indians, deprived of all the means secured to them by the grants above mentioned, to fight out the revendication of their rights against a wealthy Corporation as the Seminary, would be a cruel and inhuman view of the duties of the Government and would enlist in support of the Indians most dangerous elements of sympathy.

Wherefore your Memorialists humbly and urgently pray that your Exellency's Government do adopt such measures as will reinstate the Oka Indians in the management of their affairs under a Government officer to prevent waste, as in other Indian settlements, at least pending the legal proceedings now before the Courts and that the Indians' cases before the Courts be taken up at the expense of the Crown, under such counsel as may be approved of by the Indians themselves, now engaged in these suits.

And your Memorialists, as in duty bound will ever pray.

Petition
to Govt
1878

THE

ULTRAMONTANE POLICY

IN

QUEBEC

AND ITS RESULTS.

BY

"A CATHOLIC.'

W. DRYSDALE & Co.
Booksellers & Stationers,
2337 ST. CATHERINE STREET,
MONTREAL.

No. 1

Ultramontane Policy in Quebec

—AND—

ITS RESULTS.

1889.

Extracts from the Ultramontane Pamphlet "La Source du Mal."

Page 1.—"Canada was first a French Colony and remained so till 1759, for a period of nearly 450 years. During this time, when the dangerous errors, called Gallican, predominated in France, the country imbibed, necessarily, all these errors. This is proved by numerous facts which would be too long to enumerate.

"These facts are inscribed on every page of our history, political and religious, and again, we may say, on every page of our Civil Code.

"Our laws have up to this day maintained a strong impression of Gallicanism and also our theological teaching. So, for example, Canadian jurists have believed and still believe, from early teaching, that civil authority can establish or remove obstacles to marriage. Canadian jurists believed, and still believe, with a large number of their followers, that the public authority can and ought to interfere, in the administration of ecclesiastical property, can tax it, fix and determine the limit within which corporations and religious bodies can acquire and possess property; can abolish tithes in whole or in part. Canadian jurists believed, and still believe, that Church wardens and vestry men derive their power, and are subject to civil authority, and that parishes erected canonically are as non-existing, so long as the civil authority have not sanctioned their existence. Canadian jurists have believed, and still believe, that the Courts can condemn

a priest, who refuses the sacrament to a person unworthy, as guilty of defamation or as exercising an unjust pressure ; to force him to give ecclesiastical burial to him whom the Church deprives of this honor, and even to declare, after assuming the right to examine his words and his speeches, in a judicial enquiry, if in the pulpit of truth he has confined himself to his sacred ministry."

Page 2.—" A man who died within the last forty years, and considered one of the lights of the Seminary of Quebec, whose president he was for many years, and who taught theology and philosophy, and held as an oracle even among the bishops, Mr. Vicar-General Demers, did not hesitate to affirm to his pupils, amongst other Gallican propositions, that the Pope was not infallible, and that Councils were above the Pope."

According to the writer's views, our whole legal and ecclesiastical system was, previous to the English rule in Canada, and still is, in its essential and fundamental parts, infested with heretical principles. Every provision of the law, which, for four hundred years, had been admitted and acknowledged as the undoubted law of Catholic France as regards the respective position of Church and State, of laymen and ecclesiastics, and the rights of the civil community to appeal to the Courts of Law in the interpretation of the Canon law, in reference to property, church temporalities, the liberty of the individual and the abuse of clerical authority, in matters purely temporal ; all this was suddenly pronounced to be contrary to the rules of the church, and the twenty generations of French Catholics, who asserted, defended and never doubted their truth, are declared to have lived and died excommunicated, out of the pale of the church and beyond hope of salvation.

The same sentence was pronounced against the venerable Mr. Demers, and all the Canadian Bishops, who admitted his doctrine, that the Pope was not infallible and that the Councils were above the Pope. Our Civil Code must be recast and founded upon this new theory, which must necessarily embody these new regulations.

The plain meaning of this is that the clerical authority is and must be supreme ; that any interference by the Courts, and every principle incoroprated in ou lraws, maintaining such interference

in ecclesiastical or quasi ecclesiastical property, is heretical and must disappear, notwithstanding such may have been the law of France for over four centuries, and the law of Canada for over two hundred years. The taxing of ecclesiastical property, the limitation of the possession of real estate by ecclesiastical corporations, principles accepted by all civilized Catholic communities, is held as monstrous, also the consent of the State for the territorial division of the country, and any judge attempting to enforce such laws is *de facto* excommunicated, as such principles are Gallican or liberal heresies.

II.—CANADA AFTER THE CONQUEST.

Page 4.—"After the cession of Canada to Great Britain the situation did not improve, although the free exercise of the Catholic religion was guaranteed by the treaty."

Page 5.—"The clerical authority, too much disposed, by the profession of these Gallican errors, to yield to the civil authority, had not the opportunity, amidst its increasing difficulties, to dispel these errors.

"The Canadians opposed an invincible resistance to the pretensions of England when they became intolerable."

The writer after stating that by providential events the Province of Lower Canada remained exclusively Catholic and French says that their superior numbers entitle them to act independently, as they are not obliged to take in account the Protestant element, as in the other Provinces or in the United States, where this element predominates; and, therefore, it is absurd to pretend that Catholics should fear the Protestants.

Page 6.—"We have here truly perfect liberty to profess the Catholic religion in the Province of Quebec, and we can organize ourselves in as absolute a manner, in every respect,

AS IN THE MIDDLE AGES.

"The Protestants, notwithstanding what has been said or attempted lately to arouse them, offer no obstacle. Those who oppose this are liberals of our race, liberals whose leaders are openly impious, and who, for the most part, disguise and conceal themselves, and who even dare proclaim themselves sincere Catholics to alleviate the fears which they provoke and to attain more surely their work of destruction."

III.—REVOLUTIONARY IDEAS IN CANADA AND THEIR CONSEQUENCES.

Page 7.—"The Legislative Union of Lower and Upper Canada was consummated in 1840, and the Catholics of Lower Canada obtained again the guarantee that their religious rights would be protected and maintained. We were obliged notwithstanding to struggle seriously against Protestantism in the public administration and in the enacting of laws. The struggle was the most serious, because our unbelievers and liberals made common cause with the Protestants; without this, notwithstanding the legislative union, we could have controlled the Protestants."

IV.—PROGRESS OF REVOLUTIONARY IDEAS.—MODE OF ACTION OF OUR IMPIOUS LIBERALS.

Page 8.—"All those who are at the head of the Liberal party in the Province of Quebec work with a persistent energy for the destruction of Catholicism.

"They want the separation of Church and State, and even assert the supremacy of the State; they sow everywhere distrust of the clergy, whom they represent as greedy for wealth and power; they maintain that law, when expressed by the will of the majority, is just and binding, even when in direct contradiction with ecclesiastical law; they deny to the Church and to the Pope the right to interfere in political questions; they claim the liberty of conscience, liberty of the press, and the liberty of doing everything in political matters; they work with all their might, whilst apparently acting in concert with the bishops, when appointed members of the Board of Education by persons disposed to secularise education; and they have already obtained grand success in that direction.

"To strengthen themselves and to obtain recruits, our impious Liberals succeeded in 1858 in being the great majority of the members of a celebrated literary institution formed several years previous, under the name of the *L'Institut Canadien*. When masters of this association they crowded its library with pernicious books.

"Mgr. Bourget, who so well deserved at the hands of the Church during his long episcopate, and who has now retired in the calm of meditation and prayer, acted with just severity towards the members of the *Institut*. They complained to the Holy Office, protesting their orthodoxy and their entire submission to the Church. The Holy Office was almost taken in by their lying protestations and was preparing a *monitum* to the Bishop, when the venerable prelate, warned in time, trans-

mitted documents of their own records, which could leave no room to doubt their guilt.

Page 2. —"Our impious Liberals, which were also called Rouges, and who latterly assumed the name of Reformers, to remove the odium which they had brought on themselves, have repeatedly endeavored to secure the Government. Their object is to secure the triumph of ideas, and to substantiate those ideas in fact and legislation. They were kept at bay by the Conservatives. The latter are generally well disposed, but they are nevertheless still tainted with Gallicanism and false notions by reason of their defective education."

No clearer exposition of the result which this Ultramontane party seeks to obtain, and of their doctrine as to constitutional liberty, could be found anywhere. The obedience to the law, if contrary to their notions, is an heresy which courts and judges are bound to disregard; the rights of the clergy to interfere without check or control in all political matters, the liberty of the press, the liberty of conscience, the control and direction of education by laymen, were so many damnable heresies, which they were in a fair way of extirpating, if they had not been timely arrested by Archbishop Taschereau.

Here we find the novel information that the Institut Canadien had almost obtained the right of existence with the sanction of the Roman authorities, when Bishop Bourget transmitted to them documents compiled by himself without notice to the Institut, which reversed the decision which had already censured his action.

V.—NEW CONSTITUTION—CONFEDERATION OF THE PROVINCES WITH A VIEW OF FAVORING THE CATHOLICS OF LOWER CANADA.

Page 11.—"In our Parliamentary debates and struggles, Lower Canada would always have paralyzed the efforts of Protestant fanaticism and Upper Canada Orangeism, if all our French-Canadian representatives had been united to defend our true interests. But our Liberals, the Rouges, numerous enough in Parliament, have constantly sided with our bitterest enemies, as we have already stated. Matters had arrived at such a point that there was no possibility for Upper and Lower Canada to work together under a Legislative Union. It was then resolved

to remedy the situation by forming a Confederation of all the British Provinces."

Page 12.—" Our Catholic Conservatives insisted particularly on the formation of Provincial Parliaments, with the object of securing to the Province of Quebec, where the Catholics were far more numerous than the Protestants, the right to govern themselves *by truly Catholic laws.* If it had not been for this object, there would have been no Provincial Legislatures, as all the British Provinces, except Quebec, being Protestant in majority, one Parliament would have been sufficient for all."

Page 12.—" Our *Rouges,* who well understood that this new system would overthrow their plans of impiety, made a most determined opposition to its success, whilst most of the Protestants, moved by a national feeling of equity, favored it.

" The Province of Quebec, which our Rouges were anxious to govern by non-Catholic, even unchristian, laws, would now have a local parliament, composed almost exclusively of Catholics, and thereby was saved from their baneful influence. There was really room for despair."

According to this Ultra Monte Conservative writer, had it not been for the so-called French Canadian Rouges, Lower Canada, before and without Confederation, could have controlled everything —and his ideas would have prevailed. It is difficult to understand how this party was thwarted, and more difficult still to perceive where the efforts of Protestant fanaticism manifested themselves, except when it came to an open declaration, claiming complete submission to this thorough revolution in our laws and constitution. Is it not on the contrary, owing to the close alliance and support of Protestants and Orangeism, that this so-called ultramontane party has achieved the great triumphs which the writer admits they have secured for the past thirty years, and is it not owing to this close alliance that judges of our courts have been appointed who professed publicly the doctrine that the laws of the land could not and would not be applied whenever they were found to be tainted with Gallicanism or contrary to the new doctrines, thereby transferring the absolute legislative authority of repealing laws to the clerical power alone.

VI.—DECEPTION PRACTISED BY THE LIBERALS TO OBTAIN POWER'

"The Liberals did not abandon their aim, but formed the plan to arrive at their object with the assistance of the Protestants, and then to sway the Provincial Parliament at Quebec, to predominate in the Provincial Parliament was a supreme interest for them, as Catholicism which they seeked to destroy had its stronghold in Quebec."

Page 13.—"They repudiated the name of *rouge* and assumed that of Liberals, and subsequently called themselves reformers."

Page 15.—"The clergy, notwithstanding all the calumnies accumulated against it to destroy its authority so disastrous to the liberals, exercised a paramount influence on the people. Seeing then that the Liberals were manœuvring to secure power in Quebec to destroy, when this was once secured, the authority of the Church and Catholicism in its stronghold, the clergy then came to the determination of enlightening the faithful, and put them on their guard, against those who claimed their suffrages in the name of these ideas.

"To annihilate the efforts of this terrible enemy, the Liberals worked with incredible energy and perseverance to bring Archbishop Taschereau to separate from his suffragans the other bishops. They succeeded, through certain Liberal priests of the Archbishopric and Seminary of Quebec, who were their friends, and who represented to the Archbishop that a series of evils would fall on him if he did not yield to them.

"Besides, the weakness of Mgr. Taschereau was known. He was anxious to save his popularity and be agreeable to his family, filled with Liberal ideas. The Liberals succeeded, under one pretence or another, for example, on the ground of peace, on the ground of the respect due to the sacerdotal character, which, according to them, forbids the priest to talk politics, to paralyse the influence and the action of the clergy, to gag the priest in the pulpit, and thus to obtain free scope. Mgr. Taschereau served them admirably by his circulars."

VII.—OUR CATHOLIC LIBERALS—WHAT THEY SAY AND WHAT THEY DO, NOT TO BE CONSIDERED AS CONDEMNED BY THE HOLY SEE.

Page 17.—"We have just seen who are our impious Liberals, whom the clergy have strongly fought on account of the perversity of their aims and the pest of their doctrines."

Page 18.—"As to the Catholic liberals, they are all those who

by reason of various interests, support or favor the first, in any manner whatsoever, more particularly by that tame-spiritedness which prompts to remain silent as was so often repeated by Pius IX., of illustrious and holy memory, and they are very numerous amongst us.

"As our Liberals of all shades are true Liberals, Liberals formed on the mode of those found in France and Belgium, it is natural that we should pronounce that voting for them to send them to Parliament, to take part in the administration of public affairs is of itself a serious fault, inasmuch as Pius IX. has declared that they cause more harm to society than to communists!"

Page 19.—"To blind us to their real intentions our Catholic Liberals have recourse to a thousand artifices. They attempt, for example, to assume that they are as the Liberals of England, of the United States, or of Ontario, where the Protestants rule and demand equal liberty for all in religious matters, and also ask that all should equally participate in material progress. Such Liberals are not those whom the Church condemns: they merely claim a liberty which is denied to the good, when granted to the wicked. Whilst impossible at the moment to secure the absolute control of Catholic authority, which is paramount to all other rights, they labor to obtain for Catholicism at least the same advantages which are allowed to false religions.

"There is an abyss between these men and our Liberals. The latter not only acknowledge that we must indulge in the practical toleration required by circumstances, but when they assert that Protestants have equal rights with Catholics they still go further. As the exercise of liberty appears to them legitimate, they are prepared to sacrifice the rights of the Church, and even its principles to free thought.

"The Catholic Liberals further say that they are unjustly judged as to their political alliance with Ontario representatives. They add that the Conservatives are on a par with the Conservatives. It is false!"

Page 20.—"What we exact is that our representatives should ally themselves with those of Ontario, who are most favorable to all our true interests and, particularly, to our religious interests; and this is what the Conservatives have proved themselves to be. The Liberals have proved themselves to be quite the opposite.

"If the Catholic clergy watches over politics so closely, it is because it sees in them principles of a superior order to protect or suppress."

Page 21.—"We hear the doctrine of liberty of conscience and of the absolute authority of the state proclaimed. They go so far as to maintain that if, in a political election, an elector is swayed by a sermon to vote one way rather than the other, his vote is no longer free, and that this constitutes undue influence. On this ground all God's commandments and those of the Church must be effaced.

"It is by virtue of such a principle that we have seen three political elections, Gaspé, Charlevoix and Berthier, annulled."

Page 22.—"This doctrine has been applied by three judges, two of whom were Catholics. These judges held that they were bound to decide according to the laws of the land, and, as such, acknowledge no other law. Mgr. Taschereau, in whose diocese *these horrors were enunciated,* allowed them to pass unheeded when he could have prevented all this."

Page 24.—"In conclusion let us say that truly Liberalism produces in Canada the dreadful results indicated by Pius IX.; it tears up the bonds of Catholic unity by authorizing the faithful to sit in judgment on their pastors, and to accept of their teachings only what suits them...and this phenomenon has revealed itself particularly since Mgr. Taschereau was appointed Archbishop of Quebec.

"In one word the free judgment of Protestantism has penetrated among us by the door which the so-called political Liberalism has opened to it."

To carry out effectively this system the Supreme Court must be abolished, or at least the Appeal to this Court from any decision in the Province of Quebec, also the appeal to the Privy Council, and this has been repeatedly announced and officially reported by the Government of the Province of Quebec. (See report of Judge Loranger.)

Finding that it was impossible to obtain their object with the Legislative Union of Canada, by the reason of opposition offered on the part of the French Canadian Liberals, the writer informs the public that the scheme of confederation was devised with Provincial Parliament, for the sole "object of securing to the Province of Quebec, where the Catholics were more numerous than Protestants, the right to govern themselves *by truly Catholic laws.*"

What are truly Catholic laws the author has fully explained

and he expresses his gratitude to the Protestants who assisted this party in obtaining this great success which saved the Province from the baneful influence of the Liberals, and destroyed them forever, if an unfortunate division in the clergy had not brought them life.

The writer gives an historical account of the authorisation obtained by the Seminary of Quebec to establish the Laval University, pp. 26, 27 and 28, which he asserts to have been secured by fraud, the idea of establishing a Catholic university having originated with Bishop Bourget, who was anxious "to dissipate the darkness of ignorance which covered the Province and to save the youth from the abyss of corruption wherein they rushed with furor."

Page 25.—"The Seminary of Quebec was Gallican, Classical studies consisted in giving to the students unexpurged Pagan works, they were allowed to study history ancient and modern, in books written from a bad point of view; and philosophy was taught according to a rationalist system slightly modified."

Page 28.—"What proves how little they (the founders of Laval) were imbued with the idea eminently Catholic, which they undertook, is that immediately, spontaneously, without having been in any manner induced, they invited some Protestant Freemasons of Quebec to take Professors' chairs in their university."

Page 29.—"Pothier, notwithstanding his many serious errors, was the oracle of civil law.

"Besides Pothier, the students of the faculty of law were advised to read, without distinction, Demolomb, Troplong, Perriere and Desmarais.

"Great admirers of Mgr. Dupanloup, the Count de Talloux, and Montalembert, of the correspondent of Paris, they held in horror the writings of Louis Venillot, Dom Gueranger, Mgr. Saume, and others of the Catholic school of France."

VIII.—MGR. BOURGET WANTS A UNIVERSITY IN MONTREAL—THE QUEBEC SEMINARY OPPOSES IT.

Page 38.—"Mgr. Bourget, as we have already seen, was deceived in his expectations respecting the Laval University. It was not the Catholic University such as he conceived it."

Page 39.—"For these reasons, and others, Mgr. Bourget asked from Rome leave to establish another university in Montreal,

his city. The Seminary of Quebec raised a world of difficulties."

Page 41.—"There are in the University (of Laval) professors who inspire no confidence, because some of them are Protestants and Freemasons, others Liberals, who expressed more than once, and on solemn occasions, principles, not only dangerous, but impious.

"And Mr. Taschereau, Superior of the Seminary of Quebec and Rector of the Laval University, has applauded their iniquities, and even sanctioned them. His sentiments and his manner of acting have not changed since his appointment as Archbishop."

No better exposé could be given of the plan and intentions of this party, created, inspired, and directed by the Jesuits. They brought the entire clergy into league to destroy all liberal and constitutional notions in the country. They selected and made the representatives, they absolutely controlled the electors. They imposed their own legislation and the appointment of most of the judges. They claimed and obtained immunity and independence of legal control, they secured their absolute authority over all the primary schools, and were struggling with untiring energy and perseverance to impose, complete and perpetuate their domination by the monopoly of superior education through the establishment of a University, which would soon, by legislative enactments or ecclesiastical intimidation, have imparted alone the education to the better classes of Catholics, and made them impervious to any idea of progress. It is evident from this pamphlet that the object of the opposition to Laval was the establishment of a rival university, composed of and constituted by Jesuits, which would have the monopoly of university education in the districts of Montreal, Three Rivers, and any other districts where these ideas predominate, or where they could be made to prevail.

Pages 61-66.—"The author regrets the division which occurred between the members of the Episcopate in 1865, until which time perfect unanimity existed among them for the furtherance of their objects, and censures Archbishop Taschereau and several members of the Quebec clergy, whom he accuses of Gallicanism and liberal tendencies, which have prevented their

success and imperilled the interests that true Catholics had so well secured, and which they were developing so rapidly."

Page 74.—"To cap the climax, Archbishop Taschereau issued a mandate on the occasion of the bull which constituted canonically the Laval University, in which he stamped as idle the discussions between Catholics and Liberals. It was evidently sanctioning what the latter had urged in the interpretation of this bull. Hence a new scandal by which the Liberals greatly benefitted.

"The success obtained by Mr. Langelier, in Charlevoix, on the ground of undue influence, induced another Liberal professor, of the University, Mr. Flynn, to employ the same means in the contestation of the election of Bonaventure.

"Judge Casault, another professor of Laval, gave judgment in this contestation, and enumerated principles directly opposed to the Catholic doctrine. He denied, for example, to the priest the right to pronounce in the pulpit that such and such acts were grievous offences before God. He proclaimed that Parliaments were omnipotent; that liberty of worship was absolutely obligatory, and he acknowledged the right of the Courts of law to repress abuses in preaching.

"Mgr. de Rimouski, in whose diocese Judge Casault expressed such subversive doctrines, thought it his duty to raise his voice to condemn them and to affirm the rights of the Church and of truth."

Page 75.—"The Liberals of Quebec wreaked their vengeance by ridiculing the courageous prelate, and went so far as to insult him.

"Mgr. Taschereau, to crown their work and to assist them, published a note in the newspapers signed by himself as Archbishop, in which he stated that Rome had not ordered the expulsion of Judge Casault from the University, and had not stigmatized the judgment pronounced upon reasons which he had given in the contestation of the election of Bonaventure."

Page 76.—"About the same time these things happened, those who had contested the election of Charlevoix, and who saw their pretensions set aside as unfounded in justice and in reason, by Judge Routhier, appealed from his judgment to the highest tribunal, the Supreme Court, which reversed the decision of Judge Routhier.

"Mr. Jean Thomas Taschereau, brother of the Archbishop of Quebec, was one of the judges, and he expressed the opinion of the Court on the occasion, and enunciated the most false and im-

pious propositions. He asserted that instructions given by the priest in the pulpit could really give cause to undue influence.

"He denied therefore to the priest the right to assert that it could be a serious crime to accept another politico religious opinion, and he declares that clergymen who dare attempt it are amenable to the civil courts. He went so far as to say that the law of the land was the only rule for the courts in public matters."

IX.—MGR. CONROY, APOSTOLICAL DELEGATE.

Page 77.—"The situation was in this painful condition when it was announced, in the winter of 1877, that Mgr. Conroy, Bishop of Armagh, was coming to Canada, with powers of a delegate from the Holy See.

"Mgr. Conroy seems to have made every effort to destroy all what Pius IX. had stated in his allocutions and decrees on the subject of Liberalism, and particularly Catholic Liberalism."

Page 82.—"Mgr. Conroy pretended, and this on many occasions, that one could vote for a Catholic Liberal, acknowledged as such, and even for a downright infidel, whose name he himself mentioned. This person, however, Mr. Rodolph Laflamme, was anxious to become a representative for the sole object of securing the triumph of evil doctrines. Nevertheless, Bishop Conroy absolutely declared that it was allowable to vote for him."

Page 85.—"Mgr. Conroy added that Mr. Mackenzie, Prime Minister in the Federal Government of 1877, supported by our Liberals, was equal to Sir John Macdonald, supported by the Ultramontanes."

Page 86.—"Admitting, as Mgr. Conroy says, Messrs. Mackenzie and Macdonald were as good personally as politicians, there was a great difference, and here is the proof:

"*Whenever Sir John was the head of the Government, he called as Ministers to support him from the Province of Quebec* the most sincere and devoted Catholics, and whenever it was in his power *he yielded to the Catholics in every question where they had an interest.*"

Page 93.—"Mgr. Conroy did everything in his power to confirm the Liberals in their error with Pius IX. so often stigmatized."

Page 97.—"Unfortunate Mgr. Conroy! He obtained exactly the contrary of what he was seeking. Some time after the pastoral letter of the 11th of October, he received letters informing

him of what injuries he had done us; how he was lowered in the estimation of the clergy, and of all good citizens. He received a heap of letters of this kind, and then he found himself isolated. Apart from a few Liberals, everyone shunned him, because everyone had lost confidence in him."

Page 98.—"Truly, the visit of Mgr. Conroy to Canada has been a great misfortune for us. His mission has made us retrogade immensely in the path of true progress. In a word, he has prepared horrible disasters, which will befall us in a short time if Providence does not come to our rescue.

"This is what Bishops think and say, and with them most of the priests, and all good citizens."

X.—QUESTION OF THE RESTORATION OF THE JESUITS' PROPERTY.

Page 104.—"We have stated in the previous chapter that the sums allowed by the Government every year to the various educational establishments of the Province are derived from the property of the Jesuits, which it unjustly detains."

Page 105.—"The Catholics, who were neither Gallicans nor Liberals, always maintained a hope that this property would be restored to their legitimate owners, against whom the Government for many reasons could not prescribe.

"Circumstances seemed favorable for reparation to all the injury caused to this illustrious Society when our political constitution was altered in 1867, when, as we have already stated, the Province of Quebec had obtained the right to govern itself. It had self control over the Jesuits' estate, and as our representatives were mostly all Catholics, no reason seemed to exist for refusing restitution.

"In consequence the Jesuits a few years ago laid claim to this property, and the then Prime Minister of Quebec, a Catholic, Mr. Ouimet, now Minister of Education, wrote on the subject to Cardinal Antonelli that there would be a revolution in Canada if the Holy See insisted on the restitution, and that the Government wished to treat of this matter with the Archbishop alone'

Page 106.—"The minister who replaced Mr. Ouimet was the Honorable Mr. de Boucherville. He took up this question of the property of the Jesuits, and he was determined to settle it as justice and religion prescribed; the more so as the R.R. fathers were satisfied to accept $400,000 in lieu of all restitution. Notwithstanding his good intentions Mr. de Boucherville was hindered in the accomplishment of his designs."

Page 107.—"The gentlemen of the Seminary of Quebec, who

wish to be the only great luminaries of heaven in Canada, fear nothing so much as the influence of the Jesuits, and consider as a public calamity their appearance at Quebec as teachers of youth.

"To remove every hope from the Jesuits to re-open their college at Quebec, the question was hurriedly mooted of demolishing their old college, then vacant, under pretence that this solid edifice, more solidly constructed than the present Seminary of Quebec, threatened to fall.

"A number of Catholics protested, in the newspapers and elsewhere, against this act of vandalism, which consummated an odious and sacrilegious usurpation. Mr. de Boucherville, to calm the scruples of his conscience, consulted then, as it was stated at the time, the highest ecclesiastical authority of the Province, *i.e.*, Mgr. Taschereau, and the answer of the prelate was that demolition must be effected."

So it is evident that the influence of the ultramontane clergy, for many years back, was exercised in our political world, and Confederation was created with the object of securing to the Jesuits the restoration of their property, in lieu of which they obtained $400,000 from our bankrupt Province.

CONCLUSION.

Page 115.—"The conclusion of all that precedes is that the Holy See must interfere in the settlement of our affairs, and, considering the errors which prevail here, condemn such errors."

"Unfortunately, this we could not obtain until now."

"Let all the liberal errors pointed out by Pius IX be condemned for Canada."

"Let the principles of Christian reform in education be affirmed."

"Let religious authority be affirmed, and openly, more particularly with respect to the visitation of schools, and the right *to use in schools only such books as the religious authority mayapprove.*"

"Let the civil authority be declared inferior and subject to the ecclesiastical, and let the property formerly belonging to the Jesuits be restored to them, the legitimate owners."

"And, lastly, let Montreal have its University, so that it can organize it on a Catholic basis."

The foregoing comments were written on the publication of the pamphlet reviewed. The confession and disclosures made were so startling, and proved so conclusively the action of the ultramontane party, directed by the Jesuits in Canada, that the hierarchy in the District of Montreal became alarmed, and immediately ordered its suppression. According to the above pamplet it is evident that its authority and ideas were entirely derived from Jesuitical sources. Its object was to secure to the Jesuits the restoration of their property or a proper indemnity, owing to the great services which have been rendered by them in securing the triumph of ultramontane ideas. According to these views everything done in Canada by the church, down to the promulgation of this new light in the relations of church and state, was absolutely heretical ; and the Jesuits and their followers were the only true exponents of Roman Catholic ideas.

If we consider the principles enunciated in this pamphlet as expressing their doctrine, no liberty or independence of any kind can be maintained.

And it is somewhat consoling to true Liberals of the Province of Quebec to find a confession so clearly expressed, that it is owing entirely to the action, sanction and assistance of the Protestant Conservatives of Canada, that the Jesuits have succeeded in asserting and securing the predominance of their ideas.

Any person conversant with the history of our country for the last fifty years will admit that it is since the introduction of the Jesuits into Canada,and their incorporation under the fictitious name of the College of St. Mary in 1854, that these ideas have originated and been developed into actual results.

At that period the Parliament of Canada, even the French Catholic representatives, would not have given their sanction to the introduction of the Jesuit order as such. The ideas then prevailing among the intelligent class of the population were entirely against them. The popular traditions were unfavorable to them, and so they introduced themselves under a disguised name to avoid any discussion.

The prevailing objection to their institution amongst the enlightened and liberally educated, was that of civilized Europe, that they were dangerous, constantly intriguing in secret in every class of society, to obtain the control of the community, and secure political power, with the constant aim of establishing depotism, which they would direct, and that they were waging an incessant and relentless war against all liberal ideas.

Immediately after their admission, the individual members of this new corporation displayed great energy in historical and literary works.

They established at first a modest school, secured grants, and donations, under one pretence or another, exercised all the influence they could bring to bear in order to obtain a foothold, and a college, where their reputation as teachers, would attract a good proportion of the patronage of the richer members of society.

They introduced eloquent preachers of their order, and soon obtained a congregation of admirers from the wealthier class of the community.

Finding that the educated young men were mostly republican and liberal, and anxious for free discussion and inquiry, they organized a debating society under the name of *L'Institut Canadien*. The members of the order devoted special attention to this young association gave their services as lecturers, and were most assiduous in their diffusion of historicaland scientific notions.

Theyinduced two members of the Sulpician order to assist them in their work, who subsequently proved devoted friends of the Jesuit order—the Rev. Messrs. DeCharbonnel, and Pinsonneault, who, notwithstanding their obligations to their own order, waged an incessant warfare against the Sulpicians for refusing to assist the Jesuits by contributions of money and otherwise. They succeeded in driving out the Superior of the Sulpicians at Montreal, Mr. Quiblier, who was interdicted by Bishop Bourget, or at least suspended, and who died broken-hearted in England. Mr. DeCharbonnel offered his services in conjunction with the Jesuits to the *Institut Canadien*. Any contemporary will remember that he delivered a lecture on George Washington, in the church of St. James on St. Denis street, which was crowded on the occasion, when he said he believed Washington to be a saint, and that he would have no hesitation to offer mass for the repose of his soul. This lecture was followed by several others, delivered by Rev. P. Martin, of the College of St. Marie, on various interesting subjects.

During these proceedings several attempts were made by Revs. DeCharbonnel and Pinsonneault to induce the members of the *Institut Canadien* to accept one of these reverend gentlemen as director of their society, which, however, the young men positively declined to do. Then arose the opposition to the *Institut Canadien*, and its persecution inspired by the Jesuits, actively supported by Mr. Pinsonneault, which ended in its destruction.

During this period the Jesuit order had increased considerably in influence and wealth. They built up their college and church, and all kinds of attractions, theatricals, concerts, &c., were used to induce the imaginative and sensational part of the community to join. They obtained absolute control of the female portion of the aristocratic Roman Catholics, and they had from their installation, complete control of Bishop Bourget, to whom they owed their existence.

At this same period began the war of the bishop against the so-called Gallican ideas. The dress of the clergy was changed, the use of the Roman Mantle, and Hat, and the bands were proscribed. In the churches, the old time ornaments on the church wardens seats, the crucifix and candelabras, were ordered to be removed and described by the Bishop as mummeries. The old French ritual was suppressed, as well as all the ancient Gallican ceremonies. Everything which could recall the memory of the Gallican Church was obliterated and had to give way to Roman and ultramontane rules and forms.

This revolution in the outward forms was accompanied by a ferocious war against the exercise of any independent control of the temporalities of the Church by the laymen. The fabrique was a national institution, a quasi municipal body electing its own officers. No expenditure could be ordered without their sanction. and any expenditure over one hundred francs (sixty dollars) had to be submitted to the approval of all the parish ioners.

Any violation of these laws could be visited by a penalty.

These laws, our courts, as well as French tribunals, for centuries never doubted. Their authority on these subjects was never questioned.

All these old laws, institutions and customs were found to offer serious obstructions to the exercise of absolute and arbitrary authority, and were the subject of incessant attack on the ground of heresy and anti-religious principles, &c., &c.

The history of our jurisprudence affords the best evidence of the success of the ultramontane party directed and inspired by the Jesuits. The legislature was constrained to yield to their directions, and our statute book shows their servility. Hardly any of the old institutions remain, and our courts have become the registrars of their death sentences.

The principle now consecrated is that the Bishop has absolute power to dispose of the funds of any church. The election of

the church wardens has become a farce, and by several statutes has been completely abolished in many localities.

On the arrival of the Jesuits, several colleges were placed under their control, and they prepared their schemes and programme for the education of the youth of the Province.

Absolute power was the only true principle of government. Democratic or constitutional ideas were rank heresies, the absolute supremacy of the church, the complete immunities of the clergy, their absolute independence from civil authority were insisted upon as articles of faith, and every contrary proposition entailed excommunication. This was the only salvation for society. All ideas of progress and liberty, popular suffrage, liberty of the Press, freedom of discussion, were things to be extirpated and abhorred. The massacre of St. Bartholomew, the inquisition, the revocation of the Edict of Nantes were justified as ministering to the true ends of religion and civilization. The most extravagant ideas of French Ultramontanes were claimed as the only true Catholic principles.

These new doctrines, exhumed from the middle ages, had found able exponents in France at the beginning of this century, when the same assaults were made against the Gallican Church and its principles. The French clergy were aroused and alarmed. The great majority of the French Cardinals, Archbishops and Bishops issued a declaration condemning them in most explicit terms.

After lamenting the spread of impious and infidel doctrines the declaration proceeds in the following terms :—

" Why must the success which they (the clergy) had a right " to expect be compromised by attacks of a different nature, it " is true, but which could entail new dangers for the State re- " ligion ? Maxims sanctioned by the Church of France are " loudly denounced as outrages against the divine constitution " of the Catholic Church, as a work profaned by schism and " heresy, as a profession of political atheism.

" But what astounds and afflicts us most is the rashness with " which an attempt is made to revive an opinion born in olden " times, from the midst of the anarchy and confusion in which " Europe was placed, which has been constantly repelled by the " French clergy, and which had fallen into universal oblivion, " by which the Sovereign authority was held subject to the " spiritual power, *to the extent of liberating their subjects of* " *the oath of allegiance.*

"In consequence we Cardinals, Archbishops and Bishops un-
" dersigned declare we owe to France, to the Divine Ministry,
" which has been confided to us, and to the true interests of re-
" ligion in the divers Christian communities—to declare that we
" repudiate the qualifications which have been used to blast and
" disgrace the maxims and memory of our predecessors in the
" Episcopate, the we inviolably adhere to the doctrines which
" they have transmitted on the right of Sovereigns and their
" full and absolute independence in the temporal order from
" any direct or indirect ecclesiastical power."

Notwithstanding these protestations the ultramontane school continued their work. The Jesuits secured preponderance, and persisted in their war against liberal ideas. In France, they attained their culminating power under Pius IX. with Veuillot as their mouthpiece.

In self-defence and to save France from absolutism and ecclesiastical domination, the Jesuits were expelled once more. The measure was perhaps too general and unjust, comprising almost every religious and charitable order, but no impartial reader of history can deny that if they had been allowed to continue their course, all free republican or constitutional institutions were doomed.

Montalembert, Mgr. Dupanloup, and all the most enlightened and liberal Catholics of France were denounced as worse than infidels. Veuillot, the most violent, coarse and fanatical writer of modern times, who denounced and attacked all scientific progress, was upheld as the true exponent of Christian ideas.

In order to secure the diffusion of their ideas beyond the sphere of their own pupils, and to reach the community at large, the Jesuits created a so-called debating society, or association, to enlist all young men of true Catholic principles which was called *L'Union Catholique.* Every young man who could read, or write, was asked and urged to join this society, and the Jesuits were found, for months and years, entering professional offices or mercantile houses to solicit members for this society. It naturally increased to large proportions. When incorporated, every one became an active worker in the interests of the society and obedient to the Jesuits' direction. The society was presided over by a Jesuit who was always present at every sitting. No discussion was allowed except on subjects previously submitted. The arguments on the questionable side had to be communicated and examined, so that the orthodox side was triumphant always. A newspaper was founded to further their views, the *Nouveau Monde.* As the organ of this society and of

the Jesuits, it waged an incessant and terrific warfare against everything having the name of Liberal or Gallican. It was soon after the inception of this combination that the *Institut Canadien* was excommunicated. The Guibord case completed the destruction of the best library and most useful French Literary Institution in the city.

The members, composed almost exclusively of French Canadians, were threatened with excommunication, and ostracized. Families shunned them, and they were at last obliged to yield and apparently submit to this tyrannical despotism.

The same course was followed by the clergy throughout the community at large. Every parish priest became subservient, and most of them enthusiastically accepted the programme. Every professional man had to yield, and was enlisted in the ranks of this new party under penalty of losing subsistence. Violent sermons were delivered against liberal ideas everywhere until the people were brought up to the idea that religion and liberal political principles were irreconcilable.

The Jesuits with all this influence offered their assistance to the political powers of the day. It was gladly accepted on their own terms. Besides threats they offered allurements, which were almost irresistible to a young man, however independent he might be. Any one, however incompetent otherwise, who yielded submissively to their influence and consented to become their servant, was extolled and pronounced a born legislator. With the influence the society wielded over the whole community they found constituencies prepared to accept their nominees, every curé becoming a canvasser in the pulpit and in the confessional. The order exercised an almost unlimited control over families. Whenever there was a rich heiress to be found they had a proper subject to offer from their pupils to secure the happiness of each. Thus they secured the everlasting support and gratitude of the happy couple, and a guarantee of further and more effective support. The object of the *exposé* made by the writer of the pamphlet, "La Source du Mal," was to secure the unanimous and servile vote of the representatives of the Province of Quebec, in furtherance of Jesuit designs, and it was easily conceiveable that with *sixty-five members voting as a unit in the Commons of Canada, any political man of common intellect could control the destinies and legislature of the* Dominion of Canada.

When Sir George Cartier thought it was time for him to resist this dictatorial power, and opposed the wishes of Bishop Bourget about the dismemberment of the parish of Montreal, this

system received a severe check. The Jesuits sincerely believed that they could annihilate him and substitute another more pliant tool.

If we consider the influence of the Jesuits on the elementary education of the people of the country, we find the same disastrous results. Until their arrival in this country we had free schools and colleges, which were comparatively liberal in their doctrines, as the writer of the pamphlet so bitterly complains of. Our parishes were under the supervision of an entirely national clergy, who participated in the feelings of the people and who were anxious to secure for their people the advantages of a good substantial education. The parish priests were thorough gentlemen, having substantial means of living, and were generally independent and had no fear of expressing their opinion to their bishop.

This was a serious difficulty to overcome; but Bishop Bourget, inspired by the Jesuits, suggested a very elementary system. The parishes were sub-divided. Any priest offering the slightest sign of independence was instantly removed and deprived of his living; each subdivision of parishes impoverished the curate, who depended upon its revenues for his living. The curate in consequence became entirely subservient to the will of the bishop. The parishioners, the *habitants*, were called upon to erect new churches at enormous cost, for which the clergy had a right to levy direct taxation upon the real estate of the parish. The plans had to be submitted to the bishop, and extravagant structures were imposed upon the poorest class of the community.

When the dismembered portions of the old parishes erected such costly churches, the churches remaining in the older portions of the parish were immediately condemned by the clerical authorities as insufficient and unsuitable. Although it remained nominally with the majority of the parishioners or land owners to decide upon the propriety of erecting a new church, the moment the priest declared that it was necessary to erect a new one, upon a representation to that effect by the bishop, they were enjoined to decide upon a new construction. If they refused to do so, as in many instances they did, the result was immediate excommunication of the whole parish, whereby no christening, no marriage, no burial, could be effected with the rites of the church. Everyone can understand that in a community like ours, threats of this

description carried out, secure immediate compliance with the orders of the hierarchy. Children and women, will weep until their fathers and husbands yield obedience.

Under our laws any bishop or priest exercising such power would be amenable to the tribunals, and enjoined to desist from such a course. But these laws were pronounced Gallican, heretical, and violating the rights, privileges and immunities of the church, hence the supreme efforts made by them in the Guibord case, and their rage when defeated in the Privy Council. But to prove their power, they commanded the Legislature of Quebec to pass an act, which enacts that the *curé* in every parish shall absolutely and exclusively decide if any party is entitled to christian burial within the cemeteries, and this act was unanimously adopted and sanctioned by a crushed and terrorised legislature.

We now see the country covered with churches of magnificent architectural proportions, which indicate immense wealth on the part of those who contributed to their erection, but which, unfortunately, only prove our poverty and want of independence. Thousands of our brave compatriots have taken up their abode in the neighboring republic, to escape exorbitant taxation for this extravagance.

In painful contrast to these magnificent structures is the village school; a miserable wooden shanty, bare, cold and cheerless; badly ventilated; completely devoid of all comforts and conveniences; presided over by a young girl of 17 or 18, drawing a miserable pittance of $70 per annum; boarding herself. Is it a wonder that the pupils, for the most part, are withdrawn as soon as they have been prepared for their first communion at the age of ten or twelve years. Of reading, writing and arithmetic they know nothing. Is it surprising that our English-speaking compatriots are more advanced than we are.

These are some of the results of Jesuit influence in the Province of Quebec.

The excuse may be urged, that they found the soil favorable. They seek to bring our population back to the ignorance of mediaeval times, keeping them in blissful ignorance of the progress of the 19th century, substituting for modern science the study of Gury, and the sainted Liguori.

Without despotic ecclesiastical power, and a combination with the political parties, their teachings and doctrines would be harmless with an enlightened population; but with a majority,

wanting the elements of primary education, they are able to consolidate the vote as a unit and to sell it to the highest political bidder.

Their policy has succeeded to a certain extent in the Province of Quebec, thanks to the venality of our political leaders, who place party before country, and personal aggrandizement to the public welfare.

But a reaction will take place. They can never again succeed on the Continent of America in establishing a second Paraguay. And it is a wild delusion on their part to persist in an attempt to apply their doctrines to Canada. Up to this time, the result has been dissensions, bitterness, strife and desolation.

It was astounding to see that in the Parliament of Quebec not a voice was raised to protest against the incorporation of this society. It was evident that the most of the ultra-conservatives or ultramontane representatives, Mr. DeBoucherville and Consorts, hesitated, although conscious-stricken, to yield to the Jesuits demand for indemnity, and it is passing strange to see that it was a so-called Liberal Government which has secured to them both the indemnity and their incorporation. The apparent result is that, after the Jesuits, through all their manœuvres, have attempted to destroy and annihilate every Liberal sentiment, it was through the Liberal party of Quebec they have triumphed; and history will record that after thirty years of struggle with the Jesuits, the Liberal party has secured power for them in the Province of Quebec.

When we consider from a national point of view the result of their victory, it comes to this: The clergy of Quebec City at great sacrifice organized for the province of Quebec an institution of learning,--the Laval University, whose success every patriotic man desired to secure. Because of some expressions of semi-liberalty the Jesuits and the ultramontane party, their adepts raised a cry against Laval; and in order to obtain the sinews of war to destroy this apparent menace to their cherished ideas, they are establishing a rival university in Montreal, which will have the sole effect of weakening both, or to destroy Laval altogether. If unfortunately the Jesuits are successful, they will substitute, as the directing educational power in our Province, a body which has no feeling of nationality whatever, and which acknowledges no authority whatever, civil or ecclesiastical, beyond that of their own General in Rome, who is a foreigner. Having no knowledge of, or sympathy with the feelings of our community, their wants or their aspirations,

it must be obvious that our destinies in Canada—economical, social and political,—must be in accord with the civilization, and political ideas of this continent. The following extracts from Lo Chiesa é la Stato del P. Matteo Liberatore, D.C., D.G., Seconda Edizione corretta ed accresciuta, Napoli, 1872, show at a glance the modern policy of the church now completely under Jesuit influence.

"The state must understand itself to be a subordinate sovereignty exercising ministerial functions under a superior sovereignty, *and governing the people, conformably to the will of that Lord to whom it is subject.*" p. 11.

"It is that Sovereign Pontiff 'the visible monarch' of God's realm on earth, 'to whom every baptised person is more strictly subject than to any temporal ruler whatsoever.'" p. 14.

"The temporal sword, symbol of civil authority, has to be subordinate to the spiritual sword, symbol of priestly authority." p. 23.

"The church is empowered to *amend and to cancel* the civil *laws, or the sentences proceding from a secular court.* Whenever these may be in collision with spiritual weal, and she has the faculty to check the abuse of the executive and of the armed forces, *or even to prescribe their employment* whenever the requirements for the protection of the christian faith may demand this, the jurisdiction of the church is higher than the civil, &c." p. 46.

"The primary condition of an efficacious alliance between the laws of the state, and the laws of the church lies in the application *of coereive means*, in every instance where spiritual penalty may be inadequate." p. 78.

"The capital and substantial ground, wherefore *liberty of conscience must be reprobated*, is neither peace nor national unity, but in truth the obligation to profess the true faith, and thereby insure the attainment of man's superior good. Peace and national unity may be invoked as a secondary ground (being likewise a benefit), but only on the supposition that *the true faith is preserved. For in the contrary case the saying of Christ holds good, I came not to send peace but a sword*; national discord being beyond comparison a lesser evil than persistence in some error regarding a point of faith." p. 77.

Father Liberatore is one of the ablest writers of the Civilta Catttolica, the authorized organ of the church, by the brief ad hoc of Pius IX, who gave the sole control of its columns to the Society of Jesus.

The secret history of the incorporation and endowment of the Society of Jesus in Quebec is curious, and affords the proof of their constant intrigues.

The writer of the pamphlet "La Source du Mal," admits that the Jesuits have been attempting to recover their property for many years. They found at last a true Conservative Minister in the Honorable Mr. DeBoucherville, with whom it was settled that they were to receive $400,000 in lieu of their property. He was raised to power by their influence, but he could not carry out his pledge. He was replaced by others, and they also were afraid. Finding the Conservatives hesitating and timid, although willing, Mr. Mercier, one of their pupils, undertook to execute their scheme for the sake of power, for which alone he was anxious. It seemed difficult, but the obstacles were easily and magically overcome. Mr. Mercier, who entered politics as a violent Conservative, despairing of gratifying his ambition by this course, suddenly became a Liberal. His talents and energy secured him the leadership of the party. With only thirteen followers, his prospect of success was problematic. So eager was he for office that he openly offered an alliance to Mr. Chapleau, then at war with the ultramontane faction, the Castors. The Liberals protested against this combination, and the Conservatives, forseeing no favorable results, declined the offer. After this Mr. Mercier conceived the idea of another combination. The bond was made with the Jesuits, he promised to secure their desired object. He apparently claimed to be the leader of the Liberal party, and was declared at a meeting in the hall of the Jesuits "the man of Providence." He now studiously avoided the term of Liberal for himself and for the party which he was leading. He found ready-made followers in the ultramontane or the castor faction, who publicly disclaimed any taint of Liberal ideas, and who were promised complete sway. Then Mr. Mercier announced the formation of the national party in which the last vestiges of liberalism disappeared. He continued his work, and to secure popular opinion he took advantage of the Riel cry, as all know. He fulfilled his obligation. The Jesuits were incorporated. The endowment was obtained. Most reactionary measures were carried. Everything the ultramontane clergy claimed was granted. His Eminence Cardinal Taschereau was publicly snubbed. Not a single measure of reform promised was effected or even attempted. The ultramontanes were dominant and satisfied. "The man of Providence" enjoyed the

sweets of office and with the menace of seeing the so-called Conservatives restored to power, he secured the silence and submission of the Liberals who assisted at their own funeral.

In the words of a recent writer on the Jesuit question: "Silently but ruthlessly that stealthy organization, which calls itself the Society of Jesus—in grim pursuit of what it also calls the Greater Glory of God—has laid siege to, broken into, and razed these glorious and venerable sanctuaries in Italy, in Germany, and above all in France, whence, during generations, there had beamed forth across the wide plain of the Catholic world, with the calmly luminous glow of purified light, the mellow gleam of a religious sentiment, which did not divorce the fervor of Catholic piety from candid learning and heart-felt attachment to liberties, any more than it considered essential for the triumph of the faith to propogate a belief in coarse superstitions, and to fortify the church by a network of trickeries."

All that remains to restore the old order of things is for the Liberal party to separate from its present leadership, and reconstitute the party on the basis of the original platform—so nobly fought for by the Papineaus and Dorions of old—true Canadians and true Liberals.

The conclusions of the author of the pamphlet have, in this year of 1889, been fully realized. The Jesuit Fathers were incorporated in 1888, and $400,000 has been awarded to them out of the Provincial Treasury, to which they were not legally entitled. Thus the union of church and state is recognized. The authority of the Pope to interfere in and regulate our Provincial affairs has been officially recognized on our statute book. The Roman Catholic Schools are now completely under clerical control. The mild Christian rule of the good Sulpicians has been superseded by that of the Jesuit Fathers. The noble and princely revenues of the Seigniories of Montreal and Two Mountains, left in trust to the Sulpicians by the kings of France, as an endowment for the supports of schools and church for the benefit of the Roman Catholics of the Island of Montreal and the Seigniory of Two Mountains, are now diverted from their original destination. Roman Catholic real estate, formerly exempt from school taxes and the cost of public worship, is now taxed for these purposes. The revenues of these seigniories is now finding their way to Rome to erect a stately college, and doubtless to benefit other foreign countries.

The rule of the Sulpicians was a mild, beneficent, and christian administration. The Gentlemen of the Seminary of St. Sulpice were, and still are, respected by our Protestant brethren and loved by the Roman Catholics for their broad charity and uniform christian spirit. Formerly, when the Seminary of St. Sulpice took charge of public worship and education, the Grey Nuns of orphans, and helpless old people, the sisters of the Congregation of Notre Dame, the Hotel Dieu Hospital, and the instruction of young children, every thing went on peacefully enough. The clergy devoted themselves to the spiritual care of their flocks and eschewed politics. With the advent of the Jesuits came the ultramontane doctrine, that the church dominates the state. The country is swarming with new religious orders. In 1868 the item of charities, assisted from the provincial revenue, numbered twenty-nine institutions. The public accounts of 1888 contain over ons hundred. Public money is taken to build and support convent and religious schools all over the country. A large number oe these communities are simply commercial corporations carrying on the patent medicine business, printing, public laundries, shirt and collar manufactories, carriage, harness, and boot and shoe factories. The majority of the conventual educational institutions are carried on for profit. And all with marked success, as is evidenced by the everincreasing size and number.

The competition of these institutions paying no taxation or wages has the effect of lowering the standard of wages amongst the laboring classes with whom they compete directly. Exempt from taxation, these institutions are multiplying with great rapidity.

In portions of the City of Quebec, the real estate in pirvate ownership has depreciated so much as to be unprofitable to hold. And the oldest city of the Dominion is fast losing its population and commerce. If no change of policy is adopted, it is only a question of time when Montreal will be sorely embarrassed by the uneven load of taxation consequent upon this policy of exemptions. The value of Real Estate in Montreal in 1887 was $78,533,386, and the exemptions $17,921,665.

It is a recognized fact that no Government can hold office in Quebec without the support of the clergy; and Provincial Legislation is subject always to ecclesiastical approval. We have seen, during the last session of the Legislature at Quebec, the Ministry of the day, submitting a bill on vital statistics, for conformation and approval, by the Bishops, and their want of confi-

dence in the politicians was shewn by their initialing the various sections of the bill to prevent its being altered or amended in the Legislature.

Provincial politics have degenerated into an unseemly scramble for the support of the clergy in elections; scandals in the Government administration abound; one administration succeeds another, each more corrupt than its predecessor. The growing generation of politicians is being trained up as opportunists, and political power is sought after for the pecuniary advantages to be derived therefrom. Good government, and the economical administration of the public revenue, are subordinate to the duty of subsidizing and enriching party friends out of the public purse. If one Government takes ten thousand dollars from a Government contractor for electoral corruption, the succeeding Government takes twenty thousand in the same way. The scandal being discovered, the only regret expressed for this plundering of the poor tax-payers is that the scandal became public.

A great excitement exists on account of the sum of $400,000 being awarded to the Jesuits, on account of a pretended claim of over eighty years standing. The Government of the day, composed of Ultramontanes and Liberals, while denying the legality of the claim, paid it out of regard to the moral obligation involved.

A stranger to our politics might be deceived by this laudable plea, into supposing that lofty dictates of honor guide the party in power in their decision. No such thing! The sum thus taken from the public treasury was nominally devoted to the payment of a so-called equitable claim for restitution. In reality it was to secure the support of the hierarchy to the party in power at the next election. This is clearly shewn by the division of the spoils; only $160,000 of this sum is to be given to the Jesuits, the balance to the Bishops of the Province.

Ecclesiastical interference in the politics of the Province of Quebec has produced disastrous results. It has completely destroyed all independence of character in the politicians, and it has lowered the standard of our representatives. The church supports the party which will give the largest grants to its religious and educational institutions. The politician may despoil the public treasury to his heart's content. The pulpit is silent. But if the public representative proposes to modernise, or improve our system of elementary education, or to develop the

intelligence of his countrymen by trying to bring them up to the standard of the 19th century progress, he will be denounced as impious and heretical. There is no longer any independence of thought or action amongst our so-called statesmen, we are simply transforming our public men into trimmers, opportunists and hypocrites. The boodler was unknown under the regime of the Papineaus and the Cartiers. It is a modern creation. The church has suffered by contact with the politicians. Its attempt to dominate the state, and direct our Legislators, has resulted in a marked deterioration in the morals of our public men.

Is it not time for the church to abandon its dream of temporal rule, and return to its proper sphere of spiritual teaching, and the promotion of public morality?

One word, in conclusion, to our English speaking compatriots. For years a noble band of our French-speaking brothers fought for progress and the advancement of their countrymen. They were denounced, persecuted, and ostracized by their clergy During all this time the English-speaking vote was for the most part cast against this band of heroes and reformers, and the present state of public affairs in the Province of Quebec is the result.

The grand old Liberal party, composed of as good Catholics as any, who asked only the separation of state and church, and the liberty to educate and promote the material interests of their countrymen, were entitled to the support of all good and thoughtful men.

In their struggle they hoped for and expected the support of their English-speaking fellow countrymen. They did not receive it. May we not hope that the lesson will not be lost, and that so soon as the old Liberal flag is raised again by true patriots, all true Canadians will rally more strongly to its support.

TO THE READER.

Please notice that Clause No. 4 on this page should read as follows :—

4. On such settlement being effected, the Lieutenant-Governor in Council may pay, out of any public money at his disposal, a sum of sixty thousand dollars to the Protestant Committee of the Council of Public Instruction to be invested by the said Committee.

The interest from said investment shall be annually apportioned by the Protestant Committee, with the approval of the Lieutenant-Governor in Council, among the Protestant institutions of superior education, in addition to and in the same manner as any sums now granted by law for the purpose of Protestant superior education in this Province.

of this Province subject of
enquiries concerning
public matters.

NOTES and PROCEEDINGS and TESTIMONIALS of WITNESSES

LEVIS
MERCIER & CO., PRINTERS AND BOOK-BINDERS
1892

ROYAL COMMISSION

Issued under the Great Seal of this Province of Quebec, the eleventh day of january, in the year one thousand eight hundred and ninety-two, to make enquiry into different matters and things, concerning the good government of this Province, under the authority of article 596 and following of the Revised Statutes of this Province subject of enquiries concerning public matters.

NOTES and PROCEEDINGS and TESTIMONIALS of WITNESSES

LEVIS
MERCIER & CO., PRINTERS AND BOOK-BINDERS
1892

ROYAL COMMISSION

Issued under the Great Seal of this Province of Quebec, the eleventh day of January, in the year one thousand eight hundred and ninety-two, to make enquiry into different matters and things, concerning the good government of this Province, under the authority of article 596 and following of the Revised Statutes of this Province subject of enquiries concerning public matters.

NOTES AND PROCEEDINGS AND TESTIMONIALS OF WITNESSES

1st Sitting

The twelfth day of January, in the year of Our Lord, one thousand eight hundred and ninety two,

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Before :

The Honorable Mr. Justice Mathieu,
" Donald MacMaster,
" Damase Masson,

Commissioners.

The Commission begins its sittings at 10 o'clock in the forenoon, in the Criminal Court Room of the Court House, at the City of Quebec.

The president announces that Edmond Lortie, of the City of Quebec, Esquire, advocate, has been named Secretary to the Commission and has taken the oath of office.

The Secretary reads in French and in English the proclamation published in an extra of the *Official Gazette*, concerning this commission.

CANADA,
PROVINCE OF QUEBEC,
(L. S.)

A. R. ANGERS.

VICTORIA, by the Grace of God, of United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c., &c.

To all to whom these presents shall come or whom the same may concern —GREETING:

PROCLAMATION

TH. CHASE CASGRAIN, *Atty. Genl.*

WHEREAS, by a report of the Honorable Attorney General, by a report of the Honorable Executive Council for Our Province of Quebec, and by an Order of Our Lieutenant Governor in Council, it is declared as follows:

WHEREAS, according to the constitution, the payment of public funds cannot be made unless when it has been previously authorized by a vote of the Legislature, or unless, in certain urgent and unforeseen cases, a special warrant has been issued by competent authority and with the formalities required by law.

WHEREAS the credit of the Province, when there are no funds in the Treasury for carrying on the public service, cannot be pledged, unless by adopting the method prescribed by article 743 of the Revised Statutes of the Province of Quebec;

WHEREAS it is notorious that since the twenty-seventh of January, 1887, a great number of letters of credit, promises to pay, guarantees or engagements have been issued, made and signed by different persons, who occupied up to the 16th of December, 1891, the office of members of the Executive of this Province, and that without the authority of an Order-in-Council and without the formalities required by law;

WHEREAS the credit of the Province has been and is seriously affected by the issue of such letters of credit, promises to pay, guarantees, engagements and acknowledgments;

WHEREAS there is reason to believe that certain subsidies voted to Railway Companies, and for other public purposes, have been received and taken by persons who had no right to take them or to receive payment thereof;

WHEREAS there is reason to believe that, since the 27th January, 1889, large sums of money have been levied, collected and exacted, to the detriment of the Treasury and of the public interest, by certain persons, or for the benefit of certain persons, from railway companies to whom subsidies had been voted by the Legislature, from public contractors dealing with the aforesaid members of the Executive, from aspirants to employment and for government favors, and, in general, from those having claims against the Province ;

WHEREAS certain contracts or engagements, as well for public entreprises as for merchandise to be sold, furnished and delivered to the Province, have been made, taken and signed in the name of the Province, involving a very considerable expenditure of the public funds, without the authorization of the Executive of this Province and without its knowledge ;

WHEREAS, in connection with certain payments to be made by the Government of this Province, and certain sums to be voted by the Legislature, there is reason to believe that considerable amounts have been illegally and wrongfully exacted, levied and collected by persons since the 27th January 1887 ;

WHEREAS it is in the interest of the good government of this Province that an enquiry should be made into the subjects above mentioned ;

AND WHEREAS We have deemed it advisable, in the interest of the good government of Our said Province, that such enquiry be made;

NOW KNOW YE, that by and with the advice of the Executive Council of Our Province of Quebec, and under the authority of article 596 and following of the Revised Statutes of Our said Province, on the subject of enquiries concerning public matters, We do constitute and appoint the Honorable Michel Mathieu, Judge of the Superior Court, Donald MacMaster, advocate and Queen's Counsel, Damase Masson, merchant, all three of the city of Montreal, commissioners to enquire into the matters and things hereinafter enumerated :

A. Into the facts and circumstances which have preceded, accompanied caused and followed the making, signing, and granting of pretended contracts or engagements between any former members of the Executive of this Province and any other person, as follows, to wit :

1. An alleged engagement dated at Quebec, February 23rd, 1891, signed by Honorable Honoré Mercier, heretofore Prime Minister of the Province of Quebec, and by which J. A. Langlais was to furnish for four years the stationery in all the public offices of the Province at Quebec.

2. An alleged engagement dated at Quebec, February, 10th, 1891, signed by Honorable Charles Langelier, heretofore Provincial Secretary, by which the said Charles Langelier agreed to buy from J. A. Langlais 50,000 copies of the volume entitled " Le Sylviculteur Illustré " French version, for the price of $25,000.

3. An alleged engagement dated at Quebec May 2nd, 1891, signed by the Honorable Charles Langelier, heretofore Provincial Secretary, and by which the said Charles Langelier agreed to buy from J. A. Langlais 10,000 copies of the volume entitled "The Sylviculteur Illustré " English version for the price of$5,000.

4. An alleged engagement dated at Quebec, 16th of February 1891, by which the Honorable Pierre Garneau, heretofore Commissioner of Public Works of the Province of Quebec, entrusted to Philippe Vallière, of the city of Quebec, the manufacture of furniture and the purchase of ustensils intented to be used to furnish the Court House in Montreal, the McGill and Laval Normal Schools, at Quebec and at Montreal, and the new prison for the District of Montreal.

5. A contract dated at Quebec, the first of september 1890, before Mr. Cyrille Tessier, Notary, for the construction of an additional storey to the Court House, at Montreal, between the Government of the Province of Quebec and Charles Berger, and all the sub-contracts relating thereto.

6. The payment to G. H Dechesne, by the Department of Public Works, of the sum of $500 on the 28th, Oct 1890 and of the sum of $300 on the 23rd, February, 1891, under the pretext that lumber was to be furnished to the said Department by the said G. H. Dechesne.

7. The purchase from P. N. Breton, at Montreal, on the 15th, of April, 1891, of a certain collection of coins and medals and 2,000 copies of a book entitled " *Le collectionneur* ".

B. Into the facts and circumstances which preceded, accompanied, caused and followed the making, signing, execution, issue and negociation

of the following letters of credit, promises to pay, guarantees, acknowledgments, requisitions and agreements, which have been presented to the Treasurer of the Province by divers public corporation and divers persons, and which now appear as claims against the Government, to wit, those mentioned in schedule (A) hereunto annexed :

SCHEDULE A

(1) Letter of Credit of Provincial Secretary in favor, of J. A. Langlais, dated 10th, February, 1891	$ 25,000 00
(2) Letter of Credit of Prime Minister in favor of J. A. Langlais, dated 23rd, February, 1891, due 1st, September, 1891	30,000 00
(3) Letter of Credit of Prime Minister in favor of J. A. Langlais, dated 23rd, February, 1891, due 1st, March, 1892	30,000 00
(4) Approved Account of Cyrille Dugal, against Provincial Registrar's office, dated 30th, June 1891	989 73
(5) Approved Account of Victor Lafrance against Provincial Registrar's Office, dated 6th, March, 1891	37 60
(6) Approved Account of Victor Latrance against Department of Public Instruction, dated 14th, May, 1891	1,388 25
(7) Approved Account of Victor Lafrance against Department of Public Instruction, dated 13th, July, 1891	587 51
(8) Requisition No. 98 Cronw Lands Department, " Surveys Branch" dated 1st, May, 1891, in favor of Elzear Boivin	1,000 00
(9) Requisition No. 99, Crown Lands Department " Surveys Branch," dated 4th, May, 1891, in favor Elzear Boivin	285 33
(10) Requisition No. 100 Crown Lands Department, " Surveys Branch," dated 6th, May, 1891, in favor of J. O. Lacoursière	500 00
(11) Requisition No. 101 Crown Lands Department, " Surveys Branch," dated 6th, May, 1891, in favor of L. P. de Courval.	1,000 00
(12) Requisition [illegible] Crown Lands Department, " Surveys Branch," dated 30th, June, 1891, in favor of Horace Archambault	5,157 88

(13) Requisition No. 96 Crown Lands Department, " Surveys Branch," dated 25th, April, 1891, in favor of John Bignell. $1,200 00

(14) Letter of Commissionner of Public Works dated 26th, May 1890 advising Bank that the sum of $30,000 transferred to it by the "Société Anonyme Internationale de Construction et d'Entreprise de Travaux Publics" of Brussels, would be paid by the Government, without interest, on the 15th April, 1892..... 30,000 00

(15) Approved Account of L. J. Demers & Frère against Provincial Secretary's Dept. for $1200,00, transferred to Bank and payable 15th, July 1891..... 1,200 00

(16) Approved Account of C. E. Roulean against Provincial Secretary's Dept. for $170,00, dated Oct. 1890 and payable 15th, July 1891..... 170 00

(17) Letter ofCredit of Provincial Secretary dated 27th, Oct. 1890 in favor of J. B. Provost for $2851,20 transferred to Bank, $1500,00 on a/c of which has been paid, the balance, $1351,20, being payable after 1st, July 1892..... 1,351 20

(18) Accepted Account of L. J. Demers against Provincial Secretary's Dept. for $500,00, transferred to Belleau & Co., and by them transferred to Bank, payable in 1893, (15th, July)..... 500 00

(19) Letter of Credit of Provincial Secretary's dated 17th, July 1891 in favor of J. I. Tarte, payable at 4 months, transferred to Geo. Demers and by him transferred to Bank..... 3,000 00

(20) Letter of Credit of Provincial Secretary in favor of Cadieux & Derome, dated 11 Nov. 1890 for $2,000..... 2,000 00

(21) Letter of Credit of Provincial Secretary in favor of Cadieux & Derome, for $3,000, dated 24th, Nov. 1890, transferred to Bank and payable after 1st, July 1891..... 3,000 00

(22) Letter of Credit of Provincial Secretary in favor of Cadieux & Derome, for $2,500,00 dated 20th, Dec. 1890, payable after 15th, July 1892..... 2,5000 00

(23) Letter of Credit of Provincial Secretary in favor of E. Sénécal & Fils, dated 12th, Dec. 1890, transferred to Bank and payable after 1st, July 1891	$1,400 00
(24) Letter of Credit of Provincial Secretary dated 22nd, January, 1891, in favor of E. Sénécal & Fils, for $2,750.00, and by them transferred to Bank	2,750 00
(25) Letter of Credit of Provincial Secretary dated 15th, April 1891, in favor of P. N, Breton, for $5,000.00, payable after 15th, July 1891	5,000 00
(26) Letter of Credit of Provincial Secretary, dated 26th, May 1891, in favor of A. Buies	300 00
(27) Letter of Credit of Provincial Secretary dated 7th, November, in favor of Belleau & Co., payable after 15th, July 1892	300 00
(28) Letter of Credit of Provincial Secretary, dated 29th, September, 1890, in favor of Ulric Barthe, payable 10th, July 1891	300 00
(29) Letter of Credit of Provincial Secretary, dated 25th, June 1891, in favor of Louis Fréchette, payable 1st, January 1891.	1,500 00
(30) Letter of Credit of Provincial Secretary, dated 13 th, November, 1890, due 1st, July 1891, and renewed 15th, July 1891 by Draft of L. J. Demers & frère on Provincial Secretary, due 18th, January 1892	3,125 00
(31) Letter of Credit of Provincial Secretary, in favor of J. D. Vincent dated 23rd, April, 1891, due 15th, January, 1892..	400 00
(32) Approved Account of Joseph Dugal against Provincial Registrar's office, for $389,16 payable after 1st, July, 1891	389 16
(33) Draft of A. F. Carrier for $800 00 dated 18th, May, 1891, on Louis Simoneau, Accountant of Legislative Assembly, and accepted by the latter, to the order of Honorable C. Langelier, endorsed "Charles Langelier," & "A. F. Carrier," due 4th, November, 1891 and protested for non-payment	800 00
(34) Acknowledgment and decision 9th, January, 1891, by Honorable M. Mercier of claim of Mr. Whitfield & Denis *re* Mo-	

del Farm and promise of 16th, January, 1891, by M. Mercier to pay same after next session.....	$2,145 00
(35) Letter of Credit issued by Crown Lands Department in favor of J. B. A. Gignac, dated June, 25th, 1891 for.....	154 00
(36) Letter of Credit issued by Crown Lands Department in favor of J. E. A. Gignac, dated June, 25th, 1891 for.....	450 00
(37) Letter of Credi issued by Crown Lands Department in favor of J. O. Lacoursière, dated July, 9th, 1891 for.....	250 00
(38) Letter of Credit issued by Crown Lands Department in favor of L. Stein, dated Aug. 7th, 1891 for.....	450 00
(39) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, dated August, 11th, 1891 for.....	482 36
(40) Letter of Credit issued by Crown Lands Department in favor of C- A. Larue, dated 11th, August, 1891 for.....	200 00
(41) Letter of Credit issued by Crown Lands Department in favor of L. P. de Courval, dated 19th, August, 1891 for.....	500 00
(42) Letter of Credit issued by Crown Lands Department in favor of C. A. Larue, dated 21st, August. 1891 for.....	400 00
(43) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, dated August, 27th, 1891 for.....	964 25
(44) Letter of Credit issued by Crown Lands Department in favor of R. Rinfret, dated October, 5th, 1891 for.....	432 00
(45) Letter of Credit issued by Crown Lands Dept. in favor of J. P. Mullarkey, dated 7th, Oct., 1891 for.....	1,400 00
(46) Letter of Credit issued by Crown Lands Department in favor of L. Stein, dated 12th, October, 1891 for.....	300 00
(47) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, dated October, 20th, 1891 for.....	300 00
(48) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, dated October, 20th, 1891 for.....	78 00
(49) Letter of Credit issued by Crown Lands Department in favor of L. N. Desrosiers, dated October, 22nd, 1891 for.....	400 00

(50) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan for.....	$ 274 00
(51) Letter of Credit issued by Crown Lands Department in favor of C. A. Larue, dated November, 4th, 1891 for.....	245 52
(52) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, dated November, 14th, 1891 for.....	579 00
(53) Letter of Credit issued by Crown Lands Department in favor of L. Stein, dated 18th, November, 1891 for.....	72 00
(54) Letter of Credit issued by Crown Lands Department in favor of F. X. Fafard, dated 19th, November, 1891 for.....	250 00
(55) Letter of Credit issued by Crown Lands Department in favor of A. T. Genest, dated 5th, December, 1891 for.....	975 00
(56) Letter of Credit issued by Crown Lands Department in favor of H. O'Sullivan, 10th, December, 1891 for.....	500 00
(57) Letter of Credit issued by Crown Lands Department in favor of J. B. Rouillard, dated 10th, December, 1891 for.....	450 00
(58) Letter of Credit issued by Crown Lands Department in favor of J. B. Charleson, dated 16th, December, 1891 for.....	2,794 00
(59) Letter of Credit issued by Crown Lands Department in favor of C. J. Burroughs, dated 15th, December, 1891 for.....	800 00
(60) Letter of Credit issued by Crown Lands Department in favor of J. G. Bignell, dated 17th, November, 1891 for.....	200 00
(61) Letter of Credit issued by Crown Lands Department in favor of E. O'Sullivan, dated 27th, November, 1891 for.....	71 14
(62) Letter of Credit issued by Crown Lands Departement in favor of A. Morissette, for Desaulniers & Leblanc, dated 14th, December, 1891 for.....	530 00
(64) Letter of Credit issued by Crown Lands Departement in favor of C. J. Burroughs, dated 15th, December, 1891 for...	200 00
(64) Letter of Credit of Provincial Secretary in favor of Jos. Dussault, payable 15th, July, 1892 for.....	900 50

(65) Letter of Credit of Provincial Secretary in favor of Jos. Dussault for $6,000, on account of which $4,500 has been advanced by Bank	$4,500 00
(66) Approved account of Victor Lafrance, against the Department of Public Instruction for $1,014.82, payable 15th, July, 1892	1,014 82
(67 Order of Hon. J. E. Robidoux, S. P. for 300 copies "History of Montreal," payable August, 1891	300 00
(68) Account of H. J. J. B. Chouinard against Departement of Provincial Registrar, approved by Provincial Secretary, for $200.00, payable 15th, July, 1891	200 00
(69) Account of Louis Lamontagne, against Provincial Registrar's Departement, approved by J. C. Langelier, Deputy Provincial Registrar, payable 1st, July, 1891	150 00
Total	$181,253 05

C. Into the facts and circumstances which have preceded, accompanied, caused and followed the obtaining, receipt, payment and distribution of certain subsidies or grants to the following railway companies to wit

1. $28.546 to the Honorable H. Mercier, heretofore Prime Minister of the Province of Quebec, for the Baie des Chaleurs Railway Company, on the 26th, of November, 1890.

2. $32.140. To the Temiscouata Railway Company, on the 8th, of May, 1890.

3. $7.700 to Joseph Boivin, Assistant-Secretary of the Province of Quebec, for the Drummond County Railway Company, on the 16th, of June, 1890.

4. $5,000 to the said Honorable H. Mercier, for the Drummond County Railway Company, on the 8th, of September, 1890.

5. $14.946 to the said Honorable H. Mercier, for the Montreal and Ottawa Railway Company, on the 14th, of February, 1891.

6. $37,800 to the said Honorable H. Mercier, for the Great Northern Railway Company, on the 14th, February, 1891.

7. $20,000 to the Hereford Railway Company, on the 1st, of June 1891.

8. $25,000 to the Canada Atlantic Company, on the 1st, of June 1891

9. $160,000 to the said Canada Atlantic Railway Company, on the 30th, of June, 1891.

10. $112,500, to the Banque du Peuple, to reimburse it for sums of money by it previously advanced to the trustees, Raymond Prefontaine. esquire, M. P., François Xavier Choquette, esquire, advocate, and Charles N. Armstrong, contractor, all of Montreal, in virtue of the letter of the Honorable H. Mercier, then Prime Minister, dated the 6th, of July, 1887, in connection with the construction and equipment of the Montreal and Sorel railway.

D. Into the facts and circumstances which preceded caused and followed the gifts, loans, advances or payments of the following sums by John Patrick Whelan or by the firm of Whelan & Ford, or by Daniel Ford, to wit :

(1) To the Honorable Honoré Mercier, heretofore Prime Minister of the Province of Quebec	$13,750
(2) To the said Honorable Honoré Mercier and to C. A. Beausoleil, M P	22,500
(3) To the said honorable Honoré Mercier and to Ernest Pacaud, journalist of Quebec	17,000
(4) To Achille F. Carrier, M. P. P	2,660
(5) To the Honorable Charles Langelier, heretofore Secretary of the Province of Quebec	2,500
(6) To the Honorable Pierre Garneau	4,950
(7) To the Honorable Arthur Turcotte, formerly Attorney-General of the Province of Quebec	2,650
(8) To R. Prefontaine, and his partners	18,500
(9) To the Honorable James McShane	7,100
(10) To the said Honorable Honoré Mercier	2,500
(11) To the Honorable C. A. P. Pelletier, Senator	2,500
(12) To Ernest Pacaud aforesaid	10,000
(13) To Ernest Pacaud aforesaid	5,000

E. Into all the facts and circumstances which are of a nature to make know by what system, proceeding or method, by what intermediaries and

conditions, contracts, subsidies, positions, advances of public moneys, leases of rivers, and generally the patronage of the Government or of the Departments have been obtained or granted from the 27th, of January, 1887, to 16th, of December, 1891 ;

And for that purpose, under the authority of the said article 596 and following of the Revised Statutes of Our Province of Quebec, We do give to the said commissionners, all the powers granted in and by the said articles, and particularly the power of summoning before them any witnesses and of requiring them to give evidence on oath, orally or in writing and to produce such documents and things as they may deem requisite to the full investigation of the matters into which they are appointed to examine, and we do authorise the said commissioners to employ a clerk, stenographers and other officers who may be required, to report upon the proof, from time to time upon each particular case herein above specified, and to cause the minutes of their proceedings, the proof and their report to be printed.

And we do order that the sittings of the said commission be held in the city of Quebec, or elsewhere, in Our said Province, if the ends of justice require it.

Of all which Our loving subjects, and all others whom these presents may concern, are hereby required to take notice and to govern themselves accordingly.

IN TESTIMONY WHEREOF, We have caused these Our Letters to be made Patent, and the Great Seal of Our said Province of Quebec to be hereunto affixed : WITNESS, Our trusty and Well-Beloved the Honorable AUGUSTE REAL ANGERS, Lieutenant-Governor of our said Province of Quebec.

At Our Government House, in Our City of Quebec, in Our said Province of Quebec, this ELEVENTH day of JANUARY, in the year of Our Lord, one thousand eight hundred and ninety-two, and in the fifty-fifth year of Our Reign.

By command,

(Signed) LOUIS P. PELLETIER

Secretary.

The Secretary reads the oath of office taken by the Commissioners, as follows:

I swear that I will exactly and faithfully fulfill, to the best of my ability the office and duties of Royal Commissioner, to inquire into and report on divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province, relating to inquiries concerning public matters. So help me God.

(Signed) M. MATHIEU

CANADA,
PROVINCE OF QUEBEC, } CITY OF QUEBEC.
DISTRICT OF QUEBEC.

I, the undersigned, Commissioner *per dedimus potestatem*, do hereby certify that Michel Mathieu, of the City of Montreal, Judge of the Superior Court, appeared before me the 11th, day of January instant and took, and subscribed to the oath of a Royal Commissioner, to enquire into and report on divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province relating to enquiries into public matters, the whole in accordance with the law in such case made and provided.

(Signed) GUSTAVE GRENIER.

Commissioner per ded. pot.

Quebec, 11th January, 1892.

I swear that I will exactly and faithfully fulfill, to the best of my ability the office and duties of Royal Commissioner, to enquire into and report on divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province, relating to enquiries concerning public matters. So help me God.

(Signed) D. MACMASTER.

CANADA,
PROVINCE OF QUEBEC,
DISTRICT OF QUEBEC. } CITY OF QUEBEC.

I, the undersigned, Commissioner *per dedimus potestatem*, do hereby certify that Donald MacMaster, Queen's Counsel and advocate, of the City of Montreal, appeared before me the 11th, day of January instant and took, and subscribed to the oath of a Royal Commissioner, to enquire into and report on divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province relating to enquiries into public matters, the whole in accordance with the law in such case made and provided.

(Signed) GUSTAVE GRENIER,
Commissioner per ded. pot.

Quebec, 11th January, 1892.

I swear that I will exactly and faithfully fulfill, to the best of my ability the office and duties of Royal Commissioner, to enquire into and report on divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province, relating to enquiries concerning public matters. So help me God.

(Signed) D. MASSON,

CANADA,
PROVINCE OF QUEBEC,
DISTRICT OF QUEBEC. } CITY OF QUEBEC.

I, the undersigned, Commissioner *per dedimus potestatem*, do hereby certify that Damase Masson, Merchant, of the City of Montreal, appeared before me the 11th, day of January instant and took, and subscribed to, the oath of a Royal Commissioner, to enquire into and reporton divers subjects and matters relating to the good government of the Province of Quebec, under the authority of articles 596 and following, of the Revised Statutes of the said Province relating to enquiries into public matters, the whole in accordance with the law in such case made and provided.

(Signed) GUSTAVE GRENIER,
Commissioner per ded. pot.

Quebec, 11th January, 1892

Mr. Justice Mathieu announces that the Commission is prepared to hear any request that may be submitted.

Isidore N. Belleau, Esquire, Q. C. informs the Commission that he, with his colleague, Gustavus G. Stuart Esquire, Q. C., appears on behalf of the Honorable the Attorney General.

Mr. Justice Mathieu announces that the commission will adjourn till Monday the eighteenth day of January instant, at ten o'clock in the forenoon, and that in the interval, the persons whose names appear in the proclamation will receive notice to hold themselves at the disposition of the Commission.

The Commission then adjourns.

(Signed) EDMOND LORTIE

Secretary

ROYAL COMMISSION

Issued under the Great Seal of this Province of Quebec, the eleventh day of January, in the year one thousand eight hundred and ninety-two, constituting and appointing Honorable Michel Matthieu, Judge of the Superior Court, Donald MacMaster, advocate and Queen's Counsel, Damase Masson, Merchant, all three of the City of Montreal, Commissionners, to make inquiry into different matters and things, concerning the good government of this Province, under the authority of article 596 and following of the Revised Statutes of this Province, subject of enquiries concerning public matters.

NOTES AND PROCEEDINGS AND TESTIMONIALS OF WITNESSES

2ND SITTING

The eighteenth day of january in the year of Our Lord one thousand eight hundred and ninety two.

BEFORE :

L'Honorable MR JUSTICE MATHIEU,
" DONALD MACMASTER,
" DAMASE MASSON,

Commissioners.

The Commission meets at 10 o'clock. The following attorneys are present: Mr. I. N. Belleau, Q. C. and G. Stuart, Q. C. on behalf of the Attorney-General.

Mr. Narcisse Hamel, advocate, Q. C. asks the Commission the permission to appear on behalf of la Caisse d'Economie de Notre Dame de Quebec. Granted.

The president informs the attorneys that the commissioners intend to

proceed with the investigation as quickly as possible, in order not to delay both political and business men therein concerned.

Mr. G. Stuart asks to proceed with the Langlais contract,

The names of the following witnesses, who have been summoned, are then called: P. B. Dumoulin, P. Vallière, J. A. Langlais, P. G. Lafrance, L. C. Marcoux, E. E. Webb, Felix Campeau, Jos. Boivin, L. Simoneau, E. Sénécal.

EVIDENCE OF M. J. BOIVIN.

JOSEPH BOIVIN, of the City of Quebec, Assistant-Secretary of the Province of Quebec, being duly sworn on the Holy Evangelists, doth depose and say :

By Mr. Stuart Q. C.

Q. You are Assistant-Secretary of the Province, are you not ?

A. Yes, sir.

Q. Since how many years ?

A. I was appointed on the 13th May, 1890.

Q. As such, have you the custody of the papers and records belonging to the Department of the Provincial Secretary ?

A. Yes.

Q. Will you tell the Commissioners what was the first step taken in this matter, and read them the letter by which the Prime Minister gave notice of the contract to Mr. Langlais ?

A. The first letter to be found in the record bears date the 23rd February, 1891. All these letters were filed together in the Secretary's Department on the 13th March, but the first letter is dated the 23th February, 1891, and reads as follows :

Quebec, 23rd February, 1891.

Sir,

I have the honor to inform you that after having conferred with my

colleagues, I am autorized to tell you that the Government has decided to grant you for the space of four years dating from the 1st March next the supplying of all the paper required for all the public offices under our control. Instructions will forthwith be given to that effect to all the public offices in the Legislative Assembly Building, to the Prothonotary's office, that of the Sheriff and the Police Court at Quebec, and to the offices of the Prothonotary, the Sheriff, the Police office, and of the District Magistrates, at Montreal. Instructions will also be given to the registrars of the different districts of the Province as well as to the Government printers to purchase from you in future paper bearing a special mark. You will be paid for this paper at current rates.

This only applies to the paper required in the Departments and other public offices above mentioned, and in no wise the printing of such paper which shall be done wherever the Government shall decide.

I have the honor to be

Yours Truly,

(Signed) HONORE MERCIER

J. A. LANGLAIS,

Stationer, Quebec.

Q. Did Mr. Langlais answer this letter and on what date ?

A. Mr. Langlais answered the same day, the 23rd February, 1891, by the following letter :

Quebec, 23rd February, 1891.

To Hon. HONORE MERCIER,

Prime Minister,

Quebec.

Mr. Prime Minister,

I have just received your letter bearing this day's date, by which you entrust to me for the space of four years, from the 1st March next, the supplying of all the paper required in the public offices under the control of the Government.

As the carrying out of this contract will necessitate considerable advances on my part, I request the favor of being allowed facilities to obtain

discount from the banks. Would you kindly tell me, after taking into consideration the importance of the contract, what amount you will be able to advance me and when ?

You will thus greatly oblige,

Your obedient servant,

J. A. LANGLAIS.

Q. What answer did the Prime Minister give ?

Office of the Prime Minister,

Province of Québec.

Quebec, 23rd February, 1891.

Sir,

I have just received your letter of this date asking me to afford you facilities to obtain from the banks the advances necessary to enable you to execute your contract for the furnishing of all the paper required in the public offices under our control. I have no objection to accede to your request. Taking into consideration the importance of the contract and the average of the sums paid for this object in the past, I may tell you that the Government will pay to you or to your order the sum of thirty thousand dollars ($30,000) within six months from this date, that is, counting from the 1st March next.

I have the honor to be

Yours truly

(Signed) HONORÉ MERCIER.

J. A. LANGLAIS,

Bookseller, Quebec.

Q. Did Mr. Langlais answer this letter on the same day ?

A. The same day.—Here is his letter :

Quebec, 23rd February, 1891.

Honorable HONORÉ MERCIER,

Prime Minister, Quebec.

Mr. Prime Minister,

I have just received your letter which you are kind enough to inform me that the Government will pay me a sum of $30,000 within six months from the 1st. March next for the furnishing of all the paper required in the public offices. I take the liberty of pointing out that at the expiration of these six months there will certainly be due me by the Government a far more considerable sum than the $30,000 promised. It seems to me you might, without involving the interests of the Government, pay me at that time a sum of at least $60,000.

Trusting that you will accede to my just request.

I have the honor to be

Yours truly

J. A. LANGLAIS

Q. Did the Prime Minister answer the same day ?

A. Yes ; here is his answer.

Office of the Prime Minister,

Province of Quebec,

Quebec, 23rd February, 1891.

Sir,

I have just received your letter by which you tell me that you find the promise of a payment of thirty thousand dollars ($30,000) within six months, on account of the contract, insufficient, and in which you ask me to double the amount.

I regret to have to tell you that I cannot accede to your request. In my opinion this (sic) thirty thousand dollars would be sufficient to pay for what you would then have furnished to the Government. I have no

objection, however, to tell you that the Government will pay to you or to your order an additional sum of $30,000 in a year, dating from the Ist March next.

In the hope that this will be sufficient to enable you to carry out your contract faithfully, believe me

Yours sincerely,

HONORÉ MERCIER,

Prime Minister.

J. A. LANGLAIS,

Bookseller,

Quebec,

Q. By order of date what follows in the record ?

A. As I said a moment ago, it is the registering of this correspondence in our department on the 13th March.

Q. There is no letter showing this registering ?

A. No. It was transmitted by the interim Prime Minister at the time, the Hon. P. Garneau.

Q. I believe you sent a circular about the 19th. March asking of them a statement of the stationery they would require, did you not ?

A. Yes, sir, at the request of the interim Prime Minister, who himself prepared this draft of it in his office. I sent it to all the departments of the Court House, and to the offices of the Prothonotary and of the Sheriff at Quebec and Montreal. I did not send it to the registrars, offices of the Province.

Q. Amongst the documents of record have you a letter of the then interim Prime Minister on the subject of this contract, and if so, please read it.

A. Yes, here is the letter.

Quebec, 17th, April, 1891.

Honorable CHARLES LANGELIER,

Provincial-Secretary.

My Dear Colleague,

I have just sent the documents of record 140½ of the Prime Minister's office, to wit, three letters of the Honorable Mr. Mercier (copies) and two letters of Mr. Langlais, bookseller, relating to the supplying of paper to the Government offices, and I beg of you to give effect to this correspondence agreable to what was decided by the Prime Minister

Truly yours

P. GARNEAU.

Q. According to this letter it would appear that it was only on the 17th April that the record was transmitted to the department of the Provincial-Secretary, would it not ?

A. After the drafting of the circular and the sending of the circular on the 19th March, on the return of the Hon Mr. Langelier from the United-States, I believe I sent him the record with that letter.

Q. There is still, I believe a record in your department, relating to this contract, is there not ?

A. Yes ; it is a letter of date the 15th. May, 1891, from the Hon. P. Garneau, interim Prime Minister.

Q. Please read it.

A. Quebec, 15th May, 1891,

To the Honorable Sir,

My Dear Colleague,

I have the honor to ask you to kindly give instructions in your department to the effect that no purchase of stationery, office requisites, &c

be made without an order signed either by you or your deputy-minister

I have the honor to be

Yours faithfully

P. GARNEAU,

Prime Minister *ad interim.*

Q. Now, I see that there is an endorsement on the cover of this record. Will you read it, if you please ?

A. Yes, this is the endorsement :

This note reads as follows :

11 November, 1891.

Mr. Secretary decides that the binding is not to be given to M. J. A. Langlais. The question of requisites although not mentioned in the contract, is optional, but the intention of the Government is to deal liberally with Mr. J. A. Langlais.

Q. In whose hand-writing is that endorsement ?

A. It is my writing.

Q. By whose order was this written ?

A. This note was made without instructions from any body, but was made in this way : I wanted to obtain the opinion of the Minister in order to know whether we were, in our department, bound to buy the office requisites from Mr. Langlais. There was a division of opinion in the office as to the interpretation to be given to the contract ; so on the 11th November, as there was an order to be given for binding, I went to the Minister and I noted on the spot the exact words of his answer in order that I might know myself what to do in giving orders in the department. I copied his own words. As to the explanation which he gave me in the last words which I underlined—" to deal liberally with Mr. Langlais "—here is what I understood : It was that although not bound to give the patronage of the requisites to Mr. Langlais, the Government was desirous that purchases should be made from Mr. Langlais as from other booksellers, and even more. In the departments we buy from several booksellers, from two or

three sometimes, and it was the intention of the Government, from what the Provincial Secretary told me in the month of November, "to deal liberally"; that is to say, to buy office requisites from Mr. Langlais in as large quantities as possible, to give him more patronage than to other booksellers. That is what I understood.

Q. Will you say if, after the 23rd. February, 1891, paper and stationery was bought from Mr. Langlais only, or if you continued to buy from other booksellers?

A. I can only speak for my department. For the letter blanks and the envelopes which were printed for us by the printer Vincent, Mr. Vincent had instructions to purchase the paper from M. Langlais, but I think he had to pay Mr. Langlais himself, and Mr. Vincent charged us for the paper.

Q. Can you say for what amount stationery was purchased from that date from other booksellers than Mr. Langlais?

A. The account current of the Secretary's Department with Vincent's firm, from the 21st. February, 1891, to November last, amounts to $690.65.

Q. From the 23rd. February?

A. Yes, from the 23rd. February.

Q. Since that date did you give any orders to Mr. Langlais for which he was paid by the department?

A. No.

Q. Have you a statement sent in by Mr. Langlais or a memorandum of what he furnished to all the departments under his contract?

Q. No I have only what he furnished to our department. It is a copy of the statement that Mr. Langlais drew up. I think the original prepared by Mr. Langlais is in the hands of the Provincial Secretary.

Q. What is that amount?

A. The amount is $41.59.

Q. You have not got the original?

A. No, I have not got the original of that.

Q. Has there been registered in your department any Order-in-Council in any way relating to the contract in question?

A. No, sir.

And further deponent saith not.

EVIDENCE OF M. G. GRENIER

GUSTAVE GRENIER, of the City of Quebec, Clerk of the Executive Council, aged 44 years, being duly sworn on the Holy Evangelists, doth depose and say:

Q. You are Clerk of the Executive Council?

A. Yes, sir.

Q. As such you have the custody of all Orders-in-Council passed by the Executive Council?

A. Yes.

Q. Please state whether an Order-in-Council was passed authorizing the contract between the Government and Mr. J. A. Langlais for furnishing paper and stationery to the public departments in the year 1891?

A. No, there was none passed.

Q. Is there anything in your department that refers to the contract?

A. No, sir.

Q. Have you any official knowledge of it?

A. No.

And further deponent saith not.

EVIDENCE OF M. L. C. MARCOUX,

LOUIS CYRILLE MARCOUX, of the City of Quebec, Secretary Treasurer of the Caisse d'Economie de Notre-Dame de Quebec, aged 39 years being duly sworn on the Holy Evangelists, doth depose and say:

By M. Gustave G. Stuart Q. C.:

Q. You are Secretary-Treasurer of the Caisse d'Economie de Notre-Dame de Quebec ?

A. Yes, sir.

Q. Has the Caisse d'Economie in its possession certain letters called letters of credit discounted by Mr. J. A. Langlais and having reference to a contract between the Government of the Province of Quebec and the gentleman for the furnishing of paper ?

A. La Caisse d'Economie does not discount, but la Caisse d'Economie made loans to Mr. Langlais on the collateral security of certain letters of credit. I have these letters here.

Q. Will you have the kindness to produce those which refer to this contract in particular ?

A. Here they are.

Q. Will you state whether they are the original letters bearing date the 23rd. February, 1891, addressed to J. A. Langlais and signed by Honoré Mercier, Prime Minister, of which copies were read by Mr. Boivin, the witness just heard ?

A. They are the original, and I think the copies which have been read correspond with the originals, but I did not follow while they were being read.

Q. Will you then have the kindness to read the letters of credit ?

A. (The witness reads.)

Office of the Prime Minister,

Province of Quebec,

Quebec, 23rd. February, 1891.

Sir,

I have the honor to inform you that after having conferred with my colleagues, I am authorized to tell you that the Government has decided to grant you for the space of four years from the 1st. March next the supplying of all the paper required for all the public offices under our control. Instructions will forthwith be given to that effect to all the public offices in the Legislative Assembly building, at the Prothonotary's office, at that of the Sheriff and of the Police Court, at Quebec, and to the offices

the Prothonotary, the Sheriff, to the Police office and of the District Magistrates, at Montreal. Instructions will also be given to the Registrars of the different districts of the Province as well as to Government printers to purchase from you in future paper bearing a special mark. You will be paid for this paper at current rates.

This only applies to the paper required in the departments and other public offices above mentioned and in no wise to the printing of such paper, which shall be done wherever the Government shall decide.

I have the Honor to be

Yours truly,

HONORÉ MERCIER.

J. A. Langlais, Esq.

Bookseller,

Quebec.

Second letter—letter of credit :

Office of the Prime Minister,

Province of Quebec,

Quebec, 23rd. February, 1891.

Sir,

I have just received your letter of this date asking me to afford you facilities to obtain from the banks the advances necessary to enable you to execute your contract for the supplying of all the paper required in the public offices under our control. I have no objection to accede to your request. Taking into consideration the importance of the contract and the average of the sums paid for this object in the past, I may inform you that the Government will pay you or to your order the sum of $30,000 within six months from this date, that is, counting from the 1st. March next.

I have the honor to be,

Yours truly,

(Signed) HONORE MERCIER.

J. A. LANGLAIS,

Bookseller, Quebec.

This letter is endorsed : Payable to the order of La Caisse d'Economie de Notre-Dame de Quebec.

J. A. LANGLAIS,

There is a second letter of credit which reads as follows :

Office of the Prime Minister,

Province of Quebec,

Quebec, 23rd. February, 1891.

Sir,

I have just received your letter in which you tell me that you find the promise of a payment of thirty thousand dollars ($30,000) within six months, on account of the contract, insufficient and in which you ask me to double the amount.

I regret to have to tell you that I cannot accede to your request. In my opinion this sum of thirty thousand dollars ($30,000) would be sufficient to pay for what you would then have furnished to the Government. I have no objection, however, to tell you that the Government will pay to you or to your order an additional sum of thirty thousand dollars ($30,000), within a year from the 1st. March next.

In the hope that this will be sufficient to enable you to carry out your contract faithfully, believe me

Yours truly

(Signed) HONORÉ MERCIER,

Prime Minister.

M. J. A. LANGLAIS,

Bookseller, Quebec.

Endorsed : Payable to the order of La Caisse d'Economie de Notre-Dame de Québec,

J. A. LANGLAIS

Q. At what date was the first of these letters transferred to your bank ?

A. On the 23rd, February, 1891, as appears by the agreement of loan signed by M. Langlais.

Q. To guarantee an advance of how much ?

A. Of $30,000 payable on the 1st September, 1891.

Q. I see that on the contract of loan there is an agreement permitting or obliging the bank to reimburse the interest in the event of the advance being repaid before maturity of the loan, is there not ?

A. Yes.

Q. Will you read that part of the contract ?

A. (The witness reads) : " If this loan be reimbursed before its maturity, the interest paid in advance will be reimbursed at the rate of 6o/o. A month's notice will be exacted for the reimbursement before maturity."

Q. Have you the books of the bank in which the account of Mr. Langlais is enterred ?

A. Mr. Langlais has no deposit account at the Caisse d'Economie. He simply made loans from the Caisse.

Q. How was this sum paid to him by the Caisse ?

A. By a cheque to his order drawn on La Banque Nationale.

Q. Have you the cheque ?

A. No, we do not withdraw cheques from La Banque Nationale, and the cheque should be with our other cheques at La Banque Nationale.

Q. Was this cheque drawn on the same day as the loan was made, the 23rd, February ?

A. Without doubt. Mr. Langlais got the loan, and I gave him the proceeds of the loan by a cheque to his order—an official cheque of La Caisse d'Economie drawn on La Banque Nationale.

Q. The two loans ?

A The two loans

Q. Well, will you state if, on the same date, he got another loan of $30,000, guaranteed by the second letter of credit ?

A. On the 23rd, February, Mr. Langlais got another loan of $30,000 payable the 1st, March, 1892. The proceeds of the first loan was handed to Mr. Langlais, with the proceeds of the first loan, by a cheque to his order on La Banque Nationale.

Q. This contract contains the same clause as the other as to the payment before maturity ?

A. Yes.

Q. When was the cheque paid ?

A. I cannot say.

Q. When was La Caisse d'Economie charged with the cheque by La Banque Nationale ?

A. It is this way : There is no mention in our bank books of the date on which the cheques were charged to us. We make in our bank book entries of all the cheques drawn on the bank, and the bank enters all the deposits, and if they are paid after some days delay, it is a question for the bank. We ourselves do not keep a record of the date itself of the cheques. The cheques may be outstanding for some days and they may be paid the same day : that I cannot say.

Q. Did any correspondence pass between you and Mr. Langlais on the subject of this loan or of the amount which he owed the bank ?

A. I believe I sent him word one day, asking him to call at the office in connection with this loan, I have not brought a copy of the letter. The fact is, it was simply a notice to call at the office.

Q. Did you give notice to the Government or to any of the deparments of the Government of the Province of Quebec that you held these letters of credit ?

A. When the loan was made ?

Q. Or after.

A. We did not give notice to the Government that these loans had been made, except that in the month of August we addressed a letter to the Hon. Mr. Mercier, Prime Minister, informing him that the letters of

credit which had been signed by him in favor of Mr. Langlais had been negociated at the Caisse d'Economie.

Q. Did you receive an answer to this letter ?

A. I received no official answer ; Mr. Mercier's secretary, whom I met, told me that the letter had been received.

Q. About what date—some days after the sending of the letter ?

A. Some days after. I could not precise the date.

Q. Did you, at a subsequent date, write a second time ?

A. On the 9th, September we addressed a second letter to Hon. Mr. Mercier.

Q. Would you be kind enough to read that letter ?

A. That letter reads as follows :

Québec, 9th, September, 1891.

Caisse d'Economie de Notre-Dame de Québec.

To the Honorable Honoré Mercier,

Prime Minister of the Province of Quebec,

Quebec.

Mr. Minister,

On the 14th, August last, I had the honor to inform you that tow letters of credit of $30,000, signed by you, in favor of J. A. Langlais, bookseller, the 23rd, February, 1891, had been negotiated at La Caisse d'Economie and that one of these letters of credit was to fall due on the 1st, September instant. This letter of credit has not yet been paid. We did not exact payment from Mr. Langlais on the 1st, September instant, because a delay of some days was asked in order to permit the verification of the accounts for stationery delivered to the Government.

As we consider the delay granted a very reasonable one, and above all since we made arrangements to provide for the payment of this letter of

credit at its maturity, I have to ask you to give the necessary instructions for the payment of the $30,000 to the Caisse d'Economie without delay.

Awaiting a favorable answer,

I have the honor to be,

Your obedient servant,

L. C. MARCOUX,

Secretary.

Q. Did you receive an answer to this letter ?

A. We received no answer.

Q. This letter of credit is on sufferance ?

A. The letter of credit is on sufferance.

Q. Is there anything in the books of the bank by which it could be established to whom any part of this sum of money advanced to Mr Lan glais was paid by him ?

A. I can see nothing at all in the books of the bank. A part from the interest, the amount was paid to him by a cheque to his order.

Q. There is nothing else in the books of the bank on this subject ?

A. Nothing at all, to my knowledge ; and I do not believe that there is anything at all.

Q. If I understood your answer, you said that there was no deposit account ?

A. There is no deposit account. The Caisse d'Economie only made these loans. It is only a borrowing account.

And further deponent saith not.

EVIDENCE OF M. E. MAILLOUX.

ELIAS MAILLOUX, of the City of Quebec, Accountant of the Department of Public Works, being duly sworn on the Holy Evangelists, doth depose and say :

Q. You are a Civil Service Employee, are you not ?

A. Yes, Sir.

Q. What position do you occupy ?

A. Accountant of the Department of Public Works.

Q. Will you states what quantity of stationary was bought by your department from the 23rd February, 1891, to the end of the year, what amount and from whom ?

A. We purchased that is to say I paid, I would not say purchassed because there may be accounts not paid—I bought and paid for $710.47.

Q. From what book-seller ?

A. From J. A. Langlais ?

Q. Did you purchase from other stationers than Mr Langlais ?

A. Very little, if any.

Q. When, if I understand rightly, the Department of Public Works has purchased, from the 23rd February, 1891, to the end of the year, from J. A. Langlais, for the sum of $710.47 and paid him that amount ?

A. Yes, sir.

Q. You paid nothing to other stationers, at all events ?

A. We paid some small amounts.

Q. Forming a total of how much ?

A. I do not know.

By Mr. Justice Mathieu :

Q. Do you say that these $710.47 were paid without being deducted on the letters of credit ?

A. It was paid a part from the letters of credit.

And further deponent saith not.

EVIDENCE OF M. LAURENT SIMONEAU.

LAURENT SIMONEAU, of the City of Quebec, Accountant of the Legislative Assembly, being duly sworn, doth depose and say:

Q. You are a civil employee, Mr. Simoneau?

A. Yes, sir.

Q. What position do you occupy?

A. Accountant of the Legislative Assembly.

Q. Will you state if there has been stationery furnished to the Legislative Assembly for which you have paid from the 23rd February, 1891, to the end of the year?

A. Yes, sir, there was some paid for.

Q. To whom and for what amount?

A. There has been paid to Mr. I. P. Dery $322.26; Filteau & Frère $161.85; to F. X. Garant $77.70; and to J. A. Langlais, $2,892.81.

Q. If I understand you rightly, these are sums which have been paid?

A. That I paid.

Q. From the 23rd February, 1891, to the 31st December, 1891: during the month of January I did not pay any?

Q. About what date was Mr. Langlais paid the $2,892.81?

A. On the 1st October I paid Mr. Langlais $899.45, the second November $866.26, and the 2nd November again, $1,127.10.

Q. Are those all the amounts that have been paid for stationery?

A. All the sums that I paid for stationery.

Q. Do you know if there are other accounts for stationery which have not yet been paid?

A. Yes.

Q. To whom?

A. To Mr. Langlais.

Q. To any others ?

A. No, I do not see any.

Q. Do you know if the payments which you made were for stationery which had been furnished quite recently ?

A. That I cannot say : it is the chief clerk of the who offices will tell you that ; I know nothing about that.

Mr. Justice Mathieu :

Q. Who approves the accounts in your department ?

A. It is the chief clerk of the offices, Mr. Judge, who certifies them then they are approved by the President of the Legislative Assembly.

Q. At the time you made these payments you did not know that advances had been made to Mr. Langlais ?

A. I did not know that.

By Attorney :

Q. Were you ever informed that advances had been made to Mr. Langlais ?

A. I did not know it.

And further deponent saith not.

EVIDENCE OF M. A. E. DEMERS.

A. E. DEMERS, of Lauzon Village, Levis, Civil Service Clerk, being duly sworn, doth depose and say :

Q. Do you receive the stationery for the Legislative Assembly ?

A. Yes, sir.

Q. It is under your control ?

A, Yes, sir.

Q. Will you state about what date the stationery supplied by Mr Langlais from the 23rd February was delivered to your Department ?

Q. Will you look at the accounts ?

A. I cannot state exactly the date. I think it is the end of August or the beginning of September. You will see that by the accounts.

Q. Would you look at the accounts ?

A. The first goods were received on the 19th September : the order may have been given some days before—a fortnight before.

Q. What is the total value of the goods delivered by him from the 23rd February 1891 ?

A. $6,187.56.

Q. On which he was paid how much ?

A. On which he was paid $3,016.61.....that is, no.....I cannot say that he was paid $3,016.61 : I certified the accounts for $3,016.61 ; but he was paid $2,892.81 according to the statement of the accountant. There were accounts certified to the amount of $3,016.61.

Q. Since the 23rd February 1891, did your Department buy stationery from other stationers ?

A. Yes, sir.

Q. From whom and for what amounts ?

A. We bought from Mr. Dery to the amount of $322.26 ; from Filteau & Brother, $161.85 ; from Mr. Garant, $77.70 ; and from Mr. Langlais to the amount already mentioned.

Q. These purchases were between the month of April and the month of June, I believe ?

A. From the other parties, yes, sir. The last payment was made on the 26th, June.

Q. Have you had occasion to make a statement of the total value of the stationery used in the course of a year by the different public departments, including the Legislative Assembly and the Legislative Council ?

A. I made a statement two or three years ago, I believe, when they wished to make a reduction of from ten to fifteen thousand dollars on the expenses, so as to ascertain if this reduction on could be made and, without affirming the amount, I think the expenses were about $20,000.

Q. That was for the whole ?

A. All the Ministers, the Legislative Assembly and the different departments—all that is included under the item of stationery.

Q. Including the paper for the Queen's Printer ?

A. It was for all the departments. I took all the items mentioned under " Stationery," and they amounted to about $20,000.

Q. Under the designation of stationery do you include the office requisites ?

A. Stationery.

Q. Will you state if the prices charged by Mr. Langlais, according to the accounts remitted to the Legislative Assembly, are the wholesale or retail prices of such goods ?

A. They are the retail prices ; with us, wholesale prices are not mentioned.

And further deponent saith not.

EVIDENCE OF Mr. P. G. LAFRANCE.

PIERRE G. LAFRANCE, of the City of Quebec, Cashier of La Banque Nationale, aged 54 years, being duly sworn on the Holy Evangelists, doth depose and say :

By Mr. Gustavus G. Stuart, Q. C. :

Q. Mr. Lafrance, will you state to the Commissioners if, about the 23rd, February, 1891, there was deposited at your bank by Mr. Langlais a sum of about $60,000 ?

A. Mr. Langlais dit not make such a deposit on that day nor about that date.

Q. Did he deposit any sum at the bank about that time ?

A. I have not yet had Mr. Langlais account prepared, but, at the

request of Mr. Hamel, I saw a deposit which was made on the 24th, February, 1891, of the sum of $5,778.00. That was the largest deposit made that month.

Q. There was a cheque for $60,000, less the discount, drawn by La Caisse d'Economie on La Banque Nationale on the 23rd, February, 1891. Will you say if this cheque was said by the Bank and to whom ?

A. On the 23rd, February, 1891, there was drawn by La Caisse d'Economie on La Banque Nationale a cheque for the sum of $56,772.33, to the order of J. A. Langlais.

Q. To whom was this cheque paid ?

A. This cheque was paid the following day, the 24th, February 1891 to the Union Bank of Lower Canada, who deposited it at La Banque Nationale.

Q. About that date were there deposited other cheques of La Caisse d'Economie in favor of Mr. Langlais ?

A. I cannot say without examining the cheques. I did not remark any other deposits.

Q. Did Mr. Langlais keep a deposit account at your bank ?

A. Yes, sir.

Q. You said that there was deposited about that date a sum of $5,778; was this sum placed to the credit of Mr. Langlais, account ?

A. It was deposited to the credit of Mr. Langlais.

Q. Are you in a position to state in what way this sum was withdrawn by him ?

A. I cannot say it without giving a copy of Mr. Langlais' account.

Q. Would you have the kindness to furnish a copy and to bring with you Mr. Langlais' cheques in the event of your having them ?

A. Yes.

Q. Please say how the cheque of $56,772.33, deposited, as above mentioned, is drawn ?

A. Here is the way the cheque reads:

No. 19071

$56,772.33 La Caisse d'Économie de Notre Dame de Quebec

To the Cashier of La Banque Nationale,

Pay to the order of J. A. Langlais, Esq.

Fifty-six thousand seven hundred and seventy-two 33/100 Dollars.

L. C. MARCOUX, O. L. ROBITAILLE,

Secretary-Treasurer. President.

(Stamped) La BANQUE NATIONALE,

Paid, February 24, 1891.

Quebec.

(Endorsed) J. A. LANGLAIS.

(Stamped on back): For credit of Union Bank of Canada, Quebec.

No. 2 E. WEBB,

Cashier.

And further deponent saith not.

EVIDENCE OF Mr. F. CAMPEAU.

F. CAMPEAU, of the City of Quebec, Accountant of Contingencies, being duly sworn on the Holy Evangelists, doth depose and say:

By Mr. G. Stuart Q. C:

Q. You are a Civil Service employee, Mr. Campeau?

A. Yes, sir.

Q. What position de you occupy in the Civil Service?

A. The position of accountant of contingencies.

Mr. Justice Mathieu :

Q. Of the Legislative Assembly ?

A. I beg your pardon, of the departments.

Q. Of all the Departments ?

A. Of all the Departments.

By Mr. Stuart :

Q. As such, the accounts for stationnery furnished to the Departments or some of them come before you ?

A. Accounts of each Department come before me, and 1 certify them : the deputy chief of each Department certifies the accounts, he sends them to me, and I pay them.

Q. Will you state how much you have paid for stationery from the 23rd, February 1891 to the end of the year ?

A. In the Lieutenant Governor's Department there was expended $255,52.

Mr, Justice Mathieu :—You are giving a statement of the expenditure from the 23rd, February 1891 to the 16th, December 1891 ?

A. Yes. I pay for all the Departments. The first amount was paid to Morton, Phillips & Co ; then to Holiwell, Dawson & Co. and A. O. Raymond.

Department of the Executive Council—$243.33 ; Morton, Phillipps & Co ; Holland, Bros, & Young, I. P. Dery.

President of the Executive Council—$50.74 ; Holland, Bros & Young, Filteau, Elzéar Vincent, Chs. F. Davidson, Filteau & Frère.

Provincial Secretary Department—$749.56 ; Wyse & Co, Holland Bros. & Young, J. A. Langlais, I. P. Dery, Wyse & Co. Spackman & Co., Filteau & Frère.

Mr. Justice Mathieu :

Q. What is the amount of Mr Langlais' account comprised in that sum ?

A. $123.63.

Provincial Registrar— $397.95 ; Spackman & Co., I. P. Dery.

Attorney General's Department— $380.00 ; Filteau & Frère, Spackman & Co., H. Jacob, I. P. Dery, Elzéar Vincent, Lyon & Paterson, Holland Bros. & Young, T. Lyon.

Treasury Department — $274.72 ; Wyse & Co., Spackman & Co., C. Holiwell, Dickson & Co., Elzéar Vincent, Robertson & Co., Dawson & Co.

Auditor's Office :— $308.68 ; Elzéar Vincent, Filteau & Frère, H. Jacob, J. A. Langlais, Lyon & Paterson, Wyse & Co., E. Hart & Co.

Controller's Office, Treasury Department : $287.93 ; F. X. Garant, Filteau & Frère, Drysdale & Co. Rice, Sharpley & Son, J. A. Langlais, Spackman & Co., Elzéar Vincent.

Crown Lands Department : $3,715.82 ; With reference to this I may say that there are two accounts for stationery and printing, the details of which I have not got. As I have the entire account I put the stationery and the printing. The whole amounts to $3,715.82 ; L. Drouin & Frère, Rice, Sharpley & Co., J. A. Larglais, Lyon & Paterson, Elzéar Vincent, Pruneau & Kirouac, F. L. Parent.

Department of Public Works :— $1,018.97 ; L. Drouin & Frère, P. Gauvreau, J. A. Langlais, H. Jacob, Elzéar Vincent.

Department of Agriculture and Colonization : $666.70 ; J. B. Rolland Filteau & Frère, Elzéar Vincent.

Department of Public Instruction : $837.76 ; Filteau & Frère, J. A. Langlais, Spackman & Co., Dawson & Co., George Bishop & Co., T. J. Moore & Co., T. Lyon.

The total of these different amounts is $11,197.68.

By Mr. Stuart :

Q. That does not comprise the sums which have been paid by your Department ?

A. As accountant of the contigencies for these different departments, I produce as Exhibit No. 1 the statement which I have just read.

Mr. Justice Mathieu : Q. I would like to have some explanations.

You say that you paid these different amounts : does the Treasurer not pay ?

A. I am the accountant for the unforeseen expenses of all the departments.

Q. Have you money at your disposition ?

A. I have cheques at my disposition.

Q. How ?

A. Cheques which I give on a certificate of the deputy-chiefs of the departments.

Q. You yourself draw on the funds of the Province, and it is paid ?

A. Yes.

Q. That does not go through the Treasurer's office ?

A. Each department issues a warrant. When I have no more funds, I write to the department saying that I have no funds.

Q. And you expend the amount which is put at your disposal, as you see fit, without control ?

A. I am controlled by the Auditor.

Q. Does each amount that you pay not go through the Auditor's office, in order to see if it is voted by the Assembly ?

A. The amount is voted *en bloc*.

Q. The Auditor does not control your payments at all ?

Q. He controls them after I have paid them. The money comes from the Treasury Department. The warrant comes to me from the Treasury Department.

Q. He controls but after it is paid ; so that if you exceed the appropriation, or if you pay amounts which are not authorized, it is paid and then controlled ?

A. Each Department controls its expenses, has the control of its contingencies. From the moment that they send me a certificate, I take it for granted that the certificate is correct.

Q. You did not know that advances had been made to Mr Langlais you had not knowledge of the contract which had been passed between the Government and Mr. Langlais, when you made these purchases and paid these amounts ?

A. I did not purchase, I paid.

Q. When you paid these amounts you had no knowledge of the contract existing between the Government and Mr. Langlais ?

A. I knew it indirectly, like that.

Q. Did you know that considerable advances had been made to Mr. Langlais ?

A. I did not know that: I only knew the part that concerned myself and having seen it on the news papers.

And further deponent saith not.

EVIDENCE OF Mr. E. LEPAGE.

ENOCH LEPAGE, of the City of Quebec, Accountant of the Department of Crown Lands, of the Province of Quebec, being duly sworn on the Holy Evangelists, doth depose and say :

Q. Will you state what amount the Department of Crown Lands has paid to Mr. Langlais for stationery from the 23rd February, 1891, to the end of the year ?

A. $4,451.30.

Q. Was that sum given as an advance to Mr. Langlais ?

A. Yes, sir.

Q. What amount and when ?

A. On the 2nd November our contingency fund in the hands of Mr. Campeau was exhausted; I paid to Mr. Langlais $1,281.60 out of a special fund; of this there was $500 for which Mr. Langlais was to furnish goods later on.

Mr. Justice Mathieu :

Q. For what purpose was this special fund destined ?

A. It is the balance of the appropriations which remain on hand each year, and which is deposited in the bank in the name of the Commissioner of Crown Lands under the tittle of " Special Fund ; " when the appropriation for the contingencies or other branches are short, we draw on this fund and reimburse it when the contingencies are voted.

Q. When the fiscal year has expired and an appropriation voted by the Legislature has not been expended, do you not deposit that to the credit of the Treasury Department ?

A. It has not been done these late years.

Q. Is that the rule ?

A. It is the law.

By Attorney :

Q. By whose order was this advance made ?

A. By the Commissioner himself, Mr. Duhamel.

Q. Is that advance still due to the Department by Mr. Langlais ?

A. Mr. Langlais supplied a great deal of goods since that, but he has not yet given the account ; he must have supplied a great deal more than that amount.

Q. Since what date ?

A. Since that date there.

Q. The second November ?

A. Since the 2nd November.

Q. 1891 ?

A. 1891.

Q. Are you in a position to state for about what amount he supplied things ?

A. No ; I know that he supplied a great deal, particularly in the beginning of December, but I cannot say what amount.

Q. What portion of this account of $4,451.30 was paid out of the contingencies by Mr. Campeau ?

A. $1,281.60 was paid out of the " Special Fund " and $400 out of the fund furnished by the Cadastral Branch.

Q. Well, except the sums of $1,281.60 and $400, the balance of the $4,451.30 has been paid by Mr. Campeau ?

A. Yes. This amount of $1,000 was an advance ; on the 10th August there was an advance made of $1,000. On the 2nd November he came with an advance of $1,781.60 ; upon that he was paid $1,281.60 out of the "Special Fund," leaving a balance of $500 on tne advance which he got on the 11th August.

Q. Then, there would remain due, according to the books of the Department, $500 ?

A. On the 2nd November he owed $500.

Q. The balance of the $1,000 which had been advanced to him on the 11th August ?

A. Yes.

Q. And you state that since that date he has delivered goods for an amount which you believe exceeds $500 ?

A. Yes, certainly.

Q. Had you any knowledge that advances had been made to Mr. Langlais on account of stationery that he was to furnish ?

A. Not apart from what I have just said.

Q. That is, the $1,000 ?

A. Yes, Generally, I did not occupy myself with the contingencies; I had an assistant, Mr. Parent, and it was he who had charge of the stationery ; I never had anything to do whith it ; it is only since the month of October that I have had anything to do with it : he died in the beginning

of October, and I have looked after it since. The statement which I give there is one which I have taken from the books of Mr. Parent.

Q. You knew nothing at all about the advance of $60,000 which had been made?

A. No, sir.

The statement just referred to by the witness is now produced as Exhibit No. 2.

And further deponent saith not.

EVIDENCE OF Mr ARTHUR DIONNE.

ARTHUR DIONNE, of the City of Quebec, being duly sworn on the Holy Evangelists, doth depose and say :

Q. What position do you hold, Mr. Dionne ?

A. I am a law student, and at present, I am private secretary to Mr. Pelletier.

Q. Is it to your knowledge that Mr. Langlais gave a statement of the total amount of stationary furnished by him to the Departments under the contract of the 23rd, February 1891 ?

A. Yes, Sir.

Q. Will you look at the statement now shewn you and say if that account is a copy of the original which you yourself have verified ?

A. Yes Sir ; I believe that is it.

Q. Are you certain that is it ?

A. Yes. I am very certain that that is it ?

Q. Where is the original ?

A. I do not know where the original is : it must be in the hands of Mr. Pelletier.

Q. Were you present when Mr. Langlais stated that he had supplied for an amount of $11,705.93 in all ?

A. I saw him sign, myself.

Q. At the foot of the statement of which this is a copy ?

A. Yes.

Q. Is it the amount which he furnished and for which he was not paid by the letters of credit or does this amount take in the items for which he was paid a part from the letters of credit ?

A. It is the amount which he furnishes.

Q. To be imputed on the letter of credit ?

A. I do not know.

The statement above mentioned is produced as Exhibit No. 3.

And further deponent saith not.

EVIDENCE OF Mr. WEBB.

EPHRAIM ELLIOTT WEBB, of the City of Québec, Cashier of the Union Bank of Canada, aged 38 years, who being duly sworn on the Holy Evangelists, doth depose :

Q. You are cashier of the Union Bank of Canada ?

A. Yes.

Q. And you occupied this position in the month of February last ?

A. Yes.

Q. Will you state whether there was deposited in your bank in Quebec a cheque drawn by La Caisse d'Economie on La Banque Nationale to the order of J A. Langlais for $56,772.33 ?

A. There appears to have been a cheque sent into La Banque Natio-

nale from us on the twenty-third—the night of the 23rd or morning of the 24th February for that amount, but I could not give particulars of the cheque without seeing it.

Q. To whom was this cheque deposited ?

A. According to the account it appears that a portion of it went to Mr. Pacaud's account, and the balance, I presume, must have been drawn in cash. On the 23rd February a deposit of $24,500 was placed to the credit of Mr. Pacaud's account. The deposit slip is apparently made out by our paying-teller, so I presume a larger cheque handed to him, and the balance paid over the counter in cash.

Q. Who is your paying-teller ?

A. Mr. John Laird Jr.

Q. He is ill just now ?

A. He has been ill for the three or four weeks.

Q. You say this sum of $24,500 was part of this cheque of $56,772.33 drawn upon La Banque Nationale ?

A. Yes.

Q. Have you any means of tracing the balance of that $56,772.33 ?

A. No. I have examined the books, and I see no other explanation than that it was paid over the counter in cash.

I have a copy of Mr Pacaud's account from February 1891 to December 31st, 1891.

Witness exhibits copy of account.

Q. Have you got the cheques drawn by Mr Pacaud on this account during that time ?

A. No. they have been returned to him.

Q. At what date were they returned ?

A. It was shortly before Mr. Pacaud left for Europe : I don't remember the exact date.

Q. In the month of August last ?

A. I think about that time.

Q. Just about the time of the investigation before the Senate in the matter of the Baie des Chaleurs Railway ?

A. Yes.

Q. Are you able to state whether any cheques drawn by Mr. Pacaud upon the account were deposited to any other account in your bank ?

A. No, I could n't say.

Q. Would any investigation of the books of the bank disclose whether any deposits of monies arising from this account were made ?

A. I don't see how it would be possible to trace any of them without the cheques.

Q. Would the deposit slips not shew ?

A. Not without the cheques, the deposit slips would not shew where the money came from.

Q. The cheques would not be identified in any way.

A. No.

Mr. Justice Mathieu : Is it to your knowledge that Mr. Pacaud gave any value or any consideration for the amount of $24,500 deposited on that day ?

A. No, I could n't say.

Mr. Stuart :

Q. Can you say whether at that time any notes were retired by Mr. Pacaud—either his own or other notes—out of the money ?

A. By investigating the books I might see whether any notes were retired on the dates on which these cheques were issued—any notes of Mr. Pacaud's or on which his name appears.

Mr. Justice Mathieu :

Q. But you could not see without having the cheques whether they are connected with this money ?

A. Not unless it was some special large amount.

Mr. Stuart :

Q. I notice in the account that there was transferred to Montreal, on the 24th February, a sum of $25,000, is that so ?

A. Yes, on the 24th February there appears to have been a transfer.

Q. To what bank would that transfer have been made ?

A. I presume it would have been made through our Montreal office.

Q. Did Mr. Pacaud keep an account at your Montreal office ?

A. No, I think not.

Q. Was there one opened by him at that time ?

A. I think not. I think the transfer was probably made to our Montreal office to the credit of some other party.

Q. Or another bank ?

A. Or another bank.

Q. Are you able to tell us to whose credit the transfer was made or to what bank ?

A. I will go down to the bank and investigate the account.

Q. Kindly take a note of it and do so.

I notice that on the 26th February there is a note for $20,000. Was that discounted by the Bank ?

A. I think so.

The credit entered of $19,943 would probably be the renewal of the previous discount of $20,000, and this note of $20,000, would be the one charged on the same date.

Mr Justice Mathieu : There was a note of $20,000 that matured on that day ?

A Yes, it appears by the account. It was a renewal of a note of $20,000 which matured that day, and the original note was charged to the account.

Mr Stuart : Can you now state what security, if any, was held by the bank for that discount ?

A. No, I would have to investigate that.

Q. Would you kindly do so and see if it has anything whatever to do with the matters now before this Commission ?

A. Yes.

Q. Will you state how much was withdrawn out of this deposit of $24,500 on the 24th, and 25th, February ?

A. About $15,000.

Q. Will you kindly look at the cheque now produced being that drawn by the Caisse d'Economie on La Banque Nationale, to the order of J. A. Langlais, dated 23rd, February, 1891 for $56,772.33 and state whether that it is the cheque which passed through your bank and out of which the $24,500 were deposited to the credit of E. Pacaud ?

Witness takes communication of cheque.

A. It is.

Mr, Justice Mathieu :

Q, You say about $15,000 were drawn from that account between the 24th and 26th, February ; I see now that $25,000 were sent to Montreal out of Mr Pacaud's account.

A. The question was on a transfer of $25.000. The way I ascertain that is that I see here ; one-eighth, commission on a transfer on the 24th, charged to Mr Pacaud's account—$31.25, that was commission on $25,000.

Q. But the money transferred was not taken from Mr Pacaud's account ?

A. I think very likely the money will prove to have been taken from the balance of this cheque, but I could not say positively until I look into it.

Q. The balance that is supposed to have been paid in cash ?

A. The balance that is supposed to have been paid in cash, the transfer was made from that.

Mr. Stuart :

Q. In what way can you establish that fact, Mr Webb ?

A. By examining our account with our Montreal office.

Q. Would you be able to do that for 2 o'clock, after the adjournment

A. I think so, yes.

Q. Kindly do so.

Further examination of witness is adjourned till 2 p. m.

At 2 p. m. Examination of witness is continued by Mr. Stuart Q. C.

Q. Have you since the adjournment ascertained in what manner the balance of the $56,772.33 was disposed of by Mr. Pacaud ?

A. In looking over the books I find that $25,000 was placed to the credit of the Honorable Mr. Mercier through our Montreal branch. I have here a copy of the "Advice Slip" which reads as follows : " Union Bank of Canada, Quebec, February 23rd, 1891.

" To the Manager,

" Montreal,

"Dear Sir,

" I Advise at your credit, Hon. Mr. Mercier, $25,000. You will please pay this amount into the Bank Jacques-Cartier for the Hon. M. Mercier credit to-morrow morning, 24th."

(Signed). W. F. S.

Accountant."

Q. Can you state whether as a matter of fact this sum was sent to Montreal and placed to the credit of Mr. Mercier ?

A. Yes, I believe that it was : I have heard nothing to the contrary.

Q. But are you able to account for the balance ?

A. I can account for it, no other way than that it was paid in cash across the counter.

Q. To Mr. Pacaud ?

A. To whoever presented the cheque : I presume it was Mr. Pacaud.

Advice note is filed as Exhibit No 5.

Mr. Justice Mathieu :

Q. Do I understand you to say that you believe the amount was paid

over to Mr, Mercier ? Are you sure the amount was paid ? Was it debited ?

A. Yes, it was debited ; and I heard nothing, the contrary, so I take it for granted it was paid.

Mr. Stuart: You were asked to produce a copy of Mr. Pacaud's deposit account from February to the end of the year.

Witness exhibits statement.

Q. It establishes that on the 16th, February there was to his credit $46,500 ?

A. There was a deposit made on that day opening the account.

Q. That is the beginning of the account ?

A. Yes.

Q. And the total amount to his credit up to end of the year, the 31st, December, is $211,527.15 ?

A. That is the total amount placed to his credit during that period.

Q. Would that represent the amount of his deposits ?

A. No, there are some discounts.

Q. Can you glance through and state what the gross amount of deposits were ?

Mr. Justice Mathieu, addressing Mr. Stuart :

You are sure you are not going beyond the scope of the enquiry ?

Mr. Stuart : That occurred to me ; but it is proof that once made will not have to be gone over. There are so many concerned in these matters... that is proof we won't have to go back upon in the various subjects to be enquired into.

Mr. Justice Mathieu : It is very desirable you should confine yourself to the subject matter of the present enquiry as the parties are not here. I think they must be protected as to the other transactions.

Mr. Stuart : I will then limit it, if the commissionners think it right to do so,for the months of February and March, I think that certainly comes within the scope of this enquiry.

Q. You will just simply state the gross amount of deposits for the months of February and March ?

A. About $78,000.

Mr. MacMaster :

Q. Mr. Webb, when did you first see the cheque for $56,000 ?

A. This morning,

It would not come before me.

Q. It would not come before you in the course of business ?

A. No.

Q. Did I understand you to say that it came to the bank on the 23rd, or 24th ?

A. It came on the 23rd, but was sent into the Banque Nationale on the 24th, the deposits going in the following morning.

Q. It was got by your bank on the 23rd ?

A. Yes.

Q. Before it was actually accepted by the Banque Nationale ?

A. Certainly ; it is a bank cheque, so we would not send it in for acceptance.

Q. The $25,000 that were sent to Montreal on the 24th, in what form were they remitted ?

A. Simply the advice note that I read.

Q. Did you get any return advice from your branch ?

A. No, but the amount would have been outstanding had it not been paid ; and I know that no such amount is outstanding.

Mr. Justice Mathieu : I suppose you exchange accounts now and then ?

A. Every week.

Q. And they send you the account shewing that they had paid the amount—at least it appears so ?

A. It appears so.

Mr. MacMaster : It not appearing as outstanding, it would necessarily have been paid ?

A. If it were not paid, il would appear as outstanding, which it does not.

Mr. Stuart : Is there any other account which would correspond for that deposit except the one that was shewn to you ? Is there any other amount ?

A. No, no other amount.

And further deponent saith not.

EVIDENCE OF M. GEORGE H. BALFOUR.

(January 28th, 1892.)

GEORGE H. BALFOUR of the City of Montreal, Manager Union Bank.

Q.—You are the Manager in Montreal of the Union Bank of Canada ?

A.—I am.

Q.—Will you state whether on or about the twenty fourth of February last you received an advice from the head office in Quebec directing you to pay to the Jacques Cartier Bank in Montreal to the order of the Honorable Honoré Mercier a sum of twenty five thousand dollars ($25,000.00) ?

A.—I did.

Q.—Was it on the twenty fourth of February ?

A.—Yes, on the twenty fourth of February we received it here. It is dated the twenty third of February in Quebec.

Q.—Did you pay over to the Jacques Cartier Bank this sum of twenty five thousand dollars to the credit of Honorable Honoré Mercier ?

A.—Yes.

Q.—How was this done ?

A.—We charged it to the Quebec office and we credited it in our books to the Jacques Cartier Bank.

We advised the Jacques Cartier Bank that we had done so and the Jacques Cartier Bank through their Manager drew a cheque upon us for the amount, twenty five thousand dollars ($25,000.00).

Q.—Will you kindly read the advice note received from the Bank in Quebec ?

A.—Yes.

Q.—On the twenty fourth of February (24th Feby.), the Manager of the Jacques Cartier Bank drew a cheque which you now have for this twenty five thousand dollars ($25,000.00) ?

A.—Yes.

Q.—And it was passed through to the credit of the Bank through the clearing house in the ordinary way ?

A.—Yes.

Q.—On or about the eleventh (11th) of February last was there an advice from the head office in Quebec to the credit of Mr C. A. Geoffrion a sum of seven thousand dollars ($7,000.00) ?

A.—Yes on the fourteenth (14th of February).

Q.—How was this done ? By letter or telegram ?

A.—It was telegraphed on the fourteenth of February and confirmed by letter on the same date, and it was paid on the fourteenth (14th) of February.

Q.—To whom was it paid ?

A.—Mr. Geoffrion drew a cheque for it of seven thousand dollars. I have the cheque. It came from the clearing house the following day.

Q.—Will you state what the terms of the telegram were ?

A.—The telegram read " Send immediately and pay C. A. Geoffrion, Q. C. seven thousand dollars ($7,000.00) which I now confirm."

Q.—What is meant by " send immediately " ?

A.—It is a cypher word,

Q.—Did you notify M. Geoffrion or did Mr Geoffrion know that that seven thousand dollars ($7,000.00) was on deposit ?

A.—I cannot say. The cheque is dated the same day, so apparently he knew it, for the cheque was accepted the day we got the telegram.

Q.—The cheque is a cheque on your bank for the seven thousand dollars ($7,000.00) signed by Mr. Geoffrion and certified on the fourteenth (14th) of February one thousand eight hundred and ninety one by your Bank ?

A.—Yes.

Q.—It has apparently been deposited in the Banque du Peuple ?

A.—Yes it came through the Banque du Peuple—it was deposited on the fourteenth (14th) February.

By Mr. MacMaster :

Q. Is the cheque drawn to bearer ?

A.—Yes, the seven thousand dollars cheque is drawn to bearer.

And further deponent saith not.

EVIDENCE OF Mr. WILBROD DUBE

WILBROD DUBÉ, of the City of Quebec, Civil Service employee, being duly sworn on the Holy Evangelists, doth depose and say :

By Mr. Gustavus G. Stuart Q. C. ;

Q. You are a civil employee ?

A. Yes, sir.

Q. In the Attorney General's Department ?

A. Yes, sir.

Q. Will you state if, from the 23rd February, 1891, to the end of the year, any stationery was bought from any person other than M. J. A. Langlais ?

A. Yes, sir. Our stationery was generally bought from Mr. Vincent, but towards the middle of September—it is I who distribute the stationery—there was some wanting, there were some envelopes wanted and orders were given me to go to Mr. Langlais : that was about the 15th September, and since that time all that was required was got at Mr. Langlais'.

Q. Will you furnish a statement shewing the quantity of stationery bought from Mr. Langlais and the quantity bought from other booksellers from the 23rd February to the end of the year ?

A. There is no memorandum of those things kept ; but as to Mr. Langlais it is easy to say, because he has not furnished a large quantity since the month of September up to the present : I suppose we got five or six thousand envelopes and a little foolscap paper, blotting paper and wrapping paper, that is about all.

Q. Did he send a bill for that ?

A. No, sir.

Q. Have bills been sent by the other stationers ?

A. I cannot say. You see, the accounts are approved by the Deputy-Minister, certified by whoever receives the goods, and the man who had charge of that, Mr. Coté, is dead. It is possible that accounts have been received and approved without my knowing it. Mr. Campeau could ascertain that ; he has all the accounts that have been paid. On New Year's eve also there were some calendars received. From the way that they came I do not think the Department ordered them.

And further deponent saith not.

EVIDENCE OF LOUIS CYRILLE MARCOUX.

LOUIS CYRILLE MARCOUX, of the City of Quebec, Secretary-Treasurer ofthe Caisse d'Economie de Notre-Dame de Quebec, aged thirty-nine eyars, being duly sworn on the Holy Evangelists doth depose and say :

Q. Mr. Marcoux, as you have already said, you are Secretary-Treasurer of the Caisse d'Economie de Notre Dame de Quebec ?

A. Yes, sir.

Q. Please state whether the Caisse d'Economie now holds a letter of credit discounted by J. A. Langlais and relating to a sale made by him to the Government of the Province of Quebec of a book called " Le Sylviculteur illustré ? "

A. As I stated in my first deposition, the Caisse d'Economie does not discount. We made loans on the collateral security of letters of credit. On the 11th February, 1891, the Caisse d'Economie made a loan to J. A. Langlais of $22,500 on the collateral security of a letter of credit signed by the Honorable Secretary of the Province bearing date the 10th February, 1891, and which reads as follows :

Department of the Secretary of the Province,

Minister's Office,

Quebec, February 10th, 1891

Mr J. A. Langlais

Bookseller & Publisher,

Quebec,

Dear Sir,

I have the honor to inform you that the Government has decided, agreably to your request, to purchase 50,000 copies of the volume entitled " Le Sylviculteur Illustré ", at the rate of 50 cts a copy, the whole amounting to a sum of $25,000. An item for this sum will appear in the budget for next session. The said sum shall be paid after the session to the holder of this letter bearing your endorsement.

I remain,

Yours truly,

(Signed) CHARLES LANGELIER,

Provincial Secretary.

(Endorsement) Please pay to the order of the Caisse d'Economie de Notre-Dame de Québec.

(Signed) J. A. LANGLAIS.

Some time afterwards, when Mr. Langlais delivered the volumes to the Department, we caused to be transferred to us an account certified correct by the Hon. Charles Langelier, Provincial-Secretary. This account, as I have stated, is also transferred payable to the order of the Caisse d'Economie de Notre-Dame de Québec.

Q. What is the date of the account ?

A. The account bears date the 14th October, 1891, and reads as follows :

Quebec, 14th, October, 1891.

Department of the Provincial Secretary

DR.

To J. A. LANGLAIS,

Bookseller & Publisher.

50,000 Copies of the "Sylviculteur Canadien Illustré" at 50 cts..... $25,000

Received from J. A. Langlais, Esq., 50,000 copies of the "Sylviculteur Canadien" deposited at Provost's, and the remainder at my office.

14—9—91. J. GAUVREAU.

Certified Correct.

CHARLES LANGELIER,

Provincial Secretary.

(Endorsement) Please, pay to the order of the Caisse d'Economie de Notre-Dame de Québec, the above amount.

Quebec, 9—11—91

J. A. LANGLAIS.

We held this account at the Caisse d'Economie without endorsement.

When Mr. Langlais came to the office he endorsed it and entered the date.

Q. Now, Mr. Marcoux, what amount did the Caisse lend Mr. Langlais on the security of this letter of credit and when ?

A. On the 11th February, 1891, the Caisse d'Economie made a loan of $22,500 on the security of this letter of credit.

Q. How was the money given to Mr. Langlais ?

A. The amount of the loan was paid to Mr. Langlais by a cheque to his order drawn against the account of La Caisse d'Économie at La Banque Nationale. There were three cheques.

Q. Three cheques for this amount of $22,500 ?

A. Yes. Mr. Langlais had asked us to give him the amount in two cheques. The clerk who drew the cheques made the two first for $11,125 instead of $11,250. As these two cheques amounted to only $22,250, he made another cheque for $250 in order to complete the amount, so as not to annul the other two cheques; so that the loan was paid by two cheques of $11,125 each and $250.

Q. Was any part of the proceeds of this loan deposited at La Caisse d'Économie ?

A. No, sir.

Q. Have you any means by which you can retrace where and to whom this money was paid by Mr. Langlais ?

A. No, sir.

Q. There is absolutely nothing in the books of the Bank ?

A. Nothing at all ; because the cheques having been given him, it afterwards became the business of La Banque Nationale to pay them ; and as our cheques have not been withdrawn from the bank, we cannot say to whom they were paid.

By Mr. Justice Mathieu : Q. And you are not personnally aware of it ?

A. No, Your Honor, I do not know it personnally.

By Mr. Stuart : Q. Did Mr Langlais inform you in any way of the use he intended to make of this money ?

A. No, sir.

Q. Was the transaction between him and the Bank made with you or with another employee or director ?

A. As to the loan itself the transaction was made by me under instructions from the President of La Caisse d'Economie, Mr. Chevalier Robitaille.

Q. Mr. Robitaille is now ill, I believe ?

A. Seriously ill.

I produce as Exhibit No. 4 a certified copy of the agreement of loan passed between La Caisse d'Economie and J. A. Langlais, bearing date the 11th, February, 1891.

And further deponent saith not.

EVIDENCE OF Mr. J. BOIVIN.

JOSEPH BOIVIN, of the city of Quebec, assistant-secretary of the Province of Quebec, being duly sworn on the Holy Evangelists doth depose and say :

Q. As you have already stated, Mr. Boivin, you are the Assistant Provincial Secretary ?

A. Yes, sir.

Q. You have the custody of the records of the Department ?

A Yes, sir.

Q. Will you produce and exhibit the record relating to the purchase by the Provincial Secretary of 50,000 copies of the "Sylviculteur Canadien Illustré," french version ?

A. Yes, sir, it is record 590.

Q. This record consists solely of a copy of a letter of a credit bearing date ?

A. Bearing date the 10th, February, 1891.

Q. The original of which is now in the possession of La Caisse d'Economie de Notre-Dame de Québec ?

A. I don't know.

Q. You have heard the deposition of Mr. Marcoux ?

A. Yes.

Q. Well, it so appears by that deposition ?

A. Yes, sir.

Q. Is there in your department any order-in-council relating to this purchasse ?

A. No, sir.

Q. I see on the cover of the record a note of a letter which appears to have been sent to the Treasury Department. What is it ?

A. It is because the amount was to be voted at the next session, : and we send copies of all such letters of credit to the Treasury Department in order that they may take note of them and enter them when drafting the Budget.

Q. When was the copy of the letter sent to the Treasury Department?

C. There is not trace of it. It must have been sent on the day on which we received it—that is, the day on which the record was made, the 13th February ; but I cannot say positively.

Q. Could you ascertain the fact ?

A. It might be ascertained at the Treasury Department, but not in ours.

Q. There is here another purchase by the Provincial Secretary, bearing date the 2nd, May, 1891, of 10,000 copies of the "Illustrated Sylviculturer," English version, is there not ?

A. Yes.

Q, Is this the record which refers to it ?

Q. Ye sir, the record 1332 of the year 1891 of our Department

The. record consists of a copy of the letter of credit ?

A. Yes, sir.

Q. That is all, is it not ?

A. That is all.

Q. Is there an Order-in-Council authorising such purchase ?

A. No, sir.

Q. I see that the cover of the record bears a note that on the 15th-May, 1891, a copy of this letter was transferred to the Treasury Depart, ment ?

A. It is the same thing as in the case of the other record ; but I see here that the clerk entered the date of the sending of the letter.

And further deponent saith not.

EVIDENCE OF Mr. N. S. HARDY, Bookseller.

NARCISSE SIMEON HARDY, of the City of Quebec, Bookseller, aged 56 years, being duly sworn on the Holy Evangelists, doth depose and say :

By Mr. Stuart :

Q.—Mr. Hardy, did you discount a letter of credit signed by the Pro vincial Secretary, bearing date the 2nd, May, 1891, in favor of J. A Langlais?

A.—Yes, sir.

Q.—Have you the original letter ?

A.—Yes, sir.

Q.—Will you please exhibit it ?

A.—Here it is :

Departement of the Secretary of the Province,

Quebec, May 2nd, 1891

J. A. LANGLAIS

Bookseller, Publisher

Quebec.

Dear Sir,

I have the honor to inform you that the Goverment has decided acco ding to your request to purchase 10,000 copies of the book entitled "I Sylviculteur Canadien", English version, for the price of 50cts, the whol amounting to the sum of $5,000.

An item for the said sum will be placed in the Budget at the next se sion. This sum will be paid after the session to the holder of this letter be ring your endorsement.

I remain

Yours truly

CHARLES LANGELIER,

Provincial Secretar

Q.—By whom is this letter of credit endorsed ?

A.—By Mr. Langlais.

Q.—When did you come into possession of this letter ?

A.—About the month of July.

Q.—In the month of July ?

A.—Yes, sir.

Q.—Who presented it to you ?

A.—Mr. Langlais.

Q.—What sum did you advance upon it ?

A.—Five thousand dollars ($5,000).

Q.—Did you charge any discount ?

A.—Yes, sir, I charged discount at 8 o/o.

Q.—How did you pay this sum to Mr. Langlais ?

A.—In money.

Q.—In cash ?

A.—Yes, sir

Q.—You did not give a cheque ?

A.—No, sir, not a cheque.

Q.—Where did the transaction take place ?

A.—At my place, in the shop.

Q.—Who was present at the time ?

A. Mr. Langlais and myself.

Q. Mr. Langlais and yourself only ?

A. Yes sir. As to the cheque I do not remember whether it is cash or cheque I gave. However, I gave him the amount.

Q. It would be important that this fact be ascertained. Can you ascertain it and return at 2 o'clock ?

In case you gave it by a cheque please bring it with you.

The deposition of the witness is ajourned till 2 o'clock p. m. At 2.30 p. m. the witness again appears and continues his deposition as follows :

Q. Have you ascertained the manner in which the proceeds of the letter of credit was paid by you to Mr. Langlais ?

A. yes, sir.

Q. How ?

A It was paid in cash. I made a mistake this morning when I said it was in the month of August : it was on the 9th, May. The proceeds of the note was paid in money by myself.

Q. To Mr. Langlais himself ?

A. Yes.

Q. It is to him you gave the money ?

A. It is to him I gave the money.

Q. Did Mr. Langlais ask you to pay it in cash rather than by cheque ?

A. No, he did not ask me anything at all. I gave him the amount asked.

Q. Had you the amount at your place?

A. Yes, sir.

Q. You had the amount in your cash-box?

A. No, I discounted a note of $5,000 at the bank.

Q. You, yourself discounted a note at the bank in order to give him the proceeds?

A. Yes.

Q. Was it his note or yours?

A. His note.

Q. At what bank did you discount it?

A. At La Banque Nationale.

Q. Were you endorser on the note?

A. Yes.

Q. You have said that Mr. Langlais was alone?

A. Alone with me.

Q. Did you see any other person but Mr. Langlais with reference to this discount?

A. No, I saw nobody.

Q. You saw nobody?

A. No, sir.

Q. Nobody but him spoke to you on the subject or requested you to enter into the transaction?

A. No, nobody.

Q. Do you know what was done with the money?

A. No, sir.

Q. Mr. Langlais did not tell you?

A. Mr. Langlais told me nothing at all on the subject.

Q. Did he impart his intentions?

A. No, sir.

Q. Did he any way make known how he had become possessed of the letter of credit ?

A. No, sir.

And further deponent saith not.

EVIDENCE OE Mr. H. CHASSÉ

HONORE CHASSE, of the City of Quebec, advocate, being duly sworn on the Holy Evangelists, doth depose and say ;

By M. Stuart :

Q.—Mr. Chassé, on what dates did the nomination and voting of the Federal election take place in the year 1891 ?

A.—As well as I can remember, I believe the nomination took place on the 26th, February and voting, on the 5th, March,

Q.—You took an active part in the elections, did you not ?

A.—Somewhat.

Q.—Will you state whether during the month of February the electoral campaign was going on in the Province of Quebec ?

A.—Yes.

Q.—People were actively engaged in the elections on both sides during the month of February ?

A.—Yes, sir.

EVIDENCE OF Mr. PIERRE G. LAFRANCE.

PIERRE G. LAFRANCE, of the City of Quebec, Cashier of La Banque Nationale, aged 52 years, being duly sworn on the Holy Evangelists, doth depose and say :

By Mr. Stuart :

Q.—Have you cheques drawn on La Banque Nationale by the Caisse d'Economie de Notre Dame de Quebec, to the order of J. A. Langlais on the 11th, February, 1891

A.—In the month of February, 1891, three cheques were drawn by La Caisse d'Economie to the order of J. A. Langlais, one bearing number 19028 for the sum of $11,125, and another bearing number 19029 for the sum of $11,125, and a third bearing number 19030 for the sum of $250. They together amounted to a total of $22,500.

Q.—These cheques were not deposited to the account of Mr. Langlais in your bank, were they ?

A.—The first two cheques were not deposited at La Banque Nationale

Q.—That is, the two cheques of $11,125 each ?

A.—Yes.

Q.—Where were they deposited ?

A.—That bearing number 19028 seems to have been deposited at La Banque du Peuple in the Lower Town.

Q.—And the other ?

A.—That bearing number 19029 seems to have been deposited at La Banque du Peuple, St Roch's ; that of $250 bearing number 19030 must have been deposited or drawn at La Banque Nationale, for it bears no other endorsement,

Copies of these cheques are produced as exhibits 6, 7 and 8.

Q.—Have you a statement of the deposits made by Mr. Langlais at La Banque Nationale ?

A.—I have no copy at this moment.

Q.—Have you any objection to producing one ?

A.—I will produce it if the Court orders me to do so ; because there are transactions which must be quite private in this account and which have no reference to this matter.

Mr. Justice Mathieu :

Q. If there be particular objections to exhibiting the whole account I understand that counsel might take communication of it and not allow the remainder of it to go to the public. You might perhaps shew the ac-

count privately to counsel and only so much of it as may be necessary will be taken from it.

And further deponent saith not.

EVIDENCE OF Mr. ELZEAR GAUVREAU.

ELZEAR GAUVREAU, of the City of Quebec, Civil Service employee aged 51, being duly sworn on the Holy Evangelists, doth depose and say :

Q. You are a clerk in the Civil Service ?

A. Yes, sir.

Q. Books purchased by the Provincial Secretary are delivered in your Department ?

A. Yes, sir.

Q. Will you state at what date the " Sylviculteur Illustré " was delivered to the Department ?

A. On the 11th, September, 1891.

Q. Will you look at the book which is now shewn you, and state whether it is the book in question ?

A. Yes, sir, it is the book.

The book is produced as Exhibit No. 9.

Q. Are there copies of the same book in English ? When was the english version delivered ?

A. I cannot say. It was in the month of November : they are not yet counted.

Q. Look at the book now produced as Exhibit No. 10 and state whether it is a copy of the same work, English version ?

A. I cannot say : the boxes have not yet been opened. I see that it must be that, I received some boxes ; but the boxes are not yet opened

And further deponent saith not.

EVIDENCE OF Mr. G. GRENIER.

GUSTAVE GRENIER, of the City of Quebec, Clerk of the Executive Council, aged 44 years, being, duly sworn on the Holy Evangelists, doth depose and say :

Q You have already said, Mr. Grenier that you have the custody of the Orders-in-Council ?

A. Yes, sir.

Q. Will you say whether there was an Order-in-Council passed with reference to the purchase of the "Sylviculteur Canadien illustré," French version or English version ?

A. I am not quite positive. It would be necessary for me to refer to, my books for that ; but I do not think there is any.

Q. Will you go and ascertain the fact and come back to continue your evidence ?

The evidence of the witness is adjourned.

The witness is recalled at the same sitting and continues his deposition as follows ?

Q. Mr Grenier, have you made search to ascertain if there was an Order-in-Council with reference to the purchase of " Le Sylviculteur Canadien Illustré", English or French version, or for either one of them ?

A. Yes, sir, I have ascertained that there is none.

And further deponent saith not.

EVIDENCE OF Mr. J. C. CHAPAIS.

JEAN CHARLES CHAPAIS, of St. Denis de Kamouraska, advocate, aged 41 years, being duly sworn on the Holy Evangelists, doth depose and say :

Q.—Mr. Chapais, you are the author of the book entitled " Guide Illustré du Sylviculteur Canadien ?

A.—Yes, sir.

Q.—Will you state to the Commission for how much you sold this book to Mr. Langlais ?

A.—$1,000.

Q.—What did you sell to him for this sum of $1,000 ?

A.—There was the remainder of an edition of one thousand copies. I cannot state the figure—somewhere about seven hundred, as well as I can remember, and a complete set of the stereotype-plates of the French version.

Q.—There were about 500 volumes of the first edition and a complete set of plates of the French version ?

A.—Yes.

Q.—Including the illustrations ?

A.—Yes, the electrotypes.

Q.—Did this sum of $1,000 include the rights of authorship ?

A.—All was included. I gave Mr. Langlais all that was left of the first edition, the French plates, the English manuscript, and even the contract with the printer for printing of the English manuscript.

Q.—What was the price for printing the English version ?

A.—I can state but the expenses incurred by myself. The work as delivered to Mr. Langlais cost me $651 ; for the work as delivered to Mr. Langlais I had made an outlay with the printer and engraver of $651.

Q.—That is, the stereotype-plates of the first edition ?

A.—The plates of the first edition, the manuscript and proofs which were then being corrected : the proof of the English version.

By Mr. Justice Mathieu :

Q. What do you mean by the stereotyp plates ?

A. The stereotype-plates are the plates made by means of the first setting of the type. The type is set, and then a plate of each page is moulded into a composition made for the purpose, and from these plates copies may be taken to an indefinite number.

Q. So that any number of copies can by drawn ?— 50,000 ?

A. I am not prepared to state that 50,000 could be drawn : a great

number could be drawn : but a printer can inform you better than I can on that point.

My idea was that five or six thousand copies might be printed and I had the plates for the purpose of producing six thousand copies for sale.

By Counsel :

Q. If I understand you well, what is called a " cliché " in French is known in English under the name of " electrotype " ?

A. Not always : there is a certain kind of " cliché " which is not electrotype, but it comes to the same thing. The " cliché " in question for all the pages on which there were engravings were electrotypes.

Q. This made the printing quite easy ?

A. Certainly.

Q. And very inexpensive ?

A. Very inexpensive.

By Mr. Justice Mathieu :

Q. In other words, there was nothing but the printing to be done and the paper to be furnished ?

A. Simply.

Q. No type setting ?

A. No, not till the plates would be worn out. I cannot say how far they might have gone.

And further deponent saith not.

EVIDENCE OF Mr. NAPOLEON LAVOIE.

NAPOLEON LAVOIE, of the city of Quebec, Bank Manager, aged 31 years, being duly sworn on the Holy Evangelists, doth depose and say :

Mr. Lavoie, will you look at the cheque which is now shewn you, being a cheque drawn by La Caisse d'Economie de Notre-Dame de Québec on the Banque Nationale, of date the 11th, February, 1891, for the sum of

$11,125, payable to the order of J. A. Langlais, and say if this cheque was deposited at your bank ?

A. Yes.

Q. By whom ?

A. By Mr. Langlais.

Q. Was this amount deposited to Mr. Langlais' account current ?

A. To Mr Langlais' account current,

Q. Did Mr. Langlais draw against this sum ?

A. Yes, sir.

Q. Will you state how this sum was withdrawn by Mr. Langlais ?

The Honorable François Langelier appears on behalf of La Banque du Peuple and objects to the question inasmuch as it tends to make known the names of persons not mentioned in the present Royal Commission.

The President :

We are of opinion that the w tness must answer the question.

(To the witness)

Q —Have you the cheques ?

A.—Yes, sir, but I refuse to produce them,

Mr. Stuart : I pray that the Commission order the witness to produce these cheques.

Mr. Justice Mathieu to the witness : You must produce them.

The witness : My orders are to answer the Court in all that concerns...

Mr. Justice Mathieu : We order you to answer.

Witness : I refuse.

Mr. Stuart : I demand that the witness be imprisoned for contempt of Court until he answers the question.

Mr. Justice Mathieu to the witness :

You say you have the cheques in your possession ?

A.—Not here : not with me.

Q.—You are the manager of the Bank ?

A.—Yes, sir.

Q.—You have these cheques under your control: you have possession of them, as manager of the Bank?

A.—Yes, sir.

By the Honorable François Langelier:

Q.—Are you the proprietor of these cheques?

A.—No, the Bank is.

The deposit of witness is adjourned.

On the 21st, day of January, 1892, the witness again appears and continues his deposition as follows:

Q.—Have you brought the cheques drawn by Mr. Langlais against the deposit of $11,125 made by him out of the proceeds of the discount of the letter of credit of the "Sylviculteur"?

A.—I do not know whether the proceeds are out of that, but I have brought the cheques.

My refusal to answer the other day, Your Honors, was for the purpose of shewing that matters between our clients and the Bank are not public, it is under protest that I consent to-day to produce before the Commissioners Mr. Langlais' account, declaring at the same time, after investigation, that I have found nothing that I consider to be of any interest for the Commission.

Mr. Justice Mathieu: We decided the other day that you should say how the sum of $11,125 was withdrawn and paid?

A.—I do not know how.

Q.—Do the cheques not shew it?

A.—The cheques shew nothing at all. There is no amount relating to the $11,125 in these accounts: there is no amount of $8,000 nor of $10,000 nor of $7,000.00 nor of $5.000.00

Q.—Have the cheques been withdrawn by Mr. Langlais?

A.—No, I have them.

Q.—Are they payable to the order of anybody?

A.—No, to the order of Mr. Langlais only.

Q.—All the cheques ?

A.—Yes. I have other cheques in his ordinary business to the order of people with whom he deale : I am ready to shew them to the Commissioners.

The witness exhibits the cheques to the Commissioners, and deposits them in the hands of the Secretary of the Commission by order of the Commission—the cheque drawn by J A. Langlais on La Banque du Peuple, St Roch's Branch, on the 12th, February, 1891, to his own order, endorsed by him, for the sum of $6425, which seems to have been deposited at La Banque Nationale and at La Banque du Peuple, Lower Town.

Q.—Have you any personal knowledge of the person to whom this cheque was paid by Mr. Langlais ?

A.—No, sir.

Q. Nor of the use made of it by Mr. Langlais ?

A. No Sir.

And further deponent saith not.

And the sitting is adjourned till the 19th, January, at ten o'clock in the forenoon.

EDMOND LORTIE,

Secretary.

THE * OKA * QUESTION.

Containing the Original Title, and a Brief Account of the Feudal System of Seigniorial Tenure in Canada, and its Abolition in 1854,

WITH A GENERAL REVIEW OF

THE OKA QUESTION IN PARTICULAR

—AND—

ROMAN AGRESSION IN GENERAL.

BY

NORMAN MURRAY,

TITLES and Documents Relating to the Seigniorial Tenure in return to an address of the Legislative Assembly, 1851.

QUEBEC.

Printed by E. FRECHETTE, 13 Mountain St. Lower Town, 1852.

Page 210, *No.* 177 *The Seigniory of Oka.*

Messrs of the Seminary of St. Sulpice, at Montreal,

PHILIPPE DE RIGAUD, &c.

MICHEL BEGON, &c.

On the petition presented to us by Messrs. the Ecclesiastics of the Seminary of St. Sulpice, established at Montreal by which they state, that it would be advantageous to the Mission of the Indians of the Sault Recollect in the Island of Montreal, which is under their care, that it should be immediately transferred above the said island and established in the lands which are situated on the north-west side of the Lake of Two Mountains, which said Mission would be advantageous not only for the conversion of the Indians, who being there more distant from the city would also be deprived of the opportunity of getting intoxicated, but also to the colony which by these means would be protected against the incursions of the Iroquois in times of war; praying us that we would grant them for the said Mission a tract of land, three leagues and a-half in front, to commence at the brook which runs into the great bay of the Lake of Two Mountains ascending along the said Lake and the River St. Lawrence, by three leagues in depth in fief and seigniory together with the right of superior, mean and inferior jurisdiction, (*haute moyenne et basse justice*) and the privilege of hunting and fishing as well within the limits of the said lands as on the said lake and the said river St. Lawrence, on condition that they shall as they offer to do bear the whole expense of moving the mission, and, that they shall cause the church and fort to be built of stone on the place where the said mission shall be transferred, in consideration thereof, We in virtue of the power jointly entrusted to us by his Majesty have given, granted and conceded and by these presents do give,

grant and concede unto the said Sieurs Ecclesiastics of the Seminary of St. Sulpice established at Montreal, a tract of land of three leagues and a-half in front, to commence at the brook which runs into the great bay of the Lake of Two Mountains, ascending along the lake side and the River St. Lawrence by three leagues in depth, to have and to hold the same for ever unto the said Sieurs Ecclesiastics, their successors, and assigns, even should the said mission be taken away from there, in full property under the title of fief and seigniory with right of superior mean and inferior jurisdiction and the privilege of hunting and fishing as well within as opposite said concession on the said lake, and River St. Lawrence; on condition that they shall bear the whole expense necessary for removing the said mission, and also cause a church and fort to be built there of stone at their own cost, for the security of the Indians, according to the plans thereof, which shall immediately be exhibited to us by them, to be by us approved and that the said building shall be finished within the space of two years, subject also to the condition of fealty and homage (foi et hommage) which the said sieurs of the seminary, their successors and assigns, shall be held to perform, at the Castle of St. Louis, in Quebec, of which they shall hold under the customary duties and dues and agreeable to the custom of the Provostship and Viscounty of Paris, followed in this country, and that the appeals from the decision of the judge, who may be established at the said place, shall be before the judges of the royal jurisdiction of Montreal; that they shall keep and cause to be kept, house and home (feu et lieu) on the said concession; that they shall preserve the oak timber fit for ship-building, which may be found within the limits of the land which the said Sieurs of the Seminary shall have set aside for their principal manor house, and that they shall also stipulate the reserve of such oak timber within the extent of the principal concessions made or to be made to their tenants; which said oak timber His Majesty shall be free to take, as well as the said tract of land or any portion thereof, when required, without being held to pay any indemnity; also that they shall give notice to the King or to the Governor and Intendant of this country of the mines, ores and minerals, if any found within the limits of the said fief and have the necessary roadways and passages; that they shall concede the said lands under the simple title of a rent (redevance) of twenty sols and a capon (chapon) for each and every arpent in front, by forty arpents in depth, and six deniers of cens (sixpence of tax) and that there shall not be inserted in the said concession any sums of money or any other charge than that of the simple title of rent (redevance) according to the intentions of His Majesty by whom they shall

be held to have these presents confirmed within one year from this date, in default whereof the present concessions shall be null and void.

In testimony thereof we have signed these presents and caused the same to be sealed with our seals at arms and countersigned by our secretaries.

Done and given at Quebec, the seventeenth day of October, seventeen hundred and seventeen, (1717.)

(Signed) VAUDREUIL & BEGON,

And further down by command of my Lord DeLestage,
And by command of my Lord Barrel.

NOTE—The above was ratified by the King in Paris, 27th April, 1718, and registered in the records of the Superior Council of Quebec, 2nd October, 1719, with this alteration, that the titles were made out in the name of the Seminary of St. Sulpice of Paris, instead of the Seminary of St. Sulpice of Montreal.

A Brief Account of the old Feudal system of Seigniorial Tenure in Canada.

Parkman, in his Old Regime in Canada, says, (page 244) "Canadian Feudalism was made a double purpose, one of which was simply and practically to supply agencies for distributing land among the settlers."

Page 245. The Seigneur was usually the vassal of the crown.

Page 251. The Royal Government continually intervened between censetaire (tenant) and Seigneur, on the principle that as His Majesty gave the land for nothing he can make what conditions he pleases, and change them when he pleases. The interventions were usually favorable to the censetaire.

Page 326. At the "Deliberations de la Sorbonne sur la Boissons," 8th March, 1675, after the case was referred to the Fathers of the Sorbonne, they, after solemn discussion, pronounced the selling of brandy to the Indians a mortal sin.

Dr. Withrow, in his history of Canada, page 121 gives the following description of Seigneurial Tenure in Canada. "The censetaires paid to the Seigneur a nominal rent, but they required also to pay a small annual tribute in kind, as a goose, a pair of fowls or the like, to labour for his benefit a certain number of days in the year; to get their corn ground at his mill, paying a fixed toll therefor; to give him also one fish in every eleven

they wish. The very fact of the amount of rent being stipulated knocks the bottom out of the Seminary's claims to absolute proprietorship. A seignior and proprietor of property in general are two distinct classes of landholders. Any proprietor under ordinary circumstances can raise his rent when he pleases, and give a lease to suit himself. The seignior could only claim a certain amount and no more. To think that the Protestant Indians of Oka should be compelled to leave, to be replaced by French Roman Catholics, is simply monstrous, and when such ideas are encouraged not only by politicians but also by Protestant ministers, so-called, and a Professor in a Methodist Theological College, it is time for Protestants to begin to look around them and find out where they are. As for the *Gazette* its position is easily understood, and under the circumstances there is no fault to be found with it. It is simply a political mouthpiece for Sir John MacDonald's government, and is no more expected to give an honest opinion of its own than a member of the Church of Rome, who has given the keeping of his conscience to some one else. But people who used to look to the *Witness* thirty years ago, as the champion of Protestantism, expect it to stand by its colours in this matter. We hear a great deal about peace and quietness. I also believe in peace but it is peace with honour. There cannot be peace in the world as long as Rome is in the ascendancy; anywhere give her inch and she will take a mile. We hear people talk about other people's sincerity. Mahomet was sincere when he made converts by the sword. I could see more sincerity in Jesse James when he was robbing the trains and the banks of the United States than in men going round in black petticoats with a string of beads round their necks, and a sanctimonious look while they are passing you, which they can easily relax when they are not seen by any one.

One of my earliest recollections is the removal of a neighbouring village to America. In any old settlement there are always a number who can manage to live someway or other from hand to mouth, but if you put them into a bush even if they have a little money and get plenty of land they are not capable of making a living out of it. How would Dr. Shaw like to see the people of Cote St. Antoine that are snug and comfortable as they are, moved into a new sphere of life they are not used to. The Indians have as much right to think for themselves as any one else, and if they should make up their minds to go to Muskoka I suppose no one would hinder them, but to send them there simply because the Seminary don't like to have Protestants near them is simply robbing honest people of their right, to please the Devil and his agents, the Sulpicians, I believe, as the old saying

is, in "giving the Devil his due," but I don't believe in giving him or his friends any special privileges just because they profess to be the very reverse of what their every day life prove them to be.

If it were any other foreign power but the agents of the Vatican that were putting in such claims, there would be only one opinion about it. A stitch in time saves nine, and it is easier to keep the Devil out of the house than to put him out after he gets in. As it is now they are making quite a fat thing out of Oka, but they haven't got quite everything their own way yet. Let them close up the saloons at Oka, put up the Indian Church they pulled down, and if they will be satisfied with what they can claim, viz. a rental of a cent an acre, they may get it, but if they put in a claim for more than their due, they or their friends need not expect to get it just for the asking. They are like the horse leech that cannot be satisfied. What in the name of common sence do they intend to do with all they have now. It is well known that the Seminary of St. Sulpice of Montreal, is richer than the Bank of Montreal, and they are as greedy after a few acres of land occupied by a few poor innocent Indians, as if they were starving with hunger. They boast of the superiority of the butter manufactured at the Trappist Monastery, at Oka, and they use all their ingenuity to make other people believe that Oka is no good for farming, and that Gibson Reserve, in Muskoka, is flowing with milk and honey. Why don't they go there if it is so good. They have plenty of money, they can live on the interest of it for some time and whenever they get short of new objects of worship, there are plenty trees there that they can worship under. Then they want a quiet retired place for devotion, surely the woods of Muskoka should suit them. Themselves and the nuns can have a good time without anyone to disturbe them. Then they will be under the fostering care of their friend Mr. Mowat, Mr. Mercier has anough to nurse the Jesuits just now and I am sure he would be only too glad to see someone else having a hand in the holy work of fostering these holy Devils incarnate. Some of my remarks may seem a little rough, but I am just as sincere in my convictions as anyone else can be. I can see no more similarity between Romanism and Christianity, than there is between a man and a monkey. I could never see anything in Popery, but a large syndicate for making money, by the meanest and most contemptible of all means, viz. trafficing in men's bodies and souls, under the cloak of Christianity, with the Pope as general manager. I am open to conviction if anyone can show me any error or mistake in the above and shall stand corrected.

The Condition of the Seigniory of Oka as compared with others Seigniories.

One point worthy of special consideration is that the conditions required of the Seminary in this instance, as acknowledged by Mr. Baile, the superior of this Seminary, at the time of the commencement of the present dispute, were more onerous than that required of any of the other 220 Seigniories of Canada, while the conditions required of the Indians practically amounted to nothing. The cencetaires on the other Seigniories, were to pay on an average about 2 cents an acre of rent, while the Indians of Oka, providing the Seminary fulfilled their conditions, were to pay only one cent an acre.

One of the conditions, viz.: the building of a stone fort, was never fulfilled. The other condition, viz.: removing the Indians from the liquor temptation, is now ignored by the Seminary as facts will prove, and again the Indians at present have no church: Therefore, under the circumstances; as a stone fort is not now required, if they put up instead a stone schoolhouse build a stone church for the Protestant Indians, and remove all intoxicating liquors from Oka, the friends of the Indians will then be willing to give them a rent of 1 cent an acre. Till then their claims will be disputed at every point; and if the matter will be brought before Parliament at Ottawa, as in all probability it will, they will be in danger of losing control, not only of that part of the Seigniory which the Protestant Indians are situated, but also the whole Seigniory. If space permitted I should like to refer to Mr. Taché's plan of commutation of the other Seigniories in 1854.

As to the contention of the Seminary, about their rights being confirmed after the Rebellion, it amounts only to this viz.: the titles were originally given in the name of the Seminary of St Sulpice of Paris, and on that ground is was claimed by the opponents of the Seminary, that they had no claim whatever. All that the act of 1841 did, was to confirm the rights originally given to the Seminary of St. Sulpice of Paris, to the Seminary of St. Sulpice established in Montreal, all of which I have admitted, without in any way infringing on the claims of the Indians viz.: That as the Seminary were only stewards for the Crown, and not proprietors in any other sense, that when their services were no longer required as stewards, they had no further claim on the Indians, and it is for the Government and them to arrange about that. But neither the Seminary nor the Government has the right to remove the Indians from Oka, unless they so desire themselves.

caught, and in case of a sale of their lands, to pay him one-twelfth of the price received.

All the Seigneurial claims of Lower Canada were settled in 1854, with the exception of such as were held in trust by the Crown for the Indians, as well as the Seigniory of the Seminary of St. Sulpice, or Oka, and one or two other such. See Act 1854, chapter iii. sec. 35.

The Act provided as follows: The sensetaires, or tenants, were to pay a certain amount to the Seignior in consideration of his being free from any further claims from his former Seignior. Besides this the Government spent over two million dollars in compensation to the Seigniors for their claims, and thus was the last vestige of Feudal Tenure swept out in Canada, with the exception, of the worst part of the whole business, that held by the ecclesiastics.

Review of the Oka Question.

In the light of the above documents, let us again review the vexatious Oka question. There would be no trouble in settling the Oka question if the Seigniors were any others but a lot of crafty, deceitful priests, who wlll forge documents or do anything else to gain their own selfish ends.

The conditions required of the Indians were lighter than that generally required of other tenants. In this particular case there was no mention made of their being obliged to give any labour or anything else to the Seminary, but simply a small rental which, in the currency of the day amounted to 32c, and one rooster for every lot of forty acres. Allowing that a rooster would be worth 10c. at that time the whole rental would amount to 1 cent an acre. At the rate of 5 per cent, their interest in Oka, calculating upon the rate of rental that they can claim would be bought out for 25 cents an acre.

It was on this principle that the other seigniorial claims were settled.

What service have they done to this country that they should expect to get a present of Oka for pilgrimage purposes. The other Seigniors were settled by Act of Parliament, and that is also the best way to settle this one. It is outrageous to think that the poor Indians of Oka, who had been there for 173 years should be asked to leave now simply to please a lot of greedy, grabbing priests for the sake of their political influence. Possession is nine-tenths of the law, and that the Indians have got. It is ridiculous to think that the Indians or their friends should bring this matter into court. Let them bring it into court if

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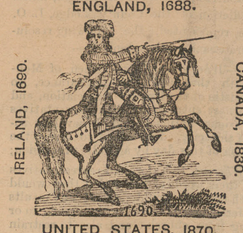

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UNITED STATES ORANGEMEN.

HOW THEY CELEBRATED THE DAY.

The celebration of the 12th of July was quite equal to any previous demonstration that the Orangemen of Toronto have held in honor of the illustrious champion of their faith. The day was to a great extent observed as a general holiday, and but little business was done in the stores. The stir began about ten o'clock. From that hour gaily-decked horsemen and never-ceasing bands paraded the streets, making their way northwards to the general rendezvous on Grenville St. Here the scene was a lively one. The marshals and deputy-marshals were kept busy in alotting stations to the newly arriving lodges, and in "making room," by displacement of growling ginger beer vendors, and ice cream men, who appeared to occupy most of the ground. The crowd here was great and impeded to some extent the movements of the processionists. At noon the procession began to start. The first movement was along Grenville street to Yonge, thence down Yonge to Queen, along Queen to Sherbourne, down Sherbourne to King, back on King to Yonge, down Yonge to Front, along Front to Bay, up Bay to King, thence to York, down York to Front, along Front to Brock, up Brock to Queen, along Queen to the Avenue, and up the Avenue to the Park.—While the procession was in progress streets were thickly lined with people, young and old, who were, the greater part, at least, arrayed in holiday attire. The procession itself was a very long one, reaching at one time from Queen street to Sherbourne, down Sherbourne to King, along King to Yonge, and down Yonge to Front, —a distance of a mile and a quarter. The time occupied in passing the corner of King and Bay streets was 35 minutes, and by actual count the procession was found to contain 2,841 individuals. While entering the Avenue, the line was increased by the Orange excursion from Buffalo, which consisted of about 75 members of Blakely L.O.L. No. 140, and some 200 other excursionists. Having reached the Park the Procession was broken up, and the various lodges repaired to the respective booths, where they partook of much-needed refreshments. The park during the afternoon was a scene of private pic-nics, carried on with good nature and earnestness.—The weather, although somewhat close, gave no ground for complaint. A few peals of thunder were heard in the afternoon, but no rain followed to break off the enjoyment of the thousands who were in the park. Towards six the bands began to leave, and along with them the people, so that by dark the park was quite vacated.

The following was the order of the procession:

TRUE BLUES.
Fife and Drum Band.
Derry Lodge No. 1.
Fife and Drum Band.
Enniskillen Lodge No. 4.
Fife and Drum Band.
Blacker Lodge No. 5.
ORANGE YOUNG BRITONS.
Fife and Drum Band.
Derry Lodge No. 1.
Fife and Drum Band.
No Surrender Lodge, No. 26.
Queen City Lodge.
Fermanagh Lodge, No. 36.
Fife and Drum Band.
Apprentice Boys' Lodge, No. 39.
'PRENTICE BOYS' ASSOCIATION.
Brass Band.
Walker Murray Lodge, No. 17.
Medcalf Lodge, No. 12.
Martin Luther Lodge, No. 15.
LOYAL ORANGE ASSOCIATION.
Brass Band.
Eglington Lodge, No. 269.
Bagpipes.
Nassau Lodge, No. 4.
Prince of Orange Lodge, No. 111.
William Johnston Lodge, No. 127.
Brass Band.
Eldon Lodge, No. 136.
Brass Band.
Temperance, Lodge, 140.
Brass Band.
Schomberg Lodge, No. 212.
Brass Band.
Leslieville Lodge, No. 215.
Temperance Lodge, No. 301.
Brass Band.
Virgin Lodge, No. 328.
Gideon Lodge, No. 342.
Brass Band.
Royal York Lodge, No. 375.
Enniskillen Lodge, No. 387.
Duke of York Lodge, No. 396.
Brass Band.
Brunswick Lodge, No. 404.
Luther Pioneer Lodge, No. 479.
Brass Band.
Western True Blue Lodge, No. 551.
Fife and Drum Band.
Victoria Lodge, No 588.
Cumberland Lodge, No. 621.
Cavan Lodge, No. 657.
Brass Band.
Ulster Heroes, No. 675.
Brass Band.
Enniskillen Purple Star, No. 711.
Stars and Stripes.
Buffalo Brass Band.
Blakeley Lodge (Buffalo) No. 140.
Star of the East Lodge, No. 929.
Brass Band.
Medcalf Lodge, No. 781.
Toronto Lodge, No. 800.
McLeod Lodge, No. 921.
Brass Band.
Belfast Purple Star, No. 875.

After justice had been done to the edibles, the speaking was commenced, Ald. Adamson acting as chairman.

The Chairman briefly congratulated the Orangemen on the splendid display they had made, and expressed a hope that no unseemly conduct would occur to mar the proceedings of the day.

Mr. Jos. Campton, of the District Lodge of the Orange Young Britons, who was next introduced, presented an address to the Buffalo Orangemen.

The address extended a right hearty welcome to the Orangemen of Buffalo to this city. Reference was made to the spread of Orangeism in the Republic, and the desire was given expression to that the day was not far distant when the principles of the order would be spread through the length and breadth of the world. The citizens of the United States were congratulated on the reception which had been accorded to ex-President Grant in England, and in conclusion the fervent hope was expressed that the day which, 200 years ago, was fraught with so much interest to the Protestant world, would never be allowed to sink into oblivion.

Three cheers were then given for the Buffalo visitors.

Mr. Douglas, Master of Lodge, No. 80, Orange Young Britons of Montreal, was then called upon to speak. He was received with cheers. He said it was very hard, but he had to admit himself to be a refugee from his own city, the city of his birth, because he was not allowed to walk there. It was very hard that the authorities of that city were so lukewarm as not to be able to protect their own citizens—citizens who were loyal to the British Crown, and who on several occasions had proved their loyalty. He went with seven others and took his affidavit that they were all in danger of their lives, and he was ashamed to have it to say that although they went to all the Protestant magistrates in Montreal they would not call out the troops to protect the Orange body. (A voice—"Down with them.") And what was still more disgraceful, although they applied to nine or ten churches, not one of them would consent to open their doors to them on the 12th of July. It was a disgrace, and he hoped it would be wiped off by the Protestants of Ontario going next year to Montreal, and showing that they were not afraid to walk. It was useless for three or four hundred to walk in Montreal, for they would be sure to be shot down by the armed Fenian mob who were determined to stop them. So far, he thought, the Roman Catholics, had been brought to bay and he could not help saying that the Protestants had done right in not walking. At the same time he thought the day was not far off when they would walk.

Mr. Parker of Buffalo, on behalf of the Orangemen of that city returned thanks for the reception that had been accorded to the Buffalo Orangemen by their Toronto brethren. He expressed his appreciation of the address that had been presented to the visitors and recriprocated the sentiments therein set forth. The Orange order of the United States was not an old Order, but it was built on the soundest foundation and of the very firmest material. Before he came here it was hinted that the Buffalo people had better not go to Toronto, as a good many telegrams had gone across the border indicative of trouble pending, and people could not distinguish between Montreal and Toronto, and it was said that the Orangemen would rush their heads into a Papist trap. They had, however, made up their minds to come to this city, and, if necessary, assist their brethren to the best of their ability. Reference was then made to the troubles which, on a previous occasion, took place in New York. The issue then as now was between liberty on the one hand and Popish Tyranny on the other. Every Protestant was on the side of liberty, but on the other hand the better the Papist the poorer the citizen. That he believed was the rule because it was impossible to find a Roman Catholic in any country on the face of the earth who did not owe a higher allegiance to [illegible] of Rome than to the country he lived. It is the same in [illegible] United States. He sorrow the case of [illegible] poor Oka Indians, and when he [illegible] of the Papal Zouaves who pulled down the British Ensign he could not help thinking of the word of Gen. Dix: "The man that pulls down the flag of our country, shoot him!" (Applause) Regarding those who opposed Orange demonstrations he said, first and foremost were the Roman Catholics. The next were the milk and water set of men, who thought there should be no disturbance; and the next were the men who had political axes to grind. These were the men who, while claiming that the Orangemen had no rights, allowed Roman Catholics to turnout and parade the streets as they right think proper. It was difficult to find out what they wanted, but he could tell his hearers that whatever others might say, they should remember the fight for civil and religious liberty was not over yet. The people from Buffalo were unable to display their banner in the procession, because as they were walking down the streets of Buffalo to the railway station one of the flannel mouthed minions of the Pope threw stones at the and injured their banner. (The banner was here displayed with a hole in the centre of it.) There was the hole which a Papist stone made that morning. He was happy to say the Papist was arrested and safely incarcerated in prison. He then read the following telegram handed to him by Bro. F.G. Bailey, of the ORANGE SENTINEL, which he had just received:—

"MONTREAL, July 12th.

"Tell the Orangemen of Ontario from the platform to-day and through the SENTINEL that we want twenty thousand men in Montreal on the next 12th July."

While reading that telegram the Orangemen of Toronto he could say, and without consulting his own brethren, that the Orangemen of Buffalo would willingly send a delegation to Montreal with them. (Applause).

Major Bennett, after expressing the pleasure it gave him to see the Union Jack and the Stars and Stripes united on such an occasion, moved the following resolution:—

"That the persecuting spirit of Popery, carried out by clerical councils and by royal tyrants, forced our honoured forefathers to band together under the name of Orangemen to preserve, if possible, their civil and religious liberties; which, after many years of suffering and peril, they at length succeeded in accomplishing, under the lead of the immortal William of Orange, in England, in 1688, and at the Boyne, in Ireland, in 1690; and we mutually felicitate with our brethren of all Christian denominations, that at this distant day and in this distant western land, kind and ever watchful Providence has been pleased to bless us by preserving the same civil and religious freedom won by our gallant and honored sires, and handed down to us—a precious inheritance—to faithfully guard and perpetuate."

He referred briefly to the persecuting spirit of Popery which led to the gunpowder plot, the fires in Smithfield, the deaths of Cranmer, Latimer and Ridley, the refusal of James II. to carry out the oath he took at his coronation, so far as it concerned civil and religious liberty, and the invitation of William of Orange to visit England in the defence of the Protestant faith. From the date of William's arrival at Torbay on the 15th November, 1688, the history of Orangeism began. There was a time in its history when every nobleman in the land who thought well of his country stood up for civil and religious liberty through [illegible] means. But since then, although the persecuting spirit of Popery was the same under Pius IX. as it was under Leo X., some people looked so keenly after the almighty dollar, and thought so much of Papist votes and Papist money, that they had almost lost sight of Protestantism. To such people he would say that such an organization as the Orange Association was necessary, and if it were not for such an organization we would be as badly off in Toronto as they were in Montreal to-day. He then compared the position of some Roman Catholic countries with Protestant countries as regarded wealth and intelligence, and said that was the means of enslaving men. That our legislators, for the sake of Papist votes and support, should pander to the Roman Catholics, was one of the worst things that could happen to this country. There was a class of men among us, who, although their bodies were here, their spirits were in Rome. They were not loyal citizens; they were the men who would tear down the British ensign and substitute for it the Papal flag. For the occurrence on the Ottawa river he held the priests accountable, and if there should be any blood shed in Montreal he would hold them equally responsible. In the great Protestant city of Toronto, eighteen months ago, when the Popish people came out to march, the civil and military forces were called out to protect them. Why could not the same be done in Montreal for the Protestants? It was superstition. And he could only say that he would not be accountable for the lives of Papists in this country if an Orangeman was hurt in that city. The Orangemen would hold the Papal hierarchy in Ontario accountable for the blood of their brethren in Montreal. It was Protestants who had made this country; it was Protestants who had chopped down the forests and made the country what it was, and how dare the Papists try to rob them of their rights? The Orangemen were Britons, and as Britons they could repeat what they had done before; and if they were obliged to do it there would be Williams and Schombergs to lead them on to victory as in days under." (Cheers.) [illegible] Ohio, in seconding the motion, said:—Mr. Chairman, ladies and gentlemen, and Brethren of the Loyal Orange Institution, assembled together in its beautiful park to-day, for the purpose of commemorating the 187th anniversary of the Battle of the Boyne, it affords me very great pleasure to be present on this occasion and to be permitted to second the above resolution. Many of our Protestant brethren in Canada are in total ignorance of the origin of the Orange Institution and the facts which caused it to spring into existence. One hundred and eighty-seven years ago, a English king (James II.) occupied a English throne. At his coronation he faithfully promised to maintain civil and religious freedom, but soon became Judas-like, and barterd to the King of France the honor of England for money, and the liberty of Europe—devoted all his efforts to restore Papal power. The result was that the poor Protestants were dairy persecuted and oppressed—the nation sighed for relief; their prayers ascended to heaven for succor. Beyond the German Ocean, at that time, existed a small but noble commonwealth—Holland—which, out of much cruel persecution for conscience sake, and many gallant combats, it emerged victorious and free. Spain's most skilful generals and bravest army failed to subdue and enslave its gallant people. William of Nassau, Prince of Orange, was Captain-general. A veteran in arms, one of the ablest generals, a child of the Reformation, and a lover of human liberty, his fame had reached many lands. No wonder that the oppressed Protestants of Britain and Ireland turned their eyes towards this noble Protestant Prince, and that their hearts throbbed at the sound of his name, and that their cry was, "Come over and help us." He answered to that call. He came and conquered. In that struggle immortal Derry did its duty. But on the banks of the Boyne, on July 1st, 1690, victory was crowned. Freedom and liberty lifted their voices to the skies.

Ever since the arrival of the Prince of Orange in England, the Orange Confederation, of which he was the founder, has existed among Protestants in one form or another. We meet with it in England under the name of Confederation, protected by a statute of King William and May. We meet with it in Scotland under the name of Revolution Clubs; and we meet with it in Scotland under the title of Bandon Volunteers, or Derry Volunteers, or Order of the Boyne,—but under some form or other we trace its existence in 188 till 1870 or 1872, when it was laid in abeyance, and patriotism was [illegible] in the Protestant volunteer movement of the latter year. That movement, however, collapsed when the resignation of Lord Charlemont, when it began to assume a partisan aspect, and was degraded into the hands of the United Irishmen. The disbanding of the Protestant volunteers was followed by social anarchy, in which faction contended with faction, and the interests of Protestantism suffered. In Ulster generally, but especially in Armagh, grevious outrages, as cutting out men's tongues, and otherwise maiming [illegible] were committed, as we [illegible] case with a schoolmaster and family at Forkhill. Then men began to think of reviving Orangeism for their own protection from the bloodthirsty Papists, and they did revive it on the night of the battle of the Diamond. (Cheers.) Now, brethren, that event occurred less than a century years ago,—not a long period in the life of a country. On the night of the 25th September, 1795, there were just two or three Orangemen in all the world, and those were to be found in a very obscure part of it—in a "village," Mr. Froud calls it—but the "village" consisted of one house, which is standing to this day. But in that village we are at the cradle of Orangeism, and it is rocked by the storm, and every time the timbers creak men might think that was the last of it, but it was not. Three faithful yeomen produced it, and nursed and nourished it, and it spread from Armagh to Antrim, from Down to Fermanagh, all over Ireland; crossed the channel to England and Scotland, and was carried by our emigrant brethren to Canada and the United States. It flourishes at this moment in every part of the Globe. This is progress, and we rejoice to hear of it. There were three Orangemen in the world in 1795, but now in 1877 ten times ten thousand Orangemen three times told, representing nearly every race of man, occupying every zone, and speaking almost every language, proclaim the sagacity of the men by whom the Association was founded, and the fidelity of the men by whom it is defended. Yes, brethren, it is "a tower of strength" for Protestantism throughout the world. There it stands a mighty pharoah, and the wanderer is guided by its light, and the oppressed are relieved by its liberty. It is a tower of strength, and by it weak men are protected and strong men become stronger, for there is strength in union—such an union as Orangeism presents to the world. But we are often told that Orangeism is unnecessary in this country, and that it ought to be left on the other side of the Atlantic. In answer to such vain babblers, I maintain that an organization such as this [illegible] of Protestantism in its truest sense, and, therefore, we believe that civil and religious liberty is involved in the maintenance of the Protestant character of this Dominion of Canada; and we believe it all the more when we consider the revived pretensions of Ritualists and Jesuits who are working hand in hand to suppress the truth of God's infallible word and stay the advancement of our race and the progress of our age. We believe that Orangeism is the guardian of "civil and religious liberty." Why, it was to maintain the Protestant religion and the liberty of our forefathers that the Prince of Orange came to England—and he did maintain them. To avenge the Revocation of the Edict of Nantes and the Dragonnades of Alma and Parva, and missionaries of that ilk, he made war with France and subdued it. To put an end to the intolerance of Spain, to stamp out the cruelty of the Inquisition, he chained the crowned tyrant in Madrid—and then he heard of the sufferings in Ireland, where a perjured monarch ruled, and lying, treacherous ministers carried out his wishes, and he came as the Deliverer, God-sent guardian of a people's manhood which was crushed, of a people's religion which was menaced, of a people's rights which were menaced, and of a people's liberty which was trodden under foot. He heard and he came, he saw and he conquered. Brethren and fellow Protestants, judge for yourselves, if we see the church of the Reformation threatened to be destroyed by Puseyites and Romanists; if we see principles at work which challenge the supremacy of our beloved Sovereign Lady Queen Victoria, it is not increasingly necessary that a loyal organization of some sort should be maintained? and where will you find one better adapted to that duty than Orangeism, which has survived so many trials, and is more vigorous to-day than ever it was? The Society is attached to the religion of the glorious Reformation. Our motto is, "Buy the Truth and sell it not."

This, I apprehend, is the fundamental principle of the Protestant religion and of the Orange Institution. The Truth we possess to-day. An open Bible and freedom to worship God, we must not forget, had been purchased for us by heroic struggles and noble sacrifices of our illustrous ancestors. It was purchased for us on the fair plains of France by the very flower of French chivalry—the brave and persecuted Huguenots. It was bought for us in England by that noble trio of martyrs—Cranmer, Latimer and Ridley. It was bought for us in Scotland by Knox, who never feared the face of Clay. It was bought for us in Germany by Luther—the monk who shook the world. It was bought for us by the old Puritans of England; regarding whom an enemy has confessed that "to them the Protestants in that country owe the whole freedom of their Constitution." It was purchased for us by the Apprentice Boys of the Maiden City, (Derry,) who, in famous "87," when Antrim and his red-shanks appeared at the gate demanding admission slammed it in his face and shouted "No Surrender." And, last but not least, it was purchased for us at the Boyne by the gallant [illegible] whose watchword was "William's Name, and Death or Liberty!" If we are to-day Protestant freemen, and not the crouching slaves of sacredotal tyranny and superstition, we owe it all to the services and sacrifices of our noble ancestors. Shall we, their representatives, not honour and respect their memory? Shall we tamely surrender, as of no account, the truth which they have bequeathed us at the price of their blood? Forbid it, love; forbid it, gratitude; forbid it, oh, my soul. Brethren, we are living in interesting times. The days are perilous—they abound with dangers. We are surrounded by pitfalls, not that I say this to dishearten or discourage you: for I fully believe that whatever our perils may be the truth will and must prevail. The times in which we live are marked by features most peculiarly their own, and if there ever was a period when it was incumbent upon us truly to understand and know why we are Protestants, and to act up to the principles which we profess, this is that time; but we are not going to offer apologies to any one—not even to Archbishop Lynch or even to Pope Pius IX.—for being Protestants, nor why are Protestants. Nothing of the sort. Protestantism stands in no need of an apology: not more than the Bible does. When called upon to apologize for our Protestantism, we may say: Apologize for our separation from Rome? Would those who know what Popery is—would those who know what Christianity is—would they call upon us to apologize for our separation rrom Rome? Many a time the oft-repeated question has been asked: What is intended by the word Protestant? The term Protestant, in its strict etymological sense, may signify a person who protests against anything. As opposed to Popery, the term originated with those who protested against the edict of the diet of Spires. In its popular sense, it is taken as one who protests against the theological errors of the Church of Rome; more generally, all may be by some regarded as Protestants in this country who are not Roman Catholics. Protestantism is [illegible] as well as negative. It is positive—why? As professing, teaching and entertaining all the primitive, essential Scriptural doctrines of christianity. It is negative as rejecting, repelling and abjuring those corruptions which the Church of Rome has introduced in her traditions. Many are under the impression that we are indebted to Rome for our christianity. We are not indebted to Rome for our christianity; but I tell you what we are indebted to Rome for—for Popery, and for those corruptions which Rome has grafted upon christianity which were took off at the Reformation, that grious, yet awful age, when martyrs and faggots blazed. When the Protestants of England, Ireland and Scotland saw, year after year, persons deprived of their civil rights, despoiled of their property, robbed of their liberty. When they saw, as in the reign of Queen Mary, the Archbishops and Bishops, tradesmen and mechanics, men, women and children going cheerfully to death for the sake of their principles, in which they felt they were themselves interested; then, in a mass, they resolved that they would not have the Pope and Popery reigning over them or interfering in the government of Church or State. We next come to the reign of James I. It was in his reign, you know, that most terrible plan was formed by the Papists to destroy the King, Lords and Commons by the gunpowder plot. The plot was carried on by the Roman Catholics to extinguish Protestantism, but it was thwarted. We next come to the period when Orangeism had its first history, 1688. Then it was that Protestant ascendancy was established. And what do we mean by Protestant ascendancy? We mean the ascendancy of that pure form of christianity, which was established in England when Roman Catholic James was driven defeated from the banks of the Boyne by William of Orange, of glorious, pious and immortal memory. It was then that Protestant ascendancy was established, not for the purpose of persecuting Roman Catholics, but for the purpose of preventing Roman Catholic ascendancy. Ever since the hour when William crossed the Boyne, ever since the hour that the gallant Apprentice Boys closed the gates of Derry, the Papists have thirsted for revenge. They are not afraid to tell us in our own day that the struggle between Protestantism and Popery is not over; that it is not a thing to be passed by; that it must go on until Protestantism is extinct. But because we know that Protestantism never can be extinguished, even though Rome may gain the ascendancy in the world for a time, and persecute us most severely (as she is now doing to our brethren in Montreal) this should stir us all up to increased exertion. If we would have no Popish ascendancy in this free country we must maintain Orangeism, which is true Protestantism. We maintain that Orange Societies are essentially necessary at the present moment to prevent the Jesuits and their blind followers from gaining complete control of our government. Remember, let each man do his duty; and it is our duty to protect Protestantism from everything which would tend to bring in Popery, instead of Protestantism superstition, instead of religion; tradition, instead of scripture; and slavery, instead of freedom. "He is a freeman whom the truth makes free, and all are slaves besides." Brethren of the Orange Institution, let me entreat you to go on with your noble work. "If God is for you who can be against you?" Let your motto from henceforth be—that of brother Joshua of old—"Let others do as they will, as for me and my house we will serve the Lord." In conclusion, let me entreat every loyal Orangeman to recognize and support that true and unflinching organ of Orangeism, THE ORANGE SENTINEL, of Toronto.

Rev. W.H Poole, on coming forward, related the case of a young preacher who, on being appointed to a station in Africa, and not caring to sacrifice himself, went to the Duke of Wellington for relief, and was told in reply to do his duty and to look to his marching orders. There were three obligations in the resolution which he (Mr. Poole) had to move. There were, first, the people's duty to themselves; secondly, their duty to their country; thirdly, their duty to their God. They were called upon in view of those great principles to work for the principle of unity—not uniformity—but unity. Unity was the Protestant watchword. Uniformity was the Papal watchword. Protestants claimed to have a little right to think for themselves; the Vatican, on the other hand, claimed to be able to think for the rest of the world. There was nothing in this world that taught uniformity; everything taught unity. The British flag, the red, white and blue, and the American flag, the stars and stripes, taught unity. There was the Royal standard; it was a great combination. There was the grand old lion sitting there as if nothing would disturb him; but if he were disturbed there would be just such music from him as was to be heard to-day, on the Danube, in Russia and Turkey. He moved the following resolution:—

"That we deem it to be a duty which we owe to our God, to our country, and to our generations unimpaired, but improved and commended by our example of moderation, justice and fidelity."

Mr. Metcalf seconded the resolution. He rejoiced at the success of the demonstration, and the general prosperity of the Orange institution. He urged his hearers to have unity of purpose.

Mr. John Potts said his Protestant fellow countrymen from the green isle of the ocean were scattered over the face of the earth, and wherever the Protestant Irishman was to be found he was looking back to the many Twelfths he had spent when he was a boy. That gathering was not the first of the kind he (Mr. Potts) had seen, for among his earliest recollections were those days when the Orangemen gathered on Paul Dain's field at Enniskillen or at the [illegible] Park, in which they had grand times. Wherever North of Ireland were, they carried with them the principles they had imbibed with their mother's milk, and they were true to the principles of the British constitution. There was not beneath the sun a grander country than this Canada of ours; there was not a grander Province than this Ontario of ours, and he held the Protestants of this Province should maintain the rights they now enjoy. Those rights were imperilled in other parts of the country, and as Protestants were in the ascendancy in Ontario they had better not only hold their own, but lend a helping hand to their weaker brethren in other portions of the Dominion. It had been his lot to live in Montreal, and he knew the city well. There were no people from one end of the Dominion to the other who were more worthy of the sympathy of the Protestant community than the Protestants of Montreal. They were in the midst of the most compact Romish system in the world to-day. The Protestants who were living in Italy had more rights and liberties to-day than the Protestants of Quebec. It should not be forgotten that Popery was the same all the world over. It might be very smooth and nice in Toronto and Ontario; but if it had the power it would crush Protestantism out before to-morrow morning. Protestants had therefore better look to it that the rights they held were maintained, and that no truckling politicians should take them from them either in the Provincial or Dominion Legislature. The resolution entrusted to him was one which would commend itself to all present. It was as follows:—

Whereas, the Romish Church is possessed, in portions of this Dominion, with powers incompatible with free institutions; inasmuch as she is empowered in the Province of Quebec to impose and collect tithes from her adherents by legal process;

And whereas, the cruel treatment received from her hands by the Oka Indians is striking evidence of her intolerance, and of her determination, wherever practicable, to coerce, by physical force those who may differ from her teachings:

Resolved,—"That we shall contend for the fullest and most complete separation of Church and State in every Province of this Dominion, as the means best calculated to ensure equal and just taxation of all property in the State, whether church or secular;

And Resolved,—"That we desire to express our sympathy with the Oka Indians in the persecution they are subject to at the hands of the Seminary; and would call upon the Government to cause an investigation to be had in the matter: so that the unjust pretensions and claims of the Seminary may be set aside, and the Indians permitted to enjoy the blessings of civil and religious liberty."

One of the distinguished glories of British Government in this country was the justice that was meted out to the Indians. In every part of the British possessions the Indians had been regarded as children, and the Government was their father or mother. They had been taught to rely on the promises of the representative of the British Government; there were no more loyal men throughout the Dominion than the red men of the forest, and he was bound to say that among them the Oka Indians had deserved protection as much as any of them. A few years ago the Oka Indians, tired of the grinding tyranny of the priesthood, little as they knew, knew enough to satisfy them that the longings of their soul could not be satisfied by the priests. In short, they came Protestants, and the priests of the great wealthy seminary of Montreal city said, "we will crush them if they leave our Church." What had been the result? A little Protestant church was built for the Indians, and whenever the bell rang on the arrival of ministers from Montreal, the Indians assembled and prayed, and sang and witnessed for Jesus. The priests had that church torn down, and, because the poor Indians went and cut a bit of wood on their own land, in the sight of heaven, their own land by law and right, the Seminary sent down to the Government of Quebec, and the Government sent up the police, who at the dead of night took the Indians out of bed, abused them, and arrested them. He wanted to know if men in Ontario were to stand that? (No, no.) He wished to know whether we should not have the same law in Quebec as in Ontario? (Yes.) He wanted to know if Mayor Metcalf could call out the forces in the City of Toronto and protect the Roman Catholics when they walked, why the Orangemen should not have equal protection in Montreal as Roman Catholics had here? He did not ask that Roman Catholics should have no rights and privileges. If they wished to walk they should be allowed to do so, but the Orangemen of Montreal claimed the same privilege, and if they did not get it the Dominion Government would hear of it. What was the telegram from Montreal? They wanted 20,000 men to go down there. Oh, how those Frenchmen would get into a frenzy. Five hundred Fermanagh Irishmen from Enniskillen would sweep them from one end of the city to the other. He then referred to the loyalty of his mother to Protestantism, and the pleasure it would give her if she knew he had spoken from that platform. There were none more loyal than women, and he need hardly remind, not only the mothers and the sisters, but the sweethearts—the pretty Irish Canadian girls who delight to go along with the procession on the 12th of July—of their duty. In conclusion he [illegible] Derry, Aughrim and the [illegible] three more for the men of Montreal, which were given with hearty good will.

Mr. Tizard seconded the resolution.

The resolution was carried.

Bro. Bell, M.P.P. said it was the thirty-second time that he had had the pleasure of being with the Orangemen of Toronto in their annual gatherings, and that day above all others, they had outdone themselves, and that was a good deal to say. He had the following resolution to move, and he could say he endorsed every word of it mort heartily:—

Whereas, the Government of this Province, at the last session of the Legislature, again rejected the just and resonable demands of the Loyal Orange Association for an Act of Incorporation suitable to the requirements of the Order, thus denying them rights which are accorded to every class of citizens, be it

Resolved,—"That we, the Orangemen of Toronto, pledge ourselves to continue the agitation for Incorporation until the members of our Order, by the passage of the Act, are permitted to enjoy privileges they are justly entitled to, and they appeal to all lovers of fair play to support them in their just and reasonable demands; and

Resolved,—"That the thanks of all loyal Orangemen are due and are hereby heartily tendered to those members of the Legislature who advocated our rights on the floor of the House and who voted for our Act of Incorporation."

He had had the honor from his place in Parliament to advocate the incorporation of the Orange Society, and he promised that he would continue to do so to the end of the chapter—(hear, hear)—as he believed the Orangemen were only asking for what was their right. Other societies were incorporated without any trouble, but the Orangemen were thwarted by a few Roman Catholics in the House.

A voice—Who?

Mr. Bell said the principal gentleman among them who appeared to have the government under his thumb was Mr. Fraser. He (Mr. Bell) had appealed to the Roman Catholic members of the House to give justice to the Orangemen, He had pointed out to them what a splendid opportunity they had of showing their liberality of sentiment, but their reply at first was the Orangemen in the locality had not petitioned for the measure. Well, last year the House was flooded with petitions for it, and they had no excuse then, but some of them managed to shirk the vote, others stood up boldly and opposed it. He (Mr. Bell) could respect a man who stood up boldly and opposed a measure, but he could not respect a man who shirked the vote. He had much pleasure in commending the manly action of Mr. Bethune respecting the Orange Bills, and he hoped the Orangemen would not forget him. He had no doubt also that they would remember Bro. Robinson, of Kingston, who threw cold water on those he knew to be his friends for the sake of pleasing the Government party. In concluding he read the following telegram which some one had asked him to read:

"MONTREAL, July 12.

"An Orangeman named Hackett has just been killed, and three or four wounded. Police armed to the teeth have possession of Victoria Square now. Excitement intense."

Bro. John Hewitt seconded the resolution. In doing so he condemned the politicians who would sell the rights and liberties of any class of the people for the sake of a miserable mess of pottage included in the Catholic vote of Ontario. He intimated that the Orangemen would continue to petition for their rights until they were allowed to stand on a footing with any other class in this community. He was thankful for the sentiments which had been uttered, and expressed an opinion that if necessary Toronto would give her quota to the brethren of Montreal, as the Orangemen were come of a stock that never would let Roman Catholics trample on their rights as Protestant citizens. The example of Governor Hoffman, he thought was well worthy of imitation by our Canadian Mayors and Governors. It was said that the Orangemen were not a legal organization. Well, if they refused to let them walk they would assemble from all parts of the Dominion with pistols in their belts, if necessary, to protect themselves. He would be the last to counsel bloodshed, or anything that would be likely to bring about bloodshed, but Orangemen could not sacrifice themselves to bigotry, and if they could not be protected by the law they would have to protect themselves. And he felt satisfied that they could protect themselves, even in Montreal, should the authorities remain in the shade altogether.

After a short speech from Bro. W. Sheldon, of Buffalo, in which he attributed the injury to the Orange banner at Buffalo in the morning to Fenianism, the proceedings were brought to a close.

ORANGE REQUISITES.

We desire to inform the officers and members of the Orange Institution generally, that we are now prepared to supply all Lodge requisites, in the shape of Roll Books, Degree Books, Secretary and Treasurers' Books, Certificates, Summons, Receipt Books, and all kinds of printing required for the proper working of Lodges. We intend making this a special feature of our business, and all books, forms, &c., will be according to the Constitution of the Order. All orders will receive immediate attention.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from a post office, whether directed in his name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publishers may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers or periodicals from the post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

TERMS OF SUBSCRIPTION:

Two DOLLARS per annum, invariably in advance. No Subscription taken for less than Six Months. Each subscriber who writes to us should state the name, not of

TO ADVERTISERS.

Advertisements without written instructions will be inserted until forbid. Orders to discontinue advertisements must be given in writing.

Mr. Carmichael, late of the *Globe*, has been engaged as Canvassing and Advertising Agent for the ORANGE SENTINEL.

The Orange Sentinel

AND PROTESTANT ADVOCATE.

F. G. BAILEY, PROPRIETOR AND PUBLISHER, 42 Queen Street West.

TORONTO, THURSDAY, JULY 19, 1877.

REV. JAMES A. McGOWAN, EDITORIAL CONTRIBUTOR.

187TH ANNIVERSARY OF THE BATTLE OF THE BOYNE.

It may be safely said that the anniversary of the glorious victory of King William at the Boyne over James II. and Romish intolerance was never celebrated more generally, or with more spirit, than it was upon the past 12th of July. In every land to which Anglo-Saxon influence has reached, there were to be found those who gave practical evidence on this anniversary occasion that they held in grateful remembrance the great deliverer of their race and the memories of the Boyne.

We are living in an age when very many who ought to be friendly to the principles of Orangeism stand afar off, and never cease to fling dirt at the association. That class of men, though going by the name of Protestants, profess to be great lovers of peace. They don't see the use of commemorating what they acknowledge to be a great deliverance, because it may be offensive to Roman Catholics. What exceedingly nice feelings they have upon this point, and how considerate they are about the feelings of those who never allow the feelings of any class in the community to stand between them and any of their Romish celebrations and jubilees! We think that this class of men would show a better spirit if they treated Orangeism and the feelings of Orangemen with the same consideration as they treat Romanism and the feelings of Romanists. However, it makes very little difference what position those people may take. They may be ready to surrender the rights enjoyed by Protestants in Anglo-Saxon lands to appease Romish bigotry, if such a thing were possible short of the surrender of all opposition to her dogmas. But we can assure all such that this is not the view taken of the situation by the Orangemen and Protestants worthy of the name. Whatever others may do, they will maintain the full liberties won for them by noble sires, and continually hold in grateful remembrance the name of William, Prince of Orange, and the great deliverance worked out for our fathers and us under the Providence of God, at the Boyne in Ireland. It will not be out of place for us here to refer to an insignificant element in the Orange Order, who have a weakness for [illegible] and ranking high among their brethren in the lodge-room; but don't ask those brothers to identify themselves with the Order in public. *You see it might do them harm in their business or political relations.* This class of Orangemen are the best developed down in Montreal, and it is unnecessary for us to refer to the harm they have done the Order and the cause of civil and religious liberty in that city, by their cowardly, cringing conduct in connection with the proposed celebration of the 12th July in that city. Such men as we refer to are an incubus upon the Order, and the sooner we are rid of them the better for Orangeism and Protestantism. We now come to our Romanist fellow-citizens, and we find they also object to Orange processions, and where they have the power they put their objections in operation by physical force. They say that the anniversary of the Battle of the Boyne arouses unpleasant recollections of defeat and subjugation, of centuries of oppression and any amount of untold indignities. Well, it is too bad that their feelings are so tender, and we assure them that it would be very unfortunate for them if the feelings of Protestants were so tender. If they were, what a terrible indictment they could formulate against the Church of Rome. We would see in every Romish display the fagot, the rack, the thumb-screw, and every other devilish device invented by Rome for the torture and destruction of heretics, so that the very appearance of a Romish display would be the signal for revenge and bloodshed. But, thank God, we live under a better system than Rome gave the world, and we can afford to extend the liberty won by our fathers at the Reformation to those who were the enemies of these liberties in those days and are the enemies of liberty to-day, even the Romish Church. The development of Protestant sentiment has been to give the broadest and most impartial civil and religious liberty to every man and every class of men. Hence, the more Protestant the country the more perfect and secure the civil and religious liberty of every citizen. And we might say that we had indulged the hope that Rome had at least accepted the situation in countries not subject to Romish powers; but we are now persuaded this is not so, nor never will be so, so long as Romanists anywhere have the power to prevent those who differ from them from enjoying the same liberties they claim for themselves. The stand taken by Romanists in Montreal and Quebec this year in opposition to Orange processions is sufficient proof of the fact that they do not accept the principle of civil and religious liberty, except in so far as it applies to themselves. It is certainly deplorable that a large element in the [illegible] can rightfully claim under the constitution, and more rights in fact than their Protestant fellow-citizens enjoy or ask for in this country, cannot accord to others the same liberty they claim for themselves. Let us look at the contrast between Protestant Toronto and Romanist Montreal. In Toronto, a few years ago, when the Church of Rome had ordered a series of Sabbath pilgrimages, the devotees of that system swept our streets, centre, sidewalks and all, Sabbath after Sabbath, and when at last opposition was aroused to this kind of thing, an Orange Mayor took the necessary steps to protect the pilgrims from the assaults of a lot of thoughtless, foolish boys, and they were protected to the letter; and upon that occasion we were not backward in standing up for the principles of civil and religious liberty, and we are happy to believe that the great majority of the Orange order in this city and country were with us in condemning any action that would have a tendency to curtail the civil and religious liberty of our Roman Catholic fellow citizens. How unlike this is the treatment received by the Orangemen of Montreal this year, and yet how similar the circumstances? The Orangemen in that city are in a minority, as the Roman Catholics are in this city. Here Roman Catholics were protected in their rights. There Orangemen had no rights that the authorities felt bound either to recognise or respect. This state of things will have to cease if our country is to rank among the free lands of the earth, and the Orangemen of both Montreal and Quebec will have to be secured in their full liberties, as citizens of Canada, and if the authorities do not do their duty in the matter in those cities, the Orangemen of Canada will have to do theirs. Civil and religious liberty is too great a boon to be surrendered to Romish bigotry in Montreal and Quebec.

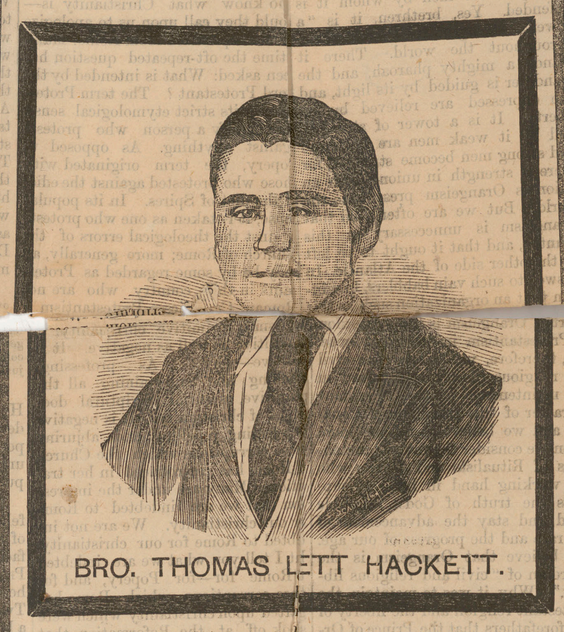
In speaking of Quebec, we cannot but notice a Mr. John O'Farrell of that city, who has been spreading himself upon the Orange Young Briton question, at a meeting called to put down a fancied Orange procession which was to take place there. This very remarkable legal prodigy has undertaken to send every Orange Young Briton out of public life for ten years, if any one can be found to reveal their oath. This is surely very hard upon the Orange Young Britons, and we would advise Mr. O'Farrell, before proceeding further, to get a commission from his holy father the Pope. It may assist him very materially in the Romish Province of Quebec in wiping out those obnoxious Britons and Orangemen by legal process. We shall, however, commend this gentleman to the charitable consideration of the Orange Young Britons of that city, and express the wish that they will see that he gets comfortable apartments in the Beauport Asylum when his over-taxed brain becomes turned with the great weight of legal lore necessary to accomplish the work he has undertaken.

Some thoughtless persons say, "If Orangemen are not permitted to walk in Montreal, we wont permit Romanists to walk here." This is folly, and we know that this sentiment is held by very few Orangemen, as revenge has no place in the principles of Orangeism. We simply claim our rights, and if necessary will fight for them, but let it be distinctly understood that while we do this we seek to wrong none. We respect the rights and liberties of all in the community, no matter how we may differ from them, and we only claim the same consideration at the hands of our fellow-citizens who differ from us, and if this consideration is not freely granted us, it only remains for us to assert our rights, displease whom it will. The general character of the celebration will be shown by the extended report we give, and intend giving in the SENTINEL for some weeks to come. We know *that* it will be cheering to every good Protestant heart to learn of the great progress that is being made by the Orange order all round the world.

One of the most pleasing features connected with the celebration in this city was the blending of the Union Jack and the Stars and Stripes in one, and we are sure that the Buffalo brethren went away from us, feeling that in Orangeism and Protestantism we are truly one people. Long may the union continue, and we trust that the bond of Orange Brotherhood may grow in both countries until every true Protestant is safe within its ample embrace.

THE MURDERED VICTIM POPISH INTOLERANCE.

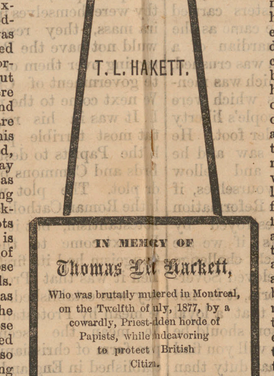
We present our readers this week with a correct likeness of Bro. Thomas Lett Hackett, who fell a victim in the City of Montreal, on July 12th, 1877, to Romish intolerance. Our late Brother was but a mere boy. He had barely reached his 20th year of age, was not tall, and was of slight build; but, young though he was, he had made a reputation for sterling worth that was recognized by all who knew him. His peaceful walk through life, his silent influence for good, gave him a place in the ranks of the world's benefactors, and causes one to regret that a fellow-man so good and so young, whose general character entitled him to a place among those who control the fates of nations for good should be snatched from the scenes of time and usefulness in such a way. Those whose



BRO. THOMAS LETT HACKETT.

The Montreal *Witness* has the following in reference to the murder of Brother Hackett:—

In many breasts there is a feeling of sympathy when brutal strength attacks weakness, and in a large number of strong men, such as that which crowded Victoria Square on Thursday last, some feeling of humanity would have been expected when one so bodily weak as Hackett was surrounded and abused by those who endeavored to take his life. But nearly all who were there were of one mind, and like a frightened hare pursued by hounds, this young man was kicked, beaten and shot; he lay on the sidewalk, and as his spirit was passing away, was brutally kicked by the heavy boots of one whose crime is known to the Maker of all men, a judge whose vengeance never fails. What a crime that was whose evidence was the corpse there; the corpse of a young man, aged about twenty years, so small and weak-looking that one juror who saw it afterwards said, with much emotion, "Poor little fellow; I could hold him up in one hand." He had been returning from divine service, and his only crime was that of attempting to defend one who was being brutally beaten, as he afterwards was. He was not foolhardy, as has been said, and wore no signs of his connection with the Orange Order, and the attack on him was as unjustifiable in every respect as it was brutal. It is proposed to raise a monument to him. We hope that it will be erected to make firm the determination of all our citizens to unite as a body to see that all will have justice without fear or favor; and that out of this tragedy will arise a spirit of determination to resist all encroachments upon liberty which will never be allowed to abate. The first act in this direction is to insist that speedy action be taken to bring to justice those who had any part in the murder, and that our authorities be urged to act in the most active manner to this end. But previous experience teaches us that they must be urged to this, and our citizens must take a personal interest in the matter. With the execution of the criminal the work of disgrace will begin to fade from our city, and not till then.



IN MEMORY OF
Thomas Lett Hackett,
Who was brutally murdered in Montreal, on the Twelfth of July, 1877, by a cowardly, Priest-ridden horde of Papists, while endeavoring to protect British Citizs.

T. L. HAKETT.

HACKETT'S FUNERAL.

IMPOSING DEMONSTRATION.

How the Citizens' Feeling was Manifested—Honor to the Remains of the Mob's Victim—Appearance and Composition of the Procession—Services at the Cathedral—En Route to the Grave.

Seldom has such an imposing demonstration been witnessed in the streets of Montreal as that which took place on Monday afternoon on the occasion of the interment of the remains of one who was literally martyred in his heroic defence of a comrade. The characteristics of an Orange funeral were merged in the unanimous expression of interest manifested by all Protestant citizens of every shade of thought and feeling. From every street and lane of the city, Protestant men, women and children collected, while in addition the streets were thronged with hundreds of the stalwart Hemmingford, Argenteuil, Huntingdon, Prescott, and Ottawa backwoodsmen and farmers, while from the capital of the Dominion and that of Ontario, and intermediate towns, delegations of the Orange Order added to the numbers. Naturally the event was the subject of unusual comment and excitement, many ill-omened rumors continually being spread abroad, which had no little effect in keeping up the agitation. However, the entire [illegible] up to half-past two, when the huge procession was being formed, all was peaceful, and the police had only need occasionally to issue the order "Move on," the large crowd being most orderly and apparently respectable.

Among the Orangemen from Ontario were: Bro. C. M. Porter of No. 122; Bro. Butler, W. M. of 124; Bro. Forde, County Master of Russell; Bros. Botterill, Clark, and Hines, Deputy Masters from Ottawa; Bros. Alex. Fiddles, Jas. Bar, Huntington, and John Bustard, District Masters from Hemmingford; the Deputy Master of No. 4, and Isaac King, Master of No. 64; D. Glass, No. 420, Roxhall; Dr. Gascoigne, Bro. Jackson, Past Master, and Bro. O'Rourke, present Master, Brookville; Bro. Capt. Elliott, C.M., Bro. Cammon, Past Grand Master of O.Y.B., Bro. Robinson, M.P.P., and Bro. F. Robinson, from Kingston; Bro. Broder, M.P.P. for Dundas County.

As the Orangemen from Ottawa passed the Queen's statue on their way from the depot each man took off his hat and gave three rousing cheers for her Majesty. At Oka they gave three times three for Chief Joseph, much to the chagrin of the Provincial Police, who were on the wharf. At each of the landing stages on the way down the Union Jack was unfurled and cheer after cheer was given by those on shore as the boat started.

During the morning the visiting Orangemen visited the room in which the body of Hackett was lying in state. The hall was heavily draped in mourning and innumerable flowers in wreaths, crosses, and bouquets, among which the Orange lily was conspicuous, were scattered over the silver mounted casket enclosing the remains, and on the black cloth of the table. The only inscription was one at the head of the coffin standing out prominently in white letters on the black ground of the drapery. It was as follows:

"THOMAS LETT HACKETT,
"No Surrender!"

By half-past one that part of St. James street between the Post Office and St. Lambert Hill was crowded with strangers, city Orangemen and a few ladies. As the minutes passed the concourse increased, and by two o'clock the sidewalks were impassable, and pedestrians to a great extent filled the roadway as well.

At a quarter to three

THE FUNERAL PROCESSION

began to form. Owing to its immense size and the number of spectators who were present in the street, it was found necessary to organize rapidly and get the procession started. Accordingly the first division was sent along St. James street, westward, as follows:

St. Charles Lodge, Orange Young Britons, headed by District Master J. B. Manson, Star of the East and Prince of Orange Lodges, True Blue Lodge No. 93, of Sherbrooke, under F. A. Bolton. There were about one hundred and odd. The marshals were: Bro. Manson, Bro. McGowan, Bro. McMullan, Bro. Meadowcroft, Bro. Atkinson, Bro. Bennett, Grand Marshal, Thomas Robinson, mounted

ON A WHITE HORSE

followed. Afterwards came Kingston Orange Lodge No. 320, [illegible] W. G. Elliott, Connaught Mas[illegible]; the Boyne Lodge of Young Britons, No. 20, from Kingston, marching in considerable force. Derry Lodge 'Prentice Boys No. 1, Kingston, followed. Mingled with them was a representation from Belleville, No. 214 L.O.L., with a number representing Young Britons Lodges. The Grand Trunk Society, a private society with badges of red ribbon on the right breast, turned out one hundred or one hundred and fifty strong. Then came the Orange Lodges in no particular order.

After this point the lodges were not distinct, combined in many instances. They included the Duke of York Lodge, No. 41; Shamrock, No. 90; Franklin Centre, No. 69; Hemmingford, No. 44; Huntington, No. 369; Point St. Charles Lodge, No. 1,312. Then a black followed, including a large number of members from Brockville, the British colors, borne by a sturdy Orangeman, came next. The No. 951 Pine Grove and Nos. 293 and 134, or Bell's Corner Lodge, Ottawa District, including altogether 307 members. Then came a representation from the I.O.G.T., Bro. Geo. Hodge, D.D., senior officer.

THE HEARSE

was drawn by four horses, caparisoned in black, and the coffin within was richly decorated.

Among other floral tributes (one previously noticed) was a most exquisite anchor and cross from Mrs. Jno. Horsman. Among the flowers composing it were fuchsias, roses, pinks, mignonette, etc. This rested on the foot of the casket. The young ladies of the *Witness* sent a tasteful immortelle, composed of tiger lilies, tea roses, and other fragrant and pretty flowers. Several other offerings were there, but the names of the donors could not be obtained.

In front of the hearse were Mr. Breadner, Grand Master of the Province of Quebec; Col. George Smith, Past Grand Master; Rev. C. A. Doudiet, Grand Chaplain; G. B. Pierson, Past Grand Treasurer, &c.; Mr. D. Grant, County Master; Mr. A. Mackey, District Master; Boyne Lodge, to which deceased belonged, was largely represented. Its officers headed the hearse; among them were Mr. A. McNab, Master; Mr. J. Hamilton, Secretary; Mr. Cox, Treasurer. The pall bearers were: Edward Scott, of 350; John Johnston, of 413; J. Brown, of 224; Mr. Morcom, of 1,377; W. Percival, of 401, and A. Leckie, of 1,260. Behind the hearse walked

THE CHIEF MOURNERS,

viz., Miss Hackett, of Ottawa; Mr. Henry Hackett, of Montreal; Mr. J. S. McCracken, of Ottawa; Mr. Charles M. King, of Goderich; Mr. John D. McLellan, uncles of deceased.

St. George's society was largely represented. Among the members present were Mr. Kerry, President; Mr. J. Heath, Vice do., Mr Henshaw, Vice do.; Mr. F. H. Reynolds, Sec., Messrs. Lyman, D. Stroud, H. Clare, J. Bauld, F. Kidner, &c.

The Irish Protestant Benevolent Society also turned out largely. Among those present were, J. McMaster, President; Mr. A. A. Murray, Marshal; Rev. Mr. Dixon, Messrs. McMa[illegible], Irwin, Dnnn, Mooney, Thomas, &c.

The St. Andrew's Society also turned out well, under its President, Mr. McLennan, and other officers.

First the City Police, under Chief Penton, followed by Chief McLaughlin and twenty men, the water police. The general public was largely represented. Among those noticed were A. Ogilvie, M.P.P., Mr. A. Perry, Mr. [illegible]ser, &c.

The procession moved slowly off toward Christ Church Cathedral, the band of the Fusiliers playing the "Dead March in Saul." The whole side the street were thickly lined with people, while the windows of every house on the line of march were filled with sightseers and people. The utmost quietness reigned amongst the spectators, but while the Societies were passing St. John street

A SMALL PANIC

was created by a row which commenced between two young men, presumably on the Orange question. One statement is that one struck the other because he had snatched at an Orange emblem worn by a lady, and that on dropping it he ran down St. John Street, pursued by a crowd of boys. The police, under the Chief, left the line of the procession, and marched down St. John St. at the double quick, but failing to see any sign of the continuance of the row in Notre Dame street, they marched back along St. Peter street, and rejoined the main body. The procession then quietly continued its way to the Cathedral, the crowd of spectators still being very great, but keeping the best of order.

An incident not calculated to chime in with the solemnity of the funeral occurred in the part of the street near the Orange Hall. A woman, considerably under the influence of liquor or the weather, began talking loudly about Orangeism, but was soon silenced.

Another disturbance occurred in front of Messrs. Henry Morgan & Co.'s, on St. James street, two men began to fight and the excitement became intense. The crowd, ladies and gentlemen, swayed backward, and screams from all parts of the street and square carried the wild fright to Radegonde street. Here the rush was alarming, and through the square the rush and screams were frightful. Ladies begged admission to the stores as if their lives depended upon it, and it was with the greatest difficulty that quiet was restored, when it was learned that no real trouble had occurred. When the fight was first begun, the Volunteers before the Albert Buildings fixed bayonets, which perhaps had some connection with the panic. In the crush which followed the quarrel at Morgan's corner, a woman was injured. In the panic on St. James street an old lady of sixty years, named Mrs. Mary Doherty, was knocked down, run over, and trampled upon by the crowd. She sustained a fracture of the collar bone, and various bruises and contusions. She had a granddaughter with her whose face was badly bruised at the same time.

During the scene of excitement on Beaver Hall Hill several shots were fired into the air from the ranks of the procession.

The St. George's, St. Andrew's and Irish Protestant Benevolent Societies are to be congratulated on the public spirit which they manifested in attending the funeral.

EVEN THOUSAND IN PROCESSION.

A gentleman who counted the numbers in procession, places it at about 7,000 strong, all able-bodied men; this is exclusive of about 900 of the militia, while the spectators must have numbered at least eighteen or twenty thousand.

CHRIST CHURCH CATHEDRAL.

This Cathedral was draped in black, the pulpit, reading desks, gasaliers and standards being covered with crape. In the front seats were female relatives of the deceased.

Different clergymen of the Church of England in Montreal were in the church, awaiting the arrival of the body. There were Very Rev. Dean Bond, Revs. Canons Baldwin, Evans, Ellegood and Anderson; Revs. Messrs. Baylis, Carmichael, Dumoulin, Empson, Belcher, Lindsay and Godden.

On the arrival of the corpse at the gate it was met by the clergymen, and Canon Baldwin read the solemn words, "I am the resurrection and the life." The coffin was carried to the head of the aisle, and almost immediately the church was filled to overflowing.

THE MARCH TO THE CEMETERY.

Before the procession started from the Cathedral the first division of the military advanced up Bleury street, and was stationed in the following order:—The Cavalry in the Mount Royal Cemetery Avenue; the first section of the Light Artillery, under Colonel McGibbon, at the juncture of the Mountain Park Boulevard and the Cemetery Avenue, and the Royals at the lower end of Fletcher's Field, the [illegible] taking it easy under the shade of the trees, as it was hot. The Engineers and a company of volunteers brought up the rear.

The Rev. James Carmichael read the 39th Psalm, and Rev. Mr. Dumoulin the 90th Psalm.

Canon Anderson read the lesson from 1 Cor., xv

The hymn beginning,

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home,"

was then given out by the Rev. Mr. Baylis, and sung by the choir and immense audience.

Rev. Canon Baldwin read the sentences preparatory to committing the body to the grave.

Rev. Dean Bond read the concluding prayers, and the ceremony concluded.

The service concluded, the coffin was lifted and reverently carried out again into the glad sunshine, to be borne to the cemetery. The *cortege* reformed and the route was resumed along Sherbrooke to Bleury and through Fletcher's field to the cemetery. While the service was being read in church, a report got about that a large body of Catholics were stationed in Fletcher's field, and that they would there attack the procession. The Victoria Rifles and Stevenson's battery were therefore sent ahead, but arrived on the ground, found all quiet. No disturbance of any kind occurred on the way out.

ORATION AT THE GRAVE.

The Rev. Charles A. Doudiet then delivered the funeral oration in the following words:—Brethren of the Orange Order and Christian Friends,—I have seldom felt more at a loss to suitably address an audience of my fellow-citizens than I do to-day. Words expressive of the deep grief we all feel cannot be found, or if they are suggested to the mind, they glide into expression of deep indignation before a speaker in my position is fully aware of it. To make this clear to all, let me recall the events which, for the past few days, have crowded each other upon our attention. The Orangemen of Montreal had decided to keep up the anniversary by what in military terms is known as a church parade. Meeting in their lodge room, and putting on the badges of their order, they intended to walk peacefully to the House of God, and after divine service to return quietly to their respective homes. Hardly were their intentions known, when conspiracies were formed, arms and ammunition purchased with murderous intentions, and threats of every kind made against them. As the day of the celebration drew near, a feeling universally prevailed among the citizens that if the contemplated procession took place there would be riot and bloodshed. The public press, Catholic and Protestant, united in condemning the determination of the Orange Societies. The Mayor of this city implored them to dispense with any public display, giving them to understand, at the same time, that if they persisted in their design of walking, no special protection would be extended to them. The magistrates applied to refused likewise to authorize the calling out of the military force—church trustees denied the use of their buildings—altogether, an impartial observer might have thought, if he had been ignorant of what Orangemen really are, that they were little better than outlaws. A writer to the Press, calling himself a Protestant, gravely suggested that the "leaders" of the Orange order should be arrested, and held long enough to break up the processional arrangements, another no less gravely warned us that, as members of secret societies, we are liable to twenty-one year's imprisonment. We looked in vain for any of the men in authority stepping forward and asserting the majesty of the law against those who breathed threats of carnage against orderly and law-abiding British subjects. Many Orangemen, therefore, felt that, however unjustly and falsely, they would be held responsible for any disorder their celebration might provoke, and when, on the same day, they were approached by deputations, one from the City Council, guaranteeing all necessary protection, if the procession was given up, and [illegible] on the Presidents of the [illegible] to those benevolent associations appealing to those kindlier feelings of charity, which good men know how to value—they urged their breth[illegible] to yield, for the time being, the exercise of an undoubted right, by simply attending divine service in the same unostentatious way in which christians attend it in ordinary circumstances. I cannot say that I am now to have been one of the party of conciliation. I felt this was the only course to allow by my office as a christian minister, and as, many here may remember, that our great enemy was not the hostile rabble, which could meet with lead and steel, but the fortunate opinion of the respectable public of the Dominion. Events have proved that view was a right one. I think that the noble self-denial and spirit of conciliation shown by us has effectually turned public opinion in their favor. They have won a greater victory than if they had walked to church over heaps of slain. But there is a sad reverse to this pleasing picture. The pledge given for protection by the civic authorities have been so recklessly broken, that not few of us have exclaimed, "It is still the old principle, that no faith is to be kept with heretics." We have kept our agreement the letter; how have they kept their's? Whilst the streets and squares swarmed with armed ruffians, ready for any cowardly and bloody deed, the authorities remained active, paralyzed by the inactivity of the mob that could, and should have taken at once the most vigorous measures to disperse the murders and arrest their leaders.

The consequences any one but a fool could have predicted. First testing their courage by a few assaults on unprotected women, that chivalrously attacked our late brother, a hundred to one. What resistance one man could make bravely made, but soon fell with his face to the foe. Would that we could draw a veil over the brutal scene, the horror of which will linger long in the memory of every beholder, whose heart is not utterly callous and lost to shame. And thus it comes that we stand to-day in the badges of woe, on this field of the dead. We feel, as those christians must have felt when tenderly raising the body of Stephen, the first martyr, from the spot where fanatical enemies of Christ had stoned him, they carried him to the grave. In olden time it was truly said that martyrs were the seed-corn of the church. The same thing is true now: Thomas Lett Hackett has fallen, but his memory shall not be lost, and his death will add hundreds of members to the Order, which his foes would destroy if they could.

Without dead before our eyes, we call upon the Mayor of this city to resign a position he has proved himself incapable to occupy with the dignity and honor which are required in the chief officer of a city like ours; we call on all good citizens to give every assistance to those who will track the murderers and bring them to justice; we demand the suppression of organizations seeming to have been formed for the sole purpose of riot and murder, unless they fully justify themselves of these vile intentions. We want no "Molly Maguires" in Canada.

The resolutions of the Orange Lodges, subsequent to this murder have declared that henceforth they will exercise their rights, come what may. This was to be expected. It may bring stormy times, but even storms are needed to clear the atmosphere. Much as we love peace and good-will, many of those who pleaded for them this year will be silent in the future. We would have healed the sore dissension of the past, and how have we been met? Let the spirit of Thomas Lett Hackett answer from the grave where we have laid him. Was a graver of steel, let the occurrence of the past few days be written on the granite obelisk that will mark his last resting-place, that in days to come our children may clearly understand the origin of the coming struggle for the equal rights it is our glory to claim, to fight for, and to die for, under the glorious constitution of the British Empire, and which a certain dangerous class of men in this Province attempt to assail. If our legislators are wise in time that struggle may be a bloodless one, but if it is still to be the suicidal policy of protection to one party and no protection to the other, let the consequences rest upon the heads of those who choose to ignore the value set by true Britons upon religious and civil liberty.

To the friends and relations of our deceased brother, we now unitedly offer the most sincere sympathy in their great sorrow. Yet we know they will not mourn like them that have no hope, God shall bring again with him them that sleep in Jesus. To thee, dear brother, we bid farewell until we meet again "where the wicked cease from troubling, and the weary are at rest." Who knows but that day be near at hand for one or other of us. The lurking assassin may already have marked his victim, and may be even here dogging his footsteps. To all sympathizing friends, Catholic or Protestant, we Orangemen offer our hearty thanks for their presence here to-day, and would here repeat the words of peace of Rev. Father McNamara, of New [illegible] taught our colonel [illegible] hearts will mingle with our hearts [illegible] we may defy the efforts of political knaves or religious bigots to break in upon our perogatives, or to rob us of that repose, that prosperity and respectability which are sure to result from the national unity of a liberty-loving population."

The way to this happy consummation is easy if all English and French-speaking Catholics here imitate the constant policy of non interference with the rights of others of which we Orangemen of Montreal have always given them the example. More we do not want, less we cannot take.

THE MILITARY

were splendidly handled, the orders being issued by Mr. A. W. Ogilvie, M.P.P., who, acting as chief magistrate, had full control of the proceedings. The corps were divided into detachments, one posted at Place D'Armes square, another opposite Wink's store in Victoria square, a third on Beaver Hall Hill, and the fourth at Christ Church Cathedral. When the procession had passed, the first detachment doubled up a position further on along the route, and the others in the same way. About 1,200 men were under arms. The Water Police were stationed at the rear of the procession, after the City Police, Hon. Alex. Mackenzie having given instructions to call them out if thought necessary.

Returning from the cemetery the military accompanied the Orangemen, and when the head of Bleury street was reached, about 7 o'clock, the band which accompanied the Ottawa deputation struck up "The Boyne Water," the Orange Young Briton band "The Protestant Boys," and continued playing the tunes right through Bleury and St. James streets to the Orange Hall. When the airs were struck up

A TREMENDOUS CHEER

was given by the Orangemen, soldiers, and citizens, and continued until the halting place was reached. At the lodge room the military fell out, and the Orangemen proceeded to the skating rink, where refreshments awaited them. The volunteers remained on duty until 11 o'clock, marching to the station to preserve order while the Kingston, Cornwall and Toronto Orangemen embarked on the western train. There was a large number of people assembled to see them off, and hearty cheers were given as the train moved out. The Hemmingford, Sherbrooke, and Ottawa County Orangemen remain in the city over night. It may be stated that not the slightest attempt to interfere with the course of the procession was made. Thousands of people lined the streets, but they were as a rule respectable-looking persons, and nothing could be seen of the mob which made the riot on Thursday, excepting a few dozen ill-looking loafers about Craig street taverns.

The only fight of the day occurred about nine o'clock, when the Point St. Charles Orangemen, numbering about 300, were returning home. The main body passed through Griffintown and over Wellington bridge amidst the jeers of the Irish populace, but no attempt to assault them was made. Three of their number, however, had dropped about a hundred yards behind the main body, and as they entered the bridge a volley from

ABOUT FIFTY REVOLVERS

were sent after them. Wm. Elliott was shot in the neck and back and dropped on the spot. His two companions ran up to the main body, which on hearing the shots turned about, and the fire was returned. Elliott was placed in a cab, and driven to the hospital, where he now lies in a precarious condition. The Point St. Charles men did not attempt to maintain the fight, and after scattering the crowd, the procession marched on. No further disturb[illegible]rred. Several of the roughs were [illegible] but none seriously.

MARKS OF RESPECT.

The Orangemen have been fairly inundated by the number of beautiful flowers, wreaths, crosses, &c., which have been sent in by ladies of Montreal, to be placed on the coffin of poor Hackett, and they desire to express their most sincere gratitude for this mark of respect to their late comrade.

SISTER SOCIETIES.

ST. ANDREW'S SOCIETY.

A very large meeting of the above society was held in the morning of the 16th, at which the following resolutions were unanimously carried:—

"The St. Andrew's Society, after the outrageous manner in which our civic authorities acted, desires to express its opinion that if the Mayor had taken the ordinary precautions on the occasion no loss of life would have occurred; and they condemn in the most severe manner the action of Mayor Beaudry and Chief Penton, and consider them morally responsible for the death of Mr. Hackett."

"This Society deeply deplores the death of the late Thomas Lett Hackett, and the manner in which it occurred, and we hereby tender to his relatives, friends and associates, our heartfelt sympathy and condolence at the loss they have sustained."

"That in view of the unfortunate occurrence of the 12th of July, and the circumstances which caused the death of the late Thomas Lett Hackett, this Society attend at the funeral."

The President, Mr. MacLennan, spoke of the efforts he had made to sustain the resolution of the various national societies, in consequence of which resolution he believed the Orangemen had given up their procession. This he had done in good faith, but on the morning of the 12th when he saw the streets were in possession of the mob and no action being taken to disperse it he had reason to believe that bad faith had been shown. With the Presidents of other Societies he went to the police station and found the Mayor, the Chief and sub-Chief of the police, and the Police Committee sitting together, and sending out now and then a man in plain clothing to see if there was any disturbance. They were like Noah in the Ark sending out a dove to see if the waters had abated, so that they could go out without fear of trouble. The deputation was received in the coolest manner possible. The Mayor acknowledged that the city was in possession of the mob, and that he could not keep the peace. He would not turn out the police nor anything else.

Mr. A. W. Ogilvie said that the terrible occurrence might have been prevented, as had been remarked by Judge Johnson, not by a large body of men only, but by the Chief of Police with five or six men. There had been imbecile and criminal negligence on the part of the authorities. He blamed the Chief of Police and the Mayor. The account of the riot had gone over the length and breadth of the land. Millions of dollars could not cover the loss the city had sustained through it; and while the disgraceful events were occurring, these men with the honor and peace of the city in charge were lunching in the Police Station.

ST. GEORGE'S SOCIETY.

The rooms of the St. George's Society were filled on the morning of the 16th by its members, at which resolutions strongly condemning the conduct of Mayor Beaudry on Thursday, and holding him morally guilty of the death of Hackett, and that the Societies attend the funeral in a body, were unanimously carried. Ald. Mercer said he was in the City Hall with Ald. Stephens, when the Mayor received a telegram from the Hon. Alex. Mackenzie, referring to the anticipated trouble, and asking him if he wanted any assistance. The Mayor drew out a message in answer to the telegram, stating that if Mr. Mackenzie expected trouble he might take what measures he thought fit. He (Mr. Mercer) with Ald Stephens, strongly protested against such an answer being sent, and vigorously condemned the policy of attempting to shirk the responsibility of the situation. The Mayor then absolutely refused to call out the volunteers, whereupon they put on their hats and left the City Hall to draw out a requisition for military protection themselves, and the result would be known immediately. He concluded by declaring that at all hazards the civil and religious liberty of citizens must be upheld. Many other members spoke at length, all giving the Orange Order the highest meed of praise in that their members had uniformly acted in a manner to provoke none, but that had secured for them universal respect.

THE REFUSED PROTECTION.

ORANGE HALL,
Montreal, 7th July, 1877.

SIR,—I have the honor, by direction of the Celebration Committee, to acknowledge the receipt of your letter of the 4th inst., declining to afford them protection on the Twelfth of July next, on the ground that they are not incorporated. In that case how comes it that the city police are present at such processions as that of the "Fete Dieu," and the reception very recently of the Papal Delegate, and the subsequent processions in his honor (are they specially incorporated?) and not only present but actually impeding the passage of peaceable citizens on the Queen's highway, driving them into the side streets and threatening to arrest them when remonstrated with. Is that the purpose for which the people of all creeds pay them? You confidently appeal, you say, to the loyalty and patriotism of the Orange men to avoid any breach of the peace by abstaining from exercising what even you must concede to them, however reluctantly, the right to go peaceably to church, either in a body or individually. Why not, then, have addressed your beautiful and touching appeal to those even you acknowledge to be threatening open violence, and not to us who have no such intention. Is it that your recent experience leads you to doubt both their loyalty and patriotism when they come in the way of their malignant persons?

Sir, you have aided greatly in encouraging these rowdies (we say rowdies because all respectable Roman Catholics should be willing to give to others all the liberty they desire for themselves) by the virtual abdication of your functions as Chief Magistrate of this city, and we now turn from you to invoke military protection through the magistrates, failing which we will trust to ourselves, and prepare to defend our rights from all comers threatened as we have been (and the recent [illegible] us to do this); of course you have read it, and upon you and their heads must rest the consequences, we always remembering our motto, "Defence, not Defiance."

I have the honor to be, sir,
Your most obedient servant,
(Signed) JOHN HAMILTON,
Secretary of the Committee.

To His Worship the Mayor.

RESOLUTIONS OF COUNTY ORANGE LODGE.

At the annual meeting of Orangemen held last evening in the Orange Hall, 81 St. James street, Montreal, at which the Lodges, under the jurisdiction of the County Lodge, L. O. A., were represented, the following resolutions were unanimously adopted:—

FIRST.—*Whereas* the Orangemen of Montreal, with that Christian forbearance, so characteristic of the Orange Association, and at the earnest entreaty of the representatives of the various national and benevolent societies of this city, determined to forego the celebration of this day by a public procession;

And Whereas, the aforesaid representatives pledged their word of honor that they would take such steps as would prevent any insults being offered to women or children going to or returning from church, and also to restrain their co-religionists from making any demonstration of an insulting or riotous character.

And, *whereas*, the aforesaid representatives having failed to keep their word, so sacredly given, but, on the contrary, allowed the streets of the city to be monopolized by a rabble of disloyal and disorderly ruffians, organized for the special purpose of insulting and assaulting peaceable and loyal citizens, male and female, and, finally, committing the most dastardly and cruel murder, ever perpetrated in the city,—

We, the Orangemen of Montreal, declare that we can no longer place the slightest reliance upon any profession of peace and good will that may at any future period be addressed to us, and that we shall take such measures as will effectually protect us from the assaults of such cowardly and bloodthirsty ruffans; and henceforth we shall not only claim, but exercise, the right to parade the streets of Montreal in the same manner as other societies. And, further, no threats of violence from enemies, or entreaties of false friends, shall ever influence our counsels in the future.

SECOND.—*Whereas*, the Orangemen of Montreal, in the exercise of their rights to hold a procession to church, were threatened with violence and bloodshed by the members of a certain Roman Catholic Society, known as the Irish Catholic Union, and having made application to his Worship the

OKA.

To the Editor of the Canadian Gleaner.

YOUR correspondent, the Rev Mr Rogers, doubtless a warm friend of the Okas and with pen and tongue is not only ready to prove that they have been basely wronged, but equally ready, if called on, to go out with his brethren of the Protestant faith to turn public attention thruout the Dominion to the down-trodden tribe, yet his sympathies can be scarcely right adjusted when, with the same breath, he expresses thankfulness for your interest in the sufferings and then seeks to shelter from your reflections and censorship those of whom the Indians are wards. If Mr Rogers was one of a crew ready to start to the help of a sinking ship, and those who had the ordering of the life-boat, either from lack of courage or apathy, delayed sending him and his willing men to the rescue till it was too late, we should understand how he could express indignation for one party and sympathy and deep sentiment for the other, but if he would cover both with the one garment of charity, its breadth would not be compatible with fair judgment. With my good brother, I have an instinctive respect for our rulers in Church and State, but it is so allied with conviction of their responsibilities to defend the wronged and protect the helpless that, if they fail in taking up these accompaniments of power, my regard for Justice more than halves the respect I should willingly cultivate for their honor.

For the Indians of Oka there are two strong parties entitled to speak: The Dominion Government and The Governing Officers of The Methodist Church. The Indians are joint wards of each, and the authority of these Parties surely brings with it responsibilities to speak out if their wards, from any cause, are unjustly oppressed. That these wards are oppressed, and helpless to avert the oppression, a visit to Oka will convince any impartial judge. Two seigniories, or townships, set apart 160 years ago for their support by the King of France, when they were Romanists, under the care of 21 priests, called the Seminary of St Sulpice, are now claimed and seized by a larger body of priests calling themselves by the same name; the Indians may not take timber for building or repairing their tumble-down houses, nor for fuel, their forests are cut down before their eyes and sold as firewood to strangers, and their lands are being rapidly transferred to French Canadian occupants. That the existing so-called Seminary, with Machiavelian skill, has begirt the original arrangement for the Indians with great difficulties, is painfully apparent, but that to solve those difficulties and enforce with impartiality the original compact is "ultra vires" beyond the wisdom, power, and control of the governing officers of this Dominion, we don't allow. The question raised by the Civil Defence Alliance, "Have the Indian wards any rights?" is as yet unanswered, because the voice of the Government has not been heard repeating it. "The Seminary" afraid of the question and *afraid of examination about its own rights*, has acted the part of the Irish obstructionists in the British Parliament, and hitherto no brave "Speaker" has first warned and then used his power to remove them. The Government, from political inducements no doubt, has avoided collision with the Priests, and twice has sought to compromise the matter by engaging to remove the Indians to lands of the Upper Ottawa or Lake Huron. But if the Government of the Dominion has shown a lamentable timidity in dealing with this subject on its merits, has the governing body of the Methodist church come to the rescue, determined to strengthen the enfeebled political knees, and used its extensive influence and power for the helpless wards Providence has assigned to its charge? 'Tis true petitions from it have asked for redress, true it has appointed a strong man from its body to look after and do battle for the one man can do, but if a commander-in-chief of a well-ordered army would be content to appoint one man out of it, even his bravest, to do what the united army together was barely sufficient for, *could he expect either success or applause.* Not a few times in the past 25 years, as my friend Mr R. knows, educational and collegiate matters have been deemed worthy the attention and good will of the general public. Was a one-man-effort reckoned sufficient to secure the ears and hearts of all? Did not the call of Conference go forth and deputations of great name sound it in towns and cities, and, it may be, men of lesser name echoed it thru village and township, and the pens of ready writers took it up and public prints and pamphlets were made to reiterate the arguments, and Canada saw and felt that The whole Methodist Church had laid the subject it advocated to heart and was in earnest about it, and its many friends looked on well pleased and said, "bravely done." Let the same means and machinery, without stint, be put in motion at this time for Oka. Let the question raised by the Civil Defence Alliance, argued out by Dr Borland, obstructed by the so called Seminary, not yet lifted up by the Dominion Government,—let it be put, not by Conference merely, but as the request of Conference by its adherents from every town and city and village and hamlet of Ontario, "*Have the Indians of Oka any right on the lands set apart for their use?*" Let its organ, the strong tongued Guardian, ring out with the intimation that it shall not cease making the demand till a judicial answer be returned. Let the Methodists wake up at the honest call for action, and get on their feet, and there is not a Protestant congregation in the Dominion that would not join, or a municipality that would not back us, and the question honestly taken up *everywhere* outside the doors of Parliament by us will, from necessity, be put within its Halls, and the obstructionists, if ten times stronger than they are, will be warned, and must go backward, downward, before a church demanding only fair play and equity for its members.

Less than taking up the matter by the machinery of the whole Methodist church, is but trifling with great issues and courting overthrow for the Indians and for ourselves. Better far, Bro. R., that we acknowledge we have been derelict and somewhat delinquent, and, in the name of our Master, begin again. If we can show a united Church, all in action, there will be seen to follow a State in action, ending the controversy by swinging without partiality, expediencies or compromise, the ambline of right between our Indians

THE OKA QUESTION.

We print this morning a letter from Mr. George W. Beers, the acting secretary of the Civil Rights Alliance, concerning the famous letter of the Minister of the Interior on the subject of the Oka Indians. Will Mr. Beers be good enough to take counsel with his own antecedent utterances, and then say whether in common honesty he is justified in adopting the tone which he ventures to adopt in his letter, to which we give place this morning? His high toned horror of the suggestion of any party politics being mixed up with this affair, is hardly respectably put on. He says he kept back the letter of the Government on purpose, without any suggestion from any one connected with the Government, and simply with the object of preventing the subject being dragged into the arena of party conflict. Perhaps so. But in that case is it not remarkable that he should have been willing that the public should know that a letter had been written by the Government, and that that letter was not at all satisfactory to the friends of the Indians. Mr. Beers has this merit, and it is a rare one: he has the courage of his convictions. When he wants to say something he never hesitates about taking the whole responsibility for it. We wish there were others as manly in this respect. The letters G. W. B. at the foot of a communication are as well understood by the public as if the name was printed in full. Well, on the 22nd of April the GAZETTE contained a letter with those initials, from which we make a couple of quotations:—"A lengthy docu-"ment has been received from the "Government on this question, which for "gross and unjustifiable impertinence "and undignified threatening has rarely "had a rival." And further on again, "If the Government has determined to "champion the claims of the Seminary "and ignore those of the people, it is "well that the country should know it. "To my mind this is its intention; and "free from any political or party *animus*, "I believe it is a policy which its own "justice loving friends will not permit it "to carry out." That is rather remarkable language for one who was determined that this question should be kept clear of politics, and that no use should be made of it by either party in the election.

We have no desire to criticise very closely Mr. Beers' letter, for the reason that we know him to be influenced by an all-controlling interest in the cause of these poor Indians. But were we disposed to do so, we think our readers will admit that there is enough in the letter to justify the remarks of the GAZETTE. We are told that the letter, although bearing date the 23rd March, had to pass through the hands of the agent at Oka, by whom it was copied, had then to be sent to Mr. Borland, had to be submitted to a meeting of the Alliance for its action, had to go to a special committee for the drafting of an answer, had to await consultation with the Indians at Oka and their lawyer, had to await the action of another meeting of the Alliance called to ratify the reply to it, and that, therefore, "there is nothing "at all wonderful in the delay of four "weeks to do all this." If that means anything, it means that the delay was the result of these proceedings, and yet almost in the next sentence, Mr. Beers says, "I wrote the reply myself, "submitted it to the Council, and sent it "direct the next day, without waiting to "transmit it through the agent at Oka." We are not given the date of this, but it must have been some time before the elections; for Mr. Beers says that "a few "days afterwards" he had an interview with Mr. Mills, and it is certain that on that occasion the party use which was being made of this question was the subject of conversation. After that interview, Mr. Beers had "a three hours' dis-"cussion with a Government official," and here we have this remarkable statement. "There it was again said to "me that those of us who were Conserva-"tives, desired to embarrass the Govern-"ment by bringing on this question on "the eve of the elections. There again "I assured him that no use would be "made of the document until the elec-"tions were over." Surely it is not necessary to say anything further to prove that this letter was purposely held back until after the elections, and that it was so held back as the result of communication, directly or indirectly, with members of the Government. As to our statement that it was held back at the request of the Government, we have to say that it was made on the authority of Mr. Green, whose interest in this question is only second to that of Mr. Beers himself; and most people will be disposed to agree with us that the letter which we publish this morning is very far from justifying the strong terms in which the statement is contradicted.

What we think is that the withholding of this letter, by whomsoever it was done, was a wrong to the people who are interested in this question, and that withholding it because the elections were pending was in fact standing by with the proof in hand to dispel the illusion, while people were exercising their franchise under the impression that their Protestant interests were safer in the hands of the Liberals than of the Conservatives. We do not believe the publication of the letter would have had the slightest effect upon the elections. The Protestant Liberals of Montreal, from the *Witness* down or up, whichever may suit best, are not the people to be influenced by anything of this kind. It might have affected some Protestant Conservatives and made them feel how utterly dishonest were the appeals made to them on religious grounds to support the Liberals. But even that we doubt. But whether it had any effect or not, the Civil Rights Alliance, if, as it says, it is free from party bias, had but one duty to perform, and that was to take the public into its confidence, altogether irrespective of whether there was an election going on or not. By the way, there is another little matter that the public would like to know about. The lawyer for the Indians has complained that he has been unable to get a test case before the Courts, because it can only be brought in the name of the Crown, and that has hitherto, as we understand it, been refused. Now that there is an Attorney-General in Quebec, after Mr. McLaren's own heart, has any application been made to him on the subject? Or are we to have another illustration of the fact that the interests of the Indians must not be permitted to embarass the Joly Administration and its friends?

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them is accepted, would arrange all minor details connected with their removal, respecting which Mr. Borland makes enquiry, as he might find it best in their interest.

I am, Sir, Your Obedient Servant,

(Signed,) E. A. MEREDITH,
Deputy Minister of Finance.

John McGirr, Esq., Indian Agent, Oka, P.Q.

ANSWER OF THE CIVIL RIGHTS ALLIANCE TO THE GOVERNMENT.

MONTREAL, 23rd April, 1878.

DEAR SIR,—As the legal defence of the Oka Indians, and the settlement of the questions between them and the Seminary of St. Sulpice have been transferred from the Methodist Church to the Civil Rights Alliance, the letter from the Department of the Interior of the 23rd ult., respecting certain proposals made by the Seminary of St. Sulpice had to be submitted to the council. The Civil Rights Alliance is composed of all political and religious creeds, organized to secure the civil and religious rights of any creed or class, and is not a body to "interfere between the Government and the Indians."

The Council of the Alliance regrets that the letter of the Minister of the Interior is a plea in defence of the Seminary, containing not only an undignified threat as to the removal of the agent placed in Oka, but a further retraction of concessions proffered by the Government. The Alliance has no political or religious *animus*. It simply seeks to secure certain rights for a people to whom these rights were given, and which rights were recognized for over a century by the very corporation which now aims to reject them. The questions between the Oka Indians and the Seminary of St. Sulpice are not mere questions of sentiment, but of momentous fact and inalienable legal claims. It may have happened, that in the multitude of advisers, voluntary and even official, who have persistently urged the Government to do justice between these claimants, that some conflicting opinions have obtained, as to the real claims and demands of the Indians.

It does not appear that "the best possible legal advice" taken by Government, has been directed to the real question at issue, inasmuch as the letter of the Minister of the Interior declares that this legal advice "has uniformly been that the Indians have no legal title to the soil, that the Gentlemen of the Seminary are not trustees for the Indians, but absolute proprietors of the land, and that no suit against the Seminary *to obtain possession of the property for the Indians* could be successful." Eminent legal gentlemen have given the opinion that the titles under which the Seminary claim an absolute ownership of the Seignories, destroy instead of establishing their claim; that the ordinance of the Special Council of 1840, merely confirmed the original grants with the same obligations; that the Act abolishing the Seignorial Tenure put the Seignories under the common law, as it did the Seignory of Sault St. Louis, the abolition being for the Indians respectively, who should receive the constituted rent in lieu of *cens et rentes*, and the indemnity for the abolition of *lods et ventes*, or the interest of the capital set apart for such indemnity. The 16th section of the ordinance in question (3 and 4 Vict., cap. 30, now cap. 42 of the Consolidated Statutes of Lower Canada), preserves the rights of the Indians.

capable of being converted into canoes: when the Indians require any, we allow them to take them, but on the condition that they will not sell them. In general we cut wood on the lands reserved for the Indians *at their demand only*, either to enlarge their fields or to make new ones; and *if sometimes we have cut some without consulting them*, it was on unoccupied or deserted lands." Again on page 36, in a letter dated 26th February, 1870, he repeats, "The Seminary has always allowed the Indians of the Lake to take firewood in the forest for their own use. They have also been allowed, when asked for, to take timber for building purposes." Again in the "Historical Notice" of the question published in 1876 under the names of the present Curé of Oka and the advocate of the Seminary, pages 17 and 26, the admissions are made: "Each head of a family of these tribes of Indians has had permission to take in the Domaine of the Seminary all the wood necessary for building and heating purposes."

If these statements were at all correct, one of the most serious grievances of the Indians could or would have had no existence. But they are directly contradicted by the plain facts that in every instance where the Indians have attempted to cut wood for these purposes, the Seminary has invariably caused their arrest and prosecution since they have seen fit to change their creed. It has also been stated that permission had to be asked from the forest-keepers; but it is a fact, known to residents of the Seigniories, that these forest-keepers were solely appointed for the purpose of keeping the French population at the rear of the domaine from cutting wood. They never interfered with the Indians until within the last eight or ten years, but frequently arrested French residents for trespass and cutting wood. It is also wholly incorrect that since the Indians have changed their creed they have been allowed to cut wood. The residence of the Methodist Missionary, owned by an Indian, had to be repaired with lumber bought by private gentlemen; many houses are badly in want of repair, and the Seminary will not let the people cut wood for this purpose; houses have fallen into decay from age, and hundreds of the Indians and their families have been obliged to leave Oka for want of house and home, and are now residents in various parts of Quebec and Ontario. Several families are crowded into small dwellings for want of sufficient houses. The necessary firewood has only been obtained by purchase, and by using decayed stumps found on the lands or canoed from across the Lake. These matters are here enlarged upon to show the Department of the Interior, that the statements made by the Rev. Mr. Baile are utterly disproved by facts; and that in no instance have the Protestant Indians of Oka enjoyed the ancient privileges, which have been continued uninterruptedly to the few Indians on the Seigniory who are Roman Catholics.

The Alliance and its advocates do not consider that the Government has any such relations with the Okas as with other Indian bands. The Seminary of St. Sulpice voluntarily assumed the same direct Trusteeship of these Indians

of the Interior wish it to be understood that the Government has no fund to do for these Indians what it has done and is doing for others?

Does the Department intimate that by withdrawing its agent at Oka, and "leaving the responsibility of the consequences to the friends of the Indians," that it is willing to expose the Okas to the annoyances and open persecutions they have endured for so many years? This must inevitably follow, and the Alliance urges the Minister of the Interior to reconsider the position in which these people would then be placed—one dangerous to the peace and prosperity of the country.

In regard to the Test Case, said in the letter of the Minister of the Interior to have been offered in the interest of the Indians, the offer was made by the previous Government, but no case has been secured under which the questions at issue could be tested, and the Seminary has refused to agree to such a case as will make this possible. It has been the constant aim of the advisers of the Indians to obtain a legal settlement of the difficulty, but the Seminary has systematically resisted every effort to bring a proper test case before the Courts, by harrassing the Indians by criminal proceedings and arrests, without ever yet having secured a verdict,—these arrests having been almost exclusively for attempting to exercise the privilege of cutting wood, which the Rev. Mr. Baile declares they "have always been allowed to exercise."

No such judicial opinion has been solicited as that expressed in the letter of the Minister of the Interior, viz., that "the Department is convinced that the only result of taking the case into Court would be to confirm the Seminary in what they claim to be their rights," and "that in that event the Indians would receive nothing." This, it seems to us, is the jurisdiction of the Courts to decide, and it is the earnest desire of the Alliance that if no fair settlement can otherwise be made, such a test case be entered in the Courts by Government as will finally settle the disputed points. It does not appear to us probable that if the Seminary believed the Okas "have no legal rights," they would offer them even $20,000 "for what rights they may have."

In the consideration of the proposal to give the Indians $20,000, the fact stated in the letter of the Minister of the Interior that "out of this sum lands would have to be purchased for the Indians elsewhere," at once renders such a compromise impossible. The fact, too, that Cockburn Island has been deserted by less civilized Indians is certainly no inducement for the Okas to remove there. The letter of the Department speaks strongly in the interests of the Seminary. It offers very poor encouragement to the Indians. Removal under such circumstances would reduce these Indians to the condition of pauperism, which the Department says it is undesirable should occur. Not only is the sum offered wholly inadequate, but the Alliance speaks the earnest desire of the Indians themselves, and speaks it authoritatively, that they be secured on the lands where they have lived so long, the rights they claim, and previously enjoyed undisturbed.

In conclusion, the Alliance cannot advise the Indians to accept the very small sum offered by the Seminary, and the conditions of removal imposed by the Government; and thus not only create the Seminary absolute owners beyond dispute, according to the original title, but place themselves in a much worse position, and remove themselves from the sympathy and support of friends who have done more to educate and enlighten them in ten years than the Seminary of St. Sulpice with all its wealth and power did in a century. This view is that of the people themselves.

The Alliance would respectfully suggest and urge the appointment of a commission, composed of three gentlemen of the Seminary, three members of the Alliance, the head-chief of Oka, with one legal Counsel of the Seminary and one of the Alliance, to discuss the claims of the Indians, the best and most peaceful arbitration or settlement, and to present a signed report to the Department of the Interior. In the event of disagreement, the Alliance will then pray the Government to enter a test case to finally settle the difficulties in the Courts.

The Alliance trusts that immediate action will be taken to bring about some settlement.

Soliciting an early reply,

I have the honour to be, Sir,

Your obedient servant,

W. GEO. BEERS,

Secretary *pro tem.* Civil Rights Alliance.

Hon. DAVID MILLS,

Minister of the Interior, Ottawa, Ont.

THE BUSINESS SITUATION.

The incompetency of the Parliament at Ottawa to deal with the trade difficulties is daily becoming more and more apparent. The Governor General's speech, the accounts, the estimates,—all of the most ordinary routine character,—have occupied the attention of the House these ten weeks or more, and still the ineffectual palaver goes unblushingly on. The active population in general, you may imagine, are very differently employed; those of them at least having any responsibility in merchandising, manufacturing and producing, are absorbed in a death-struggle to keep their heads above water; but their strenuous endeavours, too frequently proving unavailable, they are swept along to the shades of dishonor and bankruptcy, without hardly a sign of sympathy for the general condition being manifested by their representatives at Ottawa. And yet, in a few weeks, if not already, these same majorities of hopeless deadheads will have the effrontery to present themselves to their outraged constituencies for re-election! What grievance can compare in magnitude with having this fine country—unrivalled in natural resources—sacrificed to the stupidity and indifference of men possessed of little or no business training for the discharge of public duties they have had the temerity to assume? Not a man on either side of the House has ventured an explicit explanation of *the adverse balance of trade.* If the statement of that simple but important fact is beyond their capacity, what can the country reasonably expect from their handy-work?

The Alliance is unaware that any hint of making the Okas "pensioners upon the country" has been made by their friends. Societies by the hundred for the relief of the poor of enfranchised communities are necessary; yet the relief which it has been found necessary to extend to the Okas, has been solely in consequence of the curtailment by the Seminary of the privileges and rights they always previously enjoyed to maintain themselves. The people were independent of charity until the Seminary infringed upon their rights. Government has been frequently solicited to relieve communities of white people. Whatever the faults of the Indians may be—and they bear no comparison to those the of more privileged pale face public—an Indian mendicant among the Okas has not been known within the last eight or ten years. In their present distress they have suffered without themselves soliciting aid.

It would be a cruel blow to the interests of the Indians to remove the Agent appointed by the Department. The Alliance is fully satisfied that his presence alone has tended to peace, and is confident that his personal observation and inquiry will convince the Government, that the reports and statements made by the Alliance are fully borne out by facts; and that statements prejudicial to the conduct of the Indians are unworthy of belief. The Alliance would rather suggest that in the interval of the settlement of these questions, the Agent now at Oka, who has evidently familiarized himself with both sides, be given higher discretionary powers, so as to secure to the Indians the acknowledged right to cut what wood they require for building and heating purposes. A serious grievance would thus be removed. The Minister of the Interior will see, that if the Seminary is sincere in its expressions, as represented by the Rev. Mr. Baile, a simple plan is here presented to prove it, and one to which it is hoped the Seminary will consent.

In reply to the questions in the letter of the Minister of the Interior, as to "whether the gentlemen who are interfering between the Government and [illegible] guarantee that the Indians will not lose by rejecting the Indians are prepared to give, &c., the Alliance is satisfied, from the statements the offer of the Seminary," & that if they are secured in the rights they enjoyed of the Indians themselves, that are not persecuted by the Seminary for daring to for over a hundred years, and their content and material progress will be almost change their religious creed, t a certainty.

The Alliance would glad ly see the Government relieved from anxiety in this whole matter, and will se cond any fair and reasonable effort to this end. The "personal wants" of th Indians will be secured by themselves once they are allowed to live and labour undisturbed. Responsible gentlemen are willing to try experiments to promo te the social and material progress of this special band,—experiments which w ll cost the Government nothing, and be of deep interest to the Department o f the Interior. It is desirable to engage them in various branches of mechani cal industry, for which they have shown special capacity. To accomplish thi s, it is necessary to secure the civil and religious rights of the people, the saf ety of capital invested, and the retention of the band in their present conve nient proximity to the metropolis. No movement is made by this Association o n their behalf without first consulting their Chiefs and obtaining their approval. The Alliance would feel it a deep injustice and wrong, were the Okas to be lef t to their own untutored opinion, in a dispute with a rich and talented body of gentlemen like the Seminary of St. Sulpice, and its advocates, more especially as the Department of the Interior seems disposed to deny that the Okas have a ny legal rights in the Seminary.

I take the solitary and abortive attempt of Mr. J. McDonald, Toronto, as a fair example of what we mean. You would expect from a gentleman who has been successful at dealing in dry goods to a large extent, some little comprehension of the subject. Judge for yourself. He takes the customs' records for four years, out of the last ten, and assumes on these figures that imports are ninety-one millions in excess, and calls that a solution, blaming the importers, bankers, and British manufacturers no less, for their confiding credit! Mr. McDonald's own leaders reject all confidence in the mere figures—uncorroborated—but he does not appear to know that much.

Since the advent of Confederation, over a hundred millions dollars cash capital has been imported; the question in point is, Where has it gone to? It does not appear to have been invested in foreign securities, nor have capitalists been importers of Canadian securities from London. If industry is inadequate to pay for the goods imported, then of necessity the capital is consumed; in other words, exported to pay for imports. Canada has a foreign cash account, as well as a foreign merchandise account. If in the latter, exports paid for imports, the cash borrowed by the Government and Loan Societies would be still circulating in the country, which capital would tell decidedly in a reduction of the rate of interest. But no such change being perceptible is additional proof of its absence from the channels of Canadian trade. The sum of cash imported added to the unsettled balances against Canadian importers make up the adverse balance of trade,—the excess of imports! This principle of arriving at the adverse balance is the true one, being supported, not by illusory customs records, but undeniable facts. As regards the principle, we simply challenge contradiction.

The unsettled balances of goods are what is pressing hard on the trade just now. The banks of this country have doubtless assumed a large share of it, depending on the retail trade meeting their obligations at maturity. As to the cash account, we are informed by the Finance Minister that he contemplates effecting another loan to extend maturing bonds between now and 1880! What we have been describing is the actual condition. The question now arises, What are those causes which force trade into the customary channels, leading to excess of credit, excess of imported goods, the borrowing of large sums of money by the Government, and the consequent commercial difficulties? If any one imagines that the trade of the country naturally seeks these channels irrespective of legislation, he is ill prepared to give an intelligent opinion as to the causes and cure of the depression of trade.

We may save ourselves the trouble of seeking for those causes beyond our own mismanagement. In one word, the sole and adequate cause of excessive credit and excessive imports is to be found in the present banking law, which rejects the investment in real estate, and confines the trade of the country to the use of the investment of the capital in the personal property. The consequence is that 400 to 500 millions dollars' capital is ruled out of use, and has no more bearing on the money market than if it were at the bottom of the sea. Under the present law you start a bank with so much paid-up capital, which is

"Nothing in this Act or in the ordinance aforesaid contained, shall extend to destroy, diminish, or in any manner to affect, the rights and privilegss of the Crown, *or of any person or persons*, society, or corporate body, excepting such only as this Act and the said ordinance expressly and specially destroys, diminishes or affects."

Yet this is not the present question between the Okas and the Seminary, and no such desire has been officially expressed to the Government by this Alliance, as the dispossession of the gentleman of the Seminary, and the installation of the Indians as absolute proprietors. It seems evident that the legal advice taken by Government has been directed to an issue not now in question, and one likely to prejudice public opinion against the interests and real claims of the Okas.

The simple questions are these: 1st. Has the Seminary of St. Sulpice obligations to fulfil towards the Indians? 2nd. What are these obligations? 3rd. Will the Government or the courts compel the Seminary to fulfil them?

The Minister of the Interior will perceive that the legal advice received by his Department, as expressed in his letter of the 23rd ult., has no bearing at all upon these questions, and that much of the argument contained in his letter, therefore, fails to meet the real issue.

The Alliance recognizes the fact that the Act of 1840 confirmed certain claims of the Seminary. It does not, however, recognize any revocation of the obligations imposed upon the Seminary by the concessions of the King of France. It rather sees therein an explicit confirmation of those obligations. To satisfy the Minister of the Interior that this position is tenable and just, it would fix his attention upon a few undeniable facts. 1st. The Act of 1837–38, which sought to confirm the Seminary as absolute owners with no obligations to the Indians, was disallowed by the Crown. 2nd. The Act of 1840 was only allowed by the Crown because it contained the very obligations towards the Indians and others which the disallowed Act was made to evade. 3rd. Until within the last forty years or thereabouts, the gentlemen of the Seminary faithfully fulfilled the obligations this Alliance now seeks to have continued, to wit: Erecting house and home for the people, or at least permitting them to erect house and home for themselves with timber from the seignories; prosecuting in the name of and as the guardians of the Indians, trespassers who cut wood on the lands; permitting the people to cut what wood they require for fuel or building purposes, as well as for the small industries upon which much of their existence depends; providing means for moral and religious instruction, and acting in every sense as Trustees.

Attention is requested to the admissions of the Rev. T. A. Baile, Superior of the Seminary, in his letter of the 12th October, 1868 (Parliamentary Return, Third Session, First Parliament, 33 Vict., 1870, page 13), in which he says, "We allow them to take what wood they require for building purposes or for firewood, but we do not allow them to sell it." Also to his reiteration of this statement on page 23, same Return. "If they want any firewood or timber for building purposes, we allow them to have it." "We have but a few pines and the lands, which the Government now occupy towards other Indian bands. Proof of this is apparent from the statements in the letter of the Minister of the Interior, that "there is no fund in the possession of the Government belonging to the Oka Indians," and that "the Department have no means of purchasing these or any other lands for the Oka band, other than such as the amount given by the Seminary."

The Okas occupy a peculiar legal position by no fault of their own. The Seminary petitioned the King of France in 1717 for the Seigniory of the Lake "as a Mission to these Indians," plainly expressing the desire to secure it for "the advantage of the Indian Mission, not only because of the conversion of the Indians, who being further from the city would also be beyond the danger of becoming drunkards, but also to the colony, which in this way would be protected from the incursions of the Iroquois in time of war." It must be remembered that when England took possession of this country, this band of Indians were then under the guardianship and special care of the Seminary of St. Sulpice, on the very seigniory where they still remain; and that from that period till the confirmation of the Seminary Title in 1840, the highest legal opinions held that the estates of the Seminary were being held illegally, having become by the capitulation the property of the Crown. It was no fault of the Indians if they were placed by old legislation in this peculiar position, and left by the ordinance of 1840 under the Seminary trusteeship instead of exclusively Government control. In fact, the Crown is directly responsible for this peculiar relationship, as it disallowed the Act of 1837–38, by which the Seminary tried to get rid of their obligations to the Indians, and put their care upon the Crown.

The plain reason therefore why the Government has no fund belonging to the Okas is that the Seminary of St. Sulpice hold and have always held this fund in trust; have held the position towards the Indians for over two hundred years, one hundred and sixty of which have been in Oka. The Government occupy a certain relation towards the Caughnawaga, St. Re[illegible] which gives it the exclusive control of these Indian[illegible]gis and other Indian bands, Sulpice, by the original deeds of concession and t[illegible] funds. The Seminary of St. a similar relation towards these Okas, which has g[illegible]e ordinance of 1840, occupy of the funds belonging to the Okas. [illegible]iven it the exclusive control

The Seminary maintain that the Okas have n[illegible] they are a tolerated people. Government seems t[illegible]o legal rights in Oka; that the Okas have no legal rights in the Seignory there[illegible]o confirm this view. Now if anywhere else. Thus they are placed in an infer[illegible]; clearly they have no rights which no other band of Indians occupy. If the or[illegible]ior and anomalous position, alienate the Indians rights, it was a wrong and an i[illegible]dinance of 1840 was meant to had or has a legal power to perpetrate, and for wh[illegible]justice which no Government responsible. Nothing is clearer, however, from the[illegible]ch Government must be held as well as from the petitions presented to the Fre[illegible] original deeds of concession, than that these Indians were specially chosen for [illegible]ch King by the Seminary, as well as a special defence of the Island of Montr[illegible]special instruction and care, The letter of the Minister of the Interior declares t[illegible]eal from Iroquois invasions. funds belonging to the Oka Indians," and has no r[illegible]hat the Government "has no them. Supposing now, as the letter of the Depart[illegible]eans of purchasing land for event of the refusal of the Okas to accept a mone[illegible]ment intimates, that in the nary to leave the Seignory, and they are ultimately[illegible]y inducement from the Semi- circumstances of annoyance and restriction whi[illegible] forced to do so by the same others to leave, and then there is "no fund forthco[illegible]ch have forced hundreds of [illegible]ming," does the Department

OKA AND THE GOVERNMENT.

(To the Editor of the Witness.)

SIR,—Your correspondent who writes from Ottawa under date of 19th inst., seems to be very much surprised at your accepting as facts the reports current in that city, in regard to the removal of the Okas to the wilderness of Muskoka, and at the same time attempts to exonerate the conduct of Mr. McGirr in the matter. But he also admits that Mr. McGirr, during his six weeks' sojourn in Ottawa had daily interviews with the Superintendent of Indian Affairs with the object of making some kind of arrangement for the removal of the Indians. This is the very thing that Mr. McGirr is accused of. Why should he act secretly in his negotiations? Why should not the arrangements be made with the Government by the Indians through their chiefs, Mr. McGirr representing the Government, whose agent he is? But this course is not to be followed. Nobody is to know of Mr. McGirr's arrangements, neither of the "issue thereof, no, not even yourself, Mr. Editor, nor your telegraphic correspondent; nor other person can yet tell," and I presume that by this is meant that not even the Indians themselves must know anything about the matter. This must be a very dark transaction, Mr. Editor, when nobody is allowed to see through it; except Mr. McGirr, your Ottawa correspondent, and I may presume the Gentlemen of the Seminary. Now, I hope that your correspondent who has been initiated into the mysteries, and who seems willing to lend his pen to the service of his fellows who are in darkness will answer the following questions that they may be enlightened in some slight degree.

1. What was Mr. McGirr's object in acting as he did at the Council meeting of the band in Oka on March 1st last? At that time a general council was called, at which Chief John Tiwisha presided. Mr. McGirr read a letter purporting to be from the Government, in which the Indians were asked to make an estimate of the improvements on their farms. After a long discussion the matter was brought to a vote, but Mr. McGirr objected to those who intended to go away voting, saying that he had a letter from the Government for them. The Indians voted that they did not intend going, and therefore it was needless to put a value on their improvements. Mr. McGirr at this time, in reply to a question from Chief Tiwisha said that the Government was not prepared to make the Indians any offer, but it would be better for all the Indians to go, because the land is not theirs, and "as I am their agent I will try to get them good farms." In the evening he held a private meeting with those Indians who had consented to go away, and there reported to their friends that the Government were to give them the choice of 60,000 acres of land out of nineteen townships, provisions and clothing for three years, all

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their household requirements, a good farm horse, a milch cow for each family, all the implements requisite for farming, a steam saw and grist mill, and even a certain amount of money yearly. These grand promises induced several of the other Indians to decide to go. Mr. McGirr knew that the Indians were circulating these promises as coming from him, and when ample opportunities were given him to contradict these stories he did not do it.

2. How can Mr. McGirr account for his action in the following instance: After visiting Muskoka with three of his Indians in April last he reported favorably of that place and told his party to be ready, that they were to leave immediately for their new reserve; those who had been induced to promise to go, having faith in his word, sold out their cattle and effects for whatever they could get, and even made boxes to pack up the articles they would have to take with them; and when, as the days passed, and there was no sign of going, and June had nearly come, some of them went to sow their farms, Mr. McGirr forbade them in the name of the Government?

3. How is it that after an absence of some six weeks, during which these Indians who had promised to go to Muskoka, every day were expecting the word to go, has not Mr. McGirr informed the Indians what they may expect?

When these questions are satisfactorily answered I may have some more to ask, for I am in a position to know what is passing in Oka.

QUERIST.

Oka, July 20th, 1881.

(To the Editor of the Witness.)

SIR,—I saw by a recent issue of your paper that the Seminary of St. Sulpice have offered to pay the Protestant Indians of Oka to give over their lands and homes to their vast land-grasping and religious corporation, and leave them landlords at Oka. According to this the Indian claim to the reserve must be good, and why should they sacrifice it for a trifle? I have it from good authority that last winter alone the Seminary cut and sold some eighteen hundred cords of hardwood on the reserve. This is nothing to the wood that was sold in previous years, while a large quantity of land has been occupied by French-Canadian settlers. Why not hold this religious body responsible? Must the Indians be deprived of their own? Does not the sun shine for them, loyal subjects to our Queen and country? If the Government of this so-called free country is powerless, let us see that the Indians are not deprived of their rights.

But a few months ago the Government Indian Agent at Oka, Mr. John McGirr, reported that the Indians were settling down to farming; that the Government had provided seed, and means for repairing their buildings, and that he probably might teach a school near by and still retain the agency. But now we hear of his being at the head of affairs, influencing the Indians to favor the Seminary by removing to Muskoka.

A PROTESTANT.

Hudson, P. Q., July 19, 1881.

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VISITORS FROM OKA.

THE PROPOSED PICNIC—THE NEW SCHOOL—LACROSSE—A LETTER FROM OTTAWA.

This afternoon three hearty-looking Indians from Oka arrived in town on business in relation to the proposed picnic to be held there. They paid a visit to this office, and showed that a great deal of interest is being manifested among the members of the tribe in the proposed gathering. The great difficulty arises in connection with the landing at Oka, the Seminary, which professes to control the wharf, having denied permission for any excursion to land. Various means of overcoming this difficulty have been suggested, among them being a proposal to land right opposite the picnic grounds. In any case the Seminary cannot prevent ordinary passengers from landing, and as the Saturday rate is only $1 return there is little doubt but that many would take advantage of it when the time arrives, but the other plan is much to be preferred, as it saves a long and dusty walk. The Indians speak of many attractions, such as canoe races, lacrosse matches, &c., and a demonstration in Indian costumes.

One of the Indians this afternoon said, with regard to the new school house, that Mr. McGirr had arrived at Oka from Ottawa after a six weeks' stay there but, could give them no definite news. They had made application to be allowed to cut wood for the new school heuse in the village, but the Government had replied that it would be better to bring the lumber from somewhere else, as the proprietorship in the standing wood was not yet decided. Until the Seminary's claim to it had been disproved, they would have to take it at their risk. The Government would not forbid their taking it, but would not guarantee that they would be undisturbed in taking it. The Indians were very desirous of having a suitable school-house.

When asked if there was anything further known regarding the removal of the band to Muskoka, the three replied that Mr. McGirr could give them no further information about it. Said one of them, "There are only twenty-five families who would agree to go, and there are eighty families who want to remain." There are also about thirty families scattered away from the seigniory, who are waiting for an opportunity to come back to it as soon as they can get house and lands.

Being asked whether the young men of Oka have played lacrosse at all this year, one of them replied, "Since all these difficulties we have not played at all, except some of the little boys."

The following letter has been received from Ottawa:

"I am very much surprised to see by editorials and articles in your paper that you deem it expedient to accept as a fact all the unfounded and silly rumors that become current in this city in regard to the Oka Indians. Every item that appears in this case in any of the papers here is only a conjecture, and merely gathered for the sake of speculation, as it is a well-fact that nobody knows as yet what arrangements are being arrived at between the Department and Mr. McGirr. The whole matter as yet is absolutely confined to the Government and its agent at that place.

A great deal has been written and said in regard to Mr. McGirr being favorable to the gentlemen of the Seminary, but I know that such is not the case. Rumors that have been current to confirm this feeling have been altogether without foundation, and I think a great injustice has been done to Mr. McGirr, in for one moment entertaining the thought that he was unfavorable to and working against the Indians. I also know as a positive fact that he is doing all he can to further their interests. It is true that he is here at present on business in this connection and has daily interviews with the Superintendent of Indian Affairs, and it would further appear that arrangements of some kind are being made, but what the issue will be neither you nor your telegraphic correspondent nor any other person can yet tell.

"I thought it necessary to make this explanation as I am in position to know most of what is passing and to diffuse any erroneous ideas people may be entertaining in regard to this matter."

ARE THE OKA INDIANS TO BE TURNED OUT?

SIR,—It appears that the negotiations between the Government and the Seminary of St. Sulpice with respect to the Oka Indians has come to this:

1. The Seminary will give the Indians $20,000 to leave Oka, and thus leave the seigniories its absolute property.

2. The Government will grant the Indians an island in Manitoba.

It is remarkably kind on the part of the Seminary to give a people $20,000 for nothing. It maintains that the Indians have no claims or rights in the seigniory, yet it is anxious to give them $20,000 to go away. Here is a hint for impecunious editors, office-seekers, and such people, who may make something handsome by making themselves obnoxious. Yet it is far "too thin," to use an Americanism, and only serves to show that the Seminary fears a legal contest as to the proprietary rights of the Indians.

I am very sorry that any influence should be brought to bear to induce the Indians to accept this proposal. It is no credit to the Government at all, to do now what could as easily have been done without its intervention. That is no satisfactory way of settling it, *by creating the Seminary absolute owners, where now we maintain it is only a trustee, under pretence of benefiting the Indians*, who will then be sent back to savage life among the wild and uncivilized red-skins of Manitoba, and on an island by themselves at that, far from the Christian and civilizing influences which have brought about their conversion.

This Oka question is a great national question, and every man in the Dominion is interested in it. The Oka Indians are *needed* in this Province. They have silently suffered many years; their influence has been shown in the very jail where they were confined. As a French Catholic gentleman [once a bitter opponent to them] said to me in Ste. Scholastique, "The Seminary fear the prolonged contrast of the conduct of this people with the ignorance and superstition about them. They (the Indians) are civilizing the bigoted Catholics of this county (Lake of Two Mountains), and I hope their friends will keep them where they are."

An effort can be made to raise the necessary funds to test the legal right of the Indians and the claims they have to maintain themselves on and out of the Seigniory. It may take a year or two, but *victory is certain*. It is natural to weary of hard work, but this work is a great national duty, as much our own interest and that of our Roman Catholic friends who do not want to be oppressed by an overpowering ecclesiastical grip upon the prosperity of the Province, as it is that of the Indians.

I think, from present appearances, that the Okas will not have to depend so much upon their friends for support as formerly, as various means are being used to get them work. But it will be a lasting disgrace to us if we now *give in*, and acknowledge by our withdrawal that the defence of persecution and wrong in our Province is a hopeless task.

B.

P. S.—Why is there *"No Report"* of the Oka agency in the last blue book of the Department of the Interior? *The Government is afraid to publish it!*

Oka.—[*Editor Witness*]—SIR,—"Shall we compromise a felony?"—A large, rich and highly influential corporation offer to buy—so! would be the test term—out the "Oka Indians," and remove them to the north pole. I ask shall the people of Canada quietly submit to the banishment of the original owners of this continent, from their homes, which they own, and have occupied the last one hundred and fifty years?—*Montreal*, 13th March, 1878.

letters of gold in their houses and in their hearts and the poor would come in for more general generosity. SANTA CLAUS.

THE OKA MISSION.

The Rev. J. A. Dorion, Methodist missionary at Oka, is very glad to be able to inform the friends of this mission through the WITNESS, that there are now two day schools in good working order on his mission, one in the village of Oka, with 65 scholars in attendance, taught by Miss Ella Akin, a graduate of the McGill Normal School of Montreal, and the other school in the country, about four miles from the village, with 23 scholars in attendance, taught by Miss Charlotte Catherine, an Indian woman, who has been educated in the mission school at Oka. The English is the only language taught in the schools; there is also a very good Sunday-school in connection with this mission. He also acknowledges with thanks the receipt of building materials that he received from friends in Montreal last fall to build the new school house in the country, as follows: Four windows and a door from Mr. James Shearer; door hangings from Mr. Tabb; one keg of shingle nails from Mr. Watkins; one keg of board nails from Mr. Hersey; one box of nails from Mr. Parks; one can of turpentine and a can of putty from Mr. Millen; one box of glass and a can of linseed-oil, and two cans of paint from Mr. Kimber; two thousand feet of

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DAILY WITNESS.

lumber from Mr. Ward; one thousand feet of lumber from Mr. Grier; seven hundred feet of lumber from Mr. Maxwell; eight thousand shingles from Mr. Henderson; a stove from Mr. Gurney; twenty lengths of stovepipe and two elbows from Mr. Prowse, and a large door-lock from Mr. Walker, and also a box of clothing and one dollar from M. E. G., of Quebec, and one dollar from Mr. W. H. Taylor, of Moulinette, per Mr. J. A. Mathewson, of Montreal.

Witness
7 March '81

OKA NEWS.

Mr. McGirr left Oka rather suddenly last Saturday evening, and it is reported by some of the party who wish to leave Oka, that he has gone to Ottawa to negotiate with the Government for the immediate removal of the Indians. Others say that he has gone to Toronto with $10,000, given to him by the Seminary, to purchase the sixty thousand acres in Muskoka.

Chief John Tuvisha, accompanied by Mr. Ignace Attonion, started for Ottawa this morning to have a conference with the Hon. Superintendent of Indian Affairs, about certain matters which concern the Okas.

St. Catharines, Feb, 7th, 1880.

THE OKA INDIANS.

AN IMPENDING EVIL.

SIR,—It was with much regret I read the appeals for relief to the suffering Indians of Oka. I have done what I could in answer to the call, as I believe all are bound to do who hold the faith dear for which these Indians are now suffering, and which places them peculiarly in the position to which our Lord's words apply, viz Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Matthew 25th chap. 40 verse. After making the noble stand these Indians have done on the Lord's side, it would be grievous to see them fall into a state of pauperism, degrading eventually their religious and moral character, and I write to enquire if any plans have been thought of to rescue them from such evil, and by which they could be put into the way of maintaining themselves, and so avoid the necessity of periodical appeals to the charity of others, which would have but one result, that of lessening their principle of self-respect and self-reliance. D.

AN IRISHMAN ON IRELAND.

sidered a very crude measure.

WHY THE OKAS MUST GO.

Curé Rousselot announced yesterday at the Church of Notre Dame that several of the French Order of Monks recently expelled from France, and known as the Trappists, were *en route* for Canada. He intimated that they would probably decide, with the permission of the diocesan authority, to form a branch of their order at the Lake of the Two Mountains, where the Seminary offered them a "magnificent property."

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8 June 188

THE

THE OKA QUESTION.

A DECIDED EXPRESSION OF OPINION.

(*From Our Special Correspondent.*)

OKA, June 7.

A meeting of the twelve Councilmen was held this evening, the two Chiefs Jean Tiwasha and Michel Frett in the chair, with the object of protesting against and denying the "news" which has appeared in the newspapers, alleging that all the chiefs and Indians are willing to leave Oka and live in Muskoka. It is absolutely false. They have never entertained the idea of leaving their Seigniory of Oka which was given them by King Francis (Onontero). It is for this that they forbade the Seminary to buy the land of those Indians who wished to leave Oka. The law says that no white person has the right to buy the land of any Indian. As to the Government agent, Mr. McGirr, they are convinced that he is the author in conjunction with ex-Chief Sanation of all the trouble which exists among the Indian tribe in Oka, he being in favor of those who wish to leave. Ninety Indian families at least have never desired to leave the place.

political reasons."

THE OKAS.

Mr. McGirr, who was sent by Government to protect the interests of the Oka Indians, seems to have become the agent of the Seminary to get rid of them. A telegram says he is in Ottawa completing the arrangements for the removal of the Indians to Muskoka. The Indians are, according to this, to leave their seigniory eighteen miles long by eight or nine in breadth, where they now have reasonably comfortable houses and partly cleared farms, and to accept ten thousand acres, equal to about a hundred acres apiece, of rough land in a wilderness, the most of which is uncultivable, along with an unknown quantity of provisions and farm implements. This land is bought from the Government at fifty cents an acre by the Seminary,

16 July 1881
Witness

THE MONTREAL

which also undertakes the whole cost of the transfer. Mr. McGirr says some of the Indians decline to be removed on the ground that they "do not approve of "the scheme," but he thinks their objections will soon be got over. What are the facts? Simply that the Indians know as yet nothing about what is to be done for them. Some few of them talk of going, giving the fear of further persecution from Brother Philippe as one principal reason for desiring a change, and are under the impression that Government is going to give them sixty thousand acres. The majority of the Indians have no thought of moving. They have not expressed any disapproval of Mr. McGirr's scheme, since it has never been communicated to them. Statements were indeed made which have since proved false, and the Indians were asked to place themselves in the hands of Mr. McGirr and trust to him that all would be well, to which they naturally demurred, seeing that the only thing they had any assurance of was exile from their present homes. They declined to bind themselves till they had a business-like offer which they could lay before their friends. This did not suit Mr. McGirr, and he thenceforth recognized in his negotiations only such Indians as were not averse to a change. Mr. McGirr's opinion that all the Indians will go when the proper time comes is not based on any present intention or feeling of the Indians, who are more and more attached to their present homes, in which they are beginning to prosper, and who are less ready than ever to flee from persecution, The bane of Indian communities is their tribal form. Government should by no act perpetuate it, but should encourage the Indian in every way to aspire to the position of citizen. If the Oka Indians could sell their present farms for value, they would probably one by one find their way to Manitoba and elsewhere, where they might have an equal chance with others to grow into wealthy and leading citizens.

THE WELL PAID WITNESSES AGAINST THE OKA INDIANS.

MORE FACTS. 29 July 81

(To the Editor of the Witness.)

SIR,—The *Gazette* correspondent who writes about the payment of $1.50 to the Seminary's witnesses at Alymer, knows not of what he speaks. The statute quoted by him distinguishes between those Crown witnesses who make affidavit before the Judge, &c., that they are poor and needy, and who are allowed one dollar per diem above their actual expenses, and those who are neither poor nor needy and who have failed to make the affidavit in question—these latter being entitled to their actual travelling expenses and their actual disbursements for board and lodging, not exceeding one dollar per diem, (C. S. L. C., c. 107, 32 ¶ 1-2.)

Now, to come to the facts. The Crown witnesses in the Oka trials made no affidavit of poverty or need. They were allowed the price of first-class passages from Oka to Ottawa, notwithstanding that the majority of them were steerage passengers, and that arrangements had been made between the Seminary and the steamboat line for a reduction in their case. The Attorney-General ordered the payment to them of one dollar and fifty cents per diem, notwithstanding that their actual disbursements were seventy-five cents. It is idle for anyone to deny the above facts, as the writer speaks from personal knowledge. Many a poor farmer has been dragged during the haying season to the Court House at Aylmer, and kept there as a witness for eight or ten days, and because he came in his own waggon and stopped at a friend's, he was told at the end of the time that he was, under the statute, entitled to nothing, as he had expended nothing for travelling expenses or for board and lodging. Contrast such a case with that of Louis Nikarantasa, who received twenty-one dollars and a first-class steamboat passage from Oka to the Court House, in order to enable him to mutter perjured statements, until the Judge begged of the Crown Prosecutor not to allow him to blacken his soul any longer, and to make him leave the witness-box.

EYE-WITNESS.

OKA AND THE GOVERNMENT.

(To the Editor of the Witness.)

SIR,—Your correspondent who writes from Ottawa under date of 19th inst., seems to be very much surprised at your accepting as facts the reports current in that city, in regard to the removal of the Okas to the wilderness of Muskoka, and at the same time attempts to exonerate the conduct of Mr. McGirr in the matter. But he also admits that Mr. McGirr, during his six weeks' sojourn in Ottawa had daily interviews with the Superintendent of Indian Affairs with the object of making some kind of arrangement for the removal of the Indians. This is the very thing that Mr. McGirr is accused of. Why should he act secretly in his negotiations? Why should not the arrangements be made with the Government by the Indians through their chiefs, Mr. McGirr representing the Government, whose agent he is? But this course is not to be followed. Nobody is to know of Mr. McGirr's arrangements, neither of the "issue thereof, no, not even yourself, Mr. Editor, nor your telegraphic correspondent; nor other person can yet tell," and I presume that by this is meant that not even the Indians themselves must know anything about the matter. This must be a very dark transaction, Mr. Editor, when nobody is allowed to see through it; except Mr. McGirr, your Ottawa correspondent, and I may presume the Gentlemen of the Seminary. Now, I hope that your correspondent who has been initiated into the mysteries, and who seems willing to lend his pen to the service of his fellows who are in darkness will answer the following questions that they may be enlightened in some slight degree.

1. What was Mr. McGirr's object in acting as he did at the Council meeting of the band in Oka on March 1st last? At that time a general council was called, at which Chief John Tiwisha presided. Mr. McGirr read a letter purporting to be from the Government, in which the Indians were asked to make an estimate of the improvements on their farms. After a long discussion the matter was brought to a vote, but Mr. McGirr objected to those who intended to go away voting, saying that he had a letter from the Government for them. The Indians voted that they did not intend going, and therefore it was needless to put a value on their improvements. Mr. McGirr at this time, in reply to a question from Chief Tiwisha said that the Government was not prepared to make the Indians any offer, but it would be better for all the Indians to go, because the land is not theirs, and "as I am their agent I will try to get them good farms." In the evening he held a private meeting with those Indians who had consented to go away, and there reported to their friends that the Government were to give them the choice of 60,000 acres of land out of nineteen townships, provisions and clothing for three years, all

ommons,
, Feby. 21, 1880.

THE OKA TRIAL.

To the Editor of the Canadian Gleaner.

THE Oka trial has passed into the future and will never be resurrected unless the Seminary once more brings it to life.

Many ask, What will be the next play on the programme? Echo answers, a change of venue. The Seminary asked for a change of venue, which they got at Aylmer, and what then? why the jury could not agree, nor will any jury agree unless a straight colored set of twelve men be found who will be obliged to believe a charge similar to the one given to the jury at Aylmer. We know for a fact, that before the charge to the jury, on last trial, the twelve men, honest and true, stood eleven to one for acquittal. I would simply ask, why should eleven men (honest and true) agree upon acquittal before the Judge's charge? Was the Judge biased, or was it because of the address of the Attorney for the Seminary? Perhaps the learned counsel can inform us. The Attorney for the Seminary did his best to influence the Jury by referring to creed, nationality, &c. Contrast his address to the Jury with that of Mr Maclaren's, attorney for defence, who said not a single word in regard to religion, creed, or nationality, but gave a clear statement of proof as given by the several witnesses, and then left the whole matter with the Jury. Mr Foran, Mr Maclaren's associate for the defence, in a forcible speech, made the case very plain to the Jurors, and to him much credit is due. Mr Foran is a rising lawyer of our good city, and will be sure to make his mark.

There is one point on which the tax-payers of this *poor* Province of Quebec have much to say, and it is this: You have been taxed to the tune of some $10,000, for three trials, and will you submit to a fourth, merely to satisfy the desire of some one to convict these poor persecuted Indians? I think not. So far, there has been no evidence but that of the man Perillard, of whom many witnesses swear positively he was not at the point of observation he (Perillard) swears he was, just when the fire was set. Also, it is a well-known fact that several of the witnesses for the prosecution were absent from Oka at the time of the fire, yet they swear positively as to facts. Further comment is not necessary, as British fair play seems to be getting played out in this our Province of Quebec.

SAKOTANARAS, Chief.

Montreal, Feby. 17th, 1880.

[The trial was an expensive one for the Okas. Over fifty witnesses had to be taken all the way from Oka to Aylmer, and kept there for a fortnight, while Mr Foran received his well-earned fee. A number of warm friends of the persecuted tribe have subscribed liberally to pay these expenses of the defence, but there is still a balance due of $110. Any subscriptions left at the Gleaner office will be forwarded. The Indians, wearied of always being the prosecuted, have turned the tables by causing the arrest of Bully Fauteaux for cutting wood on their reserve. He has been committed for trial at the first assizes.—ED. G.]

WEATHER REPORT BY DR SHIRRIFF.

cannot be increased, the public will come to their aid by supplementing it, but so long as there is an expectation abroad that an exception will be made in their case, and an adequate allowance set aside from the funds, the voluntary subscription will make slight progress. If the officials in charge of the fund knew the importance of letting the public know at once what they mean to do, we are sure they would not longer delay in coming to a decision. During the past week we have received $2 from Daniel M'farlane, $2 from a lady, and $2 from a friend of the oppressed, making $26 in all received at this office.

BRIGHT DAYS IN OKA.

A DAY AMONG THE INDIANS—THE FARMING COMMUNITY—FULFILLED PROMISES.

On Saturday evening a WITNESS reporter took the train to Vaudreuil, thence drove along the river shore to Como, crossed over to Oka, and there received a hearty welcome from Rev. Mr. Dorion, the missionary of the reserve. Mr. Dorion had nothing but favorable reports of the great majority of the Indians. They have been clearing more land; their houses are much better looking, and more comfortable than for years past, and the ones recently built have enabled the Indians to live in a more civilized manner than they had been accustomed to do. But, perhaps, the most pleasant sign of all was the garden which stretched out in front of or behind each house, and in which the universal potato forms the principal feature.

In the morning the first order was a drive out to

THE NEW SCHOOL HOUSE

in "the country," about four miles up the river from the village—amongst the farmers. This is now the only public building the Indians possess, and is a very substantial and comfortable place of meeting, but altogether too small for religious services. The drive to it is a very beautiful one. From the top of the sand hill the view is one to excite admiration. Right below glide the waters of the Ottawa, hemmed in by verdure clothed banks, rising up behind which are eminences graceful in form and rich in color. Down the river on the opposite side the steeple of Vaudreuil Church is visible, and the green waters of the St. Lawrence, and on the north side, the Back River, beyond which rises Mount Royal. A cool, invigorating breeze comes up from the river. We are now on the Indian common, which stretches for some distance. In it were seated some twenty Indians waiting for the teams which their friends from the country are accustomed to send to bring them to the church. The common is fenced in, and has a gate guarded by one man so that no cattle may trespass on the cultivated land. The caretaker is recompensed for his trouble by the free enjoyment of a house and plot of ground. On passing this gate we are

IN THE FARMING DISTRICT.

The division between properties is rather indefinite, there being no fences or any visible evidence of boundary. Some farms are fairly cultivated after a primitive fashion, but much more might be made out of the majority of them, if not all. The Indians, however, are settling down to farming for a livelihood, and the probability is that they will turn out excellent farmers. A sad evidence of official bungling was the farm of ex-Chief Louis Sanation, which, last year, had been cleared for him, the Indians making a "bee" for the purpose. This year it has been neglected, and as a result is overgrown with saplings. In a subsequent conversation he said that the reason he did not cultivate nor let it on shares was that the Government had forbidden him to do so. The same policy seems to have been pursued in regard to the whole of the Indians who expressed their intention of going to Muskoka. They were

NOT PERMITTED TO SOW THEIR CROPS;

they have sold their household effects; the money obtained for them has gone; the Government have not moved them as yet; the Government agent has been away for a month, and the majority of those who have trusted to the promises of removal are in very straitened circumstances.

The school-house was filled to overflowing, some worshippers having to sit on the steps outside. The total congregation would number about 130 persons. A great improvement was visible in the dress of both the men and women. The younger men had white shirts and Byron or Shakespeare collars, and suits of respectable black were visible here and there. One, a man of middle age, who, however, has taken as his consort a Frenchwoman, had assumed the dignity of a black silk hat. It is a much less expensive matter for the Indian women to dress in the height of fashion than the men. With many and bright-colored shawls and a good pair of boots, or with slippers which show the least bit of a bright colored stocking, an Indian belle is happy. But amongst the congregation on Sunday morning there were some six hats of the shapes peculiar to feminine taste—usually with broad brims tucked up here and there, and set off with a feather and flowers. It is evident that the Indian women have adopted a fashion that once prevailed in the higher circles. There were several snuff boxes in church, and occasional pinches were indulged in, and the box was never taken out without being passed around to all within the immediate

Witness

TUESDAY, JUNE 28, 1881.

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...PLES OF QUEBEC LEGISLATION

...to show the kind of laws our pro-
...-makers pass. Such being the case,
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...n public estimation? When to that is
...he fact that not a few of the leading
...power have been strongly suspected of
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...n to have been offered, and one to have
...ted, bonuses from parties to whom
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...s unconstitutional advantages; with scandals
... the Tannery land swap and St. Lin un-
...asantness; with the admission made by a
...emier to the Lieutenant-Governor, that the
...egislature was ruled by a railway ring; with
... bankrupt appointed to the charge of the most
...aluable provincial asset, is it strange that hon-
...st men should look askance at the powers who
...ule in the Province, and that the local Legis-
...ature should be rapidly falling into contempt?
Mr. Church, if he wishes sincerely to know why the Legislative Assembly is losing ground in public estimation, will find there are other and stronger and more unpleasant reasons to assign for the fact than their modesty in not protesting against the encroachments of the Federal authorities. Mr. Marchand, with great truth, pointed out another reason for which the Provinces have lost ground, and that is the attack upon the autonomy of the Province, made by the removal of Mr. Letellier, in compliance with a petition, signed among others, by Mr. Church himself. Mr. Mathieu said that the removal of Mr. Leteilier was the carrying out of the principle of responsible government, and it is needless to say, alluded to Mr. Lafontaine and Lord Metcalfe. There is, of course, not the slightest resemblance between the two cases, but as probably not one in twenty of his hearers knew exactly the point at issue between Mr. Lafontaine and Lord Metcalfe, and still fewer are aware of the little political intrigue which was at the bottom of Mr. Lafontaine's resignation, and which was defeated by the Governor's firmness, the comparison, no doubt, was most effective, Mr. Ross put the question on the proper ground. For himself, he said, he did not very much care how long the duration of the Legislature was made, but he thought that a point which ought to be left to the decision of the people. Let the prolongation of the Legislature be made a question at the next elections, and the electors decide it. As the question now stood it seemed very much to be simply how long will we vote ourselves into office.

neighborhood. The men, however, indulged in no such luxury.

The service was especially interesting. The Rev. Mr. Dorion preached in French, his subject being the Temptation of Jesus. His remarks were interpreted by the interpreter into Iroquois, not sentence by sentence, but half the sermon at a time. At the conclusion of the preaching service a class meeting was held, in which there were evidences of much interest and spirit. The singing was especially good.

In the evening a united prayer and class meeting was held in Chief John's house, which also was crowded. Here, so interested were the Indians, on several occasions two stood up and spoke at the same time, but still the meeting was very orderly and there was

AN ABSENCE OF SNUFF.

Yesterday morning a Council meeting was called for the early hour of 6.30 to protest against the disposal of the land of the reserve to any not members of the Indian band in whose interest the reserve is supposed to be held. Chief John in introducing the subject of discourse said that the band first was settled on the Island of Montreal, and thence moved to Sault au Recollet and afterward to Oka. They are quite satisfied with their present reserve and intend to remain on it. Some thirteen years ago, when they had some trouble with the Seminary, a deputation was sent to Ottawa and was informed by Mr. Sprague, Deputy Minister of Indian Affairs, that the seignory belonged to them and that the Seminary were simply their guardians. They, therefore, have resolved that they would from this time resist the settlement of any whites amongst them in violation of the law regarding Indian reserves. This resolution being put in form was passed by a unanimous standing vote of the Council.

While the meeting was in progress the "Princess" arrived in sight and our reporter left on it. On arriving at Montreal the wharves presented a striking appearance from their bareness and the want of life on them.

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MR. GAULT'S GIFT

TUESDAY, JULY 12, 1881.

The French residents at Oka are very sore because the Indians have not gone away, and there is no sign of them leaving. Many of them were all ready to take possession of the Indians' farms. A French mechanic from Montreal visited Oka in June to select his house. He told the Rev. Mr. Dorion that it had been given out in the French parish church in Montreal that the Indians were all going away, and the Seminary invited members of their congregation to go there to reside. Oka was pictured as a most important place, which yet would rival Montreal.

Those Indians who thought of going away seem to have no plan of action. Chief Louis returned from Ottawa at the close of last week, where he had been searching for information. His report, according to general rumor amongst his adherents, is that all is ready now except the $40,000 which the Seminary are to pay the Government for the Indians. When this is paid everything will be all right.

The Indians are very anxious to have their Montreal friends pay them a visit, and are about preparing the grove for a picnic.

THE OKA QUESTION

ZETTE."

TO THE EDITOR OF

SIR,—If the statements
to-day on the Oka questi
could afford more mater
did "scandal;" but whatever certain parties or papers would like to make of this matter, be they Conservative or Liberal, it has friends enough on both sides who care more for justice than they care for party, and who will expose any attempt to use it for "party purposes." It is perfectly consistent with one's political attachments to keep this Oka question unspotted from party purposes. If not, then it is better to be no partizan, and to be honest.

1. The reasons why the Government letter was not published "until after the elections" are very simple. Though dated 23rd March, it had to pass through the hands of the agent at Oka, who, after copying it, sent it to the Rev. Mr. Borland at St. Johns. A meeting of the C. R. Alliance was then called, a special committee appointed to frame a reply. The Indians at Oka and the lawyer here had to be consulted, the reply had to be written, and another meeting of the Alliance called to ratify it. There is nothing at all wonderful in the delay of four weeks to do all this, especially as the former Secretary of the Alliance had, in the meantime, got into public difficulty, and I had to assume his office, *pro tem.*, and get the Alliance books and papers out of seizure. There was every excuse here for delaying the whole matter "until after the elections," but there was no delay whatever.

2. It is absolutely untrue "that the publication *was delayed at the request of the Government until the elections were over.*" The falsity of this charge might have been obtained by one minute's inquiry from me, before making such an accusation. I wrote the reply myself, submitted it to the Council, and sent it direct the next day to the Hon. Mr. Mills, without waiting to transmit it through the agent at Oka.

A few days afterwards I had a private interview with Mr. Mills in Ottawa. I think I removed some wrong impressions he held. He certainly paid great attention to what I had to say, and showed an impartial desire to have the question settled. He did not say one word about the "elections," made no allusion to the question being used for "party purposes," but without any hint from him I assured him that certain rumors were untrue, that *those of us who were Conservatives* were trying to make political capital out of the letter of the Government. I had been told this in Ottawa, and Mr. Bowell, when introducing me to Mr. Mills, remarked that "it was certainly not a Conservative movement, as the largest proportion of the Council were Liberals." I do not fear to say here that I was personally solicited by leading Conservatives to publish the Government letter before the elections, just as I am sure some leading Liberals would gladly do, if the tables were turned. When there are partizans eager enough to use the vilest tool they can handle to harm harm "the other party," it is no wonder that even mild partizans should be eager to use this Government letter.

It is a fact that some Liberals in the Alliance opposed the publication, but no *party* arguments were used on one side or the other. It is a fact too, which common fairness compels me to state, that most of them *urged its publication*—not likely for "party purposes."

After my interview with Mr. Mills, I had a three hours discussion with a Government official well posted on the question, but this discussion was with a few friends in the evening, and had no official meaning. There it was again said to me that those of us who were Conservatives, desired to embarrass the Government by bringing on this question on the eve of the election. There again, I assured him that no use would be made of the document until the elections were over. So that instead of a Liberal scheme to keep back the letter, it was solely *my own doing*, and I did it simply *because I saw that an attempt would be made to use it at the time.* The Government had no more to do with delaying its publication than the man in the moon. I might have easily sent it to the papers in time to cause the profound sensation at its arbitrary and undignified tone, which it has since caused. I took upon myself the responsibility of keeping it back, and am willing to be blamed for doing so. What I personally think about the letter has been made public; but I do not wish to see the question used either to embarrass or exonerate one party or the other. Any excuse is used now-a-days to have a fling at a party in or out of power, and I know many would be glad to make such use of this question.

It ought to give you satisfaction that the Okas' friends "roar as gently as any sucking dove." You have yourself strongly condemned "strong writing from the friends of the Okas." To-day you are disappointed at not finding it, and pay us the compliment of sarcasm for now discussing the matter in the very dispassionate way you yourself suggested it should be discussed. The reply of the alliance is *strong in its facts.* It can afford to leave "strong writing" to people who have no facts to deal with.

Your allusion to "the Jesuits" is irrelevant. In the correspondence with the Government, no such language has been used against the Jesuits as has been editorially produced in the GAZETTE. It once suited the policy of the GAZETTE to say rough things about the Jesuits. It may yet suit its policy to say great and good things about the Okas. People who cannot separate a question like this from politics are not the friend of the Okas. I think I would rather have the reputation of being their foes than their friends.

Yours,

W. GEO. BEERS.

May 9, 1878

THE GOVERNMENT OKA INDIAN AGENT'S REPORT.

(To the Editor of the Witness.)

SIR,—In one of your recent issues is a report to the Government from Mr. John McGirr, their agent at Oka. I desire to call attention to two statements in it, which, because of their defectiveness, are calculated—designed, I fear, for such an end—to make a false impression. On the arson case, Mr. McGirr remarks: "It is hoped that this unprecedented case will soon be brought to a termination, and save the Indians further trouble and *expense.*" What expense Mr. McGirr would have them saved from is hard to determine, seeing in each trial all their expenses have been borne for them, even to providing them with passage to and from the place of trial, supplying them with provisions and a place to stay in, while in certain instances their families at Oka have had to be supplied with provisions. Again, "referring to educational matters," he says, "some twenty-five families, residing about four miles from this village, finding it impossible to send their children to the village school, have decided upon erecting a school house in their own neighborhood, where the wants of over forty children of school age will be met in the way of learning; operations have already been commenced, and it is expected that the building will be completed and ready for occupation in a few weeks. It is a commodious one, and will be useful for other purposes as well."

Now, in reference to the school-house here referred to, there are facts—some of them of a painful nature, in which Mr. McGirr figured—which render it out of the question that he should be ignorant as to how this school-house was built, at whose instance, and by whose means; and that to none of these the report should have the slightest reference is a strange fact when viewed alone, and separate from other facts to which I must refer. When at Oka last September I called the attention of the Indians to their need of a school at the place where these forty children lived. Further, I said to them, if they got out from the forest the timber necessary for the body of the house, we would get them the other materials necessary for the building. This they agreed to, and Mr. Dorion accompanied me to Montreal and was successful in collecting lumber, planed and rough shingles, door and windows, with glass, paint and putty, with brick and lime, &c., &c. In a word, all that was needed for the house beyond the rough timber which the Indians got out of the woods. And further, Mr. Dorion had to supply these Indians with provisions all the time they were engaged in the work.

Why Mr. McGirr can ignore the work of the Methodist Church in Oka in behalf of the Indians is beyond my apprehension, unless it is that I declined giving him our school to teach at Oka, and shortly afterward Mr. Dorion refused to allow him the use of our school material to use in a night school which he subsquently opened for his own emolument. Whether or not these are the reasons for Mr. McGirr's conduct toward the Methodists at Oka, one thing is certain that from that time his conduct has been positively that of antagonism, of which I could give a number of instances. One I will give which will speak clearly to the point. From a report Mr. McGirr sent the Indian Department, an extract was sent by the Department to Dr. Sutherland, our Missionary Secretary at Toronto, and by him forwarded to me, with following remarks: "I have just received a communication from the Department enclosing an extract from Mr McGirr's report complaining of the non-progressive condition of the school, that the attendance was small and irregular, especially during the last half of the year; that the parents express great dissatisfaction with the English teacher, Mrs. Dorion, that she has been careless and unfaithful in the discharge of her duties." Now I felt persuaded the whole statement was a misrepresentation. I had examined the school in the presence of a number of friends, Indians and others. I never saw the school at Oka in a more efficient and progressive condition. And testimony to this fact was given by the Rev. Mr. Carson from the other side of the lake; while Chief Louis said, how thankful they ought to be that such instruction was given their children.

However, I took Dr. Sutherland's letter and went to Oka, and made enquiry of a number of Indians if they had heard from anyone a complaint about the school, and of Mrs. Dorion's attention to her duties as a teacher, and they all declared they never had, and looked surprised at such questions being asked.

Ere I left Oka, I copied from Dr. Sutherland's letter the portion referring to the school and left it with Mr. Dorion. Shortly afterward I got a letter from Mr. Dorion, saying he had called on Mr. McGirr, and showing him the extract from his report asked how he could make such a statement about the school. He at once admitted that he had no knowledge of the school himself, but had drawn his report from the statements made to him by several Indians. When asked who those Indians were, he said for peace sake he would not give their names.

But, said Mr. Dorion, you once visited the school during Mrs. Dorion's absence, she having gone to see her mother who was dangerously ill at the time. Yes, he said, I did visit the school at that time; and examined the children in reading, spelling, arithmetic and geography, and was much pleased with them.

Comment on the above, I submit, is unnecessary.

JOHN BORLAND.

Granby, 5th April.

CHURCH PARADES.

(To the Editor of the Witness.)

SIR,—We do not raise the question of church parades, although in the case of a volunteer force or citizen soldiery their necessity and utility is questionable. But we think the band is an unnecessary accompaniment on such occasions. If the parade is at the usual hour of service, and the military get out a few moments before some neighboring church, then the music disturbs some congregation at the celebration of communion or some other part of the service. If it is held in the afternoon, the temptation to the boys of the Sunday-schools to be late or to absent themselves is very great. In this city we

TUESDAY, APRIL 26. 1881.

think we have quite enough of Sunday processions and parades without regiments going to Protestant services in a fashion which disturbs the solemnity of the Sabbath. It is worthy of note in this connection that in Halifax, N.S., and in garrison cities in other parts of the empire, more especially in Scotland, the regimental bands do not play on the march to or from church. We hope our volunteers will follow the example of courtesy and consideration for the feelings of others, thus set them by their brethren of the regular army.

OBSERVER.

WHY IT

THE OKA ARSON CASE.

A CHAPTER OF NOTE-BOOK JOTTINGS, ILLUSTRATED.

A reporter's note-book at any interesting trial almost invariably contains many items which, through haste in the preparation of his daily roll manuscript, or other reason, never see the light. this occasion, however, advantage is taken of portraits which appear in this number of the ITNESS to collect a few of these straggling ns, which probably will prove of some interest. twithstanding the statement made at an early ge of the trial that the character 8, often seen in e Indian names, represents the consonant sound the English *w*, it doubtless has proved a stumbling block to many in the pronunciation of these names. The Iroquois language was first written by a Frenchman. Meeting in the Indian the consonant sound represented by the letter *w* in English, which is not indicated in the French, he was forced to represent it by some character not in their alphabet. Perhaps not knowing English or more probably being too proud to borrow a letter from the alphabet of the traditional foe of his country, or because he preferred to go farther back to the Greek, he adopted the character 8. It is said that this is a corruption of the Greek 8 or *ou*, and in support of this the the statement is advanced that some of the earlier representations of the Indian language were in Greek characters.

Regarding this language, some good things were got off during the trial by His Honor Mr. Justice Johnson. The Indian witnesses were, like the rest of the race, naturally phlegmatic and very slow in speech. The delay in giving their testimony from this cause was aggravated by the fact that the questions to them had to be

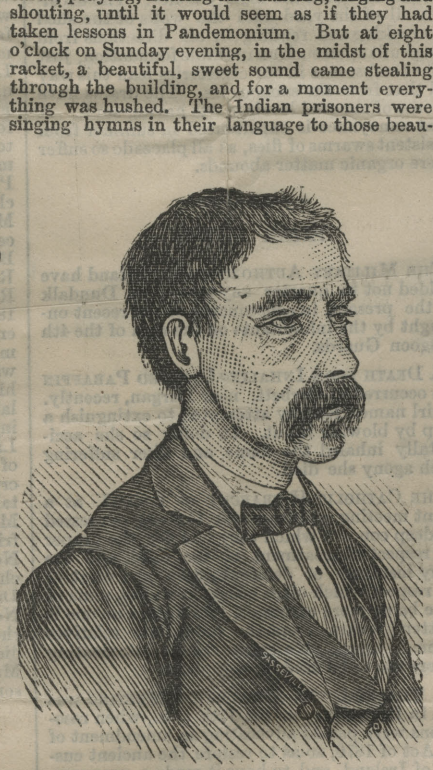
REV. FATHER LACAN.

translated from English or French into Iroquois, then back into French by one interpreter and into English by another. His Honor, who had expected the whole trial to last but a few hours, was naturally enough disappointed to see before him an array of some forty such witnesses, and on one occasion, during a dispute as to the proper translation of evidence, expressed himself somewhat as follows : I do not think there is any place in the world except Lower Canada where such a mode of trial would be allowed. First a question is asked ; then it is translated by an interprreter who is sworn to tell the truth—a very proper man I have no doubt ;—then the witness makes a noise of some kind which we may infer is speech ; then it is diluted into French ; there is a dispute over it ; it is again turned over into English ; and you call it —evidence. Well I suppose it's all right, but it would be allowed in no other country in the universe.

Speaking of the witnesses recalls an extraordinary difference in the treatment between those for the Crown and those for the defence. At the beginning of the trial Mr. Mousseau moved that all witnesses be removed from Court. The Crown witnesses were then placed in a hall or room opening out from the Court room from which every word intended for the jury could be heard while the witnesses for the defence were locked up in a small room downstairs in which they were almost stifled by the heat from a huge stove, while no ventilation could be obtained until Mr. James A. Mathewson, one of the incarcerated, managed to break open one of the windows.

statute, but under it the whole jury could be English-speaking, the only limitation being as to the number who spoke that language. But notwithstanding this agreement only five of the jury were English-speaking, which was made the subject of a protest on the part of the defence, which, in the case of a conviction, would in all probability have upset the trial. It is interesting to learn something of how these jurors were selected. Two, at least, out of the English-speaking jurors at first summoned, Messrs. Watson, of the Lachute Road, and John Smith, of Cushing, were over age, and in the case of Smith the clerk of the municipality had previously given due notice of that fact. But, nevertheless, they were summoned, and, of course, refused to serve. Their selection in the first place may have been a mistake, but it is remarkable that the name of but one English-speaking juror was added to the supplementary list to fill their place, that of the twelfth English-speaking juror being filled by one whose language is French. This English juror, whose name was added to the supplementary list, with two others, was challenged by the Crown when the time for selecting the panel in the arson case came, no cause being given. The reason subsequently advanced by a court official was that the three stayed in the same hotel with Mr. McLaren, and one or two other English-speaking citizens. The strength of this objection is very manifest when it is considered that nearly all the jurors put up at the same hotel as Mr. Mousseau, the counsel for the prosecution, and he could easily understand that the counsel for the defence was quite as wideawake as himself. However, he made two slight mistakes, for he challenged a man from his own hotel, evidently in mistake, and Mr. McLaren kept his self-respect entirely above suspicion, as far as influencing the jury by any but legitimate means was concerned. But to come back to the juror whose name was on the supplementary list. He is Mr. Dudderiddge, carriage builder of Lachute. His portrait is one of the illustrations of this article, and is given to show the kind of man who would not suit the Crown for a juror. Mr. Mousseau is fortunate sometimes in his selection of a jury, as for instance that memorable one which, after three days' evidence and speeches did not know whom they were trying and brought in the prosecutor not guilty. It is quite evident that Mr. Dudderiddge would not suit him, and his anxiety to have the case tried in Montreal, where such a jury as he desires might be obtained without very much difficulty, may thus be explained.

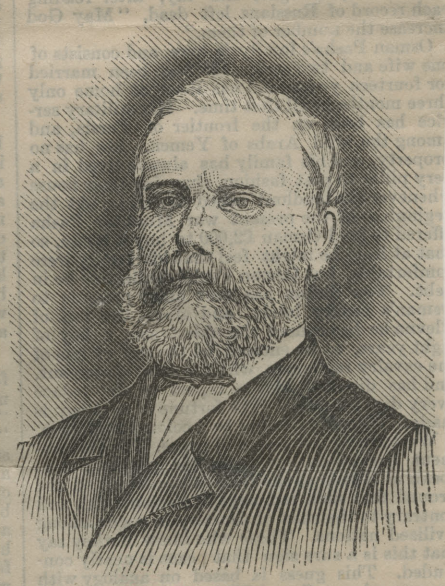
Mr. Dudderiddge had not much to regret that he was not accepted, although he and the others who were challenged with him, Messrs. Dunbar and Crozier, from that time out, were known as "the rejected of Argenteuil." The jury were locked up for five days and four nights. From all accounts the room which these twelve men occupied witnessed some strange scenes. The two divisions of the jury did not amalgamate very well and kept themselves a little separate, although the best of feeling prevailed. The French speaking majority occupied Sunday in turns by playing cards, praying, fiddling and dancing, singing and shouting, until it would seem as if they had taken lessons in Pandemonium. But at eight o'clock on Sunday evening, in the midst of this racket, a beautiful, sweet sound came stealing through the building, and for a moment everything was hushed. The Indian prisoners were singing hymns in their language to those beau-



JOSEPH PERRILLARD.

assisted in the cross examination of the witnesses for the defence. Thus the prosecution in this crown case was fully represented by a member of Parliament, and two ex-members. But this number caused a little disagreement when the time for speech making came. There could only be two speeches, one in English and one in French. There are many surmises as to how the matter was arranged, but when the time for speech-making came Mr. Cayley was absent, and Mr. Prevost addressed the jury in French in a manner which set them on fire, his descriptive and dramatic power being so great, that the scene as represented by him was actually more vivid to the minds of his hearers than—even it such had occurred—they had seen it with their own eyes. He appealed with much address to religious feelings from which Mr. Mousseau and his antagonists honorably abstained.

It was a common subject of remark in the Court by those who understood both languages that the Judge, in charging the French jurors, omitted a number of points in favor of the prisoner which he had referred to in English, while he seemed to lay even greater stress on the evidence for the prosecution. Surprise was expressed at the omission of all reference in the charge



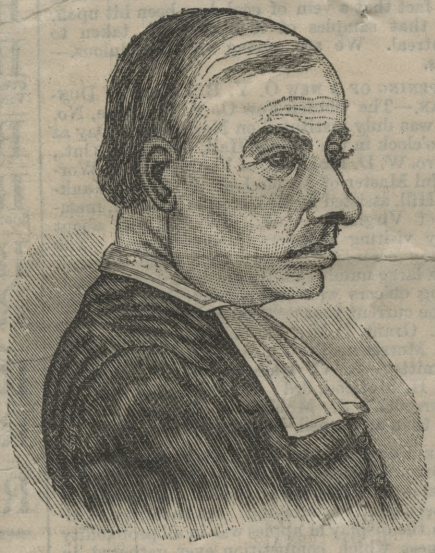
MR. DUDDERIDDGE.

(A JUROR REJECTED BY THE CROWN.)

in both languages to what seemed some of the strongest points for the defence. For instance, three witnesses, two for the Crown and one for the prisoner, were immediately after the firing of the cannon at the same tree as Perrillard, who swore that for fifteen minutes after the cannon was fired he was there, and on the same side as they, but not one of them saw him, while all swore that if he had been there they would have seen him. Again Perrillard swore he was at the tree for fifteen minutes after the firing of the cannon, and was fully dressed, while two witnesses, one for the Crown and one for the defence, who were not contradicted or attacked, swore that immediately after the cannon was fired they saw him near his own house a quarter of a mile away from the tree, without either hat, coat or shoes, and rubbing his eyes as if he had just got out of bed. The Judge never alluded to this testimony, He also strangely omitted all reference to the firing of the cannon as something which could serve as a point of demarcation as serving to distinguish what passed before it was fired from what happened after, although clocks and watches might vary as to the exact time it was fired.

During the last day of the trial your artist was the admired of all admirers. His sketches were glanced at and admired by all the officials in the court-room and unanimously approved of as correct. Perrillard was taken when the jury had retired, and around him were an admiring crowd of rustics, some of whom stood on the chairs and desks to obtain a glimpse of the rapidly-made sketch. As has been narrated, Father Lacan, when told that his features had been immortalized, consulted legal authority as to what means might be put into force to prevent this honor; but being informed that the picture was not a caricature but a life-like portrait, and consequently no libel, he contented himself by remaining out of danger's way for the future.

Mr. Mathewson had a narrow escape of getting into a trouble of another kind. When the Indian prisoners were brought up to be arraigned, Chief Joseph, who had been released on bail, was on his way from Oka. Immediately on his name being called, Mr. Jules Berthelet, the clerk of the Crown, began giving the usual peremptory calls to Mr. James Adams Mathewson to produce the body of the missing prisoner or forfeit his bail. Mr. McLaren explained that the chief would be present in a few minutes, and His Honor restrained the impetuosity of the Crown's over



BROTHER PHILIPPE.

(BERNARD LACASSE.)

zealous clerk. Mr. Berthelot also gave evidence of his zeal in many other ways. For instance on one occasion an Indian witness in answer to the usual question as to his occupation, mistook the question, thinking it referred to his business in the court, and said that he was there to give his testimony. The Clerk of the Crown, turning to the jury, translated the answer as follows: —"This one says he's paid to give evidence." Another man, a laborer, believing that he was asked his trade,—a trade being their highest ideal of usefulness—replied that he had none. This was translated as follows by the indefatigable clerk. "This one's like all the rest—he does nothing."

It was this same clerk who on being requested by His Honor to transcribe the arrangement in regard to the mixed jury on the back of the indictment, wrote down that it was agreed that "the jury should be one half English and one half French." His Honor had dictated as follows: "A jury half of whom should speak the language of the defence, to wit English." The latter is not only according to the wording of the tiful old tunes, well-known to church-going Protestants. One of the jurors said he never remembers hearing music so beautiful, and certainly none ever affected him so much, for it reminded him of Paul and Silas, bound and in prison, yet singing praises unto the Lord.

The hilarity of a portion of the jury was not altogether natural, for they united their funds to buy a choice assortment of whiskey, beer and other kinds of spirituous and malt liquors which added considerably to their liveliness, and which they considerately offered to their English-speaking friends to partake of.

A very interesting case of disputed interpretation came up in Perrillard's evidence which was given in French and rendered into English by Mr. Bernard, the Court interpreter of Montreal. Perrillard was recounting the conversation he says he heard between the prisoner Karentatisi and Anerente in the guard-house. Perrillard says that one of them made use of an expression in Iroquois, which he rendered into French as "*Quand le feu a été mis, et quand on a mis le feu.*" This ambiguous expression was translated, "When the fire was set and when we set the fire." Mr. McLaren at once objected to this translation, and on the ground that the prisoner should have the benefit of the doubt – after the witness stated that he could not give the original Iroquois on account of nervousness —the expression given to the jury was, "When the fire was set."

This Perrillard is a most interesting study. When asked to sit for his portrait he at first refused, but soon after came in, set himself in a good position, and struck attitudes. The result is to be seen in the picture given to-day. Father Lacan was an unconscious subject for the penciller's art, and would have been an unwilling one had he known of his danger before it was too late. His portrait indicates his character. He is one of those ascetic, conscientious in his way, narrow-minded, unsophisticated cloister ecclesiastics, who were never meant to battle with the world. He is a very different man indeed from Brother Philippe. The latter represents another class of the Roman Catholic ecclesiastic, but both types will be recognized and appreciated. During the whole of the trial these two men were in the court house with their eyes fixed on the jury, and during the addresses of the counsel for the defence and prosecution their anxiety was very perceptible.

There was some little interest occasioned in Court by these addresses. Mr. Cayley, Q.C., is the Crown prosecutor of the District, and as such in a case brought by the Crown it was his duty, and his only, to attend to the business of the court. But by some means or other the Quebec Government did not seem to think that Mr. Cayley was heavy enough for a case in which the Seminary was so deeply interested, and Mr. Mousseau was engaged by them to attend to this special case. But it was noticed that Mr. Prevost was also present on the same side and almost invariably

THE ICE BRIDGE which formed opposite the city on Thursday night broke up near St. Lambert long wharf, and clear water is now to be seen as far down as the lower end of St. Helen's Island. It is evidently not safe to cross at Longueuil yet, as the water has risen since yesterday morning, and the noise of ice cracking along the shore shows that it is still rising. Several *habitants* came in early this morning by the Grand Trunk Railway with fresh butter, &c., rather than risk their lives on the ice. Now is the time to avoid the fatal accidents that occur annually, particularly as crossing is later this year, and more dangerous than it has been for many years back.

Gavazzi Riots
Herald 12 Aug 1853

MONTREAL HERALD AND DAILY COMMERCIAL GAZ

THE CORONER'S INQUEST.

(Reported for the Montreal Herald.)

TWENTY FOURTH DAY—Monday, July 11.

The Inquest was resumed at a quarter from two, P. M.

M. MORRISON, Esq., addressing the Coroner, said—During my absence from the city, I have read in the public prints a report of several depositions, in which my name has been mentioned, implicating me very seriously in this very unfortunate business. In these circumstances I claim at your hands and at the hands of the Jury that right which has been granted to others, whose names have also appeared as accused parties—the right of adducing some evidence to contradict the statements made. I have witnesses in Court to prove, 1st, That at Zion Church I had no fire-arms in my possession, the stick which I now produce being the only thing I had in my hands; and 2nd, That, at the time of the firing and long before, so far from being between the two divisions of troops, or speaking to the Mayor, or crying "Fire! Fire!" I was at the Church door, and within a few feet of the unfortunate Mr. Gillespie when he was shot.—Mr. McGibbon was standing close beside me the whole time.

Mr. JOHNSTON submitted that there was a great distinction between the case of the parties who had been permitted to adduce exculpatory evidence in this Court, and the case of Mr. Morrison. When it was said that Mr. Esdaile or Mr. Heward had discharged a gun, it was but right that they should have an opportunity of proving that the accusation was false. Their position was one involving criminal responsibility, but, so far as he knew, there was no law against any one carrying a double-barreled gun where and when he pleased.

Mr. DEVLIN said he considered it an extraordinary thing that such comments should be permitted upon the evidence which had been adduced.

The CORONER intimated that he would take the application into consideration before the Court closed.

S. MEDILL was again examined.—The firing took place immediately after the reading of the Riot Act. The only orders we received from our superior officer while drawn up between the two divisions of troops, were to remain steady, and take orders from no one but himself. He told us to turn our eyes away from Colonel Ermatinger, so that we might receive no orders from him. It was after the shots were fired at the Engine-house that we received these orders. The Mayor read the Riot Act immediately after the firing of those shots. The reading of the Riot Act occupied about a minute. There was time enough between the firing of the shots and the reading of the Riot Act to receive our orders. Bryan was standing near the men. I did not hear the words "ready—present." If they had come from the same place as the word "Fire!" I would have heard them. I did not see a woman near the Mayor. After the firing I heard Mr. Coursol accuse the Mayor of murder. The Mayor replied that he had read the Riot Act but had not given the order to fire. When assisting to repel the mob from Zion Church, I struck a man, who had his hand raised to throw a stone, over the wrist with my baton. Serjeant Flynn told me to take it easy and not to do so again. The man I thought was about to throw the stone at the Church. Mr. Flynn, I presume, considered it more prudent to flatter the mob than to use violence.

JAS. GEORGE SHIPWAY, auctioneer, deponed:—I was in Zion Church on the evening of the 9th June last. I saw Mr. Augustus Heward there. He was not armed at the time I saw him. Mr. Heward remained in the Church till after all the firing was over. There was no firing after he and I went out. The troops were just coming on the ground as Mr. Heward and I went out. I was with him, close by him, the whole time I was in church, from before the lecture commenced, till we went out together when the troops were coming on the ground. I did not see him discharge any fire-arms. I saw none in his possession. Mr. Heward could not have had a gun or discharged it without my knowledge, at the time I was with him. I saw a gentleman named Spence in the church in the early part of the evening, near where I was standing.

The CORONER having intimated that he was now prepared to listen to Mr. Morrison's witnesses,

Mr. DEVLIN said that, if evidence was to be received to clear Mr. Morrison, he would insist on witnesses being examined to clear Michael Devanny and Garret Barry.

Several of the jury having expressed their opinion that there was no evidence before them criminating Mr. Morrison, of which they had any right to take cognizance, Mr. Morrison's witnesses were not heard.

Mr. MACK stated that he had five other witnesses to prove that the officers had given the command to fire,

Mr. ROSE, that he had other witnesses to prove that the Mayor had cried "Fire! Fire!"

Mr. BETHUNE, that he had others to prove the exact contrary, and Mr. DEVLIN, that he wished to bring forward Mr. Homier to give important evidence as to the shots fired from the church, but the CORONER intimated that he had now decided to close this long protracted investigation, and no more evidence could be received as to facts which had already been sufficiently investigated.

The Court then adjourned for half an hour.

On resuming,

Mr. Coroner JONES delivered the following Charge:—

GENTLEMEN OF THE JURY,—

ed the double barrelled gun or rifle, it will be for you to declare: the evidence on this point affords no means of identifying the slayer, but clearly relieves Mr. Esdaile and Mr. Heward from all imputation in that respect. The law as applicable to this point, may be summed up as follows:—Where homicide is committed in prevention of a forcible and atrocious crime, as, if a man attempt to rob or murder another, and be killed in the attempt, the homicide is justifiable and the slayer shall be discharged. Where one kills another in a sudden rencontre in self-defence or in defence of his wife, child, parent, or servant, and not from any vindictive feeling, the homicide is excusable. Voluntary homicide is where on a sudden quarrel, two fight, and one is killed, or after great provocation, accompanied by some personal violence, and where, immediately on provocation being given one kills the provoker, the homicide becomes manslaughter.

But malice will in all cases be impiled, if one kills another suddenly, without any, or without considerable provocation, but no provocation whatever, can render homicide justifiable, or even excusable. The instrument of homicide is always considered as governing the amount of provocation, and it must be great indeed to justify the use of a deadly weapon. In this respect it is laid down as a general rule, that no words or gestures, however opprobrious or provoking, will be considered in law to be a provocation, and sufficient to reduce homicide to manslaughter, if the killing be effected with a deadly weapon, or if the wound had been given after the party had desisted, or if an intention to do the deceased some grievous bodily harm, be otherwise manifested. It is proper to add, that if one is killed in attempting to break open a house in the day time, with intent to commit any forcible or atrocious crime, not only the party whose person or property is attacked, but his servants or other members of his family, and even strangers present at the time, are equally justified in killing his assailants; but in all these cases, whether of provocation or of attack, or of attempt to commit a forcible crime, as above stated, there must be an apparent necessity for the killing, for if resistance has ceased, or if no reasonable necessity existed for the violence used, the killing would be manslaughter at least. With reference to the casualties from the firing of the troops, it must be borne in mind as a settled rule of law, that soldiers are merely armed citizens, and may like other citizens interfere to suppress an affray or riot; and, if resisted, are justified in killing the resister; and like other citizens they are subject to the law and its punishments, for the manner in which they may conduct themselves upon such occasions. In case of any sudden riot or disturbance, any of Her Majesty's subjects, without the presence of a peace officer of any description, may arm themselves, and of course may use any ordinary means of force, to suppress such riot and disturbance. And what Her Majesty's subjects may do, they also ought to do, for the suppression of public tumult, when any exigency may require that such means be resorted to.—Whatever any other class of Her Majesty's subjects may allowably do in this particular, the military may unquestionably do also. By the common law, every description of peace officer may, and ought to do, not only all that in him lies, towards the suppression of riots, but may and ought to command all other persons to assist therein. However, it is by all means advisable to procure a justice of the peace to attend, and for the military to act under his immediate orders, when such attendance and sanction of such orders can be obtained, as it not only prevents any disposition to unnecessary violence on the part of those who act in repelling the tumult; it induces also, from the known authority of such magistrates, a more ready submission on the part of the rioters, to the measures used for that purpose; but still, in cases of great and sudden emergency, the military, as well as all other individuals, may act without their presence, or without the presence of any other peace officer, whatever. But in these and all similar cases, the necessity for the killing must be evident, and the law in this respect, is positive and distinct. In case of a riot, or a rebellious assembly, officers and others, in endeavoring to disperse the mob, are justified in killing them both by common law, and under the riot act, if the riot cannot be otherwise suppressed, and it is laid down that private persons may justify killing dangerous rioters, *when they cannot otherwise suppress them, or defend themselves from them*, inasmuch as any person seems to be authorized by law, to arm himself for such purpose. Upon this portion of the enquiry, it has been admitted that the military force was called out upon the requisition of the civil authority, the Mayor of the city, under the immediate orders. You will determine whether the public peace was sufficiently disturbed, by a subsisting riot, to justify the application for a military force, whether any civil means at the disposal and command of the Mayor, had behn previously exhausted by him; whether notice of the employment of military force had been given by the usual proclamation for silence, as required by the statute, and the reading of the riot act by the Mayor in the presence of the people; whether reasonable time was allowed to elapse for the people to disperse; or whether circumstances of extreme necessity compelled him to bring the military into immediate collision with the people.

You will find upon these circumstances, bearing in mind that Mr. Wilson as Mayor would not be justified in transferring his civil authority to the military until it became necessary, nor before any disorder was sought to be quelled by the legal precaution of making the proclamation, which is intended to intimidate rioters, and to separate the innocent from the guilty, by giving the notice to all those likely people who with-

wounds aforesaid whereof they died were in the Queen's peace.

Second,—That the deceased James Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, Daniel McGrath, William Bonally, and Charles Austin Adams, came to their deaths by gunshot wounds inflicted by the other or upper division of the said detachment of the said Regiment on the said 9th day of June last past, composed of the following officers and men, viz.

Captain Charles Cameron,

Lieut. Richard Chute.

[Here follow the names of 54 men]

the whole under the command of Lieut. Colonel George Hogarth, C.B., that this last named division of troops was stationed in rear of the first or lower division at the distance of 37 military paces, back to back, and either from hearing the order of the Hon. Chas. Wilson, which order the Jury find was not limited to any one division, or section of the aforesaid troops, or in consequence of hearing the fire of the first-named division, the last named division of soldiers fired without any orders from the officers, either in command of the detachment, or of the division which they composed; that there was no riot or disturbance whatever to justify or render necessary the said order or firing, and the aforesaid James Pollock Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, Daniel McGrath, William Bonally, and Charles Austin Adams, at the time of the infliction of the gunshot wounds aforesaid which caused their deaths, were in the Queen's peace.

Thirdly,—That both the said order of the said Hon. Chas Wilson delivered to the soldiers, and the firing of the soldiers without orders, were unnecessary, culpable, and unjustifiable.

Fourthly,—That the deceased James Walsh came to his death by wounds inflicted either by a pistol or other fire arms discharged by one of a number of persons to the Jurors unknown, who were endeavouring to disperse a mob assembled in the vicinity of Zion Church, including among others the said deceased James Walsh, which mob had previously overpowered the Police Force of the city, brought out for the preservation of the peace on the occasion in question, and whose object it was to attack the said Gavazsi, or the audience within Zion Church. The Jury further state that the Police Force of the city, as well from insufficiency of numbers, as general incompetency, were not only entirely inadequate to the protection of the city on the occasion in question, but is so for every emergency.

Fifthly,—That the Jury, nevertheless, strongly reprobate the practice of individuals carrying arms under their supposed necessity, and would urgently call on the authorities to take the promptest means for the establishment of an efficient Police Force, apequate to the maintenance of the public peace on all occasions.

Sixthly,—The Jurors desire farther to express their regret that any body of Her Majesty's troops should be found so wanting in discipline, as to fire without the lawful order of their officers; and they farther express their regret that any circumstances of assumed urgency should have induced the officer in command to have departed from the ordinary practice of directing the soldiers to load in the presence of those on whom it was intended to fire, and that the soldiers had not been instructed, previous to their coming on the ground, as to how they should act in such an emergency.

Lastly,—The Jurors cannot omit finding that, in the course of their investigation, evidence of the most conflicting and irreconcileable character was given, which, however desirous they have been to attribute to the mere erroneous impressions of witnesses, the Jurors cannot conceal has painfully impressed them as wilful and culpable perversions of truth, so injurious and dangerous in their consequences to Society, that they desire to direct the special attention of the authorities to the depositions of

The Hon. CHAS. WILSON,
MICHEL RENAUD,
LOUIS LACROIX,
J. B. SIMARD, and
CHAS. SCHILLER.

Given under our hands at the Court House of Montreal this eleventh day of July, One Thousand Eight Hundred and Fifty Three.

(Signed)

HENRY MULHOLLAND, Foreman,
CALVIN P. LADD,
ROBERT ANDERSON,
EBENEZER C. TUTTLE,
WILLIAM C. EVANS,
THOMAS JENKING,
ALFRED SAVAGE,
J. W. HALDIMAND.

The undersigned Jurors, sworn on the view of bodies of James Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, James Walsh, James Macrae, Daniel McGrath, William Bonally, Charles Austin Adams, and Thomas O'Neil, for the purpose of enquiring and reporting as to the cause of the death of the above named deceased, after having heard the evidence produced at the Inquest, begun on the 10th day of June last past, and thence continued up to this date, before the Coroner of the District of Montreal, in the C House, in the city of Montreal, are of opinio

First,—That the said James Walsh came his death from the effect of a gun shot wound received in his body, and fired by a person unknown on the evening of Thursday the 9th day of June last past, on the Haymarket Square in the said city; and, 2nd, that the said Jas. Pollock, Peter Gillespie, Crosby Hanson Clarke, James Hutchinson, James Macrae, Daniel McGrath, William Bonally, Charles Austin Adams, and Thomas O'Neil also came to their death from the effects of gun shot wounds received in their bo-

It was my intention to have entered at some length upon the evidence adduced, and the various incidents connected with the prolonged investigation, to which you have devoted for so many days past, your patient and attentive consideration, but the time already spent, and your anxiety to close the proceedings, induces me to confine myself to a recapitulation of some of the most prominent facts and circumstances of the enquiry, leaving the testimony at length, which must be fresh in your recollection, to be sustained by the written depositions, which will accompany you for reference, in the consideration of the verdict, which the law calls upon you to render. It is proper to observe, in the first instance, that the Inquests of the Coroner, and the judicial investigations which the Law requires him to conduct, are in no case conclusive, and that any one affected by them either collaterally or otherwise may deny their authority, and put them in issue, whilst at the same time it is clear, that evidence as well against the interest of the Crown as for it, must be received, for there is no person to be condemned to death by the inquest, but only the fact to be inquired into, an inquiry truly how the death happened rather for information of the truth of the fact, as near as the Jury can assert it on their oaths, than for an accusation; accordingly it has been for the Coroner's Inquest to find the matter as they judge it was. I shall only add, that the Jury must in all cases consist of twelve, at the least, and that twelve must agree in the verdict.

It would appear from the testimony, that apprehensions having been entertained, that violence would be used, to interrupt a public lecture announced to be delivered by a noted individual named Gavazzi in Zion Church, on the evening of the 9th June last, the Mayor of the City, the Honorable Charles Wilson, adopted precautionary arrangements by bringing to the ground the Municipal Police Force, together with a division of Her Majesty's 26th Regt. of foot, then recently arrived in Montreal; the former were posted under their Superintendent and Officers, in the immediate vicinity of the Church, and the latter under cover and out of sight, in the Engine-house, at from six to seven hundred yards distance,—the Church having been obtained for the lecture in consequence of the previous permission granted for the use of the City Hall having been withdrawn by the Mayor upon threats of violence, and upon remonstrances made to him that Gavazzi would not be allowed to lecture there; it was at the same time well known throughout the city, that a similar lecture at Quebec, by the same individual, two or three days before, had been accompanied by bloodshed and tumult. On the occasion in question, the church was filled by a crowded auditory, of both sexes, and the lecture had continued without interruption for some time, when a turbulent mob collected in the street, in the immediate neighbourhood; excited to violence by the applause given to the lecture within the church, endeavoured to force an entrance and with loud shouts and cries "let us have out Gavazzi" assailed the church and the Police force with stones and missiles and discharged fire-arms in the direction of the church; the collision between the mob and the police becoming alarming, and fears arising that the latter would be overpowered, the auditory were called upon by persons outside to defend themselves; in the interval of time between those occurrences and the posting of the military, two parties came out from the church at different periods, the first at the above call, who returned without having used fire-arms, the latter after having used them: it was in that interval that Walsh, who had been prominent among the assailants, fell mortally wounded. The evident intention of the mob was to force their entrance into the church for the purpose of committing personal violence upon Gavazzi, and if obstructed in that object, it must be apparent, that they would not have failed to assault his supporters and defenders. The troops did not take up their positions until after Walsh had been wounded and the dispersion of the assailants on the church. The upper division was posted facing the Unitarian Church, and the lower facing McGill street. The remaining casualties which you have been called upon to investigate, occurred from the firing of these two divisions. By the firing of the lower division, Macrae and O'Neil met their deaths; and by that of the upper, Pollock, Gillespie, Adams, McGrath, Bonally, Clarke and Hutchinson.

No mob, riot, or excitement whatever, is proved to have existed in front of the upper division when they fired, nor since the troops were brought to that position; the auditory, men, women, and children were quiet, and peaceably leaving the church, and proceeding homewards, and some of Her Majesty's Officers were immediately in front of the line of fire. With respect to the lower division, one or two shots having been fired near the American Church, which caused alarm, and a scattering of the people proceeding across the square,—the Mayor, at that time, deemed it necessary to read the riot act, and the lower division immediately fired upon the people, and passengers in front of them.

Your investigation will necessarily, therefore be subdivided into three branches. First, the cause or manner of the death of Walsh; secondly, the circumstances attendant upon the deaths caused by the firing of the lower division; and, thirdly, the circumstances connected with the death of the persons who suffered from the firing of the upper division.

Walsh's death was evidently caused by the fire of persons coming from the Church, and occurred, at from fifty to sixty paces distance between him and them; but whether he fell under the general fire of either of the parties, or of the person who discharged the revolver, or of him who discharged the notice to all thoughtless people who, without any malevolence, are mixed with the multitude to separate from the ill-meaning; and moreover, Mr. Wilson was under double ties, for besides the general obligations of duty and humanity as a magistrate, a particular confidence was reposed in him as Mayor of the city, which, at the peril of his life, he was bound to account for and sustain.

To justify a recourse to this extreme necessity, a riot must exist, and to constitute a riot, three or more persons must be unlawfully assembled together; and to constitute this crime, it is not necessary that personal violence should have been committed; it is sufficient that there is some circumstance, either of actual force or violence, or at least of an apparent tendency thereto, naturally apt to strike a terror into the people, or even into *one* of Her Majesty's subjects, as the show of firearms, threatening menaces, or turbulent speeches; nor is it necessary to constitute a riot that the riot act should be read: before the proclamation can be read a riot must exist, and the effect of the proclamation will not change the character of the meeting, but will make those guilty of felony who do not disperse within an hour after the proclamation is read.

You will then find under what circumstances the military did fire and whether under the sanction of civil or military authority. It will be scarcely necessary to state that the firing without command and not for self-defence would entail the charge of murder, that the firing even by command would be equally criminal if no apparent or justifiable necessity for the act existed, and in that case the Commanding Officer is equally implicated with his men. That the firing without such necessity, even under a mistake of the command proceeding from the officer would not relieve the soldier firing, from a similar charge, and that the firing by command, whilst it might relieve the soldiers if some necessity did in fact exist would attach that criminality upon the commanding officer, unless it be shewn that such necessity was real and apparent, no order from any magistrate whatever can justify the homicides caused by the firing of the troops without necessity. Had the Mayor ordered the officer to fire upon the people when there was no just cause for so doing, such an order might subject the Mayor to the penal consequences which attend murder, but could not acquit the officer who might order the fire, who was not bound to obey such illegal order, and who, therefore, would have acted at his peril.

With reference to the evidence adduced before you, it is marked with the incongruities and contradictions which are the usual consequences of much excitement, and of protracted investigations into its causes. It will be your duty to weigh it dispassionately, bearing in mind that no negative evidence can take away a positive proof.

I will only add that it is consistent with public interest as well as with that of the parties connected with the subject of your investigation, that a fair and strict enquiry should be made to the end, that power conferred for the preservation of the public peace should not be lightly or from any unjust motive, turned to the destruction of the people, and that whoever shall have so unjustifiably caused so cruel a loss of life, may be made an example to restrain others in similar circumstances from the like dangerous mis-conducts for the future.

The FOREMAN requested that the Jury should be furnished with the depositions, the list of soldiers handed in by Adjutant Wallace, the plans of the ground and the Coroner's charge. Messrs. Stuart, Mack, and Devlin objected to the latter being given to the jury, but the Coroner acceded to the request of the Foreman.

The jury then retired, taking the charge and the other documents along with them.

At nine o'clock, the Jury returned into Court, after an absence of four hours and a half.

The Foreman, Mr. MULHOLLAND, said the Jury had been unable to agree upon a verdict, but he was now prepared to hand in special returns—one signed and agreed to by 9, and another signed and agreed to by 7, and the remaining 3 had subscribed to an addition to the report signed by the 7. This was the only decision they had been able to come to in the matter. Mr. Mulholland then read the several reports as follows:—

We, the undersigned Jurors, find—

First,—That the deceased James Macrae and Thomas O'Neil came to their deaths by gun-shot wounds, inflicted by the fire of a certain division of Her Majesty's 26th Regiment, being one of two divisions of a detachment of 103 men of that Regiment, called out by the Hon. Chas. Wilson, Mayor of the City of Montreal, to aid the civil power, in consequence of anticipated disturbances on the 9th day of June last, on the occasion of the lecture then given by one Gavazzi, in Zion Church, in Radegonde Street in this City, which division was composed of the following officers and men, viz.:

Lieut. Finnies A. Quartley,

[Here follow the names of 49 men.]

The whole under the command of Lieut. Colonel George Hogarth, C.B.

That this division of troops fired by the order of the said Hon. Chas. Wilson, Mayor aforesaid, delivered, after reading the Riot Act, by him directly to the soldiers of the said division, and not to the officer in command either of the said division, or of the detachment.

That the said soldiers fired the aforesaid shots without any order from either the officer in command of the detachment or the divisions; that there was no riot or disturbance to justify or render necessary the giving of the said order or firing; and the said James Macrae and Thomas O'Neil at the time of the infliction of the deaths, heads and limbs, and fired by the troops who had been called and stationed in two divisions, described at the Inquest as "upper" and "lower" divisions, on the said evening of the 9th of June last past, on the Haymarket Square, in order to quell any riots which might occur in consequence of a lecture being at the time delivered in Zion Church by one Gavazzi. Said gunshots so fired by the said troops and which caused the death of the last named persons appear to the Jurors to have been discharged in consequence of military words of command uttered by a person unknown, other than Col. Hogarth, Captain Cameron, Lieut. Quartley, or other officer in command of the said troops, immediately before the time the said fire took place. The discharge of the military is the more to be regretted inasmuch as, though the Mayor may have been justified in reading the Riot Act at the time he did it in consequence of an assemblage of persons, who were conducting themselves in a riotous and threatening manner, and discharging fire-arms at a certain distance from the troops, that it was nevertheless unnecessary to have recourse to such discharge by the military to disperse a mob which only threatens at the time the lives of those concerned in it; and that such assemblage could have been easily dispersed by other means, without perhaps any sacrifice of lives; more particularly as there was not at the time in any place near where the troops were stationed any riots or tumultuous assemblage. Although the undersigned Jurors do not reproach the military with having acted against the rules of military discipline, they nevertheless think it their duty to express themselves strongly against the precipitation with which the various orders and consequent movements are made by the military on like occasions, and would earnestly recommend that if unfortunately the services of the military should again be required for any similar purpose, the intervals between such different orders should be made long enough to admit of an opportunity to persons likely to be exposed to the fire of the troops to get safely out of reach.

In conclusion the undersigned Jurors cannot refrain from suggesting that it would be desirable in future to rely rather on an armed police, than on the military for the suppression of dangerous riots.

Montreal Court House, 11th July, 1853.

(Signed),

J. BELLE.
JAMES MEGORIAN.
J. B. BEAUDRY.
AMABLE LAFLAMME.
LOUIS RENAUD.
THOMAS CONWAY.
NEIL DOHERTY.

The undersigned Jurors concur in the foregoing report, with the exception of the last paragraph therein contained, respecting an armed Police.

(Signed,)

AMABLE PREVOST.
F. X. BRAZEAU.
J. A. LABADIE.

The CORONER then discharged the Jury, remarking that, notwithstanding their inability to agree upon a verdict, he was sure the whole country would feel satisfied that the manner in which they had devoted their time and attention to this long protracted investigation was in the highest degree creditable to them, and that they had acted conscientiously in the performance of the duty which had been assigned them.

WM. MERKLEHAM

To Dry Goods Merchants, &c.
FOR SALE, a Double-Geared SCREW P
With Cording Apparatus complete; ma
together of Iron.

WM. MERKLEHAM
6 St. Sacrament St
June 15. 3

FOR SALE by the Subscriber—
300 tons No1 SCOTCH PIG IRON, sa
brands
July 6. d—

JESSE JOSEP
Sale

TIN PLATES—1000 boxes IC, IX, DC, IJ
other sizes, both Charcoal and Co

JESSE JOSEP
July 6. d—

CANADA PLATES—600 boxes Canada
For Sale

FOR SALE.

TUESDAY MORNIN

COMMERC

Herald

COMMERCIAL GAZETTE.

TUESDAY MORNING, JULY 12, 1853.

FOR SALE.

CANADA PLATES—500 boxes Canada Plates For Sale
JESSE JOSEPH.
July 5. d—108

TIN PLATES—1000 boxes IC, IX, DC, DX and other sizes, both Charcoal and Coke, for Sale
JESSE JOSEPH.
July 5. d—108

FOR SALE by the Subscriber—
300 tons No1 SCOTCH PIG IRON, selected brands
WM. MEIKLEHAM,
6 St. Sacrament Street.
June 15. 91

To Dry Goods Merchants, &c.

FOR SALE, a Double-Geared SCREW PRESS with Cording Apparatus complete; made altogether of Iron.
WM. MEIKLEHAM,
6 St. Sacrament Street.
June 15. 91

FOR SALE by the Subscribers—
600 lb Extra No 1 Hops, *in Lots to suit Bakers*
London Stout, Porter, pints and quarts
East India Pale Ale
Fine Old Brandy, Pale and Dark
Choice Fresh Teas ex "John Dugdale'
Superior Prize Cheeze
No 1 Butter in tinets
Best Small White Beans
Fresh Oatmeal
Do Indian Cornmeal
Do Buckwheat Flour
With a Choice Assortment of General Groceries.
CHAS. D. PROCTOR,
13 M'Gill Street.
June 6, 1853. 83

IN STORE—
15 hhds "Otard, Dupuy & Co.'s" BRANDY, Vintage 1850-51. For Sale by
HUGH FRASER,
11 St. Sacrament Street.
June 3. 81

Labor-Saving Soap.

150 BOXES LABOR-SAVING SOAP, Barton & Stickney's, (late Barton & Fenn's) just received and for Sale by
JOHN M. GILBERT.
August 17. 145

Anchors and Chain Cables.

FOR SALE by the Subscribers—
A good assortment, of best proved quality.
FROTHINGHAM & WORKMAN.
March 12 31

East India Pale Ale.

FOR SALE—Now Landing ex "Pearl"—
20 hhds PALE ALE, in draft
E. HAMILTON,
184 Notre Dame Street.
May 18. 67

Printed Delaines.

A FEW CASES NEW GOODS.
ALEXANDER WALKER.
192 St. Paul Street.
April 5. 41

LANDING ex Ships in Port—
James & Co's White Paints
Do Dry, White and Red Lead
Cox & Co's White Paints
Do Dry, White and Red Lead
Do Lead and Composition Pipe
Do Shot
Bottles, Wine, Beer, Pench, Soda Water, Castor Oil, &c
Refined Iron, Flat, Round, Half-round & Oval
Pot Ash Kettles
PHILIP HOLLAND.
June 20. 95

Embroideries.

WILLIAM BENJAMIN & CO.

HAVE JUST RECEIVED, ex "Canada" Steamer, TWO CASES of
NEEDLE WORK,
consisting of CHEMIZETTS, HABIT SHIRTS, SLEEVES, COLLARS, and FLOUNCINGS—all of the Latest Fashion.
June 21. 96

FOR SALE.

JUST RECEIVED,
THE LARGEST AND BEST ASSORTMENT OF
ARTISTS' GRAINING, & GILDERS' TOOLS,
EVER IMPORTED TO CANADA,
Comprising every description of
Badger, Sable, Camel and Hog Hair Brushes and Pencils, Blenders, Lever Graimers, &c., selected personally in London and Paris, and selling at 50 per cent below the usual rates.
RAMSAY & McARTHUR,
Oil and Colourmen,
58 & 60 McGill Street.
June 2. 80

FOR SALE—
Ashton's New Fancy Prints
Thos. Antiboc & Co do do
Holye's do do do
} Under all the Agents
A Choice Lot of Tissue and Silk Check Barege
Summer Long Shawls 25 per cent less than they can be laid down for
Scotch Tweeds newest styles, Cloth, Cassimeres and Satinets, Moleskins slightly damaged
Very Cheap Grey Cottons do do
Heavy Twill Regattas and American Cottons
With a varied and general Stock worth the attention of all good buyers.
WALTER MACFARLAN,
160 St. Paul Street.
June 6. 83

FOR SALE—
English and American Grey Cottons
Moles, Drills, Nankeens and Ducks
Hargreave's and Ashton's Prints
Orleans, Coburgs and Moire Antique do
Chambord Coburgs and Embr'd Lustres
Croton Coatings and Lastings
Printed Delaines, Bayadere Robes
Cashmere, Indiana and other Shawls
Broad Cloths, Cassimeres and Doeskins
Satinets and Merino Cassimeres
Brown, Black and Slate Hollands
Hosiery, Gloves, Braces, Web Shoes
Linen Threads, Crotchet do, Wire do
Clark & Co's Paisley Sewing Threads
Small Wares in full assortment
ROBERT ADAMS,
227 St. Paul Street.
May 21. 70

Foreign Manufactured Goods,
Ex Brig "Robinson," from Antwerp.

THE Subscribers are receiving 150 packages FRENCH, BELGIUM and GERMAN MANUFACTURED GOODS, consisting of—
Cloths, Vestings, Cotton and Union Tweeds
Silk and Woolen Shawls, Piece Velvets and Velvet Ribbons
French Merinos, Damasks, Gala Plaids
Black and Glacé Silks, Black Satins
Fancy & Black Silk & Satin Handkerchiefs
Ginghams, Hosiery, Gloves, Haberdashery
Fancy Dress Goods, and various other articles
—ALSO,—
On hand in Store, a general assortment of British Manufactured Goods.
EDWD. MAITLAND, TYLEE & CO.
June 21. 96

LONDON HAT WAREHOUSE,

93 NOTRE DMAE STREET.

JNO. HENDERSON

HAS JUST RECEIVED:—
New ENGLISH HATS of a superior finish.
A large assortment of YOUTHS' and CHILDREN'S, new styles.
LADIES' RIDING HATS.
And a few of the celebrated Cambridge, Eglinton and Albert HAT, worthy of attention.
N.B.—Wholesale Terms Liberal.
May 7. 58

TELEGRAPH AND OTHER WIRE.

THE undersigned, Sole Agent in Canada for Messrs. RICHARD JOHNSON & BROTHER, Wire Manufacturers, Manchester, is prepared to take orders for every description of WIRE, Galvanized or otherwise. The quality of Messrs. JOHNSON'S WIRE is recognized in England and elsewhere as unsurpassed, if equalled, by any other. It is preferred by the Telegraph Companies which

FOR SALE.

American Manufactures.

THE Subscribers offer for Sale:—
Brown Sheetings
Cotton Yarn
Do Wadding
Do Batting
Do Wick
Do Flannels
Shirting Stripes
Ticks
Denims
Drills
Kentucky Jeans
Fancy Drills
Seamless Bags
Satinets, &c &c &c
GILMOUR & CO.,
9 St. Sacrament Street.
May 14. 64

RECEIVED
PER
LATEST ARRIVALS
EX
STEAMER AND BY EXPRESS.

A VALUABLE CONSIGNMENT of RICH FANCY GOODS, direct from Paris, selected expressly for this Market.
DRESS GOODS, RIBBONS, GLOVES
FANCY SILK GOODS, FLOWERS
BONNET RIBBONS, FANCY DRESSES
CAPES, GENT'S HABERDASHERY
BOOTS
PATENT INDIA RUBBER COATS, &c.
All by the PACKAGE.
Goods, of all the above Styles, imported to order, from the Manufacturers, by
T. D. HALL,
189, St. Paul Street.
May 6. 57

DRY GOODS!

OGILVY, WOOD & CO.

ARE NOW OPENING, in their NEW PREMISES, a LARGE ASSORTMENT DRY GOODS, consisting in part of:—
50 cases 7-8 and 6-4 Delaines
25 do Silks and Ribbons
100 bales 7-8 and 5-4 Prints
50 do White Shirtings, superior finish
50 do and cases Fancy Tweeds & Doeskins
20 bales Broad Cloths
—ALSO—
Embroidered and Bayadere Robes, Lace Shawls, Vestings, Hosiery, and complete assortment of Small Wares
10000 Two Bushel Twil'd Bags
50 bales Forfar Baggings
Farmer's Harvest Trowsering, a new article
OGILVY, WOOD & CO,
10, St. Joseph Street,
Near St. Paul Street
May 5. 56

FRESH ARRIVALS
OF
British & Continental Fabrics,

By the Ocean Steamers, via Boston and New York, and also by the different Spring Vessels per the St. Lawrence.

OUR ASSORTMENT, selected by one of our Firm during the past Winter, comprises very extensive variety of
Dress Goods, Shawls, Bonnets
Parasols, Gloves, Hosiery, Cloths
Cassimeres, Vestings
—AND,—
A superior supply of Small Wares.
All of which is offered, wholesale, on liberal terms
Our
CARPETING
AND
OIL CLOTH DEPARTMENT,
(WHOLESALE AND RETAIL),
Contains nearly every description of CARPETINGS, DRUGGETS, OIL CLOTHS, HEARTH RUGS, MATS, CARPET BAGS, and HASSOCKS; and this season, especially, will be found to embrace the most elegant designs in the several grades of quality.
Particular attention has been given to the
Furnishings for Steamboats

ROBERT ASHTON'S PRINTS.

A FRESH IMPORTATION.

JUST RECEIVED, per "Agnes", and "Charles Sprague", to Boston, and for Sale at the Warehouse of the Undersigned, St. Joseph Street, rear of Cathedral :—

15 bales 5-4 Spring French Cover Grounds
10 do 5-4 do Muslin Fancies
6 do 5-4 Purple Fancies
9 do 5-4 Chocolate and Purple Fancies
2 do 5-4 Turkey Reds and Blacks and Reds
12 do 7-8 Single Colored Plates — Home Trade Styles
8 do 7-8 Two and Three Colored—United States Styles
4 do 7-8 Rich Chintzes
1 do 9-8 Eugenies, Bayaderes & Trimming Edged
2 do 7-8 Black and White—Silk Finish
1 do 7-8 Black and Dove
3 do 5-4 Black and White
2 do 5-4 Black and Dove

To prevent imposition, buyers will be pleased to observe, that the Goods which the undersigned hold now, as hitherto, are **ROBERT ASHTON'S**; that the name **ROBERT ASHTON** is stamped on every piece, and that no person or persons whatever have, or can have, a piece of them, save through them.

W WHITEFORD & CO.

May 28. 76

CROCKERY, &c.

THE Subscriber has just received by the "SARAH MARY,"

an Extensive and Well Selected Assortment of CROCKERY, and expects in a few days, a further and larger supply by the

"WHITE CLOUD," "WATER LILLY,"

and other vessels, all of which he intends to offer at Low Prices, and particularly encourages the Country Merchants to give him a call and judge for themselves.

ADOLPHUS BOURNE,
120 St. Paul Street.

May 17. 66

Gas Fittings!! Gas Fittings!!!

THE Subscriber has Just Received, and offers for Sale, at the Lowest Possible Prices, a Large Assortment of

Gas Chandeliers, Hall Lamps, Pendants, Brackets, &c. &c.

Parties in want of FITTINGS would do well to make an early call.

CHARLES GARTH,
Plumber, Gas Fitter, &c.,
No. 50, Craig Street.

Sept. 11. 167

HENRY CARLETON.

Hardware Merchant.

No. 153, ST. PAUL STREET,
A few doors north east of Custom House Square.
SIGN OF THE MAMMOTH AXE,

IS receiving, ex Steamers from Boston, a complete assortment of Birmingham and Sheffield HARDWARE, and ex ships "City of Manchester," "Water Lily," and steamship "Genova :"—

Bar, Hoop, and Sheet Iron, Tin and Canada Plates, Chains, assorted Anchors and Chain Cables, Anvils, Vices, Smith's Bellows, Spring

HERRING'S
Patent Fire Proof Safe.

OBTAINED the *Prize Medal* at the World's Fair in London, and the large number of testimonials in their favour received from all parts of the United States, prove that the Prize was justly awarded, that they are really FIR ROOF has been proved beyond a doubt—the workmanship is superior.

A few sizes still on hand. SAFES made and fitted to order. Apply to

GEO. HAGAR,
Agent, 103 St. Paul Street.

April 28. 51

SCYTHES—
LINLEY'S NARROW CANADA.
For Sale by
PHILIP HOLLAND.
June 28. 102

SALT—
LIVERPOOL SALT for Sale, ex barge
PHILIP HOLLAND.
June 29. 103

FOR SALE.

AN UPRIGHT ROSEWOOD PIANOFORTE, nearly new, possessing a brilliant tone, and finished in the best style. Cheap for Cash, or approved credit. Apply at this Office.

March 8. 29

have used it, and was chosen from a number of tested samples for the construction of the Cables for the Railway Suspension Bridge, at Niagara Falls.

Price lists will be forwarded on application.

PETER REDPATH.

Montreal, April 14, 1853. 45

ALE, BRANDY, GIN.

THE Undersigned, for many years Manufacturers in the City of Montreal, offer for Sale, at their Office, No. 116, St. Paul Street, the following Articles of their make, viz :—

ALE AND PORTER.
VINEGAR.
CHERRY BRANDY (the kernels bruised and distilled.)
BRANDY.
GIN.
RUM (Distilled from Molasses.)
A Variety of Fine LIQUEURS and SYRUPS.

—ALSO,—

WHISKEY (from the Distillery of A. & T. SAUVAGEAU & Co.)

PIGEON, SAUVAGEAU & CO.

June 29. r 103

G. D. STUART,
154½ SAINT PAUL STREET,
Opposite the Church of the Hotel Dieu.

FOR SALE—
GIN—"DeKuyper's" and "British", in hogsheads and cases
CHERRY BRANDY, PORTER and ALE, in bottle, and very old in hogsheads
WINES—Port, Sherry and Madeira, in wood and bottle
BRANDY—"Martel's," Sazerac, Dark
Do Pale, Vintage 1838
ISLAY DEW—5 Years Old
TEAS—Green and Black, of the various qualities

June 29. 103

No. 11, ST. FRANCOIS XAVIER STREET.

MESSRS. LaMOTTE et FRERE

HAVE the honor of announcing to the Public and their Friends, that they have completed their arrangements, and are prepared to execute any Orders they may be pleased to give them.

The celebrity of the Houses, from whom they derive their Stock, is an undeniable guarantee of the Quality of the WINES, BRANDIES, LIQUEURS, and other Articles, consigned to them.

Messrs. LAM. et F. refer, with confidence, to the names of the following Firms :—

Messrs. BARTON & GUESTIER, Bordeaux.
" FOCKE & BRANDENBURG, "
" DINET PEUVREL & FILS, (Avize.)
" MOET & CHANDON, in Epernay.
" VIVANT-MARTIN & CHAUVOT, Chalons.
" C. MAREY, in Nuits.
" R. BRUNINGHAUS, in Nuits.
" SANDEMAN & CO., Oporto.
" PEMARTIN.
" HULSTKAMP & ZOON & MOLYN, in Rotterdam.
" HENKELL & CO., in Mayence on the Rhine.
" LONGUET, PERE & FILS, Cognac.

A Ship is daily expected to arrive from Italy, laden with WINE and OIL.

The CIGARS at their Establishment are also of the best manufacture and finest flavor—prices, according to quality.

June 7. 84

FOR SALE IN STORE—
1000 tins and kegs White Paints, Genuine, No. 1, 2 and 3
500 do do Green, Blue, Red and Yellow Paint

Dry White Lead, Venetian Red, Spanish Brown, Brunsk. Green, Chrome Yellow, Rose Pink, Drop Black, Russian Blue, Paris Green, English Umber, Brunsk. Blue, Chinese Blue, Raw and Burnt Sienna, Strewing Smalt, Painter's and Plasterer's Brushes, Sash Tools, Varnish &c., &c.

THOMAS WILLIAMS.

June 23. 98

Paintings for Steamboats, and for this purpose our assortment presents the necessary

Blankets, Counterpanes, Sheetings
Table Damasks, D'Oylies, Towellings, &c.

to all of which an early inspection is respectfully solicited.

R. CAMPBELL & CO.,
St. Francois Xavier Street.

May 9. 59

Wines, Liquors and Groceries.

THE Subscribers have on hand and are now receiving, a complete and varied assortment of WINES, LIQUORS, GROCERIES, &c., comprising in part the following Foreign Wines and Spirits, in Wood and Bottle, at prices proportionate to their respective grades; and which, having been carefully selected, can be confidently recommended for their really fine and genuine characters.

SHERRY—Various grades, including some particularly fine old Wine
MADEIRA—Rare old, of choice vintages
PORT—Graham's, Sandeman's, Hunt's, of various grades
CHAMPAGNE—Of the most esteemed brands
CLARET and other French Red and White Wines, of various growths and vintages
BRANDY—Hennessy's, Martel's, &c., fine old, Pale and Dark
JAMAICA RUM—Superior old
CAMPBELTON WHISKEY—do do
FRENCH LIQUEURS—assorted.

For Sale Low—for CASH only.

WM. ARMSTRONG & CO.,
104 Notre Dame Street.

October 18. 198

DE LAGRAVE & CO.

No. 38 Notre Dame Street,

HAVE JUST RECEIVED from France, via Boston, by the Steamer "Canada"—

Gruyere Cheese, Patés Fœis Gras Truffés, Turkeys do, Chicken do, Tomatos in half bottles, Truffés do, Small Green Pease, preserved natural, Asparagus do; Absinthe Suisse, Eau Verte, in bottles.

—ALSO—

2 cases of assorted PERFUMERIES and ESSENCES, all of a superior quality.

DE LAGRAVE & CO.

N. B.—Have always on hand, Chateau Lafitte in cases of 1 dozen, coming direct from the Chateau; Vin de Grave, Hock, Port and Madeira, and Old Cognac in bottle.

January 15. 7

FRUITS ! FRUITS !! FRUITS !!!

CROP 1852.

THE Subscriber having purchased at the Trade Sale of NEW FRUITS, ex Schooner "ANDERIDA", from MALAGA :

A great variety of FRESH FRUITS.

—ALSO,—

50 boxes of Digby Herrings

All of which he will sell at moderate prices.

DANIEL LANIGAN,
Sign Three Sugar-Loaves.
Opposite Alexander's Confectionory.

Nov. 23. 225

CARTER, KERRY &CO.,
136, *ST. PAUL STREET,*

ARE now receiving their SPRING IMPORTATIONS, ex "Pearl", "John Bull", "City of Hamilton", and other vessels. They have a General Assortment of DRUGS, of fine quality and PURE LONDON CHEMICALS.

—ALSO,—

Olive Oil, in large and small casks
20 cases Calabria Liquorice
25 bbls Jamaica Ginger
Hemp and Canary Seeds, in sacks
Pickles, Capers, Mustard, &c
Barrels of Sulphur and Roll Brimstone
Black Lead, in 2 oz and 4 oz papers
Lamp Black, in hhds and bbls
Alum, Soda, Saltpetre
Paints, Colours, Paint Oils
Indigo and Dye stuffs
White and Brown Windsor and Honey Soaps &c. &c. &c.

May 19. 68

SELF-HEATING IRONS.

PATENTED, QUEBEC, AUGUST, 1852.

FOR SALE BY THE SUBSCRIBERS.

LADIES are invited to call and examine the IRONS. Those who have tried them acknowledge their superiority over every other description of Smoothing Iron, for all laundry purposes.

The large amount of fuel consumed in heating the common Iron causes an uncomfortable heat, and an extravagant expense, both of which are avoided by using the SELF-HEATING IRON.

With this Iron, three bushels of charcoal are sufficient to do the ironing of a common family twelve months. Once filled, you can use the Iron five hours without replenishing. While using it you do not require to suffer the annoyance of a heated stove or fire place. You need not labour so hard pressing with it as you do with the common iron. The Irons being finely finished, they are easily kept bright and clean, and cannot possibly soil the finest linen.

Manufactured in Canada East only at the Montreal Foundry and City Works.

FERRIER & CO.,
Corner of St. Paul and St. Francois Xavier Sts.

April 7. 42

REFRIGERATORS, various sizes, for sale by

GEO. HAGAR.

June 20. 95

LY COMMERCIAL GAZ

THE OKA INDIANS.

THE SEMINARY'S TITLE to hold the Two Mountain country in fee simple is flatly denied by a correspondent, who seems to possess a good deal of information on the subject. This is the gist of the question which is before the courts, and we shall not attempt to decide it for them. Our correspondent's demands of the Government, however, seem to us to have some basis in reason. There can be no doubt whatever that the original grant to the Seminary from the French king was for the purpose of an Indian reserve. This grant we should think must have created rights on the part of the Indian community which no act on the part of an English governor, done without reference to them, could extinguish. If the English Canadian Government, to buy the support of the clergy at the time of the rebellion of 1837, gave the Seminary a grant which was incompatible with this claim, it is the Canadian Government that is bound to make amends to the Indians to-day. It seems to us that Government is in this dilemma. A decision of the courts annulling the title of the Seminary would dispossess that institution not only of millions of dollars worth of property at Oka, but of vastly larger properties in Montreal, which it holds on similar conditional French titles, similarly confirmed by English authority—a dispossession which would work the coming revolution much sooner than most people have looked for. On the other hand, a decision of the courts confirming their claims would place Government in the position of having forty years ago wronged the Indians in the most tyrannical and cruel manner, and render the redemption of the Indian lands a necessity. Their present immense value would render this almost as impossible a task as the other. No wonder Government shrinks from the question.

IS THE GOVERNMENT AFRAID OF THE OKA QUESTION?

SIR,—The interview of the last Oka delegation with the Hon. Mr. Mills may lead the public to believe that the Okas might accept a money or a land inducement to leave the Seigniories to the absolute ownership of the Seminary of St. Sulpice. Once again it may be as well to assure those time-servers, or timid people who fear in Quebec to call their souls their own, that Chief Joseph and his people will be neither coaxed, bribed, bullied, nor forced into leaving Oka. Though the tables for the time are turned, and this old hunting-ground of the Iroquois has become the grand hunting-ground of the Seminary, where Indians are hated and hunted instead of deer, and bullies are used instead of hounds, the Okas intend to stay just where they are. There is, I know, inevitable damage to one's peace, and even to one's business in this Province, to side with the right against the wrong, when the wrong is under the wing of the Church of Rome. One must expect too to be set up as a fool or a fanatic for not minding one's own business, and letting ecclesiastical aggression have full swing. But we have a British birthright to uphold; we are in Canada stewards of British justice and fair play, which extends to man, red or white, as well as to beast. The Okas have legal rights as well as the Seminary. The Okas took upon themselves no obligations of loyalty to persons or creeds when the Seminary was appointed the trustees of their lands. The Seminary did take upon itself conditions and trusts—most of which it has not fulfilled. It was to instruct the Indians, as well as to give them spiritual care. Possibly six out of the thousands during a century and a half were instructed enough to read French. In a few years under their present spiritual *regime*, most of them have been taught to read and write English and French, as well as to think. Oka has been their home for over a hundred and fifty years. The "intruders" are the French and English, who have no legal right there at all. If the Okas have rights, they want and will get them *all*,—not a tenth or a third. They have at least the right off and out of the Seigniories to maintain themselves from freezing and starving. This is denied them, and "Ste. Scholastique justice"—a by-word in the Dominion let it be, for all that is wrong, a reproach to British law—is the kindly "care" which the Seminary bestows upon the poor people, for doing now what Rev. Mr. Baile the Superior, in a letter to Mr. Langevin, then Secretary of State, said the Seminary had always "allowed" them to do. No one looks to Ste. Scholastique for justice in Oka matters while the present stipendiary magistrate sits on the Bench, but it was expected from the Government. But Government seems afraid. I do not see why it is *afraid* to be impartial, and it is not impartial if it is indifferent. If the tables were turned, and hordes of red-skins were to crush the Seminary priests by persistent persecution, would the Government take nearly ten years to come to the conclusion that it would soon be time to begin an examination into the troubles? Would the Seminary be content in the *interim* with the salve of profuse promises, studied politeness, a few dollars and a gentlemanly agent? And had the imaginary agent reported as the actual agent has reported, would not the Government have had its eyes opened, and moved in a bold way? But then the Seminary is rich and the Indians are poor. But never mind, justice will be done for all that, as it was in the case of Guibord.

Why does the Government, in its interviews on this subject, try to induce the Indians to leave their old home, and "so settle the trouble?" That would be just what the Indians' enemies want. That would be a direct acknowledgment that the red-skins are squatters with no rights, but who, having lived there for a century and a half, were entitled to some little consideration. That would be a monstrous iniquity—to legalize the so-called "absolute rights" of the Seminary, which the Indians never dreamed of recognizing and their friends intend at law to contest. The duty of Government is rather to provide means to contest this, but it will be done before the Privy Council of England whether it provides the means or not. By such an act as inducing the Indians to leave Oka, Government would lend itself to the wrong of raising mere trustees to absolute owners forever, and this under pretence of benefiting the Indians, in whose name and on whose behalf the seigniories were obtained! One day we hear the Seminary declare that the Indians have no rights and are mere squatters, but it forgets the day when it offered them $25,000 to forego their rights and to leave Oka! Many times it hunts them through the bush, intimidates them with Provincial Police kept on hand, and imprisons them for cutting wood for repairing their huts or for fuel; yet its Superior, the Rev Mr. Baile, recently on oath forgot that he had written a letter to the Secretary of State on the 12th October, 1868, in which he said, "We allow them to take what wood they require for building purposes or for fuel," and had to acknowledge in Court the authenticity of the letter he forgot he had written! Shame on such duplicity! No wonder a Roman Catholic advocate in the Court remarked, "I am astounded at that sort of memory!"

If Government is sincere in its efforts to get justice for the Indians, it must positively get that justice only by getting them their rights in the seigniories,—not in Oka, only, but all of their rights in all parts of the seigniories. The Indians will not leave Oka. Why does not Mr. Mills make overtures to the Seminary to leave Oka? It has in the aggregate elsewhere in Quebec, more land than some of the nations of Europe! Perhaps the gentlemen of the Seminary, the few who have to stay in Oka, would accept in lieu thereof the magnificent reserve among the bears and blueberries of Doncaster, which they wanted the Indians to accept. It would cost much less, too, to move the Rev Mr. Lacan and staff, with Bully Fauteaux, than the Rev. Mr. Parent and family, with the five hundred Protestant men, women and children, who are attached to their old home, and whose village was named after one of their chiefs. The Indians, too, might compromise, and withdraw the action against the Seminary for false imprisonment and for the cruel demolition of their little Protestant church, just two years ago this month. As big a trade might be done in bearskins and blueberries as in spruce gum. I write this seriously and advisedly, though I know it will be taken as "Protestant intolerance and insult, which we want the Protestants of this Catholic country to understand we will not brook, and if needs be will resent, etc." (The bluster and vulgarity are omitted.)

The question growing upon the people of this Dominion—for the Oka question is more than a local question—is this: "Is the Government afraid?" If it is not afraid why does it allow the Seminary, as if anticipating a speedy downfall to its persecutions and absolute claims, to cut and sell the oak timber on the seigniories, which with any ores, mines or minerals, is the exclusive property of Government. (See Deed of Concession, 26th Sept., 1733.) It is estimated that over 300,000 cords of wood have been cut and sold by the gentlemen at a profit of at least $1,000,000. Does the Government not intendeven to look after its own pecuniary interests in Oka?

I can show the Government one of two ways out of the difficulty. The Okas claim rights all over both seigniories, notwithstanding that the Seminary has sold lands, created villages, etc.—all of which, done as it was done, was done illegally. This large question will likely be for the Privy Council in England to settle. But let the Government change its base, and try to induce the Seminary to leave Oka. We will not insist upon it going to Doncaster Let the Indians have, say, five miles square of the Lake of Two Mountains, with river frontage; let them have peaceable possession as have the other Indians of Canada, under some Government control, and I venture to say the contrast in ten years will astonish people who have got into the stupid fashion of calling the Indians indolent. I venture to believe their fences and farms, their houses and families, their cleanliness and their culture, will look amazingly big beside that of the flock of the Seminary. Surely if the barbarous stranger, Sitting Bull, is worth a welcome and so generous treatment, Government can afford at least to do bold justice to Chief Joseph and his people, whose tribe were always faithful and loyal to the British Government from its very first to its very last contest on Canadian soil.

Some people are only convinced by figures. They have dry, practical brains which cannot reach beyond the circle of arithmetic. I offer them a mouthful,—which may convince others as well that the Seminary have an intense interest in getting the Indians away from the seigniories. Had I been the Superior, I should long ago have given them half a million when they were in the humor, with seed and provisions in bountiful supply, and get them the best of land anywhere else. Let it be remembered that if the Indians in a body should leave the seigniory, they would forfeit their claims.

Now the Seminary have sold land *on a low average* at $40 an acre; some less, but some, as in the village of Oka, at $400 an acre. There are 95 square miles in the Seigniory of the Lake of Two Mountains; 72 in the adjoining seignory. In this is now included the villages of Oka, St. Placide, St. Pierre, Ste. Scholastique, St Columban, St. Benoit, Belle Riviere, St. Joseph, part of Point aux Anglais, &c. There are 640 acres in a square mile. This gives us 106,880 square acres in the two seigniories. That of Lake of Two Mountains at $40 an acre is worth $24,320,000; that of the adjoining seigniory, $18,432,000—making in full *Forty-two Million Seven Hundred and Fifty-two Thousand Dollars!* not including the tithes, taxes and rents. I wonder what body of gentlemen in the world wouldn't be devotedly loyal and courteous to a Government which would maintain them in even one of a dozen such possessions! It is a great crime against the progress and population—Roman Catholic even more than Protestant—of this Province, that any Church should have such a tremendous grip upon its soil, and should, moreover, be sending immense portions of these revenues out of Canada to enrich the Seminary of St. Sulpice *in France*.

Yours, &c.,
W. G. B.