Coldwater 18th July 1835

Sir,

In obedience to your communi-cation of the 27th May I proceeded with the Revd Adam Elliot, from Penetanguishene on the 13 inst in a Bark Canoe, manned by five Indians from this Establishment. On the 15th met with a small band of Heathen Indians at Sepasing whose chief is called Mistowanshe, who would not accept the proposals we made for their becoming civilized. On the 17th we met with another small band at She-baish-king about 21 in number their Chief named Pai-wan-se-gay who in reply to our request, said, himself and tribe were going to Coldwater for the pur-pose of becoming Christians, and I under-stand they have since joined the Me-thodists— On the 18th about 4 O'Clock arrived at an Encampment of Indians whose chief's name is Twa-ge-man-kai and consisting of 6 lodges, and 4 Indians sent by the Methodist Society to instruct

Captain G. Phillpotts,
R. E.
&c &c &c

a part of the band who had attached themselves to them, the instructors were in a tent where they taught 8 or 10 children; the remainder of the band are taken for, -poses becoming R. Catholics which they are inclined to be, from the advice of a Canadian trader who resides with them during the winter— here I engaged one additional hand in our Canoe.— 20th this day we reached the Indian settlement on the Mani-toulin Island where we found about 70 persons Heathens and R. Catholics— 21st being Sunday remained all day Mr Elliot Preached to the Indians at 10 and the remainder of the day was spent in such conversation with them as we thought most conducive to their spiritual and temporal welfare, which the Heathens (with the exception of their chief and three others) did not appear pleased with— here I engaged two more hands to complete our crew—

At Lacloche we found 4 Lodges, the Chiefs name Shawan-wen-a-ke-zhic, and having desired him

to

to assemble all his Tribe, I addressed them in few words explaining His Excellency's wish that all the Heathen Indians should become civilized, and members of our Church, then requested to know whether they would settle on the M. Island, to which he replied "my Young men women and children have made up their minds to accept this Offer." Mr Elliot then spoke to them at some length. they were very attentive. after which our Indians applauded them for their determination.

24th called on Mr McBean by whom we were very kindly received. At Messanging found a band of what are commonly called Lake Indians, to distinguish them from the Inland or Cannibal Indians, with whom they often meet, they, without hesitation, accepted the Offer of Settling on the Manitoulin Island. The Inland Indians having left the Lake Shore for their own Country we lost the Opportunity, which had offered a few days before, of conversing with them; but little doubt is entertained

of

of their being induced to settle, tho' per-
-haps not on the Manatoulin Island
for the present. It appears strange that a
people given to this horrid practice of eating
each other should, in other other respects, be
deemed, by the traders and their surrounding
countrymen of the woods, inoffensive, timid
and docile, yet such is their general charac-
-ter.—

On the 27th arrived at the Saut
about 12 O'clock, we were kindly re-
-ceived at the Mission House also, by
a salute from the Indians. the day
following attended divine service when
a large number of Indians were pre-
-sent and formed a very attentive
congregation, and upwards of thirty
persons principally Indians, received
the Sacrament.—

29th Having invited the Indians to
attend a Council they assembled, and
I told them I was ready to hear any
thing they might have to state, as
usual, they spoke in turns, but nothing
of importance was said by them, when
they had finished ~~them~~ I strongly

recommended

recommended their becoming civilized, and those who had not yet joined any christian sect by all means to connect them-selves with the Established Church - to attend punctually to the counsels of the Minister whom their father had placed over them - to be on friendly terms with each other - to encourage other Indians to settle at this Mission and, to cultivate the land for the support of their fami-lies &c

I then enquired for Butterfield, the man who had written a letter to His Excellency complaining that Mr McMurray had not paid him his wages, but on producing his account with Mr McMurray and his receipt in full for the balance of his wages, he was confounded and acknowledged his error - I then produced a letter written to me, in the course of last winter, by a half breed named John Bell; in which he says "Mr Murray is doing no good here with his religion, only sending the Indians to Hell head foremost" this of course proved to be false and Mr Bell afterwards begged pardon - Having also heard that Mr McMurrays Calumniators had

had circulated a report of their having recei-
-ved letters from His Excellency and from
myself disapproving of Mr McMurrays conduct
I called to see them, when it was proved
that no such letters had been received,
but that Mr Pua-yaw-win-e-ne of this
place was in correspondence with them
and by whom the letter alluded to
had been sent — this gave me an op-
-portunity of impressing upon the minds
of Mr McMurrays Indians that, as in
these cases their opponents had told false-
-hoods they must not believe a word they
would say in future — that if their father
had any thing to communicate to them
he would do it thro' their Minister and
should they have any thing to say to him
he would write for them if it was proper

Having further been informed
that a Roman Catholic Priest, a foreigner
living on the American Side, visited
the Canadians &c almost daily, that he
had actually burnt an English Bible
on that side the water, and that he had
tried to get some on our side for the
same purpose — that Mrs McMurray had
been compelled to turn him out of his

enclosure where he had made his way to the McMurray Indians and that he had actually caused a Bark Chapel to be built adjoining this enclosure, and to the annoyance of Mr McMurray and his adherents – I told the assembled Indians that the Priest being a foreigner, ought not to exercise his functions on our side without an Authority from the Civil power and that no one had a right to build, without permission from the Government –

I then explained to them the impropriety of smuggling Goods &c from the American Side, an illicit trade in which one of their chiefs (Nai-bin-i-caschen who was present) had been long engaged in, much to the prejudice of his Great Fathers Traders as well as taking from the Kings Revenue. in consequence he was now displaced and Shin-gua-cose was made Grand Chief and all the tribes coming to this place ought to be obedient to him – I also told the Indians that a Magistrate and a Collector were appointed here and if at any time assistance should be

required

required to enforce the laws they must be ready at a moments warning to afford it—

On the first instant I had the Canadians assembled on the subject of their locations and found they put a very high valuation on them, amounting in all to upwards of £1800.— this being quite unreasonable I proposed their getting land on St. Josephs which did not appear worth their consideration— some few of them have authority from commanding officers to occupy three acres in front, (without mentioning the depth of their lots,) until required by Government—

These people are very poor and live almost entirely on fish without any prospect of ever doing better for themselves or their families— I do not believe any one of them have 10 acres under cultivation and many of them not one. Their lots do not afford them fuel for cooking and even if 50 acres were secured to each, they would not be able to supply their winters firewood from it, if then the Reserve which the Indians wish to have

secured to them for their descendants be made, and which it appears desirable should be granted viz. From Goulais Bay to Batchewana, as described in the accompanying Sketch drawn by themselves. These poor Canadians must depend on the Indians for timber &c but without any means of purchasing - but as they are led to suppose that the Government must buy their possessions at any rate, they are not disposed to enter upon any moderate or reasonable arrangement. Finding this to be the case, I told them the Govt would not purchase from them, that they had now refused an offer of land which they might hereafter regret. -

The men who cut saw logs on the Indian lands last winter, and which were detained by Mr McMurray, were very desirous to remove them, to make boards for the Chapel which they propose to build on the ground already objected to by Mr McMurray. -

Having examined the land at the present Settlement as well as that at the Garden River and taking into considera-
-tion

-tion that even a suitable House for the Missionary could not be provided for less than £500. independent of the numerous out Houses and fenced fields attached to the House occupied by Mr McMurray all of which must have cost a large sum of money probably £1000, and tho' some of the Indians prefer Garden River and the proxi-mity of the present Establishment to the Ameri-can Fort makes it objectionable, Yet from the State of the funds and the very low price for which Mr Ermatinger's property is offered it must be allowed the preference. I therefore recommended to Mr McMurray, (as the Carpenter was idle tho' receiving his daily pay) that the School House be completed in which Mr Murray concurred—

Perceiving that the unpleasant disputes between Mr McMurray and the Canadians &c originated chiefly from his being brought in constant contact with them in support of the temporal concerns of the Indians, I recommended his giving up, in some measure, that part of his duty to Mr Robertson until Orders on the subject be received from Toronto, to which he gladly consented. I would here observe that I do not recommend Mr McM being permanently

appointed

appointed to that situation, that that I have the smallest doubt as to his integrity or his religious professions &c but I fear that his and Mr. McMurrays ideas might not long remain congenial to each other—

Some unfavorable feelings of course exist not only towards Mr. McMurray but also towards the Episcopalian Indians in consequence of the presents being sent to the latter only, while the others have to go to Penetanguishene for their supplies—

xx Mr. McMurray informs me that the Agents of the Honble. H. Bay Co are very favorably disposed towards the civilization of the Indians and have shewn marked attention and support to the instructors who have been occasionally sent to their Territory, and I have no doubt but many of them would become subscribers to the Society at Toronto, if proper application were made.

It appears to me advisable that the Canadians and other Squatters be induced to leave their locations in order that the Indian Huts be built on the Banks of the River— that before building, the lots be measured and staked out to the required size for each individual—

that

That about 250 Bushels of Indian Corn
and 300 pounds of Tallow be supplied to
feed the Children, during the necessary ab-
sence of their parents, in order that they
may continue at the School — That it
is highly necessary and would be a great
saving to have a competent person sent
for the purpose of making arrangements
about the building of the Indian Huts
as neither Mr M-Murray nor Mr Robertson
understand it — That the Interpreter
who is now employed, being an American
Subject, and of the Baptist persuasion
be dismissed, and his salary given to
Mr M-Murray, not that he has the smallest
idea that I would recommend such a
step, but because Mr M-Murray does
the principal duty and in fact, tho'
Mr M-Murray has exerted himself with
great and manifest success he cannot
not have effected so much, had he
not the benefit of Mrs M-Murrays perfect
Knowledge of the Indian Character
and her incessant Labours as interpreter
Knowing this to be the Case, I have with
out his knowledge taken upon myself

to

to recommend his getting the Salary as an act of common justice—

A Leaving the Sault St. Marys on the 2d inst. we proceeded on our way home by Lake George, (on the 4th called at Major Rains's Settlement where about 3 Acres of Land have already been cleared and the men are now engaged in putting up a log House — from thence crossed to the South end of Drummond Island) and passing the E. Manatoulin continued our journey along the North Shore of the Great Manatoulin — On the 8th we arrived at the Indian Settlement on this Island, but were disappointed to discover they had all left for Penetanguishene — had very little opportunity of examining the Land but the indians inform me the soil is generally of a good Quality, and the crops in the plantations we visited look well.—

The Settlement is situated at the bottom of a deep Bay near the Southern extremity of the Island and it is here

they

they wish to settle, but it will require further consideration and a minute Examination of the Island before a site is finally determined upon, they have here 4 tolerable log Houses of their own Building and about 20 Acres of Land under Cultivation besides some clearings commenced by the Ottawas preparatory to their removing from L'Arbre Croche, which they say they will do so soon as their Father determines to form a Settlement - Arrived at Penetanguishene on Monday the 13th where were a large body of Indians, who had arrived on the 10th, awaiting for their Presents - On the following day they were assembled and after taking their numbers, Mr Elliot addressed them on the subject of their becoming Civilized and Settling on the Manatoulin Island and after that, we asked the chiefs of each tribe seperately when we found that upwards of three hundred of those present accepted the Offer, being all

Heathen

Northern Chippewas and principally
from the North shore of Lake Huron;
tho' ale from that Quarter were not
present— At the same meeting
were 55 Chippewas from Lake Nip-
pising who would gladly become
civilized but it would not be in
their power at present to come to
the Manatoulin Island, but
I think great benefit would result
from sending a teacher to them, not
only on their own account but it
would be highly advantageous
in drawing the Cannibal Indians
from their horrid practices as they
frequently resort to this Lake, and
however reluctant Christians may
be to believe that such practices
do exist within 3 or 4 hundred
miles of the Capital of Upper
Canada, the Corroborative infor-
mation received from Indians
and Gentlemen of the Honorable
Hudson Bay Company places it

beyond

truth beyond doubt. Tho' it is not done in all cases merely to satisfy the cravings of hunger. —

A With regard to forming a Settlement for the Indians on the Manatoulin Island which I compute to contain 1400 square miles, It appears most of the Chippawas on the North Shore of Lake Huron are willing to cultivate farms there and to receive religious instruction. Their children also might be brought to a constant attendance at the School by feeding them on the Cheap Article of Indian Corn. Some of the Ottowas on Lake Michigan are already making preparations to remove and so soon as it is determined that Instructors shall be sent, I have reason to believe that numbers will come and eventually the whole Tribe. This Nation consists of about 1500 Souls principally R. Catholics. Other Indians, who were our friends during the late war have commenced emigrating from the Michigan Territory for Protection, 215 from the neighbourhood of Millwaukie have this season come to take up their residence, and they must accept of

of such land as the Government may ap-
-portion to them — To form a Settlement
on this Island a commencement should
be made immediately and for the present
a common but large Wintering House built
and teachers sent, with necessary supplies
for the Winter with 200 Bushels of Indian
Corn and 200 pounds of Tallow to feed the
Children also, fish nets, Hooks, and lines &c
and a few Axes — The Indians are already
informed that the Government will not,
for some time at least, afford them any
assistance beyond supplying a Minister
and Teachers — To supply or fill the
former Situation I have the honor to
suggest that the Revd A. Elliot be solici-
-ted to accept the Arduous Office as his
qualifications are well adapted for so
perplexing a Situation where patience &
perseverance are absolutely necessary. —
Much good cannot be expected to result
from this season but by commencing at
once a fair Opportunity is gained for the
ensuing year, And if the presents are to be
issued to the Settlers there (on the Island) it
should be known now, by which means,
threats may be held out to the disobedi-
-ent and Offenders punished by withholding
their

their allowance.

While writing the above I find that the Young Chief Nai bin. e. co. the who is mentioned in a former part of my letter, has arrived, and is, I understand going to Toronto, it therefore becomes necessary to be more explicit with regard to him and his Colleagues. He is a R. Catholic and, until this Spring, has resided on the American Side carrying on an illicit trade to the injury of our traders, his adherents, few in number, still continue to encamp near the American Fort, where many of them are servants to the traders and are supplied with whiskey. This Chief with one John Bell a half breed appear to be made instruments to disturb the minds of the people, and keep alive a flame of discord in the hopes of injuring the Church Establishment, and so long as they receive Countenance by attention to their unfounded Grievance complaints, so long will they Continue their Exciting against the Church, without a proper solicitude for their own future welfare.

It was determined in Council at the Sault, that all bad feelings amongst them

there were to cease and, whether their disputes have been again agitated I cannot say, but John Jones, one of our best chiefs, has informed me that John Aisance and [illegible] of this place are busily employed in giving bad advice to the R. Catholic's from St. Marys.—

I have the honor to be
Sir;
Your most Obedient
Hble. Servt.

T. G. Anderson
S. I. A.