

Aborigines.—Continued.	Population, 1863.	Population, 1868.	Extent of Reserves. Acres.
Total brought forward	2,615	2,760	26,075
Ojibways, of Sandy Island	157	181	Uncertain.
Chippewas, of Saugeen and Cape Croker	602	635	260,000
Mississaugas of Grand River	191	205	6,000
Chippewas, of Lake Superior	1,070	1,263 (1867)	250,000
Chippewas, of Lake Huron	1,500 (1866)	1,846	130,000
Manitoulin Island Indians	1,418 (1866)	1,300	700,000
Golden Lake Indians	164 (1866)	185
Lake of Two Mountains	365 ?	305 ?	52,000 (In common with Iroquois.)
River Desert Indians	245 (1868)	258	45,750
Abenakis, St. Francois du Lac	387	568	750
Abenakis, Becancour	51	83	10,550
Micmas, Montagnais, Amalacites and Naskapis, Lower St. Lawrence	3,177	4,560	107,090
Indians of Nova Scotia, chiefly Micmas	1,825 (1865)	1,835	Not computed.
Indians of New Brunswick, ditto	2,811	2,811	Ditto.
Total, Aborigines	16,668	18,601	1,737,170

The decrease of the Manitoulin Island population, and the increase of that on Lake Huron and Superior, is caused by emigration from the former to the latter district. The River Desert band has also increased at the expense of that of the Lake of Two Mountains.

In addition to the reserves mentioned in the foregoing table, there are 71,800 acres belonging to Algonquin bands in various parts of Ontario and Quebec, besides tracts on Lakes Superior and Huron, whose area is not computed.

The Indians have no freehold right to the soil of these reserves, which are held in trust for them by Government. When any of these lands are required for settlement, application is made to the Indians in council; who, if willing to sell, either receive the value in the form of an annuity, or of money invested in Government securities, of which the interest is paid to them. These sales are managed by salaried agents of Government.

The Algonquins in Canada still follow chiefly their old pursuit of hunting; and, when industrious and sober, support their families in great comfort, often having three or four hundred dollars at the end of the season. There is no good reason to regard this pursuit as one an idle man would prefer to others. It is attended with severe toil. It requires knowledge only to be attained by years of close observation. When we remember that Canada in her early days existed almost wholly by the Indian trade, and that the wealth and importance of the Hudson's Bay Company are built up on the skill and industry of the Indian, we should hesitate in calling them useless, idle beings. Agriculture is increasing among the Algonquins, and the attendance at the Government schools has increased at a satisfactory rate.

The Algonquin language differs entirely from the Iroquois in its sounds and vocabulary. It possesses all the consonants in which the Iroquois is defective. It is quite without the strong aspirations and accentuations, nasals and gutturals, of the Iroquois, and is singularly sweet and flowing in its sound. It is the most cultivated of all Indian tongues, possessing every capability for the purposes of the orator and the poet. Chateaubriand called it the "classic language of the desert." Its grammar is of extreme difficulty. "It is doubtful," says Schoolcraft, "whether any man, born beyond the precincts of the wigwam, or not reared under the influence of the council fire, has ever attained to perfection in speaking the Indian language, in giving it the proper accentuation and stress of utterance, or in comprehending the minute laws of its syntax, and revelling, so to say, in the exfoliation of its exuberant transpository expressions." It is worthy of remark that the verb to be is consecrated to the Deity, and its use, otherwise, regarded as presumptuous. One appellation of the Great Spirit is a word answering to the Hebrew—I am. In this connexion I may observe that there seems to be a regular set of grammatical forms used only in speaking of God, all expressive of great reverence. It is, therefore, ungrammatical for an Algonquin to blaspheme in his own tongue, and he has to resort to English or French to do so with propriety.

GENERAL REMARKS.—Though the Indians had no alphabets their system of hieroglyphics compensated, in some measure, for this want. These, carved on boards or scratched on birch bark, served to convey messages and to preserve such records as they wished to keep. We are told by Copway that Penn's treaty with the Delawares was thus telegraphed northward to the Lakes and westward to the Mississippi. The same writer gives an interesting account of the most important use of these symbols,—the preservation of the revelations of His will made by the Great Spirit to the Indians soon after the flood. These sacred records were kept in secure places, and opened every fifteen years by trusty men appointed for the purpose. If any of them showed signs of decay they were replaced by carefully made copies.

In religion the Indians presented a remarkable uniformity over the whole of North America. Their conception of the nature of God was such that to this day His name in the Algonquin bible is Kitché Mahnito—the Great Spirit—and, in Iroquois, the old name *Innis* (*good*) remains also unchanged. Our missionaries could teach them little as to the attributes of the Deity. But their calling God the *Great Spirit* indicates their belief in a multitude of lesser spirits. Indeed, the Indian believed that millions of spiritual creatures walked the earth. Nothing was mortal in his eyes. When he buried arms and food and paints in his friend's grave, he believed that these things would go with him in the Spirit. One great article in his creed is the existence of tutelary spirits; and no young man thinks himself in favor with the other world until some dream reveals the form his invisible guardian chooses to dwell under. When he fancies this important discovery made he carves an image of the vision, and never moves unaccompanied by it.