

Private.

Dr. O. P. Carpenter (7)

508 Gay St. Montreal, July 28, 75.

Otha Judson Esq.

Dear Sir,

I am much obliged by your letter of the
inst. and to my respected friend Mr. Jas. Heywood for putting
us en rapport. Have the goodness to show this reply to him,
and to Mr. Hodgeson Pratt, if you have an opportunity;
also to Mr. J. Jenkins, M.P. If you wish to
check-off opinions, I shall express my own, with the
understanding that my communications are only for
private use. I have not time at present to verify &
obtain original documents, but will write what appears
to me the state of the case, as I judge from reading &
conversation with well-informed persons. If you wish
exact information, on which to found official representa-
tions, I recommend you to apply to the Hon. James
Ferrier of this city, or to Jas. Ferrier, Esq. Junr., as the
old gentleman may be indisposed to reply. They
are the leading Wesleyans here; & it is their work
which has led to the present state of affairs.

In Ontario & other Brit. Provinces, the Indians
are located on reserves, under the guardianship of

Govt agents, some of whose reports (especially those of W. Gilkinson of Brantford, Ont.) you would do well to peruse. My sister & I were very much interested in his ^(w. G.) work, & perhaps you w^d invite her (Miss Mary Campbell Red Lodgetown, Bristol) to visit you when next in town. You w^d be particularly interested in the Report of the U.S. Commissioners appointed to enquire into the Canadian treatment of the Indians.

In this Province it is different. The Indians are gathered into special reserves, where they are all more or less under the control of the R.C. Priests. The Seminary of St. Sulpice, who are Seigneurs of the Island of Montreal, are also Seigneurs of the Deux Montagnes district, where are located the remains of the "Two Nations Indians." I cannot see that they ought to have more power over the Indians there than over us here; but they claim it. Before this outbreak, things went on as smoothly at Oka, as in general at Caughnewaga, at the head of the Lachine rapids, where they are (nominal) Catholics & the priests profess to enforce the laws against selling drink to Indians, & generally to befriend them. But the Wesleyans sent their Missionaries among the Deux Montagnes Indians; and, after many years

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labour, it is generally understood that most of one of the nations has turned Wesleyans, while most of the other remain faithful to the R.C. church.

I presume the Wesleyans had an undoubted right to take this course; but you will not be surprised that the R.C. priests greatly resent it, & all the other "evangelical" attempts to protestantize. They say in effect "You can't deny that we hold what you call the essential doctrines, Trinity, Atonement, &c. : you can't deny that we are in a salvable state. If you want to convert people, why don't you go to the heathen Indians, of whom there are plenty, & work upon them; or why don't your missionaries visit the scattered protestants of the outposts, & minister to them. — A large part of the Protestants will have nothing to do with their missions. Our first Episcopal bishop (the late Dr. Fulford) refused to preside at a meeting, saying "My brethren, in endeavouring to undermine the religion of these people, are you quite sure that you have something better to take its place?"

Thirty years ago, there was a pleasing feeling between the Cath' & Prot' of this country. The Seminary Priests were like the Old Eng. Catholics before Card. Wiseman's days. Now, what with the Evangelical Missions of the Protestants,

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the open organizations of the Orangemen, & the attacks of the "Daily Witness" which has the largest circulation of any Provincial paper; & on the other side the virulent Ultramontaniam of the Cath. Bp. Bourget & his Jesuit followers, there is a very bitter feeling indeed. At the late election, the priests have fulminated excommunications against all who vote for the Reform Candidates. They were afraid of the ballot, Bp Bourget's pastoral practically meant, "Take the bribes from the Reformers; give the money to us, & vote for our side." The Reformers turned trimmers, and, as was fitting, were generally turned out. Between a conservative, & an Independent (Congregationalist) who secretly handed over the female jail of the city to the Nuns, there was not (in Montreal Centre) much choice. Very few Protestants polled in our Western Division. - Another great exasperation is that Père Chinguay (the "Canadian Father Mathew") turned Protestant, & has settled in this City, uttering violent speech.

In the days of the late Gov^t, Sir G. Cartier kept matters tolerably quiet. He was liberal towards Protestants, & had a large tail of R.C. supporters. He moderated Bp. Bourget Ho. intimating that if they attempted too much, they w^d lose all. However

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They rebelled against him, kicked him out, & soon after he died.
Now that the Reform ministry has come in, whom the French Canad^s regard as Orange, &c. the Bishop's party has
thrown off all disguise. Everything in the State is being
subordinated to them; the Protestant taxes go to support
Catholic Institutions; & it seems only a question how
long we are to be tolerated in "this Canada of" theirs.
If you wish to know more of these matters, I will write
more fully. I see no pluck in the Protestants here, to
fight a battle, such as my father, Jas. Heywood & the
English Dissenters worked so successfully. The lay
Catholics are equally without spirit; & it seems to me
that Ultramontane Catholicism, crippled among European
nations, is going to establish everything here, its own
fashion, under British protection. That is what
their loyalty means. They would not allow the statue
of the queen to be erected in the central (commonly called the
French) square of this city. They are consistent.

There are many signs of the weakening of the present
Ministry, which came in rather as a protest against the
"Pacific Scandal," than from any inherent strength. Among these
signs are the evident court they pay to the French Can^s.
Of course the English-speakers are the vast majority
in the Dominion, in Ontario, N. Brunswick, N. Scotia

P.S. M., and the Great West. But just as the minority of slaveholders governed the U.S. till the war, by acting as a unit between the divisions of the Free States, so is it with the French Can² in our Gov^t. If the present ministry aggravate the hierarchy, with the growing dissatisfaction against themselves among many of their supporters, their position becomes uncertain.

All this, that you may understand your action with our governments. All difficult work, the Dom. Gov^t naturally likes to shirk-off to the Provincial Gov^t. In all the class of cases of which the Oka Indians are one, that means handing it over to the priests. I don't see how they can reasonably hand the Indians over, except under the guarantee at the Congress; but they can easily postpone & do nothing. This appears to have been the case thus far. L^d Dufferin (as you w^d judge from his London speech) likes to take a pleasant view of everything, & is popular as a man; but I can't see any reason to expect that he w^d be good in an emergency. He can find time to come here for skating & amusements; but whenever we try to interest him in sanitary & other important matters, there is "no time".

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So much for generals; now for the particular Oka.
 When the Wesleyan conversion assumed definite proportions, the
 Seminary priests began downright persecutions. For trifles
 the poor men are hauled up before the magistrates, who
 (with all the officials) are the priests' puppets, & heavily fined
 & imprisoned. Their wood is cut down & sold; they are driven
 from houses; and no one knows what will come next.

The priests, when the Wesleyan Indians stood firm, then
 applied to the Govt to remove them elsewhere. This, the
 Indians properly resented; & the Gov. declined.

The last public matter was that while the Presb^y
 Union Delegates were meeting here in June, a picnic was
 got up to raise funds for the Indian defence. The priests
 refused to let the steamboat land. The steamboat people
yielded; & it appeared that we could not go in a public
 conveyance on the queen's highway. They did at the
 last moment relent; they landed & held a meeting,
 talked mild stuff; & generally, shewed no pluck
 at all. The newspaper reporters "intervened" the priests
 & "drew it mild" all through.

Of course I boil with old English indignation.
 But I am excessively busy, have no money to spare,
 and have neither time nor strength to take action
 alone.

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What I sh^d like to see done would be this. That you and others make such representations to L^d Carnarvon that he sh^d think it his duty to give very defined instructions to L^d Dufferin, Premier Mackenzie, &c. while they are in Eng^l & after their return, if British Connection means any thing, let our Gov^t understand that they are bound to maintain Civil & Religious Liberty in general; & that in particular they are bound to take the part of the Indians (who are, as it were, wards of the Gov^t) against priestly intolerance joined with the assumed Seigniorial powers.

Does L^d Carnarvon approve of the other Wards of Gov^t, Deaf & Dumb, Prisoners, Insane, &c. being systematically handed over to Religious orders, where the State & the Tax Payers have no control whatever over them?

Yours faithfully,

Philip Paspartus, M^d

The Secretary of the Aborigines Protection Soc^y