your share of the one thousand dollars' worth of provisions when you commence to work on your reserves.

"In a national famine or general sickness, not what happens in every day life, but if a great blow comes on the Indians, they would not be allowed to die like dogs.

"What occurred in Red River last year from the destruction of crops by the grasshoppers, affected our whole people, and without being bound to do anything, the charity and humanity of the Government sent means to help them.

"I cannot give the Chief a blue coat: he must accept the red one and he must not suffer so small a matter as the color of a coat to stand between us. I accept the three Chiefs with two Councillors for each. With regard to the preservation of the buffalo, it is a subject of great importance, it will be considered by the Lieutenant-Governor and Council of the North-West Territories to see if a wise law can be passed, one that will be a living law that can be carried out and obeyed. If such a law be passed it will be printed in Cree as well as in English and French; but what the law will be I cannot tell—you held councils over the treaty, you did not know before the councils closed what you would decide as to the treaty—no more can I tell what the North-West Council will decide."

A request was then made that the treaty should include the Half-breeds, to which the Governor replied: "I have explained to the other Indians that the Commissioners did not come to the Half-breeds: there were however a certain class of Indian Half-breeds who had always lived in the camp with the Indians and were *in fact* Indians, would be recognized, but no others."

The Chiefs and head men then signed the treaty in the presence of witnesses, the medals and flags were distributed, payments and distribution of clothing proceeded with and finished, and the conference came to an end.

The Lieutenant-Governor and party started from Carlton House on the 31st of August at noon, for Fort Pitt, and when within about six miles of that post came up with a detachment

of Mounted Police under Inspectors Jarvis and Walker, who escorted them to the fort, arriving on the day appointed (5th September) at an early hour.

There were already assembled near the fort and on the banks of the Saskatchewan over one hundred lodges, and as more were immediately expected they requested postponement of negotiations until the 7th September.

On the morning of the 6th, Sweet Grass, one of the oldest and most respected of the Cree Chiefs, with about thirty of his chief men, who had left their hunt and come in to Fort Pitt purposely to attend the treaty negotiations, called on the Governor to express their satisfaction at his coming and their pleasure in seeing him; the greeting which was certainly affectionate, consisted in the embrace of both arms about the neck and a fraternal kiss on either cheek; after a short conversation the Governor told them he expected them to be ready to meet him at his tent in the morning; time was rapidly passing and he had a long journey yet before him; he trusted their Councils would be wise and the results would be beneficial to them.

The Hon. Jas. McKay arrived from Battle River in the evening, and reported that he had met there a number of Indians, principally Saulteaux, who had been in camp at that place for some time. They said there had been about seventy lodges altogether, but as the buffalo were coming near, the poorer ones had started out to hunt, leaving only about ten lodges there. The remaining ones expressed good feeling and said they would like to have waited until the time appointed (September 15th) to meet the Governor and take the treaty, yet as the buffalo hunt was of so much importance to them they could not afford to lose the time, knowing that the Governor had to go to Fort Pitt and return before they could see him, consequently the whole band went out to the plains. This band was composed, it was afterwards ascertained, of the Saulteaux of Jack Fish Lake and of some Crees under the Yellow Sky Chief, and were favorably disposed though unable to remain. They numbered in all sixty-seven tents.

September 7th.

At ten in the morning the Governor and Commissioners, escorted by the Mounted Police, proceeded to the treaty tent a short distance from the fort. About eleven o'clock the Indians commenced to gather, as at Carlton, in a large semi-circle. In front were the young men, galloping about on their horses, then the Chiefs and head men, followed by the main body of the band to the number of two or three hundred. As they approached the manœuvres of the horsemen became more and more excited and daring, racing wildly about so rapidly as to be barely distinguishable; unfortunately, from some mischance, two horses and their riders came into collision with such tremendous force as to throw both horses and men violently to the ground; both horses were severely injured and one of the Indians had his hip put out of joint; fortunately, Dr. Kittson of the police, was near by and speedily gave relief to the poor sufferer. The ceremonies, however, still went on; four pipe-stems were carried about and presented to be stroked in token of good feeling and amity (during this performance the band of the Mounted Police played "God save the Queen), blessings invoked on the whole gathering, the dances performed by the various bands, and finally the pipes of peace smoked by the Governor and Commissioners in turn. The stems, which were finely decorated, were placed with great solemnity on the table in front of the Governor, to be covered for the bearers with blue cloth.

The Chiefs and head men now seated themselves in front of the tent, when the Governor addressed them:

"Indians of the plains, Crees, Chippewayans, Assiniboines and Chippewas, my message is to all. I am here to-day as your Governor under the Queen. The Crees for many days have sent word that they wanted to see some one face to face. The Crees are the principal tribe of the plain Indians, and it is for me a pleasant duty to be here to-day and receive the welcome I have from them. I am here because the Queen

and her Councillors have the good of the Indian at heart, because you are the Queen's children and we must think of you for to-day and to-morrow; the condition of the Indians and their future has given the Queen's Councillors much anxiety. In the old provinces of Canada from which I came we have many Indians, they are growing in numbers and are as a rule happy and prosperous; for a hundred years red and white hands have been clasped together in peace. The instructions of the Queen are to treat the Indians as brothers, and so we ought to be. The Great Spirit made this earth we are on. He planted the trees and made the rivers flow for the good of all his people, white and red; the country is very wide and there is room for all. It is six years since the Queen took back into her own hands the government of her subjects, red and white, in this country; it was thought her Indian children would be better cared for in her own hand. This is the seventh time in the last five years that her Indian children have been called together for this purpose; this is the fourth time that I have met my Indian brothers, and standing here on this bright day with the sun above us, I cast my eyes to the East down to the great lakes and I see a broad road leading from there to the Red River, I see it stretching on to Ellice, I see it branching there, the one to Qu'Appelle and Cypress Hills, the other by Pelly to Carlton; it is a wide and plain trail. Anyone can see it, and on that road, taking for the Queen, the hand of the Governor and Commissioners I see all the Indians. I see the Queen's Councillors taking the Indian by the hand saying we are brothers, we will lift you up, we will teach you, if you will learn, the cunning of the white man. All along that road I see Indians gathering, I see gardens growing and houses building; I see them receiving money from the Queen's Commissioners to purchase clothing for their children; at the same time I see them enjoying their hunting and fishing as before, I see them retaining their old mode of living with the Queen's gift in addition.

"I met the Crees at Carlton, they heard my words there, they read my face, and through that my heart, and said my words were true, and they took my hand on behalf of the Queen. What they did I wish you to do; I wish you to travel on the road I have spoken of, a road I see stretching out broad and plain to the Rocky Mountains. I know you have been told many stories, some of them not true; do not listen to the bad voices of men who have their own ends to serve, listen rather to those who have only your good at heart. I have come a long way to meet you; last year I sent you a message that you would be met this year, and I do not forget my promises.

"I went to Ottawa, where the Queen's Councillors have their council chamber, to talk, amongst other things, about you.

"I have come seven hundred miles to see you. Why should I take all this trouble? For two reasons, first, the duty was put upon me as one of the Queen's Councillors, to see you with my brother Commissioners, Hon. W. J. Christie and Hon. Jas. McKay. The other reason is a personal one, because since I was a young man my heart was warm to the Indians, and I have taken a great interest in them; for more than twenty-five years I have studied their condition in the present and in the future. I have been many years in public life, but the first words I spoke in public were for the Indians, and in that vision of the day I saw the Queen's white men understanding their duty; I saw them understanding that they had no right to wrap themselves up in a cold mantle of selfishness, that they had no right to turn away and say, 'Am I my brother's keeper?' On the contrary, I saw them saying, the Indians are our brothers, we must try to help them to make a living for themselves and their children. I tell you, you must think of those who will come after you. As I came here I saw tracks leading to the lakes and water-courses, once well beaten, now grown over with grass; I saw bones bleaching by the wayside; I saw the places where the buffalo had been, and I

thought what will become of the Indian. I said to myself, we must teach the children to prepare for the future; if we do not, but a few suns will pass and they will melt away like snow before the sun in spring-time. You know my words are true; you see for yourselves and know that your numbers are lessening every year. Now the whole burden of my message from the Queen is that we wish to help you in the days that are to come, we do not want to take away the means of living that you have now, we do not want to tie you down; we want you to have homes of your own where your children can be taught to raise for themselves food from the mother earth. You may not all be ready for that, but some, I have no doubt, are, and in a short time others will follow. I am here to talk plainly, I have nothing to hide; I am here to tell you what we are ready to do. Your tribe is not all here at the present time, some of the principal Chiefs are absent, this cannot be avoided, the country is wide and when the buffalo come near you must follow them; this does not matter, for what I have to give is for the absent as well as for the present. Next year if the treaty is made, a Commissioner will be sent to you, and you will be notified of the times and places of meeting, so that you will not have long journeys; after that, two or three servants of the Queen will be appointed to live in the country to look after the Indians, and see that the terms of the treaty are carried out.

"I have not yet given you my message. I know you have heard what your brothers did at Carlton, and I expect you to do the same here, for if you do not you will be the first Indians who refused to take my hand. At Carlton I had a slight difficulty; one of the Chiefs dreamt that instead of making the treaty at the camp of the great body of the Indians, I made it at his, and so his people stood aside. I was sorry for him and his people. I did not wish to go and leave them out. I sent him word after I had made the treaty, and brought him in with the others. When I went to North-West Angle I met

the Chippewa nation; they were not all present, but the absent ones were seen the next year. I told them the message from the Queen, and what she wished to do for them; in all four thousand Indians accepted the Treaty, and now, I am glad to say, many of them have homes and gardens of their own. The next year I went to Qu'Appelle and saw the Crees and Chippewas, and there five thousand understood us and took our hands. Last summer I went with Mr. McKay to Lake Winnipeg, and there all the Swampy Crees accepted the Queen's terms. Now I have stroked the pipe with your brothers at Carlton as with you.

"Three years ago a party of Assiniboines were shot by American traders; men, women and children were killed; we reported the affair to Ottawa; we said the time has come when you must send the red-coated servants of the Queen to the North-West to protect the Indian from fire-water, from being shot down by men who know no law, to preserve peace between the Indians, to punish all who break the law, to prevent whites from doing wrong to Indians, and they are here to-day to do honor to the office which I hold. Our Indian Chiefs wear red coats, and wherever they meet the police they will know they meet friends. I know that you have been told that if war came you would be put in the front, this is not so. Your brothers at Carlton asked me that they might not be forced to fight, and I tell you, as I assured them, you will never be asked to fight against your will; and I trust the time will never come of war between the Queen and the great country near us.

"Again, I say, all we seek is your good; I speak openly, as brother to brother, as a father to his children, and I would give you a last advice, hear my words, come and join the great band of Indians who are walking hand-in-hand with us on the road I spoke of when I began—a road, I believe in my heart, will lead the Indian on to a much more comfortable state than he is in now. My words, when they are accepted, are written down, and they last, as I have said to the others, as

long as the sun shines and the river runs. I expect you are prepared for the message I have to deliver, and I will wait to see if any of the Chiefs wish to speak before I go further."

Sweet Grass, the principal Cree Chief, rose, and taking the Governor by the hand, said, "We have heard what the Governor has said, and now the Indians want to hear the terms of the treaty, after which they will all shake hands with the Governor and Commissioners, we then want to go to our camp to meet in council."

The Governor then very carefully and distinctly explained the terms and promises of the treaty as made at Carlton; this was received by the Indians with loud assenting exclamations.

On the 8th the Indians sent a message that they required further time for deliberation, and the meeting was put off until the 9th.

On the morning of the 9th the Indians were slow in gathering, as they wished to settle all difficulties and misunderstandings amongst themselves before coming to the treaty tent, this was apparently accomplished about eleven a.m., when the whole body approached and seated themselves in good order, when the Governor said:—

"Indian children of the Great Queen, we meet again on a bright day; you heard many words from me the other day; I delivered you my message from the Queen; I held out my hand in the Queen's name, full of her bounty. You asked time to consult together; I gave it to you very gladly, because I did not come here to surprise you. I trust the Great Spirit has put good thoughts into your hearts, and your wise men have found my words good. I am now ready to hear whether you are prepared to do as the great body of the Indian people have done; it is now for the Indians to speak through those whom they may choose; my heart is warm to you, and my ears are open."

Ku-ye-win (The Eagle) addressed the Indians, telling them not to be afraid, that the Governor was to them as a brother;

that what the Queen wished to establish through him was for their good, and if any of them wished to speak to do so.

After waiting some time the Governor said, "I had hoped the Indians would have taken me at my word, and taken me as a brother and a friend. True, I am the Queen's Governor; that I am here to-day shows me to be your friend. Why can you not open your hearts to me? I have met many Indians before, but this is the first time I have had all the talking to do myself. Now, cast everything behind your backs, and speak to me face to face. I have offered as we have done to the other Indians. Tell me now whether you will take my hand and accept it; there is nothing to be ashamed of, nothing to be afraid of; think of the good of your children and your children's children. Stand up now like wise men and tell me if you will take what I offered. I cannot believe it to be possible that you would throw my hand back. Speak and do not be afraid or ashamed.

WEE-KAS-KOO-KEE-SAY-YIN (Sweet Grass)—"I thank you for this day, and also I thank you for what I have seen and heard, I also thank the Queen for sending you to act for our good. I am glad to have a brother and friend in you, which undoubtedly will raise us above our present condition. I am glad for your offers, and thank you from my heart. I speak this in the presence of the Divine Being. It is all for our good, I see nothing to be afraid of, I therefore accept of it gladly and take your hand to my heart, may this continue as long as this earth stands and the river flows. The Great King, our Father, is now looking upon us this day, He regards all the people equal with one another; He has mercy on the whole earth; He has opened a new world to us. I have pity on all those who have to live by the buffalo. If I am spared until this time next year I want this my brother to commence to act for me, thinking thereby that the buffalo may be protected. It is for that reason I give you my hand. If spared, I shall commence at once to clear a small piece of land for myself,

and others of my kinsmen will do the same. We will commence hand in hand to protect the buffalo. When I hold your hand I feel as if the Great Father were looking on us both as brothers. I am thankful. May this earth here never see the white man's blood spilt on it. I thank God that we stand together, that you all see us; I am thankful that I can raise up my head, and the white man and red man can stand together as long as the sun shines. When I hold your hands and touch your heart, as I do now (suiting his action to the words), let us be as one. Use your utmost to help me and help my children, so that they may prosper."

The Chief's remarks were assented to by the Indians by loud ejaculations.

GOVERNOR—"I rise with a glad heart; we have come together and understood each other. I am glad that you have seen the right way. I am glad you have accepted so unanimously the offer made. I will tell the Queen's Councillors what good hearts their Indian children have; I will tell them that they think of the good of their children's children.

"I feel that we have done to-day a good work; the years will pass away and we with them, but the work we have done to-day will stand as the hills. What we have said and done has been written down; my promises at Carlton have been written down and cannot be rubbed out, so there can be no mistake about what is agreed upon. I will now have the terms of the treaty fully read and explained to you, and before I go away I will leave a copy with your principal Chief.

"After I and the Commissioners, for the Queen, have signed the treaty, I will call upon your Chief and Councillors to do the same; and before the payments are made by Mr. Christie, I will give the Chiefs the medals of the Queen and their flags.

"Some of your Chiefs and people are away; next year we will send men near to where their bands live, notice will be given, and those who are away now will receive the present of money we are going to give you, the same as if they had been

here, and when you go back to the plains I ask you to tell your brothers what we have done."

The Governor and Commissioners then signed the treaty on the part of the Queen, and nine Chiefs and as many of their Councillors as were with them signed on behalf of the Indians.

James Seenum, Chief of White Fish Lake Crees, said that when he commenced to cultivate the soil some years ago, Mr. Christie, then chief factor of the Hudson Bay Company, gave him a plough that he had used but it was now broken. When he commenced he and his brothers drew the plough themselves, and they pulled up roots and used them for hoes. Mr. Christie also gave me a pit-saw and a grindstone, and I am using them yet. I feel my heart sore in the spring when my children want to plough—when they have no implements to use, that is why I am asking them now to have them sent as soon as possible. By following what I have been taught I find it helps me a great deal.

The Little Hunter—"I am here alone just now; if I am spared to see next spring, then I will select my Councillors, those that I think worthy I will choose. I am glad from my very heart. I feel in taking the Governor's hand as if I was taking the Queen's. When I hear her words that she is going to put to rights this country, it is the help of God that has put it in her heart to come to our assistance. In sending her bounty to us I wish an everlasting grasp of her hand, as long as the sun moves and the river flows. I am glad that the truth and all good things have been opened to us. I am thankful for the children for they will prosper. All the children who are sitting here hope that the Great Spirit will look down upon us as one."

See-kahs-kootch (The Cut Arm)—"I am glad of the goodness of the great Queen. I recognize now that this that I once dreaded most is coming to my aid and doing for me what I could not do for myself."

Tus-tuk-ee-skuais—"I am truly glad that the Queen has

made a new country for me. I am glad that all my friends and children will not be in want of food hereafter. I am glad that we have everything which we had before still extended to us."

PEE-QUAY-SIS—"I need not say anything; I have been well pleased with all that I have heard, and I need not speak as we are all agreed."

KIN-OO-SAY-OO (The Fish), Chief of the Chippewayans—"I shake hands with the Queen, and I am glad for what she is doing and what she is to do for us. If I could have used my own language I would then be able to say more."

The Governor then called on Sweet Grass and placed the Queen's medal around his neck, the band of the Police playing "God save the Queen." The rest of the Chiefs' medals, flags and uniforms were given as soon as possible, and Mr. Christie proceeded to make the payments and distribute the presents.

September 13th.

The Chiefs and head men came to pay their respects to the Commissioners in the morning, at Fort Pitt.

SWEET GRASS—"We are all glad to see you here, and we have come to say good-bye before you leave."

THE BIG BEAR—"I find it difficult to express myself, because some of the bands are not represented. I have come off to speak for the different bands that are out on the plains. It is no small matter we were to consult about. I expected the Chiefs here would have waited until I arrived. The different bands that are out on the plains told me that I should speak in their stead; the Stony Indians as well. The people who have not come, stand as a barrier before what I would have had to say; my mode of living is hard."

SWEET GRASS, to Big Bear—"My friend, you see the representative of the Queen here, who do you suppose is the maker of it. I think the Great Spirit put it into their hearts to

come to our help; I feel as if I saw life when I see the representative of the Queen; let nothing be a barrier between you and him; it is through great difficulty this has been brought to us. Think of our children and those to come after, there is life and succor for them; say yes and take his hand."

The White Fish Lake Chief said, "We have all taken it, and we think it is for our good."

Big Bear—"Stop, stop, my friends, I have never seen the Governor before; I have seen Mr. Christie many times. I heard the Governor was to come and I said I shall see him; when I see him I will make a request that he will save me from what I most dread, that is: the rope to be about my neck (hanging), it was not given to us by the Great Spirit that the red man or white man should shed each other's blood."

Governor—"It was given us by the Great Spirit, man should not shed his brother's blood, and it was spoken to us that he who shed his brother's blood, should have his own spilt.

"No good Indian has the rope about his neck. If a white man killed an Indian, not in self defence, the rope would be put around his neck. He saw red-coats, they were here to protect Indians and whites.

"If a man tried to kill you, you have a right to defend; but no man has a right to kill another in cold blood, and we will do all we can to punish such. The good Indian need never be afraid; their lives will be safer than ever before. Look at the condition of the Blackfeet. Before the red-coats went, the Americans were taking their furs and robes and giving them whiskey—we stopped it, they have been able to buy back two thousand horses—before that, robes would have gone to Americans for whiskey."

Big Bear—"What we want is that we should hear what will make our hearts glad, and all good peoples' hearts glad. There were plenty things left undone, and it does not look well to leave them so."

Governor—"I do not know what has been left undone!"

BIG BEAR said he would like to see his people before he acted. "I have told you what I wish, that there be no hanging."

GOVERNOR—"What you ask will not be granted, why are you so anxious about bad men?

"The Queen's law punishes murder with death, and your request cannot be granted."

BIG BEAR—"Then these Chiefs will help us to protect the buffalo, that there may be enough for all. I have heard what has been said, and I am glad we are to be helped; but why do these men not speak?"

The Chief of the Chippewayans said, "We do not speak, because Sweet Grass has spoken for us all. What he says, we all say."

GOVERNOR—"I wish the Bear to tell Short Tail and See-yah-kee-maht, the other Chiefs, what has been done, and that it is for them, as if they had been here. Next year they and their people can join the treaty and they will lose nothing. I wish you to understand fully about two questions, and tell the others. The North-West Council is considering the framing of a law to protect the buffaloes, and when they make it, they will expect the Indians to obey it. The Government will not interfere with the Indian's daily life, they will not bind him. They will only help him to make a living on the reserves, by giving him the means of growing from the soil, his food. The only occasion when help would be given, would be if Providence should send a great famine or pestilence upon the whole Indian people included in the treaty. We only looked at something unforseen and not at hard winters or the hardships of single bands, and this, both you and I, fully understood.

"And now I have done, I am going away. The country is large, another Governor will be sent in my place; I trust you will receive him as you have done me, and give him your confidence. He will live amongst you. Indians of the plains, I bid you farewell. I never expect to see you again, face to face. I rejoice that you listened to me, and when I go back to my home

beyond the great lakes, I will often think of you and will rejoice to hear of your prosperity. I ask God to bless you and your children. Farewell."

The Indians responded by loud ejaculations of satisfaction, and the Chiefs and Councillors, commencing with Sweet Grass, each shook hands with the Governor, and addressed him in words of parting, elevating his hand, as they grasped it, to heaven, and invoking the blessings of the Great Spirit.

The Bear remained sitting until all had said good-bye to the Governor, and then he rose and taking his hand, said, "I am glad to meet you, I am alone; but if I had known the time, I would have been here with all my people. I am not an undutiful child, I do not throw back your hand; but as my people are not here, I do not sign. I will tell them what I have heard, and next year I will come." About an hour afterwards the Big Bear came to the Fort Pitt House to see the Governor, and again repeated that he accepted the treaty as if he had signed it, and would come next year, with all his people, to meet the Commissioners and accept it.

The Governor and party left Fort Pitt for Battle River, on the 13th at one o'clock, and arrived there on the 15th. There were no Indians there, except the Red Pheasant's band, who had been treated with at Battle River.

On the 16th the Red Pheasant and his Councillors came to see the Governor and the Commissioners, with the following result:

The Red Pheasant—"I am a Battle River Indian, and I have chosen this place before, and I am glad to see the Government here too, as I know there is a chance of living. I want the Half-breed claims at Battle River to be respected, and I do not wish to turn out any white man; but I wish to return to my former mode of life.

"Ever since my grandfather lived at Battle River, it has been my home. Our houses were swept off by a flood two years ago, and after that we repaired some old houses that

were built by outsiders (other Indians), and we had fenced in the buildings; but a short time ago some Canadians arrived, knocked down the fences, and built inside the enclosure."

WAH-TAH-NEE—"We had chosen a point about a mile from the spot where we are now speaking, and got out logs for fences and houses, and when we returned from the plains we found they had all been taken away. There are now twenty families, and ten more to come in from the plains.

"We wish to be remembered to the Queen, and we are thankful to see the Queen's soldiers coming to make their homes on the land that we have been brought up on. I hope that the Queen will look upon our poverty when she hears that we are poor Indians and have welcomed her people to live amongst us. This is my country where I have lived. I want to make way for the Queen's men, and I ask her in return to keep me from want. Next spring I want to plant here, wherever I can get a piece of ground. By that time I may have selected a spot for my reserve. The reason I want to select my reserve is, that I do not want to be cramped up by settlers. In the meantime I do not want any white men to settle on the Eagle Hills.

"When I see that we are numerous, it will be the Eagle Hills I will select as our reserve, although I am very reluctant to leave the place I have been brought up on. If I see that we are not likely to be numerous, I may select some other place across the Saskatchewan River. This man, Peter Ballendine, knows that it is not because settlers are coming here that we speak of this place, Battle River, but because we were here from of old." I wish that the Governor should give us some advice to think over during the winter."

GOVERNOR—"I am glad to give you a word of advice. Next summer, Commissioners will come to make payments here, so that you may not have so far to go, and also that other Indians we have not seen, should come here also, to whom it may be convenient, and I hope that then you will be able to talk with

them where you want your reserve. I will speak to you frankly, as if I was talking to my own children; the sooner you select a place for your reserve the better, so that you can have the animals and agricultural implements promised to you, and so that you may have the increase from the animals, and the tools to help you build houses, &c. When you are away hunting and fishing, the heat of the sun and the rain is making your crops to grow. I think you are showing wisdom in taking a place away from here, although it has been your home. It is better for the Indian to be away a little piece from the white man. You will be near enough to bring your furs to a good market, and by and by I hope you will have more potatoes than you require, and have some to dispose of. I am very anxious that you should think over this, and be able to tell the Commissioner next year where you want your reserve.

"I have asked Mr. Fuller to let you have three acres of land to plant your potatoes next spring, and he has replied that he will be very happy to let you do so, and to plough it for you as well, in the field he has enclosed.

"I am much pleased with the conduct of the Battle River Crees, and will report it to the Queen's Councillors. I hope you will be prosperous and happy."

This closed the interview.

The Commissioners left Battle River on the 19th of September. The Lieutenant-Governor arrived at Fort Garry on the 6th of October.

CHAPTER X.

TREATY NUMBER SEVEN; OR THE BLACKFEET TREATY.

THE making of this treaty, which completed the series of treaties, extending from Lake Superior to the slopes of the Rocky Mountains, was entrusted, by the Privy Council, to the Hon. David Laird (who, after the effecting of the Carlton and Fort Pitt Treaties, had, in 1876, been appointed Lieutenant-Governor of the North-West Territories, subsequently to the erection of these territories into a distinct Government) and Lieut.-Col. McLeod, of the Mounted Police Force. The necessity which had arisen for making the treaty is thus stated by the Hon. the Minister of the Interior, the Hon. David Mills, in his Annual Report for 1877:

"The conclusion, in 1876, of the treaty with the Crees, Assiniboine and Saulteaux Indians (being the sixth of the series of treaties up to that time negotiated with the Indians of the North-West) left but a small portion of the territory lying between the boundary line and the 54th parallel of latitude unsurrendered.

"The unsurrendered portion of the territory, including about fifty thousand square miles, lies at the south-west angle of the territories, north of the boundary line, east of the Rocky Mountains, south of Red River (Treaty Number Six) and west of the Cypress Hills, or Treaty Number Four. This portion of the North-West is occupied by the Blackfeet, Blood, and Sarcees or Piegan Indians, some of the most warlike and intelligent but intractable bands of the North-West. These bands have for years past been anxiously expecting to be treated with, and have been much disappointed at the delay of negotiations.

"In last year's report, I stated that His Honor Lieut.-Gov. Morris, very strongly recommended that no further delay should take place in entering into negotiations with these Indians. His Honor reported, in effect, "that there was a general consent of opinion amongst the missionaries settled in that territory, and others who are acquainted with these Indians, as to the desirableness of having such a treaty made at the earliest possible date, with a view to preserving the present friendly disposition of these tribes, which might easily give place to feelings of an unfriendly or hostile nature, should the treaty negotiations be much longer delayed."

"In view of these facts, and in order to satisfy these important tribes, and to prevent the difficulties which might hereafter arise through the settlement of whites, who are already flocking into Fort McLeod and other portions of this territory, Your Excellency decided that these Indians should be treated with this year, and the Indians were notified accordingly.

"His Honor Mr. Laird, the Lieutenant-Governor of the North-West Territories, and Lieut.-Col. James F. McLeod, C.M.G., were selected by Your Excellency to negotiate the treaty. The former of these gentlemen, had assisted in 1874 in negotiating Treaty Number Four, with the Cree and Saulteaux Indians, and the latter, during his residence for some years past at Fort McLeod, as Commandant of the Mounted Police Force, had acquired the entire confidence and good will of the Indian tribes proposed to be dealt with."

Besides all this, the Chiefs of the Blackfeet, in 1876, sent to the Lieutenant-Governor of the North-West Territories, a letter, with regard to a treaty, and also by a messenger, in whom they had confidence, a message, to a similar effect. The Blackfeet Indians are a bold and warlike race. When the Sioux war with the United States was about being initiated, the Sioux invited them to join in the war, but they promptly refused. They are unlikely to become farmers, but as the country they inhabit presents unusual facilities for that industry,

they may be induced to adopt a pastoral life. They already possess large herds of horses, and may be taught to raise cattle also.

I requested the Rev. C. Scollen, who had for many years been a missionary among the Plain Crees, and latterly, for several years, among the Blackfeet, to make a report to me of the character, habits and condition of this nation, with which request he willingly complied. I now give place to this report, which gives a vivid view of the character of this bold and warlike race, and shews the benefits they had, so far back as 1876, derived from the presence of the Mounted Police, the prohibition of liquor, and the establishment of law and order in the North-West Territories, under Canadian rule. I may here remark, that another great benefit has resulted from the judicious steps taken by the Canadian Government, and that is the cessation of warfare between the various tribes, which was before of constant occurrence. An intelligent Ojibbeway Indian trader told me, that the change was wonderful. "Before," he said, "the Queen's Government came, we were never safe, and now," he said, "I can sleep in my tent anywhere, and have no fear. I can go to the Blackfeet, and Cree camps, and they treat me as a friend." The report of Mr. Scollen is as follows:

FORT PITT, *September 8th, 1876.*

TO HIS EXCELLENCY THE GOVERNOR OF MANITOBA.

EXCELLENT GOVERNOR,—Having had some years of experience as a missionary amongst the Cree and Blackfeet Indians of the North-West Territory, I humbly undertake to submit to your consideration a few details regarding the latter tribe of Her Majesty's Indian subjects. I do this with all the more confidence as the successful way in which you conducted the treaty with the Carlton Indians (a treaty including no small difficulties), has convinced me of your thorough knowledge of the character of this people. But, although the general character of all the tribes may be nearly the same, yet in their social dispositions they sometimes materially differ, and this, I think, will be found to be the case with the Crees and Blackfeet when compared on that point. The Crees have always looked upon the white man as a friend, or, to use their own language, as a brother. They have never been afraid of him, nor have they given him any cause to be afraid of them. The Blackfeet have acted somewhat differently; they have regarded the white man as a demi-god, far superior to themselves in intelligence, capable of doing them

good or evil, according as he might be well or ill-disposed towards them, unscrupulous in his dealings with others, and consequently a person to be flattered, feared and shunned, and even injured, whenever this could be done with impunity. I am not now describing the Blackfeet of the present day, but those of fifteen years ago, when I first saw them. They were then a proud, haughty, numerous people (perhaps ten thousand on the British side of the line), having a regular politico-religious organization by which their thirst for blood and their other barbarous passions were constantly fired to the highest pitch of frenzy. Since that time their number has decreased to less than one half, and their systematic organizations have fallen into decay; in fact they have been utterly demoralized as a people. This sudden decadence was brought on by two causes: 1. About ten years ago the Americans crossed the line and established themselves on Pelly River, where they carried on to an extraordinary extent the illicit traffic in intoxicating liquor to the Blackfeet. The fiery water flowed as freely, if I may use the metaphor, as the streams running from the Rocky Mountains, and hundreds of the poor Indians fell victims to the white man's craving for money, some poisoned, some frozen to death whilst in a state of intoxication, and many shot down by American bullets. 2. Then in 1870 came that disease so fatal to Indians, the small-pox, which told upon the Blackfeet with terrible effect, destroying between six hundred and eight hundred of them. Surviving relatives went more and more for the use of alcohol; they endeavoured to drown their grief in the poisonous beverage. They sold their robes and their horses by the hundred for it, and now they began killing one another, so that in a short time they were divided into several small parties, afraid to meet. Fortunately for them the Government were aware of the state of affairs in the country and did not remain indifferent to it; and, as I have heard yourself explain to the Indians, Her Gracious Majesty has at heart the welfare of even the most obscure of her subjects. In the summer of 1874, I was travelling amongst the Blackfeet. It was painful to me to see the state of poverty to which they had been reduced. Formerly they had been the most opulent Indians in the country, and now they were clothed in rags, without horses and without guns. But this was the year of their salvation; that very summer the Mounted Police were struggling against the difficulties of a long journey across the barren plains in order to bring them help. This noble corps reached their destination that same fall, and with magic effect put an entire stop to the abominable traffic of whiskey with the Indians. Since that time the Blackfeet Indians are becoming more and more prosperous. They are now well clothed and well furnished with horses and guns. During the last two years I have calculated that they have bought two thousand horses to replace those they had given for whiskey. They are forced to acknowledge that the arrival of the Red Coats has been to them the greatest boon. But, although they are externally so friendly to the Police and other strangers who now inhabit their country, yet underneath this friendship remains hidden some of that dread which they have

always had of the white man's intention to cheat them; and here, excellent Governor, I will state my reasons for believing that a treaty should be concluded with them also at the earliest possible date.

1st. The Blackfeet are extremely jealous of what they consider their country, and never allowed any white men, Half-breeds, or Crees to remain in it for any length of time; the only reason that they never drove the Americans off, apart from their love for whiskey, was their dread of the Henri rifle.

2nd. They have an awful dread of the future. They think that the Police are in the country not only to keep out whiskey traders, but also to protect white people against them, and that this country will be gradually taken from them without any ceremony. This I can certify, for although they may not say so to others yet they do not hide it from me.

3rd. Numbers of people are settling around Fort McLeod and Fort Calgary in order to farm, raise stock, etc. This will probably drive the buffalo away through time from the ordinary hunting grounds, and if so, the Blackfeet, being the most helpless Indians in the country, and unaccustomed to anything else but hunting buffalo, would suffer extremely.

4th. The settlers also are anxious that a treaty be made as soon as possible, so that they may know what portions of land they can hold without fear of being molested.

5th. The Blackfeet themselves are expecting to have a mutual understanding with the Government, because they have been told of it by several persons, and namely by Gen. Smythe last year.

Such are the principal reasons which occur to my mind for making a treaty with the Blackfeet. It remains for you, excellent Governor, to weigh their value. Of course you would find the same prejudices amongst the Blackfeet that you have found amongst the Crees, but you would have no greater difficulty in dispelling them. You would have four clans to treat with, viz.: the Blackfeet, Bloods, and Piegans, all of the same tribe, and the Sarcees, a branch of the Peace River Indians called Beavers. As to the place of rendezvous there would be no difficulty whatever; the Blackfeet live in large camps under their respective Chiefs, and could go to any point after due notice.

It remains for me now, excellent Governor, to beg you to excuse the many defects of this communication, and to accept the assurance of sincere esteem and profound respect of

Your most humble servant,

CONSTANTINE SCOLLEN,
Priest, O. U. I.

P.S.—I am also aware that the Sioux Indians, now at war with the Americans, have sent a message to the Blackfeet tribe, asking them to make an alliance offensive and defensive against all white people in the country.

C. SCOLLEN.

In order to effect a treaty, Lieut.-Gov. Laird, and Lieut-Col. James F. McLeod, met the Blackfeet, at the Blackfoot crossing, on the Bow River, on the 17th day of September, 1877, which day had been selected for the time of meeting. Gov. Laird proceeded from the temporary seat of the Government of the North-West Territories at Swan River, and Col. McLeod from Fort McLeod, the head-quarters of the Mounted Police, to the appointed rendezvous.

The Commissioners met the Indians on that day, and after five days of tedious negotiations, the treaty was satisfactorily concluded, and signed by the Chiefs and head men present.

The total number of the Indians, represented at the making of the treaty, and who were paid the gratuity under it, was four thousand three hundred and ninety-two. The terms of the treaty, were substantially the same as those contained in the North-West Angle and Qu'Appelle treaties, except that as some of the bands were disposed to engage in pastoral pursuits, it was arranged to give them cattle instead of agricultural implements. The Minister of the Interior well observes in his report "that the conclusion of this treaty with these warlike and intractable tribes, at a time when the Indian tribes, immediately across the border, were engaged in open hostilities with the United States troops, is certainly a conclusive proof of the just policy of the Government of Canada toward the aboriginal population," and, I add, of the confidence of the Indians in the promises and just dealing of the servants of the British Crown, in Canada; a confidence that can only be kept up by the strictest observance of the stipulations of the treaties.

I now append the interesting despatch of Lieut.-Gov. Laird, giving a detailed account of the negotiation of the treaty, and a report of the speeches of the Commissioners and Indians, extracted from a report in the *Globe* newspaper, dated October 4th, 1877, which, though not authentic, I believe, gives a general view of what passed during the negotiations.

GOVERNMENT HOUSE,
BATTLEFORD, NORTH-WEST TERRITORY.

SIR,—I have the honor to inform you that on the 4th August I received at Swan River your telegram dated on the first of that month.

It notified me that a Commission appointing Lieut.-Col. James F. McLeod, C.M.G., and myself, Commissioners to negotiate a treaty with the Blackfeet and other Indians of the unsurrendered parts of the North-West Territories adjoining the United States boundary, had been forwarded to Fort McLeod.

I immediately made preparations for the journey. These occupied me a week, as arrangements had to be made for the removal of furniture and other property to Battle River, where the Government House for the territories, in course of construction, would probably be ready for occupation on my return from the treaty negotiations. On the 11th August I left Swan River for Fort McLeod, *via* Battleford, proposing to go from the latter place by Cypress Hills to my destination. I took the Quill Lake trail and came to the telegraph line, about four miles from Big Stone Lake. Thence I followed that line until I came to the trail at the elbow of the North Saskatchewan leading to Battle River. Where the telegraph crosses the South Saskatchewan I found an excellent ferry scow, and a ferryman placed there by the Public Works Department. I arrived at the ferry about noon on the 20th, and though a high wind rendered it difficult to manage the scow, the horses, with the vehicles and their contents, were safely ferried before sunset. On the following evening I reached the Elbow, and the morning thereafter before leaving camp, Inspector Walker, of Battleford, drove up, on his way to Carlton, to arrange for the distribution of certain of the articles intended for the Indians of Treaty Number Six, which had not arrived when he paid the annuities at that post in the early part of the month. Some of the Indians had not dispersed since they received their payments, and interested parties were causing dissatisfaction among them by reporting that the provisions intended for them, while assembled to receive their annuities, having now arrived, should be distributed to them, as well as the agricultural implements and other articles promised.

I advised Inspector Walker to distribute to those Indians still around Carlton their share of the presents, and to give them a small quantity of provisions from the Government supplies, to enable them to proceed without delay to their hunting grounds. I then continued my journey to Battleford, which I reached on Monday, the 24th, at noon. Here I was happy to meet Major Irvine, who had come straight from Fort McLeod, across the Great Plains, to conduct me on my journey, and to inform me that for satisfactory reasons adduced by Crowfoot, the leading chief of the Blackfeet, Lieut.-Col. McLeod, my associate Commissioner, had consented that the meeting of the treaty should be held at the Blackfoot crossing of the Bow River, instead of at Fort McLeod. Major Irvine had reached Battleford only

a few hours before me, and having a Blackfoot Indian as guide, I abandoned my intention of going to Fort McLeod by Cypress Hills, and resolved to take the more direct and much shorter course by which that officer came.

On Friday I had interviews with several parties on business, among whom were Red Pheasant, the Chief of the Battle River Crees, and a portion of his band. He desired explanations about the articles promised in the treaty of last year, and the reason they were so late in being forwarded. I explained that the unusually heavy rains in Manitoba and the eastern portion of the territories had made the travelling so bad that the freighters had not been able to overtake the journey in the time which they expected; that the Government were very sorry at the disappointment, as it was their desire to faithfully carry out all their promises. The officers here had done their best to meet the difficulty and satisfy the Indians, though at no little expense to the country.

The Chief appeared to be quite satisfied with the explanation, and after some further conversation about the reserve, which he desires to be located at Eagle Hills, he and his companions retired to their lodges, situated for the present close to the south side of Battle River, under the bank in front of Government House.

Inspector Walker having kindly given instructions to the non-commissioned officer in charge of the Mounted Police in his absence, that every assistance in his power was to be afforded to me for continuing my journey, I was enabled to leave Battleford for Fort McLeod with Major Irvine, on the 25th August. Besides us two, the party consisted of four police constables, my personal servant and the guide.

For the first day we followed a trail leading southward, but afterwards our course was across the trackless plains until we approached near our destination. On the third day out we first sighted buffalo, and every day subsequently that we travelled, except the last, we saw herds of the animals. Most of the herds, however, were small, and we remarked with regret that very few calves of this season were to be seen. We observed portions of many buffalo carcasses on our route, from not a few of which the peltries had not been removed. From this circumstance, as well as from the fact that many of the skins are made into parchments and coverings for lodges, and are used for other purposes, I concluded that the export of buffalo robes from the territories does not indicate even one-half the number of those valuable animals slaughtered annually in our country.

Antelope, though not very abundant, are widely scattered over the plains. The numerous lakelets abound with water fowl. Some of the pools contain alkali, but we experienced no inconvenience on the journey from scarcity of fresh water. The grass in many places is short and thin, but in the hollows feed for horses is easily obtained. Altogether, though the plains are perfectly treeless, not even a shrub being visible, a journey across them in fine weather, such as we experienced, when the "buffalo chips" are sufficiently dry to make a good camp fire, is not disagreeable.

On the afternoon of the 29th we reached the lowest ford of the Red Deer River, one hundred and sixty-eight miles, by our course, from Battleford. On the north side of the river at this ford there is quicksand. The water too, in mid-stream, was deep enough to flow over the side-boards of our waggons, and at one place the current was dangerously rapid. After repeated trials by some of the men on horseback to find the best footing, we made the attempt, and the whole party got safely across by night-fall. On Saturday evening, the 1st of September, we arrived at the Blackfoot crossing of the Bow River, one hundred and eighteen miles from where we forded the Red Deer River. The Bow River is a noble stream. The current is pretty rapid, but at this "ridge under the water" (which is the literal translation of the Blackfoot name for the ford) the bed of the river is pebbly and the footing consequently good. Though we found the water almost as deep as at the Red Deer River, yet under the guidance of Mr. French, a small trader who lives near the ford, we, without almost any delay, crossed bravely over and camped until Monday morning on the south bank of the river.

At this crossing, where the Indians had latterly been notified to assemble for the treaty, there is a beautiful river bottom on the south side of the river. It extended about one mile back from the river, and is some three miles in length. The river, as far as the eye can reach, is skirted close to the water by a narrow belt of cotton-wood and other trees.

When I surveyed the clear waters of the stream, the fuel and shelter which the wood afforded, the excellent herbage on hill and dale, and the Indians camped in the vicinity crossing and re-crossing the river on the "ridge" with ease and safety, I was not surprised that the Blackfeet were attached to the locality, and desired that such an important event in their history as concluding a treaty with Her Majesty's Commissioners should take place at this spot.

On Saturday evening and Sunday several of the Indians called to shake hands with me, among whom was the Rainy Chief of the North Bloods. Here also I met Monsieur Jean L. Heureux, a French Canadian, who had spent nearly twenty years of his life among the Blackfeet. From him I obtained much valuable information respecting the numbers and wishes of the Indians, together with an elaborate list of the different Chiefs and minor Chiefs of the Blackfeet, Bloods, Piegans, and Sarcees, with the principal families of their respective tribes and clans of divisions. This list the Commissioners found very useful in enabling them to understand the relative influence of the several Chiefs and the strength of their bands.

On our journey, while within the limits of Treaty Number Six, we met scarcely any Indians, but after we crossed Red Deer River we met a few Crees and Half-breeds, and several hunting parties of Blackfeet. The former generally use carts in travelling, but the Blackfeet and their associates are always on horseback.

The Crees appeared friendly, but were not so demonstrative as the Black-

feet, who always rode up at once with a smile on their countenances and shook hands with us. They knew the uniform of the Mounted Police at a distance, and at once recognized and approached them as their friends.

We resumed our journey on Monday and arrived at Fort McLeod on the Old Man's River, on Tuesday the 4th September. The distance between the Blackfoot crossing of the Bow River and the Fort is about seventy-nine miles, thus making the length of our journey from Battleford three hundred and sixty-five miles, as measured by Major Irvine's odometer.

A few miles from Fort McLeod I was met by the Commissioners of the Mounted Police and a large party of the Force, who escorted me into the Fort, while a salute was fired by the artillery company from one of the hills overlooking the line of march. The men, whose horses were in excellent condition, looked exceedingly well, and the officers performed their duties in a most efficient manner. The villagers presented me with an address of welcome, and altogether my reception at Fort McLeod was such as to satisfy the most fastidious lover of display, and more than enough to satisfy the writer.

At Fort McLeod, on my arrival, I received your despatch of first August, covering the Commission relating to the Treaty and a copy of the Order in Council of 12th July, in terms of which the commission was issued. Also your letter of 27th July, informing me that it had been thought desirable to place the services of the Rev. Father Lacombe at the disposal of the Commissioners while negotiating the treaty. A few days afterwards I was sorry to learn by telegraph that the reverend gentleman had been taken by illness on the journey and would be unable to be present at the meeting with the Indians. Here, however, I was happy to meet Rev. Father Scollen, a Roman Catholic missionary, who has labored for some years among the Crees and Blackfeet in the western portion of the territories. He kindly furnished me such information as he possessed, and afterwards went to the treaty, where his assistance was of some value, particularly in dealing with the Crees present.

While at the fort I had interviews with several of the Blood Chiefs, who called upon me to inquire if they could not be treated with there instead of at Bow River. I explained that hereafter the Government would endeavor to pay them their annuities at places most convenient for them, but that on the occasion of making a treaty it was desirable that the several Chiefs and their principal head men should meet together to talk over the matter, so that all might feel that they had been consulted as to the terms of the agreement. They went away satisfied, said they would do as the Great Father advised, and go to Bow River.

I cannot speak too highly of the kind manner in which the officers and men of the Mounted Police at Fort McLeod treat their Indian visitors. Though the red man is somewhat intrusive, I never heard a harsh word employed in asking him to retire. The beneficial effects of this treatment, of the exclusion of intoxicants from the country, and of impartially admin-

istering justice to whites and Indians alike, were apparent in all my interviews with the Indians. They always spoke of the officers of the Police in the highest terms, and of the Commander of the Force, Lieut.-Col. McLeod, especially as their great benefactor. The leading Chiefs of the Blackfeet and kindred tribes, declared publicly at the treaty that had it not been for the Mounted Police they would have all been dead ere this time.

Having rested a week after my tedious journey of over seven hundred miles, I then occupied myself for a few days in viewing the surrounding country. In the village I found some excellent stores, supplied with almost every article of dry goods, hardware and groceries, that any inland community requires. Notably among these were the stores of J. G. Baker & Co. and Messrs. T. C. Power & Bro. There is also a good blacksmith's shop in the village, in which coal is used from the Pelly River, at a place some twenty miles distant from Fort McLeod. I was told by the proprietor of the shop that the coal answers tolerably well for blacksmithing purposes, and in the fort it is extensively used for fuel. It burns nearly as well in a stove as some varieties of Pictou coal.

The land around the fort, and indeed for almost the whole distance between the Bow and Old Man's Rivers, is well adapted for grazing; and where cultivation has been fairly attempted this season, grain and vegetables have been a success. In short, I have very little doubt that this portion of the territories, before many years, will abound in herds of cattle, and be dotted with not a few comfortable homesteads.

Lieut.-Col. McLeod having attended to forwarding the supplies to Bow River, which had been previously delivered at the fort, left for the Blackfoot crossing with some eighty officers and men of the Police Force, on Wednesday, the 12th September. I followed on Friday, and reached Bow River on Sunday morning. The Police having arrived on Saturday, the Commissioners were fully prepared for business on Monday, the 17th, the day which I had from the first appointed for the opening of the treaty negotiations.

The Commissioners were visited by Crowfoot, the principal Chief of the Blackfeet, shortly after their arrival. He desired to know when he and his people might meet us. We ascertained that most of the Indians on the ground were Blackfeet and Assiniboines or Stonies, from the upper part of Bow River. But as the 17th was the day named, the Commissioners determined to adhere to the appointment, and sent a messenger early in the morning to invite the Indians camped around to meet them at the council tent at two o'clock, p.m.

Half an hour before the time appointed a gun was fired as a signal for the Indians to assemble. The meeting was well attended. The Chiefs came forward first and were introduced to the Commissioners, and their followers, on being invited, sat up close to the tent.

I addressed them, stating that the Queen's Government had last year promised that they would this year be visited by Commissioners to invite