

territory between the Saskatchewan and the Rocky Mountains. This state of feeling, which had prevailed amongst these Indians for some years past, had been increased by the presence, last summer, in their territory of the parties engaged in the construction of the telegraph line, and in the survey of the Pacific Railway line, and also of a party belonging to the Geological Survey. To allay this state of feeling, and to prevent the threatened hostility of the Indian tribes to the parties then employed by the Government, His Honor Governor Morris requested and obtained authority to despatch a messenger to convey to these Indians the assurance that Commissioners would be sent this summer, to negotiate a treaty with them, as had already been done with their brethren further east.

“The Rev. George McDougall, who had been resident as a missionary amongst these Indians for upwards of fourteen years, and who possessed great influence over them, was selected by His Honor to convey this intelligence to the Indians, a task which he performed with great fidelity and success: being able to report on his return that although he found the feeling of discontent had been very general among the Indian tribes, he had been enabled entirely to remove it by his assurance of the proposed negotiations during the coming year.

“For the purpose of negotiating this treaty with the Indians, Your Excellency availed yourself of the services of His Honor Governor Morris, who had been formerly employed in negotiating Treaties Numbers Three, Four and Five. With him were associated the Hon. James McKay and W. J. Christie, Esq., both of whom had had considerable experience in such work, and possessed moreover an intimate acquaintance with the Indians of the Saskatchewan, their wants, habits and dialects.”

With reference to the Rev. George McDougall,* I may here

* This faithful missionary came to an untimely death on the plains during the succeeding winter. Having missed his way to his camp, he was found lying dead on the snow, and there in the lonely wilds was closed a most useful career.

state, that when the application was made to him, to visit the Indians of the Plains, in the Saskatchewan Valley, he was on his way, with his family, to his distant mission, among the Assiniboines, near the Rocky Mountains, after a brief sojourn in the Province of Ontario, but on the request being made to him, to explain to the Indians the intentions of the Government, he at once undertook the duty, and leaving his family to follow him, went upon the long journey, which his mission involved, carrying with him a letter missive from the Lieutenant-Governor of the North-West Territories, promising the Indians, that Commissioners would visit them during the ensuing summer, to confer with them as to a treaty. The result of his tour, and of the tidings which he bore was very gratifying, as the Indians were at once tranquilized, and awaited in full confidence, the coming of the Commissioners. The way in which he discharged his important duties and the success which followed his exertions, will be best set forth by giving place to his Report, addressed to the Lieutenant-Governor, of the results of his arduous mission :

MORLEYVILLE, BOW RIVER, ROCKY MOUNTAINS,

October 23rd, 1875.

TO HIS HONOR LIEUTENANT-GOVERNOR MORRIS.

SIR,—In accordance with my instructions, I proceeded with as little delay as possible to Carlton, in the neighborhood of which place I met with forty tents of Crees : From these I ascertained that the work I had undertaken would be much more arduous than I had expected, and that the principal camps would be found on the south branch of the Saskatchewan and Red Deer Rivers. I was also informed by these Indians that the Crees and Plain Assiniboines were united on two points: 1st. That they would not receive any presents from Government until a definite time for treaty was stated. 2nd. Though they deplored the necessity of resorting to extreme measures, yet they were unanimous in their determination to oppose the running of lines, or the making of roads through their country, until a settlement between the Government and them had been effected. I was further informed that the danger of a collision with the whites was likely to arise from the officious conduct of minor Chiefs who were anxious to make themselves conspicuous, the principal men of the large camps being much more

moderate in their demands. Believing this to be the fact, I resolved to visit every camp and read them your message, and in order that your Honor may form a correct judgment of their disposition towards the Government, I will give you a synopsis of their speeches after the message was read. Mistah-wahsis, head Chief of the Carlton Indians, addressing the principal Chief of the Assiniboines and addressing me, said: "That is just it, that is all we wanted." The Assiniboines addressing me, said: "My heart is full of gratitude, foolish men have told us that the Great Chief would send his young men to our country until they outnumbered us, and that then he would laugh at us, but this letter assures us that the Great Chief will act justly towards us."

Beardy, or the Hairy Man, Chief of the Willow Indians, said: "If I had heard these words spoken by the Great Queen I could not have believed them with more implicit faith than I do now." The Sweet Grass was absent from camp when I reached the Plain Crees, but his son and the principal men of the tribe requested me to convey to the Great Chief, at Red River, their thanks for the presents received, and they expressed the greatest loyalty to the government. In a word, I found the Crees reasonable in their demands, and anxious to live in peace with the white men. I found the Big Bear, a Saulteaux, trying to take the lead in their council. He formerly lived at Jack Fish Lake, and for years has been regarded as a troublesome fellow. In his speech he said: "We want none of the Queen's presents; when we set a fox-trap we scatter pieces of meat all round, but when the fox gets into the trap we knock him on the head; we want no bait, let your Chiefs come like men and talk to us." These Saulteaux are the mischief-makers through all this western country, and some of them are shrewd men.

A few weeks since, a land speculator wished to take a claim at the crossing on Battle River and asked the consent of the Indians, one of my Saulteaux friends sprang to his feet, and pointing to the east, said: "Do you see that great white man (the Government) coming?" "No," said the speculator. "I do," said the Indian, "and I hear the tramp of the multitude behind him, and when he comes you can drop in behind him and take up all the land claims you want; but until then I caution you to put up no stakes in our country." It was very fortunate for me that Big Bear and his party were a very small minority in camp. The Crees said they would have driven them out of camp long ago, but were afraid of their medicines, as they are noted conjurers.

The topics generally discussed at their council and which will be brought before the Commissioner are as follows in their own language. "Tell the Great Chief that we are glad the traders are prohibited bringing spirits into our country; when we see it we want to drink it, and it destroys us; when we do not see it we do not think about it. Ask for us a strong law, prohibiting the free use of poison (strychnine). It has almost exterminated the animals of our country, and often makes us bad friends with our white neighbors. We further request, that a law be made, equally applicable to

the Half-breed and Indian, punishing all parties who set fire to our forest or plain. Not many years ago we attributed a prairie fire to the malevolence of an enemy, now every one is reckless in the use of fire, and every year large numbers of valuable animals and birds perish in consequence. We would further ask that our chiefships be established by the Government. Of late years almost every trader sets up his own Chief and the result is we are broken up into little parties, and our best men are no longer respected." I will state in connection with this, some of the false reports I had to combat in passing through this country, all calculated to agitate the native mind. In the neighborhood of Carlton an interested party went to considerable trouble to inform the Willow Indians that I had \$3,000 for each band, as a present from the Government, and nothing in my long journey gave me greater satisfaction than the manner in which these Indians received my explanation of the contents of my letter of instructions. At the Buffalo Lake I found both Indians and Half-breeds greatly agitated. A gentleman passing through their country had told them that the Mounted Police had received orders to prevent all parties killing buffalo or other animals, except during three months in the year, and these are only samples of the false statements made by parties who would rejoice to witness a conflict of races.

That your Honor's message was most timely, these are ample proofs.

A report will have reached you before this time that parties have been turned back by the Indians, and that a train containing supplies for the telegraph contractors, when west of Fort Pitt, were met by three Indians and ordered to return. Now after carefully investigating the matter and listening to the statements of all parties concerned, my opinion is, that an old traveller amongst Indians would have regarded the whole affair as too trivial to be noticed. I have not met with a Chief who would bear with the responsibility of the act.

Personally I am indebted both to the missionaries, and the Hudson's Bay Company's officials for their assistance at the Indian councils.

Believing it would be satisfactory to your Honor and of service to the Commissioners, I have kept the number of all the tents visited and the names of the places where I met the Indians.*

By reckoning eight persons to each tent, we will have a very close approximate to the number of Indians to be treated with at Carlton, and Fort Pitt. There may have been a few tents in the forest, and I have heard there are a few Crees at Lesser Slave Lake and Lac la Biche, but the number cannot exceed twenty tents.

All of which is respectfully submitted.

G. McDOUGALL.

* The number of Indians, as estimated by Mr. McDougall, as being visited by him, was 3,976.

The Commissioners, in the discharge of their task, had to travel through the prairie district in going to their destination and returning to Winnipeg, a distance of over 1,800 miles. They first met the Indians in the vicinity of Fort Carlton, on the Saskatchewan, in the month of August, 1876, and eventually succeeded on the 23rd day of that month, in effecting a treaty with the Plain and Wood Crees, and on the 28th of the same month with the tribe of Willow Crees. The negotiations were difficult and protracted. The Hon. David Mills, then Minister of the Interior, in his Annual Report thus characterizes them:—"In view of the temper of the Indians of the Saskatchewan, during the past year, and of the extravagant demands which they were induced to prefer on certain points, it needed all the temper, tact, judgment and discretion, of which the Commissioners were possessed, to bring the negotiations to a satisfactory issue." The difficulties were encountered chiefly at Carlton. The main body of the Crees were honestly disposed to treat, and their head Chiefs, Misto-wasis and Ah-tuk-uh-koop, shewed sound judgment, and an earnest desire to come to an understanding.

They were embarrassed, however, by the action of the Willow Crees, who, under the guidance of one of their Chiefs, Beardy, interposed every obstacle to the progress of the treaty, and refused to attend the Council, unless it was held at the top of a hill some miles off, where the Chief pretended it had been revealed to him in a vision that the treaty was to be made. The Willow Crees were, moreover, under the influence of a wandering band of Saulteaux, the chief portion of whom resided within the limits of the other treaties, and who were disposed to be troublesome. Before the arrival of the Commissioners, the Saulteaux conceived the idea of forming a combination of the French Half-breeds, the Crees, and themselves, to prevent the crossing of the Saskatchewan by the Lieutenant-Governor, and his entrance into the Indian territories. They made the proposal first to the French Half-breeds, who declined

to undertake it, and then to the Crees, who listened to it in silence. One of them at length arose, and pointing to the River Saskatchewan, said, "Can you stop the flow of that river?" The answer was, "No," and the rejoinder was "No more can you stop the progress of the Queen's Chief." When the Commissioners arrived at the Saskatchewan, a messenger from the Crees met them, proffering a safe convoy, but it was not needed. About a hundred traders' carts were assembled at the crossing, and Kissowayis, a native Indian trader, had the right of passage, which he at once waived, in favor of Messrs. Christie and Morris, the Commissioners. The other Commissioner, Mr. McKay, met them at Duck Lake next day, having proceeded by another route, and there they encountered Chief Beardy, who at once asked the Lieutenant-Governor to make the treaty at the hill, near the lake. On his guard, however, he replied, that he would meet the Cree nation wherever they desired, but must first go on and see them at Carlton, as he had appointed. An escort of Mounted Police also met the Commissioners at Duck Lake, having been sent from Carlton, in consequence of the information given by the Crees of the threatened interference with their progress. After several days' delay the Commissioners were obliged to meet the Crees without the Willow Crees. But after the conference had opened, the Beardy sent a message asking to be informed of the terms the Commissioners intended to offer in advance. The reply was that the messenger could sit with the other Indians, and report to his Chief what he heard, as it was his own fault that the Chief was not there to take part in the proceedings. The negotiations then went on quietly and deliberately, the Commissioners giving the Indians all the time they desired. The Indians were apprehensive of their future. They saw the food supply, the buffalo, passing away, and they were anxious and distressed. They knew the large terms granted to their Indians by the United States, but they had confidence in their Great Mother, the Queen, and her benevolence.

They desired to be fed. Small-pox had destroyed them by hundreds a few years before, and they dreaded pestilence and famine.

Eventually the Commissioners made them an offer. They asked this to be reduced to writing, which was done, and they asked time to consider it, which was of course granted. When the conference resumed, they presented a written counter-proposal. This the Commissioners considered, and gave full and definite answers of acceptance or refusal to each demand, which replies were carefully interpreted, two of the Commissioners, Messrs. Christie and McKay, being familiar with the Cree tongue, watching how the answers were rendered, and correcting when necessary. The food question, was disposed of by a promise, that in the event of a *National* famine or *pestilence* such aid as the Crown saw fit would be extended to them, and that for three years after they settled on their reserves, provisions to the extent of \$1,000 per annum would be granted them during seed-time.

The other terms were analogous to those of the previous treaties. The Crees accepted the revised proposals. The treaty was interpreted to them carefully, and was then signed, and the payment made in accordance therewith. After the conclusion of the treaty, the Commissioners were unwilling that the Willow Crees should remain out of the treaty, and sent a letter to them by a messenger, Pierre Levailler, that they would meet them half way, at the camp of the Hon. James McKay, and give them the opportunity of accepting the terms of the treaty already concluded. The letter was translated to the Indians by the Rev. Père André, a Catholic missionary, who, as well as M. Levailler, urged the Indians to accede to the proposal made to them, which they agreed to do. The Commissioners met the Indians accordingly, at the place proposed, and received, after a full discussion, the adhesion of the three Chiefs and head men of the Willow Crees to the treaty, and the payments were then made to them.

The Commissioners then prepared to leave for Fort Pitt, but having been apprised by the Rev. Mr. Scollan, a Catholic missionary, who had been sent by Bishop Grandin, to be present at the making of the treaty, that Sweet Grass, the principal Chief of the Plain Crees, at Fort Pitt, was unaware of the place and time of meeting, they despatched a messenger to apprise him of them, and request him to be present.

The Commissioners crossed the Saskatchewan and journeyed to Fort Pitt. Near it they were met by an escort of Mounted Police, who convoyed them to the fort.

There they found a number of Indians assembled, and, during the day, Sweet Grass arrived. In the evening the Chief and head men waited upon the Commissioners. Delay was asked and granted before meeting. Eventually the conference was opened. The ceremonies which attended it were imposing. The national stem or pipe dance was performed, of which a full narrative will be found hereafter. The conference proceeded, and the Indians accepted the terms made at Carlton with the utmost good feeling, and thus the Indian title was extinguished in the whole of the Plain country, except a comparatively small area, inhabited by the Black Feet, comprising about 35,000 square miles. I regret to record, that the Chief Sweet Grass, who took the lead in the proceedings, met with an accidental death a few months afterwards, by the discharge of a pistol. The Indians, in these two treaties, displayed a strong desire for instruction in farming, and appealed for the aid of missionaries and teachers.

The latter the Commissioners promised, and for the former they were told they must rely on the churches, representatives of whom were present from the Church of England, the Methodist, the Presbyterian and the Roman Catholic Church. The Bishop (Grandin) of the latter Church travelled from Edmonton to Fort Pitt and Battleford to see the Commissioners and assure them of his good will. After the conclusion of the treaty, the Commissioners commenced their long return

journey by way of Battleford, and arrived at Winnipeg on the 6th day of October, with the satisfaction of knowing that they had accomplished a work which, with the efficient carrying out of the treaties, had secured the good will of the Cree Nation, and laid the foundations of law and order in the Saskatchewan Valley.

The officers of the Hudson's Bay Company, the missionaries of the various churches, Colonel McLeod of the Mounted Police Force, his officers and men, and the Half-breed population, all lent willing assistance to the commissioners, and were of substantial service.

I now submit the despatch of the Lieutenant-Governor, giving an account of the journey and of the negotiations attending the treaty, and I include a narrative of the proceedings taken down, day by day, by A. G. Jackes, Esq., M.D., Secretary to the Commission, which has never before been published, and embraces an accurate account of the speeches of the Commissioners and Indians. It is satisfactory to be able to state, that Lieut.-Gov. Laird, officers of the police force and Mr. Dickieson have since obtained the adhesion to the treaty, of, I believe, all but one of the Chiefs included in the treaty area, viz.: The Big Bear, while the head men even of his band have ranged themselves under the provisions of the treaty.

GOVERNMENT HOUSE,

FORT GARRY, MANITOBA, *4th December, 1876.*

SIR,—I beg to inform you that in compliance with the request of the Privy Council that I should proceed to the west to negotiate the treaties which I had last year, through the agency of the late Rev. George McDougall, promised the Plain Crees, would be undertaken, I left Fort Garry on the afternoon of the 27th of July last, with the view of prosecuting my mission. I was accompanied by one of my associates, the Hon. J. W. Christie, and by A. G. Jackes, Esq., M.D., who was to act as secretary. I selected as my guide Mr. Pierre Levailler. The Hon. James McKay, who had also been associated in the commission, it was arranged, would follow me and meet me at Fort Carlton.

On the morning of the 4th of August, I forded the Assiniboine about five miles from Fort Ellice, having accomplished what is usually regarded as

the first stage of the journey to Fort Carlton, about two hundred and twenty miles. After crossing the river, I was overtaken by a party of the Sioux who have settled on the reserve assigned to them at Bird Tail Creek, and was detained the greater part of the day.

I am sanguine that this settlement will prove a success, as these Sioux are displaying a laudable industry in cutting hay for their own use and for sale, and in breaking up ground for cultivation. I resumed my journey in the afternoon, but a storm coming on, I was obliged to encamp at the Springs, having only travelled eight miles in all during the day.

On the 5th I left the Springs, and after traversing much fine country, with excellent prairie, good soil, clumps of wood, lakelets, and hay swamps, in the Little and Great Touchwood Hills and File Mountain region, I arrived at the South Saskatchewan, at Dumont's crossing, twenty miles from Fort Carlton, on the afternoon of the 14th of August.

Here I found over one hundred carts of traders and freighters, waiting to be ferried across the river. The scow was occupied in crossing the carts and effects of Kis-so-wais, an enterprising Chippewa trader, belonging to the Portage la Prairie band, who at once came forward and gave up to me his right of crossing.

I met, also, a young Cree who had been sent by the Crees to hand me a letter of welcome in the name of their nation.

The reason of this step being taken was, that a few wandering Saulteaux or Chippewa, from Quill Lake, in Treaty Number Four, had come to the Crees and proposed to them to unite with them and prevent me from crossing the river and entering the Indian country. The Crees promptly refused to entertain the proposal, and sent a messenger, as above stated, to welcome me.

I also received from their messenger a letter from Lawrence Clarke, Esq., Chief Factor of the Hudson's Bay Company at Carlton, offering the Commissioners the hospitalities of the fort.

I sent replies in advance, thanking the Crees for their action, and accepting the kind offer of Mr. Clarke, to the extent of the use of rooms in the fort.

It was late in the evening before our party crossed the river, so that we encamped on the heights near it.

On the morning of the 15th we left for Fort Carlton, Mr. Christie preceding me to announce my approaching arrival at Duck Lake. About twelve miles from Carlton I found the Hon. James McKay awaiting me, having travelled by way of Fort Pelly.

Here also a Chief, Bearded of the Willow Crees, came to see me.

He said that his people were encamped near the lake, and that as there were fine meadows for their horses they wished the treaty to be made there.

I was at once on my guard, and replied to him, that after I reached Carlton, which was the place appointed, I would meet the Indians wherever the great body of them desired it.

He then asked me to stop as I passed his encampment, and see his people. This I agreed to do; as I was leaving Duck Lake I met Captain Walker with his troop of mounted police, coming to escort me to Carlton which they did.

When I arrived at Beardy's encampment, the men came to my carriage and holding up their right hands to the skies, all joined in an invocation to the deity for a blessing on the bright day which had brought the Queen's messenger to see them, and on the messenger and themselves; one of them shook hands with me for the others.

The scene was a very impressive and striking one, but as will be seen hereafter, this band gave me great trouble and were very difficult to deal with.

Leaving the Indian encampment I arrived at Fort Carlton, where Mr. Christie, Dr. Jackes and myself were assigned most comfortable rooms, Mr. McKay preferring to encamp about four miles from the fort.

In the evening, Mist-ow-as-is and Ah-tuk-uk-koop, the two head Chiefs of the Carlton Crees, called to pay their respects to me, and welcomed me most cordially.

On the 16th the Crees sent me word that they wished the day to confer amongst themselves.

I acceded to their request, learning that they desired to bring the Duck Lake Indians into the negotiations.

I sent a messenger, Mr. Peter Ballenden, to Duck Lake to inform the Indians that I would meet them at the encampment of the Carlton Crees, about two miles from the fort.

On the 17th, on his return, he informed me that the Chief said "He had not given me leave to meet the Indians anywhere except at Duck Lake, and that they would only meet me there." The Carlton Indians, however, sent me word, that they would be ready next morning at ten o'clock.

On the 18th, as I was leaving for the Indian encampment, a messenger came to me from the Duck Lake Indians, asking for provisions. I replied, that Mr. Christie was in charge of the distribution of provisions, but that I would not give any to the Duck Lake Indians, in consequence of the unreasonableness of their conduct, and that provisions would only be given to the large encampment.

I then proceeded to the Indian camp, together with my fellow Commissioners, and was escorted by Captain Walker and his troop.

On my arrival I found that the ground had been most judiciously chosen, being elevated, with abundance of trees, hay marshes and small lakes. The spot which the Indians had left for my council tent overlooked the whole.

The view was very beautiful: the hills and the trees in the distance, and in the foreground, the meadow land being dotted with clumps of wood, with the Indian tents clustered here and there to the number of two hundred.

On my arrival, the Union Jack was hoisted, and the Indians at once began to assemble, beating drums, discharging fire-arms, singing and danc-

ing. In about half an hour they were ready to advance and meet me. This they did in a semicircle, having men on horseback galloping in circles, shouting, singing and discharging fire-arms.

They then performed the dance of the "pipe stem," the stem was elevated to the north, south, west and east, a ceremonial dance was then performed by the Chiefs and head men, the Indian men and women shouting the while.

They then slowly advanced, the horsemen again preceding them on their approach to my tent. I advanced to meet them, accompanied by Messrs. Christie and McKay, when the pipe was presented to us and stroked by our hands.

After the stroking had been completed, the Indians sat down in front of the council tent, satisfied that in accordance with their custom we had accepted the friendship of the Cree nation.

I then addressed the Indians in suitable terms, explaining that I had been sent by the Queen, in compliance with their own wishes and the written promise I had given them last year, that a messenger would be sent to them.

I had ascertained that the Indian mind was oppressed with vague fears; they dreaded the treaty; they had been made to believe that they would be compelled to live on the reserves wholly, and abandon their hunting, and that in time of war, they would be placed in the front and made to fight.

I accordingly shaped my address, so as to give them confidence in the intentions of the Government, and to quiet their apprehensions. I impressed strongly on them the necessity of changing their present mode of life, and commencing to make homes and gardens for themselves, so as to be prepared for the diminution of the buffalo and other large animals, which is going on so rapidly.

The Indians listened with great attention to my address, and at its close asked an adjournment that they might meet in council to consider my words, which was of course granted.

The Rev. C. Scollen, a Roman Catholic Missionary amongst the Black-feet, arrived soon after from Bow River, and informed me that on the way he had learned that Sweet Grass, the principal Chief of the Plain Crees, was out hunting and would not be at Fort Pitt, and that he was of opinion that his absence would be a great obstruction to a treaty.

After consulting with my colleagues, I decided on sending a messenger to him, requesting his presence, and succeeded in obtaining, for the occasion, the services of Mr. John McKay, of Prince Albert, who had accompanied the Rev. George McDougall on his mission last year.

In the evening, Lieut.-Col. Jarvis arrived with a reinforcement of the Mounted Police, and an excellent band, which has been established at the private cost of one of the troops.

On the 19th, the Commissioners, escorted by the Mounted Police, headed by the band, proceeded to the Indian encampment.

The Indians again assembled, following Mist-ow-as-is and Ah-tuk-uk-koop, the recognized leading Chiefs.

I asked them to present their Chiefs; they then presented the two head Chiefs, and the minor ones.

At this juncture, a messenger arrived from the Duck Lake Indians, asking that I should tell them the terms of the Treaty. I replied that if the Chiefs and people had joined the others they would have heard what I had to say, and that I would not tell the terms in advance, but that the messenger could remain and hear what I had to say. He expressed himself satisfied and took his seat with the others. I then fully explained to them the proposals I had to make, that we did not wish to interfere with their present mode of living, but would assign them reserves and assist them as was being done elsewhere, in commencing to farm, and that what was done would hold good for those that were away.

The Indians listened most attentively, and on the close of my remarks Mist-ow-as-is arose, took me by the hand, and said that "when a thing was thought of quietly, it was the best way," and asked "this much, that we go and think of his words."

I acquiesced at once, and expressed my hope that the Chiefs would act wisely, and thus closed the second day.

The 20th being Sunday, the Rev. Mr. John McKay, of the Church of England, conducted divine service at the fort, which was largely attended; the Rev. Mr. Scollen also conducted service.

At noon a messenger came from the Indian camp, asking that there should be a service held at their camp, which Mr. McKay agreed to do; this service was attended by about two hundred adult Crees.

On Monday, 21st, the head Chiefs sent word that, as the previous day was Sunday, they had not met in council, and wished to have the day for consultation, and if ready would meet me on Tuesday morning. I cheerfully granted the delay from the reasonableness of the request; but I was also aware that the head Chiefs were in a position of great difficulty.

The attitude of the Duck Lake Indians and of the few discontented Saulteaux embarrassed them, while a section of their own people were either averse to make a treaty or desirous of making extravagant demands. The head Chiefs were men of intelligence, and anxious that the people should act unitedly and reasonably.

We, therefore, decided to give them all the time they might ask, a policy which they fully appreciated.

On the 22nd the Commissioners met the Indians, when I told them that we had not hurried them, but wished now to hear their Chiefs.

A spokesman, The Pond Maker, then addressed me, and asked assistance when they settled on the land, and further help as they advanced in civilization.

I replied that they had their own means of living, and that we could not feed the Indians, but only assist them to settle down. The Badger, Soh-

ah-moos, and several other Indians all asked help when they settled, and also in case of troubles unforeseen in the future. I explained that we could not assume the charge of their every-day life, but in a time of a great national calamity they could trust to the generosity of the Queen.

The Honourable James McKay also addressed them, saying that their demands would be understood by a white man as asking for daily food, and could not be granted, and explained our objects, speaking with effect in the Cree tongue.

At length the Indians informed me that they did not wish to be fed every day, but to be helped when they commenced to settle, because of their ignorance how to commence, and also in case of general famine; Ah-tuk-uk-koop winding up the debate by stating that they wanted food in the spring when they commenced to farm, and proportionate help as they advanced in civilization, and then asking for a further adjournment to consider our offers.

The Commissioners granted this, but I warned them not to be unreasonable, and to be ready next day with their decision, while we on our part would consider what they had said.

The whole day was occupied with this discussion on the food question, and it was the turning point with regard to the treaty.

The Indians were, as they had been for some time past, full of uneasiness.

They saw the buffalo, the only means of their support, passing away. They were anxious to learn to support themselves by agriculture, but felt too ignorant to do so, and they dreaded that during the transition period they would be swept off by disease or famine—already they have suffered terribly from the ravages of measles, scarlet fever and small-pox.

It was impossible to listen to them without interest, they were not exacting, but they were very apprehensive of their future, and thankful, as one of them put it, "a new life was dawning upon them."

On the 23rd the conference was resumed, an Indian addressed the people, telling them to listen and the interpreter, Peter Erasmus, would read what changes they desired in the terms of our offer. They asked for an ox and a cow each family; an increase in the agricultural implements; provisions for the poor, unfortunate, blind and lame; to be provided with missionaries and school teachers; the exclusion of fire water in the whole Saskatchewan; a further increase in agricultural implements as the band advanced in civilization; freedom to cut timber on Crown lands; liberty to change the site of the reserves before the survey; free passages over Government bridges or scows; other animals, a horse, harness and waggon, and cooking stove for each chief; a free supply of medicines; a hand mill to each band; and lastly, that in case of war they should not be liable to serve.

Two spokesmen then addressed us in support of these modifications of the terms of the Treaty.

I replied to them that they had asked many things some of which had been promised, and that the Commissioners would consult together about

what they had asked that day and the day before, and would reply, but before doing so wished to know if that was the voice of the whole people, to which the Indians all assented.

After an interval we again met them, and I replied, going over their demands and reiterating my statements as to our inability to grant food, and again explaining that only in a national famine did the Crown ever intervene, and agreeing to make some additions to the number of cattle and implements, as we felt it would be desirable to encourage their desire to settle.

I closed by stating that, after they settled on the reserves, we would give them provisions to aid them while cultivating, to the extent of one thousand dollars per annum, but for three years only, as after that time they should be able to support themselves.

I told them that we could not give them missionaries, though I was pleased with their request, but that they must look to the churches, and that they saw Catholic and Protestant missionaries present at the conference. We told them that they must help their own poor, and that if they prospered they could do so. With regard to war, they would not be asked to fight unless they desired to do so, but if the Queen did call on them to protect their wives and children, I believed they would not be backward.

I then asked if they were willing to accept our modified proposals.

Ah-tuk-uk-koop then addressed me, and concluded by calling on the people, if they were in favour of our offers, to say so. This they all did by shouting assent and holding up their hands.

The Pond Maker then rose and said he did not differ from his people, but he did not see how they could feed and clothe their children with what was promised. He expected to have received that; he did not know how to build a house nor to cultivate the ground.

Joseph Toma, a Saulteaux, said he spoke for the Red Pheasant, Chief of the Battle River Crees, and made demands as follows: Men to build houses for them, increased salaries to the Chiefs and head men, etc. He said what was offered was too little; he wanted enough to cover the skin of the people, guns, and also ten miles of land round the reserves in a belt.

I asked the Red Pheasant how it was that he was party to the requests of his people, and how, when I asked if that was their unanimous voice he had assented, and yet had now put forward new and large demands.

I said it was not good faith, and that I would not accede to the requests now made; that what was offered was a gift as they had still their old mode of living.

The principal Chiefs then rose and said that they accepted our offers, and the Red Pheasant repudiated the demands and remarks of Toma, and stated that he had not authorized him to speak for him.

Mist-ow-as-is then asked to speak for the Half-breeds, who wish to live on the reserves.

I explained the distinction between the Half-breed people and the Indian

Half-breeds who lived amongst the Indians as Indians, and said the Commissioners would consider the case of each of these last on its merits.

The treaty was then signed by myself, Messrs. Christie and McKay, Mist-ow-as-is and Ah-tuk-uk-koop, the head Chiefs, and by the other Chiefs and Councillors, those signing, though many Indians were absent, yet representing all the bands of any importance in the Carlton regions, except the Willow Indians.

On the 24th the Commissioners again met the Indians, when I presented the Head Chiefs with their medals, uniforms and flags, and informed them that Mr. Christie would give the other Chiefs and Councillors the same in the evening.

Some half a dozen of Saulteaux then came forward, of whom I found one was from Qu'Appelle, and had been paid there, and the others did not belong to the Carlton region. I told them that I had heard that they had endeavoured to prevent me crossing the river, and to prevent a treaty being made, but that they were not wiser than the whole of their nation, who had already been treated with.

They did not deny the charge, and their spokesman becoming insolent, I declined to hear them further, and they retired, some stating that they would go to Fort Pitt, which I warned them not to do.

Besides these Saulteaux, there were others present who disapproved of their proceedings, amongst them being Kis-so-way-is, already mentioned, and Pecheto, who was the chief spokesman at Qu'Appelle, but is now a Councillor of the Fort Ellice Band.

I may mention here that the larger part of the Band to whom these other Saulteaux belonged, with the Chief Yellow Quill, gave in their adhesion to Treaty Number Four, at Fort Pelly about the time that their comrades were troubling me at Fort Carlton.

Mr. Christie then commenced the payments, assisted by Mr. McKay, of Prince Albert, and was engaged in so doing during the 24th and 25th. Amongst those paid were the few resident Saulteaux, who were accepted by the Cree Chiefs as part of their bands.

The next morning, the 26th, the whole band, headed by their Chiefs and Councillors, dressed in their uniforms, came to Carlton House to pay their farewell visit to me.

The Chiefs came forward in order, each addressing me a few remarks, and I replied briefly.

They then gave three cheers for the Queen, the Governor, one for the Mounted Police, and for Mr. Lawrence Clarke, of Carlton House, and then departed, firing guns as they went.

Considering it undesirable that so many Indians should be excluded from the treaty, as would be the case if I left the Duck Lake Indians to their own devices, I determined on sending a letter to them. I, therefore, prepared a message, inviting them to meet me at the Hon. Mr. McKay's encampment about three miles from the large Indian encampment about

half way to Duck Lake, on Monday, the 28th, if they were prepared then to accept the terms of the treaty I had made with the Carlton Indians. My letter was entrusted to Mr. Levailler, who proceeded to Duck Lake.

On entering the Indian Council room, he found they had a letter written to me by the Rev. Mr. André, offering to accept the terms of the treaty, if I came to Duck Lake.

The Indians sent for Mr. André to read my letter to them, which was received with satisfaction; both he and Mr. Levailler urged them to accept^t my proposal, which they agreed to do, and requested Mr. Levailler to inform me that they would go to the appointed place.

Accordingly, on the 28th, the Commissioners met the Willow Indians.

After the usual handshaking, and short speeches from two of the Chiefs, I addressed them, telling them I was sorry for the course they had pursued, and that I did not go away without giving them this opportunity to be included in the treaty.

Kah-mee-yes-too-waegs, the Beardy, spoke for the people. He said some things were too little. He was anxious about the buffalo.

Say-sway-kees wished to tell our mother, the Queen, that they were alarmed about the buffalo. It appeared as if there was only one left.

The Beardy again addressed me, and said,—“You have told me what you have done with the others you will do with us. I accept the terms; no doubt it will run further, according to our numbers; when I am utterly unable to help myself I want to receive assistance.”

I replied to them, explaining, with regard to assistance, that we could not support or feed the Indians, and all that we would do would be to help them to cultivate the soil.

If a general famine came upon the Indians the charity of the Government would come into exercise. I admitted the importance of steps being taken to preserve the buffalo, and assured them that it would be considered by the Governor-General and Council of the North-West Territories, to see if a wise law could be framed such as could be carried out and obeyed.

The three Chiefs and their head men then signed the treaty, and the medals and flags were distributed, when Mr. Christie intimated that he was ready to make the payments.

They then asked that this should be done at Duck Lake, but Mr. Christie informed them that, as we had to leave for Fort Pitt, this was impossible; and that, moreover, their share of the unexpended provisions and the clothing and presents were at the fort, where they would require to go for them.

They then agreed to accept the payment, which was at once proceeded with.

The persistency with which these Indians clung to their endeavor to compel the Commissioners to proceed to Duck Lake was in part owing to superstition, the Chief, Beardy, having announced that he had a vision, in which it was made known to him that the treaty would be made there.

It was partly, also, owing to hostility to the treaty, as they endeavored to

induce the Carlton Indians to make no treaty, and urged them not to sell the land, but to lend it for four years.

The good sense and intelligence of the head Chiefs led them to reject their proposals, and the Willow Indians eventually, as I have reported, accepted the treaty.

The 29th was occupied by Mr. Christie in settling accounts, taking stock of the clothing, and preparing for our departure.

An application was made to me by Toma, the Saulteaux, who took part in the proceedings on the 23rd, to sign the treaty as Chief of the Saulteaux band.

As I could not ascertain that there were sufficient families of these Indians resident in the region to be recognized as a distinct band, and as I had no evidence that they desired him to be their Chief, I declined to allow him to sign the treaty, but informed him that next year, if the Saulteaux were numerous enough, and expressed the wish that he should be Chief, he would be recognized.

He was satisfied with this, and said that next year they would come to the payments.

His daughter, a widow, with her family, was paid, but he preferred to remain until next year, as he did not wish to be paid, except as a Chief.

On the morning of the 31st, the previous day having been wet, Mr. Christie and I left for Fort Pitt, Mr. McKay having preceded us by the other road—that by way of Battle River.

We arrived on the 5th September, the day appointed, having rested, as was our custom throughout the whole journey, on Sunday, the 3rd.

About six miles from the fort we were met by Col. Jarvis and the police, with their band, as an escort, and also by Mr. McKay, the Factor of the Hudson's Bay Company, who informed us that he had rooms ready for our occupation.

We found over one hundred lodges of Indians already there, and received a message from them, that as their friends were constantly arriving, they wished delay until the 7th.

On the morning of the 6th, Sweet Grass, who had come in, in consequence of my message, accompanied by about thirty of the principal men, called to see me and express their gratification at my arrival.

Their greeting was cordial, but novel in my experience, as they embraced me in their arms, and kissed me on both cheeks, a reception which they extended also to Mr. Christie and Dr. Jackes.

The Hon. James McKay arrived from Battle River in the evening, and reported that he had met there a number of Indians, principally Saulteaux, who had been camped there for some time. There had been about seventy lodges in all, but as the buffalo had come near, the poorer Indians had gone after them.

They expressed good feeling, and said they would like to have waited until the 15th, the day named for my arrival there, to see me and accept the treaty,

but that the buffalo hunt was of so much consequence to them that they could not wait so long.

This band is a mixed one, composed of Crees and Saulteaux from Jack Fish Lake, their Chief being the Yellow Sky.

On the 7th the Commissioners proceeded to the council tent, which was pitched on the high plateau above the fort, commanding a very fine view, and facing the Indian encampment.

They were accompanied by the escort of the police, with their band.

The Indians approached with much pomp and ceremony, following the lead of Sweet Grass.

The stem dance was performed as at Fort Carlton, but with much more ceremony, there being four pipes instead of one, and the number of riders, singers and dancers being more numerous. After the pipes were stroked by the Commissioners, they were presented to each of them to be smoked, and then laid upon the table to be covered with calico and cloth, and returned to their bearers.

After the conclusion of these proceedings I addressed them, telling them we had come at their own request, and that there was now a trail leading from Lake Superior to Red River, that I saw it stretching on thence to Fort Ellice, and there branching off, the one track going to Qu'Appelle and Cyprus Hills, and the other by Fort Pelly to Carlton, and thence I expected to see it extended, by way of Fort Pitt to the Rocky Mountains; on that road I saw all the Chippewas and Crees walking, and I saw along it gardens being planted and houses built.

I invited them to join their brother Indians and walk with the white men on this road. I told them what we had done at Carlton, and offered them the same terms, which I would explain fully if they wished it.

On closing Sweet Grass rose, and taking me by the hand, asked me to explain the terms of the treaty, after which they would all shake hands with me and then go to meet in council.

I complied with this request, and stated the terms fully to them, both addresses having occupied me for three hours. On concluding they expressed satisfaction, and retired to their council.

On the 8th the Indians asked for more time to deliberate, which was granted, as we learned that some of them desired to make exorbitant demands, and we wished to let them understand through the avenues by which we had access to them that these would be fruitless.

On the 9th, the Commissioners proceeded to the council tent, but the Indians were slow of gathering, being still in council, endeavoring to agree amongst themselves.

At length they approached and seated themselves in front of the tent. I then asked them to speak to me. The Eagle addressed the Indians, telling them not to be afraid, and that I was to them as a brother, and what the Queen wished to establish was for their good.

After some time had passed, I again called on them to tell me their minds

and not to be afraid. Sweet Grass then rose and addressed me in a very sensible manner. He thanked the Queen for sending me; he was glad to have a brother and a friend who would help to lift them up above their present condition. He thanked me for the offer and saw nothing to be afraid of. He therefore accepted gladly, and took my hand to his heart. He said God was looking down on us that day, and had opened a new world to them. Sweet Grass further said, he pitied those who had to live by the buffalo, but that if spared until this time next year, he wanted, this my brother (*i.e.* the Governor), to commence to act for him in protecting the buffalo; for himself he would commence at once to prepare a small piece of land, and his kinsmen would do the same.

Placing one hand over my heart, and the other over his own, he said: "May the white man's blood never be spilt on this earth. I am thankful that the white man and red man can stand together. When I hold your hand and touch your heart, let us be as one; use your utmost to help me and help my children so that they may prosper."

The Chief's speech, of which the foregoing gives a brief outline in his own words, was assented to by the people with a peculiar guttural sound which takes with them the place of the British cheer.

I replied, expressing my satisfaction that they had so unanimously approved of the arrangement I had made with the nation at Carlton, and promised that I would send them next year, as I had said to the Crees of Carlton, copies of the treaty printed on parchment.

I said that I knew that some of the Chiefs were absent, but next year they would receive the present of money as they had done.

The Commissioners then signed the treaty, as did Sweet Grass, eight other Chiefs and those of their Councillors who were present, the Chiefs addressing me before signing. James Senum, Chief of the Crees at White Fish Lake, said that he commenced to cultivate the soil some years ago.

Mr. Christie, then chief factor of the Hudson's Bay Company, gave him a plough, but it was now broken. He had no cattle when he commenced, but he and his people drew the plough themselves, and made hoes of roots of trees. Mr. Christie also gave him a pit-saw and a grind-stone, and he was still using them. His heart was sore in spring when his children wanted to plough and had no implements. He asked for these as soon as possible, and referring to the Wesleyan mission at that place, he said by following what I have been taught it helps me a great deal.

The Little Hunter, a leading Chief of the Plain Crees, said he was glad from his very heart; he felt in taking the Governor's hand as if it was the Queen's. When I hear her words that she is going to put this country to rights, it is the help of God that put it into her heart. He wished an everlasting grasp of her hand; he was thankful for the children who would prosper. All the children who were settling there, hoped that the Great Spirit would look down upon us as one. Other Chiefs expressed themselves similarly.

Ken-oo-say-oo, or The Fish, was a Chippewayan or mountaineer, a small band of whom are in this region.

They had no Chief, but at my request they had selected a Chief and presented the Fish to me. He said, speaking in Cree, that he thanked the Queen, and shook hands with me; he was glad for what had been done, and if he could have used his own tongue he would have said more.

I then presented Sweet Grass his medal, uniform, and flag, the band playing "God Save the Queen" and all the Indians rising to their feet.

The rest of the medals, flags, and uniforms, were distributed, as soon as possible, and Mr. Christie commenced to make the payments.

On Sunday, the 10th, the Rev. Mr. McKay conducted the service for the police and others, who might attend, and in the afternoon the Rev. Mr. McDougall had a service in Cree; Bishop Grandin and the Rev. Mr. Scolen also had services for the Crees and Chippewayans.

On Monday, the 11th, Mr. Christie completed the payments and distribution of provisions. The police commenced crossing the Saskatchewan, with a view to leaving on Tuesday, the 12th, for Battle River. We therefore sent our horses and carts across the river, and had our tents pitched with the view of commencing our return journey, early in the morning. Just as we were about to leave Port Pitt, however, the Great Bear, one of the three Cree Chiefs who were absent, arrived at the fort and asked to see me. The Commissioners met him, when he told me that he had been out on the plains hunting the buffalo, and had not heard the time of the meeting; that on hearing of it he had been sent in by the Crees and by the Stonies or Assiniboines to speak for them. I explained to him what had been done at Carlton and Pitt; he expressed regret that I was going away as he wished to talk to me. I then said we would not remove until the next day, which gratified him much.

On the 13th, Sweet Grass and all the other Chiefs and Councillors came down to the fort with the Great Bear to bid me farewell.

Sweet Grass told me the object of their visit. The Bear said the Indians on the plains had sent him to speak for them, and those who were away were as a barrier before what he would have to say.

Sweet Grass said, addressing him, "You see the representative of the Queen here. I think the Great Spirit put it into their hearts to come to our help. Let there be no barrier, as it is with great difficulty that this was brought about. Say yes and take his hand." The White Fish spoke similarly.

The Bear said, "Stop, my friends. I never saw the Governor before; when I heard he was to come, I said I will request him to save me from what I most dread—hanging; it was not given to us to have the rope about our necks." I replied, that God had given it to us to punish murder by death, and explained the protection the police force afforded the Indians.

Big Bear still demanded that there should be no hanging, and I informed him that his request would not be granted. He then wished that the buffalo might be protected, and asked why the other Chiefs did not speak.

The Fish, the Chipewyan replied, "We do not because Sweet Grass has spoken, and what he says we all say."

I then asked the Bear to tell the other two absent Chiefs, Short Tail and Sagamat, what had been done; that I had written him and them a letter, and sent it by Sweet Grass, and that next year they could join the treaty; with regard to the buffalo, the North-West Council were considering the question, and I again explained that we would not interfere with the Indian's daily life except to assist them in farming.

I then said I never expected to see them again. The land was so large that another Governor was to be sent, whom I hoped they would receive as they had done me, and give him the same confidence they had extended to me. The Chiefs and Councillors, commencing with Sweet Grass, then shook hands with Mr. Christie and myself, each addressing me words of parting.

The Bear remained sitting until all had shaken hands, he then took mine and holding it, said, "If he had known he would have met me with all his 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." The Indians then left, but shortly afterwards the Bear came to see me again, fearing I had not fully understood him, and assured me that he accepted the treaty as if he had signed it, and would come next year with all his people and accept it.

We crossed the river, and left for Battle River in the afternoon, where we arrived on the afternoon of the 15th. We found no Indians there except Red Pheasant and his band, whom we had already met at Carlton.

On the 16th, the Red Pheasant saw the Commissioners. He said he was a Battle River Indian; his fathers had lived there before him, but he was glad to see the Government coming there, as it would improve his means of living. He wished the claims of the Half-breeds who had settled there before the Government came to be respected, as for himself he would go away and seek another home, and though it was hard to leave the home of his people, yet he would make way for the white man, and surely, he said, "if the poor Indian acts thus, the Queen, when she hears of this, will help him." He asked, that a little land should be given him to plant potatoes in next spring, and they would remove after digging them, to their reserve, which he thought he would wish to have at the Eagle Hills.

I expressed my satisfaction with their conduct and excellent spirit, and obtained the cheerful consent of Mr. Fuller, of the Pacific telegraph line, who is in occupation of a large cultivated field, that the band should use three acres within the fenced enclosure, and which, moreover, Mr. Fuller kindly promised to plough for them gratuitously.

The 17th being Sunday we remained at our camp, and on Monday morning, the 18th, we commenced our long return journey, with the incidents of which I will not trouble you further than to state that, on arriving on the 4th of October at an encampment about thirty miles from Portage la

Prairie, we found it necessary to leave our tents and carts to follow us leisurely (many of the horses having become completely exhausted with the long journey of sixteen hundred miles) and push on to the Portage; on the 5th we reached the Portage, where Mr. Christie and Dr. Jackes remained, their horses being unable to go farther, and I went on to Poplar Point, forty-five miles from Fort Garry, where I found accommodation for the night from Mr. Chisholm, of the Hudson's Bay Company's Post there.

I arrived at Fort Garry on the afternoon of the 6th of October, having been absent for over two months and a half. Mr. McKay, having taken another road, had arrived before me; Mr. Christie and Dr. Jackes reached here subsequently. Having thus closed the narrative of our proceedings, I proceed to deal with the results of our mission, and to submit for your consideration some reflections and to make some practical suggestions.

1st. The Indians inhabiting the ceded territory are chiefly Crees, but there are a few Assiniboines on the plains and also at the slope of the mountains. There are also a small number of Saulteaux and one band of Chippewayans.

2nd. I was agreeably surprised to find so great a willingness on the part of the Crees to commence to cultivate the soil, and so great a desire to have their children instructed. I requested Mr. Christie to confer with the Chief while the payments were going on, as to the localities where they would desire to have reserves assigned to them, and with few exceptions they indicated the places, in fact most of them have already commenced to settle.

It is, therefore, important that the cattle and agricultural implements should be given them without delay.

I would, therefore, recommend that provision should be made for forwarding these as soon as the spring opens. I think it probable that cattle and some implements could be purchased at Prince Albert and thus avoid transportation.

3rd. I would further represent that, though I did not grant the request, I thought the desire of the Indians, to be instructed in farming and building, most reasonable, and I would therefore recommend that measures be adopted to provide such instruction for them. Their present mode of living is passing away; the Indians are tractable, docile and willing to learn. I think that advantage should be taken of this disposition to teach them to become self-supporting, which can best be accomplished with the aid of a few practical farmers and carpenters to instruct them in farming and house building.

The universal demand for teachers, and by some of the Indians for missionaries, is also encouraging. The former, the Government can supply; for the latter they must rely on the churches, and I trust that these will continue and extend their operations amongst them. The field is wide enough for all, and the cry of the Indian for help is a clamant one.

4th. In connection with the aiding of the Indians to settle, I have to call attention to the necessity of regulations being made for the preservation of

the buffalo. These animals are fast decreasing in numbers, but I am satisfied that a few simple regulations would preserve the herds for many years. The subject was constantly pressed on my attention by the Indians, and I promised that the matter would be considered by the North-West Council. The council that has governed the territories for the last four years was engaged in maturing a law for this purpose, and had our regime continued we would have passed a statute for their preservation. I commend the matter to the attention of our successors as one of urgent importance.

5th. There is another class of the population in the North-West whose position I desire to bring under the notice of the Privy Council. I refer to the wandering Half-breeds of the plains, who are chiefly of French descent and live the life of the Indians. There are a few who are identified with the Indians, but there is a large class of Metis who live by the hunt of the buffalo, and have no settled homes. I think that a census of the numbers of these should be procured, and while I would not be disposed to recommend their being brought under the treaties, I would suggest that land should be assigned to them, and that on their settling down, if after an examination into their circumstances, it should be found necessary and expedient, some assistance should be given them to enable them to enter upon agricultural operations.

If the measures suggested by me are adopted, viz., effective regulations with regard to the buffalo, the Indians taught to cultivate the soil, and the erratic Half-breeds encouraged to settle down, I believe that the solution of all social questions of any present importance in the North-West Territories will have been arrived at.

In conclusion, I have to call your attention to the report made to me by the Hon. Mr. Christie, which I forward herewith; that gentleman took the entire charge of the payments and administration of matters connected with the treaty, and I have to speak in the highest terms of the value of his services.

Accompanying his report will be found the pay sheets, statements of distribution of provisions and clothing, memoranda as to the localities of the reserves, suggestions as to the times and places of payment next year, and a general balance sheet.

A credit of \$60,000 was given to me, and I have placed as a refund to the credit of the Receiver-General, \$12,730.55. This arises from the fact that owing to the proximity of the buffalo, many of the Indians did not come into the treaty.

I have to acknowledge the benefit I derived from the services of the Hon. James McKay, camping as he did near the Indian encampment. He had the opportunity of meeting them constantly, and learning their views which his familiarity with the Indian dialects enabled him to do. Dr. Jackes took a warm interest in the progress of our work, and kept a record of the negotiations, a copy of which I enclose and which I think ought to be published, as it will be of great value to those who will be called on to administer

the treaty, showing as it does what was said by the negotiators and by the Indians, and preventing misrepresentations in the future. The Commissioners are under obligations to Lieut.-Colonel McLeod, and the other officers and men of the police force for their escort.

The conduct of the men was excellent, and the presence of the force as an emblem and evidence of the establishment of authority in the North-West was of great value.

I have to record my appreciation of the kindness of Messrs. Clarke, of Fort Carlton, and McKay of Fort Pitt, and of the other officials of the Hudson's Bay Company, and of the hearty assistance they extended towards the accomplishment of our mission. I have also to mention the interest taken in the negotiations by His Lordship Bishop Grandin, and by the various missionaries, Protestant and Catholic.

On this occasion, as on others, I found the Half-breed population whether French or English generally using the influence of their relationship to the Indians in support of our efforts to come to a satisfactory arrangement with them.

We also had the advantage of good interpreters, having secured the services of Messrs. Peter Ballendine and John McKay, while the Indians had engaged Mr. Peter Erasmus to discharge the same duty. The latter acted as chief interpreter, being assisted by the others, and is a most efficient interpreter.

I transmit herewith a copy of the treaty, and have only in conclusion to express my hope that this further step in the progress of the work of the Dominion amongst the Indian tribes will prove beneficial to them, and of advantage to the realm.

I have the honor to be, Sir,

Your obedient servant,

ALEXANDER MORRIS,

Lieut.-Governor.

Narrative of the proceedings connected with the effecting of the treaties at Forts Carlton and Pitt, in the year 1876, together with a report of the speeches of the Indians and Commissioners, by A. G. Jackes, Esq., M.D., Secretary to the Commission.

The expedition for the proposed Treaty Number Six, reached the South Saskatchewan on the afternoon of August 14th, where they were met by a messenger from the Cree Indians expressing welcome, also a messenger from Mr. L. Clarke, of

Carlton House, offering to the Governor and party the hospitality of the Fort.

The next morning, when about ten miles from Carlton, the Commissioners were met by a detachment of Mounted Police under Major Walker, who escorted them to the Fort; on the way the Commissioners passed an encampment of Crees whose Chief had previously seen the Governor at Duck Lake and asked him to make the treaty there; he replied that he could not promise, that he would meet the Indians where the greater number wished. These Crees joined in an invocation to the deity for a blessing on the Governor, and deputed one of their number to welcome him by shaking hands.

Near the Fort were encamped about two hundred and fifty lodges of Crees, to whom the Commissioners at once served out two days' allowance of provisions.

On the 16th the Crees reported that they wanted another day to confer amongst themselves, this was granted and the Governor requested them to meet him and the Commissioners on the 18th at 10 a.m., to commence the business of the treaty.

FIRST DAY.

August 18th.

At half-past ten His Honor Lieut.-Gov. Morris, the Hon. W. J. Christie and Hon. Jas. McKay, accompanied by an escort of North-West Mounted Police, left the Fort for the camp of the Cree Indians, who had selected a site about a mile and a half from the Hudson's Bay Fort. There were about two hundred and fifty lodges, containing over two thousand souls. The Governor's tent was pitched on a piece of rising ground about four hundred yards from the Indian camp, and immediately facing it.

As soon as the Governor and party arrived, the Indians who were to take part in the treaty, commenced to assemble

near the Chief's tents, to the sound of beating drums and the discharge of small arms, singing, dancing and loud speaking, going on at the same time.

In about half an hour they were ready to advance and meet the Governor; this they did in a large semi-circle; in their front were about twenty braves on horseback, galloping about in circles, shouting, singing and going through various picturesque performances. The semi-circle steadily advanced until within fifty yards of the Governor's tent, when a halt was made and further peculiar ceremonies commenced, the most remarkable of which was the "dance of the stem." This was commenced by the Chiefs, medicine men, councillors, singers and drum-beaters, coming a little to the front and seating themselves on blankets and robes spread for them. The bearer of the stem, Wah-wee-kah-nich-kah-oh-tah-mah-hote (the man you strike on the back), carrying in his hand a large and gorgeously adorned pipe stem, walked slowly along the semi-circle, and advancing to the front, raised the stem to the heavens, then slowly turned to the north, south, east and west, presenting the stem at each point; returning to the seated group he handed the stem to one of the young men, who commenced a low chant, at the same time performing a ceremonial dance accompanied by the drums and singing of the men and women in the background.

This was all repeated by another of the young men, after which the horsemen again commenced galloping in circles, the whole body slowly advancing. As they approached his tent, the Governor, accompanied by the Hon. W. J. Christie and Hon. Jas. McKay, Commissioners, went forward to meet them and to receive the stem carried by its bearer. It was presented first to the Governor, who in accordance with their customs, stroked it several times, then passed it to the Commissioners who repeated the ceremony.

The significance of this ceremony is that the Governor and Commissioners accepted the friendship of the tribe.

The interpreter then introduced the Chiefs and principal

men; the Indians slowly seating themselves in regular order in front of the tent. In a few minutes there was perfect quiet and order, when His Honor the Lieutenant-Governor addressed them as follows :

“ My Indian brothers, Indians of the plains, I have shaken hands with a few of you, I shake hands with all of you in my heart. God has given us a good day, I trust his eye is upon us, and that what we do will be for the benefit of his children.

“ What I say and what you say, and what we do, is done openly before the whole people. You are, like me and my friends who are with me, children of the Queen. We are of the same blood, the same God made us and the same Queen rules over us.

“ I am a Queen’s Councillor, I am her Governor of all these territories, and I am here to speak from her to you. I am here now because for many days the Cree nation have been sending word that they wished to see a Queen’s messenger face to face. I told the Queen’s Councillors your wishes. I sent you word last year by a man who has gone where we will all go by and by, that a Queen’s messenger would meet you this year. I named Forts Carlton and Pitt as the places of meeting, I sent a letter to you saying so, and my heart grew warm when I heard how well you received it.

“ As the Queen’s chief servant here, I always keep my promises; the winter came and went but I did not forget my word, and I sent a messenger to tell you that I would meet you at Carlton on the 15th of August, and at Fort Pitt on the 5th of September.

“ During the winter I went to Ottawa to consult with the other Queen’s Councillors about you amongst other matters, and they said to me, ‘ you promised a Queen’s messenger to the Crees, you have been so much with the Indians, that we wish you to go yourself ;’ I said ‘ the journey is long and I am not a strong man, but when a duty is laid upon me I will do it, but,’ I said, ‘ you must give with me two friends and councillors