

whom I can trust, to help me in the duty ;' and now I have with me two friends whom you and I have known long ; one of them is of your own blood, the other has been many years amongst you.

"I will, in a short time, give you a message from the Queen, and my Councillors will tell you that the words are true. Before I do so, there are so many things I want to say to you that I scarcely know where to begin. I have been nearly four years Governor of Manitoba and these territories, and from the day I was sworn, I took the Indian by the hand, and those who took it have never let it go.

"Three years ago I went to the north-west angle of Lake of the Woods, and there I met the Chippewa nation, I gave them a message and they talked with me and when they understood they took my hand. Some were away, next year I sent messengers to them and I made a treaty between the Queen and them ; there are numbered of those altogether four thousand. I then went to Lake Qu'Appelle the year after, and met the Crees and Chippewas there, gave them my message, and they took my hand. Last summer I went to Lake Winnipeg and gave the Queen's message to the Swampy Crees and they and I, acting for the Queen, came together heart to heart ; and now that the Indians of the east understand the Queen and her Councillors, I come to you. And why is all this done ? I will tell you ; it is because you are the subjects of the Queen as I am. She cares as much for one of you as she does for one of her white subjects. The other day a party of Iroquois Indians were taken to England across the ocean ; the Queen heard of it and sent to them, saying, 'I want to see my red children,' took their hands and gave each of them her picture, and sent them away happy with her goodness.

"Before I came here I was one of the Queen's Councillors at Ottawa. We have many Indians there as here, but for many years there has been friendship between the British, and the Indians. We respect the Indians as brothers and as men.

Let me give you a proof it. Years ago there was war between the British and the Americans; there was a great battle; there were two brave Chief warriors on the British side, one wore the red coat, the other dressed as you do, but they fought side by side as brothers; the one was Brock and the other was Tecumseth whose memory will never die; the blood of both watered the ground; the bones of Tecumseth were hid by his friends; the remains of Brock by his, and now a great pile of stone stands up toward heaven in his memory. And now the white man is searching for the remains of Tecumseth, and when found they will build another monument in honour of the Indian.

“I hope the days of fighting are over, but notwithstanding the whites are as much your friends in these days of peace, as in war.

“The many Indians in the place that I have left are happy, prosperous, contented and growing in numbers. A meeting of the Grand Council of the Six Nation Indians was held a month ago; they now number six thousand souls. They met to thank the Queen and to say that they were content, and why are they content? Because many years ago the Queen's Councillors saw that the Indians that would come after, must be cared for, they saw that the means of living were passing away from the Indians, they knew that women and children were sometimes without food; they sent men to speak to the Indians, they said your children must be educated, they must be taught to raise food for themselves. The Indians heard them, the Councillors gave them seed, land, food, taught their children and let them feel that they were of one blood with the whites. Now, what we have found to work so well where I came from we want to have here in our territories, and I am happy to say that my heart is gladdened by the way the Indians have met me.

“We are not here as traders, I do not come as to buy or sell horses or goods, I come to you, children of the Queen, to try to help you; when I say yes, I mean it, and when I say no, I mean it too.

"I want you to think of my words, I want to tell you that what we talk about is very important. What I trust and hope we will do is not for to-day or to-morrow only; what I will promise, and what I believe and hope you will take, is to last as long as that sun shines and yonder river flows.

"You have to think of those who will come after you, and it will be a remembrance for me as long as I live, if I can go away feeling that I have done well for you. I believe we can understand each other, if not it will be the first occasion on which the Indians have not done so. If you are as anxious for your own welfare as I am, I am certain of what will happen.

"The day is passing. I thank you for the respectful reception you have given me. I will do here as I have done on former occasions. I hope you will speak your minds as fully and as plainly as if I was one of yourselves.

"I wish you to think of what I have said. I wish you to present your Chiefs to me to-day if you are ready, if not then we will wait until to-morrow."

Here the Indians requested an adjournment until next day in order that they might meet in council; this was granted, and the first day's proceedings terminated.

Late in the evening the escort of Mounted Police was reinforced by a detachment, accompanied by their band, under command of Col. Jarvis, making a force of nearly one hundred men and officers.

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SECOND DAY.

*August 19th.*

The Lieutenant-Governor and Commissioners, with the Mounted Police escort, headed by their band, proceeded to the camp to meet the Indians at 10:30 a.m. The Indians having assembled in regular order with their two leading Chiefs, Mistah-wah-sis and Ah-tuck-ah-coop seated in front, the Governor said:

“My friends, we have another bright day before us, and I trust that when it closes our faces will continue as bright as the day before us. I spoke yesterday as a friend to friends, as a brother to brothers, as a father to his children. I did not want to hurry you, I wanted you to think of my words, and now I will be glad if you will do as I asked you then, present your Chiefs to me, and I shall be glad to hear the words of the Indians through the voice of their Chiefs, or whoever they may appoint.

The head men then brought forward Mis-tah-wah-sis, of the Carlton Indians, representing seventy-six lodges. Ah-tuck-ah-coop, of the Wood Indians, representing about seventy lodges. These were acknowledged as the leading Chiefs, after them came James Smith, of the Fort-a-la-Corne Indians, fifty lodges. John Smith, of the Prince Albert and South Branch Indians, fifty lodges. The Chip-ee-wayan, of the Plain Indians, sixty lodges. Yah-yah-tah-kus-kin-un, of the Fishing or Sturgeon lake Indians, twenty lodges. Pee-yahan-kah-mihk-oo-sit, thirty lodges. Wah-wee-kah-nich-kah-oh-tah-mah-hote, of the River Indians, fifty lodges.

Here a messenger came from the Indians under Chief Beardy, camped at Duck Lake, eight miles from the main camp. He shook hands with the Governor and said, “I am at a loss at this time what to say, for the Indians’ mind cannot be all the same, that is why I came to tell the Governor the right of it; with a good heart I plead at this time, it is not my own work, I would like to know his mind just now and hear the terms of the treaty.”

The Governor said in reply: “If your Chief and his people had been in their places here, they would have heard with the rest what I had to say. You refused to meet me here, yet you sent and asked me to give you provisions, but I refused to do so unless you joined the others; and now I will not tell my message to this messenger until I tell all the rest; he can hear with the rest and take back my words to his chief.” The

messenger expressed himself satisfied, and took his seat with the others.

On the Indians expressing themselves ready to hear the message, the Governor said :

“ First I wish to talk to you about what I regard as something affecting the lives of yourselves and the lives of your children. Often when I thought of the future of the Indian my heart was sad within me. I saw that the large game was getting scarcer and scarcer, and I feared that the Indians would melt away like snow in spring before the sun. It was my duty as Governor to think of them, and I wondered if the Indians of the plains and lakes could not do as their brothers where I came from did. And now, when I think of it, I see a bright sky before me. I have been nearly four years working among my Indian brothers, and I am glad indeed to find that many of them are seeking to have homes of their own, having gardens and sending their children to school.

“ Last spring I went to see some of the Chippewas, this year I went again and I was glad to see houses built, gardens planted and wood cut for more houses. Understand me, I do not want to interfere with your hunting and fishing. I want you to pursue it through the country, as you have heretofore done ; but I would like your children to be able to find food for themselves and their children that come after them. Sometimes when you go to hunt you can leave your wives and children at home to take care of your gardens.

“ I am glad to know that some of you have already begun to build and to plant ; and I would like on behalf of the Queen to give each band that desires it a home of their own ; I want to act in this matter while it is time. The country is wide and you are scattered, other people will come in. Now unless the places where you would like to live are secured soon there might be difficulty. The white man might come and settle on the very place where you would like to be. Now what I and my brother Commissioners would like to do is this ; we wish to

give each band who will accept of it a place where they may live ; we wish to give you as much or more land than you need ; we wish to send a man that surveys the land to mark it off, so you will know it is your own, and no one will interfere with you. What I would propose to do is what we have done in other places. For every family of five a reserve to themselves of one square mile. Then, as you may not all have made up your minds where you would like to live, I will tell you how that will be arranged : we would do as has been done with happiest results at the North-West Angle. We would send next year a surveyor to agree with you as to the place you would like.

“There is one thing I would say about the reserves. The land I name is much more than you will ever be able to farm, and it may be that you would like to do as your brothers where I came from did.

“They, when they found they had too much land, asked the Queen to it sell for them ; they kept as much as they could want, and the price for which the remainder was sold was put away to increase for them, and many bands now have a yearly income from the land.

“But understand me, once the reserve is set aside, it could not be sold unless with the consent of the Queen and the Indians ; as long as the Indians wish, it will stand there for their good ; no one can take their homes.

“Of course, if when a reserve is chosen, a white man had already settled there, his rights must be respected. The rights and interests of the whites and half-breeds are as dear to the Queen as those of the Indians. She deals justly by all, and I am sure my Indian brothers would like to deal with others as they would have others to deal with them. I think you can now understand the question of homes.

“When the Indians settle on a reserve and have a sufficient number of children to be taught, the Queen would maintain a school. Another thing, that affects you all, some of you have temptations as the white men have, and therefore the fire-

water which does so much harm will not be allowed to be sold or used in the reserve. Then before I leave the question of reserves I will tell you how we will help you to make your homes there. We would give to every family actually cultivating the soil the following articles, viz., two hoes, one spade, one scythe, one axe, and then to help in breaking the land, one plough and two harrows for every ten families ; and to help you to put up houses we give to each Chief for his band, one chest of carpenter's tools, one cross-cut saw, five hand saws, one pit saw and files, five augers and one grindstone. Then if a band settles on its reserves the people will require something to aid them in breaking the soil. They could not draw the ploughs themselves, therefore we will give to each Chief for the use of his band one or two yokes of oxen according to the number in the band. In order to encourage the keeping of cattle we would give each band a bull and four cows ; having all these things we would give each band enough potatoes, oats, barley and wheat for seed to plant the land actually broken. This would be done once for all to encourage them to grow for themselves.

“Chiefs ought to be respected, they ought to be looked up to by their people ; they ought to have good Councillors ; the Chiefs and Councillors should consult for the good of the people ; the Queen expects Indians and whites to obey her laws ; she expects them to live at peace with other Indians and with the white men ; the Chiefs and Councillors should teach their people so, and once the Queen approves a Chief or Councillor he cannot be removed unless he behaves badly.

“The Chiefs and head men are not to be lightly put aside. When a treaty is made they become servants of the Queen ; they are to try and keep order amongst their people. We will try to keep order in the whole country.

“A Chief has his braves ; you see here the braves of our Queen, and why are they here ? To see that no white man does wrong to the Indian. To see that none give liquor to the Indian. To see that the Indians do no harm to each

other. Three years ago some Americans killed some Indians ; when the Queen's Councillors heard of it they said, we will send men there to protect the Indians, the Queen's subjects shall not be shot down by the Americans ; now you understand why the police force is in this country, and you should rejoice.

“ I have said a Chief was to be respected ; I wear a uniform because I am an officer of the Queen, the officers of the police wear uniforms as servants of the Queen. So we give to Chiefs and Councillors good and suitable uniform indicating their office, to wear on these and other great days.

“ We recognize four head men to each large band and two to each small one.

“ I have always been much pleased when Indians came to me and showed me medals given to their grandfathers and transmitted to them ; now we have with us silver medals that no Chief need be ashamed to wear, and I have no doubt that when the Chiefs are gone, they will be passed on to their children. In addition each Chief will be given a flag to put over his lodge to show that he is a Chief.

“ I told you yesterday that I and my brother Commissioners were not here as traders.

“ There is one thing I ought to have mentioned in addition to what I have already named, that is, if a treaty is made here and at Fort Pitt, we will give every year to the Indians included in it, one thousand five hundred dollars' worth of ammunition and twine.

“ You think only for yourselves, we have to think of the Indians all over the country, we cannot treat one better than another, it would not be just, we will therefore do this, and what I tell you now is the last.

“ When the treaty is closed, if it be closed, we will make a present to every man, woman and child, of twelve dollars, the money being paid to the head of a family for his wife, and children not married.



“To each Chief, instead of twelve, we give twenty-five dollars, and to each head man fifteen dollars, their wives and children getting the same as the others. I told you also that what I was promising was not for to-day or to-morrow only, but should continue as long as the sun shone and the river flowed. My words will pass away and so will yours, so I always write down what I promise, that our children may know what we said and did. Next year I shall send copies of what is written in the treaty, printed on skin, so that it cannot rub out nor be destroyed, and one shall be given to each Chief so that there may be no mistakes.

“Then I promise to do as we have done with all before from Cypress Hills to Lake Superior, the Queen will agree to pay yearly five dollars per head for every man, woman and child. I cannot treat you better than the others, but I am ready to treat you as well.

“A little thing I had forgotten, and I have done. The Chiefs' and head men's coats will wear out, they are meant to be worn when it is necessary to show that they are officers of the Queen, and every third year they will be replaced by new ones.

“And now, Indians of the plains, I thank you for the open ear you have given me; I hold out my hand to you full of the Queen's bounty and I hope you will not put it back. We have no object but to discharge our duty to the Queen and towards you. Now that my hand is stretched out to you, it is for you to say whether you will take it and do as I think you ought—act for the good of your people.

“What I have said has been in the face of the people. These things will hold good next year for those that are now away. I have done. What do you say?”

MIS-TAH-WAH-SIS here came forward, shook hands with the Governor, and said:—“We have heard all he has told us, but I want to tell him how it is with us as well; when a thing is thought of quietly, probably that is the best way. I ask this much from him this day that we go and think of his words.”

The Governor and Commissioners agreed to the request and asked the Indians to meet them Monday morning at ten o'clock with as little delay as possible.

Before parting, the Governor said to the Indians, "This is a great day for us all. I have proposed on behalf of the Queen what I believe to be for your good, and not for yours only, but for that of your children's children, and when you go away think of my words. Try to understand what my heart is towards you. I will trust that we may come together hand to hand and heart to heart again. I trust that God will bless this bright day for our good, and give your Chiefs and Councillors wisdom so that you will accept the words of your Governor. I have said."

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*Sunday, August 20th.*

Divine service, which was largely attended, was held in the square of Fort Carlton, by the Rev. John McKay, at half-past ten a.m.

At noon a message came from the encampment of Indians requesting the Rev. Mr. McKay to hold service with them, which he did in the afternoon, preaching in their own tongue to a congregation of over two hundred adult Crees.

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*Monday, August 21st.*

The principal Chief sent a message that as the Indians had held no Council on Sunday, they wished to have Monday to themselves and would if ready meet the Commissioners on Tuesday morning.

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THIRD DAY.

*August 22nd.*

The Governor and Commissioners having proceeded as usual to the camp, the Indians soon assembled in order, when the Lieutenant-Governor said :

" Indian children of the Queen, it is now a week to-day since

I came here on the day I said I would ; I have to go still further after I leave here, and then a long journey home to Red River.

“ I have not hurried you, you have had two days to think ; I have spoken much to you, and now I wish to hear you, my ears are open and I wish to hear the voices of your principal Chiefs or of those chosen to speak for them. Now I am waiting.”

OO-PEE-TOO-KERAH-HAN-AP-EE-WEE-YIN (the Pond-maker) came forward and said :—“ We have heard your words that you had to say to us as the representative of the Queen. We were glad to hear what you had to say, and have gathered together in council and thought the words over amongst us, we were glad to hear you tell us how we might live by our own work. When I commence to settle on the lands to make a living for myself and my children, I beg of you to assist me in every way possible—when I am at a loss how to proceed I want the advice and assistance of the Government ; the children yet unborn, I wish you to treat them in like manner as they advance in civilization like the white man. This is all I have been told to say now, if I have not said anything in a right manner I wish to be excused ; this is the voice of the people.”

GOVERNOR—“ I have heard the voice of the people ; I am glad to learn that they are looking forward to having their children civilized, that is the great object of the Government, as is proved by what I have offered. Those that come after us in the Government will think of your children as we think of you. The Queen's Councillors intend to send a man to look after the Indians, to be chief superintendent of Indian affairs, and under him there will be two or three others to live in the country, that the Queen's Councillors may know how the Indians are prospering.

“ I cannot promise, however, that the Government will feed and support all the Indians ; you are many, and if we were to try to do it, it would take a great deal of money, and some of

you would never do anything for yourselves. What I have offered does not take away your living, you will have it then as you have now, and what I offer now is put on top of it. This I can tell you, the Queen's Government will always take a deep interest in your living."

THE BADGER—"We want to think of our children; we do not want to be too greedy; when we commence to settle down on the reserves that we select, it is there we want your aid, when we cannot help ourselves and in case of troubles seen and unforeseen in the future."

Sak-ah-moos and several other Indians in order repeated what The Badger had said.

GOVERNOR—"I have told you that the money I have offered you would be paid to you and to your children's children. I know that the sympathy of the Queen, and her assistance, would be given you in any unforeseen circumstances. You must trust to her generosity. Last winter when some of the Indians wanted food because the crops had been destroyed by grasshoppers, although it was not promised in the treaty, nevertheless the Government sent money to buy them food, and in the spring when many of them were sick a man was sent to try and help them. We cannot foresee these things, and all I can promise is that you will be treated kindly, and in that extraordinary circumstances you must trust to the generosity of the Queen. My brother Commissioner, Mr. McKay, will speak to you in your own language."

MR. MCKAY—"My friends, I wish to make you a clear explanation of some things that it appears you do not understand. It has been said to you by your Governor that we did not come here to barter or trade with you for the land. You have made demands on the Governor, and from the way you have put them a white man would understand that you asked for daily provisions, also supplies for your hunt and for your pleasure excursions. Now my reasons for explaining to you are based on my past experience of treaties, for no sooner will

the Governor and Commissioners turn their backs on you than some of you will say this thing and that thing was promised and the promise not fulfilled; that you cannot rely on the Queen's representative, that even he will not tell the truth, whilst among yourselves are the falsifiers. Now before we rise from here it must be understood, and it must be in writing, all that you are promised by the Governor and Commissioners, and I hope you will not leave until you have thoroughly understood the meaning of every word that comes from us. We have not come here to deceive you, we have not come here to rob you, we have not come here to take away anything that belongs to you, and we are not here to make peace as we would to hostile Indians, because you are the children of the Great Queen as we are, and there has never been anything but peace between us. What you have not understood clearly we will do our utmost to make perfectly plain to you."

GOVERNOR—"I have another word to say to the Indians on this matter: last year an unforeseen calamity came upon the people of Red River, the grasshoppers came and ate all their crops. There is no treaty between the people of Red River and the Queen except that they are her subjects. There was no promise to help them, but I sent down and said that unless help came some of the people would die from want of food, and that they had nothing wherewith to plant. The Queen's Councillors at once gave money to feed the people, and seed that they might plant the ground; but that was something out of and beyond every-day life, and therefore I say that some great sickness or famine stands as a special case. You may rest assured that when you go to your reserves you will be followed by the watchful eye and sympathetic hand of the Queen's Councillors."

THE BADGER—"I do not want you to feed me every day; you must not understand that from what I have said. When we commence to settle down on the ground to make there our own

living, it is then we want your help, and that is the only way that I can see how the poor can get along."

GOVERNOR—"You will remember the promises which I have already made; I said you would get seed; you need not concern yourselves so much about what your grand-children are going to eat; your children will be taught, and then they will be as well able to take care of themselves as the whites around them."

MIS-TAH-WAH-SIS (one of the leading Chiefs)—"It is well known that if we had plenty to live on from our gardens we would not still insist on getting more provision, but it is in case of any extremity, and from the ignorance of the Indian in commencing to settle that we thus speak; we are as yet in the dark; this is not a trivial matter for us.

"We were glad to hear what the Governor was saying to us and we understood it, but we are not understood, we do not mean to ask for food for every day but only when we commence and in case of famine or calamity. What we speak of and do now will last as long as the sun shines and the river runs, we are looking forward to our children's children, for we are old and have but few days to live."

AH-TAHK-AH-COOP (the other leading Chief)—"The things we have been talking about in our councils I believe are for our good. I think of the good Councillors of the Queen and of her Commissioners; I was told the Governor was a good man, and now that I see him I believe he is; in coming to see us, and what he has spoken, he has removed almost all obstacles and misunderstandings, and I hope he may remove them all. I have heard the good things you promise us, you have told us of the white man's way of living and mentioned some of the animals by which he gets his living, others you did not. We want food in the spring when we commence to farm; according as the Indian settles down on his reserves, and in proportion as he advances, his wants will increase."

The Indians here asked for the afternoon to hold further

council. To this the Governor said, "I grant the request of the Indians but I give them a word of warning, do not listen to every voice in your camp, listen to your wise men who know something of life, and do not come asking what is unreasonable, it pains me to have to say no, and I tell you again I cannot treat you with more favor than the other Indians. To-morrow, when we meet, speak out your minds openly, and I will answer, holding nothing back. Be ready to meet me to-morrow, as soon as my flag is raised, for remember I have a long journey before me and we ought to come to a speedy understanding. I trust the God who made you will give you wisdom in considering what you have to deal with."

## FOURTH DAY.

*August 23rd.*

Shortly after the business had commenced, proceedings were interrupted by the loud talking of a Chippewa, who was addressing the Indians gathered in front of the tent. The Governor said, "There was an Indian, a Chippewa, stood and spoke to you, he did not speak to his Governor as he should have done: I am willing to hear what any band has to say, but they must speak to me. I have been talking to the Crees for several days. I wish to go on with the work; if the Chippewas want to talk with me I will hear them afterwards. They are a little handful of strangers from the east, I have treated with their whole nation, they are not wiser than their people.

"There are many reasons why business should go on; I hear that the buffalo are near you and you want to be off to your hunt; there are many mouths here to feed and provisions are getting low; now my friends I am ready to hear you."

TEE-TEE-QUAY-SAY—"Listen to me, my friends, all you who are sitting around here, and you will soon hear what the interpreter has to say for us."

The interpreter then read a list of the things the Indians

had agreed in council to ask, viz. :—One ox and cow for each family. Four hoes, two spades, two scythes and a whetstone for each family. Two axes, two hay forks, two reaping hooks, one plough and one harrow for every three families. To each Chief one chest of tools as proposed. Seed of every kind in full to every one actually cultivating the soil. To make some provision for the poor, unfortunate, blind and lame. To supply us with a minister and school teacher of whatever denomination we belong to. To prevent fire-water being sold in the whole Saskatchewan.

As the tribe advances in civilization, all agricultural implements to be supplied in proportion.

When timber becomes scarcer on the reserves we select for ourselves, we want to be free to take it anywhere on the common. If our choice of a reserve does not please us before it is surveyed we want to be allowed to select another. We want to be at liberty to hunt on any place as usual. If it should happen that a Government bridge or scow is built on the Saskatchewan at any place, we want passage free. One boar, two sows, one horse, harness and waggon for each Chief. One cooking stove for each Chief. That we be supplied with medicines free of cost. That a hand-mill be given to each band. Lastly in case of war occurring in the country, we do not want to be liable to serve in it.

TEE-TEE-QUAY-SAY then continued—“When we look back to the past we do not see where the Cree nation has ever watered the ground with the white man’s blood, he has always been our friend and we his; trusting to the Giver of all good, to the generosity of the Queen, and to the Governor and his councillors, we hope you will grant us this request.”

WAH-WEE-KAH-NIHK-KAH-OO-TAH-MAH-HOTE (the man you strike in the back)—“Pity the voice of the Indian, if you grant what we request the sound will echo through the land; open the way; I speak for the children that they may be glad; the land is wide, there is plenty of room. My mouth is full of



milk, I am only as a sucking child; I am glad; have compassion on the manner in which I was brought up; let our children be clothed; let us now stand in the light of day to see our way on this earth; long ago it was good when we first were made, I wish the same were back again. But now the law has come, and in that I wish to walk. What God has said, and our mother here (the earth), and these our brethren, let it be so."

To this the Governor replied—"Indians, I made you my offer. You have asked me now for many things, some of which were already promised. You are like other Indians I have met, you can ask very well. You are right in asking, because you are saying what is in your minds. I have had taken down a list of what you have asked, and I will now consult with my brother Commissioners and give you my answer in a little while."

After consultation, the Governor again had the Indians assembled, and said—"I am ready now to answer you, but understand well, it is not to be talked backwards and forwards. I am not going to act like a man bargaining for a horse for you. I have considered well what you have asked for, and my answer will be a final one. I cannot grant everything you ask, but as far as I can go I will, and when done I can only say you will be acting to your own interests if you take my hand.

"I will speak of what you asked yesterday and to-day. I told you yesterday that if any great sickness or general famine overtook you, that on the Queen being informed of it by her Indian agent, she in her goodness would give such help as she thought the Indians needed. You asked for help when you settled on your reserves during the time you were planting. You asked very broadly at first. I think the request you make now is reasonable to a certain extent; but help should be given after you settle on the reserve for three years only, for after that time you should have food of your own raising, besides

all the things that are given to you; this assistance would only be given to those actually cultivating the soil. Therefore, I would agree to give every spring, for three years, the sum of one thousand dollars to assist you in buying provisions while planting the ground. I do this because you seem anxious to make a living for yourselves, it is more than has been done anywhere else; I must do it on my own responsibility, and trust to the other Queen's councillors to ratify it.

“I will now answer what you had written down and asked to-day. I expect you to be reasonable, none of us get all our own way. You asked first for four hoes, two spades, two scythes and whetstone, two axes, two hay forks and two reaping hooks for every family. I am willing to give them to every family actually cultivating the soil, for if given to all it would only encourage idleness. You ask a plough and harrow for every three families; I am willing to give them on the same conditions. The carpenters' tools, as well as the seed grain, were already promised. I cannot undertake the responsibility of promising provision for the poor, blind and lame. In all parts of the Queen's dominions we have them; the poor whites have as much reason to be helped as the poor Indian; they must be left to the charity and kind hearts of the people. If you are prosperous yourselves you can help your unfortunate brothers.

“You ask for school teachers and ministers. With regard to ministers I cannot interfere. There are large societies formed for the purpose of sending the gospel to the Indians. The Government does not provide ministers anywhere in Canada. I had already promised you that when you settled down, and there were enough children, schools would be maintained. You see missionaries here on the ground, both Roman Catholic and Protestant; they have been in the country for many years. As it has been in the past, so it will be again, you will not be forgotten.

“The police force is here to prevent the selling or giving of

liquor to the Indians. The Queen has made a strong law against the fire-water; and the councillors of the country have made a law against the use of poison for animals.

“You can have no difficulty in choosing your reserves; be sure to take a good place so that there will be no need to change; you would not be held to your choice until it was surveyed.

“You want to be at liberty to hunt as before. I told you we did not want to take that means of living from you, you have it the same as before, only this, if a man, whether Indian or Half-breed, had a good field of grain, you would not destroy it with your hunt. In regard to bridges and scows on which you want passage free, I do not think it likely that the Government will build any, they prefer to leave it to private enterprise to provide these things.

“In case of war you ask not to be compelled to fight. I trust there will be no war, but if it should occur I think the Queen would leave you to yourselves. I am sure she would not ask her Indian children to fight for her unless they wished, but if she did call for them and their wives and children were in danger they are not the men I think them to be, if they did not come forward to their protection.

“A medicine chest will be kept at the house of each Indian agent, in case of sickness amongst you. I now come to two requests which I shall have to change a little, you have to think only of yourselves, we have to think of all the Indians and of the way in which we can procure the money to purchase all these things the Indians require. The Queen's Councillors will have to pay every year to help the Indians a very large sum of money.

“I offered you to each band, according to size, two or four oxen, also one bull and four cows, and now you ask for an ox and a cow for each family. I suppose in this treaty there will be six hundred families, so it would take very much money to grant these things, and then all the other Indians would want

them, so we cannot do it: but that you may see it that we are anxious to have you raise animals of your own we will give you for each band four oxen, one bull, six cows, one boar and two pigs. After a band has settled on a reserve and commenced to raise grain, we will give them a hand-mill.

“At first we heard of only two Chiefs, now they are becoming many. You ask a cooking-stove for each, this we cannot give; he must find a way of cooking for himself. And now, although I fear I am going too far, I will grant the request that each Chief be furnished with a horse, harness, and waggon.

“I have answered your requests very fully, and that there may be no mistake as to what we agree upon, it will be written down, and I will leave a copy with the two principal Chiefs, and as soon as it can be properly printed I will send copies to the Chiefs so that they may know what is written, and there can be no mistake.

“It now rests with you, my friends, and I ask you without any hesitation to take what I have offered you.”

AH-TUCK-AH-COOP—“I never sent a letter to the Governor; I was waiting to meet him, and what we have asked we considered would be for the benefit of our children. I am not like some of my friends who have sent their messages down, even stretched out their hands to the Queen asking her to come; I have always said to my people that I would wait to see the Governor arrive, then he would ask what would benefit his children; now I ask my people, those that are in favour of the offer, to say so.”

They all assented by holding up their hands and shouting.

Oo-PEE-TOO-KORAH-HAIR-AP-EE-WEE-YIN (The Pond-maker)—“I do not differ from my people, but I want more explanation. I heard what you said yesterday, and I thought that when the law was established in this country it would be for our good. From what I can hear and see now, I cannot understand that I shall be able to clothe my children and feed them as long as

sun shines and water runs. With regard to the different Chiefs who are to occupy the reserves, I expected they would receive sufficient for their support, this is why I speak. In the presence of God and the Queen's representative I say this, because I do not know how to build a house for myself, you see how naked I am, and if I tried to do it my naked body would suffer; again, I do not know how to cultivate the ground for myself, at the same time I quite understand what you have offered to assist us in this."

JOSEPH THOMA proposed to speak for The Red Pheasant, Chief of Battle River Indians—"This is not my own desire that I speak now, it is very hard we cannot all be of one mind. You know some were not present when the list of articles mentioned was made, there are many things overlooked in it; it is true that what has been done this morning is good. What has been overlooked I will speak about. The one that is next to the Chief (first head man) should have had a horse as well. I want the Governor to give us somebody to build our houses, we cannot manage it ourselves, for my own part you see my crippled hand. It is true the Governor says he takes the responsibility on himself in granting the extra requests of the Indians, but let him consider on the quality of the land he has already treated for. There is no farming land whatever at the north-west angle, and he goes by what he has down there. What I want, as he has said, is twenty-five dollars to each Chief and to his head men twenty dollars. I do not want to keep the lands nor do I give away, but I have set the value. I want to ask as much as will cover the skin of the people, no more nor less. I think what he has offered is too little. When you spoke you mentioned ammunition, I did not hear mention of a gun; we will not be able to kill anything simply by setting fire to powder. I want a gun for each Chief and head man, and I want ten miles around the reserve where I may be settled. I have told the value I have put on my land."

GOVERNOR—"I have heard what has been said on behalf of the Red Pheasant. I find fault that when there was handed me a list from the Indians, the Red Pheasant sat still and led me to believe he was a party to it. What I have offered was thought of long before I saw you; it has been accepted by others more in number than you are. I am glad that so many are of our mind. I am surprised you are not all. I hold out a full hand to you, and it will be a bad day for you and your children if I have to return and say that the Indians threw away my hand. I cannot accede to the requests of the Red Pheasant. I have heard and considered the wants of Mist-ow-asis and Ah-tuck-ah-coop, and when the people were spoken to I understood they were pleased. As for the little band who are not of one mind with the great body, I am quite sure that a week will not pass on leaving this before they will regret it. I want the Indians to understand that all that has been offered is a gift, and they still have the same mode of living as before."

Here the principal Chiefs intimated the acceptance of the proposal of the Commissioners, the Red Pheasant repudiating the demands and remarks of Joseph Thoma.

GOVERNOR—"I am happy at what we have done; I know it has been a good work; I know your hearts will be glad as the days pass. This will be the fourth time that I have done what we are going to do to-day. I thank you for your trust in me. I have had written down what I promised. For the Queen and in her name I will sign it, likewise Mr. McKay and Mr. Christie. Then I will ask the Chiefs and their head men to sign it in the presence of the witnesses, whites and *Metis*, around us, some of whom I will also ask to sign. What we have done has been done before the Great Spirit and in the face of the people.

"I will ask the interpreter to read to you what has been written, and before I go away I will have a copy made to leave with the principal Chiefs. The payments will be made tomorrow, the suits of clothes, medals and flags given also,

besides which a present of calicoes, shirts, tobacco, pipes and other articles will be given to the Indians."

MIS-TOW-ASIS—"I wish to speak a word for some Half-breeds who wish to live on the reserves with us, they are as poor as we are and need help."

GOVERNOR—"How many are there?"

MIS-TOW-ASIS—"About twenty."

GOVERNOR—"The Queen has been kind to the Half-breeds of Red River and has given them much land; we did not come as messengers to the Half-breeds, but to the Indians. I have heard some Half-breeds want to take lands at Red River and join the Indians here, but they cannot take with both hands. The Half-breeds of the North-West cannot come into the Treaty. The small class of Half-breeds who live as Indians and with the Indians, can be regarded as Indians by the Commissioners, who will judge of each case on its own merits as it comes up, and will report their action to the Queen's Councillors for their approval.

The treaty was then signed by the Lieutenant-Governor, Hon. James McKay, Hon. W. J. Christie, Mist-ow-asis, Ah-tuck-ah-coop, and the remainder of the Chiefs and the Councillors.

*August 24th.*

Immediately on meeting at ten a.m., the Governor called up Mis-tow-asis and Ah-tuck-ah-coop, the two principal Chiefs, and presented their uniforms, medals and flags; after them the lesser Chiefs, their medals and flags, and told them they and their Councillors would get their uniforms in the evening from the stores. The Governor then told them that Mr. Christie would commence payments as soon as he had finished talking with the few *Saulteaux*; he expected the Chiefs and Councillors to assist in every way possible; if any of the Chiefs had decided where they would like to have their reserves, they could tell Mr. Christie when they went to be paid. "Now, I have only to

say farewell; we have done a good work; we will never all of us meet again face to face, but I go on to my other work, feeling that I have, in the Queen's hands, been instrumental to your good. I pray God's blessing upon you to make you happy and prosperous, and I bid you farewell."

The Indians intimated their pleasure by a general shout of approval, and thus broke up the conference which resulted in the Treaty with the Carlton Crees.

The Lieutenant-Governor then met the few Chippewas who came forward, and told them that they must be paid at the place where they belonged, that they could not be paid at Fort Pitt, and said, "If what I have heard is true I shall not be well pleased. I am told you are of a bad mind; you proposed to prevent me from crossing the river,\* if you did it was very foolish; you could no more stop me than you could the river itself. Then I am told you tried to prevent the other Indians from making the treaty. I tell you this to your faces so if it is not true you can say so; but whether it is or not it makes no difference in my duty. The Queen has made treaties with the whole Chippewa nation except two or three little wandering bands such as you; you have heard all that has been said and done these many days; I would like to see you helped as well as the other Indians; I do not think you are wiser than the Chippewas from Lake Superior to the North-West Angle; I went there with Mr. McKay, and we made a treaty with twenty Chiefs and four thousand Chippewas."

NUS-WAS-OO-WAH-TUM—"When we asked the Cree bands what they intended to do with regard to the treaty they would not come to us; it is true we told them 'do not be in a hurry in giving your assent;' you ought to be detained a little while; all along the prices have been to one side, and we have had no say. He that made us provided everything for our mode of living; I have seen this all along, it has brought me up and I am not tired of it, and for you, the white man, everything has been made for

\* South Saskatchewan.



your maintenance, and now that you come and stand on this our earth (ground) I do not understand; I see dimly to-day what you are doing, and I find fault with a portion of it; that is why I stand back; I would have been glad if every white man of every denomination were now present to hear what I say; through what you have done you have cheated my kinsmen."

GOVERNOR—"I will not sit here and hear such words from the Chippewas. Who are you? You come from my country and you tell me the Queen has cheated you; it is not so. You say we have the best of the bargains; you know it is not so. If you have any requests to make in a respectful manner I am ready to hear."

CHIPPEWA—"The God that made us and who alone is our master, I am afraid of Him to deviate from his commandment."

The Chippewas, about half a dozen in all, being from Quill Lake chiefly, left, and Mr. Christie proceeded with the payments, which occupied the remainder of the 24th and all the 25th. He paid in all, Chiefs, 13; head men, 44; men, 262; women, 473; boys, 473; girls, 481; from Treaty Number Four, 41; total, 1,787. A large number of the tribe absent at the hunt will be paid next year.

Next morning, the 26th, the whole Cree camp, headed by their Chiefs and head men, wearing their uniforms and medals, came to Carlton House and assembled in the square to pay their farewell visit to the Governor; the Chiefs came forward in order and shook hands, each one making a few remarks expressive of their gratitude for the benefits received and promised, and of their good will to the white man.

The Governor briefly replied, telling them that he was much gratified with the manner in which they had behaved throughout the treaty; he had never dealt with a quieter, more orderly and respectful body of Indians; he was pleased with the manner in which they had met him and taken his advice; he was

glad to hear that they were determined to go to work and help themselves: he hoped their Councils would always be wisely conducted, and that they would do everything in their power to maintain peace amongst themselves and with their neighbors; he hoped the Almighty would give them wisdom and prosper them. They then gave three cheers for the Queen, the Governor, the mounted police and Mr. Lawrence Clarke, of Carlton House.

On the 27th a message was received from Duck Lake from the Willow Indians, the band which had hitherto held aloof, in reply to a message sent to them by the Governor, that they would meet the Governor and Commissioners at the place designated by the Governor, the camp of the Hon. James McKay, about five miles from Carlton House. Accordingly, the next morning the Commissioners met them, and after the usual ceremonial hand-shaking,

SAY-SWAY-PUS—"God has given us a beautiful day for which I feel very grateful. In grasping your hand I am grasping that of our Mother, the Queen. If it is your intention to honor me with a Chief's clothing, I wish you would give me one that would correspond with the sky above. I hope we will be able to understand each other."

CHIN-UN-US-KUT (The Stump)—"I feel very grateful that I am spared by the Great Spirit to see this day of his, may we be blessed in whatever we do this day."

GOVERNOR—"Crees, my brother children of the Great Queen, I am glad to meet you here to-day. I say as you said the first day I saw you, 'it is a bright day and I hope God will bless us.' I have been sorry for you for many days. I took you by the hand on the first day, but a wall rose up between us, it seemed as if you were trying to draw away but I would not let your hand go. I talked for many days with the great body of the Indians here but you refused to meet me; the others and I understood each other. I was going away to-day, but I thought pity of you who had not talked with me. I was sent

here to make you understand the Queen's will. I received your letter last night and was glad to learn that you wanted to accept the terms I had offered, and which had been accepted by the other Indians. Before I received your letter I had sent you one asking you to meet me here where we are now, and I am glad you have come, as I could not otherwise have met you.

"One of you made a request that if he were accepted as a Chief, he should have a blue coat. I do not yet know who the Chiefs are. To be a Chief he must have followers. One man came forward as a Chief and I had to tell him unless you have twenty tents you cannot continue as a Chief.

"The color of your Chief's coat is perhaps a little thing; red is the color all the Queen's Chiefs wear. I wear this coat, but it is only worn by those who stand as the Queen's Councillors; her soldiers and her officers wear red, and all the other Chiefs of the Queen wear the coats we have brought, and the good of this is that when the Chief is seen with his uniform and medal every one knows he is an officer of hers. I should be sorry to see you different from the others, and now that you understand you would not wish it."

KAH-MEE-YIS-TOO-WAYS (The Bearded)—"I feel grateful for this day, and I hope we will be blessed. I am glad that I see something that will be of use; I wish that we all as a people may be benefitted by this. I want that all these things should be preserved in a manner that they might be useful to us all; it is in the power of men to help each other. We should not act foolishly with the things that are given us to live by. I think some things are too little, they will not be sufficient for our wants. I do not want very much more than what has been promised, only a little thing. I will be glad if you will help me by writing my request down; on account of the buffalo I am getting anxious. I wish that each one should have an equal share, if that could be managed; in this I think we would be doing good. Perhaps this is not the only time

that we shall see each other. Now I suppose another can say what he wishes.

SAY-SWAY-KUS—"What my brother has said, I say the same, but I want to tell him and our mother the Queen, that although we understand the help they offer us, I am getting alarmed when I look at the buffalo, it appears to me as if there was only one. I trust to the Queen and to the Governor, it is only through their aid we can manage to preserve them. I want to hear from the Governor himself an answer to what I have said, so I may thoroughly understand."

THE BEARDY—"Those things which the Almighty has provided for the sustenance of his children may be given us as well ; where our Father has placed the truth we wish the same to be carried out here, I do not set up a barrier to any road that my children may live by : I want the payment to exist as long as the sun shines and the river runs : if we exercise all our good, this surely will happen : all of our words upon which we agree, I wish to have a copy written on skin as promised ; I want my brother to tell me where I can get this. He has said, ' what I have done with the others I will do with you : ' I accept the terms, no doubt it will run further according to our number. When I am utterly unable to help myself I want to receive assistance. I will render all the assistance I can to my brother in taking care of the country. I want from my brother a suit of clothing in color resembling the sky so that he may be able when he sees me to know me ; I want these two (sitting by him) to be Chiefs in our place with me and to have six Councillors (two each) in all."

GOVERNOR—"I will speak to you in regard to food as I have spoken to the other Indians ; we cannot support or feed the Indians every day, further than to help them to find the means of doing it for themselves by cultivating the soil. If you were to be regularly fed some of you would do nothing at all for your own support ; in this matter we will do as we have agreed with the other Indians, and no more. You will get