

them to make a treaty. That months ago I had named this very day to meet them, and that in accordance with the promises made, the Commissioners were now here to discuss the terms of a treaty. Yet as we had learned that very few of the Bloods, Sarcees or Piegans had arrived, we would not unduly press forward the negotiations, but wait until Wednesday to give the others time to arrive.

The Indians listened attentively to what was said, and several of the Chiefs expressed their satisfaction at not being asked to meet us on the morrow. The Commissioners then told them there were rations provided for them by the Government, and that those who were in need of provisions might apply to certain of the Police officers detailed to see to their proper distribution.

The Stonies and one Blood Chief applied for flour, tea, sugar and tobacco, but said they were not then in need of beef. Crowfoot and some other Chiefs under his influence would not accept any rations until they would hear what terms the Commissioners were prepared to offer them. He appeared to be under the impression that if the Indians were fed by the bounty of the Government they would be committed to the proposals of the Commissioners, whatever might be their nature. Though I feared this refusal did not augur well for the final success of the negotiations, yet I could not help wishing that other Indians whom I have seen, had a little of the spirit in regard to dependence upon the Government exhibited on this occasion by the great Chief of the Blackfeet.

Among the visitors at the treaty I was pleased to meet the Rev. John McDougall, Wesleyan missionary at Morley Ville, and son of the late lamented Rev. George McDougall, so well and favourably known in connection with Indian affairs in the North-West. Mr. McDougall was present at the first interview the Commissioners held with the Indians, and acted as interpreter for the Stonies, who do not understand the Blackfoot language. He, as well as the Rev. C. Scollen, rendered the Commissioners all the assistance in their power. Traders, with large supplies of goods, were arriving on the ground. They desired to erect buildings of logs to protect their property, but as some of the Indian Chiefs objected to the trees along the river being cut down for such a purpose until after the treaty, the Commissioners deemed it prudent, to prevent complications, to ask the traders to erect only temporary stanchions sufficient to support canvas coverings. They complied with our wishes, and the Indians gave us no further trouble on the subject.

On the evening of Monday I also received a message from Bobtail, a Cree Chief, who, with the larger portion of the band, had come to the treaty grounds. He represented that he had not been received into any treaty. He, however, had not attended the meeting that day, because he was uncertain whether the Commissioners would be willing to receive him along with the Blackfeet. I asked him and his band to meet the Commissioners separate from the other Indians on the following day.

On Tuesday, at two o'clock, the Cree Chief and his band assembled according to appointment. The Commissioners ascertained from him that he had frequented for some time the Upper Bow River country, and might fairly be taken into the present treaty, but he expressed a wish to have his reserve near Pigeon Lake, within the limits of Treaty Number Six, and from what we could learn of the feelings of the Blackfeet toward the Crees, we considered it advisable to keep them separate as much as possible. We therefore informed the Chief that it would be most expedient for him to give in his adhesion to the treaty of last year, and be paid annually, on the north of Red Deer River, with the other Cree Chiefs. He consented. We then told him that we could not pay him until after the Blackfeet had been dealt with, as it might create jealousy among them, but that in the meantime his band could receive rations. He said it was right that he should wait until we had settled with the Blackfeet, and agreed to come and sign his adhesion to Treaty Number Six at any time I was prepared to receive him.

During Tuesday, several parties of Indians came in, but the principal Blood Chiefs had not yet arrived. According to appointment, however, the Commissioners met the Indians at two o'clock on Wednesday. An outline was given of the terms proposed for their acceptance. We also informed them we did not expect an answer that day, but we hoped to hear from them to-morrow.

That day we again intimated to the Indians that rations would be delivered to such as applied for them. We told them the provisions were a present, and their acceptance would not be regarded as committing the Chiefs to the terms proposed by the Commissioners. Most of the Chiefs at once applied for flour, tea, sugar and tobacco, and in a day or two they also asked for meat. Even Crowfoot, at last thankfully accepted his share of the rations, and the beef cattle began to decrease rapidly.

On Tuesday we met the Indians at the usual hour. We further explained the terms outlined to them yesterday, dwelling especially upon the fact that by the Canadian Law their reserves could not be taken from them, occupied or sold, without their consent. They were also assured that their liberty of hunting over the open prairie would not be interfered with, so long as they did not molest settlers and others in the country.

We then invited the Chiefs to express their opinions. One of the minor Blood Chiefs made a long speech. He told us the Mounted Police had been in the country for four years, and had been destroying a quantity of wood. For this wood he asked the Commissioners should make the Indians a present payment of fifty dollars a head to each Chief, and thirty dollars a head to all others. He said the Blackfeet, Bloods, Sarcees and Piegans were all one; but he asked that the Crees and Half-breeds should be sent back to their own country. The Queen, he remarked, had sent the police to protect them; they had made it safe for Indians to sleep at night, and he hoped she would not soon take these men away.

Crowfoot said he would not speak until to-morrow. Old Sun, another influential Blackfoot Chief, said the same. Eagle Tail, the head Chief of the Piegans, remarked that he had always followed the advice the officers of the Mounted Police gave him. He hoped the promise which the Commissioners made would be secured to them as long as the sun shone and water ran. The Stony Chiefs unreservedly expressed their willingness to accept the terms offered.

Fearing that some of the Indians might regard the demands of the Blood Chief who had spoken, if not promptly refused, as agreed to, I told them he had asked too much. He had admitted the great benefit the Police had been to the Indians, and yet he was so unreasonable as to ask that the Government should pay a large gratuity to each Indian for the little wood their benefactors had used. On the contrary, I said, if there should be any pay in the matter it ought to come from the Indians to the Queen for sending them the Police. Hereupon, Crowfoot and the other Chiefs laughed heartily at the Blood orator of the day.

I also said the Commissioners could not agree to exclude the Crees and Half-breeds from the Blackfoot country; that they were the Great Mother's children as much as the Blackfeet and Bloods, and she did not wish to see any of them starve. Of course the Crees and Half-breeds could be prosecuted for trespassing on their reserves. In this the Indian Act secured them. The Local Government had passed a law to protect the buffalo. It would have a tendency to prevent numbers from visiting their country in the close season. But to altogether exclude any class of the Queen's subjects, as long as they obeyed the laws, from coming into any part of the country, was contrary to the freedom which she allowed her people, and the Commissioners would make no promise of the kind.

On the following morning there was a rumor that the Indians in their own Councils could not agree, that a small party was opposed to making a treaty. The opposition, however, could not have been very formidable. The principal Chiefs seemed fully to understand the importance of accepting some terms. About noon, Crowfoot, with Mr. L'Heureux, as interpreter, came to my tent and asked for explanations on some points, which I cheerfully gave him. During the forenoon a large party of Bloods came in, among whom was Bad Head, an aged minor Blood Chief, of considerable influence, who attended the meeting in the afternoon.

When the Commissioners intimated that they were ready to hear what the Chiefs had to say, Crowfoot was the first to speak. His remarks were few, but he expressed his gratitude for the Mounted Police being sent to them, and signified his intention to accept the treaty. The Blood Chief who made the large demands on the previous day said he would agree with the other Chiefs. Old Sun, head Chief of the North Blackfeet, said Crowfoot spoke well. We are not going to disappoint the Commissioners. He was glad they were all agreed to the same terms. They wanted cattle, guns, ammunition, tobacco, axes and money. Bull's Head, the principal Chief of

the Sarcees, said, we are all going to take your advice. Eagle Head, the Piegan head Chief, remarked, "I give you my hand. We all agree to what Crowfoot says." Rainy Chief, head of the North Bloods, said he never went against the white man's advice. Some of the minor Chiefs spoke to the same effect.

The Commissioners expressed their satisfaction at the unanimity among the Indians, and said they would prepare the treaty and bring it to-morrow for signature. The only difficult matter then to be arranged was the reserves. The Commissioners thought it would take unnecessary time to discuss this question in open meeting, and resolved that one of them should visit the head Chiefs at their camps, and consult them separately as to the localities they might desire to select. Lieut.-Col. McLeod undertook this duty, while I attended to the preparation of the draft treaty. He succeeded so well in his mission that we were able to name the places chosen in the treaty.

On Saturday, 22nd September, we met the Indians to conclude the treaty. Mekasto, or Red Crow, the great Chief of the South Bloods, had arrived the previous evening, or morning, on the ground, and being present, came forward to be introduced to the Commissioners.

The assemblage of Indians was large. All the head Chiefs of the several tribes were now present; only two Blackfeet and two Blood minor Chiefs were absent. The representation was all that could be expected.

The Commissioners had previously informed the Indians that they would accept the Chiefs whom they acknowledged, and now close in front of the tent sat those who had been presented to the Commissioners as the recognized Chiefs of the respective bands.

The conditions of the treaty having been interpreted to the Indians, some of the Blood Chiefs, who had said very little on the previous day, owing to Red Crow's absence, now spoke, he himself in a few kind words agreeing to accept the treaty. Crowfoot then came forward and requested his name to be written to the treaty. The Commissioners having first signed it, Mr. L'Heureux, being familiar with the Blackfoot language, attached the Chiefs' names to the document at their request and witnessed to their marks.

While the signing was being proceeded with a salute was fired from the field guns in honor of the successful conclusion of the negotiations.

I may mention in this connection that on Saturday also I was waited upon by a deputation of Half-breeds, who presented me with a petition, expressing the hope that the buffalo law might not be stringently enforced during the approaching winter, and praying that they might receive some assistance to commence farming. With respect to the buffalo ordinance, I told them that the notice having been short, the law would not be very strictly enforced for the first winter, and in regard to their prayer for assistance to farm, I said I would make it known at Ottawa.

On Monday, the 24th, the Commissioners met the Indians at ten a.m. Some minor Chiefs who had not remained until the close of the proceedings on Saturday signed the treaty this morning. The Chiefs were then asked

to stand up in a body, their names were read over and the Indians once more asked to say whether they were their recognized Chiefs. Heavy Shield, a brother of Old Sun, at the request of the latter, took the place of head Chief of his band. It was, however, ascertained that this arrangement caused dissatisfaction, and Old Sun was restored to his position, and the band adhering to his brother, was called the "Middle Blackfoot Band."

After their names were called over, I gave the head Chiefs of the Blackfeet, Blood, Piegans, and Sarcees their flags and uniforms, and invested them with their medals.

While I was shaking hands with them, acknowledging their Chiefs in the name of the Great Mother, the band played "God Save the Queen." The payments were then immediately begun by the officers of the Mounted Police, one party taking the Blackfeet, and another the Bloods, while a third was detailed to pay the Assiniboines, or Stonies, near their encampment some two miles up the river.

The Commissioners went in the afternoon with the latter party, and before the payments were commenced, presented the Chiefs with their medals, flags and uniforms. The Stonies received us with quite a demonstration. They are a well-behaved body of Indians. The influence of the Christian missionary in their midst is apparent, polygamy being now almost wholly a thing of the past.

On Tuesday I took the adhesion of Robtail, the Cree Chief, and his band, to Treaty Number Six, and they were paid out of the funds which I had brought with me from Swan River.

On the invitation of the Blackfeet, Blood, and kindred Chiefs, the Commissioners went on Wednesday to the Council tent to receive an address of thanks. A large number of Indians were present. Mr. L'Heureux spoke on their behalf, and expressed their gratitude to the Commissioners generally for the kind manner in which they conducted the negotiations, to me personally for having come so far to meet them, and to Lieut.-Col. McLeod for all that he and the Mounted Police had done for them since their arrival in the country.

To this address the Commissioners feelingly replied, and expressed their confidence that the Indians before them would not regret having agreed to the treaty.

The Cree Chief and his band also waited upon us in the evening at my tent, and through Father Scollen, as interpreter, thanked us for the manner in which we had treated them. The presents sent for the Indians were distributed to each band, after payment. On Wednesday also the Commissioners drove to see the coal seam about five miles east of the Blackfoot crossing. Under the guidance of Mr. French, they found an outcrop of the seam at a coulee some three miles south of the river. The seam there is from three to ten feet in thickness, and the coal, some of which was burned every day in the officers' mess tent at the treaty, is of a very fair quality.

About noon on Friday the payments were completed, and the Commis-

sioners proceeded to close the accounts. They found that the number of Indians paid, who had accepted the terms of the new treaty, was as follows :—

Head Chiefs	10	at \$25	\$250
Minor Chiefs and Councillors	40	at 15	600
Men, women and children	4,342	at 12	52,104
Total	4,392		\$52,954

The Crees who gave in their adhesion to Treaty Number Six were only paid the gratuity, this year's annuity being still due them. These were paid from the funds of Treaty Number Six, as follows :—

Chief	1	at \$25	\$25
Councillors	2	at 15	30
Men, women and children	429	at 12	5,148
Total	432		\$5,203

The officers of the Police Force who conducted the payments, discharged this duty in a most efficient manner. Not in regard to the payments alone were the services of the officers most valuable. With respect to the whole arrangements, Lieut.-Col. McLeod, my associate Commissioner, both in that capacity and as Commander of the Police, was indefatigable in his exertions to bring the negotiations to a successful termination. The same laudable efforts were put forth by Major Irvine and the other officers of the Force, and their kindness to me, personally, I shall never fail to remember. The volunteer band of the Police at Fort McLeod deserve more than a passing notice, as they did much to enliven the whole proceedings.

The Commissioners at first had not a good interpreter of the Blackfoot language, but on Wednesday they secured the services of Mr. Bird, a brother of the late Dr. Bird, of Winnipeg. He has been many years among the Piegans and Blackfeet, and is a very intelligent interpreter. Mr. L'Heureux also rendered good service in this respect.

The accounts being closed and certified to by the Commissioners, I commenced my return journey on the evening of the 28th September. I came by a crossing of the Red Deer River some fifteen miles east of the Hand Hills, travelled across the prairies further west than my former route, and arrived at Battleford on the evening of Saturday, the 6th of October.

I transmit herewith the treaty as signed by the Commissioners and Chiefs, and also the adhesion of the Cree Chief to Treaty Number Six.

In conclusion I beg to offer a few observations on the treaty, and subjects connected therewith.

1. With respect to the reserves, the Commissioners thought it expedient to settle at once their location, subject to the approval of the Privy Council. By this course it is hoped that a great deal of subsequent trouble in selecting reserves will be avoided. The object of the ten years' reserve on

the south side of Bow River is to keep hunters from building winter shanties on the river bottom. This practice has a tendency to alarm the buffalo, and keep them from their feeding grounds on the lower part of the river. After ten years it is feared the buffalo will have become nearly extinct, and that further protection will be needless. At any rate by that time the Indians hope to have herds of domestic cattle. The country on the upper part of the Bow River is better adapted for settlement than most of that included in the Blackfeet reserve, consequently the Commissioners deemed it advisable to agree that a belt on the south side of the river should be exempt from general occupation for ten years, particularly as the Indians set great value on the concession.

2. The articles promised in addition to the money payments may to some appear excessive. The Stonies are the only Indians adhering to this treaty who desired agricultural implements and seed. The promises, therefore, respecting these things may be understood as merely applicable to that tribe. The Blackfeet and Bloods asked for nothing of this kind; they preferred cattle, and the Commissioners being fully of opinion that such were likely to be much more serviceable to them than seed and implements, encouraged them in their request. The number of cattle promised may appear large; but when it is considered that cows can be readily purchased at Fort McLeod for twenty or twenty-five dollars per head, and their delivery to the Indians will cost an inconsiderable sum, the total expense of supplying the articles promised by this treaty will, I am convinced, cost less than those under either Treaty Number Four or Number Six.

3. I would urge that the officers of the Mounted Police be entrusted to make the annual payments to the Indians under this treaty. The Chiefs themselves requested this, and I said I believed the Government would gladly consent to the arrangement. The Indians have confidence in the Police, and it might be some time before they would acquire the same respect for strangers.

4. The organization of the Blackfeet bands is somewhat different from that of the Saulteaux and Crees. They have large bands with head and minor Chiefs, and as they preferred that this arrangement should remain unchanged, the Commissioners gladly acceded to their desire, as expense would be saved to the Government in clothing, were councillors and head men not named. The Stonies, however, asked to be allowed councillors, and their request was granted to the extent of two to each Chief.

5. Copies of the treaty printed on parchment should be forwarded to Fort McLeod in good time to be delivered to each head and minor Chief at next year's payment of annuities.

I have the honour to be, Sir,

Your obedient servant,

DAVID LAIRD,

Lieut.-Gov., and Special Indian Commissioner.

Report from correspondence in The Globe newspaper, Toronto.

FORT McLEOD, October 4, 1877.

The treaty with the Blackfeet nation has been concluded satisfactorily, and was signed by the Chiefs of the Blackfeet, Blood, Piegan and Sarcee tribes, in the presence of the Commissioners—Governor Laird and Col. McLeod, C.M.G., and of Major Irvine, Assistant Commissioner, North-West Mounted Police, and officers of the Police Force, at the Council House, near "Ridge under the Water," or "The Blackfoot Crossing" the Great Bow River, on the 22nd September last.

On the morning of the 4th of September Col. McLeod received information from the ubiquitous Indian that the Queen's father (Lieut.-Gov. Laird) was at Little Bow River, thirty miles north from McLeod, and was accompanied by the "Buffalo Bull" (Major Irvine), and that they would arrive before the sun sank below the western horizon. At three p.m. the Commissioner left Fort McLeod, accompanied by a guard of honor of one hundred mounted men, to meet and escort the representative of Vice-Royalty to the first white settlement in the Blackfeet country. The Governor was met three miles north of Willow Creek, and expressed his surprise and pleasure at the splendid appearance of the well-mounted, well-equipped, well-drilled body of men who formed the guard of honour. When the head of the column forming the escort wound round the bend of Willow Creek, and the extensive wooded valley on which McLeod is built appeared in view, the guns, which had been unlimbered and placed in position on the highest of the bluffs which girdle the north side of Old Man's River, fired a salute of thirteen guns. On the arrival of the *cortege* at the upper or south end of the village, the police band took the lead and welcomed the Governor with its lively music. The whole white, Half-breed and Indian population of McLeod turned out to obtain a view of the great man who had arrived. At the request of the leading inhabitants of

McLeod the carriage of the Governor was halted in the centre of the village, and the following neatly worded address was read and presented to His Honor by Mr. John C. Bell:

TO THE HONORABLE DAVID LAIRD,
Lieutenant-Governor, N.-W. T.

We, the citizens of Fort McLeod, beg to welcome you to this little village, one of the pioneer settlements of this great North-West.

To have so distinguished a visitor in our midst is an honor we all appreciate, as in that visit we feel an assurance of your interest in our welfare and prosperity, which had its dawn with the advent of the Mounted Police in the North-West, and which, through their vigilance and care, has continued to this time.

We trust that your visit here will be as pleasant to you as it will be long remembered by us.

CHAS. E. CONRAD,
THOMAS J. BOGY,
DANIEL SAMPLE,
LIONEL E. MANNING,
JOHN C. BELL.

To which the Governor replied—

GENTLEMEN,—I thank you for your kind address, and for the hearty welcome you have extended to me on my first visit to this pioneer settlement of the Canadian North-West. After roughing it for the last twenty-four days on the broad unsettled prairies, you have surprised me by a reception which betokens all the elements of civilization.

It affords me unfeigned pleasure to learn that the advent of the Mounted Police in this country has been fraught with such advantages to you as a community.

Permit me to express the conviction that in return for that diligence and care on the part of the Police Force which you so highly and justly value, you will always be found conducting yourselves as becomes worthy subjects of that illustrious Sovereign whom I have the distinguished honour to represent in these territories.

In conclusion, I would remark that you have taken me so unexpectedly by your address that I feel unequal to making an appropriate reply; but the agreeableness of the surprise will tend to heighten the pleasure of my visit, as well as to render abiding the interest which I undoubtedly feel in your welfare and prosperity.

During his stay at Fort McLeod, which extended to the 14th of the month, the Lieutenant-Governor reviewed the garrison, which consisted of troops C and D, and two divisions

of artillery. They deployed past at a walk, trot and gallop, and His Honor expressed his unqualified admiration of the splendid form of the men. He was especially pleased with the artillery, whose horses and equipments were in beautiful condition, and requested Col. McLeod to convey to the officers and men his surprise and pleasure at finding the force at this post so perfectly drilled and acquainted with their duties.

On the 12th the two troops and the artillery, accompanied by a baggage train of six light waggons, left Fort McLeod *en route* for the scene of the treaty. The Commissioner took command of the detachment, and the Assistant Commissioner remained behind to accompany the Governor on the 14th.

The force accomplished the march in three days, and pitched the tents on ground previously laid out for the encampment by Inspector Crozier, at the head of a magnificently wooded valley, of about a mile in width and extending for several miles along the Big Bow. It is a lovely spot, this "Ridge under the Water," and has always been a favorite camping ground of the Blackfeet nation.

Monday, 17th October.

This was the day appointed for the opening of the Treaty, but as a number of the Indian Chiefs, who had a long distance to come, were absent, it was deferred until the following Wednesday. The Governor, however, addressed a number of the Chiefs who were assembled at the Council House. He said, "Last year a message was sent to you by the Councillors of the Great Mother that they would meet you at an early date, and as her Councillors always keep their promises, they have appointed Col. McLeod and myself to meet you here now. We appointed this day, and I have come a very long distance to keep my promise, and have called you together to discover if you all have responded to my summons, and if any Chiefs are now absent, to learn when they shall arrive. You say that

some of the Blood Chiefs are absent, and as it is our wish to speak to them as well as to you, and as they have a very long way to come to reach this place, we shall give them until next Wednesday to come in. On that day I will deliver to you the Queen's message, but if any of the Chiefs would desire to speak now, we will be glad to listen to them. I would tell you now that while you remain provisions will be issued for the use of those who wish to accept them."

CROWFOOT—"I am glad to see the Queen's Chief and Stamixotokon (Col. McLeod), who is a great Chief and our friend. I will wait and hold a council with my own children (the Blackfeet), and be ready on Wednesday to hear the Great Mother's message."

PIEGAN CHIEF—"My children (the North Piegans) have looked long for the arrival of the Great Mother's Chief; one day we did not look for him, and he passed us; we have travelled after him for fourteen nights, and now are glad to see and shake hands with the Great Chief."

BEAR'S PAW (Stony Chief)—"We have been watching for you for many moons now, and a long time has gone by since I and my children first heard of your coming. Our hearts are now glad to see the Chief of the Great Mother, and to receive flour and meat and anything you may give us. We are all of one mind, and will say what we think on Wednesday."

On Wednesday the Commissioners met the Chiefs at the great Council House. A guard of honor of fifty mounted men accompanied them, commanded by Major Irvine. The Police band received them, and at one o'clock the guns fired a salute as the Governor and Col. McLeod took their seats. There were present at the opening of the treaty a number of ladies and gentlemen who had come long distances to witness this novel spectacle. Mrs. McLeod, Mrs. Winder, Mrs. Shurtjeff, and a number of other ladies from Morleyville and Edmonton, also the Rev. Messrs. Scollen and McDougall, Mr. De L'Hereux, Mr. Conrad, Mr. Bogy, and the whole white popu-

lation of Fort McLeod. Nearly all of the Chiefs and minor Chiefs of the Blackfeet, Blood, Piegan, Stony, and Sarcee tribes were seated directly in front of the Council House; and forming a semicircle of about one-third of a mile beyond the Chiefs, about four thousand men, women, and children were squatted on the grass, watching with keen interest the commencement of the proceedings. Lieut.-Gov. Laird delivered the following speech:

“The Great Spirit has made all things—the sun, the moon, and the stars, the earth, the forests, and the swift running rivers. It is by the Great Spirit that the Queen rules over this great country and other great countries. The Great Spirit has made the white man and the red man brothers, and we should take each other by the hand. The Great Mother loves all her children, white man and red man alike; she wishes to do them all good. The bad white man and the bad Indian she alone does not love, and them she punishes for their wickedness. The good Indian has nothing to fear from the Queen or her officers. You Indians know this to be true. When bad white men brought you whiskey, robbed you, and made you poor, and, through whiskey, quarrel amongst yourselves, she sent the Police to put an end to it. You know how they stopped this and punished the offenders, and how much good this has done. I have to tell you how much pleased the Queen is that you have taken the Police by the hands and helped them, and obeyed her laws since the arrival of the Police. She hopes that you will continue to do so, and you will always find the Police on your side if you keep the Queen’s laws. The Great Mother heard that the buffalo were being killed very fast, and to prevent them from being destroyed her Councillors have made a law to protect them. This law is for your good. It says that the calves are not to be killed, so that they may grow up and increase; that the cows are not to be killed in winter or spring, excepting by the Indians when they are in need of them as food. This will save the buffalo, and

provide you with food for many years yet, and it shews you that the Queen and her Councillors wish you well.

“Many years ago our Great Mother made a treaty with the Indians far away by the great waters in the east. A few years ago she made a treaty with those beyond the Touchwood Hills and the Woody Mountains. Last year a treaty was made with the Crees along the Saskatchewan, and now the Queen has sent Col. McLeod and myself to ask you to make a treaty. But in a very few years the buffalo will probably be all destroyed, and for this reason the Queen wishes to help you to live in the future in some other way. She wishes you to allow her white children to come and live on your land and raise cattle, and should you agree to this she will assist you to raise cattle and grain, and thus give you the means of living when the buffalo are no more. She will also pay you and your children money every year, which you can spend as you please. By being paid in money you cannot be cheated, as with it you can buy what you may think proper.

“The Queen wishes us to offer you the same as was accepted by the Crees. I do not mean exactly the same terms, but equivalent terms, that will cost the Queen the same amount of money. Some of the other Indians wanted farming implements, but these you do not require, as your lands are more adapted to raising cattle, and cattle, perhaps, would be better for you. The Commissioners will give you your choice, whether cattle or farming implements. I have already said we will give you money, I will now tell you how much. If you sign the treaty every man, woman and child will get twelve dollars each; the money will be paid to the head of each family for himself, women and children; every year, for ever, you, your women and your children will get five dollars each. This year Chiefs and Councillors will be paid a larger sum than this; Chiefs will get a suit of clothes, a silver medal, and flag, and every third year will get another suit. A reserve of land will be set apart for yourselves and your cattle, upon which none others will be

permitted to encroach ; for every five persons one square mile will be allotted on this reserve, on which they can cut the trees and brush for firewood and other purposes. The Queen's officers will permit no white man or Half-breed to build or cut the timber on your reserves. If required roads will be cut through them. Cattle will be given to you, and potatoes, the same as are grown at Fort McLeod. The Commissioners would strongly advise the Indians to take cattle, as you understand cattle better than you will farming for some time, at least as long as you continue to move about in lodges.

“Ammunition will be issued to you each year, and as soon as you sign the treaty one thousand five hundred dollars' worth will be distributed amongst the tribes, and as soon as you settle, teachers will be sent to you to instruct your children to read books like this one (the Governor referred to a Bible), which is impossible so long as you continue to move from place to place. I have now spoken. I have made you acquainted with the principal terms contained in the treaty which you are asked to sign.

“You may wish time to talk it over in your council lodges ; you may not know what to do before you speak your thoughts in council. Go, therefore, to your councils, and I hope that you may be able to give me an answer to-morrow. Before you leave I will hear your questions and explain any matter that may not appear clear to you.”

A few questions by the Chiefs were answered, and the council was closed for the day.

Thursday, October 19th.

The Governor, on arriving at the Council House, where all the Chiefs were awaiting him, said that he was glad to see them all there, and that he had only a few words to say to them. He said, “I expect to listen to what you have to say to-day, but, first, I would explain that it is your privilege to hunt all

over the prairies, and that should you desire to sell any portion of your land, or any coal or timber from off your reserves, the Government will see that you receive just and fair prices, and that you can rely on all the Queen's promises being fulfilled. Your payments will be punctually made. You all know the Police; you know that no promise of theirs to you has ever been broken; they speak and act straight. You have perfect confidence in them, and by the past conduct of the Police towards you, you can judge of the future. I think I have now said all, and will listen to you and explain anything you wish to know; we wish to keep nothing back."

BUTTON CHIEF—"The Great Spirit sent the white man across the great waters to carry out His (the Great Spirit's) ends. The Great Spirit, and not the Great Mother, gave us this land. The Great Mother sent Stamixotokon (Col. McLeod) and the Police to put an end to the traffic in fire-water. I can sleep now safely. Before the arrival of the Police, when I laid my head down at night, every sound frightened me; my sleep was broken; now I can sleep sound and am not afraid. The Great Mother sent you to this country, and we hope she will be good to us for many years. I hope and expect to get plenty; we think we will not get so much as the Indians receive from the Americans on the other side; they get large presents of flour, sugar, tea, and blankets. The Americans gave at first large bags of flour, sugar, and many blankets; the next year it was only half the quantity, and the following years it grew less and less, and now they give only a handful of flour. We want to get fifty dollars for the Chiefs and thirty dollars each for all the others, men, women, and children, and we want the same every year for the future. We want to be paid for all the timber that the Police and whites have used since they first came to our country. If it continues to be used as it is, there will soon be no firewood left for the Indians. I hope, Great Father, that you will give us all this that we ask."

CROWFOOT—"Great Father, what do you think now, what

do you say to that? What I have to say will be spoken to-morrow. My brother Chiefs will speak now."

EAGLE TAIL—"Great Father, from our Great Mother, Stamixotokon and officers of the Police, the advice and help I received from the Police I shall never forget as long as the moon brightens the night, as long as water runs and the grass grows in spring, and I expect to get the same from our Great Mother. I hope she will supply us with flour, tea, tobacco and cattle, seed and farming implements. I have done at present."

OLD SUN—"Father and sons, I shall speak to-morrow."

GOVERNOR—"I fear Button Chief is asking too much. He has told us of the great good the Police have done for him and his tribe and throughout the country by driving away the whiskey traders, and now he wants us to pay the Chiefs fifty dollars and others thirty dollars per head, and to pay him for the timber that has been used. Why, you Indians ought to pay us rather, for sending these traders in fire-water away and giving you security and peace, rather than we pay you for the timber used. (Here the Indians indulged in a general hearty laugh at this proposition.) We cannot do you good and pay you too for our protection. Button Chief wants us to prevent the Crees and Half-breeds from coming in and killing the buffalo. They too are the Queen's children, as well as the Blackfeet and Crees. We have done all we can do in preventing the slaying of the young buffalo, and this law will preserve the buffalo for many years. Button Chief wishes to get the same every year as this year; this we cannot promise. We cannot make a treaty with you every year. We will give you something to eat each year, but not so much as you will receive now. He says the Americans at first gave the Indians many large sacks of flour, and now they only receive a handful. From us you receive money to purchase what you may see fit; and as your children increase yearly, you will get the more money in the future, as you are paid so much per head.

“(To the Stony Chiefs)—When your reserves will be allotted to you no wood can be cut or be permitted to be taken away from them without your own consent. The reserve will be given to you without depriving you of the privilege to hunt over the plains until the land be taken up.”

Bear's Paw said that he was pleased with the treaty, the Police, and the prospect of getting provisions and money, and hoped that the Commissioners would give his tribe (the Stonies) as much as possible, and that as speedily as possible. This Chief appeared by his speech to be of a mercenary bent of mind.

Friday, October 20th.

On this day the Indians accepted the terms of the treaty, and several of the Chiefs made speeches. The first speaker was Crowfoot.

CROWFOOT—“While I speak, be kind and patient. I have to speak for my people, who are numerous, and who rely upon me to follow that course which in the future will tend to their good. The plains are large and wide. We are the children of the plains, it is our home, and the buffalo has been our food always. I hope you look upon the Blackfeet, Bloods and Sarcees as your children now, and that you will be indulgent and charitable to them. They all expect me to speak now for them, and I trust the Great Spirit will put into their breasts to be a good people—into the minds of the men, women and children, and their future generations. The advice given me and my people has proved to be very good. If the Police had not come to the country, where would we be all now? Bad men and whiskey were killing us so fast that very few, indeed, of us would have been left to-day. The Police have protected us as the feathers of the bird protect it from the frosts of winter. I wish them all good, and trust that all our hearts will increase in goodness from this time forward. I am satisfied. I will sign the treaty.”

BUTTON CHIEF—"I must say what all the people say, and I agree with what they say. I cannot make new laws. I will sign."

RED CROW—"Three years ago, when the Police first came to the country, I met and shook hands with Stamixotokon (Col. McLeod) at Pelly River. Since that time he made me many promises. He kept them all—not one of them was ever broken. Everything that the police have done has been good. I entirely trust Stamixotokon, and will leave everything to him. I will sign with Crowfoot."

FATHER OF MANY CHILDREN—"I have come a long way, and far behind the rest of the bands. I have travelled with these *traveaux* that you now see outside there with my women and children. I cannot speak much now, but I agree with Crowfoot, and will sign."

OLD SUN—"Crowfoot speaks well. We were summoned to meet the Great Mother's Chiefs here, and we would not disappoint them; we have come, and will sign the treaty. During the past Crowfoot has been called by us our Great Father. The Great Mother's Chief (Governor Laird) will now be our Great Father. Everything you say appears to me to be very good, and I hope that you will give us all we ask—cattle, money, tobacco, guns, and axes, and that you will not let the white man use poison on the prairies. It kills horses and buffalo as well as wolves, and it may kill men. We can ourselves kill the wolves, and set traps for them. We all agree with Crowfoot."

The remainder of the day was consumed by about a dozen other chiefs speaking in favour of the treaty. On the following day all the chiefs and counsellors signed their names under the signatures of the Commissioners, and a salute of thirteen guns announced the final conclusion of the last treaty with the Indians of the North-West.

On Sunday afternoon the Indians fought a sham battle on horseback. They only wore the breech-cloths. They fired off their rifles in all directions, and sent the bullets whistling past

the spectators in such close proximity as to create most unpleasant feelings. I was heartily glad when they defiled past singly on the way back to their lodges, and the last of their unearthly yells had died away in the distance.

Monday, Tuesday and Wednesday were occupied in paying off the different tribes. They were paid by Inspector Winder, Sub-Inspector Denny, and Sub-Inspector Antrobus, each assisted by a constable of the Force. It was hard work to find out the correct number of each family. Many after receiving their money would return to say that they had made a wrong count; one would discover that he had another wife, another two more children, and others that they had blind mothers and lame sisters. In some cases they wanted to be paid for the babies that were expected to come soon.

On Wednesday the Chiefs presented an address to the Commissioners, expressing the entire satisfaction of the whole nation with the treaty, and to the way in which the terms had been carried out. They tendered their well-wishes to the Queen, the Governor, Col. McLeod, and the Police Force. They spoke in the most flattering and enthusiastic manner of the Commissioner, Assistant-Commissioner, officers, and the Force in general, and said that it was their firm determination to adhere to the terms of the treaty, and abide by the laws of the Great Mother. Potts, the interpreter at Fort McLeod, said he never heard Indians speak out their minds so freely in his life before.

In reply, the Lieutenant-Governor said he was much pleased to receive this address from the Chiefs of the great Blackfoot nation, which in fact was to the Great Mother, as the Commissioners were merely acting for her, and carrying out her wishes. He was certain she would be gratified to learn of the approval of the Chiefs and their acceptance of her offers. In return the Great Mother only required of them to abide by her laws.

Lieut.-Col. McLeod said in reply:—"The Chiefs all here

know what I said to them three years ago, when the Police first came to the country—that nothing would be taken away from them without their own consent. You all see to-day that what I told you then was true. I also told you that the Mounted Police were your friends, and would not wrong you or see you wronged in any way. This also you see is true. The Police will continue to be your friends, and be always glad to see you. On your part you must keep the Queen's laws, and give every information to them in order that they may see the laws obeyed and offenders punished. You may still look to me as your friend, and at any time when I can do anything for your welfare, I shall only be too happy to do so. You say that I have always kept my promises. As surely as my past promises have been kept, so surely shall those made by the Commissioners be carried out in the future. If they were broken I would be ashamed to meet you or look you in the face; but every promise will be solemnly fulfilled as certainly as the sun now shines down upon us from the heavens. I shall always remember the kind manner in which you have to-day spoken of me."

After this there was a great shaking of hands, and the Great Council ended.

On Thursday afternoon the Lieutenant-Governor departed for Battleford. On leaving the grounds the usual honors were paid to him. The Commissioner left the following day for Fort Walsh to attend the Commission that was to meet the Sitting Bull.

The traders were notified that they were to cease trading and move off the reservation not later than the following Tuesday, at ten p.m. By this hour they had all departed, and at noon on the same day the Force commenced its return journey to McLeod, which was accomplished in two days and a half. All were glad to get back to headquarters, as the weather had been for some days intensely cold and the prairies covered with snow.

CHAPTER XI.

THE SIOUX IN THE NORTH-WEST TERRITORIES.

MUCH interest has been awakened with regard to this war-like race, owing to recent events ; namely, the war between them and the United States, the destruction by them of Captain Custer's command, and their subsequent flight into British territory, and now prolonged sojourn therein.

Prior, however, to this irruption, a portion of the Sioux tribe of American Indians, took refuge in the Red River settlement, after the massacre of the whites by the Indians in Minnesota, in the year 1862. Their arrival caused great consternation in the settlement. The main body took up a position at Sturgeon Creek, about six miles from Fort Garry, now the City of Winnipeg, and others, at Poplar Point, and the Turtle Mountain. The Governor and Council of Assiniboia then governed the Province of Assiniboia, under the Hudson's Bay Company, and was composed of representative men. Their deliberations were grave and anxious. In December, 1863, the Governor-in-Chief, Mr. Dallas, reported to the Council, that he had visited the principal camp of the Sioux at Sturgeon Creek, and found there about five hundred men, women and children, and more had since arrived ; that he had found them in great destitution and suffering, from want of food and clothing, and that after consultation with Governor Mactavish, of the Province of Assiniboia, he had offered sufficient provisions to enable them to remove to such a distance from the settlement as would place it beyond all danger and apprehension, and also offered to have the provisions conveyed for them, and ammunition supplied them to procure game, but they had positively

refused to go away—giving as a reason the inability of the old men, women and children, to travel in the winter. The Governor was in consequence authorized by the Council, to offer them the means of transport, for those who were unable to walk. The Indians then removed to White Horse Plains, a distance of twenty miles only from Fort Garry, and camped there. A supply of food was given them, but no ammunition. The United States military authorities in December, 1863, sent an envoy to see the Governor-in-Chief of Rupert's Land, and the North-West Territories, with a view to ordering the Sioux to return to United States territory. The Governor was assured, that, though the American authorities would punish such of the Sioux as had actually been engaged in the massacre, they would furnish the innocent with all needful supplies of food and clothing for the winter, in the event of giving themselves up peaceably. The Council, on hearing this statement, authorized the granting permission to the American authorities to enter into negotiations with the Sioux in the territories, on condition that they adopted no aggressive measures against them, and that in the event of the Americans accepting the proposed permission, they should protect themselves by a sufficient guard to preclude the danger of attack from the Indians, and to ensure the preservation of peace.

In January, 1864, the Council considered a despatch from Major Hatch, in command of the American forces, representing that on the approach of spring, he apprehended a renewal of the barbarous scenes of 1862 and 1863, and asked authority to cross the national boundaries and pursue and capture the murderers, wherever they might be found. The Council accorded the permission asked, but it was never acted on. It is not likely that a permission to cross our borders in pursuit of a flying enemy would ever again be granted. It was conceded in exceptional circumstances by an irresponsible Government, but the growth of the Dominion of Canada has been such, and its relations to the empire have become so intimate, that it

would not in my judgment be granted, if at all, except in concert with the Imperial Government. The Governor also reported to the Council, that the main body of the Sioux on the Missouri in the United States, had sent him a message asking his advice as to making peace with the Americans, and expressing a desire to visit Red River in spring, and that he had advised the Sioux to make peace with the Americans, as otherwise, the war would be renewed with increased vigor next summer. He had also counselled them not to visit the Red River country. The Council warned the Sioux not to visit the settlement, but in the summer of 1866, the advice was disregarded. A band of Sioux came to Fort Garry and were leaving quietly, with a number of Saulteaux, but when about a mile from the Fort, they were attacked by a band of Red Lake Saulteaux Indians, who had just come into the settlement from the United States, and five of them were shot. The remainder fled for their lives.

The Council apprehended that the Sioux might congregate in force, and a collision take place between the Sioux and the Saulteaux, and therefore authorized the formation of a body of from fifty to one hundred mounted armed men from among the settlers, to prevent the Sioux from coming into the settlement. Fortunately they did not return and a collision was avoided.

In 1866, the American authorities again opened up communications with the Governor and Council of Assiniboia, through Colonel Adams, who intimated that he had been authorized by Brevet Major-General Corse, commanding the District of Minnesota, "to use every possible means to induce the hostile Sioux to surrender themselves at Fort Abercrombie, and to grant them protection and entire absolution for all past offences in the event of giving themselves up," and asking the aid of the Council, to endeavor to influence the Sioux to accede to the proposals he made. The Council accordingly authorized Judge Black and Mr. McClure to communicate to the Chiefs of the Sioux, the letter of Colonel Adams, and endeavor to induce

them to accept of it, and to supply them with what provisions might be necessary to carry the Sioux to Fort Abercrombie.

All efforts having that end in view failed, and the Sioux remained, some in the Province of Assiniboia, and others in the territories beyond. As time went on, in 1870, the country passed under the rule of Canada, and when the Government of Canada was established in the Province of Manitoba, which included the district of Assiniboia, the Sioux were found living quietly in tents, in the parishes of Poplar Point, High Bluff, and Portage la Prairie, in what became the new Province of Manitoba. Immigrants from Ontario, had begun to settle in that section of the Province, and the settlement rapidly increased.

The Sioux were found very useful, and were employed as labourers, cutting grain, making fence-rails, and ploughing for the settlers. They also endeavored to gain a subsistence, by killing game and fur-bearing animals, and by fishing. They frequently applied to Lieut.-Gov. Archibald, to be allowed to settle on a reserve, where they might support themselves by farming, a step which that officer favored. In 1873, they renewed the application to his successor, Lieut.-Gov. Morris, who having obtained authority to do so, promised to give them a reserve; upwards of one hundred of these Sioux, resident within Manitoba, having waited upon him, and represented "that they had no homes or means of living," and asked for land and agricultural implements.

They were informed, that the case was exceptional, and that what would be done, would be as a matter of grace and not of right, which they admitted. They were also told that the reserve would be for themselves alone, and that the Sioux now in the States must remain there. A reserve was proposed to them on Lake Manitoba, but they were unwilling to go there, being afraid of the *Saulteaux*, and especially the *Red Lake Saulteaux*.

It is satisfactory to state, that after the treaty at the North-West Angle, the *Saulteaux* having become bound to live at peace with all people under Canadian authority, sent the aged Chief *Kou-croche* to see the Lieutenant-Governor at Fort Garry, to acquaint him of their desire to make peace with the *Sioux*. The Chief said the words he had heard at the Angle were good, he had promised to live at peace with all men, and he now wished to make friends with the *Sioux*. The distrust between the two tribes had been great, owing to past events. At the Angle, but for the presence of the troops, the *Chippewas* would have fled, it having been circulated among them, that the *Sioux* were coming to attack them. Permission was given to the Chief to pay his visit to the *Sioux*, and messengers were sent to them, in advance, to explain the object of his visit.

The result of the interview was satisfactory, and the ancient feud was buried. In 1874, two reserves were allotted the *Sioux*, one on the *Assiniboine River*, at *Oak River*, and another still further west, at *Bird Tail Creek*. These reserves were surveyed, the former containing eight thousand and the latter seven thousand acres.

Settlements, were commenced, on both reserves, and cattle, seed and agricultural implements were supplied to them. In 1875, the Lieutenant-Governor finding that a large number still continued their nomadic life, in the vicinity of *Poplar Point* and *Portage la Prairie*, visited them, and obtained their promise to remove to the reserves—which the majority eventually did. *Kenneth Mackenzie, Esq., M.P.P.*, a very successful farmer from *Ontario*, who had largely employed *Sioux* laborers, kindly agreed to visit the *Assiniboine* reserve and direct them from time to time as to the agricultural operations. The *Church of England* undertook the establishment of a mission and erected buildings there, while the *Presbyterians* opened a mission at *Bird Tail Creek*, and obtained the services of a native ordained *Sioux* minister, from the *Presbytery of Dakota*. The number of these *Sioux* is estimated at about

fifteen hundred. Both settlements give promise of becoming self-sustaining, and in view of the rapid settlement of the country, some disposition of them had become necessary.

During their sojourn of thirteen years on British territory, these Indians have on the whole, been orderly, and there was only one grave crime committed among them, under peculiar circumstances—the putting to death of one of their number, which was done under their tribal laws. An indictment was laid before the Grand Jury of Manitoba, and a true bill found against those concerned in this affair, but the chief actors in the tragedy fled. Had they been tried, their defence would probably have been that the act was committed in self-defence. The slain man having, as the Chief represented, killed one of the tribe, cruelly assaulted another, and threatened the lives of others. When the war broke out between the Sioux and the American Government, the American Sioux, endeavored to induce those in Canadian territory to join them, but they refused. Precautionary measures were however taken, and messengers sent to them, by the Lieutenant-Governor, to warn them against taking any part. They disclaimed all intention to do so, and said they meant to live peacefully, being grateful for the kindness with which they had been treated. Besides these Manitoban Sioux, there were two other bands in the North-West Territories—one at Turtle Mountains, and another large party in the bounds of the Qu'Appelle Treaty. In 1876 the latter sent their Chiefs to see Lieut.-Gov. Morris and the Hon. Mr. Laird, at Qu'Appelle, and asked to be assigned a home. They were told that their case would be represented to the Canadian authorities. In 1877, the Sioux at the Turtle Mountains, sent two deputations to the Lieutenant-Governor, to ask for a reserve in that region. They said they had lived for fifteen years in British territory, they wanted land to be given them and implements to cultivate the soil, and seed to sow, and scythes and sickles to reap their grain, and some cattle.

They were told that they had no claim on the Queen, as they were not British Indians, unless she chose to help them out of her benevolence. This they cheerfully admitted, but hoped that they would be helped. They were further informed, that if a reserve was granted them, it could not be near the boundary line as they wished, and that they must avoid all interference with the American trouble with their nation. This they willingly promised, and said "they had already taken care to have nothing to do with the matter." These Sioux were very intelligent and superior Indians, and were well dressed. A reserve was subsequently allotted to them in the year 1876, in the vicinity of Oak Lake, about fifty miles due north of Turtle Mountains, allowing them the same quantity of land, which had been given the Manitoba Sioux, viz., 80 acres to each band of five persons, and they will doubtless follow the example of their brethren on the other two reserves. With regard to the Sioux to whom reserves have been assigned, the then Minister of the Interior, the Hon. David Mills, thus reported in 1877: "The report of the Deputy Superintendent-General in 1877 gives some details respecting the operations of the Manitoba Sioux on their reserves, during the past year. He says: 'Upon the whole, they appear to have made fair progress in cultivating the land, and their prospects for the future, had they the advice and assistance of some good farmers, for a few years, would be encouraging. Indeed, the Sioux generally, who are resident in Canada, appear to be more intelligent, industrious, and self-reliant, than the other Indian bands in the North-West.'"

While the authorities were thus successfully dealing with the problem of how to provide a future for these wandering Sioux, a grave difficulty presented itself by the incursion into the North-West Territories of a large body of American Sioux (supposed to be under the lead of what is now an historic name, the Sitting Bull), who had fled from the American troops. The

Minister of the Interior, the Hon. David Mills, in 1877, thus alluded to this difficult subject :

“The presence of Sitting Bull and his warriors in Canada is a source of anxiety both to the Government of Canada and the United States. These Indians harbor feelings of fierce hostility towards, and thorough distrust of, the United States people and Government. These feelings may be traced to two principal causes, the dishonesty of Indian agents and the failure of the Federal authorities to protect the Indian reservations from being taken possession of by an adventurous and somewhat lawless white population. The officers of the North-West Mounted Police have been instructed to impress upon Sitting Bull and his warriors the necessity of keeping the peace towards the people of the United States, and there is no reason for supposing they will not heed the warnings which have been given them. It is not, however, desirable to encourage them to remain on Canadian territory, and Col. McLeod has been accordingly instructed to impress them with their probable future hardships after the failure of the buffalo, should they elect to remain in Canada ; that the President of the United States and his Cabinet are upright men, willing and anxious to do justice to the Indians ; and should they return peacefully they will be properly cared for, and any treaty made with them will be honestly fulfilled. It is desirable that as wards of the United States they should return to that country, upon the Government of which morally devolves the burden and the responsibility of their civilization.”

The Sioux have since continued within the borders of Canada, and the Minister of the Interior, Sir John Macdonald, reported in 1878, “That it is only just to them to say, that they have behaved remarkably well ever since they crossed into Canada.” Their presence in the North-West Territories has, however, been attended and will be followed, in any event, by serious consequences. The natural food supply of our Canadian