

that three of those implicated in the murder were still in Canadian territory, and when they were captured Colonel Irvine took them to Winnipeg. He found the trial could not take place until the spring, and wired to Ottawa for permission to return to God's country, as he calls Alberta. He went by way of Wood Mountain and Cypress Hills.

Le Bombard and Jack, "the man who took the coat," the young chief of the Assiniboines, were the witnesses sent to Winnipeg, but it was found there was not sufficient evidence to convict these particular men, and they were released.

A cause of great anxiety to the police was the arrival of the Sioux. The Americans had long been at war with these warriors, and after their victory over General Custer the Sioux again began to cross the borders, taking refuge in British territory, and camped about Wood Mountain. Many powerful Sioux chiefs came with their following, and finally, in May, 1877, Sitting Bull and his immediate following crossed over. With the arrival of all these warriors, the hereditary enemies of the native tribes of Canada, there was great danger of a general Indian uprising, and the rapid extermination of the buffalo, their only means of support, was driving the Indians to desperation, so that it required the greatest tact and firmness to control the various elements gathered in the neighbourhood of the Cypress Hills. Here were Crees, Saulteaux, Assiniboines, and Sioux. The refugees, the Sioux, had with them their King George medals, and they declared their father had always considered themselves British subjects, and that they would not submit to the rule of the "Long Knives," as they called the Americans. It required the mounted police to be continually on the alert to prevent hostilities between the tribes.

I would refer historians to "Papers relating to the Sioux In-

dians of the United States who have taken refuge in Canadian territory, printed confidentially for the use of the Ministers of the Crown," 1876-'79. In this is recorded the interviews between the Sioux and the officers of the mounted police. Another work of importance is Captain Denney's Journal, "The Riders of the Plains."

About this time Colonel Irvine came into contact with the notorious Big Bear, the Cree chief, who played so conspicuous a part in the half-breed rebellion. He had stopped the Government surveyors, and complaints were brought to the Commander. He took twenty-six men with Winchester rifles (previous to this they had used Snider carbine), and proceeded to the scene of trouble; arriving at the south branch of the Saskatchewan, a little west of where Medicine Hat now stands, they found a large number of Blood Indians encamped. These had heard of Big Bear's interference with the surveyors, and knew the meaning of the presence of the police. That night the police camped with the Bloods, a fire was burning in the chief's lodge, and presently the braves came and sat around. Then they rose, and, throwing aside their blankets, stood in their war paint, with nothing on but their breech clouts and mocassins, and armed with rifles. Ho! O muket stumix (Bill Bull), Ho! we will go with you. We will kill Big Bear!" they exclaimed. The Colonel withheld his answer until the morning. The Bloods gave their war dance, chanted their war songs, and the warriors recounted their many deeds of valour, occasionally mentioning the name of O mux et sumix, the name which Sapu Maxika (Crow-foot) the Head Chief of the Black-foot had given Colonel Irvine.

The next morning he told the Chief it would not do to take the tribe, but he might come with one of his braves. The Indians then showed the ford and the party crossed