

I think with constant work will become quiet. The other two yokes of oxen lent to the other bands work well. There is also a saddle horse here in Mr. McDougall's charge. This band (Bear's Paw) had two bulls given to them with their cattle, one of which escaped or left the herd, and, the Indians say, went back to the old range with the Government herd; they wish for another to replace it. Two widows, with families, belonging to this band, did not get cattle as they were not at the payments; they now want what they are entitled to.

Chinnequy's band lost five cows, some calving and some in the snow storm. This chief lost his own cow. They also claim that one of their bulls went back to the Government herd, as they followed until he crossed High River.

Jacob's band only know of the loss of two cows; they said they may have lost more. About 200 souls of this band were ready to pitch off for a summer hunt. After agreeing to leave a sufficient number on the reserve to look after their farms, I considered it as well they should go; the ration list numbered at this time 602 souls; others from Bear's Paw and Chinnequy's band will probably go, too, after they have put in their potatoes.

Chief Bear's Paw has only one councillor; the other bands have two each. I observe that the treaty only reads five councillors for these three bands of Stoneys.' John McDougall endeavoured to explain that this occurred at the making of the treaty by Bear's Paw at that time not being prepared then and there to name a second councillor, the same as the other two chiefs did. He now wishes to have a second councillor.

These Indians, who were about to pitch off, wished the time for the annuity payment to be postponed until they return from their hunt. Their friends who remained and those of other bands also wished it. I could see no objection to the request, as these Indians have not the same roving habits as the Plain Indians. Nor is there any likelihood of their appearing at any of the earlier payments; also they are known individually. The time they wish it is about 17th of October. A good many will be entitled to payment for two years, having been absent last year when the payments were made. If it is postponed the Agent will be able to make the payment himself. This will ensure its being done carefully. I told the Indians I could not promise them the postponement, but would communicate their request to you.

Mr. John McDougall informed me there are some fishing lakes in the mountains accessible from Morley. I beg to suggest that 100 ready-made nets be sent in not later than 1st September. They require them "ready-made,"  $4\frac{1}{2}$  inch mesh, for these Indians do not know how to make them.

I visited the Sunday school, which I found well conducted under the superintendence of Mr. Sibbald, the teacher of the day school. There were several lady teachers. I found present eighteen boys and twenty-seven girls, all Indian children. They were very badly clothed, but there was evidence that the children had been got up for the occasion: on account of Jacob's band having pitched off, the Superintendent informed me there was not as many present as there had been during the winter. They sang several hymns very nicely at the close, Mrs. Sibbald and her little daughter leading this service.

*Stoney Reserve, Morleyville.*

The next day I visited the day school; there were twenty girls and twenty-three boys present. I heard them read, spell, &c., and examined their writing upon their slates; they were very quiet and attentive, they very much require (say) 100 small slates six inches square or thereabouts, some slate pencils, a map of the world after the old style of Eastern and Western Hemispheres, pictures of animals, and first books, such as are used by beginners in Ontario. Mr. Sibbald is paid \$500 a year by the Canadian Methodist Church as teacher. The first engagement was \$500 per annum, now advanced to \$650. The average attendance since the Indians have been regularly rationed is thirty-eight, previous to rationing the children only attended school when their parents were not hunting. As the river divides the bands, the