

Money payments:—

At Treaty, \$12 to each of band.

Annually thereafter, \$5 to each of band.

Annually, each head chief, \$25; three subordinate chiefs, \$15 each.

Articles promised:—

\$1,500 worth of ammunition and twine (Treaty 3) (annually.)

For each band, 1 yoke of oxen, 1 bull, 4 cows.

Seed grain for all the land broken up, 1 plough for 10 families.

Other agricultural and mechanical implements and tools.

Privileges granted:—

A school on each reserve.

No intoxicating liquor to be sold on reserve.

Right to fish and hunt on unoccupied land of the district.

HOPEFUL FEATURES

Among the most cheering things in the negotiations of all the treaties was the earnest desire of the Indians for the education of their children. In Treaty Three this is embodied in the following words:—

"Her Majesty agrees to maintain schools for instruction in such reserves hereby made as to Her Government of Her Dominion of Canada may seem advisable, whenever the Indians of the reserve may desire it." I am glad to be able to state from the best authority that the Indians not only desire schools on their reserves, but are clamorous for them. Of course there will be difficulty in maintaining regular attendance of the children, but this is a thing not unknown among whites. While I am not among the illusionists, who regard the redman in his savage state as a hero of the Fennimore Cooper type, yet I know from many years' hearsay and experience that in intellectual ability the Indian is much above the average of savage races. He has a good eye; he learns to write easily; has a remarkably good memory as a rule, and while not particularly strong as a reasoner, he will succeed in the study of languages and the pursuit of the sciences. Of course the school begun on an Indian Reserve must be in most cases of the most primitive kind, particularly until the wandering habit is overcome. As illustrating the native aptness of the Indians I may state that I have before me remarkable examples of their "picture writing." This is so ingenious that an Indian chief

will keep the whole account of his dealings, and that of his tribe, with the Government with absolute exactness. Before me are the transactions of Magwintopeness, chief of the Rainy River Indians. On a single page not larger than a sheet of foolscap are the transactions of several years. I am sure this system, which is one of very simple entry, does not occupy one-tenth of the space filled in the Government records of the same affairs. Governor Morris, tall and slender, is recognizable with a gift in his hand; each year has a mark known to the writer: The chief recording the fact that he has received each year \$5 bounty and \$25 salary, represents an open palm, a piece of money, and three upright crosses each meaning \$10; his flag and medal are represented; his oxen and cattle are recognizable at least, and so on with his plough, harrow, saws, augers, etc. The same chief, noted for his craft, represents himself between the trader and the teacher, looking in each direction, showing the need of having an eye on both. Interesting examples of Indian bark letters, petitions, etc., of a pictorial kind, may be found in Sir John Lubbock's "Origin of Civilization." Lying before me also, is a number of paintings in colors, done by an Indian artist, and though not likely to be mistaken for those of Rubens or Turner, yet they are interesting. Another most interesting feature of Indian intelligence is the widespread use among them of the

SYLLABIC CHARACTER.

This is a system of characters invented after 1840 by Rev. James Evans, at the time a Methodist Indian missionary to Hudson's Bay. Since that date it has spread—especially among the Crees—even far up the Saskatchewan. It is used extensively by the Indians in communicating with one another on birch bark letters. It may be learned by an intelligent Indian in an afternoon or two, being vastly simpler than our character. The British and Foreign Bible Society, the Church of England, and Roman Catholics use this syllabic character in printing Indian books. When Lord Dufferin was in the Northwest he heard of the character for the first time, and remarked that some men had been buried in Westminster Abbey for doing less than the inventor of the syllabic had done, and during the late visit of the British Association, a number of the most distinguished members expressed themselves as sur