

some places to agriculture and stock-raising, and their most intelligent men see that it is necessary for them to abandon their nomad for a settled life, if they are to exist alongside of white men. Hitherto the buffalo has been to them what the potato was to the Irish before the great famine. The buffalo has been more; house, clothing, harness-leather, cordage, thread, as well as food. But the buffalo is beginning to be a less certain element. The buffalo disappears before civilization, and Chip-pewa, Cree, and Blackfeet must be civilized, or they too will disappear.

Some people smile at the notion of treaties with a few thousand half-naked, painted savages. And to him who sees only the ludicrous in anything different from his own use and wont, the scene may appear a travesty of treaty-making. Any infringement on *his* rights would be a serious matter. But how can anything be important to an Indian? My friend, the Indian is a man, and God has implanted the sense of justice in the breast of all men. To the Indian his land or fishing ground is as important as it would be to you, and the memory of his fathers may be as sacred. Said the Lac Seul Chief at North-west Angle: "We do not wish that any one should smile at our affairs, as we think our country is a large matter to us."

Something more than making a treaty is needed. It must be kept to the letter and in the spirit. I am not aware that the Indians ever broke a treaty that was fairly and solemnly made. They believe in the sanctity of an oath; and to a Christian nation, a treaty made with true believers, heretics, or pagans, with mosque-goers or with church-goers, should be equally binding. The words of Mawedopinias, who with Pow-wa-sang had carried on the negotiations that resulted in the North-west Angle Treaty, show that their eyes are open when they treat with us, and that their covenants are meant to be sacred. The business having been completed, he stepped up to the Governor and said: "Now you see me stand before you all. What has

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