

which was soon cut up in regular smoking-club fashion, on an inverted bucket. The head man said that they had something to talk about, but they were not to say anything till the young men would come, so a general conversation commenced. They wanted to know something about the number of white men that were in existence, about how they lived and so on. I told them that there were more white men than they could count; many thousands of thousands; that as many lived in the largest town in England as there are of Indians in all this land; that the people who live in the large towns make the goods that are brought to them by traders, as blankets, capots, knives, guns, &c.; that the people who live in the country provide food for all the people who live in the towns. I told them that the goods they got from the white men were brought in great boats across as great a space of water as from York Factory to the Rocky Mountains; that many of the large boats on these great waters go without sails, but are made to go by wheels, which are made to go round and round in the water. A good many such things we talked of and they asked some very shrewd questions. But the young men and women and children appeared, and that was the signal for business; so having called the young men into the circle, and Mr. F. and I left them for a moment but immediately returned and placed in the centre of the circle a bag of flour and two pounds of tea. *After we were seated I made a little speech*—telling them that since they had received us so kindly the day before, we made them a present of the flour and tea that we had set before them, which we wished them to divide among themselves, in token of our good will towards them, and that we hoped to be allowed to live quietly and peaceably among them. Moreover, that we hoped to visit them at their lake in the fall, and that we would wish to buy some potatoes and fish from them, and that if they had not enough of fish for us we could (with their leave) set a few nets for ourselves. Then we told them we would be glad to hear any thing they had to say or to answer any questions they wished to put.

INDIAN TALK—ON THE WHOLE, FAVORABLE.

Then the one who had spoken in our favour the previous day began the conversation. He again said he liked our talk very much; that none had ever talked so to them; that our kindness in presenting them with so much flour and tea had quite overcome them; they were a covetous set; they liked to get a little of the white man's food, &c. Then the head man above mentioned spoke: he said he thought he had a great deal to say, but the kind way in which we had spoken to them and treated them, and especially the present we had just given them had quite overcome him, he could not say one word, he would leave it to another to speak. Then another of the old men began and gave quite a long speech. He said he quite agreed with the others, he liked our talk very much, he thought we were very kind, and he hoped we would live peaceably together and help one another; nevertheless, he must say a few words. Then he spoke of the white man coming into their country; driving away their buffalo, so that they are now few and confined to a small space; that the Indians were driven farther and farther away, as the white man advanced, so that they were now in very narrow bounds, &c. Speaking of our intention to buy fish from them, he said they were in the habit of charging a skin for every *five* fish (*the skin*—or beaver skin is the standard here, and every thing is bought and sold for so many skins or part of a skin—the value is about 2s. 6d. sterling.)

In reply to his long speech we said that all he said about the white man was perfectly true, and that was one reason why the friends in Canada