

we were asked to go outside. Then Mr. John Semmons, the inspector of Indian agencies, spoke loudly in Cree, saying, 'All you that want \$90 go to this side,' indicating where the chief and council were standing, 'the others go to the opposite side.' The crowd separated under great excitement, a great many not knowing what they were doing. After they were separated, some of them moving from one side to the other, not knowing what they were doing. Mr. Semmons and myself started to count the votes that were against, but when we got through counting we turned round to count the other side. I was told then that the other side was counted. I did not know who counted the other side, and they claimed they had a majority of seven. I was astonished to hear this, and sized up the two sides and satisfied myself that there were a larger number standing on my side than there was with the chief and council, but I had no opportunity whatever of counting the number that stood with the chief and council. I protested to Mr. Semmons, saying to him that he should not have said that you who want \$90 go on one side, but you should have said you that want to surrender the reserve go to one side, and you that don't want to surrender the reserve go to the other side, then the people would have understood what they were voting for.

I declare that I consider the vote irregular and improper as it was not stated fairly to the people, nor was it fairly counted as it was counted by different parties. When Mr. Pedley read the surrender that he had with him prepared he read it in English, and fast, that even I, who understood English, found it difficult to understand the terms of the surrender. This was not interpreted to the band in their own language, consequently very few, if any, understood the conditions of the surrender. I am satisfied that Mr. Pedley and the others came determined to secure the surrender. The surrender was all prepared without any consultation with the band, and they brought the \$5,000 with them. Without this money on the ground I am satisfied they never could have secured the support they did in favour of the surrender.

Immediately after the vote was taken, the treaty was signed, and they commenced paying the money out. The chief and councillors were paid first. Then, as I was made equal with the council, this being done after they had declared the surrender carried, they paid me the same as an ordinary Indian, although they had stated that I had to be made equal to the council. I asked Mr. Pedley why they did not pay me the same money as the council, as you have made me equal to the council. He stated that he was willing, but that I had better see the chief. I saw the chief and he was willing, but it now being late he asked me to come the next day. I came the next day, and after waiting for a while I asked the chief for the balance of my money, and he said he was very sorry that the council would not agree. But I did get the same amount of land. No doubt this land was given me to satisfy me with what had been done, but I have never ceased to protest against what I consider to be an outrage and the disinheriting the Indians and sacrificing my birthright.

And I make this solemn declaration conscientiously believing it to be true and knowing it to be of the same force and effect as if made under oath and by virtue of the Canada Evidence Act.

(Signed) WILLIAM ASHAM.

Declared before me at the town of Selkirk, in the province of Manitoba, this 20th day of December, A.D. 1909.

C. R. SMALLMAN,
Commissioner.

Well, some one will say this is only an Indian. True, but he is one of the brightest and most intelligent Indians I have met. And, as showing his credibility, I have a letter here from the Bishop of Moosomin, which I will read:

Selkirk, Man., December 22, 1909.

Geo. H. Bradbury, Esq., M.P.

Dear Sir,—This is to certify that I have known Mr. William Asham for over 19 years as Incumbent of St. Peter's parish. I was associated with him in the work of the church for nearly 19 years, and I can bear testimony to the fidelity and probity of his life. He was always a staunch supporter of the truth and was never afraid to express his opinions and convictions on the side of honesty and righteousness.

I therefore have the greatest pleasure in introducing him to you as one whose word is always reliable, and whose influence is used for worthy and upright ends.

With best wishes,

Yours sincerely,

JOHN G. ANDERSON,
Bishop of Moosomin.

There can be no question as to the credibility of this man. I have other declarations here corroborating Asham's statement, and I will place this one also on record:

Dominion of Canada, Province of Manitoba.

In the matter of St. Peter's Indian reserve and the sale and disposal of Indian lands, in said reserve.

To Wit:

I, John Flett, of the parish of St. Peter's, in the province of Manitoba, Indian, do solemnly declare that I am a member of St. Peter's Band of Indians. I never made an application for my patent, although the same has been issued and duly received by me. I was present on the days when the terms of surrender were being discussed in the school house in St. Peter's reserve. I heard Mr. Frank Pedley say that if we agreed to the surrender it would not interfere with our usual election for a chief and councillors, which should have taken place on July 4, 1908, but which up to the present time has been refused by the Indian Department. The band has no confidence in the present chief and his councillors, who, I believe betrayed us to the officials and to the men who have secured our lands by a misrepresentation in leading the Indians to believe that any money paid to them in the first instance was simply as a loan and that a proper bargain would be made with them when their patents