"These two, the chief and the priest, were the most interesting and by far the most influential public characters in the newer part of Canada." Now, sir, this will be news to many who have been living for the last thirty years in this country. Of course this assertion would largely depend upon the parties to be interested and influenced. this refers to the general public, then I say the statement is wrong, for previous to treaties being made among these western tribes, either Broken Arm or Sweet Grass among the Crees, or Sun or Big Swan or Three Bulls, among the Blackfeet, were any of them more influential than Crowfoot; and when, by the death of these leading Blackfeet, Crowfoot came to the front, and the time of treaty-making arrived, it was not until Bearspaw and his associate chiefs of the Mountain Stonies gladly accepted the terms of the treaty that Crowfoot under their influence and example offered to treat with the commissioners. Up to this time he and his people had refused to accept the presents of tobacco, tea, sugar, etc., offered them by the Government. Then the priest, previous to treaties, had been preceded by other missionaries; and others again were contemporaneous with himself; and some of these in their history and work were as interesting as Mr. Lacombe, and in their influence as potential. Then when the treaties took place, Mr. Lacombe was not in the western country.

The article again says: "Together they controlled the peace of a territory the size of a great empire."

What are the facts? If, in the time previous to treaties taking place and the Government coming in, the few whites in this western part had any security whatever for life or property, they owed this altogether to the Wood Crees or the Mountain Stonies. These were the "body-guard" and "house of refuge" for the traveller, trader and missionary. These two tribes had come largely under the influence of Christianity, and desired to live at peace with all men—therefore they were on friendly terms with the whites;