

The tribal lands outside of this reservation the government would buy from us for white settlement. They let us think this would be done soon, and meanwhile until this reserve was set apart, and our lands settled for, they assured us we would have perfect freedom of traveling and camping and the same liberties as from time immemorial to hunt, fish, graze and gather our food supplies wherever we desired; also that all trails, land, water, timber, etc., would be as free of access to us as formerly. Our chiefs were agreeable to these propositions, so we waited for treaties to be made, and everything settled. We had never known white chiefs to break their word so we trusted. In the meanwhile white settlement progressed. Our chiefs held us in check. They said, "Do nothing against the whites. Something we do not understand retards them from keeping their promise. They will do the square thing by us in the end." What have we received for our good faith, friendliness and patience? Gradually as the whites of this country became more and more powerful, and we less and less powerful, they little by little changed their policy towards us, and commenced to put restrictions on us. Their government or chiefs have taken every advantage of our friendliness, weakness and ignorance to impose on us in every way. They treat us as subjects without any agreement to that effect, and force their laws on us without our consent, and irrespective of whether they are good for us or not. They say they have authority over us. They have broken down our old laws and customs (no matter how good) by which we regulated ourselves. They laugh at our chiefs and brush them aside. Minor affairs amongst ourselves, which do not affect them in the least, and which we can easily settle better than they can, they drag into their courts. They enforce their own laws one way for the rich white man, one way for the poor white, and yet another for the Indian. They have knocked down (the same as) the posts of all the Indian tribes. They say there are no lines, except what they make. They have taken possession of all the Indian country and claim it as their own. Just the same as taking the "house" or "tranch" and, therefore, the life of

every Indian title into their possession. They have never consulted us in any of these matters, nor made any agreement, nor signed any papers with us. They have stolen our lands and everything on them and continue to use same for their own purposes. They treat us as less than children, and allow us no say in anything. They say the Indians know nothing, and own nothing, yet their power and wealth has come from our belongings. The queen's law which we believe guaranteed us our rights, the B. C. government has trampled under foot. This is how our guests have treated us—the brothers we received hospitably in our house. After a time when they saw that our patience might get exhausted and that we might cause trouble if we thought all the land was to be occupied by whites they set aside many small reservations for us here and there over the country. This was their proposal not ours, and we never accepted these reservations as settlement for anything, nor did we sign any papers or make any treaties about same. They thought we would be satisfied with this, but we never have been satisfied and never will be until we get our rights. We thought the setting apart of these reservations was the commencement of some scheme they had evolved for our benefit, and that they would now continue until they had more than fulfilled their promises but although we have waited long we have been disappointed. We have always felt the injustice done us, but we did not know how to obtain redress. We knew it was useless to go to war. What could we do? Even your government at Ottawa, into whose charge we had been handed by the B. C. government, gave us no enlightenment. We had no powerful friends. The Indian agents and Indian office at Victoria appeared to neglect us. Some offers of help in the way of agricultural implements, schools, medical attendance, aid to the aged, etc., from the Indian department were at first refused by many of our chiefs or were never petitioned for, because for a time we thought the Ottawa and Victoria governments were the same as one, and these things would be charged against us and rated as payment for our land, etc. Thus we got along the best way we could and