

with the Crees and Saulteaux, and of number Seven with the Blackfeet, Bloods, Sarcees, Pægans, and Stonies, the Indian title to the whole of that vast territory extending from the shores of Lake Superior to the slopes of the Rocky Mountains was extinguished, and a promising *modus vivendi* arranged between its red and white inhabitants.

In the course of the often very delicate and difficult negotiations which preceded the conclusion of the treaties there was a fine display of that curious blending of simple childishness with shrewd cunning, of superb gravity with absurd excitability, of haughty reserve with garrulous confidence, which make the Indian nature so interesting a study. But most striking of all was the stately eloquence which distinguished many of their speeches, an eloquence that might be safely matched with the product of the highest civilization. One of the orators, referring to the mineral wealth of the lands they were asked to surrender, said, "The sound of the rustling gold is under my feet where I stand;" and another chief, in announcing the acceptance of the offered terms, concluded as follows: "And now in closing this counsel I take off my glove, and in giving you my hand I deliver over my birthright and lands; and in taking your hand I hold fast all the promises you have made, and I hope they will last as long as the sun goes round and the water flows."

Sweet Grass, who might well be called the siver-tongued orator of the Crees, in signifying their assent to the terms of the treaty, placed one hand upon the Commissioner's heart, and the other upon his own, and then uttered these beautiful words, which, let us hope, contained not only a promise but a prophecy: "May the white's man blood never be spilt on this earth. I am thankful that the white and the red man can stand together. When I hold your hand and touch your heart, let us be as one. Use your utmost to help me, and help my children, so that they may prosper."

Not only had the Canadian authorities to reckon with the Indians whom they found within their own borders, but they were compelled by force of circumstances to deal also with the Sioux from the other side of the boundary line, who twice invaded Canada in large numbers, fortunately however not for the purpose of bringing death and desolation with them, but in order to escape the penalties of their wrong-doing on the other side of the boundary line. In the year 1862, the first irruption occurred, a large number of these taking refuge in the Red River Settlement after the massacre at Minnesota. Their arrival caused great consternation in the settlement, and every effort was made by both