

for \$1.00 per bushel: five bushels given the freighter for taking them to market, and the balance, twelve bushels, rotted."

Now, if we are paying such large prices for the distribution of these supplies in the North-West, as has been instanced before, it is important that when articles are not required at a particular place they should not be transmitted from Winnipeg at this great expense. On page 142 the same officer says, with reference to the Beren's band:

"Two years ago 100 garden hoes were forwarded to this band, but the Agent considering them unsuitable for that rocky, timbered country, left them in the storehouse of the Hudson's Bay Company there, until last summer, when they were ordered to be returned to Winnipeg. The Indians are dissatisfied in not having received any agricultural implements this year, especially the grub-hoes promised to be supplied to replace the garden ones. The only implements delivered by the contractors at date of payment, were six hay forks and six sickles, which the Agent refused to distribute to the Indians, as these articles had not been promised by treaty to them."

So we find that articles are sent to the Indians which they do not require, and there are other instances of the same kind in the report, and instances in which articles which are required, and which have been engaged to be delivered are either not supplied at all, only partially supplied, or delivered only when they are too late for use. On page 146 of the same gentleman's report, I find the following in reference to the Cumberland band:

"Of the 110 grub-hoes shipped from Prince Albert to the agency at Grand Rapids in the spring of 1831, sixteen were distributed to this band last summer, and the balance was distributed to the Pas Indians. John Harcus, one of the councillors, complained that the agricultural implements forwarded by the Department were refused to be given them. Those supplies were generally late in arriving at the different places of payments, but even where they had been delivered on the dates contracted for the Agent objected to give them to the Indians, and also instructed Mr. Factor Belanger to retain them at Grand Rapids, until further orders from him, as he was not authorized to hand them over."

Further on in the same report I find the following:—

"There are also two ploughs, two harrows, two sets harness, and two pairs of whiffletrees lying in the Hudson's Bay Company's storehouse since last year."

So that there appears to be a concurrence of testimony to show that there has been a lamentable failure on the part of the agents of the Government in carrying out the intentions of the Government towards these Indians, and in keeping that strict faith with them which the Indian nature demands should be kept with them. As the right hon. gentleman has stated to-night, the Indian nature is a very jealous one, and if we fail on our part to carry out the engagements we make with them in strict faith, we need not expect the good results from this policy which it is intended to produce. I have read the evidence of one of the most reliable of the officers of the North-West—one who seems to do his duty with a great deal of zeal, and now I would direct the hon. gentleman's attention to some testimony from an Indian source. Before doing so, however, I shall endeavor to give a character to my witnesses. In the report of Mr. Wadsworth, page 180, speaking of the Indians under Treaty No. 6, whom I am about to call as witnesses, he says:

"These Indians are Christians, and it was very pleasant to hear, during the long summer evening, the squaws and children singing 'Shall we gather at the River' instead of the monotonous drumming of the tom-tom so common to Indian camps."

"The 21st, 22nd and 23rd I spent with the Cree Indian Bands, Sampson, Bobtail and Ermine Skin, near Battle River."

I shall quote from a memorial which was published in the *Edmonton Bulletin* on the 3rd of February last, and is said to have been forwarded to the right hon. Minister of the Interior:

"A condition on the part of the Government is to furnish us with a number of farming implements and cattle proportioned to the number of families of each band. Now, during six years that we have been in the treaty, the officers acting for the Government have robbed us of more than one-half of these things on which we were to depend for a living, and they are not punished according to law. They can break their engagements on behalf of the Great Mother with impunity."

Mr. FLEMING,

"Now, hon. Sir, this is our great complaint. We have never yet been supplied with one-half of what was promised in the treaty. We who send you this letter represent seven different bands. One article promised us was one plough to every three families. Three of the bands have received only one-half the number each—the others less than one-half, and in one case none at all. Harrows, the same way. Axes, hoes, and all other instruments promised have been denied us in the same ratio. Some of us have received all our cattle, some only a portion, and some none at all. Of course, those who have received only a portion or none at all will lose the increase for so many years. We were promised, during four years, all the seed we could put in the ground, and, although many of us have been forced to break the ground with hoes, yet we have on no occasion received more than one-half what we could plant."

"Now, we consider this treatment an outrageous breach of good faith, but, of course, we are Indians. Why does not the head man of the Indians ever appear against us, he whom we call in our language the 'Whitebeard,' and by the whites called 'Dewdney?' He took a rapid run once through our country; some of us had the good or bad luck to catch a flying glimpse of him. He made us all kinds of fine promises, but in disappearing he seems to have tied the hands of the agents so that none of them can fulfil these promises. This is the cause of our dire want now. We are reduced to the lowest stage of poverty. We were once a proud and independent people, and now we are mendicants at the door of every white man in the country; and were it not for the charity of the white settlers who are not bound by treaty to help us, we should all die on Government fare. Our widows and old people are getting the barest pittance, just enough to keep body and soul together, and there have been cases in which body and soul have refused to stay together on such allowance. Our young women are reduced by starvation to become prostitutes to the white man for a living, a thing unheard of before amongst ourselves and always punishable by Indian law."

Now, Sir, we have the testimony of the inspector that the engagements of the Government are not fulfilled; we have also the testimony of a number of Indian chiefs. These chiefs, Mr. Wadsworth says, belong to the Christian bands under Treaty No. 6, and, therefore, I say their word, with the testimony of Mr. Wadsworth, is worthy of belief when it is corroborated by the representations of the inspectors themselves in regard to the way in which the Indians have been treated, and as showing that the humane policy of the Government has to a large extent failed, because it has not been carried out. I recognize the difficulty of the Government in regulating this matter at so great a distance; but, in the failure to keep the Indians on their reserves, I think we have a clearer indication of the reason for the conduct of the Indians than in the Indian character. If we find that the Government policy has been carried out in the way I have shown, that faith has not been kept with the Indians, who were induced by the promises of the negotiators of these treaties to look for large benefits from the Government, what will be the natural result? A number of the Indian bands forsook to some extent their nomadic life, and resorted to the reserves; the Government agents failed to implement the promises that were made to them; and therefore the character of a large class of Indians to-day is less self-reliant than it was when this policy was adopted. I am not finding fault with the policy, which, I believe, is calculated to promote the happiness of the Indians, and to secure the peace and prosperity of the North-West; but what I complain of, is, that those who have been appointed to carry out that policy have defrauded both the Indians and the Government, as proved by the instances I have cited from the report. What influence may such a state of things be expected to have upon the character of the Indians? They find promises broken on the part of the Government, and they are not likely to fail to break promises also. If they find frauds practised on them, they are quick enough in learning the ways of the white man, to adopt a policy of fraud towards the Government; and we find, in looking at the report, that this has been to a great extent the case. Mr. McColl, in his report, on page 113, says:

"The chief, Kezickookal, with as many of his followers as he could influence to accompany him, went away in June to visit the Sioux Indians, at Devil's Lake. The few families remaining on the reserve were most diligently engaged in hoeing an excellent crop of potatoes and corn, estimated at about twenty acres in extent. Mr. David Prince, the local Episcopal Missionary, informed me that he found it utterly