

people, whom the neighboring nations always appear desirous of being on amicable terms with. Their customs and manners seem to be nearly the same as the Crees, and their dress is the same. Their language bears a great resemblance to that of the Chippewayans; many words are exactly the same, from which their apparent emigration from the northward gives every cause to suppose them of that nation. They affect to despise the brave Indians for their brutish and dastardly manners, and although comparatively few in numbers, frequently set them at defiance. They had ninety tents containing about 150 men bearing arms."

THEY ARE TREATY INDIANS.

According to Henry's estimate, there would be more than seven hundred Sarcees in the year 1801-06. In the year 1877 these Indians were included in treaty number seven, which embraced Blackfeet, Bloods, Piegangs, Stonies and Sarcees, which was arranged by Lieut.-Governor Laird and Lieut.-Col. J. F. Macleod at the Blackfoot Crossing of Bow River. The Blackfeet, Bloods and Sarcees were allowed a reservation along the north and south sides of the Bow and South Saskatchewan Rivers, part of which was for ten years only, and the rest in perpetuity. Annuities of money and ammunition were agreed upon, clothing for the chiefs once in three years, a certain number of cattle and farming implements to be supplied, and teachers sent to teach their children. The head chief of the Sarcees, Bull's Head, on behalf of his tribe, signed the treaty.

THEIR PRESENT HABITATION.

The Blackfeet settled gradually upon their reservation, but the Bloods and Sarcees became dissatisfied and would not locate at Blackfoot crossing. Finally the Bloods located on a reservation which was allotted them on Belly River, south of the Blackfoot. A few months after our arrival at Blackfoot the Sarcees were sent to Blackfoot crossing under the charge of "Piscan" Munro, but they remained dissatisfied, as they alleged that the Blackfeet were domineering and looked upon them as intruders. They were removed to Fish Creek Indian Farm, where they remained for about a year, and at last they were located on their present reservation, about eight miles south of Calgary. In 1889 the Sarcee population numbered 1,000 and the outlook is dark indeed, owing to their forward extinction; although the Government is aiding them materially, striving by means of a game agent, farm instructor, and rations to enable them to become self-supporting.

WESTERN ONTARIO INDIANS.

Thomas Hanson, M.D., medical officer to the Indian Department at Rat Portage, was in Winnipeg recently for a few days visit. Dr. Hanson's district is bounded by the Winnipeg River on the north and Rainy river on the south. It stretches to Lake of the Woods on the southwest, and on the east to Savanne. Compared with other years, Dr. Hanson found the Indians in a more favorable state of health as a general community.

Be what you are. This is the first step toward becoming better than you are.

THEN AND NOW.

Tune—"God bless the Prince of Wales."—Adapted

In days of old our fathers, bold
In arts of war and chase—
To bend a bow, or scalp a foe—
Gave strength the highest place.

CHORUS.

Then let us praise the peaceful days
Of that Queen mother's rule,
Whose kindly laws must give us cause
To love our Indian school.

A lawless life, unrest and strife,
Lone graves among the trees;
But heart and brain find higher gain
In nobler crafts than these.

Then let us praise the peaceful days, etc.

'Tis ours to learn the thoughts that burn
In Christian hearts,—to train
Both head and hands in heathen lauds
From work true strength to gain.

Then let us praise the peaceful days, etc.

F. H. W.

A VENERABLE OLD INDIAN.

Tow-kum-ah, a klootchman squaw, of the Cowitchan Canadian Government Indian reserve, Vancouver, B. C., it is claimed, is the oldest living person on the continent of America. The Indians of her tribe say she is one hundred and sixteen years of age and they prove it by several old patriarchs of the tribe, who swear that Tow-kum-ah was an old woman when they were boys. Zapatist, who was known to the Hudson Bay people when they built their fort in Nanaimo in 1847, says that he was married and had children when Tow-kum-ah was an old woman. The venerable lady has been drying and withering for years, until she resembles nothing so much as an animated mummy. She has lost the use of her limbs, and crawls about on her hands and knees sans sight, sans hearing, sans everything but speech. She has been an inveterate smoker for seventy-five years, and her chief diet for over a hundred years has been clams, raw for breakfast, stewed for "lunch," and baked for dinner or supper. For a hundred years she has lived in the same locality, until the clam shells thrown behind the ancestral halls of the ancient dame have been transferred by time into a hard, compact mound, reaching for a great distance and averaging six feet in height. Several domestic articles of great interest have been unearthed from these mounds, and are carefully guarded in a British Columbia museum. Hucarlotsun, an uncle of the centenarian, who died last year, was another Indian of very advanced age. He saw seven generations of his descendants comfortably settled in life before he migrated to the great beyond.

SQUAMISH INDIAN MISSION.

The Governor-General and Countess Aberdeen visited the Squamish Indian Mission, opposite Vancouver, B.C., on the 10th inst. Addresses were presented by representatives of the several tribes. His Excellency was asked to use his influence with his Government to have certain grievances removed.