first time, commencing to enter the West in relatively large numbers. Railways were being built or projected; mysterious telegraph lines, or "speaking wires," as the Indians called them, were extending into districts hitherto remote from civilization; surveyors were appearing with extraordinary instruments of magic, and, unfortunately, too often with manners of ostentatious contempt for the traditional rights and natural prejudices of the primitive occupants of the new land. Moreover, along the southern frontier, much trouble was being experienced on account of the lawless violence of American miners and other such representatives of the typical "Wild West" element of the United States./p.206

As we have already seen, the trade in alcoholic liquors was at all times an unspeakable curse to the Indians. They themselves recognized this fact, and their chiefs made frequent applications to the authorities for the taking of such steps as would put an end to the traffic. It was rightly thought that the consummation of official treaties would assist in the most necessary reform. Moreover, the disappearance of the buffalo, together with the horrible ravages of smallpox, and other contagious and infectious diseases, had reduced most of the Indian tribes to the direst destitution. The wiser among their numbers saw that the only hope of their survival rested in the adaptation of their modes of life to the circumstances of the new era dawning before them.

One cannot but be impressed by the mingling of artlessness, shrewdness and dignity that characterized the Indian Chiefs throughout their negotiations with the Commissioners of the Canadian Government.

They stood firm upon their primary rights as the ancient occupants of the soil. "This is what we think," said Ma-we-do-pe-nais to Governor Morris during the negotiations of the third treaty. "When the Great Spirit planted us on this ground, we were as you were where you came from. We think where we are is our property." They recognized clearly enough, however regretfully,