

refurnished to the earth and the creeks in the form of rain or snow.

Take this city for instance. The mountain streams are divided into a multitude of lesser streams and water ditches, and distributed over the city, so that nearly every street has one or more streams, large or small. In the time of Spring floods the water in the ditches, without exception, is excessively muddy, and entirely unfit for almost all kinds of domestic use. The same condition, in a degree, prevails with every rainstorm, so that the few wells are then very extensively patronized of necessity. Owing to the presence of various impurities, cast in or allowed to drain in by the residents, the water in many of the ditches in this city, at all seasons of the year, is unacceptable for use inside the house, and is exceedingly repulsive to the eye, nose, and palate, and positively unfit for drinking or culinary purposes. It must be very unhealthy to use it, as well as offensive and demoralizing to the pure instincts of the cleanly housewife. Such water, even if taken up and filtered before using, can hardly be accepted with any kind of relish or satisfaction, and it is high time the people who are dependent upon the unclean water in these unclean ditches did something towards procuring for themselves a pure water supply from other sources than these. Some have done so, and have dug themselves wells, which, in those instances where the water is good, and the wells are properly protected from impurities of drainage, etc., answer the purpose satisfactorily, though they are not so handy as other means of providing a permanent water supply.

#### The United States Sioux and the Canadian Blackfeet.

LETTER OF A CANADIAN MOUNTED POLICEMAN.

FORT MACLEOD, July 18, 1876.

SIR: According to an order received on July 8, to proceed to the Blackfoot camp for the prisoner Malayd, I left Bow River on the above mentioned date, and found the Blackfeet Indians encamped about thirty miles above the mouth of the Red Deer River, that being about 200 miles northeast of Elbow River.

After having secured the prisoner, I was detained in the camp by a council, called by the principal Blackfeet chief, who invited me to their meeting. They told me that they were very glad that we had arrived at that time. They were in a very unsettled state, owing to communications that had passed between the Blackfeet Indians, including the Blood Indians and Piegas, and the Sioux across the line.

About a month ago the Sioux sent a message to the Blackfeet camp with a piece of tobacco, which the Blackfeet showed me. The messenger told the Blackfeet and Sioux that the tobacco was sent to them to smoke, if they would come across the line and join them in fighting the Crow Indians and other tribes with whom they were at war, and also the Americans, whom they were fighting at the same time. The Sioux promised to give the Blackfeet, if they would join them, plenty of horses and mules, which they had captured from the Americans. They also told the Blackfeet that they had plenty of white women, whom they had taken prisoners, and they promised to give them to the Blackfeet if they would join them. They also told the Blackfeet that if they would come and help them against the Americans, after they had killed all the whites, they would come over and join the Blackfeet to exterminate the whites on this side. They also told them that the white soldiers on this side were weak, and that it would take them but a short time to take any forts that they had built there, as they had taken many strong store forts from the Americans, with small loss to themselves.

The Blackfeet had sent an answer to the Sioux a short time before I arrived, to the effect that they could not smoke their tobacco on such terms; that they were not willing to make peace with the understanding of helping them to fight the whites, as they were their friends, and they would not fight against them.

The messenger from the Blackfeet to the Sioux had just returned when I got to their camp with the answer that the Sioux had sent.

They said that as they would not come to help them against the Americans, they would come over to this side and show the Blackfeet that the white soldiers were nothing before them. And that after they had exterminated the soldiers and taken their forts they would come against the Blackfeet.

In consequence of this message the Blackfeet nation, when I reached their camp, were in a state of uncertainty, not knowing how to act. Crowfoot, the head chief of the Blackfeet, was authorized by the tribe, all of whom were present, to ask me that in case they were attacked by the Sioux without themselves being the aggressors, if, in case of calling us (the mounted police) to help them, whether we would do so. I told them that in case the Sioux crossed the line and attacked the Blackfeet without the Blackfeet first giving them any cause to do so, we were bound to help them, they being the subjects of this country and having the right of protection as well as any other subjects.

They were well pleased with what I told them, and told me that they intended always in the future to be at peace with the whites, and particularly with us; that they saw the way we had dealt with them since we were in the country, and that they were sure we were their friends.

The chief then told me in these words: "We all see that the day is coming when the buffalo will be all killed and we shall have nothing more to live on, and then you will come into our camp and see the poor Blackfeet starving. I know that the heart of the soldier will be sorry for us, and that they will tell the great mother, who will not let her children starve." He said: "We are getting shut in. The Crows are coming into our country from the north, and the white men from the south and east, and they are all destroying our means of living. But still, although we plainly see these days coming, we will not join the Sioux against the whites, but we will depend upon you to help us."

The chief then told me that the Blackfeet had told him to tell me that, as we were willing to help them in case the Sioux attacked them, they would, in case of being attacked, send 2,000 warriors against the Sioux. I thanked them for their offer, and told them that I would inform you of all that they had told me; and that as long as they were quiet and peaceful, they would always find us their friends, willing to do everything for their good. They expressed great satisfaction of all that I had told them, and promised to do nothing without letting me first know, and asking our advice. I distributed some tobacco amongst them, and told them to let us know of any movements of the Sioux to the north.

I left them on Friday last, camped all together, about thirty miles above the mouth of the Red Deer River.

I brought the prisoner with me, without any trouble, and arrived here this day.

In haste, etc.,

(Signed) C. E. DENNY, Sub-Inspector.

To Lieutenant Colonel A. G. Irwin, N. W. Mounted Police.

A prudent lady applied to a free Bible distributor the other day for a large copy. She said it was handy to press flowers in, and it made a nice ornament for the centre table. — *Norwich (Conn.) Bulletin*.

Speaking of honest, ugly Blue Jeans, Williams, an Indiana correspondent says that his mouth was put on warm and ran all over the lower part of his face before it set.

A convict in the Indiana penitentiary asks a pardon for the following reason: "It is true I have only eleven months longer to serve, but it is now thought that our present superintendent will be removed and a democrat put in place, consequently we fear we will have a hard time under a democratic superintendent, as the convicts are principally republicans."

SALT LAKE, SEP. 21, 1876.

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