

accomplished by a system of spoliation and extermination. On the contrary, animated as we should be by that spirit of justice and fair-play which so strongly characterizes that great nation of which we are proud to form a part—that generous spirit which secures the weak from oppression on the part of the strong—we should see that if we are obliged to encroach upon territory hitherto occupied by the Red man, we give him a fair equivalent for what we get; that if we deprive him of his accustomed means of subsistence we place within his reach other means, which will finally obtain for him more comfort, more independence, and more happiness, and that we treat him in all respects as men should do who are themselves free-born citizens of an enlightened, freedom-loving, Christian state. The Indians should in fact be made to feel that under the folds of the Union Jack they are the equals of any in the land, so long as they obey laws framed with the object of protecting the Red man from injustice on the part of the White just as fully and firmly as they would afford protection to the White man if threatened by the Red. The eyes of other nations are upon us, and according to our action in these respects will they judge us; nay, according to our action in this matter will we judge ourselves, nationally and individually, and according to it too will we be judged by posterity.

We have, I think, no reason to feel ashamed of the course of the representatives of British authority towards the aboriginal tribes. Throughout this broad country we have at present no portion of them in arms against us, or at enmity with us; on the contrary, we have permanently attracted, so far as can be seen at present, their respect and good-will. How then has this result been arrived at?

I propose in this paper to consider as briefly as possible the original inhabitants of this country, their distinguishing characteristics and customs, and the relations with the