

The above picture (which is a very common one), will, I think, sufficiently show that however desirous one may be to protect the Indians, and I hope no one feels more deeply for them than myself, yet practically speaking, the greatest kindness we can do them is, to induce them as I have done, to retreat before what they may justly term the accursed process of civilization; for as I have stated, the instant they are surrounded by the white population, "the age of their chivalry has fled,"

The Lieutenant Governor of the Province may protect them from open violence, but neither he nor any other authority on earth can prevent the combination of petty vices which as I have already explained are as fatal in their operations as the bayonet itself.

It is impossible to teach the Indians to beware of the White man; for it seems to be the instinct of his untutored nature to look upon him as his friend; in short, his simplicity is his ruin; and though he can entrap and conquer every wild beast in his forest, yet invariably he becomes the prey of his White brother.

For the foregoing reasons I am decidedly of opinion, that his Majesty's Government should continue to advise the few remaining Indians who are lingering in Upper Canada, to retire towards Manitoulin, and other islands in Lake Huron, or elsewhere towards the north-west.

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It will be asked, in what way were these our promises made;—it is difficult to reply to this question, as it involves the character of the Indian race.

An Indian's word, when it is formally pledged, is one of the strongest moral securities upon earth: like the rainbow, it beams unbroken, when all beneath is threatened with annihilation.

The most solemn form in which an Indian pledges his word is by the delivery of a wampum belt of shells and when the purport of this symbol is once declared, it is remembered and handed down from father to son with an accuracy and retention of memory which is quite extraordinary.

Lord Glenelg to Sir F. B. Head.

20 January, 1837.

I have received and laid before the King your Despatch of the 20th of November last, No. 95, containing your report on the Indian tribes of Upper Canada, called for by my despatch of the 14th January, 1836.

His Majesty commands me to express his satisfaction at the interesting and perspicuous account you have furnished of the people. His Majesty regards, with peculiar approbation, the humane considerations for their national habits and feelings, which appear to have directed your negotiations with them; and which has given birth to the suggestions offered by you regarding the measure to be pursued towards them in future.

I fear that it is impossible to question the accuracy of the view which you have taken of the consequences resulting to the Indians from intercourse with White men; nor can it be disputed that we are bound by the strongest obligations, to adopt the most effectual means of repairing the wrongs which we have inflicted on them, and of promoting their future welfare. I should most reluctantly yield to the conviction that in the prosecution of this object we must abandon the hope of imparting to the Indians the blessings of christianity, on the ground that these blessings were necessarily more than counterbalanced by the evils with which they have hitherto been unhappily associated. I should rather be disposed to attribute those evils to the counteracting tendency which, under unfavourable circumstances, ordinary intercourse with white men has had on the instructions and example of christian teachers, than to any inherent inaptitude in the Indians for the reception of a religion in