

there, that they wanted lands they could call their own, and live like the white people, and have their children taught to read. The council of the Saugeeng Islands separated. About an hour or two after, Sir Francis called them together again, renewed his proposals, persuasions, and threats. The Indians refused. Sir Francis *then* proposed, that if they would surrender to him the territory adjoining the Canada Company's Huron tract, he would secure to them and their children the territory, north of Owen's Sound, (which your lordship will find mentioned in his agreement with them,) and build them houses on it from the proceeds of the sales of the territory adjoining the Canada Company's land. (The territory north of Owen's Sound is from fifty to sixty miles in extent; contains much excellent land, and is skirted with good fisheries.) To *this* proposal, I am informed, the poor Indians did readily accede, with tears in their eyes: their hopes revived, and their countenances beamed with joy. This was what they wanted—land secured to them, from which they could not be removed, where they could have help to build houses and settle their families, and where they could at length rest their bones.

“Such was the substance of what transpired between Sir F. Head and the Saugeeng Indians; from which your lordship will perceive that they entirely refused Sir Francis's *first* proposal; that they never did, and do not now intend to remove to the Munedoolin Islands any more than Sir Francis himself intends to remove there, and that they surrendered to him a part of their territory with a view of getting the other part secured to them, and assistance to settle on it. Such is the understanding, and intention, and expectation of the Saugeeng Indians to this day.

“I will notice but one other point in Sir Francis's statements. He represents to your lordship that great *mortality* attends the civilization of the Indians. It is admitted, that Christianity does not impart to the Indian a *new body*, although it implants within him a *new heart*; and therefore, constitutions impaired by intemperance, vice, and exposure, may become a prey to consumption and other diseases, after the Christian conversion and reformation of the Indians, as well as before. But is this mortality *increased* or *lessened* by the ‘Christianizing and civilizing process?’ I will take the oldest Indian mission we have as an example, and the one the most unfavourably situated, according to Sir Francis's theory,—the River Credit mission, a mission within sixteen miles of Toronto, surrounded by a white population, embracing a tract of only 3000 acres of land; the Indian owners of which were drunkards to a man, woman, and child, with one, and only one (female) exception. When I entered upon this mission, in 1827, there were 210 souls in the tribe, most of whom had been converted some months before, at the Grand River; now there are 245. Some have removed to the village from other places, others have removed to other places from this mission. I am unable to say which class of removals are the most numerous. The council of the whole tribe