

by death to submit to his decree. If we stretch forth the hand of friendship, the liquid fire it offers him to drink, proves still more destructive than our wrath; and lastly, if we attempt to christianize the Indians, and for that sacred object congregate them in villages of substantial log houses, lovely and beautiful as such a theory appears, it is an undeniable fact, to which unhesitatingly I add my humble testimony, that as soon as the hunting season commences, the men (from warm clothes and warm houses having lost their hardihood), perish or rather rot in numbers by consumption; whilst as regards their women, it is impossible for any accurate observer to refrain from remarking, that civilization, in spite of the pure, honest, and unremitting zeal of our missionaries, by some accursed process, has blanched their babies' faces, in short, our philanthropy, like our friendship, has failed in its professions. What is the reason of all this? Why the simple virtues of the Red Aborigines of America should under all circumstances fade before the vices and cruelty of the old world, is a problem which no one amongst us is competent to solve—the dispensation is as mysterious as its object is inscrutable. I have merely mentioned the facts, because I feel that before the subject of the Indians in Upper Canada can be fairly considered, it is necessary to refute the idea which so generally exists in England, about the success which has attended the christianizing and civilizing the Indians. Whereas I firmly believe every person of sound mind in this country who is disinterested in their conversion, and who is acquainted with the Indian character will agree,

1st. That the attempt to make farmers of the Red men has been, generally speaking, a *complete failure*.

2nd. That congregating them for the purpose of civilization, has implanted many more vices than it has eradicated; and consequently,

3rd. The greatest kindness we can perform towards this intelligent, simple-minded people, is to remove and fortify them as much as possible from any communication with the Whites.

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I need hardly observe that I have thus obtained for her Majesty's Government from the Indians an immense portion of the most valuable land which will undoubtedly produce at no very remote period more than sufficient to defray the whole of the expenses of the Indians and the Indian department in this province.

On the other hand, as far as regards their interest my despatch No. 70, will explain the arguments I used in advising them to retire and fall back upon the Manitoulin and other Islands in Lake Huron, the locality being admirably adapted for supporting them but not for White men. Still it may appear that the arrangement was not advantageous to the Indians, because it was of such benefit to us; but it must always be kept in mind, that, however useful rich land may be to us, yet its only value to an Indian consists in the game it contains: he is in fact lord of the manor, but it is *against his nature to cultivate the soil*—he has neither right nor power to sell it. As soon therefore as his game is frightened away, or its influx or immigration cut off by the surrounding settlements of the Whites, his land, however rich it may be, becomes a "rudis indigestaque moles," of little value or importance, and in this state much of the Indian property in Upper Canada at present exists.

For instance, I found sixteen or eighteen Moravian Indians living on a vast tract of rich land, yet from absence of game, almost destitute of every thing, several of the men drunk, nearly all their children half castes, the high road through their territory almost impassable, the white population execrating their indolence, and entreating to be relieved from the stagnation of a block of rich land, which separated them from their markets as completely as if it had been a desert.