

hood) perish, or rather rot in numbers by consumption, while, 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. Producing deaths by consumption, it has more than decimated its followers, and under the pretence of eradicating from the female heart the errors of a Pagan's creed; it has implanted in their stead the germs of christian guilt.

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 among 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 of 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 an attempt to make Farmers of the Red men has been, generally speaking, a complete failure.

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

3d. That the greatest kindness we can perform towards these intelligent, simple minded people, is to remove and fortify them as much as possible from all communication with the Whites.

Having concluded the few preparatory observations I was desirous to make, I will now proceed to state what negotiations I have already entered into with the Indians, and what is my humble opinion of the course we should adopt, as regards their Presents, and the expenses of the Indian Department.

At the Great Manitoulin Island in Lake Huron, where I found about 1500 Indians of various tribes assembled for their Presents, the Chippewas and the Ottawas at a General Council held expressly for the purpose, made over to me 23,000 Islands. The Saugeen Indians also voluntarily surrendered to me a million and a half of acres of the very richest land in Upper Canada. For the details attending these surrenders, see my Despatch to your Lordship, No. 70

On proceeding to Amherstburgh, I assembled the Hurons, who occupy in that neighborhood a hunting ground of rich land, of six miles square, two-thirds of which they surrendered to me, on condition that one of the the said two-thirds should be sold and the proceeds thereof invested for their benefit.

The Moravian Indians with whom I had also an interview, have likewise agreed for an annuity of £150, to surrender to me about six miles square of black rich land, situated on the banks of the Thames River.

I need hardly observe that I have thus obtained for Her Majesty's Government from the Indians an immense portion of most valuable land which will undoubtedly, produce at no 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 regards their interests, 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 families of 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.

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 civility 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 tal in their operation as the bayonet itself.

It is impossible to teach the Indian to beware of the white man; for it seems to be the instinct of his untamed 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 himself the prey of his white brother.—