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# FACTS

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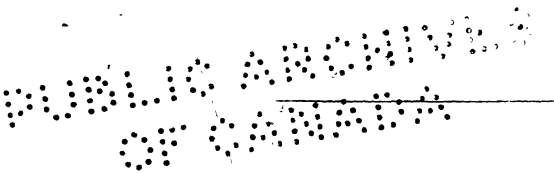
## CANADIAN INDIANS,

PUBLISHED BY DIRECTION OF

The Aborigines' Committee,

OF

THE MEETING FOR SUFFERINGS.



LONDON:

HARVEY AND DARTON, GRACECHURCH STREET.

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# FACTS

RELATIVE TO THE

## CANADIAN INDIANS.

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THE ABORIGINES' COMMITTEE of the MEETING FOR SUFFERINGS has continued to direct its attention to the situation of the Indians of Canada, and has availed itself of various opportunities to plead their cause with members of the Government. In the last pamphlet published by the committee, will be found the memorial which the Meeting for Sufferings, at the suggestion of the same committee presented to Lord Durham. The subject was likewise brought before the attention of Lord Durham's private secretary, Charles Buller, M. P.; and it was confidently hoped that these efforts had proved successful in arresting the progress of Indian expatriation, to which the treaty of Sir F. B. Head had given increased activity. Subsequent information has renewed the most serious apprehensions respecting the fate of these Indians. The committee has therefore thought it right to print for circulation through the Society, some recent documents and statements, calculated to awaken a more lively interest in their behalf. They likewise present a brief narrative of the case of the Indians, by which the circumstances of their present situation may be readily understood. The committee is fully persuaded that it is the immediate and imperative duty of those who are concerned for the preservation of this interesting race, to lose no time in seeking to gain from the executive government the most prompt execution of vigorous and effective measures, by which the feeble remnants of once numerous tribes may be rescued from extinction, and the work of conversion and civilization, which has been happily commenced in various Indian settlements, may be encouraged and assisted rather than obstructed and counteracted.

It is believed that petitions in favour of the Indians in the British provinces of North America will be presented to the several branches of the Legislature; and it is hoped that the members of our Society, in different parts of the kingdom, will not be backward in uniting with their benevolent and influential neighbours in giving support to these and similar applications, and in endeavouring to diffuse, in the several circles in which they may be placed, such information on the subject as they may collect from the following pages, and from other authentic sources:

In the official report of Charles Buller, M. P., the private secretary of Lord Durham, printed in this session of parliament, it is stated that three millions of acres of fertile land have very recently been obtained from the Indians by the government. Hence it is obvious that the proceedings consequent upon the treaty of Sir Francis Head had not been arrested. Authentic private information, with which the committee has been made acquainted, confirms this fact, and represents the sale of the lands so acquired as still going forward. The printed report likewise shows that some of the lands which the government has thus offered for sale, had acquired, through Indian improvements, the value of more than £3 per acre. Of the mode in which land has been obtained from the Indians, the same report states, that, "In the return of granted lands accompanying this report (No. 13) are included appropriations made shortly after the termination of the American war, to Indians of the Six Nations, who had abandoned the old seats of their tribe to establish themselves in the province, under the protection of the English crown, as well as some smaller blocks of land, which were reserved for the Indians of other tribes, out of the cessions made by them of the land which they had formerly occupied. The land appropriated for the use of the Six Nations' Indians consisted chiefly of 570,000 acres of fertile and advantageously-selected land, lying on each side of the Grand River, from its mouth to its source. At the present time, according to the statement of Mr. Jarvis, agent for the Indians, they do not possess, in round numbers, more than about 200,000 acres; I believe the precise amount is 187,000 acres. Of the manner in which the large portion they have alienated was acquired by the individuals into whose hands, as it is stated by Mr. Radenhurst, it passed with the sanction of the government of the colony, and nearly the whole of whom were connected with that government, I could not obtain any testimony upon which I could feel myself justified in relying. It is, however, certain that the consideration paid for it was for the most part of merely temporary benefit to them. The government, under whose guardianship the Indians were settled, and whose duty it should have been to provide efficient securities against any improvident grants, by which a provision, intended to be permanent, might be disposed of for inadequate or temporary returns, would seem, in these instances, to have neglected or violated its implied trust. To the extent of this alienation the objects of the original grant, so far as the advantage of the Indians was concerned, would appear to have been frustrated by the same authority, and almost by the same individuals that made the grant. I have noticed this subject here for the purpose of showing that the government of the colony was not more careful in its capacity of trustee of these lands, than it was in its general administration of the lands of the province."

It is by no means easy to obtain satisfactory and full particulars respecting the condition of the Indians who have become dispossessed of their lands; but it is well known that it is felt by them to

be a very serious grievance. Many have gone into the territories of the United States, notwithstanding their long-standing hostility to that government, and the unpromising expectations which the change held out to them.

Several months have passed since a correspondent of the Meeting for Sufferings, in England, applied to a correspondent in Canada, for particulars respecting the treatment of the Indians; but the reply, which was only recently received, is very void of information on these points. The writer, William Rooke, merely says, "We have received a good deal of information on the subject; but it does not reach your enquiries. I do not know that any friend could take a more profitable journey, than to visit these poor people."

The following is an extract from a recent letter from John Sunday, a native Indian missionary, well known to several friends in England, to Sir Augustus d'Este, one of the warmest friends of the North American Indians.

*Extract of a Letter from John Sunday to Sir Augustus d'Este.*

"Dear Brother,

"I was very sorry when I saw the Lake Simcoe and Cold Water Indians wandering about from one island to another, as the white people have dispossessed them of their lands. When they saw me they enquired whether the order to go away from their lands is from England. I told them that this order is unknown in England; and after I read your kind speech to them their troubled minds were greatly relieved. The head chiefs, Yellow Head, John Assance, Asse-nauk and Wage-mahkang, of French River, and Shen-quakonce of St. Marie, send their hearty and sincere thanks for the kindness you give them. The Indians of Aldersville, I am happy to say, are yet sincere and faithful in serving the Lord, not weary yet in well-doing. So at River Credit, Muncy Town, St. Clair, Sauggeeng, Cold Water, Lake Simcoe, St. Marie, Lake Superior, and Rice Lake, and other places. Dear brother, the Christian Indians are as sincere in cultivating their clearings as they are in serving the Lord. Colonel Jarvis, superintendent of the Indian affairs at Toronto, visited us (at Aldersville) last fall, and took a short survey of our village, and seeing so much clearing done in the place, he enquired how long since we settled here; and he was surprised to hear that in eighteen months so much improvement had been done by Indians, and, before he left us, he declared he was very glad to see the Indians desirous of being farmers. They raise considerable wheat, corn, potatoes, and vegetables of every kind, which we never did in our pagan state.

"We have been called out by the authorities to assist in repelling any invasion from the rebels; for we are very sure we would be the most miserable creatures in the world if the British government would happen to give place to a republic. We do not know whether this country will be taken or not. I had the pleasure of seeing

Mr. John Bull in England. His very big head, his long horns. I think, if he moves his head, it will do a great deal; but we hope the Lord will again help us with his interposition, and give us peace. The Indians have all joined with me in shaking hands with our English friends: we shake hands with them from the bottoms of our hearts—those who are interested in the cause of the poor Aborigines of this country.

“I hope the good people in England and Canada will still think of the poor wandering people of the wilderness, so that hundreds, instead of a dozen or two, may be taught useful things.”

The *Christian Guardian*, a Canadian newspaper, conducted by the Wesleyans, contains various interesting particulars respecting the affairs of the Indians, and relates the lively interest with which they look to England for the redress of their wrongs, and for assistance in promoting their advancement. The opinion of the present governor, Sir G. Arthur, and the reports of interviews between P. Jones and Lord Glenelg, cheered them with hope. Though they have always looked up with veneration and strong attachment to the king of England, whom they have regarded as a father, the announcement of expected succour from the Queen's government made them rejoice in the idea that they were to find a mother in Queen Victoria. The following extract, from a late letter from Peter Jones, which was also addressed to Sir Augustus d'Este, is not only a proof of their deliberate attachment to the British interests, but shows with what correct feelings and views they are looking to this country for assistance.

*Extracts from Peter Jones' Letter to Sir Augustus d'Este.*

“I hope no more attempts will be made to separate these colonies from the mother country. All the Indians have been commanded by the Lieutenant-governor to hold themselves in readiness, in case their services should be required for the defence of the province.

“We are more and more convinced that, in order to raise the Indian character, manual-labour schools must be established amongst them. Could not our Quaker friends, in London and the vicinity, do something towards supporting such a school at this mission? Ever since the days of William Penn the Society of Friends have been warm friends to the red men of the forest, and the Indians to this day respect the white men who wear the broad-brimmed hats. The Indians themselves are willing to contribute out of their scanty means for such an object. If the Quakers felt disposed to assist in the support of such an institution, I should feel great pleasure to report to them, from time to time, of the progress the children might make in their education, and in the attainment of useful trades.”

The same intelligent Indian read to a member of this committee a very able address, which he had drawn up for presentation to the British government. It appeared to have wholly emanated from



himself and his brethren, and its object was to solicit that the Canadian Indians might be recognized as British subjects, and be admitted to full participation in the rights and privileges of Britons. Although the concession of these points would not only be the most important measure which could be adopted for the security and elevation of the Indians, but would also set such an example of the recognition of the rights of the Aborigines as would mark an era in the history of the coloured races, the address containing this petition was never presented, because some of Peter Jones's friends believed that the request was not in all respects advisable at that time.

Another proof that the Canadian Indians are capable of understanding the advantages to be derived from the possession of their civil rights, is seen in the fact, that the insurgents offered them this boon, for the purpose of tempting them from their allegiance. It also shows that, it must be impolitic as well as unjust to withhold these rights from the natives.

The United States Indians have manifested a similar desire to obtain the recognition of their civil rights. A recent American paper states that the Brotherton Indians in Wisconsin are seeking permission to become freeholders and citizens.

So lately as the 18th of third month last, the Rochester Advertiser announced that one of the Seneca Indians, who had received a classical education, and passed through a regular course of legal studies; and been admitted to the bar in the supreme court of New York, and the circuit court of the United States, and had resided some years at Buffalo, tendered his vote at the late charter election, but it was refused.

It is important to refute the assertion, repugnant at once to reason and humanity, that the Indians, as a race, are incapable of civilization and unfit to be made partakers of civil rights. The character, conduct, and letters of Peter Jones, the progress of John Sunday, an Indian of pure blood, who taught himself to read after the age of thirty, and has become a zealous and able missionary to his people, and the fact that Indian youths have carried off the first prizes in the Wesleyan College in Upper Canada, would seem sufficient to prove how unfounded is the charge; yet the following extracts, in proof of Indian capability, may not be useless, and cannot be read without interest.

*Extracts from the private Journal of Dr. Foville, while on a Tour with the Prince de Joinville.*

“About eight o'clock we perceived the City of Buffalo, situated towards the eastern extremity of Lake Erie. Buffalo is seen from a distance. The steeples, covered with zinc, sparkle in the sun. We soon disembarked, and we could then more closely admire the city, the elegant and new houses of which indicate its youth. At ten o'clock we went with the prince in a carriage to visit some Indians settled some miles in the country. We met on our road a consider-

able number of these men, clothed something like our peasants; but their red skin, their characteristic features, their dark, straight and shining hair will not admit of their being confounded with the men of any other race. Each time that we met a new group, or another individual of this family, we were struck with the great analogy which exists between their physical character and that of the Indians of Guiana, whom we have visited in their undisturbed forests, on the banks of the rivers of South America. The route which we are following separates fields cultivated by men of the red race. In seeing the country in such a state of cultivation, we can easily believe what we have been told in favour of the intelligence of these Indians. These men have schools and churches, and show an aptitude to excel in all respects. We went into one of their houses. We found it neatly kept. The inhabitants received us with politeness. The prince bought some moccasins of soft leather, ornamented with a border not devoid of elegance. Each of us wished to take with him something which might recall the recollection of his visit. We paid for our purchases with French money. The Indians know very well the value of this money, so as to calculate how much was required to equal the sum demanded in American currency. All they said to us was well expressed. I have never seen any European farm where the dairy was kept more neatly than the one adjoining the house into which we went. In the afternoon we heard from the French settled at Buffalo great praise of these Indians. On another occasion the son of our illustrious Guy Lussac assured us that, during a residence of some months amongst the men of the red race, he had found in them excellent moral qualities, and great intelligence. Must we not with these data believe that they are called to partake of the benefits of the civilization which the European races have transported into North America? Such is not the condition which the government of the United States is now preparing for them. In spite of themselves the land which they cultivate is bought, and these unfortunate people are embarked on the lakes, and then on the Ohio and Mississippi, to go into the remote regions of the west, to seek a new soil, which they are permitted to occupy till the progress of the European race drives them still further back and completes their extermination."

*Extract of a Letter from B. A. Simon, Widow of the late benevolent Erasmus Simon, addressed to Dr. Hodgkin.*

"Having visited the Aborigines entirely unconnected with any society, and on our own resources, and having fixed our residence in the country of the Onondago reservation; we announced our intention to educate such youths as should be entrusted to our care by the surrounding remnants of the once powerful Wyandots, Tuscaroras, Senecas, Mohawks, Oneidas, and Onondagos, who, at an early period, branched off from the central seats of government, and established themselves on that territory, extending from New York to the great

lakes on the borders of Canada. We felt that there was on the part of the Indians, on the one hand, an earnest desire to have their children instructed in useful arts, whilst on the other, they dreaded that *alienation* and *self-seeking*, which they invariably found to be the result of sending their youths to the seminaries of the United States. The design of my husband in adopting into our family such children as they were willing to offer for a course of instruction, founded on different principles, was more especially to prove to the Indians that '*religious instruction*' no more implied their becoming a divided people by enlisting themselves under the rival banners of conflicting names and creeds, than that the *education* of their youth implied estrangement from their own, and attachment to interests as foreign to their well being as individuals, as they were destructive of their very existence as a people.

"To say that the progress of the children kept pace rather with our wishes than expectation, would not be too much; since such was their aptness for study, clearness of perception, and vigour of thought and expression, as to lead us to conclude that the years of childhood are more profitably spent in storing up among the fields and forests such materials for future thought and application, as the analogies of nature supply, than can be obtained by overloading the memory with 'cut-and-dry' book-lessons within the walls of a school-room.

"And in no case was their genius for inductive knowledge more satisfactorily manifested, than in their correct apprehension of that sublime mode of instruction, which is wrapt up in the familiar forms of nature, as exemplified in the *parables* of our Lord. While of the *perceptive* portions of holy Scripture, it may truly be said, that having taken root in an honest and upright heart, 'it yielded the peaceable fruits of righteousness.'

"That elevation of mind which distinguishes even at this day the *unperverted* chieftains of this race, characterised, in a remarkable degree, the six lineages whose names have already been given. And it was impossible for any people to have a higher sense of their rights, as freemen, or a keener feeling of the manifold and increasing wrongs which the representatives of Christendom mercilessly heaped upon them. To these causes may chiefly be attributed that thrilling eloquence to which so many writers have borne testimony, and which even inadequate translation has not so defaced as to deprive them of their high reputation.

"An address delivered in council, in the presence of Sir William Johnston, who spent many years among the Mohawks, and was well acquainted with their language, shall be given as taken down by him. The subject of the address is one which has been as frequently the theme of patriotic indignation, as the usurpation of their soil and the extermination of their race, since the agency of ardent spirits has even outdone that of the sword in its destructive effects.

'Fathers, brothers, and countrymen,—we are met to deliberate upon what? upon no less a subject, than whether we *shall*, or shall

not be a people. I do not stand up, O countrymen, to propose plans of war, or to direct the sage experience of this assembly in the regulation of our alliances—your wisdom renders this from me unnecessary. The traitor, or rather the tyrant, which I arraign before you, O my people, is no native of our soil, but rather a foreign miscreant; an emissary of the evil power of darkness. It is that pernicious liquid which our *heartless* white friends have so artfully introduced, and so plentifully poured in upon us. O, ye Creeks, I thunder in your ears this denunciation, that if this cup of perdition continue to rule among us with sway so intemperate, ye will cease to be a people; ye will have neither heads to direct, nor hands to protect you. While this destructive poison undermines all your powers of body and of mind, with ineffectual zeal the warrior's enfeebled arm will draw the bow or launch the spear in the day of battle. In the day of council, when national safety stands suspended on the lips of the hoary sachem, he will shake his head with uncollected thoughts, and drivel forth the babblings of a second childhood."

The writer of the foregoing testimony to the capabilities of the Indians, takes a most lively interest in the fate of this abused people; and has collected a mass of interesting materials which it is hoped she will one day publish.

It has been injuriously represented that the Indians are wholly averse to adopt the habits of civilized life and second the efforts which are made to introduce the arts and education amongst them. The foregoing extracts from Peter Jones's and John Sunday's letters, are directly opposed to this assertion. Sir James Kempt says, "that the Indians are generally desirous of learning to read and write, but that, from the inadequacy of the salary hitherto allowed to the schoolmasters of the department, (£8. 11s. 5d., sterling,) no persons competent to the duties of the situation have ever retained it for a sufficient length of time to be of material service in their education." In the same document he says, "An effort to promote the disposition amongst the Indians to assume the habits of civilization, which are now said to prevail, is but an act of retributive justice; for we are surely bound to afford them every reasonable facility and assistance in obtaining the means of existence, which they are rapidly losing by our encroachment upon the lands from which they were formerly derived." General Darling says of the Mohawks, "In earnest of their desire to profit by the labour of their minister, they have readily agreed, on my recommendation, to allot 100 acres of land to each school that may be formed on the Grand River under his direction.

"I submit, with all deference, whether it is not worthy the liberality of the British Government to encourage the disposition now shown generally amongst the resident Indians of this province, to shake off the rude habits of savage life, and to embrace Christianity and civilization.

"It appears to me that this would not be attended with much expense. A small sum by way of salary to a schoolmaster wherever a school may be formed, say four or five in the whole, a trifling addition to the salary of the present missionary, who is paid by a society, and of a second if appointed, which I believe is contemplated by the Lord Bishop of the diocese; and some aid in building school-houses.

"There are Chippawas who have prayed urgently for a missionary and schoolmaster to be sent amongst them."

It must be observed that these statements of Sir J. Kempt and General Darling were made as far back as the year 1829, and there is reason to believe that the desire, on the part of the Indians, to receive the benefits of civilization are in proportion to the progress of their conversion to Christianity, and to the increasing inadequacy of their former modes of subsistence.

The employment of the Indians as irregular troops has been one of the most fruitful sources of mischief to them, as well as of disgrace to the British nation. It has occasioned them a fearful destruction of life and loss of territory, it has fostered their worst passions, and it has rendered war at all times antichristian and inhuman, peculiarly savage and barbarous. It is greatly to be regretted that so recently as the late insurrection, the Indians have been called out as a military force. The following interesting anecdote, which was communicated to Sir A. D'Este by a British officer in Canada, shows that even in the treatment of their enemies, they are no longer the cruel savages which they have been represented, and that their fidelity is equalled by their address and moderation.

"At no great distance from Montreal, (at a spot called Cang-na-wa-ga,) is a settlement of Indians; they form a part of the five nations; these were among the earliest of the red race who entered into the Christian fold.

"At the breaking out of the late rebellion in the Canadas, a party of insurgents of the lower province thought that it would be a clever thing by guile, or by force, to obtain the arms which were well known to be in the possession of the Indians of Cang-na-wa-ga. A party of rebels, consisting of upwards of one hundred men, undertook its accomplishment.

"The day selected for carrying their plan into execution, was the 4th of last November, (1838.)

"It was early upon a Sunday morning when the inhabitants of the village, congregated in their church, were occupied in the reverential duties of the day, that a young Indian, with an elastic but noiseless step, entered at the door of the sacred building, moved rapidly to the officiating minister, and whispered with earnestness in his ear. The minister informed his congregation that there was a large body of men, of very questionable appearance, occupying the wood immediately adjacent to the village, and that they must be quick and arm, so as to be prepared for whatever might happen. The Indians left their church, seized their rifles, and in a few

minutes were assembled around the flag-staff, which stands in the centre of their village.

"The chief hastily reconnoitred, and soon determined that, under existing circumstances, it would not be advisable for him to begin hostilities, the wood which surrounded their village being in the possession of their more than questionable visitors. He determined therefore, if possible, to draw them from the advantage of their covert into the more open space afforded by his own village; to this end he dispatched five of his young men *unarmed*, ostensibly to inquire what were the intentions of the Canadians, who came in such numbers and with arms. The answer was, 'We come to borrow the arms of the Indians of the five nations, for the purpose of attacking and of taking La Prairie; and if the Indians refuse the loan we must have a fight for them.'

"The young Indian who was spokesman upon the occasion rejoined, 'We are but children; come into our village and speak with our chief.'

"The Canadian insurgents, to a man, acted upon the proposition, and in a body hurried towards the village.

"As the Canadians entered the village on one side, the Indians, who had been instructed by their chief, quitted it, in two bodies, on the other, separating to the right and to the left.

"The Canadians having arrived at the open space, which is in the centre of the village, approached the dwelling of the chief, and demanded from him the loan of the arms. At this moment a shrill whoop was heard to ring through the adjacent forest: it was the signal by which the chief was to learn that his orders had been effectually completed by the extension of the two bands, so as to surround their own village. The chief then said, 'The arms for which you ask were given to us by our great father, the King. We will only part with them with the last drop of our blood. You heard that whoop—my young men are all around you—there is no escape—you are my prisoners. I do not wish to shoot you down, nor will I, unless you pull the first *trigger*. But you must surrender—*lay down your arms*.'

"It was soon made evident to the Canadians that what the chief had said was true; that they had blindly come into his trap, and were irremediably in the power of the Indians, without one chance of escape.

"Under such circumstances nothing remained but to submit; they accordingly did so, and were marched into Montreal prisoners, and by *the Indians*."

The letters from Peter Jones and John Sunday, from which quotations have already been given, show, that the Indians have been generally called on for military service; and it ought to be observed that, objectionable as this course is in itself, there are circumstances connected with it which increase its hardship as respects the Indians. Whereas the militia service required of the white residents in the province falls on only a small proportion of the males capable of

bearing arms, this call is general to all the Indians of this class, which must render the service not only oppressive and injurious to their struggling settlements, but must expose their already diminished population to a very disproportionate risk of life. The white population are called upon to give their quota of service as a part of the terms on which they receive the protection and privileges of the state; but with regard to the Indians, military service does not confer the same privileges. In former times land was held immediately from the crown, in return for military service, and this service was partial and for a limited period; but, in the case of the Indians, their unlimited service is requited by depriving them of their possessions.

The payments and presents which are given to the Indians, professedly in exchange for their land and in requital for services, are, for the most part, made in such a form as to be of little advantage to them. Not only are the articles themselves often objectionable, but they are given to the Indians at so great a distance from their homes that the expense and loss of time incurred by the journey are a serious evil. Intoxication is encouraged by the festivity promoted at the distribution of the payments. Many articles which might be serviceable are disposed of to iniquitous traders, who make a point of attending on these occasions, and it forms a subject of just complaint by Sir F. Head, that the stores on the American frontier are to a considerable degree supplied by articles thus obtained from the Indians. This abuse cannot, however, justify the reduction of the payments, which he proposes, but should lead to a prompt reform in the mode of making them. John Sunday informed a member of the committee that, after a distribution of this kind, at which some of the Indians were desirous of carrying home their quotas in specie for future use, they had the mortification to find that all their dollars were counterfeit: he did not attribute this fraud to any official individuals, but to the artifice of the accompanying traders, who obtained this result by a combination of exchanges.

In the pamphlet last issued by the committee various particulars were given respecting the compulsory removal of the Indians from the territories of the United States. By the treaties there referred to, notwithstanding their oppressive and injurious character, a certain payment for the ceded territory was stipulated for, and an average price of about two-thirds of a dollar per acre was agreed to by Congress. This land, it should be observed, consisted of much fertile, improved, and favourably situated territory, whereas the lands to which the Indians are expelled are not only badly situated, in a far western yet inland position, but a considerable part of them is stated to be perfectly barren, and incapable of affording subsistence for man; yet the average price of the land to be thus given in exchange is valued to them at considerably more than a dollar per acre. Revolting as the terms of this contract must unquestionably appear, they are liberal when compared with those which our Government has sanctioned with regard to our confiding Indian allies.

No one disputes the unbounded confidence and warm attachment of the Indians to the British Government and interest. They have ever looked up to the king of England, whom they have been taught to regard as their great father across the waters. It would be difficult to find words by which their attachment and their confidence could be better expressed than those which Sir F. B. Head himself employed, in the very despatch in which he announces to the colonial secretary the unequal bargain which he had made with the same people. "Their attachment to our sovereign," he says, "amounts almost to veneration." "When we see the sun rise in the east," said a warrior at the great council which Sir F. Head held with the Indians, "it is our custom to say to our young men, There is our great father; he warms us, he clothes us, he gives us all we desire." Sir F. B. Head also says, "The fate of the red inhabitants of America, the real proprietors of the soil, is, without any exception, the most sinful story recorded in the history of the human race: and when one reflects upon the anguish they have suffered from our hands, and the cruelties and injustice they have endured, the mind, accustomed to its own vices, is lost in utter astonishment at finding that in the red man's heart there exists no sentiment of animosity against us, no feeling of revenge; on the contrary, our appearance at the humble portal of his wigwam is to this hour a subject of unusual joy. If the white man be lost in the forest, his cry of distress will call the most eager hunter from his game; and, among the tribe, there is not only pleasure but pride in contending with each other who shall be the first to render assistance and food." He likewise remarks that "it must be recollected that in our wars with the Americans we gladly availed ourselves of the services of the Indians, whom invariably we promised we would never desert." It seems that in our treaties with the Indians very little regularity has been observed, since, again to use the words of Sir F. B. Head, on our part little or nothing documentary exists; "the promises which were made, whatever they might have been, were almost invariably verbal; those who expressed them are now mouldering in their graves. On the part of the Indians the case is very different; they not only preserve the tradition most carefully in their tribes, but their string of wampum becomes a record even of the most minute details, and the fidelity with which they adhere to their duly solemnized engagements admits of neither question nor doubt." Sir Francis adds, "that an Indian's word, when it is formally pledged, is one of the strongest moral securities on earth: like the rainbow it beams unbroken when all beneath is threatened with annihilation." Again, the "regular delivery of the presents proves and corroborates the testimony of the wampums, and by whatever sophistry we might deceive ourselves, we could never succeed in explaining to the Indians of the United States that their great father was justified in deserting them."

Notwithstanding their ancient title, by which the continent itself may be regarded as theirs in virtue of the treaties by which the possession of scanty reservation has been promised, on the pledge of



our national faith; and, notwithstanding their unlimited devotion to the British cause, the treatment which the Indians have received has been such as almost to justify the character given of it by the late governor, when he says, in the words already quoted, "that it is the most sinful story recorded in the history of the human race." Whilst in every period of their history their virtues have been the subjects of praise and admiration, it seems merely to have had the effect of tempting new adventurers to impose on the goodness of their nature. The success of every agent who has beguiled them into a concession of territory has prompted others to adopt the same pernicious course. The complaints and lamentations of the Indians are reiterated in vain, and in the British dominions, as well as in the United States, the injustice and enormity of these expatriations have been exposed to little purpose, whilst the most urgent remonstrances are of no avail with those who yield to the influence of the avaricious speculator in the coveted lands of the Indians. All travellers who have visited the Indian tribes, whether situated in the vicinity of whites, or wandering in the most remote depths of their forests, concur in describing their decline in numbers as rapid and universal, with the sole exception of those settlements in which the united blessings of Christianity and civilization have been conferred on the Indians who are eager to receive them. Some idea of this decline may be drawn from the following data.

Without entering upon the interesting story of the natives of Canada under the French domination, it is sufficient for our present object to state that even at the conquest in 1759, powerful tribes of Abenagua, Algonquin, Iroquois, Mississagua, and Huron Indians, occupied the country from below Quebec, to the furthest part then held by the French to protect their traders beyond Lake Erie. In 1721, Charlevoix, a high authority, estimated the population of some of the Algonquin tribes at 6000 souls, but they were then diminishing daily under the influence of spirituous liquors, diseases, and other causes. (*Charlevoix, History of New France, vol. iii. p. 189.*) It would seem, from the following extract from a British author, that the French have been less culpable than the English with respect to the introduction of intoxicating drinks amongst the Indians.

"It must be owned their diseases are few, and those chiefly arising from colds taken after drinking spirituous liquors, which they buy from the English, contrary to the wiser maxims of the French, who sell them none. The French esteem these liquors not only prejudicial to the constitution of the natives, but also to their trade, for as that depends on their hardiness, dexterity, and success in hunting, it must necessarily decline as these qualities are impaired. This is obvious also in point of fact amongst those Indians who have an intercourse with the English." See *Henry Ellis's Voyage of the Dobbs and California, p. 187.*

"Some of the tribes of the Iroquois, with whom the French had many disastrous wars, were then estimated at 60,000 souls (*Charlevoix ib. p. 203*); and the Hurons, who were settled in parts of Upper

Canada, were extensive agriculturists, and a denser population." (*ib.* p. 198.)

In 1759 the French colonists and traders amounted to about 60,000 souls, of whom a considerable number are believed to have been a mixed race, either illegitimate, or, in not unfrequent cases, sprung from marriages of French with Indians.

The peculiar injuries done to the Indians by both French and English exciting them to take part in wars in which they had no interest, but which aggravated all their natural passions, of a dangerous and warlike tendency, ceased in 1763. But at the same time, the English had no motives to conciliate them until the wars with the United States; and our general system was at least as mischievous to the Indians as that of the French. The result is a reduction of the Indian population of the Canadas, to 43,000, at the highest estimate; (*M'Taggart, Three Years in Canada*) viz. 15,000 for Lower Canada, and 28,000 for Upper Canada; whilst the white population has risen to more than 900,000 souls. The estimated native population of Lower Canada, in 1831, was 3,437 souls in 687 families.—*House of Commons' Papers, 1834., No. 617, p. 95.*

The exact number of all the above-mentioned tribes that received presents in Lower Canada, in 1828, was only 2,922 souls, being the supposed mass of the Indian population; in Upper Canada it was only 9457.—*Ib.* p. 23. It is certain, however, that from the distance and inconvenience of the situation in which the distribution is made, many Indians absent themselves. This result was contemplated by Sir F. B. Head, and looked to as the cause of economy from the amount of unclaimed payments.

Although the Indians have on different occasions given up valuable tracts of land, in consideration of some kind of payment, generally in the form of limited annuities, the price has been very inadequate, and the desire to gratify the British government has, perhaps, weighed with the Indians almost as much as the return which they were to receive. Hesh-ton-a-quet repeatedly assured a member of the committee that the large concession, to which his father was a party, at the close of the last American war, was made from a desire to please the king of England. Although Sir F. B. Head appears to have exaggerated the cheerfulness of the Indians, in parting with the land to him, as governor, yet it cannot be doubted that the readiness to yield greatly facilitated his striking that unequal and injurious bargain. It has been repeatedly stated that the Indians complain of the loss of their land, and that, when the white man desires it, he must have it. The letter of Hesh-ton-a-quet, which was published in the last pamphlet, proves at once their desire to hold, and their fear to refuse it. That artifice and force are both employed on the American side of the frontier, is fully shown in other documents contained in the same pamphlet, and the removal of some of the Saugeen and other Canadian Indians, seems to have also been compulsory.

It would appear, that though when ordered off their lands, they obey without resistance, they are earnest in using peaceable and legitimate means of obtaining redress and justice, so far as they possess the knowledge of such means. Within a comparatively few years, different deputations of Canadian Indians, unsuccessful in their attempts in the province, have come to this country to obtain what they conceived to be the due performance of treaties made between them and the British government. Hesh-ton-a-quet though brought to this country under a false pretext, was prepared to take advantage of the occasion to urge on behalf of his tribe the recognition of their right to a certain island. That recognition had been often sought, but was never granted, though the truth of the statement was not denied. John Sunday, when in this country, related the frequent but constantly fruitless attempts which he had made on behalf of his tribe to obtain the titles of their land.

It must be sufficiently obvious that this treatment is not only calculated to give to the Indians the offence and annoyance which Sir F. Head himself attributes to it, but that it must also increase that uncertainty of tenure, which both checks the disposition to make improvements, and prepares them to listen to proposals and persuasions to abandon their territories, although they have so much reluctance to do this, that they are ready, when able, to become money-purchasers of small plots of their ancient possessions.

It may now be proper to relate some of the particulars of the last acquisition of Indian lands, which has been made by the treaty of Sir F. B. Head. This treaty, and its results, have been repeatedly alluded to as a serious subject of complaint, and at the present time they constitute the most pressing grievance, which calls for the attention and remonstrance of all well-wishers to the Indian race.

Notwithstanding the generally unjust and injurious character of the conduct of the British towards the Canadian Indians, several of those in office, both at home and at the provinces, have been actuated by kind, benevolent, and wise considerations in regard to them. Sir George Murray, Sir John Colborne and Sir James Kempt, merit, in an especial manner, to be respectfully and gratefully remembered, for their exertions on behalf of the Indians. But although such extensive tracts of land had been obtained from these Aborigines, for much less than their value, and though their services had been long continued, faithful, and most ruinous to themselves, an idea seemed to prevail in this country, if not in Canada, that too much was given to them. The expenses of the Indian department were greatly complained of. That there existed great abuses, in the application of a large portion of the sums which passed through that department is not doubted, and that the little good which the Indians derived from that which was justly due to them, afforded grounds for complaint and reform is not to be disputed.

The obtaining of this very necessary reform, was neither the object

nor the result of the complaints which were made. Whatever were the precise words of the instructions, which went from this country, it appears from official printed reports, that orders were sent for the suspension of those very efforts on behalf of the Indians which form almost the only features in the case, which can be contemplated with anything like satisfaction.

The most important document in regard to this policy, is a message of Sir F. B. Head, to the legislature of Upper Canada, dated the 29th of January, 1838; and containing his despatches of the 20th of August, 1836, and others respecting the new systems substituted for that of Sir John Colborne and other officers, and Lord Glenelg's replies sanctioning the change.

The first despatch of Sir F. B. Head opens with the following paragraph:

"Your Lordship is aware that my predecessor, Sir John Colborne, *with a view to civilize and Christianize the Indians* who inhabit the country north of Lake Huron, *made arrangements for erecting certain buildings* on the great Manatoulin Island, and for delivering on this spot to the visiting Indians, their presents for the present year. The INSTRUCTIONS WHICH I RECEIVED FROM YOUR LORDSHIP TO COUNTERACT OR DEFER THESE ARRANGEMENTS, reached me too late to be acted upon; and on the 20th of November following, Sir Francis B. Head states that he had put a stop to the arrangement of Sir John Colborne at the Manatoulin Island."

It is not surprising, that with instructions of this kind from the colonial office, Sir F. B. Head should have employed his known activity and talent in endeavouring to reform the Indian department; but it is marvellous, that with the sentiment to which he gives expression in his despatches, from which quotations have already been made, he should have adopted the course which he did.

This course we give in his own words:—

"At the great Manatoulin Island, in Lake Huron, where I found about 1500 Indians, of different nations, assembled for their presents, the Chippewas and Ottawas, at a great council held expressly for the purpose, formally made over to me 23,000 islands. The Saugin Indians also voluntarily surrendered to me a million and a half of acres of the very richest land in Upper Canada. On proceeding to Amherstburg I assembled the Indians who occupy in that neighbourhood, a hunting-ground of rich land, six miles square, two-thirds of which they surrendered to me, on condition that one of the said two-thirds should be sold, and the proceeds thereof be 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 just obtained for His Majesty's Government, from the Indians, an immense portion of most valuable land, which will doubtlessly 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."

Sir Francis B. Head elsewhere says, that the islands referred to exceed in number 23,000. "Although formed of granite they are covered with various trees, growing in the interstices of the rocks, and with several descriptions of berries, upon which Indians feed. The surrounding waters abound with fish."

"Although I did not approve of the responsibility, as well as the expense of attracting, as had been proposed, the wild Indians north of Lake Huron to Manatoulin, yet it was evident to me that we should reap a very *great benefit* if we could persuade these Indians, who are now *impeding the progress of civilization* in Upper Canada, to resort to a place possessing the double advantage of being admirably adapted to them (inasmuch as it affords *fishing, hunting, bird-shooting, and fruit,*) and yet *in no way adapted for the white population*. Many Indians have long been in the habit of living in their canoes amongst these islands, and from them, from every inquiry I could make, and from my own observation, I felt convinced that a vast benefit would be conferred, both upon the Indians and the province, by prevailing upon them to migrate to this place.

"I accordingly explained my views in private interviews I had with the chiefs, and I then appointed a grand council, on which they should all assemble and discuss the matter, and deliberately declare their opinions. When the day arrived, I addressed them at some length, and explained to them, as clearly as I was able, their real interests, to which I found them very sensibly alive.

"The Indians had previously assembled to deliberate on the subject, and had appointed one of their greatest orators to reply to me.

"The individual selected was Sigonah (the Blackbird,) celebrated amongst them for having, it is said, on many public occasions, spoken without once stopping, from sunrise to sunset.

"Nothing could be more satisfactory than the calm, deliberate manner in which the chief gave, in the name of the Ottawa tribes, his entire approval of my projects; and as the Chippewas and Ottawas thus consented to give up twenty-three thousand islands, and as the Saugin also consented to give up a million and a half acres adjoining the lands of the Canada Company, I thought it advisable that a short, plain memorial should be drawn up, explanatory of the foregoing arrangements, to be signed by the chiefs while in council, and witnessed by the Church of England, Catholic, and Methodist clergymen who were present, as well as by several officers of his Majesty's government.

"I enclose to your Lordship a copy of this most important document, which, with a wampum attached to it, was executed in duplicate, one copy remaining with me, the other being deposited with a chief selected by the various tribes for that purpose.

"The surrender of the Saugin territory has long been a desideratum in the province, and it is now especially important, as it will appear to be the first fruits of the political tranquillity which has been attained.

"I feel confident that the Indians, when settled by us in the manner

I have detailed, will be better off than they were; that the position they occupy can *bona fide* be fortified against the encroachments of the whites; while, on the other hand, *there can be no doubt, that the acquisition of their vast and fertile territory will be hailed with joy by the whole province.*"

The dispatch received the following reply from the secretary of state for the colonies. It is evident that the judgment and benevolence, both of the Minister, and our late Sovereign, were completely deluded by the representations which were thus made to them.

*Lord Glenelg to Sir F. B. Head.*

"Downing Street, 5 October, 1836.

"I have received your despatch of the 20th August last, No. 70, reporting an expedition you had made in person to the shores of the Lake Huron, and the arrangements into which you had there entered with the various tribes of Indians. Assured of the vigilant humanity by which your conduct towards this helpless race of men, the survivors of the ancient possessors and lords of the country, could not but be directed, and conscious of the incomparable superiority of your means of forming a correct judgment how their welfare could be most effectually consulted, I have thought myself not only at liberty, but obliged, in deference to your opinions, to recommend for his Majesty's sanction the arrangements and compacts into which you entered; and influenced by the same consideration, the king has been graciously pleased to approve of them. *His Majesty, however, directs me to commend these tribes, in the strongest possible terms, to your continued care, and to signify his express injunction, that no measure shall be contemplated which may not afford a reasonable prospect of rescuing this remnant of the aboriginal race from the calamitous fate which has so often befallen uncivilized man, where brought into immediate contact with the natives of Europe, or their descendants.* Whatever intelligence or suggestions it may be in your power to convey, respecting the condition of these people, and the prospect of their being reclaimed from the habits of savage life, and being enabled to share in the blessings of Christian knowledge and social improvement, will at all times be received by his Majesty with the highest interest."

The extreme unfairness and injustice of the contract are so very palpable that they require no comment; but as the despatches of Sir F. B. Head are calculated to give an erroneous impression respecting the character of the Indians, and their readiness to become parties to his measures, and as they are likely to discourage attempts at conversion and civilization, it seems important to give extracts from the counter statements, which have been made and published in Canada by two highly respectable witnesses.

*Extract of a Letter to Lord Glenelg, relative to Sir Francis Head's Despatches on the Affairs of the Indians.*

"I have recently read Sir F. Head's despatches to your lordship on the affairs of the Indians. I claim, my lord, to know something of the habits and character of the 'red men' of this province, and the progress and effects of what Sir Francis sneeringly calls 'Christianizing and civilizing process' among them. I was the first stationed missionary at the river Credit, and was permitted to be the first instrument of introducing Christianity among the Lake Simcoe tribes of Indians. I have ate and slept in their wigwams; I have toiled day after day, and month after month, in instructing them in religion, horticulture, agriculture, domestic economy, &c.; have attentively, and with anxious solicitude, watched the progress of Christianity and civilization among them from the beginning. I believe I am individually as *disinterested* in their conversion as Sir Francis himself. I have had better opportunities of observation, though I cannot pretend to that acuteness which he arrogates to himself; and I do most unequivocally assure your lordship that every one of his statements (in the sense which he evidently wishes them to be understood) are *incorrect*, except his description of the Munedoolin Islands, in Lake Huron, and his admission of the nobleness of the Indian heart, and the injury he has sustained at the hands of the white man.

"I here make the broad assertion. The subject will be fully investigated at the approaching annual meeting of our ministers, and the result will be transmitted to your lordship. It is also probable, that petitions will be addressed to the House of Assembly at its next session, praying for a parliamentary investigation of the whole question. I humbly hope that your lordship will therefore suspend your judgment upon these most extraordinary of all state-documents, until the *truth*, and the *whole truth*, shall have been stated.

"In the mean time, as specimens, to apprise your lordship on one or two all-important points, I will just refer to Sir Francis's statement, *that the Indians readily consented to surrender the Saugeeng territory, and to remove to the Munedoolin Islands.*

"I can now state, upon the authority of the Rev. Mr. Stinson, (agent of the Wesleyan Missionary Committee, in London, and one of the Methodist missionaries to whom Sir Francis refers, as being present on the occasion,) that the facts of Sir Francis's negotiations with the Saugeeng Indians on those subjects, are substantially and in brief as follow:—Sir Francis wished the Indians to surrender the whole of that territory to him; they declined; he endeavoured to persuade them, and even threatened them, by telling them that he could not keep the white people from taking possession of their land; that they (the Indians) had no right to it only as a hunting-ground, &c. But the Indians were inflexible. They told him they could not live on the Munedoolin Islands, that they would not go

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



was called a few days since, in order to ascertain the comparative number of deaths during the last ten years, and during the ten years previous to their conversion. The deaths in every family during these two periods were ascertained as accurately as the memories of the older branches of each family would permit. The old chief stated the result as nearly as he could learn, that during the ten years immediately preceding their conversion, there were 300 deaths in his tribe; during the last ten years there had been from 50 to 60. This difference in the number of deaths during each of these two periods, the old chief feelingly ascribed to their becoming Christians. He said the Indians used to get drunk, some of them would fall into the fire and get burnt to death, some would freeze to death, some would starve to death, some would get killed in fighting with each other, some would die of consumption, from exposure to the heat and cold; many of the children would die of neglect, for want of food, and from the cold. Previous to the conversion of this tribe, they did not cultivate an acre of land; since their conversion, they have cleared from the forest, brought under cultivation and enclosed 820 acres of land; have grown the last year nearly 900 bushels of wheat and corn, nearly 1100 bushels of potatoes; 84 tons of hay, besides garden vegetables of various descriptions. They have 63 head of horn cattle, 110 pigs, 10 horses, 2 saw-mills, 200 shares in the Credit Harbour Company, have built several barns, and 20 houses, since the building of the first twenty houses for them by Sir John Colborne, and more acres of land are sown for the next season than they have ever had before."

*Remarks on the late Surrender of the Saugeeng Territory, and the general treatment of the Christian Indians, under the administration of Sir F. B. Head, Bart. K.C.H. &c. &c. &c., Lieut. Governor of Upper Canada.*

"My three preceding numbers were principally confined to the circumstances connected with the surrender of the Saugeeng territory; this will be more general in its character, and present facts which, however widely they may be at variance with the officially communicated opinions of Sir F. B. Head, are strictly true,—not being founded on mere supposition, hasty observation, or doubtful authority.

"It is due, however, to Sir F. B. Head to state, that the 'Indian settlement' from which I write, is *one* of those 'one or two trifling exceptions' which escaped the observation of his Excellency, when on his inspectorial tour of the province. It is therefore to be regretted, that he had not availed himself of an opportunity to give us a call before he made up so hasty, and, as I submit, so incorrect a judgment.

"The attempt to make farmers of the red men has not, as it respects this settlement, been a 'complete failure;' as the following facts may testify.

"Not quite four years have elapsed since the first in this tribe re-

nounced 'the errors of a pagan's creed.' Little had been accomplished previous to this, either by our 'friendship' or our 'philanthropy.' The 'simple virtues' of the red men shone forth in all their native lustre; and while drunkenness, and murder, and adultery, and every evil work abounded, one, who could with stoical vanity have declared himself 'disinterested in their conversion,' might have exclaimed with Sir F. B. Head, 'We have only to bear patiently with them for a short time, and with a few exceptions, principally half castes, their unhappy race, beyond the power of redemption, will be extinct.' Since that period, two hundred and fifty have been admitted by baptism into the Christian church. Of these one hundred and seventy-seven were adults. After deducting deaths, removals, &c., we have at present one hundred and sixty-one members of society. It may be here remarked, that many who have in this frontier station embraced the Christian faith are those who, although during the last war they bore arms under the British flag, have since that period generally remained in the State of Michigan, so that the houses which were erected under the direction of Sir John Colborne, the Indians' friend, (whose administration will be long remembered by the red man, but with very different feelings from those with which they contemplate that of Sir Francis,) were only sixteen in number; and when the number of families is compared with the improvement made, the public will be able to determine whether we ought to give up in despair our efforts to make the Aborigines an agricultural people.

"There have been cleared, and were under fence last season, not less than one hundred and forty acres of land which was heavily wooded. The rails were split, drawn, and laid up into fence by the Indians, with very little, if any, assistance or instruction from white men. And although the season was unfavourable to their corn and potatoe crops, and the late disturbances prevented them from providing, as they otherwise might have done, yet there are some who have Indian corn and potatoes on hand to supply their families; and they consequently consider themselves better off than they would have been in their former 'simple-minded' state, when living on the 'berries on which those Indians feed,' who 'have been in the habit of living in their canoes,' among the 'granite islands' of Lake Huron, or 'further to the North and West.' They are fully persuaded that their present location is preferable, inasmuch as it affords fishing, hunting, bird-shooting, and fruit, and also excellent corn, potatoes, oats and vegetables in abundance. The Indians own several black cattle and twelve horses. One of them killed five good hogs last autumn, and some others one or more each. Several barrels of fish, which were packed last autumn, have been sold to the merchants and others during the winter. Some who, when they became Christians, were from one to two hundred dollars in debt, now 'owe no man;' while their clean and decent appearance, and their sober conduct, declare most emphatically that our friendship and philanthropy have not altogether failed.

"Whether 'congregating the Indians in villages of substantial

log-houses' may be considered a 'lovely or beautiful theory, or whether what Sir F. B. Head declares to be an 'undeniable fact,' to which he so '*unhesitatingly*' adds his 'humble testimony, that as soon as the hunting season commences the men perish, or rather rot in numbers by consumption,' and that Christianity 'has more than decimated its followers!' may be determined by a perusal of the following statement of the number of deaths which took place respectively during the four years preceding, and about the same period since, the introduction of Christianity among this tribe.

*Number of Deaths during four years previous to embracing Christianity.*

Natural deaths, hastened in most cases by drunkenness and other vices	12
Died drunk	9
Killed by being stabbed, bruised, or otherwise injured by their associates, and in several instances by their own relations, in drunken quarrels	14
Burned to death by falling in the fire when drunk	2
Drowned when drunk	2
Poisoned by the Conjurors or Meedai, (persons frequently employed by the Pagans to avenge real or supposed injuries)	4
Insane through continued drunkenness, and eaten by wolves	1
Killed by accident when drunk	1
Killed by accident when sober	1
Died in childhood	1
Total	47

*Number of Deaths since embracing Christianity.*

Natural deaths	3
Total	3

"In preparing this statement, I have been careful to obtain the name of every individual; and should the almost incredible contrast lead any one to question its correctness, I can furnish a list with the names of the persons, and the places where the deaths occurred. With this statement before him, no person would doubt the truth of Sir F. B. Head's assertion, had it been applied to the *pagan* Indians, that they 'wither, droop, and vanish before us, like the grass of the forest in flames.' But who can for one moment acquiesce in the opinion of the same personage when he publishes in the ear of the noble secretary of state for the colonies, that '*civilization*, producing deaths by consumption, has more than decimated its followers.'"

Lord Glenelg having received these explanations, and being personally applied to by Peter Jones, John Sunday, and Robert Alder, the secretary of the Wesleyan Missionary Society, as well as by deputations from the Aborigines' Protection Society, and the Meeting for Sufferings, addressed a despatch on the subject to the Lieutenant-Governor, Sir George Arthur, in which he directed that some por-

tions of land should be secured to the Indians, "that an assurance should be conveyed to them, in the most formal and solemn manner, that her Majesty's Government will protect their interests and respect their rights in regard to the land on which they are settled." It has been shown in the early part of this pamphlet, that the just and humane instructions of that benevolent minister have not been carried into operation, and that irremediable evils are advancing under favour of this delay. It is to be feared that a bias in favour of the removal of the Indians still exists, both in the British Government in the United States; in consequence of the artfully inculcated doctrine, that they will be happier and safer when separated from the settlements of the whites. Friends, at least, may be aware of this fallacy when they remember how repeatedly the best hopes, encouraged by the progress of Indian improvement under the care of their brethren in America, have been damped, by the reiterated removals of these infant settlements. By these removals the Indians are placed beyond the reach and influence of their friends. Deprived of assistance and advice, they become the easy prey of the most unprincipled of the whites. A gentleman, long personally acquainted with the fur-trade; and who has penetrated into almost every habitable territory between the British settlements and the Pacific Ocean, asserts that there are no tribes nor spots which the white traders do not reach. There is, besides, much weight in the following remark, which is contained in a very recent expostulatory address of an enlightened and educated Indian, printed and published by Friends in Philadelphia.

"But there is one condition of a removal which must certainly render it hazardous in the extreme to us. The proximity of our then situation to that of other and more warlike tribes, will expose us to constant harassing by them; and not only this, but the character of those worse than Indians, those white borderers who infest, yes, infest the western border of the white population, will annoy us more fatally than even the Indians themselves. Surrounded thus by the natives of the soil, and hunted by such a class of whites, who neither fear God nor regard man, how shall we be better off than we are now?"

The committee of the Meeting for Sufferings, charged with the case of the Aborigines, refers Friends for further information to the publications of the Aborigines Protection Society; and, in conclusion, would earnestly press the subject on the close attention of their fellow-members throughout the country; and as the present is a very critical period as respects the future existence of the Indian race, they would repeat the invitation to aid the cause by numerous and urgent petitions in their favour.

THE END.

