

ABORIGINAL TRIBES.

(NORTH AMERICA, NEW SOUTH WALES, VAN DIEMEN'S LAND and BRITISH GUIANA.)

RETURN to several Addresses to His MAJESTY, dated 19 March 1834:—for,

COPIES OF EXTRACTS of all such REPORTS from the Governors or Lieutenant-Governors of *British Possessions in North America*, and of the Answers thereto, as may throw light on the present state of the Aboriginal Tribes resident in His Majesty's Dominions in *North America*, or in any adjacent Territories; and also upon the present state of the Indian Department in *Upper and Lower Canada*:

COPIES OF EXTRACTS of any DOCUMENTS which may throw light upon the conduct pursued by the Government in improving the condition of the Aborigines, through the medium of the Annual Presents:

COPIES OF EXTRACTS of any PROCLAMATIONS, ORDINANCES or other Legislative Acts promulgated in the Colony of the *Cape of Good Hope*, relating to the Aboriginal Tribes within the said Colony or in the adjacent Territories, with Copies of any Orders made by His Majesty, or any of His Royal Predecessors, respecting any such Proclamations, Ordinances or Laws; with Copies of the Answers returned to any such Despatches which may bear on the treatment of the Natives:

ACCOUNT of all MONIES expended in or appropriated towards the Religious Instruction or Education of such Aboriginal Inhabitants:

COPIES OF EXTRACTS of all DESPATCHES received from the successive Governors of the Colony of *New South Wales*, relative to the state of the Aboriginal Inhabitants in that Colony, or in the adjacent Territories, as to Religious Instruction; with Copies of the Answers to all such Despatches:

ACCOUNT of all SUMS of MONEY expended in promoting the Religious Instruction or Education of such last-mentioned Aboriginal Inhabitants:

COPIES OF EXTRACTS of all DESPATCHES received from the Lieutenant-Governor of *Van Diemen's Land*, and not already communicated to this House, in relation to the Aboriginal Inhabitants of that Island, and to the disposal of them; with Copies of the Answers returned to all such Despatches:

ACCOUNT of all SUMS of MONEY expended in promoting the Religious Instruction or Education of such last-mentioned Aboriginal Inhabitants.

(So far as relates to *North America, New South Wales, Van Diemen's Land and British Guiana*.)

Colonial Department, Downing-street, }
June 1834.

R. W. HAY.

(*Mr. Fowell Buxton.*)

Ordered, by The House of Commons, to be Printed,

14 August 1834.

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LOWER CANADA.

— No. 1. —

COPY of a DESPATCH from Lord *Goderich* to Earl *Dalhousie*.

MY LORD,

Downing-street, 14th July 1827.

I DEEM it very desirable that measures should be taken for ascertaining the precise expense of the Indian department, both in the salaries of officers, and in the amount of stores distributed to the Indians, with the view of effecting the reduction, and ultimately abolition of the establishment. With this view I have to direct that the heads of the department may receive instructions from your Lordship to confer with leaders or chiefs of the Indians, who are entitled to annual presents, either as subsidies to their tribes, being independant, or as rewards for past services as subjects, or as retaining fees in the nature of half-pay to those who have been employed in arms, or lastly, in the payment of lands ceded to His Majesty's Government, and to negotiate with them for the commutation of such payments into money, such commutation to be fixed in British currency, and to be payable in the description of coin most agreeable to the chiefs, and to be issued regularly either in quarterly, half-yearly or annual instalments, at the nearest military post at which an officer of the commissariat may happen to be stationed.

The officers of the establishment whose services may be discontinued will be superannuated on retired allowances proportioned to their length of service, and you will transmit a scale of retirement for my approbation.

The interpreters, and such officers as may be placed on half-pay, are to be considered as available at any future period when their services may be required.

I do not consider it necessary to fill up any vacant appointment, and officers who may hold acting commissions shall be entitled to enjoy the advantages of their former rank.

Your Lordship will understand that I only wish to call upon you in the first instance to supply such detailed information as to the mode of carrying this plan into effect as may enable me to send out to you definite instructions upon this necessary measure of public economy and improvement.

I have, &c.

(signed)

Goderich.

— No. 2. —

EXTRACT of a DESPATCH from Lord *Dalhousie* to Mr. Secretary *Huskisson*.

SIR,

Quebec, 22d November 1827.

I HAD the honour to receive a Despatch signed by Lord *Goderich*, and dated 14th July, containing instructions to report to him on various points respecting the establishment of the Indian department in this Government.

I have now the honour to report upon that Despatch, and the concluding clause guides me to represent to you my serious apprehensions of the consequences before I take any step to the communications directed in the former paragraphs of the Despatch.

The idea of proposing to the chiefs of tribes to convert the payment of presents, or other tribute to them, in money, would be received with the utmost alarm. Every man here knows that money to Indians is instantly spent in spirituous liquors; and the system adopted in making useful presents as payment was intended expressly to avoid temptation, and take away the means furnished to that dreadful state of brutal drunkenness, to which all Indians, men, women and children, give themselves. One of the most urgent and most constant prayers made to me by the chiefs is to remove the white men, tavern keepers, from their villages, and it has created great trouble, with much legal expense and difficulty, to do that in late years.

In addition to the dislike of the chiefs, His Majesty's Government would be loaded by the execration of the country, were they to pay in money to Indians the large sums due to them by bargain, or by custom long established. All the societies labouring for the moral and religious improvement of the Indians, would fly to His Majesty's Government to implore a recal of the order.

I need not seek for a multitude of such arguments which might be easily furnished. I think the proposed measure fully fraught with mischief to the Indians, no saving nor advantage possible to Government, and the future consequences of it dangerous in the extreme.

I have not therefore, Sir, authorized any intimation of the intention to be made to the chiefs; I have, on the contrary, desired that the utmost secrecy should be held on it by my military secretary, the only efficient officer, and the only acting in the department.

I now beg to call your attention to the papers I have thought it proper to enclose for the further explanation of this subject.

The statement required of the precise expense of the Indian department and the presents made annually, is now enclosed; I have added to it a memorandum of the comparative expense, when I assumed this government in 1820, by which I wish to shew that I have studied by every practicable means to cut down the expenses, and that these are immensely reduced since the close of the war. I do not think it can be further reduced, but it ought to be made more efficient by more active officers, and if that be not done I am certain that the greatest confusion and serious difficulties will ensue.

My Lord Goderich looks forward to the abolition of the establishment. I most respectfully submit that that is impossible, so long as the Indian tribes continue to be warlike in their ideas and recollections. Insignificant as are some of the tribes now in Lower Canada, civilized and accustomed to social life, there is not one of them that does not boast of the warlike days of their chiefs and warriors; even now the word warrior is assumed by every young man; he is trained up to it, and has a higher idea of the approbation of his chief, or the consideration of white men in that character of an active hunter or warrior, than he has of any other object, or use of his existence. If, Sir, that be the feeling of our peaceable tribes near us, what can be the feelings of those who are in no degree civilized, who live by war and hunting, who, proud and independent, and ferocious, disdain the angry threats or frowns of white men, and who think no more of striking a man dead with their tomahawk, than they do of shooting their forest deer.

But savage as those distant tribes are, they have their treaties, their peace and war agreements, constantly in their minds; they would insist upon their presents established by long custom, and if not complied with on representation, they would do themselves justice to their own satisfaction, and we should soon find them most formidable enemies.

The papers of Lieutenant Gaston shew the desire of certain chiefs for the protection of the British in promoting their moral improvement, as well as their subsistence, and I would most earnestly recommend their prayer to the attention of His Majesty's Government.

I am afraid, Sir, I have enlarged too much on this subject, but it appears to me too serious a matter to be touched hastily, and there are so many arguments of wisdom and policy to affect the consideration of it by His Majesty's Government, that I felt it my duty to say this much.

I conclude

I conclude by expressing my most humble but earnest advice; that this department, so far from being abolished, should be remodelled, and made more efficient to the extensive and important duties which are required in it. At present it is a weight upon me which I cannot undertake without an officer of rank and intelligence to assist me in my communications with the Indian tribes, whether distant or near me here.

I have, &c.

(signed)

Dalhousie.

ENCLOSURES.

EXTRACTS from a DESPATCH from Earl *Dalhousie* to Lord *Bathurst*, K. G.

MY LORD,

Quebec, 16th December 1822.

I HAVE the honour to report, that the peculiar nature and the very existence of this department does not admit of any very considerable immediate diminution of expense. Old customs have established claims in the minds of the Indians upon the bounty of their Great Father, as His Majesty the King of Great Britain is spoken of by them, which, if curtailed or broken off, would be considered a breach of faith unjustifiable in their eyes, and would assuredly be followed by consequences seriously to be avoided.

The Indians, however, are reasonable enough to acknowledge the propriety and justice of checking abuse and of regulating an economical system of issues, and to that extent I have taken pains to intimate my determination to adhere in future. The actual saving in the issues of presents can be ascertained only in the course of time, and will appear by the demands in annual estimates as we advance in regulating the actual numbers of the people and just right to their claim.

I am further of opinion, that our distant posts of Amherstburg and Drummond Island, or Sault St. Marie, (when the other is given up, as awarded by the Commissioners of the Boundary,) are most important to be maintained; that His Majesty's Government must follow the Americans as they extend their line to the westward, not only to protect His Majesty's frontier, but to maintain a connection with the numerous tribes of Indians in that region.

COPY of a LETTER from Sir *P. Maitland* to Major-General *Darling*.

DEAR GENERAL,

The Cottage, October 30th, 1826.

HEARING it the subject of conversation by men of character and well affected to the King's Government, that the remote tribes of Indians, the Socks, the Foxes and Kichapoos (in writing the above names I do not answer for the accuracy of my orthography) had, after the late issue of presents at Amherstburgh, returned to their country by no means satisfied, their chiefs even declaring in plain terms that they considered our faith broken in respect to them, and their friendship so little valued by us that they should have no inclination to renew their visits,—the matter seemed to me worthy of notice, and I felt desirous to get at the truth of the facts. I have learnt, on my visit to Amherstburgh, that this dissatisfaction really existed, and was occasioned partly by the diminution of the rations to the women and children; partly by a refusal from the officer of the department to subsist the tribes for a short period beyond the usual time, an indulgence which they solicited in order to enable them to recover, before their return, some horses which had been stolen from them during the delivery of the presents; and partly also by the want of some articles, usually issued, and which they appeared to consider only as a new instance of systematic reduction, although it proceeded, as I understood it was explained to them, from some accidental deficiency of supply. But you will readily understand that it is not easy to remove the unfavourable impressions which such circumstances are liable to produce on the minds of these Indians, who come many hundred miles in order to receive these pledges of our friendly disposition towards them, and who, from their remote situation, are more accessible to the Americans, whose interest and practice it is to place the worst construction on our dealings with them, whom they are bent on separating from their friendly relations with us.

The tribes in question were faithful to their connexion with us during the last war, and especially the Socks, the most warlike of those in our alliance. They

were assured in the strongest language at that period, that we would always receive them on the most friendly terms, and be found ready to meet their requests on all occasions. They appear, however, to have been satisfied till recently with the reception they have had, and with the presents they have received, and have answered all advances and insinuations by owning their contentment in the treatment they received from us, and their disinclination to detach themselves without cause from an old and steady connexion.

I have been induced to mention this matter to you because it seems to have been formerly a marked practice of our policy to preserve the friendship of these tribes, and it may, for any thing within my knowledge, continue to be so still. I inquired of Mr. Ironside if he had at all times the means of communicating with these tribes, and if it should be thought expedient to persevere in issuing their rations, according to the ancient custom, and to assure them, by permission of his Lordship the Commander of the Forces, that there was no intention of diminishing the beneficence of His Majesty towards them, whether such a course would satisfy them. To these questions his answer was decidedly affirmative, and on my asking whether such an exception in favour of these remote tribes would not be looked upon with jealousy by the other Indians, he said they would have no knowledge of it. I confess this appears to me to be tender ground, and I should be sorry to build upon this ignorance. The distance of the journey undertaken by the tribes in question is not less than five hundred miles, and having the same to retrace, it is natural that we should desire to render their return as comfortable as possible; and nothing perhaps could more contribute to this object than any surplus they could manage to preserve from the subsistence issued during their stay at Amherstburgh; in this point of view, perhaps an exception in their favour might not be considered as unreasonable. I wish to be understood as writing unofficially, and merely with a view of affording information.

I have, &c.

(signed) *P. Maitland.*

COPY of a DESPATCH from Lord *Dalhousie* to Viscount *Goderich*.

MY LORD,

Quebec, 11th July 1827.

I THINK it proper to lay before your Lordship a detail of circumstances which have recently occurred at the village of a tribe of Indians under allegiance to and protection of the British flag.

I must inform your Lordship, that for many years a sort of petty war has existed between the Indians at that village (St. Regis), part being British and part American subjects; the latter the most numerous, and of course most powerful.

By the decision, however, of the commissioners under the treaty of Ghent, to fix the boundary line on the parallel of 45° north latitude, the whole of the village comes within the British line, and the American Indians are therefore now intruders and disturbers of the peace on British territory.

The remedy I would beg to suggest is, that a stone or flag-staff should be erected on the line, and that American Indians be required to withdraw beyond it. In this, of course, I must solicit the interference of His Majesty's Government, that the proper communication be made to the Governor of the state of New York, with a view that a surveyor or commissioner on the part of that State be sent to meet the surveyor-general of Lower Canada on the spot, and thus put an end to disputes which will most certainly very soon lead to bloodshed.

I entreat your Lordship's early and serious attention to this subject.

I have, &c.

(signed) *Dalhousie.*

(Copy.)

SIR,

St. Regis, 15th June 1827.

I AM directed by the undersigned British chiefs of the St. Regis Indians to acquaint you, for the information of the Governor-in-Chief, that yesterday being the day appointed for celebrating the *grand fête de Dieu*, the Indians and chiefs

of

Mr. Chesley, Indian Agent.
St. Regis, 15th June 1827.
Mr. G. A. Wood.
Cornwall, 19th June 1817.

of the British part of the tribe did, as on former similar occasions, assemble in procession, bearing arms, and the flag of the British nation, accompanied with music, such as drums and fifes, and proceeded to form themselves into a line, to walk in procession around the village, at which instant they were headed by a number of American chiefs, bearing the American flag, with the spread eagle, brandishing swords of the same nation, and so proceeded to the door of the church, followed by a number of the same principles, with a full intent to enter the church in this order. The British chiefs remonstrated with them on the impropriety of their conduct, on so solemn an occasion, but to no purpose; they persisted in attempting to enter the church, when the British chiefs found it necessary to oppose them by force, which they did by placing themselves between the church door and the opposite party; they then retired, taking with them a drum belonging to the British Indians, and leaving these threats: that they would strip the church of one-half its furniture, deprive the priest of his salary, and defied, not only the British Indians, but the King their father, to prevent or deter them from their purposes; the whole affair was attended with so much violence, that the priest of the parish found it necessary to close the doors of the church, and stop the procession, which was postponed to Sunday next. The British Indians have solicited the protection of a company of militia for the occasion; the American Indians have expressed their determination not to allow the procession to go forward. Under these circumstances, and in the absence of Captain de Lorimier, they came to me to write what they call a petition to their father the Governor; but being unwilling to obtrude on his Excellency, I have thought more proper to give you this sketch, in hopes that you will see Captain de Lorimier, who is now in Montreal, who will probably make a proper representation of the matter. I trust that eventually something will be done to put a stop to the insults of these lawless Indians.

I have, &c.

(signed) *S. Y. Chesley.*

I, undersigned, certify, That all what is said in this letter is true, and that it will be very expedient to put a term to the pretensions of the American chiefs; what the Honourable Major-General Darling will fix, if he gives us the honour to come and pay a visit to our village, we will be glad of it.

(signed) *Jos. Vallé P^{tre} Miss.*

COPY of a LETTER from *P. A. Wood* to *G. M. Moundélet*, Esq. J.P.
Montreal.

DEAR SIR,

Cornwall, 19th June 1827.

THE subject on which I now address you must be felt with some interest, as it comes within your province. I have taken the liberty of stating to you, and through you, that I conceive there is a necessity of some effective measures or steps to be taken at your village of St. Regis, to prevent the occasional disturbance of the peace and assault, which appear to be passed by with impunity. On Thursday last there was a numerous collection of the inhabitants, both of this province as well as the lower, and from the adjacent villages in the United States, assembled at the village of St. Regis, for the purpose of witnessing the ceremonies of the day, so solemnly observed by your church; but repeated affrays (as I have been told) in the course of the day, which, together with a spirit of opposition, got up by the American party of Indians, did so much disturb the good order and harmony of the day, that the reverend gentleman presiding was under the necessity of putting off the usual ceremonies performed on that day, until peace could be restored.

A memorial has been forwarded to his Excellency the Commander-in-Chief, by a deputation of two Indian chiefs; this, however, alludes altogether to the intrusion of the American party of Indians.

I have, &c.

(signed) *P. A. Wood.*

MEMORANDUM on the INDIAN DEPARTMENT, submitted to his Excellency the Earl of Dalhousie.

It appears by inclosure to a letter from Lord Bathurst to Sir J. Sherbrooke, dated 31st August 1816, that the sterling value in England of Indian presents shipped to this country between the 1st January 1813 and 30th July 1816, was - - - - -	£.	s.	d.
To this may fairly be added 25 per cent., to cover freight, insurance, transport, &c., from England to Quebec, and thence to the ports in Upper Canada, where the chief issues were and now are made -			
TOTAL, Sterling - - - - - £.	325,892	8	4
Currency - - - - - £.	362,102	13	4
By a calculation made by Assistant Commissary-General Hare, the value of the Indian presents, issued in 1823, is stated at - - -	17,254	8	10
And in payment for lands - - - - -	4,039	19	9
TOTAL, Sterling - - - - - £.	21,294	8	7
In 1824 the amount of presents issued was - - - - -	20,644	14	1
„ in payment for lands - - - - -	4,007	10	-
TOTAL, Sterling - - - - - £.	24,652	4	1
The total demand for goods to be sent from England for 1828, on a high estimate of Montreal prices, is:			
For presents - - - - -	21,903	17	-
„ payment of lands - - - - -	5,107	10	-
£.	27,011	7	-
This estimate, being made on calculation of the Montreal retail prices, will bear a deduction of about 40 per cent. for charges and merchants' profit - - - - -	10,804	10	9
Leaving the probable nett cost about - - - - - Currency £.	16,206	16	2

Of these the gratuitous issues will probably be pretty much the same as in preceding years from 1823.

	Sterling.		
The amount of the Indian Department Establishment, in pay, pensions and allowances, for Upper and Lower Canada was, in the year 1815 - - - - -	16,187	14	10
The amount of salaries and pensions (exclusive of allowances, which are not stated), was, in 1820 - - - - -	8,559	-	5
Ditto - - - ditto - - in 1822 - - - - -	6,822	5	-
Ditto - - - ditto - - in 1827 - - - - -	6,460	14	4
The establishment of 1827 contains a fixed charge of pensions, retired salaries, &c., to the amount of - - - £.990 3 4			
To these should be added—			
Sir John Johnson - - - - - 1,000 - -			
Colonel de Salaberry - - - - - 200 - -			
	2,190	3	4
As these pensions can only be got rid of as the parties die off, I would propose their being removed from the list altogether, and a permanent arrangement being made for their payment by the Commissariat, on production of life certificates, or other satisfactory documents. The amount of these pensions being deducted from the pay list, will leave it at - - - - - £.	4,270	11	-
Subject to a further deduction of 20 <i>l.</i> for the schoolmaster (not now existing) at St. Francis, and the pay of Dr. Richardson (who cannot long survive), £.343. 14. 2. - - - - -	363	14	2
The total expense would then be, for the year 1828—			
Pay on the Establishment - - - - -	3,906	16	10
Pensions, &c. - - - - -	2,190	3	4
TOTAL - - - - - £.	6,097	-	2

		Sterling.		
		£.	s.	d.
It is worthy of remark, that in the year 1815, the Pension List		778	6	8
amounted to only				
Making the Pay List		15,409	8	2
	TOTAL - - £.	16,187	14	10

The foregoing memorandum will show that the expense of the Department has been gradually diminished during your Lordship's administration of the Government. It cannot be reduced lower (with any regard to efficiency), unless the restitution of Drummond's Island to the American Government may render some further changes practicable.

(signed) *H. C. Darling.*

Quebec, 10th. November 1827.

ESTIMATE of the probable EXPENSE of the PRESENTS required for the Supply of INDIANS in *Upper and Lower Canada*, for the Year 1828, calculated at the prices of the several Articles in *Montreal*.

QUANTITY and DESCRIPTION of ARTICLES REQUIRED.		PRICE of EACH.	AMOUNT in Halifax Currency.		
			£.	s.	d.
1,580	yards of Cloth - - - - -	at 10s. per yard -	790	-	-
2,185½	- ditto - Caddies - - - - -	- 5s. - ditto - - -	546	6	3
6,967½	- ditto - Molton - - - - -	- 3s. 3d. ditto - - -	1,132	3	7
5,114	- ditto - Ratteen - - - - -	- 7s. - ditto - - -	1,789	18	-
1,182½	- ditto - Stronds - - - - -	- 5s. 3d. ditto - - -	3,103	-	3
3,227	Blankets, of one point - - - - -	- 4s. - each - - -	645	8	-
2,541	- ditto - one and half ditto - - -	- 5s. - ditto - - -	635	5	-
2,195	- ditto - two - - - ditto - - -	- 6s. 3d. ditto - - -	685	18	9
6,322	- ditto - two and half ditto - - -	- 8s. 9d. ditto - - -	2,765	17	6
5,640	- ditto - three - - - ditto - - -	- 11s. 3d. ditto - - -	3,172	10	-
3,147	yards of Irish Linen - - - - -	- 2s. per yard - - -	314	14	-
21,411	- ditto - printed Calico - - - - -	- 1s. 4d. ditto - - -	1,427	8	8
19,261	- ditto - striped Cotton - - - - -	- 1s. 1d. ditto - - -	1,043	6	1
840	Silk Handkerchiefs - - - - -	- 48s. per dozen - - -	168	-	-
169	Chiefs' laced Hats - - - - -	- 10s. each - - -	84	10	-
314	plain - ditto - - - - -	- 4s. 6d. ditto - - -	70	13	-
5,594	ounces of sewing thread - - - - -	- 4s. per lb. - - -	69	18	6
74,178	yards of gartering or binding - - -	- 15s per gross - - -	386	6	10½
21,962	ounces of Vermillion - - - - -	- 5s. per lb. - - -	34	6	4½
12	pairs of Shoes - - - - -	- 4s. 6d. per pair - - -	2	14	-
8,201	Horn Combs - - - - -	- 3s. per dozen - - -	102	10	3
9,773	Shoe Awls - - - - -	- 5s. 9d. per gross - - -	19	10	3
5,150	Fire Steels - - - - -	- 25s. - ditto - - -	44	14	1
12,597	Butchers' Knives - - - - -	- 84s. - ditto - - -	367	8	3
16,324	Sewing Needles - - - - -	- 7s. 6d. p' thousand - - -	6	2	6
10,357	Hunters' Pipes - - - - -	- 3s. per gross - - -	10	15	9½
11,000	pounds of Tobacco - - - - -	- 1s. 3d. per lb. - - -	687	10	-
13,127	- ditto - Ball - - - - -	- 42s. per cwt. - - -	246	2	7½
39,348	- ditto - Shot - - - - -	- 42s. - ditto - - -	737	16	6
21,292	Flints - - - - -	- 10s. 6d. p' thousand - - -	11	3	7
5,150	Gun Worms - - - - -	- 36s. per gross - - -	64	7	6
46	pairs of Silver Arm-bands - - - - -	- 50s. per pair - - -	115	-	-
14,508	- ditto - Brooches - - - - -	- 25s. per hundred - - -	181	7	-
8,162	- ditto - Ear-bobs - - - - -	- 1s. 4d. per pair - - -	544	2	8
30	- ditto - Gorgets - - - - -	- 13s. 4d. each - - -	20	-	-
34	- ditto - Medals - - - - -	- 10s. - ditto - - -	17	-	-
512	Chiefs' Guns - - - - -	- 50s. - ditto - - -	1,280	-	-
314	Rifle - ditto - - - - -	- 60s. - ditto - - -	942	-	-
669	Common - ditto - - - - -	- 30s. - ditto - - -	1,003	10	-
582	Brass Kettles - - - - -	- 2s. 9d. per lb. - - -	400	2	6
611	Tin - ditto - - - - -	- 80s. per set - - -	244	8	-
1,205	pairs of Scissors - - - - -	- 7d. per pair - - -	35	2	11
216	Gun-locks - - - - -	- 6s. 6d. each - - -	70	4	-
580	Half Axes - - - - -	- 2s. 6d. ditto - - -	72	10	-
480	Frying-pans - - - - -	- 2s. 3d. ditto - - -	54	-	-

(continued.)

Estimate of the probable expense of the Presents—*continued.*

QUANTITY and DESCRIPTION of ARTICLES REQUIRED.		PRICE of EACH.	AMOUNT in Halifax Currency.		
			£.	s.	d.
450	Tomahawks, with pipe handles - -	- 5 s. each - -	112	10	-
5,100	Fishing-hooks - - - - -	- 2 s. 6 d. per hundred	6	7	6
24	dozen of Buttons - - - - -	- 9 d. per dozen - -	-	18	-
647	- ditto - Clasp Knives - - - - -	- 12 s. - ditto - - -	32	7	-
45	- ditto - Thimbles - - - - -	- 10 d. - ditto - - -	1	17	6
23	- ditto - Canoe Awls - - - - -	- 5 s. - ditto - - -	5	15	-
62	Beaver Traps - - - - -	- 10 s. each - - -	31	-	-
148	dozen of Looking Glasses - - - - -	- 20 s. per dozen - -	148	-	-
57	Chiefs' Flags - - - - -	- 2 s. 6 d. each - - -	7	2	6
88	Cod Lines - - - - -	- 2 s. 6 d. ditto - - -	11	-	-
30	Hambro - ditto - - - - -	- 2 s. 6 d. ditto - - -	3	15	-
48	Mackarel - ditto - - - - -	- 10 d. - ditto - - -	2	-	-
216	Chalk - ditto - - - - -	- 6 d. - ditto - - -	5	8	-
129	pounds of Seine Rope - - - - -	- 1 s. per lb. - - -	6	9	-
80	- ditto - Seine Twine - - - - -	- 2 s. 6 d. ditto - - -	10	-	-
235	- ditto - Net Thread - - - - -	- 2 s. 9 d. ditto - - -	32	6	3
10,788	yards of Ribbon - - - - -	- 6 d. per yard - - -	269	14	-
2,390	- ditto - Russian Sheeting - - - - -	- 1 s. 6 d. ditto - - -	179	5	-
Value of the Goods in Halifax Currency - - - £.			27,011	7	-

Equal to £.24,310. 4. 4. Sterling

N. B.—This Estimate includes the Articles required for the payment of Lands purchased from the Indians by the Government of Upper Canada, amounting to £.5,107. 10. Halifax Currency.

Montreal, }
24 October 1827. }

D. C. Napier, R. A., and Secretary I. A.

COPY of a LETTER from J. Givens, S. I. A., to H. C. Darling, Esq.,
Military Secretary.

SIR,

York, September 17th, 1827

I HAVE the honour of transmitting the copy of a Letter from the gentleman in charge of the Indian Department, at Drummond Island, which came to hand on the 16th instant, and the Minutes of a council held at this garrison on the 17th.

In my reply to the chief's speech, I confined myself merely to the assurance that I would transmit it to you, and would forward to him such answer as his Excellency the Commander of the Forces might be pleased to give. The chief intends wintering in the vicinity of Penitanguishene, and any communication can be readily conveyed to him.

As this chief is a stranger among the Indians who frequent the port, and among whom he intends passing the winter, for the express purpose of receiving and conveying his Lordship's answer to his own people, I request to be authorized, in consequence of his application to me, to make him some presents, in the way of clothing, and to issue a few rations from time to time, as he does not appear to be able to support himself by hunting, from the dreadful manner in which he has been maimed by white bears.

These papers ought to have been transmitted to you by last Thursday's post, but I had so much to attend to that I could not get them ready in time.

I have, &c.

(True Copy.)
H. C. Darling, Mil. Secy.

(signed) J. Givens, S. I. A.

EXTRACT of a PRIVATE LETTER to the Superintendent of the Indian
Department: dated Drummond Island, 20th August 1827.

THE bearer hereof is a *Nesanquetainrivene* (a *bois brûlé*), lately from the red river. He is one of our faithful subjects; accompanied the expedition in 1814 to Prairie du Chien, and has ever acted as an obedient and good *child*; from the line of his ancestors has no claim to be a chief; his mother was a Chippewas woman, and his father a Canadian.

With

With two more and their families they came and were clothed here in July. On their arrival, having poles stuck up in their canoe, decorated with feathers, &c., they had the appearance of determined warriors, but as we had heard a rumour of hostilities having commenced betwixt the Americans and Western Indians, I declined questioning him closely on the subject, lest he should, as Indians often do, make a long story out of the most trifling subject. They remained here four or five days, were pensive, and frequently at my house; but nothing more passed than the usual conversation about their hunt, the manner of their living, &c. &c., except that the chief made anxious inquiries about his friend, Colonel M'Kay, and felt disappointed in not meeting him here. He left this about the 20th July, as I supposed, to return to his place of residence, but was surprised at his appearance on the 17th instant; on my expressing which, he said, that when he took leave of his villagers, he had made a promise not to return till he had seen Colonel M'Kay; that he had something of importance to say to him, and was determined to go to Montreal; had prevailed on his brother to accompany him; he showed no disposition to let me into his secrets, and I as obstinately declined prying into them. I however advised him, if he had any thing to communicate, to open his heart, frankly and freely to you, as you were the only one through whom he could obtain absolute information.

He says also, that the *Bois brûlés* have placed him at their head as their chief, and that he has great influence over them. This is the substance of the information I have obtained from him.

I shall now relate to you the reports which are in circulation regarding disturbances that are said to exist betwixt the Western Indians and the American Governor Cass. Could I have obtained any positive information, I would of course have communicated the subject officially, but as the matter stands, I do not feel myself authorized to do more than, in a private letter, give you the story as I have collected it; and, in fact, were I not fearful you might consider me deficient, I would not, even in this way, hazard a relation of them. It would appear that the governor, in his treaty last summer, at the Fond du Lac (Lake Superior), made a purchase of lands, on which are mines, from the Chippewas, promised them certain annual payments for the same, had the tract of land conveyed to the government, and invited them to assemble in that neighbourhood this season, to receive the first payment, which they did to the number of eight or nine hundred, and there waited, in anxious expectation, and in a state of starvation, for a long time; but the general government having declined to sanction the payment, the poor Indians waited in vain, and finally were obliged to return as they came, and of course not well pleased. Thus much say the flying reports from that quarter. It appears also, that at the same treaty invitations were given for the Chippewas inhabiting the country between Lake Superior and the Mississippi, Green Bay, &c. &c., to assemble with the Winabagoes and Menominies, for another treaty, to be held at Green Bay in July last; the governor, with his suite, arrived there at the appointed time, but the Indians were shy, and paid little attention to the parole.

The Winebagoes, who are not blessed with much spirit of forbearance, openly declared their determination not to attend the treaty, alleging that they had been repeatedly deceived, and that they were apprehensive the Americans would, in some of their treaties, cut off the whole assemblage of natives; that they had long resisted their importunities to purchase their lands, and were in future determined to keep clear from such meetings; upon which his Excellency appears to have talked big, and even threatened to annihilate them. The Winebagoes, with their usual retaliatory spirit and firmness, declared after a certain period they would not allow any boats to pass or repass a particular place on the Oniscousing river; consequently, at the time appointed, three or four hundred of them assembled, and stationed themselves on each side of the pass, and there planted a torch, viz. a pole of defiance, decorated with feathers, tufts of grass, &c. &c., painted red. Shortly after these preparations, a boat attempted to force the passage; the Indians fired upon them; killed two, and wounded two more of the crew; the fire was returned by the remaining eight boatmen, and killed sixteen Indians, wounded a great number and the rest took to their heels! Here appears an evident inconsistency and exaggeration, and every one acquainted with Indians will of course exclaim it is not true. But these reports have mostly taken their rise from the governor's party, and delivered to us after passing through many hands. We have seen neither Indians nor Canadians from that quarter, since the occurrence, to relate facts.

After this, his Excellency ordered out all the militia he could muster at Green Bay, Prairie du Chien, &c., and applied for detachments of regulars from Forts St. Peter and St. Lewis (the troops having been withdrawn from Prairie du Chien last year). He replaced a garrison there, and established a fort at the postage de Oniscousing, which, when the Indians saw, were alarmed, and supplicated for peace. This again appears inconsistent with truth, particularly when we consider that the Sanks, Tagamies, Jovais, Scions and Menominies had, in high *impertinent*, and positive terms, declined his Excellency's command for them to join him in cutting off the Winebagoes. The governor and some of his party were *within an ace of* being killed on their route down the Oniscousing; but having taken the alarm, stepped into a small canoe, and took advantage of the current for their escape.

The matter now appears to stand thus: a few Indians have entered upon terms with the governor; both parties relinquish all hostile feeling towards each other, in consideration that the Winebagoes deliver to the Americans the murderers, which they have promised to do; but here a great difficulty appears to present itself; of three or four hundred shots which were fired at the boat, whose took effect is a matter not easily to be determined. The governor passed Michilimackinac a few days since, in the steam boat for Detroit, himself and his suite having escaped unhurt, further than a little *excitement* in the *nerves*.

To draw the whole within as narrow a compass as possible, I have no doubt that the Indians, in many instances, have been disappointed and deceived in the bargains they have been compelled to enter into for their lands; that they can no longer allow themselves to be trifled with; they would rather die; that their well known credulity and patience have been mistaken for cowardice and want of energy; that they were dependent, and consequently they might be abused with impunity and without mercy; but the fact is proved, that the most passive and inoffensive creature, when about to be crushed, will turn upon its oppressor.

If these reports are true, both the Americans and the Indians will have their hands full; the latter, poor creatures, are to be pitied, surrounded as they are, their lands and other means of support torn from them without an opportunity even of explaining their grievances to their *friends*.

MINUTES of a COUNCIL held at the Garrison of York, on Monday the 17th of September 1827.

Present,—Major Winnott, 68th Light Infantry, Commandant.
James Givens, Superintendent Indian Affairs.

A Chippawa chief spoke as follows:—

Father, I am happy to see you. I am not acquainted with those around you; though small, I am at the head of many nations to the north of this.

Father, two years have elapsed since you ought to have been informed of what I am about to announce, a circumstance that would have taken place, had I not, who am at the head of the nation, from where I come, been maimed, as you see, by white bears.

Father, as soon as I found myself able, though severely maimed, I set out on a long journey for the purpose of taking you by the hand.

Father, when I arrived at Drummond's Island I could see only empty houses and rocks. I asked myself, where is my father who was lately here? The Americans must have told the truth, when they said, that my father had gone to the other side of the great lake. On turning round I perceived a thin smoke arise, my heart rejoiced, and I exclaimed, there my father resides.

Father, it is not without a meaning that my nation designates me by the appellation of a very tall tree; have you not heard my name * * * * have your young men (meaning the traders) never reported to you what my people think of me, or the situation I hold among them?

Father, I am going to communicate what my people think of me, or the situation I hold among them.

Father, I am going to communicate to you what my people wish me to say.

Father [holding two strings of white wampum in his hand], when your children saw the melancholy predicament to which they were reduced, they with one voice called out, "where is our father, who has brought us up and cherished us? Oh, father, you cast us off, you cast off your own children!"

It is then true that the person which is opposed to you (meaning the Americans) has deprived you of your territory, but *I* still hold it, and will hold it for you.

Father, why have you forsaken us? This is the way we held each other by the hand in former times [holding the strings of wampum one end in each hand]. I am the representative of all the nations, and what I say are in their words. I wish to be informed of what your plans are; have you abandoned your children? Have you sold them?

Father, in what manner do you act? You appear to be overturned, the very earth does not appear to be as heretofore, it is quite convulsed.

Father, you reject us, you hold us merely by the tips of the fingers; formerly I was satisfied with receiving two pieces of tobacco when we had two trading houses (meaning the North-west and Hudson's Bay Company), now we are wretched and pitiful.

Father, are you in want of every thing? Are you in a pitiful state? Why do you treat us in this manner? Formerly you held us thus, by the hand [holding the wampum by a strong grip in his hand], now your hold of our hands is slight; are we other than what we always were? Tell me so, if you really reject us.

Father, when you first came among us you spoke in a most authoritative manner; where is now that authority?

It is then true what the Americans tell us, that our English father has died of old-age, and that his people are dispersed by the wind to the other side of the great lake.

Father, we have to complain of the persons whom you sent to us (the Hudson's Bay Company) for not conveying our sentiments to you, from the circumstance of never receiving an answer.

Father, we wish you to hold us by the hand, indeed by the arms as heretofore, and that the road between us be opened. What is the matter? What has happened? Formerly you wore a red coat, but now you appear to wear a black one.

Father, stretch out your arm, and mine is large enough to be able to take you by the hand. This is the state in which your children are, they hold out their hand to you, they have never tendered it to the Americans; for though they are distressed they are brave.

Father, you appear to value the children who surround you *here* as of importance, but they are of no importance [shewing the tip of his little finger], it is *we* who are able to be of service to you, in time of need, for *we* are numerous and ready.

Father, I am happy to see you before me, and to take you by the hand, side with me and prevent my being crushed, transmit my words to my great father.

Father, if you do not take us by the hand, and assist us in some way, we will be forced to separate from you, and where will you again look for us? This is the last time that your children will apply for relief, and if not relieved in a short time, they will be found to change sides. Are you in want of goods? Are you in want of means? Let us know the fact, we will then be able to decide how to act.

Father, I purpose spending the ensuing winter in the neighbourhood of this place for the purpose of receiving an answer to my words, and taking it to my nation next spring; it is therefore necessary we receive an answer, *otherwise* we will act for ourselves. [Delivered two strings of white wampum.]

Father, why do you not come among us as the Americans do? The territory does not belong to them, it is yours. In what are you deficient? Is it only they who possess supplies? [holding two strings of black wampum.]

Father, such is my heart [meaning in grief, or black, the colour of the wampum] if I do not tell the truth, and if our grievances are not attended to, and a favourable answer given to our words.

Father, this is the last appeal we shall make to you; can it be possible that the people who come among us (meaning the traders) have never informed you of the usage we receive?

We have never received any answer to our repeated speeches. I now apply to you, being assured that you will not withhold assistance from your children.

You are brave, we are also brave, and when you were fighting your enemies (meaning the last American war) we came to your aid. Now we request that you will aid us. If you will assist us, my heart will not be of that colour [pointing to the black wampum], but it will be like that [pointing to the white wampum].

wampum]. It is to you, my English father, to whom we appeal; when I think of you, tears flow from my eyes.

Father, approach towards us, stretch out your hand; approach, we are objects of commiseration. You hold out your hand to your children, who are nearer to you than we are (meaning the Grand River Indians, and others in the rear of York), but in comparison to us they are mere women.

Father, my heart feels relieved in making this appeal to you, for you only can alleviate our distress as every thing is in your power.

[Delivered the two strings of black wampum.]

REPLY.

Children, my ears are open to your words, and my duty towards you shall be discharged. I shall transmit your words to the head of the Indian department, who will submit them to the consideration of your great father at Quebec, and such answer as he may be pleased to give to your words, will, without loss of time, be forwarded to you by me.

COPY of a LETTER from *Jas. J. Gaston*, Lieut. 70th Regiment, to the Right hon. the Earl of *Dalhousie*, G. C. B. &c. &c. &c.

Steam Boat, Queenston, Lake Ontario,

24th August 1827.

MY LORD,

DEEMING that the inclosed queries, proposed by Bishop M'Donnell to Mr. Anderson, of the Indian department, and his answers thereto, might prove interesting and afford your Excellency some information, I have requested Colonel Ramsay to present them to you. I also inclose the copy of an Indian speech, delivered in council a short time previous to my being relieved in the command at Drummond's Island; the original I have had the honour of presenting to his Excellency Sir Peregrine Maitland, as requested by the Indians.

I have, &c.

(signed)

Jas. J. Gaston, Lieut. 70th Regt.

MINUTES of a SPEECH made by the Potagunnser Indians, the whole band being assembled, and having appointed Ashagashc speaker, proceeded.

Present:—Lieut. Gaston, 70th Regt, Commanding and President.

Fort Adjutant, J. Krating.

Mr. Munro, Medical Staff.

D. A. C. General Leney.

Thomas G. Anderson, Clerk and Interpreter, in charge of Indian Affairs.

J. B. Assekinack, }
William Solomon, } Interpreters.

THE speaker, holding some strings of wampum in his hand, said—

Father, we thank you for assembling your officers to listen to our discourse.

Father, we have observed with some degree of jealousy the establishment of a place at Michilimackinac, at which (missionary school) the children of our great father (Indians) are taught the means of living in the same way the whites do, where they also learn to *mark their thoughts* on paper, and to think the *news from books* (to read and write) as you do; we have heard too, my father, something which gives us hopes that our great father will give us the means to live as the white people do.

Father, our young men who carried your papers to York last winter, tell us, that our brethren about that place, who, like ourselves, were great drunkards, and bad people, are now become sober and industrious. The Great Spirit favours them because they know how to ask his blessing. I am sure if our fathers at York and at Quebec were acquainted with the misery and hardships we undergo, they would teach us how to be beloved of the Great Spirit (to become civilized), and we would be more happy.

Father, our great father at York has given our brethren the means to cut up the ground (plough), and has taught them to cultivate the land; how they are favoured; we wish he would favour us in the same way.

Father

Father, We might send our children to Mackinac, to get sense (be instructed), but we are not big knives (Americans), therefore we wish you would deliver this our parole to our father at York, with your own hands, and tell him our wants. You have been a long time with us, and know our misery. Tell him we want such a house and good people as they have at Michilimackinac, to teach us to read and write, and to work; we have arms, as well as the whites, but we do not know how to use them. Our hearts are dark, we want them made white (become Christians); how we should laugh to see our daughters milking cows, and making dresses for us, and to see the young men beating iron, and making shoes for each other.

Father, tell our father that we squeeze him hard by the hand, and trust that he will assist us; tell him we want some hoes and spades to dig with; don't leave our father until you get him to say yes.

Father, we have nothing more to say on the subject; we shake you firmly by the hand, and hope the Great Spirit will make your enemies scream at the sight of you (exclaim from fear), and that he will give you good winds to cross the great salt lake. Don't forget to send us a piece of paper, informing us what our father says.

Answered by the Commandant—

Children, I have listened with much pleasure to your talk. I have long been acquainted with the Indians, but I have never heard any speak so sensibly as you have done. I will not omit to present your parol to your great father at York, and to inform him of your situation. Your good conduct shall be known wherever I go. Children, I thank you for your kind wishes, and for your uniform good conduct and attention since I have commanded the post. Continue to be good children, and you may depend upon it your great father will always love you, that you may improve in wisdom, and become happier and happier every day, is my sincere wish.

(signed) *J. G. Anderson,*
Clk. In. Dep. in charge.

Indian Department, Drummond Island,
19th July 1827.

Certified.

(signed) *Jas. J. Gaston,*
Lieut. 70th Reg^t, commanding.

PROCEEDINGS of a COUNCIL of the *Chippewa Indians* of the Port of York, held at Guilliamsburgh, 20th July 1827.

Present,—Captain James Laing, 70th Regiment Foot.
James Givens, Superintendent of Indian Affairs.
Lieutenant Harvey, 70th Regiment Foot.
Rev. Mr. Ryerson.

J. B. Clench, I. D.

Peter Jones, Acting Interpreter.

THE Yellow head addressed the Superintendent as follows:—

Our native brothers are desirous of forming a settlement, and we avail ourselves of this opportunity to address our great father on a subject of such deep interest to our tribe.

Father, listen to your children.

It is our desire to come together; many of us have thrown aside our former habits, and wish to adopt the habits of civilized life, to become Christians, and to worship that God which is known to the white's in the Good Book.

[Delivers two strings of white wampum.]

Father, should our great father agree, we are desirous of being settled together, we shall then be enabled to pursue a regular system of agriculture, and greater facilities will be afforded us in following the precepts of our religious teachers. Those that have embraced christianity already feel its happy effects.

The Yellow head delivered an address for the women to the same purport.

[Two strings white wampum.]

He also delivered an address for the children to the same effect.

[Two strings white wampum.]

The Yellow head then proceeded,—

Father, when we look around us, all appears dark. Evil birds appear in the woods; our brethren from the lower province (Lake of the two Mountains) are encroaching upon our hunting grounds, which renders us very unhappy, and we apprehend the tomahawk, which had been buried many years, will again be raised, and blood may be shed.

[Two strings black wampum.]

Father, we wish you to use your influence, to send these people to their own country, for if they remain and continue trespassing on our own grounds we fear the consequences will be serious.

[One string black wampum.]

Father, at the first Council, held at York, it was agreed that violence should not be resorted to, but in all cases appeal to justice in preference to privately avenging our own injuries. We are threatened with injury by Frenchmen, who are employed by our traders; this class of people, being depraved themselves, are consequently opposed to any improvement in our moral or religious condition, and it appears to be policy in them to keep us dependant on the traders; they also threaten to injure our religious teachers, and their conduct is so bold that a majority of our tribe are afraid to embrace Christianity.

Father, we request you will use your influence in bringing these people to a sense of propriety, and we trust a stop will be put to their meddling in our religious concerns.

[Two strings black wampum.]

Father, we now return thanks for the payment and presents, which we have this day received, and we are fully sensible of the paternal care with which our great father watches over the interests of his Indian children.

We salute you and all present.

The Superintendent replied,—

Children,—I shall send your speech to the head of the department at Quebec, and I trust your words will be listened to, and the evils of which you complain remedied. I now exhort you on no account to use violence, either to your brethren from the Lower Province, or to the persons employed to trade with you.

— No. 3. —

COPY of a DESPATCH from Mr. Secretary *Huskisson* to the Earl of *Dalhousie*.

MY LORD,

Downing-street, 27th April 1828.

I HAVE the honour to acknowledge the receipt of your Lordship's Despatch of the 22d November last, in reply to the instructions which had been conveyed to you by Lord Goderich, on the subject of the Indian Department.

I concur in the opinion which your Lordship has expressed, that in the present state of the Indian tribes, the establishment cannot be altogether dispensed with, and that it requires to be remodelled and rendered more efficient, which, it appears to me can be effected at a very considerable reduction of expense, by the appointment of active and intelligent officers to succeed those who have been long incapable of performing their duties by age and infirmity. With this view, I have to direct that Sir John Johnson should be superannuated with a retired allowance of 500*l.*, in addition to the pension of 200*l.* which he now receives for past services, and that his office be abolished. I also deem it unnecessary to fill up the office lately held by Colonel Clans, and in lieu of it, I have to authorize the appointment of Mr. Brandt, as Superintendent of the Six Nations Indians, with a salary of 200*l.* per annum, Major Givens continuing to fill his present situation.

With respect to the general superintendence of the department, as it is under the direction of the Commander of the Forces, and he is responsible for the efficient execution of the important duties required in communicating with, and conciliating the several Indian tribes, and the economical and just distribution of the presents, I have no objection to authorize him to select from the officers of his staff a chief superintendant, who may be qualified to assist him in the general control and details of the department, to whom an additional salary of 600*l.* per annum should be allowed, with the usual contingent charges for travelling expenses.

I have, &c.

(signed) *W. Huskisson.*

COPY

— No 4. —

COPY of a DESPATCH from Sir *George Murray* to the Earl of *Dalhousie*.

MY LORD,

Downing-street, 9th June 1828.

YOUR Lordship's Despatch of the 11th July last, relative to the conduct of the American Indians at the village of St. Regis, having been referred to the Secretary of State for Foreign Affairs, I have now the honour to transmit to your Lordship the copy of a letter from Mr. Backhouse, with its Enclosures, from Mr. Vaughan, by which it appears that in consequence of his representation to the Government of the United States, measures have been adopted with the view of preventing the recurrence of similar complaints.

I have, &c.

(signed) *G. Murray.*

*Vide Enclosure in
22 November 1827.
1 May 1828.*

— No. 5. —

COPY of a LETTER from *J. Backhouse*, Esq. to *R. W. Hay*, Esq.

SIR,

Foreign Office, May 1st, 1828.

INSTRUCTIONS having been sent to Mr. Vaughan, His Majesty's Minister at Washington, founded upon the communication contained in Mr. Wilmot Horton's Letter of the 22d September last, relative to the conduct of certain American Indians towards a tribe of Indians at the village of St. Regis, I am directed by the Earl of Dudley to transmit to you for the information of Mr. Secretary Huskisson, copies of a Despatch and its Enclosures, which have been received from Mr. Vaughan, by which it appears that in consequence of his representation to the Government of the United States, measures have been adopted with the view of preventing the recurrence of similar complaints.

I am, &c.

(signed) *J. Backhouse.*

ENCLOSURES.

COPY of a DESPATCH from *Charles R. Vaughan*, Esq., to the Earl of *Dudley*.

MY LORD,

Washington, 28th March 1828.

IN compliance with the instructions contained in your Lordship's Despatch of the last year, I made a representation to the Government of the United States of the conduct of certain American Indians towards a tribe of Indians, at the village of St. Regis, under the protection of the British flag.

I have now the honour to inclose a copy of my note to the Secretary of State, dated the 4th December 1827, and a copy of a note from Mr. Clay, dated the 14th instant, in answer to it, by which I have been informed that measures have been taken by the American agent to the Six Nations of Indians, to prevent the recurrence of any complaint from that quarter in future.

I have, &c.

(signed) *Charles R. Vaughan.*

COPY of a NOTE from *Charles R. Vaughan*, Esq., to the Hon. *Henry Clay*; dated Washington, December 4th, 1827.

THE undersigned, &c., has received instructions from his Government to represent to the Secretary of State the conduct of certain Indians under the government of the United States, towards a tribe of Indians at the village of St. Regis, upon the frontier of Lower Canada, under the protection of the British flag.

The undersigned has the honour to inclose a copy of a Letter from his Excellency the Earl of Dalhousie, His Majesty's Governor-General of Canada, which explains the outrage committed at St. Regis by the American Indians, and the remedy which his Excellency suggests, that the government of the United States should be invited to adopt in order to put an end to disputes, which it is apprehended may lead to bloodshed.

As the Indians in the village of St. Regis are part of them British subjects,
617. and

and part of them subjects of the United States, a petty warfare has existed between them; the American Indians being the most numerous and the most powerful. Since, however, the Commission of Boundary, under the treaty of Ghent, have fixed the line on the 45th parallel of latitude, North, the whole of the village of St. Regis has become British territory, and the American Indians must be considered as intruders. The remedy suggested by the Governor-General of Canada is, that a flag-staff, or stone, shall be placed upon the line of boundary, and that the American Indians shall be required to withdraw beyond it. In order, however, to carry this suggestion into effect, the undersigned is directed to invite the assent and co-operation of the government of the United States.

The inclosed Letter of his Excellency the Governor of Canada, together with the two Reports which it contains, will explain sufficiently to the Secretary of State of the United States the events which have been submitted to the consideration of His Majesty's Government, and which have induced the latter to instruct the undersigned to request the co-operation of the government of the United States, in order to carry into effect the remedy suggested by the Governor-General of Canada.

The undersigned, &c.
(signed)

Charles R. Vaughan.

COPY of a NOTE from the Hon. *H. Clay*, to the Right hon. *Charles R. Vaughan*; dated Department of State, Washington, March 14th, 1828.

SIR,

IMMEDIATELY upon the receipt of the Letter which you did me the honour to address me on the 4th day of December last, representing the alleged misconduct of certain Indians under the protection of the American Government, residing on the St. Lawrence, near the boundary line between Canada and the United States, the subject was referred to the Secretary of War, under whose direction our relations are maintained with the Indians situated within the limits of the United States. I have now the honour to transmit you herewith copies of several documents, from a perusal of which you will perceive, that Mr. Jasper Parrish, the sub-agent of the United States to the Six Nations of Indians, expresses the opinion, that there will be no more cause of complaint from that quarter.

(signed) *H. Clay.*

COPY of a LETTER from *Thos. L. M'Kenney, Esq.*, to Captain *Jasper Parrish*.

SIR,

Department of War, Off. Ind. Affairs, December 20th, 1827.

COMPLAINTS have been preferred by the British Minister to the Department of State, and by that department to the Department of War, against the conduct of the St. Regis Indians, which is represented to have been disorderly to an extent which demands the interference of Government. The outrages complained of are said to have been committed in June last. The Secretary of War directs that you ascertain the *nature* and *extent* of the disturbance, and report the same to him. It may be proper to enlighten the Indians in regard to the line which divides the United States from His Britannic Majesty's possessions in Canada, and require it of all the Indians who may claim the protection of the American Government to enrol themselves. To such you will say, in the name of the President of the United States, that if they remain on the American side of the line, which you will mark by a stone, or any other permanent guide, and live peaceably, and conform to our counsels, they will be protected; but, if they shall cross the line, and commit violence, they will be left to be punished by the forces of Canada.

Inform them *distinctly* on the subject of their new relations, which the dividing line imposes; and assure them that no protection will be afforded by the American Government if they cross it, and commit violence of any kind, either upon those Indians being on the British side, or the subjects of the King, residing there.

I have, &c.

(signed)

Thos. L. M'Kenney.

COPY of COMMUNICATIONS from Captain *Jasper Parrish*, to
Thos. L. M'Kenney, Esq.

SIR,

Canandaigua, 26th January 1828.

IN obedience to the order of the Secretary of War, I have commissioned my son, Mr. E. P. Parish, to repair to the St. Regis village, from which I was prevented by an attack of rheumatism, which made it improper for me to undertake the journey.

I send you hereto annexed a copy of my Letter of Instructions to him, marked No. 1; a copy of my Letter to the Indians, marked No. 2; the Report of E. Parish, marked No. 3; a list of the names of the chiefs and warriors claiming the protection of this Government, marked No. 4.

He returned from this mission on the 20th instant, after a very fatiguing journey, and has acquitted himself to my satisfaction.

I have only to add, that I believe there will be no more cause of complaint from this quarter, and I shall continue to warn them against any improper conduct.

(signed) *Jasper Parrish.*

No. 1.

Instructions for Mr. Edward Parrish.

Canandaigua, 3d January 1828.

YOU will proceed to St. Regis, to the Indian village. There you will call the Indian chiefs and warriors together in council; deliver to them my letter, and state to them that you have a message from the President of the United States, through the War Department. After the communication is explained to them, you will call on them to explain to you the outrage complained of, and said to have been committed in June last. Take it all down in writing. You must take a list of all the names of the chiefs, warriors, and headmen residing within the state of New York. See that they understand where the division line is.

You must hold your council within our boundary line; let the Indians on the British side attend the council. The communication from the War Department you will bring back with you. Let no one take a copy of it.

(signed) *Jasper Parrish.*

No. 2.

Agency of the United States to the Six Nations of Indians.

BROTHERS,

Canandaigua, 3d January 1828.

I HAVE received from your father the President of the United States complaint against you for disorderly conduct towards your neighbours, in committing depredations and violence over the boundary line on British subjects.

Brothers, ill health prevents me from visiting you in person. The bearer of this letter is my son; he will communicate to you the wish of your father the President. You will please to attend to his communications, and acquaint him with all the facts and circumstances in relation to the difficulties that exist between you and your neighbours.

I have, &c.

(signed) *Jasper Parrish.*

No. 3.

SIR,

Canandaigua, January 25th, 1828.

AGREEABLY to your instructions, I proceeded immediately to the Indian village of St. Regis, on the St. Lawrence. I then called a council of the American Indians, and also invited the British Indians to attend, which invitation they accepted. I then read the communication from Government, and made inquiries, agreeably to your instructions. I was not able to find that any depredations or violence of any kind had been committed by one party of Indians against the other. The nature and extent of the outrage committed in June last by the American Indians was their hoisting the flag of the United States in Canada, and

this was done in the Indian village, all of which is in Canada. No violence of any kind was used at or since this time by one party against the other. I learnt upon my arrival at St. Regis, that two lines had been run by the Commissioners, neither of which has yet been laid down as permanent. In this situation they are without any other boundary than the old one. This has been the cause, I fear, of the difficulties heretofore existing between them. Both parties are anxious that a boundary line should be fixed through their reservations; at present they differ as to the line that should be called the boundary.

The American Indians informed me that the British Indians residing at St. Regis had told them that they must move into the United States in the spring, and leave their houses and improvements, most of which are in Canada. The population of the American Indians at St. Regis, and within Canada, as near as I could learn, is 350, and that of the British Indians 300. I have endeavoured to enrol the Indians claiming the protection of this Government, and herewith report their names.

I was well received by the Indians on both sides, and our Indians gave me assurances that they would obey the orders of the President of the United States, and would cultivate friendly feelings towards each other.

(signed) *E. P. Parrish.*

[Here follows, in the original documents, a list of Indian names.]

— No. 5. —

COPY DESPATCH and Enclosures from Lord *Dalhousie* to
Sir *George Murray*.

SIR,

London, 27th October 1828.

AS the Indian Department in Canada will probably require some attention and consideration amongst the other affairs of that country, I have the honour to lay before you some documents which will be more fully explained, whenever you shall think proper to call for Major-General Darling, who has returned to England for that and other purposes connected with my command in Canada, in which, during 12 years, he has held the situation of Military Secretary with me.

I have, &c.

(signed) *Dalhousie.*

Enclosures.

MY LORD,

Quebec, 24th July 1828.

No. 1.

AGREEABLY to your Lordship's desire, conveyed to me in your instructions of the 9th June, that I should inquire into and lay before your Lordship a Report upon the exact state of the Indian Department, and the practicability of carrying into effect the object expressed in Lord Goderich's Despatch of the 14th July 1827, I have now the honour to submit the statement required, which I have been enabled to prepare, as well from the information which I have collected since your Lordship was pleased to place the Indian Department under my superintendence as from the inspection of the several posts, which I have recently made by your Lordship's command.

In the affairs of the Indians generally in these provinces so many considerations are involved, that were I to enter upon all the points in which the active interposition of the Government is urgently called for on behalf of these helpless individuals, whose landed possessions (where they have any assigned to them,) are daily plundered by their designing and more enlightened white brethren, I should greatly exceed, perhaps, the expected limits of the Report now called for; I shall therefore touch on the subject as briefly as possible, consistently with the object of your Lordship's instructions.

Referring to the first article, which requires my Report to be divided as applicable to the circumstances and character of the Indians of Upper and Lower Canada separately, and their means of governing their own interest; and whether the total suppression of the Indian Department, or of the control of Government over the Indians may be accomplished, I beg leave to submit the following to your Lordship's consideration:

The

The Indians of the Lower Province consist generally of the undermentioned Tribes; *viz.*

Souls	179	- -	Hurons	- -	at Lorette, near Quebec.
-	82	- -	Algonquins	- -	at Three Rivers.
-	96	- -	Abenaguais	- }	at Becancour and St. Francis.
-	363	- -	Ditto	- }	
-	967	- -	Iroquois	- -	at Caughnawagua.
-	348	- -	Ditto	- -	at St. Regis, and
-	282	- -	Ditto	- -	at Lake of Two Mountains.
-	355	- -	Algonquins	- }	at Lake of Two Mountains.
-	250	- -	Nipissings	- }	

2,922 souls, (which may be taken as an average of the number who annually receive presents,) with other wandering tribes, chiefly Micmacs, from New Brunswick and Nova Scotia, who visit this province annually, (25 July,) say 450 souls, at the feast of St. Ann, when they come for devotional purposes to the parish of their tutelar Saint, some miles below Quebec, on which occasion they pay this place a visit in the hope of receiving the annual bounty of their great father, which is generally distributed to them in the proportion established by the scale annexed to this Report. These Indians, not properly belonging to the Canadas, but being inhabitants of His Majesty's other American possessions, may not be considered as coming immediately within the object of your Lordship's instructions. It may suffice, therefore, to dismiss them, by saying that they are in general a degenerate race, who have rendered Government but little service in war, and who do not promise ever to become valuable subjects in peace; they are for the most part in abject poverty, and depend greatly upon the blankets they receive from Government, for their protection from the inclemencies of the season.

No. 2.

HURONS of Lorette.—These Indians, as is well known to your Lordship, reside at the village of Lorette, nine miles from Quebec, where they were settled by the French Government long before the province came into the possession of Great Britain, having been removed there from the Seignory of Silleri, under circumstances not relative to the subject of this Report: they have made certain advances in civilization, having embraced christianity in an early period of the history of Canada, under the French; but their progress seems to be retarded by the jealousies of the Romish Church, one of whose missionaries (who receives a salary of 50*l.* per annum from the Government,) resides amongst them, and superintends their religious duties, but is opposed to the further advancement that would attend the instruction of their children; a late attempt to establish a school in their village, by a society for "Promoting Industry and Education in Canada," having utterly failed, although several of the chiefs had expressed themselves favourable to the institution; the teacher Protestant, and therefore objected to. The land now in possession of the Hurons is very trifling, not exceeding 40 square acres besides the village, and consequently unequal to their maintenance, with their present means of agriculture.

They are necessarily obliged to continue their original practice of hunting for a subsistence, which, with the articles of baskets, mocazins and other trifles usually made by the females, (Squaws,) affords a very precarious living, particularly to the less ingenious. Several of these Indians were in the field last war, and are spoken of as having behaved well before the enemy.

ALGONQUINS and **ABENAGUAIS**, of Three Rivers, St. Francis and Becancour.—These Indians, amounting in the aggregate to 541 souls, frequent the neighbourhood of Three Rivers, St. Francis and Becancour.

At each of the two last-mentioned places they have a small village of the rudest construction, their habitations consisting chiefly of square huts built of thick bark, which, though certainly better than the ordinary wigwams, have little resemblance to the habitations of civilized life.

They were once possessed of considerable landed property, by the gratuitous bounty of former seigniors of St. Francis and Becancour. Of the greatest part of these possessions they have of late years been most cruelly deprived, by intrigue and oppression of various designing individuals who, under a variety of

pleas, have got hold of nearly the whole of their properties; insomuch, that I feel it my duty most respectfully, but most urgently, to press the necessity of active and effective protection being extended to them by Government, under whose authority and with the assistance of the officers of the department, the law officers of the Crown should be required to defend them against all attempts to deprive them of their lands by alienation of any description.

On this subject I beg permission to offer a remark, which may perhaps be worthy of consideration, as applicable to all the Indian tribes having lands assigned to them for their support; viz. That if by vigilant superintendence and effectual legal protection they are not maintained in the possession of their lands, one of three results must follow, as the consequence of the rapid progress making in the clearing and settling of the forest through which they have been accustomed to hunt.

1st. They must be entirely maintained and supported by Government :

2d. Or they will starve in the streets of the country towns and villages, if they do not crowd the gaols of the larger towns and cities :

3d. Or they will turn their backs with indignation on their father, in whose promises of protection they have with confidence for so many years relied, and will throw themselves, with vengeance in their hearts, into the arms of the Americans, who are ever ready to receive them, and who are now endeavouring to induce the tribes in Upper Canada, with whom they have the readiest intercourse, to accept of lands on the Mississippi.

The Abenauais and Algonquins now particularly under consideration, were much employed last war, and in case of a renewal of hostilities, their services would again be valuable.

ALGONQUINS, NIPISSINGS and IROQUOIS, Lake of the Two Mountains.—The Algonquins and Nipissings of the Lake, amounting to about 600 souls, are an active and intelligent race, who were much employed in the late contest with America. They are settled in a village, on a spot of ground granted to them by the priests, who are seigneurs of the island of Montreal, but they have no land for cultivation; they therefore depend entirely upon their activity and exertions in hunting, in which they are in general so successful as to contribute a large proportion of furs to the stores of the North-West and Hudson's Bay Company.

Their situation is however becoming alarming, by the rapid settlement and improvement of the lands on the banks of the Ottawa, on which they were placed by Government, in the year 1763, and which tract they have naturally considered as their own.

The result of the present state of things is obvious, and such as can scarcely fail in time to be attended with bloodshed and murder; for, driven from their own resources, they will naturally trespass on those of other tribes, who are equally jealous of the intrusion of their red brethren as of white men. Complaints on this head are increasing daily, while the threats and admonitions of the officers of the department have been found insufficient to control the unruly spirit of the savage, who, driven by the calls of hunger, and the feelings of nature towards his offspring, will not be scrupulous in invading the rights of his brethren, as a means of alleviating his misery, when he finds the example in the conduct of his white father's children practised as he conceives towards himself.

IROQUOIS, of Sault St. Louis and Caughnawagua.—These Indians amount to about 1,000 souls, and are settled in a considerable village on the South Bank of the St. Lawrence, about nine miles above the city of Montreal, where they enjoy the revenues of the seignory of Sault St. Louis, which was assigned to them by the French Government, but owing to long mismanagement produces little.

A missionary of the Roman Catholic persuasion, paid by Government, resides amongst them. I regret to say that his prejudices have been evinced more strongly here than in the case of Lorette, to prevent the Indian children from receiving the benefits of education. A school-house was actually provided by the society before-mentioned, and numerous attended for a few days, when the children were withdrawn by his influence, and the threatened displeasure of the church. An interpreter paid by Government resides also in this village.

Repeated complaints have been made by the chiefs of the pernicious consequences resulting to their young men from the introduction among them of numerous

rous dissolute white persons, who poison them with rum and spirituous liquors ; but I am happy to say that the orders lately given by your Lordship for their expulsion have, for a time at least, answered the intended object, as the obnoxious characters have, by the exertions of the solicitor-general, been expelled, and the village has since enjoyed more peace and tranquillity.

The chiefs of the tribe residing in Caughnawagua are considered as the heads of all the Iroquois in Lower Canada. Their great council fires are held here ; and in all matters of general interest, the opinions of these chiefs prevail over and direct the others. Many of these Indians were engaged with the enemy during the last war.

Above two hundred of the Iroquois are found in a small miserable village contiguous to, but apart from that of the Algonquins and Nipissings of the Lake of the Two Mountains, by whom they are despised and looked upon with contempt. The difference of character in these tribes is shown at once on an inspection of their village, and an examination of their dwellings. That of the Algonquin and Nipissing presents an appearance of comparative wealth and advancement in civilization, which is shown in its interior cleanliness and arrangement, in useful articles of furniture and utensils ; while the huts of those Iroquois bespeak wretchedness and inactivity in the extreme.

It is not within the object of this Report to reason upon the degeneracy of a tribe, once so warlike and ferocious ; so redoubted for activity and enterprize ; it may suffice to say that it here exists in an extraordinary degree ; an interpreter, paid by Government, resides amongst these Indians, where several priests also live ; but they receive no salaries. Another branch of the Iroquois, closely connected with that of Caughnawagua, inhabit the village of St. Regis, on the South Bank of the St. Lawrence, a few miles below Cornwall. They amount to about 350 souls, and have valuable lands, both in Upper and Lower Canada, assigned for their support, a reservation in the former province having been allotted to them on the north bank of the river, opposite to their town. This village has unhappily been the scene of constant contention and strife, from its situation being immediately on the boundary line between Lower Canada and the United States, and from its being inhabited by a number of Indians of the same tribe, who espoused the cause of America during the late war, when the Indians in the British interest were driven from their dwellings by the others (being the stronger party), and were obliged to take refuge on the islands in the river, until the peace.

Of the finest of these islands the American Indians have obtained possession by force from their weaker and less numerous brethren ; and, secure in their occupation, they bid defiance to the laws of either province to dispossess them. The American Government has made overtures to them to abandon their possessions here, and to move further westward ; but they are deaf to their entreaties, obstinately keeping their ground, intimidating the British Indians, and openly avowing their hostility to the Government. This feeling is considerably aggravated by the care that is taken to exclude them from any participation in His Majesty's bounty, which they see annually distributed to those who were faithful to their great father's cause during the late war. It is very much to be desired that these troublesome gentry were removed to a greater distance from the frontier ; the proximity of such neighbours in a defenceless part of the country would, in case of hostilities, be very objectionable ; the neighbourhood would be in constant alarm, as there is no doubt that, unless checked by the presence of superior forces, their hostility would be very active. An officer of the department resides in the village, as does a missionary, paid by the Government. The agent appointed by the Commander of the Forces (and fully approved by themselves) manages their revenue, which, if a considerable part of their property was not withheld from them, would, with the lands retained for their own cultivation, render them very comfortable.

Having been led to the foregoing remarks on the several tribes of Indians in Lower Canada, as they have successively presented themselves in the order of their respective settlements, from the neighbourhood of Quebec upwards towards the sister province, I venture to submit an opinion with reference to your Lordship's instructions, and with all possible deference, that the suppression of the Indian Department, or the total abandonment of the Indians by Government, are equally to be deprecated. An unwillingness to swell this Report beyond reason-

able limits, and having the Indians of the Upper Province to bring before your Lordship, I have but briefly hinted at some of these considerations, which would render such a measure fraught with evil. It would be the general signal for plunder and persecution, and would inevitably be followed, at no distant period, by the consequences I have before mentioned.

An Indian cannot legally defend himself, nay, a whole tribe have not more power; and if such acts of oppression as I have hinted at are known to exist, when the Indians are avowedly under the protection of Government, what might not be expected if such protection were withdrawn, or the persons whom they have for so many years been accustomed to consider as the intermediate channel of receiving the bounty of their great father, and of mutual intercourse between them and his representative in this province, were no longer known to them? While the Indians of the Lower Province remain in their present state, having attained only civilization sufficient to subject them to the impositions of their priests; until further improvement be made in their moral condition by the instruction and education of their youth, leading gradually to the attainment of sufficient knowledge to enable them to manage their own affairs, to cultivate with advantage their own lands, and until they are admitted individually to the rights of His Majesty's other subjects amongst whom they live, I am humbly of opinion, that the superintendence of Government, by means of officers, specially appointed between it and the Indians, will be found indispensable.

With respect to the second and third articles of your Lordship's instructions, as relating to the advantage or practicability of any modification of the present system of Government, or the possibility of reducing any part of the officers appointed, or any change in the nature and extent of presents, that might be attended with economy, I beg leave respectfully to state my opinion, founded upon an intimate attention to the subject for eight years past, that any alteration or modification of the present system should be in favour of one of more vigour, vigilance and activity; that a reduction of the officers borne on the establishment, which has been from time to time pared to the quick, would be to render it perfectly useless, the number now on the list being the lowest possible from which any utility can be expected; an increase of one or two appears desirable, but this I do not venture to recommend.

As to the expediency of any alteration in the nature or extent of presents that might be attended with economy, I have the honour to state, that the scale (of which copy is annexed for your Lordship's information) has been reduced so low, that it would be difficult to make any alteration that would not be attended with expense, particularly as we are not made acquainted with the prices current of the several articles in England. The blanket, the only article of value, is generally of the best quality, superior to any imported by the merchants, and is inestimable to the Indian, whom it serves for covering by night and by day. It is not unfrequently made into a coat, with a fancy-coloured edging, by those who have other bedding, and thus worn, makes a warm and gay article of dress.

Were it not for the multifarious uses to which the blanket is applied, it might fairly be supposed that a family could not require a new one for each of its members annually, and in that case an advantageous substitution of some other article might be recommended every second or third year; but the blanket is for the most part little worth at the end of twelve months, and nothing can be more useful to the Indian.

The butcher's knife, a few pounds of powder and shot and two or three flints, constitute the rest of the present or "common equipment" to the *Warriors* in Lower Canada. The addition to the *Chiefs*, or "full equipment" for Indians who have been wounded in action with the enemy, or having extraordinary claims, consists of a small quantity of cloth, a silk handkerchief and some other trifles of very inconsiderable value, in which I do not see that any alteration can with advantage be made *without* an increase of expense, except in the total discontinuance of the hunter's (or common tobacco) pipe, of which many thousands are broken and condemned annually, after the expense of carrying them to Amherstberg or Drummond Island. I therefore recommend that they should be struck out of the list entirely.

UPPER CANADA.

Continuing the order which I have observed in speaking of the Indians of Lower Canada, we come, in the Upper Province, first, to the four tribes of Kingston, Mississaguas of Gananoqui and Kingston, who do not exceed 80 souls, and are considered the most worthless and depraved tribe in the Canadas. Mississaguas of the Bay of Quinti, consisting of 143 souls.

MISSISSAQUAS of Rice Lake, consisting of 317 souls, and MOHAWKS of Bay of Quinti, not exceeding 319 souls.—Of these, the Mississaguas of Bay of Quinti and the Rice Lake have recently been converted to Christianity by the Methodist Society, who have introduced missionaries among the Indians here and in every part of Upper Canada where they have been able to obtain a footing. These missionaries come chiefly from the United States, and belong to the "Canada Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church of the State of New York," from which they receive a small salary, seldom exceeding 40*l.* a year. * * * * It is undoubted that they have done some good, by influencing the Indians to embrace Christianity, and have inculcated the first principles of civilization, particularly in the tribes now under consideration, which shows itself in the desire which they have recently expressed to be collected in a village, and have lands allotted them for cultivation.

I also submit whether this disposition of the Indians should not be encouraged by the British Government, as the most certain means of rivetting their affection and securing their loyalty and attachment, which will naturally incline to that power from whence they are sensible their chief good is derived.

It is not within the object of this Report to go into details on this subject; they appear, however, very simple, and such as would not be attended with any considerable expense to Government, and would probably amply repay the outlay in a few years, by the discontinuance of the annual presents, which would become of less importance to the Indians as they advance in civilization. I will only further observe, that if the British Government does not step in between the American Methodist missionaries and the Indians in Upper Canada, it may be repented of too late.

The Mohawks of the Bay of Quinti were separated from the Mohawk nation about the year 1784, and settled in the Bay of Quinti; amongst these are some becoming tolerable farmers. They have in many instances assumed the dress of Europeans, which is sometimes mixed with their native attire, presenting a curious compound of barbarism and civilization.

CHIPPAWAS under the Chief Yellow Head.—These Indians amount upon an average to 550 souls; they occupy the lands about Lake Simcoe, Holland River, and the unsettled country in the rear of York. They have expressed a strong desire to be admitted to Christianity, and to adopt the habits of civilized life; in these respects they may be classed with the Mississaguas of the Bay of Quinti and Rice Lake, but are at present in a more savage state.

MISSISSAQUAS of the Credit.—The present state of this tribe, amounting to 180 souls, who were lately notorious for drunkenness and debauchery, affords, in my humble opinion, the strongest encouragement to extend to the other tribes now disposed to Christianity and civilization the experiment that has been tried by his Excellency Sir Peregrine Maitland, with every promise of success with these Mississaguas.

They are now settled in a delightful spot on the banks of the Credit, about 16 miles from York, in a village consisting of 20 substantial log huts, 18 feet by 24, having an upper story or garret to each. They have a school-house for the boys (in which is combined decent arrangement for the performance of divine service, which is regularly attended), and another for the girls.

The progress made in the former is highly creditable to the superintendent, considering the short time it has been established. I found it attended by 31 boys, mostly very young, who spelt and read fluently in English: they also answered several questions which I put to them promiscuously from the church catechism, and sung a hymn, remarkable for the loyalty of its sentiments. Finding

the houses built for them too few for their numbers, they have added some of their own construction similar to those first erected.

They have two enclosures of about seven acres of wheat, and a field on the banks of the river, containing about 35 acres of Indian corn, in a promising state of cultivation. A small plot is attached to each house for their potatoes or other garden stuff.

The expense of these buildings has not exceeded, I believe, 14*l.* currency each, say 250*l.* sterling on the whole.

A respectable Englishman, now a Methodist missionary, who receives a pension from the British Government for the loss of an arm in the late war, when he served in the provincial marine of Upper Canada, resides amongst these Indians, and as his feelings towards Great Britain have been well tried, there is every reason to hope that his exertions for the perfect civilization of his flock will be crowned with success.

MOHAWKS and the SIX NATIONS.—Under 2,000 souls are settled on the banks of the Ouse, or Grand River, a fine and fertile tract of country, which was purchased from the Chippawas (the Aborigines) exclusively for them when they were brought to this country from the Mohawk River, in the state of New York, at the termination of the revolutionary American war.

The proclamation of Sir F. Haldimand, which constitutes, I believe, their only title, allots them “six miles deep from each side of the river, beginning at Lake Erie, and extending in that proportion to the head of the river.”

They are now considered as having retained about 260,000 acres of land, mostly of the best quality. Their possessions were formerly more extensive, but large tracts have been sold by them, with the permission of His Majesty's Government, the monies arising from which sales were either funded in England or lent on interest in this country. The proceeds amount to about 1,500*l.* per annum.

Their principal village, or Mohawk Castle, as it is called, consists now of half a dozen miserable huts, scattered without any order, and a paltry church.

The town was formerly more respectable; but the increasing scarcity of fuel in its neighbourhood and the fine quality of the soil induced them by degrees to separate and settle on the banks of the river, where they cultivate the ground in companies or bands, a certain number of families dividing amongst them the produce of certain numbers of acres. Their knowledge of farming is exceedingly limited, being chiefly confined to the cultivation of Indian corn, beans and potatoes; but those of more industrious habits follow the example of their white neighbours, and have separate farms, on which they raise most kinds of English grain.

Were I to offer to your Lordship all the observations which appear to me worthy of attention respecting these ancient allies of His Majesty, this Report would assume the character of a history, and far exceed the expected limits. I hasten, therefore, to submit a statement, which has been compiled with great attention, showing their present possessions in houses, horses, cattle, &c.; viz.

Dwelling-houses	-	-	-	-	-	-	-	-	416
Computed number of acres of land in cultivation	-	-	-	-	-	-	-	-	6,872
Horses	-	-	-	-	-	-	-	-	738
Cows	-	-	-	-	-	-	-	-	869
Oxen	-	-	-	-	-	-	-	-	613
Sheep	-	-	-	-	-	-	-	-	192
Swine	-	-	-	-	-	-	-	-	1,630

I have already adverted to the introduction of Methodist missionaries and teachers amongst the Indians of Upper Canada, several of whom are found in this neighbourhood.

There is also an English Protestant missionary lately sent out from London by the New England Corporation, a young man whose zeal and devotion to the cause in which he has embarked promise the best results, the Indians giving in all cases the preference to whatever is given or recommended by their great father to whatever comes from any other quarter. In earnest of their disposition to profit by and assist the labours of this minister, they have readily agreed, on my recommendation, to allot 100 acres of land to each school that may be established on the Grand River under his direction.

I submit

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.

The observations which I have offered as to the consequences to be expected in Lower Canada from a total suppression of the Indian department, or the abandonment of their interests by Government, would be felt with aggravated force in the Upper Province; in this important section of it in particular, where the Indians pride themselves on their fidelity and adherence to the cause of their great father, which on a former occasion cost them the sacrifice of the land of their forefathers and their native soil, and in the late contest was attended with the loss of their little all to many of them.

I endeavoured, without exciting alarm, to ascertain the feeling on this subject, as well as the probable result that would attend the suppression of the *gratuitous* presents, (for your Lordship is aware that we are bound by treaties of very late date, in the annual payment of goods to the amount of 5,000*l.*, for lands ceded to us since the year 1819,) or their commutation into money, and can have no hesitation in saying that either measure would be received with the utmost apprehension and alarm as to the further intentions of their great father.

The Indian would receive no benefit whatever from a small sum of money put into his own hand, which he would find of little value, compared with his blanket and ammunition, while a total suppression of their great father's bounty would be considered a cruel infraction of custom, which, from its duration, has attained in their estimation to the sacred character of a treaty.

Their sentiment on this point is, that when they were brought from their own country, they were promised clothing and protection "while grass should grow and water flow."

The former they complain of as having been already unfairly reduced, since their father required them to raise the tomahawk in his service against the big "knives" (*Americans*.)

I am nevertheless of opinion, that a sum of money, in lieu of a portion of the presents now given, might be annually laid out for them to advantage, in the purchase of a few pairs of working oxen, ploughs, harrow-teeth, hoes, hammers, saws and other agricultural implements and common tools; of the use of which they would gradually become sensible as they advance in civilization. This expenditure should be made from the money payable to them for the lands above-mentioned.

One hundred pounds were so laid out in the case of the Mississaguas of the Credit River, and with the best effect.

In this respect I am of opinion that an advantageous change might be made in the nature of the presents now given to the Indians in the *Upper* Province; with *what economy* I am not prepared to say, being ignorant of costs and prices by which a calculation must necessarily be governed; but if the principle is thought worthy of attention, the details will not be difficult.

I come now to that part of your Lordship's instructions which speaks of the importance you so justly attach to the friendship of the western and warlike tribes, and which directs me to endeavour to ascertain correctly the feelings of the Six Nations on the Grand River, in regard to the American Government, or to that of Great Britain, and what intercourse they uphold with the Foxes and Scion, and others that rendezvous annually for presents at Amherstberg and Drummond Island.

That the Six Nations may be considered faithful in their attachment to the British Government, is justified as well by the events of the American revolutionary war as their conduct in the late contest.

It will depend upon the conduct of the British Government during this period of peace, to improve that feeling and rivet their attachment. This I humbly presume will be best promoted by taking advantage of the disposition now so rapidly spreading amongst them to advance in civilization; by creating and im-

proving

proving in them, by every means, a love of the country, of the soil in which they are settled, and a respect for the Government which protects them.

Proceeding from the Grand River westward we come to the Munseys, consisting of 445 souls on the Thames River, and the Hurons, amounting to 309, near Amherstberg.

There is nothing in the circumstances of these Indians requiring particular report. The latter are Catholics, and have a priest or missionary paid by Government to attend them; of whose inutility they complain, praying that his salary may be transferred to another person, from whom they receive spiritual instruction, which from the distance of his residence, and his other avocations, the principal is unable to administer.

Having stated that 9,442 Indians received presents at Amherstberg and Drummond Island last year, it may be proper to explain, that of these, 5,906 were served at Amherstberg, of which not above 1,500 can be considered as permanently inhabiting our territory.

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

Having thus offered to your Lordship's consideration such remarks as appeared to me most deserving of attention, on the various Indian tribes settled in the two provinces of Lower and Upper Canada, from Quebec to the remote quarters of Amherstberg and Drummond Island, it only remains for me to submit a few general observations on the subject, and these chiefly applicable to the present establishment of the Indian department.

By the papers which accompanied your Lordship's Despatch, of the 22d November 1827, to Mr. Secretary Huskisson, it was shown that the expense of presents shipped to this country between the 1st January 1813 and 30th July 1816, was 325,892*l.* 8*s.* 0*d.*, and that the expense of the Indian Department Establishment in pay, pensions and allowance, in 1815, was 16,187*l.* 14*s.* 10*d.*

The value of presents issued in in the year 1823, (when a calculation was made in the prices sent from England,) was estimated at 17,254*l.* 8*s.* 10*d.*, and the payment for lands, 4,039*l.* 19*s.* 9*d.*, which may be taken as a fair average for the *gratuitous* issues; but the payment for lands, in consequence of an additional purchase from the Chippawas in the year 1825, amounts to 5,100*l.*, rejecting fractions.

The amount of salaries and pensions, exclusive of allowances, in 1820, when your Lordship assumed the command, was 8,559*l.* 0*s.* 5*d.*; in 1827, 6,460*l.* 14*s.* 4*d.*, including 990*l.* 3*s.* 4*d.* for pensions

From your Lordship's acquaintance with the Indian question generally, you will readily perceive that I have abstained from many details, from which I am deterred by an unwillingness to trespass unreasonably on your Lordship's time. Since the war too little attention has been given to the subject; the officers of the department have done little more than superintend the issue of presents, while the more important object of keeping alive the affections of the Indians to the Government, by a vigilant protection of their interests, and by encouraging their disposition to settle into useful subjects, has been altogether overlooked.

Before closing this Report, I ought perhaps to speak more directly to that part of your Lordship's instructions which refer to the means of the Indians to govern their own interests in the Upper Province.

It may be sufficient, perhaps, on this head, to state, that as in Lower Canada, so in the Upper Province, an Indian is little better than a child, as respects any land or other property assigned for his support; and in this respect the want of proper and sufficient number of officers, to attend to and manage their affairs, is the cause of continual dissensions and representations to the Government, of which your Lordship has had large experience. If the interference or protection of their great father be withdrawn, the consequences to the public will become as inconvenient and embarrassing, as they would be ruinous and destructive to the Indian, who would inevitably soon find himself in the situation I have before mentioned.

All which is most respectfully submitted by, &c.

(signed) *H. C. Darting,*
M. Gen^l, Mil. Sec.

P. S.—With reference to the remark on the 23d page of this Report, on the tribes who frequent Quebec from Nova Scotia and New Brunswick, it may be proper

proper to explain that the Amelleites, amounting to about 65 souls, occasionally come here from Ristigouche, which is properly within the province of Lower Canada; but their abode is so remote from Quebec, and the want of communication such, that we know little of them except when they choose to come up and show themselves. This they have not done on the annual festival this year. A missionary resides among them, who receives 75*l.* a year from Government. For further information I annex a General Return of the Indians who received presents in Upper and Lower Canada during the year 1827.

(signed) *H. C. D.*

No. 6.

(Copy.)

INSTRUCTIONS to Major-General *Darling*, for the purpose of inquiring into the exact state of the Indian Department, and the practicability of carrying into effect the object expressed in the Despatch of Lord *Goderich*, of 14 July 1827.

ALTHOUGH I have already strongly expressed my objections to the proposition, as fraught with serious consequences to that branch of the Colonial policy which affects our intercourse with the native Indian tribes, I think it still important that every possible inquiry should be made into the subject, preparatory to my return this summer to England. I have therefore resolved in sending you on a tour of inspection through both Canadas, to investigate the state of the Indian Department at every station, and to draw up for me a full and circumstantial detail of the present state.

1st. You will divide your Report as applicable to the circumstances, character and means of governing their own interests, of the tribes of Lower Canada and of the Upper Province.

I consider them in many respects different, and my object is to know whether a total suppression of the Indian Department, or what is the same thing, the control of Government over either of them may be accomplished.

2d. Whether any modification of that is practicable and advantageous.

3d. Whether you find it possible to reduce any part of the officers appointed, any change in the nature or extent of presents that might be attended with economy.

4th. As the object of Lord *Goderich's* Despatch principally applies to the Upper Canada, you will communicate it in a "confidential and secret manner" to Sir P. Maitland, desiring his assistance in opinion, or in any other way he may be pleased to give it to you, or to His Majesty's Government, if he prefers that mode.

5th. As you are well aware of the importance I attach to the friendship of the western and warlike tribes, you will endeavour to ascertain correctly the feelings of the Six Nations on the Grand River, near Niagara, in regard to the Government of Great Britain.

6th. As my departure for England is uncertain, I wish you to return to head quarters with as little delay as the nature of this service will admit of, but not to return without fully accomplishing the object; and if I shall have sailed before your return, then you will at your early convenience follow me to England.

Quebec, 9 June 1828.

(signed) *Dalhousie.*

(True copy.)

(signed) *H. C. Darling.*

SCHEDULE of EQUIPMENTS issued to INDIANS in *Lower Canada.*

ARTICLES.	Full Equipment for Indians wounded in action with the Enemy, and their wives; and the widows of Indians killed in action; as well as for others having extraordi- nary claims.			COMMON EQUIPMENT.									REMARKS.	
	Chief.	Warrior.	Wife or Widow of a Chief or Warrior.	Chief.	Warrior.	Wife of a Chief or Warrior.	BOYS.			GIRLS.				
							10 to 15 Years of Age.	5 to 9 Years of Age.	1 to 4 Years of Age.	10 to 14 Years of Age.	5 to 9 Years of Age.	1 to 4 Years of Age.		
Cloth - - yards	2½	-	2½											
Molton - - "	-	-	1½											
Ratteen - - "	-	2½	-											
Strouds - - "	½	½	-											
Irish Linen - - "	3	-	-											
Printed Calico - - "	-	-	2½											
Striped Cotton - - "	-	2½	-											
1 Point blankets	-	-	-	-	-	-	-	-	1	-	-	-	1	
1½ " - - "	-	-	-	-	-	-	-	1	-	-	-	1	-	
2 " - - "	-	-	-	-	-	-	-	1	-	-	1	-	-	
2½ " - - "	-	-	1	-	-	1	-	-	-	-	-	-	-	
3 " - - "	1	1	-	1	1	-	-	-	-	-	-	-	-	
Silk Handkerchiefs	1	-	-	-	-	-	-	-	-	-	-	-	-	
Chiefs' Laced Hats	1	-	-	-	-	-	-	-	-	-	-	-	-	
" Plain do.	-	1	-	-	-	-	-	-	-	-	-	-	-	
Sewing Thread, ozs.	½	½	½	-	-	-	-	-	-	-	-	-	-	
Pairs Shoes - -	-	-	-	-	-	-	-	-	-	-	-	-	-	
Horn, Ivory, or Box, combs - }	-	-	-	-	-	-	-	-	-	-	-	-	-	
Awls - - - -	1	1	1	-	-	-	-	-	-	-	-	-	-	
Fire Steels - -	1	1	-	-	-	-	-	-	-	-	-	-	-	
Butchers' Knives	1	1	1	1	1	1	-	-	-	-	-	-	-	
Hunters' Pipes -	-	-	-	-	-	-	-	-	-	-	-	-	-	
Tobacco pounds	4	3	-	-	-	-	-	-	-	-	-	-	-	
Ball - - - -	3	2	-	1	1	-	-	-	-	-	-	-	-	
Shot - - - -	9	8	-	3	3	-	-	-	-	-	-	-	-	
Gunpowder - -	3	2	-	1	1	-	-	-	-	-	-	-	-	
Flints - - - -	6	4	-	4	4	-	-	-	-	-	-	-	-	
Gun Worms - -	1	1	-	1	1	-	-	-	-	-	-	-	-	

24 July 1828.

(signed) H. C. Darling.

SCHEDULE of EQUIPMENT for INDIANS in *Upper Canada.*

ARTICLES.	Full Equipment for Indians wounded in action with the Enemy and their wives; and the widows of Indians killed in action, as well as for others having extraordinary claims.			COMMON EQUIPMENT.									REMARKS.		
	Chief.	Warrior.	Wife or Widow of a Chief or Warrior.	Chief.	Warrior.	Wife of Chief or Warrior.	BOYS.			GIRLS.					
							10 to 15 Years of Age.	5 to 9 Years of Age.	1 to 4 Years of Age.	10 to 14 Years of Age.	5 to 9 Years of Age.	1 to 4 Years of Age.			
Cloth - yards	2½	-	2½	4	-	-	-	-	-	-	-	-	-	-	-
Caddies - "	-	-	-	-	-	-	-	1	1	-	1	1	-	-	-
Molton - "	-	-	1½	-	1½	-	-	-	-	-	-	-	-	-	-
Ratteen - "	-	2½	-	-	-	1	1	-	1	-	-	-	-	-	-
Strouds - "	1	1	-	1	1	1	1	1	1	-	1	1	1	1	-
Irish Linen - "	3	-	-	3	-	-	-	-	-	-	-	-	-	-	-
Printed Calico - "	-	-	2½	-	-	2½	-	-	-	-	2	1½	-	1	-
Striped Cotton - "	-	2½	-	-	2½	-	2	1½	1	-	-	-	-	-	-
Gartering or Binding - "	6	6	12	6	6	12	-	-	-	-	-	-	-	-	-
1 Point - blankets	-	-	-	-	-	-	-	-	1	-	-	-	-	1	-
1½ " - "	-	-	-	-	-	-	-	1	-	-	-	1	-	-	-
2 " - "	-	-	-	-	-	-	1	-	-	1	-	-	-	-	-
2½ " - "	-	-	1	-	-	1	-	-	-	-	-	-	-	-	-
3 " - "	1	1	-	1	1	-	-	-	-	-	-	-	-	-	-
Silk Handkerchiefs	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Chiefs' Laced Hats	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
" Plain Hats	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-
Sewing Thread, ozs.	½	½	½	½	½	½	-	-	-	-	-	-	-	-	-
Vermilion - "	1	1	-	1	½	-	-	-	-	-	-	-	-	-	-
Horn, Ivory or Box Combs - - - }	1	1	1	1	1	1	-	-	-	-	-	-	-	-	-
Awls - - - -	1	1	1	1	1	1	-	-	-	-	-	-	-	-	-
Fire Steels - -	1	1	-	1	1	-	-	-	-	-	-	-	-	-	-
Butchers' Knives -	1	1	1	1	1	1	-	-	-	-	-	-	-	-	-
Sewing Needles -	2	2	2	2	2	2	-	-	-	-	-	-	-	-	-
Hunters' Pipes -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Tobacco - pounds	4	3	-	3	2	-	-	-	-	-	-	-	-	-	-
Ball - - - "	3	2	-	3	2	-	-	-	-	-	-	-	-	-	-
Shot - - - "	9	7	-	9	7	-	-	-	-	-	-	-	-	-	-
Gunpowder - -	4	3	-	4	3	-	-	-	-	-	-	-	-	-	-
Flints - - - -	6	4	-	6	4	-	-	-	-	-	-	-	-	-	-
Gun Worms - -	1	1	-	1	1	-	-	-	-	-	-	-	-	-	-

24 July 1828.

(signed)

H. C. Darling.

A GENERAL RETURN of the INDIANS who have received Presents in Upper and Lower Canada, including Drummond Island, during the Year 1827.

POSTS.	TRIBES.	Full Equipments.				Common Equipments.										TOTAL.			GENERAL TOTAL.	Total Number of Rations issued at each Post.	REMARKS.	
		Chiefs in action with the Enemy.	Warriors ditto.	Wives or Widows of ditto.	Chiefs.	Warriors.	Wives of ditto.	10 to 15 years of age.	4 to 9 ditto.	1 to 4 ditto.	BOYS.			GIRLS.			Men.	Women.				Children.
LOWER CANADA:																						
Quebec	Micmacs	-	-	-	4	54	76	14	10	9	7	15	7	58	76	62	3,422 1/2	652				
	Annalictes	-	-	-	5	19	27	-	5	8	4	2	9	24	27	28						
	Abenquois	-	-	-	2	61	75	8	10	12	4	10	16	63	75	60						
	Huron	-	-	-	8	59	65	4	5	10	6	9	13	67	65	47						
	Total	-	-	-	19	193	243	26	30	39	21	36	45	212	243	197						
St. Francois	Abenquois of St. Francois	1	1	5	14	87	128	23	19	26	21	15	23	103	133	127	3,806 1/2	541				
	Abenquois of Becancour	1	1	1	7	26	34	6	5	5	2	4	5	34	35	27						
	Algonquins of Three Rivers	-	-	-	3	26	32	4	1	3	4	5	4	29	32	21						
	Total	2	1	6	24	139	194	33	25	34	27	24	32	166	200	175						
Caughnawaga	Iroquois of Sault St. Louis	-	2	7	18	260	348	59	46	58	84	34	51	280	355	332	2,513 1/2	967				
Lake of Two Mountains	Nepissinques	3	-	5	-	68	93	19	9	14	13	14	12	71	98	81						
	Algonquins	-	-	1	1	99	131	20	30	18	15	26	14	100	132	123						
	Iroquois	-	-	1	3	106	109	19	8	7	11	12	6	109	110	63						
	Total	3	-	7	4	273	333	58	47	39	39	52	32	280	340	267						
St. Regis	Iroquois	-	1	4	15	79	109	25	20	28	24	17	26	95	113	140	2,055 1/2	348				
UPPER CANADA:																						
Kingston	Mohawks of Bay de Quinte	-	-	-	6	74	76	22	37	27	23	21	33	80	76	163				14,891 1/2	3,395	
	Mississaguas of Rice Lakes	-	-	-	4	65	97	15	29	27	9	34	37	69	97	161						
	Ditto - - of Bay de Quinte	-	-	-	3	25	50	11	16	12	13	6	7	28	50	65						
	Ditto - - of Kingston	-	-	-	1	12	30	3	8	5	3	7	11	13	30	37						
	Total	-	-	-	14	176	253	51	90	71	43	68	88	190	253	416						
GENERAL TOTAL																						
Total for LOWER CANADA - - - - -																						
Total for UPPER CANADA - - - - -																						
Total - - - - -																						

POSTS.	TRIBES.	Full Equipments.										Common Equipments.										TOTAL.			GENERAL TOTAL.	Total Number of Rations issued at each Post.	REMARKS.
		Chiefs in action with the Enemy.	Warriors ditto.	Wives or Widows of ditto.	Chiefs.	Warriors.	Wives of ditto.	10 to 15 years of age.	4 to 9 ditto.	1 to 4 ditto.	BOYS.			GIRLS.			Men.	Women.	Children.								
LOWER CANADA:																											
York	Chippawas (Yellow Head)	-	1	2	4	130	196	33	48	71	19	41	46	134	198	268	2,550	781									
	Mississaguas (River Credit)	-	1	2	2	62	66	14	15	18	6	11	4	55	68	68											
	Total	-	1	4	6	182	262	47	63	89	25	52	50	189	266	336											
Fort George	Upper Mohawks	1	2	1	10	34	66	20	16	16	12	16	26	47	57	106				14,350	1,857						
	Lower Mohawks	2	1	8	10	48	57	15	18	14	12	18	22	61	65	99											
	Onondagos (Clear Sky)	3	1	4	16	31	69	11	14	15	8	19	31	60	63	98											
	Onondagos (Bear Foot)	-	-	2	2	9	9	2	1	1	1	1	1	12	11	7											
	Senecas	-	-	1	3	13	13	3	4	-	3	1	1	17	13	11											
	Senecas (Proud)	-	-	-	-	6	7	1	4	8	7	5	5	16	30	35											
	Oneidas (Joseph)	-	-	3	4	12	27	2	3	3	5	5	4	26	21	22											
	Aughquagas	-	-	1	13	33	60	22	15	20	17	27	27	48	62	121											
	Cayugas (Upper)	1	1	2	13	33	60	22	15	20	17	27	27	48	62	121											
	Cayugas (Lower)	3	3	2	11	50	55	23	22	18	11	26	26	67	57	122											
	Tuscaroras	-	-	1	3	36	42	6	8	10	9	5	7	44	45	44											
	Tutulies	-	-	1	5	14	20	5	5	2	1	6	7	20	20	20											
	Delawares (Tom)	1	7	6	7	54	60	23	11	12	9	14	11	69	66	80											
	St. Regis	-	-	-	1	1	4	2	1	1	1	2	2	2	4	7											
	Montures	-	-	-	3	2	2	2	-	-	2	2	2	3	2	4											
	Nanticokes (Old Family)	-	-	-	1	1	6	2	2	2	3	2	2	2	6	9											
	Nanticokes (Young ditto)	-	-	-	1	1	5	2	1	1	1	1	3	1	5	8											
	Aughquagas (Joseph)	-	-	-	2	2	5	2	2	2	1	1	1	4	5	9											
	Canada Family	-	-	-	2	2	2	2	2	2	1	1	1	2	2	2											
	Mississaga Family	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-											
	Total	13	17	31	105	303	512	145	131	129	113	186	172	498	543	816											
Amherstberg	Chippawas	4	13	14	54	555	714	193	175	134	102	167	195	626	728	966	24,125 1/2	5,906									
	Ottawas	7	12	13	17	385	404	84	105	30	66	84	97	421	417	466											
	Patawatomies	2	2	2	9	175	187	46	54	46	36	45	63	188	187	290											
	Murseys and Moravians	-	5	2	9	132	141	18	38	23	22	31	24	146	143	156											
	Six Nations	1	1	2	4	113	112	23	25	25	11	17	22	119	114	123											
	Hurons	2	5	4	2	121	90	15	19	12	5	14	20	130	94	85											
	Shawanoes	1	1	1	13	93	82	16	26	28	11	18	19	108	82	118											
	Sankies	4	3	6	4	70	40	9	1	11	9	5	8	81	46	42											
	Delawares	-	-	-	1	10	3	3	1	3	3	2	2	10	3	12											
	Miamis	-	-	-	1	2	-	2	-	-	-	-	-	-	-	2											
	Total	26	42	41	113	1,756	1,773	409	443	312	265	381	450	1,832	1,814	2,360											
Drummond Island	Ottawas	-	-	-	-	-	-	-	-	-	-	-	-	371	404	485				28,763 1/2	19,919	42,778 1/2					
	Minimines	-	-	-	-	-	-	-	-	-	-	-	-	146	145	218											
	Chippawas	-	-	-	-	-	-	-	-	-	-	-	-	522	571	654											
GENERAL TOTAL for UPPER CANADA - - - - -																											
Total for LOWER CANADA - - - - -																											
Total - - - - -																											

1. With 360 Rations of Raim.
 2. " 632 ditto - ditto.
 Total - - 992 Rations.
 Recapitulation of GENERAL TOTAL.
 For Lower Canada - - - 3,395
 " Upper Canada - - - 12,919
 Total for Upper and Lower Canada - - 16,314
 Rations { Lower Canada 14,891 1/2
 Upper Canada 49,778 1/2
 Total of Rations - 67,670

— No. 6. —

COPY of a DESPATCH from Sir *George Murray* to Sir *J. Kempt*.

SIR,

Downing-street, 3d December 1828.

I HAVE recently had under my consideration Lord Dalhousie's Despatches relative to the state of the Indian Department in Canada, and also a Report on this subject, addressed to his Lordship by Major-General Darling, dated 24th July last.

The opinion which I have formed on a perusal of these documents is, that the business of the department would be more efficiently, as well as more economically conducted, by dividing it into two distinct and independent branches; that the Lower Province have the exclusive management of the Indians within that district, and the Superintendent in Upper Canada have the control of the Indians within the Upper Province, and being also the channel of intercourse with the tribes beyond its boundaries, with whom it is our policy to keep up a friendly connexion. In this case the immediate control of the Governor-general would be limited to the Lower Province; the Indian affairs connected with Upper Canada being placed under the immediate and separate superintendence of the officer administering the government there. It also appears to me, that the establishment has been maintained on too expensive a scale; and I am therefore to desire that you will report minutely on the subject, and submit to me the smallest establishment which you consider necessary to carry on the duties of the department, when divided as above proposed.

It is by no means my opinion that the long established system of giving presents to the Indians should be discontinued, or that any change should take place in the degree of protection which has been afforded to them; but I conceive that it may be effected at less expense, and that great advantage may arise from the substitution of implements of agriculture or of farming stock for the usual presents, in cases where (like the Six Nations) the Indians are likely to be induced to turn their attention to the culture of the soil. I also request that you will report to me the measures which you may consider necessary for the moral and religious instruction of the Indians, and how far the labours of the missionaries in this respect have been successful, or may require assistance, and whether the measures which have hitherto been adopted for the protection of the Indians in the lands and property to which they are fairly entitled, have been effectual.

I have, &c.

(signed) *G. Murray*.

— No. 7. —

COPY of a DESPATCH from Sir *James Kempt*, Commander of the Forces, to the Right honourable Sir *George Murray*, G.C.B.

SIR,

Quebec, February 23d, 1829.

I HAVE the honour to acknowledge the receipt of your Despatch, dated 3d December 1828, upon the Indian Department in Upper and Lower Canada.

This department, from its long standing, and from a variety of other causes, involves so many interests, and is so closely interwoven with the general governments of the country, that any material reductions or alterations in it must, I conceive, be attempted with the utmost caution and circumspection. I am nevertheless of opinion that, upon investigation, some retrenchment may be found feasible in this department, and that the system upon which its duties are now conducted may be considerably simplified and improved.

Upon this subject as respects Upper Canada, I have communicated with Major-General Sir John Colborne; and in this province with the officers of the department most capable of affording the information I require.

The result of those communications I shall take the earliest opportunity of reporting to you, attended by such remarks as may appear to me most conducive to attain the ends which His Majesty's Government have in view.

In the mean time it may be proper to observe upon your suggestion to separate the Indian Department in Lower and Upper Canada, and to place the branch of the department in each province under the distinct control of the officer commanding

manding the troops and administering its government, that, being impressed with an opinion of the expediency of this arrangement, I have had it in contemplation for some time past to submit a similar proposition for your consideration. Indeed since I have assumed the command in British North America, with the exception of the ordinary routine duties, I have invariably transacted the business of the Indian Department in Upper Canada through Sir John Colborne's intermediation.

The advantages of this system are so obvious, that I was surprised, on my arrival in this country, to find it had not been previously adopted; but I am informed that this department being placed under the *exclusive control of the Commander of the Forces*, its integrity has been tenaciously maintained, on account of the patronage which it is supposed to place at his disposal.

I have, &c.

(signed) *James Kempt.*

— No. 8. —

COPY of a DESPATCH from Sir *J. Kempt* to Sir *George Murray*.

SIR,

Quebec, 16th May 1829.

HAVING this day received a reply to the communication which I reported having made to Major-General Sir John Colborne by my Letter, dated February 23d, 1829, I lose no time in transmitting to you the annexed documents relating to the alteration and reductions in the Indian department in Canada, the subject of your Despatch, dated 3d December 1828; namely,

- No. 1. Copy of Sir J. Colborne's Report.
- No. 2. Present establishment and pension list of the department in Lower Canada.
- No. 3. Present establishment and pension list of the department in Upper Canada.
- No. 4. Proposed establishment for Lower Canada.
- No. 5. Proposed establishment for Upper Canada.
- No. 6. General recapitulation of the expense of the department.
- No. 7. Return of the proposed reductions, with the compensation to which I conceive the several persons reduced entitled.

By these documents you will perceive it is proposed that the Indian department in Lower Canada shall be divided into two districts, each under the charge of a superintendent; and that of Upper Canada into four districts, each in like manner under a superintendent, with one chief superintendent for the general supervision of the department of that province. The extent of those districts is as follows;

IN LOWER CANADA.

- 1st. Quebec, comprehending all the Indians belonging to the country, from Three Rivers to Ristigouche, likewise the Indians of New Brunswick and Nova Scotia.
- 2d. Montreal, comprising the Indians between Three Rivers and the Province of Upper Canada.

IN UPPER CANADA.

- 1st. Comprehending the Indians of the Bay of Quinté and the Rice Lake.
- 2d. Those of the Thames, Chernail, Ecarté and River St. Clair.
- 3d. Those of the Matchadintoh and Lake Simcoes.
- 4th. The Six Nations on the Grand River.

Mr. M'Kay, formerly the superintendent at Drummond's Island, an officer of distinguished service in the department during the late war, and extremely popular with the Indians, being omitted in the accompanying establishment of the department in Upper Canada submitted by Sir John Colborne, I beg to recommend that he shall be appointed superintendent of the district of Montreal,

and that Mr. Napier, who for three years held the situation of resident Indian agent at Montreal, and secretary to the Indian department generally, with a salary of 300*l.* a year, should be removed to the office of the military secretary, with a salary of 200*l.* a year, and charged with the correspondence and other duties of the Indian department, under the military secretary, in whose office it is my intention to deposit the voluminous records of that department.

Mr. Napier served for 13 years as an assistant in the Military Secretary's Office, and was promoted to the situation of commissary of transport; and subsequently, to that which he now holds, as a reward for the correct and zealous manner in which he discharged the duties entrusted to him.

Although the appointment of secretary may not perhaps be absolutely indispensable for any great length of time, yet as Mr. Napier is a very efficient man of business, of considerable claims, and has had entire charge of the records of the Indian department under Major-General Darling for several years, his services as secretary would certainly be extremely desirable, especially whilst the proposed alterations in the department are being carried into operation.

I perfectly concur in the opinion expressed by Major-General Sir John Colborne in his Letter, that the two medical men belonging to the department should be reduced, and that a sum should be allowed to provide such medical aid as the Indians may occasionally require. The armourer, or the means of repairing their arms, is, I find, by a Letter from Sir Peregrine Maitland, dated 8th October 1822, guaranteed by treaty to the Indians frequenting the port of York, who have ceded lands to the Crown, and from long established custom the Indians generally consider themselves entitled to a similar privilege.

Expense of the Indian Department.—The expense of the department upon the proposed reduced scale, you will perceive by the enclosure (No. 6) amounts to 3,403*l.* 6*s.* 8*d.* sterling, and I doubt the feasibility of any further retrenchment at present, without compromising our faith with the Indians, or materially impairing the efficiency of the department.

The expense of the department during the late war with the United States, and for some years subsequently, was very great; and there seems reason to believe that many abuses existed in it at that period. Those abuses are now however in a great measure corrected; and by the transfer of the custody of the presents and stores for the Indians to the storekeeper general's department in 1819, and some other salutary alterations, the department has of late years greatly improved in conduct and efficiency.

It appears by a Letter addressed by Mr. Commissary-General Wood to the Lords Commissioners of His Majesty's Treasury on the 21st December 1821, (No. 8) that the average expense of the department from 1813 to 1816 inclusively, amounted to 150,000*l.* sterling a year. Since that period its expense has rapidly diminished, and in 1822 a considerable reduction was made in the establishment, as you will perceive by the Return (No. 9).

Duties of the Officers.—The duties of the officers of the department in peace, are various and important. It is essential that he should conciliate the good will of the several Indian Tribes, and possess their confidence; attend to their endless representations, remedy their grievances, or report them to the commander of the Forces, adjust their differences, and arbitrate in their bargains, advise them in their difficulties, collect their rents, and distribute in detail their presents and occasional rations, &c. &c. In war they also command the Indians in the field.

Much discretion and judgment are required for the faithful and satisfactory discharge of those duties; and I am somewhat apprehensive that the *numerical* reductions now proposed, may be found in practice to impede their due execution. Neither do I think that the salaries of the department can be reduced with propriety beneath the standard recommended. It is essential that they should be sufficient to induce persons of character and respectability to prize its appointments, for such alone can obtain the confidence of the Indians; and the influence acquired over their minds in peace, is the best security for their co-operation in war. It is also occasionally necessary, from the remote and in some measure uncontrolled situations in which the officers are sometimes placed, to repose considerable trust in their integrity and judgment.

Indian Presents.—Were any sudden and immediate reduction made in the Indian presents, it would doubtless excite great suspicion and dissatisfaction
amongst

amongst them; and as their issue is generally guaranteed by treaty, it would be alike impolitic and unjust to discontinue them at present, though I have no doubt that object may be hereafter gradually attained.

The Indians who reside beyond the frontier, and to whom presents are now distributed, form an exception to this observation; the issue of those presents having, it appears, been for the most part guaranteed to them during the late war, or soon after its conclusion.

By the accompanying memorandum (Nos. 6 and 8) you will perceive that since 1816, the amount of these presents has decreased from 117,500*l.* sterling, to 19,000*l.*; and I have no doubt that by improving the arrangements for their distribution, that amount may be still materially diminished.

It would appear that from the desultory mode in which that service is now performed, the Indians may obtain presents several times in different districts, or indeed in the same, in the course of one season; and it is perhaps possible that in some instances, persons in the Indian department may have intentionally overlooked this abuse, with a view to give an appearance of great importance to the duties of their situation.

This abuse I shall endeavour to obviate by directing the issue of those presents to be limited, as much as possible, to the same stated days throughout the command; and I have several other precautionary measures in contemplation, which I have no doubt will tend to correct those abuses.

The presents should, as far as may be practicable, be issued to the Indians at their villages and habitations, to remedy the many evils resulting to them from long journeys, and the consequent inducement to dispose of their presents; a practice which, though prohibited by law, is I fear by no means of uncommon occurrence. I would also recommend that the blankets and all other presents which admit of it, should bear some conspicuous mark in order to their more easy detection in improper hands. At present the only article of the kind which bears a mark, is the gun.

As allies, the Indians are wasteful and expensive; consuming great quantities of stores, procured with difficulty, and which might be far more beneficially applied; but their barbarous treatment of prisoners and wounded men, makes it impolitic to provoke their hostility; and so long as they retain their habits of savage life, and their alliance in war is considered important, the department and the issue of presents must, however modified, be continued.

Settlement of the Indians.—The settling of the Indians, to which they have recently manifested a very general inclination, will gradually relieve His Majesty's Government from the expense of these presents, and eventually from that of the Indian department; but the discontinuance of their issue to the Indian settlers must be managed with great caution; for if they suspect it to be a consequence of their settlement, it will have a decided tendency to discourage that most desirable object. I am of opinion, however, that the Indians, when settled, would readily agree to the substitution of implements of husbandry, and seed, &c. for many of the gaudy and useless articles which now compose their presents, and which are daily falling in their estimation; but until a material improvement takes place in the habits of the Indians, it would be unwise to place at their disposal any commutation in *money* for those presents, of which they would in all probability make an improper use.

The Indians disposed to abandon the habits of savage life and to become settlers should become located in considerable bodies in villages, in the vicinity of other settlements, by whose example they might profit; and it will perhaps be expedient in the first instance to place those settlers under the superintendence of some person capable of instructing them in the first principles of farming. A blacksmith and carpenter would be indispensable appendages of those settlements. Assistance in the form of agricultural implements, seed, rations, &c. will be required when they are originally located, the probable expense of which, estimated by two very intelligent officers of the Indian department, I have now the honour to enclose (No. 10); but I am of opinion that their calculations are greatly over-rated. The lease of a portion of the lands which the Indians possess in Upper Canada, as proposed by Sir John Colborne, is an advisable measure, and their rent, together with the commutation (4,425*l.* 10*s.* sterling), annually paid to a portion of these Indians (averaged at 10 dollars a head) in goods of the same description as the presents sent out from England (No. 11), might be advantageously appropriated towards defraying the expense of their location.

The amount of the rents received by the Indians in Lower Canada (466*l.* 8*s.* 1*d.* sterling), and its appropriation, you will perceive by the Enclosure No. 12.

To prevent the impositions which are too frequently practised upon the Indians, they must be rendered incapable of alienating any land which may be granted to them without the sanction of the officer administering the Government under which they reside.

The Religion of Indians of Lower Canada.—The Indians of Lower Canada are almost exclusively converts to the Roman Catholic persuasion, and their religious instruction is, I believe, duly attended to by the priests, who have acquired a great influence over their minds; and so long as these priests continue to discourage the dissemination of education amongst the lower orders of society, it is in vain to hope for any considerable advancement in that respect amongst the Indians of this province.

Religion of Indians of Upper Canada.—In Upper Canada there are very few Roman Catholics amongst the Indians, and the Methodist missionaries from the United States are rapidly converting the heathen portion of them to Christianity.

It is, however, extremely desirable that the sentiments of hostility to the established church, and some other objectionable principles which those missionaries are represented to inculcate on the minds of the Indians, should be counteracted.

The Bishop of this diocese being, from his long residence in Canada, and his personal knowledge of the Indians, peculiarly qualified to afford correct information upon their affairs, I considered it my duty to consult him upon them; and I beg to refer you to his Letter (No. 13), for some valuable suggestions for their improvement.

His Lordship is of opinion that the establishment of active and zealous missionaries for the Indians at the Bay of Quinté, and for those who frequent the vicinity of Gwillimburg, near Lake Simcoe, which his Lordship has not the means of providing, would be attended by very beneficial effects. The exertions of the Wesleyan missionaries from England, as suggested by Major-General Sir John Colborne (No. 1), would doubtless produce a similar tendency; and the ample means of the New England Company of London, whose assistance in the establishment of a missionary on the Grand River, and of several schools in Upper Canada, has recently been of essential service, cannot be more beneficially applied.

Considerable progress is making in the education of the Indian children of Upper Canada, and schools should be encouraged by granting small salaries to the masters throughout this country, wherever they can be advantageously established.

I annex a Return (No. 14) of the Schools established in Upper Canada by the Methodist Society of New York.

The ordinary pay and allowances of the Indian Department, being of a *specific amount*, are paid by the commissariat under a general order, without the warrant of the commander of the Forces, but as there are various contingent expenses incurred in the department (enumerated in the Return No. 6) of an *uncertain amount*, it will be necessary either that the accounts of those expenses in Upper Canada should continue to be forwarded to the military secretary, in order to their undergoing the usual examination in the Office of Accounts at Head Quarters (*the only one in this command*) and paid as heretofore under the warrant of the commander of the Forces; or that a deviation from the usual routine of the service in such cases should take place, and these expenses paid under the immediate authority of the officer commanding in that province.

Should the latter system be adopted, it will be advisable that the directions necessary to give it effect should be conveyed to Major-General Sir John Colborne and to the commissary-general in this command, by the Lords Commissioners of His Majesty's Treasury.

In conclusion, it appears that the most effectual means of ameliorating the condition of the Indians, of promoting their religious improvement and education, and of eventually relieving His Majesty's Government from the expense of the Indian department, are,—

- 1st. To collect the Indians in considerable numbers, and to settle them in villages, with a due portion of land for their cultivation and support.
- 2d. To make such provision for their religious improvement, education and instruction in husbandry, as circumstances may from time to time require.

3d. To

3d. To afford them such assistance in building their houses, rations, and in procuring such seed and agricultural implements as may be necessary, commuting, when practicable, a portion of their presents for the latter.

4th. To provide *active* and *zealous* missionaries for the Indians at the Bay of Quinté and Gwillimburg; and to send Wesleyan missionaries from England to counteract the antipathy to the established church and other objectionable principles which the Methodist missionaries from the United States are supposed to instil into the minds of their Indian converts.

I have, &c.

(signed) *James Kempt.*

Enclosure, No. 1.

SIR,

Government House, York, 7th May 1829.

WITH reference to your Despatch of the 23d February, I have the honour to acquaint you, that I have endeavoured to obtain such information on the points to which you have directed my attention as may enable me to suggest measures for conducting the affairs of the Indian department with economy and with advantage to the Indians.

You will perceive from the annexed Report that a very beneficial change has been produced among the Indians on the river Credit. If the order and regularity which has been established among them can be extended to the other tribes of this province, and a fund created for their future support, by authorizing their lands to be leased, and in some cases to be sold, the system which has involved His Majesty's Government in an enormous expense may be discontinued.

I recommend that Colonel Givens may in future be called Chief Superintendent of the Department in this province, and that his salary should be fixed at 400*l.* per annum; that he should reside at York, and visit the different nations occasionally.

That Mr. Anderson, who is now employed as chief interpreter, should have charge of the Chippawas at Matchadash and Lake Simcoe, with the interpreter, William Solomon, attached to him.

That Mr. Ironside and his son should have charge of the Indians of the river Thames and St. Clair, with the interpreter St. Germain attached to them.

That Capt. Brant should attend to the Indians of the Six Nations, with the interpreter Fairchild.

That Mr. Clench should have charge of the Mohawks and Mississaguas of the Bay of Quinté and the Rice Lakes.

These four superintendents may be actively employed in collecting the Indians in villages, and in inducing them to cultivate their lots of land; in establishing schools, leasing lands, and purchasing cattle and agricultural implements, &c. The annual payments due to them by Government should, with their consent, be appropriated for that purpose.

Mr. Ironside may continue to issue the presents at Amherstburg.

I think that Mr. Anderson should be sent to the Island of St. Joseph this year with the presents for the tribes that have hitherto been accustomed to receive them at Drummond Island, and that he should be directed to notify to them that in future they will be expected to repair to the Great Manitoulin Island to receive their presents.

The officers not mentioned in the annexed Return of the proposed Establishment of the Indian Department may be discontinued without inconvenience; but I understand that many of them were placed in the Indian department as a reward for former services.

Mr. Mitchell and Mr. Richardson, surgeons at Amherstburg and Penetanguishene, are very old men and infirm; they may retire on pensions.

If exertions are now made to improve the condition of the Indians, they will feel how much they are indebted to His Majesty's Government for the benefit which they may receive.

At present the Methodists from the United States take the lead in exertion to civilize them; they have succeeded to a great degree with several of the tribes in obtaining influence with them, which must continue unless we send among them teachers equally able and zealous.

Peter Jones, the missionary alluded to in the annexed Report, has been invited to proceed to New York to superintend the translating of a Bible in the Mississagua

language. I have requested that he may return to this place, and have promised that the Government press shall be used to complete the work which he has proposed to undertake.

The expense incurred in printing the Bible will, I trust, be sanctioned by His Majesty's Government, as it is of great importance that Mr. Jones should be encouraged to expect assistance from his own Government.

The New England Society would probably bear part of this expense, if an application were made to them by His Majesty's Ministers. Many of the elementary books printed in the United States are very objectionable, and should not be used in our schools.

The intentions of the Methodist preachers from the States are suspected; I do not believe that their views are altogether political, but they are certainly very hostile to the established church. If their influence cannot be checked by employing religious teachers from England, they will soon have a decided control over them.

Medical aid will be required at the several Indian stations; and I think that a charge of 30*l.* or 40*l.* per annum should be allowed, which expense the Indians will be able to bear as they advance in civilization.

The American Government are now using every exertion to civilize the Indians near Lakes Michigan and Superior; their establishments consist of missionaries, schoolmasters, farmers and mechanics; and I have no doubt that if we adopt the same method the expense of the Indian department will be gradually reduced.

I have, &c.

(signed) *J. Colborne.*

REPORT of the State of the Indians on the River Credit, Township of Toronto, Upper Canada; presented to his Excellency Sir *John Colborne*, &c. by the Rev. *James Magrath*, Missionary.—Taken in March 1828.

THESE Indians, consisting of about 200 souls, are a part of the tribe of Missisaguas, to whom a large portion of the upper part of this province formerly belonged. About four years ago they were wandering pagans; in 1823 they were collected by Mr. Peter Jones, on the Grand River, assisted by his brother John, who are Wesleyan Methodists. Those pious men taught the adults by rote, by frequent repetitions, the first principles of Christianity, as they were too far advanced in years to learn to read and write; they were taught the Creed, the Lord's Prayer and the Commandments. As soon as they were converted they perceived the evils attendant upon their former ignorant wandering state: they began to work, which they never did before; they perceived the advantage of cultivating the soil; they totally gave up drinking, to which they had been strongly attached; they became industrious, sober and useful.

The Government in 1826 built a handsome village for them on the river Credit, consisting of 20 houses; they have built seven more themselves. They have a meeting-house, which is also used as a schoolhouse for the boys; there is another schoolhouse for the girls, and a house for the resident missionary. They are anxious that some tradespeople should be established in the village, and the boys instructed by them.

They have two yoke of oxen in common, and seven yoke private property, 12 cows, six horses, four ploughs, four sleighs and one waggon. Last year they cultivated 35 acres; they have about 2,000 acres round the village. Thirty-five boys attend school; Mr. John Jones, master, with a salary from the Methodist Missionary Society. At first he had but 30*l.* per annum, but this year it has been increased to 50*l.*; he receives no remuneration from his pupils or from any other quarter. About 36 girls in the female school; Miss Sillick, mistress, without any fixed salary as such. The children in both schools are instructed in writing, reading and arithmetic, the Bible and church catechism; the girls taught sewing and knitting: they wish much to get wheels. The schoolmistress told me that his Excellency the Governor has ordered them a supply of Bibles and Testaments.

The pulpit and desk are open to any clergyman of the established church who may choose to address them.

Mr. Peter Jones, who, with his brother, are half Indians, and speak the Indian language

language fluently, is good enough to interpret for me, as almost all the women and one-fourth of the men cannot speak English. I visit the village about twice a month when my health permits: I have been very ill with ague. I understand that they would prefer receiving their annual payments or presents in cash. They say that the articles they get are generally unnecessary, as they cannot use or wear out those they receive in a year; they frequently dispose of many articles at a great loss, particularly the guns. If they received one-half in cash they could procure many necessaries which (as they are now settled) they stand in need of, on more reasonable terms than they could do with the presents.

The squaws are in general industrious, and can earn a good deal by making baskets, &c.; the men supply their families with venison and salmon for the winter consumption.

The rest of the Mississagua nation is converted to Christianity, except about four or five hundred.

Mr. Peter Jones, Mr. Richardson, resident missionary, and Mr. Case, presiding Methodist elder and superintendent of the Indian mission, are using their exertions to convert them also. The clergymen of the established church can make but trifling progress unless they can speak the Indian language. With the present converted adults little can be done, and perhaps any effort to shake their confidence in the two Mr. Jones, whose influence among them is deservedly great, might be attended with injurious consequences; but the children, the rising generation, hold out a field for exertion. It occurs to me that educating a few of them to holy orders would be attended with beneficial effects.

That they have talents their proficiency in reading, writing and arithmetic since May 1826, when the school was established, sufficiently proves. The girls were separated from the boys last December, as they were considered too numerous for one instructor. I have read prayers and preached to the adults; they are particularly anxious to be married by a clergyman of the established church; I have married many couples who had lived together according to the Indian rite, and had grown-up children. I have baptized only one child. Marriages by the Indian custom commence by the man giving presents to the parent of the woman; if those are received it is considered an approbation of his addresses, and the couple take each other as husband and wife without any more ceremony. Simple as this contract may appear, it is seldom dissolved; and when such a circumstance occurs, it meets with the disapprobation of the tribes. Should the presents be rejected, the matter ends there.

January 10th, 1829.

Mr. John Jones, above-mentioned, having heard from one of my sons that I purposed sending a Report of the state of the Indians to your Excellency, called on me this day. He requested I would mention that the number of deaths this year in the village amounted to 20. He apprehends some of these might have been saved had a physician been in attendance, as the Indians are unable to pay for advice and attendance.

They are also very anxious that a blacksmith should be settled in the village, as they could then get some of their youth instructed, and save a heavy expense which they now incur by sending their farming implements to distant forges. He again expressed the earnest wish of the Indians to receive the amount of their presents in money. Those trinkets and gaudy-coloured clothes which they formerly admired so much are now held in light estimation, and they would prefer receiving twine, ropes and lead sufficient to make a couple of long nets, which would supply them with herrings and white fish, which abound in Lake Ontario.

(signed) *James Magrath, A. M.,*
Missionary of Toronto.

EXTRACT of a LETTER from Major-General Sir *John Colborne* to the Under Secretary of State for the Colonial Department.

York, May 2d, 1829.

I TRUST that it will appear necessary to send out English missionaries who have all the zeal and activity of those who come from the United States. The Wesleyan Methodists might, I think, be engaged to undertake the complete conversion of the Indians, and be induced by Government to send preachers to this country. The Church Missionary Society and the New England Society would, I should suppose, also lend their assistance.

Enclosure, No. 2.—ESTABLISHMENT of the INDIAN DEPARTMENT in Lower Canada, for the Year 1829.

RANKS AND CAPACITIES.	N A M E S.	STATION.	Rate of Pay, Sterling Dollars at 4 s. 4 d. each.		RATIONS OF PROVISIONS.			ALLOWANCES.			OFFICE ALLOWANCES.			Amount of Pay, Lodging Money, and Office Rent, Sterling Dollars at 4 s. 4 d. each.									
			Per Annum.	Per Diem.	For Self.	At 2 1/2 d. At 6 d.	To Civil Servants at 2 1/2 d. each.	Lodging Money per Annum, Sterling Dollars at 4 s. 4 d. each.	Number of Rooms, Fuel and Candles, per Week.	Number of Rooms, Fuel and Candles during 32 Winter Weeks.	Rent per Annum, Sterling Dollars at 4 s. 4 d. each.	Number of Rooms, Fuel and Candles during 32 Winter Weeks.	Rent per Annum, Sterling Dollars at 4 s. 4 d. each.										
															£.	s.	d.	£.	s.	d.	£.	s.	d.
			£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.		d.								
Chief Superintendent	Major Genl. H. C. Darling	Quebec	600	-	-	1	-	-	78	-	-	4	-	-	27	-	-	705					
Resident Agent and Secretary	Duncan Campbell Napier	Montreal	300	-	-	1	-	-	31	-	-	1	-	-	-	-	-	331					
Clerk	William McCulloch	ditto	-	-	5	1	-	-	21	-	-	1	-	-	-	-	-	112					
Resident	Jean B. Lorimer	St. Regis	100	-	-	1	-	-	31	-	-	1	-	-	-	-	-	131					
Ditto	James Hughes	Montreal	100	-	-	1	-	-	31	-	-	1	-	-	-	-	-	131					
Interpreter	Bernard St. Germain	ditto	-	-	-	1	-	-	17	-	-	1	-	-	-	-	-	102					
Ditto	Dominique Ducharme	Lake of Two Mountains	-	-	4	8	-	-	17	-	-	1	-	-	-	-	-	102					
Ditto	Joseph Niverville	Three Rivers	-	-	4	8	-	-	17	-	-	1	-	-	-	-	-	102					
Ditto	Ger vase Maccomber	Caughnawaga	-	-	4	8	-	-	17	-	-	1	-	-	-	-	-	102					
Superintendent	L. J. Duchesnay	Quebec	200	-	-	1	-	-	39	-	-	1	-	-	-	-	-	239					
Resident	Charles Duchesnay	ditto	100	-	-	1	-	-	39	-	-	1	-	-	-	-	-	139					
Missionary	Rev. L. Amiot	St. Francis	50	-	-	-	-	-	-	-	-	-	-	-	-	-	-	50					
Ditto	Joseph Vallé	St. Regis	45	-	-	-	-	-	-	-	-	-	-	-	-	-	-	45					
Ditto	Joseph Marcoux	Caughnawaga	50	-	-	-	-	-	-	-	-	-	-	-	-	-	-	50					
Ditto	Thomas Cook	Lorette	50	-	-	-	-	-	-	-	-	-	-	-	-	-	-	50					
Ditto	Edward Faucher	Ristigouche	75	-	-	-	-	-	-	-	-	-	-	-	-	-	-	75					
Schoolmaster	Vincent Ferrier	Lorette	20	-	-	-	-	-	-	-	-	-	-	-	-	-	-	20					
			1,690	-	-	1	3	8	7	4	-	11 1/2	-	-	338	-	-	27	-	-	2,486	18	4

No. 2.—PENSION LIST of the INDIAN DEPARTMENT in Lower Canada, for the Year 1829.

RANKS AND CAPACITIES.	N A M E S.	Rate, Sterling Dollars at 4 s. 4 d. each.		Amount per Annum, Sterling Dollars at 4 s. 4 d. each.			
		Per Annum.	Per Diem.				
					£.	s.	d.
Superintendent General	Sir John Johnson, Bart.	1,000	-	-	1,000		
Widow of Captain de Montigny	Madam de Montigny	30	-	-	30		
Ditto - Captain Mallioux	Madam Mallioux	30	-	-	30		
Ditto - Captain La Mothe	Madam La Mothe	50	-	-	50		
Ditto - L. Vincent, Schoolmaster	Mary Vincent	10	-	-	10		
Pension for past Services	Abigail Hare	20	-	-	20		
Ditto	Duncan Murchison	21	13	4	21 13 4		
Ditto	Amable Chevalier	21	13	4	21 13 4		
For wounds received in action	5 Chiefs of Indian Tribes	21	13	4	21 13 4		
Ditto	4 Warriors of ditto	15	3	4	60 13 4		
					1,352	6	8

Enclosure, No. 3.—ESTABLISHMENT of the INDIAN DEPARTMENT in Upper Canada, for the Year 1820.

RANKS AND CAPACITIES.	NAMES.	STATION.	Rate of Pay, Sterling Dollars at 4s. 4d. each.		ALLOWANCES.			OFFICE ALLOWANCES.			Amount of Pay, Lodging Money and Office Rent, Sterling Dollars at 4s. 4d. each.					
			Per Annum.	Per Diem.	For Self, At 2½ d. each.	For Civil Servants, at 2½ d. each.	Totalling Money per Annum, Sterling Dollars at 4s. 4d. each.	Number of Rooms, Fuel and Candles, per Week, during 32 Winter Weeks.	Rent per Annum, Sterling Dollars at 4s. 4d. each.	Number of Rooms, Fuel and Candles, per Week, during 32 Winter Weeks.						
												£.	s.	d.	£.	s.
Superintendent	James Givens	York	-	-	1	-	-	31	-	-	1	-	-	413	-	8
Clerk	Joseph B. Clench	ditto	-	-	1	-	-	21	-	-	1	-	-	101	0	8
Interpreter	Benjamin Fairchild	Fort George	-	9	4	-	-	17	-	-	-	-	-	102	3	4
Superintendent	George Ironside	Amherstburg	200	-	-	-	-	31	-	-	1	-	-	231	-	-
Missionary	Rev. Mr. Fellet	ditto	50	-	-	-	-	-	-	-	-	-	-	50	-	-
Surgeon	Robert Richardson	ditto	-	18	10	-	-	31	-	-	1	-	-	374	14	2
Clerk	George Ironside, jun.	ditto	-	4	8	-	-	17	-	-	-	-	-	102	3	4
Interpreter	Joseph St. Germain	ditto	-	4	8	-	-	17	-	-	-	-	-	102	3	4
Blacksmith	Alexis T. Le Mai	ditto	-	4	8	-	-	9	-	-	-	-	-	94	3	4
Superintendent	William McKay	Penetanguishene	200	-	-	-	-	47	-	-	2	-	-	247	0	8
Clerk and Interpreter	T. G. Anderson	ditto	-	9	4	-	-	21	-	-	-	-	-	191	0	8
Interpreter	William Solomon	ditto	-	4	8	-	-	17	-	-	-	-	-	102	3	4
Ditto	John Bell	ditto	-	4	8	-	-	17	-	-	-	-	-	102	3	4
Surgeon	David Mitchell	ditto	-	11	4	8	-	31	-	-	1	-	-	237	10	8
Blacksmith	James Farling	ditto	-	4	8	-	-	9	-	-	-	-	-	94	3	4
Schoolmaster	A de Kaghrateasere	Tuscarora Village	20	-	-	-	-	-	-	-	-	-	-	20	-	-
Superintendent	John Brant	Grand River	200	-	-	-	-	31	-	-	1	-	-	231	-	-
			670	-	6	1	0	347	-	-	10½	-	-	2,886	7	0

No. 3.—PENSION LIST of the INDIAN DEPARTMENT in Upper Canada, for the Year 1820.

RANKS AND CAPACITIES.	NAMES.	Rate, Sterling Dollars at 4s. 4d. each.			Amount per Annum, Sterling Dollars at 4s. 4d. each.		
		Per Annum.	Per Diem.	Per Diem.			
		£.	s.	d.	£.	s.	d.
Retired Assistant Secretary	Alexander McDonnell	-	-	-	91	5	-
Ditto Storekeeper, Clerk and Interpreter	David Price	-	-	5	-	-	-
Widow of Col. M. Elliott	Sarah Elliott	-	-	4	8	-	-
Ditto - Major McKie	Theresa McKie	80	-	-	80	-	-
Ditto - Capt. Brant	Catherine Brant	70	-	-	70	-	-
Ditto - D. Hill (a Mohawk Chief)	Hester Hill	20	-	-	20	5	-
Superannuated Blacksmiths	Barnabas Cain	-	-	2	4	11	8
	Timothy Murphy	-	-	2	4	11	8
	John Higgins	-	-	2	4	11	8
For wounds received in action	Seven Warriors of Indian Tribes	15	3	4	106	3	4
					671	11	8

Enclosure, No 4.—PROPOSED ESTABLISHMENT of the INDIAN DEPARTMENT in Lower Canada, May 1820.

APPOINTMENT.	STATION and DISTRICT.	N A M E.	Rate of Pay, Sterling Dollars at 4s. 4d. each.		Rations of Provisions.			ALLOWANCES.			OFFICE ALLOWANCES.			Amount of Pay and Lodging Money, Sterling Dollars at 4s. 4d. each.
			Per Annum.	Per Diem.	For Self.	At 2 1/2 d. At 1 1/2 d.	For Civil Servants, at 2 1/2 d. each.	Lodging Money per Annum, Sterling Dollars at 4s. 4d. each.	Number of Rooms, Fuel and Candles, per Week.	Number of Rooms, Fuel and Candles, during 32 Winter Weeks.	Rent per Annum, Sterling Dollars at 4s. 4d. each.	Number of Rooms, Fuel and Candles, per Week.	Rent per Annum, Sterling Dollars at 4s. 4d. each.	
Secretary	Quebec	D. C. Napier	200	-	1	-	-	30	-	1	-	-	239	-
Superintendent	ditto	L. J. Duchesnay	200	-	1	1	-	30	-	1	-	-	239	-
Interpreter	Three Rivers	J. Niverville	-	4 8	-	-	-	22	-	1	-	-	107	3 4
Ditto	Restigouche	Rev. E. Faucher	-	4 8	-	-	-	17	-	1	-	-	102	3 4
Missionary	Lorette	Rev. T. Cook	75	-	-	-	-	-	-	-	-	-	75	-
Ditto	ditto	Vincent Ferrier	50	-	-	-	-	-	-	-	-	-	50	-
Schoolmaster	ditto		20	-	-	-	-	-	-	-	-	-	20	-
MONTREAL.														
Superintendent	Montreal	William McKay	200	-	1	-	-	31	-	1	-	-	231	-
Interpreter	ditto	B. St. Germain	-	4 8	-	1	-	17	-	1	-	-	102	3 4
Ditto	Lac de deux Montagnes	D. Ducharme	-	4 8	-	1	-	17	-	1	-	-	102	3 4
Resident	St. Regis	J. B. De Lorimier	100	-	1	-	-	31	-	1	-	-	131	-
Interpreter	Cauchonwaga	G. Macomber	-	4 8	-	1	-	17	-	1	-	-	102	3 4
Missionary	ditto	Rev. J. Marcoux	50	-	-	-	-	-	-	-	-	-	50	-
Ditto	St. Francis	Rev. L. Amiot	50	-	-	-	-	-	-	-	-	-	50	-
Ditto	St. Regis	Rev. J. Vallé	45	-	-	-	-	-	-	-	-	-	45	-
			4	-	5	-	230	-	6 1/2	-	-	-	1,645	16 8

Enclosure, No 5.—PROPOSED ESTABLISHMENT of the INDIAN DEPARTMENT in Upper Canada, May 1820.

Chief Superintendent	With the Mohawks and Mississaguas at the Bay of Quinté, and Rice Lakes	James Givens	400	-	1	-	-	-	-	1	-	-	400	-
Superintendent	With the Indians at the River Thames, Chertail, Ecarté, and River St. Clair	Joseph B. Clench	200	-	1	-	-	21	-	1	-	-	221	-
Superintendent	With the Chippewas at Matchash and Lake Simcoe	George Ironside	200	-	1	-	-	31	-	1	-	-	231	-
Assistant ditto	With the Six Nations	George Ironside, jun.	120	-	1	-	-	17	-	1	-	-	137	-
Interpreter	Grand River	Joseph St. Germain	-	4 8	-	1	-	17	-	1	-	-	102	3 4
Superintendent		Thomas G. Anderson	200	-	1	-	-	31	-	1	-	-	231	-
Interpreter		William Solomon	-	4 8	-	1	-	17	-	1	-	-	102	3 4
Superintendent		John Braut	200	-	1	-	-	31	-	1	-	-	231	-
Interpreter		Benjamin Fairchild	-	4 8	-	1	-	17	-	1	-	-	102	3 4
			6	-	3	-	182	-	7	-	-	-	1,757	10 -

Enclosure, No. 6.—GENERAL RECAPITULATION of the EXPENSE of the INDIAN DEPARTMENT, May 16, 1829.

	Sterling.			Sterling.		
	£.	s.	d.	£.	s.	d.
Amount of the Establishment for 1829 :						
Lower Canada - - - - -	2,486	18	4			
Upper Canada - - - - -	2,886	7	6			
				5,373	5	10
Amount of the <i>proposed</i> Establishments :						
Lower Canada - - - - -	1,645	16	8			
Upper Canada - - - - -	1,757	10	-			
				3,403	6	8
Amount of Reductions - - - - -				1,969	19	2
Amount of Reduced Establishment - - - - -				3,403	6	8
Pension List of both Provinces - - - - -				2,023	18	4
Amount of Presents for 1828, calculated on a high Estimate of Montreal prices - - - - -				18,983	6	9
Rations issued to Indians in 1828 ; viz.						
Bread and Beef, 55,412 Rations, at 4 <i>d.</i> each - - - - -	£. 923	10	8			
Rum, 141 gallons, at 4 <i>s.</i> per gallon - - - - -	28	4	-	951	14	8
Contingencies :						
Amount of Travelling Expenses of Officers of the Indian Department, and Military Officers, to witness the issue of Indian Presents in 1828				300	-	-
Amount of Postage of Letters in 1828 - - - - -				30	-	-
Amount of Expense of repairing Arms, and Blacksmith's Work, in 1828 - - - - -				40	-	-
				£. 25,732	6	5

In the above, the Rations, Fuel and Candles issued to the Indian Department are not included, neither the expense of Stationery and Transport of Presents, the amount of which cannot be ascertained.

Enclosure, No. 8.—MEMORANDUM of Commissary General Wood, on the INDIAN PRESENTS, dated Quebec, 21st December 1821.

The first cost in England of goods for Indian presents, sent out between January 1813 and June 1816, amounted - - - - -	£.	s.	d.
To this is to be added the freight and other charges incident to shipments, and as part of the time was during war, it will not be too much to estimate them at 20 per cent. - - - - -	267,180	-	-
	53,436	-	-
	320,616	-	-
Say per annum, when landed at Quebec - - - - -	106,872	-	-
The transport into the interior is always expensive, and could not then be less than 10 per cent. - - - - -	10,687	4	-
	£.	117,559	4 -
I have no means of ascertaining the quantity of provisions issued in the above period, all the accounts of my predecessor having been carried home; but at that time all articles of provisions were very high and expensive to Government, say at least - - - - -	15,000	-	-
The pay then of the Indian Department was about £. 12,000 currency, exclusive of allowances, it may therefore be within bounds in stating it at so much sterling - - - - -	12,000	-	-
	£.	144,559	4 -

There was at that time something always purchased in the country; but now such purchases are almost altogether put an end to. We may therefore estimate the expense of the Indians to the Government, for the three years above mentioned, at not less than £. 150,000 sterling per annum.

Enclosure, No. 9.—SCHEDULE of REDUCTIONS in the INDIAN DEPARTMENT in Canada, from the 25th December 1822, with the Gratuities, &c. allowed to each Person reduced.

AT WHAT PORT.	APPOINTMENTS REDUCED.	Pay, per Annum, sterling.	Lodging Money, sterling.	Description of Gratuity.	Amount of Gratuity.
		£. s. d.	£. s. d.		£. s. d.
Three Rivers - -	1 Interpreter ¹ - -	85 3 4	18 11 5	6 months' pay	42 11 8
Lake of Two Mountains - -	- ditto - -	85 3 4	18 11 5	- ditto -	42 11 8
St. Francis - -	1 Schoolmaster - -	- - -	18 11 5	- ditto -	42 11 8
Kingston - -	1 Interpreter - -	85 3 4	18 11 5	- ditto -	42 11 8
	1 Assistant Secretary	182 10 -	33 8 7		
York - -	1 Interpreter - -	85 3 4	18 11 5	- ditto -	42 11 8
	1 Blacksmith - -	85 3 4	9 5 9	3 ditto -	21 5 10
Fort George - -	2 Interpreters - -	170 6 8	37 2 10	6 ditto -	85 3 4
	1 Blacksmith - -	85 3 4	9 5 9	3 ditto -	21 5 10
	1 Clerk ² - -	85 3 4	22 5 9	6 ditto -	42 11 8
Amherstburg - -	1 Interpreter - -	85 3 4	18 11 5	6 ditto -	42 11 8
	1 Blacksmith ³ - -	85 3 4	9 5 9	3 ditto -	21 5 10
	£.	1,119 6 8	232 2 11	Total of Gratuities Army sterling	404 10 10
Grand River and Tuscarora Village.	Reduction on the pay of 2 Schoolmasters	6 13 4			
Montreal - -	1 Surgeon (dead) ⁴ -	290 - -		Add retired allowance to Assistant Secretary, at 5s. per diem - -	91 5 -
Caughnawaga - -	1 Resident (dismissed) ⁵	133 8 7			
	Amount of Lodging Money - -	232 2 11			
	Total Reduction - -	1,782 - 6			
	Deduct, Addition to pay of 1 Schoolmaster -	10 - -			
	Actual reduction from 25 Dec. 1822 -	1,772 - 6			

¹ Re-appointed by General Order, dated Quebec, 21 October 1823, it having been found necessary that an Indian Interpreter, in the pay of Government, should be retained at each of these stations.

² Re-appointed by General Order, dated Quebec, 20 February 1826, in the place of an Interpreter, who died the 26th November 1825.

³ Re-appointed by General Order, dated Quebec, 20 January 1827; the system of repairing arms, &c. for the Indians, by the job, having, upon a trial of four years, proved so much more expensive to Government than the former one, when a Blacksmith was borne on the establishment of the Indian department.

⁴ Mem.—The appointment of Surgeon at Montreal became vacant in February last, by the death of Mr. Kennelly, and is not now considered necessary.

⁵ Mr. De Lorimier, the Resident at Caughnawaga, was dismissed, without any gratuity, for irregular conduct, on the 24th November 1821, and it is not intended to appoint a successor.

Enclosure, No. 10.—MEMORANDUM of the probable Expense of settling an Indian Family.
First Year, to a family of Five.

SEED:		s.	d.	£.	s.	d.	£.	s.	d.	
Indian Corn	4 bushels at	7	6	1	10	—				
Potatoes	5 ditto	1	8	—	8	4				
Turnip seed	—	—	—	—	2	6				
Oats	5 ditto	2	—	—	10	—				
Wheat	1 ditto	7	6	—	7	6				
Peas	1 ditto	7	6	—	7	6				
IMPLEMENTS:										
Axes	3 ditto	5	—	—	15	—			3 5 10	
Hoes	4 ditto	2	6	—	10	—				
Spades	2 ditto	5	—	—	10	—				
Hand-saw	1 ditto	10	—	—	10	—				
Whip-saw to two families, one share	—	30	—	—	15	—				
Ironwork, glass, &c.	say £.	2	17 6	—	—	—			3 — —	
Stove and pipes	—	5	—	—	—	—			2 17 6	
									5 — —	
TOTAL for one family of five persons, not including rations							£.	14	3	4

From three to five years assistance should be given them, reducing the yearly expense to one fourth, after the first year.

Rations should be given to them the first summer (to residents), and three months every subsequent year. The time of issue should be during sowing time, and the time of taking in crops. A substitute of biscuit or meal for bread, and fish for part of the meat, would reduce much expense of ordinary rations.

No. 10.—MEMORANDUM of the probable Expense of locating an Indian Family of Five Persons; say, one Man, one Woman, and three Children.

	St ^r £.	s.	d.
Expense of building a log-house of 20 feet in front by 20 in depth, with a chimney, &c. complete	20	—	—
Expense of rations of provisions for two years, at 6d. sterling per ration, say two and a half rations per diem	45	12	6
Expense of seed, corn and potatoes, say, half a bushel of corn, 2s. 6d., and ten bushels potatoes, 20s.	1	2	6
Expense of farming stock, viz. one cow, 4l., and two oxen, 10l.	14	—	—
Expense of agricultural implements:			
Four axes at 5s. per, four spades at 4s. per, and four hoes at 2s. 6d.	£.	2	6
Two pickaxes at 4s. per, and two augurs at 2s. per	—	—	12
One cross-cut saw at 25s., and one hand-saw at 7s. 6d. per	—	1	12 6
One log chain at 30s., and one harrow at 40s.	—	3	10
One pair cartwheels	—	3	—
Proportion of the cost of a plough, at 5l., between two families	—	2	10
		13	10 6
Expenses for contingencies not provided for in the above items	—	5	14 6
Amount Sterling	£.	100	—

N.B. The articles comprised in this memorandum are, I understand, indispensably requisite for a family settling upon wild land, and the prices annexed to each item are stated as low as possible.

Montreal, 30 March 1829.

(signed) D. C. Napier, R. A. & S. I. A.

Enclosure, No. 11.—ABSTRACT of SUMS required in GOODS, as Annual Payments, to the undermentioned Indian Tribes in *Upper Canada*, for the year 1829.

No.	TRIBES.	Amount of Annual Payments for the year 1829.	Stations at which the Goods are required.	Remarks.
1	Chippewas of Lake Huron	£. 1,195	York	-- These payments are payable yearly in perpetuity.
2	Mississaguas of River La Credit	472 10		
3	Chippewas of the River Thames	600		
4	Chippewas of Cherrail Ecarté and River St. Clair	1,100	Amherstberg	
5	Mississaguas of the Bay De Quinté and Kingston	580	Kingston	
6	Mississaguas of Rice Lakes	710		
7	Mohawks of the Bay de Quinté	450		
		£. 5,107 10	Equal in Sterling to £. 4,426. 10.	

Amounting to £. 5,701. 10., Halifax currency, dollars at 5s., in goods, at Montreal prices.

Memorandum. The payments to the Indians of the post of Kingston are usually made in the month of September; to the Indians of the post of York in the month of August; at Amherstburg, in July or August.

Indian Department, York, }
8th May 1828. }

(signed) J. Givens, S. I. A.

Enclosure, No. 12.—STATEMENT of ANNUAL PAYMENTS made to the Indian Tribes of Lower Canada.

PERIOD.		NAMES of the INDIAN TRIBES to whom annual Payments are made.	From what source the Payments proceed.	In what manner the Payments are appropriated.	Amount of Payments in Halifax Currency.
From	To				
January 1	Dec. 31	Abenagois Indians	-- From rents and <i>lods et ventes</i> received from the tenants upon the lands belonging to the the tribe, in the seigniories of St. Francis and Pierreville, in Lower Canada.	-- The agent states that the whole of this sum has been applied towards the funds of the new church now building at the Indian village of St. François. The rents of this property are received in money only.	£. s. d. 55 1 6
Ditto	ditto	Iroquois Indians of St. Regis.	-- Rents accruing from lands and islands belonging to these Indians, in Lower and Upper Canada, which have been leased out to settlers at different periods.	-- This sum includes the value of the wheat received in payment of rent, upon which the agent is entitled to his commission. The wheat is usually issued in kind to the Indians; the cash part of the rent is applied to the payment of the expenses of the church, and the allowance to the missionary. Any surplus that may remain, is appropriated to the relief of the distressed families among the Indians, particularly such as are recommended by the principal chiefs.	385 16 3
Ditto	ditto	Iroquois Indians of Caughnawaga.	-- * Rents and <i>lods et ventes</i> received from the tenants in the seigniori of Sault St. Louis, during the year 1828.	-- This money has been principally expended in repairs to the seigneurial mill, and in the payment of the missionary's account against the chiefs, for supplies furnished to the church, burial fees, &c.	34 15 6
August 1	August 31	Iroquois Chiefs of Sault St. Louis.	-- Annuity payable by the State of New York, in virtue of the treaty of 31st May 1796, for the sale of certain lands belonging to the tribe in that State.	-- The chiefs have been accustomed to receive this money themselves from the American agent at Platsburg, and the resident agent at Montreal has no instructions to interfere in the appropriation of the amount.	62 10 -
					£. 538 3 3
					Sterling - £. 466 8 13

Amounting to £. 538. 3. 3. Halifax Currency, Dollars at 5 s. each.

* The amount of rent received by the agent of the seigniori of Sault St. Louis, is supposed to be considerably short of the actual rental; the amount of which cannot be ascertained until the Livre Terrier, now in course of preparation by a Notary Public at Montreal, is completed.

Montreal, 21 March 1829.

(signed) D. C. Napier, R. A. & S. I. A.

Enclosure, No. 13.—EXTRACT of a LETTER from the Lord Bishop of Quebec, addressed to his Excellency Sir James Kempt, G.C.B.

Quebec, 22d April 1829.

THE first step towards the improvement of the Indians is to settle them in villages; to make them stationary on the lands during part of the year, without which they cannot attend to agriculture, have any of the comforts or good habits of domestic life, or cultivate religion or education.

In Lower Canada they all profess the Roman Catholic religion. In Upper Canada, those within the province and the confines of it who are not heathen are Protestant, except a few near Sandwich. As I am but little acquainted with the Indians in the Lower Province, I shall for the most part confine my remarks to those of Upper Canada; in the general outline, however, they will evidently apply

in many respects to all the Indians in Canada. But it is to be observed, that as the Roman Catholic priests have greater influence with them in the Lower Province than any other description of persons, little can be accomplished in the civilization of the Indians without their concurrence and aid.

It will be most profitable in the first place to attend to the tribes who are in a measure settled, having villages where they reside the greater part of the year, and where the women and children remain all the year.

Some of the nations have funds of their own in the hands of Government, arising from the sale of lands. It would be very advantageous to themselves could they be induced to solicit the application of these funds to building houses in their villages, and a good school-house, which might serve as a place of worship till a church could be built. When they have not funds of their own, and in all cases probably these would be found deficient, it would be desirable that Government should assist them in accomplishing these objects. It would also be of great benefit to them that a blacksmith and carpenter should be stationed among them to aid in providing the necessary articles to carry on their agricultural pursuits; and as these two persons ought to be accommodated with farms on the spot, their appointment would not occasion much expense. With a similar view, it would be advisable to furnish them to a certain extent with seeds and instruments of husbandry, to enable them to till and crop their land.

It will be expedient, at first at least, to allow the men to go on hunting excursions, and perhaps fishing parties, during part of the year; but it will be desirable to diminish the time of their absence from home, and to occupy them on their farms as much as possible.

In summing up this part of the subject, I have no hesitation in stating that the appointment of a religious instructor, a resident minister, amongst them, is a primary step towards the accomplishment of the great object of their civilization and improvement.

Attendance at school ought not to supersede the bringing up the children to agricultural labour as soon as they are old enough for it. School instruction ought in general (in a good measure at least) to precede that age, and when they are advanced to it, education and labour might in some degree go on together. Here it is to be observed, that placing or boarding Indian children in the families of white people is very expensive, and cannot be extensively useful; neither need it be contemplated in the case of the Indians being formed into villages, and it will be recollected that this is represented as a first and indispensable step towards their civilization.

The schools at present established amongst the Indians in Upper Canada are, one in the Bay of Quinté, supported by the Society for the Propagation of the Gospel in Foreign Parts; another one on the Grand River was formerly supported by the same society, but this last school is superseded by those lately established by the New England Company of London. This company has recently turned its attention to the civilization of the Indians in Upper Canada. In 1827 they stationed a clergyman of the church of England, the Rev. R. Luger, on the Grand River. They have expended considerable sums of money in instituting schools, putting the church in good condition, and in contributing to the erection of a parsonage, besides promising a further application of their funds in that quarter. They have supported a good school in the Bay of Quinté for several years, and they have two or three schools commenced in the vicinity of York; they are about to send a missionary to reside in that neighbourhood. Their schoolmasters teach the children in English, and it is certainly a preferable system, circumstanced as the Indians are in Canada, to that of instructing them in their own tongue.

The Society for propagating the Gospel in Foreign Parts have allowed a salary to a catechist, an Indian of very good character, in the Bay of Quinté, since the year 1810; they have also a catechist, an Indian, who is master of the Indian language, on the Grand River. Their missionaries, resident in the neighbourhood of these two settlements of Indians, have always been in the practice of visiting them and performing clerical duties among them. In 1826 the society established a minister among them on the Grand River, but in consequence of a feeble state of health which had been of some continuance, he has returned to England, and the society is now disposed to relinquish the field to the New England Company, and to apply their own resources elsewhere. Mr. Campbell, the society's missionary in the neighbourhood of the Mohawks in the Bay of Quinté,

Quinté, continues assiduous in his visits and attention to the religious wants of the Indians of that settlement.

The Methodist society support several schools among the Indians in Upper Canada, and their preachers minister to them in several parts of the country. They have been very successful in converting a great portion of the Mississagua tribe from heathen ignorance and immoral habits to christian faith and practice, and this improvement has been so great and rapid within these few years, that the hand of God seems to be visible in it, and it must be acknowledged that they have done much in the work of their civilization. An extraordinary reformation and conversion to christianity has taken place in this tribe within a few years. It commenced on the river Credit, and has extended to various settlements of the nation to a considerable distance. A great proportion of the tribe have become sober and industrious in their habits, well clad as to their persons, and religious in their life and conversation. The first and principal instruments in the reformation were two brothers of the name of Jones, who are of the religious denomination just mentioned; their father came from Wales, but their mother being a Mississagua Indian, they are well acquainted with the language of that nation; this circumstance accounts in a great degree for their personal influence with them, and for the success of the religious society to which they belong. Whoever were the instruments, the effect must be a source of satisfaction, and it is ardently to be hoped that their services and those of other societies will speedily be blessed and useful to a very great extent. As I have not full or accurate information on the subject of their schools, missions, &c., I shall not venture on a particular detail of them. Neither is it in my power to give correct information with regard to the progress or proceedings of the Society for promoting Education and Industry in Canada, which was instituted in London in 1825, and of which there are some branches organized in these two provinces; but as yet, I may presume to say, their operations have not been very extensive or efficient, either among the Indians or the destitute settlers of these colonies.

The Society for propagating the Gospel has within these few years enlarged its bounty to the Indians; but the demands on it now from new settlements of our own people are so much increased, that it is much to be desired that the society should be relieved from any additional charge on account of furthering the civilization of the Indian tribes. It is therefore gratifying to state that, as has been already intimated, the New England Company have lately come forward very handsomely in the promotion of the cause, that they evince every disposition to carry it on vigorously, and that their means for the purpose are large and probably will be well applied.

Enclosure, No. 14.—SCHOOLS now in operation under the Superintendance of the Conference Missionary Society :

	Scholars.	Teachers.
Grand River, Davisville - - - - -	10 - -	S. Crawford.
Ditto, Salt Springs - - - - -	25 - -	H. Martyn.
River Credit - - - - -	28 - -	J. Jones.
Ditto (Female School) - - - - -	23 - -	Miss Sillick.
Grape Island - - - - -	35 - -	{ Wm. Smith and Miss Yeomans.
Rice Lake - - - - -	42 - -	H. Biggar.
Lake Simcoe Island - - - - -	25 - -	Wm. Law.
Ditto, Holland Landing - - - - -	31 - -	Miss Edmondson.
Muncey Town - - - - -	12 - -	J. Carey.
Malden, River Canard - - - - -	20	
Total - - - - -	<u>251</u> Scholars.	

—No. 9.—

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Montreal, 22d June 1829.

WITH reference to the Despatch, upon the Indian Department in Canada, which I had the honour to address to you on the 16th ultimo, I beg to acquaint

you that Major-General Sir John Colborne has recently requested, in urgent terms, my authority to apply the money annually paid to several Indian tribes, in Upper Canada in "presents," (as detailed in the Return, No. 11, appended to that Despatch, of which a copy, with some additions, is herewith inclosed,) towards building houses and purchasing agricultural implements and stock, for such Indians of those tribes as may be disposed to settle in that Province.

Although I do not consider myself empowered to grant the authority which Sir John Colborne solicits, I entirely concur in his opinion of the expediency of the measure he proposes, and I beg most strongly to recommend its immediate adoption.

It will of course be necessary that the consent of the several tribes should be, in the first instance, obtained to the proposed alteration in the mode of applying the sums respectively due to them, in which, I imagine, little difficulty is to be apprehended; and when the alterations are carried into operation, it will be moreover necessary that the shipment from England, of the "presents" for which those sums are commuted, should be discontinued. The periods at which those "presents" are issued, are specified in the annexed Return (No. 1), and should a supply of them arrive in this country after the system which Sir John Colborne suggests has been carried into effect, it may be transferred to the stores of the *ordinary* Indian presents, and deducted from the quantity required for the following year.

It may be proper to observe, that in addition to those commuted "presents," the Indians of the Six Nations receive annuities from the proceeds of lands which they have ceded from time to time, and vested in the British funds, and in the hands of various individuals in this country, to the amount of 1,400*l.* currency, as stated in the accompanying Return (No. 2.)

Those annuities are paid, though at no very certain period, to the chiefs, for the benefit of their different tribes, and I have no doubt they may be easily persuaded of the advantage they will derive, from the appropriation of those annuities, to the same beneficial purposes to which it is proposed to apply the other Indian funds.

It is of great importance that the disposition to settle, which now appears very generally to pervade the wandering Indian tribes, should not be allowed to subside, that every reasonable facility and encouragement should be afforded to induce them to do so, to render them independent of the bounty of the missionaries from the United States, and of the knavery of the traders with whom they are now compelled to deal, more especially when those desirable objects can be accomplished without any expense to the public; and as I am aware of no measure more eminently conducive to their attainment than that which Sir John Colborne recommends, I trust it will receive your early consideration and approval.

I have, &c.
(signed) *James Kempt.*

No. 1.—ABSTRACT of Sums annually paid in Goods to the under-mentioned Indian Tribes in *Upper Canada*, for Lands ceded to The Crown.

No.	TRIBES.	Amount Currency payable yearly in perpetuity.			REMARKS.
		£.	s.	d.	
1.	Chippawas of Lake Huron -	1,195	-	-	The Goods commuted for these payments are issued to the Indians in the month of August. -- Ditto -- ditto. -- Ditto -- ditto, in July or August. -- Ditto -- ditto, in September.
2.	Mississaguas of the River La Credit	472	10	-	
3.	Chippawas of the River Thames -	600	-	-	
4.	Chippawas of Chernail Ecarté and River St. Clair - -	1,100	-	-	
5.	Mississaguas of the Bay de Quinté and Kingston - - -	580	-	-	
6.	Mississaguas of Rice Lakes -	710	-	-	
7.	Mohawks of the Bay of Quinté -	450	-	-	
		£.	5,107	10 -	Equal to £.4,426. 10. sterling.

No. 2.—STATEMENTS of MONIES payable to the several Tribes of the Six Nations of Indians in *Upper Canada*.

No.	NAMES of THE TRIBES.	SOURCES of PAYMENT.	AMOUNT in CURRENCY.	How appropriated.	REMARKS.	
			£. s. d.			
1.	Mohawks	Interest upon money in the English funds, being the proceeds of sales of lands, effected by their Trustees, to various individuals £.772 sterling - Collected yearly from individuals, debtors to these tribes on account of lands ceded by them from time to time - -	857 15 6½	Annually distributed to the Chiefs of the different Tribes on the Grand River, by the Trustee, Mr. John Claus.	No period is fixed to pay these sums. When the Trustee has collected the £.550. 18. 4½. from individual debtors, bills are negotiated for the £.772 sterling interest on money in the funds; and the payments are then made to the Chiefs in the presence of two respectable individuals.	
2.	Onondagas					
3.	Cayugas					
4.	Senecas					
5.	Tuscaroras					
6.	Ongnguagas					
7.	Delawares					
8.	Oncidas					
9.	Tutulies					550 18 4½
10.	Nanticokes					
11.	St. Regis					
		£.	1,408 13 11			

—No. 10.—

Copy of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Chateau St. Louis, Quebec, 11th August 1829.

I HAVE the honour herewith to enclose the usual Annual Estimates of Indian Presents required in Canada for the year 1830.

It is impossible to form those estimates for the many wandering tribes, with any degree of certainty, and the prevailing system of framing them is to calculate their amount upon the issues of the preceding year.

You will perceive that the estimates of 1830 somewhat exceed those for the current year in consequence of the increased number of Indians, (amounting to about 1,000 souls) from the territories of the United States, who now resort to our ports for presents; likewise from a general increase in the number (to a similar amount) of the tribes belonging to British North America, and from the reduction that has lately taken place in the prices of these presents, which considerably augments the proportion required for the issue, in commutation for the lands ceded by certain tribes in Upper Canada to The Crown, a return of which is appended to my Despatch of the 16th May last.

If it be intended to abolish the issue of those commuted presents, as suggested by my Letter dated 22d June 1829, it may perhaps be advisable that you should direct a communication upon the subject to be made to the Lords Commissioners of His Majesty's Treasury; these presents being forwarded, under their Lordship's orders, to the commissariat in this country; should they however arrive, and their issue be discontinued, they may be transferred to the general stores of Indian presents, and their amount deducted from the estimates for the following year, as I had the honour to propose by that Letter.

I have, &c.

(signed) *James Kempt*.

ESTIMATE of PRESENTS required for the supply of INDIANS in *Upper and Lower Canada* for the Year 1830, including Articles intended for payment of Lands purchased from the Indians.

ARTICLES REQUIRED.	Lower Canada.		Upper Canada.					For payment of Lands purchased from the Indians.	TOTAL
	Quebec and Dependencies.	Montreal and Dependencies.	Kingston.	York.	Fort George.	Amherstberg.	Pencanguishene.		
Cloth - - yards	-	67 $\frac{1}{2}$	10 $\frac{1}{2}$	3	102 $\frac{1}{2}$	265 $\frac{1}{2}$	297 $\frac{1}{2}$	1,879	2,625 $\frac{1}{2}$
Caddies - - "	-	-	117 $\frac{1}{2}$	89 $\frac{1}{2}$	238 $\frac{1}{2}$	693 $\frac{1}{2}$	446	768	2,353 $\frac{1}{2}$
Molton - - "	-	27 $\frac{1}{2}$	285	264	824	2,853 $\frac{1}{2}$	1,875	1,476	7,605
Ratteen - - "	-	10	237 $\frac{1}{2}$	241 $\frac{1}{2}$	598 $\frac{1}{2}$	1,905 $\frac{1}{2}$	1,540 $\frac{1}{2}$	1,120	5,653
Strouds - - "	-	3	685 $\frac{1}{2}$	662	1,803 $\frac{1}{2}$	5,249 $\frac{1}{2}$	3,923 $\frac{1}{2}$	1,165	13,492 $\frac{1}{2}$
1 point Blankets - -	123	302	121	151	234	896	1,145	232	3,204
1 $\frac{1}{2}$ " ditto - -	94	252	124	94	311	770	467	410	2,522
2 " ditto - -	57	316	104	89	340	718	500	270	2,394
2 $\frac{1}{2}$ " ditto - -	348	952	259	262	649	2,024	1,560	635	6,689
3 " ditto - -	289	788	204	180	609	2,049	1,328	755	6,202
Irish Linen - yards	114	159	42	12	207	441	240	1,849	3,064
Printed Calico - "	1,065	2,985	876 $\frac{1}{2}$	861	2,337 $\frac{1}{2}$	6,637	5,187 $\frac{1}{2}$	3,037	22,986 $\frac{1}{2}$
Striped Cotton - "	810 $\frac{1}{2}$	2,544 $\frac{1}{2}$	761	704	2,015 $\frac{1}{2}$	6,665	4,678	3,257	21,435 $\frac{1}{2}$
Silk Handkerchiefs -	-	5	-	-	6	23	50	618	702
Chiefs' Laced Hats -	-	5	-	-	6	23	50	92	176
Plain ditto - -	-	4	-	-	4	38	48	233	327
Sewing Thread ounces	-	14 $\frac{3}{4}$	197 $\frac{1}{2}$	191	528 $\frac{1}{2}$	1,698 $\frac{1}{2}$	1,231	2,160	6,021 $\frac{1}{2}$ or $\frac{1}{2}$
Gartering or Binding yds	-	-	4,332	4,224	11,442	36,582	26,668	-	83,268
Vermilion - ounces	-	-	109	92	341	1,117	728	-	2,387
Shoes - - pairs	-	12	-	-	-	-	-	594	606
Horn, Ivory or Box Combs	-	38	463	442	1,258	4,073	2,888	-	9,162
Awls - - -	637	1,740	463	442	1,258	4,073	2,888	-	11,501
Fire Steels - - -	289	788	204	180	609	2,049	1,328	-	5,447
Butchers' Knives - -	617	1,740	463	442	1,258	4,073	2,888	1,296	12,797
Sewing Needles - -	-	-	926	884	2,516	8,146	5,776	-	18,248
Hunters' Pipes - -	-	-	-	-	-	-	-	-	Discontinued.
Pounds of Tobacco -	654	1,686	422	364	1,297	4,306	2,834	-	11,563
Ditto Ball - - -	616	1,629	422	364	1,287	4,245	2,736	5,444	16,743
Ditto Shot - - -	1,848	4,887	1,456	1,268	4,401	14,637	9,456	5,444	43,397
Flints - - -	1,232	3,258	844	728	2,574	8,490	5,472	-	22,598
Gun-worms - - -	289	788	204	180	609	2,049	1,328	-	5,447
Articles not included in the Schedule of Equipments:									
Arm-bands, silver - pairs	8	12	-	-	6	20	-	-	46
Brooches ditto - -	586	1,000	-	-	1,000	2,000	-	2,600	7,186
Ear-bobs ditto - pairs	586	1,000	-	-	1,000	2,000	-	811	5,397
Gorgetts ditto - -	8	12	-	-	-	10	-	-	30
Medals ditto - -	10	16	4	2	-	5	5	-	42
Chiefs' Guns - - -	60	100	-	-	30	200	100	117	607
Rifle ditto - - -	60	100	-	-	8	100	20	22	310
Common ditto - -	100	150	-	-	50	200	100	79	679
Brass Kettles - -	50	50	20	2	50	200	100	45	517
Tin ditto - - -	50	50	15	15	50	200	100	390	870
Pairs Scissors - -	-	-	30	25	100	600	-	48	803
Gun Locks - - -	30	50	6	6	24	100	-	-	216
Half Axes - - -	100	150	50	30	-	100	200	-	630
Frying Pans* - -	-	-	-	-	-	-	-	-	-
Tomahawks with pipe handles - - } - - - } - - - }	100	150	-	-	-	200	-	-	450
Fishing Hooks - -	700	1,000	500	500	-	2,000	1,000	-	5,700
Buttons - - dozen	-	-	14	14	-	24	-	72	124
Claspknives - - "	7	10	4	4	-	50	-	-	75
Thumbles - - "	-	-	5	5	-	40	-	-	50
Canoe Awls - - "	7	12	2	2	-	-	-	-	23
Beaver Traps - -	-	-	-	-	-	20	-	22	42
Looking-glasses - dozen	4	3	3	3	20	60	-	-	93
Flags - - -	12	12	8	8	20	30	5	-	95
Cod Lines - - -	12	18	6	6	-	40	-	-	82
Hambro' ditto - -	12	18	6	6	-	-	-	-	42
Mackarel ditto - -	18	24	30	30	-	100	-	-	202
Chalk ditto - - -	18	24	24	24	-	-	-	-	90
Seine Rope - pounds	30	50	-	-	-	-	-	-	80
Ditto Twine - - "	30	50	-	-	-	-	-	-	80
Net Thread - - -	60	75	-	-	-	-	150	-	285
Ribbon - - yards	700	1,000	100	100	1,000	2,000	100	324	5,324
Russia or Scotch Sheetting -	150	250	-	-	252	500	425	-	1,577

* Discontinued by Military Secretary's Letter, 7th April 1829.

Montreal, 24 June 1829.

(signed) D. C. Napier, R. A. & Secretary I. A.

ABORIGINAL TRIBES IN BRITISH POSSESSIONS.

57

RETURN of INDIANS in *Upper and Lower Canada*, for whom the Presents specified in the annexed Estimate, are intended, for the Year 1830.

STATIONS.	Full Equipment.			Common Equipment.									Total.
	Chiefs, wounded in action.	Warriors wounded in action.	Wives or Widows of ditto.	Chiefs.	Warriors.	Wives of Warriors.	Boys.			Girls.			
							10 to 15 Years.	6 to 9 Years.	1 to 4 Years.	10 to 14 Years.	6 to 9 Years.	1 to 4 Years.	
Quebec and Dependencies	-	-	-	38	251	348	31	42	58	26	52	65	911
Montreal and ditto	5	4	22	48	731	930	172	134	162	144	118	140	2,610
Kingston - - -	-	-	-	14	190	259	55	76	62	49	48	59	812
York - - -	-	-	-	4	176	262	51	56	78	38	38	73	776
Fort George - - -	6	4	16	63	536	633	176	141	102	164	170	132	2,143
Amherstburg - - -	23	38	46	124	1,864	1,978	441	402	425	277	368	471	6,457
Penetanguishene - - -	50	48	60	30	1,200	1,500	300	250	583	200	217	562	5,000
Recapitulation - - -	84	94	144	321	4,948	5,910	1,226	1,101	1,400	898	1,011	1,502	18,709

Montreal, 24 June 1829.

(signed) D. C. Napier, R. A. & S. I. A.

—No. 11.—

COPY of a LETTER from R. W. Hay, Esq. to the Hon. J. Stewart.

SIR,

Downing-street, 12th Aug. 1829.

SECRETARY Sir George Murray having had under his consideration the state of the Indian department in Canada, addressed a Despatch to Lieutenant-General Sir James Kempt in December last, calling for detailed information as to the establishment of the department, and for a report as to the reductions which could be effected, either in the amount of presents, or in the number of persons employed in that branch of the public service, in order that every practicable retrenchment might be adopted without compromising our faith with the Indians, or materially impairing the efficiency of the department.

Sir George Murray being also of opinion that great advantage may arise from the substitution of implements of agriculture, or of farming stock, for the usual presents in cases where (like the Six Nations) the Indians are likely to be induced to turn their attention to the culture of the soil, Sir James Kempt was requested to report to Sir George Murray the measures which he considered to be necessary for the moral and religious instruction of the Indians, and how far the labours of the missionaries have been successful or may require assistance. Sir George Murray having recently received the enclosed Despatch from Sir James Kempt, I am directed to transmit a copy of it for the information of the Lords Commissioners of the Treasury, and I am to request that you will acquaint their Lordships that Sir George Murray entirely concurs in the reductions and improvements suggested by Sir James Kempt, and also in amount of allowances proposed to be given to officers of the department whose services will be discontinued.

Sir George Murray also considers that it will be proper to sanction the appointment of Mr. Napier, with the understanding, however, that his employment is not to be permanently established.

Sir George Murray also concurs in Sir James Kempt's suggestion regarding the settlement of the Indians, and he would submit for their Lordships' consideration, that any expense which may contribute under judicious management to the settlement of the Indians should be sanctioned. Sir George Murray also proposes to place the Indian department in Upper and Lower Canada under the superintendence of the Civil Governor in each Province, as he is of opinion that the Indians would be more likely to acquire settled habits by looking for protection in the head of the government in which they reside, than to the officer commanding the forces in North America.

I have, &c.
(signed) R. W. Hay.

16 May 1829.

—No. 12.—

COPY of a LETTER from *R. W. Hay*, Esq. to the Hon. *J. Stewart*.

SIR,

Downing-street, 1st October 1829.

22 June.

WITH reference to my Letter of the 12th August, relative to the Indian department in Canada, I am directed by Secretary Sir George Murray to transmit to you the copy of a further Despatch which he has received from Lieutenant-General Sir James Kempt in which he strongly recommends that a certain portion of the allowances now granted to the Indians, in the shape of presents, should be expended in building houses and purchasing agricultural implements and stock for such Indians who may be disposed to settle in Upper Canada. I am to request that you will also submit this Letter to the consideration of the Lords Commissioners of the Treasury for their consideration and decision, acquainting their Lordships that Sir George Murray highly approves of the suggestion, and is of opinion that it would be most desirable to induce the Indian tribes to relinquish their old habits and become settled and civilized, and he therefore begs to submit the proposed arrangement for their Lordships' sanction.

I have, &c.
(signed) *R. W. Hay*.

—No. 13.—

COPY of a LETTER from *R. W. Hay* to the Hon. *J. Stewart*.

SIR,

Downing-street, 7th October 1829.

11 August.

I AM directed by Secretary Sir George Murray to transmit to you a copy of a Despatch which has been received from Lieut-Gen. Sir James Kempt, enclosing an estimate of presents which will be required for the supply of the Indians in Upper and Lower Canada for the ensuing year; and I am to request, that in laying this Despatch before the Lords Commissioners of His Majesty's Treasury, you will direct their Lordships' attention to the letters from this department, of the 12th August last, detailing certain alterations which Sir George Murray is of opinion should be introduced into the system upon which the Indian department of the Canadas has been hitherto conducted, and a distribution of presents made to the Indians; and that you will represent to their Lordships the urgent necessity which exists for an immediate compliance with Sir James Kempt's requisition for the year 1830, in the event of any delay taking place in carrying into effect the plan which Sir George Murray has recommended for adoption.

I have, &c.
(signed) *R. W. Hay*.

—No. 14.—

COPY of a LETTER from the Hon. *J. Stewart* to *R. W. Hay*, Esq.

SIR,

Treasury Chambers, 13 Oct. 1829.

I HAVE laid before the Lords Commissioners of His Majesty's Treasury your Letter of the 7th instant, transmitting the copy of a Despatch from Lieut.-Gen. Sir James Kempt enclosing an Estimate of Presents required for the supply of the Indians in Upper and Lower Canada for the ensuing year; and I am commanded to acquaint you, for the information of Secretary Sir George Murray, that my Lords have requested the Master-General and Board of Ordnance to provide forthwith and send out to Canada the articles therein specified.

I have, &c.
(signed) *J. Stewart*.

—No. 15.—

COPY of a LETTER from *G. R. Dawson*, Esq. to *R. W. Hay*, Esq.

SIR,

Treasury Chambers, 20th Nov. 1829.

I HAVE laid before the Lords Commissioners of His Majesty's Treasury your Letters of the 12th of August last, and the 1st ultimo, with the documents therein enclosed,

enclosed, on the subject of the reductions which it is proposed to make in the Indian department in Canada; viz.

Amount of the Establishment for 1829:

		Sterling.			Sterling.		
Lower Canada	-	-	£. 2,486	18	4	£.	s. d.
Upper Canada	-	-	2,886	7	6		
						5,373	5 10

Amount of the proposed Establishment:

Lower Canada	-	-	£. 1,645	16	8		
Upper Canada	-	-	1,757	10	-		
						3,403	6 8

Amount of reductions	-	-	£.	1,969	19	2

And wherein it proposed, as the most effectual means of ameliorating the condition of the Indians, of promoting their religious improvement and education, and of effectually relieving His Majesty's Government from the expense of the Indian department, to collect the Indians in considerable numbers, and to settle them in villages, with a due proportion of land for their cultivation and support, to make such provision for their religious improvement, education and instruction in husbandry as circumstances may from time to time require, and to afford them such assistance in building their houses, &c. as may be necessary, and in commuting, when practicable, a portion of their presents for agricultural implements, &c. and I am commanded to acquaint you, that my Lords, in concurrence with the opinion expressed by Secretary Sir George Murray, appear, by the reductions and improvements recommended to be made in the Indian department in Canada, according to the plan submitted in the Despatch from Sir James Kempt of the 16th of May last, as well as the amount of allowances proposed to be given to officers whose services will be discontinued, and the temporary appointment of Mr. Napier to be secretary to the department.

With respect to the different modes referred to by Sir James Kempt, for settling the contingent accounts of Upper Canada, my Lords are of opinion, that it will be advisable to adhere to the practice hitherto adopted, of transmitting the accounts for examination to the Office of Accounts at head quarters, the amount being afterwards paid by warrant from the commander of the Forces.

I am also directed to acquaint you, that my Lords would be disposed to sanction any proceedings which, under judicious arrangement, may appear likely to contribute to the settlement of the Indians; but as they perceive that the value of presents, as stated by Sir James Kempt, has been calculated, according to the Montreal prices, at 18,933 £., an amount very considerably larger than the actual cost of the presents through the Board of Ordnance in this country, they think it right to limit the expenditure of the service of the Indian department, including the salaries of the Indian establishment as now sanctioned, and the retired allowances of the persons reduced, and the expense of settling the tribes in villages in the first instance, to the sum of 20,000 £. per annum, an amount which they trust will be found sufficient for the purpose, and it is their Lordships' intention that the said sum of 20,000 £. per annum should be in addition to the expense of rations, fuel and candles to the different officers of the establishment; and it further appears to my Lords to be advisable, for the reasons advanced in your said Letter, that the Indian department in Upper and Lower Canada should be placed under the superintendence of the civil governor in each province, as recommended by Sir George Murray; and I am further to acquaint you, in reply to your said Letter of the 1st ultimo, that my Lords agree with Sir George Murray in approving of the arrangements submitted by Sir James Kempt and Sir John Colborne, for applying the monies due to certain Indian tribes for lands ceded to the Crown, to be annually paid in goods, as well as the monies payable to several tribes of the Six Nations, to the building houses, and the purchase of agricultural implements for such of those tribes as may be disposed to settle in the province, and they are pleased to authorize the adoption of such measures as may appear to Sir George Murray best calculated for carrying them into effect; and my Lords will give the

necessary authority to the officer commanding the troops in Canada, to appropriate from time to time, by his warrant upon the military chest, such sums, not exceeding in the whole 20,000*l.* per annum, as may be required to enable the Governor of Canada to give effect to the proposed arrangements.

I have, &c.
(signed) *G. R. Dawson.*

— No. 16. —

COPY of a DESPATCH from Sir *George Murray* to Sir *J. Kempt*.

SIR,

Downing-street, 1st December 1829.

HAVING referred to the consideration of the Lords Commissioners of the Treasury your Despatches of the 16th May and the 22d June last, on the subject of the reductions which it is proposed to make in the Indian department in Canada, and suggesting, as the most effectual means of ameliorating the condition of the Indians, of promoting their religious improvement and education, and of eventually relieving His Majesty's Government from the expense of the Indian department, that it would be expedient to collect the Indians in considerable numbers, and to settle them in villages, with a due proportion of land for their cultivation and support, to make such provision for their religious improvement, education and instruction in husbandry as circumstances may from time to time require, and to afford them such assistance in building their houses, &c. as may be necessary, and in commuting, when practicable, a portion of their presents for agricultural implements, &c. I have now the honour to transmit to you the copy of a Letter from Mr. Dawson, conveying their Lordships' sanction to the reductions and improvements recommended to be made in the Indian department, according to the plan transmitted in your Despatch of the 16th May last.

You will also perceive that their Lordships are willing to sanction any proceedings which, under judicious arrangement, may appear likely to contribute to the settlement of the Indians; but they think it right to limit the total expense of the Indian department to the sum of 20,000*l.* per annum, in addition to the expense of rations, fuel and candles to the different officers of the establishment, and their Lordships also concur in my recommendation, that the Indian department in Upper and Lower Canada should be placed under the superintendence of the civil governor in each province.

You will, therefore, communicate with Sir John Colborne on the measures which it will be necessary for you respectively to adopt to give effect to the proposed arrangements.

I have, &c.
(signed) *G. Murray.*

— No. 17. —

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Chateau St. Louis, Quebec, 12th Dec. 1829.

I REGRET to perceive, by the newspapers, that a deputation from the Iroquois Indians of Sault St. Louis has sailed for England, with a view to submit to His Majesty their pretensions to a portion of the Seigniory of La Prairie, on the right bank of the St. Lawrence, a little above Montreal.

On learning, sometime ago, that those Indians had some measure of this kind in contemplation, I endeavoured to dissuade them from it, by directing its inutility to be fully and carefully explained to them by the secretary of the Indian department. I also particularly desired that they should be reminded that judgment has been given against their claims to the land in question in the Court of King's Bench, and confirmed in the Court of Appeals; and that on those claims being preferred to Sir James Craig and to the Earl of Dalhousie, they were, in both cases, declared to be unfounded.

I have directed that the grounds of the judgments in the Courts of King's Bench and of Appeals shall be immediately communicated to me, and I shall avail myself of the earliest opportunity of transmitting them to you for your information.

I have, &c.
(signed) *James Kempt.*

— No. 18. —

Copy of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Chateau St. Louis, Quebec, 15th Dec. 1829.

In discussing the most eligible means of reclaiming the Indians from their wandering and savage habits, and of inducing them to settle and assume those of civilized life, it has been frequently suggested to me, by the Archdeacon of Quebec, and by various other persons who have given their attention to the existing condition of those people, that nothing is more likely to conduce to those most desirable ends, and to confirm the attachment of the Indians to the British Government, than the education of a portion of their children, with those of the inhabitants, at the common English schools of the country.

The children thus educated would probably imbibe more favourable ideas of the Church of England than they now entertain, and might be hereafter most beneficially employed in disseminating instruction, and the English language, as schoolmasters to the Indian tribes.

With a view to bring under your consideration some proposition to this effect, I sometime ago directed a Mr. Plenderleath, residing in Montreal, (formerly a major in the army) who has bestowed great attention on the Indians, and is very conversant with their affairs, to ascertain and report to me the expense which would attend an experiment of this nature on a small scale. But by some misapprehension of my meaning, it appears, he has actually placed six Indian boys at the school at Chateau Quay, without applying for my approval of that measure.

The schoolmaster at Chateau Quay is an Englishman, a Protestant, and I have reason to believe to be a very respectable person, and peculiarly qualified to educate those children. You are, perhaps, aware, that the schoolmasters borne upon the establishment of the Indian department in Lower Canada are, without exception, Roman Catholics; that the only European language which they teach is French, and that those schools, and the colleges of the United States, are the only sources of education of which the Indians of this province have hitherto availed themselves.

I apprehend considerable difficulty will be found to attend the progress of this experiment, from the objections entertained against it by some Roman Catholic priests, who have already thwarted it by every means in their power.

The expense attending the education and maintenance of the six Indian boys will be as follows :

	Per Annum, Currency.		
	£.	s.	d.
Board and lodging and tuition for six Indian boys, at 5s. per week - - - - -		7	2
Clothing, 30s. each - - - - -		9	-
Bedding and extra furniture (not exceeding) - - -		9	-
Total expense for first year, currency - -	90	-	-
Deduct for second year and afterwards - -	9	-	-
Expenses for second year and afterwards -	81	-	-

I regret extremely that this measure should have been adopted without your concurrence; but being in actual operation, I have deemed it less objectionable to authorize its expense, than by declining to do so until your decision upon it should be received, to subvert the arrangements which have been made with considerable difficulty, and to excite the distrust and disapprobation of the Indians.

I have directed that reports of the acquirements and progress of those boys shall be periodically made to me by Mr. Plenderleath, who has undertaken the supervision of their education; and should the system on trial prove objectionable, or not to warrant its expense, I shall lose no time in directing it to be abandoned.

Under these circumstances I trust I shall receive your authority to sanction the quarterly payment of the expenses of this experiment, until its effects can be fairly ascertained.

I have, &c.
(signed) *James Kempt.*

— No. 19. —

EXTRACT of a DESPATCH from Sir *George Murray* to Sir *J. Kempt*.

SIR,

Downing-street, 25th January 1830.

THESE individuals (a deputation of Indians from the Iroquois tribe of Sault St. Louis, and from the Hurons of Lorette) have proceeded to this country for the purpose of representing to His Majesty's Government certain claims and grievances which have for a considerable time been a source of complaint with their tribe.

It would be unavailing at present for me to express regret that these people should, for such a purpose, have undertaken so long a voyage. Your Excellency appears to have been fully impressed with the inexpediency of such a step, from your having withheld your assent to it; and you must have felt that, by making you the medium of communication with His Majesty's Government, their views would have been as completely answered as by a personal representation of them. I have, nevertheless, considered, that in presenting themselves to this Department, these people have acted with a very excusable anxiety to forward their claims, and I have therefore felt myself called upon to pay every attention to their representations.

In order to put you in full possession of all that has passed between the Colonial Department and these deputies, I enclose a memorandum of a conference which I have had with them, and which will instruct you as to my views in regard to these people, and serve for your guidance in carrying my wishes into effect.

The case of the Huron tribe of Lorette has already been brought before this Department upon several occasions, and as it is altogether unconnected with that of the Iroquois, I shall make it the subject of a separate Despatch.

The claim of the Iroquois, as far as I can learn, has not already been under the consideration of this Department, although it appears to have been twice legally decided in the Province, and in both instances unfavourably for their objects, whatever might have been the nature of the evidence upon which those decisions were founded. I have been unable, from the documents which have been submitted to me by the deputies, to form any conclusive opinion as to the justice of their title; but, however inclined I might feel to give a favourable interpretation to their own statement of their case, I apprehend that the legal investigation and decision which it has already undergone, cannot be now considered otherwise than final. It does not appear to me probable, therefore, that it will be proper to give up to them the strip of ground to which they lay claim; nor, indeed, does it seem that the land itself is so much an object with them as the rents which accrue from it. But I think it just that they should be relieved from the charges which have fallen upon them since the land has ceased to be in possession of the Jesuits, provided their statements be correct on this part of the subject. These expenses are represented by them to arise chiefly from the repair of the church and presbytery, and other items enumerated in the memorial; and I am desirous that an annual sum, of small amount, should henceforth be allotted from the proceeds of the Crown lands, and which should be appropriated by the Indian department to defray these charges.

I decidedly think that the claims which the Iroquois have advanced to certain advantages which they would have enjoyed had the Jesuits retained possession of the property held by that order in Canada, merit a favourable consideration; but I am also of opinion, that whatever it may be proper to grant to these Indians, should be given upon the footing of a boon from the Crown, rather than be conceded in virtue of any supposed right; and you will bear this in mind when you frame the measures which you will adopt for their relief.

I shall be glad to be furnished with a full report on the question which has been brought forward by the Iroquois, respecting the claim to the strip of land to which allusion has been made; although I conclude that it will be found incidentally in the general Report which I expect to receive from you on the subject of the Jesuits' estates. I am unwilling, however, that the relief which I cannot but think it just to extend to the Iroquois, should be deferred any longer than is absolutely necessary; and you will therefore proceed to a settlement on their claim, without reference to your Report on the Jesuits' estates, unless this should be absolutely necessary: taking care, however, that no concession or boon which may be granted to this particular tribe should become an inconvenient precedent in other instances (if there should be any) of a similar description.

I have, &c.
(signed) *G. Murray.*

MEMORANDUM of a Conference between Sir George Murray, the Secretary of State for the Colonial Department, and two Deputies of the Iroquois Nation, with an Interpreter of the Tribe, held in Downing-street, on the 15th January 1830.

THE Iroquois deputies having stated that they had come over to England to represent their case to their great father, the King of Great Britain, and having referred to the papers which they had previously given in to the Colonial Department, were told by Sir George Murray that he was glad to see them; that their memorial would be laid before the King, who would be most anxious that justice should be done to them; but that His Majesty was at present in the country, living a retired life; no expectation could be held out to the deputies that the King would be able to receive them in person. The strong wish on their part to have a personal opportunity of laying their case before the King was repeated, and the Secretary of State expressed his conviction that the King would be very glad to see them if he were in town, or sufficiently at leisure before their departure from England.

The circumstances of the case of which the Iroquois tribe inhabiting the village of Sault St. Louis, had to complain, were then briefly alluded to by the deputies. They dwelt on the value to them of the strip of land of which, as they contended, they had been unjustly deprived, and of the unfairness shown towards them by the Jesuits, who might be considered as placed in relation to them in the light of guardians and minors.

Sir George Murray then stated in reply, that as far as he could discover, from an examination into the papers which related to the claim brought forward by the deputies, a legal decision had already been given against them; and that such being the case, he could hold out to them no hope that he should feel at liberty, or indeed be able to attempt to disturb that which had already been decided by the law; but that into this matter he would direct inquiry to be made by the Governor; and that, as he was very anxious to do all in his power for the welfare of the Indians, it would afford him great pleasure if any mode of compensation could be discovered. He at the same time distinctly explained that he could promise nothing nor hold out any hope in regard to the restitution of the strip of land in question.

The deputies then adverted to the subject of compensation, and intimated a wish to have the rent of the land placed at their disposal, which might enable them to defray the expense of repairing their church (now in ruins), and other charges which had fallen upon them since the lands had ceased to be in the possession of the Jesuits.

In reply to this application, the Secretary of State observed, that he could have no difficulty in assuring the deputies that he was quite disposed to admit that they should be entitled to such advantages, in regard to the means of repairing their church, &c., as they enjoyed when the Jesuits had possession; and that he would take care to send instructions to the Governor of Lower Canada accordingly. That in the same degree as he had abstained from promising that of the practicability of which he was by no means certain, viz. the restoration of the strip of land, the deputies might rely that his promise that they should have the advantages of which he had made mention, should be punctually fulfilled.

Sir George Murray availed himself of the opportunity which was afforded to endeavour to impress upon the minds of the deputies how much it would be for the advantage of the Indian nations generally that they should depart gradually from their old habits of life, and bring up their children in a manner more in conformity with the habits of life of the white people.

He represented to them that the white population, by the habits of cultivation, were spreading every where over the country like a flood of water; and that unless the Indians would conform themselves to those habits of life, and would bring up their children to occupy farms, and cultivate the ground, in the same manner with the white people, that they would be gradually swept away by this flood, and would be altogether lost; but by accepting grants of land and cultivating farms, they would gradually increase their numbers and their wealth, and retain their station in a country in which they were so well entitled to have a share, and in which he had a very sincere wish to see them prosperous and happy.

The deputies, after having expressed some doubt of their prayer being complied with, if it were left to the local Government to arrange matters (upon which subject the Secretary of State again referred to his promise,) requested to have

some paper which might be shown to their tribe, as containing the result of their negotiations with the Government at home, were promised that such paper should be given them, and being assured by Sir George Murray that he would see them again before they quitted England, they withdrew.

—No. 20.—

EXTRACT of a DESPATCH from Sir *George Murray* to Sir *J. Kempt*.

Downing-street, 25th Jan. 1830.

IN my Despatch of this day I have made you acquainted with my views in regard to the Iroquois of Sault St. Louis; and I am desirous now to direct your attention to that part of the Memorandum of the Conference therewith transmitted, respecting the interview which I had with the chief of the Hurons of Lorette.

The claim of these people has undergone so much investigation in the Province, and has been so often brought under the consideration of this Department, that it is unnecessary for me to enter into any detail on the subject. It has hitherto been treated as a legal question, and considering it as such alone, the Colonial Government may have felt a difficulty in making any arrangement satisfactory to the Indians, when their habits and prejudices are taken into the account. You will see, however, from the Memorandum above referred to, that I have been desirous of coming to such an agreement with these people as may be calculated to satisfy their demands without interfering with the rights which have devolved on the Crown.

In the year 1828, when their claim was last brought under the notice of this Department, Lord Dalhousie was requested to furnish a Report upon the whole case, and to propose some means of meeting the wishes of the Indians; but in consequence of his Lordship's departure from the Province, the subject appears to have escaped observation. For more easy reference I inclose a copy of the Despatch here referred to, and I shall be glad to receive from you a full report upon the whole subject.

I apprehend that after the legal decision which this claim of the Indians has undergone, it is impossible now to extend their limits in the way they desire; but I am unwilling that any time should be lost in extending some boon which, in their present state of poverty, it is conceived would be most acceptable; and considering the confined limits to which they represent themselves to be reduced, there can be no doubt that the object most desirable for them to obtain is an extension of their present property in land. I am, therefore, desirous that immediate steps should be taken for placing such of the families of the Hurons of Lorette as may be inclined to emigrate, upon the nearest Crown lands which can be granted to them, leaving it to your discretion to assign the quantity which should be granted to each family willing to accept this boon from the Crown; and that such arrangements should be made for the repair of their church (which is represented to be in ruins,) as the immediate circumstances of the case may appear to require.

I have, &c.

(signed) *G. Murray.*

MEMORANDUM of a Conference between Sir *George Murray*, the Secretary of State for the Colonial Department, and a Deputy of the Huron Tribe, without an Interpreter, held in Downing-street the 15th January 1830.

THE Huron Deputy having stated that he had come over to England in order to represent the case of his tribe to their great father, the King of Great Britain, and having referred to the papers which had been delivered in by him to the Colonial Department on a former occasion, was told by Sir George Murray that he was glad to see him; that his papers would be laid before the King, who would be most anxious that justice should be done to his tribe; but that as His Majesty was at present in the country, living a retired life, no expectation could be held out to him that the King would be able to receive him in person. The strong wish, on his part, to have a personal opportunity of laying the case of his tribe before the King was repeated, and the Secretary of State expressed his conviction that the King would be very glad to see him if he were in town, or sufficiently at leisure, before his departure from England.

The

3 August 1828.

The Deputy stated that he had formerly been sent to this country by his tribe for the same object, and was aware that the decisions of the provincial authorities had all been given against the claim of his nation. He dwelt much upon the present poverty of his tribe, and the confined space to which they were reduced, as well as upon the mode in which they had been beguiled out of their property by the Jesuits, who ought to have acted as their guardians. The Secretary of State here repeated what he had stated in the case of the Iroquois, (a conference with the deputies of which tribe had just been concluded,) and in regard to the impossibility of disturbing that upon which legal decisions had already been more than once given; but he expressed his readiness to consider in what way some compensatory advantages might be given to the Hurons of Lorette; and proposed the giving them lands of the Crown, upon which they might settle.

The Huron Deputy replied, that this had on a former occasion been proposed and refused, and that the habits of his tribe were to live together, and not to migrate from the spot where they were accustomed to dwell. The inexpediency of continuing this practice in the altered state of the North American provinces was pointed out by Sir George Murray, who availed himself of the opportunity which was afforded to endeavour to impress upon the mind of the Deputy, how much it would be for the advantage of the Indian nations generally, that they should depart gradually from their old habits of life, and bring up their children in a manner more in conformity with the habits of life of the white people.

He represented to him that the white population, by the habits of cultivation, were spreading every where over the country like a flood of water, and that unless the Indians would conform themselves to those habits of life, and would bring up their children to occupy farms, and cultivate the ground in the same manner with the white people, that they would be gradually swept away by this flood, and would be altogether lost; but that by accepting grants of land, and cultivating farms, they would gradually increase their numbers and their wealth, and retain their station in a country in which they were so well entitled to have a share, and in which he had a very sincere wish to see them prosperous and happy.

Sir George Murray promised to write to the Governor of Lower Canada on this subject. The Deputy then requested to have some paper which might be shown to his tribe, as containing the result of his negotiations with the Government at home; was promised that such a paper should be given him; and being assured by Sir George Murray that he would see him again before he quitted England, he withdrew.

COPY of a LETTER from Sir *George Murray* to the Earl of *Dalhousie*, &c. &c.

MY LORD,

Downing-street, 3d August 1828.

THE Indian Chiefs who proceeded to this country in the year 1825, for the purpose of urging their claims on the Fief Sillery, near Quebec, having recently renewed their application, I have the honour to transmit to your Lordship the copy of a Letter which was addressed to Mr. Butterworth in reply, but which does not appear to have been communicated to the petitioners by that gentleman. I am to request that your Lordship will report to me your opinion on the claim in question, and that you will examine carefully whether in the former inquiry any part of the case was not sufficiently looked into, and if a re-examination should only confirm the former decision, that you will point out whether there is any other mode of relieving the wants of the petitioners.

I have, &c.
(signed) *G. Murray.*

18 March 1825.

COPY of a LETTER from *R. W. Horton*, Esq., to *J. Butterworth*, Esq.

SIR,

Downing-street, 18th March 1825.

I AM directed by Lord Bathurst to acknowledge the receipt of your Letter relating to the claims of the Iroquois Indians to the Seigneurie of Sillery, in the province of Lower Canada.

The discussion which is thus renewed is not of recent origin. The claims have been repeatedly investigated by the local Government and by the House of Assembly, and were brought under Lord Bathurst's consideration in the year 1816. The result is, that the Indians are found to have no title which could be recognized in any court of law or equity.

Among other objections to their title the following may be noticed :—

1st. The present claimants have no corporate character, in which they could maintain an action for the recovery of the lands.

2dly. They cannot make out, except by vague and general traditions, that they are the descendants, or among the descendants of the original grantees.

3dly. That these persons are members of one tribe only ; whereas the Seigneurie was granted for the general benefit of the savage nations of Canada.

4thly. Neither the claimants nor their forefathers have been in the possession of the land for the last 126 years, it having been held during the whole of that long period by the Jesuits, under a grant from the King of France. It is contended, indeed, that this grant was illegal, because the Jesuits were originally guardians and trustees of the very estate for the Indians, and therefore, it is said, were incapable of acquiring a title in derogation of the right of their wards. To this statement the answer is, that the Indians had abandoned the land several years before the grant to the Jesuits was made, and that the latter received it from the King of France as a compensation for the great pains and heavy expenses they had incurred in the support of their mission. It appears also from the grant to the Jesuits that, after the Indians had abandoned Sillery, the Jesuits, at their own proper costs, purchased other lands in divers parts of the country to settle them upon, without which they would have been dispersed.

At three separate periods,—the years 1797, 1811 and 1821,—the provincial law officers of the Crown, who were not at any of those periods the same individuals, reported their opinion that the claims were totally unfounded in law ; and nothing has since appeared which could induce Lord Bathurst to dissent from their opinion. Whilst his Lordship is thus unable in any degree to admit the claims of the Indians to the lands in question, he is not less disposed to regard their situation with interest and compassion, and he will authorize the Governor of Lower Canada to make them grants, for the purpose of cultivation, of any lands remaining disposable for such a purpose.

I am to add that his Lordship cannot but regret that the Indians should have been encouraged to come to this country on a mission, which has occasioned much inconvenience and expense, and excited hopes which it must have been known could not be realized.

I am, &c.
(signed) *R. W. Horton.*

—No. 21.—

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR, Chateau St. Louis, Quebec, 4th January 1830.

WITH reference to my Letter, dated 12th ultimo, in which I had the honour to report the departure, for England, of a deputation of the Iroquois Indians, of Sault St. Louis, (or Caughnawaga), to present to His Majesty their pretensions to a portion of the adjoining Seigniory of La Prairie de la Magdelaine, belonging to the Jesuits estates, and likewise my intention to transmit to you a report upon those pretensions, so soon as I had acquired the information necessary to enable me to do so, I have now the honour to enclose a variety of documents upon this case, with the following summary of their contents, and of the information which I have obtained from other authentic sources upon the subject.

The portion of La Prairie in dispute consists of a front (upon the Saint Lawrence) of from 30 to 36 arpents, (from 1,900 to 2,300 yards), by the depth of the Seigneurie, four leagues, (No. 2.) Its soil is dry, and not very productive. Its rents amount to about 25*l.* a year, and the Banal mill situated upon it yields about 500*l.* per annum.

It appears that the Seigniory of La Prairie was originally conceded to the Jesuits in 1647, by a grant, (No. 3), in which its disputed front is described as containing *about* two leagues, (*espace qui contient environ deux lieues*), its depth four leagues.

In 1680 the Iroquois Indians having established settlements on this Seigniory at the instance of the Jesuits, the present Seigniory of Sault St. Louis was conceded to them (the Jesuits) in two grants, "pour contribuer à la conversion, instruction et subsistence des Iroquois," and as being better adapted to the culture of Indian corn than La Prairie.

This

This concession was made by two grants; the first conferred a front of two leagues, the second an addition to that front of one and a half league, "or *thereabouts*," ("ou environ,") by a depth of two leagues.

The Iroquois were accordingly removed to Sault St. Louis in 1680, but both Seigniories continued under the superintendence and management of the Jesuits until 1762; when that of Sault St. Louis was entirely and exclusively vested in the Iroquois, under the direction of the Indian department, by the judgment of the Military Council assembled in Montreal in that year.

That Council moreover directed a survey to be made of the Seigniories of La Prairie and Sault St. Louis, and that their respective boundaries should be ascertained and established by a sworn surveyor.

By the *procès verbal* of Mr. Jean Peladeau, sworn surveyor, he states that he surveyed the boundaries of La Prairie, by order of his Excellency General Gage, (President of the Military Council), in July 1762, and established them on a front of two leagues; but in the following September he was directed by his Excellency to *replace* those bounds where they had originally stood (*ou les anciennes ont été planté.*)

This alteration was accordingly made *in the presence of the Agent of Indian Affairs*, (Mr. Claus), and *in that of several other witnesses*, and by no means *fraudulently* as the Iroquois allege.

At the instance of Rene Cartier, Seigneur of La Salle, situated at the extremities of the Seigniories of Sault St. Louis and Chateaugay, and enclosed between those of Ville Chauve (now Beauharnois) and La Prairie, (*vide* No. 1), Brigadier General Burton issued an order in December 1763, directing that the boundaries of those Seigniories should be surveyed by two sworn surveyors, one named by Cartier, the second by the other Seigneurs, with a proviso that in the event of those two sworn surveyors disagreeing with regard to the boundaries of the Seigniories, they were to select, by mutual consent, a third surveyor to decide their difference.

In 1765, Cartier accordingly named J. Raimond, and the Jesuits J. Peladeau, to perform this service, who disagreeing upon the boundaries of the Seigniories, L. Guyon was called in as umpire by Raimond, in opposition to the opinion of Peladeau.

Guyon coinciding in the views of Raimond, Peladeau declined to act with them, and the two former proceeded to establish the bounds of the several Seigniories, and restricted the front of La Prairie to two leagues.

In February 1766, the superior of the Jesuits, demurring to this restriction, the case was carried into the Court of Common Pleas at Montreal, where judgment was given against him; but on appeal to the Supreme Court at Quebec, in August 1768, the judgment of the Court of Common Pleas was "totally reversed," and the Jesuits restored to the possessions, from which they had been thereby ejected. (No. 7.)

In 1769, Mr. Collins, deputy surveyor general, surveyed the Seignior of La Prairie by order of Lord Dorchester, and the *existing limits* of the Seignior were confirmed by him, in presence of Mr. Claus, deputy agent for Indian Affairs, "and of several of the Indian Chiefs, *who testified their unanimous approval of them*," (No. 8.) That the existing boundaries are those established by Mr. Collins is a point I believe undisputed even by the Indians.

In 1794 it appears (No. 9.) that Lord Dorchester informed the Iroquois that he could not decide their claim upon the Jesuits estates until he had ascertained its merits.

In June 1797, a year after Lord Dorchester's final departure from Canada, in the speech delivered to the Iroquois by Sir John Johnson, by order of General Prescott, Governor General, (No. 10), it is stated that the Solicitor General had been long instructed to institute an action against the Jesuits for the recovery of the lands, which the Iroquois alleged to have been fraudulently annexed to La Prairie, but that they had failed to produce proof of their assertions which they were thereby urged to adduce.

In 1797, General Christie, Seigneur of Delery, instituted a suit in the Court of Common Pleas at Montreal, to obtain from the Jesuits the disputed portion of La Prairie contiguous to his Seignior, which suit was dismissed (No. 11.)

In March 1798, a suit was instituted by the Crown in behalf of the Indians against Jean Cazot, the last of the Jesuits, for the recovery of the disputed land, which, after a minute investigation, was dismissed with costs in June 1799. (No. 12.)

In 1807, a deputation from the Iroquois proceeded to London and submitted their pretensions to this land to Lord Castlereagh, who, by his letter of the 19th of July of that year, directed Sir James Craig to report upon those pretensions.

By Sir James Craig's reply of the 22d October 1808, those pretensions are pronounced to be altogether unfounded, an opinion in which it appears by his Lordship's letter, (No. 18), dated 18th April 1809, His Majesty's Government had acquiesced, and by that acquiescence Sir James was most probably guided in the decision, which he gave in January 1809, on a renewal of those pretensions, namely, that the Iroquois must "clearly understand that he could not take upon himself to alter the boundaries of a Seigniorie, so long since, and so formally established, to the *mutual satisfaction of all parties* who were then concerned, (No. 13.).

From this period there is no record of any further claim being preferred by the Indians to this land, although there is little doubt that it was renewed on every change in the head of the Government until 1822, when it appears that Lord Dalhousie gave a decision upon it similar to that of Sir James Craig.

On my assuming this Government these claims were submitted to me, and in my decision I was guided by that of Lord Dalhousie and of Sir James Craig.

The claims of the Iroquois to the land in question rest on their own tradition and assertion, that it formerly belonged to them, and that they have been fraudulently deprived of it by the intrigues of the Jesuits, and upon the alleged promise of Lord Dorchester (No. 14,) to *restore* that land to them, for no corroboration can be found of the promises which they state to have been made to them by Sir George Prevost. (No. 14.)

The first is controverted by the assertion and tradition of the neighbouring Canadians, which declare that the Indians never did possess any part of that land, (No. 2.)

With respect to the second, the late Sir John Johnson, a few days previous to his death, stated that he recollected Lord Dorchester having promised to restore the land in question to the Indians; but Sir John's memory was not at that time to be much relied upon, and it must be borne in mind that he had always maintained the *right* of the Iroquois to that land by *documents in their possession*, which documents have been long since and repeatedly pronounced by competent legal authority to convey no such right.

The probability of this promise is moreover shaken by the existing limits of La Prairie having been confirmed in 1769, by a surveyor acting under his Lordship's immediate orders, (No. 8), and also by his Lordship having intimated to the Iroquois, in 1794, (No. 9), that he could not decide upon their claims on La Prairie until their merits were ascertained, for had he subsequently found reason to pronounce a decision upon those claims, it would doubtless have been duly recorded.

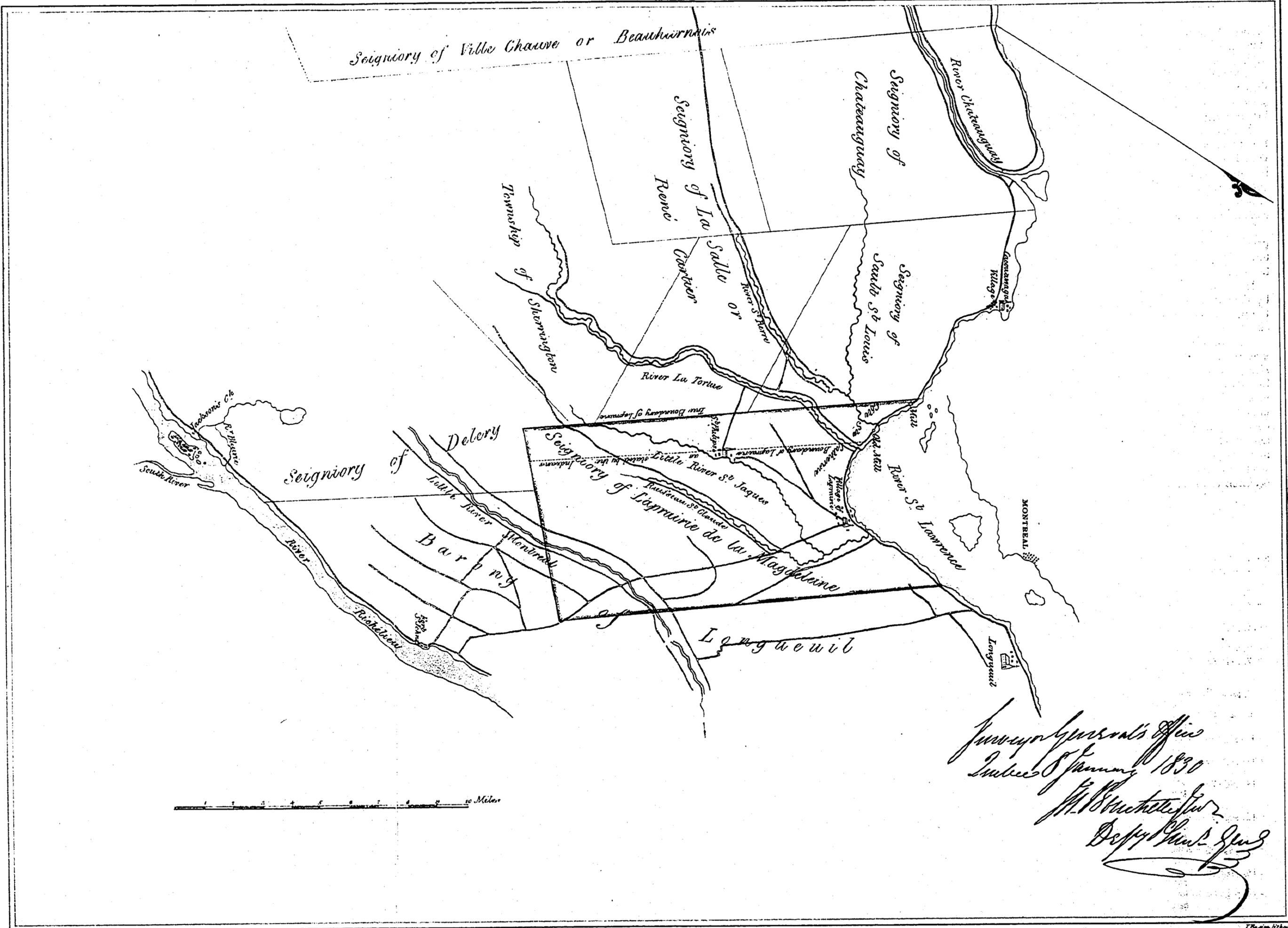
But admitting that promise to have been actually given, from the terms in which it is stated to have been expressed (No. 14, "reprenez ce qui vous appartient") it is obvious that it must have been made conditionally, or under misapprehension of the true state of the case, from the misrepresentation of the Iroquois, that the land had really belonged to them, and that they had been deprived of it by fraud.

The argument that the river front of La Prairie should be restricted to two leagues, and that the surplus adjoining Sault St. Louis belongs in consequence to that Seigniorie, cannot be maintained, for in the grants of *both* Seigniories, the limits of their fronts are qualified with the expression "*ou environ*," an expression by no means uncommon in old French grants, which are frequently couched in very loose and undefined terms.

Another circumstance which strongly militates against the pretensions of the Iroquois, is the *reunion* to La Prairie, by an order from Gilles Hocquart, intendant of New France, dated Quebec, January 10th, 1732, (No. 15,) of a portion of the land now claimed by the Iroquois, which had been conceded to Catharine Cusson in 1720, (No. 2) by the Jesuits, and likewise the erection of two mills, at different periods, upon this land, at considerable expense, (No. 2), a measure which it is not probable the Jesuits would have adopted had they imagined the land to have been held by a doubtful title, more especially as there are other sites on La Prairie equally eligible for mills, and that the mill which existed in 1762 was built on the disputed land, is declared by the judgment of the Military Council (No. 5.)

From the foregoing statement you will perceive, that the existing boundaries of La Prairie were established by a sworn surveyor, acting by Lord Dorchester's orders;





Surveyor General's Office
 Quebec 1830
 M. Bouchette
 Deputy Surveyor General

orders; that their accuracy has been pronounced by the opinion of His Majesty's Attorney General (No. 16), decided by three several judgments of the law courts of this country, and admitted by His Majesty's Government.

If those decisions are set aside, it must, of necessity, produce considerable confusion in the boundaries of the adjoining Seigniories, the grants of which being of subsequent dates to that of La Prairie, their boundaries have, of course, been hitherto regulated by those of that Seignior (No. 2.)

The expenses which the Jesuits are stated by the Iroquois to have borne for their benefit, were no doubt defrayed from the funds of the Seignior of Sault St. Louis, which were vested in them for that purpose; and by an improved arrangement in the management of those funds, which I have now in contemplation, there is every reason to believe that they will be rendered adequate to meet all those expenses which are not already paid by its rents, or by the Crown, under the established regulations of the Indian Department.

The salary of the missionary (a Roman Catholic) is 50*l.* sterling a year, and presents to the amount of 10*l.* paid by the Crown, 150 bushels of wheat, half a ton of hay, the usual tithes, fees and fire-wood, paid by the Seignior and its tenants.

He is an active persevering character, and would doubtless materially benefit by the success of the deputation; and as he appears to have prepared many of the papers with which it was provided, there is reason to believe he is the principal instigator of the measure.

The concession of the ground claimed by the Iroquois, considered abstractedly, may be deemed a point of little importance; but the expediency of granting it to *them*, under existing circumstances, is extremely questionable. It is clearly established that their pretensions to this land rest on no just foundation, and if it be now conceded to them, it will naturally tend to confirm their belief, that by determined perseverance, and an ultimate appeal to the King, their pretensions, however unfounded, or however frequently rejected by the law courts of the country, and by His Majesty's Representative, will be eventually recognized. It would moreover encourage the prevailing disposition amongst the Indians generally, to send deputations to England, from which many evils were found on a former occasion to proceed.

I have, &c.

James Kempt.

SCHEDULE of DOCUMENTS herewith transmitted:

- No. 1.—Sketch of the Seignior of La Prairie, and of those adjoining it.—(See Sketch annexed.)
- 2, page 70.—Extracts from the Report of the Commissioner of the Jesuits' Estates, dated Quebec, 2d January 1830.
 - 3, page 70.—Extracts from the Grant of La Prairie, dated 1st April 1647.
 - 4, page 71.—Extracts from the Grants of Sault St. Louis, dated 29th May 1680 and 31st October 1680.
 - 5, page 72.—Extracts from the Proceedings of the Military Council at Montreal, dated 22d March 1762.
 - 6, page 74.—Proces Verbal of Jean Peladeau, sworn Surveyor, dated 24th September 1762.
 - 7, page 75.—Judgment of the Court of Common Pleas at Montreal in 1766, in favour of, and of the Superior Court at Quebec, in 1768, against the Claims of the Seignior of La Salle to a portion of La Prairie.
 - 8, page 76.—Minute on Collins's Survey of the Boundaries of La Prairie, dated 15th and 21st September 1769.
 - 9, page 76.—Extract from Lord Dorchester's Speech to the Indians of Sault St. Louis, on 28th and 29th August 1794.
 - 10, page 76.—Extract from Sir John Johnson's Speech, delivered to the Indians of Sault St. Louis, by order of General Prescott, on 5th June 1797.
 - 11, page 77.—Judgment of the Court of King's Bench at Montreal, against General Christie's re- tensions to a portion of the Seignior of La Prairie, dated 17th April 1797.
 - 12, page 77.—Judgment of the Court of King's Bench at Montreal, against the pretensions of the Iroquois of Sault St. Louis to a portion of the Seignior of La Prairie, dated 17th June 1799.
 - 13, page 78.—Mr. Secretary Ryland's Letter, dated 23d January 1809, conveying Sir James Craig's decision against the pretensions of the Iroquois of Sault St. Louis to a portion of La Prairie.
 - 14, page 79.—Alleged promises of Lord Dorchester and Sir George Prevost to restore the disputed Land to the Iroquois.
 - 15, page 79.—Extract from the Ordinance of Gilles Hocquart, Intendant of Nouvelle France, dated 10th January 1732, reuniting a portion of the disputed Land to La Prairie.
 - 16, page 80.—Opinion of H. M. Attorney General upon the Claims of the Indians upon La Prairie, dated 22d June 1808.

Enclosure, No. 2.

EXTRACTS from the REPORT of the Commissioner of the Jesuits' Estates.

Office for the Management of the Jesuits' Estates,
Quebec, 2d January 1830.

THE extent of the ground which the Indians pretend formerly formed part of the Seigniorie of Sault St. Louis is not precisely known, but may be computed at from 30 to 36 arpents in front by two leagues in depth. The quality of the soil is indifferent, being dry and not very productive, and the seigniorial rents may amount annually to about 25*l.* currency. The only building on this space appertaining to the Crown is the Banal mill, now under lease, at an annual rent of 2,025 minots of wheat, the value of which may be estimated on an average at five shillings per minot, making the sum of 506*l.* 5*s.* currency. As this revenue derived from the mill forms by far the most valuable part of the seigniorie, I consider that it would be quite inexpedient to give it up to the Indians, whose claim to any part of La Prairie will, I trust, be shown to be without the smallest foundation. Besides it would, in my humble opinion, be unjust to the censitaires of the latter seigniorie, to deprive them of the means of grinding their corn at a mill which they have frequented since the year 1750 or 1752, the time it may be concluded, from an old lease in the office, it was built.

In confirmation of the line of Mr. Collins being the original boundary between the two seigniories, I may mention, that as early as the year 1720 the Jesuits conceded to Catherine Casson, widow of Jacques Thitvierge, six arpents of the Côté Saint Catherine, part of the portion of lands claimed by the Indians, *et de surplus de deux lieues de la seigneurie*, which was afterwards reunited to the domaine by an ordinance of Gilles Hocquart (10th January 1732); thus affording a proof the Jesuits were in possession, and that the possession was legally authorized.

From the foregoing observations it would appear that the Indians could never have been in possession of the land they claim; but as another proof of it, I beg to state, that the old Jesuits' mill stood about 20 arpents to the eastward of Collins' line, and that the present mill is within one arpent of it. Now, can it for a moment be supposed, that these wily fathers would commit so great a folly as to build two mills in the course of a century, without ascertaining the bounds of the property, (Seigniorie of La Prairie) granted specially for their own use and benefit, while the adjoining Seigniorie (Sault Saint Louis) was granted to them in trust for the Indians, and upon which there was also a mill on the river La Tortue?

And it may here be remarked, that as the Seigniorie of La Prairie has four leagues in depth, while that of Sault St. Louis has only two leagues, the adoption of any other line than that of Collins would have affected the lines of the adjoining seigniories of Longueil, Deléry and La Salle, which had been permanently fixed by the different judgments rendered in favour of the claims of the Jesuits.

But the Indians are a perseverant race, and have not failed to reiterate their applications to every successive Governor since the conquest, notwithstanding that their pretensions have always been rejected as frivolous. The oldest inhabitants of La Prairie assert that they never knew or heard of any other proprietors than the Jesuits, and it is known that the Canadians have their traditions too.

(signed) J. Stewart, Commissioner.

(Extract.)

Enclosure, No. 3.

TITRE du Fief de la Prairie de la Magdaleine, les R. Pères Jésuites.

Nous, François de Lauzon, Con^e du Roi en sa Cour de Parlement de Bourdeaux, à tous présents et avenir, salut. Etant bien informez de l'assistance que reçoivent les habitants du pays de la Nouvelle France par le moyen des religieux de la Compagnie de Jésus, lesquels s'exposent encore tous les jours dans les dangers pour attirer les peuples sauvages du dit pays à la connoissance du vrai Dieu, et ayant lu la requête que nous a présenté en leur nom le Procureur des dits religieux, par laquelle ils nous demandent une partie des terres qui nous ont été concédées par Messieurs de la Compagnie de la Nouvelle France, seigneurs du dit pays, par la donation que leur en a faite Sa Majesté, lesquelles terres sont situées le long du grand fleuve St. Laurens du costé du midy; à ces causes, et pour la bonne volonté que nous avons envers les religieux de la dite Compagnie, nous
leurs

leurs avons bien volontiers donné et accordé ce qu'ils nous demandent par ces présentes, leurs donnons et accordons deux lieues de terre le long de la dite Rivière St. Laurens du costé du sud, à commencer depuis l'Isle de Ste. Helène, jusques à un quart de lieue audelà d'une prairie dite de la Magdaleine, vis-à-vis des Isles qui sont proches du Sault de l'Isle de Montréal, espace *qui contient environ* deux lieues, que nous leur donnons le long de la dite Rivière de St. Laurens sur quatre lieues de profondeur.

Fait et concédé en nostre Hôtel à Paris, le premier jour d'Avril Mil six cent quarante sept.

(signé) *De Lauzon.*

(Extract.)

Enclosure, No. 4.

TITRES du Sault St. Louis, les R. Pères Jésuites.

LOUIS, par la grace de Dieu, Roy de France et de Navarre, à tous ceux qui ces présentes lettres verront, salut. Nos chers et bien amez les religieux de la Compagnie de Jésus, residens en notre pays de la Nouvelle France, nous ont très humblement fait remontrer que les terres de la Prairie de la Magdaleine, qui leur ont été cy-devant concedés, étant trop humides pour estre ensemencés et pourvoir à la subsistence des Iroquois qui y sont establis, il seroit à craindre qu'ils ne se retirassent s'il ne nous plaisoit leur accorder la terre nommée Le Sault, contenant deux lieues de pais de front, à commencer à une pointe qui est vis-à-vis les Rapides St. Louis, en montant le long du lac sur pareille profondeur, avec deux isles, islets et batures, que se trouvent au-devant et joignant aux terres de la dite Prairie de la Magdaleine, ce qui leur donneroit lieu non seulement de retenir les dits Iroquois, mais même d'en augmenter le nombre et d'estendre par ce moyen les lumières de la foy et de l'évangile; à ces causes, désirant contribuer à la conversion et instruction des dits Iroquois, et traiter favorablement les dits exposans, nous leurs avons fait et faisons don, par ces présentes, signées de notre main, de la dite terre nommée Le Sault, contenant deux lieues de pais de front, à commencer à une pointe qui est vis-à-vis les Rapides St. Louis, en montant le long du lac sur pareille profondeur, avec deux isles et islets et batures qui se trouvent au-devant et joignant aux terres de la dite Prairie de la Magdaleine, à la charge que la dite terre nommée Le Sault, nous appartiendra toute defrichée lorsque les dits Iroquois l'abandonneront.

Donné à Fontainebleau ce vingt-neufvième jour de Mai l'an de grace Mil six cent quatre-vingt, et de notre regne le trente-huitième.

(signé) LOUIS.

Par le Roy,

(signé) *Colbert.*

Aujourd'huy les lettres patentes cy-dessus ont esté enregistrés au Greffe Souverain, son arrest de ce jour pour jouir et user par les impetrans du contenu en icelles, à Quebec, le vingt-quatrième Octobre Mil six cent quatre-vingt.

(signé) *Fevret.*

(Extract.)

LOUIS DE BUADE, Comte de Frontenac, Con^{er} du Roy en ses Conseils, Gouverneur et Lieutenant-General pour Sa Majesté en Canada, Acadie et isles de terre neuve et autres pays de la France Septentrionale, et Jacques Duchesneau, Chevalier, aussy Con^{er} du Roy en ses Conseils, Intendant de la Justice, Police et Finance au dit pays. Sur ce qui nous a été remontré par les R. pères de la Compagnie de Jésus, que Sa Majesté par ses lettres patentes du 29 May 1680, registrées au Conseil Souverain de Quebec le 29 Octobre en suivant, leur ayant fait don de la terre nommée Le Sault, contenant deux lieues de pays de front, à commencer à une pointe vis-à-vis les Rapides St. Louis, en montant le long du lac sur pareille profondeur, avec deux isles, islets et batures, qui se trouvent au-devant et joignant aux terres de la Prairie de la Magdaleine, pour les raisons mentionnées esdites lettres et aux clauses et conditions y portées, ils requeroient qu'il nous plust leur vouloir accorder un restant de terre d'une lieue et demye *ou environ* de longueur, à

prendre depuis la dite terre nommée Le Sault, en montant le long du lac vers la Seigneurie de Chateaugay sur deux lieues de profondeur.

Nous avons signé ces présentes et à icelles fait mettre les sceaux de nos armes. Donné à Québec, le trente-unième Octobre Mil six cens quatre-vingt.

Frontenac.
Du Chesneau.

(Extract.)

Enclosure, No. 5.

Montréal.

SS. de l'Ordonnance de son Excellence, Monsieur le Gouverneur,
du 15 April 1762.

L'Arrêt suivant a été enregistré comme suit.

EXTRAIT des Registres du Gouvernement de Montréal.

PARDEVANT SON Excellence, Thomas Gage, Gouverneur de Montréal, &c., assisté de son conseil; savoir, Messieurs Frederick Haldimand, colonel du 4^e bataillon de Royal Americain; Guillaume Browning, major du 46^e regiment; Gilbert Munster, major du 4^e bataillon de Royal Americain; et Gabriel Christie, major et maréchal de logis des armées de Sa Majesté.

Entre les sauvages Iroquois, et autres sauvages du Sault St. Louis, comparant par M. Clause, leur procureur demandeur, d'une part, et les très révérends pères de la Compagnie de Jésus, comparant par le révérend père Well, leur procureur, défendeurs, d'autre part.

Nous, ayant ouï les parties, lu et considéré avec attention la concession des terres du Sault St. Louis, accordée par feu Sa M. T. C. Louis XIV., elle nous paraît le seul titre par lequel on puisse juger du titre de cet établissement, et décider le procès ci-dessus.

Pour ce qui regarde le Parchemin dont les sauvages disent avoir été autrefois en possession, et en avoir été privé, comme il est dit dans leur plaintes, nous sommes d'avis, que si le Parchemin eut existé, il ne pouvait contenir qu'un extrait ou une copie entière des concessions faites en leur faveur. Nous sommes d'opinion que la concession des terres du Sault St. Louis fut faite aux R. R. P. P. Jésuites, dans la seule et unique intention d'y fixer des Iroquois et autres sauvages, et que tout ce que ce terrain pourrait produire entièrement des terres à leur profit et avantage. Les raisons dont les R. R. P. P. Jesuites se servent dans leur requête, et qui paraissaient avoir déterminé Sa Majesté T. C. à accorder cette concession, étaient fondées sur la crainte que les Iroquois établis dans ce tems-là sur la seigneurie de la Prairie, et occupant des terres trop grandes pour être ensemencées, ne vinssent à se retirer, alléguant qu'au moyen de cette nouvelle concession, non seulement on les retiendrait, mais qu'on en augmenterait le nombre, et qu'on étendrait par ce moyen les lumières de la foi et de l'évangile.

Dans toutes les autres concessions accordées par Sa M. T. C. ou les gouverneurs, les seigneurs qui les obtiennent, sont obligée d'y établir des habitans, au défaut de quoi ils perdent leur seigneuries; mais dans la concession des terres du Sault St. Louis au lieu de telles conditions, *sa dite Majesté fait très expresse inhibitions et défense aux Français qui s'habitueront parmi les dits Iroquois, ou autres nations sauvages, qui s'établiront sur la dite terre, ni même la faute d'avoir et tenir aucuns bestiaux.* Cette condition seule renferme l'impossibilité aux Français de s'établir sur les dites terres, et prouve que Sa M. T. C. les reservait aux dits témoins, sans reserve, à l'usage des sauvages, sans qu'aucun François put y obtenir aucune concession.

Nous sommes aussi d'avis que les R. R. P. P. Jésuites ne peuvent point être regardés comme les seigneurs temporels des dites terres; la différence remarquable que l'on trouve dans les termes dont cette concession est conçue, et ceux employés dans toutes les autres concessions, en est une preuve évidente. Celle du Sault n'est point concédée à titre de fief seigneurial; Sa M. T. C. n'y fait point mention de *haute, moyenne et basse justice*, du droit de pêche, de chasse; elle n'est chargée d'aucune redevance, ni obligation de fournir comme vivant et mourant, qui fera et portera foi et hommage à Sa Majesté en son château de St. Louis de Québec. Les précautions nous paraissent des preuves incontestables que les terres du Sault ne sont point une seigneurie dont les R. R. P. P. Jésuites puissent se dire les seigneurs,

seigneurs, mais qu'elles sont des terres concédées par Sa M. T. C. uniquement pour y fixer et établir des sauvages, qui d'ailleurs, par leur nature, ne pouvaient pas être assujéties *aux droits de lods et ventes, haute, moyenne et basse justice*. Sa M. T. C. défend dans la concession, que à la charge que la dite terre nominée le Sault nous appartiendra *toute défrichée lorsque les dits Iroquois l'abandonneront*, fait connaître que son intention n'était point que les R. R. P. P. Jésuites rétirassent aucun avantage par la dite concession, excepté peut-être le profit qui leur revenait des terres occupées jusqu'alors par les sauvages dans la seigneurie de la Prairie; ce qui fait encore une preuve que ce don a été uniquement fait pour les sauvages.

Le terme *toute défrichée*, dont il est fait mention, ne saurait s'interpréter autrement, sinon que lorsque les sauvages viendraient à abandonner ce terrain, toute la dite concession retournerait à Sa M. T. C. dans l'état de défrichement où elle pourrait être alors, sans qu'ils pussent rien exiger pour le travail qu'ils y auroient fait. Si Sa Majesté avait prétendu que R. R. P. P. Jésuites fissent défricher ce terrain, elle les aurait chargée comme de coutume d'y établir des habitans. Pour ce qui regarde l'espace de terrain d'environ une lieue et demie, compris entre la concession du Sault et celle du Chateaugay, lequel les R. R. P. P. Jésuites réclament comme un don qui leur avait été fait en propre, independant des conditions annexées à la concession du Sault, et *non pas reversible au roi*, après avoir examiné cette seconde concession, qui fut trouvée parmi les archives; et fut faite à Québec, le 30 Juillet 1680, par le Comte de Frontenac, alors Gouverneur Général en Canada.

Nous avons trouvé les termes suivant, *donnons et accordons le dit restant de terre, d'environ une lieue et demie, pour en jouir par les R. R. P. P. Jésuites, aux mêmes charges, clauses et conditions portées par les susdites lettres patentes de Sa Majesté.*

Les deux concessions ne peuvent donc être regardées que comme données aux mêmes fins, et sous les mêmes charges, clauses et conditions; par conséquent, le don que les R. R. P. P. Jésuites croient avoir fait aux sauvages n'est en effet qu'un don imaginaire, supposant que telle erreur provient de ce que les R. P. Jésuites n'ont pas bien examiné la concession originale, ou n'en ont pas fait prendre une copie entière.

La possession de quatre vingt-dix années, sur laquelle les R. R. P. P. Jésuites fondent leur droit, n'est de leur propre aveu et de celui d'autres personnes, rien moins qu'une possession tranquille, les sauvages ayant toujours renouvelé leur droit auprès de chaque gouverneur; et ce différent n'ayant jamais été vidé juridiquement par les gouverneurs, ni aucune chambre, il est par conséquent déterminable aujourd'hui par les voies de la justice, *l'établissement de la cure de St. Pierre, et la quantité d'arrêts de réunion en domaine, avec droit de vendre*; que les R. R. P. P. Jésuites ont obtenus dans différens tems, proviennent sans doute de ce qu'ils ont pris possession des terres du Sault comme si elle leur appartenaient; qu'ils s'en sont considérés et fait croire les seigneurs, ce que personne au nom des sauvages n'ayant fait décider leur droit, les titres ont par ce moyen évité l'inspection d'une chambre de justice, et les prétensions des sauvages, gens bornées et ignorant les règles de barreau, ont subsisté sans être examinés ou jugés.

Il nous paraît absurde d'avoir recours à Sa M. T. C. Louis XV. pour qu'elle veuille nous faire expliquer le sens et le but d'une concession accordée en Amérique il y a 82 ans, faite avec sagesse et sans obscurité par son bizayeul Louis XIV., et c'est pour remplir les bonnes intentions avec toute justice et équité, que nous, au nom de Sa Majesté Britannique, qui seule est souveraine; et a droit de faire exercer la justice dans sa Province de Canada.

Ordonnons que depuis la date des présentes, les deux concessions dont est parlé ci-dessus, soient réunies dans une seule et même concession, sous le nom de concession des Iroquois du Sault, bornée d'une côté par la ligne de la Prairie de la Magdelaine, et de l'autre par celle de Chateaugay.

Et comme après avoir examiné avec attention les termes de la dite concession, et l'avoir comparée à plusieurs autres, nous ne voyons point que les R. R. P. P. Jésuites aient obtenu aucuns droits seigneuriaux sur le dit terrain; nous sommes, au contraire, unanimement convaincus par les sages précautions prises dans le dit acte de sa feu M. T. C., n'a jamais supposé que les R. R. P. P. Jésuites dussent être seigneurs temporels des sauvages que la nécessité des temps obligeait de se rassembler auprès de Montréal; c'est pourquoi nous frustrons de tous droits temporels qu'ils pourraient s'être arrogés sur les dites terres, soit par la condescendance des gouverneurs ou intendans; seul titre par lequel ils se sont procurés les

achats de réunion au domaine qu'ils ont obtenus dans différens tems, soit par le droit de possession ou autres raisons qu'ils pourraient alléguer; et ordonnons que les dits sauvages du Sault soient mis en possession, et jouissent paisiblement, pour eux, leurs héritiers et les autres sauvages qui voudraient se joindre à eux, de tout le terrain et le revenu que la dite concession pourra produire: et persuadés que rien ne contribue plus efficacement à civiliser et éclairer les dites nations sauvages qu'en tenant religieusement les engagemens que l'on prend avec eux, et en prévenant tout sujet de mésintelligence entr'eux et les habitans établis dans leur voisinage.

Nous ordonnons que les limites de la concession des Iroquois du Sault soient tracées le plutôt possible par un arpenteur juré, et qu'elle soit bornée avec des pierres assujeties en terre, et marquées aux armes de Sa Majesté Britannique, et que le plan figuratif en soit remis à notre greffe. Ordonnons en outre que l'église, le presbytère *appelé la maison seigneuriale*, avec tous ses autres bâtimens faits par les dits R. R. P. P. Jésuites sur la dite concession, ou qui leur sont échus, soient regardés et appartiennent directement aux sauvages, les regardant, à cet égard, comme s'ils formaient une paroisse; les dits sauvages se trouveront par là obligés à maintenir les dits bâtimens, qui resteront néanmoins destinés à l'usage des missionnaires qui vivront avec eux; et à l'égard de la part des frais que les dits R. R. P. P. Jésuites ont supportés à cet égard, nous les croyons suffisamment dédomagés; 1^o par les revenus qu'ils ont retirés jusqu'à présent des habitans qu'ils ont établis sur la dite concession; en second lieu, par la valeur des terres que les sauvages ont abandonnés à la Prairie de la Magdelaine, et que les R. R. P. P. Jésuites peuvent avoir concédées à des habitans, dès que les sauvages furent transférés au Sault.

Ordonnons dès ce présent, que les dits habitans continuent de faire moudre leurs grains au moulin des R. R. P. P. Jésuites établis sur le terrain de la Prairie, jusqu'à ce qu'il nous plaise d'en ordonner autrement.

Mandons, &c.

Fait et donné au Château de Montréal, le vingt-deux Mars, Mil sept cent soixante-deux.

(signé) *G. Maturin, Secrétaire.*
Panct.

(Copy.)

Enclosure, No. 6.

JE, soussigné, juré arpenteur, resident à Montréal, certifie, que le dernier jour de Juillet, mil sept cent soixante et deux, je me suis exprès transporté par commandement de son Excellence, avec Monsieur Clause, capitaine, au lieu de la Prairie de la Magdelaine, pour mesurer son front, en largeur, en lui donnant deux lieues à commencer à la borne de Longuenil, en remontant à trait carré, et au bout des dites deux lieues de front y planter les bornes, pour séparer la dite seigneurie de la Prairie de la Magdelaine de la seigneurie du Sault St. Louis, à quoi ayant satisfait et tiré la ligne de séparation, depuis le bord du fleuve jusqu'à deux lieues de profondeur courante au sud-est du monde, et planté sur les dites lignes des bornes de pierres avec des morceaux de terrine dessous, aux endroits nécessaires auxquels j'ai procédé avec les sauvages, après avoir planté les bornes de la devanture en présence de Monsieur Clause et des sauvages, la première proche le bord du fleuve, et la seconde proche de la rivière de la Tortue, qui sont à douze arpents environ de distance l'une de l'autre.

Et le vingt-quatre de Septembre suivant je fus renvoyé par commandement de son Excellence avec Monsieur Lotriche, officier, pour relever les *dites bornes*, et pour les replanter en la même place où les anciennes bornes ont été plantées à une petite pointe qui est près de la ligne qui separe les terres du Capitaine Bourdeau de celle de Fouquet Pommainville, vis-à-vis l'isle vulgairement appelé l'Isle Fouquet, où étant, Monsieur De Lotriche a fait appeller le Capitaine Bourdeau, et lui a fait commandement de la part de son Excellence, de prendre une charette avec deux miliciens, et d'aller arracher les bornes dont il vient d'être parle, et de les apporter pour être plantées à la même place où les anciennes ont été plantées; lesquels étant apporté sur la place, je, en présence de mon dit Sieur Lotriche, du Capitaine Bourdeau, de son fils, et du dit Pommainville, j'ai tiré un bout de ligne, prenant à l'ancienne borne vis-à-vis la dite isle Fouquet, courante au sud-est du monde parrallèle à la ligne de Longuenil, observant quatorze degres de variation de la boussole, sur laquelle j'ai replanté les dites bornes, en la manière accoutumée, avec des

Replaced where the ancient bounds were, and near the mill.

Captain Lotriche also present and directed it.

Four people present when Bourdeau drew the line.

morceaux

morceaux de terrine dessous, la première sur laquelle sont les armes du roy, proche le bord du fleuve ; la seconde à deux arpents et demis environ plus en profondeur, lesquelles sont ainsi plantées pour servir des bornes inviolables pour séparer la seigneurie de la Prairie de la Magdelaine et celle du Sault St. Louis ; ce que je certifie véritable ; en foi de quoi je dresse le présent procès verbal pour servir où besoin sera.

(signé) *Jean Peledeau*, Juré Arpenteur.

COPIE du Certificat de Monsieur Clause.

*Je certifie que la ligne tirée par le procès verbal cy-dessus est selon l'ordre de Mons. le General Gage et une sentence d'une audience ordonnée, fait à Montréal, 27^e Juillet 1765.

(signé) *Du Clause*, Chargé d'Affaires pour les Sauvages.

Enclosure, No. 7.

SENTENCE du 22^e Fev. 1766, No. 15.

René Cartier *contre* Pierre René Floquet, Sup. des Jésuites.

COPIE DE JUGEMENT, District de Montréal.

René Cartier, Demandeur, *contre* Pierre René Floquet, Sup. des Jésuites de Montréal, Defendeur.

Cours des Plaidoyers Communs,
du 22 Fev. 1766.

LES parties ayant été entendues, et la cour ayant considéré le plan et procès verbal des Arpenteurs Raymond et Guijon, en date 28 Novembre 1765, lesquels ont opéré, en conséquence des ordres émanés à cet égard, et avec connoissance des titres respectifs, la dite Cour ratifie et homologue le dit procès à l'exception de ce qui regarde les sauvages. En conséquence ordonne qu'une partie du surplus des deux lieues de largeur, que contient la Seigneurie de la Prairie de la Magdelaine, (à commencer au bout de deux lieues du bord du fleuve,) sera et appartiendra au demandeur, condamne les Jésuites à tenir compte au dit demandeur, des cens, rentes, lods et ventes qu'ils ont touchés des habitans établis sur le dit surplus de terrain, depuis la date du dit procès verbal ; ordonne que les frais de bornages soient payés, par égalité entre les parties, et condamne les défendeurs aux dépens de procès.

(Pour vraie Copie.)

De par la Cour.

(signé) *J. de Beaujeu*.

An appeal was made by the R. R. P. René Floquet, Defendant, from the above Judgment to the Superior Court of King's Bench of the city and province of Quebec, 27th February 1766.

In the Supreme Court, July Sessions, 8 Geo. 3.

René Cartier *adv.* The Jesuits at Montreal.

(In Error.)

Saturday, 6th August 1768.

Let the Judgment of the Court of Common Pleas at Montreal, in this cause, be totally reversed, and the Jesuits restored to the possessions they were turned out of, in consequence of the said Judgment ; with costs.

By the Court.

(A true Copy.)

(signed) *Ja^s Shepherd*,

Prothonotary of the late Supreme Court of Judicature,
for the Province of Quebec.

* Captain Clause's certificate that the above survey was made by order of General Gage, and by a military sentence.

Vide Ordinances of the 17th September 1764, confirming all these.

Enclosure, No. 8.

PURSUANT to an order from His Excellency Guy Carleton, Captain-General and Governor-in-Chief of the Province of Quebec, &c. &c., to me directed, bearing date the 10th day of February 1769, I have surveyed, measured and laid out the division line between the Seigniory of La Prairie de la Magdelaine, belonging to the Rev. Pierre René Floquet, Superior of the Jesuits at Montreal, and the Seigniory of Le Sault, belonging to the Caughnawaga savages, and that of La Salles, claimed by René Cartier, and also the unconceded lands belonging to His Majesty, beginning on the south side of the River St. Lawrence, about one acre above a water-mill, standing on the rapids of the said river, at a large hewn stone, engraved with His Majesty's arms, and affixed to serve as the first boundary of the aforesaid line, which runs south 34 degrees, east two French leagues, or 1,780 French poles, to a cedar post; the second or upper boundary of the Seigniory Le Sault, and also to serve as the first boundary betwixt the Seigniory of La Prairie de la Magdelaine and that of La Salles; from thence the aforesaid line is continued one league and a half, or 1,260 poles, to a cedar post standing on the line, being the second or upper boundary of the Seigniory La Salles, and as a boundary betwixt the aforesaid Seigniory and that of La Prairie and His Majesty's unconceded lands; from thence the said line is continued half a league, or 420 poles, in order to complete the depth of the Seigniory of Prairie, agreeable to the original grant, being in all four leagues; but as I find, on just admeasurement, that the river St. Lawrence comes in half a league in depth upon the whole front of the said Seigniory, as appears by the plan hereunto annexed, I have in consequence thereof continued the said line half a league further, which makes it four leagues and a half from the first-mentioned boundary, or 3,780 poles, at the end whereof I have affixed a cedar post, and blazed several trees, to serve as a boundary betwixt the said Seigniory and His Majesty's lands.

(signed) *John Collins,*
D. S. General.

15 September 1769.

I do hereby certify, That on the 15th instant John Collins, Esq., Deputy Surveyor General of the Province of Quebec, fixed the above said hewn stone, engraved with His Majesty's cypher, coronet and garter, done in the year 1762, as a boundary between the Seigniory of La Prairie de la Magdelaine and that of the Savages of Sault St. Louis, in the presence of me and some of the principal men of said savages, who were very well satisfied therewith, and unanimously approved of it.

Montreal, this 21st of September, anno Domini 1769.

(signed) *Dan' Claus,*
Deputy Agent for Indian Affairs in Canada.

Enclosure, No. 9.

EXTRACT from Lord *Dorchester's* Answer to the Indians of the Seven Villages of *Lower Canada*, at a Council held at *Montreal*, the 28th and 29th August 1794, on a claim made by them to the lands on the River *St. Lawrence*, settled by the Loyalists, beginning from the west end of *Monsieur Longuenil's* Seigniory, and running upwards.

Children,

UPON the principle that the King does not take the lands of one description of his children to give to another, I cannot now give an answer to what you ask concerning the Jesuits' lands; I must first inquire to whom the right belongs.

Enclosure, No. 10.

EXTRACT from a Speech made by Sir *John Johnson*, Bart., Superintendent General of the Indian Department, on the 5th June 1797, to the Indian Tribes, by order of General *Prescott*.

“ Children settled at Caughnawaga,

“ THE Solicitor General, Mr. Foucher, has been long ordered to institute your action against the Jesuits. Why don't you furnish him with proof to support it? You say that the boundaries were fraudulently removed. Where are the evidences to prove it? Consult with Mr. Foucher, let him prosecute your action, and the Governor will pay the expense of it.”

Enclosure, No. 11.

Lieutenant General Gabriel Christie, Seigneur de Lery and other places, caused an action to be instituted against Jean Jos. Casot, seul Prêtre Religieux des R. R. P. P. Jésuites, Seigneurs, &c. de la Seigneurie de la Prairie de la Magdelaine.

COPY of the JUDGMENT given in the Court of King's Bench for the District of *Montreal*.

Lundi, 17 Avril 1797.

“ LA cour, après avoir entendu les parties par leurs avocats, et en avoir délibéré, considérant que par les titres de concessions des seigneuries respectives des parties, les dites seigneuries ne se joignent point en profondeur, ce qui est en outre admis par le Demandeur dans son écrit de réplique; considérant aussi que la Seigneurie de la Prairie de la Magdelaine a été séparé en profondeur d'avec les terres de la couronne suivant le procès verbal et plan figuratif de John Collins, Ecuyer, Député Arpenteur Général de cette province, en date du 15 Septembre 1769: Adjugé, qu'il n'y a point lieu à une action de bornage dans la présente instance; en conséquence déboute le Demandeur de sa demande, avec dépens, sauf à se pourvoir contre le Défendeur si le dit Défendeur a outre passé le terrain de la couronne, et anticipé sur celui du Demandeur.

(signé) “ *De Beaujeu, P.*”

“ De par la Cour.

Enclosure, No. 12.

Montréal.

Cour du Banc du Roi, Terme d'Avril 1798, No. 38. Les Seigneurs du Sault St. Louis, Demandeurs, vs. Jean Joseph Cazot, Défendeur.

1. EXPOSENT que sur les représentations des Religieux de la Compagnie de Jésus, Sa M. T. C. leur auroit fait don et auroit donné un titre signé de sa main, à Fontainebleau, le 29 Mai 1680, de la terre nommée Le Sault, contenant deux lieues de pays de front à commencer à une pointe qui est vis-à-vis les Rapides St. Louis; en montant le long du lac sur pareille profondeur avec deux isles, islets, et battures qui se trouvent au devant et joignant aux terres de La Prairie de la Magdelaine; à la charge que la dite terre appartiendrait à sa dite Majesté, lorsque les dits Iroquois l'abandonneroient. Le dit titre enregistré au Conseil Supérieur sur Arrêt du 24 Octobre 1680.

2. Que vers le commencement du présent siècle, ils vinrent s'établir sur la dite terre, et auroient joui depuis plus de trente ans des profits y attachés, et nommement auroient du de plus jouir de toute l'entendue d'icelle, telle que donnée par le titre.

3. Que les Jésuites, dès avant concessionnaires de la Seigneurie de La Prairie de la Magdelaine, voisine de la dite terre du Sault, de la contenance “ de deux lieues de front” le long de la Rivière St. Laurent, du côté du sud, à commencer depuis l'Isle Ste. Helène jusqu'à un quart de lieue au-delà d'une prairie dite de la Magdelaine, vis-à-vis des isles qui sont proches du Sault de l'Isle de Montréal, sur la profondeur de quatre lieues, posséderoient environ 2 lieues, 36 arpens, 9 pieds de front sur la dite profondeur de quatre lieues, au lieu seulement de deux lieues dans lesquelles ils sont limités par leur titre, de sorte qu'ils auroient anticipé et jouiroient d'environ trente-six arpens neuf pieds de la dite terre du Sault.

4. Que le dernier jour de Juillet 1762, sur sentence de son Excellence le Général Gage, Gouverneur, les limites auroient été également fixées entre les dites seigneuries par M. Peledeau, Juré Arpenteur, suivant son procès verbal, lorsqu'elles se trouvoient proche de la Rivière de la Tortue, et ne donnoient à la dite Seigneurie de la Prairie de la Magdelaine, que les deux lieues de front portées par ses titres, lesquelles limites d'ailleurs s'accordoient parfaitement aux anciennes marquées ou traces antérieures de séparation.

Que les dites limites auroient été dérangées en ce que les bornes se trouvent aujourd'hui à environ trente-six arpens en deça, et sur la dite terre du Sault, soit qu'elles aient été ôtées clandestinement, ou par quelques procédés illégaux ou par erreur, et contre la teneur même du titre de la dite Seigneurie de la Prairie, elles aient été placées où elles se trouvent actuellement.

5. Que depuis plusieurs années les dits Jésuites auroient à la faveur de ces bornes joui de cette anticipation, mais non paisiblement, les Iroquois ayant toujours renouvelé

Declaration
27 March 1798.
L. C. Foucher,
Attorney.

renouvelé leurs plaintes et leurs droits qui restent à décider, en ce qu'ils se seroient toujours refusé de faire constater l'également les vraies limites.

A ces causes, &c. conclusion en bornage par les Demandeurs, que par arpenteur, a été choisis par les parties si non nommés d'office, il soit procédé à tirer et établir la ligne de séparation entre les dites seigneuries, et ce conformément à leurs titres respectifs, &c.

Productions des Demandeurs, au Soutien de leur Demande.

- No. 1. Procuration des Demandeurs à Louis Charles Foucher, leur avocat, en date du 27 Octobre 1796.
- No. 2. Concession du Sault St. Louis, en date 24 Octobre 1680.
- No. 3. Sentence rendue par le Général Gage et son Conseil, entre les Sauvages et les Jésuites, le 22 Mars 1762.
- No. 4. Ditto - - ditto, en date du 15 Octobre 1762, sur un état produit des concessions faites dans la Seigneurie du Sault.
- No. 5. Procès verbal d'arpentage par Jean Pelladeau, arpenteur, en date du 13 Juillet 1762.
- No. 6. Plan des Seigneuries du Sault et de la Prairie.

Plea.
11th June 1798.
J. Walker,
Attorney.

That the division line, or line of separation, between said seigniority and that of the Sault St. Louis, hath also been run and ascertained, and boundaries thereon fixed by the procès verbal and plan of John Collins, esquire, deputy surveyor general, of 4th March 1769, with the consent, participation and concurrence of the proprietors of the seigniority adjacent. That the said seigniority of La Prairie is not absolutely restricted to two leagues in front, as by the deed of concession thereof it appears that the same doth extend, "*depuis l'Isle de Ste. Hélène jusqu'à un quart de lieue au-delà d'une Prairie dite de la Magdelaine, vis-à-vis des Isles qui sont proches du Sault de l'Isle de Montréal, espace qui contient ENVIRON DEUX LIEUES, que nous leur donnons, &c.*" within which limits the defendant and his predecessors have peaceably and quietly possessed their said seigniority since the concession thereof in the year 1647. That the boundaries now existing and apparent between the said two seigniorities are in the true line of division and separation and have been so placed and fixed upwards of thirty years, and cannot therefore by law be removed or changed.

Exhibits filed by the Defendant.

- No. 1. Deed of Concession (Copy.)
- No. 2. Copy. Plan and Procès Verbal of Mr. Collins.
- No. 3. Infeudation du Gouverneur Général, le 3 Juin 1749.

Le 20 Fevrier
1799.

La Cour, après avoir entendu les parties par leurs avocats, examiné la procédure et titres filés dans la cause, ordonne que le défendeur fera preuve le troisième jour du terme prochain des bornes existantes entre les seigneuries respectives des parties, et de sa possession dans les dites bornes.

The 13th June
1799.

Consent rule of parties that the examination of certain witnesses be taken out of court before one of the justices thereof.

The 15th June
1799.

On motion of counsel for plaintiffs that the cause be heard on the evidence adduced therein, the parties were heard by their respective counsel.

The 17th June
1799.

Judgment dismissing plaintiff's action, with costs.

Cur. Adv. Vult.

Enclosure, No. 13.

COPY of a LETTER from the Honourable Mr. Ryland, Civil Secretary to his Excellency Sir James H. Craig, K. B., Governor in Chief, &c. &c. &c.

SIR,

Quebec, 23 January 1800.

I HAVE it in command from the Governor in Chief to send you the enclosed Memorial, which was forwarded to him by post from the Indians of the Sault St. Louis, and in which they reiterate their claim to a part of the seigniority of La Prairie. I send also a copy of a plan of the said seigniority, which was prepared from an actual survey made by the deputy surveyor general in the year 1769, at which time the boundaries were fixed in the presence of the principal Indians of the Sault St. Louis, and unanimously approved of by them, as appears from the certificate of Mr. Collins, the deputy surveyor general, written on the original document itself.

His

His Excellency desires, therefore, that you will take an early opportunity of calling together the Indians who have signed the present petition, and deliver to them the plan which I now send you, and that you will, in such manner and terms as you think best, give them clearly to understand that his Excellency cannot take upon himself to alter the boundaries of a seigniory so long since and so formally established to the mutual satisfaction of all parties who were then concerned.

I have, &c. &c.
(signed) *H. W. Ryland.*

Sir John Johnson, Bart., &c. &c. &c.

P. S.—As the plan is large, and will be inclosed in a tin case, I am obliged to defer sending it till I meet with a private opportunity.
(signed) *H. W. R.*

Enclosure, No. 14.—(Extract.)

Nous soussignés chefs, Louis Teisherote, Pierre Taickenniate, Pierre Katienoutie, Joseph Sotsienhosane, Xavier Anatahes et Pierre Sakarontaran, certifions avoir entendu le vieux chef Louis Karonhiatsikosa nous dire à nous et notre missionnaire assemblés : “ J’ai entendu de mes oreilles de la bouche même du Général Carleton ces paroles dans la Maison du Gouvernement à Montréal : ‘ *Mes enfans, soyez tranquilles sur votre morceau de terre ; aussitôt que le dernier Jésuite mourra, je vous le rendrai ; je vous dirai alors, Tenez, mes enfans, reprenez ce qui vous appartient.*’ Je puis faire serment de cela. Nous étions beaucoup à ce conseil qui avons également entendu ; mais tous les autres sont morts ; je suis demeuré seul pour rendre temoignage à la verité.” Au Sault St. Louis, le 21 Décembre 1829.

(signés) *Louis Teisherote, Pierre Taickenniate,
Pierre Katienoutie, Jose Sotsienhosane,
Saksara Anatahes, Pier Sakarontaran.*

Pour vraie et fidelle traduction,

(signé) *Jos. Marcoux, Ptre.*

Nous chefs soussignés certifions qu’en trois circonstances et endroits différens, d’abord à Montréal, dans la Maison même du Gouvernement, ensuite à Chateaugay aux Fourches, et enfin à Kingston, nous avons entendu ces paroles à nous adressées de la bouche de Sir George Prevost : “ Mes enfans, c’est à vous à commencer ; si vous faites votre devoir dans la présente guerre, je ferai le mien aussi ; si nous en sortons heureusement, je vous rendrai ce qui vous appartient ; mais c’est à vous à commencer à le défendre contre les ennemis.”

Au Sault St. Louis, le 21 Décembre 1829.

(signés) *Louis Karonhiatsi Kosa, Tier Taickenniate,
Thomas Tichatekon, Pierre Katienoutie,
Pierre Tahanahokate, Lazar Tehotkousarisen,
Thomas Oniataruo, Joseph Nisutenhenraa,*

Pour vraie et fidelle traduction,

(signé) *Jos Marcoux, Ptre.*

Enclosure, No. 15.—(Extract.)

Gilles Hocquart, Chevalier, Conseiller du Roy en ses Conseils, Intendant de Justice, Police et Finance en la Nouvelle France.

Nous, en exécution du d. arrest du Conseil d’Etat, avons déclaré et déclarons ses quatorze concessions* designées en l’état cy-dessus, et qui sont situées en la d. seigneurie de la Prairie de la Magdelaine, réunies dès à présent au domaine de la d. seigneurie.

Mandons, &c. Fait à Quebec, en notre hôtel, le dix Janvier, mil sept cent trente-deux.

(signé) *Hocquart.*

*One of which was that granted in 1720 to Catherine Cusson.

Enclosure. No. 16.

To his Excellency Sir *James Henry Craig*, Knight of the most Honourable Order of the Bath, Captain General and Governor in Chief in and over the Province of Lower Canada, Upper Canada, Nova Scotia, New Brunswick and their several Dependencies, Vice Admiral of the same, General and Commander in Chief of all His Majesty's Forces in the said Provinces of Lower Canada and Upper Canada, Nova Scotia and New Brunswick, and their several Dependencies, and in the Island of Newfoundland, &c. &c. &c.

May it please your Excellency,

In obedience to the commands of your Excellency, I have examined the pretensions of the Indians of the village of Caughnawaga to the land which they claim, lying within the limits of His Majesty's Seigniorship of La Prairie de la Magdelaine, as now possessed by the Crown, and I have the honour to report, that in my opinion they are wholly without foundation.

The Indians pretend, that by the original grant of their Seigniorship of Sault St. Louis, the line of separation between them and the Seigniorship of La Prairie de la Magdelaine ought to be so as to include within *their* limits the mill stream and mill erected heretofore by the Jesuits, and they assert that this line was confirmed to them by the judgment of General Gage of 1762, which accompanied your Excellency's reference.

But it does not appear, from the tenor of this judgment, that any thing more was thereby intended than a declaration that the Indians were the lawful proprietors of the Seigniorship of Sault St. Louis, and not the Jesuits. What were the particular boundaries or limits of either does not seem to have been an object of inquiry, for it was ordered generally that the boundaries of the Seigniorship of Sault St. Louis should be run by a sworn surveyor, according to the original concession, without explanation or direction of any kind.

I cannot, however, ascertain whether this survey was ever made; but I find that in March 1769 Mr. Collins, then deputy surveyor general of the province, surveyed and marked out in the field the line of separation between the Seigniorships of La Prairie de la Magdelaine and the Sault St. Louis, in obedience to an order which he received for that purpose from Lord Dorchester, at that time General Carleton, and upon reference to the original plan and procès verbal of this survey, by Mr. Collins, which accompanies this Report, your Excellency will perceive that the line of separation between the two Seigniorships was run so as to leave within the limits of the Seigniorship of La Prairie de la Magdelaine the mill stream which is now claimed by the Indians, and your Excellency will also perceive, from the certificate of Colonel Claus, then one of the principal officers of the Indian department, transcribed on the same plan, that this line was run "in the presence of some of the chiefs, that they were satisfied therewith, and unanimously approved of it."

I have to add, that the Jesuits continued in possession of what was assigned to them by Mr. Collins's survey until the year 1799, when an action was brought by the Indians in the King's Bench of Montreal, to set aside that line, and to recover the land which they now claim, which was dismissed.

I annex certified copies of the defence made to this action by the last survivor of the Jesuits, and of the judgment which was thereupon pronounced, from which your Excellency will perceive that the several pretensions of the Jesuits and of the Indians to the land now in question, have been legally discussed and finally settled by a court of competent jurisdiction, by whose judgment the claim of the Indians has been rejected, and the title of the Jesuits, in whose right the Seigniorship of La Prairie de la Magdelaine is now held, thereby confirmed.

Quebec, 22d June 1808.

(signed)

J. Sewell,
Att^y Gen^l.

-- No. 22. --

EXTRACT from a DESPATCH from Sir *James Kempt* to Sir *George Murray*, dated Quebec, 19th February 1830.

"SHORTLY after I had assumed the government of this Province, I had the honour to receive your Despatch, addressed to the Earl of Dalhousie, stating that the Indian chiefs, who had proceeded to England in the year 1825, for the purpose

pose of urging their claims on the Fief Sillery, near Quebec, had renewed their application, and desiring, in consequence, that a careful inquiry might be made, to ascertain whether on the former occasion any part of the case had not been sufficiently looked into, and if the re-examination should confirm the former decision, whether any other mode could be suggested for relieving the wants of the petitioners.

“ On the receipt of this Despatch, I lost no time in directing the Attorney General of the Province to investigate minutely the grounds which could be assigned for this claim of the Indians, and to report to me his opinion thereon. After the lapse of a considerable time, he accordingly made a report to me on the subject, of which I enclose herewith a copy, (No. 1.) The grounds on which the pretensions of the Indians are advanced and resisted are therein stated at considerable length, and you will observe that he expresses a very decided opinion that the Indians have no claim or pretension whatever to the Seigniory of Sillery.

“ Being very desirous, however, that the case on the present occasion should be subjected to the minutest scrutiny, in the hope that the question might at length be finally set at rest, I deemed it expedient, with that view, to communicate a copy of the Report of the Attorney General to the Indian chiefs, and also to some gentlemen in this country who interested themselves in the support of their claim, informing them that I should very readily receive any statements they might desire to make in refutation of any of the grounds on which the opinion of the Attorney General was founded, and that I would cause whatever they might advance to be carefully inquired into. It was shortly after intimated to me that such a statement would be prepared, and I accordingly delayed replying to your Despatch till the same should have been received and submitted for the consideration of the law officer of the Crown.

“ No communication was, however, made to me on the subject till the 18th of November last, when the Indian chiefs transmitted a statement, drawn up by their counsel, wherein not only the Report of the present Attorney General, but the opinions given by three of his predecessors adverse to their claims, and with which they had been furnished on the former occasions, were separately considered, and the grounds on which the several opinions were formed endeavoured to be overthrown. The Indians at the same time transmitted a Memorial, addressed to you, requesting that it might be forwarded, together with their statement, as early as possible, a deputation from their body being about to embark for England that day.

“ The Memorial from the Indians, which they requested might be transmitted to you, is herewith enclosed, (No. 2); the object is to state the hardship of their case, in having been deprived, by the operation of laws of which they had no knowledge, of the Seigniory of Sillery, formerly granted to their tribe, and urging, in consequence, that they may at least, pending the present inquiry into their case, be allowed a greater share of the presents issued from the Indian department, which they complain are of much less value than formerly.

“ It may be proper to state that the Indians had no encouragement from me to proceed to England, and that I was altogether uninformed of their intention till they had actually left this country.”

Enclosure, No. 1.

To his Excellency Sir *James Kempt*, Knight Grand Cross of the most Honourable Military Order of the Bath, Lieutenant General and Commander in Chief of all His Majesty's Forces in the Provinces of Lower Canada and Upper Canada, Nova Scotia and New Brunswick, and their several Dependencies, and in the Island of Newfoundland, and Administrator of the Government of the said Province of Lower Canada.

May it please your Excellency,

In obedience to your Excellency's commands, signified in Mr. Secretary Yorke's Letter of the 6th of October last, requiring me to take into consideration the renewed claim of the Indians of Lorette to the Seigniory of Sillery, in the neighbourhood of Quebec, and to report my opinion on it, I have investigated the grounds which have been assigned for this claim of the Indians, have perused and examined all the titles and documents that are material, and have any relation to the subject, and have now the honour of submitting to your Excellency the opinion which you have been pleased to require.

The claim of the Indians embraces two tracts of land, as being included in the Seigniorship of Sillery, according to the extent assigned to it by the original grant; viz.

1st. A tract of land, of a league in width by two leagues and a half in depth, which now is, and for upwards of a century and three quarters, has been comprised within the limits of the Seigniorship of St. Gabriel. 2d. All the tract of land now comprehended within the limits of Sillery, as settled and acknowledged during the same period of time.

To convey a distinct and correct impression of the grounds on which these pretensions are advanced and resisted, it is necessary that they should be considered separately; I will beg leave, therefore, to bring them under your Excellency's notice in the order in which they have been mentioned.

1st. As to the claim of the Indians of Lorette to part of the Seigniorship of St. Gabriel.

It appears that the company of New France, on the 13th March 1651, by an instrument of that date, which was subsequently, in July of the same year, confirmed by His Most Christian Majesty, intending to promote the conversion of the Indians to Christianity, and render more effectual the attempts then making by the Jesuits to train them to habits of a sedentary and civilized life, made a grant of land at Sillery, near Quebec, in favour of a settlement of Indians which had been formed by the Jesuits at that place, where a church had been built for them, and where the Jesuits had succeeded in keeping together a certain number of them. The land granted by this instrument was stated to be one league in width, on the River St. Lawrence, by four leagues in depth, and was described in French as being "l'étendue d'une lieue de terre depuis le cap qui termine l'ance St. Joseph, en montant le grand Fleuve St. Laurent, sur quatre lieues de profondeur." The express purpose of the grant was declared to be to promote the objects already mentioned, by retaining the "Good Neophytes" near their church, and it was also declared that the Indians should hold the land under the superintendance and direction of the Jesuits who had converted them to Christianity.

When this grant received its execution, it was found that there was only a league and a half instead of four leagues between its front on the River St. Lawrence and the land in the rear held under a prior title, so that an entire accomplishment of the grant could not be obtained, and the Seigniorship of Sillery was necessarily restricted to a depth of one league and a half. The land thus bounding Sillery in its rear then was and still is comprehended within the Seigniorship of St. Gabriel, of a part of which Robert Giffard, Seigneur of Beauport, was at that time in possession, under a grant made to him on the 15th May 1647, in fulfilment of a previous grant of the 11th April of the same year, and of another part of which, under the name of the Fief St. Ignace, adjoining to Sillery, the Nuns of the Hôtel Dieu were then in possession, under a title from Mr. Giffard.

As it has been attempted, on the part of the Indians, to impeach the validity of Mr. Giffard's title, in order to let in their claim, it is necessary to explain under what circumstances Giffard became possessed of the Seigniorship of St. Gabriel. Being already in possession of the Seigniorship of Beauport, he received an additional grant from the company of New France, on the 11th April 1647, of two leagues in front by ten leagues in depth, to be taken at the same place as the grant of Beauport, and adjoining it, or as near it as might be, "rangeant icelle on de proche en proche autant qu'il se pourra faire." This grant could not receive execution, as there was no ungranted land on either side of the Seigniorship of Beauport, which was bounded on one side by the Côté de Beaupré already granted, and on the other by the Seigniorship of Notre Dame des Anges, also already granted. Upon a representation of this circumstance to the company of New France, they granted to Mr. Giffard, about a month after, by an instrument bearing date the 15th May 1647, the same quantity of land specified in the grant of the 11th April preceding, to be taken in the neighbourhood of Beauport (*de proche*) where ungranted land was to be found, on the north or on the south, to be pointed out by Mr. Montmagny, Governor of Quebec. Under this latter grant Mr. Giffard became immediately possessed of the tract of land then and still known by the name of the Seigniorship of St. Gabriel, which was the nearest ungranted tract on one side of the Beauport. The validity of his title to this land, under the grant last mentioned, appears never to have been questioned till the Indians of Lorette, a century and a half afterwards, thought proper to impeach its sufficiency, and lay claim to
part

part of the land held under it, as belonging to them. There is not the slightest ground for calling in question the validity of Mr. Giffard's title, or for this pretension of the Indians. Whether Mr. Montmagny pointed out the tract in question, or whether it was selected by Mr. Giffard, with his knowledge, consent and approbation, in fulfilment of the grant of the 15th May 1647, is a matter of entire indifference. It seems perfectly certain, that in one or the other mode Mr. Montmagny's sanction to the location of Giffard's grant on this tract of land was obtained, and that Giffard's title was universally acquiesced in, as well by the French Colonial Government of that period as by the neighbouring proprietors and persons having interests adverse to those of Giffard, and among these by the Indians themselves and the Jesuits acting on their behalf. The evidence on this head is most conclusive, and I shall beg leave to refer succinctly to the most prominent facts from which it is derived.

In the same year (1647) in which Mr. Giffard received the grants above-mentioned, he disposed of part of the tract acquired under them, and known by the name of the Seigniorship of St. Gabriel, to the nuns of the Hôtel Dieu of Quebec, in whose favour he executed a deed of gift of half a league of the front of that Seigniorship by its whole depth, which tract so conveyed to the nuns, and known by the name of the Fief of St. Ignace, was confirmed to them by the company of New France by letters of confirmation, dated at Paris the 20th March 1648, was further confirmed to them by M. De Lauzon, governor of New France, on the 20th August 1752, and has since continued in their possession. In the instruments of confirmation proceeding from the company of New France and from M. de Lauzon, the legality of Mr. Giffard's title is not only taken for granted, but in the latter of these instruments, in describing the land given by him to the nuns, the Seigniorship of Sillery is expressly referred to as being bounded in the rear by the Seigniorship of St. Gabriel. The words of description are, "Une demie lieue de front sur la Rivière St. Charles, sur dix lieues de profondeur, *demembrée du fief St. Gabriel, à prendre d'un côté aux terres concédées sur la Rivière St. Charles au Sieur Guillaume Comillard, d'autre part à la ligne qui fait la séparation des terres depuis peu accordées aux sauvages* (i. e. the Seigniorship of Sillery) d'autre bout par derrière aux terres non concédées, et pardevant à la Rivière St. Charles." These instruments of confirmation established beyond contradiction that before and subsequent to the grant of the Seigniorship of Sillery, Mr. Giffard was the acknowledged proprietor of St. Gabriel; and the latter of these instruments also establishes that within two years after that grant the extent of Sillery in depth had been ascertained, and was reputed to be only one league and a half, being bounded in the rear by St. Gabriel. It appears also, that, in pursuance of M. de Lauzon's confirmation, a formal livery of seizin, or "*acte de mise en possession,*" of the Fief St. Ignace to the nuns of the Hôtel Dieu was executed by M. Sevestre, in the character of "Lieutenant sub-délégué du Lieutenant Général de Grand Seneschal," on the 24th March 1654, and that on the same day there was a formal establishment of boundaries between that Fief and the Seigniorship of Sillery by Jean Bourdon, "ingénieur et arpenteur," at the request of the nuns, and with the consent of the Indians of Sillery by their tutor; the person representing them being described as the "procureur du supérieur des missions de ce pays, et tuteur de sauvages Chrétiens de Sillery." Of both these proceedings there is evidence in written instruments drawn up at the time to attest them. After the gift of part of St. Gabriel to the nuns of the Hôtel Dieu as above-mentioned, Giffard continued in the undisturbed possession of the remainder of that Seigniorship for twenty years, during which time the validity of his title was acquiesced in by the Indians, and by the Jesuits on their behalf, who it would appear never thought of extending the depth of Sillery beyond a league and a half, being satisfied, no doubt, that the title of Giffard, under a prior grant, rendered such extension impracticable. During the long space of time now mentioned, it is to be observed, that the interests of the Jesuits, as trustees of the Indians, was adverse to that of Gabriel, and that if the title of the latter had been liable to objection they would not have failed to avail themselves of it. Having a title of unimpeached validity, to which a prescriptive confirmation of twenty years under the French law had been superadded, Giffard, in 1667, in conjunction with his wife, executed a deed of gift to the Jesuits of that part of the Seigniorship of St. Gabriel, of which he continued to be proprietor, which was confirmed to them by his most Christian Majesty, by a license in Mortmain, or "*lettres d'amortissement,*" granted to them in 1678. As early as 1669 there was a formal establishment of boundaries between St. Gabriel, then in possession

of the Jesuits, and the Fief St. Ignace in the possession of the nuns of the Hôtel Dieu. In 1724 there was a renewal of these boundaries, and both these proceedings are proved by *procès verbaux* in legal form. There was also an establishment of boundaries in 1703 between St. Gabriel and the Seigniorship of St. Michael, belonging to the seminary of Quebec, and of which evidence is also afforded by a *procès verbal* in due form. Besides these documents, establishing the right of property and possession of St. Gabriel on Giffard, and through him in the Jesuits, there is evidence of a recognition of both by the French Colonial Government in an "Acte" of fealty and homage performed by the Jesuits to his most Christian Majesty for that Seigniorship, and in an "*accu et dénombrement*," containing an exact description of its extent and condition, as early as 1677; and by an "Acte" of fealty and homage, and "*accu et dénombrement*" for Sillery in the year following, it is ascertained that the depth of Sillery then was, as it has since continued to be, of the extent of one league and a half. The same extent is also ascribed to Sillery in the grant of that Seigniorship to the Jesuits in 1699, in which the two lateral lines are stated to have been run, the one twenty-five years, and the other forty years before, from which it is to be inferred that the extent of the depth of the Seigniorship must have been ascertained and determined at the same periods. From the period, therefore, of the first grant of Sillery in 1651, during all the time that it continued in the hands of the Indians till 1699, when it was granted to the Jesuits; and again from the latter period till 1791, when it is said the claim of the Indians of Lorette now in question was advanced for the first time in a petition to Lord Dorchester, then Governor of Lower Canada, it appears that the right of Mr. Giffard, and, through him, of the Jesuits to the Seigniorship of St. Gabriel, as above stated, was acquiesced in and had never been questioned; while it appears also that during the same periods it was not pretended, nor ever even suggested, that Sillery had, or could have, any other limit in its rear than the Seigniorship of St. Gabriel, or that its depth exceeded one league and a half.

Under these circumstances the claim of the Indians of Lorette to any part of the Seigniorship of St. Gabriel must be considered imaginary, and as being totally destitute of any foundation.

2dly. As to the claim of the Indians of Lorette to the tract of land comprehended within the acknowledged limits of Sillery.

The material facts in relation to this claim are the following:—The company of New France, by their grant of the 13th March 1651, granted Sillery to the Christian Indians settled there, under the superintendance and direction of the Jesuits as above-mentioned. The inducements and motives for this grant are thus expressed in the instrument containing it: "Notre desir étant de rassembler les peuples errants de la Nouvelle France en certains endroits, afin qu'ils y soient instruits en la foi et la religion Chrétienne, et ayant reconnu que quelqu'uns d'entre eux avoient choisi depuis quelques années un lieu nommé en leur langue Kamiskida D'Angachit, vulgairement appelé des François Sillery, à l'ance de St. Joseph, considerant en outre que les pères Jésuites reconnoissant que le lieu étoit agréable aux sauvages, ils leur auroient fait bâtir une église en laquelle ils administrent les Sacrements à ceux qu'ils ont baptisés en ce quartier là; voulant favoriser un si grand ouvrage et retenir ces bons neophytes proche de leur Eglise, nous leur avons donné et donnons, &c., le tout sous la conduite et direction des pères Jésuites qui les ont convertis à la foi Chrétienne, et de leurs successeurs, &c."

This grant was confirmed by his most Christian Majesty by letters patent, bearing date in July 1651, in which it is recited, and the object of His Majesty is stated to be to enable the Indians "de vivre en commun et mener une vie sédentaire auprès des François;" and his confirmation is granted "à la charge toutefois que les dits sauvages seront et demeureront toujours sous la conduite, direction et protection des pères de la Compagnie de Jésus, sans l'avis desquels et de leur consentement ils ne pourront remettre, concéder, vendre, ni aliéner les terres que nous leur accordons, &c."

During a considerable space of time after this grant the Indians, in whose favour it had been made, continued to reside at Sillery; but it would appear that they had totally abandoned that Seigniorship a number of years before the year 1699, and that it then remained unoccupied and vacant. At the last mentioned period the Jesuits, by a petition to the Governor and Intendant of Canada, represented that the Seigniorship had been abandoned ten or twelve years before by the Indians, who had removed from it to settle elsewhere, being induced to do so, because the

lands

lands under culture were altogether worn out, and because fire-wood having been cut on the Seigniorship for nearly forty years, was only to be had at a great distance from the place of their residence. They also represented the great expenses incurred by them in the erection of public buildings in different parts of the country, in advancing the cause of religion, and in particular in supporting the mission at Sillery, "et en particulier, la dépense que les dits supplians (the Jesuits) ont fait pour soutenir la mission des Algonquins et Abenakis sur la Seigneurie de Sillery, &c." And on these grounds they prayed for a grant of the Seigniorship then vacant. The prayer of this petition was accorded to by an instrument, bearing date the 23d October 1699. The Governor and Intendant of Canada granted the Seigniorship of Sillery to the Jesuits. In this instrument the grounds of the Jesuits' application above-mentioned are recited, and these further considerations are expressed, viz. "Etant pleinement informé des bonnes intentions des dits pères de la Compagnie de Jésus, des grands secours spirituels et temporels qu'ils rendent aux sauvages de ce pays et des grands soins qu'ils ont pris et des dépenses excessives qu'ils ont fait pour soutenir les missions des dits sauvages, et pour travailler solidement à leur salut, et particulièrement à l'égard de ceux qui étoient établis au dit lieu de Sillery, pour lesquels depuis qu'ils en sont sortis, ils ont acheté à leurs propres frais d'autres terres en divers lieux de ce pays, afin de les y établir, sans quoi ils se seroient dispersés." The grant so made to the Jesuits was ratified and confirmed by his most Christian Majesty on the 6th May 1702, and the grant itself and the ratification were enregistered in the superior council of the colony by *arrêt* of the 12th July 1703. Under this title the Jesuits held undisturbed possession of the Seigniorship of Sillery, as proprietors of it, down to the period of the conquest in 1760; after which the survivors of the Order in Canada, with the permission or sufferance of His Majesty, remained in possession of it, as a part of the estates of the Order, till the death of the *last* of the survivors; and some time after, in the year 1800, His Majesty entered into possession of all the estates of the Jesuits in Canada, and among these of Sillery. The claim now made by the Indians of Lorette to this property is said to have been preferred for the first time in the above-mentioned petition to Lord Dorchester, 1791.

On these facts I beg leave to make a few observations as the grounds of my opinion. It is plain that the grant of 1651, and the confirmation of it, conferred on the Christian Indians residing at Sillery, individually, no right of property whatever, but conferred this right on them collectively as members of the Christian Indian community resident there, to be enjoyed by them in common, while they continued to be members of that community, and no longer. Such a grant to a community of individuals not incorporated would be invalid under the English law, according to the more modern authorities; though grants to communities not incorporated, it would appear were not unfrequent in England some centuries ago. Under the French law, however, such a grant is legal; but it enures to the benefit of the community collectively, *ut universitatis*, the members composing it *ut singuli*, deriving no right whatever from it. To entitle individuals under this grant to participate in the benefit of it as members of the community, two conditions are necessary; they must have been Christian Indians, and they must have been resident at Sillery, under the direction of the Jesuits there, at the time of demanding the participation; both a religious and a local relation being required in the members of the community to whom the grant was made. With a change of residence individuals would lose the right which they possessed as members of the community, and if all the members of it should remove elsewhere, there would be a dissolution of the community, and a consequent extinction of the right derived under the grant. This effect was produced when, as it is said, all the Christian Indians of Sillery, ten or twelve years before the year 1699, abandoned that Seigniorship, and fixed their residence elsewhere.

From the moment of this abandonment, the estate conveyed by the grant of 1651 was determined, for the want of persons to hold it; the community being dissolved, the estate was without owners under that grant, and necessarily reverted to the Crown as the donor. There can be no doubt, therefore, that, having reverted to the Crown, it was competent to the French Colonial Government, at the time of making the grant to the Jesuits in 1699, to have given and granted the Seigniorship of Sillery to whomsoever they thought proper, subject to the King's confirmation; and their grant to the Jesuits having been confirmed by his most Christian Majesty constituted a legal and unimpeachable title.

It has been attempted to support the claim of the Indians of Lorette on legal and equitable grounds, which I apprehend are without any foundation. The

statement of the case of the Indians would represent that by the grant of 1651 an absolute, undefeasible estate had become vested in the Indians of Sillery and their heirs; that these Indians were the ancestors of the claimants, who had inhabited their rights; that the grant of 1651 was illegally revoked by that of 1699; that the Indians had no legal means of disproving the facts stated in the latter grant, and causing it to be set aside, &c.

Such of these grounds as are supposed to possess a legal character I am humbly of opinion are inconsistent with the nature of the grant of 1651 as above explained, and are not applicable to this case. Whether the Indians of Lorette are or are not descendants of the Hurons, who made part of the Christian Indian community at Sillery, does not appear to be at all material, as their ancestors, (if such they were), who removed from Sillery, carried away with them no right to that estate, and could of course transmit none to their descendants. It is, however, assuming too much to speak of these ancestors as being the sole grantees of Sillery: it is plain from the documents above referred to, that the Hurons were not the only Christian Indians who resided at Sillery, which was a place of general retreat for Christian Indians, and from the mission of Sillery being mentioned in the Jesuits petition in 1699, above referred to, as being the mission of the *Abenakis* and *Algonquins*, without any notice of the Hurons, it is reasonable to suppose that the two former tribes must have furnished the greatest number of converts to Sillery. With respect to the Indians not having had, as has been alleged, an opportunity to disprove the allegations in the grant of 1699 and cause it to be set aside, I would beg leave to observe, that although it does not appear they could have profited by such an opportunity, yet it is certain that the French law placed it within their power. Under the jurisdiction, and according to the practice of the superior council of Canada, it would have been competent to any persons supposing themselves aggrieved by the grant of 1699 to have filed an opposition to the enregistrement of it, or if they had missed that opportunity to file an opposition to the *arrêt* of enregistrement itself, and this course was open to the Indians, who, as members of a community having a common interest, might, according to the law of Canada, have elected *Syndics*, and through them have prosecuted either of these remedies, with the advantage of a judicial investigation, by means of which, if there were sufficient cause for it, the grant of 1699 might have been annulled. But it is quite obvious, from the preceding statement, that no benefit could have been obtained by such a proceeding, as there was not the slightest ground for it. These remedies, however, were not only omitted by the Indians, but they appear during the long period of sixty years, during which French dominion continued in Canada, after the grant of 1699, to have observed profound silence respecting that grant, and not even to have insinuated a cause of complaint against it. The conquest of the country then supervened on this long confirmed right of the Jesuits, and transferred it to his late Majesty; and it was not until the further lapse of thirty-one years from that event that the Indians of Lorette, for the first time, intimated that they had a claim to Sillery. A continued silence of ninety-one years respecting the present claim, under such circumstances, constitutes a strong ground for presuming that the parties interested in making it were convinced they had no such claim, and certainly enhances its unreasonableness.

Without trespassing more on your Excellency's patience I will only further add, that I am clearly of opinion that there are neither legal nor equitable grounds to sustain the claim of the Indians of Lorette to the lands comprized within the acknowledged limits of Sillery. As has been represented on their part, they are, indeed, the remnant of a once numerous and warlike tribe; they are poor, and have claims on the benevolence and protection of His Majesty's Government; but they have no right or claim whatever to the Seigniorship of Sillery. If, however, they should persist in soliciting any further investigation of their pretensions, I would respectfully submit that a mode might, without difficulty, be advised for trying the question of their alleged right in a court of law, by which all ground and pretext for complaint, or renewed solicitation on this subject, would be effectually taken away.

All which, nevertheless, is most respectfully submitted to your Excellency's wisdom, by your Excellency's

Most obedient, &c.

(signed) J. Stuart,
Attorney-General.

Quebec, 28th April 1829.

—Inclosure, No. 2.

A la Seigneurie Sir *George Murray*, Ministre de Sa Majesté pour les Colonies,
&c. &c.

Qu'il plaise à votre Seigneurie,

Représentent humblement les Sauvages Hurons du village de Lorette, près de Quebec.

QUE de toutes les nations sauvages qui habitoient le Canada avant la découverte de l'Amérique, ils sont les premiers qui aient tendu la main aux Européens, et aient continué de leur être fidèlement attachés dans la paix comme dans la guerre.

Que le Gouvernement d'alors désirant reconnoître les services que lui avoient rendu les Hurons et se les attacher davantage, les attira auprès de lui en leur procurant des établissemens sur une certaine étendue de terre qu'il leur conceda et en leur faisant de plus chaque année des présens assez considérables.

Que dans la suite par des usages et des loix qu'ils ne connoissoient pas, ils ont été privés de leurs dites terres et n'ont maintenant pour semer un peu de maïs d'autre terrain que leurs terres à bois, qu'ils ne défrichent qu'à regret parceque bientôt ils se trouveront sans bois et incapables de s'en procurer qu'en le payant bien cher.

Que d'abord, à raison des forts présens qu'ils recevoient du Gouvernement, de la chasse et de la pêche qu'ils faisoient avec avantage, ils sentirent peu la perte qu'ils venoient de faire de leur seigneurie; mais depuis que ces présens, autrefois considérables, ne sont presque plus rien, que la chasse et la pêche rapportent à peine assez pour la nourriture des chasseurs et des pêcheurs, parceque leur lieux de pêche et de chasse sont actuellement établis jusqu'à une grande distance; ils regrettent vivement la perte qu'ils ont faite, et redemandent ces terres comme l'unique moyen de faire subsister leurs familles.

Que si le Gouvernement de Sa Majesté juge à propos de différer encore la remise de leur seigneurie, il daigne au moins en attendant ordonner que les présens qu'ils recoivent de l'office du Département des Sauvages soient augmentés de manière à les mettre en état d'empêcher leurs vieillards et leurs enfans de souffrir de la faim, la nudité et de mandier leur pain dans un pays qu'ils regardoient autrefois comme le leur, et qu'ils n'ont perdu ni par leurs debauches, ni par leur faute.

Qu'ils supplient instamment votre Seigneurie de vouloir bien prendre en sa plus serieuse considération leurs reclamations au sujet de leur seigneurie, et donner aux officiers du Département des Sauvages tels ordres que dans sa sagesse elle jugera convenable et en même tems avantageux pour cette portion fidèle des sujets de Sa Majesté.

Et vos Pétitionnaires ne cesseront de prier, &c.

Nicholas Vincent tsa Senhohi, Gran Chef Huron.

André Romain tson Hahissa, Second Chef.

Petit Etienne Oyaralénté, Chef de Conseil.

Michel Sioni Teashiendaté, Chef de Conseil.

Stanislas Kooka Arathienha, Chef de Conseil.

Laurent Picard Ahteyatake, Chef des Guerriers.

Paul Zacharie Okise Ahannonshiüwenratt, Chef des Guerriers.

Signé pardevant moi Prêtre Missionnaire du dit village.

(signé) *T. Cooke*, P. C. Miss^e.

Village Huron de Lorette à Quebec, 2 Nov^{bre} 1829.

— No. 23. —

COPY of a DESPATCH from Sir *George Murray* to Sir *James Kempt*.

SIR,

Downing-street, 25th Jan. 1830.

HAVING in my Despatches of this day respecting the Indians of the Iroquois and Huron tribes adverted to the claims which these people are represented to possess, I consider this the proper opportunity for bringing under your notice some of the opinions which I have formed with respect to the policy which has hitherto been pursued towards the native tribes living in the British territories in

North America, as well as to point out those alterations in the system which I conceive it will be proper to adopt for the future.

It appears to me that the course which has hitherto been taken in dealing with these people, has had reference to the advantages which might be derived from their friendship in times of war, rather than to any settled purpose of gradually reclaiming them from a state of barbarism, and of introducing amongst them the industrious and peaceful habits of civilized life.

Under the peculiar circumstances of the times, it may have been originally difficult to pursue a more enlightened course of policy; the system, may, perhaps, have been persisted in by the Home and Colonial Governments rather as a matter of routine, than upon any well considered grounds of preference; whilst on the part of the Indians themselves, there is no doubt that its accordance with their natural propensities, and with their long established habits, rendered it more acceptable to them than any other, nor is it unlikely that if, on the one hand, there existed a disposition in the Aboriginal inhabitants to cling to their original habits and mode of life, there was a proneness also in the new occupants of America to regard the natives as an irreclaimable race, and as inconvenient neighbours, whom it was desirable ultimately wholly to remove.

Whatever may have been the reasons which have hitherto recommended an adherence to the present system, I am satisfied that it ought not to be persisted in for the future; and that so enlarged a view of the nature of our connexions with the Indian tribes should be taken as may lead to the adoption of proper measures for their future preservation and improvement; whilst at the same time, the obligations of moral duty and sound policy should not be lost sight of.

The circumstance of some of the Indians having latterly shown a greater inclination than heretofore to alter their mode of life, whilst it may have contributed to suggest the propriety of corresponding endeavours for their amelioration on the part of the British Government, gives also a reasonable prospect of such endeavours being attended with success.

In a former Despatch I have noticed the obvious propriety of encouraging, in every possible manner, the progress of religious knowledge and of education generally, amongst the Indian tribes, and I shall now, therefore, only express my decided opinion, that these inestimable advantages should be allowed to flow in through whatever channel they may find their way, rather than let the risk be incurred of checking their introduction by confining their dissemination to any particular class of teachers, or by too narrowly circumscribing the limits of instruction.

My attention has lately been called to this part of the subject by the perusal of a Report from the Society for promoting Education and Industry in Canada; and I shall be glad to learn from you what is supposed to be the cause why their efforts to establish schools at certain Indian villages, which are mentioned, and in other respects to contribute to the religious and moral improvement of the Aborigines, should hitherto have been counteracted in the way which is described.

I have likewise adverted in a former Despatch to the advantage of altering the nature of the presents which Government is in the habit of making to the Indians, and of distributing to those tribes at least who are within the limits of the British Provinces, and who are not too remote from the settled part of the country, such articles as are likely to produce a taste for agricultural pursuits, rather than such as are calculated to keep alive their passion for the chase and those warlike propensities which belong to the backward state of improvement in which they have hitherto been kept.

You will have observed too, as a part of the change of system which I am desirous of introducing with regard to these people, that I have, in modifying the Indian department, sought at the same time to place it in the several Provinces in connexion with the governor of each, in his civil capacity, rather than allow it to continue, as has been heretofore the case, under the chief military authority in the Province.

There is still, however, another material step to be taken, as a part of the system of policy which I am anxious to establish with regard to the Indians, and this is to induce them to settle in townships, or upon detached lots of land, in a manner similar to the European settlers, or their descendants.

I am fully aware that the accomplishment of this part of the plan may be attended with very considerable difficulty, and that it may be probably very slow in its progress. It may meet with opposition from the chiefs and other influential persons

persons in the several tribes, as tending to withdraw the people from under their authority, and it may be obstructed by a feeling amongst the people themselves, that it has a tendency to do away the nationality of each separate tribe, and to amalgamate it with the general mass of the population. To overcome these and other difficulties, however, I have no doubt that your own experience and discretion will suggest various means; and amongst others, the allotting to the chiefs, and to the other leading individuals, more extensive grants than to other persons, may perhaps have some effect. Such an arrangement in the distribution of land would also tend to lay the foundation of a certain gradation in the scale of property, and of perpetuating that influence which should be maintained by the chiefs, and which will not be without its use in maintaining good order in that society.

I shall abstain, however, from entering into any further details at present; the object of this Despatch being rather to open the subject generally for your consideration, and to elicit such observations as may offer themselves to you upon the subject, than to lay down a complete plan for your adoption.

I have, &c.

(signed) *G. Murray.*

— No. 24. —

COPY of a DESPATCH from Sir *George Murray* to Sir *James Kempt*.

SIR,

Downing-street, 21st March 1830.

I HAVE the honour to acknowledge the receipt of your Despatch of the 4th of January last, transmitting various documents relative to the claim of the Iroquois of Sault St. Louis, to a portion of the Seigneurie of La Prairie. I have to acquaint you in reply, that I perfectly agree in the inexpediency of conceding to the Indians, as the reward of their perseverance in coming over to this country, that to which it has been formally decided that they have no just claim; but in conformity with the expectations held out in my Despatch of the 25th January last, I trust that you will be able to satisfy the demands of the Indians, by providing for the repair of their church, and some other small expenses of this description, which are more particularly specified in their memorial.

I have, &c.

(signed) *G. Murray.*

— No. 25. —

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Castle of St. Louis, Quebec, 27th January 1830.

I HAVE the honour to acknowledge the receipt of your Despatch dated 1st December 1829, in which you are pleased to signify your approval of the arrangement for remodelling the Indian department, and for settling and improving the Indians, proposed, in obedience to your instructions, by my Letters dated May 16th, and 22d June 1829, and to direct that the same may be carried into operation, at an expense not exceeding, in the first instance, 20,000 *l.* sterling per annum, in addition to the rations, fuel and candles of the different officers of the establishment.

In reply, I beg to acquaint you, that I shall lose no time in carrying those arrangements into effect; but I doubt the possibility of doing so, in all their details, before the 24th of June.

In the estimate of the Indian presents (included in No. 6), transmitted with my Despatch, 16th May 1829, their prices are calculated at a high estimate of the several articles, as sold at Montreal.

The rate at which those presents may be supplied by Government I have no grounds to ascertain; but there can be no doubt but that a considerable reduction may be reasonably made from their estimated amount, for the profits of the retail merchant at Montreal.

Since my Letter was written, the expense of the Indian department has been

in some measure diminished by the reduction of the pay of the persons belonging to it, in consequence of the decision of the Treasury that the dollar had been erroneously issued to them at 4s. 4d. instead of 4s. 8d., the former "army sterling," and their pay has therefore been reduced from its rate in dollars at 4s. 8d. each, to its equivalent in dollars at 4s. 4d.

In consequence of those reductions, and the decrease of the pension list, I entertain no doubt that the expenses of the department may be defrayed by the limited allowance appropriated for that service, even if you should think fit to appoint Major Johnson to the situation of superintendant at Montreal, with a salary of 400*l.* sterling, and to place Mr. McKay upon a retirement of 100*l.* per annum.

You are pleased to direct that the Indian department shall be placed under the civil governor in each Province; this arrangement is of little consequence, whilst the civil government and military command in the respective Provinces are vested in the same person; but when divided, experience has shewn it to be attended by many objections.

It appears that the Indian department was formerly under the direction of the civil governors of Lower and Upper Canada; but, from the inconvenience which resulted from that arrangement, it was placed under the commander of the forces, at the commencement of the late American war; and this system has been continued under Lord Bathurst's Letter to Sir Gordon Drummond, of the 14th March 1816.

The pay and allowances of the Indian department being issued by authority of the officer holding the military command, and the presents delivered by the commissariat, were the arrangement you direct carried into operation, the exclusive control of the department might devolve on a civil governor, whilst every allowance which it derives from Government must be received through the officers in military command.

It is true that the difficulty which this apparently anomalous arrangement seems calculated to produce, can only be experienced *in peace*; for in *war*, the Indians must of necessity be placed under the officers commanding the troops; and the objections to a change of rulers and of system on the eve of active military operations, it is unnecessary to point out to you.

You will, moreover, perceive, by reference to Lord Bathurst's Letter, to which I have before alluded, that a leading reason for continuing the Indian department under military control is, the preference uniformly granted to it by the Indians, over civil government.

By those considerations I am induced most earnestly to recommend that this branch of the new arrangement may be reconsidered, and that the department may be placed under the direction of the officers in military command in Lower and Upper Canada respectively.

I observe that you entertain an opinion that the settlement of the Indians is more likely to be effectually promoted under the direction of a civil governor than when placed under the officer in military command; but this opinion appears to me somewhat problematical, and any advantage which may be hoped to result from that arrangement would, I apprehend, be counterbalanced by the dissatisfaction which it would create amongst the Indians, and by the other objections to it which I have taken the liberty to bring under your notice.

I have, &c.
(signed) James Kempt.

— No. 26. —

COPY of a DESPATCH from Sir George Murray to Sir James Kempt.

SIR,

Downing-street, 22d March 1830.

I HAVE the honour to acknowledge the receipt of your Despatch of the 27th January last, in which you suggest the reconsideration of the instructions conveyed to you on the subject of the Indian department, as far as regards placing that department under the control of the civil government in each province. I am aware that it has been the practice to look upon the Indians as useful only for war, but my object is, as far as it may be practicable, to alter this system, and to induce the Indians to adopt the habits of civilized life, and the plan of connecting them

them with the civil government of their respective provinces, in place of the military authorities, as one of the aids which I propose to employ for that purpose.

It appears that you do not consider that any practical inconvenience will be experienced from the proposed transfer, except in the case of the separation of the civil and military authorities (which is not a very probable event,) and in the mean time the Indians may have become habituated to the civil authorities.

I see, therefore, no good reason for not adhering to the instructions which I have already conveyed to you in this respect.

I have, &c.
(signed) G. Murray.

— No. 27. —

COPY of a DESPATCH from Sir James Kempt to Sir George Murray.

SIR, Castle of St. Louis, Quebec, 10th May 1830.

I HAD the honour to receive on the 29th March your Despatch dated 25th January 1830, on various claims preferred by the Iroquois Indians of Sault St. Louis upon the Seigniory of La Prairie, and the necessary measures were immediately adopted to ascertain the amount of repairs required by their church and presbytery (or priest's house) which you express a desire to defray from the proceeds of the Crown lands.

I have now the honour to transmit a Report, Plan and Estimate of these repairs (No. 2.) submitted to me by Captain Piper of the Royal Engineers, in compliance with the instructions contained in the annexed Letter (No. 1.) to the Commanding Royal Engineer, whereby you will perceive that the utmost economy in the formation of the estimate was strictly enjoined; but as its amount (1,023 *l.* 0 *s.* 2 *d.* currency) greatly exceeds my expectations, I shall refrain from authorizing those repairs to be undertaken until I receive further instructions upon the subject from you; it is proper, however, that you should be aware of a belief generally prevalent amongst the tribe, that a promise was made to their delegates at the Colonial Office, not only that those repairs should be performed, but that a perpetual annuity of 500 or 600 dollars should be paid to them by Government, as an indemnity for the loss they have sustained by the transfer of the Jesuits' estates to the Crown (No. 3.)

It is proper that I should observe to you, that the proceeds of the Crown lands are insufficient to meet the charges already directed by His Majesty's Government to be defrayed from that fund, and I am not aware of any other fund at His Majesty's disposal at present, from whence such expenses can be paid.

It appears that the Church and Presbytery of Sault St. Louis were erected by the Jesuits in 1720, when the entire management of that Seigniory was vested in them, and its proceeds were blended with those of the Jesuits' estates.

The repairs of those buildings were, in like manner, defrayed by the Jesuits until 1762, when, by the decision of the Military Council convened at Montreal, the Jesuits were dispossessed of the management of that Seigniory (as reported by my Despatch, dated 4th January 1830), and the Seigniory was placed at the entire disposal of the Iroquois, with the proviso *that its rents were to be appropriated towards the repair of the church and other buildings*, and the surplus paid to the Indians.

The other points adverted to in your Letter have been already so fully reported upon by my Letter 4th January that it is unnecessary to revert to them upon this occasion. I am, however, decidedly of opinion, that whatever assistance may be afforded to these Indians, should be expressly conferred *as a boon*, not *as a right*; for it seems by no means established that the Jesuits contributed in any way to the assistance of the Iroquois of Sault St. Louis, *subsequently to their being deprived of the management of that seigniory*, in a greater degree than their charity might have disposed them to contribute towards the relief of any other indigent persons professing the Roman Catholic creed.

I have, &c.
(signed) James Kempt.

5 May 1830.

20 April 1830.

19 April 1830.

Enclosure, No. 1.

COPY of a LETTER from *G. Couper*, Esq. to Colonel *Durnford*.

SIR, Military Secretary's Office, Quebec, 20th April 1830.

IT being contemplated to incur a small expense on such repairs as may be absolutely necessary to the church and presbytery of Caughnawaga, I am directed by his Excellency the Commander of the Forces to request that some competent person of the Royal Engineer Department may be sent to examine the condition of those buildings, and to report the amount which it may be indispensably necessary to expend, upon principles of the strictest economy, to put them into a habitable state.

I have, &c.

(signed) *G. Couper*, Military Secretary.

Enclosure, No. 2.

COPY of a LETTER from Captain *R. S. Piper* to Colonel *Durnford*.

SIR, Royal Engineer Office, Montreal, 5th May 1830.

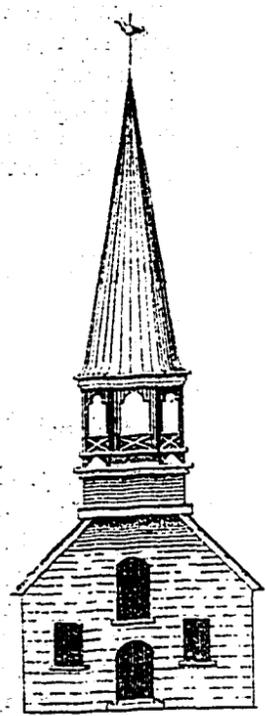
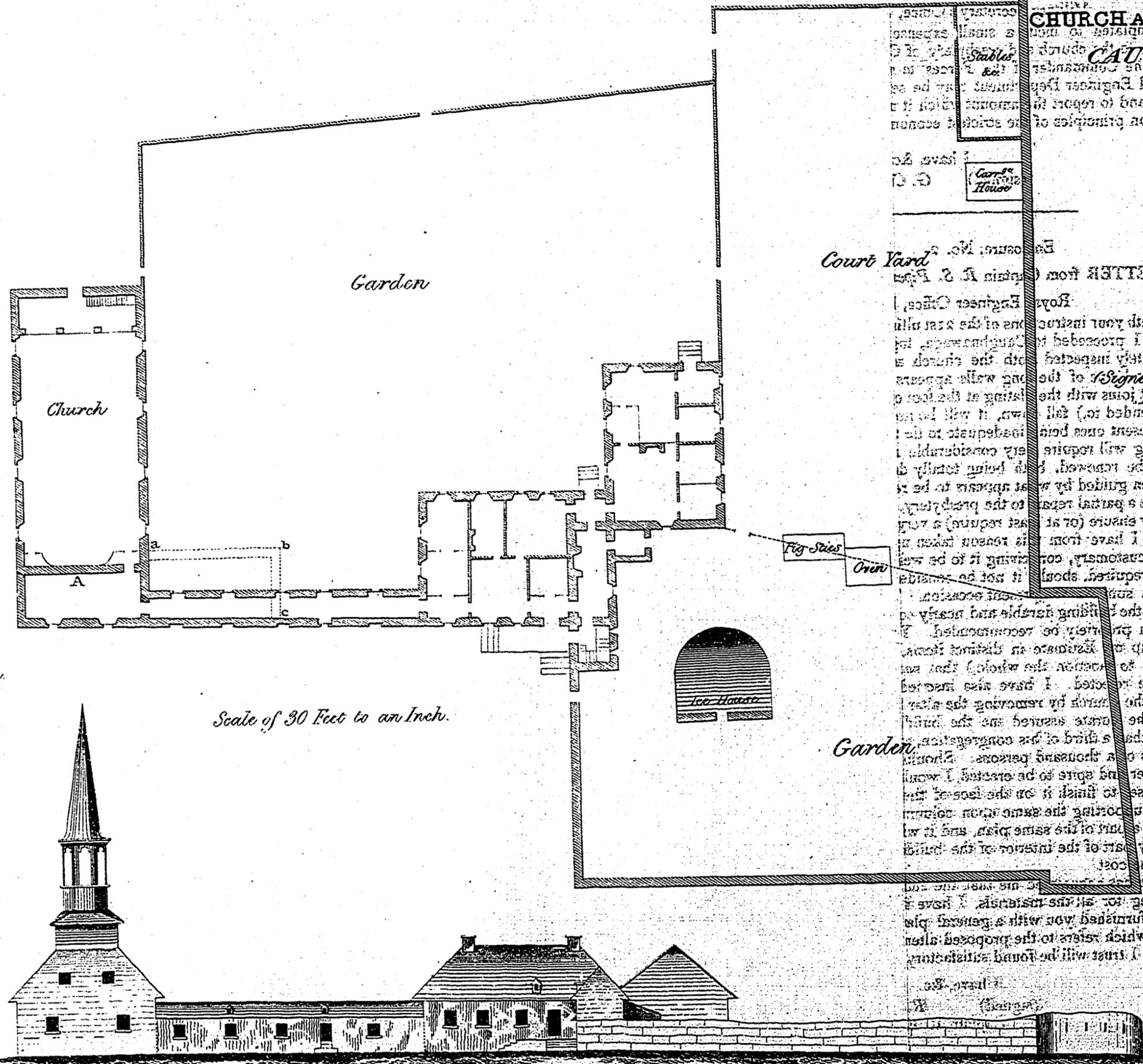
IN compliance with your instructions of the 21st ultimo, and Military Secretary's Letter of the 20th, I proceeded to Caughnawaga, together with Mr. Clarke, on the 26th, and minutely inspected both the church and presbytery. The first is much dilapidated, and one of the long walls appears to have given out from the upper part, where it joins with the plating at the foot of the rafters; and as it may hereafter (if not attended to,) fall down, it will be necessary to introduce a set of fresh rafters, the present ones being inadequate to tie the building together. The body of the building will require very considerable repairs, the shingling of the roof and tower to be renewed, both being totally decayed. In getting up my Estimate I have been guided by what appears to be requisite to thoroughly repair the edifice, as well as a partial repair to the presbytery, as a very economical one at this time would only ensure (or at least require) a very much larger one at no very distant period; and I have from this reason taken up my several items in rather more detail than is customary, conceiving it to be well to show the extent of what must eventually be required, should it not be considered convenient or desirable to expend so large a sum on the present occasion. The several repairs I have detailed will render the building durable and nearly equal to a new one; less I do not think could with propriety be recommended. You will perceive, however, that I have made up my Estimate in distinct items, in order (should it be considered inexpedient to sanction the whole,) that such parts as may be deemed unnecessary may be rejected. I have also inserted a proposed alteration and trifling addition to the church by removing the altar further back, and building a new sacristie, as the curate assured me the building was barely adequate to accommodate more than a third of his congregation, and which if all could attend, consisted of upwards of a thousand persons. Should it be considered necessary to permit a new tower and spire to be erected, I would propose for the purpose of lessening the expense, to finish it on the face of the wall at the east gable and project it onwards, supporting the same upon columns. The supports of the gallery would also form a part of the same plan, and it will enable the bell to be hung without reducing any part of the interior of the building, and be a very considerable diminution in the cost.

As Colonel Napier has acquainted me that the Indians will be able to provide lime, sand and carting for all the materials, I have formed my Estimate accordingly. I have also furnished you with a general plan of church and presbytery, (see Plan annexed,) which refers to the proposed alteration of the tower, spire and sacristie, and which I trust will be found satisfactory.

I have, &c.

(signed) *R. S. Piper*,
Captain R. E. Comms, Montreal Dist^t.

PLAN OF THE CHURCH AND PRESBYTERY AT CAUGHNAWAGA.

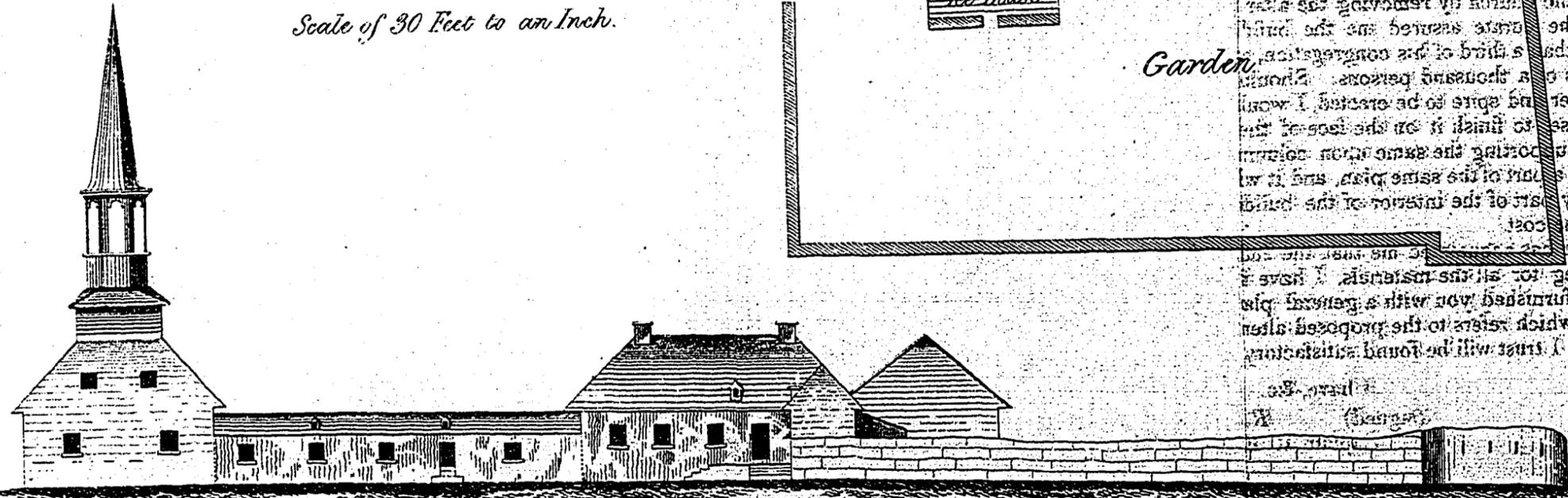


Proposed Elevation

ab.c Dotted lines proposed Sackristie.

A. Wall to be taken down.

Scale of 30 Feet to an Inch.



Present Elevation of West Front.

Vertical text on the right side of the plan, including a letter from the Engineer and a signature: 'Signed, ROSS PIPER, Captain Royal Engineers, Montreal, 25th May, 1830.'

Royal Engineer Office, Montreal, 5th May 1830.

ESTIMATE of the EXPENSE to repair the Church at Sault St. Louis, the same being much dilapidated.

1st. To strip and clear off the whole of the present-roof, take down the spire, and all woodwork connected therewith.

2d. To take to pieces the present altar-piece, and take down and clear away one cross wall, separating the sachtistie from the body of the church.

3d. To take up the whole of the present floor, and take down the old gallery and pulpit, as well as the present dads.

These services appear to be necessary, and the old materials being good for little or nothing, their value is only considered equal to the expense of taking them down.

BODY OF THE BUILDING AND TOWER.

Item.	Currency.
	£. s. d.
1. To prepare and put on a new roof, cover the same with new shingles, and batten and plaster the ceiling	198 10 8
2. To make good the top of the walls, and complete the gables, and put stone footings under the floor to support the beams	77 10 -
3. To prepare and put down complete a new floor, upon new cedar beams	98 15 -
4. To refit and fix up the altar	20 - -
5. To a new railing in front of altar	6 - -
6. To a new pulpit and stairs	10 - -
7. To a new gallery for the chiefs, with framed front, floor and stairs complete	30 - -
8. To line round the walls, four feet high, with capping, making use of the old stuff from the old ceiling, &c.	10 10 -
9. To scrape down all the walls within, and to make good all the plastering, and lime white the same	10 - -
10. To repair the windows, and make good linings round ditto	5 - -
11. To fit up sixteen new seats, eight feet long, with back-rails and book-boards, at 15s.	12 - -
12. To ditto six ditto, eleven feet long, without book-boards, at 15s.	4 10 -
13. To close up two old windows	1 - -
14. To fit up three new ones in the front	10 - -
15. To convert one window into a door, and stop another doorway	3 - -
16. To prepare and fit up a new spire with wood-work, to stand upon the front wall, and columns continued up from the gallery; and the same to be raised out of the roof with a square base of 13 feet; to raise upon that base an octogan tower, with an oak frame, to receive two bells; and over that, to complete the spire, surmounted by a cock, vane and rod; the spire to be covered with tin, and the bottom part to be painted and sanded; the whole to be finished with proper traps, ladders, &c.	125 - -
17. To new entrance folding doors, with frame and fittings complete	5 - -
18. To one outside standard ladder, and two ladders on roof	3 - -
19. To make good the pointing round the masonry outside, and lime-wash the whole building	6 - -
20. To new cornice round the springing of the ceiling inside	12 10 -

SACHRISTIE.

21. To build additional walls, and to put on a new roof, and lay a new floor, with four new windows and one door, and the walls and ceiling to be plastered	98 4 6
22. To paint the church and sachtistie	25 - -

771 10 2

ESTIMATE for Repairs necessary to be effected on the Residence of the Missionary, the House being dilapidated, and requiring new Shingling, viz.

23. One hundred and forty toise of shingling on roof, at 20s.	140 - -
24. Five new lucarnes in roof, at 20s.	5 - -
25. Repairing three chimney tops above roof, at 50s.	7 10 -
26. Four new outer doors and frames, at 50s.	10 - -
27. New sashes and frames to 18 windows, using old glass	31 10 -
28. New gallery floor, rail and steps, to entrance	10 - -
29. To continue the roof to cover the gallery	2 10 -

Carried forward - - - 206 10 -

Estimate for Repairs necessary to be effected on the Residence of Missionary—*continued.*

Item.	Brought forward - - -	Currency.		
		£.	s.	d.
		206	10	-
30. Three hundred and fifty-three feet new garden frame (the cedars, posts and rails being found), 36 pannels, preparing and furnishing boards and nails, at 10s. - - - - -			18	- -
31. Extra on gates - - - - -			2	- -
32. To repair the barn and inclosures to the same - - - - -			7	- -
33. To repair the front wall of the ice-house - - - - -			3	- -
34. To put up a shed for a cart - - - - -			15	- -
		£.	251	10 -
CHURCH and SACRISTIE (including painting) - - -	£. 771	10	2	
HOUSE, &c. - - - - -		251	10	-
	GRAND TOTAL - - -	£.	1,023	- 2

N. B.—This estimate is framed supposing the Indians to furnish all carting of materials, lime and sand.

Should they also be able to furnish cedars on the spot, there will be a saving of—

On the body of the church - - -	£. 38	5	8
On the sachristie - - - - -		8	4 6
	£. 46	10	2

(signed) R. S. Piper, Captain Royal Engineers.

Enclosure, No. 3.

EXTRACT of a LETTER from the Rev. *Joseph Marcoux*, Missionary.

Sault St. Louis, ce 19. Avril 1830.

DANS les différentes communications que les chefs députés ont eu avec le Bureau Colonial, on les a presentis sur quelle somme annuelle à perpétuité ils pouvaient compter comme dedommagement de ce qu'ils ont perdu, et que leur réponse a été que cinq à six cents piastres les satisferaient, et suffiraient avec le reste de leurs revenus, pour couvrir les charges mentionnées dans leur mémoire, quoique cette somme ne fut qu'une fraction du revenu net de la portion détachée de leur concession; et ils ont eu lieu de croire par la réponse qu'on leur a faite qu'on avait trouvé leur demande bien modérée, et que l'on avait pensé à leur offrir davantage.

Il leur est resté de tout cela une impression ineffaçable, que c'est l'intention du Gouvernement de sa Majesté de leur donner une rente annuelle, par manière de compensation, et que des instructions ont été envoyées en conséquence au gouvernement local.

Je n'eusse peut-être pas entièrement ajouté foi à tous ces rapports des chefs députés s'ils ne s'accordaient exactement avec ce que m'écrit très au long par eux-mêmes, leur agent à Londres, qu'outre les reparations allouées pour l'église et le presbytère du Sault, ils auront lieu (et moi aussi) d'être contents de ce que l'on fera pour eux annuellement, quoiqu'il ne puisse pas s'expliquer plus distinctement pour le moment. Les sauvages étant en général très confiants aux promesses qu'on peut leur faire, à raison; je suppose, de leur indigence et de leurs privations de toutes sortes, il faut avouer qu'ils n'en fallait pas tant pour leur faire croire à un engagement de la part du Gouvernement de sa Majesté à leur allouer un dédommagement.

Enclosure, No. 4.

EXTRAIT de l'Ordonnance de son Excellence Monsieur le Gouverneur du
15 Avril 1762.

Et à fin que les sauvages puissent jouir de leur rentes, le Gouverneur sera tenu de nommer et établir une personne pour être le receveur des rentes et autres droits seigneuriaux qui pourront provenir des concessions cy-dessus, et nous obligeront le dit receveur d'en rendre compte aux dits sauvages tous les 2 Février de chaque année, jour de la Chandeleur, en présence du dit Gouverneur, ou de celles des personnes par lui autorisées pour cet effet; le provenu des dites rentes sera employé au maintien de l'église et autres bâtimens du Sault, et le surplus remis entre les mains des sauvages, à fin qu'ils en fassent ce qu'ils jugeront à propos.

—No. 28.—

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Castle of St. Lewis, Quebec, 20th May 1837

I HAVE the honour to acknowledge the receipt of your Despatch, dated 25th January 1830, upon the settlement, education and religious instruction of the Indians in this country, and I beg to observe, that by reference to my Letter, dated 16th May 1829, you will perceive that your suggestions for the attainment of those important ends have been generally anticipated.

In the hope of being favoured with an intimation of your sentiments upon the observations which that Letter contained, I have hitherto refrained from submitting, for your consideration, any further arrangements for effecting the improvement of the Indians in Lower Canada, to which, as the Indian department in Upper Canada is now transferred to the direction of Major-General Sir John Colborne, the following propositions for the amelioration of the condition of the Indians, and for their gradual amalgamation with the other inhabitants of the country, are confined.

The first measure to be adopted in the prosecution of these objects, is to apprise the different tribes, through the medium of their grand councils, of the conditions on which they may settle, and to ascertain, by those means, the number of Indians who may be disposed to do so.

Those conditions ought to be most distinctly and unreservedly explained to them, to prevent them from hereafter upbraiding the Government with any violation of faith.

It may also be advisable to intimate to them, that on the expiration of a limited period, the encouragement offered to Indian settlers will be withdrawn, and that as the forest no longer affords them the means of existence, self-preservation renders it incumbent upon them to settle, and to undertake the culture of the soil.

The tribes which inhabit Lower Canada are seven in number; namely, Hurons, Algonquins, Nipissingues, Amalacites, Iroquois, Abenakis and wandering Mic Macs.

They are estimated at 3,437 souls, which, computing each family on an average to consist of five persons, gives a total of 687 families. Many of the Indians speak French; a considerable number also speak English, and it does not appear that they show any preference to the former when uninfluenced by their priests.

The rooted aversion entertained by the Indians to intermix with the white population, and with other Indian tribes, renders it necessary that they should be located in small bodies, comprising about 100 families of the same tribe, in the vicinity of other tribes and of white settlers. By these means they will have examples to guide them in their farming; their antipathy to associate with other people, it is hoped, will be gradually overcome; and their amalgamation with the mass of the population be most efficiently promoted.

With a view to lessen the expenses of opening communications with the Indian settlements, and of conveying to them the assistance which it may be necessary to afford, those settlements should be established as near to each other as circumstances may permit.

One hundred acres of land should be granted to each family; and though you may consider this a large portion to bestow upon such settlers, yet in this cold climate, where the winter prevails for six months in the year, where 50 acres, of lots of this description, are necessarily reserved for fuel, building, fencing, &c., 25 maintained in pasture, and the remaining 25 only allotted for general cultivation, the proportion suggested will be found by no means to exceed the wants of the Indian settler, and to afford the experiment a fair chance of success.

From the best information I have been enabled to procure, I am disposed to believe that the object of attaching the Indians to their farms, and of weaning them from their baneful habits of wandering idleness and dissipation, will be much more efficaciously obtained by locating them upon country lots, than by assembling them in villages.

The general terms upon which I propose that these lots should be granted, are,—

1. That they shall be, in the first instance, granted upon location tickets.
2. That on receiving these tickets, the settlers shall take the oath of allegiance.
3. That the terms upon which a final title to those lots shall be conferred, be distinctly expressed upon those tickets, namely, that two acres of land shall be cleared and cultivated within one year from the date of the ticket; that an additional

tional quantity of three acres shall be, in like manner, cleared and cultivated at the end of the second year; and three more by the end of the third year, making in all eight acres.

4. That within 18 months from the date of the ticket, a dwelling-house, of dimensions not less than 20 feet by 15, be erected upon the lot, and that on all those conditions being duly fulfilled, a grant in free and common soccage shall be made of the lot.

5. That those lots shall be inalienable, without the consent of His Majesty's representative, and only bequeathable by will to the wife, children or relations of the grantee, in failure of which they shall revert to the Crown.

6. On infraction of any of these terms, the lots *ipso facto* to revert to the Crown.

The Indian chiefs are elective, and are occasionally degraded by the grand councils of their tribes, with which therefore they cannot be supposed to possess any *hereditary* influence.

I am nevertheless of opinion, that increasing the lots of the present chiefs to 150 or 200 acres each, will materially tend to ensure their co-operation in promoting the settlement of their tribes.

A lot of 300 acres should be granted or reserved for each priest, and 200 for each schoolmaster, from the rent of which their salaries may be in process of time defrayed.

In those settlements the sale of all intoxicating liquors must be, as far as possible, most strictly prohibited.

The rations and agricultural aid which the Indian settlers will require are detailed in No. 2, page 98, but I imagine the expense of those rations may be occasionally reduced by the issue of fish, or other less expensive articles of food. Some expense will also be necessarily incurred on the original location of the Indians; in surveying their lands, forming roads, bridges and schoolhouses, which may likewise for a time be used as churches, and also in affording such superintendance, religious instruction and education as may be found to exceed the means of the Indian department. A memorandum of the probable amount of those expenses, so far as it admits of calculation, is given in No. 3, page 99.

£. 22,784. 17. 8.
currency.

A person duly qualified should reside with the Indian settlers, to issue their rations, presents and such seeds and implements of husbandry as may be given to them; he should if possible be conversant with their habits, possess their confidence and be capable of instructing them in the rudiments of rural economy.

It would be also desirable that carpenters and blacksmiths should be induced to establish themselves in the Indian settlements, to make and repair their agricultural implements, to teach the Indians to construct their houses, &c., and to instruct a few young Indians in those trades; a portion of land might be granted to those carpenters and blacksmiths; but as their time should be for some years devoted to their business, they ought not to be permitted to undertake the culture of their lots, until their services as tradesmen can be dispensed with; and as the Indians will have no means of paying for their work for the first year, its expense will, I apprehend, during that period, devolve in a great measure upon the Crown.

The small portion of Indian lands now under cultivation by the different tribes are held in common, and the agricultural labours entirely devolve on the women and old men; their husbandry is of the rudest description, and the produce of the land very inconsiderable.

The estimate in which the presents are still held by the Indians, may be appreciated from the fact, that many of the Mic Mac tribe annually travel a distance of 1,600 miles to claim those presents at Quebec; for this is the real object of their journey, although it is ostensibly attributed to an annual pilgrimage to the church of their tutelar saint (Anne,) in this neighbourhood. The blankets are indeed essential to their existence; they form their clothing by day, and their covering by night; I would therefore recommend that the issues of those presents (of which No. 4, page 100 is a list,) should be continued for five years after their settlement, *in addition* to any agricultural aid which may be given to them, and be then gradually abolished.

The Indians of Lower Canada are all of the Roman Catholic persuasion: their priests have obtained an unbounded influence over their minds; and any attempt on the part of Government to interfere with their religious affairs, which I believe to be most carefully and zealously attended to by their clergy, would be alike futile and impolitic.

By

By the Return (No. 5, page 101,) you will perceive there are five Roman Catholic missionaries attached to the Indian department in Lower Canada, with salaries (paid by Government,) varying from 69*l.* 12*s.* 10*d.* to 41*l.* 15*s.* 8*d.* sterling per annum; and in settling the Indians, it may be found advisable to make some small additions to the number of those missionaries, in order to afford the settlers the means of attending church, and of obtaining other religious instruction.

The report of the Society for promoting Education and Industry in Canada, to which you allude, is, I presume, that dated November 22d, 1827, which contains various animadversions upon the impediments presented to the education, by that society, of the Iroquois at Caughnawaga.

You will perceive by the annexed copy of a Report (No. 6, p. 101,) of a commission appointed to investigate the subject, and of Lord Dalhousie's observations thereon, that those impediments proceeded from the objection of the Roman Catholic missionary to the instruction of those Indians by a Protestant teacher of the society, although its principles are, and were then, distinctly avowed to be to shun any interference with the religion of its pupils.

It may perhaps be doubted whether the Roman Catholic priesthood, under any circumstances, promote with cordiality the general dissemination of education among the lower orders of society; they will, for obvious reasons, discountenance it by every means in their power, when offered to their flocks through the medium of a Protestant; and I apprehend a similar resistance to any endeavour to propagate the English language amongst the Indian tribes of Lower Canada. Nevertheless the co-operation, or the neutrality, at least, of the Roman Catholic clergy is essential to the scheme for the settlement of the Indians; for, if opposed by them, I am persuaded that every effort to attain that object, however zealously or judiciously made, will prove unavailing.

The Indians are generally desirous of learning to read and write, but from the inadequacy of the salary hitherto allowed to the schoolmasters of the department (87*l.* 11*s.* 5*d.* sterling), no person competent to the duties of the situation have ever retained it for a sufficient length of time to be of any material service in their education. I would therefore propose, that schoolmasters should be appointed in such proportion as may be found necessary, with salaries of 40*l.* sterling each, equal to 46*l.* 3*s.* currency, per annum, and that small log houses should be erected for them in the vicinity of their schools.

At those schools reading and writing in English and French, and arithmetic, should be taught, with such instructions in gardening and husbandry, &c. as the schoolmaster may be competent to afford.

It will also be necessary to make some small provision for the purchase of books and stationery for the use of those schools; and I have no doubt that some of the societies for the diffusion of education amongst the poor, may be disposed to contribute towards those expenses. The school at Lorette is the only one now belonging to the Indian department in Lower Canada; the schoolmaster is an Indian of good character, but little calculated for his situation; it is irregularly attended by from 20 to 40 children, who are taught to read and write in English and French, but their progress is by no means satisfactory.

The six Indian boys placed at school at Chateaufort, as reported by my Letter of 15th December 1829, are stated to be attentive and industrious. They are instructed in English reading and writing, husbandry, and shoe-making; if the experiment of educating these boys should succeed, they will be particularly qualified to instruct their brethren; and I am induced to believe that the preparation on this system of a few Indians for the situation of schoolmasters, might be beneficially attempted on a somewhat more extended scale.

Such are the principles upon which I propose that the settlement and instruction of the Indians of Lower Canada should be conducted. Their immediate consequence will doubtless be an increased expenditure to the probable amount intimated by No. 3, p. 99; but if the experiment succeed, which, from the best information I have been able to procure, may be reasonably expected, a considerable saving will continually accrue by the discontinuance of the expenses now incurred on account of the Indians, and the entire abolition of the Indian department.

In support of those opinions, it may not be irrelevant to observe, that a small settlement of Indians, of the Amalacite tribe, was formed, as an experiment, by Lord Dalhousie, in 1827, upon the River Verte, on the right bank of the St. Lawrence, 140 miles below Quebec; and although, from the difficulty of superintending the settlement, of supplying it with seed, and some other untoward circumstances, it has not advanced so rapidly as could be desired, it now consists of 30

£. 22,784. 17. 8.

families; they have cleared about 90 acres of land, erected seven or eight tolerable houses; and there is every reason to believe that, by continuing the small supplies of rations, seeds, and agricultural implements which they have hitherto received (No. 7, p. 102.) until 1832, those Indians may be considered independent of further assistance, and be safely committed to their own resources. It must be, however, remembered, that those Indians, when their settlement was originally undertaken, were reduced to the utmost indigence and distress; and they have been therefore settled with a degree of assistance which would be found altogether inadequate to induce the generality of the Indians of Lower Canada to follow their example. It is proper, on the other hand, to mention, that a settlement of Indians, also formed by Lord Dalhousie's direction, near Picton, in *Nova Scotia*, under every possible advantage of soil, situation and assistance, and superintended by an experienced and intelligent person, an enthusiast in the cause, but a Protestant, totally failed, from the opposition of the *Roman Catholic priests*.

An effort, however, to promote the disposition amongst the Indians to assume the habits of civilization which is 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.

I have, &c.
(signed) James Kempt.

Enclosure, No. 1.—NUMBER of INDIANS of Lower Canada, as stated in Major-General Darling's Report to the Earl of Dalhousie, dated Quebec, 24th July 1828.

TRIBE.	RESIDENCE.	Number of Souls in each Tribe.	Number of Souls.
1. Hurons - - -	Lorette, near Quebec - - -	179	179
2. Algonquins - - -	Three Rivers - - -	82	437
ditto - - -	Lake of the Two Mountains - - -	355	
3. Nipissingues - - -	ditto ditto - - -	250	250
4. Amalicates - - -	Ristigouche - - -	65	65
5. Iroquois - - -	Caughnawaga - - -	967	1,597
ditto - - -	St. Regis - - -	348	
ditto - - -	Lake of the Two Mountains - - -	282	
6. Abenaquois - - -	Becancour - - -	96	459
ditto - - -	St. Francis - - -	363	
7. Wandering Tribes chiefly } Micmacs - - - }	From New Brunswick and Nova Scotia	450	450
Total - - -			3437

Enclosure, No. 2.—ASSISTANCE in RATIONS, SEED, IMPLEMENTS, &c. to an Indian family of Five in number; viz. two Men, one Woman and two Children. Quebec, 13th April 1830.

	£.	s.	d.	Currency.		
	£.	s.	d.	£.	s.	d.
1st Year:						
Rations, 60 days (without rum) to five persons as above, } 180 at 4 1/2 d. per ration - - - - -	3	7	6			
Seed { 10 bushels Potatoes - - - - - at 1s. 6d. 1 ditto - Peas - - - - - 5s. 1 ditto - Barley - - - - - 2s. 6d.	-	15	-			
Implements { 2 Axes - - - - - 5s. 3 Hoes, - - - - - 3s.	-	10	-			
Survey of the Lot, with Plan - - - - - 15s.	-	15	-			
Amount of Assistance 1st Year - - -				6	4	-
2d Year:						
Rations, 180 at 4 1/2 d. each - - - - -	3	7	6			
Seed, as the 1st year - - - - -	1	2	6			
Ditto in addition { Turnip - - - - - at 1s. 1 Bushel Barley - - - - - 2s. 6d.	-	3	6			
Implements - - - 1 Spade - - - - -	-	5	-			
Amount of Assistance 2d Year - - -				4	18	6
Carried forward - - -				11	2	6

Enclosure, No. 2.—Assistance in Rations, Seed, Implements, &c.—continued.

		Currency.		
		£.	s.	d.
Brought forward				11 2 6
3d Year:				
Rations, 180 at 4½d. each		3	7	6
Seed as the first Year		1	2	6
Ditto in addition	{ 1 Bushel Indian Corn - 7s. 6d. { ½ lb. Turnip Seed, at 5s. - 2s. 6d. { 5 Bushels Potatoes, at 1s. 6d. 7s. 6d.			
				17 6
Implements	{ 1 Hand Saw - - - - - { 1 Plane - - - - - { Hammer, Gimblet, Chissels, &c. - - - - - { 1,500 large Nails - - - - - { Small ditto - - - - -			
Window Glass, Putty, &c.		1		
Amount of Assistance 3d Year				9 12 6
4th Year:				
Rations, 180 at 4½d. each		3	7	6
Seeds as the first Year		1	2	6
Ditto in addition	{ 5 Bushels Potatoes, at 1s. 6d. 7s. 6d. { 1 ditto - Peas - - - - - 5s. { 1 ditto - Barley - - - - - 2s. 6d. { ½ lb. Turnip Seed, at 5s. - 2s. 6d. { 1 Bushel Indian Corn - - - - - 7s. 6d.			
				1 5 -
Amount of Assistance 4th Year				5 15 -
5th Year:				
Rations, 180 at 4½d. each		3	7	6
Seeds as the first Year		1	2	6
Ditto in addition	{ 5 Bushels Potatoes, at 1s. 6d. - 7s. 6d. { 1 ditto - Peas - - - - - 5s. { 1 ditto - Barley - - - - - 2s. 6d. { ½ lb. Turnip Seed - - - - - 2s. 6d. { 1 Bushel Indian Corn - - - - - 7s. 6d. { 3 Bushels Wheat, at 6s. - - - - - 18s.			
				2 3 -
Implements - - 2 Axes renewed			10	
Amount of Assistance 5th Year				7 3 -
Amount of Assistance for 5 Years, in Currency				33 13 -
Equal to in Sterling		£.		29 3 3

Enclosure, No. 3.—MEMORANDUM of the probable EXPENSE of Settling the Indians of Lower Canada in Seven Settlements, for the first Five Years.

		Currency.		
		£.	s.	d.
Expense of settling 700 Families, at the rate of £. 33. 13. each, including the Surveys of their Lots, as stated above		23	55	5
Seven School Houses (one to each Settlement) to serve also, in the first instance, as Churches, at £. 100 each		700		
Seven Houses for the Schoolmasters, at £. 60 each		420		
Salaries for Seven Schoolmasters, at £. 46. 3. per annum each, for Five Years		1,615	5	
Currency	£.	26,290	5	
Sterling	£.	22,784	17	8

The expense of superintendence, exceeding the limited means of the Indian department, extra salaries to missionaries, books for schools, blacksmith's and carpenter's work, forming roads (which may be accomplished, in a great measure by the Indians) and bridges, depend so much upon the situations of the Settlements, and other circumstances, that they cannot be calculated with any reasonable approximation to truth.

It would also be desirable to purchase and maintain a few pairs of oxen in each Settlement, to lend, occasionally, to such Indians as may be disposed to use them in ploughing their land.

Enclosure, No. 4.—SCHEDULE of EQUIPMENTS for INDIANS of Lower Canada.
(Issued Annually.)

ARTICLES.	Full Equipment for Indians wounded in action with the Enemy; and their wives, and the widows of Indians killed in action, as well as for others having extraordinary claims.			COMMON EQUIPMENT.									
	Chief	Warrior.	Wife or Widow of a Chief or Warrior.	Chief.	Warrior.	Wife of a Chief or Warrior.	BOYS.			GIRLS.			
							From 10 to 15 Years of Age.	From 6 to 9 Years of Age.	From 1 to 4 Years of Age.	From 10 to 14 Years of Age.	From 5 to 9 Years of Age.	From 1 to 4 Years of Age.	
Cloth - - - yards	2½	-	2½										
Molton - - - "	-	-	1½										
Ratteen - - - "	-	2½	-										
Strouds - - - "	½	½	-										
Blankets { 1 Point - No.	-	-	-	-	-	-	-	-	1	-	-	-	1
Blankets { 1½ " - "	-	-	-	-	-	-	-	-	1	-	-	1	-
Blankets { 2 " - "	-	-	-	-	-	-	-	1	-	-	1	-	-
Blankets { 2½ " - "	-	-	1	-	-	1	-	-	-	-	-	-	-
Blankets { 3 " - "	1	1	-	1	1	-	-	-	-	-	-	-	-
Irish Linen - - yards	3	-	-	3	-	-	-	-	-	-	-	-	-
Printed Calico - - "	-	-	2½	-	-	2½	-	-	-	-	2	1½	1
Striped Cotton - - "	-	2½	-	-	2½	-	2	1½	1	-	-	-	-
Silk Handkerchiefs - No.	1	-	-	-	-	-	-	-	-	-	-	-	-
Hats { Laced - - - "	1	-	-	-	-	-	-	-	-	-	-	-	-
Hats { Plain - - - "	-	1	-	-	-	-	-	-	-	-	-	-	-
Sewing Thread - - - ounces	½	½	½	-	-	-	-	-	-	-	-	-	-
Shoes - - - - pairs	1	1	-	-	-	-	-	-	-	-	-	-	-
Horn, Ivory, or Box } Combs - - - } No.	1	1	1	-	-	-	-	-	-	-	-	-	-
Awls - - - - - "	1	1	1	1	1	1	-	-	-	-	-	-	-
Fire Stocks - - - "	1	1	-	1	1	-	-	-	-	-	-	-	-
Butchers Knives - - "	1	1	1	1	1	1	-	-	-	-	-	-	-
Tobacco - - - pounds	4	3	-	4	2	-	-	-	-	-	-	-	-
Ball - - - - - "	3	2	-	3	2	-	-	-	-	-	-	-	-
Shot - - - - - "	9	6	-	9	6	-	-	-	-	-	-	-	-
Gunpowder - - - "	3	2	-	3	2	-	-	-	-	-	-	-	-
Flints - - - - - No.	6	4	-	6	4	-	-	-	-	-	-	-	-
Gunworms - - - "	1	1	-	1	1	-	-	-	-	-	-	-	-

Indian Department, Montreal, }
9th February 1821. }

(signed) John Johnson,
S. G. & J. G. I. A.

The above Schedule of Equipment for Indians is approved by command, and to be considered as the established scale on which presents are in future to be issued to the Indians of Lower Canada.

(signed) Henry C. Darling, Military Secretary.

Enclosure, No. 5.—RETURN of Indian Missionaries on the Establishment of the Indian Department of *Lower Canada*.

NAMES.	STATIONS.	Annual Salary Sterling.		
		£.	s.	d.
Reverend T. Cook	Lorette	46	8	6
„ J. Marcoux	Caughnawaga	46	8	6
„ L. Amiot	St. Francis	46	8	6
„ J. Vallé	St. Regis	41	15	8
„ E. Foucher	Ristigouche	69	12	10

Enclosure, No. 6.

REPORT of a DEPUTATION, consisting of the Honourable Mr. *Justice Pyke* and *J. M. Mondelet*, Esq. of *Montreal*, appointed to investigate certain complaints in circulation relative to the School established at *Caughnawaga* by the Society for promoting Education and Industry in *Canada*.

INFORMATION having been received that some fears had been excited in the village of *Caughnawaga* in respect to the school there lately established, which had had the effect to induce the parents to withdraw therefrom a large proportion of the pupils, we, the undersigned, recently accompanied the Rev. Mr. *Osgood* to that village for the purpose of investigating, and, if possible, of finding out the source and cause of a change so sudden and unexpected, and which seemed to threaten a total failure in the benevolent designs of the Society to promote the happiness and welfare of so considerable a number of their destitute and uneducated fellow-creatures, and it occurring to the reverend gentleman as probable that without the interference of the resident missionary and of the chiefs of the village such an event could not likely have been brought about, we therefore (without attending to the many rumours and unpleasant reports which without number were in circulation) thought it most advisable to request an audience of the Rev. Mr. *Marcoux*, the missionary, and of the chiefs of the village, which we accordingly obtained. To the missionary we had first an opportunity of stating some of the reports as to his individual interference, particularly that of his having said that those who attended or supported the school he would exclude from a participation in the Holy Sacrament of the church. This he positively denied; but he at the same time unreservedly expressed his disapprobation of the means now used to instruct the children of his mission, and declared that he would not countenance nor support the school, as he conceived it was calculated and intended to weaken the Catholic principles of those children and withdraw them from his church. He was then fully informed of the real views and motives of the Society, whereof he appeared heretofore to have entertained very imperfect and erroneous ideas, and after every explanation given, was asked if he would consent to become the superintendent or visitor of the school, which he however declined, unless so directed and authorized by his ecclesiastical superior. This we conceived was sufficient to account for what had occurred in the diminution in the number of the pupils. We nevertheless then proceeded to the place where the chiefs, to the number of thirteen, had assembled, and, through an interpreter, several questions were proposed to them. They were particularly asked, whether they had found or had reason to suspect that any conduct had been observed by the new teacher, Mr. *Forrest*, to induce them to withdraw their confidence, or whether he had in any manner, and on any occasion, interfered with the religion or religious duties of his pupils; to which they gave a very prompt and general negative answer, and the missionary present added, that he had never heard the smallest observation against the character or conduct of Mr. *Forrest*. This answer, and such testimony, fully satisfied us that the confidence of the Society had not been misplaced in the selection of a teacher, and that he was to the full extent worthy of the trust reposed in him. From the answers of the chiefs to other questions we were given to understand, that when they consented to the establishment of a school in the village, they had understood it was by an order from His Majesty, or his representative, but they had since learned that this was not the case; and, from the whole, it was evident that they had imbibed the sentiments of the missionary and were guided by his opinion, and they finally declared, that they were obliged and thankful for the bounty of the Society and its supporters, but that they could not accept thereof unless the school was conducted by a *French* and *Catholic* teacher.

After such an express declaration, so perfectly in unison with the sentiments of the missionary, we did not think it prudent or necessary to make further inquiry.

We would, however, respectfully recommend that an early and direct written application should be made to the Catholic Bishop in this district, to solicit his support and sanction for the school as now conducted, or to obtain from him the true motives which might influence him to withhold such support, that, if possible, means may be adopted to obviate any existing difficulty to the attainment of the benevolent objects of the Society. And in the mean time we would, with much deference, submit whether it will not be desirable and expedient that the school, though now thinly attended, be kept up, that at least the Society may not have to reproach itself of a want either of exertion or perseverance in the cause of suffering humanity, wherein, upon such liberal principles, it is now so laudably engaged.

Montreal, 18th January 1827.

(signed) *Geo. Pyke.*

COPY of a LETTER from the Earl of *Dalhousie* to Messrs. *W. M^c Culloch* and *D. Fisher*, Secretaries to the Society for promoting Education, &c. Montreal.

GENTLEMEN,

Castle of St. Lewis, Quebec, 9th February 1827.

I LOSE no time in making answer to your letter of the 1st instant received this morning.

Mr. Osgood is well aware, by my Letter to him in October last, that I fully anticipated what has now occurred at Caughnawaga. Every man in Canada knows the objections in the minds of the Roman Catholic clergy to the interference of Protestants in the education of Roman Catholic children. It is unfortunate that such objections should exist, but the full toleration and protection granted by His Majesty's Government to the Roman Catholic church in this province, forbids the executive government here from any the most distant interference on that point. I must at the same time express my opinion that the Indian tribes in Lower Canada are well attended to by the missionaries of the Roman Catholic church.

That schools are wanting is too true, but I am satisfied that no Protestant society can supply that want; and on these grounds I told Mr. Osgood that I thought the Society at home had been wrongly advised in directing their means and exertions to such an object.

For many reasons, I think an English Protestant school at Caughnawaga, or among any other of the tribes under the missionaries of the Roman Catholic church, ill advised, and more likely to prove a waste of means and a positive mischief among them than what is really the object of the Society.

There must be a distinction made on this subject between the Indian tribes in Lower Canada, who are all Catholics, generally speaking French, and those Indians of Upper Canada who are Protestants, and generally speak English. To the latter, I think, the Society may turn its attention with every prospect of advantage where schools are not already established; but not so to the former.

I am, &c.

(signed) *Dalhousie.*

Enclosure, No. 7.

Quebec, 20 Mai 1830.

(L. s.) Juchercan Duchesnay, ecuyer, Surintendant des Sauvages, D^r

A Louis Bertrand, ecuyer, Marchand de l'Isle Verte, pour les Articles ci-dessous à être livrés au Amalictes de l'Isle Verte.

	£.	s.	d.
145 Minots de Patates à 1 s.	-	-	-
58 ditto Orge à 3 s.	-	-	-
43½ ditto Pois à 5 s.	-	-	-
17 ditto Bled d'Inde à 6 s.	-	-	-
	£.	31	18 6
Transports de ces Articles de Quebec, à l'Isle Verte à 3 d. per Minot	-	3	5 9
Ditto - - - pour 8 quarts à 2 s. 6d. per quart	-	1	- -
1,635 lbs. de Biscuits	-	-	16 -
Paye au Chartiers pour mettre ces effets à bord	-	-	15 -
	£.	37	15 3

Pour Louis Bertrand,

(signed) *D. T. Gervais.*

—No. 29.—

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Castle of St. Lewis, Quebec, 18th July 1830.

THE purport of your Despatch of the 25th January last, with regard to the settlement of the Hurons of Lorette upon the nearest Crown lands which could be granted to them, having been communicated to those Indians, I have now the honour to enclose their reply thereto, by which you will perceive that they are not inclined to avail themselves of the boon which has been offered to them, and that they intimate a desire to obtain small lots of ground in the vicinity of Lorette, for gardens and agricultural purposes, on a very limited scale.

I have adopted measures to ascertain how far it may be practicable to obtain land for those purposes in the neighbourhood of that village, and I will take an early opportunity of acquainting you with the result of the investigation.

I have, &c.

(signed) *James Kempt*.Lorette,
9th July 1830.Enclosure.—COPY of a LETTER from the Indian Chiefs of the Huron Tribe to Lieut.-Col. *Duchesnay*, S. I. D.

MONSIEUR,

Nous, le grand Chef, second Chef et Chefs du Conseil des Sauvages Chrétiens domiciliés au village de la jeune Lorette, près de Quebec, nous sommes assemblés en conseil, aussitôt que nous avons pu nous réunir après la grande chasse, pour délibérer sur votre lettre du 9 du mois d'Avril dernier, dans laquelle vous nous dites, par ordre de son Excellence le Commandant en Chef, que par les dernières dépêches de Sir George Murray, il a exprimé son désir qu'il nous fut donné des terres, pour nous y établir et les cultiver, et que son Excellence désire savoir si nous avons eu vue quelques titres qui nous plairoient par préférence.

Nous avons pris en considération, avec votre lettre, tout ce qui s'est passé depuis plus de trente ans au sujet de nos réclamations auprès du Gouvernement de sa Majesté au sujet du fief de Sillery, qui nous avoit été accordé par le Roi de France, pour être administré par nous par les R. R. P. P. Jésuites, et dont sa Majesté se trouve maintenant en possession.

Nous avons aussi considéré particulièrement la note, sous le seing et sceau du Secrétaire du Roi pour les Colonies, d'une conférence qui a eu lieu le 15 Janvier de la présente année, entre Sir George Murray et le député que nous avons envoyé en Angleterre, pour réclamer le dit fief. Dans cette note, Sir George Murray dit qu'il lui étoit impossible de troubler les décisions légales qui avoient été données dans la Colonie à plusieurs reprises contre nous; mais qu'il étoit prêt à considérer de quelle manière on pourrait accorder quelque compensation aux Hurons de Lorette en leur donnant des terres de la Couronne, sur lesquelles ils pourraient s'établir.

Nous avons cru voir que les terres dont il est parlé dans votre lettre du 9 d'Avril dernier, sont les terres de la Couronne, que Sir George Murray a exprimé le désir de nous donner, dans la conférence du 15 Janvier, comme un avantage ou compensation pour le fief en question. Nous trouvons aussi dans la note de Sir George Murray, que notre député avoit déclaré que l'offre des terres de la Couronne avoit déjà été fait et refusé par la nation des Hurons, qui selon leur usage vivaient ensemble sans vouloir se disperser; et nous avons reconnu qu'en cela il a dit la vérité.

Tout pénétrés des bonnes intentions de Sir George Murray à notre égard, et surtout du sentiment de justice par lequel il a été induit à nous offrir des terres de Couronne comme un avantage ou compensation du fief de Sillery, nous sommes tombés unanimement d'accord que ces terres ne nous offriraient aucun avantage dans notre situation actuelle. Nous sommes pauvres, et plusieurs d'entre nous réduits à la dernière misère; mais nous sommes établis ici depuis plus de cent cinquante ans; nous vivons ensemble; nous nous entraisons du peu que nous faisons, par la vente à la ville du produit de ce qui nous reste de chasse et de pêche, et par le débit qu'on y trouve de différens effets fabriqués par nous, nos femmes et nos

enfants. Nous avons tous des maisons pour nous mettre à l'abri de l'intempérie des saisons ; et nous avons les secours et les consolations de la religion. Tout cela seroit perdu pour nous, si nous nous dispersions pour nous établir sur des terres de la Couronne. Jusqu'ici nous n'avons pas eu de terres à cultiver, notre genre de vie n'a eu aucun rapport avec l'agriculture ; nous n'en avons ni la connaissance, ni la pratique. Les frais de nous transporter au loin de notre village, surpassent nos moyens ; si nous étions rendus sur de nouvelles terres, nous n'aurions rien pour les défricher et les ensemercer, rien pour attendre la saison de la récolte, toujours précaire, surtout pour ceux qui n'ont ni les habitudes ni l'expérience des cultivateurs. Nous ne pourrions tirer aucun profit de ces terres qu'en les vendant en bois debout, et ce n'est pas là l'intention du Gouvernement ; et au prix que sont actuellement les terres éloignées, quand même le Gouvernement nous permettroit de les vendre, nous n'en retirerions presque rien.

Le passé a été assez malheureux pour nous ; nous ne pouvons prévoir l'avenir ; mais nous mettons notre espérance dans la protection et la justice du Roi et de son Gouvernement, et nous sommes disposés à nous prêter à tous les désirs de Sir George Murray en tout ce qui est *faisable* . Si nous avions des copices de terre défrichés au-près de notre village, nos enfans au moins pourroient s'élever avec quelque connoissance d'agriculture ; et si par malheur nous étions, comme nos pères, forcés à nous disperser, nous serions plus en état de nous livrer à la culture des terres que nous ne le sommes maintenant.

Nous désirons par-dessus tout que nos réclamations sur le fief de Syllerie soient décidées par des arbitres nommés par le Gouvernement et par nous. En attendant, comme le Gouvernement veut bien dans sa libéralité, nous accorder quelque avantage ou compensation, nous croyons qu'on repondroit en partie aux intentions bien veillantes de Sir George Murray, en nous donnant auprès de notre village assez de terre pour garder une vache et un porc, et pour cultiver des patates, du maïs et d'autres *jardinages* , et donnant à chaque famille une fois pour tout une vache et un porc, avec quelques outils. Si nos réclamations se trouvoient fondées, le montant de ces avances pourroit être déduit sur le revenu de nos biens ; si non, cela se trouveroit sur le compte des avantages ou compensation que nous devrions à la libéralité du Gouvernement.

Nous demandrions en outre à être protégés dans notre pays de chasse contre l'intrusion de tout autre peuple sauvage de même que contre les blancs, auxquels les terres n'auroient pas été concédées, ce qui peut se faire par l'autorité du Roi seul, ou par une loi que le Gouvernement recommanderoit à la législature provinciale.

Si le Gouvernement nous accordoit ces demandes, nous reconnoîtrions en cela la continuation de cette bienveillance Anglaise envers nous, restes infortunés des premiers habitans du Canada, qui avons toujours été des sujets fidèles, utiles et alliés aux Souverains de ce pays.

Nous vous prions, Monsieur, de vouloir bien soumettre cette réponse à votre lettre à son Excellence le Commandant en Chef.

Nous avons l'honneur d'être, Monsieur, vos humbles et obeissantes serviteurs,

Nicolas Vincent, G. Chef.

André Romain, 2 Chef.

Michel Isuric, Chef du Conseil.

Stan Koska, ditto.

Laurent Picard, ditto Guerriers.

Paul Zacharie, ditto.

Lorette, 9 Juillet 1830.

— No. 30. —

COPY of a DESPATCH from Sir James Kempt to Sir George Murray.

SIR,

Castle of St. Lewis, Quebec, 20th July 1830.

WITH a view to give effect to the intention of your Despatch, dated 25th January 1830, with regard to the repair of the Indian church at Lorette, I sometime since directed an estimate of the repairs considered indispensably necessary to it, to be prepared by a respectable tradesman, upon a system of the strictest economy ;

economy; and I have now the honour to subjoin an extract of the estimate which has been accordingly submitted for my consideration.

		Currency.	
		£.	s. d.
Masonry:			
Church	£ 85 - -		
Presbytery	35 - -		
		120	
Carpentry:			
Church	131 - -		
Presbytery	65 - -		
Sachristy	30 - -		
		226	
	£.	346	- -

The church is in a state of general delapidation and decay, and I am only prevented from directing those repairs to be immediately undertaken by the want of any fund at my disposal from which I can authorize them to be defrayed; I trust, therefore, I shall be speedily honoured with the necessary authority for their payment from the extraordinaries of the army, if they are to be considered contingencies of the Indian department, or from any other fund which you may deem applicable to services of this nature.

I have, &c.
(signed) *James Kempt.*

—No. 31.—

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Castle St. Lewis, Quebec, 22d August 1830.

IN my Despatch of the 19th February last, transmitting to you a copy of the Report of the Attorney General of this province on the claim advanced by the Lorette Indians to the Fief of Sillery, near Quebec, I had the honour to inform you that on the Indian Chiefs proceeding to England in November last, they had transmitted to me a Memoire, drawn up by their counsel, requesting that it might be forwarded to you, in which the opinions given at different times by the law officers of the Crown adverse to their claims were discussed; and I stated that I had referred the same to the Attorney General, with instructions to take the subject again into his consideration, and to make a further Report to me thereon; this Report I have only just received, and I lose no time in putting you in possession of a copy of it, together with the Memoir of the Indians; the former is annexed to this Despatch, and you will perceive that the Attorney General states that he finds nothing in the Memoir that can in the smallest degree invalidate the opinion he had before submitted on the claim in question.

I have, &c.
(signed) *James Kempt.*

COPY of a LETTER from *J. Stuart*, Attorney-General, to Lieutenant Colonel *Yorke*.

SIR,

Quebec, 17th August 1830.

I HAVE been honoured with the commands of his Excellency Sir James Kempt transmitting a *Memoire* presented to his Excellency on the part of the Lorette Indians, containing remarks on the Report made by me in April 1829, with regard to their claim to the Fief of Sillery, and also on the several Reports that have been made at different times by the law officers of the Crown on the same subject, and desiring me to furnish any observations that may appear to me necessary on the statement now advanced in support of the claim in question.

In obedience to his Excellency's commands I have perused the *Memoire* above referred to, as well as some notes of Mr. Neilson on the same subject; and I have the honour to state that I find nothing in the *Memoire* or in the notes that can in the smallest degree invalidate the opinion I have had the honour of submitting on the claim of the Lorette Indians to the Seigniory of Sillery, I therefore abstain from troubling his Excellency with any further observations on this subject.

I have, &c.
(signed) *J. Stuart.*

REMARKS upon the several REPORTS made from time to time by the Law Officers of the Crown of His Majesty's Province of *Lower Canada* upon the Claim of the Christian Indians settled at *Lorette* to the Seigniorship of *Sillery*, under a Grant from His most Christian Majesty, bearing date the 13th day of March 1651, and comprising a portion of what now is called the Seigniorship of *St. Gabriel*.

THE leading points in the opinion of the Attorney General of Lower Canada on the claims of the Christian Indians settled at *Lorette* to certain lands in the neighbourhood of *Quebec*, date 28th April 1829, which are controverted by the *Lorette* Indians, are the following:---

First, That at the time that the grant of the 13th of March 1651 received its execution, a portion of the land contained in that grant, to wit, two and a half leagues thereof, was held by, and were in the possession of Robert Giffard, Seignior of *Beauport*.

Secondly, That any adverse possession by Mr. Giffard or his donees, the Jesuits, was ever held either by the said Giffard or by his donees; but on the contrary thereof, that the possession by the Jesuits of the entire quantity of land granted to the Indians in 1651 was a possession for and in the name of the said Indians.

Thirdly, That the alleged title of Giffard to these lands was ever acquiesced in by the Indians, or even known to them.

Fourthly, That any gift of a part of the Seigniorship of *St. Gabriel* was ever made by Mr. Giffard to the nuns of the *Hôtel Dieu* of *Quebec*. The gift made by Mr. Giffard to those ladies is the gift of a tract of, then, ungranted land of half a league in front, by ten in depth, bounded on the westernmost side "by the lands of the Indians." This instrument, so far from invalidating the title of the Indians, most strongly confirms it, as containing a distinct and formal recognition of their possession by Mr. Giffard.

Fifthly, That the Fief of *St. Gabriel*, mentioned in the title of the nuns of the *Hôtel Dieu*, was the same Fief of *St. Gabriel* as that whereof a part is now claimed by the Indians as comprised in the Fief of *Sillery*. The Fief of *St. Gabriel* in this title, (whatever may have been its position), being bounded to the westward by these Indian lands, and the nuns' Seigniorship being a dismemberment thereof.

Sixthly, That the Indian lands of *Sillery* were bounded in the rear by *St. Gabriel*. Now it will be seen, upon referring to the donation made by Mr. Giffard to the nuns of the *Hôtel Dieu*, that the Seigniorship claimed by him, under the name of *St. Gabriel*, and whereof the nuns' Seigniorship is styled to be a dismemberment, was a Seigniorship of two leagues on the *River St. Charles*, by the whole depth of ten leagues; and covering lands then in the actual possession of another under grant, to wit, the lands of one *M. Couillard*; whereas the Seigniorship, now in the possession of the Crown in right of the Jesuits, is a Seigniorship having for its front a line perpendicular to the *St. Charles*, and parallel to the bed of the *St. Lawrence*.

Seventhly, That the said Giffard was ever in possession of more of the pretended Seigniorship of *St. Gabriel*, as described in the nuns' deed of donation, than the half league comprised in that donation; inasmuch as if such had been the case, the promise made by the Crown of France to Giffard would have been literally fulfilled, and he would not have been entitled to the indemnity in other lands, which, as the papers show, he applied for and obtained, in lieu of and as an indemnity for the full complement of the lands promised him, and which he had, as appears from the title deed of the nuns, unsuccessfully attempted to locate in the fertile valley upon and to the north-east of the *River St. Charles*.

Eighthly, It is not admitted that Giffard continued in the undisturbed possession of any lands under the name of the Seigniorship of *St. Gabriel* for twenty years subsequent to the grant to the nuns: not only is there no evidence to this effect; but there is uncontrovertible evidence to the contrary of it in the solicitation and obtention of other lands in lieu of the lands to which he set up a claim in the deed of donation to the nuns in 1647, and in the formal grant of the French Government to the Indians of the Seigniorship of *Sillery* of one league in front, by four leagues in depth.

Ninthly,

Ninthly, It is further contended, on the part of the Indians, that the first title wherein the Seigniory of St. Gabriel is mentioned as an existing Seigniory, and as embracing two and a half out of the four leagues which were granted by the Crown of France to the Indians in 1651, is the deed of donation executed by Giffard in favour of the Jesuits themselves in 1667; a deed to which the Indians were not parties, and of which they are not consant, and one wherein the Jesuits had an interest adverse to that of their wards.

Tenthly, It is further contended that it having been established beyond all controversy that the Jesuits went into possession of the Seigniory of Sillery as tutors for the Indians, that Seigniory being four leagues in depth, it was not competent to them to change the cause of their own possession, nor by any secret acts to convert to their own use property which they held in trust for others.

Eleventhly, It is further urged that the Jesuits having the uncontrolled management of these lands for the use however of the Indians, without being accountable for their management, either to the Indians themselves or to any public body whatsoever, various acts done by them in relation to this property shall be taken to have been what, in equity and good conscience, they ought to have been, acts of administration, and not acts of appropriation and spoliation.

Twelfthly, These last observations are taken to apply equally to the confirmation granted by the King of France in 1678. According to a well known rule of the French law, derived from the civil law, and founded in reason and policy, the King's grants contain an implied reservation of the rights of third persons in all things. It was a confirmation of an invalid title, a permission to the Jesuits to hold these lands in mortmain, and could not be construed to convey any new rights to the Jesuits; the title itself must stand upon its own strength. Had it conveyed a formal grant to them of lands previously granted and belonging to others, it would have been inoperative, by reason of the aforesaid implied reservation in all the grants from the Crown. But in truth the deed of confirmation contains no words of grant, but only permission to hold in mortmain. The title itself being null, the confirmation falls to the ground with it.

Thirteenthly, The foregoing observations seem to apply equally to the deed of fealty and homage of the Seigniory of St. Gabriel by the Jesuits in the year 1667, as also to the procès verbal of survey in 1703. It is not denied that, from the year 1651 down to the extinction of the order in Canada in 1791, the Jesuits continued to be tutors of the Indians, and as such bound to protect the lands of their wards from the encroachments of all the world. The instruments in question were at the time of their execution fraudulent and null, so far as the Indians were concerned, and no tract of time, it is apprehended, could cure the inherent vice with which they were infected.

Fourteenthly, There is no evidence, nor even presumption, that the Indians were made consant of these acts of the Jesuits; nor had this poor and subdued race any means of becoming acquainted with them, except through the Jesuits, who would be little likely to communicate information so little agreeable to their confiding neophytes, and which could add nothing to the uncontrolled powers of administration conferred upon them by the French Government in their grant to the Indians in 1651.

Fifteenthly, But supposing the Seigniory of St. Gabriel to have had an existence in the rear of the Seigniory of Sillery; the foregoing reasons serving to show that it comprised no portion of the four leagues of Sillery granted to the Indians, are strongly corroborated by the circumstance next to be adverted to. The original promise to Mr. Giffard was, of two leagues by ten, making twenty superficial leagues: there was located by him of these twenty superficial leagues, five superficial leagues in the Seigniory given by him to the nuns of the Hôtel Dieu in 1647; and two and a half more in the augmentation of the Seigniory of Beauport, by a grant, bearing date the 31st March 1653; making seven and a half superficial leagues, and leaving a balance of twelve and a half superficial leagues coming to him. Now, taking the front line of St. Gabriel as parallel to the St. Lawrence, at a distance of four leagues from that river, and that the south-west lateral line of the Seigniory runs at an angle of 98 degrees from the plane of the St. Lawrence, and the front line of the Seigniory of St. Gabriel one league

and a half, its north-easternmost lateral line seven leagues and a half in length, and its south-westernmost lateral line seven leagues and three quarters in length, it will be found upon calculation that the superficial extent of this tract of land amounts to sixteen and two-thirds square leagues.

Sixteenthly, It is contended that the first act of adverse possession to the Indians' title, is posterior to the extinction of the Order of Jesuits in Canada in 1791, and the taking possession of them on the part of His Majesty. The Indians had a right to consider, and there is every reason to believe did consider, the Jesuits as their administrators. Their church, now in so dilapidated a state; their parsonage, now a heap of ruins, were kept in repair and supported out of the funds of the Jesuits. Down to about this time the Jesuit missionary resided within the village, administering the rites of his religion, and counsel, protection and assistance to them. Their grain was ground at the mills of the Jesuits at half the rate which others paid; they crossed the ferries without paying toll. These may appear to be small circumstances to civilized men; but to the poor savages, circumstanced as they were, they were much, and might be considered by them as an adequate remuneration for the rents of their estates; but however that might be, the Jesuits were accountable to no power for the manner of the application of these rents: they were answerable only in *foro conscientiæ* for the application of them for the benefit of the Indians; and considering the value of the estates held by them in various parts of the colony where they had no missions, it is highly probable that the Indians resident at the several stations where they had missionaries, of which it has already been said that Lorette was one, received from their pastors (daily witnesses of their necessities) rather more than less what in strictness they would have been found to have been entitled to; and I am rather induced to believe that such was the case, from my never having heard any complaints from them against their Jesuit missionaries. Since the extinction of the order they have made continual claim; a petition has been presented to each successive governor, and a deputation out of their number, was sent some few years ago to England, at an expense which they could but ill bear, for the purpose of enforcing their claim: they have the deepest conviction of their right to this land. For these reasons, it is humbly conceived that the Christian Indians of Lorette are now entitled to restitution of so much of the Seigniory of St. Gabriel as comprises the two and a half leagues requisite to make up the four leagues in depth granted to the Christian Indians resident at Sillery, on the 13th of March 1651.

I proceed next to the examination of the grounds upon which the Attorney-General founds his conclusions that the Christian Indians, resident at Lorette, are not entitled; even to the abridged Seigniory of Sillery, being a Seigniory of one league in front by one and a half leagues in depth.

It is to be observed that the old Indian settlement of Sillery, was anterior to the grant contained in the before-mentioned deed of 1651. That settlement took place in 1638, at the instance of the Jesuits, and under the especial patronage of the Commander de Sylleri, a French nobleman of rank. The details of the settlement itself will be found more minutely given in the Latin history of Canada by Father Creuxius, than any where else. The Lorette village now inhabited by the Huron Indians, has always been understood to lie within the limits of the original grant of 1651; and they themselves have a tradition that the Jesuit missionaries were desirous of inducing their ancestors to fix their permanent residence in some other place, but that these latter refused to leave the lands of their fathers. The only evidence of their having permanently abandoned Sillery in or before the year 1699, is to be found in the petition of the Jesuits, wherein they solicit the grant of the lands of their wards for themselves. This conduct on the part of the Jesuits, which is certain and admitted, seems materially to invalidate the credibility of the mere assertion made by these individuals in advancement of a project so little consistent with common honesty. The matter does not rest here. The Jesuits allege, as one main motive for the grant, that they had provided them with lands elsewhere. Now this assertion, there is every reason to believe, is utterly destitute of truth.

The records of the Jesuits are in perfect preservation, and in the hands of officers appointed by the Government. It is not to be credited that a grant should have been made to these Indians, without some trace of its being found in these records;

records; and if, in truth, there was to be found evidence of a transaction which would constitute so full and substantial an answer to the Indian claim, there can be no doubt that the instrument containing it would have been produced. So too, the Indians would now be found in possession of the lands which they had received in exchange for Sillery; or it would be easy to ascertain how they had divested themselves of them. Such being the case, the petition of the Jesuits, far from aiding the adverse title set up in right of that body for the abridged Seigniorship of Sillery, establishes surprise of the Crown of France on their part, by a *suggestio falsi*, which vitiates their title in its very inception.

It is admitted that the grant made to the Christian Indians, was a grant made to them *ut universitas*, and not *ut singli*. The Attorney-General takes the statement of the Jesuits, of the Indians having abandoned the Seigniorship, as evidence of that fact. The objections to this evidence have already been stated; the strongest remains to be added:—it is, that they and their ancestors have all along understood themselves to be, and now are, resident within the limits of the grant of 1651. To understand the nature of the settlement at Sillery, and the rights which are now vested in the Christian Indians residing at Lorette, it is necessary here to advert to some peculiarities of these tribes, and some circumstances connected with their situation at the periods referred to in the opinion of the Attorney-General. Throughout the whole of the seventeenth century, and indeed down to the conquest of Canada, and its cession in 1763, all the tribes upon the Great Lakes, upon the St. Lawrence, and in the Gulf, were combined in one general alliance with the French. The Six Nations, the most warlike of all the Indian tribes, with some small tribes scattered through the old English colonies, were in alliance with the English; between which two great confederacies an implacable war was carried on. Down to the middle of the seventeenth century the Huron Indians occupied a triangular piece of territory, having Long Point as its apex, and a line running from Lake Huron to Lake Ontario, as its base. In the year 1649-50, the Iroquois nearly extirpated the whole of the Hurons, who were the most numerous and warlike of the French Indian allies. We have the authority of Charlevoix, that a remnant of them descended to Quebec, and were received by their brethren at Sillery. After this event there were in Canada, besides the Gulf Indians, four principal tribes; the Montagnés, whose hunting grounds lay between Hudson's Bay and Lake St. John, and for a considerable distance to the eastward of Seguenay and its tributary streams; the Hurons, whose hunting grounds lay between the Seguenay and St. Maurice; the Algonquins, whose hunting grounds lay between the St. Maurice and the Ottawa; and the Abenquois, who had their hunting grounds on the River St. Francis, and in the country now commonly known by the name of the Eastern Townships. These three latter, belonging as they did to the same general confederacy, and occupying about the same rank in the scale of Indian civilization, were treated with equal consideration by the Frenchmen in authority, and particularly by the Jesuit missionaries at the several stations or missions which they had established. To these are to be added also the Catholic Iroquois of Caughnawaga and St. Regis. The missions not unfrequently contained an admixture, in different proportions, of all these tribes; and the Indian manners an aggregation to or separation from a village or tribe of the allied Indians, was not of uninfrequent occurrence, as also intermarriages between them, followed by removals. It is easy however to ascertain at present without risk of error, to what nation belonged the mass of the ancestors of the Indians resident in any given village—it is by their language: it is thus that we know that the ancestors of the Indians settled at Caughnawaga, opposite Lachine, were Iroquois; those inhabiting the St. Francis, Abenquois; and the Indians now inhabiting the village of Lorette, Hurons; because we find that in each of those several places these several different languages are spoken. We have, besides this, their own traditions corroborated by historical events of known certainty; and confirmed by the registers of the mission, and the local traditions of the place. The *universitas* or tribe now settled at the village of Lorette, within the limits of the grant 1651, are thus proved to be the same *universitas* or tribe which was settled in the year 1638, in another part of the same tract of land, and which received a grant and confirmation of its possessions by his Most Christian Majesty on the 13th June 1651. This *universitas* or tribe, had a legal existence at the various times when the acts complained of as injurious to their rights, were committed by the Jesuits, their guardians: their property was protected by the

same law which protected the property of the other subjects of his Most Christian Majesty. But the laws which they now invoke are not the mere arbitrary rules of a particular code, but are rules founded on principles of universal right and justice. The priests and spiritual advisers of the Huron Indians ought not to have taken their lands from them. The 131st Article of the Ordinance of Francis the First in 1539, and the Declaration of Henry the Seventh in 1549, and the 276th Article of the Custom of Paris, prohibiting donations in favour of persons standing in the same relation as the Jesuits stood to the Lorette Indians, operate with tenfold force against grants surreptitiously obtained to the prejudice of this helpless race in favour of their sole legal protectors.

In venturing to express an opinion that the disability of the Jesuits to take the lands of the Indians was a natural and not an arbitrary disability, I apprehend I shall be fully supported by the judgment given in the House of Lords, in the case of the Governor and Company of Undertakers for raising Thames water in York-buildings, appellants, and Alexander M'Kenzie, writer to the signet, respondent; the principles of that case apply (if indeed it were necessary to cite any case on such a subject) strongly to the concluding observations upon the rights of the Indians. They are in these observations supposed to have been barred by the want of a filing of an opposition on their part to the enregistration of the instruments obtained by the Jesuits, whereby the vested rights of the Indians were, at the instance of their own guardians, intended to be sacrificed for the benefit of that body. It seems to be carrying injustice to its utmost verge, to punish the Indians with the loss of their lands for not having made an opposition to the enregistration of this instrument, the knowledge of which has never been brought home to them, and the enregistration whereof was solicited by the sole and uncontrolled governors of their rights, for the benefit of those very governors; or, to use the language of the instruments themselves, their unaccountable tutors. Under these circumstances, can it be made, with any kind of reason, a reproach to these poor savages, that they have not filed an opposition against the surreptitious grant of 1699? or that they should not have instituted a cause of complaint against a grant of which they were entirely ignorant.

The conquest of the country then supervened; but the rights of the Jesuits to these lands had never been confirmed by the conquerors. Their title, in its whole course, has been contaminated by fraud, as it is hoped has been shown above.

A new era arose: Canada was added to the possessions of an empire distinguished for its love of justice. So long as the order of the Jesuits remained in possession of their estates, the Indians neither ought nor could demand the restitution of them. It has already been shown that during that time they had probably no right to complain of their administration; at any rate they made no complaints. Upon the extinction of that order, and upon the consequent application of the whole of the revenues of their Seigniori of Sillery to other purposes, they have, as has been already observed, brought under the observation of each successive governor their claims, which have been disposed of by a succession of Reports of law officers of the Crown, without, as it is apprehended, a correct consideration of them.

The foregoing observations embrace the whole argument in the last of these Reports.

Justice, however, would not be done to the claims of the Indians without a careful examination of all the previous Reports; for it cannot be denied that the consentaneous Reports of a succession of law officers of the Crown, in a manner adverse to these claims, would be calculated to produce a strong impression against their justice, unless they were each subjected to a rigid scrutiny, and their inaccuracies manifestly demonstrated.

Having thus disposed, and I hope satisfactorily, of the last of these Reports, I shall proceed to the examination of the previous Reports, in chronological order.

The first of these is a Report bearing date the 3d August 1797, by the Honourable Jonathan Sewell, then Attorney-General of this Province, to his Excellency General Prescott, then Governor-in-Chief of these Provinces, upon a reference of these claims to the then Attorney-General. It is erroneously stated in this opinion that these claims were for Sillery and St. Gabriel. The Indians never did, nor do they now, set up any claim for the Seigniori of St. Gabriel; their claim then
was,

was, and now is, for the Seigniorship of Sillery, according to the limits established by the original grant of 1651. The learned Attorney-General next goes on to say, that these are pretensions which they do not support by any titles, and of which they produce no evidence except the tradition of their village; yet in the very next paragraph he states, that the company of New France, by letters patent, dated 13th March 1651, granted to the Lorette Indians, the Seigniorship of Sillery, of one league in front by four leagues in depth; and he goes on to say, "it was at this time certainly theirs, and continued to be theirs until the year 1699." He then states the grant which has been already adverted to, and the allegations of the Jesuits which led to it; he admits that there is no evidence of the truth of these allegations. The observations on this part of the case already made need not be here repeated. It is next asserted, that under this grant the Jesuits took immediate possession of Sillery. Now there is nothing to show any change in the possession of the Jesuits to the prejudice of a possession of Sillery by the Indians through the Jesuits, their guardians, from 1651 downwards. The Jesuits, it is apprehended, did not take possession of Sillery; they *continued* in possession of it; and that possession related back to the title under which they went into possession. It is undoubtedly true, as stated in this opinion, that they remained in possession; but it is humbly contended, that that possession was a possession in *autre-droit*.

The above appears to be all that is material to observe upon the opinion of the Hon. Mr. Sewell.

The next opinion upon these claims bears date the 31st October 1811: it is the opinion of the Hon. Edward Bowen, then acting Attorney-General, upon a reference to him made by his Excellency Sir George Prevost, Bart., administrator of the Government of this Province. In this opinion it is assumed that the claim of the Indians is a claim for part of the Seigniorship of St. Gabriel only; whereas the claim of the Indians is a claim for the whole of the Seigniorship of Sillery, under the grant of 1651, upon the rear of which last-mentioned Seigniorship there has been an encroachment, as before stated, by the Jesuits, of two leagues and a half in depth. It is further assumed, that the Seigniorship which was in the possession of the Jesuits as the Seigniorship of St. Gabriel, was immediately adjoining to the nuns' Seigniorship, having a front upon the River St. Charles of a league and a half, and extending ten leagues in depth, which, it is also assumed, Mr. Giffard went into possession of under his deed of 1647; which is again assumed to have been a specific of a specific portion of land of two leagues in front by ten in depth, and whereof the half league given by him to the nuns was a dismemberment; whereas the Seigniorship of St. Gabriel claimed, has its front, not upon the River St. Charles, but perpendicular to and intersecting that river, was not in the possession of Mr. Giffard at the time of the grant to the Indians; and the grant under which Giffard possessed it is not a specific grant of any given portion of land, but is only a *promise* to grant a certain quantity. What is said then in this opinion of the Seigniorship of St. Gabriel seems entirely irrelevant; and it remains only to consider the observations in the same opinion on the Seigniorship of Sillery. However true it may have been that these grants, having "been made in France at a period when Canada presented little else to the eye than a wilderness, it cannot be a matter of surprise that the measurement of the soil should, upon actual survey, have been found in many instances to fall short of the intended quantity;" yet there are no legitimate grounds for the inference that "such has been the case with regard to the grant of Sillery to the Indians;" nor "is this to be collected from the subsequent transfer of the said Seigniorship of Sillery, nor from the actual admeasurement of the soil." For although they may have been deficient in local knowledge in France, one cannot thence infer that they were equally so in Canada; yet the Jesuit priests and certain public officers did, upon the grant, take possession of the fief of Sillery as a fief of one league in front by four leagues in depth. The argument drawn from the actual measurement of the soil proceeds from an entire misconception of the titles; the one league and a half referred to in the opinion as being the front line of the Seigniorship of St. Gabriel, and the complement of the two leagues promised to Mr. Giffard in 1647, is not the one league and a half of front which Mr. Giffard appears unsuccessfully to have attempted to have obtained a title under the name of the Seigniorship of St. Gabriel; nor is it at all the front of the existing Seigniorship of St. Gabriel. It is one league and a half of the north-eastern lateral line of Sillery, and is not admeasured upon the

St. Charles, but is the line connecting the north-eastern front of departure of Sillery with the nearest point at which such line would strike the St. Charles. The learned acting Attorney-General then refers to the title procured by the Jesuits. Nothing need here be added to what has been already said respecting the invalidity of that title. He declares in conclusion, entering into the inquiry whether, under the law of prescription, their claims thereto are not now for ever barred, but upon the last surmise it may be observed that the Jesuits, having been the guardians of the Indians, and no act of adverse possession on the part of the Jesuits having been brought home against their wards, it would not have been competent to them to have pleaded prescription. It is not believed that such a plea would be thought of on the part of His Majesty's Government, founded upon the possession of His Majesty of these lands, since the extinction of the Order of the Jesuits.

The only remaining opinion bears date the 3d July 1821, and is signed by Mr. Marshall, then Solicitor-General, and by Mr. Vanfelson, then and still Advocate General.

The fallacies which these gentlemen state to exist in the arguments on the part of the Indians are as follows:—

First,—“The petitioners (say they) seem to consider the original grant of 1651 to have been made in favour of their ancestors the Huron tribe exclusively, whereas it will appear to have been made for the benefit of all the savage tribes.” Now it never was nor could be pretended on the part of the Huron Indians of Lorette, that this grant was made exclusively to the Huron Indians. Such a pretence would be in direct contradiction of the title produced by themselves, and utterly unnecessary for the support of their case. It has been already stated that the Christian Indians in alliance with the French were admitted indiscriminately at their missions. The fact that the tribe *universitas* or *gens* is the same tribe *universitas* or *gens* which originally settled at Sillery at the instance of the Jesuit missionaries is undoubted. Of a matter of such notoriety evidence seems hardly to be necessary; if required, it would be to be found in the histories of the province, in the registers of their church, in the traditions of the tribe itself, in those of their missionaries, and in the concurring traditions of the white inhabitants in their neighbourhood. That the great majority of the *communitas* came at last to be composed of Huron Indians is demonstrated by their speaking unmixed Huron or Wyandot tongue. The fact itself, however, is entirely indifferent in the present discussion.

The second fallacy attributed to the arguments on the part of the Indians is, that the grant is assumed to be “unqualified and unconditional:” whereas it is obvious that it was only made for the purpose of keeping the Indians together within the limits thereby prescribed, and under the care and guidance, both temporal and spiritual, of the Jesuits. It is distinctly admitted, on the part of the Indians, that one of the objects of the grant was the settling of Christian Indians in one spot and under the same superintendence; and also that when that object was defeated either by the Indians not settling in the first instance, or by the subsequent abandonment of the establishments, the trust was at an end.

There is a slight inaccuracy in the above statement that the first was the sole object of the grant. The measure was not one peculiar to the Fort of Quebec and its neighbourhood; it was a general measure, having for its end not only the converting and civilizing of the Aborigines, but also the having large bodies of them as outposts to the French forts, and as conducive to the establishment of a permanent influence in the French over them. The above inaccuracy, however, does not impair the justness of the inference drawn by the learned law officers of the Crown, though its application is denied. The Sillery granted to them, whereupon they were to reside, is a tract of one league in front by four leagues in depth. The present Indian village is within that tract, and down to the extinction of the Order of the Jesuits in Canada, they and their ancestors lived under the superintendence of the Jesuits. This is a fact, whereof, if evidence is required, most abundant proof will be found. It has not, however, been thought necessary to produce any, it being here a matter of public notoriety. There having been no abandonment, forfeiture of the grant of 1651 did not take place, and the whole of the argument therefore founded upon that supposed forfeiture upon which alone the learned counsel rely in answer to the various objections of the Indians falls to the ground. The learned gentlemen were in an error in supposing that the Indians restrict, even

arguendo,

arguendo, their claim to two and a half leagues of the Seigniorship of Saint Gabriel. Their title rests on the grant of 1651. These gentlemen then proceed to observe upon the grant to Giffard in 1647; and here the objection to their arguments are the same as those stated to the arguments of their predecessors and successor in office. It is worthy of remark, that they bring to light one other discrepancy between the description of the complement of one and a half leagues in front by ten in depth, claimed by Mr. Giffard under the name of the Seigniorship of Saint Gabriel, in the deed of 1647, and the existing Seigniorship of Saint Gabriel: It is that the imaginary Seigniorship of Saint Gabriel of Mr. Giffard purported to be one and a half leagues in front upon the River St. Charles, and the existing Seigniorship of St. Gabriel is but of one league in front.* A similar discrepancy is also pointed out by these gentlemen in the *aveu et dénombrement* of St. Gabriel rendered by the Jesuits in 1667. In that *aveu et dénombrement* the Seigniorship of St. Gabriel is said to have its front on the River St. Charles, whereas, as has before been observed, the front line of the existing Seigniorship of St. Gabriel intersects that river. The boundary lines referred to in the concluding part of the opinion as having been drawn by the Jesuits cannot at all affect the question. It is lastly said: "On searching the books in possession of the Commissioners for managing the Jesuits' estates, nothing appears to show that any allowance has ever been made to the Indians for the land of which it is alleged they have been deprived since their residence at La Jeune Lorette; they have received various other tracts of land from the Jesuits, all of which are comprised within that part of St. Gabriel which it is now contended is a *dismembrement* of Sillery; but we do not find that these were ever claimed as a matter of right on the part of the Indians, or conceded to them as such." The silence of the Jesuits' books on this head may be accounted for in various ways, and would by no means establish the absence of any allowance having been made by them to the Indians; but before any inference of any kind can be deduced from that silence, it would be necessary to know whether the Jesuit commission is in possession of the accounts of the receipts of the Order from their friends in Europe, or from the issue of their estates here, and of the manner of the expenditure of the latter. From the known constitution of the Order it is but little likely that they would have left in the public records of the estates any accounts whatsoever of their expenditure. As to the various tracts of land which the Indians are said to have received from the Jesuits, I am not aware of any except the small plot upon which the village stands, and the tract of woodland at some short distance from the village, of forty acres square, which was assigned to them by the Jesuits, and is now used by them to supply the village with fuel.

The location of the Indians upon the plot of ground on which the village now stands, and the assignment of land so made for fuel, do not imply an adverse possession on the part of the Jesuits; on the contrary, they are in entire consonance with the powers of administration conferred on this body by the original grant of Sillery, so often adverted to, of the 15th of March 1651.

It cannot have failed to have been observed, that in the statement made by the several Attornies General of His Majesty hereinbefore mentioned, and in the statements made on the behalf of the Indians, there are essential differences as to matters of fact connected with the subject under inquiry. It will be for His Majesty's Government to determine in their wisdom and justice what course is to be taken to ascertain those matters of fact.

As to the question of right, it is most respectfully submitted that the courts of law of the province can hardly be called upon to determine it. The rules of municipal law, by which they are regulated, contain no provisions which embrace the relative rights and obligations growing out of the relations subsisting and which have heretofore subsisted between the Aborigines of this continent and the European settlers and their descendants, who have extirpated and are gradually extirpating this race.

It is to the spontaneous justice or the generosity alone of His Majesty's Government that the Christian Indians settled at Lorette look for relief.

Quebec, 25th Nov. 1829.

(signed) A. Stuart.

* The front line of the Seigniorship of St. Gabriel is said, in page 107, to be $1\frac{1}{2}$ leagues in length, but this is at 4 leagues from St. Lawrence.

To his Excellency *Robert Prescott*, Esq., Captain General and Governor in Chief in and over the Provinces of Upper and Lower Canada, &c. &c. &c.

May it please Your Excellency,

IN obedience to the commands which I have had the honour to receive from your Excellency. I now respectfully submit my Report upon the petition presented by the Indians of the Huron nation settled at the village of Jeune Lorette respecting their claims to the Seigneurie of Sillery and the Fief of St. Gabriel, commonly called Jeune Lorette.

The claims of the Indians are not, upon the face of their petition, for Sillery and St. Gabriel specifically, but, by consultation with their chiefs, I find that these are the tracts of land to which they make pretensions, pretensions which they do not support by any titles, and of which they produce no evidence, except the tradition of their village.

I have taken every step in my power, and made repeated researches in the public records of the province, to ascertain on what this tradition was founded, both with respect to Sillery and St. Gabriel. As to the former, I am enabled to state to your Excellency that in 1651 the Jesuits, by petition to the company of New France, who were then the proprietors of Canada, stated that it was their anxious desire to collect the Indians in one spot, in order to instruct them in the Christian religion; that some of the new proselytes had actually settled at Sillery, near Quebec, for which reason they asked *for the Indians* a grant of land adjoining that spot. The company acceded to their request, and by letters patent, dated 13th March 1651, granted *to the Indians* the Seigneurie of Sillery, of one league in front by four leagues in depth.

This grant, which was confirmed by the King of France by letters patent, dated in July 1651, was by him ordered to be enregistered in the Parlement de Paris on the 11th March 1658, and was enregistered on the 11th April 1658.

It is, I conceive, upon this point that the tradition of the Indians respecting Sillery is founded. It was at one time most certainly theirs, and continued to be theirs until the year 1699. In this year Martin Bouvart, superior of the Jesuits, and Francis Vaillant, their attorney, presented a petition to Mons^r De Calliere and Mons^r Bochart, the governor and intendant of Canada, in which they stated that the King of France had granted Sillery to the Christian Indians in 1651, who had, however, abandoned it for ten or twelve years then last past, and had fixed themselves elsewhere; that they had abandoned it because the land was entirely worn out, and because, having cut firewood upon the spot for upwards of forty years, what remained was then very far removed from their habitations. For these reasons they (the Jesuits) prayed a grant of Sillery, of which, they observed, they had always been in possession as administrators of the property of the Indians.

What evidence was submitted to the governor and intendant to support the allegations of this petition does not appear; but it seems they were satisfied they were true, for by letters patent of the 23d October 1699, they granted to the Jesuits the Seigneurie of Sillery to hold in their own right and to their own use. The patent recites, as motives for the grant, the facts set forth in the petition, and observes that the governor and intendant were apprised of the good intentions of the Jesuits, of the great spiritual succour which they had given to the Indians, and of the enormous expenses which they had incurred to support the different missions which they had established, particularly that at Sillery. It further adds, that after the Indians abandoned Sillery, the Jesuits had, at their own expense, purchased for them different tracts of land in various parts of the country, on which they were now settled; and that without this assistance the Indians inevitably must have been dispersed and have lost the benefit of the Christian religion.

The second grant of Sillery was ratified and confirmed by the French King on the 6th May 1702, and enregistered in the Supreme Council at Quebec on the 2d July 1703.

Under this grant the Jesuits took immediate possession of Sillery, and as they have remained in possession ever since, I am necessarily of opinion that their title is good against the pretensions of the Indians.

As to the Fief of St. Gabriel, I cannot find the smallest ground for the claim made by the Hurons.

The whole was originally granted by letters patent, dated the 16th of April 1647, to the Sicur Robert Giffard, and the part possessed by the Jesuits, which is that claimed by the Indians, was, by Giffard and his wife (Marie Renouard) given to
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the Jesuits by deed of donation, passed before Paul Vachon, notary, on the 2d November 1667, and it was afterwards regularly confirmed to the Jesuits by the French King's "Lettres d'amortissement."

The motives which led Giffard and his wife to make the gift are, as expressed in the deed of donation, friendship, and to recompense the Jesuits for several "*bons et agréables services*" which they had rendered, but whether to Monsieur or to Madame Giffard does not particularly appear.

I have only to add, for your Excellency's information, that the Indians are not at all mentioned in the above deed of donation. And as the Jesuits have, since the 2d November 1667, been uninterruptedly possessed of the Fief of St. Gabriel, and still hold it by virtue of the above deed, and of the King's "Lettres d'amortissement," I am of opinion that the claims of the Indians are totally unfounded.

All which, nevertheless, is respectfully submitted by, &c.

(signed) J. Sewell,
Attorney-General.

Quebec, 3d August 1797.

To his Excellency Sir *George Prevost*, Baronet, President of the Province of Lower Canada, and Administrator of the Government of the said Province, Lieutenant-General and Commander-in-Chief of all His Majesty's Forces in the Provinces of Lower and Upper Canada. &c. &c. &c.

May it please Your Excellency,

IN obedience to your Excellency's commands, signified in Captain Coore's Letter of the 25th instant, directing me to communicate with the deputation of the Lorette Indians, and to ascertain the justness of their claim to a part of the Seigniorship of St. Gabriel, as stated in their memorial to your Excellency of the same date, I have now the honour to report that, immediately upon receipt of your Excellency's commands, I obtained from the said Indians such information as they could offer upon the subject, and have since attentively examined the title deeds relating to the said Seigniorship of St. Gabriel, in the possession of Mr. Pyke, secretary to the Commissioners for administering the estates heretofore belonging to the late order of the Jesuits in Canada.

By these it appears that the first grant of the lands in question was made at Paris, on the 16th April 1647, by the then company of New France, to one Robert Giffard, seignior of Beauport, as containing *two* leagues in front by *ten* in depth, thus described in the original deed of concession thereof: "*c'est à savoir deux lieues de terres en la Nouvelle France, à prendre aux mêmes endroits de sa précédente concession,*" (that is, Beaufort,) "*et rangeant icelle, ou de proche en proche autant qu'il se pourra faire, sur dix lieues de profondeur dans les terres vers le nord-ouest.*" The land so conceded was granted to him, his heirs and assigns, for ever, "*à titre de fief et seigneurie;*" subject to the performance of fealty and *hommage* at the castle of St. Louis, upon each mutation of the said property, and charged with the usual fine or *quint*, according to the custom of Paris. Of this grant it would appear that Giffard, in the same year, 1647, made a donation to the ladies of the Hôtel Dieu at Quebec, of *half* a league in front by the whole depth, which donation was afterwards on the 20th August 1653, confirmed to the said ladies by M. De Lauzon, the then governor of Canada, and it is thus described, "*une demie lieue de front sur la Rivière de St. Charles, sur dix lieues de profondeur de denombree du fief St. Gabriel, à prendre d'un côté aux terres concédées sur la Rivière St. Charles, au sieur Guillaume Couillard d'autre part, à la ligne qui fait la séparation des terres depuis peu accordées aux sauvages, d'autre bout par derrière, aux terres non concédées, et par devant à la Rivière St. Charles.*"

I likewise find that, on the 2d November 1667, twenty years after the original grant, the said Robert Giffard and Marie Renouard, his wife, being proprietors of the remaining *league and one half* in front by the entire depth aforesaid, made a voluntary donation thereof to the reverend fathers of the Company of Jesus established in Canada, in consideration as well of the friendship which existed between them as of "*plusieurs bons et agréables services,*" which the said reverend fathers had rendered to the said Giffard and his wife, "*pour en jouir comme des choses à eux appartenantes,*" to hold the same to them the said Jesuits for ever, as of their own property and estate; and they in fact, from that period downwards, until the conquest of Canada, held the said *league and one half* in front by *ten* in

depth, from which latter period until the extinction of their order in Canada, by the decease of its last surviving member, they continued to possess the same, not as proprietors perhaps, but as tenants at will, subject to the pleasure of the Crown to have dispossessed them thereof at any moment that it might have been deemed right to assume the said estate into the immediate possession of His Majesty. The whole of the tract, therefore, originally granted to Mr. Giffard, that is to say, the two leagues in front by ten in depth, with the exception of the *half league* given in 1647 to the ladies of the Hôtel Dieu, is at this day the property of His Majesty, and is now administered in common with the remainder of the estates heretofore belonging to the late order of the Jesuits, by the Commissioners in this province.

Having thus disposed of the Seigniorship of St. Gabriel, which, by the ratification of Mr. De Lauzon, of the half league in favour of the ladies of the Hôtel Dieu, it would appear is bounded in *front* by the *River St. Charles*; and having shown that the Lorette Indians can have no possible claim upon it, I shall now proceed to the examination of the title deeds, under which they still assert that they are entitled to have a tract of *one league* in front by *two leagues and a half* in depth, within the Seigniorship of St. Gabriel, including, I presume, the spot upon which their actual habitations are erected, and which their surveyor, Mr. Ecuyer, by his figurative plan drawn in this present month of October, has designated thereon by a yellow shade.

The first of these, namely, the concession of the 13th March 1651, and upon which they entirely found their claim, is *not*, as they allege, a title to any part of the Seigniorship of St. Gabriel; on the contrary, St. Gabriel was no longer the property of New France, they having, as has been just shown, conceded it *four* years before to Robert Giffard, but is a deed of concession made by the same company to the Indians newly converted to the Christian faith, at a place called in their language "Ramaskda d'Amgachit," commonly called by the French inhabitants Sillery, or L'Ance de St. Joseph; where the Jesuits had built a chapel for the Indians, and administered the sacrament to such of them as had been baptized. The tract is thus described, "l'étendue d'une lieue de terre depuis le cap qui termine l'Ance St. Joseph, en montant le grand Fleuve St. Laurent, sur *quatre lieues* de profondeur," the whole under the guidance of the Jesuits who had converted them, and their successors; this grant "*en franc alleu*," is a tenure in many respects resembling that of free and common soccage in England. This concession was afterwards, in the month of July in the same year, 1651, ratified by His most Christian Majesty, with the consent and approbation of the Queen Regent, and was enregistered in the parliament of Paris, on the 11th April 1658; and in the instrument of ratification it is again described as bounded in *front* by the great River St. Lawrence, on *one* side, towards Quebec, by the cape which terminates the bay (l'ance) St. Joseph, or Sillery Bay; on the other side, at the end of the said league in *front*, and *in depth at the end of the said four leagues*, running north into the woods.

These grants having been made in France at a period when Canada presented little else to the eye than a wilderness, it cannot be a matter of surprise if the admeasurement of the soil should, upon actual survey, have been found in many instances to fall short of the intended quantity; that such has been the case with regard to the grant of Sillery to the Indians may be fairly collected, as well from the subsequent transfer of the said Fief Sillery, as from the actual *admeasurement* of the soil. It is a fact, which may be instantly verified upon reference to the plan of the province, that the depth between the River St. Lawrence at Sillery, and the River St. Charles in its rear, which last river is declared to be the *front* of the *Seigniorship of St. Gabriel* is precisely one league and a half; and this fully corresponds with the designation given to the said Fief of Sillery in the *subsequent grant* thereof, which was made to the Jesuits themselves "*en propre*" on the 23d day of October 1696, by the Chevaliers de Callière et Bochart, the then governor and intendant of Canada, reciting the terms of the petition of the said Jesuits, in which it is stated that they had enjoyed the fief and lands of Sillery down to *that period as administrators only*, for the Christian Indians, to whom the same had been given by His Majesty the French King in 1651; that the Indians, for upwards of *ten* years then past *had abandoned* those lands, and that they, the Jesuits, had procured other lands in lieu thereof in different parts of Canada; speaking evidently of the entire grant made to them in 1651, which, by the words of the second grant of 23 October 1699 to the said Jesuits, is thus described:

"Pour

“ Pour ces raisons, nous avons donné, concédé et octroyé *en propre* aux dits pères Jésuites les dits terres, Fief et Seigneurie de Sillery, d'une lieue de large sur le Fleuve St. Laurent et *d'une lieue et demie* ou environ de profondeur, jusqu'à la *Seigneurie de St. Gabriel* qui *la termine par derrière*, commençant du côté nord-est à la pointe de Puisseaux, et d'un côté au sud-ouest à une ligne qui la sépare du Fief Guardarville, lesquelles lignes ont été tirées, l'une il y a environ vingt-cinq ans et l'autre il y a environ quarante.”

It is therefore apparent from the whole of the titles, that as the previous grant of the year 1647 was to be fulfilled and satisfied in the *first* instance, and as no retrocession to the Crown has or can be shown dispossessing Giffard of any part of the lands granted to him, commencing upon the River St. Charles; and as the depth between the River St. Lawrence and St. Charles is but one league and a half instead of four leagues; and as the Jesuits, when seeking to obtain the grant for themselves, in lieu of the Indians who had deserted Sillery, accept of it, as being of the depth of one league and a half only, terminating where St. Gabriel *commences*, that is, at the River St. Charles, there is no remaining tract of one league in front by two leagues and one half in depth, to which the Indians or any other person can possibly lay claim.

I have not thought it necessary to trouble your Excellency with any remarks upon the manifest contradictions which the pretended figurative plan of Mr. Ecuyer exhibits, as I conceive the case to be sufficiently clear from the foregoing explanation of the several titles relating to the property in question, and for the same reason I forbear to enter into the inquiry (if, in point of fact, it had or could have been made out, that there is no existing tract to which the alleged claim of the Lorette Indians would apply), whether, under the law of prescriptions, their claims thereto are not now for ever barred?

All which is very respectfully submitted by,

Yours, &c.
(signed) *Edward Bowen*,
Act^s Att^y Gen^l Lower Canada.

Quebec, 31st October 1811.

(Copy.)

SIR,

Quebec, 3d July 1821.

IN obedience to the commands of his Excellency the Governor in Chief, signified to us by your Letter of the 21st December last, we have considered the claims made by the Huron Indians of Lorette to certain lands in the neighbourhood of Quebec; and after carefully examining a variety of deeds and papers relative to this subject, as well as the proofs adduced in support of this claim, and also heard all that the counsel for the petitioners could urge in their favour, we have at length the honour to report to you our joint opinion for the information of his Excellency the Governor in Chief; but in our own justification, we beg to remind you that it has been at the desire of the petitioners themselves, that our report has been so long withheld.

The facts which the petitioners allege in support of their claim are, in substance, as follows: That in 1651 the place called Sillery, consisting of one league in front by four in depth, was granted by the French Crown to the Jesuits in trust for the ancestors of the petitioners; that in 1699, part of the above mentioned concession, viz. the league in front by one and a half in depth, was granted to the Jesuits in their own right, the Indians having quitted the place; that in point of law the latter grant could not be considered as valid, inasmuch as the Jesuits held already the lands as trustees for the Indians; but that even admitting the validity of their more recent title, there still remained two leagues and a half in depth, to which the Indians would be entitled under the grant of 1651.

There are in this claim, as it appears to us, and in the arguments which have been adduced in support of it, several fallacies, which we think we can show to be such, from the various documents which it will be necessary to notice somewhat at length.

First,—The petitioners seem to consider the original grant of 1651, to have been made in favour of their ancestors (the Huron tribe) exclusively; whereas it will appear to have been made for the benefit of *all* the savage tribes (les peuples errans) indiscriminately.

Secondly,—That grant is assumed to be unqualified and unconditional; whereas it is obvious that it was only made for the purpose of keeping the Indians together within

within the limits thereby prescribed, and under the care and guidance, both temporal and spiritual, of the Jesuits; and that therefore as soon as that object was defeated, which was about forty years afterwards, the grant became null and void.

In support of our opinion upon these two points, it seems only necessary to refer to the terms of the grant of 1651, and of the confirmation thereof in 1658.

“ La compagnie de la nouvelle France, desirant voir assembler les peuples errans en certains endroits, afin qu'ils soient instruits dans la foi et la religion Chrétienne, et ayant reconnu que quelques-uns entre eux auroient choisi depuis quelques années un lieu nommé Sylleri, considérant en outre que les pères Jésuites, reconnoissant que les lieux étoient agréables aux sauvages, leur avoient fait bâtir une église, &c. voulant favoriser un si grand ouvrage de tenir ces bonnes néophytes proche de leur église; nous leur donnons l'étendue d'une lieue de terre, depuis le cap qui termine l'ance de St. Joseph, en montant sur le grand Fleuve et quatre lieues de profondeur, le tout sous la conduite et direction des pères Jésuites qui les ont convertis, &c. et de leurs successeurs.”

This grant was confirmed by the King of France, in consideration “ qu'il est très raisonnable qu'ils ” (the Indians in general) “ aient et qu'ils retiennent dans leur pays l'étendue de terre qui leur seroit nécessaire pour vivre en commun, et mener une vie sédentaire auprès des François; ” and on the express conditions, “ que les dits sauvages soient toujours sous la conduite, direction et protection des pères Jésuites, sans l'avis et consentement desquels ils ne pourront remettre, concéder, vendre ni aliéner les dites terres, &c. ; et auxquels nous accordons la direction des affaires des dits sauvages, sans néanmoins qu'ils soient tenus d'en rendre compte qu'à leurs supérieurs.” From these two documents, it is manifest that the sole object of the grant was the settling of Christian Indians in general in one spot, and under the same superintendance, and that consequently the moment that object was defeated, either by the Indians not settling in the first instance, or by the subsequent abandonment of the establishment, the trust was at an end.

It appears that the Indians remained at Sillery about 40 years; after which the land being exhausted, and stripped of firewood to a considerable distance round the settlement, they abandoned it, and at length retired to the spot which they now occupy at *La Jeune Lorette*. About eight or ten years after the abandonment, viz. 1699, the Jesuits applied for a grant of the Seigniorie for themselves in their own right, stating fully in their petition the facts of the case as above set forth, and urging moreover, the great exertions which they made, and the expense which they had incurred, in their endeavours to convert and unite the Indian tribes. One expression made use of by them is very remarkable, to show that the Huron Indians have no exclusive claim to this property, more than the other Indian tribes; “ mais en particulier la dépense que les supplians ont fait, pour soutenir la mission des *Algonquins* et des *Abenquois*, sur la Seigneurie de Sillery, qui a été donné à ces sauvages, &c.” In consequence of this petition, letters patent were issued on the 23d October 1699, granting the Seigniorie of Sillery to the Jesuits in their own right, and stating as reasons among others for that grant, that the Government was fully acquainted with the good intentions of the Jesuits, of the great assistance, both spiritual and temporal, which they had given to the Indians, and of the great care which they had taken, and the vast expense which they had incurred, particularly with those established at Sillery, for whom, after that place was abandoned, they had purchased at their own expense other lands in different parts, without which the Indians would have been dispersed. It is now attempted to impugn the grant, first, as being inconsistent and incompatible with the character in which the Jesuits stood as trustees and agents for the Indians; secondly, as having been obtained on a false suggestion of the purchase of other lands for the Indians by the Jesuits; and lastly, as conveying that which the French Crown had no right to grant at all, it being already vested in the Indians. If it be true as we have submitted, that the abandonment was a forfeiture of the grant of 1651, as being a breach of the condition, the trust reposed in the Jesuits was at an end, and could therefore form no obstacle to their receiving the property in their own right; and this is also an answer to the third ground of objection. Nor is it to be presumed that the suggestion of the purchase of other lands by the Jesuits was false. No particular lands are specified as having been purchased, any more than the particular tribes for whom the purchases were made; but it must be presumed that the Government was convinced of the fact, or it would not have been assigned as a reason for the grant to the Jesuits. Besides, the length of time, being upwards of a century, during which the Jesuits enjoyed the undisturbed and undisputed possession

possession of the property, would of itself be an answer to any objections which could be made to the grant, or to the motives which induced the French Crown to make it.

But lastly, it is contended on behalf of the petitioners, that even admitting the validity of the grant to the Jesuits, yet as that grant is limited to one league and a half in depth, there still remains two leagues and a half, of the equitable claim to which the Indians have never been divested, and out of the proceeds of which it is alleged that an annual allowance has been made to the Huron Indians. It would be sufficient, we apprehend, in answer to this argument, to observe that the abandonment of the settlement operated as a forfeiture of the whole property conceded in 1651. But it will be seen that the grant *proceeded on a mistake in point of measurement*, and that the depth of Sillery could not in fact exceed one league and a half or thereabouts, being then met and bounded by the Seigniorship of St. Gabriel. In order to understand this part of the subject, it is necessary to make some inquiry with respect to this latter Seigniorship. In 1647, one Robert Giffard, then being possessed of the Seigniorship of Beauport, obtained from the *compagnie de la Nouvelle France*, a grant of two leagues in front by ten in depth, to be taken adjoining, or as nearly as possible, to his Seigniorship of Beauport; Giffard, however, finding that this grant could not be carried into effect, inasmuch as the Seigniorship of Beauport was bounded on the one side by the Côte de Beaupré, and on the other side by the Seigniorship of Notre Dame des Anges, made a representation thereof to the company; and thereupon, in May 1647, obtained a grant of land of the same extent wherever he could find it vacant; and he accordingly *chose* it between the Fief St. Joseph and the Seigniorship of Guardarville. Of this land, Giffard conveyed half a league in front by the whole depth to the nuns of the Hôtel Dieu, under the name of the Fief St. Ignace, and in November 1667, he conveyed the remaining league and a half in front by the whole depth to the Jesuits by the name of the Seigniorship of St. Gabriel. It afterwards, however, appeared that St. Gabriel consisted of only one league in front, that being the whole depth between Guardarville to the west and St. Ignace to the east. The lateral lines of Sillery were never drawn; but it is obvious from the documents we have already noticed, and from others which we have considered, that they would form right lines, or nearly so, with those of St. Gabriel, inasmuch as each of those Seigniorships consists of one league in front, and each is bounded to the west by that of Guardarville.

The only remaining question therefore is, where the line is to be drawn, forming the extreme depth or northern boundary of Sillery, and the front or southern boundary of St. Gabriel. It does not appear that this line has even been drawn; but by an *aveu et dénombrement* of St. Gabriel, rendered by the Jesuits in 1677, that Seigniorship is stated as taking its front on the River St. Charles; and in an *aveu* of Sillery rendered by them in 1678 as administrators for the Indians, the latter Seigniorship is represented to be, "une lieue et demie ou environ de profondeur, quoiqu'il soit dit par le titre de concession que la dite seigneurie aura quatre lieues de profondeur, attendu que la Seigneurie de St. Gabriel, de laquelle le titre est primitif, la coupe au droit de la Rivière St. Charles." The same thing is stated by the Jesuits in their petition of 1699, for the grant of Sillery to themselves. Moreover several boundary lines have since been drawn by the Jesuits, as *avens* as well of St. Gabriel as of Sillery, with the adjoining Seigneur; in particular one of 1724 between Fief St. Ignace and St. Gabriel; and one in 1733 between Fief St. Michael (belonging to the seminary) and Sillery.

On searching the book in possession of the Commissioners for managing the Jesuits' estates, nothing appears to show that any allowance has ever been made to the Indians for the land of which it is alleged they have been deprived since their residence at La Jeune Lorette; they have received various other tracts of land from the Jesuits, all of which are comprised within that part of St. Gabriel which it is now contended is a *démembrement* of Sillery. But we do not find that these were ever claimed as a matter of right on the part of the Indians, or conceded to them as such.

We have now only to conclude our Report, which has necessarily run into considerable length, by stating as our humble opinion, that there is no ground for the claims which have been submitted for our consideration.

We have, &c.
 (signed) Cha^s Marshall, Sol. Gen^l.
 G. Vanfelson, Adv. Gen^l.

— No. 32. —

COPY of a DESPATCH from Viscount *Goderich* to Lord *Aylmer*.

MY LORD,

Downing-street, 2d December 1830.

I HAVE the honour to acknowledge the receipt of your predecessor's Despatch of the 10th May last, transmitting a Report, Plan and Estimate of the expenses of repairing the church and presbytery of Caughnawaga belonging to the Iroquois Indians, amounting together to the sum of 1,023*l.* 0*s.* 2*d.* currency.

In the conference which Sir George Murray held with the deputies, he assured them of his disposition to extend to them such advantages as they would have enjoyed, had the land claimed by them continued in the possession of the Jesuits. With this Sir George Murray led them to expect that a small annual sum would be granted to them to enable them to keep their church and presbytery, &c. in repair "provided their statements were correct on this part of the subject."

It appears by your predecessor's Despatch, to be by no means established that the Jesuits contributed to the assistance of the Iroquois of Sault St. Louis subsequently to their being deprived of the management of that Seignior, in a greater degree than their charity might have disposed them to contribute towards the relief of any other indigent persons professing the Roman Catholic creed.

With every disposition to extend His Majesty's bounty to the Iroquois, and to grant them some assistance in the repair of the church, &c., it never was in Sir George Murray's contemplation, even had their statement been strictly accurate, to sanction an expense of the magnitude required in the estimate transmitted in your predecessor's Despatch.

It had been understood that the charge of erecting a church, such as is generally built for the accommodation of the English settlers in North America, did not exceed 800*l.*; and the repair of the Indian church was therefore estimated at a moderate sum.

The utmost expenditure therefore which I can at present authorize for this purpose, is 250*l.*, which must be appropriated to such repairs as are indispensable.

You will explain to the Indians that this is the extent to which assistance can be afforded to them; and it must be received, not as arising from any right which they possess, but as the bounty of His Majesty.

With regard to the repairs of the Indian church at Lorette, I regret that it is equally out of my power to sanction the expenditure of 346*l.*, stated to be required for that purpose. The amount must be limited to 150*l.* or 200*l.* on such repairs as are indispensable.

The expenses for the repairs of the churches must be charged as contingencies to the Indian department.

I have, &c.
(signed) *Goderich*.

— No. 33. —

COPY of a DESPATCH from Sir *James Kempt* to Sir *George Murray*.

SIR,

Castle of St. Lewis, Quebec, 1st October 1830.

WITH reference to the Letter which I had the honour to address to you on the 18th of July 1830, from the desire of the Indians of Lorette to obtain some small lots of land in the vicinity of that village, for gardens, and agricultural purposes upon a small scale, I have now the honour to enclose a copy of a Letter from the Roman Catholic missionary of the Indian department, attached to those Indians, reporting the times upon which those lots, consisting of about 260 arpens, are offered for sale, amounting in the aggregate to 2,500*l.* currency (equal to 2,166*l.* 13*s.* 4*d.* sterling.)

I entertain no doubt that the lots may be procured at much lower rates than those at which they are now offered, and it is probable that were the expenditure of 1,000*l.* (sterling) authorized in this purchase, a great portion of them might be obtained for that sum; this measure would dispose of the claims which the Indians of Lorette have preferred to the Seignior of Sillery, and as it is very desirable to quiet the feeling which that long agitated question has excited, I beg to recommend it to your early consideration.

I have, &c.
(signed) *James Kempt*.

MONSIEUR,

CONFORMEMENT à vos desirs j'ai assemblé les habitans qui possèdent des terres au village de Lorette; et après leur avoir exposé, que s'ils étoient modérés dans leurs prix, ils trouveroient à vendre leurs terres, et pourroient se placer plus avantageusement ailleurs, je demandai à chacun d'eux quelle valeur il attachoit à sa terre. Voici leur réponses :

	Francs.
Capitaine Bedard - 18 perches sur 35 arpent - - - - -	8,000
Jos. Chambréland - 2 arpens sur 9 do. - - - - -	1,200
Frs. Martel - - 14 perches sur 45 do. avec maison Grange, établies	8,000
La Veuve Verret - 2 arpens sur 20 do. - - do. - - - - -	10,000
Frs. Allevin - - 14 perches sur 32 do. - - do. - - - - -	18,000
Ignace Parent - 1 arpent sur 32 do. - - do. - - - - -	20,000

Il y a de quoi effrayer les personnes les mieux intentionnées.

Ne seroit-il pas mieux de s'informer combien le Gouvernement donneroit par arpent? et si le prix étoit tant soit peu raisonnable, il se trouveroit bientôt un grand nombre d'habitans qui vendroient leurs terres par arpent sans qu'il fut question de maison, &c.

J'ai l'honneur d'être, &c.

St. Ambroise, 20th Sept^{bre} 1830.

(signé) *Hook, P. C.*

— No. 34. —

COPY of a DESPATCH from Viscount *Goderich* to Lord *Aylmer*.

MY LORD,

Downing-street, 4th December 1830.

I HAVE the honour to acknowledge the receipt of Sir James Kempt's Despatch of the 1st October last, suggesting that the expenditure of 1,000*l.* should be authorized in the purchase of some small lots of land in the vicinity of Lorette, which the Indians of that village are desirous of possessing for gardens and agricultural purposes upon a small scale, and which would dispose of the claims which the Indians of Lorette have preferred to the Seignior of Sillery.

I have only in reply to express my regret that it is not in my power to authorize any charge of this description; but if the Indians choose to settle on the nearest Crown lands which can be granted to them, I shall have no hesitation in fulfilling the offer which my predecessor made in this respect.

I have, &c.

(signed) *Goderich.*

— No. 35. —

COPY of a LETTER from *R. W. Hay*, Esq. to Lord *Aylmer*.

MY LORD,

Downing-street, 15th May 1831.

I AM directed by Viscount *Goderich* to transmit to your Lordship herewith a Letter which has been addressed to Dr. *Tiarks* (and by him referred to this department) by the priest of the *Caughnawaga* Indians, a deputation from whom recently visited this country on matters connected with the welfare of their tribe. Among other advantages which were then conceded to them by Sir *George Murray*, they were led to expect that they should be provided with a bell for their presbytery, and this promise would have been kept at the time, if they could have stated the particular size of the bell which was required.

Lord *Goderich* feels every desire to carry into effect Sir *George Murray*'s intentions in this respect, and he has desired me to request that your Lordship will cause a notification to that effect to be conveyed to the Indians, and direct a proper person to inspect the presbytery, and report the size of the bell which should be sent out, in order that no further delay may take place in forwarding one from this country.

I have, &c.

(signed) *R. W. Hay.*

COPY of a LETTER from Dr. *Tiarks* to *R. W. Hay*, Esq.

SIR,

Arundel-street, Strand, 19th April 1831.

I BEG to direct your attention to the beginning and to the conclusion of the enclosed Letter, addressed to me by the priest of the Caughnawaga Indians, with whom I became personally acquainted at St. Regis, the Indian village in which he was before in the same capacity. You recollect, no doubt, that a deputation of the Caughnawaga Indians was here last year. Although the Letter contains much irrelevant and private matter, I have thought it best to transmit it to you entire.

I have, &c.
(signed) *J. L. Tiarks*.

MONSIEUR,

Sault St. Louis, le 4 Nov. 1830.

Vous allez trouver que j'ai beaucoup tardé à vous écrire, nos chefs ayant été de retour ici le 24 Mars. J'ai toujours attendu depuis le temps pour avoir de bonnes nouvelles à vous donner; mais je suis fâché de vous dire que nous ne sommes pas plus avancés dans nos affaires que nous l'étions l'année dernière à pareil jour, tems du départ des chefs pour l'Angleterre. Nous n'avons pas même reçu notre cloche qui devait sans faute être envoyée au printemps.

Aussitôt leur retour ici, nous avons envoyé à Québec les dépêches dont ils étaient chargés pour son Excellence Sir James Kempt. Pour gagner en faveur des sauvages l'opinion publique que je croyais pouvoir influencer un peu la conduite du Gouvernement dans cette affaire, j'ai aussitôt publié sur les Gazettes en Anglais et en Français le mémoire de Sir George Murray, en faisant quelques réflexions sur la justice de leurs réclamations. Qu'est-il arrivé de tout cela? Sir James en a été un peu de mauvaise humeur; dans sa réponse aux chefs, il leur dit qu'il aurait fait pour eux tout autant que Sir George Murray, s'ils lui avaient soumis les mêmes documens. Or, ceci est un langage specieux, parcequ'en l'automne de 1828, les chefs ont été eux mêmes à Québec, et lui ont soumis précisément les mêmes papiers, ou plutôt copie des papiers, qu'ils ont emportés en Angleterre, mémoire, requête, pièces justificatives, carte de la Seigneurie, &c. et ce n'est que parcequ'ils n'ont pas eu de réponse satisfaisante qu'ils se sont décidés à passer en Angleterre. Néanmoins, pour ne pas paraître trop mépriser les instructions de Sir George, et après plusieurs demandes, indirectes si vous voulez, de la part des chefs, il a envoyé ici un capitaine de génie, avec un forman pour prendre état des réparations à faire à l'église et au presbitère. Après avoir examiné chaque chose en particulier, et avoir fait leurs calculs, ce qui leur a pris deux jours, leur estimation s'est montée à £.1,023 courans. En ayant fait leur retour au gouverneur, il a répondu, qu'il n'avait pas de fonds pour fournir cette somme, et qu'il allait référer le tout à Sir George Murray, dont nous aurions la réponse avant l'automne. Or nous voici au moins de Novembre, et point des nouvelles. Je pense que les sauvages ont été joués par les Sirs. Quant à l'indemnité que l'on avait promise aux chefs pour le morceau de terre qui a été détaché de la Seigneurie, on a dit qu'on s'en tenait aux jugemens des cours de Sa Majesté.

J'ai fourni en l'absence des chefs, et depuis leur retour, à la demande du gouverneur même, quantité de preuves en faveur des réclamations des sauvages, outre celles mentionnées dans le mémoire, de manière qu'en son particulier Sir James doit être convaincu que le morceau de terre réclamé a appartenu aux sauvages, et que c'est par erreur (sinon par injustice réfléchie) qu'il leur a été ôté. Cette conduite de la part du Gouvernement présent qui paraît sanctionner de pareilles injustices, n'est pas très propre à lui gagner la confiance des sauvages, qui ne sont peut-être pas aussi à mépriser qu'on pourrait le penser. C'est un bien mauvais droit que le droit du plus fort, parceque le fort peut devenir foible, et en même tems la proie d'un plus fort que lui.

C'est en vous seul, Monsieur, que les sauvages espèrent; les chefs députés ne tarissent pas sur les louanges qu'ils vous donnent; vous n'avez pas votre pareil, et ils ne se seraient jamais attendus à trouver dans un pays aussi éloigné un ami de leur nation. Le nom de *Tehasarianie* ne mourra jamais parmi eux, et ils le tiennent en réserve pour le donner par la suite à quelqu'un qui aura bien mérité de la gent Iroquoise, afin qu'il ne périsse pas. Ils voudraient que tous les gouverneurs des provinces, que tous les agens du Gouvernement fussent comme vous, alors, disent-ils, tout le monde serait consent. Je n'ai donc qu'à me glorifier des félicitations qu'ils m'ont faites d'avoir dans vous un ami sur lequel on puisse compter. Aussi

est-ce avec grande confiance que je vous les avais adressés ; j'avais jugé de vos sentimens par les miens ; rendre service à l'humanité souffrante, et le faire sans intérêt, comme vous l'avez fait, c'est à mon estime s'approcher le plus près possible du sauveur du monde ; c'est aussi en même tems l'obliger de s'approcher de nous.

Croyez, Monsieur, que dans tout ce qui je vous ai dit relativement à la religion, je n'ai pas prétendu que vous fissiez rien, en pareille matière, autrement que par conviction. Je sais que ce ne sont pas les hommes qui convertissent ; mais Dieu seul, qui a des élus dans toutes les sectes du monde, et qui les amène tôt ou tard, par la force de sa puissance à la connoissance de la vérité. Mais malheur à ceux qui résistent à la conviction pour des intérêts temporels qui ne peuvent nullement compenser une infinité de bonheur. Je suis bien sûr que vous ne serez pas de ceux-ci, et que par la prière et la correspondance à la grace, vous obtiendrez de faire ce qu'il y a de plus avantageux pour vous ; ce sont mes desirs pour vous et votre famille, qui m'intéresse déjà comme si je la connoissais. Maman, qui se soutient assez bien, et ma sœur qui est bien portante, se joignent à moi pour vous saluer vous et votre épouse ; elles ne désespèrent pas de la connoître, d'après ce que vous nous dites, seulement elles craignent de ne pouvoir pas s'entendre, et d'être obligées de se parler des yeux plus que de la bouche.

Que dirai-je à M. votre frère, qui s'est tant donné de troubles pour mes sauvages ? Qu'il est heureux de sympathiser avec vous, et qu'il mérite d'être heureux avec vous. Je voudrais avoir autre chose que des saluts à lui donner ainsi qu'à vous ; je ne vous séparerai pas ni vos épouses dans les souhaits et les prières que je ferai constamment pour votre bonheur individuel et commun.

Vous avez dû recevoir plusieurs dépeches d'ici après que les chefs ont été repartis de Londres. Plusieurs dispositions d'icelles sont à présent parfaitement inutiles ; mais il en est quelques unes qui peuvent peut-être encore servir, et pour les sauvages et pour le missionnaire, qui ne peut pas se résoudre à les abandonner, et qui partage encore leur pauvreté plutôt que leur médiocrité.

Je n'ai pas besoin de vous aviser à ce que vous avez à faire pour nos sauvages, vous le savez mieux que moi, et je suis persuadé que vous ferez réussir quelques unes des trois choses qu'on leur a promises, cloche, réparations, &c. et indemnité, et peut-être aussi les trois. J'ai encore assez de place pour vous dire que les chefs voudraient pouvoir reconnaître les services que vous leur avez rendus, et vous indemniser un peu surtout de l'argent que vous avez dépensé pour eux. Mais ils n'ont que leurs cours pour le moment. Adieu, cher Monsieur, &c.

(signed) *Jos. Marcoux, Ptre.*

—No. 36.—

COPY of a DESPATCH from Lord *Aylmer* to *R. W. Hay, Esq.*

SIR,

Quebec, 31st October 1831.

REFERRING to your Letter of the 15th May last, requesting by desire of Viscount Goderich to be informed of the size of the bell which the Indians of Caughnawaga require for their presbytery, I beg to acquaint you that, upon reference to the officers of the Indian department in the Montreal district, it appears that the belfry of that presbytery will admit of a bell from ten to twelve cwt.

I have, &c.

(signed) *Aylmer,*
Commander of the Forces.

—No. 37.—

COPY of a LETTER from Lord *Howick* to *A. Gordon, Esq.*

SIR,

Downing-street, 26th December 1831.

I AM directed by Viscount Goderich to desire that you will provide and forward to the Lower Canada a bell from ten to twelve cwt. for the belfry of the presbytery of the Indian settlement of Caughnawaga in that province.

I have, &c.

(signed) *Howick.*

RETURN of Indian Presents, &c. for 1829—*continued.*

Looking-glasses, oval - - - -	800	Combs:	
Ditto, in cases - - - -	976	Box, Tooth, large - - - -	3,600
Medals, Silver, large - - - -	35	" " small - - - -	2,775
Brooches, " - - - -	12,781	Horn, " 1½ inch - - - -	324
Armbands, " large - - - -	46	Ivory, " " - - - -	1,509
Ditto, " small - - - -	46	Hatchets, hand helved - - - -	580
Gorget, " - - - -	30	Flints, carbine pattern - - - -	20,950
Earbobs " - - - -	<i>pairs</i> 7,992	Scissors - - - -	<i>pairs</i> 2,316
Hats, Men's, laced - - - -	169		
Ditto " common - - - -	314		

Office of Ordnance, }
9th April 1834. }

By Order of the Board,
(signed) R. Byham,
Secretary.

RETURN of INDIAN PRESENTS issued from the Ordnance Depot, Tooley-street, for the Service in *Canada* in the Year ending 31st December 1830.

Cloth:		Binding quality - - - -	<i>yards</i> 17,702
Blue - - - -	<i>yards</i> 605½	Tobacco, carrot - - - -	<i>lbs.</i> 400
Scarlet - - - -	596½	Awls - - - -	300
Green, cavalry - - - -	588½	Knives, red handled, Butchers' - - - -	5,000
Caddies:		Shoes - - - -	<i>pairs</i> 600
Blue - - - -	392½	Buttons - - - -	960
Green - - - -	220	Blankets:	
Grey - - - -	171	1 Point - - - -	2,500
Moltens:		1½ " - - - -	2,671
Blue - - - -	1,937	2 " - - - -	879
Green - - - -	915	2½ " - - - -	3,350
Grey - - - -	1,080	3 " - - - -	2,600
Ratteens:		Guns, Rifle - - - -	300
Blue - - - -	1,175½	Kettles, Tin, in nests - - - -	200
Grey - - - -	597	Hats, plain - - - -	100
Scarlet - - - -	575½	Combs, ivory - - - -	250
Strouds:		Ditto, box - - - -	250
Black - - - -	1,450	Flints, gun pattern - - - -	14,505
Blue - - - -	3,565	Ball - - - -	<i>lbs.</i> 7,504
Red - - - -	1,823	Shot - - - -	" 21,500
Linen, Irish - - - -	1,958	Kettles, camp, 16 pint - - - -	100
Cotton, striped, 45 inches - - - -	7,606	Ditto, " 6 " - - - -	50
Calico, printed - - - -	4,698		

Office of Ordnance, }
9th April 1834. }

By Order of the Board,
(signed) R. Byham,
Secretary.

RETURN of INDIAN PRESENTS issued from the Ordnance Depot, Tooley-street, for Service in *Canada* in the year ending 31st December 1831.

Cloth:		Ratteens:	
Black - - - -	<i>yards</i> 588½	Blue - - - -	<i>yards</i> 2,734½
Green, cavalry - - - -	942½	Grey - - - -	1,628½
Caddies:		Scarlet - - - -	681
Blue - - - -	1,490	Strouds:	
Green - - - -	799½	Black - - - -	2,833
Grey - - - -	1,186	Blue - - - -	5,292
Moltens:		Red - - - -	4,038½
Blue - - - -	4,395½	Linen, Irish - - - -	4,388½
Green - - - -	2,383	Cotton, striped, 45 inches - - - -	18,308
Grey - - - -	1,806	Calico, printed - - - -	24,804

RETURN of Indian Presents, &c. for 1831—*continued.*

Binding, quality:				Knives, clasp, bonehandled	-	30
Green	-	-	- yards 2,016	Gun locks:		
Scarlet	-	-	- " 2,016	Common	-	55
Fancy colours	-	-	- " 10,368	Chiefs	-	45
Tobacco, carrot-	-	-	- lbs. 7,700	Rifle	-	25
Blankets:				Twine, seine	-	lbs. 60
1 Point	-	-	- 1,350	Rope	-	" 61
1½ "	-	-	- 1,000	Brooches, silver	-	7,992
2 "	-	-	- 1,900	Osnaburgh, 25 inch	-	yards 800
2½ "	-	-	- 4,900	Handkerchiefs, silk:		
3 "	-	-	- 5,100	Black, large	-	410
Shoes	-	-	- pairs 1,200	" small	-	411
Gun, rifle	-	-	- 340	Coloured, large	-	413
Kettles, tin, in nests	-	-	- 270	" small	-	417
Hats, plain	-	-	- 200	Thread, sewing, all colours	-	lbs. 300
Combs, ivory	-	-	- 1,850	Hats, felt, plain	-	400
Flints, gun	-	-	- 5,055	Awls, blades, Shoemakers	-	6,100
Kettles, camp, 16 pint	-	-	- 580	Flints, carbine pattern	-	2,005
ditto " 6 "	-	-	- 100	ditto, pistol	-	3,240
Combs, box	-	-	- 4,300	Buttons:		
Guns, chief	-	-	- 550	Plain, coat, gilt	-	612
ditto, common	-	-	- 700	" " plated	-	372
Kettles, brass	-	-	- 250	" breast, gilt	-	372
Knives, Butchers	-	-	- 15,100	" " plated	-	444
Looking Glasses	-	-	- 180	Needle, sewing, assorted	-	8,800
Thread, net	-	-	- lbs. 180	Worms, gun	-	5,000
Binding gartering:				Moulds, bullet, rifle	-	340
Scarlet	-	-	- yards 9,432	Shot:		
Striped	-	-	- " 9,360	No. 1	-	14,500
Plain	-	-	- " 9,360	2	-	14,500
Green	-	-	- " 9,432	3	-	5,000
White	-	-	- " 9,360	4	-	5,000
Yellow	-	-	- " 9,360	B	-	7,300
Black	-	-	- " 9,360	Ball, 30 to the lb.	-	8,165
Combs, small tooth	-	-	- 2,150	Blue Stroud narrow cord	-	yards 1,499
Hooks, fish, assorted	-	-	- 1,400	Ball, 28 to the lb.	-	8,935
Fire steels	-	-	- 2,200			

Office of Ordnance, }
9th April 1834. }

By Order of the Board,
(signed) R. Byham, Secretary.

RETURN of INDIAN PRESENTS issued from the Ordnance Depôt, *Tooley-street*,
for the Service in *Canada*, in the Year ending the 31st of December 1832.

— Nil. —

Office of Ordnance, }
9th April 1834. }

By Order of the Board,
(signed) R. Byham, Secretary.

RETURN of INDIAN PRESENTS issued from the Ordnance Depôt, *Tooley-street*, for
Service in *Canada*, in the Year ending 31st December 1833.

Cloth:				Ratteens:		
Green	-	-	- yards 316	Green	-	- yards 1,517
Black	-	-	- " 992 $\frac{2}{3}$	Blue	-	- " 2,486
Blue	-	-	- " 1,008 $\frac{1}{2}$	Grey	-	- " 2,019 $\frac{2}{3}$
Scarlet	-	-	- " 328 $\frac{1}{2}$	Scarlet	-	- " 564 $\frac{1}{2}$
Blue grey, serjeants'	-	-	- " 200	Caddies:		
Rifle green, privates'	-	-	- " 40 $\frac{1}{2}$	Blue	-	- " 410
" " serjeants'	-	-	- " 97 $\frac{1}{2}$	Grey	-	- " 203 $\frac{1}{2}$
				Green	-	- " 102

RETURN of Indian Presents, &c. for 1833—*continued.*

Moltons:		Awls, Shoemakers'	- - -	6,748
Blue - - - - yards	4,054 $\frac{1}{2}$	Traps, beaver - - - -	- - -	28
Grey - - - - "	3,003	Steels, fire - - - -	- - -	525
Green - - - - "	1,977 $\frac{1}{2}$	Knives, Butchers' - - - -	- - -	8,740
Strouds:		Scissors:		
Blue - - - - "	10,010	Middling - - - - pairs	54	
Black - - - - "	1,978	Small - - - - "	50	
Red - - - - "	4,415 $\frac{1}{2}$	Kettles:		
Linen, Irish, 31 inches - - - -	1,350	Brass - - - -	254	
Ditto " 32 " - - - -	1,294	Tin, Irish - - - -	421	
Osnaburgh, ditto, 25 inches - - - -	1,575	Flanders - - - -	200	
Cotton, striped - - - -	21,194	Needles, sewing, assorted - - - -	18,163	
Calico, printed - - - -	12,600	Lines, mackerel - - - -	30	
Gartering:		Guns:		
Scarlet - - - - "	32,256	Chiefs - - - -	111	
Green - - - - "	12,096	Rifle - - - -	132	
Fancy colours - - - - "	40,176	Ball, lead:		
Blankets:		28 to the lb. - - - - lbs.	8,207	
1 Point - - - -	3,072	30 ditto - - - - "	8,000	
1 $\frac{1}{2}$ " - - - -	2,535	Shot:		
2 " - - - -	1,752	No. 1. - - - - "	16,000	
2 $\frac{1}{2}$ " - - - -	6,573	" 2. - - - - "	16,000	
3 " - - - -	6,183	" 3. - - - - "	4,000	
Thread, sewing, all colours lbs.	157	" 4. - - - - "	4,000	
Hats, plain - - - -	114	" B. - - - - "	6,370	
Shoes, men's - - - - pairs	139	Flints:		
Combs:		Musket pattern - - - -	10,074	
Box, small tooth - - - -	4,800	Pistol - - - -	10,000	
Ivory, ditto - - - -	2,000	Tobacco, carrot - - - - lbs.	3,452	
Horn, large - - - -	2,462			

By Order of the Board,

Office of Ordnance, }
9th April 1834. }

(signed)

R. Byham, Secretary.

UPPER CANADA.

—No. I.—

COPY of a DESPATCH from Sir George Murray to Sir J. Colborne.

SIR,

Downing street, 4th December 1828.

I HAVE the honour to transmit to you the copy of a Despatch which I have addressed to Sir James Kempt, by which you will perceive that I consider it to be expedient to place the Indian department, as far as relates to the province of Upper Canada, under the control of the Lieutenant-Governor, with such a reduced establishment as may be indispensably necessary for carrying on the duties of the department.

I am therefore to desire that you will furnish me with the necessary information on this important subject; and in submitting for my consideration a proposed scale of establishment, you will not fail to govern yourself by the strictest economy.

I have, &c.

(signed) G. Murray.

—No. 2.—

COPY of a DESPATCH from Sir *George Murray* to Sir *J. Colborne*.

SIR,

Downing-street, 15th March 1830.

I HAVE the honour to transmit to you herewith a copy of a Despatch which I have addressed to Lieutenant-General Sir James Kempt, on the subject of the native tribes who are living in the British territories in North America.

You will learn from that Despatch what are the alterations which I would suggest in the system which has hitherto been pursued towards these people, and what are my opinions in regard to the future policy which is to be pursued towards them; and as I am desirous that these alterations and suggestions should not be confined to Lower Canada, but should be applied to the North American Indians generally, I have to desire that you will guide yourself by the instructions contained in the inclosed Despatch, in any measures which you may adopt for improving the condition and promoting the interests of the native Indian tribes in the province of Upper Canada.

I have, &c.

(signed)

G. Murray.

—No. 3.—

EXTRACT of a DESPATCH from Sir *J. Colborne* to Sir *George Murray*, G.C.B. dated Upper Canada, York, 14th October 1830.

WITH reference to your Despatch of the 15th of March last, and to your several communications on the subject of improving the condition of the North American Indians, I beg leave to state to you the measures which have been this year adopted to carry into effect the system recommended to be pursued, with a view of introducing amongst the Indians of Upper Canada, the industrious habits of civilized life. The three tribes residing on the shores of Lake Simcoe, and near the Matchadash, and the Potaganasees from Drummond Island, have been placed under charge of a superintendent of the Indian department, and urged to clear a tract of land between the Lakes Huron and Simcoe.

I have directed houses to be built for them on detached lots, and they are now clearing ground sufficient to establish farms at each station for their immediate support, from which they will be supplied while they are bringing into cultivation their individual lots marked out for their residence. Agricultural implements have been procured for them, experienced farmers have been engaged to instruct them, and schoolmasters appointed to educate their children.

I have taken steps also to establish a school at which a certain number of children from each tribe in Canada may receive an education that will qualify them in a few years to become teachers.

The Western Indians, and those from the northern shore of Lake Huron, who repair annually to this quarter to receive their presents, will, I hope, be prevailed on to abandon, gradually, their present mode of life, and to follow the example of the Indians at these stations, when they see the advantages resulting from civilization.

Similar measures are on trial at the Indian stations on the Thames and Lake St. Clair.

To meet the expense that will be incurred in carrying on these improvements, detailed accounts of which will appear in the monthly expenditure of the Commissariat, I have desired the chief superintendent to notify to the military secretary of the Lower Province, that presents for 6,500 persons are to be deducted from the requisition forwarded for 1831, and that a sum corresponding to the amount of the cost of the presents, calculated at 15 s. 9½ d. currency for each Indian, should be transferred to the credit of the Indian department.

Mr. Cameron, a native of Upper Canada, and half Indian, who is residing at la Cloche, reports favourably of the progress he is making as a missionary among the Chippawas.

The

The funds, I beg to observe, for the first year's expenditure, have been formed by not issuing presents, after a fixed period, to the Indians coming from the westward, and from the shores of Lake Superior, and the upper part of Lake Huron; and by allowing a commutation of the articles due to the tribes residing in the settled parts of the province for lands surrendered to the Crown. It cannot be expected that the Indians, in their present state, will be induced to consent suddenly to exchange many of their usual presents for articles that we may consider more useful to them; but I trust that their interests, which have been long shamefully neglected, will be found strictly consulted in following the system which has been commenced this season, and that in a few years they will become useful subjects, and prepared to provide for themselves.

Sir James Kempt having named the sum of 11,680*l.* sterling as the proportion to be appropriated for the use of the Indian department of Upper Canada, it is my intention to sanction every reasonable expense required to civilize the Indians and ameliorate their condition, if the payments and current expenditure do not exceed the amount. Therefore, should you not disapprove of the temporary arrangements which I have made for the instruction and civilization of the different tribes, I shall continue to afford assistance to them to the extent of the reduction in the annual demand for presents, from whatever cause the decrease in the issues of them may arise.

For the beneficial change which has been produced in the morals of the Indians of the Six Nations, and of several other tribes, we are indebted to the exertions of the New England Society, and to the Methodists. It is true that the Mohawks have been nominally under the guidance of the established church for many years, but from this connexion the Indians have derived no benefit.

I have, &c.

(signed) *J. Colborne.*

—No. 4.—

COPY of a DESPATCH from Viscount *Goderich* to Sir *J. Colborne*.

SIR,

Downing-street, 27 December 1830.

I HAVE the honour to acknowledge the receipt of your Despatch of the 14th October last, detailing the measures which you have adopted for civilizing and improving the condition of the Indians in Upper Canada. I have in reply to convey to you my entire approbation of the arrangements which you have made for effecting this important object by instructing them in the proper cultivation of the lands which you have assigned to them, and in appointing schoolmasters to educate the Indian children. The measure which you have adopted, of limiting the expense to the amount of the reduction which you are enabled to make in the annual demand for presents is extremely proper, and I trust that you will take care not to exceed the sum appropriated for the use of the Indian department of Upper Canada.

I have, &c.

(signed) *Goderich.*

—No. 5.—

COPY of a DESPATCH from Sir *John Colborne* to Lord *Goderich*.

MY LORD,

Upper Canada, York, 31st March 1831.

WITH reference to the arrangements which have been sanctioned for placing the Indian department of Upper Canada under the control of the lieutenant-governor of the province, I beg to acquaint your Lordship that, from the inclosed Schedule of Equipment, dated Quebec, 7th August 1830, and the List of Prices approved by the Lords of the Treasury for the equipment of each Indian, the costs of the presents for the Upper Canada Indians amounts to 14,163*l.*, or to, on an average, 18*s.* 9½*d.* for each person entitled to receive presents.

The sum, however, allowed for the presents of Upper Canada was calculated at Quebec only at 15*s.* currency. This erroneous calculation, which was made before the department was placed under my control, will, if not rectified, occasion great confusion in surcharges in the accounts of the Indian department of this province, as more fully explained in the enclosed Letter to the governor in chief.

I therefore beg leave to suggest that in future, when the returns for the presents are approved of by the Lords of the Treasury, the accounts of the Indian department may be credited with the exact amount of the cost of each article, at whatever price it may be fixed. Without such an arrangement it will be impossible to exchange the presents for agricultural implements, or farming stock, &c., the officers of the Indian department being guided in their issues of presents by the equipment roll, in which the article due to each Indian is specified.

I have, &c.
(signed) *J. Colborne.*

COPY of a LETTER from Sir *John Colborne* to Lord *Aylmer*.

MY LORD,

Government House, 19th February 1831.

WITH reference to the commutation of Indian presents and to the expenditure in Upper Canada authorized by the Lords Commissioners of the Treasury, with a view of introducing among the Indian tribes habits of civilized life; I have the honour to acquaint your Lordships that the articles forwarded for the Indians, as you will perceive from the inclosed estimates, are valued at a rate that will not only render it impossible for me to proceed with the arrangements which have been made for collecting the Indians in villages and directing their labour to the cultivation of the lots of land assigned to them individually, but will occasion a considerable surcharge in the accounts of the Indian department of this province.

I have authorized the location of five tribes, and houses to be built for them; and you will find, from the accompanying Report from the superintendant stationed at Muncey Town, on the Thames, that there is a fair prospect of effecting a rapid improvement amongst the tribes which have been induced to commence cleaning their land.

The expense already incurred in carrying on the system proposed for their civilization amounts to about 3,000*l.*, but of this, part is charged to the annuities due to the Indians for their cession of land to the Government.

In the present state in which they now are, it is in vain to expect that they will consent to any great deduction being made in the amount of their presents, but I hope that the value of the improvements may be recovered gradually from some of the tribes, and from the late regulations adopted in issuing presents to those only who attend on the days fixed for delivering them at the several appointed stations.

The quantity of presents issued to each tribe corresponds with the requisition forwarded by the Indian department, consequently the presents delivered last year average 18*s.* 7*d.* sterling to each Indian instead of 15*s.* currency, the average named in Sir James Kempt's communication to me on that subject.

I beg leave therefore to suggest that the requisition forwarded for 1829 and 1830, and the prices affixed to the presents by the Ordnance department, may be taken as to the value of the presents issued last year, and in future that no average shall be named, but that a price shall be fixed annually for the value of the articles to be delivered to each tribe, so that no great difficulty may be experienced in making up the accounts of the department than occur in arranging the land payments of the Indians.

If the Lieutenant Governor of Upper Canada is enabled to proceed with measures which have been followed on the Thames, and on Lakes Huron and Simcoe, I have no doubt that the Indians residing in this province may be civilized, and become good agriculturists, and, whilst I am here, I shall be most happy to assist in promoting their welfare and in securing their attachment to the British Government. I see, however, that my efforts must be useless if the sum of 8,900*l.* is fixed as the amount allowed for the presents which the just value of them far exceeds that sum, for if the Lieutenant Governor should authorize cattle and agricultural implements to be purchased to the amount of 8,900*l.*, and direct that sum

to

to be deducted from the presents of next year, the whole of the tribes would remain without presents, although the cost of them is estimated in the returns approved of by the Ordnance at 14,300 *l.*

I will not order the proceedings at the different Indian stations to be suspended till I learn from your lordship, trusting that the full value of the presents for 1830 will be credited to the Indian department, and that any alteration which it may be expedient to make will take place next year, and that the exact value of the presents authorized to be issued in this promise will be allowed.

I have, &c.
(signed) *J. Colborne.*

ESTIMATE of TOTAL ANNUAL EXPENSE of the INDIAN DEPARTMENT in *Upper Canada* (or Statement of the Annual Expense to which the Indian Department in *Upper Canada* is liable.)

PRESENTS FOR INDIANS:		} Estimate of Presents for 1831-32. 17 June 1830.
Chiefs -	317	
Warriors -	4,069	
Women -	4,724	
Children -	6,009	
Total -	15,119	

According to Schedule of Equipments, &c., dated Quebec, 7th Aug. 1830, and to List of Prices, dated London, 30th June 1830:

Regular Equipments - - - - -	£. 12,321
Extra Articles - - - - -	1,842
Sterling.	
Average, 18 <i>s.</i> 9½ <i>d.</i> each person - - - - -	£. 14,163
Extra, Inland transport of Presents - - - - -	150
Provision for Indians, principally during distribution } of Presents - - - - - }	450
Pay of Established Department, Pensions confirmed -	
Travelling expenses, postage and other contingencies -	
Total - - - - -	£.

STATEMENT of PRICES of EQUIPMENTS for INDIANS in *Upper Canada*, according to the Schedule of Equipments and the List of Prices for 1830.

	Prices, exclusive of the Articles termed Extra.						
	Sterling.			Currency.			
	£.	s.	d.	£.	s.	d.	
Chiefs - - - - -	2	9	8 ¹⁴	2	17	4 ²⁰	Average prices of some of the articles of common equipment: Blanket - 6 <i>s.</i> 10 <i>d.</i> sterling. Tobacco - 9 <i>s.</i> 5 <i>d.</i> „ 2½ lbs. Ball - } Shot - } 5 <i>s.</i> 1 <i>d.</i> „ Gunpowder } <hr/> 21 <i>s.</i> 4 <i>d.</i> „
Warrior - - - - -	1	18	5 ³²	2	4	4 ⁸⁶	
Woman - - - - -	1	1	1 ²⁷	1	4	4 ²³	
Chief - - - - -	1	12	11 ⁵²	1	18	0 ³⁶	
Warrior - - - - -	1	4	11 ⁰²	1	8	9 ⁷⁰	
Woman - - - - -	-	17	9 ⁸⁵	1	-	6 ⁷⁵	
Boy, average of 3 years } of age - - - - - }	-	5	6 ⁵⁰	-	6	4 ⁷³	
Girls - - - - -	-	8	8 ¹⁸	-	10	0 ²⁰	

19th Feb. 1831.

DEPARTMENT ORDER.

Head Quarters, Quebec, 28th Oct. 1830.

ACCOUNTANTS are furnished with a Schedule of Articles of Indian Presents for the year 1830, transmitted to the Commander of the Forces by the Lords of the Treasury, under date 19th July 1830, (11,39S,) and which is to be acted upon until further orders, 10 per cent. being added for freight, risk, &c. to Quebec and Montreal, and 20 per cent. for the inland transport to the other stations. Should any alterations of consequence take place in future contracts, the same will be notified accordingly.

(signed) R. J. Routh, C. G.

SCHEDULE of the PRICES of the various ARTICLES of which the INDIAN PRESENTS are composed, for the Year 1830.

ARTICLES.	Prime cost.	Ten per Cent.	Twenty per Cent.	ARTICLES.	Prime cost.	Ten per Cent.	Twenty per Cent.
Powder - - per lb. sterling	s. d. -/8	s. d. -/8 ⁰⁰	s. d. -/9 ⁰⁰	Vermillion - - per lb.	s. d. 3/	s. d. 3/3 ²⁰	s. d. 3/7 ²⁰
Cloth, Blue - - per yard	3/4 ½	3/8 ⁵⁵	4/- ⁰⁰	Shoes - - - per pair	4/2	4/7	5/
" Scarlet - - - - -	4/1	4/5 ⁰⁰	4/10 ⁰⁰	Combs, large tooth box, per doz.	1/6	1/7 ⁰⁰	1/9 ⁰⁰
" Black - - - - -	2/11 ½	3/3 ⁰⁵	3/6 ⁰⁰	" Small - - - - -	4/6	4/11 ⁴⁰	5/4 ⁰⁰
Caddies - - - - -	1/4 ½	1/6 ¹⁵	1/7 ⁰⁰	Awls, (Blades) - - -	-/2 ½	-/2 ⁷⁵	-/3
Molton - - - - -	1/1	1/2 ⁰⁰	1/3 ⁰⁰	Fire Steels - - - - -	-/10 ½	-/11 ⁵⁵	1/- ⁰⁰
Ratteen, Grey - - -	2/2	2/4 ⁰⁰	2/7 ⁰⁰	Butcher's Knives - -	3/9	4/1 ⁵⁰	4/6
" Blue - - - - -	2/9	3/- ⁰⁰	3/3 ⁰⁰	Needles, sewing - - per lot	-/4	-/4	-/4 ⁰⁰
" Scarlet - - - - -	3/7	3/11 ³⁰	4/3 ⁰⁰	Tobacco (duty 3s. per lb. on the Tobacco in leaf included) - - -	17l. 10s.	19l. 5s.	21 l.
Strouds - - - - -	2/3	2/5 ⁷⁰	2/8 ⁰⁰	Pipes, Hunters - - -	17/	13/8 ⁴⁰	20/4 ⁰⁰
Blankets, 1 Point - each	1/11 ½	2/1 ⁵⁵	2/4 ²⁰	Ball - - - - - per cwt.	25/	27/6	30/
" 1 ½ - - - - -	2/3 ¾	2/6 ⁵²	2/9 ³⁰	Shot - - - - -	19/	20/10 ⁰⁰	22/9 ⁰⁰
" 2 - - - - -	2/11 ½	3/3 ⁴⁵	3/6 ⁰⁰	Flints - - - per thousand	22/6	24/9	27/
" 2 ½ - - - - -	4/3 ½	4/8 ⁴⁵	5/1 ⁰⁰	Gunworms - - - per doz.	1/1	1/2 ³⁰	1/3 ⁰⁰
" 3 - - - - -	5/9	6/3 ⁰⁰	6/10 ⁰⁰	Arms, bands, silver - per pair	32/	35/2 ⁰⁰	38/4 ⁰⁰
Linen, Irish (a duty 7d. per yard included) - per yard	1/1 ½	1/2 ⁰⁵	1/4 ²⁰	Brooches - - - - - per doz.	4/	4/4 ⁰⁰	4/9 ⁰⁰
Calico printed - - -	1/7	1/8 ⁰⁰	1/10 ⁰⁰	Ear bobs - - - per doz. pairs	7/9 ½	8/6 ⁰⁵	9/4 ²⁰
Striped Cotton - - -	-/7 ¾	-/8 ⁵²	-/9 ⁰⁰	Gorgetts - - - - - each	18/6	20/4 ²⁰	22/2 ⁴⁰
Handkerchiefs, Silk - per doz.	22/-	24/2 ⁴⁰	26/4 ⁰⁰	Buttons - - - - -	14/	15/4 ⁰⁰	16/9 ⁰⁰
Hats, Chiefs' Laced - each	4/-	4/4 ⁰⁰	4/9 ⁰⁰	Clasp Knives - - - per doz.	4/6	4/11 ⁴⁰	5/4 ⁰⁰
" Plain - - - - -	2/7	2/10 ¹⁰	3/1 ²⁰	Thimbles - - - - -	-/5	-/5 ⁵⁰	-/6
Sewing Thread - - - per lb.	-/2	-/2 ⁰⁰	-/2 ⁴⁰	Cause Awls - - - - -	-/3	-/3 ⁰⁰	-/3 ⁰⁰
Gartering - - - per yard	1/4	1/2 ⁰⁰	1/2 ⁴⁰	Beaver Traps - - - each	4/6	4/11 ⁴⁰	5/4 ⁰⁰
Half Dyes - - - - - each	1/-	1/1 ²⁰	1/2 ⁴⁰	Looking Glasses, oval per doz.	6/6	7/1 ⁰⁰	7/9 ⁰⁰
Frying Pans - - - - -	1/1	1/2 ³⁰	1/3 ⁰⁰	" in cases - - - - -	4/	4/4 ⁰⁰	4/9 ⁰⁰
Tomahawks - - - - -	3/3	3/6 ⁰⁰	3/10 ⁰⁰	Flags - - - - - each	6/6	7/1 ⁰⁰	7/9 ⁰⁰
Fishing Hooks - - - per gross	2/6	2/9	3/	Medals - - - - -	24/6	26/4 ⁰⁰	28/9 ⁰⁰
Lines, Cord - - - per doz.	18/-	19/9 ⁰⁰	21/7 ²⁰	Guns, Chiefs' - - - - -	30/	33/	36/
" Hambro - - - - -	18/-	19/9 ⁰⁰	21/7 ²⁰	" Rifle - - - - -	26/6	29/1 ⁰⁰	31/9 ⁰⁰
" Mackerell - - -	3/8	4/11 ⁴⁰	4/4 ⁰⁰	" Common - - - - -	12/9	14/- ⁰⁰	13/3 ⁰⁰
" Chalk (fishing) 40 yards	4/6	4/11 ⁴⁰	5/4 ⁰⁰	Kettles, brass, per nest of 9 -	84/8	93/1 ⁰⁰	107/2 ⁰⁰
Seine Rope - - - per lb.	-/7	-/7 ⁷⁰	-/8 ⁰⁰	" Tin - - - - - 10 -	23/2 ½	25/6 ³⁵	27/10 ²⁰
" Twine - - - - -	1/-	1/1 ²⁰	1/2 ⁴⁰	Scissors - - - - - per pair	-/4	-/4 ⁰⁰	-/4 ⁰⁰
Thread Net - - - - -	1/6	1/7 ⁰⁰	1/9 ⁰⁰	Gunlocks - - - - - per doz.	40/	44/	48/
Ribbon - - - per 18 yards	2/5	2/7 ⁰⁰	2/10 ⁰⁰				
Sheeting cases - - - per yard	-/5 ½	-/6 ⁰⁵	-/6 ⁰⁰				

To which is to be added 10 l. per cent. to cover the expense of Freight, Packing and Incidents.

Ordnance Office, London, June 30th, 1830.

— No. 6. —

COPY of a LETTER from *R. W. Hay*, Esq. to Sir *J. Colborne*.

SIR,

Downing-street, 2d July 1831.

HAVING referred to the consideration of the Lords Commissioners of the Treasury, your Despatch of the 31st March last, on the subject of the Indian department, I have now the honour to transmit to you the copy of a Letter from Mr. Stewart, by which you will perceive that their Lordships under the circumstances stated, will not object to the full value of the presents issued for 1830 being credited to the Indian department; but their Lordships cannot consent to any alteration being made by which an increase of expense beyond the sum of 20,000*l.* may be in future incurred.

I have, &c.
(signed) *R. W. Hay*.

30 June 1831.

COPY of a LETTER from the Honourable *J. Stewart* to *R. W. Hay*, Esq.

SIR,

Treasury Chambers, 30th June 1831.

THE Lords Commissioners of His Majesty's Treasury having had under their consideration your Letter of the 31st ultimo, transmitting the copy of a Despatch from Lieut.-Governor Sir John Colborne, dated York, Upper Canada, 31st March last, on the subject of the presents provided for the Indian department in Canada, I am commanded by their Lordships to refer you to the Letter of this Board of the 20th November 1829, wherein my Lords stated that they thought it right to limit the expenditure for the service of the Indian department, including the salaries of the Indian establishment then sanctioned, the retired allowances of the persons reduced, and the expenses of settling the tribes in villages, in the first instance to 20,000*l.* per annum, in addition to the expense of rations, fuel, and candles to the different officers of the establishment; and I am to acquaint you that under the circumstances stated, my Lords will not object to the full value of the presents issued for 1830, being credited to the Indian department; but my Lords cannot consent to any alteration being made by which an increase of expense beyond the sum of 20,000*l.* may be in future increased; and I am to request that you will move Viscount Goderich to give such directions as he may think necessary to the Governor of Canada, in order to such a distribution of the Indian presents as may keep the expenditure within the sum of 20,000*l.*, the amount heretofore granted by Parliament for the Indian department.

I have, &c.
(signed) *J. Stewart*.

— No. 7. —

COPY of a DESPATCH from Sir *J. Colborne* to Viscount *Goderich*.

MY LORD,

Upper Canada, York, 26th April 1831.

I HAVE the honour to acquaint your Lordship, that it appears from the annexed calculations, and a copy of a memorandum from the Commissary-General, that the duty on the tobacco sent from England as part of the presents for the Indians for the years 1831 and 1832, amounts to 2,627*l.* 16*s.* 10*d.*, at the rate of three shillings per pound, including a charge of 20 per cent. for freight and risk, I therefore beg leave to suggest, with reference to the uncertain means which can be made applicable to prosecute measures which have been adopted to improve the habits of the Indian tribes, that this duty may be taken off, and that in future no tobacco may be forwarded with the presents; but that the Commissary-General may be authorized to purchase in Upper Canada, the quantity with which it may be found necessary to supply the Indians.

Tobacco in this Province is prepared and sold at the rate of 6*d.* to 9*d.* per pound, and the arrangement proposed will enable a great part of the expense incurred in placing Indian families on their detached farms, to be defrayed.

I have, &c.
(signed) *J. Colborne*.

COPY of a LETTER from *F. R. Foote*, Esq. A. C. G. to
R. J. Routh, Esq. C. G. Quebec.

SIR,

York, 10th March 1831.

HIS Excellency Sir John Colborne has inquired of me if the tobacco provided for the Indians in Upper Canada, is procured from England, or purchased on the spot, and in the latter case, at what rate it is charged to the Indian department.

(signed) *Fra. R. Foote*, A. C. G.

Head Quarters, Quebec, 19th March 1831.

See Department Order, 28th October 1830.

Tobacco (duty of 3s. per lb. on the tobacco in the leaf included)	£.	s.	d.
Prime cost - - - - -	per cwt.	17	10 -
With 10 per cent. for freight and risk to Quebec - - -	-	19	5 -
With 10 per cent. for inland risk and transport - - -	-	21	- -

It is sent out, and not purchased, unless some unexpected demand should make it necessary.

(True Copies.)

R. J. Routh, C. G.

(signed) *F. R. Foote*, A. C. G.

CALCULATION.—Quantity of Tobacco 14,536 lbs.

	£.	s.	d.
Amount of Duty at 3s. per lb. - - - - -	2,180	8	-
Amount of charge for freight and risk at the rate of 20 per cent. on the cost of the Tobacco, including the Duty - - -	447	8	10
	£. 2,627	16	10

—No. 8.—

COPY of a DESPATCH from Lord *Goderich* to Sir *John Colborne*.

SIR,

Downing-street, 25th July 1831.

HAVING referred to the favourable consideration of the Lords Commissioners of the Treasury, your Despatch of the 26th April last, suggesting that in future no tobacco should be forwarded with the presents for the Indians, I have now the honour to acquaint you that their Lordships are pleased to approve of the purchase of tobacco in Canada, for the use of the Indians, in lieu of sending it from this country with the Indian presents, and of the appropriation of the amount saved by the difference of expense of the purchase of the tobacco here and in Canada, in order to forward the measures in progress for civilizing and improving the habits of the Indian tribes.

I have, &c.

(signed) *Goderich*.

—No. 9.—

COPY of a LETTER from *R. W. Hay*, Esq. to Sir *J. Colborne*.

SIR,

Downing-street, 4th August 1831.

I HAVE the honour to transmit to you, by direction of Viscount *Goderich*, the copy of a Letter which his Lordship has received from Mr. P. Jones, the Indian chief and missionary, who is at present in this country, together with a copy of the Letter which his Lordship has directed to be written to Mr. Jones, in reply to his Letter.

I have, &c.

(signed) *R. W. Hay*.

26th July.

4th August.

COPY of a LETTER from Mr. *Peter Jones* to Viscount *Goderich*.

MY LORD,

Hatton Garden, 26th July 1831.

I SEND a short account of the Indian people of Upper Canada, to whom I belong.

We were once very numerous, and owned all Upper Canada, and lived by hunting and fishing. But the white men who came to trade with us, taught our fathers to drink the fire-waters, which has made our people poor and sick, and has killed many tribes, till we have become very small.

It was about eight years ago when the Gospel was preached to us by Methodist ministers. Before that it was thought that we were too ignorant and poor to understand the Great Word, and too wicked and drunken to turn to the true God and be saved; but when our people found that our Lord Jesus Christ would save Indians as well as white men, and that he had died for our sins, we were sorry in our hearts for our crooked ways, and prayed to the Great Spirit, and he took away our sins and changed our hearts, and gave us his good Spirit, and we have thrown away all our wicked ways.

The first tribe that became christians was the Mississaguas at the River Credit, of about 250 souls, who on embracing the christian religion, formed themselves into a village at the above place; and our father, Sir Peregrine Maitland, built for us with our money, 20 houses. The Methodist Missionary Society helped us to build a chapel, a schoolhouse and a workshop, and we ourselves have built about 15 houses and a saw-mill, making in all about 40 houses. The society supplies us with a missionary, a schoolmaster, and a schoolmistress. We spend only a part of our time in hunting, but cultivate the ground and work in the shop and the saw-mill. Our women have been taught to sew and do other useful things, and have become cleanly and industrious and happy. Some of our young people have been taught so much in the schools, that they are now teachers to other Indians.

The Bellville tribe of 200 or 300, was next converted, and the Missionary Society helped them to build a village on Grape Island in the Bay Quinté where they have schools, and improve very much.

The next tribe that became christians, were the Rice Lake and Mud Lake Indians, who number about 175 souls. They agreed to let the New England Company build houses for them, but the Methodist Missionary Society built a school-house and a chapel, and supplies them with a missionary and a schoolmaster.

The Lake Simcoe and Matchdash tribes of about 350, were the next who turned their hearts to the service of the Great Spirit. Our father, Sir John Colborne, is building two villages for them, one at Lake Simcoe, and the other at Matchdash, which when finished will be a great blessing to them. The society supplies them with missionaries and schoolmasters.

The Indians at Munceytown, on the River Thames number about 250, part of whom have become christians. Our father, Sir John Colborne, is also building a village for them at this place, that they may settle and become farmers. A school is established among them by the Methodist Missionary Society.

In addition to the above, there are other small tribes who have embraced christianity, and who are anxious to settle on lands, that they may become planters, and enjoy the blessings of civilized life. All the christian Indians have put away the fire-waters, and love to have schools, and wish to live in houses and learn to work, and they improve very fast. Some of my Indian brethren have gone this summer to preach to the pagan Indians beyond Lake Huron, and I expect many will become religious, and will come over to settle with the christians at the River Seguenay or at Matchdash Bay, on the waters of Lake Huron.

I wish to speak a few words about the Indian schools in Upper Canada. I hope you will help all the schools which good white people have established for the Indians, and that you will make no difference between us who are Methodists and others. The Methodist missionaries found us when we were poor and blind, and had no one to help us, and they have done us much good, and made us a happy people. We have great regard for our teachers; they first taught us to pray, and to pray for our great father the King. We hope our father, the governor at York, will speak words of peace to our teachers, and encourage them to do us good. This is the language of all people.

As our people are growing wiser, they are much pleased that our great father is taking a new way with us, and giving us useful things as presents, and that the fire-waters is no more given us.

I wish also to say something about our lands. My Indian brethren feel much in their hearts on this subject. We see that the country is getting full of the white people, and that the hunting will soon be destroyed. We wish our great father to save a sufficient quantity of land for ourselves and our children to live upon and to cultivate. It is our desire that whatever lands may be marked out for us, to keep the right and title ourselves, and not be permitted to sell them, not to let any white man live on them unless he is recommended by our council, and gets a license from our father the governor. But we wish to feel that we stand on our own lands that our fathers left us. I speak these words, because I have heard since I have been in this country, that the lands on which the Rice Lake Indians are settled, has been deeded to the New England Company to keep for them. I fear this will make them feel uneasy. I know that the Indians would feel better to keep their lands themselves, or that their great father should keep it for them, than to trust it with strangers that they know nothing about. Every man always feels best when he is in his own house and stands on his own ground.

Chief John Asance and his people, of Matchadash Bay, desired me to say to our great father that they would be glad to have a part of their annual payments for lands surrendered to the Crown, given to them in money instead of goods. John Asance says that when he goes to see his father the governor at York, and to visit his brethren at the River Credit, he wishes to have something always in his pockets and never be empty, so that when he gets hungry he may put his hands into his pockets and find something jingling to buy bread with.

I am happy to inform your Lordship that our father, Sir John Colborne, is doing every thing that lays in his power to promote the happiness and welfare of the Indian tribes in Upper Canada, and we hope that his hands may be made strong to do us much good.

I was also directed by my native brethren in Upper Canada to express to our great father the King, their love and attachment to him and his Government and his officers. They desire that the chain of friendship may always be kept bright and strong, and that they may walk together in one straight smooth path. They wished me to see the King and Queen of this great country, and to shake hands with them in their behalf.

This is all I have to say.

I have, &c.
(signed) *Kakkewauponaby*, alias *P. Jones*,
Indian Chief and Missionary.

COPY of a LETTER from *R. W. Hay*, Esq. to Mr. *Peter Jones*.

SIR,

Downing-street, 4th August 1831.

I AM directed by Viscount Goderich to acknowledge the receipt of your Letter of the 26th ult. and to acquaint you that his Lordship has transmitted a copy of it to Sir John Colborne, who is most anxious to do every thing in his power to promote the civilization and happiness of the Indian nations, and Lord Goderich has no doubt that as far as circumstances permit, the Lieutenant-Governor will attend to the points mentioned in your Letter.

I am, &c.
(signed) *R. W. Hay*.

—No. 10.—

COPY of a LETTER from Sir *John Colborne* to *R. W. Hay*, Esq.

SIR,

Upper Canada, York, 15 December 1831.

WITH reference to your Despatch of the 4th August, transmitting the copy of a statement from Mr. Peter Jones, a missionary of the Methodist Episcopal Church, I beg leave to observe, that most of the Indian tribes residing in Upper Canada have large tracts of land reserved for them by recorded agreement, and they are all confident that their lands will never be taken from them. The Rice Lake Indians, about 80 families, have a right to occupy the islands on the Rice
Lakes;

Lakes; but the agents of the New England Company having built a village for them, and having offered to support a school, they petitioned that about 1,200 acres of the waste lands of the Crown might be granted to the company for the use of these Indians. This measure was recommended to be complied with by the Secretary of State. The Mississaguas of the Bay of Quinté residing on Grape Island have petitioned for more land, and they have been informed that they may select a sufficient number of vacant lots for their residence in the midland district. The Indians on Lake Simcoe have three islands set apart for them on that lake; I have, however, considered it more for their benefit to collect them on the north-west shore of the lake, and to form two establishments for them on a road which they have cleared between Lake Simcoe and Lake Huron, and to locate them on the lands of the Crown. All these Indians receive an annuity from His Majesty's Government. The Indians from Drummond's Island are located on the same tract.

The Indians will never find any difficulty in obtaining as much land as they can be induced to cultivate. Many of the tribes indeed are in possession of tracts of land too extensive for their present numbers. As certain families become civilized, and are able to manage their own property, lots might be secured to them by deeds; but I strongly recommend that in their present state His Majesty's Government should continue to act as their guardian, and not suffer their lands to be removed from under a control which it is necessary to retain for the benefit of the Indians and their posterity.

With respect to Asance's tribe, and their application for money, it should be stated that they have mentioned their desire to have part of their annual payments in money instead of goods. We have already expended more than 3,000*l.* for the tribes at the Matchadash and Lake Simcoe, in building houses and clearing land for them, and in purchasing cattle.

The preachers of the Episcopal Methodist church have received in every instance protection and encouragement from the superintendents of the Indian department.

I have, &c.

(signed) *J. Colborne.*

—No. 11.—

COPY of a DESPATCH from Viscount *Goderich* to Sir *J. Colborne.*

SIR,

Downing-street, 3d April 1832.

I HAVE the honour to transmit to you the copy of a Letter which has been addressed, by my direction, to the Secretary to the Treasury on the subject of the expense of the Indian department in Canada, by which you will perceive that it is considered proper to submit to Parliament an estimate for the whole expense of this service, instead of defraying, as heretofore, the salaries of the officers from the military chest.

With the view of enabling me to judge how far it may be proper to charge a portion of the expense of the Indian department on the Casual and Territorial Revenue, I have to request that you will transmit to me a statement shewing the amount which the Indians are entitled to claim on the faith of treaties for the purchase of their lands, as I am much disposed to think that this part of the expense ought to be defrayed from the fund produced by the sale of lands.

I avail myself of this opportunity of transmitting to you the copy of a Letter from Mr. Thomas Wilson, with a subsequent memorandum, in which he suggests various improvements and reductions in the department, and also calls my attention to several abuses which he has observed to exist in the issue of presents, and which he appears to have brought under your consideration in his Letter of the 9th March 1829. I am aware that the recent regulations have anticipated some of Mr. Wilson's suggestions with regard to the issue of the presents, but, presuming his statement to be correct, there is still room for further reduction, both as regards the establishment, as well as in curtailing the wasteful distribution of the presents. I am therefore to request that you will favour me with the result of your inquiries on this subject, as well as your opinion on the suggestions contained in Mr. Wilson's memorandum.

I have, &c.

(signed) *Goderich.*

14 Feb. 1832.

COPY of a LETTER from Viscount *Howick* to the Hon. *J. K. Stewart*.

SIR,

Downing-street, 14th February 1832.

I AM directed by Viscount *Goderich* to transmit to you for the consideration of the Lords Commissioners of the Treasury, the enclosed Estimate of the Charge of defraying the Expense of the Indian department in Upper and Lower Canada, for the year 1832, amounting to 20,000*l*.

This Estimate is now for the first time submitted to their Lordships in its present form. They are, however, doubtless aware that the expense for which it is meant to provide has for many years been defrayed by this country, the charge for the presents having been voted in conjunction with that for liberated Africans, convicts, &c., while the salaries and pensions of the officers of the Indian department have been paid from the military chest provided for out of the Army Extraordinaries. This practice is so extremely irregular, that Lord *Goderich* is decidedly of opinion that it ought no longer to be continued; and he has therefore directed the sum required to meet the whole expense of this service to be included in the accompanying Estimate.

His Lordship greatly regrets the necessity of proposing that Parliament should be asked for so large a grant. He has, however, to observe, that the presents which for a long series of years have been annually distributed to the Indians, are due to them partly on the faith of treaties for the purchase of their lands, and for services rendered by their tribes in former wars; the remainder by custom so long established that all the general officers who have served in Canada concur in opinion that any sudden alteration of the system would excite great dissatisfaction amongst them, and be productive of considerable inconvenience to the local governments.

Under these circumstances it would be alike impolitic and unjust suddenly to discontinue the issue of the customary presents, but Lord *Goderich* trusts that their amount may gradually be diminished in proportion as the Indians can be induced to settle and to adopt the habits of civilized life. By the accounts, which have been at various periods transmitted to the Lords Commissioners, it appears that very great reductions have already been made in the expense of this department; the amount of the presents having been reduced since 1816 from 117,500*l*. sterling to about 16,000*l*., and the charge of the establishment and pensions from 16,200*l*. to 4,400*l*.

Even this sum for the establishment may appear considerable, but the duties of the officers of the department in time of peace, according to the statement of Sir *James Kempt*, are various and important; much discretion is required for their faithful and satisfactory discharge, and from the remote, and in some measure uncontrolled situations in which these officers are sometimes placed, it becomes necessary to rely almost implicitly upon their integrity and judgment.

For these reasons it is essential that the salaries should be sufficient to induce persons of character and responsibility to fill the appointments; indeed such alone can obtain the confidence of the Indians.

The strength of the establishment has also been recently diminished, and the present scale was fixed after much consideration by Sir *George Murray*. Lord *Goderich* is therefore of opinion that it is impossible at present to make any further reduction either in the number of the individuals employed or in the amount of their salaries, without impairing the efficiency of the department in a manner which must necessarily be productive of very serious inconvenience.

The presents to be distributed are purchased under the directions of the Board of Ordnance, according to the requisitions furnished by the local authorities, and which they have received the strictest injunctions to keep within the narrowest limits.

These presents being, as I have already stated, partly given to the Indians in exchange for the lands of which they have resigned possession, a portion of the expense ought to fall upon the revenue derived from the sale of those lands, and Lord *Goderich* trusts that an arrangement for that purpose may, before next year, be effected; but as the largest part of this charge has been incurred under treaties entered into with a view of securing the services of the Indians in wars for British and not for colonial interests, his Lordship is of opinion that the burthen cannot be thrown (as at first sight would appear reasonable) upon the inhabitants of Canada.

I am, &c.

(signed) *Howick*.

COPY of a LETTER from Mr. *Thomas Wilson* to R. W. *Hay, Esq.*

SIR,

London, 5th January 1832.

IN submitting the following communication to you for the information of Government, which I have the honour to do through the introduction of my Lord Lowther, I am desirous of stating that the chief points relative to the service of the Indian department here mentioned, I have knowledge of from my services with that department in the province of Upper Canada.

In the year 1828 I was stationed at Drummond Island, a post on Lake Huron, and the most remote in Upper Canada. Soon after my arrival there, the issue of Indian presents commenced; the time occupied in the distribution was about three weeks, and we distributed to upwards of 4,000 Indians, a greater number I was informed, than had been there on any previous year. Of these, more than 3,500 lived and were subjects under the United States Government, a great portion of whom had sold their lands to that Government, and had received the full consideration for them; they had retired further into the interior, where they pursued their hunting, for the advantage of the American Fur Company.

The presents which they obtained from the British Government, and which I consider as a fair valuation, may be estimated at 2*l.* each individual, would thus cost 7,000*l.*; a great portion of this property was afterwards obtained from the Indians by the American traders at Michilimackinack for spirituous liquors, and afterwards given to them again in payment for furs; and thus the principal benefit from the service at this post, was derived by traders, living under another Government, and that through Indians who have no claim upon the British Government, and who are by such means brought to the evils and suffering of the greatest intemperance.

I observed also in the distribution which took place at Drummond Island on this occasion, several children come for presents, under the charge of a school-mistress; I learnt that these were from the missionary school at Michilimackinack. When at that place, I visited this school, and noticed in the course of instruction, a sort of political creed taught: and thus we were supporting an institution which is certainly a strong channel for disseminating a veneration for the Government of the United States, and a dislike to ours.

I believe, and it was the opinion of the Indian department, that in case of any dispute with the United States Government, these Indians would take up arms against us.

When at Amherstburg, on my route to Drummond Island, I made inquiry respecting this service there; from the information I gained, and observing a great portion of the property which had been given to the Indians there, exposed for sale at Detroit, an American town, distant from Amherstburg sixteen miles, I believe this service is equally objectionable.

About thirteen months ago I was on service with the presents which were issued from the post of Kingston, and distributed at the Mohawk village, Grape Island, and Cobourg. The number of Indians now remaining in this district who have legitimately any claim to the attention of Government, is really very small. Of those to whom presents were given, a great many were connected with the settlers, others were half-castes, and some had little or nothing of the Indian in their appearance: how this circumstance could have been permitted, I am at a loss to imagine; but it would appear to me that the department, seeing the decline of the original Indians, and with such, that a reduction of it would take place, have selected these people to receive the property here given, with a view to continue the service. At the Mohawk village, the Indian department had so far lost all influence over the individuals who met us there, that the distribution of the presents was left to a person named Port, as the only way in which they would be received. Mr. Port is not in any way connected with the Government, nor is he in the least responsible for this distribution of property. At Grape Island the Indians were altogether under the management of a Mr. Case, a person placed with them from the American Methodist conference at Pittsburg. The superabundance of property given in this district was so great, that many individuals received three or four blankets, or suits of clothing: this arose from the circumstance of there being a much smaller number to receive presents, than was estimated for by the Indian department.

The post of Drummond Island is now given up, and the garrison removed to Penetanquishine, 240 miles further from Michilimackinack, and the presents are

now given to the Indians at Penetanguishene; from which alteration I am informed, we are only visited by about one-half the number of United States' Indians.

Under these circumstances I would most respectfully submit for your consideration the expediency of endeavouring to get rid of this service and reduce the department; which I feel sanguine of the probability of.

In some of the estimates given in by the Indian department for this service, there is a plea set forth that it is in payment for lands conditionally agreed for. How far this plea may be correct, I have not had any opportunity of ascertaining: admitting it, I apprehend that there would not be any difficulty in compromising this obligation on the part of the British Government with the few Indians that now remain, who have any right to this payment; and then by prohibiting any further issue to be made to the United States Indians, the half-castes, and others connected with the settlers, you abolish the service.

I have, &c.
(signed) *Thomas Wilson.*

COPY of a LETTER from Mr. *Thomas Wilson* to Lord *Howick*.

MY LORD,

6, Lincoln's Inn, 29th March 1832.

To make the information I have given your Lordship more complete, I take the liberty to enclose a short memorandum of the principal points I should adopt towards the Indian service and department in Upper and Lower Canada.

I hope your Lordship will excuse me saying that I am anxious to return to my family in Scotland as soon as I can, and that if you can conveniently appoint an early time to see me, I shall consider it as a favour.

I have, &c.
(signed) *Thomas Wilson.*

MEMORANDUM.

I would first ascertain the amount which the Indians have a right to claim annually from the British Government, the nature of the compact between the parties, and what are the considerations which have passed from one to the other.

I would then commute this annual payment for the payment of some specific sum in discharge of all future claims, which sum should be laid out, under the direction of Government, in the erection of dwellings, clearing portions of land, purchasing agricultural implements. &c.

Then ascertain the number of Indians in our Colonies, and make such a division of this property as may seem equitable with reference to circumstances; that is, select those that may be in some degree civilized and understand any thing of farming; allot to them small portions of land, build on each a small hut, clear a part of the ground, and place them in such a situation where their own industry only is required to make them comfortable. The property belonging to those not capable to undertake a farm might be spent in the erection and endowment of such institutions as seemed best calculated to promote their advancement in civilization.

The gratuitous presents I would at once discontinue, for the custom of giving these was commenced during the American war, and was at that time done to encourage the Indians in our service, the necessity for which has long since ceased; and the giving of this property now can only be attributed to the generosity of Government, or that the matter has never before been brought forward. The Indians during the war were considered as a militia, and many who ranked as officers, and some who were wounded, do, and have since *received pensions*.

You would thus have disposed of this service, which has so long been continued at a very great expense, without producing any good either to the Indian or the Government; and the necessity for an Indian Department would not any longer exist, the officers and individuals of which might then receive gratuities or retired allowances, according to their rank and services.

To effect this I should think it would take three or four years, and a saving would be produced annually of from twelve to fifteen thousand pounds.

— No. 12. —

COPY of a DESPATCH from Sir J. Colborne to Viscount Goderich.

MY LORD,

Upper Canada, York, 30th Nov. 1832.

I HAVE the honour to state, in reply to your Lordship's Despatch of the 3d of April last, transmitting documents from the Treasury on the subject of the Indian department, that the expenditure of this department previously to 1829 having been authorized, either with reference to the service of the Indians during war, or with the view of securing the friendship and alliance of certain tribes, the British Government cannot, I imagine, now, under any circumstances, get rid of an inconvenient debt, contracted at a period when an alliance with the Indians was highly appreciated.

The policy which it was considered prudent to countenance for the purpose of gaining their good opinion and respect is notorious, as well as the system of cringing flattery and fair promises which was pursued on all occasions when their active co-operation in support of British interests was necessary.

However embarrassing, therefore, it may be found to incur an expense annually for presents, I am persuaded your Lordship will think that this periodical acknowledgment of their claims and exertions cannot be discontinued without a loss of character on the part of the British nation.

The tribes residing in the settled districts of this province have strong claims on the British Government, and every possible attention should be constantly bestowed to promote their welfare and civilization. Assuming then that the annual presents cannot be withdrawn, it remains only to consider whether they are distributed fairly and with benefit to the Indians, and in an economical manner, and whether the value of the presents can be still further reduced.

With respect to the correctness of the statement of Mr. Wilson, and to the mode of distributing the presents, and the check on the department on their actual delivery to the Indians, the accompanying document from Colonel Givins explains fully the general regulations established to prevent abuses.

The Western Indians receive their presents at Amherstburg, and those from the North-west at Penetanguishene; most of the tribes come from a great distance, and certainly there are many instances of the traders inducing them to change a portion of the presents for liquor.

The Indians residing in the province depend on the presents to provide themselves with clothing, and the articles with which they are now furnished are generally useful to them.

The duties of the superintendents were formerly confined principally to the conveying of the presents to the Indians, and attending at the different stations where they assembled to receive them.

If the presents were reduced in value, I cannot think that the Indians would undertake their usual laborious journey to claim them.

The Indians in Upper Canada, and on the shores of Lake Huron and to the westward, by the returns, amount to 13,700; 5,000 of these reside in the surveyed districts of this province, and attend constantly to receive their presents at the time appointed. The Western tribes have been irregular in their attendance since the evacuation of Drummond's Island, in consequence of disputes among themselves, and other accidental circumstances.

It is not probable that less than 11,000 Indians will claim their presents for some years, nor that the average price of the issue to each Indian can be estimated under 1 l.

The expense of the department of Upper Canada at this rate will be,—

Presents	£.	11,000
Provisions		300
Inland transport		300
Pensions		690
Pay and allowances of department		1,700
Contingencies		100
Total	£.	14,090

28 Nov. 1832.

To this sum, which cannot be materially reduced, the land payments due to the Chippawas of Upper Canada, by a formal agreement, are to be added, namely, 3,900*l*.

The pay of the chief superintendent is 371*l*.; he is as much occupied as his age will admit of, and is useful as an interpreter, and is fully entitled to claim his salary for past services in the field with the Indians, and with reference to promises made to him by several governors of this province.

The superintendent stationed at the Indian reserve on the St. Clair is actively engaged in collecting the demoralized Chippawas of Chenail Ecarté and on the St. Clair, and erecting houses for them and superintending their schools and their agricultural affairs.

The superintendent of the Bay of Quinté has been employed for the last two years in forming village on the Thames for the Munsees and Chippawas, who have cleared a considerable number of acres and brought them into cultivation. The proper station of this superintendent is with the Mohawks of the Bay of Quinté; but as they are more advanced in civilization than the tribes in the Western district, and have a school under the charge of a missionary of the Church of England, it is of more importance to place the Indians of the Thames under his superintendence. On this account he did not attend in 1831 at the distribution of the presents to the Indians of the Bay of Quinté; an officer of the garrison of Kingston and a commissariat officer were, however, at the different stations during the issue of the presents, and the Indians are perfectly acquainted with the number of articles they are entitled to receive according to the returns.

To guard against any excessive or improper issue of articles, the certificates of the military officers appointed to witness the distribution of presents are forwarded to the Commissary General.

The annexed statement from Major Winniett, which was transmitted to me in 1829, will show the mode of distributing the presents at the time he was stationed at Drummond's Island.

The superintendent of the establishment at the Narrows of Lake Simcoe and at Cold Water, has three tribes under his charge; and although the indolence of the Indians can only be overcome by a steady vigilance, I have no doubt that in a few years they may be made agriculturists, and that they will be able to provide for themselves on their own farms.

Captain Brant, the Indian superintendent of the Six Nations on the Grand River, died a few months since of the Asiatic cholera; I have appointed Major Winniett, late of the 68th regiment, to succeed him.

The Indians of the Six Nations have been long divided into parties, one of which was in the interest of the Brants, and another supported by the chiefs opposed to them.

The progress in improving their condition has been much retarded by these divisions. I am of opinion that it is not advisable to appoint again any person connected with the Indians as superintendent in the department.

Major Winniett, the officer whom I have nominated to succeed the late Captain Brant, will reside on the Grand River, and endeavour to make arrangements for gradually bringing into cultivation portions of the fertile tract of land reserved for the use of the Six Nations, consisting of nearly 300,000 acres: he will also visit the other Indian establishments occasionally, a duty which the chief superintendent is not able to perform without injury to his health.

From this description of the duties of the superintendents, your Lordship will perceive they are actively employed in following a system of improvement which will, I trust, at no distant time relieve the Government of part of the expense of the Indian department, and bring into cultivation the extensive reserves set apart for the use of the Indians. The constant expense necessary to enable the Lieutenant Governor of this province to authorize the erection of houses, schools and mills, &c., the purchase of agricultural implements and provisions while they are clearing their grounds, and the employment of farmers, cannot be met by the exchange of presents at this early period of improvement.

I trust, however, that if the annual balance of the sum of 20,000*l*. allowed for the Indian department of Canada, and not required in the lower province, be made applicable to the accomplishment of the important object of civilizing the Indians in the surveyed districts of Upper Canada, and of those from the Westward who may be induced by the good example of the former to cultivate land,
that

that the whole of the tribes will in a few years provide for themselves, and discontinue their annual occupation of hunting.

The sum due for lands ceded to His Majesty's Government in the Western, London, Home and Midland districts, may be drawn from the territorial revenue, and paid into the military chest, when that fund will bear such additional charge; but as it is obvious that the permanent annual sum for presents and pensions in this province, exclusive of the land payments and the expense of buildings and agricultural articles, will amount to not less than 14,090*l.* the benevolent intentions of His Majesty's Government will be frustrated should the expenditure of the Indian department be diminished.

I have, &c.

(signed)

J. Colborne.

Enclosure, No. 1.

COPY of a LETTER from J. Givins, Esq. Chief Superintendent, Indian Department, Upper Canada, to Lieut.-Col. Rowan, Civil Secretary.

SIR,

Indian Office, York, U. C. 28th November 1832.

His Excellency the Lieutenant Governor was lately pleased to refer for my perusal a Despatch from Viscount Goderich, His Majesty's Secretary of State for the Colonies, accompanied by a copy of a Letter which has been addressed to his Lordship by a Mr. Wilson, of the Commissariat department, containing allegations against the officers of the Indian department, and the method of managing it, and suggestions for changing or rather abolishing it.

Some of Mr. Wilson's charges are so calumnious, and rendered not the less objectionable by their being altogether gratuitous, and he has in his communication disposed of questions of public and national importance in such a summary way, with so much self-importance and so little deference to the opinion of others more capable of judging of them, that I should not have considered it necessary, were his Excellency alone concerned, to trouble you with a single remark for his Excellency's information on the subject. And I should have rested perfectly satisfied that such an attempt to injure the character of the department, and to bring about changes so impolitic as Mr. Wilson proposes, would be at once fully answered in the mind of his Excellency, by his knowledge of facts, and the attention he has bestowed on Indian affairs ever since his arrival in the country. But the subject having been noticed by the Secretary of State, I should not, perhaps, without some dereliction of duty, as the principal officer of the department under his Excellency, suffer myself to give such statements a tacit perusal, lest an implied truth of them or assent to them might arise out of it.

I have, therefore, the honour to offer, for his Excellency's information, a few remarks on Mr. Wilson's Letter, or rather such parts of it in detail as seem worthy of notice.

1st. "In the year 1828 I was stationed at Drummond's Island, a post on Lake Huron, and the most remote in Upper Canada. Soon after my arrival there the issue of Indian presents commenced. The time occupied in the distribution was about three weeks, and we distributed to upwards of 4,000 Indians, a greater number, I was informed, than had been there on any previous year. Of these, more than 3,500 lived and were subjects under the United States Government, a great portion of whom had sold their lands to that Government, and received the full consideration for them. They had retired further into the interior, where they pursued their hunting for the advantage of the American Fur Company." I am enabled to state, upon the testimony of Major Winniett, late of the 68th regiment, (recently nominated a superintendent in the department) who commanded at the post of Drummond Island in the year 1821, that upwards of 4,000 Indians visited the post *that year*; that these Indians had *not* sold their lands to the United States, nor received any consideration for them; that they had not retired more into the interior than previous to the late war; nor did they hunt for the American Fur Company.

2d. "A great part of this property (meaning presents) was afterwards obtained from the Indians by the American traders of Michilimackinack for spirituous liquors, and afterwards given them again in payment for furs. And thus the principal benefit from the service at this post was derived by traders living under another Government, and that through Indians who have no claim upon the British Government."

The foregoing remarks convey no just censure on the department, for in any country, and under any circumstances, the cupidity of traders will induce them to seek traffic with the unwary; and as it respects the Indians, it has been found impossible to prevent it altogether, although it has been discouraged and restrained by the department as much as possible, nor does it exist at all, except with the visiting Indians from parts not within the organized boundaries of the province; and the policy or justice in fulfilment of promises of bestowing presents on them I do not conceive to be at all qualified or affected by the fact that part of such presents become the means of traffic with traders of a foreign country. With respect to their claims on the British Government, Mr. Wilson's assertion is notoriously untrue; they have every claim to the friendship of that Government; they joined with remarkable zeal the British forces during the late contest with the United States. Many individuals of the several tribes have received wounds in that war while fighting in our cause. Promises of support and assistance in presents were held out to them, under the authority and sanction of the Commander of the Forces for the time being, and that assistance was promised in perpetuity.

3d. "I believe, and it was the opinion of the Indian department, that in case of any dispute with the United States Government, these Indians would take up arms against us."

I never heard an individual of the Indian department express such an opinion; nor is it at all likely they should, for these Indians are strongly attached to the British interest to this day. Nor is it probable that they could by any means be brought to act in arms against the British cause.

4th. "About 14 months ago I was on service with the presents which were issued from the post of Kingston, and distributed at the Mohawk village, Grape Island and Cobourg. The number of Indians now remaining in this district, who have legitimately any claim to the attention of the Government, is really very small. Of those to whom presents were given, a great number were connected with settlers, others were half castes, and some had little or nothing of the Indian in their appearance. How this circumstance could have been permitted I am at a loss to imagine; but it would appear to me that the department, seeing the decline of the original Indians, and with such, that a reduction of it would take place, *have selected these people to receive the presents here given, with a view to continue the service.*"

The tenor of the above would induce a belief that the Indians referred to were fast diminishing in numbers; but that is by no means the case; on the contrary, I may venture to affirm that those of the Mohawk village and Cobourg are on the increase, from their mode of life having become lately more settled, and habits of intemperance having almost disappeared amongst them. They form a by no means small part of the resident Indians of the province. There may be a few half castes among them (very few) having been for many years surrounded by the white settlers; but none of those who receive presents are sufficiently removed in consanguinity to deprive them of the common rights of their tribe. If there has been any false estimate of their numbers or condition (of which I am certainly not aware, a census of them having been taken twice within the last four years,) it has not been from any participation of the officers of the department in such irregularity; for, on the contrary, the strength of the department in officers has been too weak lately to allow of one being sent to reside with these Indians, and give reports regularly of them. The insinuation that the officers of the department *return whites instead of Indians*, with a view to prevent the reduction of the department, is too base to require comment. I shall only observe, that it is as unworthy the character as public servants, of the officers who have been placed under me, as it is utterly false.

5th. "The superabundance of property given in this district was so great, that many individuals received three or four blankets or suits of clothing. This arose from there being a much smaller number to receive presents than was estimated for by the Indian department."

The inference here is false, and the *fact* which causes one individual to receive more than his own proportion concealed. It is, simply, that it seldom happens that *all* the members of the tribe can attend at the place of issue; consequently those who do attend take away the proportion for those who are absent. However, as this charge seems to be directed, or is liable to be applied to the whole of the officers superintending the issue, as well of the Line and Commissariat as

Indian department, I think it expedient to give a sketch of the process of issuing, by which the several checks are established. It is as follows:

A schedule of equipment is furnished by the Commander of the Forces, describing the quantity of each article to each individual; from this, and the latest census of the tribe, chiefs, warriors, women and children, the superintendent calculates the whole quantity of presents required, for which a requisition is made on the Commissariat, approved by the commanding officer of the nearest military post. The goods are packed by the Commissariat in the required quantities, and being transported to the destined place of distribution, and an officer of the line, a commissariat officer, and the officer of the Indian department, being present, the distribution is proceeded with in compliance with the proportions marked down in the schedule.

Of Mr. Wilson's notions of extinguishing the annuities due to the Indians for their lands purchased by the Crown, and depriving the Western Indians of their presents, I shall not presume to say any thing, as his Excellency may deem it expedient to remark on these subjects himself. I may, however, observe, that Mr. Wilson appears to have a very indistinct idea, or rather to be altogether ignorant of the nature of the obligations of the Government for lands purchased from the Indians, as is obvious from the following concluding paragraph of his Letter. "In some of the estimates given in by the Indian department for this service, there is a *plea set forth*, that it is in payment for lands conditionally agreed for. How far this plea may be correct, I have not had any opportunity of ascertaining."

Whether this be real or pretended ignorance in Mr. Wilson, I shall only observe that it is a matter of public notoriety that the purchases from the Indians are made in a very formal manner, under written treaties and contracts, and the amount of the consideration specially stated; to the punctual fulfilment of which the honour and good faith of the Government are as much pledged as in the case of any patent or deed from the Crown, and indeed more so, because the Indians have not the same legal remedy as other subjects.

I must beg to be permitted to observe in conclusion, that there is one expression in the paragraph of Mr. Wilson's Letter last quoted that cannot be reprobated in terms too strong; I mean the words "a plea set forth," which is meant to produce an impression of creating an expenditure *on false pretences*. And when it is considered that that expenditure amounts to 5,000*l.* per annum, it is difficult to believe that a gentleman bearing His Majesty's commission could, unless upon indisputable proof of its truth, suffer himself to hazard an insinuation so dishonourable to His Majesty's service, and in the event equally so to himself, for it is totally unfounded.

I have, &c.
(signed) J. Givins,
Chief Sup^t, Indian Dep^t, U. C.

Enclosure, No. 2.

THE object of Government being to improve the present system of issuing the presents to the Indians, and to add to their happiness by introducing civilization among them,—

The best mode of communicating those benevolent intentions to them would be by issuing the presents for this year at the Island of St. Joseph's, distant about nine miles from Drummond's Island, the old military post on Lake Huron. The Indians of all the Western Tribes, except such as receive their presents at Amherstburg, would be there, and it would then be ascertained at what point they would wish a settlement to be formed for them.

Was the choice solely left to their own selection, I should conceive they would name St. Joseph's as that point. A very material objection suggests itself to a settlement being formed there for them, and that is, the nearness of the American lines to that island; also, that the two nearest American military posts on those waters (Michilimackinack and Sault St. Marie) are occupied in force; one having three companies and the other two, as garrisons. The isolation of St. Joseph's would add strength to the objection. None but a strong force being stationed at the island, (in the event of its being selected) would give confidence to the Indians in the British interest in that part of the country.

From personal knowledge I am enabled to name the Great Manitoulin Island as a point offering great advantages in the formation of a settlement for the

Indians, much greater than St. Joseph's could present, with respect to soil, climate and lake fishery (the last, a great object in the estimation of all Indians). It is distant one hundred miles and upwards from any American military post, and between 60 and 70 from any part of the American territory. If it is merely occupied as a post for the yearly issue of presents to the Indians, I conceive that would be preferable to making the issue at Penetanquishene; for I think it extremely doubtful that all the Western tribes would go to that place to receive the annual donation; whereas the Great Manitoulin is only between 60 and 70 miles further than Drummond's Island, where they usually received their presents. The Great Manitoulin has another advantage over St. Joseph's; it is nearer by upwards of 80 miles to Penetanquishene, and the traverse from the Manitoulin to the main shore is but trifling.

The Manitoulin Island is owned by the Ottawa tribe; and though they might not be willing to sell it, I have no knowledge that they would object so to do, yet it is more than probable that they would willingly leave it, either as a place for settlement, or one for issue. Indeed it is possible they would permit its occupation for either of those purposes without demanding any remuneration.

With respect to improving the system of issuing the presents to the Indians, I am not aware, as far as the issue of the presents to the Indians at Drummond's Island is concerned, that any improvement either in the manner of the issue or in the articles issued, can be necessary; as all the substantial comforts of the Indians have been consulted in forming the Indian estimates for that post.

York, 29th March 1829.

(signed) *J^r Winniett.*

—No. 13.—

EXTRACT of DESPATCH from Mr. Secretary *Stanley* to Sir *J. Colborne*, dated Downing-street, 27th January 1834.

IN considering the proper mode of disposing of the expected surplus of 7,036*l.* I have been led to advert to your Dispatch of the 30th November 1832, on the Indian department, and in conformity to your anticipation when you made that communication, I think that the time is now arrived at which the payments to Indians for lands ceded by them to the Crown, should be derived from the Territorial Revenue. You will accordingly charge the Territorial Revenue with this expenditure amounting according to your statement to 3,900*l.* per annum. I cannot convey to you this direction respecting the land payments, without at the same time distinctly impressing upon you that all other expenses whatever of the Indian department, must be rigidly confined within the limits of that portion of the Parliamentary vote of 20,000*l.* which can be allotted to your Government, after defraying the charges requisite in Lower Canada.

NEW BRUNSWICK.

—No. 1.—

COPY of a DESPATCH from Sir *H. Douglas* to Viscount *Bathurst*.

MY LORD,

Fredericton, 25th January 1825.

I HAVE the honour to acquaint your Lordship that a meeting of the Indians from the different parts of this province, amounting to upwards of 200, under their chief, took place here on the 1st instant, for the purpose of waiting on me to congratulate me on my accession to the government of the province, and to represent to me their present wretched condition.

Forcibly struck with their wretched condition and appearance (which must necessarily become more deplorable as the province advances in cultivation), and considering the great distance which many of them had travelled with their families, I felt myself obliged to direct the issue of a certain quantity of provisions to subsist them during their short stay here. I have represented this to the Lords of His Majesty's Treasury, and I hope to be authorized by their Lordships to continue the same on such annual occasions, chargeable to the public account.

To

To mark the interest I was disposed to take in their situation, I thought it necessary to make a present to their chief, which I did from my own collection, there being, as your Lordship is aware, no public means appropriated to such purposes; and I recommend to your Lordship's favourable consideration my being enabled to make such small presents to these poor people occasionally as may be useful to them, in the manner practised in other British North American provinces. Their numbers are so dwindled that the sum of from 60*l.* to 100*l.* per annum would be sufficient to purchase such small useful presents as are generally made to Indians, and would be a charitable mark of attention to their wretched situation.

I have, &c.
(signed) *Howard Douglas.*

—No. 2.—

COPY DESPATCH from Lord *Bathurst* to Sir *H. Douglas*, Bart.

SIR,

Downing-street, 30th June 1825.

I HAVE the honour to acknowledge the receipt of your Despatch of the 25th January last, stating that the Indians had assembled at Fredericton from distant parts of the province, amounting to upwards of 200, under their chief, to congratulate you on succeeding to the government, and to represent to you their present wretched condition, and requesting permission, in consequence of their destitute situation, to make them such small presents as may be useful to them.

I have to acquaint you, in reply, that I have no objection to authorize an expense not exceeding 60*l.* per annum in the purchase of small presents for occasional distribution among them, which may be defrayed from the Crown Revenue; and under the circumstances stated by you, I have recommended the Lords of the Treasury to sanction the issue of the provision to them, although I doubt the policy of encouraging an annual meeting of these people.

I have, &c.
(signed) *Bathurst.*

NOVA SCOTIA.

EXTRACT of a MEMORANDUM of Sir *James Kempt*, dated 7th February 1825.

THE Lieutenant-Governor of Nova Scotia has always been disposed to pay attention to any rational plan that could be suggested to him for the comfort of the Indian tribes in that province.

The Indians are accustomed, at all times, to carry their application to the Government House at Halifax, to consider the Governor as their father, and to receive from him when they are in distress such supplies of clothing, arms and ammunition as he has it in his power to give them.

In the enactment of game laws the Indians have always been favourably considered, and *exceptions* made in *their favour*; but the *full preservation* of wild animals, especially of the *larger class*, is impossible with the due cultivation of the land.

The Indians have no resting places, and instead of retiring from the settlements of the white men, these have always been their chief places of resort, for here they sell and exchange furs, fish and ingenious work of various kinds for meat and clothing, and, unhappily, for rum. It is not therefore correct to say that the Indians have sought security from encroachments by retiring to distant spots, and have been *driven* from their resting-places by the advance of new settlers. As cultivation increases, their hunting grounds become more circumscribed; but considerable tracts of land have been allotted in different parts of Nova Scotia and in Cape Breton to Indians who are disposed to settle and to attempt cultivation. Their personal habits, however, incapacitate them for regular industry and labour of any kind, and their hospitality, which compels them to share all they have with any wandering Indians that join them, is a great discouragement to the increase among them of industrious and settled habits.

PAPERS RELATIVE TO THE
 AUSTRALIAN COLONIES.

NEW SOUTH WALES.

—No. 1.—

COPY of a DESPATCH from Viscount *Goderich* to Major-General *Bourke*.

SIR,

Downing-street, 21 December 1831.

THE attention of my predecessor having been called to the lamentable state of ignorance and barbarism in which the Aborigines of New Holland continued to remain, an agreement has been entered into with the Church Missionary Society, by which they have undertaken to send out and superintend a mission to these people, upon their being guaranteed, for the support of it, an annual payment of 500*l.* from the revenues of New South Wales. I inclose for your information a copy of the correspondence, which took place between this office and the society, from which you will learn the sentiments of the Government upon this important subject, and I have to request that you will recommend to the Legislative Council the annual grant, so long as the mission exists, of 500*l.* from the colonial revenues in furtherance of the objects in view. The commencement of the payment is to date from the arrival of the mission in New South Wales. One missionary proceeded to the colony in March last, the other, it is expected, will take his departure in the course of a few weeks. You will, in concert with the agents of the society, establish such regulations for checking the expenditure of this money as may be adapted to ensure the due appropriation of it to the objects for which it is given.

It is almost needless for me to instruct you to afford your countenance and protection to the missionaries, and to give them every facility in the discharge of duties, from which the Government anticipate much advantage to the natives themselves, as well as to the European settlers, who at present are exposed to the mischievous consequences of the predatory lives and habits of their neighbours.

I beg to call your attention to the various grants of land which have from time to time been given by your predecessors to missionary societies, for the purpose of inducing them to undertake the task of civilizing the natives and instructing them in the principles of religion and morality. You will ascertain the state of these grants, and the manner in which the funds arising from them have been appropriated, and if you should find that the objects for which they were given have not been realized, and that the Government have the power of resuming the lands, you will not fail to do so, and to dispose of them in such manner as may render them productive of revenue, by which means the charge to the colony on account of the new mission might be lessened.

I am, &c.

(signed) *Goderich*.

COPY of a LETTER from *D. Coates*, Esq., to *Horace Twiss*, Esq., M.P.

Church Missionary House, Salisbury-square,
 1st January 1830.

SIR,

IN an interview which I recently had with Mr. James Stephen, jun., at the Colonial Office, he informed me that Sir George Murray had it in contemplation to make some provision for the moral improvement and religious instruction of the Aborigines of New Holland, within the Colony of New South Wales; that Sir George was of opinion that this end might be most advantageously attained through the intervention of one of the missionary societies, and was desirous that the subject should be brought under the consideration of the committee of the Church Missionary Society; and that in the event of that institution's taking the matter up in a manner to meet Sir George Murray's views, he should be willing to recommend to the Colonial Government of New South Wales to set apart the sum of 500*l.* sterling, per annum, out of the colonial funds, in prosecution of the object. I immediately acquainted the committee of the Church Missionary Society with the above-mentioned communication, and am directed by them to state, for Sir George Murray's information, that, aware of the degraded condition of the Aborigines of New Holland, especially within the limits and on the borders of the colony of New South Wales, they are earnestly desirous to give effect to the

the benevolent intentions of Sir George Murray in their behalf. The committee are therefore willing to send out two missionaries in prosecution of this object, as soon as two individuals shall be found duly qualified for an undertaking involving considerable privations and difficulties.

In the event of an arrangement being entered into with His Majesty's Government for the object under consideration, the committee are of opinion that the sum set apart out of the colonial funds for the support of the mission should be placed at the disposal of the committee of the Church Missionary Society, under the superintendence, of course, of the local Government, and subject to the control of His Majesty's Secretary of State for the Colonies. While the society is entrusted with the expenditure of any portion of the public money, the committee feel that His Majesty's Government are entitled to see that it is properly applied to the object for which it has been granted, and must reserve the right to interpose, should just occasion be given to do so; yet, adverting to the responsibility which devolves upon the society in entering upon such an undertaking by preparing and sending forth individuals for whose future maintenance and support it is pledged, the committee consider it is reasonable that there should be a distinct understanding that the grant will be continued so long as the mission shall be properly conducted, and that the society will be secured against having their plans broken in upon by the unnecessary interference of the local authorities.

The committee also beg to submit that it would be of material advantage for them to be informed whether the future extension of the mission be in the contemplation of Sir George Murray, should its progress be satisfactory, and facilities and encouragements for its enlargement grow out of its operations. The committee have judged it right to bring this point under Sir George Murray's notice, as experience has shewn them that the very success of a mission involves in it augmented expenditure, from the demand which hence arises for additional labourers, buildings, and other contingent expenses. It is therefore very desirable that the committee should at the outset be made acquainted with the views which have been formed by His Majesty's Government on this branch of the subject.

I have, &c.

(signed) *D. Coates.*

Secretary to the Church Missionary Society.

COPY of a LETTER from *Horace Twiss, Esq. M.P.*, to *D. Coates, Esq.*

SIR,

Downing-street, 18th February 1830.

I HAVE received and laid before Secretary Sir George Murray, your Letter dated the 1st ultimo, in which you communicate to me the readiness of the Church Missionary Society to send out two missionaries to promote christian knowledge amongst the Aborigines of New Holland, within the limits and on the borders of the colony of New South Wales; and with reference to the questions which you have proposed respecting the intentions of His Majesty's Government on that subject, I have received Sir George Murray's directions to make the following communication to you.

You have been correctly informed His Majesty's Government are willing to appropriate 500*l.* per annum from the revenues of New South Wales towards defraying the expense of a mission for the conversion of the Aborigines of New Holland, and Sir George Murray is desirous to ascertain whether the Church Missionary Society will engage in this undertaking.

You propose that the sum to be set apart out of the colonial funds for the support of the mission should be placed at the disposal of the committee of the Church Missionary Society, under the superintendence of the local Government, and subject to the control of the Secretary of State for the Colonies. I am directed to state that the subsequent superintendence and control which you thus suggest over an expenditure actually made, would probably give occasion to discussions which it is on every account desirable to avoid. If the committee of the Church Missionary Society would transmit to this department an estimate of the manner in which they might propose to appropriate the grant in question, nothing would remain after that estimate should have been approved, but to lay before the local Government the necessary vouchers, to shew that the sums advanced has been applied accordingly. The plan of application might be altered with the sanction of the Secretary of State, as new circumstances should arise, and

the Governor would be instructed to sanction any departure from the scheme of appropriation which unforeseen events might render necessary.

You further suggest that there should be a distinct understanding that the grant will be continued so long as the mission shall be properly conducted.

It will probably appear to the committee of the Church Missionary Society, on a reconsideration of the subject, that it could answer no useful purpose to stipulate with the Secretary of State for such an assurance as this. It would leave His Majesty's Government at last the judges of the proper or the improper conduct of the mission, and if, unfortunately, a necessity should arise for discontinuing the grant, an engagement of this nature would involve both the Secretary of State and the Church Missionary Society in an invidious and unprofitable discussion.

The society will probably consider it a sufficient security to be informed that it is the present intention of Government to continue the grant so long as they shall have reason to think that the mission is conducted with propriety, and with some reasonable prospect of ultimate success. That this success is not to be expected within any short period they are perfectly aware.

You next request an assurance that the society will be secured against having their plans broken in upon by the unnecessary interference of the local authorities. It is very difficult to understand in what form any such security can be given. The officers of the Crown in the Colony are necessarily entrusted with a certain degree of authority over all persons residing within its limits. If that authority should be exercised without necessity, or in an improper manner, the Secretary of State would always be ready to correct or redress any such abuse. But he cannot anticipate the probability of such misconduct in a particular case. The society will make such arrangements as they may think proper with the missionaries they employ, and no interference will be permitted with that control which the society may think fit to exercise over the persons employed in the mission.

You further desire to be informed whether the extension of the mission be in the intention of Sir George Murray, should its progress be satisfactory, and facilities and encouragements for its enlargement grow out of its operations.

Upon a question so general and indefinite it is not in the power of the Secretary of State to furnish an answer. It may perhaps, however, be sufficient for the purpose of the Church Missionary Society to be assured that the conversion of the Aborigines of New Holland to christianity, and the introduction of civilization amongst them, is regarded by His Majesty's Government as an object of so much importance that there is no probability that any undertaking which held out a fair prospect of success would be permitted to languish from the want of additional pecuniary aid.

Having thus adverted to the various topics noticed in your Letter, it only remains that I should request that the Church Missionary Society would communicate to me, for Sir George Murray's information, their decision upon this subject as soon as may be compatible with their convenience.

I am, &c.

(signed) *Horace Twiss.*

COPY of a LETTER from *D. Coates*, Esq. to Viscount *Howick*.

MY LORD,

Church Missionary House, 11th October 1831.

THE Secretary of State having delayed giving directions to the Governor of New South Wales, with respect to the mission to the Aborigines of that country, until he should have been furnished with a copy of the instructions of the committee of the Church Missionary Society to the persons entrusted with the charge of it, I have the honour to enclose a copy of those instructions, and to request that Lord Viscount Goderich will be pleased to give the necessary directions to the Governor of New South Wales on the subject of the mission.

The committee of the Church Missionary Society have found it necessary to detain in this country till now, the Rev. William Watson, one of the missionaries set apart by them for this mission, in order to enable him to make greater proficiency in his medical studies, an acquaintance with medicine being important to individuals engaged in an undertaking like that in question.

The Rev. H. S. Handt, the other missionary, sailed for his destination in February last.

I have, &c.

(signed) *D. Coates.*

(Copy.)

INSTRUCTIONS of the Committee of the Church Missionary Society to the Rev. William Watson and Mrs. Watson, on their proceeding to New South Wales, on a Mission to the Aborigines of New Holland, delivered October the 7th, 1831.

Dearly beloved in the Lord,

THE Committee address you, Mr. and Mrs. Watson, with a paternal solicitude, excited by the circumstances of the mission on which you are about to enter. His Majesty's Government, desiring it may be presumed, in some degree, to repair the wrongs inflicted by the settlers on the Aborigines of New Holland, as well as impressed with the duty of a christian nation to promote the spiritual welfare of its subjects, and to confer on them the temporal blessings which have ever followed in the train of christianity, has invited the co-operation of the society in this benevolent work. The peculiar difficulties with which it is surrounded, arising from the wrongs and injuries inflicted on the natives by the settlers, and from the depth of degradation into which the Aborigines are sunk, have been already brought under your notice. They will never, we conceive, be fully realized by you in all their extent till you have been an eye witness of them. As a debtor to preach the Gospel among these barbarians, we would not have you shrink from the contemplation of the difficulties which beset your path. Though confessedly great, probably beyond those encountered by missionaries in almost any other part of the world, they are not insurmountable; and it is your high office to carry with you those weapons of heavenly temper, which are "mighty through God to the pulling down these strong holds." Nor will you overlook the fact, that whatever obstacles to the entrance of divine truth have been raised among the Aborigines of New Holland by the circumstances to which we have adverted, the greatest of all barriers, is not peculiar to that people, however degraded, but is common to the inhabitants of every country: that man, civilized or savage, wherever he may live or under whatever circumstances he may be found, is universally a fallen sinful being, under the dominion of the "carnal mind," which is "enmity against God."

It is, however, your privilege to know that the Gospel which you are commissioned to preach, is the appointed remedy for all the sin and misery in which man is involved. "Preach," said the Mahikander Indian, who had experienced the power of the Gospel, "preach to the Heathen, Christ and His blood, His sufferings and His death, if you would have your words to gain entrance among them." We cannot doubt, dear brother, that you will thus preach; that you will proclaim the Lord Jesus Christ in His glorious person, in the completeness of His work, in the fulness of His grace; nor can we doubt that, thus preaching, your labour shall not be in vain. It may be given to you only to sow the seed, and reserved to another to gather in the harvest; God will, however, be glorified thereby, and in the great day of Christ "he that soweth and he that reapeth shall rejoice together."

The committee would also affectionately entreat you to take heed to yourself as well as to your doctrine, not only in word, but in deed and in truth; not only to preach "Jesus Christ and Him crucified," but "to adorn the doctrine of God our Saviour in all things." It is a subject of unfeigned thanksgiving to God, when the minister can appeal to those among whom he has laboured. "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you." Let the language of your life be "we seek not yours but you;" let the kindness, and love, and gentleness of Christ appear in your deportment, and they will speak powerfully and effectually to the hearts and consciences of all men. Your acquaintance with the art of medicine, Mr. Watson, will furnish you with a ready means of access to the affections of the natives, and you will gladly use this attainment for the advancement of their spiritual welfare, and for the glory of your Lord and Saviour.

In the execution of the solemn trust committed to you, you will probably find it advisable to itinerate among the natives, and after having for a time resided at one place to remove to another. This, however, will be left to your own discretion, the committee trusting in all things you will look up to our Great Master and head for that wisdom which is profitable to direct.

Among the subordinate means of attaining the object of your mission, you will lose no opportunity of acquainting yourself with the language of the New Hollanders, of reducing it to writing, and of forming a grammar, vocabularies

and other elementary books, keeping in mind at the same time the translation of the Work of God into their tongue, as an object of paramount importance.

In connexion with the preaching of the Gospel, you will not overlook its intimate bearing on the moral habits of a people. One effect arising from its introduction into a country, is the "beating of the sword into a ploughshare, and the spear into a pruning hook." Seek then to apply it to the common occupations of life; instruct the natives in husbandry; in the erection of houses, and in the useful arts of life; and instead of waiting to civilize them before you instruct them in the truths of the Gospel, or to convert them before you aim at the improvement of their temporal condition, let the two objects be pursued simultaneously.

The committee are unable, from the peculiar circumstances in which you will be placed, to assign you a fixed salary. Till they are furnished with such data as will enable them to ascertain what will be requisite for the support of yourself and those dependent on you, they confidently rely on your exercising a judicious economy in the whole of your expenses.

The outfit with which you have been supplied, includes such articles as appeared necessary for you on entering on a mission of the peculiar nature of that in which you are about to be engaged. Should any thing additional be found requisite when you arrive in New South Wales, you will have the kindness to communicate with the corresponding committee of the society in that colony on the subject, who will be requested to provide any thing further that may be found necessary for the advantageous carrying on of the mission.

From want of exact local information, the committee cannot point out the spot where it may be desirable for you to commence your labours. They are of opinion, however, that it will be advisable to look forward to fixing your station beyond the boundaries of the colony, in order to place yourselves at a distance from those evils which have been generated by the settlers, and to which a reference has been already made.

It is possible that in the first instance you may find it best to fix your homes in one of the frontier settlements, and in company with your fellow labourer, the Rev. John Christian Simon Handt, to make a journey into the interior, in order to acquaint yourselves with the situation and numbers of the different tribes of the Aborigines, and acquire that accurate information on various points which will be found absolutely necessary to enable you to locate yourselves among the natives, and to prosecute your mission in the most advantageous manner.

In respect to the final decision on the future scene of your labours, and to the amount of your stipend, the committee refer you to the judgment of the corresponding committee in New South Wales, whom you are to regard as the representatives of the home committee, and to whose instructions you will consider it your duty to conform.

The committee will close their instructions, by briefly reminding you of the temptations peculiarly incident to the work in which you are about to engage. At a distance from the restraints of civilized life, far off from christian ordinances and without christian society, excepting that of your fellow-labourer Mr. Handt, you will probably find yourselves tried in a way which you have never before experienced. To support you and carry you through these trials you will need strong faith, and the continual supply of the spirit of Jesus Christ. But though far off from the means, He who sent you forth has given you the encouraging declaration, "I am with you." May the absence of the streams lead you to the fountain head: may you realize your blessed Master's presence, be cheered by the manifestations of his love, and be strengthened for His service!

It is the wish of the committee that Mr. Handt should consider these instructions to be addressed to him equally as to yourself.

And now dear brother and sister, we commend you to the care of our covenant God. May He be your keeper, and your shade on your right hand. May He fill you with His holy ghost; and having employed you as the instruments of proclaiming his salvation to perishing sinners on earth, may He at length receive you into the enjoyment of His presence in eternal glory!

By order of the Committee,

(signed)

T. Woodrooffe.
D. Coates.

Church Missionary House, Salisbury-square,
7th October 1831.

—No. 2.—

COPY of a DESPATCH from Major-General *Bourke* to Viscount *Goderich*.

Government House, Sydney,
5th August 1832.

MY LORD,

I HAVE the honour to acknowledge the receipt of your Lordship's Despatch of the 21st December last, enclosing copies of correspondence which took place between the office of the Secretary of State for the Colonies and the Church Missionary Society, relative to a mission to the Aborigines of New South Wales, to be sent out and superintended by that society, upon receiving an annual grant of 500*l.* from the revenues of the colony.

In obedience to your Lordship's instructions contained in the Despatch, I have obtained from the Legislative Council a grant of 500*l.* for the use of the mission for the year 1832, and have supplied the agents of the society with half that amount, to enable them to commence their undertaking immediately. I have also given to them the occupation of the Government buildings at Wellington Valley, where the agricultural establishment has been broken up, as being a convenient station for holding intercourse with the native tribes. I will not fail to give the mission every support in my power.

Mr. Watson arrived in the month of June last. His coadjutor Mr. Handt, had arrived some time previous; but I have not considered the mission as complete until the arrival of the former, and accordingly I have directed the annual payment to commence from that date.

With respect to grants of land formerly ordered for or given to other societies, for the purpose of inducing them to undertake the task of instructing and civilizing the Aborigines of this colony, I have the honour to acquaint your Lordship that such grants were not either called for, or being taken, have been resumed by Government, so that no land is now in possession of any of these societies.

I have, &c.
(signed)

Rich^d Bourke.

VAN DIEMEN'S LAND.

—No. 3.—

COPY of a DESPATCH from Lieutenant Governor *Arthur* to Viscount *Goderich*.

Van Diemen's Land, Government House,
27th August 1831.

MY LORD,

IN my Despatch of the 4th April last, I had the honour to report the measures in the course of prosecution for the protection of the community against the attacks of the Aborigines, and the means adopted to conciliate that wretched people.

A small establishment has been formed on Gun Carriage Island, where the most ferocious of the natives have been placed, together with some of the women and children; whilst Mr. Robinson has been conducting the friendly missions, in order to open out an intercourse which has been shut against us for so long a period.

All Mr. Robinson's efforts to hold a conference have hitherto failed; but it is a source of high gratification to me to state, that ever since the general sortie was made in October last, the natives, evidently awed by the force which was then put in motion, have conducted themselves in a far more peaceable manner, and have refrained from the extreme outrages which, antecedent to that measure, had become so alarming to the settlers.

If the present abatement of excited feelings should continue for a few weeks longer, I shall entertain the most sanguine expectation that a general conciliation will follow; and that nothing may be wanting on the part of the British settlers to effect this much desired end, all classes of persons have been exhorted to forbear from every act of hostility, and cautioned to lose no opportunity which may present itself of promoting a good understanding; at the same time, it is impossible to place any dependence upon the conduct of savages; and the security of the settlers, I have no doubt, will long continue to depend on their own prudent precautions.

I have, &c.
(signed)

Geo. Arthur.

COPY of a DESPATCH from Lieutenant-Governor *Arthur* to Viscount *Goderich*.

Van Diemen's Land, Government House,
25th October 1831.

MY LORD,

I HAVE the honour to refer to my Despatch of the 27th August last, respecting the Aborigines.

Shortly after addressing your Lordship on that occasion, a very gratifying account was received from Mr. Robinson, that the chieftain "Eumarrah," who absconded in October of last year, had come in, with seven of his tribe, and I began to entertain the strongest hope that my anxious desire to conciliate these people generally would shortly be consummated. It gives me, however, real pain to report that whilst this flattering event was taking place on the eastern coast, two most shocking murders almost immediately followed, committed by the natives to the westward, who, under circumstances of peculiar cruelty, put to death Captain Thomas, a highly respectable settler, and Mr. Parker, who accompanied him on a conciliatory visit to a tribe of natives which had approached his farming establishment. As Captain Thomas had always treated these people with great humanity, he was, unfortunately, led to anticipate that, by approaching them unarmed, he should gain their confidence, and bring about a conciliation, which he knew would be so acceptable to the Government. But his confidence was misplaced.

The state of this colony, with reference to the Aborigines, I have now felt for nearly three years to be the most anxious and important concern upon my hands. On every occasion, both personally and in the Government orders and proclamations, I have exhorted the inhabitants in the interior to adopt every possible measure for the protection of their families, and I have aided them with all the means within my power, to deter the natives from approaching their dwellings; but, at the same time, they have been enjoined in the strongest manner to restrain their servants from committing any outrages against the natives, and to endeavour by every possible means to conciliate these savages.

It will no doubt be very satisfactory to your Lordship to be put in possession of a detailed report of the general proceedings of the Government, since the Aborigines' Committee made their Report, on the 19th March 1830. I have therefore directed the Colonial Secretary to call upon the committee for a second detailed Report, and which I have now the honour to transmit.

Deeply as I deplore the loss he has sustained, it is satisfactory to me to observe that the chairman of the committee is the brother of the unfortunate Captain Thomas, to whose death I have adverted, and his concurrence in the Report, in which a strong opinion is still expressed in favour of conciliatory measures towards the natives, notwithstanding their accumulated outrages, is therefore doubly valuable.

It is proper that I should add, that Gun Carriage Island was not found to be a very appropriate situation for the Aborigines' establishment, which has therefore been removed to Great Island, which is about twenty-five leagues from George Town.

I have, &c.
(signed) *Geo. Arthur.*

The Aborigines' Committee lose no time in obeying the commands of the Lieutenant-Governor, to transmit for his Excellency's information the result of their investigations into the state of the natives of this country as regards their feelings and conduct generally towards the settlers in this colony.

Committee Room, 24th October 1831.

Present:—The Colonial Treasurer, Chairman.

The Rev. W. Bedford.

The Rev. James Norman.

Samuel Hill, esq.

Matthew Forster, esq.

Charles Arthur, esq., Secretary.

After the complete detail made on the 19th March 1830, the committee do not consider it necessary to enter into the question of the origin of the calamities which

which have been inflicted on the settlers by the Aboriginal inhabitants, further than to observe, that whatever aggressions were made and injuries sustained by the natives in the earlier periods of British occupation, every atonement has of late years been offered for them by constant kindness and forbearance, conduct which has been on all occasions enforced by Government, and which it has never lost an opportunity of impressing the necessity of, on the minds of the white population of this territory.

The committee therefore now propose laying before your Excellency their opinion on the facts that have from time to time come before them, together with such remarks as appear to be called for, and lastly, such suggestions as they conceive will be most likely to tend to the advantage and prosperity of the community at large; and the committee venture to hope that they will have due credit for having given their anxious and unremitting attention to the subject now under consideration.

It will be in the recollection of your Excellency that shortly after the Report already alluded to, roving and military parties were sent out to guard the settlers against the aggressions of the Aborigines, as well as to take and deliver up unhurt, as many of them as they could possibly capture.

The committee think it right to transcribe extracts from orders issued upon that occasion to the officer commanding the troops, to show the spirit in which such parties were directed to be conducted.

Extract from Instructions to officers commanding the troops employed as above; dated, Hobart, 19th May 1830:—

“The instructions are as clearly defined as circumstances and the nature of the country will permit, nor is the colonel commanding aware of the necessity for enlarging upon them at present, but he has directed me to call your particular attention to that part of them, detailing the measure to be adopted in case it may be found necessary to remove the Aborigines by force from the settled districts, and to urge your forbearance from such a measure unless all other means fail in accomplishing an object so much desired.”

The following likewise appeared in garrison orders, dated Hobart, 21st August 1830:—

“Mr. Robinson and Captain Welsh, who have been for some time engaged in endeavouring to open a friendly intercourse with the native tribes, having at length reported that a less hostile disposition towards the Europeans has been manifested by some of the tribes, the colonel commanding desires to impress upon the military the necessity for the kindest treatment upon all occasions where this feeling is apparent, and whenever the Aborigines appear without evincing a hostile disposition, they shall be met in the most conciliatory manner; that no attempt shall be made either to capture or restrain them, but on the contrary, after being kindly treated they shall be suffered to depart whenever they desire, unmolested.

“As it is the most earnest desire of the colonel commanding to conciliate the natives, all officers are enjoined to use their utmost endeavours in promoting this object, and to instruct their men that the least violence or restraint offered to any native who approaches the settled districts, and is desirous of holding friendly intercourse with the inhabitants, will be followed by the most severe punishment, at the same time that those who still continue in a state of hostility are to be promptly expelled.”

It is with sincere regret that the committee state that the measures then pursued, as well as all those up to the present period, have been of no avail; the conduct of the natives has been marked by the same treachery and perfidy as formerly, neither after the most careful inquiry is there the slightest reason to think that any grateful feeling has been awakened in their breasts for the invariable system of encouragement shown by Government, or by the kindness generally displayed towards them by settlers; on the contrary, their aggressions have been more wanton, their hostility more active, and their thirst for plunder greater, in proportion as they become better acquainted with those luxuries which they were ignorant of before their intercourse with the whites.

The notice of the committee has been particularly drawn to the increased desire manifested on the part of the blacks to procure blankets, flour, tea, tobacco, fire arms, and articles of dress, &c.; to obtain them, such is their eagerness, that they do not hesitate to possess themselves of them by the most lawless depredations,

conducted with a system hitherto unknown, and which are always attended with cruelty, and but too often with loss of life, whilst their paths are usually marked by rapine, fire and the most dreadful atrocities; indeed the lives and properties of His Majesty's subjects have been for a long season falling sacrifices to the rancorous inveteracy of these savages, their vindictive feelings rendering useless the united exertions of the Government and colonists to establish friendly relations with them.

To effect this, the committee are aware, has been the greatest aim of your Excellency, and has been attempted by every visible method; but they despair of such a result ever being effected, for no practicable means have been left untried to conciliate these unfortunate savages, who have from such forbearance progressively become more confident in their attacks, more eager in their desire for plunder and destruction, and by their unprovoked barbarities have gone far to create a corresponding feeling of animosity on the part of the settlers towards them.

In illustration of the little impression kindness has made upon these miserable people, the committee could adduce numerous facts, but one will suffice to show the vindictiveness of their nature.

Many of them who had been from time to time received and hospitably treated by order of the Government, having requested to be allowed to return to their tribes, such permission was granted them, and they were dismissed with presents. One only, "Eumarrah," has since returned, and he has been of little real use in the great object of conciliation; it has come to the knowledge of the committee that most of the others have since their return to their companions become the leaders of their predatory excursions, and the perpetrators of the miseries consequent thereupon: this further leads the committee to believe that the Aborigines of this country are insensible to kindness, devoid of generous feelings, bent on revenge, and determined to pursue their plundering and murderous courses with the same indiscriminate hostility that they have hitherto done.

The result of the operations directed by your Excellency in October 1830 showed too plainly, that nothing is to be expected from any efforts on the part of the Government and the people to capture or drive the Aborigines by force of arms, for their cunning, celerity of movement and knowledge of the country defied the united civil and military power of the colony, aided by the most able dispositions. It is from this and former failures therefore evident, that the only course left is the one under which the conciliatory mission is now acting, viz. "attempting to conciliate without making any display of force," and the committee avail themselves of this opportunity of expressing their full concurrence in measures adopted by your recent tour to Launceston for the purpose of having an interview with the natives and others composing the parties now employed under the directions of Mr. Robinson, and the committee sincerely trust that that success may attend them, which, as far as human foresight extends, appears to them to be likely.

LIST of Atrocities committed by the Natives, since the 19th March 1830.

March 1830.—ABOUT 40 natives attacked the house of Mr. Broadribb, Black Marsh. They were divided into small parties, and made their attacks simultaneously. One man speared. On being driven off, they proceeded to the hut of Mr. Thomson, which they robbed of every thing in it.

On the same day a man was speared in bed at E. Denovan's, Black Marsh.

1 April.—John Rayner, speared in several places, and dreadfully beaten by natives, at Spring Bay.

18 May.—Mr. Lord's hut, at Eastern Marshes, attacked. Of two men in it, one was dangerously speared, and the other dreadfully beaten; the natives then plundered the hut, and retired.

1 June.—Mr. Sherwin's hut, Weasel Plains, plundered by natives.

15 June.—The Aborigines plundered the Den Hut, on Lake River, of every thing in it, and murdered Mary Daniels and her two infants in cold blood.

7 August.—S. Stockman's hut, Green Ponds, plundered by natives.

9 August.—The tents of Mr. Sharland (surveyor) and his men robbed of muskets, powder, and shot by the natives. On the same day the Government hut, between Bothwell and Blue hill, robbed by natives; as well as the houses of Mr. Wood and Mr. Pitcairn; a man servant of Mr. Burr's wounded.

About

About 40 natives met by Mr. Howell's party; a woman wounded.

23 August.—The huts of J. Connell and Mr. Robertson attacked; the latter plundered; Mr. Sutherland's shepherd's attacked, and their arms taken; one of them speared. Arms taken from Mr. Taylor's hut.

24th August.—James Hooper killed, and his hut plundered of every thing in it. The huts of Lieutenants Bell and Watts attacked by natives, who were repulsed from both.

8 September.—Captain Clark's shepherd attacked, but escaped.

13 September.—One man killed and one man wounded by natives on the banks of the Tamar.

14 September.—A man employed by Government at the lime kilns, near Bothwell, chased by natives, but escaped.

18 September.—A private, 63d regiment, killed by natives; two sawyers speared, one of whom died of his wounds.

27 September.—Francis Booker speared and killed.

28 September.—Three men at Major Gray's wounded by natives, and one dangerously wounded with stones.

Mr. G. Scott's house attacked by a mob of natives; they speared one man and killed another, the body of whom they threw into the river; they ransacked the house of every thing they could find, and even went up stairs and broke the doors open, a proceeding to which they never before resorted. They took away blankets, shirts, sheets, knives, 600 or 700 pounds of flour (which they tied up in blankets and sheets), half a basket of tobacco, 100 pounds of sugar, a box of tea, and a considerable quantity of slop clothing; so great ingenuity was displayed in this attack that it was for some time supposed that Europeans had conducted it.

On the same day the natives plundered a hut opposite to Mr. Scott's of all the tea, sugar, flour and bedding that were in it.

16 October.—The settlement at Sorell attacked by natives; one man killed; one severely wounded; four houses plundered of blankets, flour, tea and sugar, and clothes of every description.

18 October.—Captain Stewart's shepherd wounded by spears; and Mr. Guilders, a settler, killed by two spear wounds.

19 October.—Natives showed themselves on the farms of Messieurs Gatehouse and Gordon, and attacked the house of Mr. Gangel, whom they wounded severely.

16 November.—Two huts robbed on the Ouse.

Captain Wight's shepherd killed by natives; dreadfully mangled.

27 November.—A hut on South Esk attacked by natives; every thing portable sent off.

3 February 1831.—The natives attacked Mr. Burrell's house on Tamar; speared Mr. Wallace in several parts of the body, and inflicted several severe and dangerous wounds on his head; they likewise wounded a child. The hut of L. Night attacked by them; plundered of every thing in it. The hut of Mr. Sutherland, North Esk, robbed; three horses speared; three others wounded. A woman named M'Caskell killed at Retreat, near Westbury; house robbed of 300 pounds of flour, knives and forks, blankets, chest of tea, 100 pounds of sugar, tobacco, two casks of butter, three muskets and powder.

Mr. Stewart's house attacked by natives, who were beaten off.

8 March.—Two sawyers attacked by natives; severely wounded. Two huts near New Norfolk, plundered.

12 March.—Mrs. Cunningham's hut, at East Arm, robbed by natives; she and her child wounded very dangerously.

Mr. Lawrence's servant wounded, and three men dangerously wounded, by the natives, on Norfolk Plains.

5 April.—T. Ratton speared through the body whilst at work, splitting wood.

6 April.—N. Fitzgerald speared twice through the body, whilst sitting reading at the door of his cottage; the house plundered by the natives of guns, blankets and other articles.

7 April.—The same house again attacked.

10 May.—Hut on Patrick Plains, containing Government stores, burnt to the ground by natives. Mr. Kemp's establishment at Lake Sorell, attacked by a considerable mob of natives; the fire-arms carried away; buildings totally consumed by fire; two men murdered, and one wounded.

6 June.—Several huts attacked near Hunter's Hill. J. Triffit's house plundered of every thing in it, and Mrs. Triffit speared. Mr. Marnetti's hut robbed; like-

wise Mr. Bell's, of every thing in it, and the wife of N. Long murdered. Mr. Clarke's hut plundered.

5 September.—Thomas Smith, hut keeper at Tapsley, murdered ; hut plundered ; John Higginson speared, and hut robbed. A sawyer's hut robbed.

7 September.—B. B. Thomas, esq. and his overseer, Mr. Parker, murdered, near Port Sorell, by a mob of natives, whilst (actuated by the most humane views) they were endeavouring to carry the conciliatory measures of Government into effect. Mr. Thomas had received ten spear wounds, and Mr. Parker eleven. The head of the latter was also fractured. Stocker's hut desperately attacked ; a child wounded ; a man named Cupid speared.

22 September.—Mr. Dawson's hut, on Bushy Plains, attacked, and his servant severely beaten with waddies.

23 September.—Mr. Dawson's servant, Hughes, severely beaten by natives ; nearly losing his life.

13 October.—The natives, having possession of fire-arms, attacked and robbed the premises of constable Reid, and plundered the house of Mr. Amos, junior.

On taking a calm and deliberate review of these circumstances, it appears to the committee, that although there is nothing apparently calculated to inspire any alarm on the part of the Government, yet there is an increasing individual danger to the settlers which keeps the colony in a continual state of fear and excitement ; and they think that the foregoing list of atrocities will bear them out in their assertion, that neither life nor property has been safe under the present state of feeling of the Aborigines towards the white settlers. The occupations of the latter naturally lead them to a distance from their abodes, which are for the most part left unprotected, or at best in charge of women ; they therefore fall an easy prey to these savages, who now conduct their attacks with a surprising organization, and with unexampled cunning ; such indeed is their local information and quickness of perception, that all endeavours on the part of the whites to cope with them are unavailing. This has led to the strongest feeling amongst the settlers, that so long as the natives have only land to traverse, so long will life and every thing valuable to them be kept in a continual state of jeopardy.

That nothing has been wanting on the part of the Government to conciliate the natives by the utmost moderation and forbearance, will be best shown by the orders and notices issued from time to time ; that such orders have been responded to by the community at large, will be equally well shown by the absence of any instance of provocation on their part, and by the forbearance, under circumstances of great excitement, that they have displayed. But the committee cannot conceal from your Excellency that a growing opinion exists amongst the white people of this country, that some measures should be taken by those to whom they have a natural right to look for support, in order to protect them from the rancour of the natives ; this feeling is increased by the language of the press ; and the committee fear that the result will be, that the whites will individually, or in small bodies, take violent steps against the Aborigines ; a proceeding which they cannot contemplate the possibility of without horror, but which they do believe has many supporters in this colony.

It has consequently, in the course of their proceedings, appeared to the committee a duty incumbent upon them to bring under your Excellency's notice their opinion of the course most likely to prevent the recurrence of similar miseries to those which have been so constantly inflicted on the settlers in this territory, and to make such recommendation as would appear to be most suitable to the just and compassionate motives which have ever influenced your Excellency, as well as former Lieutenant-Governors.

After the most deliberate attention, the committee have been led to recommend that the hostile natives be collected by every possible kind means, and removed to *Great Island*, in *Bass's Straits*, a place where they will have abundance of game, shell fish and every natural comfort they have hitherto been accustomed to, and where every endeavour should be made to wean them from their barbarous habits, and progressively to introduce civilized customs amongst them.

It may be here as well to observe, that from the best information the committee have been enabled to collect, the total number of natives on this territory does not exceed 500 souls, who therefore (even allowing they have been all engaged in hostilities, which does not appear likely) have been the means of keeping a population exceeding 20,000 whites in a constant state of alarm, thereby retarding the general advancement of the prosperity of the colony.

The committee feel convinced that their suggestion, of what to some may appear "the removal of these unfortunate beings from their native land," cannot appear harsh; as men, as christians they can have but one feeling, that of compassion towards their benighted fellow-creatures; and it is the persuasion that such measure will alone have the effect of preventing the calamities which His Majesty's subjects have for so long a period suffered, and of preventing the entire destruction of the Aborigines themselves, that has induced them to urge its adoption; it being at the same time the one in their view the most consonant to humanity and justice, and therefore most in unison with the known sentiments of Government and of British people.

The committee, therefore, have no fear that their motives can be misconstrued; in having made this recommendation they have been solely animated by the desire of coming to a charitable and just conclusion, and as it has met with your Excellency's approval, they have only to add, that they trust it will be found to conduce to the advantage of this territory, the alleviation of the sufferings of their fellow-creatures, and to the ultimate introduction of christian civilization and happiness amongst the barbarous native population of this country.

(Copy.)

MEMORANDUM.

12 October 1831.

I HAD a conference with Mr. Robinson, at Launceston, on the 6th and 7th instant, at which Mr. Batman was present, and fully considered with them, both the present situation of the colony with reference to the continued outrages of the Aborigines (more particularly recently manifested in the murder of Captain Thomas and Mr. Parker), and their attacks upon defenceless persons in various parts of the colony.

2. I found Mr. Robinson did not conceive he had received the cordial support and encouragement which he had anticipated, and that to this cause he had attributed the want of still greater success in the conciliatory mission to the Aborigines. He felt, however, unabated confidence in the ultimate success of inducing the hostile natives to place themselves under his protection in the asylum provided for them in the Straits, provided he received all the assistance he required, and that the sealers were restrained from committing any further violence against the natives, particularly in depriving them of their women and children.

3. I ascertained it also to be Mr. Robinson's opinion that the services of the sealers were very injurious, but that the Sydney natives might be made extremely useful in co-operating with him, provided their proceedings formed part of the general plan; and that in addition to the ticket of leave Man, Gum, some respectable person were placed in the immediate charge of them, independent of the assistance which Mr. Robinson would render in having an eye upon the conduct of these natives, whose station should be fixed at Mr. Batman's house.

4. I ascertained it further to be Mr. Robinson's opinion that it was desirable some central situation should be established from whence his mission should proceed, and where they should again return, constituting a kind of home for "Manna Langana," "Eumarrab," and the rest of the natives who form Mr. Robinson's party, and whom he considers perfectly conciliated.

5. Mr. Robinson repeated the necessity which he had already reported, of his being provided with a horse, and expressed an anxious desire that instructions might be given in all the police districts that the prompt support should be given him which he stood so much in need of.

6. Mr. Robinson further begged that all the Aborigines, who had either given themselves up, or had been captured, whose services were not required with his mission, should be removed to Great Island.

7. Having given the fullest consideration to all the circumstances brought under my attention by Mr. Robinson, and to the several points brought forward in my conference with him and Mr. Batman, I am inclined to believe that all the suggestions which I have enumerated are calculated to prove beneficial. Direct, therefore, that they may be fully carried into effect.

8. Notify to the commandant at Launceston, and to all the police magistrates, and to Mr. Clarke, at George Town, that I am extremely desirous that Mr. Robinson's mission should receive the utmost encouragement and support, and that they will furnish, on his application, any supplies or assistance which he may

require from them. Desire the town-adjutant to make a similar communication to all officers employed at the out-stations.

9. Renew the instructions that the scalers be restrained from committing any violence against the natives, and that they do not under any circumstances detain, contrary to their own will, any of the native women or their children, and that their services as forming any part of the conciliatory mission are dispensed with.

10. Inform Mr. Batman that the Government accepts the services of the seven Sydney natives who were originally induced to come to this colony at his instance, as well as of the two who have more recently arrived, to act under the immediate direction of Mr. Anthony Cottrell, who has engaged for 12 months at the salary of 150*l*. Mr. Cottrell is to aid the missionary cause in such manner as Mr. Robinson may from time to time point out, and he is distinctly to understand that it is my particular desire it may be deeply impressed upon the Sydney natives that the object is to treat the Aborigines of this colony, notwithstanding their continued violence and acts of outrage, with every possible degree of humanity, and that those tribes who continue so very hostile are to be *induced*, if possible, to proceed to the establishment at Great Island, and if they cannot be induced, they should, if any of them are surrounded and taken, be only so far secured as to prevent further acts of outrage, and removed to George Town for the purpose of being sent to Great Island, with all the kindness that is consistent with the security of their persons.

11. Campbell Town is to be the central situation for the conciliatory mission, and I approve of the hut being erected there for "Manna Langaná," and accommodation also erected for the rest of the natives, as well as for Mr. Robinson. In putting up any temporary buildings for this purpose, direct the inspector of roads to require Mr. Ford to render the aid of a few workmen from his party.

12. Let the commissariat storekeeper, who is stationed at Ross, be provided with clothing, and such supplies of tea, sugar, &c. as may from time to time be required by the mission, and which he will furnish on the requisition of Mr. Robinson, or in his absence, of the police magistrate at Campbell Town.

13. The assistant commissary general will require that a separate account be kept of all these issues, and a return thereof sent in monthly to the Colonial Secretary, in order, after the same shall have been audited by the auditor, that the amount may be defrayed from the colonial fund.

14. Let a horse be provided by the engineer, and sent to Campbell Town, for Mr. Robinson's use.

15. It was directed that the Aborigines at Swan Island should be removed to Great Island, directed to be established for the reception of the natives who have been placed on Gun Carriage Island by Mr. Robinson; as soon, therefore, as the "Charlotte" shall be reported to have arrived at Launceston, the natives who are in the gaol at that port are to be removed to Great Island.

16. Request the police magistrate at Campbell Town to intimate to Mr. Kay as soon as he has an opportunity, that it is desired he should return with the two native women to the establishment at Campbell Town.

17. Copy of this memorandum is to be transmitted to the Aborigines' committee, with an intimation that it will give me great pleasure to revise any part of the instructions at their suggestion, or to make any additions to them which they may recommend. Transmit a copy also to Mr. Robinson by this day's post, under an open cover, enclosed to the police magistrate at Campbell Town, in order that Mr. Simpson may peruse them in case of Mr. Robinson's absence.

Mr. Robinson will perceive that I have fallen into all his views, and that I hope he will, on his part, promptly and energetically follow up this most interesting service, and that he will not fail very regularly to report his proceedings to the Colonial Secretary for my information.

(signed) *George Arthur.*

(Copy.)

EXTRACTS from the MINUTE of the ABORIGINES COMMITTEE, held on the 28th September 1831.

"THE measure of adopting Maria Island, as the situation for the establishment, has been discussed at great length; but it appears to the committee that there are objections which cannot be removed; viz.

1st. "The facility of escape to the Main, as appears by Mr. Jackson's statement herewith annexed.

2d. "The

2d. "The total want of game, by which the natives would lose their usual inducement to bodily exertion and with it their health.

3d. "The probability of their constantly pining and endeavouring to make their escape to the Main, which would be almost always in their view.

"These circumstances appear to the committee to more than counterbalance the advantage which might otherwise be derived from Maria Island being already a settlement, and the consequent practicability of the natives being speedily and comfortably settled there. The majority of the committee therefore recommend Great Island as the situation of the establishment. The advantages in favour of Great Island are,

1st. "That escape is quite impossible, and the natives being kidnapped by the sealers is impossible, they having abandoned the coast, and gone to the western part of New Holland.

2d. "The fact of there being plenty of game, water, shell-fish and mutton, birds, together with the extent of the island.

3d. "It is possible that the natives may also pine here to return to their native land; but it is imagined that the amusement of hunting would occupy their minds, which could not be the case at Maria Island.

4th. "That the communication is easier from George Town, than Maria Island is from Hobart, and the anchorage for vessels is very good.

"With the view of Maria Island being the most eligible situation, the following reasons were advanced in favour of that place by the Rev. Mr. Bedford.

1st. "Because buildings are already prepared, and that it is more accessible to the superintendence of the Government, and that it is important the Aborigines should be accustomed to clothing and shelter, comforts which they could not enjoy except with civilized people.

2d. "Because it is very desirable to attempt, by every possible means, to induce them to give up their wandering habits; and there is on Maria Island abundant room for both exercise and amusement.

3d. "That by proper superintendence on the island, and by the establishment of an efficient boats' crew under proper control, upon Lacklans Island, it would hardly be possible for them to escape if any should desire it, bearing in mind that very few of the natives can swim.

"It appears also that the natives on Gun Carriage Island do not go any where without Mr. Mac Laclan's leave; and it is a proof, to a certain extent, that they might be induced to act in the same way at Maria Island under judicious management, and be easily persuaded to sleep under cover, which would effectually prevent their escaping by night, and they would easily be prevented by day.

4th. "Because fifty miles of the coast of Great Island is exposed to the visits of the sealers.

"The committee have very materially considered the arguments which have been urged as regards both Maria Island and Great Island; and the majority are decidedly of opinion that Great Island is the most eligible, and recommend the immediate formation of the establishment on the west coast of it, opposite to Green Island."

"The committee cannot divest themselves of the belief that many of the natives would escape from Maria Island to the Main; and it is this feeling and their conviction of the atrocities, that three or four such men acting under increased thirst for revenge would commit, which deters them from the responsibility of advising that Maria Island be occupied in the manner alluded to.

"Read a letter from the Colonial Secretary, of this date, intimating that his Excellency the Lieutenant Governor intends proceeding to Campbell Town on Monday morning, for the conferring with Mr. Robinson and the natives who are with him, and requesting the committee will state what presents they would recommend to be forwarded for the Aborigines who have been recently conciliated, and also whether any presents should be given to the Sydney blacks, and whether Mr. Robinson should be provided with a horse, the necessity of which has been urgently represented.

"The committee have considered these several points, and are of opinion that a few articles of a gaudy description should be purchased, such as gowns, ribbons, handkerchiefs, small painted boxes, and a few blankets, &c., and that a few knives should be given to the Sydney blacks; and as Mr. Robinson has so strongly represented the assistance of a horse, the committee beg leave to recommend that

his Excellency will give directions for his being provided with one. The committee cannot refrain from expressing their warm acknowledgments to his Excellency for his unwearied exertions in this cause, and beg to assure him that they are sensible of the great personal inconvenience of his proceeding into the interior to meet the natives, from which they have no doubt much good will result."

Statement of Mr. Jackson.

" Since I have been at Maria Island and Spring Bay for the last three weeks, I have minutely examined the coast about Maria Island, and am of opinion that the natives can with great ease effect their escape by swimming or otherwise passing to Lacklan's Island, from whence they can ford with poles to the main. Should there be a guard established on Lacklan's Island, I consider they would swim round it, and take rest on the rocks between the shore and Lacklan's Island. The distance to swim is very trifling."

" Mr. Jackson being asked by the committee whether, if the situation were made worth his while, he would accept the charge of keeping the natives in custody on Maria Island, replied, that nothing would induce him to incur such a responsibility, being persuaded that they could escape whenever they felt inclined."

" Mr. Jackson added, that several of the natives had been taken from Gun Carriage Island to Great Island; and on returning to the former with the game which they had killed, a corrobory was held to celebrate their good fortune, and songs sang in favour of Great Island, and of their wish to be removed thither."

Mem. Mr. Jackson is master of the Colonial Cutter " Charlotte."

— No. 5. —

COPY of a DESPATCH from Viscount *Goderich* to Lieut.-Governor *Arthur*, &c.

SIR.

Downing-street, 5th May 1832.

I HAVE the honour to acknowledge the receipt of your Despatch of the 25th of October last, by which I am sorry to perceive that so many acts of outrage have been committed by the black natives of Van Diemen's Land upon the settlers, notwithstanding the many attempts which have been made on the part of the Government and the colonists to establish friendly relations between them.

The measures which you have taken on the recommendations of the Aboriginal committee, for effecting the removal of these people to a neighbouring dependency of Van Diemen's Land, are approved by His Majesty's Government, and I cannot omit this opportunity of expressing to you the sense which I entertain of the exertions which you have personally made to bring about an object so much to be desired for the interests of all parties concerned.

I have, &c.
(signed) *Goderich.*

— No. 6. —

COPY of a DESPATCH from Lieutenant-Governor *Arthur* to Viscount *Goderich*.

Van Diemen's Land, Government House,
7th January 1832.

MY LORD,

IN my Despatch of the 25th October last, I had the honour to report to your Lordship the particulars of a very distressing outrage which had been committed by the Aborigines upon Captain Thomas and Mr. Parker. Both of whom they had put to death from mere wantonness, and under circumstances of the most savage cruelty. At the same time I transmitted to your Lordship a report of the Aboriginal committee, detailing the general proceedings of the Government in this lamentable and protracted warfare, down to the latest period.

With feelings of the greatest gratitude to divine Providence, I have now the greatest satisfaction to communicate to your Lordship that the most sanguinary of the tribes, under the chiefs " Montpeilliat" and " Tonger Longter," who have always acted in unison, have at length been conciliated by the friendly mission under Mr. Robinson, and that 26 of them have, at their own desire, held a conference with me in Hobart Town, from whence, with their own concurrence, as well for their own safety as for the security of the settlers, they will be immediately

diately embarked for Great Island, where they will be treated with all the kindness that humanity can dictate.

So far as it is possible to ascertain, there remains only one small tribe, under the direction of a female, in terms of hostility with the settlers; and I have not a doubt that, in a very few weeks, they will be conciliated, having been by no means so outrageous as those tribes who have now submitted; and I trust I may with confidence anticipate that there is now an end of the sufferings of the settlers from the bitter scourge from which the colony has so severely suffered for many years.

It is impossible not to reflect with sorrow upon the indiscriminate vengeance by which these savages have been influenced; but, as their wrongs have been many and great, His Majesty's Government will, I trust, regard them with the utmost compassion, and continue to extend both protection and kindness towards them, in the asylum which has been provided for their habitation on Great Island.

As the colony of Western Australia must be exposed to all the evils which have befallen Van Diemen's Land from the opposition of the Aborigines, I trust it will not be deemed intrusive if I submit to your Lordship that one of the very first measures adopted in that colony should be to establish a friendly understanding, which should be consistently persevered in, in spite of any outrages the natives may commit, of which the Governor of the colony will be sure to hear, although may remain ignorant of the misconduct which has occasioned it. Some two or three discreet persons will be beneficially employed from the origin of the colony, to learn the native language, and keep a direct intercourse with the Aborigines; and the utmost care should be taken to make them presents (the most trifling will satisfy them) for whatever land is taken possession of by the British settlers; for as each tribe claims some portion of territory, which they consider peculiarly their own, they should be in some formal manner satisfied for bartering it away; a negotiation which they perfectly comprehend. Had this system been early adopted in Van Diemen's Land, many deplorable consequences, I have no doubt, would have been averted.

The continued hostility of the natives has operated most injuriously in many ways; great expense has been incurred; dissatisfaction has been induced; improvements have been retarded; and emigration has been checked. But as the colony has rapidly advanced, notwithstanding this incubus, I venture to expect during the current year, to have it in my power to carry some measures into effect which I hope will prove beneficial, both to the interests of the Home Government, as regards the convict branch, and to the prosperity of the Colony.

I have, &c.
(signed) *Geo. Arthur.*

— No. 7. —

COPY of a DESPATCH from Lieutenant-Governor *Arthur* to Viscount *Goderich*.

Van Diemen's Land, Government House,
14th April 1832.

MY LORD,

I HAVE the satisfaction to communicate to your Lordship that since I had the honour to address to the Secretary of State my Despatch of the 7th January last, reporting the conciliation of the most sanguinary tribe of Aborigines, the country has remained perfectly undisturbed; indeed, not a single native has been seen in the settled districts, except in the western quarter, where the Van Diemen's Land Company possess their land; and Mr. Robinson, after visiting the Aborigines' establishment at Flinders Island, has proceeded on a mission to the westward, in the hope of falling in with the natives, who have been there troublesome, and of persuading them to accompany him back to Flinders Island.

The Aborigines' establishment, I am happy to say, goes on satisfactorily; and I trust Mr. Robinson, on his return, will succeed in imparting some instruction to the natives who are settled there. My efforts will now be directed to prevent all aggressions on the part of the white people against the Aborigines to the westward, and thus I hope all future injury will be avoided.

I have, &c.
(signed) *Geo. Arthur.*

—No. 8.—

COPY of a DESPATCH from Viscount *Goderich* to Lieut.-Governor *Arthur*, &c.

SIR,

Downing-street, 21st June 1832.

I HAVE the honour to acknowledge the receipt of your Despatch of the 7th January last, reporting the happy termination of the hostilities which have so long existed between the native tribes of the colony and the settlers, by the conciliation of one of the most sanguinary of the former, and their removal to Great Island.

His Majesty's Government has received this information with no less satisfaction than that which the success of your measures towards an object of such vast importance to the welfare of the settlers must have imparted to yourself; and I should ill discharge my duty were I not also to express to you the sense which His Majesty entertains of the humane and christian temper by which the whole of your proceedings towards these ignorant and misguided people have been distinguished.

I am satisfied that the same desire which you have so earnestly manifested, of treating them with kindness, will suggest to you any precaution which may be necessary to prevent them from being molested in their proposed retreat; and I feel therefore that I cannot do better than leave to you all subsequent arrangements for their protection.

I have, &c.

(signed) *Goderich*.

—No. 9.—

EXTRACT of a DESPATCH from Lieutenant Governor *Arthur* to Viscount *Goderich*, dated Van Diemen's Land, Government House, 18th March 1833.

I HAD the honour in January 1832 to report to your Lordship the success which had attended the efforts of Mr. Robinson in his mission to conciliate the Aborigines, and the consequent voluntary deportation of two of the most numerous and sanguinary tribes to Great Island.

Mr. Robinson, on being requested again to proceed to the interior in order to complete the enterprise which he had so auspiciously commenced, informed the Aborigines committee that he had a strong objection to again separating himself from his family, and encountering the dangers and privations necessarily attendant upon the mission, more especially as he could reap equal pecuniary advantage by the prosecution of his business in Hobart, where he would be in perfect safety and subject to no privations; but he added, that he should be ready to give any information the committee might require, in regard to the several tribes of Aborigines.

The committee regretted Mr. Robinson's determination, and endeavoured to dissuade him from giving up the mission, and at length he was induced to change his intention.

And Mr. Robinson has accordingly returned to his labours, and has brought in a number of the remaining Aborigines, and in particular a tribe headed by a warlike chief styled Wymurick, in securing whom he was placed in a situation of much danger. The remnants of tribes still in the bush have not of late committed any outrages. The country enjoys tranquillity, and the distant stock-runs are again depastured without danger to the shepherds.

I shall do myself the honour in a subsequent Despatch to report the present condition of the establishment at Great Island.

—No. 10.—

EXTRACT of a DESPATCH from Lieutenant Governor *Arthur* to Viscount *Goderich*, dated Van Diemen's Land, Government House, 6th April 1833.

I HAVE much gratification in being enabled to report to your Lordship that, while Mr. Robinson has conciliated so large a number of the Aborigines, and induced them to submit to deportation to Great Island, the internal economy of
that

that establishment has been conducted in a manner equally satisfactory; and the benevolent exertions of Ensign Darling, of the 63d regiment, have accomplished more than I could have anticipated in happily domiciliating the poor creatures entrusted to his charge, and in developing many excellent qualities in their character, for which few persons are willing to give them credit. He has engaged in the duties which his appointment as commandant rendered incumbent upon him with an ardour bordering on enthusiasm, but tempered with much judgment and discretion—a circumstance of the most fortunate description; for undoubtedly the being reduced to the necessity of driving a simple but warlike, and, as it now appears, noble-minded race, from their native hunting grounds, is a measure in itself so distressing, that I am willing to make almost any prudent sacrifice that may tend to compensate for the injuries that the Government is unwillingly and unavoidably made the instrument of inflicting.

As it has occurred to me that your Lordship is not in possession of any information respecting Flinders Island, the ultimate destination of the Aborigines, I have the honour to accompany this Despatch by a description of the country.

SIR,

Flinders Island, 21 November 1832.

CONFORMABLY to your instructions of the 16th January last, I have the honour to acquaint you that I have made a general survey of this island, and which would have been effected long ago had manual assistance been afforded me; I regret much that even now it is not in my power to give you so much information as I could wish.

The extent of this island from south-east to north-west is about 45 miles, and from south-west to north-east averaging about 18 miles.

The soil has generally a considerable tendency to sand, and I have not seen any quantity of land (with the exception of that at Pea Jacket) that is at all calculated for agricultural purposes, being principally either thick scrub or low heathy, swampy and grass tree plains, composed of a grey hungry sand, and interspersed with lagoons and tea tree.

The woods are blue gum, pine, she-oak and forest tea tree; there is a sufficiency of gum and pine for the use of this establishment. The pines are small, not averaging more than eight or nine inches in diameter.

The island is tolerably well watered. I purpose forwarding you a plan, upon which I have laid down the situations of the different streams.

The River Arthur is the largest stream on the island; there is a bar at the mouth, and a heavy sea almost constantly breaking over it, and it is only when the wind is from the west or south-west that a boat can by any possibility get in.

The Charles and Patrick rivers are fine running streams through the year; they afford good harbours for boats, but it is difficult and dangerous to attempt to get a boat over the mouth of these streams when it is blowing from the eastward. There are several small streams on the south-east, south-west and north-west sides of the island; some of them also afford good harbours for boats.

There is at present an abundance of game on the island, consisting of kangaroo, wallaby, native porcupine, badger, and a few ring-tailed opossums.

The feathered tribes are black swans, ducks and quail, which are very plentiful. It is very seldom that pigeons or black cockatoo are seen, but there are a few.

The climate is very fine, and warmer than that of Hobart Town. Snow is never seen here.

The prevailing winds are from the westward, and boisterous and frequent gales are experienced from that quarter.

The anchorage under Green Island (three miles from the establishment) is considered very good, the high land on that island being an excellent shelter from the prevailing winds.

Anchorage can be found under Raydon Island, near the west point, but there is no land there fit to form a settlement upon.

There is an excellent harbour at Badger Corner for small vessels, but there the land is not at all suitable for cultivation.

No anchorage can be found upon the east coast, except at Babel Island, and it is not safe for a vessel to be there when the wind is from the south or south-east.

Should you consider it necessary for me to make a minute survey of this island, I trust by the return of the cutter to this establishment I may be favoured with

some further instructions from you, and such manual assistance as you may consider necessary; and, as I stated in a former letter, I will use every exertion in my power to render the Government every possible information.

I am fearful that the length of time which has elapsed since I have been stationed here, without my having made any further progress in the survey, may cause you to think that I have been careless and neglectful; but should the commandant proceed to Hobart Town, I hope he will be kind enough to explain to you the cause of the delay.

I have, &c.
(signed) *G. Woodward.*

BRITISH GUIANA INDIANS.

—No. 1.—

COPY of a LETTER from Mr. Under Secretary *Horton* to *William Hilhouse, Esq.*

SIR,

Downing-street, 9th October 1826.

I HAVE to acknowledge the receipt of your Letter of the 10th of August last, with two copies of your publication. It is scarcely necessary for me to observe that Lord Bathurst could not take into consideration any suggestions such as those you mention, unless he were previously made acquainted with the sentiments of the Lieutenant-Governor upon the subject. Whatever practical suggestions you have to make, therefore, will be most properly addressed to the Lieutenant-Governor, who I do not doubt will submit them to Lord Bathurst, together with his own views in relation to them.

I am, &c.
(signed) *R. W. Horton.*

—No. 2.—

EXTRACT of a DESPATCH from Sir *B. D'Urban* to Mr. Under Secretary *Horton*, dated King's House, Demerara, 16 May 1827.

YOUR Letter to Mr. Hilhouse, of the 9th October, has caused me to receive from him the schedule of proposals, No. 1, in forming an opinion upon which I have thought it expedient to avail myself of the local knowledge and general experience of Mr. Bagot, His Majesty's fiscal of Essequibo, from whom a report upon the subject had appeared to me peculiarly appropriate, inasmuch as he is not only the principal magistrate of the district in which Mr. Hilhouse's project is intended to take effect, but also officially protector of the Indians, upon whom it is proposed to operate.

Mr. Bagot is a gentleman of education, intelligence and judgment, many years a resident in those colonies, and well acquainted with the characters of the Indian tribes. I considered him too a very humane person, and one who would gladly promote any practicable measure for their advantage.

His Report, No. 2, is herewith transmitted, and I am disposed to concur in the tenor of it, as well as from collateral sources of information, and from what I have myself observed.

I doubt, therefore, very much, the practicability of the first and third clauses of Mr. Hilhouse's proposals (and certainly do not advise the experiment at present). The Indians are not yet prepared for such an establishment, and their character presents many difficulties to their becoming so, but if such a disposition may be effected in them, it must be the work of well-chosen, persevering, conciliatory and judicious missionaries, spreading themselves among their tribes, living with them in the woods, and devoting themselves to the cause.

The measure proposed in the second clause (an Indian militia) if it were practicable, which I doubt, would in my opinion be useless or worse. All the purposes which the colony can ever want from the Indians, as armed men, are equally and more safely answered by them in their present state.

The proposal in the fourth clause would, I think, be very mischievous. If European emigrants are to come to this colony, or if freed men are to be located, it must not be at such a distance (which would be the case in the selected positions)

as to place them out of reach of the control of the laws, and of the authorities, but much nearer to the cultivation and the magistracy of the colony.

The partial diversion (proposed in the fifth clause) to one object, of the sums now appropriated annually and triennially to supply the wants, and gratify the wishes of all the tribes, and subdivision of tribes, inhabiting the rivers of the colony, could not fail to create general disquiet and ill will, and at once to destroy that good understanding which it is for so many reasons sound policy to preserve, and which has been hitherto carefully studied by the Dutch originally, and by the English since.

I altogether disapprove of the commission proposed in the sixth clause. The Indians (excepting where the instigations of Mr. Hilhouse may have rendered them partially otherwise) are contented with, and ready to serve us. The negro population know it, and its effect to prevent their going off into the interior is salutary. If once a commission begins to sit, examine evidence, and make a bustle, the object will be misunderstood by both races, and the agitation of such a misconception is better avoided, especially when the measure which might produce it is uncalled for by any existing necessity.

Enclosure, No. 1.

PROPOSALS for the consideration of the Right Honourable Earl Bathurst, &c. &c.

1st. The formation of two Indian parishes, the first Bartika, being the peninsula between the rivers Massaroonny and Essequebo; the second Cartabo, between the rivers Massaroonny and Cuyuni. The first for the Arawaaks and Warrows, the second for Caribice and Accaways.

2d. The formation of a company of Indian militia in each parish, officered by European residents.

3d. The erection of a school-house or preceptory in each parish as the nucleus of a town or village, in which a regular magistracy shall superintend the collection of the Indians, and their instruction in the arts of civilized life.

4th. The immediate clearing, at each spot, of a sufficient quantity of land to supply food for any given number of the distressed poor who may be induced to emigrate from Europe, to be subsisted by wood cutting or cattle grazing.

5th. The appropriation of the present annual grants under the head of Indian expenditure to this object.

6th. The formation of a commission to investigate and determine the most proper measures of carrying this plan into effect, consisting of the first fiscal, the president and three clergymen of the parishes in most immediate contact with the Indian population, with authority to examine evidence.

24th September 1826.

Most humbly submitted by
(signed) *William Hilhouse.*

(Copy.)

Enclosure, No. 2.

OBSERVATIONS on the Proposals of Mr. Hilhouse, by Mr. George Bagot, Protector of Indians in Essequebo.

It appears to me on the perusal of Mr. Hilhouse's proposals, that he has formed a very incorrect estimate of the character of the Indians of Guiana.

A feeling of the most perfect independence, both as to their conduct and place of residence, a sensitive jealousy of foreign control, rendered more acute, I have no doubt, by their neighbourhood to countries where slavery is permitted, a deeply rooted attachment to their peculiar customs and habits, and I think I may add an absence of local attachment, arising probably from the ease with which they can procure subsistence and erect their dwellings on any part of this vast continent, form the strong and leading features in the character of these people, and must be first broken in upon, and in a great measure eradicated, before they can be brought to submit either to be confined to the limitation of parishes or districts, or to give themselves up to the discipline of a drill, even under persons of their own nation, much less under European officers or any other foreigners.

Sooner than submit to such control I am convinced they would all emigrate from that river or part of country where the experiment was attempted; and in order to point out how little difficulty they would have in finding new places of settlement,

settlement, I need but to mention that although varying in numbers and proportions, people of all the four nations are to be found in almost every one of the rivers of Guiana, who would be ready to give a hospitable reception to those of their respective tribes, whilst the rivers and forests would open their vast stores to supply them with food and shelter. If, therefore, an attempt to convey to these people the lights of christianity be preceded or accompanied by measures, to control them in their habits and places of residence, it will most assuredly prove fruitless.

With respect to the situations pointed out for the experiment, there is this grand objection to them, that there are very few, if any, Indians except the family with which Mr. Hilhouse has connected himself residing upon them; and I know not by what means they are to be induced to establish themselves there.

The Arawaaks of Essequibo reside chiefly much lower down the river, in the small creeks or rivers that empty into the Essequibo.

Of the Warrows there are very few in the Essequibo, indeed I am not aware of more than two families; but in the Pomeroon and Morocco rivers they are numerous.

The Caribs and Accaways reside chiefly above the falls of the rivers, and several days journey from Bartica or Cartabo, with the exception, however, of a few families of Caribs and one or two of Accaways, who reside in small detached settlements between the post of Massaroon and the falls.

Of all these tribes the Arawaaks have made the greatest advancement towards civilization, in consequence, no doubt, of their nearer residence and more frequent intercourse with the Europeans; but their attachment to the customs of their forefathers permit of but little assimilation to our habits and manners.

Some years back (I think in 1819) one of the missionaries of the London Society expressed to me a wish to go to some of the Indian settlements, in order to ascertain whether they were willing to receive among them a missionary of that society; I accompanied this gentleman to several of the settlements of the Arawaak Indians, and explained to them what he was and the objects he had in view, and particularly that he was willing to instruct their young people to read and write.

The captains and old men to whom we made the proposal listened with much attention, but said they would give no answer without first having a meeting of all the people of their tribe residing in their neighbourhood, and that in a certain number of days they would bring me an answer at my own house; accordingly at the appointed time one of the captains came to me and informed me they had determined not to have him, adding, that they were now well and happy, but did not know how they might be under a change of circumstances.

I have no doubt, however, that if a missionary were to settle amongst them they would receive and treat him with kindness, so long as he confined his exertions to the arts of persuasion, and thus a foundation might possibly be laid for a spread of christianity and consequent civilization amongst them.

But that considerable time, and much patience and perseverance will be called for I am justified in believing, as well from a knowledge of the Indian character, and from the experience of a settlement of German Moravians in the Courantin river which has been established for nearly half a century; and notwithstanding their most exemplary good conduct and industrious and frugal habits, and their mild and kind manners, they have (or I should rather say had,) when a few years back I was acquainted with them, made very little progress, their converts to christianity being confined to a few individuals, whom their kindness had induced to live with or about them; yet it is to men of this character the attempt to introduce christianity and civilization among the Indians must be entrusted, and not to a man who commences his career among them by lowering himself to their manners and habits of life, and living in concubinage with their women.

Demerara, January 18, 1827.

(signed)

Gco. Bagot.

— No. 3. —

EXTRACT of DESPATCH from Sir *B. D'Urban* to Mr. Under Secretary *Horton*, dated King's House, Demerara, 16th May 1827.

THERE is a legally appointed protector of Indians for each of the six rivers, Mahaicony, Mahaica, Demerary, Bocrasirie, Essequibo and Pomeroon respectively, under whose immediate orders the post holders are placed. I herewith enclose

enclose the commission and instructions under which these persons act. They are chosen from the most respectable gentlemen of the nearest district to the respective Indian residences ; and although they receive no salary, yet their responsibility is apparent and unquestionable.

PROTECTOR OF INDIANS COMMISSION.

To *A. B.*

His Majesty having been graciously pleased to authorize me to appoint all officers, civil and military, in this united colony, I reposing especial trust and confidence in your loyalty, courage and capacity, Do hereby nominate, constitute and appoint you the said *A. B.* protector of Indians on the River —, and you are enjoined strictly to perform all the duties of that office by affording due countenance and protection to the Indians in the district confided to your care, by enforcing among the post-holders under you an exact observance of the instructions issued for their guidance, and by obeying all such orders and instructions thereupon as you may receive herewith, or as I may hereafter cause to be transmitted to you.

of
Demerara and
Essequibo.
(L. S.)
(signed) *B. D.*

Given under my hand and seal of office at the King's House in George Town, Demerara, this day of 18 , and in the year of His Majesty's reign.

By His Excellency's Command,
(signed) _____

(Circular.)

INSTRUCTIONS for the PROTECTORS of INDIANS.

1. THE protectors of Indians will, to the utmost of their power, give effect to and enforce among their respective post-holders a strict and diligent observance of the instructions originally issued on the 18th May 1803, and subsequently reprinted and issued afresh by authority on the 2d May 1815. And in case of any post-holder abusing his trust, or being negligent or remiss in the discharge of his duties, as prescribed by the above instructions, the protector of the district will make a special and immediate report to the Lieutenant-Governor (or Commander in Chief for the time being), in order that, if necessary, the said post-holder may be removed from his office, and replaced by another person.

2. When the protectors shall have received from their respective post-holders the regulated quarterly journals, and shall have affixed to them their respective signatures of approval, they will, on the first day of January, April, July and October of each year, transmit the same to the Lieutenant-Governor (or Commander-in-Chief for the time being), together with the post-holder's requisitions, also bearing their (the protectors') signatures of approval, for the ordinary supplies wanted for the ensuing quarter, stating the quantity of each article, as well as for any extraordinary assistance which may require the sanction of the executive, or of the Court of Policy.

3. The protectors will accompany these quarterly Returns by a confidential Report to the Lieutenant-Governor (or Commander-in-Chief for the time being), stating, as nearly as can be ascertained, the numbers of Indians in their respective districts, their tribes, captains, increase or decrease since last Report, and the probable cause of either; their general health and condition, disposition; viz. whether apparently satisfied or dissatisfied with us; and, if the latter, what is the probable cause.

The age, capacity and conduct of their post-holders; whether they have fulfilled their duties in strict conformity to the instructions already cited, and whether they are liked and well thought of by the Indians of the respective posts.

In every July Report, the protectors will mention such Indians, captains or others as, from any particular instance of good conduct or ability, they may think deserving of an especial mark of distinction or favour in the ensuing distribution of presents.

To these distinct heads of Report they will be so good as to add any remarks or suggestions which they may think expedient for the Lieutenant-Governor's information or consideration.

MEMORANDUM.

Each protector is requested to prepare and transmit, for the immediate information of the Lieutenant-Governor, such a Report as is prescribed by the 3d head of these instructions as soon as possible after he shall have received them.

King's House, 10th August 1824.

(signed) *B. D'Urban.*

POST-HOLDERS' INSTRUCTIONS, as enacted by the Honourable Court of Policy,
on the 14th of May 1803.

Article 1. The post-holder shall keep an accurate journal of his proceedings, and of all the occurrences at the post.

Article 2. He shall transmit (quarterly) a copy of his journal to the protector of his district.

Article 3. In case of any extraordinary occurrence at or near the post, he shall immediately acquaint therewith the protector.

Article 4. He shall take care to keep the post in good order, and he shall use his utmost exertions to attach to the post the Indians who call upon him, or who live in his vicinity.

Article 5. He shall endeavour on all occasions to prevent misunderstanding or quarrels between the several Indian tribes; and where any such exist, he shall exert himself to restore peace.

Article 6. When required by the protector, he shall be obliged to repair to him without loss of time, and to execute promptly any orders he may receive from the protector.

Article 7. He shall not permit any persons, whether whites, free coloured, or negroes, to pass the post unless they shew him a pass from the Governor, or from one of the protectors of the Indians; the latter being empowered to grant such passes, which must always specify the reasons why the persons therein named are to go beyond the post.

Article 8. If any person not provided with such a pass should attempt to pass the post, the post-holder shall be authorized, and is even obliged, to detain such person or persons, and bring them to town before the Governor; at the same time giving notice to the protector.

Article 9. But to persons having a proper pass, he shall give every assistance in his power towards forwarding the business they are upon.

Article 10. He shall not be allowed to carry on any traffic, nor shall he compel the Indians to sell to him the articles they bring down; but he shall suffer them to proceed without any molestation whatever in their trade. Any articles bought from them he shall cause to be duly paid for.

Article 11. He is on no account to compel the Indians to do any job or work of whatever nature for him.

Article 12. He shall not take nor appropriate to himself the property of the Indians, much less their wives or children, on pretence of their being indebted to him, even in case of an Indian having had goods from him on credit, and refusing to pay for the same. The loss arising therefrom to be for the post-holder.

Article 13. Should any Indian apply to him with complaints of ill treatment against other persons, he shall repair with such Indian to the protector, who will then examine and inquire into the complaint, and give redress if the case requires it. All exclusive of the action which the fiscal might think proper to bring against the offender or offenders.

Article 14. Any white or free coloured person about the post, who might be desirous to have an Indian woman to live with him, shall acquaint therewith the post-holder, who is then to wait on the protector, with such woman and her parents or nearest relations, in order that the protector may be enabled to inquire and ascertain whether such cohabitation takes place with the free consent of the parties, and whether the woman be not engaged to some Indian; and the protector is then either to sanction or refuse such cohabitation, as he may think right.

Article 15. Should the post-holder be desirous of employing any Indians for clearing wood, or for fishing, or paddling his boat, he shall be at liberty to hire them for that purpose, with the consent of the protector, who shall previously inquire whether such engagement has been entered into voluntarily, and who will

at

at the same time inform the Indians, that if they are not duly paid as agreed upon, they may complain to him,

Article 16. He shall be present at the annual distribution of presents to the Indians.

Article 17. He shall apply from time to time to the protector for the rum he may want, for the purpose of giving a dram to the Indians who call upon him.

Article 18. In case of any Indians passing the post to go down the river, the post-holder shall recommend to them to wait on the protector.

— No. 4. —

COPY of a DESPATCH from Sir *George Murray* to Sir *B. D'Urban*.

SIR,

Downing-street, 18th August 1829.

I ENCLOSE to you herewith for your consideration and report a copy of a communication from the Rev. J. H. Pinder to the Bishop of Barbadoes, which has been put into my hands by his Lordship, and the object of which is to suggest measures for the religious instruction and civilization of the Indians in the neighbourhood of your government.

I have, &c.
(signed) *George Murray*.

7 August 1828.

COPY of a LETTER from the Rev. *J. H. Pinder* to the Lord Bishop of *Barbadoes* and the *Leeward Islands*.

MY LORD,

7th August 1828.

HAVING been required to communicate with your Lordship on the present state of the native Indians in the southern colonies, and on the most practicable method of introducing christianity among them, I have the honour to submit the following considerations.

The South American Indians, who reside in the back settlements of Demerara, Essequibo and Berbice, may be regarded as forming four distinct tribes, of which the Arawaaks are, I believe, the most important. Distributed in various groups of villages to the south-westward of the plantations, and occasionally along the banks of the river, they subsist by fishing, hunting and shooting, and have commonly around their huts irregular gardens of manioc and other vegetables. Their habits are indolent, and their manner generally listless. They live on the most peaceful terms with the colonists; they are their allies in times of war; they welcome with evident satisfaction, as guests, those strangers whom curiosity tempts to their habitations; and they not unfrequently visit the towns, with a view to barter their bows and arrows, hammocks, and other simple but ingenious manufactures, for spirituous liquors, knives, and similar articles of trade.

At the fixed time, when they receive public presents from Great Britain, they are to be seen in great numbers about the towns; and, with the intention of facilitating their intercourse, a public logie is erected in more than one place. At the principal one in George Town, the various specimens of their arts may at all times be purchased; and in this building they take up their abode when staying in the town. In the immediate neighbourhood of this, Indians, especially the young, may at all times be seen, and are occasionally decently clothed. One is found willing to hold a horse; another, in broken English, asks for money; while a third is seen carrying water. It is my firm conviction, that if a school were established by your Lordship at this logie, the Indian parents would cheerfully confide their children to the care of a schoolmaster appointed under the authority of the Governor. The only instance which came to my knowledge of instruction offered was accepted. Two children were left for several months at the house of the Rev. Mr. Isaacson, while he resided in George Town, and they were able before leaving him to say their prayers, and to repeat a considerable portion of the church catechism. The true religion *they* may acquire, who have a notion of a Supreme Being; and, rude as this their faith is, and unaccompanied by rites of *public* worship, they yet pay great reverence to their priest, in whom, as they believe, resides the power of driving away any disease brought on them by the evil spirit. When once the school is formed, and the plan of daily instruction adopted, the next step, perhaps, will be, to receive a few of the most distant as boarders. By the continual superintendence of these, a sounder progress in

christian knowledge, and a more rapid approximation to the habits of civilized life may be expected to be introduced. What influence these may, in a few years, under the blessing of God, exercise on the minds of their parents and brethren, when returning to their native village in the character of a catechist or schoolmaster, it is not for man to say. More than probable it is, that among the half-caste Indians, some may even now be found who, with proper training, would become useful teachers at a still earlier period.

A similar institution for the young may also be formed in Essequibo and Berbice, with subordinate schools under the several assistant protectors. The whole, if deemed advisable, should, in my opinion, be placed under the control of an active and discreet clergyman, whose usual place of residence should be in George Town, and who would from time to time inspect and regulate the other situations. He should reside as near the back logie as possible, in order that he may become acquainted with, and gain the confidence of, the several parents, by frequent interviews when they happen to be in town. The yearly stipend of the clergyman should not be less than 400 *l.* sterling, and each of the schoolmasters should receive 100 *l.* sterling. The logie itself may, in the first instance, be found to answer as a place for public worship and daily teaching, until the development of the plan shall warrant the erection of buildings on a more extensive scale.

I am, my Lord, &c.

(signed) *John H. Pinder.*

—No. 5.—

COPY of a DESPATCH from Sir *B. D'Urban* to Sir *George Murray*.

SIR,

King's House, Demerara, 6th February 1830.

I HAVE had the honour to receive, and have very attentively reflected upon the subject of your Despatch of the 18th August last, with its enclosure from the Rev. *J. H. Pinder*, to the Bishop of Barbadoes.

I have the highest respect for Mr. Pinder, and for his opinions generally, and I regret that I cannot concur with him in that which is now before me.

The subject is one upon which, I apprehend, he could not have had sufficient opportunities to form a correct judgment; and his laudable desire to do good by promoting the education of the Indians of Guiana has probably made him overlook the difficulties which would at present certainly oppose the success of the measure by which he proposes to effect it.

The Indians who come occasionally to the logie in George Town are small portions of various tribes and families in succession, as their wants or inclinations urge them. They rarely remain more than a week at a time; long intervals (many months, and sometimes years) generally elapse before the same parties respectively repeat their visits. Their habits are altogether erratic, capricious and uncertain, and I am not inclined to believe that any of them could be induced to leave their children behind them when they returned to their forests.

Several of the inhabitants of different parts of Guiana who are most conversant with the Indians, and who I am sure wish, as I do, that any feasible means might be discovered for their education and civilization, concur in the view which I take of the question, and agree with me in considering Mr. Pinder's project a hopeless one.

I request, in conclusion, to refer to the opinion upon this subject expressed in my Despatch of the 16th May 1827 to Mr. Wilmot Horton, to which I still adhere, and the substance of which I will here quote, to spare you the trouble of turning to it: "If a disposition to education and religious instruction may be effected in them (the Indians), it must be the work of well chosen, persevering, conciliating and judicious missionaries, spreading themselves among their tribes, living with them in the woods, and devoting themselves to the cause."

The Spaniards and Portuguese have followed this course in their portions of South America, and the extensive success of the Roman Catholic missions so employed is well known; but it is equally certain that they were sent in very great numbers, supplied, as well as supported, by means which could scarcely be available to us.

I have, &c.

(signed) *B. D'Urban.*

— No. 6. —

COPY of a DESPATCH from Sir *B. D'Urban* to Viscount *Goderich*.

MY LORD,

King's House, Demerara, 15th April 1831.

I HAVE the honour herewith to transmit a duplicate of the indictment, sentence and judge's notes upon the trial of an Indian recently convicted of murder before the Criminal Court of Justice of the colony, and condemned to death, but recommended by the Court to His Majesty's mercy.

I have accordingly respited the execution of the sentence until His Majesty's pleasure shall be known, humbly submitting the prisoner's case to His Majesty's gracious clemency.

The evidence and the notes of the learned judge are so clear as to require no elucidation upon my part; but I request withal to submit to your Lordship, that His Majesty may be moved to direct such a commutation of the capital sentence as may remove the prisoner for ever from this country, because at whatever distance of time he might return hither, the nearest of kin to the murdered woman then alive would feel himself bound to avenge her, and this man would infallibly be put to death in consequence.

I have, &c.

(signed) *B. D'Urban*.

Seventh Criminal Session, 1st March 1831.

INDICTMENT presented to the Honourable the Court of Criminal and Civil Justice of the United Colony of Demerara and Essequibo, by *Charles Herbert*, First Fiscal, R. O. v. *Billy William* (prisoner).

THE First Fiscal giveth the Court here to understand and be informed, that *Billy William*, an Indian, on or about the eighteenth day of July, in the year of our Lord one thousand eight hundred and thirty, at a certain place called Solitude, situate on the borders of the creek Tapacouma, within the jurisdiction of these colonies, did wilfully, maliciously, with a certain knife which he the said *Billy William* in his hand then and there held, strike, thrust *Hannah*, an Indian woman, in and upon the back of her the said *Hannah*, giving to her the said *Hannah* then and there, in and upon the said back, one mortal wound, of which said mortal wound she the said *Hannah* did languish, and languishing did live for and during the space of two hours or thereabouts, at which said time, on the same day and year aforesaid, she the said *Hannah* of the mortal wound aforesaid died.

And so the First Fiscal doth say, that the said *Billy William* her the said *Hannah*, in the manner and form aforesaid, did wilfully and maliciously kill and murder, against the peace of our Sovereign Lord the King, his crown and dignity.

(signed) *Charles Herbert*, First Fiscal, R. O.

On the motion of Mr. Arrindell, counsel for the prisoner, and with consent of the First Fiscal, R.O., the Court put off this trial until the next criminal session.

Seventh Criminal Session,
5th day of November 1830.

By the Court,
(signed) *Charles Wilday*.

The prisoner pleaded Not guilty.
The Court finds the prisoner Guilty.

SENTENCE.—The Court condemns the prisoner *Billy William* to be taken hence to the place from whence he came, and to be taken thence to the place of execution, and there to be hanged by the neck until dead.

The Court recommends the prisoner to mercy, on the grounds of this being the first trial of an Indian for such an offence, and his probable ignorance of our laws and customs.

Thus done this eighth Criminal Session, held at the Court House, George Town, Demerara, this 1st day of March 1831.

The execution of the above sentence is hereby respited until His Majesty's pleasure shall be known thereon.

(signed) *B. D'Urban*.

A true copy, quod attester.

(signed) *Charles Wilday*, Dep^y Sec^y.

Eighth Criminal Session.

EXTRACT from the Note Book of his Honour Charles Wray, President of the Honourable Court of Criminal and Civil Justice of the Colonies of Demerara and Essequibo.

Monday, 28th February, 1831.

Fiscal v. Billy William (an Indian).

Janet (a slave).—No certificate produced. Examined by Court: understands an oath.—I belong to Mr. Alstein; he lives near Tapacouma Creek. I know prisoner; I have heard him called Billy William. I know a buck woman named Hannah; she is dead; she died in our place, in my presence. Hannah came into our place Sunday morning; prisoner came with her; he went to my master's house; my master gave him some falerium (a kind of shrub); Hannah went with him to the house; she staid in the hall; after breakfast they both came out and went to a logie; they got breakfast in the house; when in the logie the woman sat down on the bench; the buck lay in his hammock; he got up afterwards; went out of the logie, and the wife remained there; he went to tell massa good bye; I saw him come back; there had been some rum left in the logie in a decanter; when buck came back he asked his wife, "Where is the rum for your father?" Hannah stooped down to take up the rum; the buck struck her with a knife in the back; he haul'd out the knife and wiped it on his shirt sleeve; she gave a halloo, and clapped her hand on her back; the buck went away; I and some others lifted her up and carried her under the logie; she bled bad; she never said word, she only cried; she died in about two hours; I staid with her the whole time; we halloood for massa as soon as she was struck.

Cross-examined.]—My master is not the son of old Mr. Alstein; he is a coloured man, and is married; my master gave the buck breakfast; he gave him nothing else but falerium; my master was eating breakfast in the hall; I was there at the time; the buck was not drunk; he drank only sweet water; I never saw it made; can't say if it have rum in it; don't know how they make falerium; don't know if it is made of rum, orange, sugar and water; when the buck went to bid my master good bye, he was not away long; I don't know if he have any other wife; he brought only this one with him; I did not hear them quarrelling before he struck her; they have been there before; I have never seen the buckeen by himself in the house when the buck was not there; the buck was very jealous of his wife; he never went without her, I believe; the buck was jealous of my master; I don't know what made him so; I never saw my master playing with her; I never saw my master and the buckeen any way talking together; my master gave him two glasses of falerium; they were little small glasses, not a tumbler; the buck man begged for some rum for his wife's father, and my master gave him some; the wife had the bottle; I can't say whether the buck drank any of the rum or not; my master's wife was in town at this time.

By the Court.]—I can not say the buck was jealous of my master in particular; the bucks are jealous of their wives; I think he must have talked in his heart, when he was laying in his hammock to make him kill his wife; so master asked me how it happened.

Phillis, a slave. Does not understand the nature of an oath; sent away.

Aurelius.]—I belong to Mr. Alstein; I live at Tapacouma Creek; I know prisoner, they call him William, his buck name is Jamma. I know Hannah; she is dead, she was wife to prisoner; I remember the day she died; I saw her and prisoner come to my master that day, Sunday about 8 o'clock. I saw them first in the logie both together. The prisoner was laying in a hammock; Hannah was sitting on the bench; I saw the buck get out of his hammock and he asked his wife, where is the half bottle of rum, and the wife tell him look it here; he told his wife to take it up, she tried to take the bottle up, and the man came behind and struck her in the back; he had his knife in his hand at the time he told her to take up the bottle; before the buck struck the woman, he went to my master's house and came back again; the man after he struck her went away at once, the woman cried out and put her hand to her back. I went and looked at her back, the blood came out, I sang out for master. I took the woman into the logie; I staid with her till she died; I saw her die; it was about two hours before she died; my master came, when I halloood out; my master staid till she died; he then called for a corial to go tell her father.

Cross-examined.]—I can't read; can't tell the figures on the clock; it was 12 o'clock when the buck struck her; my master did not tell me it was 12 o'clock;

I know

I know it was; it was two hours before she died; my master did not tell me so; I knew it by the sun; my sister was there. Phillis and Jeannette; Phillis has been christened; I cannot say if she can say her prayers; the buck is of the Arawaak nation; he spoke in Arawaak to his wife. I understood it but very little; but can swear I understood what he said to his wife; he said *alouka botel*; I did not know what he went for to my master. Hannah was not quite a handsome woman, at first she was quite handsome; but having had two children, she was not so handsome, people used to think she had other men besides her husband; I do not think so; my master is a stave cutter; my master never had any thing to do with these buckeen; my master had a brother who is not married; he had nothing to do with these buckeens; prisoner must be jealous of his wife to have stabbed her, must have been jealous of master; never knew people make the bucks drunk to have their wives; I have gone into the bush with my master; the bucks come sometimes, I know many times; prisoner lick his wife I think for jealousy; jealous of every body, nobody in particular; he was jealous of master because he think master have his wife; I do not know what made me think so; prisoner was not a little bit drunk; I did not see him so, a drunken man could not stab so; I think he might feel the drink a little; never knew any body make a buck drunk; I have not spoke to Jeannette about this nor to Phillis; my master was in the house when this happened; the logie was built by the bucks; bucks often come into that logie and sling their hammocks, and lives there whilst about the place; the bucks call it their logie; some two or three plantains growing there of master's. It takes a day to go from the logie to the coast; I brought the rum to the buckeen in the logie; my master told me the prisoner asked for the rum; I waited at breakfast, nobody else was waiting; I took the rum to the logie immediately after the breakfast; there is rum in falerium; my master did not set me to watch the buck; when he was asleep in his hammock he did not employ me to get this buck's wife for him; I was there the whole time the buck was in the hammock; I was cleaning a gun and the lock; I took the lock to pieces; the buck did not go to sleep in his hammock, he held his eyes open watching me; I suppose he think I go take his wife; I never was employed by my master to get the buckeen or any other woman; I suppose the buck think I go take his wife for master, I suppose he think so because he is jealous of every body; from the time I took the rum until he stabbed his wife, I sat by the logie; it was two hours; my master called me once to give him brandy and water, and I went; he was at the house making a lock after buckeen was stabbed; she only halloed; she did not say what her husband kill her for. My master has two brothers, they were neither of them there; nobody was in the house but himself; the buckeen and I did not talk, she did not go to bathe that day; Janet was in the logie, she was doing nothing; she was not there all the time; she was there when the man stabbed the wife; it was half an hour before that; she was there; don't know what Janet came for; she did not speak; Janet washes for my master; she spoke to Phillis; Janet was in the logie, and Phillis in the house, and they were talking.

Re-examined.]—I am house boy; a shell blows at 12 o'clock, it does not blow on Sunday; I know noon by the sun; Phillis was in the house when the buck stabbed the woman.

By the Court.]—When Hannah came in the morning she appeared in good health; the buck had no provision ground near the logie; they built the logie and cut the wood for it in the bush themselves; when I was waiting at breakfast Janet was in the kitchen cooking, she was not in the hall at all.

John Alstein.]—I live at Tapacouma in the Creek, it is a branch of the Pomeroon River; it is about eight hours pulling from my place to the coast by the canal; I generally square timber or split staves; Mr. Gray is about one-half hours further from the coast; my place is named *Solitude*. I know prisoner; I was told by the buck's father, they used to call him Billy William; I know a buck woman named Hannah, the prisoner's wife, she is dead; she died in July; it was on a Sunday prisoner came to my house with his wife between 9 and 10, they came direct to the house; when he came first he asked me for the loan of a gun; he asked me for a dram, and I gave him one of shrub; it is called by the bucks generally falerium; they remained about half an hour; I breakfasted whilst they were in the house; I gave them some breakfast; after breakfast he asked for another dram and I gave it to him; I told him I could not let him have the gun because I was going out; I wanted it myself; he asked me for half a bottle of rum for his father in law, and I gave it to himself; and he gave it over to his wife; then they

went over to the logie; I went under a new house, that I was putting up; I have a boy Aurelius, I sent him to get a corial ready, as I was going out; I heard him call out to me about half an hour after, perhaps between 11 and 12; I came out and he said the buck had stabbed his wife; I saw her walking away towards the Creek, and the blood was running down her back; I called out to her to stop; Janet came, she had a handkerchief on her head and I took it off, and put it to the wound; I left her holding the handkerchief and went towards my house to get some dressings; when I had got three to four yards the woman fell down and fainted; I called to the rest of the women to take her up and carry her to the logie; I went with them; I staid three or four minutes, and continued bleeding; I then went to look for the buck; he perceived me coming near him and he went into the wood, and staid; I have never seen him since; I then went to fetch her father; I found him, but when we got back she was dead, should think about five minutes before we got there; I was away I think an hour; the logie belongs to me; my brother had a grant of my place Solitude from the Governor; the woman appeared to me well in the morning, I think she died from nothing else but the stabbing; the wound was right under the left shoulder; I think she was an Indian woman.

Cross-examined.—My brother has had the grant about three years; there was a small house there at that time; we had the logie built by Indians; we paid them for it, we call it the logie, not buck logie; the bucks are in the habit of visiting us, when so, they swing their hammocks in the logie; sometimes they stay for a couple of days; after I had done breakfast I gave the two bucks some; we had at this time about 18 slaves; Aurelius was in my service; at this time is employed jobbing; sometimes he cleans my gun, generally in the gallery, it has a common lock; that day the cook had the breakfast cooked and brought it on the table; her name is Janet; the boy was in the gallery cleaning the gun, whilst I was eating my breakfast; the boy put the gun together in the gallery, but the lock was not on, when I sent him to get the corial ready and some paddles; he was away about half an hour; it was half or three-quarters of an hour after breakfast this matter occurred; the buckeen was not more than three or four roods from the logie when I called to her; I did not ask her any questions, she would hardly understand anything; she was wild in the face; she was a nice-looking woman for a buckeen; I knew her from a small girl; she was not prisoner's wife: when I first knew her the bucks used to come to Sparta, my father's property; she used to come with her father and his friends; I dare say the prisoner knew she used to come to Sparta before she was married, because they do not live far from each other; I never heard of this man being jealous of his wife; bucks generally are not negligent of their wives; I know very little about the buck character; I was born at Sparta and lived there until I went to Solitude; had often visits from the Worrow bucks; seldom from the Arawaak; my father could not talk the buck language; I have heard my father say he had lived amongst the bucks for some years; the bucks are generally jealous of their wives; we called the place Solitude because at first my brother was there by himself; the nearest establishment is Mr. Gray's, nearer the coast, is three hours from us to the next establishment; the boy could get the corial ready in about 10 minutes; I was not in a hurry, and did not look after him: it was between 10 and 11, I was going out; I was not going out shooting, but usually take my gun in my corial; I think I was told prisoner was of a jealous character; I never heard he was jealous of myself: I have heard of bucks being made drunk, and their wives seduced during their drunkenness; bucks are particularly fond of rum, prisoner was not; I have offered him rum and he would not drink it; I never heard a reason for this from him or any one else; he never told me he would not drink rum, for it would make him drunk and his wife would then be seduced by some one; never heard that he had given that reason to any one else; I have heard that she was inconstant to the prisoner before she married; I do not know what was her character; the boy went to the logie for the paddles; I sent him for the paddles and he went to the logie for them; I did not send him to watch the buck to see if he was asleep; my wife was in town on this Sunday; I was the only free person at my house that day; my wife had been in town 10 or 14 days; I never gave the prisoner any cause to be jealous of me; he had been at my house about a week before; he staid three or four hours; he then came for a gun; I did not lend him one; I believe his wife was with him, I have known of his beating his wife; do not know the cause; Mrs. Alstein asked him what for, he said for nothing; Phillis has been christened; do not know she has been intructed in her prayers; cannot say

say who instructed Aurelius; Phillis is clever with her needle; she is a clever girl, she can carry and deliver a message accurately; I do not think she is very clever; I have been in town about 14 days; the people came up last night after the woman was dead; the boy Aurelius told me how it happened; they all used to speak of it; he told me he was close to the door looking for the paddles; it is not within my knowledge that my brother ever gave cause of jealousy to the buck; I know the bucks generally punish adultery with death; I know they generally avenge death by killing the slayer; I think the friends of the wife would kill the prisoner, although tried here and acquitted; I think so, because they generally do; no medical man was called in; the wound was examined by the bucks; there was great loss of blood; when she wished to speak, I think the wind came out accompanied with blood; do not know that the bucks opened her.

Re-examined.]—I know Jack Lane, he lives about three hours from us at the lock; Fraser lives close to Mr. Lane; the opposite side of the lock; the men were in the bush doing something for themselves when this happened.

By the Court.]—I did not send the rum to the buck by Aurelius; I gave it to him himself when we get the grant from the Governor; some bucks, the woman's family, were settled about half an hour off, it was an old settlement; the prisoner usually stays at his father's about 15 minutes farther off; no lines were run to make the boundaries of our grant.

Arrindell (for the prisoner). The Indians have been conquered, but their laws and customs have been observed; their custom would punish adultery with death. Ambassadors have peculiar privileges; here also may be imperium in imperio.

Prisoner was domiciled in the woods before the grant was given. The court has never taken cognizance of any offences of Indians. *Serticus c. 20, v. 10.* Adultery was punished by death. Roman law the same.

William Hilhouse.]—I have been in this colony sixteen years; the last eight years I have had an exclusive household of Indian domestics; I am partially acquainted with their language, with their manners and customs perfectly; they have customs, but no code of laws, but have the *lex taliones* in all the tribes; on almost all occasions they exercise the *lex taliones*; where a white mediation does not step in to buy off the murder by a pecuniary consideration; by their customs the Caribbees always punish adultery with death; the other nations it is not so certainly ascertained, but adultery with a negro, or the descendant of a negro, is punished with death; the Indian has a right of property in his wife, and in case of her breaking the conjugal tie, he can punish her as he would a cat or a dog, by shooting or hanging; the woman is inferior in her rank of society to the man for she is his slave, his property; the Indians are in general excessively jealous of their wives; there have been so many instances of incontinence with white persons that it may justify great suspicion on the part of the husband; in all the nations the descendant, however remote, of a negro, is still classed as a negro, the next of kin, under any circumstance, avenge death, however just the cause may have been; I have known numerous instances; there is scarcely a family of Indians in the colony in which an instance of the retaliation has not occurred; if prisoner was acquitted I do not think the Indians would spare this man unless the Governor or some other person arranged compensation for the death of this woman, otherwise the avenger of her death is now in this room; if the prisoner were convicted and executed, his relations could not have recourse to the *lex taliones*, for the public executioner taking his life, it would be easily explained to them; I know the place generally where the murder is stated to have been committed; there has been an old Dutch fort far beyond the place; there are many Indian settlements about within a few hours; the Tapacouma runs through the forest.

Cross-examined.]—I have travelled in every direction among the Indians, and witnessed their habits and manners; in their native towns the Indian's nick-name is Yarike; they consider me as the head of an Indian family; having an Indian child; the Ackaways, during the insurrection, applied to have me appointed their chief; a petition to that effect was since presented to the present Governor; there are three tribes in alliance with the colony, the Caribbees, Arawaaks and Warrows, the Ackaway is the main strength at present; the nearest relation to the person who has fallen avenges the murder; I have never heard of a man selling his wife; she is only a slave to himself; most of the Indians near the plantations have a native Indian name and another name; the moment the reason was explained of the prisoner's death, if executed, the *lex taliones* would cease; there

are post-holders and protectors of Indians, the post is about 60 or 70 miles from the mouth of the Essequibo; it is about 10 miles on the north bank of the Massaroon; the falls of the Essequibo are about 110 miles from the mouth of the river; there is a white settler at the falls, another at the junction, but grants have been made of the lands on both sides up to the falls of the three branches of the Essequibo, viz. the Essequibo, the Massaroon and Cayune; many Indians live between the falls of the Essequibo and the mouth, particularly Arawaaks; in the Tapacouma Creek there are three settlers; several Indians live in the creek.

Re-examined.]—Settlements of the Indians on the river Essequibo are some on the banks, some far up the smaller creeks. I know James Fraser, he is in the Tapacouma; in all grants it is enjoined that no inconvenience shall be offered to the Indians; I know from tradition a treaty has been made by the colony with the Arawaaks, Warrows and Caribbees; I have only understood the treaty to be as retaining them as soldiers in the defence of the colony; that they obey all calls of the colony for service, in consequence of which an allowance is made every three years, which they consider as a retaining fee; I think it the only tie they look on; it is as subjecting them to serve when called on; solely as allies, there is no clause; I have heard of calling on them to submit to the laws in other respects; I was employed by the Governor to raise an Indian force; I raised it entirely through personal affection; they had had a quarrel with the executive, and would not come without; the Governor in my presence thanked them as friends and allies.

By the Court.]—There are tribes of Arawaaks; the prisoner is an Arawaak; there are upwards of thirty; the tribes move much about from place to place, amongst each other, frequently change their residence; the nations as amongst each other recognize particular boundaries; the individuals of families may consist of several tribes, but the nations never intermarry. It is a common thing for a buck family to quit its place of abode; the Tapacouma Creek I consider in the Arawaak boundaries; with relation to the other Indians, the demarkation is so distinct between the nation, I have never known a quarrel to have arisen from their intruding on each other.

Gerard Timmerman.]—I am 77 years old two days ago; have been in this colony 61 years; I have for a long time known the customs, habits and manner of the Indian tribes; they apply to the protectors, since their institution, to make things easy between them for adultery; they almost always lick their wives very severely; when that has happened on my estate, I have been obliged to separate them; I have never before this heard of death for adultery from man to wife, but from man to man; never knew before this of an Indian tried before the court for injury to another Indian; I have often seen the prisoner with his family; have seen his wife; she was a very fine woman for an Arawaak; he came to my house; I told him to stop and I would protect him, and send him to the Governor, which I did, with a memorial; I did so because the father of the wife called on me to give him up, the buck, as he wanted to kill him; he said he would kill him in three days; I sent him up to protect him from the buck; I did not send him to be tried, for I did not think he would be tried; as protector I act to settle disputes; I am a protector of Indians; if an Indian had done wrong and I sent for him, and he did not come, I would send other bucks for him; I have no instructions to send a dunaar in such a case, or a militia man without authority; in an exaggerated case I should go myself.

Cross-examined.]—Anthony and a great quantity of bucks came to my place; he said he wanted Billy William, to kill him; he went away vexed, but I promised to send the buck to town; I once paid eight pieces of salompores, and I asked him what he would take to make it up, and he would not take any thing.

Re-examined.]—I gave the eight pieces to make up for a buck killed, and then the buck was sent by the post-holder to me; I sent him to Mr. Bagot's, the fiscal; he came back about eight or ten days after, and told him they could not do anything, for the bucks had no master; I gave the eight pieces to the family that they would not kill him; they did not kill that buck, and out he ran away and killed another buck, and I hear is still alive; in general they will take a price; I never ascertained from Mr. Bagot why he did not send the buck to town.

A. Van Ryck de Groot.]—I have been forty years in the colony; have in some respects become acquainted with the buck laws and customs, but very limited; the lex taliones is in force amongst them for adultery; they generally flog them or beat them severely; within my own knowledge I cannot say it is punished with death.

death, but I have heard so; I am a protector of Indians; if an Indian made a complaint to me I should act as a mediator, not as a magistrate; if the injuring party did not choose to appear, I should not feel myself authorized to compel him to do so; in their quarrels I should consider I had nothing to do, unless they called on me as mediator; there is no order not to interfere, nor the contrary; on a grant the grantee is ordered not to molest the Indians, but to cultivate friendship; I give presents in the name of the Governor to the Indians; they are a retaining fee for their fidelity and friendship; the presents are not ever wilfully neglected; they may be withheld by accident; the Indians consider them as presents to them as friends and allies, not as subjects; I do not know they have any mode of recording events, or any substitute for writing; any compact between them and us is oral only.

Cross-examined.]—I lived in Fort Island in 1795; Mr. Pletner was commandeur *ad interim*, and as such president of the court of justice. A man was punished in 1795, I think, for murdering his wife; I believe she was an Indian woman; I cannot say whether the man was an Indian or not, but we took him for one; his name was Macanowri; he was decapitated; I believe the name of the woman was Yagrow. [*Record of trial put in.*] I was the head clerk of Secretary's Office; sentence is written by me; the man is described as a free mulatto, and the woman as his wife; I do not recollect any other similar trials.

Re-examined.]—I looked at the sentence this morning; there was no slave Indians at that time; in 1793 they were all declared free; I should not designate an Indian a free mulatto; if description wrong I should have thought it right to suggest alteration.

By the Court.]—It would be a misdescription at that time to term an Indian a free mulatto.

James Fraser.]—I have been ten years in the colony; I know prisoner; I live at Tapacouma Creek; prisoner lives about ten miles from me; his wife was a very handsome woman; her character was like that of Indian women in general, pretty loose; the buck was aware of her character; when he was sober he did not care much about it, but when he was drunk he broke out; he kept her generally in his sight; but it is their general character to be jealous of their wives; the prisoner is a very easy good kind of man, not given to drink but only occasionally.

William Hilhouse (sworn as interpreter to Indian interpreter).

The witness has an invocation to the supreme Being, which he considers binding on his mind to induce him to tell the truth; the two laid hold of a stick, and the Indian repeated a form of invocation after the interpreter, "I swear to the Great God above; it is true that I say. If I lie, Great God destroy me."

Witness was then examined.

William Maltis, Indian, sworn in same manner.

I know prisoner, he is my son; I knew his wife; we are Arawaaks; a man catching his wife in adultery may by right kill the woman, but I would not do it myself; I have heard prisoner say he had suspicion, but don't know, as I have been living at Capacity; I have heard of instances of Indians killing their wives for that crime, but don't know of them myself.

Herbert (in reply) he runs away; the Indians cannot constitute them an independant nation.

Vattel.] They are subsidized by us.

1st March 1831.

I summed up and gave my opinion. With regard to the power of the court, the argument will resolve itself into the consequences that follow from the fact of the spot where the act was committed being within the territory of Great Britain; if it be so, the place is occupied under a grant from the Crown, built on and cultivated by the grantee, who carries on a trade there; beyond it there is a similar settlement, and "far beyond the place there has been a Dutch fort," as is proved by Mr. Hilhouse's evidence; thus the Crown of Great Britain has exercised all those rights, by which nations usually indicate their claim to the territorial possessions; on the other hand no pretence is set up, that this territorial right was ever disputed by the Indians; officers, whose very name is that of their protectors, are dispensed amongst them, and to these we learn by the evidence, they are in the constant habit of submitting their disputes; they receive from us presents for services; there is therefore a customary communication between us and them as a body, yet as a body we never hear of their complaining of our encroachments,

or claiming any rights inconsistent with them. We do not find amongst them any of general government, and it is stated in evidence that they have no code of laws. But a custom (loosely enough proved) is stated to exist; that they can punish adultery by shooting or hanging as they would a cat or a dog, and this from the right of property of the Indian over his wife. Although this custom is not shewed to extend to suspicion of adultery, that is not material, for the point is whether the Indians, whatever their customs may be, are in a position to claim their exercise by a jurisdiction which would supersede our rights; their position appears to me to be that of a conquered nation, or more accurately speaking, that of a nation whose lands the Dutch, our predecessors, occupied, peopled and governed by their own laws and instructions, without any resistance from the former inhabitants; but the mere fact of non-resistance cannot change the character of the possession, nor the situation of those from whom the territory is taken, it is still a conquered country; these foreigners, then so conquered, have chosen to continue within the territory, have never disputed our rights, and have adopted our institutions formed for their express comfort and protection. Are they then not in the situation of any other foreigner who came into another nation's bounds, or remain in and domicile themselves under the new Government when a conquest is made, and do they not bind themselves thereby to obey and conform to those laws that the new community has thought proper to establish? In my judgment they do.

I think, therefore, the jurisdiction of this court extends to the trial of this offence, and although I should not stretch the law to avoid any evil consequences which might arise from the contrary conclusion, but rather propose an enactment to meet them (if indeed that would be lawful, should the above reasons not be valid); it may strengthen the former argument to point out some of the anomalies to which a determination that this offence could not be here tried would directly lead; the first and most obvious is the existence of two absolute and independent criminal jurisdictions in the same territory, the one for Indians, the other for Europeans and blacks; the claim is, that the prisoner is not subject to be tried under our criminal laws, and it seems to be founded upon the fact of its being an Indian that he killed, whether rightly or wrongfully killed, does not affect the question, for without jurisdiction we have no power to investigate the manner, and it will scarcely be urged that this court can try whether a person killing another was justifiable by the Indian laws, and declare it according to those laws justifiable homicide. But further, if for the murder of an Indian this man cannot be tried, by what process of reasoning can the court claim jurisdiction over an Indian killing a white or black man; he may have Indian customs to shew the propriety of his conduct, and unless these tribes are subject to the governing powers of the colony they are governed by their own laws, and in such a case the offender must be submitted to their operation; the murder of an Indian by a white or black man would no doubt be by us punished with death: these wild, untutored savage tribes are domiciled amongst us, receive the benefit and protection of our laws, and must, in my judgment, be subject to the restraints and punishments which those laws adopt for the prevention and punishment of crimes; with regard to the individual before us, the wild state of barbarism in which he has lived, the faint and vague impression of his own customs probably prevailing in his mind, and the suspicions he may from the character of the woman have entertained of his wife (however unjust on the present occasion), may perhaps weigh with the court (should it find him guilty) to recommend to the Governor to exercise the only power he possesses in such a case, to leave the execution or mitigation of the sentence to the merciful consideration of His Majesty's Government.

I added, that should such recommendation be sent to His Majesty's advisers, I should also suggest, for their consideration, whether the wounds were sufficiently described in the indictment, although in my opinion it is, and particularly so under the rules and orders of the criminal court of this colony.

A true extract.

(signed)

Charles Wilday,
Dep. Secy.

— No. 7. —

COPY of a DESPATCH from Viscount *Goderich* to Sir *B. D'Urban*.

SIR,

Downing-street, 21 July 1831.

I HAVE received your Despatch, dated the 15th April last, enclosing the proceedings on the trial of an Indian named "Billy William," for the murder of his wife.

The single question which arises upon this case appears to be, whether the place at which the offence was committed was or was not within the dominions of His Majesty. If I were to confine my attention to the evidence before the Court, I should concur with Mr. Wray in thinking that the case is established. There is sufficient proof both of British occupation of the lands in question, and of the Indians claiming and enjoying the protection of British officers in that territory. I fear that the title of European nations to dominion over the territory and persons of savage tribes can scarcely ever be referred to any higher or more formal ground. In the present case it is consolatory to know that the assertion of British rights is made only in furtherance of justice, and for the protection of the natives from the effects of their own unruly habits and passions. When this convict inflicted a deadly wound on his wife, he seems to have been actuated by a rude opinion of justice, and to have conformed to the traditionary maxims of his tribe. It seems plain that she had been guilty of the infidelity which he attributed to her, and that he had been taught to believe himself the proper judge and avenger of such guilt. I entirely concur with yourself and with Mr. Wray in thinking it impossible to punish a homicide committed under such circumstances, in the same manner as wilful murder is punished when committed by a member of a christian and civilized community. The real difficulty is, to determine whether it can justly receive any punishment at all. To that question your Despatch supplies a satisfactory answer.

The law of retaliation which is proved to exist amongst the Aborigines would require the nearest surviving relation of the deceased to expiate her death by killing the prisoner. Any punishment which would remove him from this danger would therefore be mercy not to him only, but to other members of his tribe. Should he be permitted to return to his former haunts, further bloodshed must ensue, and the necessity might recur of placing an Indian on trial for murder, in consequence of what his own nation would regard as an innocent or laudable action.

For these reasons His Majesty is graciously pleased to authorize you to commute the capital sentence against this convict for any other sentence by which he might be removed from the colony. This is not a proper case for transportation to a penal settlement. At New South Wales or Bermuda this Indian would be utterly helpless and useless; he would not even have language with which to communicate with those under whose superintendence he would be placed. Nor, indeed, is it clear that the punishment he would have to undergo by such a removal would not be much more than commensurate with his real criminality. You will be able far better to judge than I am of the best means of disposing of the person of this convict; perhaps he might find the means of subsistence and the power of making himself intelligible, at some other part of the South American continent, from which he could not return within the limits of the colony. If, however, no means shall offer of banishing him without endangering his life, he must for the present remain in the public jail.

I cannot quit this subject without adverting to some considerations which it unavoidably suggests.

If it be indeed true (as I conclude it is) that the Indian tribes within the colony may be lawfully punished for the violation of our laws, it is an irresistible inference that they are entitled to effective protection by our civil and military power.

To punish crime without establishing any system for its prevention, is but a very imperfect performance of the duties of good government. The agency of the police should be co-extensive with the operation of the criminal law.

But it is a still more serious consideration, that we have subjected these tribes to the penalties of a code, of which they unavoidably live in profound ignorance; they have not even that conjectural knowledge of its provisions which would be suggested by the precepts of religion, if they had even received the most elementary instruction in the christian faith. They are brought into acquaintance with civilized life, not to partake its blessings, but only to feel the severity of its penal sanctions.

A debt is due to the Aboriginal inhabitants of British Guiana of a very different kind from that which the inhabitants of Christendom may in a certain sense be said to owe in general to other barbarous tribes. The whole territory which has been occupied by Europeans on the northern shores of the South American continent has been acquired by no other right than that of superior power, and I fear that the natives whom we have dispossessed have to this day received no compensation for the loss of the lands on which they formerly subsisted. I have not heard of any effort to convert the Indians of British Guiana to christianity, or to impart to them the arts of social life; were it possible to doubt the susceptibility of any part of the human race of such culture, it is not in the case of the natives of South America that such a supposition could be entertained; history has entirely disproved it; nor can I permit myself to believe that the zeal of Protestant missionaries, if fairly exerted, would be less effective on the northern shores of that continent than were the labours of the Roman Catholic priests in the central and eastern parts of the same division of the globe.

You will have the goodness to report to me any information in your power respecting the past and the present numbers of these people, the attempts hitherto made for their instruction, and the possibility of enlarging those attempts on a more systematic scheme. However urgent is the duty of economy in every branch of the public service, it is impossible to withhold from the natives of the country the inestimable benefit which they would derive from appropriating to their religious and moral instruction some moderate part of that income which results from the culture of the soil to which they or their fathers had an indisputable title.

I have, &c.

(signed)

Goderich.

— No. 8. —

COPY of a DESPATCH from Sir *B. D'Urban* to Viscount *Goderich*.

MY LORD, King's House, British Guiana, 26th November 1831.

I HAVE had the honour to receive your Lordship's Despatch of the 21st of July last, concerning the Indian convict "Billy William." Having reflected upon the great difficulty in the disposing of him at all satisfactory, I thought it expedient to avail myself of the counsel of Mr. Bagot, (the second fiscal and protector of Indians, upon the Essequibo and its branches), whose sound judgment and extensive knowledge of the Indian tribes generally, and whose acquaintance with both those involved in this case particularly, as well as with the immediate parties concerned, and the case itself, (in which the original examinations were all taken before him) pointed him out as especially fit to afford me useful suggestions thereon.

I accordingly sent your Lordship's Despatch for his confidential perusal; his answer very clearly and justly states the position of the matter, with its attendant difficulties; and it is certain that I have no alternative, consistent with this Indian's personal safety, but to keep him in prison until some contingent occasion may present itself of bestowing him, where he may be able to provide for his subsistence, out of reach of those by whom he is held in feud; and who, although they would be perfectly satisfied if he were hanged by our laws, yet would not think themselves the less bound to sacrifice him, if he should have escaped alive from their operation.

Convinced that the observations alluded to in the end of Mr. Bagot's Letter could not fail to be valuable, I desired him to send them to me, and they are herewith transmitted, because they appear to me so much to the purpose, that entirely concurring in them, as I do, I am not aware that I can in any other way so efficiently speak to the principal points of your Lordship's Despatch. Mr. Bagot has since sent to me another communication on this subject, which I also enclose, because I think it can scarcely fail to interest your Lordship, containing as it does, a short account of the proceedings of the Moravian brethren, who for a series of years laboured very assiduously, and at no little loss of life, to give religious instruction to the Indians on the eastern side of Dutch Guiana. I trust your Lordship will have done me the justice to believe, that I have not been unmindful of the important object of introducing christianity among the Indians, (and hereupon, as well as upon some other points of information connected

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nected with them, I request your Lordship's reference to my Despatches of the 16th May 1827, with their enclosures, to Mr. Wilmot Horton, and of the 6th February 1830, to Sir George Murray); but the prospect of attaining it is forbidding, and beset with difficulties, (as your Lordship will readily see in Mr. Bagot's Report), there being no reasonable hope of success, but by the means of missionaries, carefully chosen, and combining in themselves very rare qualifications, and whose labours must be pursued in a climate very destructive to European life. Early in the present year, however, it appeared to me, that an opening for making a commencing effort towards this end had presented itself, and of this I did not fail to avail myself; it is alluded to in Mr. Bagot's Report, and its circumstances are shortly as follows:

About three years ago, Mr. Armstrong had been sent out by the Missionary Society, to act as a catechist and schoolmaster to the negroes upon two adjoining estates in Essequibo, whose proprietors had jointly desired to have such an instructor, and on his arrival I had licensed him to act in that capacity, which he continued to do accordingly, until, in the course of the last year, some change I believe in the property of those estates, (at any rate no fault upon his part) put an end to his further employment there, and he then went to pass some months upon the Upper Essequibo, and Massaroony Rivers.

On his return from that excursion, the Rev. Mr. Strong (rector of the parish of St. Michael's in this colony, and an exemplary and invaluable parochial clergyman) mentioned him to me, as a proper person for making the attempt (which he knew I had very much at heart) of establishing the germ of some instructions for the Indians, in the district which Mr. Armstrong had been visiting.

I commissioned Mr. Strong therefore to communicate with Mr. Armstrong upon the subject; the result will be found in the correspondence between Mr. Strong, Mr. Armstrong, Mr. Bagot and myself, and in my consequent licences, granted in furtherance of the measure.

A subscription was set on foot in the colony in aid of the undertaking, and Mr. Armstrong has been established ever since, near the Indian post, upon the confluence of the Essequibo and Massaroony, under the care and protection of Mr. Bagot generally, and immediately of Mr. Richardson, the resident postholder there, who has received my especial injunctions to that effect. What will be the effect of his labours, time is yet to shew; but it is the first feasible occasion which I have found for the attempt, and I trust it may not be altogether useless.

Mr. Bagot's Reports will I think have shown your Lordship that protection is afforded to the Indians, by the magistrates of the Colonial Government, and that they willingly avail themselves of it, and are not altogether ignorant of the penalties of our criminal code, since they are disposed to rely upon them for the punishment of great crimes committed among themselves; and they will rely upon them, provided they see that they are effectual, as for instance in the case of Frederick (whose case is therein stated); but it may be well apprehended, that if this be not the case, if they see that from whatever cause our laws suffer such a murderer to escape with impunity, they will cease to resort to their interference, and resume their habit of seeking their own vengeance, which indefinitely perpetuates mutual bloodshed.

Mr. Bagot has justly said, that we have not dispossessed the Indians of their territory; they occupy it as freely and uninterruptedly, for every purpose which is essential or agreeable to them, as if we had never come hither, (by the way we only succeeded to the place of the Dutch), but the tribes, who live within reach of civilization, derive most solid and important benefits from our regular and constant assistance, as your Lordship may in some measure gather from the Report No. 5, and its inclosures, which also estimates their past and present numbers. Those, however, whose purposes of traffic bring them to George Town, where there are quarters provided for them, and rations issued, besides triennial presents also distributed at the posts on the rivers; of these, the average value in Demerara and Essequibo has heretofore been as follows:—

	£.
Annual Supplies	1,400 sterling
Triennial Presents	2,400 —
Amounting in every four years to	6,600 —

and the description of all things furnished has been carefully adapted to their wants, habits and expectations.

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I am not aware that I can add any thing for your Lordship's information on the subject, beyond what is contained in this Despatch, with its inclosures, and in those of my Despatches of 1827 and 1830, to which I have before referred.

I have, &c.
(signed) *B. D'Urban.*

Enclosure, No. 1.

COPY of a LETTER from *George Bagot*, Esq. to Major-General
Sir B. D'Urban, K. C. B.

Huis T. Dieren, Essequibo,
September 20th, 1831.

MY DEAR SIR BENJAMIN,

YOUR Letter of the 13th instant, with the Despatch from the Secretary of State, came to me on the evening of the 15th, a few hours after our boat had started for town, and I have not had an opportunity of forwarding a reply to it until now.

The disposal of the unfortunate "Billy William" is indeed a puzzling question, for I hardly think his life safe in any situation within the possible reach of the brothers of his deceased wife, so inveterately did they express themselves against him, and so strongly do they feel it a point of honour to have her death avenged.

There can be no doubt that he could find the means of subsistence, and the power of making himself intelligible at other parts of this continent; at Cayenne for example, he might enjoy these advantages, and be out of the reach of his late wife's relations; but how ask the French government there to permit a man banished for the crime of murder to be let loose in their territories?

The same difficulty presents itself with respect to Columbia, or any of the new states to leeward, but not perhaps in so strong a degree; and if an opportunity of a King's ship going to any of these settlements should offer, I think it is possible the matter might be arranged in a satisfactory manner if he was sent in her, and I apprehend you have no other alternative but that of keeping him in the jail.

From the Despatch of my Lord Goderich, it would appear that there is a want of information at the Colonial Office on the subject of the relative situation of the Indians of these settlements with the colonial government, and your Excellency would in my opinion be doing a service to the former, and but justice to the latter, by informing the Secretary of State more minutely on the actual relations subsisting between them.

This is perhaps the more necessary at this moment, as unfortunately I have within a few days had to send up another Indian for trial, on the charge of the murder of two individuals, his wife's father and mother.

I have thrown together a few observations on this (to me at least) very interesting subject, and with reference to my Lord Goderich's Despatch, which if at all acceptable to your Excellency, I shall be most happy to lay before you.

(signed) *Geo. Bagot.*

Enclosure, No. 2.

COPY of a LETTER from *George Bagot*, Esq. to Major-General
Sir B. D'Urban, K. C. B.

SIR,

Essequibo, September 20th, 1831.

As there appears to be a want of information in the mother country on the situation of the Indians inhabiting the districts of British Guiana, especially with respect to their relations with the government of that colony, I have thought it might not be unattended with advantage to throw together a few observations on their actual situation, illustrated by facts and occurrences that have fallen under my own knowledge, and which I beg leave to submit to your Excellency.

In consequence of the trial before the Court of Criminal Justice of this colony, of an Indian (Billy William) for the crime of murder, a question was started, whether crimes committed by the Indians properly came within our jurisdiction; without entering into the general question of the right of any court of criminal judicature, to take cognizance of crimes against the law of nature as murder and the like, by whomsoever committed within its jurisdiction, I shall proceed to notice a very correct and just observation that has been made with reference to this subject, that if the Indian tribes within the colony may be lawfully punished for the

the violation of our laws, it is an irresistible inference that they are entitled to effective protection by our civil and military power; that in fact the agency of the police should be co-extensive with the operation of the criminal law.

Let us then enquire whether protection has been afforded to the native inhabitants of these settlements? and I shall endeavour to prove, not only that protection is and have long been afforded to the Indian tribes, but that they are sensible of it and satisfied with it.

In every district of the colony where Indians reside, an officer is appointed, who is selected from among the most respectable proprietors, whose very title "Protector of Indians," proclaims the duties which he has to perform; to him it belongs to receive the complaints which Indians may have to prefer, against not only as I conceive, any of the other inhabitants, but also against each other, and use every legal method to procure redress of their grievances. In each of those districts there is also a post-holder receiving a salary from the colonial government, and residing at situations more immediately in contact with the Indians, who are chiefly, though not exclusively, appointed for the purpose of assisting the protectors in their care of the Indians, as appears by the instructions for those officers, and who are therefore placed under the immediate superintendence of the protectors.

That such protection has been promptly and effectually afforded and been relied on by the Indians can be proved, by the production of innumerable instances; I shall, however, only encroach on your Excellency's time, by stating a few which have come under my own immediate view, and I shall begin with the case before us, that of Billy William. As soon as he had committed the crime which he was aware had placed his life in danger he first fled into the woods, but being pursued he made his way to Mr. Timmerman, the *protector of Indians* of the district in which he lived. The family of the murdered woman pursued him there, and demanded that he should be surrendered to them, which was of course refused by the protector. The family then proceeded to the office of the second fiscal and stated the circumstances, demanding justice against the accused, and expressing themselves satisfied and desirous that he should be dealt with according to our laws.

During the period I have held the office of second fiscal, three or four cases somewhat resembling this have been brought before me by the Indians, although this was the first of them that was brought to trial, various causes having intervened with respect to the others; three of these cases I distinctly remember. In one of them the slayer (like Billy William) had fled to the protector Timmerman, and the friends of the deceased went in like manner to demand the person of the accused from him, and on refusal came to my office to demand justice according to our laws. While I was collecting the necessary evidence to bring the accused to trial, the friends of both parties (through the intervention of Mr. Timmerman) came to a good understanding together, and eventually applied to me to stop the proceedings, which, with the approbation of the Lieut.-Governor Murray and Mr. President Henry (the case not being attended with any circumstances of peculiar atrocity), I accordingly acceded to.

In both the other cases the accused were brought bound before me by the Indians themselves; one of these cases was also compromised and made up among the friends of the accused and those of the deceased; and as it appeared clearly a mere manslaughter in an affray, I did not hesitate to let it also drop. The other appeared to be a case of deliberate and atrocious murder, and the culprit would have been brought to trial, but he made his escape from prison and I never heard more of him.

I am extremely sorry to add to this catalogue of crimes one of a recent date, and of a very dark complexion. The accused, an Arawaak Indian, named Frederick, was brought before me by the post-holder of Essequibo a few days since, and is now in jail to await his trial; the circumstances as detailed in the evidence are as follows: This man has for wife the daughter of a very intelligent old Indian, named Dutchman (personally known to me), who had also other daughters or step daughters; he having married with a woman who had children by a former marriage. Dutchman lived in the Essequibo, a short distance above its junction with the Massaroonny, and consequently not far from the post; two of his sons-in-law, with their wives, lived with him; but Frederick, who I believe was not a favourite with any of the family, lived at some distance lower down the river with his own wife. Frederick's wife had gone up some few weeks ago to see her father, and after a time he followed her up to pay a visit of a few days

and to bring her home. While he was with them, the family had gone out one day to work in their provision fields at some distance from their house; Frederick accompanied them; towards the afternoon the younger branches of the family went home, leaving the old man and woman in the field and Frederick with them; soon after nightfall Frederick came home to the house, and after some time the females of the family expressed surprise and alarm at the old people not coming home, and proposed taking torches and going to seek them, which was accordingly done (Frederick accompanying the party), but without success. In the morning the search was renewed, Frederick being again of the party, and after a considerable time both the bodies were found (quite dead, the skulls being broken in) in the wood at a little distance from the path leading from the provision field; they proceeded to take them up to carry them home; Frederick being asked to assist refused, and immediately went off into the woods; when they had taken the bodies to the house, one of the sons in law immediately proceeded to the post to report the matter to the post-holder; on his return in the afternoon he found Frederick bound in the house, to which it appears he had returned of his own accord after some hours absence, and where he was immediately laid hold of and tied by the other inmates and some of their neighbours who had come to them; in this condition he was brought by them and delivered over to the post-holder the following morning. It is in evidence that he confessed having committed the murder; and on being taken to the spot where the bodies were found, he produced the stick with which he had perpetrated the crime, and which he took up from under some dry wood and leaves where he had hid it. The reason he assigned was, that the old man had spoken cross to him, and said he would drive him away from his place; and the old woman being with her husband when he waylaid him, he killed her also. In all these cases the offence has been of Indian against Indian, and yet your Excellency will observe that in every one of them they were satisfied that the accused should be dealt with according to our laws; and in three of the five cases they showed their decided preference to that course being pursued, as they had it in their power to have acted otherwise; from all which it is evident they rely on and receive protection from us.

While Frederick was in confinement here several of the Indians of his own nation came to me and requested to see him; and having been indulged, they one and all returned to me and expressed their satisfaction that he was to be tried, adding their hopes that he would be hanged.

I have no hesitation in asserting, and my intercourse with and knowledge of the Indians enables me to do so with confidence, that they, and especially those who reside nearest to our settlements, consider our taking upon ourselves the decision of cases of this nature as the greatest favour we can do them.

I have another and a strong instance not only of their willingness but of their desire to have their death feuds taken up and settled by us. Your Excellency will recollect about five years since my having reported to you a feud of this nature being carried on up the Essequibo, when the respective parties, which were both numerous, had stockaded themselves; and having with your sanction sent a deputation to invite both parties to come down to me, with the view of having their quarrels adjusted, the chiefs of the respective parties came down accordingly, each attended by about thirty able warriors; they were all of the Accaway nation, but of different tribes or families. The quarrel arose by an Indian of one of the families having been killed by one of the other, who in his turn was put to death, and his death again revenged, until the law of retaliation produced its ordinary result in the death of several innocent persons on both sides. They expressed their readiness to submit their quarrel to my decision as their protector, but demanded what they should do in similar cases in future; I asked them if they would agree to bring the individual who should again kill one of the other party and give him up to be tried by our laws, to which the chiefs having first communicated with their respective parties, readily, and to all appearance joyfully assented. The chiefs having eat bread and drank wine together, then placed their marks to a treaty of peace and alliance, which I had drawn up and explained to them, and which I have every reason to believe they have faithfully observed, having heard of no feud or quarrel between them since.

That the Indians receive effective protection where offences are committed against them by other persons than Indians, the records of our courts of justice will clearly show. From my jurisdiction, I have sent forward within the last two years, three cases for trial for offences against the persons of Indians. The first

was a charge against two negroes of Mr. Mackay, a wood-cutter up the Essequibo, for the murder of an Indian. The prisoners, I believe, were acquitted for want of sufficient evidence. The second was also a charge against a negro for causing the death of an Indian in a scuffle. The third was against a white man for a violent assault on the person of an Indian by pouring rum on his head and setting fire to it, by which he was severely burned; this case is still pending.

Various instances may be adduced of their having applied to me, as well as to the other protectors, where offences of a minor nature have been committed against them, and I feel confident their complaints have been always properly attended to, and they have seldom failed of having redress. Indeed, your Excellency can bear at least a negative testimony to the correctness of this statement, by the absence or paucity of complaint brought by the Indians before you; for they are well aware that your Excellency's ear is open to them, should they in vain seek redress through their constituted protectors. Thus it is evident that effective protection has not only gone hand in hand with the operation of the criminal law as relates to the Indians, but has, in fact, preceded it, and, such being the case, I, as a warm friend of the Indian tribes of these colonies, and for their sakes anxious to see the empire of the law established among them, to guard them from the effects of their own unruly passions, and to prevent the commission of crime, and especially of the crime of murder, indeed the only one to which they are at all addicted, I desire it for their protection, and I desire it as the first effective step towards their civilization, for until the minds of men are led to a submission to the law, little hopes can be entertained of any advance in the arts of civilized life. My own unfortunate country exhibits, alas, too convincing a proof of the truth of this position.

Fears have been expressed that the natives have to this day received no compensation for the lands we have dispossessed them of; however honourable this feeling may be as expressive of a high sense of justice, it is in like manner grounded on a want of sufficient information, as well of the localities as of the measures of the Colonial Government; for, in the first place, the Indians can scarcely be said to be dispossessed of the lands we cultivate, and it is well known that they never inhabited or cultivated the lands along the sea shores, nor even those lands on the banks of the rivers which are selected for cultivation by the European settlers; but, on the contrary, they always choose the sandy soils, which with scarcely any other labour than that of clearing off the wood produces one, two and sometimes three good crops of esculent roots, but which is totally unfit for the culture of our staple productions; and in the second place, as your Excellency is well aware, the colony pays annually a considerable sum for allowances and rations to the Indians, dealt out to them whenever they think proper to visit the town, or to call on any of the protectors or post-holders on their journeyings through the country; and besides, every third year a large amount is expended for the triennial presents. Thus it is proved that they have not been dealt with unjustly, and that compensation has been and is continued to be made. With respect, however, to the greater and more important debt to which allusion is so feelingly made, it is but too true that no effort has been made, either by the paternal or the colonial governments to convert the Indians to christianity; but I am aware of a certain proposition having been made to establish a mission from the London Missionary Society among them a few years ago; I accompanied a member of that society to several of their settlements, and stated to them the object he had in view.

Those with whom we conferred, and most of whom were very intelligent Indians, received the proposal with every attention, stating that they would call the people together, and after consulting with them would bring an answer to me; this they accordingly did, refusing to receive the missionary among them, and the only reason I could draw from them was, that they would not change their customs.

Latterly, indeed, with your Excellency's sanction and under your patronage, a teacher of religion has been settled up the Essequibo river, with a view of endeavouring to open their minds to the reception of the christian faith, but I am led to believe without having as yet made much, if any, impression; indeed there are more difficulties in the way than would appear at first view, or on a slight acquaintance with the dispositions and habits of these people, for their mild manners, and the friendly disposition with which they receive strangers who visit their habitations, would lead to the hope that they might be easily led into a belief and practice of the religion of peace; but the rooted attachments they bear to the manners, customs and practices of their forefathers at once raises up a barrier to

innovation of any kind, which though upheld with apparent mildness, is maintained with the most determined perseverance. Witness the failure of the missions from that excellent society the Moravians, established in the River Courantin, which after having been sustained for nearly a century, has, I am informed, at length been abandoned in hopelessness; and if these people who professionally combine instruction in the arts of social life with that of a knowledge of the christian faith, have totally failed after so long and well-supported a trial, during the whole period of which the Indians lived on the most amicable terms with them, we must not be surprized or much disappointed, if the well-meant exertions of others should be attended with as little effect.

The example of a more prosperous issue to the exertions of the Roman Catholic priests in the central and eastern parts of the continent, will hardly bear us out in any very sanguine expectations of speedy success; for we must recollect the state into which the Indians of the Spanish settlements were reduced, a state if not of absolute predial slavery, at least of a forced permanent residence, as *adscripti gleba*, under a strict surveillance, in the circle district or parish in which they were located, and to each of which circle or parish a priest was attached; whereas with us the Indians may, and many of them do, move from district to district, with the freedom of the birds of their forests; nor is this to be wondered at in a country so abounding with the means of supplying their wants on the easiest terms, and with the smallest degree of labour or exertion, and where the population bear so very small a proportion to the extent of the soil or of the means of subsistence.

Would I then advocate the abandonment of all endeavours to afford religious instruction to those interesting people? far from it; I feel thoroughly convinced that the time will surely come when they and all mankind will receive the glad tidings which the christian doctrines communicate, and whether it shall be granted to this people in our day or not, it is our duty not to withhold such means as lie in our power, of opening the book of life to them. And no one would more rejoice at, or be more willing to contribute to the establishment of a mission where active exertion and zeal were tempered by mildness and prudence, a prudence which would dictate and observe a considerable degree of forbearance towards the prejudices of the people. The selection, therefore, of proper persons to undertake such a mission, is, I conceive, of the utmost importance. The missionary must be prepared to undergo great privations, and to expect little fruit, at least for some time, from his exertions; but we must all hope the labour will not in the end be in vain.

With the most earnest desire that this hope may be realized at a much earlier period of time, and to a far greater extent than my anticipations lead me to expect.

(signed) *Gco. Bagot.*

Enclosure, No. 3.

COPY of a LETTER from *George Bagot*, Esq. to Major-General
Sir B. D'Urban, K. C. B.

SIR,

Plantation Huis, T. Dieren,
Essequibo, October 17th, 1831.

SINCE the date of the Letter I had the honour of addressing your Excellency on the subject of the Indians of these settlements, I have accidentally fallen in with some account of the Moravian mission therein alluded to. It appears that the first step taken was in 1735, at the suggestion of the Dutch West India Company, when three brethren went to Surinam for the purpose of obtaining information with respect to the practicability and best mode of establishing a mission. After their return to Europe a gentleman in Amsterdam solicited a mission to be sent out to his plantation in Berbice to preach the Gospel to his negroes, in consequence of which two missionaries were sent out in 1738. After considerable difficulties they got established at a place called Pilgrimage, about a hundred miles up that river. From this they soon began to visit the Indians, and "soon gained the love and confidence of these good-natured savages," but found they made little progress in instructing them in religion, chiefly, as they supposed, from a want of knowledge of their language. In the following year (1739) five brethren were sent to Surinam, and settled for some time in Paramaribo, but being looked on with a jealous eye by the "ecclesiastical and civil authorities," they removed from thence to the Cottika in the immediate neighbourhood of the Indians. "No permanent advantage was gained, however, by this removal," which they again impute to a want of know-
ledge

ledge of the Arawaak language, and this station was finally relinquished in 1745. About the same period of the establishment of this mission in Surinam, two additional missionaries with their wives arrived in Berbice to assist the mission established at Pilgrimage; and on the abandonment of the Cottika two of the missionaries from that also joined them. They had now acquired some knowledge of the Arawaak language, chiefly through the means of a Mulatto boy, who had been made a present of to them; and "they now made visits among the savages, travelling a circuit of three hundred miles, through vast wildernesses." They describe their journey as attended with great dangers and difficulties. They persevered, however, and at length, "after a residence of nine years, under many heavy trials, and without seeing any fruit from their labours," they began to perceive that a desire was exhibited among the Arawaak Indians for hearing their discourses, and in 1748 one Arawaak was admitted to baptism. "It was an old woman decrepid with age and scarce able to walk." About forty Indians were present, and several men came next day and begged to be admitted to the same privilege. From this time hardly a week passed without one or more being baptized.

Many of the Arawaaks settled near to the mission, and at the end of the year the number extended to 80. In 1750 the number of their congregation was 300, of whom 200 lived in the settlement. At the close of the year 1756 they had baptized 367 persons, and 233 then lived at Pilgrimage. Under these favourable auspices they began the year 1757, but up to this time they had lost several of their missionaries, some by death, and some who had returned to Europe; and in 1758 the head of the mission found it necessary to visit Europe, leaving only two missionaries at Pilgrimage. In the following year a contagious disease broke out, which carried off 40 of the christian Indians, and this induced many to leave the settlement, so that their congregation at Divine Service was reduced to 10 or 12. In 1760 the head of the mission returned from Europe, bringing with him two active young brethren, but in less than six months they were all three carried off by the prevailing epidemic, which had carried off one half of the Dutch colonists, including the Governor. Famine next raged among the Indians, and at the end of 1762 Pilgrimage was almost deserted, the inhabitants being reduced to 22.

In 1763 a revolt took place among the negroes of Berbice, which so alarmed the remaining missionaries, that they determined to abandon the settlement and proceed to Demerara, where they arrived in safety and met a kind and hospitable reception.

Thus terminated the once flourishing mission in the Rio Berbice. Most of the missionaries returned to Europe; two who remained in Demerara shortly after died there.

In the mean time measures had been taken for re-establishing the mission in the territory of Surinam, and in 1766 land was laid out for two settlements, one in Suramaca and one in Courantin. That in Suramaca, after various difficulties and incessant labours on the part of the missionaries, held out a hopeful prospect, and several of the Indians from Pilgrimage had joined them. Suddenly, however, their prospects were overcast by the enmity of the Bush negroes of Surinam, who, after much annoyance, at length openly attacked the settlement, burned the buildings, and the missionaries scarcely escaped with their lives.

Two of the missionaries returned again to this settlement under the protection of a party of military furnished by the Governor of Surinam, "but their presence proved no edification to the Indians," and the situation of the brethren was extremely distressing. The house they inhabited was in a ruinous state; they were frequently in want of provisions, and their health was bad. Towards the end of the year, however, their courage was raised by the arrival of three missionaries from Europe, "but, alas! two of them died in a few days after their arrival, and in less than twelve months two of the survivors likewise departed this life." Most of the Indians had now left the settlement, but in 1762 several returned, and it again put on a promising appearance, the number of Indian inhabitants being about sixty.

This establishment was kept up, under various prospects, to the year 1779, when being threatened with new dangers from the Bush negroes, and their plantations being wholly destroyed by vast swarms of large ants, by which they were deprived of the principal means of subsistence, the station was finally relinquished.

In April 1757, the settlement in Courantin was commenced by one missionary, who encountered great difficulties, and ran great risk of being put to death by the Carabice Indians, who frequently threatened him, showing great jealousy of his settling near them. Having spent nearly two years in this solitary abode, he was,

in 1759, joined by three missionaries. In 1763 they were disturbed by the revolt of the Berbice negroes, and removed to Paramaribo, but returned the following year; and, finding their house nearly in ruins, they abandoned this place, and moved higher up the river, where they formed an establishment which they named Hope.

In process of time, many of the Indians who had been baptized found their way to this new settlement; the missionaries paid occasional visits to the Indians, and drew some of them to them; so that the congregation at the Hope continued to increase, though slowly, and at the close of 1783 amounted to 167 persons.

During subsequent years the prospects became rather discouraging. "The naturally roving disposition of the Indians, which had always been a great impediment to the mission, gained fresh ascendancy;" many removed to a distance; "many in fact seemed to lose the little they had obtained, and sunk into a state of supineness and indifference to the gospel;" many of the Arawaaks (the tribe on which the missionaries seem to have made most impression) were about this time carried off by the small-pox, and other epidemical diseases, so that their numbers rapidly decreased.

Such was the state of things at the Hope in 1789, when another missionary, J. J. Fischer, arrived there. He is described as a man of vigorous constitution, and active, enterprising mind, improved by study. He quickly acquired such proficiency in the Arawaak language as to be able to speak it in public; he established a school for educating the children, some of whom made considerable progress in reading and writing. By his activity the settlement was so revived that, in 1793, it contained 151 inhabitants, besides above 100 baptized Arawaaks, scattered in the vicinity.

The settlement continued to improve till 1796, when it was exposed to difficulties in consequence of the war between Holland and Great Britain; the latter having taken possession of Berbice, the boat of the missionaries returning from Paramaribo with supplies, was taken by an English privateer; afterwards, however, the English treated the missionaries with civility, permitting them to continue their voyages to Paramaribo and to Berbice without interruption. During the years 1797 and 1798, they had to encounter various difficulties; a scarcity, little short of famine, affected the country; and during this scarcity, reports of hostility among the Indians alarmed the Arawaaks and warriors, who came in crowds to the Hope for safety. "In a few months, however, tranquillity being restored, they again quitted that part of the country, without having received any apparent benefit from their intercourse with the christian Indians."

About this time Fischer was ordered by the Surinam government to quit the colony, in consequence of having afforded assistance to the crew of an English vessel stranded in the Courantin, in secreting part of the cargo. This was considered as a most disastrous event to the mission.

The number of the inhabitants of the Hope, notwithstanding, continued to increase, and amounted, at the close of 1799, to nearly 300 persons; but in the following years their number was greatly diminished, many being carried off by the small-pox, "and others, yielding to their naturally roving dispositions, retreated to a distance;" so that at the end of 1804, only 146 persons resided at Hope.

In August 1806, Hope was visited by a dreadful calamity, every building in the settlement being burned down; shortly after, the missionaries quitted the place, and returned to Paramaribo. In 1812 the mission was renewed, two of the brethren lately arrived from Europe having proceeded there in June of that year.

About 30 of the baptized Indians, who resided near them, attended divine worship. In process of time two or "three Indian families came to settle with them, and others promised to follow; but that awakening and true conversion of the spirit were still wanting." About the year 1817 the missionaries left Courantin, and removed to Neikkierie, "there to preach the Gospel to the negroes on the neighbouring plantations."

During the period embraced in the foregoing relation, the same society also established a mission to the free negroes of Surinam; it commenced in 1765, and the account is brought down to the end of the century. In this undertaking it appears that the missionaries suffered great difficulties and hardships, as well from the wild and ungovernable spirit of these people "as from the unhealthiness of the climate," and likewise from the difficulty of having provisions and other articles conveyed to them from Paramaribo, or the European settlements; besides which, they

they were obliged to do most of the work of erecting their buildings and providing their necessaries themselves, "as they could get but very little assistance from the negroes."

One of these missionaries in his Report gives the following striking description of the qualifications required in a missionary to these wild regions: "A missionary ought to know something of several arts and trades; though we are but two, it is well for us we can make shift to do a little of the work of a tailor, shoemaker, carpenter, farmer, basket-maker, and smith; and, besides preaching the Gospel to the people, can even serve them as physicians and surgeons."

They go on to say that, of all the stations occupied by their missionaries in South America, this may justly be deemed the most difficult; and they further remark, that "if ever the power of Satan was manifest any where, it is among the free negroes."

This excellent sect had also, at a later period, established a mission in the town of Paramaribo, and one in the Comawiny river, both of which have been attended with success among the slave population.

In concluding the history of their missionary labours in South America, they give a summary of the number of missionaries employed from the commencement of the missions to the beginning of the present century, comprising a term of 65 years, "during which period 159 brethren and sisters had served the mission; 75 of whom departed this life in the country, 63 had returned to Europe, and 21 were still actively engaged in the different stations."

During the same period, there has been baptized by them 855 Indians, 59 free negroes, and 731 slaves and mulattos. Of this number, they state, "658 have died in the faith of the Gospel, 594 were still living, and enjoying the instructions of the missionaries, and the remaining 393 had forsaken the fellowship of the believers."

The foregoing is a compendium of the history of these missions, from which your Excellency will perceive that they were well supported with missionaries, and kept up with a persevering zeal worthy of better success.

I was not aware before I read this work that the missions had at any time made so much progress among the Indians as it appears they did; the little knowledge I had of that in the Courantin river being about the period of its decline; and it is gratifying as well as encouraging to learn, that prospects of success to a considerable extent had more than once appeared, which, though indeed blighted, were destroyed chiefly by circumstances unconnected with the habits and dispositions of the Indians themselves.

The most distressing feature in this relation is, the great sacrifice of life among the missionaries; but I am induced to believe that the upper rivers of Demerara and Essequibo are more healthy than the stations occupied by these missions; for we do not find much loss of life among those Europeans who, following the business of wood-cutters, chiefly inhabit those regions.

Should the British Government resolve on sending out missionaries to these interesting people, it may be well worthy of consideration whether those of the same society who before made so much progress among them, if by encouragement and assistance they can be induced to undertake it, would not be preferable to any others.

It is probable that they have among them vocabularies, made by some of their former missionaries, of the Arawaak language, the want of which was much complained of by the early missions; and the Arawaak Indians at least, would, I conceive, be more likely to resort to them, from their recollection, or the traditionary account, which no doubt they retain, of their predecessors of the same society.

From their habits of life, too, they are more adapted and fitted to make their way in the wild regions in which they would have to establish themselves; in short, they are the most likely to possess the qualification so admirably described by one of their missions, as set forth before in this abstract.

Knowing your Excellency's anxiety to promote, as far as lays in your power, the welfare of all within your influence, I have taken the liberty of submitting the foregoing for your perusal and without further apology.

(signed)

George Bagot.

Enclosure, No. 4.

COPY of a LETTER from the Rev. *Leonard Strong*, to Sir *B. D'Urban*, K.C.B.

SIR, St. Matthew's Rectory, Demerara, 14th February 1831.

HAVING communicated your Excellency's wishes to Mr. Armstrong, the Church of England Missionary Catechist whom I mentioned as residing at present with me, and desirous of undertaking a mission to the free coloured and Indian inhabitants up the River Essequibo, I beg leave to enclose, in compliance with the same, a letter from himself, stating to your Excellency his own observations and wishes concerning this interesting people, with a request for your Excellency's license and protection in his undertaking.

As a minister of the Gospel of Christ in this colony, and anxious to spread among all within its influence the knowledge of his saving Name, I do conscientiously recommend Mr. Armstrong to your Excellency, as Governor of these colonies, and equally anxious for the welfare of all its dependencies, for your license as a resident teacher among these people.

As a member of the Church Missionary Society, I feel myself fully authorized by the power delegated to me in their latest letters to place Mr. Armstrong in this proposed scene of labour, also to hold myself as his spiritual assistant in the capacity of a gospel minister among the people under his teaching whenever required, as far as may be compatible with the duty I owe to my own appointed flock; for this I also humbly request your Excellency's sanction, as head and governor of these colonies.

Finally, for the carrying into effect Mr. Armstrong's and my own wishes, and the furtherance of this object, which your Excellency has already (as I anticipated) declared, meets with your decided approval, I do, in the name of and as agent for the Church of England Missionary Society, humbly petition your Excellency for a grant of Crown lands on or about the point of juncture between the Rivers Essequibo and Massaroony, sufficient for the establishment of a mission-house, chapel and school-house, with their appurtenances, and for provisions as may be required; by complying with which request, your Excellency will be conferring an obligation on the society, which they will gratefully acknowledge; but what will, I trust, weigh more than any thing with your Excellency, you will also be an honoured instrument in the hands of God for declaring his name, and proclaiming his love in the gospel to these hitherto benighted and neglected people.

I now beg leave respectfully to subscribe myself, &c.

(signed) *Leonard Strong*.

COPY of a LETTER from Mr. *John Armstrong* to Sir *B. D'Urban*, K.C.B.

St. Matthew's Parish, Parsonage House,
Demerara, 14th February 1831.

SIR,

ACCORDING to your Excellency's request, communicated to me by the Reverend Leonard Strong, I give you the following statement of the free coloured people and Indians residing up Essequibo River, as far as they have come under my observation, also my purpose concerning them.

Having had an opportunity of going up the River Essequibo, and desirous of knowing the condition of the free coloured people and Indians there, as respects their temporal condition, I enquired of them whether an instructor, one that would be able to instruct them in the principals of christianity, as well as any knowledge advancing their temporal welfare, would be acceptable? Their unanimous reply was, that it was an object much desired, and that they would do all they could to render his situation comfortable; at the same time confessing the extent of their means would be very inadequate for the personal comfort of any who might wish to reside among them.

Their local situation is unfavourable to settling up either the Essequibo or the Massaroony, since there are a considerable number of inhabitants in each branch of the river. From this circumstance, with other observations and enquiries I made when there, I conceive that the point of juncture between the Essequibo and the Massaroony would be the most convenient situation for my residence and proposed school for their children, that I may be equally useful to the free coloured and Indians of both rivers.

The

The moral degradation of this people, the desire of spreading the knowledge of Jesus Christ, his own command to proclaim the good tidings of his coming kingdom to every creature, have inclined me, the promises of God, to be with such who do so; and the eagerness of the people themselves for such a person among them have emboldened me to go and settle among them as a teacher of the Gospel of Jesus Christ, at the same time to impart whatever I may be able for their temporal improvement as members of civil society.

And in order to do this, I pray your Excellency in your clemency to grant me your license and protection.

(signed)

John Armstrong.

COPY of a LETTER from *George Bagot, Esq.* to Sir *B. D'Urban, K.C.B.*

MY DEAR SIR BENJAMIN,

George Town, 4th March 1831.

THE excessive wetness of the weather has prevented me from doing myself the honour of waiting personally on your Excellency with the letters of Mr. Strong and Mr. Armstrong, which I now enclose herewith.

The establishment of a resident teacher of religion among the free coloured and Indian inhabitants of the Essequibo River has long been a subject of my warmest wishes; and whatever doubts I might have had of the fitness of Mr. Armstrong for such a mission must entirely give way to the unqualified recommendation of Mr. Strong, who, from the opportunities he has had of personal acquaintance with him, must be capable of forming a just estimate of his abilities, and besides, even though Mr. Armstrong may not possess all the ability and activity which such an undertaking would require to insure an extensive and early good effect, still, as his moral character is unblemished, it may be hoped that he will lay a foundation which in time will be productive of a most desirable change in the moral habits of these simple-minded and ignorant people.

The situation pointed out in Mr. Armstrong's letter for the establishment of a mission-house, &c. is, in my opinion, a very eligible one, both on account of its being the point of juncture of the two branches of the Essequibo and the Massaroony, and consequently of easy access from all parts of the rivers; and also on account of its being near to the post-holder's establishment, who has it much in his power to forward the object of the mission; and between whom and the missionary a natural good understanding and intercourse ought by all means to be encouraged and kept up.

For my own part, I shall at all times be most ready and happy to afford any assistance in my power, both in my public and private capacities, in promoting so desirable an object.

Being under the necessity of embarking almost immediately for Lepesir on very pressing official business, I trust to your Excellency's excusing this hurried Report, and remain with high esteem, &c.

(signed)

George Bagot.

By His Excellency Major General Sir *B. D'Urban, K.C.B., &c. &c. &c.*

PERMISSION is hereby granted to Mr. John Armstrong, of the Church Missionary Society, to officiate as catechist and teacher of religion to the Indians &c. on the banks of the Massaroony River, in the Essequibo district, in strict conformity to the instructions issued to him by the secretary of the society, dated the 20th October 1827 (annexed to this license), and obeying the laws and regulations of the colony.

And he is hereby enjoined, previously to officiating as aforesaid, to exhibit this my license (with the instructions annexed) to his Honour the Fiscal of Essequibo.

He is further held responsible not to allow any negro or man of colour to congregate persons under pretence of religious instruction, as acting under his authority.

Given, &c.

By his Excellency's command,

(signed)

T. C. Hammill, Act's Secy.

By his Excellency Major General Sir *B. D'Urban, K.C.B., &c. &c. &c.*

WHEREAS an application has been made to me by the Reverend Leonard Strong, rector of St. Matthew's parish, praying that I would grant unto the Church Missionary Society a certain tract of Crown land, being 300 roods in breadth by 300

L. S.

B. D'Urban.

L. S.

B. D'Urban.

roods depth, on the Massarony side of the point commonly called "Bartica Point," for the purpose of establishing a mission to the free coloured and Indians in that neighbourhood :

I do hereby grant unto the said Reverend Leonard Strong, for and on behalf of the said Church Missionary Society, this my license and permission to take possession of and occupy the said hereinbefore mentioned tract of Crown land for the purposes aforesaid, during His Majesty's pleasure.

Given under my hand and seal at the King's House in George Town,
Demerara, &c.

By his Excellency's command,
(signed) *T. C. Hammill, Act^s Sec^y.*

Enclosure, No. 5.

COPY of a LETTER from *James Hackett, Esq.* to Sir *B. D'Urban, K. C. B.*

SIR,

Demerara, 24th November 1831.

IN obedience to your Excellency's commands, I have the honour to submit the following Report on the Indian population of the colony of Demerara and Essequibo, showing the average strength of the respective districts; and enclosing for your Excellency's further information copies of documents explanatory of the system under which the Indian service of the colony has been conducted.

DISTRICTS.	Men.	Women.	Children.	TOTAL.
Essequibo River - -	490	440	520	1,452
Pomeroon ditto - -	750	650	900	2,300
Demerara ditto - -	290	210	340	840
Mahiacouny Creek - -	105	95	135	336
Mahaica - ditto - -	28	20	36	84
Boerasirie - ditto - -	28	20	36	84
	1,691	1,435	1,967	making 5,096, the

average total of Indians comprised from the four nations, viz. "Caribs, Arauaks, Warrows and Accaways," computed at the last issue of triennial presents in 1830.

It is the opinion of old inhabitants of the colony, and those most competent to judge, that a considerable diminution has taken place in the aggregate number of the Indians of late years, and that the diminution, although gradual, has become more sensibly apparent within the last eight or ten years, owing to the number of estates which within that period have been changed from the cultivation of coffee and cotton into that of sugar, thus affording to the Indians a more ready access to the use of rum. To this cause alone may the decrease be attributed, and not to their having retired into the interior, since on the contrary they have rather shown a disposition to locate themselves nearer to our settlements; as a proof of which it is stated by the protector of Indians for the district of Pomeroon, that a number of about 245 have at different periods within the last five or six years withdrawn from the Spanish settlements in the interior, and attached themselves to his district.

No. 1. The annexed Enclosure, No. 1, is a schedule of the last triennial issue of presents to the Indians, and sets forth the quantity and description of the various articles usually distributed on these occasions, the average expense of which to the colony amounts to about 2,400*l.*

No. 2. Enclosure, No. 2 presents the form of report transmitted quarterly to the executive, by the post-holder of each district respectively, stating the occurrences which may have taken place at the post during the preceding three months, as well as the supplies received by him and issued to the Indians of his post within that period, authenticated by the signature of the protector of Indians for the district.

No. 3. Enclosure, No. 3, the form of quarterly requisition, authenticated by the signature of the protector of Indians for the district, and transmitted to the Civil Commissary for examination, and warrant of his Excellency the Governor for the purchase and delivery of the required supplies.

I have, &c.
(signed) *James Hackett, Civil Commissary.*

No. 1.—SCHEDULE of the TRIENNIAL PRESENTS distributed among the Indians of *Demerara* and *Essequibo* in 1830.

DISTRICTS.	Cullasses.	Axes.	Spear-knives.	Files.	Hoes.	Lbs. Thread.	Hats.	Lbs. Shot.	Pieces of Salampores.	Cans, of Gunpowder.	Lbs. of Beads.	Combs.
Demerara River {C. D. R. D.}	200	260	400	400	200	36	16	1,358	100	180	300	400
Essequibo - ditto {C. D. R. E.}	480	480	810	900	340	40	20	1,848	200	280	400	820
Pomeroon ditto {C. D. P.}	730	730	1,400	1,400	680	60	26	3,052	300	365	700	1,300
Mahaica & Mahaicouny Creeks {C. D. M.M.}	100	130	200	200	100	20	8	679	50	90	150	200
Boerasirie Creek {C. D. B.}	20	20	30	30	20	10	1	119	8	20	36	30
TOTAL - - -	1,530	1,620	2,840	2,930	1,340	166	71	7,056	658	935	1,586	2,750

DISTRICTS.	Fish-hooks.	Lbs. of Pins.	Needles.	Fowling Pieces.	Finger Rings.	Pairs Ear Rings.	Razors.	Scissors.	Clasp-Knives.	Pieces of Calicos.	Looking Glasses.	Silver-headed Sticks.
Demerara River {C. D. R. D.}	2,600	50	2,000	16	186	186	400	200	200	240	400	16
Essequibo - ditto {C. D. R. E.}	4,000	75	2,000	22	350	350	480	350	480	350	820	20
Pomeroon - ditto {C. D. P.}	6,000	100	3,000	26	670	670	720	670	720	670	1,400	26
Mahaica & Mahaicouny Creeks {C. D. M.M.}	1,300	25	1,000	8	90	90	200	100	100	100	200	8
Boerasirie Creek {C. D. B.}	120	10	250	2	12	12	24	18	24	18	30	1
TOTAL - - -	14,020	260	8,250	74	1,308	1,368	1,824	1,338	1,524	1,378	2,850	71

James Hackett, Civil Commissary.

No. 2.—QUARTERLY RETURN for Indian Post Three Friends, Mahaicouny, from January 1st, 1831 to March 31st.

January 31st, 1831:		OBSERVATIONS.
Articles received from the Protector during this month:		
27½ gallons molasses, at 8 st. per gallon - f.	11 - -	-- Served out to the Indians plantains, fish, sugar, molasses and flints. The Indians healthy and looking well. From the heavy rains we have had, the water is very high in the interior.
23 lbs. sugar at 4 st. per lb. - - -	4 12 - -	
6 dozen flints at f. 1 per dozen - - -	6 - - -	
From Plantation Farm 150 bunches plantains, at 10 st. - - - - -	75 - - -	
February 28th:		
Articles from the Protector this month:		
16½ gallons molasses, at 8 st per gallon - f.	6 12 - -	-- Served the Indians with plantains, fish, sugar and molasses. The water still very high.
67 lbs. per sugar at 4 st. per lb. - - -	13 8 - -	
4 lbs. nails, at 8 st. per lb. delivered, Captain John Glass - - - - -	1 12 - -	
From Plantation Farm 118 bunches plantains, at 10 st. - - - - -	59 - - -	
March 31st:		
Articles from the Protector this Month:		
4 gallons molasses at 8 st. per gallon - f.	1 12 - -	-- Served the Indians with plantains, fish, sugar, molasses, salt, fish-hooks and rum. There is scarcely any landings up the creek from the heavy rains we have had. The Indians informed me that they cannot well recollect the time they have seen the water so high in the interior. The Indians about the post and settlements all well. A Warrow woman delivered of a girl child. Four men and two women (Arawaaks) came to the post from Demerara River, and five from Courantin.
2 barrels fine salt - - - - -	18 - - -	
1 cask fish 875 lbs. at 3 st. per lb. - - -	131 5 - -	
1000 fish hooks - - - - -	15 - - -	
Freight of ditto - - - - -	14 - - -	
13 gallons molasses, at 9 st. per gallon - - -	5 17 - -	
52 lbs. sugar, at 4 st. per lb. - - - - -	10 8 - -	
From Plantation Farm 142 bunches plantains, at 10 st - - - - -	71 - - -	
Also a puncheon of rum, 120 gallons, at 12 st. per gallon and puncheon f. 22 - - - - -	94 - - -	

The consumption of Plantain has *diminished*, under the present post-holder, full fifty per cent.

Rich Watson, Protector.

No. 3.

Required for Post Seba, Demerara River, for the Fourth Quarter of 1830,
commencing 1st October and ending 31st December.

One puncheon of	-	-	-	Rum.	
One ditto	-	-	-	Molasses.	
One cask	-	-	-	Fish.	
Four barrels	-	-	-	Salt.	
One ditto	-	-	-	Sugar.	
One half-tierce	-	-	-	Rice.	
Ten pounds	-	-	-	Powder.	
Two bags	-	-	-	Shot.	
One keg	-	-	-	White lead.	} For post boat.
One ditto	-	-	-	Red paint.	
One pot	-	-	-	Green ditto.	

Approved of,

8th October 1830.

J. C. Brandes, Protector of Indians.

Examined and found correct,

James Hackett, C. Commissary.*B. D'Urban*.

— No. 9. —

COPY of a DESPATCH from Viscount *Goderich* to Sir *B. D'Urban*.

SIR,

Downing-street, 17th February 1832.

I HAVE received your Despatch of the 26th of November last, together with its enclosures relating to the Indian convict, "Billy Williams," and to the state of the Indian tribes in British Guiana, and I have to request that you will return my acknowledgments to Mr. Bagot for his communications on this subject. The information which he has supplied could not but be interesting to me, and the views which he entertains have appeared to me to be judicious and well considered.

Under all the circumstances of the convict's case, I concur in the opinion that the best way of disposing of him would be to remove him to some distant region, and if the authorities at Cayenne or in Colombia should refuse to allow him a place of refuge within their territories, it might be possible, perhaps, to remove him to some British settlement, Honduras or Trinidad for instance, where he might find the means of subsistence. More than barely the means of subsistence he must not be considered as deserving to enjoy; and if he be cut off by his removal from the fellowship of those with whom he can communicate in his native tongue, the deprivation will be no more than the just penalty of his offence. Moreover he should be removed from the colony in chains, and his banishment should be attended with every appearance of severity which can be properly given to it, and should be represented to the Indians, both of his own party and of the party hostile to him, as the infliction of a heavy punishment; whilst the injury which had been done him by the unfortunate victim of his revenge should be held forth as an offence of much turpitude, which, by extenuating in some degree his own, had alone saved him from the punishment of death.

The general question as to the exercise by the British courts of a criminal jurisdiction over the Indian tribes, though it involves some difficulties, admits, I think, upon the whole, of little hesitation. Penal laws devised for a civilized community cannot of course be applied indiscriminately and in their entire extent, to regulate the conduct of a people in a state of barbarism; but there are some crimes of a violent and atrocious description which are common to every state of society, and may be everywhere properly visited with punishment of a similar degree of severity. For offences of this character, when brought under the cognizance of the protectors of Indians, post-holders or other colonial authorities, the Indians must be considered amenable to the jurisdiction of the criminal courts. In any other cases also to which the laws of the colony may be found applicable, and where violence is likely to ensue for want of judicial arbitration, I think Mr. Bagot's statements clearly show the policy of encouraging these savages to refer their quarrels to the decision of our laws, and of taking upon ourselves the punishment of the offences which they may commit. It will often happen probably that the sentence

sentence of the court, and the degree of effect to be given to it, cannot with propriety be exactly the same in the case of an Indian as in that of a British offender; but in such cases, and indeed in every case more or less, regard should be had, without of course perverting or exceeding in any degree the letter and spirit of the British laws, to the sentiments which prevail amongst the Indians. The administration of criminal law amongst every people and class, commonly has some reference to prevalent feelings and opinions. It is not certainly desirable that this should proceed to the extent of falling in with them when erroneous or unjust, and it is especially necessary to avoid the contagion of that error of feeling by which the populace are prone to sacrifice general, public and permanent interests to compassion for the immediate sufferings of individuals; but when we regard an offence in the light in which it is chiefly to be considered by the administrators of penal law, as an index, namely, of the degree of danger which society has to apprehend from the perpetrator, it would be impossible to leave out of the account the extent to which he may or may not have offended against the habitual feelings and opinions of the community of which he is a member. If any man shall have shewn that he is not to be governed by the sense of right and wrong, partial or mistaken though it be, which exists amongst those with whom he lives, and that the punishments of the law only, and not the sympathies and antipathies of his fellow-creatures can control him, it were no more than consistent with the principle upon which all jurisprudence proceeds, to adopt in his case a more severe execution of the law than would be proper in the case of an offender who had shewn less indication of having discharged himself from the restraints of public opinions and feelings. If the opinions and feelings of the particular community be wrong in their direction, or exaggerated in degree, the object of him who administers the law should be neither to shock them by a rigid adherence to the abstract justice of the case, nor to warrant them by conforming to their error, but gradually to correct them by maintaining a higher standard, and, as far as possible, enforcing it, whilst at the same time he bears in mind the impracticability of at once imposing by law a sense of obligation which custom has not sanctioned, or suddenly setting aside one which it has sanctioned unduly. Under the direction of these general principles, and with the limitations which I have indicated, I conceive that the criminal jurisdiction of the colonial courts might be extended to the Indians both beneficially and in a manner which would be satisfactory to them, and lead them to seek the interposition of the tribunals. You will understand my remarks, however, as intended for your own guidance in the exercise of His Majesty's prerogative of pardon, and not as assuming to regulate the conduct of the Judges, whom it is not my province to instruct. I have taken for granted that no such doubts exist as to the competency of the courts as would render legislation necessary for the purpose of giving them the requisite jurisdiction; but if the case be otherwise, you will be pleased to consult the Judges, and to submit to the court of policy such a declaratory enactment as with their advice you may think proper to pass.

The subject of the religious instruction of the Indians presents still more important considerations, and the prospect of promoting the object is discouraging certainly, from the difficulties which have at all times been encountered by the missionaries, but it is not I trust hopeless; and as soon as I shall be in possession of information, to which I shall hereafter advert, I shall place myself in communication with those who are most likely to assist me in selecting persons calculated for making such efforts in the cause as may be found to be practicable.

I approve your having licensed Mr. Armstrong, of the Church Missionary Society, to officiate as a teacher of religion to the Indians on the banks of the Massaroony: but I am not acquainted with any sufficient reasons for the condition which is expressed in the license, to the effect that he is not to allow any negro or man of colour "to congregate persons under pretence of religious instructions as acting under his authority." I can perfectly understand the expediency of referring all persons desirous to exercise these duties to the civil authorities for a license, but I do not perceive any ground for taking a distinction between white persons and free persons of colour who may seek such employment. It would appear on many accounts most desirable that free people of colour should be educated and encouraged to follow such avocations as these, wheresoever the prejudices of the white colonists would not counteract their utility as teachers of religion. I request, therefore, that you will make me acquainted with the reasons of the distinction which you have introduced into Mr. Armstrong's license.

With respect to the provision of pecuniary means for promoting the religious instruction of the Indians, it appears to me that some considerable saving might be gradually effected upon the periodical expenditure (averaging about 2,000 *l.* per annum) for making presents to these people. It is stated that, since the general conversion of land from coffee and cotton to sugar cultivation, and the consequent abatement in the price of rum, the Indians have been decreasing in numbers, owing presumably to the shortening of life amongst them by intemperance; and yet I perceive that rum is one of the commodities gratuitously distributed to them from time to time by the post-holders. I conceive that the distribution of rum should immediately cease; and I confess that I am unable, as at present advised, to perceive that any very substantial and permanent benefits are obtained by the colony, or conferred upon the Indians, by the distribution of the other articles. The Indians are no doubt gratified for the time, and their subsistence in their way of life may be in some degree facilitated; but no attempt is made to lead them into different habits of life, by which they might render themselves independent of the provision which they now derive from the bounty of the colony.

The first step towards the civilization of any nomadic tribe must be by an endeavour to induce them to fix themselves in settled abodes. The expenditure which might conduce to this end would apparently be best bestowed in erecting habitations, supplying implements wherewith to till the soil, and communicating instruction and assistance in that and other fixed pursuits. The practicability of producing any adequate effect of this kind upon a people so tenacious of their habits of life is, I will admit, problematical; but I trust there is no proof that it would be altogether hopeless; and I should be glad to see that such portion of the expenditure on the Indians as may for the present be continued were directed with a view to these objects, as well as towards the objects of promoting their religious instruction. At all events, I shall trust to receive a Report from you to the effect that you have been enabled to save upon the Indian expenditure for application to the latter purpose a sum of from 200 *l.* to 300 *l.* per annum, and that you anticipate a further saving to be similarly applied if necessary at no very distant period. I shall then feel myself warranted in concluding an arrangement for sending out one or more missionaries, if persons adapted to the mission can be found to go out.

I have, &c.
(signed) *Goderich.*

—No. 10.—

COPY of a DESPATCH from Viscount *Goderich* to Sir *B. D'Urban*.

SIR,

Downing-street, 18th February 1832.

I HAVE had under my especial consideration the statement contained in your communication of the 26th November last, of the pernicious effects which have taken place amongst the Indian tribes in the neighbourhood of your government, in consequence of the conversion of coffee and cotton lands into sugar cultivation, and the increased cheapness of rum resulting from that change; and as I cannot but conclude that the slaves and others of the lower classes of the colonial society must be likewise prejudiced in their best interests by an increased facility in procuring ardent spirits, I wish to be informed whether it would not be practicable to counteract such effects by imposing an excise duty upon the distillation of rum and other spirits. As the object would not be to increase the colonial revenue, but only to preserve the lower classes of society from habits of intemperance, the sum which should be raised by the excise duty might be remitted in some other tax. In this country a large proportion of the whole public revenue is raised by duties upon distilled or fermented liquors; and there is no mode of raising revenue which is, upon the whole, so eligible; nor can it be less so, I apprehend, in a society constituted like that of British Guiana.

I enclose for your information extracts from my Correspondence with the Governor of Mauritius upon the same subject, which perhaps may serve for your guidance in the consideration of some of the parts of the subject.

I have, &c.
(signed) *Goderich.*

— No. 11. —

COPY of a DESPATCH from Sir B. D'Urban to Viscount Goderich.

MY LORD,

King's House, British Guiana, 3d Nov. 1832.

HEREWITH I have the honour to transmit a Letter from Mr. Postlethwaite, an inhabitant of this colony, to your Lordship, with copies of various documents referred to in it.

These detail a correspondence between him and Mr. Bagot, the fiscal and protector of the Indians in Essequibo (the district in which Mr. Postlethwaite's land is situated), who had communicated with him according to my instructions, and will sufficiently explain to your Lordship the view which I had taken of the subject up to the communication to Mr. Postlethwaite marked (G.)

Notwithstanding which, he had despatched an agent to the Orinoco, and as I had learned this at the time of receiving his Letter to your Lordship, and was also aware that this agent had returned from Columbia, I requested of him to report to me his proceedings during the prosecution of his mission, and their result, which I desired should accompany Mr. Postlethwaite's application to your Lordship, that you might have all possible information on the subject.

Having received the Report from Mr. Horan, it further appeared to me expedient to call upon Mr. Bagot for a final Report upon the whole; I did so by the Enclosure No. 3, and his answer will be found in No. 4.

I so entirely concur in it in all points, and it is (as I think) so full and conclusive, that it has left me nothing to add but that, in my opinion, any interference whatever with the Columbian Indians will be regarded with discontent and dislike in that country; can lead to no conceivable advantage to this colony, where, on the contrary, it may by possibility be mischievous; and therefore that it ought to be avoided.

With regard to the less wild project of Mr. Postlethwaite, of inducing any of the Indians now upon the Pomeroon and Morocco rivers to come and settle on his estate, I am ready, as I have told him, provided he settles them comfortably and engages them in proper employment, to countenance and aid him in all that may rest with me; but I see no reason to believe that he has any object in the measure beyond his own private advantage; and until such a beginning has been made as to afford some reasonable prospect of success, I should decline to advise any public expenditure upon the scheme which he has put forth.

The former Letters of Mr. Bagot, to which he adverts, are two Reports upon the Indians generally, which I have already transmitted to your Lordship; and I agree in his view of the superior fitness of the Moravian church for Indian missions, if such an arrangement might be effected.

Of the Letter from Mr. Hynes, the Roman Catholic clergyman in Demerara, to which Mr. Bagot refers, I enclose a copy, because I think it will not be uninteresting to your Lordship; and the memorandum subjoined to it, together with No. 6, will show the object which I have had it in contemplation to effect, by means of the pastoral influence of this excellent clergyman with the Indians in question, and in this I still hope to succeed when he returns from Europe, whither he has gone for a short period on account of his health.

For many reasons I should desire to locate these families upon the *central rivers* of the colony; they would then too be within the reach and under the control of Mr. Hynes, from whose care and instructions they would derive great benefit and comfort, and under whose influence they might become very useful.

I have, &c.
(signed) B. D'Urban.

Enclosure, No. 1.

COPY of LETTER from Mr. W. Postlethwaite to the Government Secretary.

SIR,

Demerara, 29th June 1832.

I HAVE the honour to inclose a Memorial to His Majesty's Secretary of State for the Colonies, which, according to the circular Despatch of the 17th November 1831, I beg leave to transmit to you to be laid before his Excellency the Governor, for report to His Majesty's Government.

No. 1.

Copy
No. 3.
No. 4.

No. 5.

No. 6.

In doing so I have to beg the favour of you to submit to his Excellency the urgent necessity of an early Report, which he will very much oblige me by acceding to, as I intend to expedite the matter with all dispatch.

I have, &c.
(signed) W^m Postlethwaite.

Copy of MEMORIAL.

TO the Right honourable His Majesty's Secretary of State for the Colonies.

MY LORD,

Demerary, 28th June 1832.

In conformity to the circular Despatch of 17th Nov. 1831 from Lord Goderich to our Governor, Sir B. D'Urban, I have the honour to address your Lordship, through his Excellency, on a subject which I appeal to your Lordship as Secretary of the Colonies to allow to be carried fully into effect by me, with the approbation, countenance and support of His Majesty's Government, of which your Lordship constitutes one of the principal organs.

It is the more necessary that I should make this appeal direct to His Majesty's Government, as the adoption of my project, though highly approved of by many, may be designedly opposed by certain influential parties, who throw aside free labour, and the possibility of civilizing our Indians to the purposes of such, as impracticable and impolitic; whereas it is one of the grandest objects that can be contemplated on, of moral and physical importance to this extensive colony, and is possible by *perseverance and attention*.

It has become also necessary to address myself direct to your Lordship, in consequence of certain memorials and letters directed to me by his Excellency the Governor, which, though they have in part met with a promise of countenance and support, still not to the whole extent of my views, his Excellency having, in his last answer of 22d March 1832, stated that no step could be taken towards it without the previous sanction of His Majesty's Government.

I now approach your Lordship to give me that sanction. My first communication to Governor D'Urban was on the 20th November 1831, to which, for the detail of my plans and wishes, and the reasons for them, I beg your Lordship's attention.

I have there developed what I conceive a digested plan, particularly applicable and feasible; *i. e.*, from the advantages I possess of abundance of land without sufficient labourers, the vicinity of my estates to the seat of government, and the attachment of many of the Spanish Indians to my person and estate.

To enable me the better to carry on my operations with these people, whose settlements I have visited, who hold out for and to whom I have promised the rites of their church (being Roman Catholics), I proposed to have a priest to reside among them, and which I imagined might be the means of drawing our own Aborigines to imitate their religious feeling and industry.

To this Letter I received an answer, dated 6th December 1831, from his Honour George Bagot, fiscal, in the name of his Excellency, to which I crave reference.

Though obliged to his Excellency for his partial support of my scheme, which only related to the Spanish Indians in our territory, I did not conceive that the species of reasoning, the alarm and conclusion as to the *abandonment* of my project of obtaining labourers on a scale that would give effect to my operations, sufficiently conclusive. I therefore, by my reply, of date 14th December 1831, to his Excellency, to which I call your Lordship's attention, respectfully attempted by explanation, by stating facts and reasoning on them, to do away with the false impressions I conceived his Excellency's mind to be biased, and pressing the necessity of a priest being located with those I might engage, &c.

In reply to this Letter, your Lordship will perceive I received another from his Honour George Bagot, dated 28th January 1832, to which I crave reference.

Conceiving now that from the pressure of business his Excellency might have overlooked the importance of my communications, and that I might misunderstand his real intentions towards me and my scheme, I once more, on the 24th February 1832, addressed his Excellency, to which I respectfully refer, reviewing the past and reiterating the whole business, adding a communication I had received (through Spanish Indians) that they were in the Orinoco in great want, and were going over to Trinidad for employment and food. I also stated I had located a few families

20 Nov. 1831.
(A.)

6 Dec. 1831.
(B.)

14 Dec. 1831.
(C.)

28 Jan. 1832.
(D.)

24 Feb. 1832.
(E.)

families on my estate from the Morocco, and to encourage a greater number, requested his Excellency's assistance in erecting a chapel (promised by me), as I considered *that* as the countenance and support which would forward my views, his Excellency, on the 6th December 1831, having promised to forward my views should I locate or employ those Spanish Indians in the Morocco.

Whether the number as reported by his Honour George Bagot were sufficiently great or not, is not for me to determine; but this is evident from the Report of 8th March 1832 (which no doubt his Excellency will transmit to your Lordship), "That six men, with their families, were on my estate, building their houses; that four *other* men had been with them, and were gone to Morocco for their families, and had promised to induce (from the comfortable reception they had experienced, as I suppose) others in the Morocco to accompany them up." This was favourable, and would have been more successful had the chapel been promised; but his Honour goes on to say to his Excellency, that the promise made by me of a pastor and chapel to induce these Indians to establish themselves on my lands, was made on my own responsibility! Certainly it was. And that "the general expression of his Excellency's countenance towards my project as regarding these Indians, conveyed by his Letter to me of 6th December 1831, could never be construed into a pledge of enabling me to fulfil such promise"! I say again, certainly not; for by approaching his Excellency to forward my views by supporting me in the erection of a chapel (which are nearly the words of my Letter of 24th February 1832), your Lordship will perceive no pledge was exacted or thought of by me; but by some perversion of my meaning (to use the mildest terms), his Honour tells his Excellency he is not pledged, *i. e.* not to forward my views by such means. That is not to determine, however, that I am not to ask for what I conceive will forward my views.

8 March 1832.
(F.)

I make these remarks lest your Lordship should suppose from silence that I acquiesce in the Report. I trust your Lordship will enable me to fulfil such promise, by supporting the establishment to the wishes of these people.

Any religion should be tolerated, my Lord, which is to bring to christianity and civilization the poor naked Indian who, unconscious of the attributes of his Divine Creator, and for what purposes he was made, wanders about in ignorance and superstition. Excuse this digression.—But as to the Report, I am sorry that, in the conference with his Honour, of 13th February 1832, I so much misunderstood him; (to use the mildest term, he says,) but his suggestions as to my going into the Orinoco on my own risk and responsibility have been listened to, inasmuch as I have in sending my boat to Angostura, cleared her out of the customs, and have addressed myself to Colonel James Hamilton, a gentleman of property and influence there; and to which Letter, as far as it regards my project, I herewith respectfully refer your Lordship. It will speak for itself. To procure a clergyman, accustomed to the mission there, is my primary object, and which the enlightened views of our Governor will, I trust, enable him (if obtained) to be provided for and located on my estates, as I have a house ready for his reception.

Now I am on this subject, it is necessary I should touch on the conduct of the Rev. Mr. Hynes, the priest. Your Lordship will meet with this gentleman's name often respectfully used in my Letters to the Governor, as one whom I imagined would give clerical assistance to my project; but, to my astonishment, he has (on my last Letter to his Excellency, of 24th February 1832, being shown to him) entirely backed out, and written on 2d March 1832 (in violation of all his promises to me) that "his views towards the Indians are as opposite to mine as the poles are asunder." This extreme distance between us warrants me in declaring that from him I can expect nothing but opposition; but my sending for one to Angostura will, I hope, obviate that.

My views, my Lord, are expressly laid down in my first communication to his Excellency, of 20th November 1831; *i. e.* to give the Indians for their labour a home, land, employment, food and pay.

I submit to your Lordship's judgment what *his* views can be, when they are as *opposite to mine* as the poles are asunder. Mr. Hynes being a clergyman, and wishing no doubt the aggrandizement of his church, or something else, I shall leave him here.

Upon my last communication of 24th February 1832, I received, through the Government Secretary, "a memorandum for Mr. Postlethwaite's information," dated 22d March 1832, to which I respectfully call your Lordship's attention. This being his Excellency's ultimatum, the only step left was to address myself to your Lord-

(G.)

ship, which I would have done before, had I not been waiting for the return of my boat for information from Angostura, which not as yet appearing to expedite this matter, I approach your Lordship at once. From the attentive perusal of the whole *pro* and *con*, your Lordship will be able to say whether His Majesty's Government ought not to encourage and assist a proprietor; the first to commence to cultivate his lands in the heart of this fertile and extensive colony by the labour of Indians, (free), and to domicile on his estate a priest, for the purposes of christianity and civilization, and for magisterial order and discipline.

My wants and wishes cannot, I trust, be misunderstood; they are,—

1. To be allowed and protected for a certain period in employing Indians on my estates of any class, and from any country in amity with Great Britain.
2. To be assisted by Government in congregating them into a mission, to be styled "The Hibernian Mission in community for civilizing Indians."
3. To domicile a priest on my lands, at a salary from Government, but with land from my estate; to superintend and form in them religious and industrious habits, to the end of their own comforts and saving to the colony.
4. If approved of by his Excellency, the mission to be formed into a kind of Guerilla force for the protection of estates from incendiaries, and as a check to insubordination.

I have, &c.

(signed) *W^m Postlethwaite.*

COPY of a LETTER from *William Postlethwaite, Esq.* to Colonel *Hamilton.*

SIR,

Plantation Hibernia, 4th April 1832.

ALTHOUGH I have not the honour of being personally acquainted with you, it is with pleasure and satisfaction that I am enabled to address you through the two Letters of introduction to Mr. Horan, from your friends, Mr. Glen and Mr. M^cRae of this colony.

The success of this gentleman's mission into the Orinoco will greatly depend on the kind assistance which I flatter myself to receive from you, and which I trust to see realized. I have gone to considerable expense in fitting out a boat purposely for the occasion, and for the convenience of Mr. Horan, and hope she will arrive safe. Being too small to have a register, and wishing to go in an open manner, and with the knowledge of our Government, the customs have given what has been considered the fittest clearance for such a craft and crew; and I trust there will be no difficulty to the *Hamilton* and crew being received as friends at Angostura.

Being a perfect stranger, ignorant of your laws, customs and localities, he will require a great deal of information, which no one in Angostura can so well give as yourself.

The Governor wishes to civilize our Indians, by making them christians, industrious and useful.

Bishop M^cDonald, of Trinidad, was applied to when lately at home, and a Mr. L'Espenelle, a Spanish Catholic, was sent here lately, who, not understanding either English or Dutch, would not answer, and has left.

Having four estates in one line, three uncultivated, and having a few of these Catholic Indians living on my lands, but who, though christians, are retrograding to the state of our's, I have thought of erecting a mission myself, and to bring to industrious habits (if only to feed themselves) our own Aborigines; I therefore think the most feasible way to effect this will be to obtain, direct from Orinoco, a padre, or priest, accustomed to the missions there in instructing the Indians, and with him a few good families; the males of which are capable of earning their own bread, by receiving rations and wages, and by the example and imposing rites of their church, induce ours to follow their example, become christians, and receive the comforts emanating from industry. This being my object, I have sent Mr. Horan to see if it be possible to effect so desirable a good. We want a priest of mild manners, but strict; to understand a little of English or Dutch, (for our Indians generally speak both), one having more *zeal* than requiring emolument, but who shall be made comfortable and respectable.

This being the outline of my mission, I throw myself under your wing, and request

request your influence at Angostura in carrying my point. I leave this for England immediately the Hamilton returns, to follow up my views at home; and I have to beg the favour of you to despatch Mr. Horan back to me as soon as it is possible that my object can be effected, or that they cannot be carried into operation.

Apologizing for this long intrusion,

I am, Sir, &c.
(signed) *W^m Postlethwaite.*

(A.)

COPY of a LETTER from *William Postlethwaite, Esq.* to *Sir B. D'Urban.*

George Town, 20th November 1831.

May it please your Excellency,

THE intention of this Report and Address, respectfully submitted, might be said ought to be more properly embodied in a memorial or petition to your Excellency, but as I conceive I cannot so clearly state all my ideas and wishes in such a document at the outset, I hope it will be a sufficient apology for my not doing so.

In the month of May last some Spanish Indians came to my estate, Hibernia, to sell fish; at that time I was employing Indians in clearing away bush for plantains; from the respectable appearance of these Spaniards I employed them for two or three months, and found that I had reason to be so well satisfied with their peaceful and industrious habits while they remained, that I determined on getting more of them, and consequently left my estate on the 18th last month for their settlements in Morocco Creek, which the Rev. Mr. Hynes had visited. I remained eight or ten days. Only ten then rendered their services; and feeling disappointed at not getting a greater number I made inquiries, and hearing from a Mr. Joseph Madinos, at the Pomeroun Post, (who, with his wife, seem to have some time quitted Orinoco from the persecution of the patriots), that there are a great number of industrious Indians, scattered in Spanish Guiana and at the several missions in Orinoco, who get but a pittance for support, (a bit a day), and some but one meal, who would rejoice to quit their present situation for a better, did they but know how to approach our colony with a certainty of meeting with success, I gave it my attention.

Those who have already settled in the Morocco were a long time wandering miserably about the creeks before they could fix themselves where they are; and no wonder that those left behind should fear to move lest they should feel the same privations; it has forcibly occurred to my mind that an emigration of such industrious people, Christians of the Catholic persuasion might be an acquisition to planters, from their being used to arms, a threatening front to rebellious negroes; and consequently a better helping protection to this colony than can be expected from the present uncivilized tribes of Dutch Guiana; and from their example, and the imposing and solemn rites of their church, these tribes might be drawn to be of the same mind, to be tutored, and become useful subjects under your Excellency's Government. I have, therefore, made up my mind to attempt the introduction of Spanish Indian labourers on my estates; in the first place, to enable me to cultivate plantains, &c. on the Fairfield, next to Hibernia, abandoned only for the want of labourers; in the second, as a resource to me in case any thing should happen to deteriorate in any manner hereafter the full computation of labour due from my slaves; in the third, as a protection to me and my property, should there be unfortunately at any time an insurrection of the slave population; and in the fourth place, to enable me to carry on my cultivation, should there be necessity, without the help of negroes. But, before carrying my views into effect, I have thought it right to submit to your Excellency my plans; and before addressing your Excellency I have deemed it expedient to see the Rev. Mr. Hynes, as vicar, appointed by the Catholic Bishop over these people, to enable me to judge how far I might depend on his assistance and authority in governing and directing a body of persons of the Catholic religion in humble life, speaking a different tongue to ourselves, and who I am confident would require something of the sort. I waited on this gentleman last week on my return to town, and was agreeably surprised to find that most of my views had been anticipated by that clergyman in a Report to your Excellency. I have met with encouragement from Mr. Hynes, and an assurance of his best services in the execution of my project. I now beg leave

to detail my proposition, and to submit the same, with the remarks of Mr. Hynes to your Excellency, requesting a correcting hand to any thing that appears improbable. A boat purposely for the occasion, to go by way of the interior to Orinoco, is building. I propose that Mr. Patrick Horan, known to the Rev. Mr. Hynes and Mr. Joseph Madinos, acquainted with all the passes, shall proceed on the 1st December next to the Orinoco, where labourers are to be had, and engage from fifty to one hundred effective families (taking care to select the best characters) to locate and work on my estates for five or six years, as they do in their own country, or as at Trinidad, where Mr. Simson says they work by piece work, or at so much per day, guaranteeing to find them with the usual allowances of fish, plantains, rum, and occasionally tobacco and sugar; to erect comfortable houses on the sand reefs aback, away from the negroes, to work entirely by themselves, to be allowed their holidays; and for the purpose of uniting them and creating submission to an authority, I have, at the instance of Mr. Hynes, agreed to allow a priest to live amongst them, and to build a dwelling-house and chapel for him; but as I find it is quite incompatible for a Roman Catholic clergyman to live otherwise than by himself and amongst his flock, and not with the manager of the estate, the support and salary of such clergyman I hope will be borne by one of the chests of the colony. Erecting the chapel and house, may it please your Excellency, will be thought I trust quite enough in these times for planters; indeed, should the whole affair meet your Excellency's and the court of policy's sanction, I may be saved the *expense of a chapel*; because it is very probable that numbers would attend, independent of those few, with me, and certainly I do not intend to go to the expense of a large building. There are many negroes (French Catholics) in my quarter, and others, who might join and increase the number to thousands, besides a further emigration of Spanish Indians, and others from Spanish Guiana might take place, which would induce your Excellency to build a public chapel. As the Indians look upon their priest as a father or superior, all complaints against them, Mr. Hynes observes, must be settled or punished by him. In case of their requiring redress from any one, your Excellency and the Rev. Mr. Hynes to be looked up to as the only protectors in this colony. In concluding, I have to add that Mr. Hynes has promised to accompany Mr. Horan to visit the different missions, which is a most fortunate circumstance; for, as Mr. H. is vicar apostolic over all the clergy, his presence on the occasion must be most imposing and commanding, and give effect to every operation. There is one important thing which I have to crave your Excellency's consideration of, and protection against, and which would operate much to my loss and disappointment; it is, that after I alone have gone to the expense and risk of introducing so desirable a thing in this colony, (that is, provided it meets your Excellency's approbation), and located these people, built a chapel, and extended my cultivation, strangers seeing the scheme working well, might entice them away by the allurements of higher wages; I hope your Excellency will think I have a special right to the exclusive and full benefit of my exertions should I succeed; and this secured to me, I fear not the result. I now pray your Excellency to give this communication your gracious approval, and all the assistance which (as representative of His Majesty) you are so able to give.

I am, &c.

(signed) W^m Postlethwaite.

(B.)

COPY of a LETTER from *George Bagot, Esq.* to *William Postlethwaite, Esq.*

SIR,

Essequibo, December 6th, 1831.

YOUR Memorial of the 20th November, addressed to his Excellency the Governor, has been placed in my hands, and I have received his Excellency's commands to express his sentiments thereon.

However desirous of forwarding your views of employing Spanish Indians on your estate, his Excellency can on no account sanction or permit any mission into the Orinoco for the purpose of inducing the inhabitants, subjects of a foreign power, to migrate to this colony. Such a measure would not only be highly unbecoming in one civilized Government towards another, with which it was on terms of peace, but might be attended with the most serious consequences. In the first place, what should prevent the Government of that country (as a just act

of

of retaliation) from holding out inducements to the slaves of this colony to desert to them; and in the second place, would it not in all probability, and especially from a newly established Government naturally jealous of its rights, induce other acts of reprisals which might in the end lead to a war that could not fail to be productive of evils of the most injurious nature to the trade and even the security of this colony, and especially to this district of it.

Under this view of the subject, you will I am sure at once see the absolute necessity of entirely abandoning this part of your project. With respect to your employing those Spanish Indians that are already located in our territories and who took refuge here when their own country was in a disturbed state and without any fixed government, his Excellency can have no objection; on the contrary, he would wish to afford you any support and countenance, if you can point out in what manner he can forward your views. Indeed from the accounts his Excellency has had of these Indians, as well from the Rev. Mr. Hynes as from other sources, he has been for some time back desirous of inducing them to settle more in the heart of the colony, and has had it communicated to them that he was willing to give them a grant of any Government land they would select, either in this river or in Demerara; and he will rejoice if your employing any numbers of them may lead the way to their drawing nearer to us.

Wishing you every success in your project, as far as relates to these people:

I have, &c.

(signed) *Geo. Bagot.*

(C.)

Copy of a LETTER from *William Postlethwaite, Esq.* to *Sir Benjamin D'Urban, K. C. B. &c. &c. &c.*

Plantation Hibernia 14th December 1831.

May it please your Excellency,

On the 9th instant I received a Letter from his Honour George Bagot, second fiscal, dated 6th instant, stating that he had received your Excellency's commands to express your sentiments on my Memorial of the 20th ult.

In returning my best thanks to your Excellency for the candid and kind expressions of that communication, permit me respectfully to submit that your Excellency has mistaken my purposes.

It was not, may it please your Excellency, my intention to send to the Orinoco to induce the peons or labourers of that territory to migrate to this colony *without the knowledge* of their Government; and as I have all along (even before addressing your Excellency) communicated my views to the reverend vicar general apostolic, Mr. Hynes, as to his clerical assistance in attaining my object, and who intended if possible to proceed in my own boat, for the purpose of visiting the missions there, or would give letters to the clerical authorities; I could not have effected my purpose without first applying to their *bishop*; and consequently to the *Government*, and therefore (particularly if the vicar-general proceeded) your Excellency will perceive by referring to my Memorial no privacy was intended, or cause given for apprehension. I promise your Excellency that no indiscretion shall ever be imputed to *me* to give rise for a foreign power, so contiguous to our own colony, to make reprisals or to seduce our slaves. The idea is too alarming; and being one who, in such a case would suffer, I have never lost sight of it. I trust this explanation and review of my plans will be satisfactory to your Excellency, and should your Excellency be pleased to send for the Rev. Mr. Hynes, I am sure he will attest to the correctness of these assertions. I shall then beg your Excellency to banish from your mind all apprehensions of danger to this colony, and request your gracious support. I assure your Excellency I shall not think of locating any numbers of these peons, without a *priest or superior*, to whom they will be attached, and to whom (under the supervision of the reverend vicar) your Excellency as well as myself can look to for their good conduct and industry; and I am emboldened to say that succeeding in *this way*, they will be morally and physically of importance to this colony and myself (to myself I do not deny) for I seek their labour, and if obtained in the manner I point out, and they are located as I proposed in my Memorial to your Excellency, on Fairfield Estate, so near to our metropolis, I have reason to think (from his Honour's letter of the 6th) that your Excellency will rejoice at it. I must draw your Excellency's attention

to the fact that these peons are carried from the Orinoco by hundreds, I may say by thousands, by Colonel Hamilton's steam boats to Trinidad, and do not often return, but are seen working on estates there daily, and without any remonstrance from their Government. I might certainly get them from *thence* without the Orinoco Government having any hold on this. But the object is, not *merely* to get them, but to procure them *under the control of the missions*, which those *direct* from the Orinoco are; while those from Trinidad are neither so simple, so artless, or so submissive and industrious as could be expected in those who would come here *with* their superior; and which, may it please your Excellency, is my plan. I wish not to push this matter against your Excellency's approval; indeed, my first trip may turn out *reconnoitring* only; but having built a boat for the special purpose of sending by the interior to Orinoco, I trust your Excellency will agree with me that I ought not to lose sight of a matter which, by prudence, steadiness and perseverance, may bring about the location of a description of people who must be of vast importance to us in every point of view; but more particularly so from the effect their manners, their industry, and last but not least, their grave and religious rites will have over the minds of our own uncivilized Indians, who are a burthen to the colony. I feel obliged for the support and countenance which your Excellency so kindly holds out to me, should I be able by employing those Spanish Indians now in our territory, to bring them to locate more in the heart of the colony; but I beg to assure your Excellency, that as long as the protector of Indians is not ordered to *prevent* their being employed by persons in the Pomeroun, Tapacouma, or near there, so long as the impression is that they will become slaves by working on estates, and so long as there is no catholic church or chapel at all in Essequibo to induce them to change their present quarters, never I believe will they *locate* nearer to the seat of Government. With respect to the granting of Government lands, so graciously held out by your Excellency to induce them to draw nearer to us, your Excellency may not remember that most of them have possessed themselves of Government lands *already* in the Morocco, and of far superior soil and of easier tillage than can be got in the heart of the colony, besides there is also an abundance of fish in that neighbourhood.

Captain Guan, at whose settlement I resided while at the Morocco, and where a chapel was proposed to be erected, is a man of a Catalonian and Indian caste, who once commanded a gun boat against the patriots, and who has some authority over his countrymen there. Could this man be prevailed upon to remove, (I have my doubts,) the others would easily be influenced. To this man I attribute in a great measure my failure in getting more than ten people, for he exclaimed, "You are going to take away all *my* people." He is of religious principles, and much attached to his *church*; and the only inducement I think which would remove him, would be that he could attend the catholic church, of which there is none in Essequibo. I would not, please your Excellency, wish to locate even fifty of these within our own colony, without having a pastor living among them; because they are retrograding, and would sooner or latter require correction, which I would rather see administered in a spiritual manner and quietly. Although I happen not to be a Roman Catholic, I know sufficiently of the *discipline* of that church, to be confident of the submission of these people towards their clergy, and the great good they effect among them, and particularly the authority they possess over their missions.

Therefore, may it please your Excellency, I respectfully submit that to carry your Excellency's enlightened views towards civilizing our *own* Indians, and to locate nearer to the seat of Government those from the Orinoco who are Catholics, nothing will tend to the accomplishment of these desirable objects *sooner* than the introduction of clergymen from the missions in the Orinoco to be employed here, and to bring with them as many peons of their flocks as they may be allowed.

That coming through the Morocco, as this emigration must come, and that with the *clergy at their head*, that this assembly will have a more decided operation on the minds of those of our *own* territory there, to follow them and continue with them, than any other inducement to be held out.

All which is most humbly and respectfully submitted by

(signed) W^m Postlethwaite.

(E.)—(D.) and (F.) are recited in this.

COPY of a LETTER from *W. Postlethwaite, Esq.* to Sir *B. D'Urban, K.C.B.,*
&c. &c. &c.

SIR,

Demerary, 24th Februry 1832.

I HAD the honour to address your Excellency on the 20th November 1831, pointing out the great advantage that would accrue to myself and family, to this colony, and to the civilization of our Indians, by introducing, through the influence of the Catholic church, Spanish Indians from the Orinoco attached to the missions there, to be located in Essequibo, on Fairfield, one of my abandoned estates in want of labourers, and also that I would board and lodge and pay so much per day to such Indians as might be agreed upon; praying your Excellency at the same time for support and protection in maintaining them in my employ. To this memorial your Excellency was pleased to command his Honour George Bagot, second fiscal, by his Letter of 6th December 1831, to express your sentiments thereon: "However desirous of forwarding your views of employing Spanish Indians on your estate, his Excellency can on no account sanction or permit any missions into the Orinoco for the purpose of inducing the inhabitants, subjects of a foreign power, to migrate to this colony;" that it might be attended with serious consequences—our slaves might be seduced away—induce acts of reprisal—might lead to a war, and endanger the security of this colony. However your Excellency was pleased to add, "With respect to your employing those Spanish Indians that are already located in our territories, &c., his Excellency can have no objection; on the contrary, he would wish to afford you every support and countenance, if you can point out in what manner he can forward your views, &c., and he will rejoice if your employing any number of them may lead the way to their drawing nearer to us." To this Letter I thought it my duty to address your Excellency again on the 14th December 1831 (to which I crave reference), to point out the erroneous sentiments and opinions entertained of myself and enterprise; disavowing any unfair dealing, declaring my plan in procuring those Indians *not* to be without the knowledge of their government, but, on the contrary, to even obtain a pastor to live among them (to maintain good conduct and industry), and for which purpose I had applied to the Rev. Mr. Hynes for his clerical assistance, and who had promised it so far (but no further, as has been surmised); that these Indians from Orinoco were employed in Trinidad, and *resided there* without any remonstrances from the Orinoco Government. I then requested on this explanation that your Excellency would banish all idea of danger, and give your gracious support; and in conclusion respectfully submitted the probable impression Orinoco Indians coming through the Morocco with their pastor would have over the minds of those there to follow and locate with them, and that the reason why they were not induced to locate nearer to us was the want of a Catholic chapel in Essequibo. To this review and explanation of my intentions, &c., his Honour George Bagot, second fiscal, addressed me again on 28th January 1832, as follows:—

"SIR,

"British Guiana, Second Fiscal's Office,
Essequibo, 28th January 1832.

"WITH reference to the Letter which I had the honour to address to you on the 6th December 1831, to which I beg leave to call your particular attention, and in consequence of your subsequent memorial to his Excellency the Governor on the subject of your proposed mission to the Indians of the Orinoco, I have it in command from his Excellency to repeat the expression of his sentiments, as conveyed to you in that Letter, and to warn you that he will not countenance any measures of any kind or degree which have relation to the Indians of the Orinoco.

"I have, &c.

(signed) "George Bagot, Second Fiscal."

"W. Postlethwaite, Esq."

Upon receipt of this notice, and being referred to the Letter of 6th December 1831, to which his Honour calls my particular attention, and in which Letter is written, "His Excellency can on no account sanction or permit any missions, &c." I conceived your Excellency intended, notwithstanding my explanations of 14th December 1831, not only that no sanction or countenance would be given by your Excellency to me, but that your Excellency, as Governor, would not

permit (i. e. allow or suffer) me, a British planter, even on my *own means and risk*, to go to the Orinoco for labourers (Indians) at all, if even with the knowledge and permission of the Orinoco Government. Conceiving this, I was about respectfully to request your Excellency to lay before His Majesty's Government the whole of my communications, plans, &c. for the furtherance of my objects and the civilization of our own tribes. (for having four estates in one line, three uncultivated for want of labourers, I respectfully maintain I ought to use all legal means to cultivate them, to satisfy my creditors), when I was told his Honour's Letter only meant that your Excellency would not, *as Governor*, lend your authority in any way, or by encouragement give your countenance or support to my proceedings. I therefore, as soon as my health permitted me, waited on his Honour, and the explanation I then got (13th February) was to the effect, that your Excellency did not intend to interfere to *prevent* my sending to the Orinoco for Indians on my own risk and responsibility, provided I did so openly (I never intended otherwise), by registering my boat, clearing it out at the customs, and getting the approbation of the Orinoco Government for what I might do, that no suspicions or misunderstandings should occur between the two governments. If this be the construction I am to put on his Honour's Letter, I am satisfied I shall pursue it; but if his Honour be mistaken as to your Excellency's intentions, then I respectfully request to know from your Excellency, and be obliged by an early intimation, what I am to understand or expect. I think it my duty to lay before your Excellency an extract of a Letter dated yesterday, and just received from Mr. Horan, at Hibernia, and as I was told when at Morocco of the starvation in the Orinoco, I have reason to believe it. "A family of Spanish Indians in a canoe loaded with fish from Morocco called here yesterday. A man among them, who appeared somewhat more intelligent than the rest, told me he came from Wyeeni; he offered his services to go to Orinoco, but told me they were all starving there, the river and rains having ruined all they had planted, and that now they had nothing to plant: that the Governor and Colonel Hamilton were selling the Indians at their own desire to the planters and others in Trinidad for two and three years. He must mean *binding* them, as he also says, when the time is out the Indians get the money; to sell them would be impossible. I inquired if there was any war there; he says no, all is quiet." If even the half of this be true, it not only augurs well as to my enterprise, and bears me out, but will be a charity, your Excellency, to go amongst them. I beg leave now to advert to that part of your Excellency's communication, through his Honour, of 6th December 1831, wherein, respecting the Spanish Indians in this territory, you graciously hold out to me every support and countenance to forward my views, should I, by employing these, bring them to locate nearer to us. I have the satisfaction to state to your Excellency, that my exertions have so far gained on them, by promises of a chapel and pastor, as to have brought together 28 or 30 in families to locate on my lands, Dryshore and Three Friends, never yet cultivated; that they have chosen out a spot near a sand-reef, bounded by Waroosy Creek, which they have cleared of wood, and erected temporary houses; that they are continuing to clear the land I have given them for provisions, and until those provisions can come to the support of their wives and children I maintain them, and give to those who will work on Hibernia or Fairfield one guilder per day. This, your Excellency, I consider a *beginning*, and an encouragement from which I expect a greater number; but the great inducement and attraction is the place of worship. I now approach your Excellency to forward my views, by supporting me in the erection of a chapel. A rough building of about 40 feet square, posts in the ground and troolied (which part the Indians would erect), and the sides, floor and doors, &c. of boards, would answer all purposes for a *beginning*. But although I could sustain part of this erection, the remainder would bear hard upon me at this moment of distress to the planters, because the agent of my mortgagee does not feel himself authorized to go to expenses. I therefore depend on the enlightened views of your Excellency, and the aid which it may be in your power to grant me, either from the King's chest (under the sole control of your Excellency), or through your influence with the Court of Policy. I consider 120*l.* sterling, though little, sufficient to complete it, and which shall be expended under the direction of the Rev. Mr. Hynes, if required, whose christian zeal in promoting the civilization of our Indian tribes, so long as yet allowed to move about in barbarism, naked in mind and in body, cannot be too much encouraged and supported, and without whose clerical aid I feel myself deficient in maintaining that discipline so necessary in locating

a body

a body of Roman Catholic Indians, or of bringing together those from the Morocco to live on my lands. It has been remarked that Mr. Hynes will probably refuse the locating of our Spanish Indians, or of any, on land contiguous to estates. I have heard nothing from himself to support that suspicion, nor can I believe it, because, as I have been the first to show a disposition and to have made a commencement by encouragement from your Excellency, I conceive I forward the views of that clergyman, by locating, employing, granting land and supporting them near to the seat of government and his *ministry*; and that I do mainly and materially assist *this*, inasmuch as he can commence the good work at once, and the colony in expenses; for if they are to be brought nearer to us, and by the influence of their clergy they are all to be removed from the Morocco, what, your Excellency, is to become of them at the onset, if they are not to be near estates where necessaries of life are to be had? The kind feeling of your Excellency will provide them with Government lands; but until they clear, plant *and reap the provisions* of the soil, the colony or some other source must find them with implements of husbandry, food and clothing (for these Indians do not go naked, as ours); whereas by the plan I am pursuing all this is prevented; and when the chapel is erected, which will not take long if your Excellency will be pleased to assist me, the emigration from Morocco (especially if Mr. Hynes gives his support to it) will be numerous and respectable, and at once a mission formed under the control of the reverend gentleman. Should the Spanish clergyman expected not arrive, I hope to procure one from the Orinoco, as I am provided with letters to Colonel Hamilton, and shall be, I hope, to the Bishop there. As I shall proceed to England in April next, I have every reason to believe, your Excellency, that His Majesty's Government will approve of and further my objects in creating a Catholic mission on my estates, by appointing a fit ecclesiastic to assist the zealous cause of the Rev. Mr. Hynes and the enlightened views of your Excellency; but should there be a re-action to my prejudice, by the removal of the Indians in my employ, I should lament it exceedingly, as it would give rise to unpleasant feelings and further exertions.

To your Excellency's gracious consideration I leave my cause.

I have, &c.

(signed) *W^m Postlethwaite.*

COPY of a LETTER from *George Bagot, Esq.* to Sir *B. D'Urban, K. C. B.*

British Guiana, Second Fiscal's Office,
Essequibo, 8th March 1832.

SIR,

I HAVE the honour to acknowledge your Excellency's note of the 29th February, requiring my Report on the communication of Mr. Postlethwaite to your Excellency, dated the 24th February which accompanied it. The preceding memorials of that gentleman, with copy of my communications in reply thereto by your Excellency's command, were transmitted to your Excellency some time since. In the memorial now before me Mr. Postlethwaite states that he has induced some of the Spanish Indians to locate on his lands; and in order to ascertain what probability there was of the settlement being permanent, I have visited the spot, and found six men with their families; they were occupied in building tolerably good houses, such as the Indians of our own territory usually live in. I was informed that four other men had been for a time with them, and were gone to Morocco for their families, and had promised to endeavour to induce others of the Spanish Indians located there to accompany them up. With respect to the promise of a chapel and pastor, made by Mr. Postlethwaite as stated in his Letter, to induce these Indians to establish themselves on his lands, he has clearly made it on his own responsibility; for the general expression of your Excellency's countenance and good will towards his project, as far as it related to those Indians, conveyed to that gentleman in my Letter of the 6th December, can never be construed into a pledge of enabling him to fulfil such promise, whatever might be determined on at a future period, and when a more perfect knowledge of the subject had been obtained; and Mr. Postlethwaite ought to have recollected that in the conference he had with me on the 13th February, to which he copiously alludes, I clearly stated to him that from a communication I had with the Rev. W. Hynes on the subject, I thought he would by no means give him (Mr. P.) his aid, or recommend the establishment of a chapel and pastor on his lands. Mr. Postlethwaite, in what

he pleases to call my explanation of your Excellency's intentions, in that conversation, has much *misunderstood* me, to use the mildest term. He put a question to the effect "Whether your Excellency would prevent him, a British subject, going at his own risk and responsibility, and in his own vessel to the Orinoco?" and I replied certainly not. I then asked him whether his boat was registered; he said not; I advised him if he went or sent her there, to register her and clear through the custom house, to prevent the risk he or his people might otherwise run of being taken up as pirates. But I never presumed to promise your Excellency's sanction to his bringing Indians from the Orinoco, under any circumstances, having no authority to do so; so far from it, that I declined giving an opinion of what I thought might be your Excellency's determination, if the sanction of the Government of that country was obtained. Indeed, under any circumstances, I feel that it is a subject requiring serious consideration, and not to be lightly decided on; but Mr. Postlethwaite is so very sanguine in his project, that he sets aside all the difficulties that are suggested, and catches at every thing that gives the shadow of support to his scheme, with the usual facility of sanguine projectors.

I have, &c.
(signed) *George Bagot.*

(G)

MEMORANDUM for Mr. *Postlethwaite's* Information.

THE Government Secretary will read to Mr. Postlethwaite Mr. Bagot's Report of the 8th instant, upon his communication of the 24th February, to which I request to refer him; and I have now only to report "that although I can have no objection to Mr. Postlethwaite's employing and inducing to settle upon the Essequibo any of the Spanish Indians, already located in the territory of British Guiana (upon the Morocco and Pomeroon Rivers), and although if he should so employ and comfortably settle any of these Indians with their families, I shall be ready to assist in all that rests with me in procuring for them due religious instruction, and in every other feasible aid to their comforts, yet I will not in any way countenance any measures which have relation to the Indians of the Orinoco." Even if after mature consideration which such a project requires, it should be thought advisable, it is obvious that no step could be taken towards it without the previous sanction of His Majesty's Government.

22 March 1832.

(signed) *B. D'Urban.*

Enclosure, No. 2.

COPY of a LETTER from *P. Horan*, Esq. to Captain *Hammill*,
Assistant Government Secretary.

SIR,

Demerary, 21st July 1832.

PURSUANT to his Excellency's memorandum of the 12th, and communicated to me on the 13th instant, I have the honour to subjoin the required Report or Narrative of all the circumstances attending my late mission to the Orinoco, to be transmitted with his Excellency's Report to the Secretary of State.

Thursday, 5th April 1832.—Embarked at Plantation Hibernia in Essequibo, on board the launch "Hamilton" of which I took the command, and proceeded by the sea coast to the Indian post at Pomeroon, where we arrived on the 7th, after encountering contrary winds, heavy rollers, and severe squalls; remained for a week, waiting for two hands to complete the vessel's crew.

Sunday, 15th.—Shipped two hands, and immediately sailed by the lee coast, and in 15 hours run, arrived at the mouth of the Wyene, which we entered, and remained fishing all Monday the 16th.

Tuesday, 17th.—At 2 A. M. proceeded on my voyage by the lee coast, and in 17 hours run, arrived at Pagyos or Pilot Island, the first place in which any inhabitants are met, in running up the Grand Ship Channel in which it is situated at the distance of 11 leagues from its mouth; the pilot establishment is held here, the commandant of which furnished me with a Warrow Indian pilot. I observed a French merchant brig lying a wreck on Congrejos sand banks.

Wednesday, 18th.—Run up the Imataca River, branching off from Rio Grande on our larboard, and did not perceive a single inhabitant, dwelling, or piece of cultivation

cultivation of any description until we arrived on the 21st, at the first Spanish town on the Orinoco at 50 leagues from its mouth. At three leagues lower down, the Imataca reunites with the Orinoco. This is a poor town, without any trade or commerce, and is principally inhabited by Warrow Indians. I remained here during Easter Sunday and three following days, out of respect to the religious customs of the Roman Catholic Church, of which part of my Indian crew and all the inhabitants of the town were members. They spent this festive time in dancing, singing, and various diverting sports and amusements peculiar to themselves.

Thursday, 26th.—Resumed my voyage up the Orinoco, and passed numerous small settlements cultivated in sugar, coffee, cotton, cocoa, rice, Indian corn, ground provisions, plantains, tobacco and indigo. I landed at several of them, and saw great numbers of Indians busily employed in their cultivation. The rapidity and neatness with which they executed their work was really quite surprising. The most considerable of these settlements were, one called Mariett, belonging to Senor Herong, situated on the borders of a lagoon of the same name, on the same Island as Sacapana, a little above that town; and another situated on the left bank of the Orinoco, a short distance above the channel called Macareo, belonging to Captain Marco, and called La Pastora. At the latter, immense fields of Indian corn are cultivated and considerable quantities of rum distilled. The buildings and machinery at all of them was very inferior to the worst that I have seen in British Guiana.

Monday, 30th.—I arrived at Yaya, which is the first Spanish port in the Orinoco. The commandant, (a coloured man) named Senor Pienero, boarded and examined the vessel, and my non-objection note from Demerara, which he signed next morning, and placed a guard, (or warder, as he called him) on board, armed with a sword, to accompany us up to the city of Angostura in order to prevent any violation of the custom house laws. This is a miserable village of thatched decayed cottages of no trade or commerce, situated on the left bank of the Orinoco, which is composed of very high red bogs. It is the first place at which, proceeding up the Orinoco, both its banks can be seen.

Tuesday, 1st May.—Run up to Baraucas, one league above Yaya, and on the same side of the Orinoco. This is an extensive town, and carries on considerable commerce in cattle, mules, and other live stock, with Trinidad, by way of the Macareo Channel, which runs off from the Orinoco about two leagues lower down. Understanding there was a priest residing in this town, who had devoted about 50 years of his life to the conducting of the missions of Spanish Guiana, and conceiving him a proper source from which to acquire information respecting those old monastic establishments, I landed and introduced myself to him at the convent, made known to him the object of my mission, and earnestly solicited his kind co-operation. He seemed quite elated at the project, assured me it should have his warmest support, and furnished me with letters to the vicar apostolic of the city of Angostura, strongly recommending it to that gentleman's attentions and patronage, and in conclusion expressed unfeigned regret that his being the only priest at Baraucas alone prevented his volunteering his services, subject of course to the approval of the provincial or bishop to go on that mission and bring with him the required number of Indians for its infant formation, and among them some tradesmen. I remained here for two days, and found him very communicative.

Thursday, 3d.—Run up to Guayana, the ancient capital, before it was transferred to Angostura. It is situated on the right bank of the Orinoco, at 60 leagues from its mouth. The town is now almost in ruins, and merely occupied as a military post; it has two strong forts, which are the principal defence of the province against foreign invasion. One is situated at the foot of a small mountain, and is called San Francis; the other is built on the top of another small mountain at the upper end of the town, and is called El Pedastro. The port is very rocky and dangerous; the most noted among these rocks is one called Moorocote, a little above the town; on the lower side of the town are two lagoons, the one called Zacbo, the other Baratillo; there is also a rivulet on the same side, called Usapauco, which has a lagoon near its mouth. Here many bloody scenes of the revolution occurred.

Having got my passport signed by the commandant, a negro named Ferrarus, holding the rank of lieutenant-colonel in the Colombian service, I proceeded on to San Miguel, a mission seven leagues further up, on the same side of the

Orinoco, at a short distance into the interior. I arrived there in the evening and landed, and, accompanied by three of the crew, went up to the mission next morning, where I was courteously received by the chief magistrate, who showed me the church, convent and other buildings of the mission, which were in a very neglected and decayed state. There had not been any missionary in it since the time of the revolution, when the patriots decapitated about 30 of them, dreading their influence and connection with Old Spain, might occasion a counter revolution. This was the first fatal blow struck at the missions.

Saturday, 5th.—Proceeded on my voyage up the Orinoco. Passed on the same side the Rio Caroni, the roaring of whose waterfalls was distinctly heard at a distance of two leagues. Opposite its mouth is the Island of Foxardo, on which Government had formerly purposed to erect a fort; an idea which it now seems is abandoned. The navigation of the Orinoco, from this place up to the city of Angostura, presents innumerable dangers and difficulties. The Guarampo and the Rosario rocks, and the sand banks and pass of Mamo, are those commanding most attention from the navigator, who sees nothing but rocks on the sides and in the stream, and reefs extending nearly across the channel.

Wednesday, 9th.—Arrived at the city of Angostura, in approaching which we had to run through the narrowest part of the Orinoco, called Angostureta. This contraction is occasioned by stupendous rocks on each side. Passed another immense rock near the city called Lavandera; this city, once the seat of government of Columbia, and the capital of Guiana, is situated on a small mountain of Amphibolic schist, on the right bank of the Orinoco, in lat. 8° 8' north, and at a distance of 100 leagues from its mouth. In consequence of the constant current of water running out of the Orinoco, the swiftest sailing vessels require about ten days to navigate this distance of 100 leagues. The streets of Angostura are regular, and for the most part parallel with the course of the river. Several of the houses are built on the bare rocks; they are for the most part built of lime and stone, lofty and with terraces on the tops, which communicate with each other from end to end of each street, giving them a grand appearance. The inhabitants frequently resort to them to spend their evenings; each house is frequently built in four square buildings, forming an open space in the centre, which is generally planted with fruit-trees and flowers, and is quite surrounded by a corridor. One side of this square is generally formed of the usual out-offices of the establishment; the whole has a most magnificent appearance; but from the construction cannot be as well ventilated as the buildings in British Guiana. A cathedral, the walls of which were built previous to the revolution on a grand and extensive scale, still remains unfinished; the piety and devotion of the generality of the Columbians being by no means as enthusiastic as that of their Spanish progenitors. The scenery about the city is little varied; but the view of the river, particularly from the terraces of the houses is singularly majestic. In its middle is seen the rocky island called Del Medio; opposite the city is a small village called Port Rafael, in the province of Barcelona; on it was built a fort for the defence of the city of Angostura, which is within range of the cannon. From it there is a passage of communication between Guiana, Curinna and the interior of Barcelona, and some other places. The trade winds are here very regular from the month of November to the month of May. In the other months of the year they are occasionally interrupted. Storms which blow with the violence of hurricanes, and which terminate in rain, are frequent in the months of August, September and October. In the early years of the foundation of the city, it held no direct communication with the metropolis; the inhabitants were contented with carrying on a contraband trade in mules, cattle, tasso and tobacco, with the Dutch colony of Essequibo by the River Barima, which communicates by the River Wyene and several creeks with Pomeeroon, and from thence along the sea coast to Essequibo, and by the Rio Caroni, which communicates with Essequibo by the River Cayuni; on this passage, on reaching the falls at the union of the two rivers, they were obliged to land their cargoes, and convey them overland by a road which the monks of the missions of Belem du Tumeramo and Rinoroto had made through the woods, to a convenient place for re-embarking below the cascades, in other vessels provided expressly for the purpose. The commerce of the city of Angostura is now but the shade of its former importance, when the inhabitants of Apure, Barinas and Casanare used to bring to it by the Rivers Apure and Meta their produce, to be exchanged for Spanish and other European produce and manufactures, and when the missions too in their state of prosperity afforded abundance of produce. The revolution,

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and its consequences, want of inhabitants accustomed to labour, want of capital, and more particularly want of confidence in the new Government, have reduced agriculture and commerce, and from the state of the country, the inclinations of the inhabitants, and the very unfavourable commercial position of the city, but very slowly these ills will be remedied; but improvement is perceptible.

With the exception of the missions that admit of favourable expectation with respect to agriculture, and with the exception of some other smaller establishments, the province Guiana, both by the soil and the disposition of her inhabitants, is principally interesting on account of its abundance of cattle, mules and horses, of which an innumerable number is said to have existed, and to the bringing up of which even now the attention of the inhabitants is principally directed. Mules, horses and cattle may consequently be considered as almost the only produce, and the only article with which it supplies commerce. The small quantity of sugar, coffee and cotton it produces, being barely sufficient for its own consumption. Tobacco might be an article of commerce, but it is monopolized by the Government, and the duty too high. Indigo, Indian corn and cocoa, is abundant for home consumption; balsams, spices, raisins, gums, scented oils, dyes, the most beautiful and brilliant prints, the most profitable and estimable whatever mortal can desire for his luxury, pleasure and entertainment, for the healing or alleviation of his infirmities, are said to abound in the missions and forests of the interior, but do not call the attention of the inhabitants, on account of the decay of commerce and want of encouragement. Trade is now kept up in Angostura only by the connexions with the provinces of Apure, Barinas, Casanare, from which there is brought cocoa, coffee, sugar, Indian corn, rice, horns, indigo, hides, barks, sarsaparilla, guiacum, and many other articles of less consequence, which are sold in Angostura, and paid for in English, French, German, Spanish and American produce and manufactures; the latter produce and manufactures are frequently delivered in advance to the settlers at one year's credit, and when the Columbian produce is received, it is generally shipped to St. Thomas, Trinidad, and the United States of America; commerce with Europe is only kept up by these indirect channels, owing to the insignificance of business in general, which is such that the amount of importations and exportations do not, by the Custom House books, appear to exceed 2,500,000 dollars annually. It is true the contraband trade is considerable; many people of the interior, who formerly supplied themselves from Puerto-Cabello and Carraccas, have begun to do so from this city, which also indicates that trade is progressively improving. The exportation of mules and cattle to Trinidad, formerly a very lucrative business, is much less so now, on account of the decay of that island. The river Orinoco has in front of the city, when the waters are low, 100 feet of water. This is immediately after the vernal equinox; it then commences rising, and attains its maximum soon after the autumnal equinox, generally rising in that time about 13 fathoms more. Its greatest depth at the city nearly 300 feet. On the decrease of the waters, the pestilential exhalations or miasmata, induces considerable sickness among the inhabitants, who always dread the approach of that season; Europeans suffer most.

Soon after the death of General Bolivar, the Supreme Chief, his successor General Paez, issued a proclamation commanding all the slaves formerly emancipated by his predecessor to return to their masters. The slaves expostulated on the injustice of such a measure, as they had been declared by proclamation by Bolivar to be free, had fought for the freedom of Columbia, and were even declared to be free by the sovereign congress of Venezuela, held at the Government Palace in the city of Angostura in February 1819, when Bolivar, on resigning his command, implored its confirmation as he would beg his life on the salvation of the republic. These arguments failing, they had recourse to arms, and having assembled in considerable force, but without any preconcerted plan of proceeding, rushed into the city and took possession of the magazine and armoury, from which they were immediately driven by the regulars then stationed in the city; a number of them were killed and wounded: the loss on the side of the regulars was very inconsiderable; numbers of the negroes were made prisoners, and were confined in the gaol at the time of my arrival. Several were tried by court martial, and sentenced to work in the fortifications at hard labour for life; others were condemned to be shot, of whom three only were as yet executed at my departure. Order and tranquility however seemed to be completely restored.

Having on my arrival in Angostura, gone through the usual forms required of

strangers, I immediately waited on the vicar apostolic at the palace in the grand square of the city, presented to him my letter of introduction from the priest of Baraucas, made known the object of my mission, and entered into an explicit detail of all its minutiae. I was accompanied by a gentleman, named Elias Govrin, who was most zealous and eloquent in commanding the project to the vicar's kind support and patronage. After a strict examination of all the features of the case, he seemed much gratified at so favourable an opportunity of extending the blessings of religion, civilization and industry among the wandering tribes of Indians in British Guiana, and promised it his most qualified support: he also assured me he would write to the bishop of the province, who was then at Curaçao, and desired me to embody the heads of the project in the form of a letter, for his guidance, and to refreshen his memory when writing to the bishop, who he said he was convinced would, if possible, furnish the missionary and Indians required for a commencement. I then took my leave, wrote the letter to the vicar that he required, and by the advice of some gentlemen of some great mercantile houses there who seemed anxious my mission might prove successful, I also wrote to his Grace myself, and referred him to Colonel James Hamilton of Trinidad, lately of Angostura, for any further information that he might require respecting the intended mission.

I then wrote to Colonel James Hamilton, acquainting him with my proceedings, and inclosed to him some letters of introduction with which I had been furnished by some of his friends in Demerara who supposed he was still in Angostura, as they were not aware of his removal. I had from the moment of my arrival taken up my quarters at the mercantile house of De la Costa & Co. the greatest merchants in the province, and where I experienced the utmost attention, hospitality and courtesy. Their house was frequented by the most distinguished men in the country, which fortunately afforded me an opportunity of disclosing to some of them the object of my mission. They assured me I need not apprehend any opposition on the part of the Government, as the Act of Constitution incorporated them with the nation, placing them on an equality with all other Columbians; that therefore the Indians, as Columbians, were at all times at liberty to emigrate to any part of the universe, first furnishing themselves with regular passports from the proper authorities, which could not, on any pretence, be refused. I was still further convinced of the correctness of this information, on being presented by one of these gentlemen with the perusal of a printed copy, in Spanish and English, of the Act of Constitution. It commenced by abolishing all guardians and protectors over the Indians, appointments, which it denounced as depriving those people of a portion of their rights by placing them in the state of perpetual minors; and concluded by declaring them on an equality with all other Columbians, without any distinction or reservation whatever. In the 3d article of the 1st section, it says, "It is the nation's duty to protect by wise and equitable laws, the liberty, security, property and equality of every Columbian." And in the 4th article of the 2d section, it asks the question, "who are Columbians?" The reply given in that article is, "1st. All men free born in the territory of Columbia and their children; 2d. Those living in Columbia at the time of its political transformation, provided they remain faithful to the independent cause; 3d. Those not born in Columbia, who may obtain letters of naturalization." I do therefore humbly conceive that a doubt cannot exist as to the Indians of Columbia having it legally and justly in their power to emigrate whenever they please to any part they may think proper, merely furnishing themselves with passports, with which they have a right to be furnished on application, the same as any other Columbian. Indeed their power to emigrate has never yet been disputed since they were incorporated with the Columbian nation. On the contrary, they have in numerous instances been furnished with passports *gratis* by their Government.

I now considered that it only remained to be ascertained, whether the introduction of these Indians into British Guiana would be an additional source of revenue, or a burthen, to that colony; and if the former, whether they would consent to emigrate? and if so, on what terms. In order to inform myself on these important points, and also to acquire more information as to the system of conducting their missions, I resolved to visit some of the principal ones among them; and understanding that those in the neighbourhood of the River Caroni were most conspicuous for their present and former prosperity, I procured an introduction to one Senor Pienero, of the small village of Puerto Tablo, near the confluence of that river with the Orinoco. I then went through the usual forms required by law,

law, produced my clearance, bill of health and passport, and prepared for my departure.

Tuesday, 22d.—Embarked at Angostura at noon, and sailed down the river.

Thursday, 24th.—Arrived in the evening at Puerto Tablo, and was courteously received by Senor Pienero, and took up my quarters at his house for the night. This place has long been considered as the fittest on which to found a commercial town for the port of Orinoco, from its possessing many local advantages, and from the grand mass of the population of Guiana being contained in the missions of the Catalonian Capuchins, which are principally situated in Lower Guiana, which is bounded by the sea on the east, by the Caroni River on the west, by the River Orinoco on the north, and the Essequibo River on the south; thus forming it into an immense island. It has a population of 30,000 inhabitants, of whom 20,000 were, previous to the revolution, united in the missions; this number is now reduced to 10,000, the terrors of the forests, never more to return; but more particularly by that event having deprived them of their priests, whom they regarded as their fathers, and respected and loved almost to adoration. Upper Guiana, to the west of Caroni, contains 25,000 inhabitants, of which 10,000 are contained in Angostura; making the whole population of the province 50,000.

The soil of Lower Guiana is much the most prolific, and is irrigated by a number of rivers.

Friday, 25th.—Numbers of Indians arrived from the missions of Upata and Cupapae with packages of tobacco, to be shipped from here to the custom-house at Angostura; they explained to me the comfort and happiness which they had enjoyed under the monastic system adopted by the priests in conducting the missions previous to the revolution, the loss of which they feelingly deplored, and expressed openly the utmost dissatisfaction at the treatment which they had ever since experienced. I inquired whether they would be disposed to emigrate to Demerara to join a new mission about to be established there, and conducted by a priest on the same (if not on a better) system than that which they so much extolled; that they would receive double their present pay, and as good (if not better) rations of food and clothing; and that the mission would be extensive, fruitful and healthy, and have erected on it a church, convent, school, hospital and comfortable houses for themselves. They instantly declared their perfect willingness to join the mission at any moment myself and the priest came for them, provided with provisions for their journey, and a conveyance; they declared also, that so anxious were they to join such a mission, that they would hail the day with loud acclamations of joy on which I returned to them for such purpose. Finding them very intelligent, I remained among them the following day, satisfying their inquiries respecting the intended mission, and gaining all possible information respecting theirs. They continued to impress on me their solicitude that I should return for them. I endeavoured to convince them of the utter impossibility of my fixing any determined period or certainty of my return until these things were secured for them as was expected, and was also sanctioned and approved by our Government.

Sunday, 27th.—Proceeded overland, accompanied by four of my crew, all well armed, a customary and necessary precaution, this quarter being infested by brigands or boleros, to visit the missions already mentioned, and some others; among them, San Felix, nearly in ruin, and the church fallen down. A number of human bones were scattered over an immense plain near to this mission, in which one of the sanguinary engagements of the revolution had taken place. San Joaquim, already in complete ruins, and nearly quite abandoned, and Caroni, once the head of all the missions in this quarter, but also fast approaching to decay; the church is of considerable beauty and magnitude, and, from the durability of its materials, warrants the supposition that it will long remain a splendid monument of the piety and opulence of its founders: the walls and ceilings are adorned with numerous specimens of paintings, executed by Indians instructed in that engaging art at the school of the missions: the style and colouring appeared to be excellent, and the subjects principally scriptural. The convent, which contains several cells, a warehouse, and some houses for the offices of the mission, were on one side of a spacious yard or square, in the centre of which a rude wooden cross, about fifty feet high, is erected, which was also the case in all other missions which I had visited. The church was in a line with and immediately adjoining the convent.

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On the opposite side were three hundred houses, about thirty feet square each, built of hard wood, posts driven into the ground, walled and thickly plastered with dark yellow clay. They had a door in the centre, in the back and in the front of each house, but no windows, excepting a round hole very high up in some of them; the roofs were covered with tiles, and projected further than the houses into the street, and are at their extremities supported by posts, forming a corridor to each house: they are built in rows of thirty in each, separated by a space of thirty feet in all directions. The streets run at right angles; the two ends of the square were composed of houses of an inferior description; the whole of the buildings amounted to three hundred and seventy. I had nearly omitted mentioning that one of the paintings in the church, representing the Crucifixion, as large as life, is considered as most worthy of admiration. The form of government adopted in the missions, after the suppression of the monastic system, was this: a director general presided over the whole, thirty-two in number; under him were governors of districts, called *Tenientes Corregidores*; each governs from five to seven missions, according to the number of the Indians: their duty was to inspect the wards of the district monthly, and redress grievances; each mission had a commandant, whose duty it was to keep the public buildings in repair, attend to the cultivation of the ground set apart for the state, to the general conduct of the Indians, to inspect and sign the passports for strangers, confine delinquents, and keep up strict subordination and discipline: the other officers were composed of Indians appointed by the commandant, consisting of a captain, lieutenant and fiscal; the commandant ordered the captain to notify to the Indians whatever was to be done; the lieutenant was an assistant to the captain; and the fiscal was in effect the provost marshal, and occasionally bestowed punishments among the boys with much liberality.

The produce of the ground set apart for the state was thus divided:—One-half was divided among the Indians equally, excepting a deduction in favour of the commandant; the rest was divided into five shares, three for the government, and the other two for the governor-general and the governor of the district; besides this, two cattle, monthly, was allowed for the latter and the commandant. Under this system, the missions have been fast decaying. The system pursued by the missionaries, and which brought them to the zenith of prosperity, is enveloped in considerable mystery; but I am promised a translated manuscript of it from their own records, preserved since the time of the revolution by a person in whose hands they were placed for safety by the superior, when he was obliged to desert his much-loved missions, where he had spent his halcyon days, and seek in vain in the profound and silent solitudes of the forests, a shelter and asylum from the revolutionary tempest, where he was pursued and taken, decapitated, and his gory and mangled remains committed to the dark rolling waters of Caroni. The natives still continue to revere his memory.

From all I could collect respecting their system of policy, it appears they commenced by consoling the destitute and wandering Indians by the balm of religion; pleaded their cause before kings and tribunals; resisted, by just and legal measures, any violence offered them; assembled the numerous wandering tribes into small communities, called *Pueblas de Doctrina*, which they governed by fixed laws, and with prudence, justice, impartiality, humanity, and a paternal, mild and fostering care for their spiritual, temporal and eternal happiness and prosperity: they, by uniform and premeditated progress, founded those vast monastic establishments, and that singular system of polity, which has most incontrovertibly proved itself to be so well calculated to extend the blessings of religion, civilization and industry, through those widely extended regions. They seemed to govern by a system of order and discipline, so very perfect as to prevent the possibility of abuse to any considerable extent; firmness was also a grand pillar of their system.

The missions were seldom formed of Indians of the same nation, but generally of different tribes. The officers were chosen from among themselves; they cultivated a common field, called *Cocinco*, which presented the appearance of a beautiful and very extensive garden, in which they were obliged to work seven hours daily; the *Alcaldes* and *Alguazils*, of Indian race, overlooked their labours: those men were the great officers, and alone had the right of carrying a cane, and the election of whom depended on the superior of the convent. They attached great importance to this privilege; their pedantic silent gravity, cold mysterious deportment, and love of appearing in form at church and in assemblies of the Indians were quite ludicrous.

ludicrous. The produce of the Indian's labour was employed, first, in the construction of the missionaries convent, which was, in the commencement, of so rude a description as to be closed in on the sides by the skins of wild animals; next, in that of their own houses; then in that of the church; and, lastly, in clothing of themselves. The missionary afterwards always sold the produce of the Cocinco as before, and the amount it produced he shared equally among the Indians of the missions, reserving to himself a portion of the taxes, from which the fraternity had procured from the government an exemption on mission produce and manufactures; he also deducted from the Indians the amount which he paid for clothing, ornaments, tools, and other articles distributed among them. The clothing for the males was a white cotton shirt and trowsers, and a pair of shoes, and a hat of their own manufacture; the clothing of the females was a white cotton shift and a petticoat, sometimes the latter was of showy colours, and ornamented with ribbons; they wear it suspending from one of the shoulders, running diagonally across the body, and under the other shoulder. The missionary and Indians were also supplied with plenty of provisions out of the Cocinco; they also raised abundance of cattle for their own consumption and for sale, which supplied them with additional comforts, and enabled the superior to erect, repair, enlarge and beautify the buildings of the mission. The Indians of the mission also cultivated private grounds, the produce of which they sold; but in their manner of expending the money it had produced showed they were strangers to economy. The Indians of the mission, being always secure of subsistence, lead a mere monotonous life, less active and less befitted to impart energy to the mind, than the savage or independent Indian of the forest, who is continually struggling against either hostile forces, against the elements, or against want and privation of every description. The former also possess that mildness of character, taciturnity, sedate and mysterious air, which is sometimes mistaken by strangers for the impression of melancholy, and a disposition to meditation, but in reality they are indicative only of their love of the gloomy repose of the forest solitudes, which they prefer (unless under the monastic system which captivated their minds) to the more happy security, tranquillity and blessings of civilized life, and does not arise from the sensibility of the soul. They are singularly distinguished by apathy and indifference; all their actions seem prompted by the wants of the moment; their souls have no spring—their minds no vivacity: as incapable of conceiving as of reasoning, they pass their days in a state of torpid insensibility, with their hearts shut against pleasure, as well as hope, and accessible only to fear and abject timidity: with them violent passions are less frequent, less furious, less frank, but of longer duration than among the Indians of the forest. No sooner were they relieved from the wholesome restraints of the monastic system of policy, than they exhibited their disregard on the first opportunity for the sacred right of property when they could violate it with impunity, indulge in drunkenness as long as they are supplied with liquor, commit incest whenever they have a convenient opportunity, and lying and perjury whenever it answers their purpose; which latter obliged the Spaniards to enact a law, that not less than six Indians were to be admitted as evidence equivalent to one white person, which law was only abrogated on their subsequent incorporation with the Columbian nation. The missionaries always complained of their want of faith, although they never refused their consent to any article of religion propounded for their belief; their incredulity and supineness appearing only from the disgust which they discover for all religious exercises, excepting those which consist of mere show. Although intemperate, they are submissive; although indolent, they are excessively fearful; therefore gentleness, threats and firmness, judiciously employed, can do every thing on such characters. The commandants placed over them by the Spaniards were always active men, about the meridian of life, who knew their character and disposition, and were capable of undergoing considerable fatigue and privation when they were required.

In journeying through this delightful country, the traveller is really astonished at its aspect, which is lively, picturesque, majestic and grand; his eye is struck with stupendous mountains, overlooking the universe; immense plains extending as far as the eye can reach; pleasant and fruitful vallies, thundering cascades, and mighty torrents precipitating themselves over huge rocks; and rivers overflowing their natural boundaries, and extending themselves over the neighbouring low Savannas, to such immeasurable extent as to represent unbounded seas. These kind of accidental seas are principally found in the northern plains of the Orinoco,

and in a space extending 150 leagues in length and 40 in breadth. The tops of the tallest trees there serve only for land marks. On our journey we had to cross singly over a frightful chasm on a decayed pendulous bridge, composed of small spars and bush ropes: on reaching the centre the oscillation was so great, that a moment's stoppage must be attended with inevitable destruction. Some Indians from the neighbouring missions crossed it with apparent undaunted confidence. The Caroni runs from south to north: its waters in the bed of the river appear black, but in a glass are of admirable clearness; being impregnated with sarsaparilla and sassafras through beds of which it flows, they are possessed of considerable medical qualities, and are occasionally resorted to as a salutiferous beverage by convalescents from every part of the province. This river is free from shoals from the Villa de Barceloneta above the confluence of the Paraguay as far as an abandoned village called Guri: farther north it winds between numerous islands of rocks. The Great Salto, celebrated for the picturesque and romantic scenery of its situation is near Aquacaqua or Caroni; this cascade is about 20 feet high and 200 feet broad; there are several smaller falls lower down near to San Joaquim. The visible declination of the river, which is said to be 21 inches to the mile, and its bed strewn with rocks, from Guri to within a league of the Orinoco, give it a course equally rapid and thundering, which occasions it to enter that river in indescribable impetuosity, propelling from its mouth, from its body and velocity, those waters with which it does not mingle its own, but at about a league below their confluence. The limpidity of the Caroni ever distinguishing itself from the muddy and troubled waters of the Orinoco makes this phenomenon the more readily discovered. I returned from the placid serenity of these once happy secluded mansions of the missionaries and their Indian converts from savage barbarism to christianity by a different route to San Miguel, about two leagues below Puerto Tablo, on the same side.

Thursday, 31st.—Proceeded down the river to Guayana; landed there, and reported to the commandant my arrival; he signed my passport, and I immediately went on to Barauca, where I also landed, and repeated to the priest the whole of my proceedings, of which he approved. I likewise adverted to the unfavourable side of the Indian character, which he assured me was the consequence of their corruption since the abolition of the monastic system of policy; since which they have been retrograding, and must, he said, continue to retrograde, under the present impolitic system, which he condemned in very unmeasured language. To prevent such corruption, he observed, the missionaries never permitted any one to visit the mission without being accompanied through them by a guard; during such visitor's stay he was entertained at the convent, and treated with every hospitality, kindness and courtesy; but visitors were never permitted to prolong their stay beyond 24 hours, unless in case of sudden indisposition. The indolence, vice and insincerity of the lower orders of the Columbians, he added, were sufficient to contaminate even Europeans of the most exalted probity, piety and industry. I had myself witnessed instances of their folly and indolence, corroborating his assertions in some measure. Most of them pretend to some pre-eminence in rank or descent, and profess to be military or naval officers, without having paid any attention to those qualifications necessary for the profession of arms. Decency, in their opinion, debars them from agricultural pursuits, and enjoins them to treat the mechanical arts with sovereign contempt; this breeds animosities among them, and makes them deceitful and irrational. Defects of education, which are becoming less usual; a more cultivated understanding will effectually prevent errors so extremely prejudicial to their general felicity.

The reigning passion of most of the tradespeople, who are mostly people of colour, is to form corps of the various religious fraternities; each has its uniform, differing from the others only in colour; it is a robe, closed like the habit of a monk: they assist at processions and burials, marching in order and preceded by their banner. The processions are usually in the afternoon; crosses and flags open the march, the men walk in two rows, each of the principal persons has in his hand a wax taper; then comes the music, the clergy, the civil authorities, and lastly the women, surrounded by a barrier of bayonets: the houses in the streets through which the procession passes are ornamented with hangings floating in the air, giving the whole an exhilarating aspect. Thus indolence and folly, and not industry and piety, occupy much of their time; instead of precepts of morality, a just emulation of the virtues of their distinguished countrymen, and a horror of the vices and crimes of the wicked, they inculcate on the minds of the rising generation

generation certain points of pride and vanity, which lead them to abuse the privileges of their birth, because they do not know the objects for which they were conferred, and are not inspired with truly christian maxims. Processions are now very unusual; the bishops having refused to subscribe to the new constitution, and withdrawn with themselves, the inferior clergy under them, excepting only three priests in this province. They continue to receive their salaries from the state, and are expected to return. I once visited the church of Angostura on Sunday during divine service. I observed all the females in the front part of the church nearest the altar, and apart from the males; they were all dressed alike in black and with large black veils, and had large combs in their hair, but no bonnets. This religious custom had, I was informed, for its object the removing from the temple of the divinity improper luxury, seductive coquetry and wanton looks, and by establishing a uniformity of dress and of colour, to remind the faithful of the equality which subsists in the presence of God, and to prevent riches, birth and rank from profaning the sanctity of the place by distinctions afflicting to the indigent.

Friday, 1st June.—Proceeded down to Yaya; procured the commandant's signature to my passport, who saluted me with a few guns on my departure. Arrived on Saturday at Conseghu, a plantation, at which I purchased some provisions. At Labuckarrowow a few hours after, and at Sacapana in the evening, a dark blue fly, about four times the size of the mosquito, called by the Indians saneoo, was very troublesome from Yaya to a little below this place, drawing blood almost instantly from any part of the body on which it would light, even through a cotton hammock; provisions and wines were in all parts of the Orinoco that I had visited, generally 300 per cent. less in price than at Demerara; all other articles were about the same value as at the latter place: their mode of living was also quite different, as well as their sports and amusements; their method of leading large flocks of cattle across the Orinoco and other rivers, and their method of hunting them, as well as mules and horses, are really diverting, and exhibit considerable ingenuity and dexterity.

Monday, 4th.—Landed at Sacapana; exhibited my passport to the commandant, whose signature was not necessary; purchased more provision; numbers of Indians, anxious to be received into the intended mission at Demerara, came on board and wanted to accompany me; I found much difficulty in convincing them that I could not consent to their emigrating with me, until I was first more fully authorized by their Government and my own.

Wednesday, 6th.—Run down to San Francisco Ramires' settlement, formerly commandant at Sacapana, and purchased more fresh provisions. Early next morning some Indians arrived from Sacapana, reiterating their entreaty to be taken at once to Demerara. I refused to comply until invested with more ample authority, and provided with a proper vessel and provisions for their conveyance. The commandant observed to me that notwithstanding, however willing the Columbian Government might be on constitutional principles, to sanction the emigration of the Indians, still the Government could not approve a measure so virtually replete with injury to the sources of the revenue of the state; and he was convinced, however unconstitutional it might be to oppose their emigration, still the Columbians of the mediocrity and lower ranks would most strenuously oppose it by every means in their power, as from the indolent and vicious habits of the latter, they principally depended on the Indians for support, and the former had no other labour on which to depend to cultivate their lands. From every other information that I could collect, I am disposed to give this information my full credence; but that it would effectually stop their legal emigration in small numbers to the amount required, I do not believe.

Thursday, 7th.—Inquiry was this morning made after some of the Indians who came to me yesterday, and had not returned to Sacapana. I remained on account of lightning, rain, and thunder the whole of the day.

Friday, 8th.—Resumed my voyage down the Orinoco, leaving the Imataca channel on our starboard, and taking the Rio Grande channel on our larboard. This is much the shallowest, but most windy channel.

Monday, 11th.—Arrived in the evening at Pilot island; much lightning and thunder.

Tuesday, 12th.—Sailed, and arrived in the evening at Congrejos island; much lightning, rain and thunder, and a heavy swell from N.N.E.

Wednesday, 13th.—Sailed from Congrejos; running along the border of the

sand banks, and entered the Barima River, as I proposed to return by the interior to British Guiana. The miasmata arising from the decomposition of vegetable and other organic matter was here quite offensive to the smell; both banks were almost constantly under water.

Friday, 15th.—Entered Moora creek, and run through it in two hours; this was the first large and the third navigable creek on our larboard; it led into Wyene river within sight of the open sea, up which I proceeded.

Monday, 18th.—Entered Baramany creek in the morning, immediately after passing a small island on our starboard, which is the first island to be met going up this river: this creek is also the first large and the third navigable creek running off from this river on our larboard side.

Tuesday, 19th.—Entered Becara creek in the evening. At the junction of these creeks the former ran off to a lagoon on our larboard in a S.W. direction, which is nearly at right angles with the latter creek, and which is the first open creek met during our run through Baramany.

Wednesday, 20th.—Entered Barabara creek in the morning. Its entrance is much narrower than that of any of the former creeks through which we passed, and remarkable only from its bearing from the former N.E. which has some large trees opposite, having in every other part manicole trees. Here we were obliged to unship our rigging spars and masts, and stow them closely within the vessel, the latter only projecting over the stern. We had then recourse to paddles, with which we made but slow progress.

Thursday, 21st.—Entered Etabo creek early in the morning. The Spanish Indians call it by a name implying "you may go through if you can." Its entrance cannot be mistaken, as it runs in a line with the former, and no other creek near it navigable. Here numerous new difficulties arose; the creek is so narrow, that the launch touched the trees on both sides, and met with obstructions, both from underneath and above from falling and hanging trees, weeds and bush ropes. We were at the same time much annoyed by mosquitos, land flies, and other stinging insects and reptiles, which our passage through had disturbed. Paddles were no longer of use; forked poles, with which we pushed the launch along, were now the means we had recourse to, in order to make any progress.

Friday, 22d.—Entered Morocco creek at day break: proceeded down it a short distance, and remained at a Spanish Indian settlement called Marcabba, belonging to Captain John Lewis Aquilar. This creek runs in a line with the former, and cannot be mistaken. Two of my crew, Spanish Indians, having families in this creek, asked permission to visit them and spend the festival of St. John, which fell on Sunday the 24th instant, among them; to which I consented, as all hands required rest.

Monday, 25th.—Run down the Morocco creek, at the mouth of which several trees had fallen across the channel; the heavy rains had increased the current considerably, and in the darkness of the night dashed us with much violence against these trees, through which we were obliged to cut a passage, and arrived at midnight at Pomeroun post, where I remained until I procured a supply of provisions; and was received and entertained by Mr. Scott with courtesy and hospitality.

Friday, 29th.—Sailed by the sea coast, which was boisterous and squally.

Sunday, 1st July.—Arrived at Hibernia in Essequibo; remained six days.

Saturday, 7th.—Sailed by the sea coast and arrived in George Town, Demerara, dismissed my crew, paying them their wages, and surrendered up my command of the expedition, which thus terminated.

I am apprehensive that I have entered more into detail than his Excellency may require; but I preferred these details which bear with them the marks of truth, to a general representation, studiously calculated for the attainment of a collateral object. Experience teaches us that the pen, surrendered up either to the coldness or the fire of imagination, is far from containing itself within the circle of truth. I was, I assure you, quite unprepared for his Excellency's demand; and the very few hours which I have been able to appropriate to the production of this species of writing (with which I am unacquainted), drawn from memorandums hastily and carelessly written for my own information, and which the shortness of notice will not admit of correcting and copying, omitting irrelevant matter, will I trust apologize for the numerous errors and great imperfections.

I have, &c.

(signed) P. Horan.

Enclosure, No. 3.

COPY of a LETTER from Sir *B. D'Urban* to *George Bagot*, Esq. Second Fiscal.

SIR,

King's House, 14th August 1832.

ADVERTING to our correspondence of the latter part of the last and beginning of the present year, upon the subject of Mr. Postlethwaite's project of bringing Indians from Columbia to work upon his estate in the Essequibo, my communications with him at that period had temporarily closed, with the intimation (Enclosure, No. 1) having reference to your Honour's last Report to me of the 24th February.

See ante.

On my return from Essequibo upon the 10th of last month, however, I received from Mr. Postlethwaite the Enclosure, No. 2, containing a Letter from him to the Secretary of State for the Colonies. From the tenor of this Letter, as well as from the nature and bearings of the project set forth in it, it was indispensable that it should be accompanied by a Report from your Honour; and as I was aware that Mr. Horan (who, notwithstanding my intimation of the 22d March, had been dispatched to the Orinoco by Mr. Postlethwaite to negotiate with the Indians of that river) had just returned to Demerara, I perceived the expediency also of having from him a report of his expedition, its proceedings and its result. This I have received since my return from Berbice, and I now transmit it to you, together with Mr. Postlethwaite's Letter to Lord Goderich, requesting you to do me the favour of reporting to me comprehensively upon the whole, as your local and general experience and sound judgment cannot fail to supply very valuable observations for his Lordship's consideration in disposing of this question.

See ante.

(signed) *B. D'Urban*.

P. S.—Be so good to return the Enclosures, which are originals.

(signed) *B. D.*

Enclosure, No. 4.

COPY of a LETTER from *George Bagot*, Esq. to Sir *B. D'Urban*, K.C.B.

SIR,

Essequibo, 4th September 1832.

YOUR Excellency's Despatch of the 14th August, which I have the honour to acknowledge, reached me on the 19th of that month, on the eve of my departure for town to attend the meeting of the Court of Policy; and as your Excellency was pleased to require from me a comprehensive Report on the documents which accompanied it, to wit, the Letter of Mr. Postlethwaite to the Secretary of State for the Colonies, and the Report of Mr. Horan's expedition, and especially as to how far the project of Mr. Postlethwaite might bear on the general question of religious instruction to the Indians, I found it necessary to defer my reply till my return to Essequibo, as well for the purpose of making personal inquiry into the progress of Mr. Postlethwaite's Indian establishment, as of having reference to documents in my office.

Your Excellency is aware that I only returned from town on the 1st instant, which will, I trust, sufficiently account for the unavoidable delay in replying to your Excellency's communication.

It is quite unnecessary for me here to go over the grounds of objections stated in my Letter to Mr. Postlethwaite of the 6th December 1831, to that part of his plan which had reference to the Indians of Orinoco, a copy of that Letter being attached to his communication to my Lord Goderich; I shall merely remark that I believe I strictly adhered to your Excellency's instructions in the expression of your sentiments on that point. Notwithstanding this expression, which was reiterated by your Excellency's command, in my Letter to that gentleman of the 28th January 1832, and still more forcibly in your Excellency's Memorandum for the information of Mr. Postlethwaite, dated 22d March 1832, he proceeded with his plan in its fullest extent, and dispatched Mr. Horan on the 5th April following to the Orinoco, for the purpose, as appears from his Letter to Colonel Hamilton, of which he transmits a copy to his Lordship, of obtaining direct from Orinoco a priest accustomed to the missions there, and with him a few good families of Indians. Thus, at the very moment he is seeking the support of government to the furtherance of a project for his own private interest, he flies in the face of the expressed sentiments of your Excellency, strengthened too by a declaration of the

absolute necessity of having the sanction of His Majesty's Government before any step could be taken towards it.

But to pass over this part of the subject which, indeed, solely belongs to His Majesty's Government, as involving a great question of international policy, let us proceed to examine what Mr. Postlethwaite calls his wants and wishes, and which are couched in four articles, to wit :

1st. "To be allowed and protected for a certain period to employ Indians on my estate, of any class, and from any country in amity with Great Britain."

The latter part of this article involves the great question above referred to, and I shall therefore leave it untouched ; nor would the former part of it call for any remark, it being open to any planter to employ Indians on their estates, when they are willing to engage with them ; but the words, "protected for a certain period," seem to have allusion to a claim which, I think, Mr. Postlethwaite made in one of his memorials to your Excellency, for an exclusive privilege of employing these people : this I presume cannot be granted ; indeed, I know not by what bond you could tie the Indians to work for him alone ; and I even doubt whether a contract entered into with them for a certain period could be enforced, or whether it would be politic to enforce it against their inclinations. With this single remark I will pass on to the 2d and 3d articles, which contain the jet of his application to the Secretary of State. They are,

2dly. "To be assisted by Government in congregating them into a mission, to be obliged," &c. &c. &c.

3dly. "To domicile a priest on my lands, at a salary from Government, but with land from my estate ; to superintend and form in them religious and industrious habits," &c. &c. &c.

These two articles, in fact, embrace one object, viz. a request of pecuniary assistance ; first, for the purpose of building a chapel ; and, secondly, for granting a stipend to a pastor ; and naturally lead to the important general question of the religious instruction of the Indians. But, before entering on this interesting subject, it may be necessary to make a few remarks on the probable prospects of success to Mr. Postlethwaite's plans, even under the most favourable circumstances of encouragement and assistance being afforded him ; and first begging reference to my Report to your Excellency of the 8th March 1831, I have to state that I have again visited the settlement of Indians on Mr. Postlethwaite's land, and regret to say I do not find any improvement since my former visit. On the contrary, the little cultivation they had commenced appeared to be entirely neglected, and the plants destroyed by the ants, which are very numerous in that neighbourhood ; one only of two houses, which they were working on at my former visit, had been made habitable, and even that one is now nearly deserted, there being only two men there at present ; the remainder of those whom I saw there formerly have gone back to Morocco, under a promise of returning ; but whether they will keep to it seems to be doubted.

The two men that remain are employed about the sugar works of the estate, and the manager informs me he finds them docile and useful in the little jobbing work which is required about the works. This however goes a short way to solve, if indeed it can be said to touch the question, whether they can be induced to apply themselves to continuous agricultural labour. Every experience we have tends to prove the negative, as far as regards the Aboriginal Indians of our territory ; and although in Spanish America whilst these vast countries remained under the control of Old Spain, the Indians had made some advancement in the arts of civil life, it must never be forgot that they were placed under a state of restraint, were confined to their respective districts, or missions, and that the labour they performed was compulsory.

To this situation of the Indians of the central and eastern parts of this continent, I adverted in my Letter to your Excellency of September ; and the narrative of Mr. Horan not only confirms it for the past, but goes on to show that the new governments are returning to this same system, and even as far as his information goes, on a less liberal plan ; but perhaps his affection for his mother church leads him to view the establishments while under the immediate control and direction of the catholic clergy with a partial eye. Be this as it may, the fact that the new and liberal Government have found it necessary to recur to the system of

of restraint, goes far to prove the almost impossibility to bring these people to industrious habits by inducement alone; nor need we be much surprised at this if we look at them in their native state. They inhabit a country whose climate makes no approach to the extremes of either heat or cold, and where especially the latter is never felt, and consequently the want of clothing, fuel and even of lodging, are as nothing, compared to what are felt in less genial climates. Fuel for their culinary purposes, for which alone it is required, and the materials for their dwellings, which are generally open all the way round, though very well and neatly roofed and thatched to defend them from the rains, are furnished in abundance by the forests that surround them. Of clothing, their absolute wants are inconceivably small; and that of the tribes who inhabit the interior is so scant, as scarcely to be consistent with the most distant approach to decency. They possess an immense tract of country, where every individual may select at his pleasure the site for his dwelling and the land for the cultivation of his provisions; there he can provide a sufficient quantity for himself and family by the labour of a few days in the year; nor are his crops subject to much vicissitude; it is only in very extraordinary seasons that they fail him; such was the case last year, when the almost incessant rains for the greater part of the year destroyed their crops, in consequence of which they suffered considerable privation in the latter end of the last and beginning of the present year, much aggravated too by the swollen state of the rivers and creeks rendering it difficult to obtain any fish from them. That state of things, I am happy to add, has for some time ceased, and they are now in the enjoyment of their usual abundance. In addition to the produce of their Cassada and Yam Fields, and of the inexhaustible supply of fish and game, which in ordinary seasons the rivers and creeks and the forests furnish them, they have resources in a vast variety of seeds and roots and fruits of the forest; and it was to these they were chiefly indebted for their means of subsistence during the late scarcity. What, then, it may be fairly asked, is to induce a people so situated—a people whose wants and wishes are so bounded, and those wants so easily supplied, to adopt habits of industry, and to apply themselves to continuous labour? The answer of the political economist (and it is a just one) to this question would be—the introduction of new wants among them; but here we are met by difficulties of no small magnitude, in the attachment so natural to all, but especially to the uncultivated classes of mankind, to the manners, customs and habits of their forefathers; and which I am persuaded is so deeply rooted in these people (even to a degree we can hardly form an idea of) as to lead them to look with an eye of perfect indifference on what we consider the superior comforts and advantages of more civilized society. It is gratifying, however, to remark amongst those Indians that reside nearer to and have more intercourse with the European settlements, some departure from their aboriginal habits, and consequent approach towards civilization, in the improved dress of both sexes, and especially of the females, all of whom have adopted the use of petticoats (generally made of calico or some other European manufacture), and some of them have also the upper part of their persons clothed; the men too are occasionally clad in shirts and trowsers;—here there is a new want produced. I might mention also the strong desire of every man among them of being possessed of a good fowling piece and the requisite ammunition, and the absolute necessity of a supply of axes, cutlasses and hoes, to clear the woodlands and plant their provisions; and if I add their fondness for saccharine matter, whether in the shape of sugar or molasses, and (what I fear may be considered rather a detriment than an advantage to them) for ardent spirits, I have nearly summed up the whole of the wants they have borrowed or learned from us. But few as they are, they have produced their natural results in a commensurate increase of industry. Their usual method of supplying them is by the sale of staves, heading and hoops, all of excellent quality for sugar casks, which they cut and prepare in the woods, and convey to the plantations, as well as by the sale of articles of their native manufacture, such as packals, ferns, sifters, bows and arrows, &c. &c. all of which are made with great neatness, and lead one to believe that these people possess a natural aptitude to handicraft employments, and that they would make excellent tradesmen if they could be brought to apply themselves steadily. And here, having adverted to the fondness of the Indians for ardent spirits, I may be permitted to make a digression with a view of correcting what I believe to be a mistaken notion which has got abroad, that the Indians are decreasing in number, and that this decrease is owing to the intem-

perate use of ardent spirits consequent on the abatement in the price of that article of colonial produce. That the use of ardent spirits has in some instances shortened life among them as amongst other classes of mankind who have access to it, it would be vain to deny; but I can safely aver as far as my knowledge of them goes, there are not many habitual drunkards among them; though it must be confessed there are but a few who will refuse a glass of rum when they can get it. However, be this as it may, I doubt the fact of their number having decreased: on the contrary, as far as relates to Essequibo, it appears that the numbers had considerably increased between the years 1821 and 1830, as will be seen by reference to the subjoined abstract of the numbers who received presents at Massaroony at the respective triennial distributions during that period; and I am informed by Mr. Timmerman, the protector of Indians for Pomeroon district, that there was a great increase among the Indians in his district until last year, whether any decrease has taken place since 1830, I have no correct means of judging; but it is not improbable that the two wet years we have had, and the consequent scarcity of provisions, combined with the prevalence of pleurisy and fever among them, as alluded to in my Letter to your Excellency of 23d January 1832, may have caused some diminution in their numbers; and Mr. Timmerman is of opinion that there has been a decrease in his district last year. With respect to the Indians of Demerara and Berbice, I have no means of forming a judgment. But to return. Mr. Postlethwaite appears very sanguine in the success of his plan of having the Spanish Indians permanently located on his land, to work on his plantation, provided he can get a missionary priest established with them. But will the account given by his own emissary, Mr. Horan, of the state of these people in the Orinoco, bear out this expectation? I think not; unless indeed the same means of restraint and control which are found necessary there, are resorted to here; and this I am sure the British Government never will permit, even as a public measure, much less for the purpose of forwarding the views of private individuals.

The very interesting accounts of the Spanish Indians in Morocco, given by the Rev. Mr. Hynes, in a Letter addressed to your Excellency, of which you were so kind as to allow me the perusal, leads me to believe that a Roman Catholic priest who could speak the Spanish language, would be likely to induce them to settle in any eligible part of the colony he might point out to them; and thus they might perhaps become a focus from whence religious instruction might be gradually disseminated amongst the aboriginal inhabitants of British Guiana. But is this the peculiar creed of christianity we, as members of the Protestant church should select to disseminate amongst them? Or is the number of the Indians of the Orinoco sufficiently important to influence a departure from any plan of religious instruction which might have been otherwise pursued? In my Letter of October 1831 to your Excellency, I gave a short account of the proceedings of the missions of that excellent society of Protestants, the Moravian Brothers in Surinam, Berbice, and Courantin; and I took the liberty of suggesting the probability of a mission or missions from them being attended with better success than any others, if they can be induced to send them out; nor do I see any reason to alter this opinion. If indeed the Indians of Morocco, who have already received some instruction in the Roman Catholic faith bore any large proportion to the general numbers of the Indians of British Guiana, which is not the case, there might be a doubt whether it would not be better to continue the spread of the doctrines of that church, notwithstanding we hold it to have some errors, than to run the risk of having the objection raised by these people which Malcolm, I think, in his History of India, adverts to as having been made to the christian religion by a very intelligent native, who had been observant of the different sects of missionaries which had gone out to that country; that he could not embrace christianity, nor form a good opinion of it, since the teachers and ministers of it were not agreed among themselves.

That the observations of this Indian only revert to the forms of worship of the respective missionaries, and not to the doctrines they taught, cannot be doubted; but the impression made upon him by the want of uniformity in the mode of introducing a doctrine new to the people we would instruct, may teach us a useful lesson; and I will here venture to express a hope that if the Moravians can be induced to undertake the cause of the Indians of British Guiana, it may be left entirely in their hands, and that whatever aid His Majesty's Government may think proper to grant, may be given to the society, and not to the individual missionaries,

sionaries. They will then be more likely to act on a consistent and uniform plan, on which I am persuaded success mainly depends; and the mission once established, will be more regularly supplied with teachers, and be more permanently kept up. I have already stated my reasons in my Letter to your Excellency, above alluded to, for giving the preference to this over any of the other excellent missionary societies; but if they cannot or will not undertake it, I would fain hope some *one* society may be selected, and the task solely confined to that one.

(signed) *George Bagot.*

ABSTRACT of the Number of Indians who received Presents at *Massarony Post, Essequibo*, in the Years 1821, 1824, 1827 and 1830.

	Captains.	Men.	Women.	Children.	TOTAL.
March 1821 - - - - -	17	288	277	236	818
*November 1824 - - - - -	13	251	278	162	704
October 1827 - - - - -	19	437	331	251	1,038
November 1830 - - - - -	19	475	360	262	1,116
	68	1,451	1,246	911	3,676

* In 1824, several tribes or families did not attend, in consequence as it is supposed of some irregularity in the notices.

Enclosure, No. 5.

COPY of a LETTER from the Rev. *John Tho. Hynes* to Sir *B. D'Urban*, K. C. B.

SIR,

Cummingsburg, 19th July 1830.

I PROCEED to lay before you, in compliance with your Excellency's desire, a statement of such facts as I have collected relative to the Spanish Indians, as they are called, previously to and during my visit at their settlement in the Morocco Creek; together with a few reflections as to the practicability of forming them into a community, and the advantages that would be likely to result therefrom to the colony at large.

There are from 150 to 200 families of these Indians scattered among our creeks; they emigrated from the Orinoco several years back under very peculiar circumstances; being essentially royalists, they took an early and decided part in the revolutionary wars which distracted their country. Every inducement which the love of liberty, licentiousness, or money could suggest or inspire, was held out by the patriots as the price of their apostacy; but true to the interests of their sovereign, they struggled till the last strong hold was abandoned by the European royalists to uphold the declining fortunes of their master. This devotedness brought down upon them a dreadful retaliation; their priests were massacred, their villages plundered and razed to the ground, and these forlorn beings, whose greatest crime was an attachment to the institutions that rescued them from barbarism, were driven from their comfortable homes, and the lands they had fertilized with the sweat of their brow, to seek a shelter amid the forests of Guiana. One wide desolation has since overspread these missions, and the savages assembled together with so much trouble, are again wandering in the woods.

It is but natural to suppose, that freed from every restraint, civil and ecclesiastical, they are much deteriorated in their moral and intellectual condition since their departure from the Orinoco. The temptations to idleness and profligacy which such a state of life holds out, and the corrupting influence of the erratic tribes with whom they are compelled to assort, are not easily withstood. I fear they have yielded to them; but though degenerate, it is easy to discern a degree of intelligence, and a refinement of feeling which mark at once the early impress of civilization and religion. Happy at being tolerated within the pale of a more enlightened and settled government, they are eager to evince their gratitude for the protection it affords them; they are likewise most anxious, but unable of themselves, to transmit to their children those blessings which elevated themselves in the scale of being. Under the excellent and liberal administration of your Excellency, these advantages I have no doubt will be secured to them, and your Excel-

lency and the colony amply repaid for the patronage you extend to them in the attachment and fidelity of a grateful people.

My visit to their settlement at the Morocco was at their own urgent request. About six months back they commissioned a white man to call upon me and inform me of their destitute condition, deprived of the comforts of religion, and the advantages of civilized life. This man gave me so much curious information concerning them, their manners and habits, that I expressed a wish to see and confer with some of their head men as to the practicability of extending to them the benefits of religion. Accordingly, within a few weeks after this interview, I had the pleasure of conversing with their chief (Captain Guan Aguilar,) and a few others, and was struck at the good sense and intelligence which characterized their discourse. The captain reads well in his own language, writes, and is not deficient in what may be called general information; his knowledge of the system of christianity and of morals, is as extensive and correct as I found it among the generality of those who compose the lower order of peasantry in civilized Europe. As a proof of his general knowledge, I may instance what occurred on the occasion of his first visit to my house. His eye happened to be arrested by some scriptural and historical pictures which were suspended in one of the apartments, and after adjusting his spectacles, (which, as I am writing of an inhabitant of the forest, it may not be uninteresting to mention, were of gold,) and surveying them, he instantly gave me the histories of what they represented. As a proof of his sense of moral rectitude, I may adduce the following case of conscience, which he proposed for my solution: "His mind," he said, "was much perplexed with regard to certain matters on which he wished my advice; he had been lawfully married," he continued, "lived many years happily with his wife, till the disturbances which convulsed Columbia, and some peculiar calamity, separated them both; he has had no tidings of her since, and despairing of ever more seeing her, he formed a connexion with another woman. In this state of uncertainty as to the death or existence of his wife, he knew not how he should act; whether he should marry the woman with whom he then lived, or live singly till he should hear something positive on the subject; whatever I would counsel, he would obey." I cannot express how delighted I was at the docility of this casuist of the forest. He brought with him his little son, and begged me to catechize him. This child, who cannot be more than eight years old, and who never saw a minister of religion before he saw me, recited with surprising memory all the prayers which compose our morning and evening devotions, the ten commandments, and the Sacraments of the Church, and gave additional evidence, if further proof was wanting, how deeply the truths of religion struck their roots in the mind of the venerable father. This good old man informed me, that all his compatriots were most desirous to see me, and entreated me to name a day that I would visit their settlements, to give them an opportunity once more of assisting at the rites of their religion. They had likewise many children to be baptized, and there were some young couples who were desirous to be joined in wedlock. Having intimated the matter to your Excellency, you were kindly pleased to approve my visiting them; whereupon I appointed for that purpose, St. John's Day, which is a day of great festivity amongst them.

On the eve of the feast of St. John, I reached their settlement, and was received by them with every demonstration of joy and affection. Guns were fired as I approached, and on my landing, men, women and children flocked to kiss my hand in token of respect. It being night, the forest was illuminated with wax lights of their own manufacture. Considerable numbers had arrived from all quarters for the celebration of the festival, and they danced and enjoyed themselves with much sobriety and decorum till a late hour, and without indulging in any of that uproaring mirth so characteristic of the savage. I retired to the little apartment they had specially prepared for me, much gratified at what I witnessed the first night. On the morning of the festival, great preparations were made for the celebration of the Divine mysteries. A large logie was cleared out for the purpose and tastefully decorated with flowers and green boughs. I performed Divine service in this rustic temple with a feeling of thrilling delight I never experienced before, and can safely say that I never officiated in the presence of a more orderly and edifying congregation. I caused the captain to kneel by my side and to read some prayers in his own language, in which they all simultaneously joined, as if the prayers had been familiar. There was not an European that witnessed the scene that was not impressed with it. On the two other occasions

sions that I officiated for them their appearance and demeanor gave me more and more satisfaction. I baptized 75 of their children, all under the age of ten years. The appearance of these little innocents was quite attractive; they approached the font, attired in the prettiest manner, attended by their godfathers and godmothers, the girls robed in white with their pretty necklaces of coral and silver, and their hair nicely arranged with combs tipped with gold. There was not a single child of the 75 that I did not catechise; and was as surprised as delighted, to find these little ones, whose eyes never before rested upon the public ministrations of religion, so well instructed in their prayers, &c. I united two couple in the bonds of matrimony; their appearance was very respectable, and their composed and religious mien during the ceremony indicated but too well how impressed they were with the solemnity of the contract. I could not help contrasting their demeanor with the seemingly half willing, half coerced, and slovenly manner of our negroes on similar occasions. After each service, as well as after the solemnization of baptisms and marriages, a salute of musketry was fired.

Some of the questions and observations of these poor people were in the highest degree interesting and curious. One asked with evident anxiety, "if I had been at Rome and seen his holiness?" and on being assured that I had, he appeared greatly at ease. Another told me that he was living with an Arrowsak woman, with whom in consequence of her being a heathen, he knew he could not enter into a christian bond, and asked my advice as to how he should act? I told him that he should instruct her in the best manner he was able, in the principles of the christian religion; and that on my return, if well disposed, I would baptize her and solemnize the marriage between them. I am happy to have heard since my return to town that this new catechumen is in the course of instruction. The delicacy of feeling manifested by the captain on another occasion, would put to the blush the conduct of many civilized Europeans. Being asked by a gentleman why he did not introduce his wife to me,—“Oh no Sir,” he replied, “you know I am not married; I would not insult our good padre,” as he called me, “the time I hope will soon arrive when I may do so without shame.” This conversation I overheard, and I remarked that during my stay this woman never appeared to take part in the festivities. The father of one of the newly married women, addressed the youthful couple previous to the marriage ceremony, with much earnestness and natural eloquence. “I introduced you” said he to the young man, “into my family in consequence of your avowed attachment to my daughter, I suffered you to remain under my roof for five long months in order that you and my daughter may become acquainted with each other’s tempers before you would engage in a bond which you knew was binding till death. After the lapse of that time, and at your mutual request, as we had no priest amongst us, I joined you both together myself. A priest of our holy religion has now come to see us, and it would be a consolation to me that your union should have the sanction and benediction of religion. Are ye satisfied that the priest should perform the ceremony according to the rite of our religion?”—Having answered in the affirmative, I united the happy couple in a christian bond. When spoken to of the advantages of leading a more settled and christian life, they would reply: “We are fully sensible of all this; we wish for it. Gentlemen, we are christians; we are not like the brutes that perish, we know we have souls to be saved,” &c. &c. I could fill many pages with anecdotes of this kind, but I fear I should tire your Excellency. During the three days that I staid at Morocco, a single case of ebriety did not fall under my observation; so that in the work of reforming these poor people, there is a vice the less to combat amongst them. They were decent, I could almost say, polished, in their amusements, as well as in their manners; their appearance also was very prepossessing; the men were all clad, and the females very gracefully attired. I visited, besides the settlement of Captain Guan, several others, as well up the creek, as down towards Pomeroun; and in all of them I remarked a degree of comfort and cleanliness that it would be vain to seek for among the other Indians. Their houses are neat and commodious, and their grounds tolerably well cultivated, sufficiently so perhaps for their wants. I observed coffee, sugar-canes, plantains, yams, cassava, Indian corn, and a variety of vegetables growing. They also raise great quantities of feathered stock. In each settlement I noticed an ingeniously contrived machine for expressing cane juice: their canes appeared very fine; of the juice and an admixture of something else, they make a pleasant effervescent beverage resembling spruce beer, I am told it is not intoxicating; it certainly had no such effect on me; it is called

cassiric, and I wish its use was more general among all classes of Indians; and, shall I say it?—the abuse of rum discontinued. When not engaged in cultivating their fields, they are employed in fishing; they catch immense quantities of querv-man, which they barbacoot and send to town, or sell to the states on the Arabian coast. They are likewise much sought after by the proprietors of the troolie cutting establishments in the Pomeroun, as the cheapest and most industrious operatives they can employ. They hire their services to these estates at the nominal rate of four dollars per month; I say nominal, for in reality they receive little more than one or two dollars, a hundred or two hundred per cent. being usually charged on the articles which are paid out to them in lieu of money, as checks, salempores, handkerchiefs, calicoes, &c.

That the colony at large would benefit by the industry of these people, if formed into a community, and brought nearer to our settlements, does not, I think, admit of a doubt; trusty servants may be had from among them, and a regular supply of operatives to do various works which negroes could not so well be employed on. Besides, in the event of any disturbance arising in the colony, they may be rendered very available as a militia force. Their bravery is acknowledged, and, from being trained to the use of arms in the missions, it would not require many months to raise among them a corps of 150 to 200 strong. They have, too, a highmindedness, and a feeling of self-conscious superiority, that would never suffer them to ally themselves with the negroes in case of a revolt. Situated as they are, they are quite out of the sphere of usefulness, and beyond the reach of improvement, and, if left to themselves, must insensibly relapse into a state of barbarism. The grand obstacle to the formation of an extensive Indian settlement is surmounted in their improved condition, and their willingness to live in community. I could, at a given notice and under certain conditions, induce 25 families at least to commence the settlement. But without a trifling sum to enable them to erect their dwellings in the intended village, and a small church, it would be hopeless to attempt it; but with a sum of from 3,000 to 5,000 guilders the foundation of an extensive mission may be laid. The selection of a spot for such a settlement is also a matter of some moment. It should be so situated that the other Indians may have an occasional opportunity of witnessing their industry and comforts, and may be thus won by their example. I am not sufficiently acquainted with the localities of the colony to speak positively on this point; but if I could hazard an opinion, I would say Pomeroun would be the most eligible, as the nucleus to the settlements of the Warrows, Arrowaaks, Accaways and Caribs. But then again I am afraid the vicinity of the post would be of no service to it.

Should your Excellency determine on any plan for the regeneration of these people, I should be happy to be employed as an humble instrument to carry it into effect.

I have, &c.
(signed) *John Tho' Hynes.*

At my request Mr. Hynes has undertaken to communicate with these Indians, and to invite some of their principal chiefs to come and examine the Upper Demerara, and to choose ground upon which they may wish to settle, in order that I may settle them there accordingly. This being central, with relation to the other rivers, and within reach of the Roman Catholic clergyman.

(signed) *B. D.*

Enclosure, No. 6.

COPY of a LETTER from the Rev. *John Tho. Hynes* to Sir *B. D'Urban*, K.C.B.

SIR,

George Town, 30th January 1832.

I HAVE the honour to inform you that Bishop M^cDonnell has succeeded in procuring a respectable and intelligent missionary for the furtherance of your Excellency's humane and enlightened views towards the poor Indians of our colony. This gentleman may be expected here in a few days, and shall immediately after his arrival enter on the arduous duties of his ministry in any quarter of the colony where your Excellency may deem his labours most likely to prove beneficial. I myself am too little acquainted with the resources of the interior, and with the relative

relative positions of the various Indian settlements, to say exactly where it is best for him to set up his staff, and commence the formation of his christian village. In the selection of a suitable spot, I should prefer being guided by those who possess more local knowledge and experience than myself. As, however, your Excellency desires that I should state my opinion, I think that, for the present, the vicinity of one of the posts, the Pomeróon, for instance, would be the most desirable station for the clergyman. He would there have abundant opportunities of conversing with Indians of different tribes; might collect from them much useful information regarding the interior; and, with their assistance, might erect a small cottage and church at a very trifling expense.

If it be true, as it is, that the labourer is worthy of his hire, none I am sure will refuse it to the man, who, at the risk of health and the sacrifice of every personal comfort, takes up his abode among these poor Indians, and devotes all his time and energies to the advancement of their temporal and eternal interests; your Excellency has hitherto so kindly and encouragingly countenanced my efforts, that I feel a persuasion that it is only necessary to call your Excellency's attention to the approaching session of the court of policy to have some certain provision made for this clergyman. His earthly wants being few, I believe I can take upon myself to say for him that he would deem a sum of from 3,500 to 4,000 guilders per annum abundantly sufficient for his maintenance.

It has been a matter of surprise, Sir, to many intelligent and reflecting minds that, in a colony belonging to Great Britain, a nation which claims to be so learned and enlightened, which certainly ranks high in the scale of civilization, and which has held on a bright and unblemished course through a long succession of ages, it is a matter of surprise and regret that there is to be found in a colony of her's at this day hordes of savages, unsocial, hostile, without hope, without humanity, rotting away, generation after generation, like the vegetables on which they feed, or the beasts with whom they assort, and that no effort has been hitherto made to rescue them from their deep degradation. And are they still doomed to live on without laws, religion, or social union? Are they to remain for ever ignorant of the great end of their being, and of the sublime and lofty privileges of their nature? Forbid it heaven! In the kind and prompt encouragement I have received from your Excellency, I hail for these poor beings the advent of happier days. To diffuse among them the blessings of virtue and civilization, to carry the hope and consolations of the Gospel into the depths of those wilds, where the voice of the Evangelist has not yet been heard, to blot the track of the barbarian from our soil, is the sole object of my present enterprise. If it succeed, as, under the fostering protection of your Excellency, I have every hope it will, generations yet unborn will bless the memory of their benefactor; and in the consciousness that I have discharged my duty to the utmost of my ability, and laboured in a cause so dear to humanity, I see for myself ample ground for hope, for joy, for exultation.

I have, &c.
(signed) *John Tho' Hynes.*

MEMORADUM—Accordingly a Roman Catholic clergyman, Father Giovanni Espinelli, arrived in the colony early in 1832 (bringing me a Letter from Lord Howick.) But as soon as the nature of the service required was explained to him, he declared that he had been misled; that he had come out, not as a missionary, for the instruction of Indians, but in the expectation of having the pastoral charge of a civilized congregation of his church; and that, not in the woods, but in a town. He therefore refused to stay, and went to Trinidad, to communicate with the Roman Catholic Bishop of Olympus, Dr. McDonnell, in three days after his arrival.

(signed) *B. D.*