

as civil and political, is indispensable to that degree of prosperity of all classes which is calculated to afford the best foundation for the improvement of the more ignorant. It is certain, that the Laplanders, whose condition much resembles that of the Indians and Esquimauxs, were deeply injured by the monopoly granted in Norway. It is equally certain, that the remarkable old colonies in Greenland were ruined in consequence of a similar system, and it is probable that a free trade in all the countries of the Indians will be the most beneficial to them, provided a good police at distant posts be established against particular wrongs, and the conduct of wrong doers be properly inquired into and punished on their return from distant expeditions.

Violent acts of some ex- XXIII. The same police and justice should be applied to the violent acts sometimes done by travellers and explorers.

There are two classes of travellers in new countries; namely, those who consider that the discovery of a river, or other interesting object, may justly be promoted at any sacrifice not only of their own lives, but also of those of the people they visit; and those who hold the duties of humanity to be superior to the enlargement of the domains of science. We recommend strongly that a stop be put peremptorily to the career of the former class. Precautions in having competent interpreters; in a proper liberality as to presents, and in approaching new tribes with some intermediary in all possible cases, will probably prevent the killing of the natives and the blood, which rashness and illiberality of explorers now too often cause. The following narrative, *by an Indian traveller*, will illustrate our meaning on the two important points, as to the knowledge of the language, and as to introductions.

"A civilized Indian of Canada, named Moncarhtape, travelled to Bhering's Straits, in order to gratify his curiosity, and get information of the country whence the North American nations came. His narrative was obtained from his own mouth by M. Le Page du Praty; and it is inserted in the *Modern Universal History*. (Vol. xxxix. p. 397.) He was eight years on the journey, halting where necessary to learn the language understood by the tribes he had to pass. I came one day, says he, to a nation whose chief bluntly demanded, who art thou? what business hast thou here with thy short hairs? I told him my name, that I came from the nation of Loutses, that though my hair was short my heart was good, and then hinted the design of my journey. He replied, I was not one of that nation, and wondered at my speaking the language. I told him that I had learned it of an old man, whose name was Salt-tear. He no sooner heard the name, which was that of one of his friends, than he invited me to stay in his village as long as I would. Upon this I landed from my canoe, and told him, that Salt-tear had directed me to an old man named the Great Roebuck. This happened to be the father of this chief. He ordered him to be called, and the old man received me as if I had been his own son, and led me to his cottage."—*Modern Universal History*, vol. xxxix. p. 399.

Inadequate means of improvement. Our third point was the small provision of means of improving the Indians by missions, by schools, and other institutions.