

the Indian can, I think, never be merged on equal terms and with an equal chance of success in the mass of the Anglo-Saxon or French-Canadian population. If that could be effected, the rest would follow. There is no want of mental capacity in an Indian. In one, at least, of the schools which I have visited, the scholars are fully equal, if not superior, to the average pupils of the common schools of the whites.

64. It was a long and arduous work to bring the Indian to suffer any attempt at civilizing him. For years, too, the attention of the authorities was much more anxiously devoted to making him a faithful ally in war than to ameliorating his condition in peace. It may almost be said, that till 1845 the civilization of the Indians was never the object of a definite and well organized scheme.

Missions.

65. Though I would not willingly introduce anything into this report which might have the appearance of controversial discussion, it is evidently necessary, when speaking of the moral condition of the Indians, not to pass over in silence the degree of success attained by the different missions.

66. The form of teaching which experience would seem to point out as best suited to the mind of an Indian, is that adopted by the Methodists. Much of their success may, no doubt, be attributable to the class of men who officiate as the ministers of that sect.

67. I think it is observable, as a general rule, that the Methodists live more intimately among their converts, and appear better qualified than others to share without repining the rude life of the savage they teach. The ministers of other denominations do not shrink from the hardships inseparable from the back-woods' life; but I think few can enter so familiarly and intimately, I may almost say so instinctively, as the Methodists, into the wants and feelings of the Indians.

68. Their system of classes, also, appears better suited to satisfy the mental wants of the Indian than any other. By this system, the converts are divided into small bands, or classes, each under the direction of a class-leader, whose business it is to exercise constant supervision over those under his immediate care. I believe he is bound to see and converse with every member of his class at least once a week.

69. The missionary has thus the state of each individual brought clearly and constantly under his notice, and his own individual efforts are more likely to be well directed. Of the civilizing effect of their instruction, I can speak in the highest terms. Most of our schools are under Methodist supervision; those at least of Upper Canada.

70. The Lower Canadian Indians are mostly Roman-catholics, who have always been the first pioneers of Christianity. None labour more zealously, or with more self-denial, than their present successors. They christianize, but they can hardly be said to civilize in an equal degree. This may be owing, perhaps, to the mode of instruction, which fails in sufficiently inculcating self-reliance. The Roman-catholic Indians are taught to look so exclusively to the missionaries for guidance, that in their absence they are almost entirely helpless. It is almost useless, as far as civilization is concerned, to convert, unless, along with the still greater lessons of Christianity, that healthy spirit of self reliance be inculcated which constitutes the great distinguishing difference between the blind follower and the reasoning convert. Doubtless, in Lower Canada, there are difficulties to contend with that are not encountered in the Upper Province.

71. Except at St. Regis and Caughnawaga, few of the Lower Canada Indians have a settled home. A tract of land has been lately granted to them by the Provincial Parliament on the Lower St. Lawrence; but they have not enjoyed it for a sufficient time to allow of any conclusion as to its effect.

72. The Church of England are extremely successful where they have once established a foothold. On the Bay of Quinté, and among the Six Nations, their influence has been most beneficially exerted, as will be seen by reference to paragraph 95.

73. Their converts are, however, not nearly so numerous as the Methodist in Upper Canada. Their missionaries are, as far as I am acquainted with them, most exemplary men.

74. It is impossible that a missionary, living entirely among the Indians, should not acquire a very great degree of power among them in temporal matters. That this is not always judiciously exercised, is the fault of individuals, not of the system. The heads of the various missions are, however, always ready to interpose with authority, where the Indian Department can only do so indirectly.

75. The Indians of Upper Canada are for the most part Christians; those of Walpole Island, many of whom still remain heathens, are indeed the only exception. A Church of England missionary has resided among them, but as yet his efforts have not been crowned with great measure of success. I must, in justice to this gentleman say, that from all I hear, no man could be more devoted to his work.

Schools.

76. I now turn to the subject of schools. In most of the reserves of Upper Canada, the Indians support schools somewhat resembling the common schools of the whites. These, however, from want of regular and efficient organization, are in such an unsatisfactory condition, as to be almost utterly useless. The small pittance which the Indians can afford