

Indians to vices. Hence the Canadian law prohibits all persons who are not Indians, or intermarried with Indians, from settling upon or occupying Indian lands; and under this law, the officers of the department remove intruders.

The same law is applicable to an enervating and pernicious practice among the Indians, of giving the cultivation of their farms to white settlers on shares. This system has sometimes been one of the chief impediments to the success of Indian agriculture. The disinclination of Indians having the habits and sentiments of men who live by the chase to adopt habits of continuous industry has its parallel among men of our own race who have never been accustomed to hard labor, and leads many to accept offers to work their farms on shares, thus taking away the necessary stimulus or spur to exertion by giving them an opportunity of subsisting, though miserably, while leading a life of idleness.

Mr. Spragge, the deputy superintendent, unequivocally condemns this practice, and says: "It engenders habits opposed to temperate and virtuous living, and conduces to that demoralization in a greater or less degree which the absence of occupation occasions to people of whatever race and blood they may be. To effect improvement we must then break up the noxious system out of which so much evil grows. No true civilization can prevail apart from labor, either physical or mental, and with the former must come at least of the latter be combined, in order that with labor, skill may go hand in hand. And as regards our present subject, that agriculture may be practiced as a science, it is important that the Indian people shall be educated for it, that it be encouraged in every possible way, and that the policy to be pursued be such as to dissuade the Indians from its neglect. The act 13 and 14 Victoria, Chap. 76, section 10, prohibits any persons other than Indians, or intermarried with the Indians, from settling upon or occupying Indian lands. Under this law, the officers of the department do remove intruders; and, with a view to terminate the enervating and pernicious practice of associating white settlers on the occupancy of their lands, and giving over the cultivation of the farms to them in shares, the law may effectually be invoked; giving, however, beforehand, due notice to those concerned, that the existing arrangements must be terminated. At a first view, this may be regarded as a harsh proceeding. But when it is considered that the system shuts out the younger members of an Indian family from useful employment, and enforces upon them idleness with its tendency to dissipation, the necessity for insisting upon the abolition of farming on shares becomes obvious."

It is unnecessary to remark that many of the evils I have indicated are more easily avoided on large settlements of Indians under careful, systematic and scrupulous supervision, than when left to the unassisted operation of laws frequently evaded among small bands or tribes remote from each other and exposed to the influence of dissolute whites.

Until a very recent date the power of the chiefs over their nations or tribes has been merely that of moral suasion, except so far as the ordinary laws of Canada, or the Indian branch of the department of State, might maintain their views. But the interference of the department appears to be never exerted except for reasonable purposes. I find an instance of its operation in the case of Kitchie Baptiste, an Indian and a chief of an united band of Chippewas and Ottawas, who is officially described as having been "for many years past a peaceable, loyal, and well-disposed subject, but by lawless and misguided men, with force and violence, dispossessed of his land and of his house and improvements thereon," and driven to removal. A royal proclamation was issued or-