

superior cunning of the white man. Not to speak of him—even some of the half-breeds of high intelligence are incapable of embracing the idea of a nation—of a national type of man—in which it should be their ambition to be merged and lost. Yet he realises that he must disappear, and realizing this, and unable to associate himself with the larger and nobler idea, the motive power which inspired a Pontiac and a Tecumseh, is absent. The Indian's stolidity is in part assumed, in part the stupor produced by external novel and distasteful conditions, and in both respects has been manifested in white races at periods of helplessness and ignorance, of subjection to, and daily contact with, the power and superior skill and refinement of more advanced races, or even more advanced branches of the same race. We need not, therefore, recall the names of Indian heroes to make us respect the latent capacities of the red man. We have only to look to the rock whence we were hewn. The Indian, I repeat, is not a child, and he is the last person that should be dealt with in a childish way. He requires firm, bold, kindly handling and boundless patience. He exacts, and surely not unreasonably, scrupulous honesty. There ought to be a special exemplary punishment provided for those persons who, when employed by the Government to supply the Indian with stores, cheat him.

It would be travelling beyond the record to comment on our Indian policy and our treaties with the Indians, though I have formed very decided opinions respecting both. But this remark is pertinent. Guaranteeing schools as one of the considerations for surrendering the title to land, was, in my opinion, trifling with a great duty and placing the Government in no dignified attitude. It should have been assumed that the Government would attend to its proper and pressing business in this important particular. Such a guarantee, moreover, betrays a want of knowledge of the Indian character. It might easily have been realized, (it is at least thinkable), that one of the results would be to make the Chiefs believe they had some right to a voice regarding the character and management of the schools, as well as regarding the initiatory step of their establishment. Chief Prince is giving some trouble on this head. There are cases where a denominational would be more suitable than a secular school, and *vice versa*; there are other cases where no Government school is needed, and where the true policy is to utilize the mission schools. The establishment and conduct of schools are matters which should have been left in a position to be considered apart from the disturbing, and sometimes designing predilections of a Chief; the needs and aptitudes of the settlement are alone worthy of being weighed. The moment there exists a settlement which has any permanent character, then education in some form or other should be brought within reach of the children. This is not merely a matter of policy. It is that, of course, in the highest degree. It is a sacred duty.

One ill result of promising the Indians schools, is that the Church Missionary Society is withdrawing its aid to the