

highly useful to us in the sequel, but who now refused to accompany us. He was born in the Mission of Atures; but his father was a Maco, and his mother a native of the nation of the Maypures. He had returned to the woods (al monte), and having lived some years with the unsubdued Indians, he had thus acquired the knowledge of several languages, and the missionary employed him as an interpreter. We obtained with difficulty the pardon of this young man. "Without these acts of severity," we were told, "you would want for everything. The Indians of the *Raudales* and the Upper Orinoco are a stronger and more laborious race than the inhabitants of the Lower Orinoco. They know that they are much sought after at Angostura. If left to their own will, they would all go down the river to sell their productions, and live in full liberty among the whites. The Missions would be totally deserted."

These reasons, I confess, appeared to me more specious than sound. Man, in order to enjoy the advantages of a social state, must no doubt sacrifice a part of his natural rights, and his original independence; but, if the sacrifice imposed on him be not compensated by the benefits of civilization, the savage, wise in his simplicity, retains the wish of returning to the forests that gave him birth. It is because the Indian of the woods is treated like a person in a state of villanage in the greater part of the Missions, because he enjoys not the fruit of his labours, that the Christian establishments on the Orinoco remain deserts. A government founded on the ruins of the liberty of the natives extinguishes the intellectual faculties, or stops their progress.

To say that the savage, like the child, can be governed only by force, is merely to establish false analogies. The Indians of the Orinoco have something infantine in the expression of their joy, and the quick succession of their emotions, but they are not great children; they are as little so as the poor labourers in the east of Europe, whom the barbarism of our feudal institutions has held in the rudest state. To consider the employment of force as the first and sole means of the civilization of the savage, is a principle as far from being true in the education of nations as in the education of youth. Whatever may be the state of weakness or degradation in our species, no faculty is entirely