

the first year School has been in operation, one trustee to go out, and one to be elected, all to be eligible to re-election each year. These trustees to have given to them such duties and power as Indian trustees may be thought capable of discharging. But as a check and a guide (at least for a time) to let all their acts be subject to the approval or veto of any two members of the Board. Orders or checks for money, or for the privilege of the Provincial Normal School, or for property from the Provincial Depository for libraries, apparatus, &c., to be of value, only when endorsed by one or more members of the Board, to the extent of the legal claims of such School and no further.

The above, with any other provisions which may be thought necessary by the Chief Supt. of Education or the Supt. General of Indian affairs, if passed into a law, by "the powers that be," would do but simple justice to the Indians, and might serve to draw out their deeper interest in their own improvement; besides fostering and grinding the efforts they are now making.

I forbear to say any more, leaving these suggestions to their own merits—hoping, at least, that they may be taken as well intended.

They are submitted with all due respect and deference.

(Signed,) THOS. WILLIAMS,
Wesleyan Missionary.

New Credit Wesleyan Indian
Mission, February 29th, 1864.

SOME FACTS FOR THE CONSIDERATION OF THOSE ON WHOM DEVOLVE THE CARE OF THE INDIANS OF OUR PROVINCE.

I. The Indians of this Upper Province do not, nor have they (as far as I am aware) received any share of the very large amount of money so commendably appropriated by the Government for the education of the people of the province. The settlements, as far as they extend, the cities, the towns and villages, are provided for; all have aids in money tendered to them, of which they may avail themselves by complying with some very proper and easy regulations. The coloured people, deaf mutes, the blind are all thought of, spoken of; the Indian and his children alone are not mentioned in the enactments aiming at the education of the people, as if they were not in existence, or as if, in their present condition, living surrounded by settlements of white people, the ignorance, resulting from the neglect of their education, would not be injurious to themselves and to the contiguous populations. The friends of the Indian often ask how is this? The government of the country should be able to answer the question. Some have volunteered an apology by saying: "The Indians are not tax payers." If they do not pay direct taxes they are consumers, to a very large extent, of goods which yield revenue. But the government owes education to paupers, who are only an expense, and why not to the Indians?

II. It is said that crime is on the increase among the Indians; and especially among those who live near our towns and settlements. At least our county officers say this. May there not be some connection between this and the neglect of their education?

III. The Indians are, in many cases, becoming much interested in the education of their children and youth. They have, in several instances, erected school-houses and established schools; in some cases supporting them by appropriations from their funds, and in others trying to keep them in operation by voluntary subscriptions. This fact will indicate that they have, in these cases, passed to a condition in which they will be able to appreciate efforts in their behalf, and they may be expected to co-operate with these efforts if the right method is taken with them.

IV. A very large proportion of the Indians, who are Christians, have obtained some education. The largest number of the younger people, of both sexes, can read and write; some have a partial acquaintance with numbers; many have acquired a love of reading; some take and read the papers; some families have small collections of books. Sunday schools with libraries have great attractions for the young people, who take and read the books with great avidity. Post Masters, who live in their immediate vicinity, can testify that their letters are numerous. The English is to them a learned language. Most of their reading, and nearly all their written communications are in our language. Its influence upon them is rapidly on the increase. Those who know the Indians are fully sensible that, in proportion as they know our language and from books, papers and conversation get into our habits of thought and feeling, they are civilized and no further.

V. The Indians came by this education:

1st. By the labours and efforts of the Missionary organizations of the several christian communities having Missionaries among them, aided in many cases by parent institutions in the mother country. The amounts expended in this work, if estimated from the beginning, would be found very considerable. Some of the best talent in the different churches has been employed in this work. It has been

going on for more than a generation, and the results, as stated in my fourth part, are part of the precious fruit.

2nd. A corporation known as the "New England Company" have maintained, for many years, schools with some settlements of Indians. Some of their schools are large and superior; in some of them the common mechanic arts, with agriculture, are taught in unison with letters; and there cannot be a doubt but much good has been effected by them.

The Indians themselves, under the influence of their missionaries and with the sanction of the Indian Department and its officers, have appropriated considerable sums from their own moneys for Industrial Schools, which have done much good. These Schools, however, became unpopular with the Indians, who do not fancy separation from their children, the children themselves not taking well with the restraint necessary to such institutions. The Indians, are, however, setting apart some of their money for home Schools, indicating a disposition to help themselves.

From these sources, and these alone, (with some few exceptions bearing on individual cases) comes all the education which the Indians now have, and which, along with their christianity, gives them their best qualification to live in their present circumstances, contiguous to settlements of white people, and furnishes them with the only prompting they experience, to rise to a level with their neighbours. It certainly devolves on those to whom is committed the care of these people, to foster and encourage their promptings with all due deference and respect. I submit the above written facts to their serious consideration.

(Signed,) THOS. WILLIAMS,
Wesleyan Missionary.

New Credit Wesleyan Indian
Mission, 29th February, 1864.

3. THE INDIANS IN THE UNITED STATES AND CANADA.

The following is a letter on this subject from the Right Reverend Alonzo Potter, D.D., Bishop of Pennsylvania, to the Chief Superintendent of Education for Upper Canada:—

MY DEAR DR. RYERSON,—The condition of the Indians on our frontiers is far from satisfactory, and there are many persons who advocate a radical change in the policy of our government towards them. Our missions to christianise them, too, have not been over wise or successful, and the whole subject of their relations to our race and of our duty as a christian people is being anxiously considered. It is said that under the policy of the Hudson Bay Co., and of your Home Government, they are better protected, more civilized and more contented. The tide of emigration which, on our side, presses them sorely adds, of course, a complication to the problem from which the Hudson Bay Co., &c., are relieved. Still there must be some secret in your conduct towards the Aborigines which we have not fully learned, and it is to ascertain it that I venture to ask you if you can point me to any source of complete and accurate information. Any views which you yourself may have formed as the fruit of your experience and reflection would be especially valuable. Remembering with much pleasure our meeting of several years since,

I am, dear Sir, with great regard,
Yours faithfully,
(Signed,) ALONZO POTTER,

Philadelphia, April 18, 1864.

(Copy of Reply.)

EDUCATION OFFICE,
Toronto, 25th June, 1864.

RIGHT REV'D. SIR,—I have the honour to acknowledge the receipt of your letter of the 28th ultimo, to which the Chief Superintendent, now absent, has requested me to reply.

The relation of the Indians to the British Government, whether Imperial or Colonial, has always been an intimate one. In the main, the Indians have been well treated by the Government; and their confidence in its honour and fair dealing has, as a general rule, been unbounded. It is a significant fact that none of the British Indians (i.e., those under British protection) have ever been found in the ranks of the enemy. During the long contests with the French in this country, the British Indians remained true to their allegiance. It was so also in the war of 1812, and in the rebellion of 1837. The secret of this fidelity was, no doubt, the faithfulness of the Government in strictly fulfilling its engagements with them. Any breach of faith with the Indians would be looked upon as a disgrace and as an act of oppression by the strong against the weak.

Down to 1845-50 it was the policy of the Government to make "presents" to the Indians in payment of their annuities. A