

vere measures were adopted to prevent the spread of the contagion.

The British Parliament assembled on the 27th October; Mr. Manners Sutton was unanimously chosen Speaker of the Commons. The King's Speech is full of kindness, and assures the Country of the continued amity between the English and Foreign Courts.

Scenes of disorder had occurred in the County of Kent. They are said to have originated in the sufferings of the peasants, who, as a remedy, had burnt numerous stacks of grain!

Ireland appears to be in a very disturbed state. The language of O'Connell is of the most inflammatory description; and he seems not to spare it in his numerous addresses. There is too much reason to fear that his object is a violent separation of Ireland from the crown of Great Britain.

Swords' Pocket Almanac and Churchman's Calendar for 1831, gives an increase of thirty-nine Episcopal Clergymen in the United States, since the publication of the one for 1830.

In all thy affairs strengthen thyself with a cheerful spirit and good hopes. The fearing to become miserable makes men oftentimes become that which they fear, and so turns their imaginary false fear into miseries certain.—Fuller.

When the last hour shall come, thou wilt have a far different notion and opinion of things, and of thy whole life that is past, and be exceedingly sorry (but all in vain) that thou hast been so remiss and careless.—Ibid.

Books and study teach only generals; experience informs us in particulars, and giveth us the best and only useful knowledge; and so 'tis multitude of years only that can make thee experimentally and truly wise.—Ibid.

#### SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

To the Secretary of the Church Missionary Society.

York, 23d. March 1829.

Rev. Sir,

Many causes with which it is unnecessary to trouble the society, have prevented me from addressing you sooner on a subject which I have very much at heart—the conversion of the Aborigines of this country, to the Christian religion. But a longer delay appears criminal, for the Indians are perishing for lack of knowledge.

In 1819 a Bible society then existing in this place, (but which is now changed into a Branch of the Society for Promoting Christian knowledge,) appointed a Committee to consider what measures could be adopted towards instructing the Mississagua Indians and converting them to the Christian Faith. After several meetings, this Committee found that a recommendation to assist in procuring a translation of the Scriptures in the Mississagua language and to disseminate them among the different tribes, was the only thing which the Society could do agreeably to its constitution. On making this report the Committee requested to be discharged from any further consideration of the subject, at the same time urging the necessity of doing something towards reclaiming the Indians and the impossibility of taming their wild hearts without first collecting them into Societies, and making them feel the comforts of a fixed habitation. To effect these, two things were necessary, assistance to build villages and zealous Missionaries to reside among them. These matters the Committee remarked came more properly under the great Church Societies than one whose simple object was the dissemination of the Scriptures.

To your noble institution therefore we look with the greatest confidence for the accomplishment of this work, and while we behold with joy the pious labours of the various societies of our mother country, which are yielding their golden increase in the

South Sea, in the wilds of Africa, and on the banks of the Ganges, we entreat you to turn your eyes towards this Province, which presents a field for Christian exertion as fertile, though perhaps not so brilliant as any in the world, and which promises under the divine blessing, to yield an abundant harvest.

So far from doubting the practicability of their conversion, I am convinced under judicious management of its speedy accomplishment, and indeed great progress has already been made among some of the tribes by our Methodist Brethren on a system which admits of improvement. And we must not forget that omitting all care of the spiritual condition of the Indian is omitting a most imperious duty, for he is our brother, and if we make not an exertion to stay the desolating degradation that seems to have seized upon him, we belie our Profession.

It was believed that the Mississagua or Chippawayap, which is the principal Indian language, and which extends from lake Ontario to the Frozen Ocean, would present a great obstacle, as it had never been reduced to writing. But in this Province has kindly interposed; for when a reference on the subject was made to the Chiefs of one of the tribes which has attained some progress in civilization, their answer showed their good sense and for the present removed the impediment.

We are surrounded, said they by the white inhabitants, all our dealings are with them, we are entering upon a new course of life, and instead of hunters, are to become permanent settlers and cultivators of the soil. Our language has never been reduced to writing—it contains no books. We are fading as a nation from the earth, and may in a short time be lost, or mixed among our white brethren, it is therefore more beneficial to us to be instructed in the English language and to learn to read in that tongue. This wise determination removes the principal obstacle to the civilization and conversion of the Indian Tribes within the Province, though it may still be found necessary to reduce their language to writing when we proceed beyond its limits.

In 1824, His Excellency Sir Peregrine Maitland, anxious for the civilization and conversion to Christianity of the natives, built a village for one of the tribes on the River Credit. He likewise assigned them a portion of land, and preserved for them a valuable fishery at the Mouth of the River.

The result has been favourable beyond expectation; for although we had unfortunately no Missionary to station at the village when completed, the American Methodists have sent one who has been very successful. Of the whole number (220) rather more than one half viz. 120 have acknowledged Christianity, and according to the practice of that denomination are divided into six classes, under as many native leaders, and two schools are in operation, one for the males and one for the females—a great change in the character and manners is visible, intemperance is fast diminishing, the women are becoming more clean and tidy in their habitations, and the comforts with which they are surrounded, have excited as was anticipated, a great desire among other tribes to become cultivators of the earth, and to live in villages—Providence seems to interere in their favour, for last spring the Rev. Mr. Scott, an Anabaptist Minister, was sent to this Province by the New England Society in London, established in the Reign of Charles the Second for converting the Indians in North America to Christianity, to assist in promoting the temporal and spiritual welfare of the Natives. This gentleman has the authority to expend £500 per annum in building villages—supplying them with farming utensils and establishing among them such crafts as are most essential—Carpenters, Blacksmiths, Shoemakers, &c., leaving it to the various denominations of Christians to provide for their spiritual improvement. It is indeed true that liberal as this expenditure appears to be—a long time must elapse before we can go round the whole, but the Lord will raise up other help, and perhaps the Government and the Society may soon unite in building at once all the villages that can be required within the Province. To this expectation we are encouraged, for already another event has happened of still greater importance to the forwarding of this precious work.

It has pleased His Majesty's Government to place the Indian tribes under the care of the Lieutenant Governor of the Province, instead of the Commander in Chief of Quebec. This change will enable the Governor to attend at once to the wishes of the Indians