

different Denominations in Upper Canada.

QUESTIONS.	Name of Witness Examined.	ANSWERS.
<p>Did the Doctor inquire of you whether the Methodists taught the Indians to respect their great father, the King?</p> <p>To what nation of Indians do you belong, and of what age are you?—How many years have you spoken English so well? How long have you been acquainted with the Grand River Indians, and what has been their progress in Christianity?</p> <p>What temporal advantages do the Indians you have mentioned enjoy from their conversion?</p> <p>You have heard the account given by your brother, of the Credit, Rice Lake, and Bellville Indians, with respect to their religion, the source from which Christian instruction has been principally derived, and the effects of their conversion—What observations have you to offer on the same?</p> <p>Were you present at the interview mentioned by your brother at the Government Office, and what passed?</p> <p>What has been done by the Church of England for the religious instruction of the Indians?</p> <p>Where are they to be stationed?</p> <p>Have these tribes requested missionaries?</p> <p>Is it intended to interfere with the Methodist missionaries?</p> <p>Are you aware that the Methodists have missionaries among them, and that many of them have been recently converted, through their instrumentality, to the Christian religion?</p> <p>The following evidence has been given to the Committee (see evidence of Peter Jones, which was read to the witness) which they think it but fair to apprise you of—Do you desire to make any remarks in explanation of it?</p> <p>The Committee will receive with pleasure any remarks respecting the charter for the University which you may desire to make.</p> <p>Is it the People or the Government which have made this application?</p>	<p>Peter Jones (Indian) <i>Continued.</i></p> <p>John Jones, Teacher of the Indian school at the River Credit.</p> <p>The Honorable and Venerable Doctor STRACHAN again examined.</p>	<p>ist mode of worship.—He answered that he thought not, and that they would soon get over that.</p> <p>He did not, but they do so teach them.</p> <p>To the Mississauga nation—I am 27 years of age, and upwards—I have spoken English since the year 1810, and a little before that—I have been there about eight or nine years—I left the Grand River about two or three years ago—there was no resident minister of the Church of England, but the Rev. Mr. Leeming preached there a few times a year.</p> <p>They have great joy and comfort in religion, as much as any white people—they live more comfortably—they have increased in the number of their children, and are disposed to till the land, and learn trades &c.; and since their conversion they have ceased to drink at all, though before addicted to drinking.</p> <p>I can corroborate his statements to the best of my knowledge and belief, but my information is chiefly confined to the Credit Indians.</p> <p>The statement given by my brother, of the conversation at the Government Office, is correct.</p> <p>They have generally had missionaries with the Mohawks in the Bay of Quinte, and on the Grand River, and a school at each—the missionary only visits the Bay of Quinte occasionally—at present there are two missionaries attached to the mission at the Grand River; one is absent at present, on account of ill health, but is expected to return in the spring. Steps are now taking to procure missionaries and teachers for the Mississauga tribes.</p> <p>I cannot speak to that distinctly—Wherever villages are to be found.</p> <p>I cannot give a distinct answer from my own knowledge.</p> <p>I have not heard of any intention to interfere with any person.</p> <p>I am aware that they have a missionary at the Credit—I understand that this conversion commenced at the Grand River, where there was a missionary of the Church of England, but whether it was under his instrumentality or not I do not know.</p> <p>I can merely state, that I informed Mr. Jones and his brother, as I had a right to do, of the resolutions of the Church Missionary Society; and stated, that from the good character I had always heard of them, I should feel myself safe in recommending them for the two scholarships, provided they had no objection to comply with the conditions of the Society, which were, of course, to belong to their church; and to prepare themselves for being missionaries of the Church of England among their brethren; and I advised them to take the same into consideration, and give an answer at their leisure; but in doing this, I had no intention of interfering with any other Christian denomination further than a Christian contest to disseminate religious instruction on those principles which I deem the most correct.</p> <p>I have merely to state, that it is the most liberal charter that has ever been granted—that it is open to all denominations, and that I have reason to believe that the Government of New Brunswick have requested and obtained a charter on the same principles; and that it has been received by that province as a most gracious boon.</p> <p>The Government of the province.</p>

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