

west. Canada was also enabled to pay part of her debt to the United States, in the successful efforts put forth by a young Mohawk converted in Canada, for the evangelization of the Oneidas and Onondagas of New York. Sir John Colborne, who was Lieutenant Governor of Upper Canada from 1828 to 1836 and Governor General in 1838, gave much encouragement to these missionary operations, and Dr. Stewart, then Bishop of Quebec, publicly expressed his satisfaction with the good results flowing from them. At a later period the Wesleyan Missionary Society of Canada, in connection with the English Conference, sent missionaries into the Hudson's Bay Territory, and across to the foreign tribes of British Columbia. From the forty-fourth annual report of this Society, dated June, 1869, we take the following statistics:—The Society has twenty three missions to the Indians of Hudson's Bay, the Saskatchewan Valley, British Columbia and Canada. The tribes cared for are branches of the Algonquin family, such as the Chippewas, Mississaguas, Crees, &c.; Wyandots, consisting of remnants of the old Huron tribe and of the Six Nations; the Sioux, and Blackfeet of the central plains; and the western Sumas and Chilliwacks of British Columbia. The Society maintains 15 interpreters, 16 day schools with as many teachers, and between 20 and 30 missionaries. The Indian membership of the Wesleyan Methodist Church, in connection with their missions, is 2113. We have nothing like this in Canada on the part of any other denomination.

Both the Quakers and the Moravian Brethren have exerted a Christian influence upon the Muncies and Delawares living between London and the St. Clair river; and upon portions of the Six Nation or Iroquois. Zinzendorf himself visited the Indians and inaugurated Moravian settlements among them in 1742. But the great work of the Moravians was that carried on by them in Labrador. This Mission began in 1752, and was resumed, after the murder of seven of the Missionaries, in 1771. In 1789 it had made eighty converts, in 1810, two hundred and sixty-five, and in 1821, when the British and Foreign Bible Society supplied the Esquimaux with a New Testament in their own language, more than five hundred of this most degraded of the aboriginal tribes of America had turned from idols to the service of the living God.

It was in 1822 that the Rev. J. West, a chaplain of the Hudson's Bay Company, commenced a mission among the Crees of the Red River, under the auspices of the Church Missionary Society. Other labourers were sent out into the field, many schools established, ten of which are supported by the Church Missionary Society, and in 1849, after a visit from Dr. Mountain, the late Bishop of Quebec, a bishop, with the title of Rupert's Land, was appointed to take the oversight of the Missionaries. A small book published by him in 1854, called "The Net in the Bay," gives a most interesting account of a visit which he paid to a remote part of his diocese, 2,400 miles away from the episcopal seat. Many books have been translated into the Cree language, which is very similar to the Chippewa, including parts of the Scriptures, and the Church of England Prayer Book, Catechism, &c. An excellent grammar was published in 1844 by Joseph House, Esq., of the Hudson's Bay Company's service, and a convenient dictionary, compiled by the Rev. E. A. Watkins, of the Church Missionary Society, was issued five years ago by the Society for Promoting Christian Knowledge. The Church Missionary Society reckons twenty thousand Indians converted on the Red River, in British Columbia, on the shores of Hudson's Bay and in Canada, by its instrumentality.