

different Denominations in Upper Canada.

QUESTIONS.	Name of Witness Examined.	ANSWERS.
Did you inquire of the heads of the several families to what Church they belonged?	Mr. Wm. Andrews, <i>Continued.</i>	I did not.
By what means did you ascertain the number?		By my own observation, seeing some of the different families coming to church, and by their being baptised, and married, and buried there.
Where would they go to get married if not to the English Church?		To a Magistrate, or to the United States.
Are you sure that in making out the list, you did not include persons or families belonging to other denominations?		I do not know for certain, but believe not.
Have any cases come within your knowledge of families of other denominations being christened, married, or buried by the clergymen of the Church of England?		I do not know of any cases of that kind.
What number of persons attend regularly at the Episcopal Church?		I cannot say.
What is the number of souls in the families above mentioned?		Nine hundred and seventy-eight in town, and four hundred and thirty-six in the vicinity.
Is the congregation much larger than it was eight years ago?		Much.—It has increased rapidly.
How many communicants are there at a time in general?		I suppose from 120 to 150.
Where do you reside?		At the River Credit.
In what state are the Indians there as to religious instruction?	Peter Jones, (an Indian,) a missionary among the Indians.	There is a Missionary among them, (the Rev. James Richardson,) who is there resident.
Are you acquainted with that gentleman? to what extent, and how long?		I know that he belongs to the Methodist Church—he is kind and attentive to the Indians—he takes a deep interest in their religious instruction—he has lost an arm—I believe he lost it at the battle of Oswego, in the king's service.—He preaches once or twice every Sunday—he meets the people three times a-day on Sundays for religious instruction—he also meets them once in the course of the week—under his directions the Indians are divided into six classes, and he appoints superintendents; and every Sabbath, after public preaching, he inquires into the state of those classes—during the week he visits them from house to house, inquires into their state, and if sick, he prays with them.
How many families of Indians are there on the Credit?		Forty-eight families—about 220 or 230 souls.
How many are Christians of that number?		All the adults have embraced Christianity—all have been baptised with their children.
When, and under whose exertions has this change been accomplished?		It commenced at the Credit, principally, about three years ago.—For about two years they have generally been converted.—I was the first person who preached Christianity to them—I embraced it about four years ago last June—I was led to embrace Christianity from attending the Methodists—I had been baptised before, but had not experienced a change of heart till within these four years; and upon that change, I thought it my duty to give the same blessings to my nation.
Can you give the Committee any further particulars of the progress of religion among the Credit Indians?		After the time I experienced this change, I was on the Grand River with the Mohawk Indians, and talked with them, instructed and prayed with them; and during that time I was aided by the Methodist Ministers—I allude to about four years ago.—The visitors at the Grand River, from the Credit Indians, who were scattered; became converted to Christianity; and upon going away, sent their friends to the Grand River from different parts, who became also converted, and they, upon returning, sent others; and in that way it spread.—The Credit Indians have been collected together into a Society at the Credit, where they receive religious instruction, as before stated.
What religious assistance have you received from other denominations of Christians?		We have been visited by the ministers of the Church of England, and Baptists and Friends.
To what extent has that assistance been rendered you?		The Rev. Mr. Wenham has been there once, the Bishop of Quebec once or twice, Doctor Phillips once, the Rev. Mr. West once, Doctor Strachan once at the Credit and once at the Humber, but the Doctor did not preach.—The Rev. Mr. Carter visited us once a month at the request of Doctor Strachan, for a few months, and the Baptist ministers came a few times, and the Quakers once—I mean during four years at the Credit.
What means of instruction have you at the Credit?		There are two schools, and between fifty and sixty scholars in the two. They are supported by the Methodist Missionary Society in Canada.
To what sect are you principally indebted for the religious benefits you have received?		To the Methodists—the Credit Indians consider themselves Methodists.
To what extent have those changes spread among the Indians in other parts?		The Bellville Indians are all converted to Christianity—I think about 150 souls—they are settled at Grape Island—have been baptised, and have a school of forty or fifty scholars, and a Methodist missionary stationed there. The Rice Lake Indians, about three hundred souls, all converted to Christianity and baptised, have a school, and about sixty scholars, but no missionary stationed there—Methodist missionaries and ministers frequently visiting them. The Lake Simcoe Indians are not all converted, but the change has commenced among them.—In number they are about six hundred souls; about one hundred and upwards are converted, and the progress of religion is going on favourably among them.—Their head chief has embraced Christianity.—They have two schools I believe; but I do not know the number of scholars from personal observation. They have no missionaries but of Indians from the Credit, and frequent visitations from Methodist ministers.—All the schools I have mentioned are supported by the Methodist Missionary Society. The system is to employ Indian teachers and missionaries, as far as possible.—It is the best plan. The same change has commenced with the Kingston Indians—I think the number of souls is about one hundred; of these forty or fifty are already converted and baptised—those converted have removed to the Bellville Indians for the sake of instruction. I have frequently visited and instructed the Indians above mentioned.