

character. In the first place he should give some account of the Indians, and afterwards say something in respect to the colonists. The Indians numbered some 70,000 to 80,000. They were nearly all in a savage condition, and lived by hunting and fishing. Their religious condition was heathenism, but they did not worship images. Although they believed in a great Spirit, they had no idea of the attributes of the true God. The most horrid cruelties were sometimes practised amongst them. Their old people were often killed merely to get rid of maintaining them, and he heard of an instance where a young woman was put to death by two medicine men by rolling a large stone over her because she was delirious from fever. The death-bed of the heathen was devoid of all hope or comfort, the "happy hunting grounds" of the romancer found no place in the belief of these savages. There was no such thing as a happy death-bed amongst the heathen. The first effort at christianizing the natives of this territory, was in 1820, when Rev. Mr. Janos, a Clergyman from England, was sent to Fort Garry in the Red River settlement, by the Church Missionary Society. Three years later Archdeacon Cochrane was sent out. They went to what is now St. Andrew's Parish, where, last Easter there were 196 communicants. Shortly afterwards an Indian Mission was founded by Archbishop Cochrane, near Lake Winnipeg, where there is now a prosperous Indian Parish with a stone church, parsonage and school-house. The Indians there had mostly settled down to farming, and were very comfortable. Three years since the lecturer took a lengthy journey through his Diocese shortly after his arrival, during which he held twelve confirmations. One of the largest missions then visited was that of Cumberland, where, although the Indians are very poor, \$20 was contributed at the offertory towards defraying expenses of the missionary work. These gifts were mostly in kind consisting of furs, &c. Among other articles they received three plugs of tobacco, (laughter.) There was an Indian Clergyman at this Station. At Toulewood Hills, on the same journey, we confirmed fifty. The following summer we made a journey from Fort Garry to York Factory by open boat—a distance of 700 miles. Nearly all the Indians at York Factory were Christians. There were forty-three children in the school there being taught to read the scriptures in the Cree language. His third journey was undertaken to Moose Bay, and he was delighted with the condition of the Missions there. Rev. Mr. Horden is a model missionary, and had translated the prayer book and four gospels into the Cree language. At Rupert's House, 120 miles from Moose Bay there was no resident Clergyman. The Indians who had obtained a knowledge of the truth from others converted by the missionaries. We confirmed eighty-seven at that station. The Indians learn to read the Cree alphabet very quickly, and can make themselves acquainted with it in a few days. £8 worth of books were purchased by the Rupert House Indians in two or three years. The missions between Lake Superior and Red River were less prosperous, owing to the profusion with which liquor was supplied the Indians by traders. The colonists of Rupert's Land were principally to be found in the Red River Settlement. There were about 10,000 inhabitants there, of whom perhaps 1000 were pure white, and a large number of mixed breeds. Fort Garry was about the centre of the settlement. Many of the colonists were of French Canadian descent, and belonged to the Catholic Church, and a large number of the remainder belonged to the Church of England. The soil of the territory was good, and the climate healthy, much resembling that of the Province of Quebec. A plague of locusts had destroyed a large portion of the crops this year. The principal drawback to the settlement of the country was its isolation from civilized life. There were three theological students at St. John's College, thirty-seven in the Collegiate School. It was necessary to train up the natives for the work, and for this purpose the college had been established—for which he asked their assistance. The speaker resumed his seat amidst loud applause, and a collection was then taken up.

Professor Wilson, seconded by Mr. Ridout, moved a vote of thanks to the lecturer, which was carried unanimously, and the meeting broke up.