

FIRST ANNUAL REPORT,  
OF THE  
**SOCIETY,**  
FOR  
CONVERTING & CIVILIZING THE INDIANS,  
AND  
*Propagating the Gospel,*  
AMONG DESTITUTE SETTLERS  
IN  
UPPER CANADA,  
FOR THE YEAR ENDING OCTOBER, 1831.  
TO WHICH IS PREFIXED AN INTRODUCTORY ACCOUNT  
OF THE  
PARTICULARS ATTENDING  
THE FORMATION OF THE SOCIETY.



**YORK:**

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CAPTAIN PHILLPOTTS, R. E.

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## INTRODUCTORY ACCOUNT.

WHENEVER a body of Christians is called into existence, it is imperative upon them to labour for the increase of their numbers by the local dissemination of the Divine Truths of which they are in possession. If it be not unreasonable to suppose that their distribution into several parts of the world is overruled by a Wise Providence, for this especial purpose, they are called upon to consider, whether by selfishly reserving, or inactively communicating, religious knowledge, they do not frustrate the Grace of God.—Accordingly, such a consideration has seldom failed to operate powerfully upon all Christian communities, wherever established, in times ancient and modern. The sacred use to which Great Britain, at this day, puts the enlargement of her Empire in remote Countries, is to impart to them the Religious Faith to which she owes her own superiority;—and it is before her influence, thus exercised, more than that of any other nation, that superstition and ignorance are fast disappearing from the globe. While her other dependencies exhibit more striking instances of the truth of this fact, the land in which we live sufficiently attests it; where, it must be acknowledged to the honor of Christians of all denominations, much has

been done, both among themselves, for their better edification, and among the benighted heathens whom they found in occupation of the soil.

The Church of England Clergy, occupying long established stations, have not always had that command over the Indian population, migratory in its habits, and ever shifting from one hunting-ground to another, which is necessary to make any great progress in the work of their conversion. Moreover, the large additions of their own countrymen continually made to their charge, have latterly called for their exclusive attention. Alive, however, to the importance and obligation of keeping the conversion of the natives still in view, the Clergy and Laity of the Church of England in this Province, began to think of other means of effecting an object so desirable; and accordingly projected a Society, under which Christian Teachers should be expressly provided for the Indian population, wherever it should present itself in sufficient numbers; might be commanded for any considerable length of time, or held out the hope of becoming permanently settled. This excellent design was brought under public consideration at a meeting called at York, October 29, 1830, which issued in the formation of the proposed Society, under the name of "THE SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA."—Perhaps a short summary of the address of the Lord Bishop of Quebec, who was called to preside on the occasion, will convey the best information as to the

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views of the Institution, which His Lordship so ably assisted to call into existence. Having explained that the intention of the meeting was to form a Society whose object should be to bring the Indians of this country to the knowledge of true Religion, and the comforts of civilized life, His Lordship proceeded to state, with regard to the services to be rendered by the Society, that they might be directed to various points, and such as the labors of other denominations had not yet reached. As a primary measure he would suggest the expediency of keeping up the communication opened with the Indians on the North shore of Lake Huron, by the Rev. G. Archbold, who with true Missionary zeal had himself resided among them the greater part of last Summer, and at his departure left them to the care of a Gentleman, who voluntarily undertook to continue their instruction.\* There existed a body of Indians on the shores of Lake St. Clair, to whom no Missionary had hitherto found his way; and the Society might be the first to convey to them the glad tidings of salvation. Though much had been done for the Six Nation Indians on the Grand River by the New England Company, under the agency of the present Missionaries, His Lordship considered there were still powerful calls from that quarter for further assistance. The Mohawks of the Bay of Quinte, he had no doubt, would attract the interest of the Society, as

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\* Mr. Cameron, adopted as the Society's first Missionary, and whose exertions have since been transferred to another and more eligible station.

would also, he thought, notwithstanding their distance, a tribe of Natives, already settled in Villages at the mouth of the River Columbia, and represented by Governor Simson of the Hudson's Bay Company, to be a mild and docile people, ripe for religious and general improvement. The funds of the Society might also, he conceived, be profitably applied in printing Tracts in the various languages of the Native Tribes, in the establishment of Schools amongst the Indians, and the education of some of their youth for the office of Catechists, or even for Holy Orders. His Lordship concluded, by saying, that other highly beneficial objects might be pointed out, but these would suggest themselves in sufficient abundance from time to time, as the Society should be enabled, by the blessing of God, to enlarge its views and extend its operations.

After the adoption of certain resolutions, which form the ground-work of the Constitution of the Society—(see Rules, &c.) this meeting separated, having thus far happily carried their intention into effect, and having provided that another special meeting of the Society should be held on the 22nd November, to consider what further steps it might be adviseable to take for promoting the objects of the Society.— In the mean time, there were several Subscribers to whom it occurred, that British Settlers who are to be found in many parts of the country in a state of entire religious destitution, called as loudly for the interference of the Society as the unconverted Indian,

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and that it was no less an object of Christian solicitude to prevent the extinction, than to lighten up the flame, of Christian Knowledge. The statement of their opinion at the subsequent meeting, produced so strong an impression, that it was resolved, after much discussion, in order to include the objects for which they contended, to extend the designation of the Society, which it was finally agreed should stand as it now appears in the title-page of the Report: and it is to be devoutly hoped, that the Association whose designs it indicates, and whose labours it defines, will become conspicuous, not only for its comprehensive nominal aim, but also for its actual accomplishment of a corresponding extent of good.

While in London during the summer of 1831, the Lord Bishop of Quebec did not fail to make the formation of this Society generally known, nor to obtain from the dignitaries and friends of the Established Church, assurances of their cordial concurrence and support—in proof of which, some of their names appear, with liberal contributions against them, in the English Subscription List—(see List.) The Society for Propagating the Gospel in Foreign Parts, to whom an application for aid had been made by the York Society, entering warmly into the subject with His Lordship, suggested the propriety of effecting an *union* between the two Societies: a question which His Lordship undertook, upon his return to his Diocese, to submit for consideration. In the mean time, they rendered His Lordship the most

effectual assistance in forwarding a Subscription in aid of the York Society, by undertaking to be *responsible for the application of the funds so raised*, thus furnishing a ready passport to the confidence and liberality of their own friends. Upwards of a hundred pounds were subscribed in this manner, before the Bishop's departure from England, to which some additions were subsequently procured by the Revd. A. N. Bethune, of Cobourg, whom the Bishop left behind him and entrusted with the business of further collection.

His Lordship no sooner reached York than he communicated to the Society at its annual meeting, the proposal made to him in London. In so doing, His Lordship declared himself favorable to the contemplated union, and being strongly supported in that opinion by the Archdeacon of York, the discussion terminated in the unanimous adoption of a resolution, by which the Society cheerfully acceded to the proposal. Standing, therefore, in this advantageous connexion at home, and being already settled upon a firm footing in the Capital of this Province, the Society may look forward, under the Divine Blessing, to a permanent career of usefulness.

The establishment of such an Institution must be considered, in every way, a most fortunate circumstance: but particularly as it presents a rallying point for the *intrinsic* energies of the Church of England in this country. Nor can there be a doubt that all conscientious members of her communion

will readily avail themselves of the opportunity offered, of fixing their affections on the Society, which shall be their maintenance and their worship through

Upon these independent grounds, there is a natural claim, so far as respects the nations;—While, in the eyes of the Reverend original, it is a matter of course that, as its efforts are directed to the benefit of the world, there is an entire conformity, it will not wonder that the Society of Christians of all denominations limited its operations to the Province of Canada, a latitude was not to be wide for the present, but by so doing it shut out the support of the Society, which entertains a confidence in the friends of the Church of England will gladly unite in the same exertions: that thus the Society may exhibit a strength to bear some proportion to the comprehensiveness of the

In this general assembly of the Canadian Public, the great strength lies, not in the adopted at one of its

will readily avail themselves of the opportunity now offered, of fixing, upon a broad and durable basis, a Society, which shall provide in perpetuity for the maintenance and dissemination of her pure Faith and Worship throughout the Colony.

Upon these indeed, as the Society rests the most natural claim, so does she fix her highest expectations ;—While, in unison with the wishes of its Right Reverend originator, it does not exclude the hope that, as its efforts will be directed to spots where there is an entire destitution of Christianity in *any* form, it will not want the good wishes and assistance of Christians of *all* denominations. When the Society limited its operations to the Province of Upper Canada, a latitude, it must be admitted, sufficiently wide for the present, it could not conceive, that in so doing it shut itself out from the sympathy and support of the Sister Province :—on the contrary, it entertains a confident hope that, in general, *all* the friends of the Church of England throughout Canada, will gladly *unite* in swelling its ranks and contributions : that thus reinforced, its present supporters may exhibit a strength and energy of action that shall bear some proportion to the magnitude and comprehensiveness of their plans.

In this general appeal to the Christian charities of the Canadian Public, the Society is neither unmindful where its great strength lies, nor slow to put it forth.—By a resolution adopted at one of its meetings, it thus commends the advocacy

of its cause, in a peculiar manner, to the Clergy of the Church of England:—

Moved by the Archdeacon of York, and seconded by Captain Phillpotts—"That the Lord Bishop be respectfully requested to notify to his Clergy generally, his desire that, in future, where the circumstances of a Mission shall offer any encouragement, they shall preach an Annual Sermon, or else embrace such occasions, as may present themselves, of making collections, in aid of the Society; as also, his wish that they afford their zealous and active co-operation in forming, where practicable, in their respective neighbourhoods, Branch Societies, in connexion with the one in York."

Such notices, recommendations, and general measures in favor of the Society, as are contemplated in this Resolution, must be attended with the most happy and extensive results, and cannot it is conceived, follow upon a better opportunity, than when this publication shall have circulated throughout the Province the necessary information as to the views of the Society, and its claims upon the community.

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## REPORT OF THE PROCEEDINGS.

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THE periodical return of stated seasons, remarkable for having given birth to philanthropic Institutions, is unaccompanied with any mixture of that regret, which, under other circumstances, attends the lapse of any considerable portion of time. From the date of their existence, when the principle from which they spring, is first recognized and carried into execution, every passing hour contributes something either towards justifying their origin, demonstrating their usefulness, or augmenting their opportunities. If evil passions or adverse circumstances should have obstructed, or neglect and indifference failed to set forward their progress, the recurrence of Anniversaries serves to remind their conductors of the obstacles to be removed in either case, and to admonish them how much may be done by resolute Agents in a good cause in the teeth of persecution and difficulty, and how little by those who have no other hindrance but what is presented by their own supineness. Thus, from reviewing a period of successful exertion, a lively encouragement is derived auspicious of the future; and by examining into the causes of recent miscarriage, benevolent designs are not subjected to continued interruption or ultimate decay: discovering how little they have been indebted to the past, they

entitle themselves to draw more largely upon the future. May it please Almighty God, by whose kind Providence we have been permitted to conduct our infant Society to the close of the first year of its existence, to make the returns of this day ever delightful in the positive assurance of the continuance of His favor and direction, and ever memorable for more of the good they are designed to record, than of the abuses they may assist in correcting. As He has done *His* gracious part in putting into our hearts the good design, and placing the talent in our hands, may He be further mercifully disposed to accord the requisite strength and support which may enable us to do *ours*, in carrying the one into complete effect, and occupying with the other to the greatest advantage.

But perhaps it is derogating from the divine liberality to indicate the opportunities which he vouchsafes us by the *single talent*. It must be confessed, that the work He has given us to do intimates an intention of placing in us no limited confidence, and assigning us no inferior rank in the order of His Servants. On the contrary, if the divine favor is to be estimated by the degree in which He makes men the instruments of His goodness, it must be admitted, with reference to the nature and extent of the objects embraced by the Society, whose Anniversary we celebrate, to be distinguished by marks of the Almighty's peculiar and even lavish regard. We stand charged with His commission to penetrate the haunts

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of the aboriginal idolaters, and where superstition, by her dim taper, is performing her gloomy rites, to pour the full light of the glorious Gospel of Jesus Christ: or, to speak in plainer terms, to *evangelize* the children of heathen darkness, as the light of day, excluded for ages, though for ages watching to enter, breaks exultingly into the recesses of the dark and tangled forest, as it falls, singly and sullenly, beneath the settler's axe. Nor is the remainder of our sacred undertaking less sanctified in the end, or less likely to be blessed in the means. To preserve a *fellow Christian* from relapsing into religious error, ignorance, or apathy, is to confer as great a blessing as by the deliverance of a *fellow creature* from the bands of idolatry. He who draws the picture of the manner in which a Sabbath day must, in the present state of things, be spent, in the wilder and newly-settled districts, by its lonely inhabitants (in whose ears the "sound of the Church-going bell" must come swelling over the waters from the land they have forsaken, only to leave them in the bitter consciousness that it cannot be heard, or all that is associated with its delightful music, be renewed, but by the aid of imagination) draws a picture of expatriated solitude and privation in its least tolerable form, and has possessed himself of too just a reason, why, in spite of the exigencies of the times, the tide of more *respectable* emigration to this fine Country must experience a considerable check.

It need not be urged how liable the mind is, when deprived of external means of grace, to languish in the application of its own resources, or waver in its previous convictions; and with what reluctance, therefore, serious-minded men, disposed to emigrate, contemplate their removal to a country, where the safeguards of the ministerial functions cannot be guaranteed, and a simultaneous struggle must be carried on for an animal and a religious existence.

While the Committee feel, with irresistible emotions of pride, corrected by the remembrance how entirely subordinate they are to the Almighty's purposes, the lofty objects to which the Society stands pledged—that it has, on the one hand, undertaken to throw down the altars that yet remain erected to idolatry, and instruct the minds that are still untutored, among the *native* tribes of heathens—on the other, to provide the *British Emigrant*, in connection with the Established Church, with a continuance of the ministrations to which he is attached—(thus, to him, divesting the wilderness of half its terrors, and preserving unimpaired in his bosom the fear of God and submission to lawful authority, so sincerely inculcated and faithfully exemplified by that communion,) they cannot suppress an opposite feeling of apprehension, not only at the extent of their responsibility, and the expectations they may be leading the public to form from their labors, but at the proportionate difficulty of *acting up* to that responsibility, and realizing those expectations. They cannot trace,

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without trembling, the beginnings of an Institution, which, if prospered, in following the course chalked out for its career, by the blessing of the Almighty Disposer of events, to whose glory it is dedicated, and forwarded by all good men, whose co-operation it solicits, and to whose best feelings it addresses itself, may establish a renown for the grandeur of its design, the extensive field of its operations, the benefits it shall diffuse, and the grateful obligations it shall create, in either hemisphere, commensurate with that of any of those venerable Institutions of the Mother Country, which have for so many generations entitled themselves to the benedictions of the world.

In presenting their first Report, the Committee have to offer their congratulations more upon the organization of the Society itself, and its permanent establishment in this Capital, than upon any considerable exertion which it has hitherto been able to make. They look forward, however, with confidence to the ensuing year for proofs of the increased support of the Country at large, and the consequent amplification of the Society's operations. The Committee regret they are not enabled to announce any augmentation of the number of the Society's friends in other parts of the Province, its present support being, with one or two exceptions, entirely local to York. They were led to expect this would not be the case from certain arrangements which were made

at an early period of the Society's existence, but connexion with the  
 which, in the absence of the Right Reverend the Bishop, that *this* Society  
 Lord Bishop of the Diocese, did not take effect. The Mother Country,  
 safe return of this amiable Prelate must be an event to distribute their  
 hailed with delight and hope, as by the Church in the West. Such are some  
 general over which he presides, so in particular by and recommends  
 this Institution, in the formation of which his Lordship to the past, they  
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 Committee are induced to hope, that the favorable proposal have been  
 notice which his Lordship has succeeded in attracting they will, however  
 to the Society from the heads of the English Church the Society with  
 may be productive of benefits in opening the way to call loudly for redress  
 a successful appeal on its behalf to their well known of what has been  
 liberality. And when they consider how intimately year, is submitted  
 connected the views of this Society are with the dearest ing what has been  
 interests of the members of that Church, who are Mr. Cameron,  
 daily quitting, in such great numbers, its pastora the formation of  
 superintendence, and taking a lingering and painful the last twelve months  
 farewell of their Ministers and sacred edifices, no Huron, in endeavoring  
 knowing when they shall behold such again, the in forming Schools  
 Committee are not without confidence, amounting he has been very  
 almost to assurance, that such an appeal would not he proceeded to  
 and could not, be made in vain—urged alike, as in winter; but finding  
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 as his last demand upon his Country, 'ere he quit the sanction of the  
 her shore for ever, and by the partners of his creed in his last report  
 on that other shore, which is about to receive him informs the Society  
 The Committee do not think it unreasonable to look disposed to embark  
 to Great Britain for a permanent and liberal assistance his School was  
 towards supplying the spiritual wants of settlers in numbers attending

existence, but connexion with the Established Church, nor improbable, that *this* Society may recommend itself to the effect. The Mother Country, as the best channel through which to be an event to distribute their generous aid. Such are some of the prospective views entertained by the Church in particular by and recommended by the Committee. In reverting to the past, they have the satisfaction of stating that, to their fullest extent, the means placed at their disposal have been employed in favour of the Indians—in attracting they will, however, in future divide the attention of the English Church the Society with the Destitute Settlers, whose wants call loudly for relief. The following brief statement of what has been accomplished in the preceding year, is submitted, not so much for the sake of shewing what has been done, as what presents itself to do. Mr. Cameron, whose exertions were alluded to at the formation of this Society, has been employed for the last twelve months on the North shore of Lake Huron, in endeavouring to collect the Indians, and in forming Schools among them, by whom it appears he has been very well received. In the first instance, he proceeded to La Cloche, where he spent the winter; but finding that the Sault St. Marie afforded a better field for his Missionary labours, he has, with the sanction of the Committee, removed thither; and in his last report from thence, dated 21st September, informs the Society that he has found the Indians disposed to embrace Christianity with readiness, that his School was commenced on the 18th, and the numbers attending it daily on the increase. The

Committee have also taken steps towards the establishment of a Mission at the River St. Clair, where a Village is now erecting by the Indian Department, by the direction of His Excellency the Lieutenant Governor. The Rev. J. O'Brian was sent to the spot in July, for the purpose of ascertaining what measures it would be expedient to adopt in prosecution of this object. A report from this Gentleman has been received by the Committee, of a nature quite as satisfactory as the circumstances would lead them to expect.—(*See Appendix.*)

In conclusion, the Committee avail themselves of this opportunity to recommend the Society to the hearty prayers and united support of all members of the Established Church in Canada, in the firm conviction that, with the favour of Divine Providence, and under a judicious and zealous management, it will greatly conduce to the glory of God and the good of souls: and while it answers the immediate objects for which it was constituted, will step in as no contemptible Auxiliary in aid of the religious peace and civil order of the community. But at the same time, the Committee cannot conceal their persuasion, that to an undertaking of so high a character, and involving concerns of such great magnitude, no ordinary pains must be devoted, and that, to produce results at all commensurate with their aim, those to whom the conduct of its affairs is directly entrusted, ought to consider no attention too strict, no exertion too great, and no sacrifice too costly.

**No. 1.**

From Mr. J. I.  
Phillpotts, R

DEAR SIR:

I arrived sixteen days on fortunate with and rains. Our dangers and pe always with em Heavenly Father He cannot save'

The Indians have a Minister toulin Islands. four or five Chief instructed in our their Island. A be attended with cannot recommen but for a School on the Manitoulin a small piece of g and potatoes. I

## APPENDIX.

### No. 1.

From Mr. J. D. Cameron, Missionary, to Captain  
Phillpotts, R. E. Secretary, &c.

*Sault St. Marie, Sept. 26, 1831.*

DEAR SIR:

I arrived here on the 15th instant. We were sixteen days on our way hither. We were very unfortunate with respect to weather—contrary winds and rains. Our voyage was a continued scene of dangers and perils. Whenever I look back, it is always with emotions of gratitude and thanks to our Heavenly Father, whose “hand is not straitened that He cannot save” all such as humbly trust in Him.

The Indians of Lake Huron are all desirous to have a Minister and a School master on the Manitoulin Islands. I have to intimate to you, Sir, that four or five Chiefs of Ottawas have consented to be instructed in our creed. They also wish to settle on their Island. An establishment on that Island will be attended with enormous expense and trouble. I cannot recommend that particular spot for a Village, but for a School I can recommend “Petit Courant,” on the Manitoulin. Some of the Indians have cleared a small piece of ground, wherein they sow some corn and potatoes. It is the only place where Indians

generally reside in Summer and Autumn. In Missisahgue, Indians collect in great numbers in the Spring to spear Sturgeon, which abound there. Of the two places, I think the former is preferable.

In my humble opinion, a School house and Teacher ought also to be established at this place. There are a very great number of children whose parents are all desirous of having them instructed. Should a School be placed here, and another on the Manitoulin Island, I can always visit the Schools alternately.

It is with unfeigned pleasure I now apprise you, that the number of our Christian Society is increasing day after day. The Indians are all very willing to embrace our Religion; and may He dispose their hearts and minds to receive the offers of salvation by faith in the beloved Son of God.

I remain, &c.

JAMES D. CAMERON.

P.S. The School commenced on the 18th instant; and I am happy to inform you the number of scholars has ever since continued to increase. There are at present eighteen scholars. There is every prospect of an augmentation in the winter. The children are apparently all attached to their Teacher, my cousin, who is, on the other hand, very kind and attentive to them.

No. 2.

Mr. Jas. D. Cameron  
Secretary to the

DEAR SIR:

I take the earliest opportunity that the conversion of the Indians is in rapid progress, and the pale of salvation is near the mercy of God.

The correct number is not ascertained, but fifty or more. It is really very numerous, and the number of converts will soon be such as to require another house, which cannot be obtained if we want one.

We have no means to carry on the work. We are destitute of funds.

The School is well attended. There are from eight to ten scholars. They are making great progress. I trust, you, that we are laboring for the advantage from the work. We are under the necessity of supporting the children, unto the end of the year, gratis, as their parents are unable to do so.

We have translated the Bible into the Chippewa dialect.

## No. 2.

Mr. Jas. D. Cameron, to Captain Phillpotts, R. E.  
Secretary to the Society, &c.

*Sault St. Marie, 3rd Jan'y. 1832.*

DEAR SIR:

I take the earliest opportunity of informing you, that the conversion of Indians to the Christian faith is in rapid progress. They are coming in under the pale of salvation day after day, through the tender mercy of God.

The correct number of the converts is not yet ascertained, but fifty souls. Our meetings are generally very numerously attended. Our place of worship will soon be, glory to God, too small. We require another house of larger dimensions, but cannot be obtained in this place. We must build one if we want one. We want assistance. We have no means to carry on such expensive undertakings. We are destitute of every thing.

The School is pretty well attended by children. There are from eighteen to twenty children. They are making great progress. I am sorry to inform you, that we are laboring under a very great disadvantage from the want of School books. I have been under the necessity of purchasing a few books for the children, unto whom they have been distributed gratis, as their parents could not pay for them.

We have translated lately the ten commandments in the Chippewa dialect. The people have already

learnt most of them by heart. They assemble here every evening for prayer, &c. The meetings are generally numerous and punctually attended.

I am very anxious to hear from you. I wait with impatience for news from your quarter. May God bless you.

I am,

DEAR SIR,

Yours truly,

JAMES D. CAMERON.

—  
No. 3.

Extract from a Report by the Rev. J. O'Brian :

It appears the Indians have no objection, in the event of a settlement on the St. Clair, to send their children to School to receive instructions of a moral character: they seemed generally pleased with the idea than otherwise: but with reference to themselves, they would not submit to any discipline of that kind, if required. This disinclination to restraint is a necessary consequence of their manner of living from their youth up, being free and unrestrained. The adults among them are now hostile to any attempts to introduce Christianity among them: and if decided measures were taken for the accomplishment of so desirable an object at the present moment, or in connexion at the same time with the establishment of the Colony on the St. Clair, it would,

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humanly speaking, be productive of consequences unfavorable to the benign intentions of His Excellency Sir John Colborne.

This aversion of the Indians to the subject of Christianity, and the opposition they would give to it, chiefly arises, in my opinion, from the insinuations and exertions of artful and designing men, whose interest it is to thwart every effort tending to improve the condition of the Indians; for if they were civilized, those enemies to the cause of truth and humanity could no longer carry on their system of heartless speculation.

However, the utmost exertions should be used to collect them together and give instructions to their youth, as it is a measure the older among them approve of; and perhaps twelve months may not elapse when a very favorable door may open for Missionary labor, though the prospects at present are gloomy.

We may expect much of their prejudices would be overcome by that time. The insinuations now artfully thrown out, and the reports disseminated among them proving false, together with the benefits of civilized life being partially experienced, its comforts felt, and their condition bettered, they would be sensible of the improvement, and therefore would no longer offer the opposition they are now disposed to manifest towards the introduction of the Christian Religion.

C

In carrying into effect the kind beneficent intentions of the government, there will be some difficulties to contend with: and perhaps one of the greatest will be, to guard against the introduction of *ardent spirits*, to the use of which the Indians in this neighborhood are unhappily much addicted. It is truly distressing to a reflecting Christian mind to witness the debasing effects it produces among them, the facility it affords some worthless characters with whom they trade to take undue dishonest advantages of them, and how the presents of the Government, designed for the Indians' comfort, are frustrated by persons, whose conduct to this unhappy race of human beings argues the absence of common sensibility.

*Of the Society  
Indians, and  
titute Settlers*

1. That the Society expressed in its
2. That the President, Vice-President, and that the Patron become Patron.
3. That the Society read at every meeting
4. That the Society meet on Wednesday in October on the first Wednesday of the month.
5. That at every meeting do take the Chair Presidents: but the Chairman be elected by the Society.
6. That any person who shall be elected to the Annual Meeting
7. That all qualifications of the members of the Society be the Chairman to have

## RULES,

*Of the Society for Converting and Civilizing the  
Indians, and Propagating the Gospel among Des-  
titute Settlers in Upper Canada.*

---

1. That the Society confine itself to the designs expressed in its name.
2. That the Officers of the Society consist of a President, Vice-Presidents, Treasurer and Secretary, and that the Lieutenant Governor be requested to become Patron.
3. That the Prayers annexed to these Rules be read at every meeting of the Society.
4. That the Annual Meeting be held on the last Wednesday in October, and the Quarterly Meetings on the first Wednesdays of January, April, July and October.
5. That at every Meeting the Bishop, if present, do take the Chair, or in his absence, one of the Vice-Presidents: but in case of their non-attendance, a Chairman be elected by the Meeting.
6. That any five Members shall form a quorum at the Annual Meeting, and any three at the Quarterly.
7. That all questions be determined by the votes of the members present, and in case of equality, the Chairman to have a second vote.

8. That the minutes of the proceedings at such Meeting be taken, and that the minutes of the previous Meeting be read before commencing the business of the day.

9. That no motion affecting any standing Rule, or repealing, suspending or altering any Resolution, be taken into discussion the day on which it is proposed, but be laid over till the next General Meeting.

10. That the Receipts and Payments of the Society be managed by a Treasurer.

11. That the Accounts of the Society be referred annually to a Committee of Auditors, to examine and report upon the same.

12. That the Secretary keep correct minutes of all the proceedings of the Society, and a Register of all Letters to and from the Society.

13. That it be the duty of the Secretary to lay before the Chairman at every Meeting, a statement of the business to be done, including all matters left undetermined at the preceding Meeting.

14. That it be the duty of the Secretary to prepare an Annual Report of the principal transactions of the Society during the year, to be laid before the Annual Meeting.

15. That it shall be the duty of this Society to attend to any recommendation from the Branch So-

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**THE OBJECT,**

OF District Committees or Branch Societies is to promote the interests and usefulness of the Parent Society, by increasing its funds and enlarging the sphere of its operations.

1. Four or more persons may form themselves into a Branch Society.

2. They may elect Presidents, Vice-Presidents, Secretaries and Treasurers, to direct and manage their affairs, and become the organs of communication with the Parent Society.

3. The Branch Societies shall receive, and remit without delay, annual subscriptions and contributions on the account of the Parent Society.

N.B.—A Branch Society has been formed at Kingston, the particulars of which have not yet been received.

States when they shall be formed relative to  
the application of their laws.

### CHANGING A COPY INTO THE ENGLISH

#### THE OBJECT.

Propagating the Gospel amongst the Indians  
of the District Comprising the Branch Societies is to  
promote the interests and happiness of the Indian  
Society, by increasing its numbers and enlarging the  
sphere of its operations.

1. For the spiritual labors of our North American  
Society, four or more persons may form themselves  
into a Branch Society.

2. They may select for their President, Vice-President,  
Secretary and Treasurer, as others and various  
other officers, and become the organs of communication  
with the Parent Society.

3. The Branch Societies should be formed in such  
places as will be most beneficial to the Indians,  
and in such places as will be most beneficial to the  
Society.

4. A Branch Society has been formed in the  
District of Columbia, which has just received  
the sanction of the Board of Missions.

5. The Branch Societies should be formed in such  
places as will be most beneficial to the Indians,  
and in such places as will be most beneficial to the  
Society.

Their situation presents a melancholy picture—  
But it is still more deplorable to reflect that there are  
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# **SUBSCRIPTION,**

FOR THE PURPOSE OF

**CIVILIZING & CONVERTING THE INDIANS,**

AND

**Propagating the Gospel amongst Destitute Settlers**

**IN CANADA.**

(CIRCULATED IN GREAT BRITAIN.)

---

THE aboriginal inhabitants of our North-American Colonies, who, in most instances, have been rather corrupted than improved by their intercourse with Europeans, seem to have a stronger claim than most other uncivilized tribes on the benevolent exertions of the members of the Church.

Although the venerable Society for the Propagation of the Gospel in Foreign Parts have laboured with considerable success for the conversion of the Mohawk Indians in Upper Canada, and the New England Company have lately used exertions to promote the same object, there remains a large proportion of these and of other Indian Tribes in the Colony wholly unprovided with the means of religious instruction.

Their situation presents a melancholy picture.— But it is still more deplorable to reflect that there are settled throughout the extensive Provinces of Upper and Lower Canada, multitudes of Emigrants from

the Mother Country, so situated as to be destitute of the outward means of grace, and the ministrations of that communion in which they have been nurtured.

To bring the Indians to the knowledge of true religion, and to the comforts and happiness of civilized life, as well as to supply the spiritual wants of the destitute settlers, a Society was formed at York, in Upper Canada, in the month of October, 1830, under the auspices of the Lieutenant-Governor of the Province, and the Lord Bishop of the Diocese, and promoted by the most respectable and influential persons in the neighbourhood. A small sum has been already raised by their means in aid of the institution, which has been applied to the civilization and conversion of the unenlightened Indians; but greater means are needed than the promoters of the Society can hope to obtain in an infant country, where a majority of the inhabitants are themselves necessarily struggling with the privations and difficulties of recent settlement.

To promote with effect the great work of converting and civilizing the Indians, it is indispensable, for their temporal as well as spiritual welfare, that schools should be established which would combine the religious instruction of the young with the means for training them to the habits and arts of civilized life. The success which has already attended the limited exertions directed to this object, is such as to afford full encouragement to its zealous prosecution.

Missionaries a requisite for visiting settlements of E whose services v to the Indian Tr of the country.

The friends of the cause with confidence the members of Britain, to whom of assistance. The obvious importance whose claims are submitted is so significant it cannot fail to be usefully a of every friend to

The money collected the disposal of the Gospel in Foreign to the furtherance Bishop of Quebec his return to his the Institution for Society.

Missionaries and Catechists are indispensably requisite for visiting the remote and widely scattered settlements of Emigrants throughout these Provinces, whose services would, at the same time, be extended to the Indian Tribes who inhabit the same districts of the country.

The friends of this Society therefore submit their cause with confidence to the charity of their brethren, the members of the Church of England in Great Britain, to whom they appeal with confident hope of assistance. The object is of the highest and most obvious importance to a large number of persons whose claims are peculiarly strong; and the plan submitted is so simple and practicable that, it is hoped, it cannot fail to satisfy the subscribers that the funds will be usefully applied, and to awaken the sympathy of every friend to missionary exertion.

The money collected in England will be placed at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, to be applied exclusively to the furtherance of these objects; and the Lord Bishop of Quebec, who is now in England, will, upon his return to his Diocese, recommend an union of the Institution formed in Upper Canada with this Society.

*Letter from His Grace the Archbishop of Canterbury to the Lord Bishop of Quebec.*

London, June 29th, 1831.

" My dear Lord,

I have much satisfaction in offering a small contribution in aid of the laudable objects which you are so desirous of promoting—the civilization and conversion of the Indians, and the Propagation of the Gospel amongst destitute settlers in Canada.

I am,

My dear Lord,

Your faithful humble Servant,

(Signed) W. CANTUAR."



*Letter from the Lord Bishop of Quebec to the Rev. A. N. Bethune, Missionary at Cobourg, in Upper Canada.*

London, July 2nd, 1831.

" Dear Sir,

Being strongly impressed with the importance of the objects described in the accompanying paper, I request your assistance, during your stay in England, in soliciting contributions for the benefit of the poor Indians and the destitute settlers in Canada.

I am, dear Sir,

Yours' truly,

(Signed) C. J. QUEBEC."

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## ACCOUNT, FOR THE YEAR ENDING OCTOBER, 1831.

		EXPENDED.					
<i>s.</i>	<i>d.</i>		£	<i>s.</i>	<i>d.</i>		
0	15	0	1830.	By Cash paid for Advertising, Printing Circulars, Stationery, &c. ....	3	6	3
1	5	2		By Cash paid Mr. J. D. Cameron, Missionary stationed at Lake Huron by Rev. G. Archbold, ...	35	0	0
0	12	10	1831.	By Cash paid Rev'd. J. O'Brian, for travelling expenses to Lake Saint Clair, .....	7	10	0
			June,	By Cash paid Mr. J. D. Cameron, Missionary to La Cloche, .....	50	0	0
			August	By Cash paid Mr. J. D. Cameron, Missionary to Sault St. Marie, .....	50	0	0
			"	By Cash paid Reverend S. Givins, for Interpreter to Mohawk Mission, Bay of Quinte, .....	10	0	0
				By balance in Treasurer's hands, .....	36	16	9
2	13	0		£	192	13	0

**COLLECTS,**  
TO BE  
**USED BY THE SOCIETY**  
FOR  
CIVILIZING & CONVERTING THE INDIANS,  
AND  
Propagating the Gospel amongst destitute Settlers  
IN CANADA,  
BEFORE THEY COMMENCE BUSINESS.



PREVENT us, O Lord, in all our doings, with Thy most gracious favour; and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O God, from whom all holy desires, all good counsels, and all works of piety and charity do proceed, we beseech Thee to visit with Thy favour our Sovereign Lord King William, and so rule his heart that he may in all things seek thy honour and glory. Prosper with Thy blessing, the designs of this Society. Comfort with Thy grace those benefactors who contribute to its support. Bless the Ministry of Thy Servants, the Clergy; the endeavours of all who are engaged in

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spreading the knowledge of true religion in this Province, and the labours of those Missionaries who are promoting the same in foreign parts. And may Thy Holy Spirit direct all our consultations to the advancement of Thy glory, and the good of Thy Church, through Jesus Christ our Lord. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a Sinner, but that he should be converted and live: Have mercy upon all Jews, Turks, Infidels and Heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, Blessed Lord, to Thy Flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

Almighty God, Father of all Mercies, we Thine unworthy Servants do give Thee most humble and hearty thanks, for all thy goodness and loving kindness to us and to all men: more particularly for that providential support by which this Society hath been enabled to spread abroad the knowledge of Thy sacred truth. But, above all, for Thine inestimable love in the redemption of the world by Thy blessed Son; for the means of grace, and for the hope of glory, which thou hast given us in the same our Lord and Saviour Jesus Christ: to whom with Thee and the

Holy Ghost be all honour and glory, world without end. *Amen.*

Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

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WHEN BUSINESS IS ENDED.

The Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*