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WESLEYAN
MISSIONARY NOTICES.

CANADA CONFERENCE.

NEW SERIES.

No. XVI.]

AUGUST, 1872.

[QUARTERLY.

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TORONTO:

WESLEYAN CONFERENCE OFFICE, KING STREET EAST.

MISSION-ROOMS, TORONTO:—ALL LETTERS ON THE GENERAL BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE REV. DR. WOOD; AND ALL LETTERS RELATING TO FINANCES ARE TO BE ADDRESSED TO THE REV. DR. TAYLOR.

WESLEYAN MISSIONARY NOTICES,

AUGUST 1st, 1872.

SASKATCHEWAN DISTRICT.

COMMUNICATIONS with our more distant Missions in the North West are so unfrequent and uncertain that in some instances several months pass away without opportunities occurring of having any intercourse with what the Missionaries are wont to call "the outward world;" this will explain the reason why our letters in the "Notices" often appear old in dates. Notwithstanding this applies to the following from the Chairman of this District, there are several important topics brought out so intimately blended with the welfare of the Indian, our own Mission work, and the material prosperity of the country, that we readily venture its publication and solicit for it an attentive consideration.

In addition to the erection of the Mission-House referred to in the following letter, Mr. McDougall forwards a list of subscribers to assist in the building of a sanctuary for Divine worship at Edmonton House, to which the Honorable Company's Officers, and others, have most liberally subscribed, to the amount of Eleven Hundred and Eighteen Dollars.

December 27th. — We moved into our new and comfortable parsonage, grateful to the Honorable Company for free quarters in the Fort, and much valuable assistance while the house was being erected. Our furniture consisted of one small table and three chairs; but a workbench was retained in one of the rooms, and with the help of friends, we hope soon to make up the deficiency.

The building cost us \$1023 62 cents,—not including my own labor, which has been continuous for the last five months. There is still a balance against us of \$193

62 cents; this we have concluded to let stand over for the present, and have opened a subscription list for a church with a good prospect of success.

Our pressing want is a place for public worship; and, trusting to the liberality of friends, we are resolved to build forthwith. Our greatest difficulty is to procure the materials. Lumber is very expensive, as all is cut with the pit saw, and they ask in the pinery \$75 for the thousand feet. Here is a fine opening for an enterprising Canadian with a steam mill. A fortune might soon be

realised, but we cannot wait. The people are gathering around us, and church and school must be provided. If some of our generous friends in Canada would remember us, we should be greatly encouraged.

Four years ago, this winter, I received from James Ferrier, Esq., of Montreal, a valuable gift in nails, glass, socks, butts, and screws, &c., and to-day four Missions are benefitted by that gentleman's liberality. Will some generous friend think of us at Fort Edmonton? Our people have done nobly, and they will still do all in their power; but to meet the wants of this new country, we must look for help from abroad.

As regards the spiritual part of our work, we have much to encourage us. There is a growing interest manifested in our Sabbath services. All the Protestant children attend day and Sabbath-school. Assisted by Mr. Hardisty, we have a week-night school for the benefit of the young men. We are also in a position to receive the visits of Blackfeet, Crees, and Stoneys; and if we had a place of worship, we might be much more useful to these poor wanderers.

A kind Providence is watching over us, and the present time is the most favorable we have seen for a settlement with the natives. We are now enjoying the longest peace that has been witnessed for many years in the Saskatchewan; and there is a general expectation that the Great Oukemah will be here next summer to treat with his red children. Another cause of gratitude is, the buffalo are plentiful. Should these herds leave our plains for one winter,

we should all be subject to starvation; for until there is a force in the country, and some arrangement made by the Government with the Indians, all that the Company and settlers have would be at their mercy. Hence, we feel deeply grateful to that Providence who is feeding the red man, and preparing his mind to accept reasonable terms from his coming neighbour.

We are all very anxious that steps should be taken by the Government to give us protection, and the Fenian raid in Red River has increased our anxiety in this point. We are only ten days distant from a vast mining community. From that part of the country parties occasionally reach the Saskatchewan, and past experience has taught us that a large proportion of these visitors are connected with Fenianism. We are also threatened with the Montawa whiskey-traders. One was expected at the Mountain House on New Year's day, and a large party are now preparing to visit Benton in the spring; and if the Government provide no protection against the illicit traffic of these unprincipled men, the natives will become a demoralized, lawless enemy to the white man. Petitions have been sent to the authorities earnestly requesting their attention to these important matters.

Again, another thing that ought not to be overlooked is the fact that we have the same elements at work in this country that brought about the rebellion in Red River, and cost the Dominion such vast sums. Last fall a meeting was held only ten miles from this place, presided over by a bishop,

at which it was proposed to appropriate a tract of land for the use of French half-breeds, estimated, by a competent engineer, at over two millions of acres,—including the Company's reserve and our Mission Property,—and all this without asking our leave. The party have memorialized the Government on the subject. It is satisfactory to us, that the English mixed-blood are, without exception, opposed to the movement. They have stated in the strongest possible way, that they would regard their being made a separate people a great misfortune,—that they have anticipated Canadian rule with great satisfaction, and hope to enjoy the privileges and protection of British subjects. We are now anxiously waiting to know the result of these movements. If the French Jesuit is to rule in our Councils, then farewell to progress and harmony; and the finest country in the great North West will have all the discordant ele-

ments, and retarding influences, so discouraging to the settler of the neighbouring Province. We hope and pray for better things.

From our Missions I have heard cheering intelligence. Brother Campbell is now at the Mountain House. The schoolmasters of Victoria and Whitefish Lake are doing a noble work. I enclose you a letter just received from the Victoria teacher, with an account of their school examination. I expect to visit Woodville in a few days, and Victoria on the 1st of March, for the purpose of holding a Missionary Meeting.

GEORGE MCDUGALL.

P.S.—Since writing the above, it is very satisfactory to state, that our friends at Edmonton have cancelled the debt on the Mission House, and also opened a subscription for a church; when we consider their circumstances, most of them being laboring men, their gift is munificent.

*G. McD.

From the Rev. P. CAMPBELL, dated Woodville, April 10th, 1872.

Notwithstanding we are in the hurry and bustle of moving, I deem it my duty to address a few lines to you. The enclosed Schedule will furnish you with the number on trial, and in full membership; also, the number of marriages and baptisms. These returns are correct so far as I am able to judge. I have always taken the names of those who have sought admission into the Church, and will leave for my successor a complete list containing the names of all members, and when taken on trial, &c. When I review the past two years and over spent with the

Stoneys, I feel thankful to God for the prosperity given. I found a people, a few only of whom were enabled to testify to the forgiving love of Jesus. I labored at a very great disadvantage, not being able to understand them, or they me. I found their language much more difficult to understand than the Cree; indeed, there is not a white man in the country able to speak it. I made up my mind to try and obtain a knowledge of it,—and would have succeeded had the Committee seen fit to allow me to remain as their Missionary; as it is, I am able to understand much

of what they say. I have become much attached to these poor wanderers,—many of them are my children “begotten in the Gospel;” and many others, who have not experienced the forgiveness of sins, are nevertheless the subject of deep religious convictions. Indeed, the whole tribe of Stoneys feel a strong conviction that, apart from a consciousness of an “inward and spiritual grace,” they can have no hope of future happiness. The hitherto slumbering mind of the native is waking up,—the power of the Gospel is felt,—and, I verily believe, if the work of saving souls is faithfully attended to, that these people will be blessed with a revival like those mighty movements that attended the preaching of the Word to the Aborigines of Canada. The Stoneys are divided into two bands,—one designated the Wood, and the other the Mountain Stoneys. The former have been for years subject to Popish influences, and appear to have forgotten much of what they had heard from those faithful servants of God who first spoke to them of Christ and His salvation. Seldom have they come to the Mission,—twice only during my stay here. They are given to conjuring, gambling, and other vices too vile to mention. But the snare of the devil is broken,—the conjuror has sought admission to the Lord’s table; the gambler and the impure have abandoned their abominable practices, and now at eventide and in the morning may be heard the voice of prayer and the song of praise. About seventeen tents of the Wood Stoneys follow the teachings of the Jesuits; only a few of them, six or eight, have come to Woodsville. The

priests, they say, advise them not to come; I suppose fearing “lest their deeds should be made manifest.” From these the gambler’s song may be heard, but it no longer excites the multitude; its power broken, the charm is gone. On Easter Sabbath, ten or twelve of these Wood Stoneys sought admission to the Lord’s table; and, after publicly acknowledging Christ, I administered to them the Holy Sacrament; altogether, seventeen or eighteen united with us in membership on that Sabbath. Soon they will go to their far-distant hunting grounds. May His light go with them, and the presence of the Lord attend them!

If the friends of Missions could witness the triumphs of truth among this people, or behold the print of Missionaries’ toil evidenced by the happy death-scenes which now and then we are called to witness, they would increase their already liberal contributions and send your agents to those numerous tribes who are now “sitting in darkness and in the shadow of death,” looking at the future with dread and despair. The Mountain Stoneys have retained a clear perception of the truth taught them by a Rundle and a Woolsey; but, being prejudiced against this station,—its distance from their country and its proximity to the Crees, and laterly from association with the Blackfeet, and contaminated by the unprincipled whiskey seller, who has crossed the American frontier and scattered death and destruction around him,—I fear that many of the young men have been led into vices which paganism and whiskey alone can give birth to. To prevent them

from relapsing into heathenism, or save them from the accursed influences of the Yankee whiskey-trader, it will be necessary to establish a Stoney Mission at Bow River; and from my knowledge of these poor creatures I do not think anything else can save them. The Stoney will go to Bow River—his own country; and to decline occupying that particular field is to suffer loss as a Church, and play into the hand of the Jesuits,

who in all probability will make a "strike" in that direction during the coming summer. My interest in the spiritual and temporal welfare of these simple-hearted people will continue with me through life. May God pour out His Spirit abundantly upon them. I humbly crave an interest in your prayers, and in the prayers of the Church, that God may make me useful to the people on my new Station.

THE last communication received at the Mission Rooms is from the Rev. G. McDougall, dated Edmonton, May 20th, 1872, which is one of encouragement and hope for the future, whilst the prosperity of the past should awaken our praise to God, who causeth His servants "to triumph in Christ," and by them "maketh manifest the savour of His knowledge." The Chairman writes:

On the 3rd of May I started for Woodville, to attend my son's quarterly meeting. Three times during the day I met prairie fires, and to the inexperienced there would have been danger, for many have lost their lives in this way. The old traveller looks for wet ground, or short grass, and waits until the wave of flame is past, and then proceeds on his journey. In the evening I camped by a creek, at midnight the fires were upon me from all quarters, so I adopted the old plan,—set fire to the grass and moved my horses on to the burnt ground. Saturday noon I sighted Woodville Lake, one of the finest sheets of water in the great North West, and literally full of whitefish. The lake is about fifteen miles long, by six wide. I was anxious to reach the Mission-house without being observed, but the Stoney was on the look-out, and long before I reached the house a multitude came running to meet their old friend. My first task was to shake hands with upwards of 300 persons. The Missionary had planned to lose no time, as religious service was announced and then a council, and though I entered upon these duties when flesh and blood called for rest, I soon forgot my weariness, and blessed God for the

manifestations of His grace to many of those present. There was much to excite interest. They had worshipped on the broad plains, and often surrounded by the majesty of mountain scenery they had made the welkin ring, but this was the first time they had entered a temple made with hands, and our humble little church was to them a holy place.

Next morning, just as the first rays of the rising sun gilded the tops of the neighbouring hills, the Sabbath work began. In the prayer meeting the Missionary attempted to keep order, but the hearts of the people were greatly moved, and with one accord they offered prayer and praise. At the ten o'clock service so many were compelled to stand at the door and windows that we resolved to take to the fields. At two p.m. we met to administer the Sacrament, and hold a love-feast, but all our plans had to be changed. Thirty couples, who had lived as heathen, requested Christian marriage. They had resolved to join the Church, and to submit to every ordinance. We then baptized twenty-eight children, and two adults, and administered the Lord's Supper to 153. Five hours of incessant labor, but the most profound attention

on the part of the people. The head Chief remarked, "Some of us have been two days without food, but the joy of our hearts has made us forget our hunger." The best was to come; fifty spoke in the love-feast, and when we remember how few have been their privileges, the depth of their Scriptural experience demonstrated the work to be of God. Late in the evening we separated, feeling that the Sabbath just spent had been one of the most successful days of our missionary life. To God we ascribe the glory.

Monday morning we met in council. First the boundary line between their hunting grounds and that of the Blackfeet and Crees was settled, so there may be no confusion when the Commissioners arrive. They received advice as to their treatment of travellers and settlers. They were counselled to regard the whiskey trader as their most deadly enemy. They were also advised not to give their daughters to the Blackfeet, for though at peace now with that tribe, in case of war the women would be murdered. Then was repeated the old appeal for a Mission at Bow River. The head Chief, Bear's Paw, was the first to speak, and brought to my mind the words of Archbishop Whately—"That no barbarous people can rise to civilization without help." He said,—"We are like men filled with sorrow to-day, and crushed with a dread of to-morrow. We see the natural resources of our country rapidly disappearing,—strange tongues tingle in our ears, warning us that a race stronger than we are approaching; we cannot believe ourselves that the good and Great Spirit will suffer his poor children to perish, but we have no resources within ourselves,—our past habits are all against us. No implements with which to begin,—no centre around which to rally. We often sit by the graves of our fathers and talk of the past, and tremble at the future. Friends of the lost, put us on the right track! Tell our praying fathers, when you meet them at Red River, that we send the salutations of our nation to them. We are all their people." I should like to give a synopsis of what was said by these noble natives, but it would be too lengthy. We were glad to have them introduce the subject. There are many and weighty reasons why we should

have a Mission at the Chief Mountain,—

1st. It will not interfere with the interests of Woodville, for it will be 150 miles distant.

2nd. It will bring us in direct communication with the Blackfeet, and at the same time give us the protection of a faithful band of Christian Indians, many of whom can speak both Blackfeet and Choctine.

3rd. The Station will be in the centre of one of the finest parts of the Dominion, not excepting the best counties in Ontario.

4th. It will be at the entering point of one of the most desirable passes in the mountain range.

5th. We shall be near the frontier and can protect our people, already beset by unprincipled traders from the American side. It is important for the present that immediate action be taken. Last fall the Jesuits sent a man to build a house and take a claim, but the opposition of the Stoneys led them to withdraw for the present. I intend, (D.V.), May 25th, to meet the Mountain Stoneys, at the South branch of the Red Deer River, and proceed with them to inspect their country, select a spot for a Mission, and also help them to stake out an Indian Reserve, this must be done immediately or we shall be crowded out by American adventurers.*

Monday evening, after a general shake hands, I left for home. My encampment accorded with my feelings, it was solitary. A red breast perched on a poplar and sweetly singing his evening hymn, reminded me of boyhood's happy days and a far off Canadian home; the white geese, bound for the north, when they saw my camp-fire, cheered as they passed; ten thousand frogs shouted their joy for returning spring. After attending to my horses I placed my saddle for my pillow, and my saddle clothes for under-spread, and wrapping myself in my robe lay down to rest, but not to sleep. The scenes of the past three days came vividly before my mind, and I felt my faith in Missions grow stronger, and I blessed the God of Missions for the privilege of being a pioneer in the glorious work, and that he has given me a son who is an active co-worker. Seven

* This has since been done.—EDS.

years ago last month, I sent him and his young wife to commence the Woodville Mission, a father's blessing, a supply of pemmican, barley and potatoes for seed, were all I had to give him: there was no appropriation for Woodville those days. At the time of their departure, the measles and scarlet fever were carrying off hundreds of Crees and Blackfeet. Half way on their journey the whole party, except the Missionary and a young Cree, were prostrated by the epidemic. My son often refers with gratitude to the watchful care of a kind Providence who, in the time of these distresses, directed a buffalo to the vicinity of their camp which was killed, and with the flesh of which he made soup for the invalids. Reaching their destination they had to live in a tent until a small house was erected. Mark the contrast: comfortable quarters await the traveller, the snug little church on the hill tells of progress: the H. B. Co. have found it to their interest to establish a trading post. But far above all material interests are the spiritual triumphs. Many have reached the eternal rest; not less than two hundred Stoneys and a number of Crees are heartily with us in church fellowship, 150 children demand immediate attention; a mission without a school is an anomaly; if the stability of a

house depends on the security of its foundation, equally so does the future of a mission depend upon its school; if Rundle had not taught his converts to read the syllabic character they would have returned to paganism long ago; the times are changed, and the children must be taught to read the Englishman's Bible, we must have an efficient school master at Woodville, nothing attaches the native to our stations like attention to his children. After reflecting on these subjects my thoughts turned to the future; these rich plains and forest lands cannot always remain a wild waste; how marvellous the change the next 20 years will produce! The saddle bag service so nobly achieved by our American brethren in their great west must be repeated by us in our greater north-west. Christian young men of Canada, gird up your loins for the work. Our fathers in the face of great difficulties laid the foundation of a church and educational institutions, which to-day are the glory of our native land: let their sons rise in the strength of God and take possession of the great north-west. Some of us who are now in the field may not witness the moral victories won in this noble country, but we have the blessed assurance that the sower and the reaper shall rejoice together.

From the REV. H. STEINHAUR, dated Whitefish Lake, January 10th, 1872.

Our people, both at home and abroad, have always endeavoured to shew forth the praises of Him who has called them from darkness into light. This is encouraging and stimulating—to me it has often been so—in my isolation and lone labor among this people, seeing that the Lord doth bless and prosper His work in the hands of the less than the least of those ordained to minister in holy things. Our religious gatherings have been brought up, so far, to good effect. In our public ministrations, and in our prayer meetings, we often find that the best of all is,—God is with us in these means of grace.

Connected with this station I have an appointment at a place called Goodfish Lake, some eight miles distant from here, which I have attended while the people were there, and an-

other at Lac-la-Biche, forty-five miles from here, which I visit every second Sunday in the month. There are twenty souls who are regular in their attendance, surrounded by Roman Catholics who trouble them very much; they are strongly attached to Protestantism. My going to that neighborhood has aroused the old enemy, and his emissaries are busily engaged to undo whatever good may result from the efforts made to benefit that people; but I cannot say that any of my congregation there are yet truly converted. Two only have formally met in class. Since attending to that appointment, two marriages have been solemnized, and one baptism.

I have reason to know that our little congregation there are endeavouring to advance in the knowledge of the truth

of the Gospel. When on my last visit to Lac-la-Biche, one of the hearers expressed his wish that his wife had been present to hear the truth in its simplicity, as it was declared in a language which she understood. It would be a pity not to attend to the spiritual wants of this people.

The good Lord helping me, I will endeavour to keep up the appointment. As there is nothing impossible with God, who holds the hearts of all men in his hands, even some of these dupes of priestcraft may be turned from their delusions, to the knowledge of the truth as it is in Jesus.

I cannot too highly commend to your notice the uniform kindness I have received from the gentleman in charge of the Hudson Bay Company's post at that place. Mr. P. C. Pambrun has been a valuable friend to the Mission at Whitefish Lake, and has manifested a deep interest in its scholastic departments with his own private means. He is one of the Honorable Company's officials who has aided us most in this department of the operations of this Mission.

My dear Doctor,—You will again allow me to speak of our intended Church enlargement. There is nothing that has lain so heavily on my mind as the want of good Church accommodation at this Mission. I was glad to see so favorable a notice taken by the Board with regard to the developments of the work, in their quarterly publication, and of the appeal I sent last March, for which I hope something substantial will now be effected by the friends of Missions. In my appeal I stated the condition of the people, that they were unable to render any further help than getting out the timber for the *intended church*; am I to expect anything from our good friends in Canada, or am I to die without seeing a house built for the worship of God at this obscure Mission, whither the tribes of my people may go up with the voice of joy, to celebrate the worship of the Ancient of Days? I will wait patiently for response from the benevolent friends of Zion; and if the response comes favorably, and I see means come in to assist to commence and finish the house of God at Whitefish Lake, then, with Simeon of old, I will say, "Lord, now lettest thou thy

servant depart in peace," for I have seen the desire of my heart, and my prayer is answered.

I cannot take the responsibility on myself to procure things necessary for the building of the church, without an assurance of being borne out by those who have so far sustained this Mission. The carpenter would engage to build the church for \$500, and another \$400 would be required to buy nails, glass, &c. To use the appropriation for this Mission for church purposes, would be to deprive the missionary and family of the means of living; thus it is seen I am oppressed with difficulties. Will not some of the good friends in Canada undertake for me?

SCHOOL.

It is now nearly three years since this Mission Station has been supplied with the means of instruction to the rising generation connected with it,—and what has been wrought? Untold are the benefits which our children have received from its advantages.

We speak of our Missions in this country as being a power for renovating the condition of those people who have come under their instructions; and in my estimation the school has been of equal power in elevating in the scale of being those who, in the estimation of many a white man, were irrecoverably barbarous,—too degraded to acquire knowledge, either moral or religious.

Many are the white men who have visited the school at Whitefish Lake, and who have been greatly surprised at the proficiency of acquiring knowledge by those young aborigines,—especially as the English is not their vernacular. These young Indians can explain a problem in any of the rules of the common arithmetic with as much ease as those whose mother tongue is the English. Ask them any questions in history or geography, and their answers will be as ready as the pen of a ready writer. Their proficiency has resulted from their punctual attendance. When all the people are at home the school numbers eighty, and very few that cannot read the holy Scriptures, and most of them are very well versed in Bible history. Nearly all have gone through the first and second Wesleyan Catechisms, and some are now at the third.

It is said that an Indian is susceptible of being charmed by the melodies of music. This has been amply proved by the young Indians of our school. They are familiar with nearly all the hymns and pieces contained in the *Sunday School Harp*, and many others. This, also, has been a power; its influence has been felt by the heathen of the plains, for whom our children assemble to recite their lessons, and to sing those anthems. They who have never attended the preaching of the Word have been involuntarily drawn around the group of school children. Others also, who are not professed heathens, have been affected by what they have heard and seen,—even by men who wear the *gown* and carry the *crosses* in their belts, professing to be teachers of the better religion, have been made ashamed of the falsity of their doctrines, whose names have been exposed before their own dupes by the manner Wesleyan missionaries and teachers taught their people and their people's children.

All this has been effected by the diligence and untiring effort of our valuable teacher, and most esteemed friend, Mr. A. J. Snyder. His work has truly been a work of faith and labor of love, and displayed patience in the hope of advancing the children committed to his charge in the ways of religion and truth. The felt responsibility that has been the motive-cause of his success in carrying on the school,—was his religious belief in the value of the human soul. He felt that souls were committed to his charge when he first entered to perform the duties of his position. His dependance was upon the grace of God, without whose blessing no work is good, or strong, or holy; hence the blessing of God has appeared and prospered the work of his hands.

But now this young man has given us notice of his intention of leaving in the month of May, to return to Canada on a visit to his parents, who are now far advanced in years. It will be a sad day for our children when he leaves the school, for they will lose their teacher. No one at their head will lead the Friday afternoon prayer meeting. As he has not only endeavored to advance them in acquiring knowledge which may be useful for this life, but he has also endeavored to lead them in the knowledge of salvation;

hence some of our children are endeavoring to serve God truly, and some even have felt the powers of the world to come. Now, having had the advantage of such instructions for our children, when deprived of it we shall feel the more keenly for the want of the same.

During the time our teacher has been with us at this Mission he has submitted himself to any privations, which many from the civilized world would not do; but he has done it because he considered he was pursuing the path of duty he owed to God, and to the souls committed to his charge.

And let me say again, dear Doctor, that the scholastic department of this Mission has been the helping cause of its prosperity, and given us a name among the missions of the Saskatchewan,—and shall we fall back to obscurity again? I thank you, dear Doctor, for the kind remarks you made for the poor incumbent of Whitefish Lake Mission, which to him has been a source of encouragement and thankfulness, and which will stimulate him to labor on at the command of the Great Master, and offer all his works to Him. But to lose one of his helpers will be of no small discouragement, but I know there is many a hearty well-wisher for the prosperity of Missions, and who do all in their power to assist the interests of those Missions,—even those in this far-off land; and there may be also many a young man who now feels the love of God in his soul, and feels, too, that he owes to God and his fellow-man a debt that can only be paid by consecrating his time and talents to God's service. Such an one is wanted here; and will any one volunteer to undertake our School? Should any one do so,—that is, to come as a Mission teacher, he would be required here by the 1st of August; and please tell him not to forget his *Sunday School Harp*, and other music books which he may possess.

I am waiting from head-quarters of the District for the commencement of our Missionary Meetings, which are to be held at the several appointments of the District during this winter. A full report of their proceedings, and some other items of our sayings and doings, will be forwarded by the March packet, and in the meantime let me pray for a continued interest in your prayers.

INDIAN TREATY WITH THE AMERICAN GOVERNMENT.

JUST at this period, when the public mind is so much occupied with the newly-acquired Territory in the North West, and the question of Treaties with the different Indian tribes, having their homes there, must command the first attention of the Dominion Government, the following will be interesting to the philanthropist and the statesman. Hitherto our negotiations with the Aborigines have been eminently peaceful and successful. Life and property have never been endangered by their dwelling amongst us; for them it would have been far better if their reserves had been more distant from the white man's influence and example. This exemption from danger and loss of life, of which there are so many unhappy records in the Western territories of the United States, we confidently attribute to the influence of a vital, practical Christianity, and the upright policy of our national Government. The document now printed was sent to the Mission Rooms by the Rev. Thomas Woolsey when stationed at Edmonton House.

EDMONTON HOUSE,
March 26th, 1857.

By the recent arrival of one of the principal chiefs of the Piegan tribe, I am in possession of an official document, issued by the American Government, relative to a Treaty that has been concluded between the United States and

the Blackfeet, and other Indian tribes of this continent,—especially that portion east and west of the Rocky Mountains. The said Treaty presenting most important and interesting details, I have taken a copy thereof, as the original paper could not be returned, presuming that such may not have come under your notice.

(COPY.)

"FRANKLIN PIERCE, PRESIDENT OF THE UNITED STATES OF AMERICA.

"To all persons to whom these Presents shall come, greeting :

"Whereas, a Treaty was made and concluded at the Council ground on the Upper Missouri, near the mouth of the Judith river, in the Territory of Nebraska, on the Seventeenth day of October, in the year One Thousand Eight Hundred and Fifty-five, between A. Cumming and Isaac J. Stevens, Commissioners on the part of the United States, and the Blackfoot and other tribes of Indians, which Treaty is in the words and figures following, to wit :

"Articles of agreement and convention made and concluded at the council ground, on the Upper Missouri, near the mouth of the Judith River, in the Territory of Nebraska, this Seventeenth day of October, in the year One Thousand Eight Hundred and Fifty-five, by and between

A. Cumming and Isaac J. Stevens, Commissioners duly appointed and authorized on the part of the United States, and the undersigned chiefs, headmen, and delegates of the following nations and tribes of Indians, who occupy, for the purposes of hunting, the territory on the Upper Missouri and Yellow Stone Rivers, and who have permanent homes as follows:—East of the Rocky Mountains, the Blackfoot nation, consisting of the Piegan, Blood, Blackfeet, and Gros Ventres tribes of Indians; West of the Rocky Mountains, the Flathead nation, consisting of the Flathead, Upper Pend d' Oreille, and Kootenay tribes of Indians, and the Neg Perce tribe of Indians, the said chiefs, headmen, and delegates, in behalf of, and acting for said nations and tribes, and being duly authorized thereto by them.

“ARTICLE 1. Peace, friendship, and amity, shall hereafter exist between the United States and the aforesaid nations and tribes of Indians, parties to the Treaty; and the same shall be perpetual.

“ARTICLE 2. The aforesaid nations and tribes of Indians, parties to this Treaty, do hereby jointly and severally covenant that peaceful relations shall likewise be maintained among themselves in future; and that they will abstain from all hostilities whatsoever against each other and cultivate mutual good will and friendship. And the nations and tribes aforesaid do furthermore jointly and severally covenant, that peaceful relations shall be maintained with, and that they will abstain from all hostilities whatsoever—excepting in self-defence—against the following named nations and tribes of Indians, to wit: the Crow, Assineboins, Crees, Snakes, Blackfeet, Sans Arce, and Aun-ce-pa-pa bands of Sioux, and all other neighbouring nations and tribes of Indians.

“ARTICLE 3. The Blackfeet nation consent and agree that all that portion of the country recognized and defined by the Treaty of Lamar as Blackfeet territory, lying within lines drawn from the Hell Gate of Medicine Rock passes, in the main range of the Rocky Mountains, in an easterly direction to the nearest source of the Muscle Shell River, thence to the mouth of the Twenty-five Yard Creek, thence up the Yellow Stone River to its northern source, and then along the main range of the Rocky Mountains in a northerly direction, to the point of beginning, shall be a common hunting ground for ninety-nine years, where all the nations, tribes, and bands of Indians, parties to this Treaty may enjoy equal and uninterrupted privileges of hunting, fishing, and gathering fruit, grazing animals, curing meat, and dressing robes. They further agree that they will not establish villages, or in any other way exercise exclusive rights within ten miles of the northern line of the common hunting ground; and that the parties to this Treaty may hunt on said northern boundry line, and within ten miles thereof.

“Provided, That the Western Indians, parties to this Treaty, may hunt on the trail leading down the Muscle Shell to the Yellow Stone—the Muscle Shell River being the bounday separating the Blackfeet from the Crow territory.

“And provided, That no nation, band, or tribe of Indians, parties

his Treaty, nor any other Indians, shall be permitted to establish permanent settlements, or in any other way exercise, during the period above mentioned, exclusive rights or privileges within the limits of the above described hunting ground.

"And provided further, That the rights of the Western Indians, to whole or a part of the common hunting ground, derived from occupancy and possession, shall not be affected by this article, except so far as said rights may be determined by the of Treaty of Lamarie.

"ARTICLE 4. The parties to this Treaty agree and consent, that the tract of country, lying within lines drawn from the Hell Gate or Medicine Rock Passes, in an easterly direction, to the nearest source of the Muscle Shell River, thence down said rivers to its mouth, thence down the channel of the Missouri River to the mouth of Milk River, thence due north to the forty-ninth parallel, thence due west on said parallel to the main range of the Rocky Mountains, and thence southerly along said range to the place of beginning, shall be the territory of the Blackfoot nation, over which said nation shall exercise exclusive control, excepting as may be otherwise provided in this Treaty; subject, however, to the provisions of the third article in this Treaty, giving the right to hunt, and prohibiting the establishment of permanent villages, and the exercise of any exclusive rights within ten miles of the northern line of the common hunting ground, drawn from the nearest source of the Muscle Shell River to the Medicine Rock Passes, for the period of ninety-nine years.

"Provided, also, That the Assiniboins shall have the right of hunting, in common with the Blackfeet, in the country lying between the aforesaid eastern boundry line, running from the mouth of Milk River to the forty-ninth parallel, and a line drawn from the left bank of the Missouri River, opposite the Round Butte north, to the forty-ninth parallel.

"ARTICLE 5. The parties to this Treaty residing west of the main range of the Rocky Mountains, agree and consent, that they will not enter the common hunting ground, nor any part of the Blackfeet Territory, nor return home by any pass in the main range of the Rocky Mountains to the north of the Hell Gate or Medicine Rock Passes; and they further agree, that they will not hunt or otherwise disturb the game, when visiting the Blackfeet Territory for trade or social intercourse.

"ARTICLE 6. The aforesaid nations and tribes of Indians, parties to this Treaty, agree and consent to remain within their own respective countries, except when going to and from, or whilst hunting upon the common hunting ground," or when visiting each other for the purposes of trade or social intercourse.

"ARTICLE 7. The aforesaid nations and tribes of Indians agree, that citizens of the United States may live in, and pass unmolested through, the countries respectively occupied by them; and the United States is hereby bound to protect said Indians against depredations and other unlawful acts which white men, residing in or passing through their country, may commit.

"ARTICLE 8. For the purpose of establishing travelling thoroughfares

through their country, and the better to enable the President to execute the provisions of this Treaty, the aforesaid nations and tribes do hereby consent and agree, that the United States may, within the countries respectfully occupied and claimed by them, construct roads of every description,—establish lines of telegraph and military posts,—use materials of every description found in the Indian country,—build houses for agencies, missions, schools, farms, shops, mills, stations, or for any other purpose for which they may be required, and permanently occupy as much land as may be necessary for the various purposes above enumerated,—including the use of wood for fuel, and land for grazing; and that the navigation of all lakes and streams shall be forever free to citizens of the United States.

“ARTICLE 9. In consideration of the foregoing agreements, stipulations, and cessions, and on condition of their faithful observance, the United States agree to expend annually, for the Piegan, Blood, Blackfeet, and Gros Ventres tribes of Indians, constituting the Blackfeet nation, in addition to the goods and provisions distributed at the time of signing this Treaty, \$20,000 annually, for ten years, to be expended in such useful goods and provisions, and other articles as the President, at his discretion, may from time to time determine; and the Superintendent, or other proper officers, shall each year inform the President of the wishes of the Indians in relations thereto: *Provided, however,* that if, in the judgement of the President or Senate, this amount be deemed insufficient, it may be increased—not to exceed \$35,000 per year.

“ARTICLE 10. The United States further agree to expend annually, for the benefit of the aforesaid tribes of the Blackfeet nation, a sum not exceeding \$15,000 annually, for ten years, in establishing and instructing them in agricultural and mechanical pursuits, and in educating their children, and in any other respect promoting the civilization and christianization: *Provided, however,* that, to accomplish the object of this article, the President may, at his discretion, determine in what proportions the said annuities shall be divided among the several tribes.

“ARTICLE 11. The aforesaid tribes acknowledge their dependance on the Government of the United States, and promise to be friendly with the citizens thereof, and to commit no depredations or other violence upon such citizens; and should any one or more violate this pledge, and the fact be proved to the satisfaction of the President, the property taken shall be returned, or, in default thereof, or if injured or destroyed, compensation may be made by the Government out of the annuities. The aforesaid tribes are hereby bound to deliver such offenders to the proper authorities for trial and punishment, and are held responsible, in their tribal capacity, to make reparation for depredations so committed. Nor will they make war upon other tribes, except in self-defence, but will submit all matters of difference between themselves and other Indians to the government of the United States, through its agent, for adjustment, and will abide thereby. If any of the said Indians, parties to this Treaty, commit depredations on any other Indians within the jurisdiction of the United States, the same rule

shall prevail as that prescribed in this article in case of depredations against citizens; and the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

"ARTICLE 12. It is agreed and understood by and between the parties to this Treaty, that if any nation or tribe of Indians aforesaid, shall violate any of the agreements, obligations, or stipulations herein contained, the United States may withhold, for such length of time as the President and Congress may determine, any portion or all of the annuities agreed to be paid to said nation or tribe under the ninth and tenth articles of this Treaty.

"ARTICLE 13. The nations and tribes of Indians, parties to this Treaty, desire to exclude from their country the use of ardent spirits or other intoxicating liquors, and to prevent their people from drinking the same; therefore it is provided, that any Indian belonging to said tribes, who is guilty of bringing such liquor into the Indian country, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her, for such time as the President may determine.

"ARTICLE 14. The aforesaid nations and tribes of Indians, west of the Rocky Mountains, parties to this Treaty, do agree, in consideration of the provisions already made for them in existing Treaties, to accept the guarantees of the peaceful occupation of their hunting grounds east of the Rocky Mountains, and of remuneration for depredations made by the other tribes, pledged to be secured to them in this Treaty out of the annuities of said tribes, in full compensation for the concessions which they, in common with the said tribes, have made in this Treaty.

"The Indians east of the Mountains, parties to this Treaty, likewise recognize and accept the guarantees of this Treaty, in full compensation for the injuries or depredations which have been, or may be committed by the aforesaid tribes west of the Rocky Mountains.

"ARTICLE 15. The annuities of the aforesaid tribes shall not be taken to pay the debts of individuals.

"ARTICLE 16. This Treaty shall be obligatory upon the aforesaid nations and tribes of Indians, parties hereto, from the date hereof, and upon the United States as soon as the same shall be ratified by the President and Senate.

"In testimony whereof, the said A. Cumming and Isaac J. Stevens, Commissioners on the part of the United States, and the undersigned Chiefs, Headmen, and Delegates of the aforesaid nations and tribes of Indians, parties to this Treaty, have hereunto set their hands and seals at the place, and on the day and year hereinbefore written.

"A. CUMMING. [L. S.]

"ISAAC J. STEVENS. [L. S.]"

This Agreement was signed by a host of singular names, October 10th, 1855, and was confirmed in Executive Session, April 25th, 1856, by President Pierce and Secretary Marcy.

MISCELLANEOUS.

DEATH OF THE REV. E. WHITE.

WE mournfully record the unexpected removal by death of this valuable and devoted brother. Although the subject of affliction for the last year or two, yet his restoration was so far completed as to justify the expectation of some years of useful labor being granted unto him; but the Master has otherwise decided. He was in the thirty-second year of his ministry, eleven of which were spent in successful toil in British Columbia. He died of small-pox, in the city of Montreal, just at the close of the Conference, June 16th, 1872.

THE Parent Society's *Notices* record the death of the REV. DOCTOR HOOLE, for thirty-nine years one of the Secretaries of the Wesleyan Missionary Society, and in early life a Missionary in India. This learned and distinguished servant of the Lord was in his seventy-fifth year when he calmly fell asleep in Jesus. He took great interest in the Missionary work of the Canada Conference,—especially in the Missions throughout the Hudson's Bay Territory. To Mrs. HOOLE, and the Ladies' Committee in London, the Indians on some of the older stations are greatly indebted for presents of clothing, &c. He will ever live in the affectionate remembrance of many missionaries and their families throughout the world.

SPECIAL CONTRIBUTIONS FOR BERENS RIVER.

Mrs. C. Seybold, and Miss Helen Mathewson, from friends "in and out of the Church," Montreal Centre.....	\$100 00
Do. for Widows and Orphan Children.....	1 00
Amicus, Georgetown, by the Rev. Joel Briggs	5 00
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A Thank-offering to Almighty God from an Ontario Friend, per Rev. M. Fawcett.....	115 00
Legacy of late Thomas Cockburn, Huntingdon, per Rev. G. Rogers.....	80 00
Bequest of the late Norman McHardy, St. Helens, Huron County, per W. B. Towler, M.D., one of the Executors.....	50 00
A Friend—for the Red River Mission.....	1 00