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THE
CANADIAN VISITOR,

COMMUNICATING

Important Facts and interesting Anecdotes

RESPECTING THE

INDIANS AND DESTITUTE SETTLERS

IN

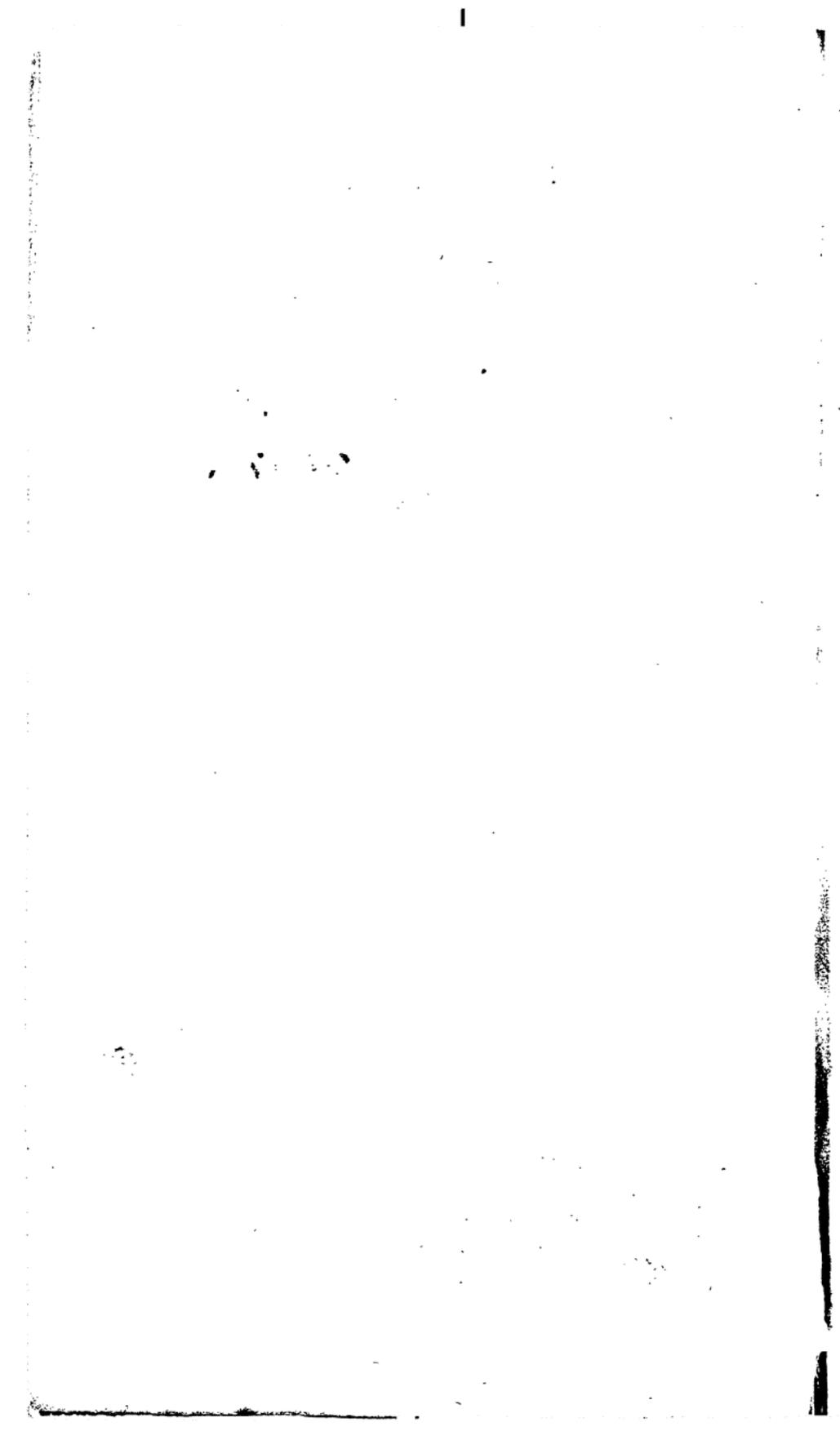
**CANADA AND THE UNITED STATES
OF AMERICA.**

BY THADDEUS OSGOOD,

MINISTER OF THE GOSPEL.

LONDON:

**PUBLISHED BY HAMILTON AND ADAMS, PATERNOSTER ROW;
WESTLEY AND DAVIS, STATIONERS' COURT;
J. NISBET, 21, BERNERS STREET;
AND J. MILLER, 23, ST. JAMES'S STREET.**



DEDICATION.

THIS brief narrative is most respectfully dedicated to the Benefactors and Friends of "The Society for Promoting Education and Industry in Canada," by their

Most obedient, humble Servant,

T. OSGOOD.

London, Oct. 29, 1829.

•• Having for three years acted as the Agent of the above-named Society, and being again requested, by the Committee to return to Canada in the same capacity, I very deeply regret, that I am, providentially placed, in circumstances, which make it necessary for me to resign my Agency, desiring that some pious faithful man may be appointed in my stead.

Were it my privilege to nominate a successor, I would most respectfully and warmly recommend the Rev. John West, rector of Chattle.

And I pledge myself, that every thing that I can do in connexion with my other engagements, shall be cheerfully done. And I do affectionately recommend this Society to the notice of British Christians, especially the *proposed Seminary* for training up schoolmasters for the Indians and destitute Settlers.

EXTRACT FROM THE TREASURER'S ACCOUNT.

“ From the Montreal printed reports it appears, that the amount of the different items of expenditure, from the arrival of the Agent and Teachers in September, 1826, till April 1827, was £189. 13s. 5½d., which account was audited by Messrs. B. Workman and D. T. Janes, when William Lunn, Esq. became the acting Treasurer.

“ The whole expenditure by the Montreal Society to the 1st of February, 1829, including the School of Industry, is £1169. 5s. 9d., as audited by Messrs. Plenderleath and Esson.”

The £20. that I received from the New England Company, as a third donation; the £10. from Lord Bexley, the £10. from E. Ellice, Esq., being second donations to this Society, the £5. from S. Hoare, Esq., with the other sums which I have received for this Institution, on the present visit, amounting in the whole to £50. 19s. 3d., I have paid over to John Scott, Esq., the Treasurer, and have directed those who were appointed to receive donations and subscriptions to do the same, should further sums be offered.

The amount of subscriptions and donations received by the Quebec, Kingston, York, and Chateaugay Auxillaries has not been forwarded; but it is expected, that property in land, school-houses, &c. has been given to the cause of education, in consequence of this Society's efforts in Canada, to the amount of eight hundred pounds.

When returns of letters shall be received from Montreal, the public may expect a full account of the receipts and disbursements.

THE
CANADIAN VISITOR.

IN giving this brief narrative to the world, I would first answer the question, which has often been asked, "*Where was this traveller born?*" I was born in Methuen, State (then the Province) of Massachusetts, in North America, in 1775.

I can boast of no distinction on account of rank or property. My parents were placed, by a kind providence, through industry and economy, in comfortable and respectable circumstances. They taught their children to expect a competency by pursuing the same course which they had adopted.

At thirteen years of age, by the death of my father, I lost the best of earthly friends. This painful providence, with other circumstances, prevented me from enjoying the common advantages of improving my mind, until after I was twenty-one years of age. I was then favoured with an opportunity of devoting seven years to the acquisition of useful knowledge; four of which were spent in connexion with the University, founded by Lord Dartmouth, in New Hampshire. On leaving College, I received the usual testimonials of the approbation of the President and Professors.

My Theological studies were directed by Drs. Lathrop, Worcester, and Dwight. In 1804 I received a license to preach the Gospel, in Wil-

braham, Massachusetts. I supplied many destitute congregations in Connecticut; in one of which I received a call to settle in the work of the ministry; but, being then in a debilitated state of health, I felt it to be my duty to travel, both with a view of recovering my health, and doing good to the destitute. Having furnished myself with tracts for distribution by the way, I set out in October 1807. On that journey I visited several tribes of Indians, and many townships and destitute settlements, in the northern part of New York and Upper Canada. I returned to New England the following year, and reported what I had seen, and what I had attempted. I then received ordination by a Council of Congregational Ministers, organized for that purpose; and in the autumn of 1808, on the recommendation of Dr. Lathrop, Dr. Morse and others, I was appointed a missionary by the Society for propagating the Gospel among the Indians and others in North America. Under the patronage of this Society, I visited the northern frontier of the United States, and both provinces of Canada. I preached in most of the settlements through which I passed; never forgetting to urge the people to exert themselves to establish elementary schools, and also a Sunday School, in each settlement; leaving, in each place, some small books and tracts, towards exciting the attention of children and young people. In this manner I passed my time four years, hearing the children recite in the schools and private families, as often as my public duties would permit me to engage in that very delightful employment: for it has ever been gratifying to me *to feed the lambs of Christ's Flock*. I do most sincerely wish that all my brethren in the ministry, and especially such as travel in the missionary service, would remember the words of our Lord to Peter, "*Feed my lambs.*" During these

four years, I was supported by the benevolence of the people among whom I laboured. I also procured to be printed, Bishop Porteus' Evidences of the Christian Religion; Fifteen select Sermons from Dr. Blair; Leslie's Short and Easy Method with the Deists; Watts' Divine Songs, and a great number and variety of interesting tracts and books for children. What I received from Societies and individuals was published, occasionally, by a Committee appointed for the purpose of auditing my accounts, as may be seen by referring to documents published in Canada and in the United States. For the truth of this, I appeal to the Editor of the New York Spectator, and to the Editor of the Herald, in Boston, and Boston Recorder.

In the autumn of 1812, being interrupted in my business by the unhappy war which existed between Canada and the United States, I visited England.—Having been recommended and assisted by Sir George Prevost, then Governor in Chief of British North America, and by the Hon. and Rev. Dr. Stewart, now Bishop of Canada, I succeeded in procuring a Committee to be organized in London in 1813, for promoting the education of the destitute of all denominations; in whose hands I placed the money which I collected, amounting to seventeen hundred pounds, besides my travelling expenses for eighteen months, which that Committee allowed, amounting to £200. more. I also received from Lord Bathurst, Lord Bexley, and a few other benevolent friends, one hundred pounds towards establishing a House of Industry, which I paid soon after I returned to Canada, to the person appointed by the legislature to receive *subscriptions* and donations for that purpose.

I was requested, on leaving England, to organize a Committee in Canada, to correspond with that

formed in London. The late Rev. Dr. Spark, J. Perault, Esq. of Quebec, and other gentlemen of different denominations, in that city, constituted that Committee, by whom a subscription was opened, a house provided, and a school of 200 scholars taught, by Mr. Johnson, the master sent out with me by the Committee in London in 1814. For two years that school was continued in Quebec, being the first school on the British or Lancastrian system, ever established in Canada. It was instrumental of bringing into operation several other schools, in which many hundreds of children have been taught to read and write. I was requested, by the Committee in Quebec to travel one year through the two provinces of Canada, for the promotion of schools; and, if possible, to obtain some suitable young men to attend the School in Quebec, to learn the system. One Indian youth, from the St. Francis Village, and two young men from the townships, were assisted in that school, and afterwards taught schools in Canada. The donation of £100. out of this fund, was made the exciting cause of establishing the British and Canadian School Society in Montreal, which has given instruction to hundreds of poor children.

In the autumn of 1816, I received a commission from his Excellency Sir John Sherbrooke, then Governor of Canada, authorizing me to take the superintendence of a school in Stanstead, on the Royal foundation. Though I took a salary, I divided it among the poor of the township. I supplied the congregation, as their preacher, on the Sabbath; and superintended the school upon other days, for upwards of two years. I then resigned that charge, for the purpose of travelling more extensively, that I might devote more of my time to the promotion of Sunday Schools, and

to the establishment of libraries among the destitute.

This plan I pursued, travelling and preaching in connexion with the distribution of tracts and elementary books, till March, 1825; when I again embarked for England, to obtain the means of opening schools and training up teachers for the Indian Tribes and the destitute settlers throughout Canada. The object met the views of H. R. H. the Duke of Sussex, the Lord Bishop of Salisbury, the late venerable Lord Bishop of Durham, and a great number of highly respectable persons of different denominations who met in London, in July, 1825, to organize a "*Society for the promotion of Education and Industry among the Indians and destitute settlers in Canada.*" I procured a thousand pounds to be collected, and placed the money at the disposal of this Society. By their request I returned as their agent for both provinces of Canada, with two masters, whom they appointed; hoping that (as the Duke of Sussex had said) "The plan of the Society was so liberal and benevolent it would meet with no opposition." But in this I have been disappointed. Yet, notwithstanding all that has befallen our infant Society, it will be seen by the two Reports which have been sent to England, that great good has been effected by it. And when it shall be better known, it will, undoubtedly, receive greater support, and become more extensively useful. It cannot be otherwise, when it is found that perfect freedom of conscience is allowed to all. We have assisted in building several school-houses, and supporting a number of schools and libraries, without asking the inhabitants of those places to what party or denomination of Christians they belonged. In every school, that may be assisted out of the funds of this Society, the pupils are required to be correct in their moral

conduct, and duly to observe the Sabbath, attending worship at such places and under such ministers, as their parents and guardians may direct. All liberal Christians will subscribe to the propriety of the following remark of a Noble Lord, at the formation of this Society, "We must allow the respective clergy in Canada, to lead their flocks in that which they think to be the right way," but "all must be instructed to read the Bible." And none can reasonably object to that book, which even infidels are constrained to acknowledge contains the best system of morals that was ever taught to man, and which, the apostle saith, "is capable of making us wise unto salvation, through the sanctification of the Spirit, and belief of the truth."

This Society, being for the promotion of Industry as well as Education, adopted a plan the last winter, which, it is hoped, will recommend itself to all; of which the following is a brief outline. It opened a school of Industry, in which 150 individuals, being principally emigrants, have been furnished with the necessaries of life, and with daily instruction from the Bible. The female branch of this Society, formed under the patronage of the Countess of Dalhousie, has united in this noble work. By the labour of their hands they have increased their funds, and, by furnishing employment, have given food and clothing to many destitute widows and orphans, at their own homes, besides the above number of men, women and children, who have been fed and clothed in reward for their own labour at the school. Some whole families, having come late in the autumn to Canada without any means of subsistence, must have suffered greatly, had it not been for this Society. All this relief and timely assistance has been granted through the benevolence of some individuals, who

have advanced a small sum to rent a house and prepare it for this design. The sum of £250. has been expended in this attempt. The manufactured articles on hand, with what has been received by donations and for work done in the school of Industry, will, including the machinery and fixtures, if sold, nearly free the Institution from debt. And it will be highly gratifying to all who love to see little children trained up for usefulness and happiness, to learn that an Infant school is taught in the same building, consisting of between seventy and eighty young immortals, from two years and a half to five years of age. This is the first school of the kind that has been established in Canada.

I have been censured for having given so much of my time to these schools. But, when it shall be known that, in consequence of a dislocated shoulder, (which occurred last winter,) I was for some time denied the privilege of travelling, I trust all will excuse me for attempting to do good where Providence placed me. And should this humble attempt be the means of putting a stop to the disgraceful and sinful practice of street-begging, which has too long been a curse to Canada, I shall not have cause to regret that I met with the misfortune above stated. It is very gratifying to every visitor to see the blind and the lame, by means of simple machinery, now earning their bread. When the experiment that has been made shall exhibit the practicability of the plan of enabling all who are in health, to provide for themselves bread, clothing and the means of instruction, it is presumed that the magistrates will give no more licenses to beg from door to door ; but, on the contrary, will open a house of correction, for such as continue to disturb their neighbours by making unnecessary applications for charity.

If it be asked what I have done with all the money which I have collected, both in Europe and America, I would respectfully refer to the Reports of the Societies under which I have acted. Donations in money and books have frequently been made to me, to be disposed of as I might think proper. With such donations, I have assisted more than two hundred Sunday Schools in Canada and in the United States; I have collected and located, in the hands of different agents and Sunday School Teachers, during the 22 years I have travelled, including those I carried from England, and delivered over to the Committee of the Society for promoting Education and Industry in Canada, fifty boxes filled with Bibles, Testaments, and other religious books. I have expended several thousand dollars in printing and transporting books and tracts during the time since I began to travel. And having, on an average, journeyed more than four thousand miles a year, my expenses have been considerable. I have been suspected by some, of misapplying the public monies entrusted to my care; on the contrary, I have added the whole of my little patrimony to the funds which I have received from the public.

I have been accused of having no fixed opinions in religion. I believe in one GOD—FATHER, SON and HOLY SPIRIT, as He is revealed in the sacred volume. I take the Bible for my directory, which tells me "*that Christ tasted death for every man;*" but without *repentance, faith and holiness of heart* no one can be admitted to heaven. I believe that no person ought to be considered a true Christian, who neglects the duty of prayer, or refuses to do to others as he would wish others to do to him. Volumes have been written to protect the church from errors and false doctrines, but the greatest

error and the most destructive heresy is the want of love to God and love to man. Love is the sum of the whole law, without it no one can be admitted to the mansion of glory.

The Bible tells us, that God intends to convert the world by the use of means. Infant schools, Sunday schools, Education, Tract, and Bible Societies must be established, in all parts of the world: and seminaries are wanting to train up teachers and prepare good soldiers for this spiritual warfare. To combine labour with mental cultivation is the plan which promises the greatest and most permanent utility to the grand design of general reformation.

It is deemed important that the instructions, under which I have been acting, in Canada, should be published, that I may free myself from censures which have been thrown upon me; I therefore give the following extract from the meeting, which was held previous to my departure from London.

At a meeting of the Committee of the London Society for Promoting Education and Industry in Canada, at Ironmongers' Hall, July 19, 1826.

EDWARD ELLICE, Esq. in the Chair;

Resolved,—That as £885. 4s. 7d. three per cent. stock, part of the former fund applicable to Canada, is now at the disposal of the Committee; as well as a sum of £1000. collected by the exertions of Mr. Osgood, or contributed by various Auxiliary Societies and benevolent individuals; the Committee will proceed to carry the objects of the Institution into effect.

That from justice to Mr. Osgood, and to assist in the discharge of debts he has incurred, and expenses by him defrayed for the prosecution of the object, he be presented with 60 guineas from the dividends now due from the former fund of £885. 4s. 7d. three per cents.

That he return forthwith to Canada as the agent of the Society, and as the general superintendant of their affairs in both provinces.

That as the principal objects of this Institution are the promotion in Canada, and among the Indians, of education and moral habits, limited to Scriptural knowledge, and on most liberal principles, he be instructed to attend to them with the constancy and zeal which his past exertions and useful labours induce the Committee to expect.

That in consideration of his total dedication of his time to the Society, and of the travelling expenses he will incur, he be presented with an Annual Salary of £150. sterling, payable quarterly, to commence from his arrival in Canada, and being the whole allowance he is to expect.

That in the execution of the object, he endeavours to establish an Auxiliary or Corresponding Society in Canada; to be composed of pious and benevolent persons, of all religious denominations, resident in either of the provinces; and that all their contributions be employed in aid of the objects of the Society.—(At a previous meeting, it was resolved, that the Government of Canada, and ministers of religion, of all denominations, be respectfully invited to cooperate with this Society, in carrying into operation the designs for which it was instituted.)

That as a school-house is erected at Kingston, and a central establishment is desirable for the instruction of children, and the occasional preparation and improvement of masters, upon the principles, and according to the method of the British and Foreign School Society: that the school-house at Kingston be accommodated to those objects, and that £100. be devoted thereto, to be applied as the discretion of Mr. Osgood, with the advice of resident friends, may direct.

That a schoolmaster, of adequate qualifications and decided piety, be appointed by the Committee, to reside at Kingston, upon a salary which may be agreed upon, to be continued for three years, if he conduct himself to the satisfaction of Mr. Osgood and the Committee; and that such person act under the direction of Mr. Osgood, and, in all respects, for the promotion of the general objects of the Institution.

That at such school, children receive gratuitous or cheap education, as well as pious, zealous persons desirous to become schoolmasters; and that, towards the support of such persons, some allowance may be hereafter made: and that such school be made, as much as possible, a school of Industry; and that the children and students be encouraged and taught to labour towards their own support.

That the objects of the Society be further effected by the

erection of school-houses throughout the Provinces, and the appointment of suitable and pious persons to be masters, and by the supply of books to such schools.

And that Mr. Osgood receive applications from districts or individuals, where the desire of such establishments appears; and endeavour to excite such desires, by visits and correspondence in other districts.

That he be authorised to promise such assistance at his discretion, reporting the same to the Committee, but that he do not present more than fifteen pounds towards any school-house; nor make any annual allowance to any master exceeding ten pounds, nor give any present of books to one school exceeding three pounds, without a special direction from the Committee.

That quarterly, in every year, in the months of March, June, September and December, Mr. Osgood and the schoolmasters do each make a detailed report of their proceedings to the Committee, stating their weekly measures, and also such minute and particular information as may enable the Committee to understand precisely the state of affairs, and to distribute quarterly reports to the Auxiliary Societies connected with the Institution, and, on no account, shall any neglect or deviation from this rule be excused.

Extract from the Minutes.

Signed, THOS. MORTIMER, } *Secretaries.*
T. PELLATT, }

That all may see whether I complied with the foregoing instructions, I will give the following extracts from the two reports of the Montreal Society :

At a meeting held in the EXCHANGE COFFEE HOUSE, Montreal, October 24, 1826—HORATIO GATES, Esq., in the Chair—The following Resolutions were unanimously adopted by a respectable number of Ladies and Gentlemen of different religious denominations.

Resolved—That this meeting highly approves of the plan and object of the Society formed in London, for the promotion of Education and Industry among the Indians and destitute Settlers in Canada; and that our best thanks be given to those British Christians, who have contributed towards the accomplishment of this important object.

Resolved—That a Society be now formed in compliance with the wishes of our friends in Great Britain, to be called

the Canada Auxiliary Society for promoting Education and Industry among the Indians and Destitute Settlers of these Colonies.

Resolved—That the following rules and regulations be adopted for the government of the Society, and the proper management of its business.

I. The plan proposed, shall sacredly guard the rights of conscience, and extend equal advantages to all denominations of Christians.

II. The mode of instruction shall be such as the Committee may approve, according to circumstances.

III. In every School that may receive assistance from this Society, the reading of the Scriptures, and some useful manual labour, shall constitute parts of the daily exercise of the pupils; all shall be required to be strict in their moral conduct, and duly to observe the Sabbath; attending to such religious exercises, and at such places as their respective parents and guardians may direct. But should this be impracticable, on account of the distance of any place of worship, then all such scholars shall, upon each Lord's day, read and recite those portions of the Scriptures which are calculated to enforce all the relative and social duties of the present life, and point a way to a happy eternity.

IV. This Society shall consist of a Patron, Vice-Patrons, President, Vice-Presidents, a Treasurer, Secretaries, and Life and Annual Members.

V. Each Subscriber of four dollars shall be a Member.

VI. The Donor of ten pounds shall be a Member for life.

VII. The business of the Society shall be conducted by a Committee of twelve or more, chosen at the Annual Meeting, which shall be held in Montreal, on the last Tuesday in October.

VIII. The Patron, Vice-Patrons, President, Vice-Presidents, Treasurer and Secretaries, with all Clergymen and Ministers of Religion, who become Subscribers, shall be considered (*ex officio*) Members of the Committee.

IX. The Meetings of the Committee shall be held four times a year, and oftener if necessary; three Members shall constitute a quorum.

X. A Special Meeting of the Committee may be called at the request of three Members; and a Special General Meeting of the Society may be summoned on the requisition of the General Committee, or any nine Members, by letter addressed to the Secretary.

XI. No alteration or amendment shall be made to the rules of this Society, excepting at a General Meeting.

Resolved—That His Excellency Sir Peregrine Maitland, the Lord Bishop of Quebec, and the Catholic Bishops in both Provinces, be most respectfully solicited to become Vice-Patrons of this Society; the Honourable Sir John Johnson, to be President. His Majesty's Legislative and Executive Counsellors, and the Speakers of the House of Commons in both Provinces, be (*ex officio*) the Vice-Presidents of the Society.

Resolved—That John Molson, Esq., be respectfully solicited to be the Treasurer. P. De Rocheblave, Esq., William M'Culloch, Esq., and Duncan Fisher, Esq., to be the Secretaries of the Society, and the following Gentlemen to form the Committee, with power to add to their number :

* FREDERICK WM. ERMATINGER, Esq., Sheriff of the District of Montreal,

JOHN FROTHINGHAM, Esq.

* DANIEL FISHER, Esq.

JAMES FLEMING, Esq.

HORATIO GATES, Esq.

† MAJOR JOHNSON,

* CAPTAIN J. M. LAMOTHE, Resident at Montreal,

WILLIAM LUNN, Esq.

J. MONDELET, Esq.

† JOHN M'KENZIE, Esq.

LIEUT. COLONEL W. MACKAY, Superintendent of the Western Indians,

† CAPTAIN WILLIAM M'CULLOCH, Clerk to the Superintendent General,

LIEUT. COLONEL D. C. NAPIER, Resident Agent and Secretary.

UPPER CANADA.

CAPTAIN T. G. ANDERSON, Clerk and Store keeper, Drummond Island,

COLONEL JAMES GIVINS, Superintendent at York,

COLONEL GEORGE IRONSIDE, Superintendent at Amherstburg.

Resolved—That Sub-Committees, and Female Associations, be now formed wherever practicable, for clothing and educating destitute children, upon the plan, and in aid of this Institution.

Resolved—That the thanks of the Meeting be given to HORATIO GATES, Esq., for his able conduct in the Chair.

* * The persons, whose names are preceded by this, (*) are dead, and those having this, (†) have removed or resigned.

RESOLUTIONS PASSED AT A SPECIAL MEETING OF THE
SOCIETY, ON THE 29TH OF MARCH, 1827.

I. The Canada Auxiliary Society for promoting Education and Industry among the Indians and destitute Settlers in these Colonies, established in Montreal, on the 24th of October, 1826, shall be the Central Society; and the provincial affairs of the Institution shall be placed under its direction and controul.

II. The Agents and Teachers appointed by the Parent Society, shall be directed by the Committee of the Central Society, and shall be accountable to it in their official capacities. All correspondence with the Parent Society, shall be carried on through the medium of the Central Committee in Canada.

III. It is not intended by the foregoing Resolutions, to deprive the Agent or Agents of the Parent Society, of any part of the power which they have received, or may receive from that Institution, but to direct and controul them in the exercise of that authority.

IV. All monies that may be required from the funds of the Parent Society, shall be drawn by authority of the Central Committee.

V. All affairs that the local Committees may not be able to settle, shall be referred to the Central Committee in Montreal; and if it cannot arrange and settle them, they shall be referred to the Committee of the Parent Society in London.

The above Resolutions were submitted to the Parent Society and approved.

The following names have since been added to the Committee:

JOHN BOSTON, Esq.	Mr. PLENDERLEATH,
JOHN TORRANCE, Esq.	Mr. B. WORKMAN,
JOHN TRY, Esq.	* Mr. F. CROSLAND,
Rev. Mr. STINSON,	Mr. H. BRODIE,
Rev. Mr. CHRISTMAS,	Mr. J. MATHEWSON,
Rev. Mr. PURKISS,	Mr. F. LEONARD.

N. B. By publishing the Resolutions, as they were adopted, at the formation of the Society, it will be seen that the names mentioned in connexion with any office in the Institution, was done by way of invitation, and in compliance with a request of the Parent Society.

* * The EARL of DALHOUSIE most cheerfully complied with the request of the Committee, in allowing his name to stand as Patron.

LADIES' SOCIETY

FOR PROMOTING EDUCATION AND INDUSTRY IN
CANADA.

Patroness—Right Hon. the COUNTESS of DALHOUSIE.

According to previous arrangement, a Meeting was held at the Masonic Hotel, on the 31st of October, for the purpose of organizing a Ladies' Society, to co-operate with the Auxiliary Society, recently formed in this city, for promoting Education and Industry among the Indians and destitute Settlers in Canada—the Rev. R. ALDER in the Chair. A number of respectable Ladies were present on the occasion. The object of the Meeting was explained and enforced by the Chairman, and by the Rev. T. OSGOOD ; after which, the following Resolutions were unanimously adopted :

Resolution 1.—That this Meeting views with peculiar satisfaction, the efforts now making under the patronage of His Royal Highness the Duke of Sussex, and other distinguished Noblemen in Great Britain, on behalf of the Indians and destitute Settlers in Canada ; and that our thanks be given to those benefactors who have assisted in this work of benevolence.

Resolution 2 —That an Institution be now formed, to be called “ The Canada Female Society,” to co-operate with kindred Institutions in providing clothing and the means of instruction for the Indians and destitute Settlers throughout these Provinces.

Resolution 3.—That the following be the Constitution of this Society.

I. This Society shall consist of a Patroness, Vice-Patroness, President, Vice-President, Secretaries, a Treasurer, and Life and Annual Members.

II. The Annual Subscription of Five Shillings, shall constitute a Member : and the Donation of Five Pounds, a Member for life.

III. The business of the Society shall be conducted by the Secretaries, and a Committee of twelve or more Ladies, to be chosen annually, upon the first Wednesday in November.

IV. The Meetings of the Committee shall be held upon the first Thursday of each month, and oftener if necessary. Three shall constitute a quorum for business.

V. A Special Meeting of the Committee may be called at the request of three Members ; and a Special General Meeting of the Society may be summoned on the requisition

tion of the General Committee, or any nine Members, by letter addressed to the Secretary.

VI. To encourage children and all unemployed persons to become industrious, Depositories of clothing, books and cheap articles of furniture, shall be opened under proper Agents, from which Depositories, all who will labour, shall receive an ample reward for the service rendered.

VII. No alteration or amendment shall take place in the Constitution or Bye-laws of this Society, but with the concurrence of two thirds of the Members present at a General Meeting.

Resolution 4.—That the Ladies herein mentioned, be most respectfully invited to accept of the following offices in the Society, viz :

The Right Hon. the COUNTESS OF DALHOUSIE, Patroness; Lady SARAH MAITLAND, Vice-Patroness; Mrs. Judge OGDEN, President; the Ladies of the Members of his Majesty's Executive and Legislative Councils, and of the Speakers of the House of Commons in both Provinces, Vice-Presidents; Mrs. Colonel NAPIER, Mrs. Major JOHNSON and Miss POOLE, joint Secretaries; and Miss ROSS, Treasurer; and that the following Ladies constitute the Committee, with power to add to their number :

† Mrs. Colonel EVANS,	Mrs GATES,
Mrs. Colonel MACKAY,	Mrs. BARRETT,
Mrs. Captain PARKER,	Mrs. BANCROFT,
Mrs. CLARKE,	Mrs. Dr. CALDWELL,
Mrs. ROSS,	Mrs. FORBES,
* Mrs. C. OGDEN,	Mrs. LUNN,
† Mrs. ALDER,	Mrs. R. CORSE.

* * Donations in cash, clothing, or elementary books, will be thankfully accepted by this Society, all of whose Officers and Agents shall be requested to solicit aid for the funds.

Auxiliary Societies, with similar rules and regulations, have been established in Quebec, and at Chateauguay, in the Lower Province; and at York, Kingston, and Brockville, in the Upper Province. An account of which is given in the following extracts from the Montreal Reports, in their own words :—

At the First Annual Meeting, held in the Masonic Hall Hotel, Montreal, November, 1827 :—

JOHN BOSTON, Esq. in the Chair ;

The following Resolutions were proposed and passed unanimously :—

Moved by J. Torrance, Esq., seconded by H. Brodie, Esq.

RESOLVED UNANIMOUSLY :—

I. That the Report now read, be adopted and printed under the direction of the Committee.

Moved by the Rev. Mr. Christmas, seconded by Wm. Plenderleath, Esq.

RESOLVED UNANIMOUSLY :—

II. That this Meeting most gratefully acknowledges the obligation it is under to the Patron, President, Vice-Presidents, and to all other Officers and Benefactors of the Parent Society, for that patronage and support by which this Society has been enabled to commence operations in this country.

Moved by Mr. H. Wilks, seconded by Mr. W. Freeland,

RESOLVED UNANIMOUSLY :—

III. That this Meeting express its gratitude to the Earl and Countess of Dalhousie, for their patronage and kind assistance granted to this Institution, most respectfully soliciting the same to be continued.

Moved by Mr. Crosland, seconded by Mr. Mathewson,

RESOLVED UNANIMOUSLY :—

IV. That the thanks of the Meeting be given to the President and Officers of each branch of this Society in Montreal, and that they be respectfully requested to serve the ensuing year, with the addition of Mrs. Brooks to the Ladies' Committee, and Mr. Plenderleath to the Gentlemen's Committee.

Moved by the Rev. T. Osgood, seconded by H. Brodie, Esq.

RESOLVED UNANIMOUSLY :—

V. That this Meeting most deeply regret the opposition which our School met with at Caughnawaga, but gratefully acknowledge the Divine Goodness in opening a way for several Indian youths, to be trained up to become teachers in their respective tribes ; and more especially would this

Meeting return thanks to God for the pleasing reformation which has taken place among the different tribes of Indians in Upper Canada.

Moved by the Rev. J. Stinson, seconded by Mr. Howard,

RESOLVED UNANIMOUSLY :—

VI. That this Meeting views with deep concern, the many places in both Provinces, which are destitute of Schools, in consequence of the poverty and divisions of the people, but highly approve of the exertions of those Auxiliary Societies and benevolent individuals, in both Provinces, who have come forward in the noble cause of mental cultivation.

REPORT.

A YEAR having elapsed since this Society was formed, it becomes the duty of your Committee to give to the public a brief statement of its operations. Previous to the formation of this Society, the Agent from the Parent Institution in London, with two school-masters, having arrived in Canada, and finding the places to which they expected to go, supplied from another quarter, the first attention of the Agent was to seek places and locate the teachers where they might be usefully employed.

To do something for the long neglected Indians, appeared to be an object of primary importance. Having consulted the Hon. Sir John Johnson, and others connected with Indian affairs in Canada, it was thought best to open an English School among the Indians at Caughnawaga ; where was a thousand inhabitants who had never been favoured with a school in any language. A council of the Chiefs was called, and their unanimous consent obtained. A convenient house was rented and fitted up for a male and female school, and for a dwelling for the master. A school for each sex

was opened in November, 1826, and by the assistance of the Ladies' Society, formed under the patronage of the Countess of Dalhousie, many of the poor Indian children, as well as the most needy emigrants in this vicinity, were furnished with warm and decent clothing. The Indian children, for a while, attended their schools, and made good proficiency; but certain individuals being unwilling that the English language should be taught to the Indians, a report unfriendly to the school was circulated, which induced the Indians to withdraw a great part of their children; so that of from 80 to 100 in daily attendance, not more than twelve or fifteen dared to enter the school; for said they, if we attend, we cannot have Christian burial or baptism. This took place in December, while the agent was gone to Upper Canada on business. On his return, a meeting of the Committee was called, and a deputation appointed to wait upon the Priest and Chiefs of Caughnawaga. There being nothing brought against the school, and the priest having said that he had not circulated any unfavourable reports, the Indians again sent their children, and the school, for a time, was well attended. But in consequence of unfavourable reports being again circulated, the children were a second time withdrawn. Your Committee again met, and chose another deputation, who visited Caughnawaga, and though it was the opinion of the latter, as well as the former deputation, that an English school ought to be supported there; yet all our efforts proved abortive: for soon after this, the Indians were publicly notified that it was not proper for them to attend this school.

The people of Chateauguay, a village five miles from Caughnawaga, hearing that the school was about to be removed, met and formed a Committee

to make arrangements for a school at that place, where there never had been an English school. The people of that village, sensible of the benefit to be derived from such an Institution, cheerfully subscribed fifty pounds towards fitting up a school-room, and paying a master's salary. Mr. Forest, the master at Caughnawaga, being invited to take the management of that school, it was thought best, by your Committee, that the school apparatus should be removed to Chateaugay, and that Mr. Forest, for the time being, should conduct a school at that place. A comfortable house was immediately rented, and fitted up at the expense of the Local Committee, and a school of sixty boys and girls was gathered, and placed under the care of Mr. and Mrs. Forest, in April last. In this village, where there is no minister, Mr. Forest is rendered very useful to the Protestant population, by giving instructions from the Bible on the Sabbath day. It is gratifying to learn, that several of the Indians of certain villages, have made application to the teacher to have their sons instructed in that school. As soon as practicable, arrangements will be made for boarding and lodging a definite number of the most interesting of those Indian youths, under the instruction of Mr. Forest.

As soon as the school was put in operation at Caughnawaga, it was recommended by the Committee, that the agent should visit the Upper Province, to provide a place for the other teacher, who had been sent out from London, to open a school in Kingston, and who was, in the mean time, profitably employed in assisting to organize the male and female schools at Caughnawaga.

The substance of the following information is taken from the agent's journal.

On the arrival of your agent at Kingston, he found the school-house that had been built in

1817, for a school upon the British system, and which it was expected might be immediately obtained for the purpose for which it was erected, was occupied with a private school, under the care of a worthy young man, whom the trustees of the house felt unwilling to disturb; but expecting, as the event has since proved, that the said house would be obtained, it was thought best to wait patiently.

Your agent then visited York, and called a meeting at the Masonic Hall, at which the Speaker of the House of Assembly took the chair. Several interesting addresses were made to the meeting by the gentlemen who moved and seconded the different resolutions, which were unanimously adopted, expressive of their approbation of the object and design of the Society, and their determination to unite in the formation of an Auxiliary.

The officers were then appointed, and the necessary bye-laws and regulations adopted. Some of the Committee who were appointed in this Society, being members of the Stranger's Friend's Society, requested that there might be an attempt made to unite the two Institutions. A meeting of that Society was accordingly notified, at which the Lieutenant Governor and most of the Counsellors being members, attended. A statement of the nature and design of this Society was given by your agent, at the request of the Chairman. Many questions were proposed by the different members of that Society. Among others, it was asked of what religious denomination or mode of worship are the teachers who have been sent out from England? Your agent answered the question; and then observed, that British Christians, who composed the Society in whose service he was, did not think it very essential to enquire to what particular church or mode of worship a teacher might belong,

if he were a good man and well qualified for his business ; for if no man can be employed in teaching, except those of their own particular mode of worship, then in most of our townships we must have nearly as many teachers as pupils, and in training up masters for the Lower Province of Canada, we should have to select them principally from the Catholic Church.

The meeting voted their thanks to the agent for his communication. And by the request of Sir Peregrine Maitland, a Committee of three or five was appointed to correspond with the Society in London in relation to the proposed union. It was thought advisable to do nothing at York by way of collecting till the result of that correspondence might be known. On the return of your agent to Montreal, in January last, a branch of this Society was organised at Kingston, towards which the Rev. Archdeacon Stuart gave a liberal donation. A Ladies' Society for clothing and educating poor children, was at the same time organised, towards which donations and subscriptions have since been made so far, that more than twenty poor girls have been favoured with instruction, and some of them with clothing.

About this time, an Auxiliary Society was formed at Brockville, which has assisted a number of poor children. Another was formed at Cornwall, but the Rev. Mr. Leith, who was the most active of the Society, being called to a parish in Scotland, this branch has done nothing.

In the month of February 1827, the agent visited Quebec, and succeeded in establishing an Auxiliary, consisting of a male and female branch. A subscription was opened, which soon amounted to about sixty pounds in the two branches.

The Ladies in Quebec rented a room, and employed a suitable person to teach such poor girls

as were not otherwise provided for. Thirty of that description were shortly found and placed under her care, to whom she taught reading, writing and needlework. This school has increased to fifty. It has been supported two years, mostly by private donations; but last winter the legislature granted a donation of £50. towards supporting this school.

A part of these children were assisted as to their clothing as well as their education. This School has been visited by a number of ladies and gentlemen, all of whom have united in expressing their approbation of its management, and the rapid improvement of the pupils. The Gentlemen's Society turned their attention towards the improvement of the Lorette Indians, who are a part of the Huron tribe. Their village is about nine miles from Quebec. It is in this village the three Chiefs reside, who visited England in 1825, and were kindly received and highly favoured by an interview with His Majesty, who was pleased to bestow upon them several valuable presents, and gave to them the gracious assurance that their lands, of which they had been deprived, should be restored, or other lands of equal value granted them.

The character of the Indians, who reside in this village, which is near Quebec, is greatly injured by wicked persons from the city, who form parties of pleasure on the Sabbath, and resort thither to indulge in drunkenness, debauchery and every species of immorality.

The agent of this Society, with a respectable member of the Quebec Committee, visited the Rev. Mr. Cook, the Catholic missionary, and Chief of Lorette, by whom it was thought proper to introduce into that village, a School of Industry. The Indians, in general, of this country are averse to labour, and are greatly deficient as to their knowledge of the arts of civilized life. A small school

for teaching the children to read in the French language, has for several years been taught in Lorette, by a cousin of the grand Chief, who receives a small salary from Government, but no instructions from the Bible were formerly given. The New Testament is now introduced as a school-book.

The master was encouraged by your agent, to hope that some addition to his salary would be made from your Society, if he would allow a room in his house to be occupied, by any disposed to make moccasins, mats, &c., at such hours in each day, as would not interfere with the school for learning to read: to this he consented, and on a visit paid to that village, in August 1827, by the agent and one of your Committee, several of those children were heard to read distinctly and fluently in their Testaments, and exhibited several beautiful specimens of their work. To encourage them to go on in their useful improvements, your agent, with the approbation of the Quebec Auxiliary, provided a good stove for the new school-room, and promised to allow their manufactured articles to be exhibited for sale in the Quebec depository, and when sold, all the avails to be returned to the manufacturers.

Should the same plan be adopted in each tribe, it is hoped that great good would result from such an effort; and there is much encouragement to expect this will soon become generally established; for, whatever difference of opinion there may be in relation to other things, yet for the establishment of a School of Industry, several persons of high respectability, both of the Catholic and Protestant Churches, have lent their names and assistance.

What is very gratifying, the school-master of Lorette is so desirous to have his son instructed in the English language, that he brought him to

Quebec, and requested that he might be placed under the care of Mr. Morris, teacher of the school on the British system.

The father having declared that his intention, in giving his son an English education, was to train him up for a school-master, he was boarded and instructed at the expense of your Society. The lad has made rapid progress in the branches taught in that school.

The Ladies' Society at Quebec have resolved to take an Indian girl from Lorette, and qualify her to become a teacher. This has excited the benevolence of the Nuns in Quebec, who have recently offered to train up, at their own expense, a number of Indian girls. Thus it appears that your Society is provoking others to good works.

In March 1827, some difference of opinion existing in your Committee, and some dissatisfaction being manifested towards the Agent, he submitted every thing in dispute to the judgment of a Sub-Committee, appointed to investigate the subject. To prevent any such misunderstanding in future, a public meeting was called to add several articles to the constitution, and to fill up those vacancies in the Committee, which had occurred by the lamented death of several of its members.

These additional articles, and members of the Committee then appointed, will be seen at page 14, connected with the original constitution. The additional articles then adopted, were immediately transmitted to the parent Society for their approbation. The parent Society returned an answer, confirming the alterations. In the month of May the Committee recommended that the Agent proceed with Mr. Hawker to Kingston, who had been till this time assisting Mr. Forest at Caughnawaga, and in the removal and reorganization of the school at Chateaugay, as was before stated. The Agent hav-

ing given the books and tracts, which he received in Great Britain, into the hands of your Committee, (excepting such as had been previously promised to the different Tract and Sunday School Societies, for which he was pledged,) your Committee sent with the Agent an equal share of them to the Committee in Kingston, requesting that they might be divided among different Societies and destitute places, as they should think proper.

On the arrival of the agent and teacher at Kingston, the building expected for the school, was yet occupied by the gentleman who had taught a private school in it for several years. But he being out of health, gave up his school, and thus made room for your teacher : yet the house being in the hands of trustees, appointed by order of Government, neither the agent nor the local Committee had any controul over it ; yet, on proper application being made, it was given up, and a school opened by Mr. Hawker, under the superintendance of the Kingston Auxiliary Society.

The school commenced on the 29th of May, with about 30 scholars. It was retarded awhile by the sickness of the master, but is now increased to 109 on the book, and between 70 and 80 in daily attendance. This school, and that taught by Mr. Forest of Chateauguy, are conducted upon the British system, giving elementary instruction, at a cheap rate, to such as can pay, and gratuitously to the destitute. All who wish to acquire a knowledge of the system, with a view of becoming teachers, are permitted to attend (whenever it may be convenient) to the private instructions of the master, as well as in school hours.

A Sub-Committee in Montreal and Kingston, has been appointed to furnish a small assortment of books for school libraries, or to be given to destitute families as may appear most desirable,

but with a particular injunction to the receivers to see the original stock kept good by local subscriptions, under Societies and Associations of their own forming. Your Agent pursued his journey from Hull, through the new settlements, to Kingston, assembling the people wherever practicable, and stating to them the benevolent object of your Society, by offering to afford some assistance in books and money, wherever the people need a school, and are unable to support one.

On this visit, a Committee was appointed to attend to the wants of destitute children in Beverley, in Leeds, and in South Gore, and report to the Secretary. From the different communications which have been received, it appears that there are many destitute places in both provinces. In the vicinity of York, which is perhaps as highly a favoured district as to schools, as any in Upper Canada, your Agent was informed by persons well acquainted with the state and condition of the new settlements, that within forty miles of that town, there were more than thirty places where schools were greatly needed, and where the people were either too poor, or too much divided in opinion, to establish and support them.

A letter which your Secretary has received from the Rev. Wm. Case, who has for many years travelled as a presiding elder in the Methodist connection, and has, perhaps, as much personal acquaintance with Upper Canada, as any other person in the province, gives us similar information with regard to the district of Newcastle.

But that your funds may not be misapplied, your Committee have resolved, that they will grant no assistance to any place until the people will meet and form a local Committee, and subscribe what they can towards helping themselves, that is, among the settlers. The poor Indians, and some

others, who have no idea of the importance of an education, will be an exception to this rule.

We are happy, however, to find that some of the Indians in the Upper Province, have entered into Society, and formed rules and regulations highly creditable.

Here it may be proper for your Committee to observe, that a board of correspondence has been formed of respectable persons residing in Coburgh and Hamilton, who have written to your Secretary respecting a poor tribe of Indians on Rice Lake, who are in great want of a little assistance towards their school-house.

By the recommendation of your Agent, and in compliance with the petition of that board, your Committee have, at their last meeting, voted to send to the Treasurer of the above-mentioned board, ten pounds towards erecting a school-house.

Your Committee have also granted ten pounds towards the erection of a school, and support of a teacher in New Glasgow.

In addition to what has been stated among the operations of your Society, we ought not to pass unnoticed the Adult School, which has been kept up for a year in this city, at the corner of St. Nicholas Street, in which a number of labouring persons, who had not been favoured with an opportunity to learn to read in childhood, have now the privilege every Sabbath-day. A room has been offered gratuitously, and books and teachers provided.

It will afford the Parent Society, and our friends in Britain, pleasure to learn that Mr. Henderson, in York, Upper Canada, whom the Society in London assisted with a small donation, has been very useful in giving instruction both to children and adults. He has adopted the excellent plan of

uniting labour with mental cultivation, which he exemplifies in his own family ; and stately upon the Sabbath, and occasionally at other times, goes to some country settlement, and gives instruction to such as he finds destitute, under the humble name of a Sunday-school teacher.

Your Committee indulge the hope that, in every part of our country, there may be found many others who are willing to go and do likewise.

The Ladies, not wishing to incur the expense of publishing a separate Report of their Society, wish to embrace the present opportunity of giving to the public a brief statement of their operations for the past year. Their Society was organized a few days after this. Soon after the Society was formed, the Secretary addressed a letter to the Countess of Dalhousie, respectfully soliciting her patronage, to which a kind answer was returned, accompanied with a liberal donation.

Lady Sarah Maitland, being also addressed, very kindly imitated the example of the Countess, in sending a donation to assist the good work in which the Ladies were then engaged ; for about this time, a school was opened at the village of Caughnawaga, and many of the poor Indian children would have been prevented from appearing with decency, had it not been for this useful Institution. Nearly a hundred yards of cheap cloth were made into small garments, partly bestowed upon the Indian children, and partly upon needy emigrants, to enable them to appear with decency at their respective schools and places of worship.

The President, and several of the Members, manufactured articles, which were lodged at the Depository, some of which were sold, and the avails applied to the general objects of the Society. This has been imitated in the Quebec and Kingston

Auxiliaries, which is a very interesting method of increasing the funds ; for it encourages industry, while it furnishes the means of clothing and instructing the destitute. In this way many hundreds of pounds are annually raised for benevolent purposes in Great Britain.

During the last winter, the President, and some of the Members of the Committee, often met at the Depository, to examine the list of needy persons, whose names were there recorded, and then went to their private dwellings to ascertain their real wants, that the funds of the Society might not be misapplied. In this way many were assisted at small expense.

Mrs. Forest, who taught the little Indian girls the last winter, received a part of her salary from this fund.

In concluding this Report, your Committee would observe, that this Society, like all others in their infancy, has had, and still has to struggle with internal and external difficulties. But, as there is a preponderating influence in favour of the education and the civilization of the wandering aborigines of these interesting provinces, we hope, by prudence and perseverance, to be able, ere long, so to establish the internal laws, and so to regulate the external operations of this Society, as to command the approbation and support of all, who wish to promote the interests of their fellow creatures. We wish it distinctly to be understood, that we aim not to promote the influence of any particular Christian body—our object is to assist in removing the dense clouds of ignorance from the minds of the Indians and uneducated settlers—to show them the advantages of settled and persevering industry—to teach them the value of domestic enjoyments, when mingled with the light of knowledge, and thus prepare the way for the regular ordinances

of the sanctuary, by whomsoever they may be introduced.

We are fully convinced that education, industry, and religion, like faith, hope, and charity, are closely united, and must even strengthen and cherish each other; and we earnestly pray that by their combined influence, the period may soon arrive, when from one end of these Provinces to the other, we shall see a large and flourishing people in the happy enjoyment of all those temporal and spiritual blessings which may be expected from the nature of the country in which we dwell, and the excellent laws by which we are governed.

It appears from the different Reports sent to your Committee, that the Agent has travelled, during the past year, upwards of four thousand miles. From his journals, and the letters received from him and others, the following extracts and observations are given to the public.

A COMMUNICATION FROM THE AGENT, TO THE
COMMITTEE.

“ Montreal, Nov. 21, 1827.

“ Gentlemen—In compliance with your request, I set out in July last, upon a tour up the Ottawa River, passing through St. Andrew’s, Hawkesbury, Chatham, Grenville and Longueil, thence by steam-boat to Hull. In all these places, I found schools established, excepting at Grenville, where it was expected one would soon be organized. In all the before-mentioned townships, the people have, from government, some assistance in the support of their week-day schools, and the Sunday School Union Society of Canada, in connexion

with some benevolent individuals, has procured a large number of Sunday schools to be established in this section of country, aiming, if possible, to connect a small library with each. It appears from the report lately made by one of the Sunday school visitors, who resides in Lochiel, that he has, in the year past, established six schools, where children and adults may read the Scriptures, and be taught the way to Heaven. It is hoped, that I shall not be thought to make an unnecessary digression, if, for a moment, I call the attention of the Committee, and the public in general, to a subject of such vast importance, as the organization and management of Sunday schools.

“It is well known that our Society, conducted as it is, on the British system, can introduce no catechisms or creeds into a week-day school; and indeed, where there is such a great variety of creeds and catechisms, as exist in this country, it would not be desirable to do so; for, as the late Bishop of the Catholic Church in Quebec observed—“To hear the children in one corner of the school-room say, there are seven sacraments, and from the other corner, there are but two, they will think that religion is a mere humbug, and nothing in it worthy of their belief.” But in every place, as many Sunday schools might be established, and as many voluntary teachers found, as there are different modes of worship; all, then could read, and recite portions of the Holy Scriptures, or the catechisms of their respective churches. Thus, all townships and settlements might be shortly furnished with good schools on the week day, and by means of Missionaries, Catechists, and Sunday school teachers, supplied with the means of religious instruction on the Sabbath. But it is a most painful and alarming consideration, that many who are called Christians are opposing Sunday schools,

and allowing most of the Sabbath to be employed, by their children, as a day of vain amusements. We may say in the words of the prophet Jeremiah, 'because of this sin, the land mourneth.' And the most successful method for counteracting this and other prevailing sins, is to multiply Sunday schools and Juvenile Libraries, by which the attention of the children and young people may be attracted; for, a well regulated Sunday school, with a good library, will be a source of entertainment as well as instruction. Every Sunday school teacher can say to those who are seeking pleasure in Sabbath breaking, and other foolish and criminal practices, come with me to the Sunday school, and you will find pleasure more permanent and refined. Something must be done to check this growing vice, or our land will be as Sodom and Gomorrah, and other cities which the Lord destroyed.

"The most degraded of the Indians may reproach us, as one of their Chiefs lately observed to a Missionary, who offered to instruct his tribe in the knowledge of Christianity—'You, who call yourselves Christians, cheat Indians, get drunk, tell lies, commit adultery, and do all you can to injure us—what must we think of your religion? Go and reform the white men, then we will hear you.' To confirm the Indians in their contemptible opinion of the white men's religion, a number of abandoned characters in the vicinity of the Indian village on the River Credit, have recently been occupying the Indian's fishing ground, on the Lord's day. Those pious red people, having so great a reverence for the Sabbath, they leave their fishing ground, and all worldly business, that they may be wholly devoted to the duties of religion. And there are persons, who would be called Christians, mean enough to embrace this opportunity to take away their fish and other property.

The Indians have sent in a petition to the Government for redress, which, it is hoped, may be granted, when Parliament shall meet; but human laws and legislative enactments will prove of little avail, unless the fear of God and a sense of religion be implanted in the mind. Therefore our future prospects in this and every other country, will depend upon the efforts which shall be made to teach a knowledge of the Bible and the Christian religion. But to return to my journal, from which I would make a brief extract for publication, agreeably to the request of the Committee.

“I spent two days in Hull and Bytown, which are interesting villages; the former in the Lower Province, the latter in the Upper. Should the Provinces be united, it is expected that one of these places will be the seat of government. In Hull is a large and handsome building, lately erected for an Episcopal Church; a house is building for the Presbyterian; another nearly finished for the Methodist congregation; each place has provision made by Government, or voluntary contributions, for preaching every other Sabbath; and in this township are four daily schools, and two Sunday schools; but Bytown having very recently come into existence, has not a church, chapel, or school; but on a late visit of Earl Dalhousie, a subscription for a Presbyterian Church was opened, and £700. raised for the accomplishment of the object. It being on the Lord’s day when I was there, I gave a discourse in a large building erected for a shop, which Colonel By had the goodness to grant for a temporary place of worship. I recommended the establishment of a daily and Sunday school, more especially the latter, as there are many adults labouring on the canal, who cannot read, and cannot be freed from labour on other days. From the kind attention paid to this subject

by the Colonel, and some pious men in his employ, there is reason to hope a good Sunday school and library will soon be established here. And it would be a most desirable and important object to establish a Sunday school, every two or three miles, throughout the whole extent of the Rideau Canal, where now the Sabbath, by many, is but poorly spent.

From the village of Bytown, (which is situated in the North East corner of Nepean, on the mouth of the Rideau,) I pursued my journey to Kingston, passing through Gouldburn, Richmond, Marlborough, Montague, Wolford, Kitley, Bastard, Beverley, Leeds, and Pittsburgh. After spending two days at Kingston, and meeting with the Committee, and visting the school, I returned to the Ottawa River, by the south and east road, passing through Pittsburgh, Leeds, Lansdown, Younge, Elizabeth Town, Brockville, Augusta, Prescott, Johnstown, South Gore, and Oxford, crossing the woods to the mouth of the Rideau, and returned by the Ottawa to Montreal. On this tour, it may be seen by those, who may examine my daily journal, that I frequently assembled the people, and stated the benevolent design of this Society, encouraging them to hope, that whenever a Committee should be formed, and the people should exert themselves to establish a school, they might expect some assistance. Where I could not visit and address the people personally, I sent a circular, stating the object of the Society, and requesting an answer as soon as practicable.

“On a late journey, by your request, to the Rice Lake, and to the River Credit, I witnessed at both of these places, especially on the River Credit, a scene truly interesting. In the short period of two years, these red people, upwards of a hundred, and many of them heads of families, have come

out of their savage state ; and from the Missisagus tribe, who were formerly the most intemperate and degraded of all the Indians, many have become civilized and christianized.

“ By the assistance of Government, houses have been built for them, into which they have removed, and are rapidly improving the soil, having, by the assistance of a few friends, brought from 40 to 50 acres of the wilderness under cultivation. And instead of looking as filthy as the swine, which was their former appearance, they generally look neat and clean, beginning to have many domestic comforts, which they have obtained from their fishery and manufactures. And now, instead of suffering their children to grow up like wild asses, as they formerly did, they have, with the assistance of a few benevolent friends, erected a good school-house, where forty children are in daily attendance, under a pious teacher of their own nation, and on the Sabbath, the house is filled with parents and children, cheerfully receiving instruction in the Sunday school ; also listening with solemnity to one appointed, to reside among them, as a minister of the gospel. Though it was on a week-day when I visited them, yet I could not deny myself the pleasure of seeing them together, and hearing them sing a song of Zion. The Missionary said I should be gratified. The bugle accordingly was sounded, which answers for a church-bell. In fifteen or twenty minutes, I had an auditory of more than a hundred of those interesting people, who patiently and attentively heard what I had to communicate. They sung several hymns in a manner that was truly delightful. I observed to the friend, who accompanied me from York, this is a sight, which angels might witness with satisfaction.

“ At Rice Lake, which I more recently visited,

the Indians have made some small attempt at the cultivation of their land. Government has not, as yet, assisted them in this place in building any houses; the women and children are sheltered in wigwams, or cabins made of boughs and barks from the trees, while the men are hunting to obtain the means of paying debts they formerly contracted, and supporting their families.

“They are anxious to have their children instructed, and are doing what they can towards procuring materials for the erection of a school-house, towards which you have recently voted assistance. On my way to this place, in September last, a pious young man accompanied me to live with these Indians, and commence a school among them, as soon as the house can be completed. And it will, doubtless, afford the friends of general improvement, satisfaction to learn that a great alteration has recently taken place among the Indians at Lake Simcoe, and also near Belville, under the superintendency of Elder Case, and the Missionary Society, which this zealous servant of the Lord, with some pious associates in the Methodist Church, have established.

“Under their care, assisted principally by small donations, received from the poor or middling classes of society, a school-house, on Grape Island, near Belville, has been completed, and a respectable school commenced among the Indians, many of whom have built houses upon the island, and instead of hunting for their support, as they once did, they are employing their winters in manufacturing mats, baskets, moccasins, &c., to be exchanged for necessaries, while their summers are employed in cultivating the soil; and those in the vicinity of Lake Simcoe, are imitating their example. A school-house is now about being built

on an island in this Lake, and a pious teacher is engaged to take charge of the school.

“The Grand Chief, residing at this place, being consulted respecting the establishment of a school, and receiving visits from the Missionaries, observed, in a reply, to the following purport, ‘We once thought all the white people, who visited the Indians, did it for the sake of getting away their lands, and cheating them out of their furs, but we now perceive that there are good people as well as bad, among the white men; and from what we have lately seen done for the Indians in other places, we are willing to put our children under your care, to have them taught the good book, and learn something about the Great Spirit.’ He is accordingly collecting the children. I lately attended a meeting twelve miles north from York, where this Chief, and about a hundred of his tribe came, for the first time, to hear the Gospel preached. Peter Jones, whose labours have been greatly blessed, attended as the interpreter for other ministers, and also addressed them himself, being recently admitted, as a travelling minister, into the Methodist connexion in Upper Canada. The following is a brief extract from his address, which I heard, and beg liberty to communicate to any who never heard a native preacher:—

“‘I wish,’ said this interesting young man, ‘to impress upon your minds the decalogue, or ten commandments, given by the Great Spirit, for the guidance and regulation of all mankind. At a certain time, a cloud descended upon Mount Sinai, one of the mountains in the eastern part of the world.—It thundered—it lightened—the earth trembled and shook—and the Almighty God, the Great Spirit, spoke with an audible voice, these words, and afterwards wrote them on tables of

stone. I wish you to recite them after me.' Then he repeated the Ten Commandments, and requested them to stand up before the congregation, and respond sentence by sentence, which they did in a manner that was very solemn and truly interesting.

" 'Now,' said he, 'you have all broken these commands, for they were as much designed for you, as for those to whom they were first given. And the Great Spirit is offended with you for having done the things you ought not, and having left undone things which you ought to have done. But he is willing to pardon your sins, and forgive all your transgressions, if you do sincerely repent.

" 'To assure you of his good will and kindness to the human race, he has sent his Son from heaven, to seek and save that which is lost. You are all in a lost and miserable condition, and unless you repent, you must perish ; that is, be miserable for ever.' The Indians appeared very much impressed ; after the address, he closed with prayer in their native language. Could the most sceptical, respecting Indian improvement, hear this man, and David Brown, the Cherokee native preacher, they would be silenced, with respect to their objections to the benevolent objects of our Society.

" On my late visit to the United States, in September last, I fell in company with the young gentleman who has charge of a school in Michigan, in which are a hundred Indian youths, placed by their parents under his controul, to be taught every thing that is necessary for them to learn, till they are 21 years of age. This man and myself waited upon the President of the United States, who spoke with approbation on the subject of Indian improvement. The President observed, there was a very pleasing alteration produced among the Cherokee

Indians. Their land is laid out into districts. Their best informed men are appointed to be judges. Intoxicating liquors are prohibited. Places of worship, schools, and seminaries are multiplying among them; for which noble improvement, ten thousand dollars are annually given by the American Government, and four times that sum by societies and benevolent individuals. For this and other important purposes, at a meeting recently held in New York, a hundred thousand dollars were voluntarily given.

“ My object in stating this, is to induce the good people in these provinces to go and do likewise.

“ I am, Gentlemen, yours sincerely,
“ T. OSGOOD.”

A LETTER FROM ELDER CASE.

“ *Belleville, July 10, 1827.*

“ MR. FREDERICK CROSSLAND,

“ DEAR SIR—Your letter of the 8th May, transmitting a copy of the Resolutions of the Committee of the Montreal Society, was received at this place some time after date, and I regret that I have not been able to make an earlier return for your favour. But some time was necessary to obtain information, and then the pressure of unusual calls of duty in favour of our Indian congregations, have produced some delay. I beg you will assure your honourable Committee of my respect and esteem for their laudable endeavours to assist the destitute in this country to the means of education; and I shall always be happy to receive their commands and to answer their inquiries, or in any other way to serve them to the utmost of my power.

“ In answer to your inquiries, relative to the wants of the inhabitants of this part of the country

with respect to education, I have to say, that there is indeed 'a wide field open' for the improvement of the poor, both among the white population and the Indian tribes. The attention of the latter has, for a few years past, been signally awakened to the great concerns of religion, and the improvements of civilized life.

"Some time after the receipt of your letter, I had an opportunity of communicating to some respectable residents of the new townships in the Newcastle district, the benevolent wishes of your Society, and, in answer to my inquiries, I have received the following statements, viz.:—That there are in those townships many places where the inhabitants, unable to support schools themselves, are destitute of the means of education for their children, and that if they could obtain four or five dollars per month, (with the aid of the district funds, which is about forty dollars annually,) they would be encouraged to make out the further necessary support for their teachers, and keep up their schools through the year.

"The neighbourhoods which are reported as proper for the encouragement of schools, are

- "1. *Cavan Township*, North-east Quarter, 12th Concession,
- "2. *Do. do.* North-west Quarter, 12th Concession,
- "3. *Do. do.* South-west Quarter, 6th Concession,
- "4. *Emily do.* South-west Quarter, 2d Concession,
- "5. *Do. do.* South-east Quarter, 3d Concession,
- "6. *Smith do.* South-east Quarter, 3d Concession.

"The inhabitants of these townships are European emigrants of various denominations of Christians, but mostly of the English Church, Presbyterians, and Methodists. In the two last mentioned neighbourhoods, a portion are of the Roman Catholic Church, and who, it is believed, would be induced to send to the schools, if such were established in their vicinity.

“The expenditures of these strangers, in removing 4000 miles, have been so considerable, as to render it almost impracticable, at once, to support schools. On this account, and for other reasons which might be urged, being of peaceable and loyal deportment, they are certainly worthy of the attention of benevolent friends in the mother country, and the laudable exertions of the Committee of the Montreal Society.

“Should your Committee think proper to afford encouragement to any, or all of these places, I would beg leave to suggest the propriety of allowing the trustees to select their own teachers, as in that case they would call into employment persons in their own settlement, who, though respectable for their qualifications, have been unable to engage as teachers, for want of support. Respectable teachers in back settlements, where provisions are sold at low prices, could afford their services for, from forty to fifty pounds a year; and one half of this sum the inhabitants would be willing to raise for his support. Permit me further to remark, that it would be to the advantage of the teacher, if the trustees could be allowed to draw for him, in quarterly instalments. In this case, it must be proper to require certificates from the trustees, that the school had been regularly kept.

“*Indians.*—A copy of our Report, which will accompany this, will detail in part the state of the converted natives. Since the date of the Report, (Sept. 1826,) a large part of the natives have been converted, and three additional schools have been established.

“At *Belleville*, the good work has continued to progress, till the whole body, (130 souls,) are brought under the influence of the Gospel. Not a drunkard remains; and every individual is an example in rules and moral deportment. They are

now settling on an island in Bay Quilty, six miles from this, where they are building their houses with their own hands, being furnished with materials, by the benevolent donations of friends. Most of them are industriously employed,—fifteen acres are planted; and there are between thirty and forty children in the school. The females are diligent in manufacturing various articles for sale, to procure provisions for their husbands while at work, and their children while at school. They will all be taught some mechanical art: and, from their improvements, we are warranted in the expectation that they will become an industrious community, and a useful people.

“*Kingston and Loughborough.*—By means of native teachers, the truths of the Gospel have been carried to the natives in the neighbourhood of Kingston. About forty have become reformed, and appear to be pious, and are wishing to settle in civilized life. Probably the whole of this body, including those about the Gananoqua waters, are about the same number of that at Belleville, say ninety adults, and forty children. Most of those who have become religious, are now at the island, building houses with a view to settle there; but should the work spread through the whole body, the island could not contain them, and it might be found necessary to settle them in another place.

“*Rice Lake.*—In this body are included those who inhabit the waters of *Rice Lake, Mud Lake, and Schoogog Lake*, and number about 230 adults, and 70 children. Their hunting grounds extend about 100 miles to the north, where they spend the season from October till May. Their hunting grounds will soon be occupied by industrious husbandmen, and these natives should be early provided for, otherwise they will be scattered abroad without a home.

“The conversion of this people commenced in

September last, (see Report.) By the labours of the native teachers, the work has extended to most of the body. With the exception of a few, they have given up the use of ardent spirits, renounced their Pagan rites; and, according to the statement of one of the traders, 'wherever the wigwam is found, is heard daily the voice of prayer and praise.'

"As yet there is no school among this people, though they have often solicited it. Having the promise of lands on the north shore of Rice Lake, which have not yet been assigned them, they remain in suspense, and it will be impracticable to make any permanent establishment of schools, till the matter be determined, whether they will be located by the Government, and where their residence is to be fixed. If any thing is to be done for them in their present situation, it must be by boarding their children at other schools, or by employing a man who has the self-denial to erect a temporary wigwam, and accompany them in their removals.

"*Lake Simcoe.*—This body number about 600 souls, and extend to the shores of the Huron, and their dependence is on hunting. About 40 have lately embraced the Gospel, and the work is extending. A school of 37 scholars is now in operation, which will continue till October, when they will remove to their hunting grounds.

"Dear Sir—By these statements, you will see what means have led to the commencement and progress of this great work. The simple truths of the Gospel, are told them in terms which they can readily comprehend. This is done through the medium of interpreters or native teachers, of whom there are several in the different tribes. These speak of the things of God, as far as they have been instructed, with great fluency and energy. And such is the power of grace on the hearts of this

people, that their whole deportment is at once changed, and they are ready to follow Christ in all the obedience of the Gospel.

“ I know not why the whole forests of America should not become vocal with the songs of Indian converts. What should hinder the spread of the Gospel, especially to the thousands who speak the Chippeway tongue? And what shall prevent the improvement and cultivation of these thousands? Not the authority which God has ordained. Hitherto it has protected the defenceless Indian, and encouraged their late conversions. Surely the power which breaks the African's fetters, will not rret the chains of Pagan darkness on her Indian subjects. The providence and grace of God then, are encouragements to proceed in a work so signally owned of God, and desired by men.

“ Very respectfully yours,
“ W. CASE.”

COMMUNICATION FROM THE AGENT TO THE
COMMITTEE.

Montreal, Nov. 22, 1827.

GENTLEMEN,

The following is a copy of a circular which I wrote and sent to those townships and settlements, which I could not personally visit; several answers to which have been received :

The Society for promoting Education and Industry among the Indians und Destitute in Canada, was formed in London 1825, under the patronage of the Duke of Sussex, and other distinguished persons. Several auxiliary branches to this institution have been formed in Great Britain and Ireland. A Society in connection with this, was organized last year, in Montreal, both a male

and female branch, patronized by the Earl and Countess of Dalhousie. It is the request of the Society in London, by their Agent, and written instructions, that auxiliaries and corresponding committees may be formed wherever practicable, in both provinces of Canada, for the purpose of searching out and supplying destitute objects. Societies have accordingly been formed at Quebec, York, Kingston, Brockville, and Cornwall, to correspond quarterly with the central Society in Montreal, and that with the Society in London.

“The magistrates, parents, and guardians of the youth in every township and settlement to which this circular may be sent, are respectfully requested to meet and make out an answer to the following inquiries, and send the same, without delay, to the Secretary of the Society in Montreal. It is recommended that a Treasurer, Secretary, and Committee of five or more suitable persons, be annually elected for the promotion of the general designs of the Institution. One of the most important objects of this Society, is to train up pious and active young men and women, to become teachers of schools among the Indians and destitute settlers in Canada. And though you may have no Indians or destitute children in your vicinity, yet, should you know of any suitable person to be trained up as a teacher, you are requested to send the name, the residence, and the recommendation of such a person, and what the township will do towards the education of that individual. Some assistance may be expected from the Society in London, where there appears the greatest need.

“It is particularly requested from each township and settlement, that the answer to this circular, may be as accurate as possible.

“What is the number and character of the inhabitants?

“ What number of children from 5 to 15 years of age ? What number of orphans or poor children, whose education is not provided for ?

“ If any schools, how many, and in what manner supported, if connected with any Institution or Society in the provinces ?

“ How many school-houses are there in the township—how many are wanting ?

“ Is there any Sunday school or library ?

“ Are there any families without a copy of the holy Scriptures, or necessary school books, who have not the means of supplying themselves ?

“ The vast importance of the objects recommended by our British friends, it is hoped, will stimulate the inhabitants of Canada to exert themselves to carry the designs of the above-named Society into operation.

“ On behalf of the Society,

“ T. OSGOOD, Agent.

“ *Kingston, August 6, 1827.*

EXTRACTS FROM THE REPORT *presented and adopted in the Masonic Hall Hotel, in Montreal, April 8, 1829, at the Second Annual Meeting of the before-named Society, HORATIO GATES, Esq. in the Chair.*

The following resolutions were proposed and passed unanimously.

I. That the Report now read be adopted, and printed under the direction of the Committee.

II. That this meeting most gratefully acknowledge the obligation it is under to the Patron, President, Vice Presidents, and to all other officers and benefactors of the parent Society for that patronage and support by which this Society has been enabled to commence, and continue its operations in this country.

III. That this meeting express its gratitude to his Excellency Sir James Kempt, for consenting to become its Patron.

IV. That the thanks of this meeting be given to the Of-

ficers and Committee of each branch of this Society; and that such as find it convenient, be requested to continue their services, with the addition of Messrs. R. Howard, G. Savage, J. Dewitt and P. Freeland, to the Gentlemen's Society; and that the Ladies be respectfully requested to fill up any vacancies that have occurred, and co-operate with the Gentlemen's branch in the accomplishment of the important object of this Society.

That Col John Brant, Grand River, U. C.; Col. T. Givins, York; Captain T. G. Anderson, Pentenguishine; Col. G. Ironside, Amherstburgh; Mr. Simpson and Mr. Keith, of the Hudson Bay Company, are respectfully requested to act as Corresponding Members of the Committee.

That the Rev. H. Esson be Corresponding Secretary.

That Mr. James M'Knowen be acting Treasurer and Collector.

That Mr. William Hedge be Minute Secretary.

V. That this meeting most deeply regrets the want of funds, which has obliged the Committee to refuse additional grants towards new schools, and particularly in being obliged to discontinue the boarding of the Indian youths; but does most gratefully acknowledge the Divine goodness in the pleasing and extraordinary change which has taken place among the Indians of Upper Canada.

VI. That this meeting return thanks to the parent Society for having furnished their Agent with the lessons and apparatus for an Infant School, which being sent to the ladies of this city, has been happily the means of introducing into Canada those valuable institutions.

VII. That viewing the great extent of country over which settlements are extending among the many tribes of Indians towards the Pacific Ocean, where suitable teachers are greatly needed, this meeting warmly recommend a seminary to be opened in Montreal or its vicinity, on a plan which shall combine economy and industry with elementary education, a knowledge of agriculture, and the mechanic arts.

YOUR Committee have been prevented from presenting their second Report at an earlier period, by circumstances over which they had no controul. The business of the Society, in the early part of the year, was greatly retarded by several unforeseen occurrences, viz. :—By the sudden and much lamented death of Mr. F. Crossland, this Society

was deprived of its domestic Secretary, and one of its most valuable members. About the same time, the Agent of the Society, by the upsetting of a carriage, was deprived of the use of his right hand, and the privilege of travelling for some months. Soon after this, discouraging information was received from the parent Society, respecting the loss of money deposited with persons who had failed. These unfortunate circumstances have impeded the business of the Society. But there is much cause for rejoicing that it still exists as a Society, and that it is enabled to state to the public some facts, which, it is hoped, will be truly gratifying to the friends of the Institution. Since our last Report, the Auxiliary which was announced as being formed at the village of Chateauguay, has built a house for the scholars and residence of the master; which, with the land that was given for the purpose, will be esteemed an equivalent to the salary of Mr. Forest, by whose prudence and valuable services, a school, consisting of sixty scholars, mostly children of French extraction, has been continued for nearly two years. This, in a village where there never had been an English school, is a very gratifying circumstance; particularly, lying, as it does, near to the Indian village of Caughnawaga, from which several pupils have been sent to board with Mr. Forest, and many more might be obtained, if our funds would permit.

The Auxiliary at Quebec has published their first Report, from which the following brief extract is made: "Shortly after the organization of this Society in Quebec, the attention of the male branch was directed to the improvement of the habits of the Indian children in Lorette; and, to effect their purpose, they agreed with the Indian schoolmaster of that place to superintend a school of industry, during such hours as would not interfere with

his time of instruction." But, owing to different circumstances, this attempt has not been very successful: yet the design is not abandoned; for, at a late visit of your Agent to Quebec, the Bishop, Chief Justice, and some other persons of distinction, have once more contributed towards opening a school of industry, as soon as a suitable person can be obtained to conduct such a school; and, from what has been done by the Indians in the Upper Province, we have reason to hope for success.

The Female Branch has obtained and fitted up a larger place; and, for the last year, their number of pupils has been from forty to fifty. These children are engaged in some useful branch of labour half of each day, which, we conceive, ought to be the case in all schools which may be opened for the children of the poor.

Respecting the School of Industry, to which the Agent and Committee of the Montreal Society have devoted a share of their attention, there can be but one opinion as to the utility of the object. Some members of this Committee have doubted its being a legitimate object of this Society; yet, when all circumstances are candidly considered, it is confidently expected that no person will find occasion to regret that the attempt was made; especially if it should be the exciting cause of opening an Institution for the destitute, both in this City and Quebec, in which the poor may live upon their own earnings, which is expected will eventually be the case, when the necessary arrangements are completed, according to the design of an Act, which has now passed the Legislature, and which will, probably, soon be carried into effect. Your Committee availed themselves of Mr. Osgood's confinement to Montreal, to employ him in managing this establishment, where he

was daily employed for six months in bettering the condition of the poor emigrants, many of whom, on their first arrival, must have suffered exceedingly, had it not been for this assistance.

It appears from the account of the Agent, which has been audited, that £115. 17s. 1d. currency, for contingencies—for the Inspector's salary, up to November 17, 1828, £20. 10s 3d., and £12. for house-rent—have been expended in the management of this Institution since it was opened; for which daily bread and instruction were given to the needy of all denominations; upwards of fifty in a day might have been seen last winter, partaking of a cheap repast at noon, and carrying to their lodging, at the close of the day, their little earnings, in bread, clothing, and fuel for their families. The most interesting part of this Institution, was the portion of the Holy Scriptures, which was daily read to the men, while they were receiving their refreshment at noon; and the children, at the same hour, by means of an assistant teacher, were receiving instruction, and at the close of each day, they were required to repeat the Ten Commandments and the Lord's Prayer. In addition to this, the female branch of this Society, furnished at this house, bread and clothing to seventy needy females, at the expense of £39. 18s. 4d.; by which means, many poor orphans and destitute children were enabled to appear with decency in their different schools and places of worship. This School of Industry was visited by the Honourable Judge Pyke, and other highly respectable characters, most of whom, not only expressed their approbation of its design, but contributed liberally towards its support. No portion of the funds collected in the United Kingdom, or United States, has been appropriated to the support of this Institution; your Committee, there-

fore, confidently anticipate the approbation of this Society, and the community at large, as well as the thanks of the friends of the indigent stranger, for this useful undertaking.

Your Committee have granted, since the last Report, towards building a school-house at New Glasgow, £10., from which place a letter has been received, acknowledging the receipt of the money, which must be gratifying to the friends of the Institution, of which the following is a copy:—

“ Millbank, New Glasgow, January 23, 1829.

“ GENTLEMEN,—In our own, and in the name of our fellow-settlers, we, the undersigned Managers of the Fortrose Union School at New Glasgow, beg leave to offer you our most grateful acknowledgement for the ten pounds you generously afforded us, as aid to build a house for the cultivation of our youth, of which sum we hereby acknowledge the receipt: and could our voice reach the ears of every contributor to your most laudable Institution, we would tender to them our thanks, and congratulate them as being certainly honoured and favoured by God, who hath put it into their hearts to give of their substance to promote the best interests of their fellow-creatures—the turning from ignorance and barbarity, to knowledge and civilization, and from vain traditions and imaginations, to a capability of perusing the sacred volume, which is mighty through God to pull them down, which is the appointed means to open the eyes, to turn from darkness to light, and from the power of Satan to God. We wish them God speed—and may they have many for a crown of joy and rejoicing in the day of the Lord Jesus.

We are, Gentlemen,

Your sincere well wishers,

J. J. BEERS, Preses,

HOYES LLOYD, Treasurer
and Secretary,

THOMAS HUME,

FRANCIS COX,

WILLIAM M'CREIDIE,

THOMAS G. PRESTON,

ROBERT ADAMSON.

“ To the President and Managers of the Society for promoting Education and Industry among the Indians and destitute Settlers.”

Ten pounds have likewise been granted, in aid of the school-house erected at Chateaugay. A fur-

ther grant was made, for the first year, of £10. towards the support of the female school in Quebec, and £4. 13s. 6d. for this year. This school consists chiefly of the children of poor emigrants, and therefore naturally looks to the patronage of your Society. The Adult Sunday school in this city, which was set on foot last year, is still continued, and a few Bibles have been given to females, as rewards for assiduity.

In a petition lately received from the inhabitants of New Dundee, there appeared such reasons for assisting those new settlers, that your Committee have voted them a donation of £10. towards supporting their school, on condition that the people of that settlement will supply the deficiency. The Agent has, on a late journey to Upper Canada, given out of the money which he had gathered from benevolent persons in the United States, £5. towards a school-house at Munsey Town, on the Thames River, for the benefit of the Indians at that place ; this donation has been approved ; he has besides, promised a small sum towards the opening of a School of Industry, under the care of Elder Case, on an island in Lake Simcoe. This aid will be paid out of a sum of £50. which has been placed at the disposal of the Committee in York, provided they will agree to unite in assisting the Indians and destitute settlers in that vicinity, which it is hoped will be the case. Several members of the Legislature, as well as private individuals, have recently come forward, as supporters of the Indian schools in that province. Your Committee have also recommended additional aid out of the said £50. to be sent to the Indians at Munsey Town, and to other stations of Indian tribes, where school-houses are erecting, or schools of industry are about to be opened.

The books and tracts brought by the Agent from

Great Britain and Ireland, as well as those received during the past and present year, from benevolent individuals in the United States, were, by order of the Governor for the time being, admitted free of duty, and have been parcelled out to destitute places in both provinces, more particularly with the view to encourage the formation of Sunday school libraries. The Bishop of Quebec, as our Agent reports, having lately consented to unite in forming a Lending Library, it is to be hoped that these excellent Institutions, (Lending and Circulating Libraries,) will soon become general throughout the settlements, wherever practicable.

Your Committee last year adverted to efforts making by Mr. Henderson and others, in the Town and Vicinity of York, Upper Canada. A portion of the books sent from England, and the United States, has been intrusted to their care, and it will be highly gratifying to the benefactors of the poor, and the friends of humanity, to hear that much good has been effected by a few faithful labourers. Mr. Henderson has supported his family by his own industry, and has, besides, done as much towards towards instilling into the minds of the rising generation, a knowledge of God's word as a Missionary Teacher. These efforts are noticed, in order to induce others to imitate such praiseworthy exertions.

Your Committee lament, that in consequence of the impoverished state of the funds, many applications for assistance, in destitute places, have been unavoidably refused, and what is most painful, the board and education of Indian children must be suspended, until increased means can be obtained.

The plan of training up teachers from among the Indians and emigrants, appears to your Committee so very important, that they warmly recom-

mend the opening of a seminary, as soon as funds, and a suitable instructor, can be procured. The Committee confidently hope, that so promising a measure of extensive and permanent utility, will not fail for want of the support of the benevolent, both in the Canadas and the United Kingdom.

In reviewing the transactions of the Society for the past year, your Committee find matter both for rejoicing and for humiliation. The Society has been deprived of its first Patron, by the departure of the Earl of Dalhousie; but the present Administrator and Governor in Chief, Sir James Kempt, has intimated his willingness to patronise it, and has kindly offered to open a correspondence with the Duke of Sussex, the Patron of the Parent Society. The suspension of the school at Kingston, owing to the improper conduct of Mr. Hawker, one of the teachers, is a subject of much regret. The Agent has been solicited by the Committee of that place, to endeavour to procure from the Parent Committee, a fit person to replace him. It is a most gratifying circumstance that so good a building has been erected for an English school at Chateauguay, where there is also a flourishing Auxiliary to your Society, and a fair prospect of a permanent school. It appears from your Agent's journals, that since June last, he has been enabled to travel on the business of the Society, nearly five thousand miles, visiting destitute places, encouraging the people in the establishment of schools and libraries, and making collections in families and congregations, more particularly in Albany, New York, and Philadelphia.

Contemplating, as this Society does, a simplification of its objects in its future operations, it is hoped that the public will be thereby encouraged to continue and increase their support, especially, when it is considered, as stated by its Royal

Patron at its formation :—“ That it is not designed to promote the views of any sect, or teach any particular creed, but to inculcate the truths of the Bible, and the reciprocal duties of morality :” and in the words of Lord Bexley, who was also present at its first meeting :—“ It is not sufficient to teach the Indians science and religion, but you must teach them how to build themselves houses, and obtain the comforts of this life, as well as to prepare them for a happy eternity.”

Such have been the results of the instruction imparted to goodly numbers of Indians in the Upper Province. “ This is the Lord’s doing, and it is marvellous in our eyes ;” and when the important doctrines which the Bible inculcates, are truly believed, and reduced to practice, the same blessed results will, doubtless, take place in this Province.

That all may combine in suppressing vice, dispelling ignorance, and diffusing truth, and thus advance the benign reign of the Prince of Peace, is the fervent desire of the Central Auxiliary Committee of Montreal.

Extracts from the journals and communications received during the last year.

The following is a brief extract from a letter received from the Parent Society of May 2, 1828 :—

“ After returning thanks for the Report and Communication sent by your Secretary and Agent from Montreal, the following expressions appear well designed to excite the Subscribers and Friends in Canada to exert themselves to co-operate with British Christians, in carrying into effect the laudable plans proposed by this Society.

“ The London Committee feel that they can

contribute little in carrying on the designs of the Institution, and therefore hope the Canada Committee will use every exertion and care in conducting the Society, which their local situation will enable them to do, and do to effect. Having every reason for confidence in that Committee, they think that all the business of the Society should be under their direction and controul."

THE REPORT OF THE CHATEAUGUAY AUXILIARY SOCIETY, ESTABLISHED APRIL 26, 1828.

A year and more having elapsed since the first establishment of this Society, it becomes the duty of the Committee to give a full and particular account of its operations, progress, and prospects. The Committee presume that this will be expected of them, both by the Parent Society established in England, and the Central Committee at Montreal.

In making a brief report of the Society's affairs, it may be necessary to advert to the first circumstances of its existence.

The inhabitants of Chateaugay hearing that the school at Caughnawaga, through the opposition that existed, was likely to be removed, petitioned the gentlemen of the Central Committee, that it might be established in their village. This was kindly acceded to, and Mr. Forest was appointed to teach in this place. As soon as this was known, a school-house was procured, and fitted up agreeable to the British system; also a Committee was formed, and a subscription-list drawn up, and signed to the amount of £50., including £10. signed by the Agent, on behalf of the Parent Society. This money, however, has not all been paid, but the Committee entertain hopes, that no person will withhold their promised aid, from such a laudable object.

In this school upwards of one hundred children have been received, although through removals, the number on the books is not more than eighty, half of whom are not able to pay for their education. In this school several Indian boys have been educated gratuitously by the desire of the Central Committee: also a young man, an Indian, has been placed under the instruction of the master, that he might be qualified to teach among his own tribe.

The Committee are glad to state, that nothing like opposition has been excited against the school since its first commencement; and that every precaution has been used to promote peace and harmony in the village: also, as nearly the whole of the children are of the Catholic persuasion, those measures alone have been adopted, which serve to show that education alone is the object of the Society.

The Committee feel glad to report to the Societies with which they are connected, and to the friends of education in general, that the foundation-stone of a new school-house was laid in this place on the 12th of August last. The day appointed for this purpose was ushered in with clouds of darkness, and indicated very unfavourable weather, but during the time of the ceremony the sun shone with peculiar brightness, and the scene became very interesting; as "though Nature smiled, and gave her approbation's seal." A roll of parchment was read, on which was inscribed the name of the Society, its relation to the Parent Society established in England, and the Central Auxiliary Society in Montreal,—the date of its origin, and the names of the Committee. This, with a coin of the reign of his present Majesty, was inclosed in a tin case, and placed in the cavity of the stone prepared for its reception. The speech delivered by L. G. Brown, Esq. was both appropriate and eloquent,

and occupied a considerable portion of time. The observations and ideas advanced, clearly elucidated three important points :—first, that education improved the mental faculties ; secondly, that it afforded capabilities to perform the offices and duties of life ; thirdly, that it would lead to moral happiness,—that would be consummated in another world. At the conclusion of the speech, the speaker congratulated the ladies who were present, —pronounced a splendid eulogium on the clean and orderly appearance of the children, (who formed a square on the foundation of the building,) and expressed the pleasure and gratification he felt on the occasion to be greater than at any other period of his life. The ceremony was concluded by an address to the Almighty for his blessing on the important undertaking ; when the meeting departed highly gratified, and the children returned to take tea together at the dwelling of the master.

The Committee are happy to announce that the school-house is now erected ; and they hope, by the additional help of friends to education, to complete the building in a short time. The house is large, and well built : the upper part forms a very large and healthful school-room that will accommodate above 130 boys. The present subscription only amounts to £34. 3s., consequently great exertion must be made to defray the expenses of the building.

The Committee return thanks to the Central Committee for the appointment of their teacher ; to Mr. G. Dunning, for the gift of a piece of land for the new school-house ; to the Hon. Judge Pyke, for a donation of 15s. for rewards, and for a subscription for the education of six poor children ; to L. G. Brown, Esq., Magistrate of Beauharnois, and President of the Society ; to Arthur Macdonald, Esq., Magistrate of the village, and Treasurer :

of the Society; to Mr. C. Dewitt, and William Dalton, Esq, C. M. Trustees of the new school-house;—for their united exertions to forward the interests of the Society. The Committee express themselves highly satisfied with the conduct of both Mr. and Mrs. Forest, and hope they may be long continued amongst them.

(Signed on behalf of the Society,)

CHARLES FOREST, Secretary.

The following is the Rev. Mr. Jackson's letter to the Agent, after receiving from him a donation of £5. towards building a school-house, at Munsey Town :

“ REVEREND SIR,

“ On my arrival at Munsey Town (which was on the 18th inst.) the Indians were very solicitous for their children to be instructed, and when they heard that I was returned, they manifested a good deal of satisfaction. When I told them how much good white people loved them, and mentioned your name, and told them what you had done for them, an old Christian Indian said, “ *Me thank my Jesus for make Mr. Osgood think so good for poor Indians, and me want you to tell him, me never see him, but me love him because he so good to us.*” We had a council yesterday with seven chiefs, who all agree to do all they can to encourage their tribes to get their children taught to read the great book, as they call the Bible. Truly we may say, that a great and effectual door is opened to us in this place. But much is to be done to carry the great object into effect; and it will cost us more than we have in our power to raise at present. But, as we believe the cause is the Lord's, we also believe that he will provide means to carry it into effect. But how that will be, I leave to the direction

of a wise Providence. I would just observe, that if the Society you referred to in Montreal, finds their funds such that they can appropriate more assistance to this station, it would be a boon which would be well pleasing in the sight of God, and I would receive it as the Lord's money, and feel myself bound to apply it to promote the cause of God amongst these poor perishing creatures, many of whom are perishing in a temporal point of view, for lack of clothing; and, in a spiritual point of view, for lack of vision. At the same time, there is in this place four hundred, eight of whom have embraced religion: the rest are all, both young and old, in nature's darkness. There is also in the surrounding tribes between three and four thousand, all in the same 'state. And, as this is a central place for them, and a place which they all frequent, if we can make a firm stand here, and establish Christianity amongst them, it will, like the sun, soon send forth its rays through the wilderness, and cause it to bud and blossom like the rose.

Your affectionate friend,

JAMES JACKSON, S. P.

Munsey Town, 24th December, 1828.

PLEASING INFORMATION.

Captain Anderson, formerly at Drummond's Island, now at Penetanguishine, in a communication to the Agent, speaks highly of the school at Michilimacinac, in the United States, where a hundred Indian children are in a seminary, where labour and study are combined. These youths are bound to the superintendant till they are twenty-one years of age. The Captain thinks it would be very desirable that a similar establishment should be introduced in some central situation in Canada.

EXTRACT FROM THE REPORT OF THE WESLEYVILLE
SCHOOL.

Wesleyville, 17th March, 1829.

Since the commencement of the school in this place, there have been 21 boys and 23 girls admitted into the school, and the numbers on the school books on the 1st instant were 20 boys and 23 girls.

You will see by the numbers on the school books, and the average attendance, that the children, or the greater part of them, do not attend regularly. There are several reasons to be assigned for it: during the spring, summer, and autumn, the children who are old enough to be useful to their parents on their farms, are kept away from school on that account; and in the winter clearing the land, threshing, &c.; likewise the winter is too severe, and the distance too great, for the little children to attend.

We owe a debt of gratitude to your Committee for considering our destitute condition, in sending a teacher to us. The advantages already derived therefrom are very considerable; and we trust and hope, the school will be continued, for there are few places in Canada where a school is more needed than in this vicinity. In this settlement alone, there are 43 children capable of receiving education, who would be totally destitute of the blessing of instruction, were it not for your Society.

THE AGENT'S COMMUNICATION TO THE
COMMITTEE.

"GENTLEMEN,

"I set out upon a tour to the Upper Province, on the 27th of June last, with a view of improving

my health, and promoting the general purposes of the Society. That I might accomplish these objects, I procured a private conveyance ; and, being furnished with a variety of tracts, and small books, I was enabled to give some to every school and destitute family which I visited.

“ The first Sabbath, after leaving Montreal, was spent at Coteau du Lac, forty miles up the river St. Lawrence. In the morning I visited the steam-boat, and the other boats carrying passengers, then lying in that port, giving tracts and such instructions as their different circumstances might require.

“ Captain Nicol, who has the command of the Fort, and a detachment of soldiers at that place, kindly invited me to preach in his house, there being no chapel or school-house to accommodate the people. I cheerfully complied, and delivered two discourses. I then rode three miles, and preached again at the house of Captain Whipple, who commands the steam-boat, which plies between that place and Cornwall. At both of these places I recommended the establishment of a Sunday school, promising assistance in books towards a small library.

“ The next day I travelled through Glengary, and called upon Bishop M'Donnell, who is at the head of the Roman Catholic Church in the Upper Province,—was invited to share in the hospitality of his house, which is the token of his kind feeling towards travellers who call upon him. In speaking to the bishop respecting the importance of Sunday schools, he observed that he was sensible of their importance, and had recommended their establishment in all parts of his diocese. It will be gratifying to all denominations of Christians to hear what has been done by this zealous prelate. Within a few years, he has built a very large

church, and has brought out from Scotland, and is supporting at his private expense, a number of school-masters, and has procured for circulation a large number of Bibles. It is hoped that all ministers of religion will imitate his example, especially in the establishment of Sunday schools, and in circulating the Bible among the poor.

“ In pursuing my journey towards York, I called upon ministers and school-masters of all denominations, and recommended Sunday schools and libraries. The next Sabbath I spent was at Kingston, where I visited the Sunday schools, and the prison. I preached twice, and distributed tracts wherever I had opportunity, on board of boats, and in taverns.

“ On my way from Kingston to York, I visited Grape Island, and Rice Lake, two interesting places, where the Indians are turning the wilderness into fruitful fields. The first mentioned place is about six miles from Belville, and fifty-four miles from Kingston. It is very gratifying to see two hundred of these once drunken and degraded people, now become sober and industrious, attempting to copy all that they see worthy of their imitation, from their white brethren—but shunning their errors. Here is a handsome village rising, with a good school-house, which serves as a chapel, filled morning and evening every day, and on the Sabbath three times a day, with solemn and devout worshippers.

“ Here is a Miss Hubbard, from the United States, who is very useful in teaching the Indian children how to read, write, and worship God daily. This young woman was introduced to Canada by a Miss Barnes, now teaching at the Rice Lake, which place I also visited the following week. Miss Barnes is employed here in a manner similar to what Miss Hubbard is at the other sta-

tion. At a late interview with that interesting person, I heard from her many circumstances respecting her labours and self-denial, among the Indians, which ought to excite the sympathy of Christians, and stimulate many to imitate her example. There are about sixty scholars at this station. This is the place where our Society granted ten pounds last year, towards building a school-house.

“On this journey, I also visited the school on the south shore of Lake Simcoe. This school was established last year. It now consists of between fifty and sixty Indian children, apparently desirous of learning. This school-house is also used as a chapel, and often crowded with devout worshippers.

“On my return from my tour through the United States in November last, I visited the Indians at the River Credit. Some account was given of this very interesting settlement in the last printed Report. It will be very gratifying to all friendly to the Indians to learn, that this village is still making very rapid progress, under the superintendance of Mr. George Ryerson, in connexion with other labourers of the Methodist Episcopal Church. There also reside the Messrs. John and Peter Jones; the former is stationed in this village as a school-master; the latter travels from one tribe and settlement to another, acting as an interpreter and preacher in the Methodist connexion. On this visit I was called upon to administer the ordinance of the Lord’s Supper to this people. It was a most gratifying sight to see nearly a hundred red people in one settlement, approaching the table of the Lord, with that solemnity and reverence which would do honour to any people.

“On this visit, I proceeded westward, as far as the Grand River, where is stationed a Missionary,

of the name of Mr. Messmore, connected with the Methodist Church ; also the Reverend Mr. Luggier, sent out by the New England Company from London. I hope both are doing good. It is very important, in a case like this, where men from different countries and denominations are located, that every possible effort be made to live in love and walk in perfect union, remembering there is but one *Lord*, one *faith*, one *baptism*. I called upon Colonel John Brant, who a part of the time resides at this place ; he kindly acted as my interpreter in addressing one of the schools. This young man has great influence, and it is hoped will be extensively useful to his nation. A young man of the name of Doxatur, belonging to the Mohawks, who was once a very noted drunkard, has recently become pious, and very zealous. He went upwards of two hundred miles on foot, to visit a branch of his nation, living near Belville, on the Bay of Quinté ; and he pleaded the cause of his Divine Master so faithfully, that about thirty of those, who, like himself, had been very much given to intoxication, renounced that wicked practice, and appear to be truly pious. By this, the blessed work of reformation appears to be going forward, and mostly through the instrumentality of the native teachers, in connexion with the Methodist Society. By this we see that God often confounds the mighty, and accomplishes great things, by what, to human view, may appear small and despised instruments.

“ It is granted by all the candid part of the community in Upper Canada, that a great and a very interesting work of reformation is accomplished among the Indians of that province. We may indulge a hope, that the Indians of Lower Canada, will shortly see what blessings are enjoyed by their brethren, in consequence of gaining a knowledge

of the Bible, and the useful arts of this life, and be induced to imitate their example.

“ I am, Gentlemen,
 “ Your obedient humble Servant,
 “ T. OSGOOD, Agent.

“ *Montreal, Jan. 15, 1829.*”

In order to convey an adequate idea of the manner in which our Agent is employed in his journeys, it is deemed expedient to insert, in addition to the above extract, the report of his proceedings for one month, ending the 21st February, 1829.

“ THE AGENT’S JOURNAL.

“ GENTLEMEN,

“ I beg leave to lay before you my journal for the last month, with some communications from the Auxiliaries at York and Kingston, whose general meetings I have attended since I left Montreal.

“ I obtained leave to visit the Upper Province at your last Meeting, on the 24th of January. I employed the next day in opening and sorting out books, sent you by friends in the United States. Sunday the 26th, I employed my time in the following manner, viz.:—“ I first visited the market and public houses to distribute tracts; also read the Scriptures, and expounded in the jail and hospital; in the evening I gave a discourse at the Cross, three miles from the City. Next day I set out for York, Upper Canada. I travelled by the public stage fifty-six miles, and put up at M’Pher-son’s Inn, in the Township of Lancaster. The next day rode to Prescott, sixty-eight miles. The following day I arrived in Kingston, where I spent a day in business for the Society. On Thursday, the 29th, I set out again by the stage; I rode to

Belville, sixty miles, and put up for the night. I set out early the following day, and travelled that day and the next night, expecting to arrive the following morning; but in consequence of the carriage breaking down, did not arrive in York until the middle of the following night. The next day being the Sabbath, I visited the two Sunday schools and the prison; I preached twice for the Presbyterian congregation, and in the evening I gave a discourse in the Methodist Chapel. The Sunday schools in York are large and very useful; one is connected with the Methodist Chapel, and the other with the Presbyterian Church. There was formerly one in the Episcopal Church which has been discontinued. The next day my time was employed in making arrangements for a public meeting of the York Auxiliary. In the evening I attended the meeting of the Bible Society. It was a quarterly meeting of the Committee. It was very pleasing to witness so large a number, and find them consisting of all denominations of Protestants, with the Hon. Mr. Dunn in the Chair.

“The following day (February 3,) the meeting previously announced from the pulpit of the Presbyterian and Methodist places of worship, was attended in the Masonic Hall. Jesse Ketchum, Esq., M. P. was called to the Chair. The meeting proceeded to make choice of Officers and Committee for the year ensuing. In consequence of difference of opinion in the former Committee, very little has yet been done, but the prospect is now much more favourable than on any former visit. The Hon. Mr. Dunn, and several of the Members of Parliament, contributed towards this object. When I communicated your offer to them, that on condition they would raise fifty pounds, fifty more would be placed at their dis-

posal, it gave them much satisfaction. They offer to secure, by subscriptions or donations, an equal sum to what they may expend upon orphans and poor children, among the English population; but in relation to what may be given towards Schools of Industry among the Indian Tribes, it would be difficult to obtain an equal sum, for very few of them can do any thing more than what is necessary for their own subsistence. As it was thought very important to lend a little assistance towards the Schools of Industry, which are to be established at the River Credit, at Lake Simcoe, and at the Thames, it was recommended that twenty-five pounds, or half the sum which we designed to send them, be thus appropriated, to be laid out in promoting a knowledge of agriculture and the useful arts at the above-named places, under the care of Messrs. Case, Jones, Ryerson, and Jackson, who are connected with Indian affairs at those places. It is very important that these zealous friends be encouraged. I gave to the York Committee an order for half the books, lately collected in the United States.

“I employed my time on Wednesday and Thursday in York, in attempting to do what I could, by calling upon the new Committee and Secretaries to make arrangements for obtaining orphans and poor children to be placed under the means of instruction. On Friday I set out for Lake Simcoe; upon the way I visited the settlement in Young Street, where twelve years ago I assisted in forming a Sunday school, which has been continued in operation ever since; though it was for a while interrupted by a person who had been appointed one of the Committee of Management, who attempted to alter the plan on which it was organized. I gave an evening discourse in that settlement. The next day I rode to New Market,

thirty miles from York, a very large and prosperous settlement. I attended an evening meeting in that place. The next day being the Sabbath, I met with Elder Case, and Peter Jones, the Indian preacher; and, what was very gratifying, I met in the place of worship, in the village of New Market, two hundred and fifty Indians, with their principal Chief, who had come out from Lake Simcoe, to attend a Quarterly Meeting. The Chief, and several other leading and influential characters among the Indians, spoke in love feast. They in a short, but very appropriate speech, expressed their gratitude to the Great Spirit, for bringing them out of darkness into the light of the Gospel, and requested the prayers of the congregation, that they might be enabled to continue faithful until they should be called to the other world. The next day I visited the Indians in their school house, near to the south shore of Lake Simcoe. On this occasion several of them were baptized by Elder Case; such as had recently been brought to the knowledge and belief of the Gospel. That evening I returned towards York, six miles, in company with several others who preach the Gospel. We held a meeting in the school-house, as there was no chapel near. The place was crowded, and the people were very attentive to what was said, while three of us addressed the congregation. One was a Miss Barnes, a female speaker, who has been very useful among the Indians. A number of the people called Friends, or Quakers, were present, and appeared to be very well pleased with what was said by Miss Barnes. One of the leaders of the Friends' Meeting came the next morning to my lodging, and observed that he could find no fault with our meeting the preceding evening. God has made the Indians, and the Missionaries and teachers among the Indians, very great bless-

ings to the white people. The next day I visited five schools on my way to York, and addressed each. I gave a discourse at two o'clock at the Presbyterian Church, eighteen miles from York, in the Township of Vaughan, where has been a well-conducted Sunday school and library for several years, under the management of J. Miles, Esq. In the evening I gave a discourse in the Methodist Chapel, ten miles from York, where is also a good Sunday school. The next morning I rode into York, and assisted in organizing a Female Society, as auxiliary to that formed by the gentlemen the week before. Though the number be not large, it is expected they will lend much aid in clothing poor children among the Indians and emigrants. In two other places, between York and Lake Simcoe, houses were opened by pious females to accommodate such young ladies as might come together weekly, and like Dorcas of old, make garments for the poor. A Society of this kind has lately been organized in Niagara with very fair prospects.

“On Wednesday, the 11th instant, I attended a very interesting meeting in the Methodist Chapel in York. It was the anniversary of their Missionary Society. The scholars from the Indian school at the River Credit, with their teacher, and the Rev. Mr. Ryerson, the superintendant of that station, were present. Jesse Ketchum, Esq. was called to the Chair. Several members of the Parliament attended and spoke in the meeting. It must be acknowledged by all, that the Lord is doing a great work among the Indians of Upper Canada. Elder Case stated in this meeting, that upwards of a thousand of these poor red people, who were once very much degraded and intemperate, had now become sober and industrious; and, what is very gratifying, only ten or twelve in

all that number had since been known to be in the least degree overtaken by strong drink. This gives us reason to hope that this reformation is produced by the operation of God's Spirit.

"I set out the next day for Kingston, passing through Hallowell and Bath, where I preached and reorganized a Sunday school. The next day I arrived in Kingston, and attended to business preparatory to the Annual Meeting, which was held the next evening, at which the Officers and Committee were appointed for the year ensuing. Mr. Hawker's conduct has so cooled the feelings of the people of Kingston, that we cannot expect much will be done there at present; yet they express a great anxiety to have another teacher sent to them, as may be seen by the Resolutions which were published in the newspapers.

"On Saturday last I arrived in this city, after an absence of twenty-six days, during which I have travelled 834 miles, visited fifteen schools, and preached fourteen times.

"N.B. Since my return I have visited Chateauguay; I found our school, in that village, going on as usual in a prosperous condition. The new school-house was nearly completed.

"I am, Gentlemen, with due respect,

"Your obedient humble Servant,

"T. OSGOOD, Agent.

"*Montreal, Feb. 21, 1829.*"

* * The amount of bills drawn by the Agent and Canada Society upon the Parent Institution, during three years, is £1090, which has been the means of exciting the benevolent in Canada and the United States to raise nearly as much more. This will appear to all acquainted with the houses built, and schools and libraries established. Thus one Society, or individual, stimulates another.

To counteract the influence of any improper reports which may have been circulated, the following documents are respectfully submitted to the public. The original of the first is among the records of the Society in London ; the others, being private papers, will be cheerfully shown to any gentleman who will call on the author at No. 9, Wardrobe Place, Doctors' Commons.

“ THESE CERTIFY ALL WHOM IT MAY CONCERN —That the bearer of this, the Rev. T. OSGOOD, has for many years devoted himself with great zeal and perseverance to the advancement of Education and Religion in these provinces, and has conferred lasting benefits on the community, by promoting the establishment of Lancasterian, Sunday, and Infant Schools, and by introducing the system of providing employment for poor Emigrants and other destitute persons, who, without such provision, must have been left to depend solely on public and private charity. Mr. Osgood is now about to proceed to England, as Agent for the Society for the Promotion of Education and Industry among the Indians and destitute settlers, to make an appeal in its behalf, to the benevolence, piety, and liberality of a British public, in order to the further advancement of civilization among the aboriginal inhabitants of North America, and to the securing and diffusing of the blessings of education among the poor and widely dispersed inhabitants of new and destitute settlements. It has appeared to your Committee, that no more effectual means could have been devised, than a Society like that with which they are connected, formed on the broad basis of uniting all denominations of Christians in the great and good work of civilizing, educating, and enlightening the various classes of our population. A Society of this description cannot

fail ultimately to produce the greatest and happiest results, if it be conducted with wisdom, zeal, and perseverance. The good it has already accomplished in promoting industry and education, and aiding in the formation of new and valuable Institutions in different places, warrants the confidence, that by continuing its operations on the more simple, but comprehensive and effective system, which is now about to be submitted for the revision and sanction of the Parent Society, it will extend, in a tenfold degree, the sphere of its usefulness. This Committee are persuaded that a Seminary, in which a set of teachers should be trained up in the knowledge and practice of the useful arts, at the same time that they should receive suitable instructions in grammar, arithmetic, and when necessary, in the French and Indian languages, would prove the most compendious and powerful means of accomplishing the design of the Institution. If care were employed to select such persons as possessed the qualifications of zeal, prudence, and piety, combined with habits of industry and skill in the useful arts, who were prepared to undergo privation and hardship in the discharge of their duty, to subsist on little, helping to support themselves by their own labour, while they performed the office of teachers and instructors, they would be much better qualified to carry on, successfully, the plan of the Society, than men of the highest intellectual attainments, and would certainly be preferable, generally speaking, to any teachers that could be sent out from Great Britain, while they might be obtained and fitted out at much less expense. The Committee are of opinion, that such a plan, as they have suggested, can be carried into effect with very moderate funds; and they are perfectly willing, that whatever may be raised in Great Britain, remain in the hands of the parent

Society, and that only a certain definite sum, of no great amount in the first instance, be placed at their disposal, to enable them to prosecute the design, and that the future liberality of the Society be measured by the success of that plan which has now been sketched.

“ This Committee would now make an earnest appeal to all enlightened and philanthropic men in Great Britain and Ireland, entreating them to give their patronage and influence to so great and good a cause, and to direct and assist their Agent in accomplishing the important object of his mission. In particular, they beg leave to recommend him to the favourable attention of the clergy, of every denomination ; who, it is confidently hoped, will lend their hearty co-operation, in affording him every facility for making collections in churches, and for otherwise obtaining the necessary funds. We can truly say, that to the people of Great Britain, the object of this Society is not one of mere general benevolence or philanthropy, but it is one which appeals to their national and patriotic sympathies ; for one of its primary objects is to provide education, and the means of subsisting on their own industry and labour, for the poor emigrants who arrive on our shores from England, Scotland, and Ireland, whose claim on the liberality and kindness of their brethren in Great Britain, ought not to be weakened by their absence and distance, but rather enforced by the consideration of their situation as exiles from the land of their nativity, whose expatriation has been constrained by the stern law of a rigorous necessity, and has afforded relief to an overgrown population. The advantages, of various kinds, which they have forfeited by leaving their native shores, and the privations to which they are subjected in the wilderness of America, will not fail, we trust, to command the sympathy of their

brethren who are permitted to enjoy all the blessings of home.

“ This Committee are resolved, in humble dependence on the Divine blessing, to exert their best endeavours to co-operate with the Parent Society, for the attainment of the great and important object for which it has been instituted.

“ By order of the Committee,
 (Signed) “ D. F. NAPIER, Chairman of
 Committee.
 “ H. ESSON, Corresponding
 Secretary.

“ *Montreal, 15th April, 1829.*”

“ We, the undersigned, having known Mr. Osgood for some years past, do hereby state, that we consider his exertions in obtaining employment for the destitute, and the means of moral and religious instruction for the ignorant, to have been highly meritorious; and that the provinces of Upper and Lower Canada have felt, and are still feeling, the effects of them. We also state, that Mr. Osgood has, for a series of years, entirely devoted himself to benevolent exertions for ameliorating the condition of his fellow-creatures, and that we consider him well entitled to the confidence and support of the charitable and well-disposed.

(Signed) “ J. REID, Chief Justice of the
 Court K. B. Montreal.

“ L. C. FOUCHER, } Two of the
 “ GEORGE PYKE, } Associate Jus-
 tices of said
 Court.

“ L. J. PAPINEAU, Speaker of the
 House of Assembly, L. Canada.

“ *Montreal, 8th April, 1829.*”

* * * The Rev. Messrs. Esson, Black, Hick, Easton, and Mathieson, Ministers of the Gospel in Montreal, have signed a Testimonial similar to the above.

In passing through the United States, the following additional Testimonials were given in favour of the Society and its Agent.

“We, the undersigned, are happy to express our knowledge of the estimable character and benevolent efforts of the Rev. Mr. Osgood. His plan for establishing a seminary in Canada, for religious and moral instruction, and the cultivation of useful and industrious habits, we consider as judicious and seasonable, and deserves public patronage; and we cordially wish him success in his unwearied labours to improve the condition of his fellow-men.

(Signed)

“JOHN CODMAN,

“WM. JENKS,

“CHAS. LOVELL,

“SAMUEL GREEN,

“J. EDWARDS,

“B. B. WISNER,

“LYMAN BEECHER,

“E. WILY,

“J. EVERTS, Esq. Treasurer of
the Board of C. F. M.

“S. T. ARMSTRONG, Esq. Alder-
man of the City.

} Ministers
of the Gos-
pel in Bos-
ton.

“*Boston, 29th April, 1829.*”

“We, the undersigned, have long been acquainted with the Rev. Thaddeus Osgood, some of us from his early youth, and we know him to be entitled to the fullest confidence.—We can testify to his persevering zeal and benevolence, in conveying the means of moral and religious improvement to various parts among the new settlements of North America. He has, indeed, devoted himself to the great cause of Christian charity upon the broadest principles of philanthropy, and his

exertions have been truly arduous and meritorious; we consider the object in which he is now engaged, for the civilization and instruction of the ignorant and destitute portions of the population of Canada, as deserving the patronage of the enlightened and benevolent in every Christian community.

(Signed)

“ JOHN PRINCE,
 “ JOHN BRASER,
 “ HENRY COLMAN,
 “ B. EMERSON,
 “ W. WILLIAMS,
 “ JAMES FLINT,
 “ J. CLEAVELAND,
 “ D. A. WHITE, Judge of the
 Probate Court.

} Ministers of
 the Gospel
 in Salem.

“ *Salem, (Mass.) May 1, 1829.*”

“ J. HAWES, (Hartford, Connec-
 ticut.)

“ CALEB J. TENNEY, (Weathers-
 field, Ditto.)

“ ASAHEL NETTLETON, (Hartford,
 Ditto.)

“ SERINO E. DWIGHT, (New
 Haven, Ditto.)

“ I concur in the views above expressed,

“ E. PORTER, President of the
 Theological Seminary, Andover.

“ I cheerfully subscribe to the recommendations
 above,

“ MOSES STUART, Professor of
 Sacred Literature, Theolo-
 gical Seminary, Andover.

“ *Andover, May 4, 1829.*”

The Rev. Drs. Green and Wilson, with many others in Philadelphia; the Rev. Drs. Spring, Milnor, and Macauley; also the Rev. Messrs.

Patton, Sanford, Mortimer, Sumner, in New York, and others in different parts of the United States, have warmly recommended Mr. Osgood, and the Society for which he is Agent, to the patronage of the public. And it is gratifying to learn, that these kind friends not only gave their names to patronize this Institution, but many of them contributed liberally towards the object, as it appears by the Report brought by the Agent, that £300. in cash and books have been forwarded to Canada.

An Indian Anecdote, showing how cheerfully those poor natives reward a good deed.

In the early history of America, it is stated, that an Indian from Canada, while passing through an English settlement in the Province of Massachusetts, received from a gentleman a small favour, which he rewarded in the following interesting manner :

This gentlemen had been taken a prisoner, with many others, by a party of Indians from Canada, while that country was under the government of the King of France, and had to expect a long and cruel captivity. No sooner had the Indian, who had been assisted, got sight of his benefactor, than he determined, if possible, to deliver him. He provided the food necessary for several days' journey through the woods, which was the distance to be travelled : and, in the middle of the night when all were asleep, he approached his benefactor, and awoke him, and took him silently away, without being discovered. And, after travelling as his guide and protector for several days, showed him his house, and then told him where and when this

gentleman had been kind to him. "And now," said the Indian, "I repay it." The favour shown by the gentleman was so trifling, that he had forgotten the circumstance, till it was mentioned by the Indian; but the poor *red man* had not forgotten. This reminds us of what the Divine Master hath said, that "whosoever giveth a cup of cold water in his name, it shall not go unrewarded." And it shows us likewise, however far off the individual may reside, or however obscure he may be to whom the favour be rendered, still, as in the case above, it may be rewarded, even in this world. "Therefore, do good to all as you have opportunity," is the argument here enforced.

Go to the American Native to learn how to overcome evil with good.

Some years ago a poor Indian called upon a Virginian planter, and asked for something to eat, the answer was "Be gone you *Indian dog*;" (an epithet too common among the proud and cruel slave-holders.) He then asked for a little water to drink, but received the same reply.

Some time after, this planter, being on a hunting expedition, in pursuit of wild game, lost his way, and night overtook him. He saw a light at a distance, and approaching it, found himself at the door of an Indian wigwam. It happened to be the dwelling of the Indian to whom he had said, "*Be gone you Indian dog.*" The planter inquired the way to the English settlement. The Indian told him it was too far for him to attempt to go that night; but, said he, the best that my tent or wigwam can afford is at your service. He then gave him something to eat and drink, and made him a comfortable bed by means of the skins of

the buffaloe and bear, (which are the common beds of the American Indians.)

In the morning, the Indian having furnished his lodger with a breakfast, went to guide him to his home ; after conducting him in sight of his house, he asked him if he knew him ? “ No, said the planter, I do not remember that I ever saw you till you opened your door to me last night ; well, said the Indian, I remember you. I tell you where, and when, I called upon you ; but I got nothing to eat or drink, though I was both hungry and thirsty. You said, “ *Be gone you Indian dog.* ” “ Now, Sir, I hope you will never treat the poor hungry Indian so again.”

The world must judge which ought to be called the savage, the red man or the planter.

I have several times put up in the log-houses or wigwams of the Indians, and I am happy to say, that though their accommodations are in most cases coarse, yet they cheerfully give you the best their houses afford. And must not all acquainted with the Indians testify to their kindness and hospitality, where they get evidence that the white people are friendly, and aiming to do them good ?

The anxiety of the Indians of Upper Canada to give their children education is very great.

On a recent occasion, in the vicinity of Lake Simcoe, where a school was about to be opened, the Chief said to the Missionary, who was speaking to them on the business of the school ; “ We are poor, and cannot do much towards building the school-house, and setting up a school ; but we will do what we can. We have brooches and rings, and various articles which we have worn in our heathen state ; now we are become Christians, we do not need these useless ornaments ; we therefore give them to you, towards building a

school-house, and procuring school-books." Many white people, both in Europe and America, might learn of these Indians.

How to turn useless articles to a good account.

While passing through the United States, I was engaged, at a certain village, in advocating the cause of the destitute. When I had finished my discourse, a box was sent to me, with the following observations in the letter which accompanied it.—“Sir, if what is contained in this box will be of any use in promoting the good object in which you are engaged, please to appropriate them according to the best of your judgment.” It came to me by the hand of a lawyer residing in that village.

I found in the box several articles of jewellery, which I exchanged for thirty copies of Doddridge's *Rise and Progress of Religion*, which I sent to as many Sunday School Libraries. If all the monies now expended on useless ornaments, and unnecessary articles of food and clothing were appropriated to the clothing and instruction of the destitute, it would be a most gratifying sight. And particularly, could that time and property be appropriated to the extension of Christian knowledge, which are wasted in theatrical amusements, what real joy and rational happiness would such a change produce? If the repentance of one sinner gives joy in heaven, we could not fully calculate upon the increase of happiness which would be occasioned by all play-actors being converted to Christianity, and the elegant buildings, which have been too long appropriated to improper purposes, converted into schools and asylums for the destitute.

When mankind are sensible that all are but stewards of what they possess, most certainly there will be no money given for theatres, or useless

ornaments, till all the poor are furnished with chapels and school-houses, and decent apparel to attend them.

Should it be said that play-actors must have a living as well as others; it is to be wished they might live and learn to support themselves and offspring in some more honourable and useful employment than the one in which they are now rioting upon the follies of the deluded votaries of pleasure.

What is now wasted in this nation, if appropriated to doing good, would shortly convey the means of instruction and civilization to the many millions who yet need these blessings.

Lest it should be supposed that I have been wasting my time since I arrived in London, I would observe, that though I have not done all I could wish, yet I have visited many schools, collected and sent to Canada ten cases of books and tracts, towards aiding Sunday Schools. I have visited the Newgate prison, and several work-houses. I met with a Mrs. Fry at the prison, and, from what I saw and heard of her labours, I wish many may be employed in the same interesting manner in which that worthy individual spends her time. Her memory, like that of Howard, will long exist after the body shall be returned to dust.

In relation to the work-houses in London:—from those which I have visited, and from enquiry respecting the rest in this city and its vicinity, I presume there may be fifty thousand whose labour in Canada, or some other colony, where land might be furnished gratis, would be a source of revenue. For, should they be employed in building cottages, and cultivating the soil for the Government, or the parish, which might send them out, after

putting the one half of every year's income into a savings bank for themselves, in five years they might pay what had been advanced for their passage, and have in bank sufficient to purchase a lot of land, and build a cottage, each one for himself. Thus fifty thousand destitute persons might be made comfortable, and their offspring after them independent and happy; whereas, if they be continued in London at only 2s. 6d. per week, (a very small allowance for each,) it will cost the Government, or the different parishes, upwards of three millions of pounds. Having seen the practicability of this plan of supporting the poor, I feel a confidence in recommending it.

Lest it should be thought that I have neglected my duty in communicating Christian knowledge, I would observe that I have not suffered one Sabbath to pass without distributing tracts, and addressing my fellow-men. The following is an extract from my journal for one Sabbath: "At 7 o'clock, I set out upon my usual tour, visiting the public houses, at which too many call on the Lord's day, and leaving tracts for any who might be disposed to read. At 8 I visited Smithfield. It being near the close of the morning service which, by Mr. Smith and others, has been long continued, I had opportunity to distribute a large number of tracts, requesting the receivers to read them, and lend them to their neighbours. I intimated that I would speak in Smithfield at four o'clock, P. M. I then obtained the assistance of a friend to stand by a box, with tracts, to supply any who wished to receive them, who gave intimation of the above-named appointment.

Another friend then accompanied me to Billingsgate, where I lifted a standard with this inscription, "CHRISTIAN INSTRUCTION HERE COMMUNICATED, BY PREACHING THE GOSPEL, *by reading*

the Bible, and by the distribution of Religious Tracts." My friend kept the station, exhibiting tracts, reading, and speaking a few words occasionally, intimating the time when public worship would commence. I visited several vessels and boats lying near to the place, also a number of public-houses, where I left tracts and hand-bills, furnished me by the Christian Instruction Society, which, with those I put up in different parts of the market, had attracted a considerable auditory. My friend, being a good singer, commenced the service with a song of Zion; a divine blessing being sought upon the portion of God's word to be expounded, which was Exodus xx. 8. The auditory, though not the most respectable, was very attentive. At the close of the exercise, tracts were given to all who would engage to read them, and lend them to their neighbours. My friend, and myself, then heard a discourse at St. Ann's, Blackfriars. Between the hours of two and four, I visited three Sunday schools, and gave a closing address to the last. At four o'clock, by previous appointment, I gave a discourse in Smithfield, from Job xxxiii. 14. As at the other places, I gave tracts to those who would read and lend them. At half-past five, I preached under the tent, for the Christian Instruction Society, near to the White Conduit House, distributing tracts as before. At seven o'clock I heard a discourse by the Rev. T. Mortimer. Thus I have given a brief account of the manner in which I have spent one Sabbath. All others, since my arrival, have been employed in a similar manner. My allowance of tracts from the Christian Instruction Society, has been, of late, one thousand a week; and though, on the Christian Sabbath, there ought to be no buying and selling, not even of fruits or religious books, yet the Saviour and his Apostles, on the Sabbath, have

encouraged the bestowment of charity. Therefore the Christian motto is, "*Freely ye receive, and freely give.*" In consequence of exhibiting this motto upon the box from which I gave tracts, a sum has been returned to the Society sufficient to print as many more tracts as have been distributed.

Perhaps those who never have been acquainted with London, may think there is no need of Missionary efforts here; but after visiting the lanes and alleys of this metropolis, no one can indulge such an impression; and it is very painful that Sabbath-breaking is not confined to the lanes and alleys of London; thousands, who ought to set a better example; many, indeed, of those who have seats in churches, and who ask God to write all his commands upon their hearts, are too often found in the afternoon riding in their carriages, or visiting some tea-gardens on the Lord's day. We may say with the prophet Jeremiah, "Because of Sabbath-breaking the land mourneth." And does it not become every Christian to exert himself to remedy this evil? If the pestilence were sweeping through this city, all would feel called upon to check its ravages. But a moral pestilence is destroying its ten thousands; and too few appear to point out the only *remedy*. All are most powerfully called upon "*to come up to the help of the Lord against the mighty.*" I have never seen a place, not even in Canada, where there is more need of faithful Missionaries than in London; and though some may call it imprudent to speak in markets and fields, yet, while I have the example of my Divine Master, I need not fear what man may say or do.

Christian benevolence exemplified in a Canadian Indian.

On the Grand River in Upper Canada, five miles north from Brantford, is a man of the name of Thomas Davis, an Indian Chief of the Mohawk tribe. Six years ago, a young man of the name of Crawford, called upon this Chief, and offered to teach a school in that settlement, if a house could be obtained for the purpose; for till then there had been no school nor school-house in that place. Davis most cheerfully embraced the offer, and nobly observed, "*My house is at your service.*" He had no other to remove to; but he and his companion, at the advanced age of seventy, went out into the woods, and constructed a wigwam out of the boughs and barks of trees. There they lived, till a house was built for a school-room and place of worship, in which I had the pleasure of giving the first discourse, being then on a tour through that part of the country.

I trust I shall never forget the day. This pious Chief and his wife attended the meeting with tears of joy in their eyes, to see a school-house and chapel opened, and find so many of their red brethren and their children present, under the means of Christian instruction. I called upon this Chief to read a prayer out of the service-book, at the close of worship. This he did in the Mohawk language with so much life and engagedness, that all eyes were filled with tears of joy. This man and Mr. Crawford continue to be very useful among the Indians.

This is a plain reproof to those who have large houses, and much property, who say, "We have nothing to give."

That British Christians may not grow weary in well-doing, it is just and proper to notice the very extensive good which has been done by means of the *Bible, Tract, and Sunday School Union Societies*, as well as the *Education Society* in Canada. They are all sister Institutions. It is not easy to say which of them is doing the most good. Therefore the proposed *Union Building*, to constitute a home for these sisters, or central *Depository* for these benevolent Societies, furnishing, under the same roof, a place of worship for seamen, boatmen, and others, (many of whom are now mispending their Sabbaths,) must be considered truly important. I am happy that I have the testimony of one with whom I have recently had a most agreeable interview, who has spent several years as a missionary and agent for the British and Foreign Bible Society in our North American colonies:—I refer to the Rev. John West, rector of Chettle. I had the pleasure of meeting with this worthy zealous minister of the gospel in Canada last autumn. He has kindly presented me with a copy of his interesting journals, by which it appears, that his efforts have been crowned with great success. All acquainted with this gentleman, and what he has done in British America, will plead earnestly for more such men to be sent out upon visits of mercy to the Indians and destitute settlers. What renders this man a most successful agent and missionary is, his ardent desire, and readiness to unite with all Christians in doing good. Too many zealous men entirely destroy the good effects of their efforts, by insisting upon the peculiarities of some favourite sect or party. But not so the Rev. John West. He has been so long in the work of a missionary and agent, that he knows where to engage, and with what mate-

rials to build, in order that the structure may stand.

Since the personal visit of the Rev. Mr. West at my lodging, he has favoured me with the following letter :

“ Rectory, Chattle, near Sarum,
October 22, 1829.

“ My dear Sir,

“ You have indeed my best wishes for your success in your benevolent exertions to establish schools, and disseminate enlightened Scriptural knowledge throughout the Canadas. I can bear testimony, from having travelled as a missionary in that quarter of the globe, that there is much need for your persevering zeal and continued Christian labours for so good and important an object.

“ Go on then, my dear Sir, and may God make you to prosper in the cause which, *I am persuaded, you have at heart*, for ameliorating the condition, and affording spiritual instruction to the hitherto almost generally neglected natives, while meeting, as far as practicable, their destitute state in scriptural instruction (and that to a lamentable extent,) and the poor colonists in the British provinces.

“ Believe me, my dear Sir,

“ Yours faithfully,

“ JOHN WEST.

“ *The Rev. Mr. Osgood.*”

N. B.—It will be gratifying to learn that several kind friends of the above named Societies have assisted the proposed *Union Building*. The Rev. Mr. West has kindly taken one of the papers to collect for it.

To British Christians in general, and especially to the patrons of *Bible, Sunday School, and Tract Societies* in *Great Britain and Ireland*.

Having resigned my agency in the Education Society, I have now more opportunity to promote the interest of your auxiliaries in Canada.

The above named Societies in Montreal have requested me to act as their agent while in this country, having authorized me to receive money and books in their name. I do respectfully ask for your patronage. Some assistance has been received, and forwarded. And, from former tokens of liberality, with the additional testimonials which I have brought, I do indulge the most cheering hope of complete success. I expect to return to Canada early in the spring; and therefore I must be diligent, if I obtain the means of establishing the *Union Building*, which has been proposed, and highly recommended. It is designed, not only to accommodate those Societies with offices and store-rooms; but, what is very important, to furnish a large and convenient hall, where, on common ground, all Christians may meet to transact business, without being considered sectarians. This hall each Sabbath may be occupied as a church, or place of worship for seamen, boatmen, and others, thousands of whom every Sabbath are mis-spending their time on the shores of the St. Lawrence.

The paper containing the plan of the proposed *Union Building* has been submitted to the examination of Messrs. Gillespie, Moffat, Finlay, and Co. 5, Gould Square; to Timothy Wiggin, Esq., 16, King's Arms Yard; and to John Johnson, Esq., 32, Sackville Street, who have kindly consented to receive subscriptions and donations for this building, and forward the same to H. Gates, Esq., who has been appointed Treasurer in Montreal.

A friend to the Union Building has promised to pay for five shares when 200 may be taken. Another has sent £5. to T. Wiggin, Esq.; another has taken a paper to collect for it. That many may go and do likewise is my most fervent prayer.

Bible Classes recommended.

The ministers of religion, and the instructors of the rising generation, are holding very important stations in society. Having, for more than twenty years, been a humble labourer with both classes, I feel it to be a duty and a privilege to make a few remarks upon this subject.

To preach the gospel is a Divine command, which every minister must acknowledge to be important. And to feed the lambs of Christ's flock is equally binding, not only upon ministers of the gospel, but upon Sunday School teachers, and daily instructors of schools. Every minister of the gospel will find, that an hour or two spent each week in teaching a Bible Class, is a pleasant and most important exercise. Nothing will tend so much to unite the feelings of the young people to their minister, and to each other, as a well-conducted Bible Class. These most excellent institutions are now very generally established in the United States of America, and they have recently been introduced into Canada. There is one at Montreal, at which the usual attendance exceeds 100, embracing the Sunday School teachers, and all others who wish to store their minds with scriptural knowledge.

The minister of the congregation, or some suitable person appointed for the purpose, presides on the occasion. The portion of scripture to be examined, is that which on the following Sabbath is to be the Sunday School exercise. Thus the teachers will convey to their pupils what they

heard from their minister, or the elder of the church. All who are not needed to teach in Sunday Schools, being prepared in the manner before stated, can be profitably employed in the intervals of public worship in visiting the houses of the poor, lending, or giving tracts to those disposed to read, inviting all to attend the public means of instruction.

There is not a doubt but the ministers of the gospel might, by thus introducing *Bible Classes*, which would require only a small portion of time each week, render very essential services to the young. All teachers of schools are also called upon to exert their influence to induce their pupils and youthful friends to engage in such exercises.

The good effects of the plan above stated are too numerous to be particularized: one instance, however, I beg leave to mention.

On a visit to Boston, in New England, a young man came to me, and made himself known; asking if I remembered teaching a Bible Class at a certain time and place, where he then resided. I told him I well recollected it. "I was one of that class," said the young man; "and it was in consequence of forming a habit of reading and searching the Scriptures at that time, that I am now in the work of the ministry." By making enquiry, I found that he had been conducted through a regular course of education, and was then preaching the gospel with general acceptance.

We may indulge a hope that thousands from among our Bible Classes and Sunday pupils will become the successful teachers of schools, and ministers of the gospel.

FINIS.

