

C002 Collection Canadiana

CONDITIONS D'UTILISATION DES IMAGES TÉLÉCHARGÉES

L'utilisation **non commerciale** de ces images numériques est libre et gratuite. Elles peuvent être reproduites, distribuées et communiquées au public à des fins de recherche exclusivement et selon les modalités suivantes :

- Toute image utilisée dans le cadre d'un projet de recherche doit être citée correctement en suivant le modèle suivant : Auteur, titre du document ou nom d'objet, date, Musée McCord, cote complète;
- Il est défendu de modifier, de transformer ou d'adapter cette image;
- L'utilisation d'une image à des fins commerciales est interdite sans l'autorisation préalable du Musée McCord.

En ce qui concerne les conditions d'utilisation **commerciale** des fichiers d'images, vous pouvez consulter la section « [Services photographiques et droits d'auteur](#) » du site Web du Musée McCord. Pour toutes questions supplémentaires, veuillez communiquer avec nous par courriel à l'adresse photo@mccord-stewart.ca.

Dans le cadre de ses missions de conservation et de diffusion, le Musée procède à la numérisation d'archives de sa collection en vue de les rendre accessibles sur son site Web (<http://www.musee-mccord.qc.ca/fr/>). Ces images ont été mises en ligne dans le respect des législations liées aux domaines du livre et des archives (Loi sur le droit d'auteur, Loi sur la protection des renseignements personnels dans le secteur privé et Loi sur les archives). Malgré des recherches exhaustives pour retrouver les titulaires de droits afin d'obtenir leur autorisation préalable, certains d'entre eux demeurent introuvables. Si vous constatez que la diffusion d'un document porte atteinte à vos droits, écrivez-nous à reference@mccord-stewart.ca.

C002 Canadiana Collection

CONDITIONS FOR USING AND DOWNLOADING IMAGES

These digital images are free for **non-commercial** use. They may be reproduced, distributed and transmitted to the public for research purposes only, under the following terms and conditions:

- Images used in a research project must be properly cited using the following format: Author, title of document or name of object, date, McCord Museum, complete reference number.
- Images may not be modified, transformed or adapted.
- Images may not be used for commercial purposes without the prior permission of the McCord Museum.

For information on the conditions governing the **commercial** use of digital images, please see the "[Photographic Services and Copyright](#)" section of the McCord Museum's Website. Should you have any questions, please email the Museum at: photo@mccord-stewart.ca.

As part of its mission to preserve and disseminate, the Museum is digitizing the archives in its collection to make them available on its Website (<http://www.musee-mccord.qc.ca/en/>). These images are being uploaded in accordance with the laws governing books and archives (Copyright Act, Act Respecting the Protection of Personal Information in the Private Sector and Archives Act). Although we have conducted extensive research to discover the rights holders to obtain their prior permission, some could not be located. If you discover that the dissemination of a given record violates your copyrights, please contact us at reference@mccord-stewart.ca.

Wesleyan Mission House, Muncy Town,
December 24th, 1838.

DEAR BROTHER,—The close of our 2nd Quarter, admonishes us of the duty of reporting progress on this station. Glory be to God, He is better to us than all our fears! In the midst of turmoil and strife, we can sing, "He rides upon the stormy skies, and calms the roaring seas." All things considered, our people are doing well; punctual in attendance on the ordinances, with an evident growth in the grace of our Lord Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, &c. Our meetings were never more interesting, animating, and spiritual. At our Quarterly Meeting, 7 were dedicated to God by Baptism—3 adults, and four infants. Our School is in an increasingly prosperous state. When we learned from Brother P. Jones' letter in the Guardian, that the idea of a Manual Labour School was abandoned, we resolved on doing what we could to counteract ignorance and vice among our young people. We first informed them that the big school was given up, and that something must now be done for our young people. The Chiefs promised to aid us. We employed an additional Teacher—commenced a School of Industry—went from house to house, lecturing both parents and children on the subject—praying for success, &c. We also appointed a Juvenile Prayer-meeting. We have not laboured in vain; we now have a school of from 40 to 60 scholars, who are gladdening our hearts. They are not only improving in education and industry, but many of them give evidence of becoming truly pious. This, we feel, is the grand point, as it lays a foundation—yes, the only foundation—for bringing them into a state of civilization; for if we merely educate a savage in letters, he is only the more knowing savage. Our pious Teachers are indefatigable in this labour of love, both in the Week day and Sunday Schools, as well as in the Juvenile Prayer-meetings—giving "line upon line, and precept upon precept." Yours, &c. S. WALDRON.

WESLEYAN MISSIONARY SOCIETY.

Birmingham — April 24th /38

The Rev. PETER JONES, a converted Chippewa Indian Chief, came forward to support the resolution, and was received with great cheering. He commenced his address by saying—I suppose my Christian friends when you clapped your hands together so loud, when you saw me get up, that you shook hands with me in your heart. (Cheers and laughter.) I am called on Mr. Chairman to "support," as it is called, a resolution that has been proposed to you. Now I don't know exactly what the meaning of the word "support" is. (Hear, hear.) I suppose it means that the Report is in danger of falling down—(laughter)—but I think my Christian friends that our respected friend Mr. Waddy put it on its legs very firmly; and I think my friend Mr. Stead has been making it run for half-an-hour, and I don't think it is going to fall—(renewed laughter)—but I am very much afraid in my hands it will get weaker and weaker, and instead of being supported it will fall to the ground. (Much laughter.) In my own country, my Christian friends we sometimes have great councils. All the chiefs of the different tribes meet together at the Council Wigwam. We require sometimes two, and sometimes three fires, about which we sit down all in a circle. The chiefs that meet are few compared with this council here to-night; but it is the custom when an Indian chief rises to make a speech, he goes round the circle and shakes every chief by the hand, and when he has got to his place again, he then proceeds with his talk. Now I feel a great desire to shake hands with every one in this great assembly—(great laughter)—but my Christian friends, it would take me till to-morrow morning to go round and shake hands with you all—(renewed laughter)—and as I cannot do this, you will suffer me to shake hands in my heart with you, and I will do so by shaking hands with the head chief in this Council. [The chief here advanced to the Chairman, with whom he cordially shook hands, amidst the most enthusiastic plaudits of the meeting.] He then proceeded to say that when the children of the white man first crossed the great waters they did not give the poor Indian the gospel—no Missionary came into Canada, and his people were very bad—they knew nothing of Jesus Christ. They worshipped, not images or idols, but the works of creation—the sun, the moon, and the stars—the thunder and lightning, and the waters—the trees, rocks, and caves, and some animals too. They were all in darkness; but if the white man had given them the Gospel, his poor people would have been Christians now, and he firmly believed many of his forefathers now lying in their graves would at that moment have been shining in glory in Heaven. But the Gospel was not offered. (Applause.) The Chief next described the dawn of Christianity amongst his tribe; and how the knowledge of the Great Spirit was first made known by some of their women visiting the settlers, for the purpose of selling baskets, and who brought back the glad tidings of salvation, and a religion of love and mercy. They had doubtless heard of the cruelty of Indian wars; there were a great many some time ago, but he was happy to say there were very few now, for the Gospel had driven

away the spirit of strife and enmity which existed amongst them. The Chippewas and the Mohawks, between whom the most deadly hatred existed, had been brought to a knowledge of the truth; and they now worshipped together the same Creator—the feeling of enmity was dead—Christianity had driven it away; and these two hostile tribes, not only sent preachers amongst each other's people but sent Missionaries even to the States, as far as the waters of the Mississippi. The Chief next alluded to the causes of the decrease of the Indian tribes. This had been produced—first, by the wars between their own people and the part they took in the American war; secondly, by diseases introduced amongst them by the whites, such as measles, small pox, and hooping cough, which not knowing how to treat, carried off great numbers of the children. Another cause was the scarcity of game, which were driven away, or became scarce as the white people advanced, the consequence of which was that the Indians became weak and sickly, and many of them died. But the greatest and most disastrous cause of the depopulation of their country was the use of the "fire-waters" amongst them. (Hear, hear.) They had killed a great many of their people. He knew not how it was, but a great many of their men and women fell a prey to the "fire-waters." He had heard one of the Indians say, after taking the fire-water, "O, that my throat had been two miles long that I might have tasted it all the time it went down." (Laughter.) But as soon as the Gospel touched the poor Indian's heart he forsook the fire-water. (Cheers.) The Chief next referred to the introduction of a new religion amongst his people, by a sect in America, who said they had found a new Bible, from which they preached strange doctrines. The origin of this sect was thus described by the speaker:—"There is one Joe Smith, who is the man who found the bible. He pretends he had a visit from an Angel, who told him to go into the woods, and he would find under a flat stone a bible on gold plates. He accordingly went to the spot, and found the bible; and when he had found it he was told to translate it, and return the gold plates to the place from which they had been removed, where they were to remain till the last day. I have seen and examined the book—it is an imitation of our bible. I cannot tell you all the ridiculous things it contains, but strange to say Joe Smith has got a great many followers, and they are founding a new colony, and numbers are flocking to him, for they say that the Saviour is to come to their city." The Indians were contributing much to the dissemination of Christianity—they held Missionary meetings, and went and preached among the settlers, and the light of the Gospel was spreading in the land. I once (he observed in conclusion) attended a Missionary meeting, and we had a Dutch farmer for a Chairman. After telling what was going on in the world, our hearts got warm, and a collection was made—the plate went round till it came to the platform, and the people put their hands into their pockets, and "chink!" "chink!" went the sound. (Laughter.) By and by the plate came to the Chairman, who put his hand in his pocket and pulled out a leather bag. He untied it carefully, and knowing how much Dutchmen loved money, I thought I would watch him, and see what little piece he would pull out; but what was my surprise when instead of pulling out a little piece, he took the purse by the bottom and poured all it contained on the plate. I hope the people of Birmingham will follow his example to-night. (Laughter and long-continued cheering.)

M12130

WEDNESDAY, NOVEMBER 14, 1838.

Rev. Peter Jones—Audience with the Queen—Departure from England.

We mentioned last week the arrival from England of our respected Indian brother, the Rev. Peter Jones.

A few days before his departure from England, he was honoured with an audience by HER MAJESTY, of which we have the following account in the *London Watchman*, of the 13th September:

"On Friday last, Kabke-nagong, (the Rev. Peter Jones,) the Indian Chief and Missionary, accompanied by the Rev. Robert Alder, one of the general Secretaries of the Wesleyan Missionary Society, visited Windsor Castle, and was introduced by Lord Glenelg to the Queen, for the purpose of presenting a petition to Her Majesty from the Indians at the Wesleyan Mission Station, River Credit, Upper Canada, praying that the lands on which they are settled, and which they have to a considerable extent cultivated and improved, may be secured to them and to their posterity. The petition, which was most graciously received, was signed by the head Chief and by all the principal men of the village, who appended to it their distinctive marks or tootaims. Several strings of wampum were also attached to the petition, a few of which, at the end of each string, were black, but all the others were white. As amongst the Indians white wampum denotes peace,

prosperity and good will, and is designed to manifest the utmost good feeling on the part of those who send it towards those to whom it is sent; while black wampum on the contrary is expressive of sorrow, trouble, war, and death; by sending both kinds in the present instance, the petitioners intended to inform the Queen that while they love her as their head, and rejoice in their connexion with the English nation, they nevertheless have cause to be sorry in their hearts on account of the insecure manner in which they hold their small reserves of land, which lands they fear will at some future period be taken from them. They, therefore, prayed their Great Mother the Queen, that she would be pleased to take out all the black wampum, that the whole string might be white, and not one black wampum remain to give them trouble.....The applications made by the Indians, and for the Indians of Upper Canada to Her Majesty and her responsible advisers, have not been urged in vain; and we have reason to believe, that if the re-instructions sent by Lord Glenelg to that Province be carried into effect, as we trust they will be, that all the wampum string will be made white."

Lord Glenelg favoured Mr. Jones with the perusal of the "re-instructions" above referred to. They are most explicit and satisfactory; and if faithfully carried out (as we trust they will be) by the Government and Indian Department here, they will secure to the aboriginal Indian Tribes of this Province all those rights and advantages which have been so long and so unjustly withheld from them. These "re-instructions" afford another proof that local injustice will never be knowingly sanctioned by the generous Imperial authorities, and that proper and well authenticated representations will be readily attended to by them.

On the evening of the same day on which Mr. Jones was honoured with an audience by Her Majesty, a public meeting was held in City Road Chapel in London, for the ordination of several Missionaries, and to afford an opportunity to Mr. Jones and three highly esteemed members of the British Conference (who had offered themselves for the foreign missionary work) to take leave of their English friends for their respective fields of labour. We copy from the *London Watchman*, the introductory part of this interesting service, and Mr. Jones' address:

The Rev. Messrs. Waterhouse, Bumby, Egglestone, and Peter Jones (the Indian chief) now came forward to the front of the platform.

The President said—We now enter upon another service, similar in its nature to that in which we have been engaged, and not less interesting and impressive. The four esteemed men, who occupy the front seat on my right hand, have come to this place, to take leave of us and of their Christian friends, and that we may commend them to the divine protection and blessing, in united and earnest prayer. Our Brother, John Waterhouse, has been employed in our ministry about thirty years in this country. The Lord has put it into his heart to offer himself for the Missionary service; and, in the course of a few days, he expects to embark, with his numerous family, for a distant region of the globe, expecting to spend the remainder of his days in the service of Christ, partly among the heathen and partly among the English settlers, whose lot is cast in that distant country.....Our brother, John H. Bumby, has also been employed some years successfully in our home work, and possesses, in a high degree, the esteem, respect, and confidence of his brethren. The Lord has also put it into the heart of this young man to offer himself for the service of Christ among the inhabitants of New Zealand. In taking his leave, he solicits an interest in our prayers, and will not solicit it in vain....The esteemed young man who sits beside him (John Egglestone) has been received into full ministerial connexion with us, having acceptably and honourably fulfilled the period of his probation as a minister at home. He is going to Van Diemen's Land, there to preach the unsearchable riches of Christ.....Our Brother Peter Jones, from Canada, having again visited us in this country, is about to return to his native land. We will solicit a few words from each of our respected friends,—after which a short address may be delivered to them, when we will unite in prayer to God, that his especial blessing may, in future life, rest upon these his esteemed servants.

The Rev. Peter Jones—I feel thankful in my heart, that I am permitted to occupy a seat among these your ministers, who are about to say "farewell" to their brothers and sisters,

and to go into distant lands to preach the gospel of Christ,—willing to give their lives and themselves up to the work of the Lord. I have been highly gratified with my visit to your country. I was here about eight years ago, but during that visit I had very poor health, and thought I should never return to my native land. The Lord, however, spared me to go home. After I returned, I endeavoured to continue preaching the gospel of Christ to my brethren on the other side of the water. But, about a year ago, a way seemed to be opened for my coming again to this country, on some important business connected with the prosperity of my Indian brethren, who have found the Lord, and are trying to be good Christians and good farmers. They have felt much alarm, and their hearts have been much troubled, on account of the manner in which they hold their lands. They were afraid a time might come when these lands would be taken away from them, and this fear gave a powerful check to their industry, and to the improvement of the lands on which they had settled. So my brethren, in a council, commissioned me to come over, and speak to our Great Mother the Queen,—to present petitions in their name, and to ask the Queen for title deeds. When I arrived, I waited upon your Secretaries at the Mission House, who fully entered into our feelings, and assisted me in laying our claims and wishes before Her Majesty. I rejoice to tell you, that I shall go home with a glad heart on the subject. The Government have heard our cries, and Lord Glenelg has spoken concerning his wish for our prosperity and welfare. I rejoice to tell you, that this day I have had the honour of being presented to your excellent Queen; my friend Mr. Alder accompanied me to Windsor, from whence we have just returned; and I rejoice to say your Queen seems to love her red children on the other side of the water. Another thing has gladdened my heart—that your Committee have resolved to employ ten additional native labourers among my countrymen in the woods of Canada. I know, if these native labourers are employed fully in the work, that work will spread further and further, and new fields of labour will be opened before you. One thing makes my heart sorry. I had been anxious that a manual labour school,—a school of industry, might have been established among our Indians, where the rising generation might be taught to work, taught useful trades, and taught to read and write. The Society is not able to establish these schools; and they tell me the reason is, the want of funds; but I hope, by your liberal support of the missions, you will be able, in the course of a year or two, to give us such schools. Now, let me intreat you to pray for us. All your Indian brethren love you, and love the English nation, more than any other nation on earth. They look upon your Queen as their Great Mother, and they look upon the English people as their benefactors and friends. I shall have great pleasure to tell them all I have seen—all the good feeling I have witnessed. I can truly say, that I have received nothing but kindness in all my journeyings up and down this island; I have always been treated far better than I deserved. And now, in the name of my brethren on the other side of the water, in bidding you farewell, I shake hands with you all in my heart, by shaking hands with your President.

Lake Superior Indian Mission.

Cobourg, April 9, 1839.

DEAR SIR,—Having been favoured by Mrs. Evans with a perusal of two letters from our laborious and highly esteemed brother, the Rev. JAS. EVANS,—some portions of which he requested to be sent for insertion in the Guardian, should they be thought calculated in any respect to promote the important object of Missions. From these I have taken the following extracts, which will give some idea of his excessive toils, and the imminent dangers through which he has been called to pass, and his firm and unshaken confidence in Divine support and protection.

S. C. P.

"Mishebegwotoong, Nov. 22, 1838.

"You will perceive by this that I was preserved to arrive safe at the post notwithstanding my very late tour to the Sault. But I can assure you that I had the most severe trip and the narrowest escape for my life that I ever had in my short pilgrimage,—and nothing but the hand of God saved me. Blessed be his Holy Name! He has always done so. I shall endeavour to give you some account of my journey back to this place.

Greenock Advertiser
Oct. 24th 1845

KAHKEWAQUONABY, THE NORTH AMERICAN INDIAN MISSIONARY.

It will be observed from an advertisement in another column that Kahkewaquonaby, or (to use his more readable English name), the Rev. Peter Jones, Ojebway Indian Missionary and Chief, is to preach next Sabbath in two of the Churches in this town, and to lecture on Monday night in the Free Middle Church. The object of Mr Jones' visit to this country is to awaken attention and sympathy to the condition generally of the Indian race; and, more particularly, to receive aid for the purpose of erecting schools for the instruction of the Indian youth. His countrymen are now wearied with their old employments, the hunt and the war, and they wish to learn the arts of civilised life. In proof of their sincerity and earnestness in the matter they have already exerted themselves to a laudable extent, and they are resolved to do so still and make up at least the half of the amount of the expense that will be incurred; but notwithstanding all the efforts which they may be able to make there will still be a considerable deficit, and it is to help them in their present interesting and important work that Mr Jones has been solicited to leave his tribe and his labours for a season, and been duly commissioned to plead their cause before the people of this country.

Mr Jones, in his "appeal to the Christian public," informs us that the plans in contemplation are, to establish two schools; one for a hundred boys, and the other for a hundred girls. The boys to be taught, in connection with a common English education, the art of farming and useful trades; the girls to be instructed in reading and writing, domestic economy, sewing, knitting, and spinning, "to qualify them to become good wives and mothers." The most promising boys and girls will be selected from each school with a view of receiving higher advantages, so as to qualify them for missionaries and school teachers among their brethren. This is a wise proposal, for, as Mr Jones truly remarks, the importance of native agency in carrying forward the work of reformation among Pagan nations, is great.

The man and his cause come highly recommended. The Wesleyan Missionary Committee in Toronto—the superintendent of education for Canada West—the Governor-General of Canada, and many known and eminent clergymen in this country, for instance, Drs. Grey, Gordon, Brown, and Henderson, all have a word to say in commendation of this pleasing movement on the part of these interesting Indians. We observe, also, that the Synod of Glasgow and Ayr of the Free Church cordially approve of the object which Mr Jones has in view, and commend him to the liberality of their people. We have no doubt, however, that this worthy man and devoted missionary will tell his own tale in a way that will meet the response and approval of all who hear him. There are very many amongst us, we trust, who will eagerly seize the opportunity of evincing their sympathy and liberality for a cause so truly benevolent and christian.

Mr Jones, when speaking, is clear, perspicuous, and distinct, always pleasing, and sometimes rising into fine natural eloquence; and, when preaching the Gospel, he shows, it is said, a full and living comprehension of its doctrines, and is richly imbued with the spirituality of mind and charity of disposition with which Christianity renews the inner man. Of the Indian missionary a contemporary remarks:—"His whole intellect and demeanour, though somewhat marked by his European education and intercourse, are yet essentially of the Indian cast; and it is thus, indeed, from his being so complete a representative in person, mind, and manner, of the Indian race, that he possesses so much interest as an individual, apart altogether from the importance and grandeur of his vocation. His still and sombre countenance, when in a state of repose; or, if kindled by any incident or feeling, the flashes of his dark, lustrous eye, bring vividly before the imagination what tale or history has told of the solemn and stately manners, the freedom and unshaken fortitude, and the once tameless spirit, of the red man of the wilderness. His manners, gentle and calm, yet full of high natural impulses, but especially the form of his mental operations, are a study meet for the philosopher, no less than a source of irresistible attraction to those who have heard his addresses, or had the pleasure of familiar converse with him. He must be an object of exceeding interest and regard to all those who are accustomed to make a study, and to derive the lessons of an enlarged philosophy from the contemplation, of the various forms which the human intellect has taken in different ages, and amongst the different races of mankind."

NORTH AMERICAN INDIANS.

KAHKEWAQUONABY. (the Rev. PETER JONES), the RED INDIAN CHIEF and MISSIONARY, who has laboured among his Countrymen for the last Twenty Years, will PREACH on SABBATH First, the 26th October, in GEORGE SQUARE CHAPEL, (the Rev. Mr Raleigh's,) in the Afternoon, at the usual Hour, and in the FREE MIDDLE CHURCH, West Burn Street. (Rev. Mr Smith's,) in the Evening, at Half-past Six o'Clock.

ON MONDAY EVENING,

KAHKEWAQUONABY will Lecture in the FREE MIDDLE CHURCH, when he will give an Account of the progress of the Christian Religion among his Brethren of the Prairie and the Forest, and explain their Customs and Superstitions, exhibiting Specimens of Indian Gods, Indian Armour, and other Curiosities. Service to Commence at Half-past Seven o'Clock.

A Collection will be made on these occasions, in aid of the establishment of Indian Manual-labour Schools for the Indian Youth in Canada, and which it is earnestly hoped may be liberal. Greenock, 24th October, 1845.

Greenock Advertiser
Oct. 28th 1845

THE INDIAN CHIEF AND MISSIONARY.

On Sabbath last, Kahkewaquonaby, (the Rev. Peter Jones), preached in George Square Chapel in the afternoon, and in the Free Middle Church in the evening. The appearance of this Indian missionary excited, as we anticipated, a great amount of interest, for notwithstanding the inclemency of the weather during the whole day, and especially at night, a large number of strangers was added to the congregation at his first diet of service, and at the second, the church was excessively crowded, and hundreds went away unable to get admittance.

Mr Jones considers the people of this country to be "wise and great," and a touching incident, which he related in the afternoon, may help to explain his apparent backwardness in preaching to "white people" in the same way as he does to his countrymen, preferring rather to select such passages of scripture for texts as might lead him to say something of the history, superstitions, and idolatries of his Indian brethren, and of their religious experience at and after the period of their conversion to the Christian faith—"the good religion." When at the residence of Dr Dick sometime ago, (the same Dr Dick, we presume, who is author of the Christian Philosopher, the Philosophy of Religion, the Future State, the Sidereal Heavens, &c. &c.—works of the highest talent and the holiest aim), Mr Jones was introduced to the telescope, through which he had a view of the sun, moon, and stars, and while gazing at these wonders of creation his mind was overwhelmed with the beauty and grandeur of the scene, and he was surprised and astonished beyond measure that the "wise and great people" had the means of observing and learning much respecting those distant heavenly objects. "The very gods whom we used to worship!—you know all about them!"

There are some people who think that in the endeavour to bring Pagan nations within the fold of the Gospel, the difficulties which stand in the way would be greatly removed, and the whole work might be accelerated, by the primary introduction of civilisation. Mr Jones says, this will not do. He has witnessed its failure, and speaks from experience. A while ago, they had a "great father" in Canada, Sir John Colborne, and that worthy man on one occasion sent for Mr Jones and told him that he wished him to go to a tribe of Indians in the West and tell them that it was the desire of their "great father" to build them houses to live in, and to give them ploughs and oxen, and spades and hoes, that they might learn the arts of civilized life and live in comfortable dwellings. Mr Jones went, as desired, and delivered the generous message to the Indian tribe, but instead of accepting it joyfully and at once, the chiefs began to argue with him and said—"What although we leave our wigwams and come and live in the houses which our 'great father' may build, we will still be Indians—that will not make us any thing else—and although we give up the chase and throw away our bows and arrows, we will still be Indians—no, tell our 'great father' that we are obliged to him for his kind offer, but we will live as we have done before." Mr Jones returned and told Sir John the result of his conference with the chiefs, but, though sorry, he was not dispirited, and immediately dispatched the missionary to another tribe who, cheerfully accepting of the offer, got the houses built, and received the oxen and the implements of husbandry. But the change was not of long continuance. The comfortable dwelling was soon exchanged for the wigwam, and the ploughs and spades were given up for the bows and arrows. By and bye, however, a missionary made his appearance among the tribe; and, by his kind and affectionate counsels and instructions, he speedily gained the confidence and esteem of the Indians, who once more abandoned, and now apparently for ever, the wigwam, the bow, and the arrow, and betook themselves to the peaceful and industrious pursuits of civilisation, lived in the houses built by their "great father," and exemplified the power of divine truth in their hearts and lives. A great change was effected, but you see, said Mr Jones, that it was produced entirely by the kindly teaching of the truths contained in the "good book."

On Monday evening, he had a sort of *conversazione*, which was well attended, when he gave some very interesting details as to the life and conversation of his unconverted fellow-countrymen. We trust that, when he returns to his own country, and recounts the many instances of kind encouragement which he has experienced in our more favoured land, he will have to make honourable mention of the friendly reception which he experienced from the good people of Aberdeen.

Mr Jones was, yesterday, entertained at a public breakfast, in the Aberdeen Hotel. About 120 ladies and gentlemen we should think were present on the occasion. The chair was ably filled by Sir William Seton. Among the company we observed, Professor Blackie, and a number of the clergy, together with Messrs Gunn, Dunlop, and Handyside (of Edinburgh), &c. &c. The chairman introduced Mr Jones, who, on this occasion, was arrayed in the full costume of an Indian Chief. He was most cordially welcomed by all present. His unexpected appearance in his native dress excited much interest. It consisted of a close upper tunic, leggings, and mocassins, all of dressed deer-skin, and beautifully embroidered. On his head was a cap to match, crowned with waving plumes. Altogether, the dress was admirably adapted to set off to the best advantage the stalwart and well-turned form of the Chief. On his breast he wore two large silver medals, the one the gift of the late King William the Fourth; the other, that of her present Majesty. To both these illustrious personages he had the honour of being introduced. Mr Jones' countenance is strongly marked by all the characteristic lineaments of his race. His features are regular and massive; and the habitual expression of his face bespeaks good sense, benevolence, repose, and self-possession. Ample justice having been done to the excellent and substantial breakfast which Mr Prey had provided, Mr Jones addressed the company in a most appropriate and interesting speech, in which he set forth the great advantages which the introduction of Christianity among his countrymen had effected in their spiritual, moral, social, and physical condition. Mr Jones is a fluent, easy, and correct speaker. His manner is very *naive* and agreeable. His observations were marked by much shrewdness, frankness, good humour, and unaffected piety. Occasionally, he shewed himself no mean master of the pathetic; and again he would throw in some humorous remark or anecdote with very happy effect. In this way an hour or so passed, imperceptibly and pleasantly. The thorough honesty and urbanity of the Chief's address and manner seemed to win their way to the hearts of all present. Mr Jones, then, exhibited to the company some of the idols which his countrymen used to worship before their conversion to Christianity. He explained the nature and offices of the different classes of gods—personal, family, and general. Some of them consisted of the skins of snakes, mice, and other animals; while others assumed a grotesque resemblance to the human form. After neat and appropriate addresses by Messrs Gunn and Dunlop, personal friends of the Chief, and companions of his tour; by the Rev. Mr Lindley, of the Methodist Chapel in this city, to which connection Mr Jones belongs; and by Professor Blackie—the company separated, all much delighted with the proceedings of the occasion.

Edinburgh Witness
Sept. 27th 1845.

TO THE EDITOR OF THE WITNESS.

36, Upper Lambeth Marsh,
London, September 17, 1845.

DEAR SIR,—Having just returned from a three months tour in Scotland, I ask leave to have the privilege of conveying the feelings of my heart through the columns of your excellent paper.

The object of my visit to your highly favoured land, as you already know, was to enlist the Christian sympathies of the good people of that country in behalf of my poor, long-neglected brethren of Canada, and to solicit aid for the establishment of schools of industry for the Indian youth.

It affords me much pleasure to state, that no stranger in a strange land could have met with a more cordial reception from the different Christian denominations to whom I was introduced than I did. I feel particularly indebted to the ministers and members of the Free Church of Scotland, who everywhere opened the doors of their churches for me to preach and address the people on the object of my mission.

I shall ever look upon my visit to your country as an important event in the history of my life; and when far away, beyond the great salt lake, often will my thoughts fly back to the pleasing hours I spent with my Christian friends at Edinburgh, Leith, Aberdeen, Inverness, Elgin, Huntly, Forres, Nairn, Montrose, Dundee, Perth, Dunkeld, Glasgow, Rothesay, and Dunoon.

In witnessing the religious tone of the people, the manner in which the Sabbath-day and the ordinances of God's house are observed, and the spirit of liberality everywhere prevailing amongst them, I have experienced the greatest pleasure, and, I trust, that from all I have seen, heard, and felt, I shall retain a crumb of that which has fallen from the rich gospel table long since spread before you, and at one corner of which your Indian brother has had the honour, for the first time, of sitting in heavenly places in Christ Jesus with his Scotch Christian friends. I pray that both the white and red Christians may all meet and feast together around the great table of the Lord in heaven.

On my first visit to England, in the year 1831, I had the honour of being presented to his late Majesty King William IV. and Queen Adelaide, and formed a friendly acquaintance with many of the distinguished men of the day, amongst whom I may mention the names of the Rev. Rowland Hill, Dr Adam Clarke, Rev. R. Watson, Hon. Baptist W. Noel, Rev. James Sherman, Mr Montgomery the poet, and many others. I was also presented, on my second visit, to her Most Gracious Majesty Queen Victoria; and now, during my sojourn in Scotland, I feel thankful to the Great Spirit for giving me the friendship and prayers of many of the great men of the north, such as Dr Chalmers, Dr Keith, Dr Candlish, Dr Muir, Dr Wardlaw, Dr Brown, Dr Dick, Dr Kalley, Rev. Mr Guthrie, Rev. Mr Alexander, Rev. Mr Innes, and a host of other worthies. To have seen and shaken hands with such godly men is no small treat to an Indian Chief from the wilderness of America. Scotland has truly need of being proud of such eminent characters. I was highly delighted with what I saw and heard at the General Assembly of the Free Church at Inverness. God is evidently with that branch of the Christian Church. May they go on and prosper yet more and more!

I am glad to say that I have collected in Scotland the sum of about £330, for which I return my warmest thanks to all who have contributed to the good cause. During the late meeting of the General Assembly, the handsome sum of £21 was collected in the hall of the Assembly. I cannot find words sufficiently to express the grateful feelings of my heart for this additional token of the deep interest they take in the welfare and happiness of my countrymen. I wish also to express my sincere thanks to those editors of newspapers who have kindly noticed and recommended the object of my mission, and for the manner in which they have done me the honour to speak of my poor addresses. I must say they have entirely overrated my abilities, and spoken in too flattering terms of me, but this does not at all alter or lessen the importance of the object so near my heart, and so deserving the best sympathies of every Christian philanthropist.

I feel also under great obligations to several lay gentlemen in your city for their efficient co-operation in behalf of the Red Indians.

In conclusion, I beg to say that the heart of *Kahkewa-quonaby* feels very warm towards his good Scotch friends, and as long as the *Waving Plume* shall continue to wave his feathers amongst the trees of Canada, so long shall he remember their hospitality, friendship, and prayers, and I shall always be glad to shake hands with them in my heart. This is all I have to say. I am, dear Sir, your sincere friend,

KAHKEWAQUONABY—(PETER JONES.)
Indian Missionary and Chief from Canada.

P.S.—Several of my friends in Glasgow have advised me to visit their city about the beginning of next month which I hope to be able to do.

Given me by my
kind ally The Rev.
William Kendall.
Sic' Nations, Ont.
7 April '13

Southwood & Sons

affiliated with the
Church of the
Saviour -
July 1st 1847

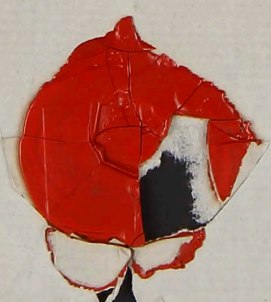
MONTREAL
PAID
JY 3
1847
CANADA

Ed. Peter Jones

Pat Credit
Home District

Thompson Mps

Peter Jones -
Ojibway -
Kahkewaquonaby
See his work - "History of the
"Ojibway Indians de"
London. 1861



we are to present our Report
to the S. J. tomorrow it is accepted
lengthy as we have went into details
W. H.

I am sorry to say the S. J. feel
will ^{not} agree to let you have
the land in Southwicks
@ 15¢ per acre he has directed
me to sell it at as high
a price as I can obtain
for it, we will talk over
this matter W. H.

M17506

RULES AND REGULATIONS

FOR THE

PROPRIETORS

OF

THE SCOTCH PRESBYTERIAN CHURCH

OF

MONTREAL

We, the Subscribers, Proprietors in the Scotch Presbyterian Church of Montreal, being persuaded that it will be for the interest, peace, and prosperity of the said Church that the conditions under which we hold our property, and the rights invested in us by virtue of holding said property be fully understood and ascertained, have for these purposes agreed to and adopted, and do hereby agree to and adopt the following Articles:—

1st. Every person having purchased a Pew or Pews in the said Church, and paid for the same and who shall produce a deed deemed sufficient by the Committee of the Church, is a Proprietor, and shall be qualified to vote for and be chosen a Member of the Committee, or appointed to any other office relative to the direction or government of the Church.

2nd. There shall be a Committee of the Church to regulate all the temporalities thereof, which Committee shall be chosen from the Proprietors at large, at a General Meeting annually held for that purpose, on the Third Tuesday of the month of April each year, notice having been given of said General Meeting the two Sundays preceding, from the Pulpit or Precentor's Desk; and the said Committee shall consist of five Members, which Members so named and chosen by a majority of the Proprietors then present, shall be considered duly elected and qualified to regulate every thing relative to the temporalities of the said Church, during twelve calendar months after said election, and afterwards until a new Committee shall be chosen. Three Members, including a President or Vice President, shall form a quorum, and be fully competent to transact business.

3rd. The Committee, as described in the preceding article, are empowered to sell Pews, execute Deeds and Leases of Pews, collect monies, pay monies, order repairs of the Church, call Public Meetings, and do all and every thing respecting the temporalities of the said Church.

4th. There shall be a Treasurer of the Church chosen annually by the Proprietors at the General Meeting, who shall receive and pay all monies by order of the Committee only, and shall render an account of his transactions to the Proprietors at the Annual Meeting, but shall furnish the Committee with a statement of the funds in his hands whenever they require it.

5th. Every Proprietor of a Pew or Pews present at a General Meeting shall have one vote only, and when two or more Proprietors hold a Pew they shall have but one vote, they agreeing amongst themselves, by ballot or otherwise, who shall give that vote; and in case of any misunderstanding amongst such Proprietors on this point, until they make it appear they have agreed, they shall have no vote. It being hereby provided that such disagreement shall not be construed to be any privation of their rights as Proprietors at the General Meetings, nor shall it influence or retard any business on which a General Meeting may be held or called.

6th. In case of a vacancy in the Church by the death of a Minister or otherwise, in the election of a person to supply the said vacancy, the Proprietors shall vote in conformity to the regulations specified in the fifth article.

7th. To prevent any thing like mistake respecting the electing of a Minister, it is hereby provided and always to be understood, that no Proprietor, as is pointed out in the fifth article, upon any pretence whatever, shall give his vote to any person, but to one who shall have been regularly bred to the Ministry, and who shall have been licensed by some regular Presbytery in the British Dominions, he producing credentials to ascertain the same, and who shall profess to be of the persuasion, and who shall adhere to the laws, government, and mode of worship of the established Church of Scotland, properly so called and denominated and known to be such, and also a natural born subject of His Majesty. And further, no person shall be considered duly elected as Minister of the said Church without having a number of votes, at least equal to a majority of the whole number of Proprietors entitled to vote had they been present.

8th. The Rents of the Pews and other Revenues of the Church shall be appropriated to the support of the Minister, and to the defraying any incidental expenses which may be incurred respecting the said Church, such as Clerk's and Sexton's salaries, necessary repairs, &c.

9th. It shall be the business of the Committee to see all the money relative to the Funds of the Church regularly collected, and the Minister's salary fixed and paid, and if it shall so happen that there is a deficiency in the Funds appointed for the aforesaid purposes, the Committee shall call a General Meeting of the Proprietors to provide for the same.

10th. Every Proprietor in the Church may transfer his property to another, by sale, gift, or last testament; but no transfer can be valid, but on the express condition of the new Proprietor's being approved of by the Committee and subscribing these Articles.

11th. If any Proprietor shall refuse or neglect to pay the annual Rent fixed on his Pew, agreeable to his deed, when become due, the said Proprietor so refusing or neglecting shall immediately lose all right to vote or act as a Proprietor in any matter respecting the said Church; and if the said Proprietor so refusing or neglecting continue to refuse and neglect to pay the said annual Rent, for the space of twelve calendar months from the time the said annual Rent shall have become due, then the Committee, after two notices from the Pulpit or Precentor's Desk, shall sell the said Pew to the highest bidder, and the money therefrom arising shall belong to the Church.

12th. The preceding Articles shall not have any retrospect or influence whatever on what has been already done and passed, and no addition or change respecting them shall take place, unless the said addition or change shall have been made at a General Meeting of the Proprietors.

13th. WE, THE PROPRIETORS of the said Church, being convinced of the utility and propriety of the preceding Articles being fully understood and attended to by every Proprietor in this Church, and as we conceive it will greatly tend to the preservation of harmony, and to the advancement of religion among the Members thereof,

We hereby Resolve, That every Proprietor, and also every one who shall become a Proprietor, shall subscribe this and the preceding Articles, as a proof of his approbation of the same, and of his determining to abide by them, and until such time as this is done, none shall be considered as competent to give any vote, in the General Meeting of the Proprietors, or in any matter whatever respecting the said Church.

In Witness whereof, we have hereunto subscribed our proper names, this fourth day of April, in the year of our Lord Christ, 1804.

K

app
cons

the

Pew
to h

Assi
by v

lawfu
the

salari
year,

comm
neve

durin
to b

Purc
and

such

the s

consi
Com

11th
mone

have
day o

Church of Scotland, Montreal.

PEW, No. 20

KNOW ALL MEN BY THESE PRESENTS, That we, *Wm. Cormack*
W. M. Peddie & J. M. Millar

three of the Committee named and
appointed by the Proprietors of the Scotch Presbyterian Church, in the City of Montreal, for and in
consideration of the sum of *Five pounds*

lawful money of the Province of Canada, in hand paid to us, before
the execution of these Presents, have and hereby do grant, bargain, sell, transfer, and assign to
James Macfarlane Esq
Pew, No. *Twenty* in the *Gallery of the* said Church
to have and to hold the said Pew unto the said *J. Macfarlane*

his Heirs, Executors, Administrators and
Assigns for ever, subject to the following charge and conditions, whereunto the Purchaser doth here-
by voluntarily bind himself, his heirs and assigns, that is to say:—To the annual payment of
Four pounds

lawful money aforesaid, or such other sum as the Committee may hereafter find it necessary to fix as
the annual rent of the said Pew, towards defraying the Stipend of one or more Ministers, Clerk's
salary, and other incidental charges; which sum shall be paid on the first day of January, in every
year, in advance, to the said Committee, and to their successors and representatives in office, to
commence and continue to be made from and after the first day of January 1842: Provided
nevertheless that the said annual payment shall only extend and be binding on the present Purchaser
during his life or his residence in this Province, and not on his heirs or decendants, unless they choose
to become Proprietors of the said Pew, at the above rent. And also, upon this condition, that the
Purchaser, his heirs and assigns, shall be held and bound by, and duly comply with, the foregoing Rules
and Regulations for the government of the said Church, made on the 4th April, 1804; and also to all
such other Rules and Regulations as shall or may hereafter from time to time be made and adopted for
the said purpose. And whereas the above annual payment is to be considered as part of the
consideration money whereupon this sale is made; therefore in case of non-payment thereof to the said
Committee, the property of the said Pew will be considered as forfeited, and sold, as provided in the
11th Article of the said Rules and Regulations, subject to the same rent and conditions, and the
money arising therefrom to be paid to the said Committee for the benefit and behoof of the Church.

IN WITNESS WHEREOF, the said three Members of the Committee and the Purchaser
have hereunto severally in duplicate set their hands, at Montreal aforesaid, this *Twelfth*
day of *April* in the year of our Lord, one thousand eight hundred and *forty two*

James Macfarlane

William Cormack O.P.

Walter M. Peddie

J. M. Millar

St Gabriel Church

MONTREAL, March 5, 1855.

DEAR *Sister*

The Treasurer of the Church finding that the state of the Finances were such that it was impossible for him to pay the Pastor his salary in full to the 1st February last, it became his duty to lay before the Church, at the earliest possible moment, the fact. Accordingly, he brought with him to the Church meeting on Friday evening last, his semi-annual statement. The meeting having been protracted until 9.30 by business having the priority on the Minutes, he had merely time to state that he had important business to lay before them. At that late hour it was not deemed expedient to take up important business; he, therefore, intimated that, according to the Constitution, he would lay the matter before the Trustees, and if they thought it desirable, a Special Church Meeting could be held.

Accordingly the Trustees met on the 3rd instant. Present: Brethren Collard, Wells, T. D. Reed, Milne, E. Muir and Wm. Muir; when it was moved by Brother Collard, seconded by Brother Wells, and unanimously resolved,—

“That a Special Meeting of the Church be called to lay before it the state of the Finances, and request its action thereon; and that the said meeting be held on the evening of Thursday next, 8th instant, and that notice of the same be given by the Pastor to-morrow, after the Lord's Supper.”

The Treasurer intimated that it was his intention to resign his office as Treasurer at the meeting of Thursday next.

The Secretary was directed to write to the Pastor, conveying to him the above resolution, and a notice framed in accordance with it. Accordingly the following was addressed to Dr. Lillie, and handed to him previous to the commencement of the Morning service:—

(COPY.)

“Dear Sir,—

“At a meeting of the Trustees of the Chapel, held this evening, the above resolution was unanimously agreed to. I enclose a notice for a meeting for Thursday evening, which you will please read to-morrow, after the celebration of the Lord's Supper, and oblige,

“Yours fraternally,

“JAMES MILNE.

“The Rev. James Lillie, D.D., &c. &c.

“Montreal, 3rd March, 1855.”

(COPY OF NOTICE.)

“At the request of the Trustees, a Special Meeting of the Church will be held on the evening of Thursday next, 8th instant, to take into consideration the state of the Finances, at which the members are earnestly requested to attend. The meeting to begin at half-past 7 o'clock.”

The above not having been read by the usual channel of intimation, the only method left to the Trustees for fully communicating their wishes to the brethren is now adopted.

Yours in the bonds of Christian affection,

WM. MUIR,

Treasurer.

CHURCH OF SCOTLAND, MONTREAL, PEW No. 57.

KNOW all men by these presents that we *A. L. Macnider*
and *H. McKenzie*

the Committee named and appointed by the Proprietors of the Scotch Presbyterian Church, in the City of Montreal, and as such now holding and representing the temporalities of the said Church, for and in consideration of the sum of *Five pounds*

lawful money of the Province of Lower Canada, in hand paid to us, before the execution of these presents, have and hereby do grant bargain, sell, and assign to *W. Shaw Armour, of this city*
Merchant

Pew Number Fifty Seven, in the said Church, to have and to hold the said Pew unto the said *W. Shaw Armour*

his Heirs, Executors, Administrators and Assigns, forever, subject to the following charge and conditions, whereunto the Purchaser doth hereby voluntarily bind himself, his heirs and assigns, that is to say: To the annual payment of *Two pounds, five*

Shillings

lawful money aforesaid, being the annual rate of the said Pew, towards defraying the Minister's Stipend, Clerk's Salary, and other incidental charges; which sum shall be paid on the first day of January, in every year, to the said Committee, and to their successors and representatives in office, to commence and continue to be made from and after the first day of January, 1817. Provided nevertheless, that the said annual payment shall only extend and be binding on the present purchaser, during his life or his residence in this Province, and not on his heirs or descendants, unless they choose to become proprietors of the said Pew, at the above rate. And also, upon this condition, that the said purchaser, his heirs and assigns, shall be held and bound by and duly comply with the rules and regulations for the government of the said Church, made on the 4th April, 1804: and also to all such other rules and regulations as shall or may hereafter from time to time be made and adopted for the said purpose. And whereas the above annual payment is to be considered as part of the consideration money whereupon this sale is made; therefore, in case of non-payment thereof to the said Committee, the property of the said Pew is to revert to the Church, to be sold by the said Committee, to the highest bidder, subject to the same rate and conditions, and the money arising therefrom to be paid to the said Committee for the benefit and behoof of the Church.

*X annually within
the year*

In Witness whereof the said Committee and the purchaser have to two parts hereof severally set their hands at Montreal, aforesaid, this *Twenty eighth*
day of *December*, in the year of our Lord one thousand eight hundred and *Sixteen*

Signed and delivered }
in the presence of }

Macnider

H. McKenzie

Adam L Macnider

Shaw Armour

$$\begin{array}{r} \pounds 4 \\ \pounds 15-15 \\ 12-15 \\ 10-5 \\ \hline 2-5 \end{array}$$

to
same

to Pew
Sold

280. 57.

Mr. Isaac Arnour

New Bedford