

REPORT
OF THE
COMMITTEE
ON THE
MICMAC MISSION.

FROM NOV. 1849, TO OCT. 1850.

Commenced November 12th, 1849.

HALIFAX, N. S. :

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1850.

THE
MICMAC MISSIONARY SOCIETY,

OFFICE BEARERS,

ELECTED OCT. 23d, 1850.

Rev. EPHRAIM EVANS, *President.*

JAS. F. AVERY, M. D., }
J. W. RITCHIE, Esq., } *Vice Presidents.*

A. F. SAWERS, M. D., *Corresponding Secretary.*

Rev. P. G. MCGREGOR, *Recording Secretary.*

GEO. E. MORTON, Esq., *Treasurer.*

COMMITTEE.

Rev. J. T. Twining, D. D.,

“ E. A. Crawley, D. D.,

“ J. Martin,

“ A. Forrester,

“ J. Miller,

“ W. H. Heudebourck,

“ A. W. McLeod,

“ J. McMurray,

“ F. Nicoll,

H. Ince, Esq.

James Thomson, Esq.

F. H. Snelling, Esq.

J. H. Anderson, Esq.

E. Billing, Esq.

S. L. Shannon, Esq.

L. E. VanBuskirk, M. D.

Charles Robson, Esq.

William Howe, Esq.

John Burton, Esq.

P. C. Hill, Esq.

AT THE
ANNUAL MEETING
OF THE
FRIENDS OF THE MICMAC MISSION,

Held in Poplar Grove Church on Oct. 23d, 1850.

Rev. E. EVANS in the Chair.

The Meeting was opened with singing and prayer by the Rev. Dr. CRAWLEY.

The Report of the Committee for the past year having been read by the Recording Secretary, it was on motion of Rev. JOHN MILLER, seconded by L. SHANNON, Esq.,

Resolved unanimously, That the Report now read be adopted and published under the sanction of the Committee.

On motion of Rev. S. T. RAND, seconded by Rev. F. NICOLL,

Resolved unanimously, That the Constitution now read be adopted as the Constitution of the Micmac Missionary Society.

On motion of Rev. JOHN MARTIN, seconded by Rev. P. G. MCGREGOR,

Resolved unanimously, That the following Gentlemen be appointed Office Bearers for the ensuing year:—Rev. Ephraim Evans, *President*; Jas. F. Avery, M. D., and J. W. Ritchie, Esq., *Vice Presidents*; A. F. Savers, M. D., *Corresponding Secretary*; Rev. P. McGregor, *Recording Secretary*; George E. Morton, Esq., *Treasurer*.

COMMITTEE.—The Rev'ds. Dr. Twining, Dr. Crawley, John Martin, Alexander Forster, John Miller, W. H. Heudeboulck, A. W. McLeod, J. McMurray, F. Nicoll;—Henry Ince, James Thomson, F. H. Snelling, J. H. Anderson, E. Billing, S. L. Shannon, Charles Robson William Howe, John Burton, P. C. Hill, *Esquires*, and L. E. Van Buren, M. D.

Rev. S. T. Rand read the 15th chapter of Luke, in the Micmac language, and conversed freely with an Indian who was present, after which they sung together a Hymn in Micmac.

The Meeting was closed with the Doxology and the Apostolic Benediction by the Rev. Chairman.

CONSTITUTION

ADOPTED OCT. 23d, 1850.

- I. This Society shall be called the Micmac Missionary Society.
- II. The object of this Society shall be the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island.
- III. Every person paying annually five shillings into the funds of the Society shall be a member.
- IV. The Office-Bearers of this Society shall consist of a President, two Vice Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Committee of at least twelve persons.
- V. This Society shall aim at enlisting generally the sympathies of the religious community by employing as its agents, pious individuals of any of the Evangelical Protestant denominations, whose main design shall be the propagation of the great truths of the Gospel.
- VI. This Society will encourage and support its Missionary or Missionaries in producing a translation of the Holy Scriptures or of portions thereof in the Micmac language, but will appropriate no portion of the funds entrusted to their management for the publication of any translation until it has obtained the sanction of the General Committee.
- VII. There shall be an annual Meeting of the Society on the last week of September, when a Report of the Committee shall be presented, and the Officers chosen for the ensuing year.

Report of the Committee.

THE Committee of the Micmac Mission, at the close of their term of office, are happy to avail themselves of the present opportunity afforded by the usages of Society, to make to their friends and to the public a few statements relative to the origin of the Mission, and their proceedings during the past year.

On the evening of Nov. 12th, 1849, a Public Meeting was held in the Baptist Chapel, Granville Street, according to notices given by different Ministers of the Gospel from their respective pulpits, and by several Editors of Newspapers, to hear a Lecture from the Rev. S. T. Rand, then of Charlottetown, on the Micmac Indians. The Meeting was very numerous attended, and the audience embraced various Christian denominations. The Lecture contained a sketch of the history, language, customs, literature, religious opinions, and present moral condition of that tribe. It shewed that although they were at present living in a rude and comparatively degraded condition, and retrograding rather than improving, yet that they were susceptible of improvement, and that their attention might be gained by approaching them in their own language. The lecturer spoke of our obligations to do something for their moral and intellectual improvement, and urged upon the friends of evangelical truth, a well-directed and well-sustained effort to give them the Gospel of the blessed Saviour, and if possible, in their own tongue, the Word of God.

The statements made were felt to be true, the reasoning to be conclusive, and the appeals affecting. Many had previously reflected on the subject, and in their own minds had arrived at similar conclusions, some had conversed with other brethren, on the duty and desirableness of an energetic and sustained effort to improve the Micmacs of Nova Scotia, while all felt that such a result was greatly to be desired. Now however Providence appeared to be opening up a way, by which something might be accomplished. An individual, in some respects at least, peculiarly qualified, had been studying their language, had made not a little progress in the study, had conversed with them on spiritual subjects, and found many of them willing to receive instruction, had made a translation of one of the Gospels, and appeared willing to devote a larger measure of his time and talents to their religious improvement. A want had long been felt: here was an opportunity of having it supplied.—In fine, the indications of an opening for Missionary labour appeared to be such as the friends of the Indian ought not to overlook or to delay in improving.

Resolutions, expressive of these views, were then called for by the Meeting and passed without a dissenting voice; and the Protestant Clergymen present were requested to act as a Provisional Committee, (with power to add to their number,) and to consider and report what measures were in their opinion best adapted for promoting a Mission among the Micmac Indians.

The Committee thus named met on the following morning, and after prayer for the Divine direction proceeded to examine the whole subject with care, and to weigh the difficulties of various kinds likely to be met with in prosecuting this enterprise. They found that the work was in fact already begun, that Mr. Rand besides giving portions of his time for the last three years, as other engagements permitted, had devoted the last few months exclusively to the interests of that people. In these labours they found farther he had been acknowledged by the Baptist Association, and encouraged so far as the means at their disposal would warrant. These however were not such as to warrant Mr. Rand in devoting his whole time to the Micmac race. The Provisional Committee at once *offered*, and expressed by resolution *their desire*, to do all in their power to provide such aid as would enable him to employ all his time for the benefit of that tribe, during the ensuing year; before the expiration of which, he would after consultation with his brethren be able to decide whether he should feel free to continue to follow the suggestions and directions of a Protestant Board.

These points having been discussed in the kindest spirit, and arranged satisfactorily, were submitted to an enlarged Committee, consisting not only of Ministers, but of lay Gentlemen of different religious bodies of Christians, and cordially approved. The whole proceedings thus far were then submitted to a *Public Meeting*, held in Chalmers' Church on the evening of Sept. 19th, which Mr. Rand by request remained in Halifax to address. The meeting was numerous and influential, the measures already taken were approved, the present Committee and Office Bearers appointed, and an impression highly favourable left upon the public mind.

The present Committee, thus appointed and sustained, felt themselves in a position to express their desire to Mr. Rand, that he should devote his whole time to the work of the Mission, it being well understood that for some time his chief employment would be preparation for future labour. The Committee expressed their readiness, should he decide on giving his undivided attention to this work, to undertake to provide for his support a salary of £160 N. S. currency, exclusive of travelling and incidental expenses, which were not to exceed £40. They farther requested Mr. Rand to prepare for publication in a Pamphlet the Lectures recently delivered by him in Halifax. On the part of the Missionary, the Committee found the readiest acquiescence in these measures, and in every other which tended to advance the work of which he was the earnest advocate; and having arranged all preliminaries, they commended him to God, and bade him an affectionate farewell.

For a short time after his return to Charlottetown, Mr. Rand was occupied in preparing for the press the Pamphlet which has been so generally circulated in this City and Province, and also in holding one or two Public Meetings in Charlottetown, where a deep interest has all along been manifested in this cause. It is but justice to state, that before the Committee had an existence, several Naval Officers in Her Majesty's service, resident in Charlottetown, and employed in surveying the coast, had given Mr. Rand encouragement and support in prosecuting this work; and ever since these gentlemen and others in that town have manifested the greatest zeal and liberality in supporting the Mission.

Mr. Rand spent the winter in Charlottetown, engaged chiefly in prosecuting a more intimate acquaintance with the Micmac language, in forwarding his projected Grammar and Dictionary, and in perfecting his translation of portions of the Word of God. The Committee deem it unnecessary to say much respecting the importance, nay the necessity of this department of labour.

The Missionary is thus laying a foundation for accuracy and usefulness, not only for himself, but for all others who may choose to avail themselves of the aid thus provided. This work may be of the greatest value, when the now living workman shall have finished his labours on earth, and entered into the rest of the Lord.

During this period however, he did not neglect to visit the wandering red men in their encampments, conversing with them in their wigwams, and reading to them in their own tongue, the wonderful works of God. In fact the prosecution of the one species of labour naturally led to the other, and opened up subjects of enquiry and of conversation of the highest interest.

During the summer Mr. Rand has visited different towns and villages in New Brunswick in prosecution of the objects of the mission. Among the places visited may be named—in New Brunswick, Shediac, Fredericton and Saint John; and in Nova Scotia, Granville, Annapolis, Horton, Cornwallis, Windsor, Liverpool and Halifax.

His engagements and proceedings at all these places have been of the most interesting character. His object in these visits was twofold,—First to find access to the Indians, to read to them the word of God, and to instruct them in the knowledge of their own sinful state, and of their need of the Saviour; and secondly to excite an interest in their behalf among their more civilized and christianized white neighbours. In both these objects he has succeeded far beyond expectation. In reference to the first object, his intercourse with the Indian, a few brief extracts from his letters will leave a more vivid impression than any general statements can produce.

Shediac, N. B., June 5th.

"About three miles off is an encampment of Indians, and another where a chief resides, about seven miles. They are also daily passing and repassing, so that I have had an excellent opportunity of seeing them. They have treated me with much kindness and respect. I find that I can not only read the New Testament, but also expound, to some extent. The other day I had a number to hear me. I would read a while, and then converse upon it. They would repeat the story and the remarks made upon it; and after I had attempted to pray, the head man of the camp, who by the way can both read and write, assured me repeatedly that they were all pleased and thankful for my visit.—I had seen the Chief last summer at Charlottetown."

Lower Granville, June 29.

"I am now in the vicinity of a large number of Indians. They receive my visits so cheerfully, and listen so attentively to the blessed Word of God, that I cannot say how long I may remain. I have had an invitation from the Methodist minister at Bridgetown to preach in his chapel and take a collection. For the present, however, the least of my concern is the collection of money. The friends in St. John, N. B., have invited me to come over and tell them my story. There are about 1000 Micmacs in New Brunswick. I think I shall therefore accept their invitation."

Lower Granville, July 8th.

"I told you I was coming to see the Indians at Annapolis Gut, and I have had a fine time of it. On my first arrival at the Beech, as they call it, the place where the Indians are encamped, I was met by a tall strapping Indian, who said he wished to speak with me in private. I found he was the man who had been Governor, but who was partially ousted. He commenced telling me in English and using so many Grammar and Dictionary words, to use the expressive phraseology of the neighbouring whites, that I could not imagine what he was driving at. I discovered however, that his wish was that I would not say any thing against their religion—"the faith"—as he termed it.—"We've got the faith," said he. "But would you not like to learn to read and to get books, and will you not allow me to read the Bible to you?" "O certainly, certainly," said he, "we'd glory in it." Well they all wished to hear me read. I was escorted to a log, where I seated myself, and commenced. After a while I thought their attention flagged. "I'll read you an account of the war with the Mohawks," said I. They were now all attention. I read the whole tale of Ababegit. "And now," says Governor Mews, "they want more of the Testament, about where Christ was crucified." I read

It commenced raining, and an old man invited us to come into his wigwam. There were so many whites that they filled up the wigwam. This was defeating the object, and the rain holding up, I again sallied forth and read in the open air. This was Monday. I took up my quarters in the neighbourhood, and visited them every day till Friday. They appeared to gain confidence in me I thought the longer I staid.

I made one interesting discovery. There is there an old woman who appears really to understand what a change of heart means. I really think her a Christian. She conversed with freedom and would listen to the Scriptures with great attention. When the baby would disturb us by its crying she would send it away by a little girl, and tell the little girl herself to come back and listen. The whites give a good account of this woman, and when I last bade her farewell, she asked me with emphasis *not to forget them; not to forget to pray for them.*

I had another interesting adventure. I had succeeded in learning one or two of their chants. One day I gathered the little children around me, and they came without hesitation, and I got them to sing one of their Christmas carols. The words were pretty and the tune delightful, and their little voices were sweetly melodious. They sung for me until I had learned the tune. I then read them a story from the Gospel of Luke, and blessed them in the name of the Lord. "And now," said I to the older ones, "I will sing you a hymn." I had composed one in Micmac, and adapted it to one of our good old tunes. It contained the doctrine of salvation through Jesus Christ alone. I sung and they began to hum the tune. "Where did you get that?" "I made it." "You made it! Kelulk-wellak—it is pretty—it is well done. Will you sing it again?" Of course I did not refuse. It was not long before they came crowding round me, and at their request I sung my hymn again and again, until I think they had both tune and hymn pretty well fixed in their memories. Bless the Lord, O my soul! I had thought it would be a long day before I should hear a company of red men singing the praises of the Saviour. Now then, said I, let me kneel down and pray. I did so, and bade them good bye. When will you come again, was inquired by several. Perhaps I will return this summer, I told them, and (D. V.) so I mean to, and that before long."

The perusal of these simple extracts must supersede the necessity of any fuller description of the way in which the missionary proceeds in his intercourse with our Aboriginal brethren, and affords gratifying evidence of his prudence and adaptation to the work, as well as of the success with which God has blessed his efforts.

As regards the second object, the exciting of an interest in favour of the Mission, Mr. Rand seems to have kept it ever in view. He delivered lectures in all the places above mentioned, and, in all, collections were taken.

These lectures were not only heard with deep attention and growing interest, but have proved most efficient in bringing support to the Mission. The Treasurer's account, which will in a few minutes be submitted, will afford gratifying evidence of the deep interest felt in this work, in different parts of the country, but more especially, where Mr. Rand's *viva voce* statements and explanations have been heard. Thus our Missionary while prosecuting his great work, has found time to enlist more general sympathy in the object and materially to diminish the pecuniary responsibility of the Committee.

The promoters of the present effort are sometimes told that they are engaged in an impracticable scheme—that the Indians are fast passing away, and must soon disappear entirely, before the advance of civilization. That they are soon to pass away is often asserted, this however is at least questionable. In Cape Breton they are at present thought to be on the increase. What may be the future history or destiny of the race we will not undertake to predict. We know, however, that at present they can be numbered in these Provinces by thousands. We know that after dwelling for about a century among us as it were, and almost within hearing of the Sabbath Bell, they remain, in general, ignorant of the sinfulness and misery of their moral condition, and of the infinite sufficiency, preciousness and glory of the Great

Redeemer. And we know farther, that if they are allowed to continue in their ignorance without an effort on our part for its removal, we shall be altogether inexcusable. We know that their souls are precious, and if we do not go to them personally, the least that we *can do, that we ought to do*, is to encourage and support the Missionary who will go, and beseech them to flee to the Saviour, and to find in him peace with God. This would be our duty, if we knew that the present race would be the last of the Micmacs. But who can assert that the race will soon be extinct? Who can tell what the Gospel experienced in its power may do, in removing those immoral habits which for the last century have proved so destructive to their strength and manly spirit, and in leading to industrious pursuits, conservative of health and prosperity.

The Committee are aware that formidable difficulties stand in the way, but they know that these are not insurmountable; for with God all things are possible, and he can help, *yea and will bless* the feeblest of instruments, in his service. And our missionary goes forth cheerfully, though single handed, knowing that he goeth not on a warfare on his own charges. Still he will feel, he must often feel most painfully the difficulty of acquiring the language without the usual aids, of imparting to the untutored mind new ideas, the correct understanding of which implies the prior knowledge of other truths—of rousing the Indian from his torpor by truths purely spiritual, and of concentrating attention on such subjects while all around him are engrossed by things earthly and sensual. He knows the impediments to success which arise from their roving habits and wretched mode of living. And he must amidst these difficulties feel at times as did the Apostolic Brainard among the Indians at the Delaware, "It has sometimes so far prevailed upon me as to render me entirely dispirited and wholly unable to go on with my work; and given me such a melancholy turn of mind that I have many times thought I could never more address an Indian upon religious matters."

The Committee feel fully assured that he will meet and surmount these trials in the strength of the Lord, and the still greater trials which are caused by the apathy and want of steadfastness of friends and supporters, they trust he will not be called to encounter. Hitherto the Lord hath done great things for us whereof we are glad. Resources have been provided from quarters where they were least expected. Contributions have come unsolicited. In travelling by land and by sea, the owners of stages and packets, in several instances, have gratuitously borne him along, as if they were privileged by being allowed thus to do something for the poor Micmac. In town and country he was greeted and welcomed with a hospitality truly primitive in its character.—Names shall not be given, but here and there a Gaius and a Lydia were found who said, "Come into my house and abide there," and they constrained him. The Mission is endeared to many, and it will have their fervent prayers and consequently their cheerful and steady support.

And it is almost needless to add that this work must go on. Till the earth is filled with the knowledge of God, "Brother must say to his brother, know the Lord." And there are special reasons, why we should thus address our Aboriginal brethren whom we have so long neglected. These are the remnants of a people from whom we have taken the lands from which our support is derived, the streams by which our country is watered, and the forests by which it is adorned. Where they once caught game, stand our houses, churches, and seminaries of education. What have we given them in return? Rum, with a sickly train of diseases and vices. Yes, the white man has given chiefly to the Indian for his lands, and is still giving for his wares, the *cursed Fire-water*, which debases, maddens and destroys. But it is not too late to present

a purer, better stream, of LIVING WATER. By presenting the word of God, we present the Lord Jesus, the Life-giver. We say, Behold the Lamb of God. Following him they will be led into the glorious Paradise of the Great Spirit. "They shall hunger no more, &c., for the Lamb who is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Presuming that the friends of the Mission are desirous of organizing as a Society, the Committee have prepared and beg leave to present a Constitution, which they consider suitable. They would farther submit the Treasurer's account, and congratulate the meeting that the balance will be found on the right side.

Hilifax, Oct. 22d, 1850.

COLLECTORS IN THE CITY FOR 1850--51.

- Ward No. 1.—P. C. Hill, Esq., and J. W. Ritchie, Esq.
 " " 2.—James Thomson, Esq., and S. L. Shannon, Esq.
 " " 3.—A. F. Sawers, M. D., and Jas. F. Avery, M. D.
 " " 4.—E. Billing, Esq., and Charles Robson, Esq.
 " " 5.—H. Ince, Esq., and J. Van Buskirk, M. D.
 " " 6.—W. Howe, Esq., and F. H. Snelling, Esq.
 DARTMOUTH—John Burton, Esq.

Collections for the Mission Fund, from its commencement to October, 1850.

amount received by Missionary from Capt. Orlebar and others in Prince Edward Island and Cape Breton,	£20 14 9½
" of Collection at Public Meeting, Charlotte Town, - - -	3 2 6
" " from Baptist Congregation, Lot 49, P. E. I., - - -	1 5 0
" contributed by friends in Charlotte Town, - - -	3 4 7
" collected by Missionary at Shediac, N. B., - - -	1 5 4
" do do Windsor - - -	1 15 0
" do from Baptist Congregation, Bridgetown - - -	0 13 10½
" of Collection from Episcopal congregation, Aylesford - - -	1 0 0
" " from 1st Baptist Church, Yarmouth - - -	1 16 10
" " from Baptist congregation, Brier Island - - -	1 2 6
" " at meeting of B. Association, Nictaux - - -	7 15 10
" " from Bapt. Congregation, Lower Granville - - -	2 11 2½
" " from 2nd Bapt. Church, Cornwallis - - -	1 0 0
" contributed by friends in Western Counties, N. S. - - -	10 7 2
" Collection at Brussels St. Church, St. John, N. B. - - -	4 0 8
" do Fredericton, N. B. - - -	3 13 9
" do Shediac, N. B. - - -	0 10 9½
" do at Ouslow Bapt. Church - - -	0 12 6
" do at public meeting, Truro—including gold ring - - -	3 14 6½
" collected by Missionary at Truro and vicinity - - -	4 7 6
" collection at Wesleyan Chapel, Liverpool - - -	3 5 0
" collected by Missionary at Liverpool and Milton - - -	23 4 11½
" collected by Macan and Falmouth Union Society - - -	1 1 7½
" forwarded anonymously from Pictou to Treasurer - - -	1 0 0
" contributed from friends at Sydney, C. B. - - -	5 0 0
" received per collectors Brunswick St. Wesleyan Chapel, Halifax - - -	13 0 10
" do do Argyle St. Wesleyan Chapel - - -	5 16 10½
" do do St. Andrew's Presbyterian Church - - -	5 0 0
" do do friends at Dartmouth - - -	6 6 0½
" collected at public meeting, Granville Street Chapel - - -	4 0 6
" contributed per congregation St. Andrew's Presb. Church, Pictou - - -	2 10 0
" collected at public meeting in Brunswick Street Chapel - - -	2 12 10½
" received per collectors of Granville St. Bapt. congregation - - -	6 7 8½
" contributed per Rev. R. Blackwood, Tatamagouche - - -	0 15 6
" received from friends at Port Medway by Elder B. Gaskill - - -	1 13 9
" contributed by Presb. congregation at Salt Springs Church, Pictou - - -	2 3 8
" received per collectors North Baptist Chapel, Halifax - - -	0 13 1½
" of collection at public meeting, St. Andrew's Church - - -	5 4 6
" contributed by friends at Chester and vicinity - - -	1 12 6
" received per collectors Poplar Grove Church, Halifax - - -	3 12 6
" do do St. George's Episcopal Church - - -	3 3 9
" do do St. Matthew's Presbyterian Church - - -	25 12 11
" do do St. Paul's Episcopal Church - - -	9 7 6
" collected by Missionary at Cornwallis and vicinity - - -	2 15 10
" do do Wolfville - - -	1 16 2
Total	£217 12 1

Expenditure for the Year.

annual Salary to Missionary - - - - -	£160 0 0
travelling expenses, postages, &c. - - - - -	16 10 4
cost of printing, and other incidental expenses - - - - -	26 4 1
	£202 14 5
Balance in Treasurer's hands - - -	£14 17 8