

like a papoose (a baby), and had but a few houses and streets. We went at once to the place where Wilson had agreed to meet the Black-coats who have authority over the Indian Missions. There were present Maheengauns and Tatabawa,\* and several others, and they all shook hands with me, and gave me a seat by the table. They talked a long time, and wrote a good deal on paper; and I was glad to see them writing on paper: for I thought surely now something would be settled, and my journey will not have been in vain; and I was still more glad when they told me that they thought Wilson would come to be our missionary and live among us. I said to them "Thank you. Thank you greatly! This is the reason for which I came. I thank you for giving me so good an answer, and now I am prepared to return again to my people." The Black-coats then invited me to tell them all I had to say; so I opened my heart to them and divulged its secrets. I said that at Ketegaunesebe (Garden River) we were well content, for we had had the gospel preached to us now for forty

---

\* "Maheengauns"—(Little Wolf), Rev. S. Givins, who formerly laboured among the Indian of the Bay of Quinte, and for twenty years gave himself up to self-denying missionary work. "Tatabawa" (a man walking along the shore), Rev. F. O'Meara, LL.D., who has spent a great part of his life among the Chippeways of Lake Huron, and has done an inestimable service to missionary work in translating the Prayer Book and portions of the Bible into the Chippeway tongue. The other gentlemen present on the occasion, as members of the Indian Committee, were Professor Wilson and Henry Graham, Esq.