

NEW BRUNSWICK.

Catholics, increase per cent.	12.54
Ch. of England, " "	6.32
Baptists, all sorts, " "	22.46
Presbyterians, increase per cent.	7.70
Methodists, " "	16.48

NOVA SCOTIA.

Presbyterians, increase per cent.	15.65
Catholics, " "	18.21
Church of England, " "	15.45
Baptists, all sorts, " "	16.50
Methodists, " "	20.00

The per centage of the several leading denominations to the whole population of the four Provinces mentioned, according to the Census of 1871, is as follows:—

Catholics.	42.80	per cent.
Methodists.	16.27	"
Presbyterians.	15.63	"
Church of England.	14.17	"
Baptists.	4.74	"
Freewill Baptists, &c.	2.12	"
Lutherans.	1.08	"
All others.	3.19	"

The total population of the Dominion, as it stood in 1871 (four Provinces), was 3,485,761. Of those, 1,492,029 were Roman Catholics. The Presbyterians numbered 543,925. The Methodists (minus *Bible Christians*, who are erroneously classed with them in the Census) number 548,487. The Baptists number 239,569. The Church of England, 494,049. The Congregationalists, 21,829. There are 13 Mahomedans; 1115 Jews; 534 Mormons; 7,345 Quakers; 854 Swedenborgians; 2,275 Unitarians; 4,896 Universalists; 20 Atheists; 409 Deists, of whom 72 are reported in Nova Scotia. There are 1,886 Pagans, and 5,146 without any religion.

Such are some of the facts furnished by the Census.

MUTINEERS OF THE BOUNTY.

The story of this community is one of the most affecting in our literature. We get a glimpse of the section of the "Mutineers" on Norfolk Island in the following letter. Norfolk Island is but small and not rich in resources. Its present inhabitants were chiefly born on Pitcairn's Island where the Mutineers first settled, and where a number of their descendants still live. The *Record* or the American

Bible Society explains as follows, and then gives the latter to which we have referred:

More than two years ago we chanced to see in print a letter from Moses Young, President of Pitcairn's Island. Doubting whether a community so remote from the ordinary routes of sailing were supplied with the Holy Scriptures, we wrote to Mr. Young, kindly inquiring whether they were in need of Bibles, and whether the community desired anything, of the American Bible Society. We heard nothing in reply. About a year afterwards we saw the name of the writer of the following letter mentioned as pastor of the church on Norfolk Island, to which a portion of the colony from Pitcairn's Island had removed, and then wrote to him a letter of the same purport as that to Mr. Young. The following is Mr. Nobles' answer:

Norfolk Island, March 1, 1872.

REVEREND AND DEAR SIR:—Your very kind letter of September last reached me a few days since, and I write, anticipating an opportunity for thanking you very sincerely for your unqualified philanthropy in proffering us copies of the Holy Scriptures. I am right glad to say, as I am sure you will be equally glad to know, that we have a good supply of the word of God; and that if we are not become wise unto salvation, it is not because we have been left without the "Bread of Life." Thanks to frequent grants from societies in England we have a good supply of Bibles, Prayer Books, and Hymnals; but though we are in no necessity, none the less do we appreciate your brotherly intention of assisting us in so efficient a manner. But though, as I said, we have a good supply of Bibles, they are mostly of small print; and I shall be most grateful if you will present myself, George Adams, his sister Rachel Evans, and Arthur Quintal, Sen., with a copy each of the Holy Bible in large print, for we do not possess copies of this description, and our eyes have become dim from advanced age. I am now in my seventy-third year, and two of those mentioned above are several years older; all these are of the first generation of the descendants of the "Bounty." Should you kindly comply with this request, will you yet further oblige me by putting the name of each person for whom they are intended on the fly-leaf, with the name of the donor or society. There are no certain or scarcely probable facilities for corresponding with Pitcairn's Island; which is a source of continued regret to this portion of our hopelessly severed community.

The origin of the community, our mode of life at Pitcairn's, with our subsequent removal hither, you probably are acquainted with; if not, a book recently published