

her rotten timbers, threatens to make her a wreck. On she drives before the storm and the foe, while her mariners, with desperate infatuation, run up and down her decks, crying, "All's well—we hold the true course; we are certain of the port;" till she strikes and she, her mariners, and her passengers, go down together.

THE CHURCH.

TORONTO, SATURDAY, DECEMBER 5, 1840.

In the October number of Blackwood's Magazine is an interesting article upon the moral and political condition of France,—the more interesting from the conviction which we find it impossible to suppress, that this country is the great pivot upon which are to turn the events that will bring convulsion and disaster upon earth antecedent to the period when "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him."

But if the strength of the Papacy received thus its fatal blow, and reels still beneath the deadly wound, and only recruits its enfeebled energies to be crushed at last with a complete and final overthrow, it is revealed that another power, equally adverse to the truth and influence of Christianity, was to rise upon its ruins; that "the last gasp and termination of life to the Papal Beast, is to be the first breath and act of life" to the Beast of Infidelity.

Nor is it a power which stands isolated in its baleful and destroying energies: the poisoned atmosphere of France quickly tainted the gales which blew upon the neighbouring lands; and England, especially, did not escape the venom of the moral plague.

It might be thought that, amidst all the evils, social and moral, of distracted France, the more tolerant spirit which has for some years existed towards the Protestant religion, is an augury of good,—a ray of light amidst the thickness of its spiritual gloom.

One object of the article in Blackwood which we have alluded to, is to bring forward certain opinions upon the religious condition of France by M. Guizot,—an individual of great powers of mind, of distinguished legislative talents, and what in a public functionary of that kingdom might be deemed anomalous, a Protestant.

"French society is suffering from moral maladies of very different natures. There are some who are tired and disgusted with uncertainty and disorder of mind; they have need of a port where no tempest can penetrate—of a light that never flickers, and of a hand that will never let them stumble. They demand from religion support for their weakness, rather than aliments for their activity. It is requisite that religion, while she elevates, should also sustain them, and while teaching their hearts, should also subjugate their intelligence."

This the reviewer terms an eloquent and beautiful passage, nor are we disposed to dissent from the justice

of the compliment. It does not, however,—we are bold enough to assert it,—bespeak the convictions of the enlightened Christian as much as the worldly wisdom of the sagacious philosopher; and it indicates, we are compelled to feel, a mingling of the lamentable infidelity of the land with the better principles which Protestantism must be supposed to have engendered in the mind of M. Guizot. We yield, at the same time, the fullest admission that this distinguished individual desires the religious regeneration of the country, while he sighs for peace to its political agitations.

In the following passage, our readers will agree with us, M. Guizot speaks merely as the politician; and it is one of the disastrous signs of the times that the wisdom of the world, as it is termed, is so often opposed to the truth of the Gospel:—

"As far as the state is concerned, the malady that preys on it is the enfeeblement of authority. I do not say of force, which makes itself to be obeyed; the depositaries of public power never had more force, perhaps never so much; but of authority recognized beforehand as a principle, accepted and felt as a right, which has no need to recur to force; that authority before which the mind bends without the heart being abased, and which speaks with command, not as reposing on fear, but as based on necessity.

Our readers must not forget that this special pleading on behalf of Romanism,—not Catholicism, as by M. Guizot and others it is so often misnamed,—is in support of a proposition that this religion should be restored in France to its former political ascendancy; because with its full grasp upon the mind and energies of the people, even they, volatile and restless as they are, would exhibit the spirit's passive subjection to civil as well as to ecclesiastical authority.

"Catholicism has long ceased to be in the paths of religion. Left behind almost every where by the civilization which it has never been able to effect, and which it has even opposed, it is now undergoing the penalty of having turned aside from Christian morality, in order to gratify its own temporal ambition.

This is true as far as it goes; but we regret to observe throughout the whole *Response* of M. Bouvet a feebleness of argument, because he seems to render subordinate and even to place out of sight what, in such a controversy, constitutes the only stable basis of an argument, as well as a strange misapprehension and consequent distortion of some of the facts of history.

It is true that the Church was, physically as well as morally, enfeebled by its divisions,—that the jealousy of sect against sect, the antipathy of party to party, rendered the Christians less capable of resisting their Mahometan foes; and possibly the easy submission which, in consequence of a state of perfect helplessness, they were sometimes induced to yield, might be mistaken for an indifference to their own creed or a predilection for the belief of their conquerors.

Our limits warn us to bring these reflections to a close; and in doing so, we are compelled to repeat that we approve not of the theories of M. Guizot, and cannot anticipate any effectual correction of their deficiencies, from the doctrines of M. Bouvet. Nor are we permitted to say that we can unite with heartiness in the opinion of either which the Reviewer himself promulgates: we do not discover in it that mainly repudiation of a false philosophy, nor that uncompromising rebuke of a trimming liberality, which usually characterizes the honest and conservative pages of *Blackwood's Magazine*.

We have, at various times, furnished some account of the progress of the Lord Bishop of Toronto throughout this Diocese during the last summer, and we have now the gratification of presenting our readers with some

particulars of the late Visitation of Gaspe in the Gulf of St. Lawrence by the Lord Bishop of MONTREAL:—

"The Lord Bishop of Montreal, after attending the early morning service in the Cathedral at Quebec on Sunday the 30th of August, embarked on board the Unicorn Steamer, accompanied by the Rev. C. Morris, who was proceeding to take charge of the Mission in Gaspé Bay. The evening service of the church was performed on board and his Lordship preached. He was landed at night, on the first of September, at St. George's Cove in Gaspé Bay,—a settlement composed chiefly of Protestants from the islands of Jersey and Guernsey, speaking the French language. Here the service was performed in French on the 2d,—the prayers being read by Mr. Morris, and the sermon preached by the Bishop; and here Mr. Morris was left, in order to complete the preparation of the young persons, at this and other stations in the Bay, whom the Rev. Mr. Cusack, the late Missionary, had been engaged in instructing for confirmation.

"His Lordship left St. George's Cove on the morning of the 3d of September,—his arrangements being made to return, with Divine permission, to the same point by the 17th on which, on the following day, the Unicorn Steamer was here to call for him, on her way back from Halifax to Quebec. The Bishop proceeded, in the first instance, in an open row-boat, supplied by the kindness of Mr. Johnson, the agent at Grande Greve of a Jersey-boat, to Point St. Peter, at which place he again embarked in another conveyance of a similar description, in which he was to make his whole circuit on the coast and to return. This was the Collector's boat, the Crown Agent, Mr. McConnell, accompanying his Lordship all the way.

"There are three Missions in the District,—the Gaspé Bay, the Percé, and the Bay of Chaleurs Missions.—They all comprehend different stations, very far apart from each other, visited at fixed intervals by the Clergy, whose duties in this way are exceedingly arduous, partly by sea and partly by land. The Bishop proceeded with all speed to his extreme point,—making as he went along, his appointments for his return,—and reached N. Carlisle in the Bay of Chaleurs, the head quarters of the District and the residence of the District Judge, on the evening of the 5th. Here he was most hospitably received at the house of Mr. McDonald, the Crown Agent.

"On the 6th, which was Sunday, service was held in the morning in Paspébiac Church; in the afternoon, in that of the N. Carlisle; and in the evening again in that of Paspébiac,—the Bishop preaching upon each occasion, the last time in French. Owing to some circumstances of discouragement experienced by the Rev. Mr. Johnston in this Mission,—which, however, it is hoped are only of a transient nature,—the number of candidates for confirmation was extremely small, and the state of their preparation in some instances not felt to be satisfactory. It was judged, it may be here observed, that with respect to the Gaspé coast, of vessels laden with highly valuable cargoes, and it is melancholy to observe the proofs which have been hence afforded of the depravity of nature; these awful and affecting calamities having, as in other places, served only to minister to sin among a certain portion of the population,—inflaming their cupidity, exciting them to lawless plunder, dissipating their minds, and producing fraud and extortion on the one hand, or idleness or extravagance on the other. Neither police nor troops being at the command of the magistracy, it was impossible to control and restrain in their way, as if they agreed to regard the ordinary scruples and accustomed restraints; and the exemption thus assumed appears unhappily to have extended itself much beyond those who first poured down to seize upon their share. The Clergy, however, have not been deficient in lifting their voices against these proceedings, and in labouring to check the frenzy which has been epidemic along the coast; and it may be hoped that, after the fresh effects of the evil shall have subsided, a just sense of duty will, by the grace of God's good Spirit, settle itself in many minds which have been led astray.

"On Monday, the 7th, the Bishop met by appointment the heads of each of the two congregations; and some measures were satisfactorily put in train for providing permanent accommodation for a new Minister,—the Rev. Mr. Johnston being about to remove to another charge. His Lordship then proceeded by land to Port Daniel, eighteen miles down the Bay, the boat following to meet him at that place.—Here he had made an appointment, in going up, to preach in the evening. About fifty persons were assembled, partly in the sitting-room, and partly in the kitchen of the house, the door being open between. This place is one of the stations of the Bay of Chaleurs Missionary, and is visited once a Sunday in the way of a circuit, which lies under the road, six miles from his residence, being served upon the same day. Part of the road is exceedingly bad.

"The next day, with very hard labour to the poor boatmen, brought the Bishop to sleep at Grand River,—a name which, as in some other instances in Canada, conveys much too magnificent an idea; the French word *grande* being thus rendered, instead of being made *great*, as it ought to be, in English; and the word *grand* being itself comparatively applicable to distinguish the stream from a smaller one in its neighbourhood. Here are no Protestant settlers.

"The appointment for Wednesday, the 9th, was in the scattered settlement of Cape Cove, in the central or Percé Mission, served by the Rev. Mr. Short. Here a confirmation was held in an unfinished Church, roughly fitted up in a temporary way, in which the candidates from Percé and the intervening settlements met those whose home was upon the spot. Twenty-one persons were confirmed. The Bishop preached to a good and deeply attentive congregation. The same remark will apply to that which assembled by appointment at Percé Church, on the following afternoon. At this place his Lordship made some little delay for the opportunity of viewing, with a lady of his family who was in his company, the wonderfully striking features of the scenery which presents. The congregation at this Bay Church, nine miles further on, was appointed for the afternoon of Friday, the 11th. Service was performed to a small congregation,—the settlers being widely dispersed and the weather desperately bad,—but the full preparation of the few candidates for Confirmation not having been satisfactorily ascertained, the evening was spent in part in examining and instructing them, and another appointment was made for Confirmation on the following morning. Only four young persons were finally admitted; but this may be reason to hope that the solemnity, importance, and value of the rite were the better appreciated, and that the measure of strictness generally, in consequence of the measure of strictness which, however, was not excessive) and the explanation which were rendered upon the occasion. The Bishop returned, after the Confirmation, to Point St. Peter, near Mal Bay, where he had slept, and went on in the boat to Gaspé Basin, the head-quarters of the Gaspé Bay Mission, beautifully situated at the head of the Bay. Here he remained till Wednesday morning, at the house of the Collector.

"On Sunday, the 13th, service was performed, morning and afternoon, in Gaspé Basin Church; the Bishop preaching, upon both occasions, and the prayers being read by the Rev. C. Morris, who had come up some days before from Grande Greve, where, as has been stated, he was left on the 2d. It was in the afternoon of the same day that Confirmation was administered.—Thirty individuals in the sanctuary of God and in the presence of his assembled worshippers, responded to the demand of the Church that they would declare their adherence to their baptismal engagements, knelt to receive her solemn benediction and to unite in her prayers for their constancy to their holy vow, and listened to the charge of her presiding Pastor that, by God's grace, they would walk worthy of the vocation wherewith they were called.

"The two following days were spent in business relating to Church matters in the neighbourhood. On Monday, at a meeting held at the Church and presided over by the Bishop, a subscription was entered into upon the spot for repairing, painting, and otherwise improving the Church; and matters were also put in train for expediting the erection of a Church at Haldimand-town, about five miles distant, the materials for which had previously been collected. The Rev. Mr. Cusack, before his departure for Labrador, had been exceedingly active in promoting this and other similar objects within his charge, which, before the appointment of Mr. Short, comprehended the now distinct missions of Gaspé Bay and the Percé coast.

"On Wednesday morning, the Bishop went down to the settlements at Grande Greve and St. George's Cove, within the Bay of Gaspé, the place where he had first landed in the District, and the place where for which was appointed for the afternoon of the same day. Here his Lordship again preached in French (as Mr. Morris had also done during his absence) and confirmed nine persons. An additional interest was felt, in many instances, among the confirmations of this District, from the fact that the Bishop had himself, in a visit made in his capacity of Archdeacon, baptized individuals in places where, at the time, the mis-

trations of the Church could be very sparingly, if at all, afforded, who now came forward to assume their baptismal engagements upon themselves.

"The 17th was passed in hourly expectation of the arrival of the Steamer which made its appearance on the following morning. A fire, according to the arrangements which had been concerted, had been kept blazing all night upon an eminence, as a signal to guide the steamer in case of her arriving while it was dark. A great sensation was excited by her appearance, and she was quickly surrounded by a vast fry of the fishermen's boats. The inhabitants, some of whom had never before seen a steamer in their lives, were permitted to gratify their curiosity by boarding her; and were quite dazzled by the extraordinary splendor of her interior fitting up.—The Bishop now took his leave of the District, with much cause for thankfulness, although mingled, as may have been seen, with feelings of discouragement, that the Church and her ordinances had been fairly planted among the Protestants of this destitute coast by the venerable Society for the Propagation of the Gospel, (one of the present Missionaries, however, was supported for nine months by the munificence of a kind benefactress in England to the Canadian Church) and that by the means thus afforded, it might reasonably be hoped that not a few souls had been brought to a knowledge of CHRIST. He had much cause also to be thankful for the kindness of man; the primitive virtue of hospitality having been exercised in a manner which not only made the want of inns and public accommodations of every kind unfelt, but afforded a constant source of gratification in the manifestations of ready service, assiduous attention, and affectionate good-will among all classes alike; whether the Collector and other public functionaries, the Agents conducting the establishments, along the coast, of the great Jersey houses, the traders or the fishermen, there was one spirit among them and their families, to shew their consideration for the traveller, and their regard for his office.

"One of the sore evils of the District is the utter absence of any tolerable provision in most parts of the District, for the education of the children. But hopes are entertained that, by the Divine blessing, this evil may be greatly alleviated at no distant day."

In the *Maidstone Journal* of the 6th of October, with which we have been kindly favoured by one of our correspondents, is the Charge of his Grace the Archbishop of Canterbury, lately delivered to the Clergy of that Diocese. It is characterized by the purity of taste and soundness of principle, as well as moderation, for which our venerable Metropolitan is distinguished. From the history of Church matters in England, during the late eventful years, which it embraces, as well as for the practical lessons both to the laity and the clergy which it contains, we intend to present it in full to our readers, as a document which must be universally interesting and useful, at as early a period as practicable.

We cannot deny, we shall not say to ourselves the gratification, but to our journal the benefit of the following extract from the *Churchman*, a Magazine published monthly in London in support of the cause which is designated by its name, and with a zeal and ability which has, we believe, secured to it a very extensive and influential patronage:

"We do not usually extract poetry from other publications, and we shall now be less than ever likely to do so. We however, feel much pleasure in presenting to our readers the following spirited lines, taken from a newspaper published at Cobourg, [now at Toronto] Upper Canada,—and which it has ever been our lot to meet, but also the only paper extant (so far as our knowledge goes), which can be called a truly Catholic 'religious newspaper.'"

The poem alluded to is the "Crusaders' Hymn before Jerusalem," by our correspondent *Claud Halero*; who will feel encouraged by this flattering notice to cultivate his poetical talent, while we ourselves shall be animated to endeavour better to deserve as well the fraternal greetings of religious periodicals in our mother-land, as a continuance of the patronage and favour which in our own country has been so liberally extended to this journal.

We lately mentioned it as probable that the Rev. J. Grier would retire from his present mission and assume the parochial charge of Belleville. His appointment to the latter place has now been confirmed; and he will remove thither, we understand, in the course of the month of January next. It is pleasing to learn, and not less pleasing to us to record, that several of his parishioners in the township of Hillier, one of the scenes of his widely-extended ministrations, have requested permission to convey all his effects to his new sphere of duty in their own vehicles, free of expense. This is highly creditable to this warm-hearted portion of his flock; who, while they have uniformly evinced a fervent attachment to the church of their fathers, have ever been in the foremost rank when the call of duty summoned them to the defence of the Throne. This was peculiarly evinced during the stirring winters of 1838 and 1839; and they will gladly bear their testimony that these feelings of devotion to their Sovereign were deepened and sanctified by the Christian counsels of their honoured pastor.

It gives us great pleasure also to learn, that a handsome gown has lately been presented to the same reverend gentleman by Lieutenant and Mrs. Townsend (R.N.) of Camahae, as a slight but affectionate memento of gratitude for his valuable ministrations, in the benefit of which it was often their privilege to participate.

These are circumstances which we have peculiar satisfaction in recording, from the evidence which they afford of sincere and growing respect for the sacred office of the Christian ministry,—a respect which we are persuaded, will, in most cases, accompany the faithful and consistent discharge of its duties.

Mr. Parker, the late proprietor of the *Caledonia Springs Mercury*, has transferred to Mr. Bridges, the Editor, the entire superintendence of that Journal.

COMMUNICATION.

THE MOHAWK INDIANS. [Concluded from our last.]

But to proceed with my narrative. I had been for several days expecting the departure of my poor friend, when on the morning of Wednesday, the 17th of June, I was summoned to attend his death-bed, and, on reaching the house, found, alas! the cold hand of death upon him.

He was unable to speak to me, and life was fleeting fast. On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction was laid the swarthy patriarch, apparently conscious of his situation and the change that momentarily awaited him.

It was a scene of painful interest, but not unattended with satisfaction. Death in this instance, (whether from any long expectation of his approach I know not), appeared to me divested of that awful form he so generally assumes.

Beside, and at the foot of the bed, sat his two sons in silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing in a sweetly subdued tone—meet for the ears of the dying—hymns suited to the solemn occasion. This practice is invariably followed by the Indians when a death is about to take place, and there is something inexpressibly beautiful in the idea that involuntarily thrusts itself on the mind, that the departing spirit may not have lost the sound of the earthly hymn when the song of the Redeemed may enter into his ear, glorifying God and the Lamb who redeemed them, for another ransomed soul, and rejoicing in the addition of another Spirit to their blessed society.

When I thought his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of "his faithful Creator and most Merciful Saviour."

It requires one to use, or hear used, under similar affecting circumstances, the prayer furnished by our comprehensive ritual "for a sick person at the point of departure," to

appreciate its beauty and applicability. Short as that prayer is, and although he was breathing very hard at the commencement, ere it was finished, the ordinary indications of death were visible, and without the slightest struggle he ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections.—These, doubtless, borrowed their complexion from the event we had just witnessed. It is in situations like these that we can truly realize the value and object of human life. On the present occasion, I experienced the justice of the poet's remark—

"The chamber in which the good man meets his end, is privileged beyond the common haunts of men, Close on the verge of heaven."

The Indians then sang a hymn; and before leaving the room, deeply affected as I was, I undertook to offer up the last Collect of the Burial Service,—so full of comfort and edification on such occasions; but before I had finished, the touching scene before me moved me to tears. The Indian, whose stern nature has, in some measure, been softened by Christianity, however deeply he may feel, weeps but seldom: in his savage state, never, as it is deemed a weakness unworthy of a warrior; but on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every eye in the apartment yielded to the impulse. It was indeed an affecting sight, I doubt not each thought within himself, "It is good for me to be humble. May God bless it to our spiritual improvement for his dear Son's sake."

Before leaving the house, I was informed by one of his attendants, that some time before his speech failed, he told them "that his time was at hand, and bade them farewell; he requested them to thank all his friends for their kindness during his sickness, and as he had not the ability to reward them, he trusted God would. He desired them not to be sorry, as it was good for him to be relieved; and, as his parting wish, he requested they would attend more diligently to the care of their souls, and that whenever they thought of him, they should remember the advice he had given them."

In this peaceful state of mind, and with a firm and unwavering faith in the all-sufficient merits of his Saviour, did this lowly servant of his Master "fall asleep in Jesus."

On the Friday following, his remains were followed to the grave by a large assemblage of persons,—the white settlers in the neighbourhood uniting with their Indian brethren in this last mark of respect to departed worth.

His remains and those of his wife were deposited in the Indian burial-ground near the Church, and the Nation have it in contemplation, as soon as it can be procured, to erect over their graves a memorial of the esteem in which they were held.

Did I not feel assured, my friend, that I am writing to one and *for those who will*, in these simple details, trace the gracious operations of that "One and the self same Spirit, who worketh all in all," I should fear I had been tediously particular; but I know that trifling as these incidents may appear in the estimation of the worldly, they will be precious to believers; and that you and they will rejoice with me that the Lord hath chosen these lowly ones of the earth to make the monuments of his grace and goodness.

As it is so improving to have been favoured these pages with a perusal, may be impressed with the idea, that the Mohawks are in a very advanced state of moral and religious culture, I feel it right, before I conclude, to allude to the actual condition of the settlement.

Although we are cheered by the hope that God smiles upon our humble endeavours, and have sufficient cause to thank Him for his past mercies to these poor people, yet there is much to humble us and to stimulate us to increased exertion. I have hitherto enumerated only the benefits they have enjoyed: justice requires that I should now mention the disadvantages they have laboured under, and the evils they have been exposed to since their residence in Upper Canada.

The unsettled state of their nation from the breaking out of the troubles in America to their settlement here, together with the loss of their Pastor, must have been very injurious to a people recently converted to Christianity and but just emerging from savage life. Nor were the advantages they enjoyed here, till within a few years, such as to warrant any material improvement in their condition. The occasional visits of a distant Clergyman and the services of Indian Catechists of limited attainments, (sharing, doubtless, to a certain extent, the fate of "prophets in their own country,") were by no means adequate to the spiritual exigencies of such a community.

Besides, the class of persons who settled around them, so far from proving a benefit by setting them an example, have been instrumental in corrupting them. The simplicity and piety of the Indian, his ignorance of English and of trade, rendered him an easy prey to the designing white man; and *ardent spirits*, that bane of his unfortunate race, was unsparingly used to degrade and ruin him. As the country became settled, the timber on the Indian reservation excited the cupidity of speculators, as it had become one of the staple exports of Canada. It was purchased at a very trifling consideration, and the Indians themselves were employed to "get it out," and assist in rafting it to the market at Quebec. It is difficult to conceive a more demoralizing, and, to the labourer, more unprofitable occupation, than that of lumbering. The exposure and hardships endured by the Indians who engaged in it, shattered their constitutions, and the temptations to which they were exposed, by associating with the worst description of persons, corrupted their morals, and entailed a host of evils upon the little community of which they were members. This had a blighting influence on their tribe, the traces of which are still painfully perceptible. It is needless to remark how inadequate were the means of grace they enjoyed to withstand or correct these evils.

That their advancement in the arts of civilized life has not equalled their opportunities, must be candidly admitted; but it must also be remembered that the physical powers of the Indian are inferior to those of the white, nor does he possess that *same perseverance and industry* so necessary to success. On one occasion, expostulating with an aged Indian on the want of industry among his people, he shrewdly remarked, "Why, Minister, you are very reasonable. When God made the world, He made all different kinds of animals, but He taught them all very different ways of resting a little. He taught the fox to range through the woods and live upon what he could catch. The beaver He taught to live beside the water; He showed him how to dam the river and build a house, and to lay by a stock of provisions for winter. So He also did with different kinds of men. Now you cannot teach the fox to live like the beaver, nor can you make the Indian work and live like the white man. I have a farm, and could live by it; but when the season comes for game or fish, I must have some, and I am tempted to go and look for it, even to the neglect of sowing and gathering my crops."

Now, although I am not disposed to receive this ingenious apology for his brethren, still there is a great deal of truth in the remark.

There are, I am happy to say, in this and almost every Indian settlement, many pleasing instances of success in agricultural and mechanical skill; and we are encouraged to hope that every succeeding generation will more rapidly improve.

The means, in my opinion, best calculated to effect their improvement, are schools, in which an education upon truly Christian principles can be obtained. At present, as the Mohawk settlement extends eight or nine miles along the Bay, it has been found necessary to divide the children into two schools. One of these is maintained by the New England Company, who have done much for the Indian tribes in North America, and the other by the Indians themselves. The average attendance at the former is about twenty, and at the latter thirty-five, of both sexes. These schools are of a humble order,—the children being taught in them merely the common branches of English education, and grounded in the chief truths of Christianity. It would be very beneficial to the rising generation if one of these schools could be converted into a boarding school, under the superintendence of a master and mistress well qualified for the task; at which a certain number of both sexes could be thoroughly educated. By annexing a field or two for tillage, and a few sheep and cows to give occupation to the children when not in school, the expenses of the establishment would be diminished, industrious habits formed, and a taste for agricultural and domestic employments created, which would be productive of very beneficial results. The Indians are desirous of such a school, and would do all in their power to secure it; but their own means are not sufficient, and we know not where to apply for them.

This Mission, in consequence of the death of means and labourers, is held in connection with the neighbouring parish of Napanee. I can, therefore, only devote half my time to the Indians; but they indeed require it all. To them I give the Sabbath morning. A Sunday School is conducted during the greater part of the year for an hour or two, before service: the attendance of the children is satisfactory, and their desire to improve encouraging. The service is conducted partly in English and partly in Mohawk, as many of the Indians understand English, and a number of the neighbouring white families attend. The instruction from the pulpit is conveyed through an interpreter. The singing is in Indian, generally of hymns. In this sacred service the Indians are thought, by judges, to excel.

The evening service is conducted in Mohawk exclusively by the Catechist. The Sacraments of the Church are duly administered: