

of the "American Board," the other is Roman Catholic. They each have a comfortable church with spires and bells—that of the "Board Mission" appears to be frame, and stands on the main road near the shore, and may accommodate two hundred and fifty persons. The "Mission House" is also frame, and is a large building, capable of affording quarters for from fifty to one hundred persons, or possibly more, by a little crowding. The whole is under the charge of Messrs. Hall and Ely, whose New England origin is strongly marked by manners and dialect. This part of the establishment is located about half a mile from the church, and nearly midway from the old and new forts, and what is denominated the Middle Village or Middle Fort, it being the site of one of the stockades erected in former times by the original French Voyageurs or the Hudson's Bay Company. The Catholic church is conspicuously situated on elevated ground in rear of the Fur Company's establishment, and with its two spires presents an imposing appearance from the bay. It was built by the Rev. Mr. Baraga, at his own expense, which amounted to \$10,000, although constructed mainly of dressed logs. The interior is decorated in the usual manner of churches of that denomination, and presents a marked anomaly with objects for hundreds of miles around. The altar piece, so far as execution is concerned, is a very fair specimen of the art.

* * * * *

At every place where the missionary is found, the following points naturally suggest themselves: When was your mission established? How do you obtain the ear of the savage? What is your mode of instruction? What is your success?

Usually the Catholic missionaries are found to be more successful than any other, in the number and devotion of their converts; but the Protestants generally have succeeded in imparting to theirs a higher degree of mental improvement.

The success of the Catholics is not difficult to account for by the most ordinary of observers. A larger number of white Catholics have intermarried with the Indians than have the Protestants. The confidence of the Indian is more readily secured through that sort of influence than any other.*—The issue by such marriages is a certain gain; and the means to reach the ear of the relatives is rendered easy. Another is an appearance, on the part of the Catholic missionary, of a more full and complete devotion to the cause he propagates; by his incessant labor for others; his fearless exposure of his health in attending on the sick and dying; and his greater readiness to suffer privation at all times. An instance is related on Kewaiweua Point, of Father

Baraga, a man nearly sixty years of age, who devotes the entire income of a large property in France, as well as his personal services, to the cause in which he is engaged, and receives nothing, having, during the past winter, travelled on snow shoes from L'Anse to Copper Harbor, a distance of about fifty-seven miles, through an uninhabited region, for the mere purpose of baptising an infant that he learned was likely to die. Such evidences of devotion are not without influence on the observing Indian mind. The Catholic missionary, wherever he is, is at home—neither wife nor children are inconvenienced by his being benighted at an Indian lodge. He eats their homely fare with thankfulness, nor asks for anything better. He shares their mat for his bed, and gives thanks to his Redeemer that he is so well provided for. He does not absorb a full moiety of his available time by indulging in the gratifications of life; nor by attending to domestic duties; nor in the care of an increasing family; but by his simple, self sacrificing mode, having reached the heart of the savage, a submission to the requirements of the Romish church is not difficult to obtain. Doctrines taught by visible symbols are more readily comprehended by simple minded people, than ethical illustrations in whatever form they may be used. The style of worship also is more imposing and effective on the uninstructed mind, and infinitely more congenial to their own modes of worshipping *Kajee Munito*, than the more simple forms which Protestants have adopted.

The Catholics commenced regular operations at this place after the "American Board" had built their establishment; but have succeeded in obtaining a much larger number of adherents through the means just adverted to. Last Sabbath their church was filled to overflowing, as in all our large cities; several new members joined on the occasion, by lighting their candles from the perpetual fire of the altar; while the Protestant church was but moderately attended. The difference between the persons composing the two congregations was striking—those at the Protestant church appeared further advanced in civilisation, by dress and demeanour, and infinitely more intellectual. But not a full blooded Indian was observed among them; while quite a number was at the Catholic Church.

The Protestant mission was established in 1833. At first, religious instruction was primary, but the superstition of the savages induced them to withhold their children from the school, nor would they themselves receive any instruction. The plan was then modified so as to civilize first, by teaching the ordinary arts, comforts and wants of life, and to read in their own language as well as in English, where it can be done; and during this process to operate on their religious feelings by example, without ma-

* No doubt of it! Especially when the "other" is the unlawful concubinage that is such a crying evil of the Indian stations in the West.