

The bestowal of Communion Plate in these missions certainly impressed the colonists with the dignity of the Sacrament of the Holy Communion, and with the duty of frequently receiving it. The necessity of better teaching on this point will appear from the fact that Lord Cornbury, Governor of New York, had caused the Rev. Throgood Moore, the S. P. G. Missionary to the Indians in the vicinity of Albany, to be arrested and thrown into prison, on the charge of audaciously celebrating the Holy Communion as often as once a fortnight! It was hoped that presentations of Altar plate from such a source, would prove a valuable object lesson to those in authority as well as to the Indians and parishioners generally.

The most interesting of all Queen Anne's gifts to the Colonial Church, from an historical point of view—no, excepting even the "Queen Ann Bounty," which is still a very useful institution—is her present of Communion Plate to the Mohawk Indians of Fort Hunter, in the then Province of New York. Several attempts had been made, from the beginning of the reign, to supply the Iroquois, or Six Nations, as they were called, with a regular missionary. The first report of the S. P. G. contains an account of the remarkable words of one of the Iroquois Sachems, in the name of his people, to the Commissioners for Indian Affairs at Albany, dated June 28, 1700, and transmitted by the Earl of Bellamont to the Lords Commissioners of Trade and Plantations, October 25th, the same year: "I must say" the Sachem said, "that all the while I was here before I went to Canada, I never heard anything talked of religion, or the least mention made of converting us to the Christian Faith; and we shall be glad to be if you at last are so piously inclined as to take some pains to instruct your Indians in the Christian religion. I will not say but it may induce some to return to their native country. I wish it had been done sooner. If you had had Ministers to instruct your Indians in the Christian Faith, I doubt whether any of us had deserted our native country. But I must say, I am solely beholden to the French of Canada for the light I received, to know there was a Saviour born for mankind. And now we are taught God is everywhere,

and that we can be instructed at Canada, Dowaganbae, or the uttermost parts of the earth, as well as here." Subsequently the Sachems expressed their admiration "that they should have a Squaw-Sachem," and they hoped "she would be a good mother, and send them some one to teach them religion as well as traffic."

These Indians are referred to in the report as the "praying Indians of Canada," but those who know their history at that period, regard them rather as the "fighting Indians of the Six Nations."

The Rev. Thomas Barclay, appointed to the Mission of Albany in 1709, was the first English clergyman that acquired any direct influence over these Indians. His mission included the oversight of the neighboring Indians. By taking a warm interest in their welfare, and visiting them often, he was soon able to report no less than fifty native adherents. The following year, four of their Sachems went to Lagland to solicit aid against the French in Canada. Their interview with the Queen ended with these words: "Since we have been in alliance with our great Queen's children, we have had some knowledge of the Saviour of the world, and have often been importuned by the French, both by the insinuations of their priests, and by presents, to come over to their interests; but have always esteemed them men of falsehood. But if our great Queen will be pleased to send over some persons to instruct us, they shall find a most hearty welcome." A curious tract of the period contains rude engravings of the four Sachems, and compares their visit to the English Court, with that of the Queen of Sheba to the Court of King Solomon. Allusions to the sensation made by their appearance will be found in the "Tattler," No. 171, and the "Spectator," No. 50.

Lord Sunderland, one of the principal Secretaries of State, was directed by the Queen to transmit to the Archbishop of Canterbury the speeches of the Sachems, with directions to refer the matter to the S. P. G. The Society expressed willingness to send two missionaries to minister to the Mohawk and Oneida Indians at a stipend of £150 each, and also an interpreter and schoolmaster at a fair salary. Without loss of time the Queen com-