

of the Province of Quebec were attached to the Roman Catholic priesthood, and those of Ontario were little known. The first Association to engage in the evangelization of Canadian Indians was the Society for the Propagation of the Gospel in Foreign Parts. Founded in 1701, it sent a missionary in 1702 to the Mohawks in the State of New York. The Church of England Prayer Book was translated in 1704 into Mohawk, and printed in New York. An improved edition was published in 1769 at the same place; and in 1780 the Mohawks who had removed to Canada rejoiced in a third addition printed in Quebec by order of Governor Haldimand. The edition before us is the fourth, printed at London, in England, in 1787, for the Society for the Propagation of the Gospel in Foreign Parts. In addition to the Prayer Book, the volume contains a translation of the Gospel of Mark, made by the celebrated Joseph Brant. The preface, from which the information concerning previous editions is taken, states that the Rev. Mr. Stuart was the Society's missionary to the Mohawks at the time of publication. This must be Dr. John Stuart, called by Sabine, in his *Loyalists of the American Revolution* "the last Episcopal missionary to the Mohawks of the Society for the Propagation of the Gospel in Foreign Parts." His father was a "rigid Presbyterian," but he early entered into the communion of the Episcopal Church, and became the father of that Church in Canada after the American Revolution. The Mohawks who settled on the Bay of Quinte came to Canada at the same time, and were under Dr. Stuart's special care. They still remain there under the ministry of the Rev. G. A. Anderson, numbering about 600, and worshipping in two commodious churches. They are said to be liberal supporters of the Gospel. Dr. Stuart died in 1811, at Kingston, and his son, Dr. O'Kill Stuart, at the same place in 1862.

A large settlement of the Iroquois, of which confederacy the Mohawks form part, was made on the Grand River, where Brant himself resided, and where missionaries have laboured since the time of its foundation with much success. In 1804, the first year of its existence, the British and Foreign Bible Society printed two thousand copies of the Gospel of John, translated into Mohawk by Captain Norton, a chief of the Six Nations or Iroquois, who took a prominent part in the war of 1812, for circulation in Canada.

Next to the Society for the Propagation of the Gospel, the Missionary Society of the Methodist Episcopal Church, in the United States, entered the field of Canadian Indian Missions. The work of this Society began about 1820, among the Wyandots in the vicinity of Fort Malden. The labours of John Sunday have been of great service to his fellow-countrymen of this remnant of the old Huron stock, of whom a short history has just been written by one of their number, Peter Dooyentate Clarke. In 1822 the missionaries of the Methodist Society went among the Mohawks on the Grand River, and, in 1823, the Mississaguas about the river Credit, and in 1826 those in the neighbourhood of Belleville were brought under decided religious influences by a member of their tribe who had been early converted to Christianity. In the following year, 1827, the missionaries pushed their way to Lake Simcoe, and established a new mission among the Chippewas of Snake and Yellow Head Islands. In 1828 the American Society handed over their Missions to the Canada Conference, and that body placed them under the care of the Wesleyan Missionary Society; Muncey Town, Rice Lake, and other mission stations were opened up, Peter Jones, doing service in the east similar to that performed by John Sunday in the