

success and usefulness in every righteous cause.

The collection, including one in response to the Bishop's letter, has been made and sent to the Secretary of the Parent Society, amounting to £9 6s. Making in all from the Mission, £27 6s.

During the past year several of the Society's most liberal supporters have been removed from this Parish. Among the number one has been called to labour in the sacred Ministry in a distant part of the Province, and one to secure her heavenly crown. While these removals are swelling the glory of God in heaven and on earth, we may indulge the faithful trust that new friends will be raised up among us, also to aid in carrying on the Society's efforts for the salvation of immortal souls.

The Committee, in concluding this report, congratulate the congregation on the advance which has been made towards the completion of St. James' Church. The gradual removal of the debt and other important objects that have been carried on, in all which, as in former years, the diligent exertions of the Ladies' Society have afforded substantial assistance.

The annual meeting of the Parochial Branch was held in St. James' Church on 1st Feb., 1859, on which occasion the Church was crowded, and all seemed interested in the proceedings. The above report was read and adopted, and a collection has since been made for the Society, for the present year, and forwarded to the County Treasurer.

Church Society's Report for the Township of Tecumseth, April, 1859.

The Annual Meeting of the Church Society was held in Trinity Church, on the Evening of the 22nd February, 1859.

As no collection had been made for the year 1858, in consequence of the vacancy of the parish in 1857, and the retirement of many of the former collectors, from sickness and removal, this Parochial Branch was then reformed.

The Collectors having handed in their several lists, your Committee have to report the collections made for the year ending 30th April, 1859, to be in the gross..... £34 16 4½

From which is to be deducted the subscription of one member of £5 specially given to widows and orphans, together with Mr. Gaviler's subscription as an Incorporated member of £1 5 0..... 6 5 0

Less one fourth to the Parent Society	£28 11 4½
Leaves.....	7 1 10
Less printing Bills.....7s. 6d.	21 9 6½
Postages do.....1s. 6d.	9 0
Leaves at the disposal of the Parochial Branch ...	£21 0 6½

This sum is given to the District Association of the County of Simcoe, with the understanding that it is to be devoted to the stipend of a Travelling Missionary, who shall visit Cookstown and Nottawasaga.

In the event of its not being thus appropriated within one year, and the aforesaid stations not having a due proportion of Missionary services, the Parochial Branch of this Mission requires it to be retained in the hands of the District Treasurer, it being their intention to establish, in connection with Cookstown and Nottawasaga, a separate District of the Church Society, for the purpose of supplying these long vacant settlements with the services of a clergyman, and of applying this fund to that object, which in such case will be increased by £10 per annum, from Mrs Williams' donation.

The principal money for supplying this amount

for seven years is now in the Upper Canada Bank, in the names of Trustees, who are directed by the donor to apply it solely for such purpose.

The Parochial Committee, whilst regretting that the sum raised by this Branch does not come up to former years, are, notwithstanding, encouraged to hope that with a return of agricultural prosperity, there will be a corresponding increase to the funds collected hereafter.

L. S. STRONG Chairman.

Tecumseth,
April 25, 1859.

MAHNETOOAHNING MISSION.

*Mahnetooahning, Lake Huron, Canada
West, May 18th, 1859.*

REV. AND DEAR SIR,—It is with great pleasure, that I sit down to write my first report for the Church Society. You will be pleased to learn, that the missionary work is going on well at this Mission. During last summer when I laboured up here for the most part alone, I held about six services a month at this place, two services a month at the Little Current, and one service a month at Lacloche, the Hudson's Bay Company establishment. Last winter, as Dr. O'Meara was here, Divine Service was held here every Sunday, and I was enabled to give more time to my two out stations. I had service nearly every Sunday at the Little Current. I shall here give you some extracts from the annual return which I sent to the Propagation Society in January, and from them you will see what number of church members there is in the Mission.

There are 134 Indians in the Mission who are church members, and 35 whites. The total number of church members therefore is 169.

The average attendance in winter on Sunday mornings, (when the whole of the service is in Indian,) at St. Paul's Church, Mahnetooahning, is 48. No whites come to the morning service.

The average attendance on Sunday evening (when the whites and a few Indians are present,) is 32.

The average attendance at the Little Current is 38, and at Lacloche 18.

There are 20 Indians who are communicants, and 9 whites.

In the course of last year Divine Service was celebrated 83 times at St. Paul's Church, Mahnetooahning, 40 times at the Little Current, and 9 times at Lacloche.

Four adults and three infants were baptized at Mahnetooahning, four infants at the Little Current, five infants at Shegwindot Bay, and two infants at North Shore Mills. The number of marriages at Mahnetooahning was 3, and the Little Current 4. The number of burials at Mahnetooahning was 10.

The sum of \$8.00 was contributed at Mahnetooahning in behalf of the Widows and Orphans' Fund of the Church Society of this Diocese, and \$2.90 in behalf of the Mission Fund. The sum of \$3.80 was contributed at the Little Current in behalf of the Mission Fund.

In the Mission there is one Day School, the teacher of which is supported by the Government. This, from various circumstances has been of very little use to the Indians. It was from seeing the little advantage, (if any) which the Indian children derive from it, that the Rev. Dr. O'Meara and myself determined on keeping an Evening School for their benefit. There is a Sunday School for the Indian children every Sunday morning, and another for the white children every Sunday evening. These schools are at Mahnetooahning, a Sunday School is kept at the Little Current about twice a month.

The average attendance in the Day School, when the Indians are all here, is 11, in the Even-

ing School 20, in the morning Sunday School 20, and in the evening Sunday School 10. The average attendance in the Sunday School at the Little Current is 12.

There are still a few heathen Indians here and in the neighbourhood. I frequently visit them and speak to them about religion; some of them, although they have no wish to join the church, yet listen attentively to what I say, and answer promptly the questions I put to them; there are others again, who have so great an antipathy to the christian religion that they will not speak when spoken to about any thing connected with christianity. It will perhaps interest the readers of this report, if I give the curious answer which was given me some time ago by an old heathen, who has been in this village now for many years, and with whom I had been speaking about christianity. I had been saying that nearly all the other Indians around him had been baptized, that some of his own children were members of the church, and that it was time that he should be thinking of embracing the true faith, when he made this reply, "Religion is not hindered by any not embracing it. You need not mind me, there are many others who have not yet joined your church, to whom you might speak, perhaps they would submit themselves to your teaching. I do not hate religion, sometimes I go to church, there I hear you preach; the exhortations you give are very much like those I was accustomed to hear from my heathen friends when I was young, I think of God often, I trust in him as you do. I hope to go after death to the place where the souls of the good Indians are taken too. I shall go to church occasionally, but I shall not consent to be baptized. I am afraid that I would not be able to act in accordance with all the requirements of your religion if I consented to be baptized. If I did do all that your religion requires, I would perhaps be saved, but if I did not do all, I would, I am sure, go to the place of everlasting torment. If I allowed myself to be baptized, I fear that my soul would not be admitted into heaven, (the christians' heaven) after death, this is what I think would happen to it; it would follow the road that leads to the gate of that place, and on arriving there, it would hear these words from the keeper of the gate, "Why did you come here? you shall not be admitted within; this is where all good christians, good white people come. Go back; go to that bright opening in the west, follow the road that leads to it; that is where the red men go." I would follow the other road; but as soon as I arrived there, would not the keeper of the gate speak thus to me, "Go away from this place, you cannot come in, you threw away the old and good traditions of your forefathers, and took the white man's religion; go to yonder distant place, that is where the christians are admitted. Thus would I be walking from place to place, utterly confused, and in great distress of mind. No; let me stick to the traditions of my forefathers, I hope by keeping and respecting them to go to where the good heathens go." When he had done speaking, I made some observations on what he said. At the close of our conversation he gave utterance to these words, "If Missionaries were as good as the great God, if they were as kind and charitable as he is, I would at once take the white man's religion." Dr. O'Meara had often spoken to the same Indian before, but his efforts to induce him to embrace our faith were like mine utterly unavailing. The name of the Indian is Pahahness, he is also known by the name of Pipe maker.

I shall now give you a few extracts from my journal.

July 9th, 1858.—This forenoon I started with the chief of this place and another Indian in a canoe