

of different denominations, who generally meet with the young of their respective flocks once a week for that purpose. The Protestant clergyman meets with the Protestant children, and the Roman Catholic meets with those of his communion. This system has been in operation for several years, and it works well. The board recognizes no creed in the appointment of teachers; the schools are generally opened, and closed, with prayer. The local authorities look so strictly after the education of the children, that they will not give poor's allowance to any whose children are not at school. They have no compulsory power, however, as in Prussia, but the result of the system is, that there are few indeed of the present generation, who are unable either to read or write.—*Secession Magazine for February.*

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ST. CATHARINES, April 5th, 1843.

To the Editor of the *Presbyterian Magazine.*

REV. SIR.—The following account of the origin of the Chippawa congregation, must, I am sure, give you and your numerous readers, great satisfaction.

The village of Chippawa is situated at the mouth of the Chippawa Creek, two miles from the falls of Niagara. Steamboats connect it with Buffalo; a railway is laid to Niagara; and its creek opens up the fertile country behind the village. Its present population, including the district within a semicircle of 3 miles, is nearly 3,000. From its various facilities of export and import, not to speak of its situation among scenes of surpassing interest, the expectation of its increase is not at all unreasonable.

In the village there is a congregation of Episcopalians and another of Methodists, neither of which is considerable. But till December last there was no Presbyterian congregation. Yet in, and around, there are many Scotchmen, and many of Scotch descent, of whom not a few were educated Presbyterians, and have strong leanings that way. Nay more, some of them before leaving the land of their fathers, were connected with our own church; and from time to time were making inquiries respecting our operations and resources in Canada. Their inquiries, after being made more or less for years, I believe with little satisfaction or beneficial result, lately assumed an urgent and tangible form. A letter dated at Chippawa, August, 1842, signed by 18 persons in and around the village, was sent to the Rev. Thos. Christie, Flamboro West. This letter stated the Sabbath desecration, the prevalent iniquities, and the spiritual destitution of the place, together with the attachment of the subscribers to our principles and practices, and concluded with a request that he (Mr. Christie) would use all the means in his power to get them supply of sermon.

How readily Mr. Christie acceded to the wish of the petitioners, and what were the results, the following extracts from a letter transmitted from Chippawa to himself will testify. "You promptly responded to our call, and when present with us here at a public meeting on 2nd Sept. last, it was unanimously resolved to petition the Missionary Presbytery of the Canadas, to form us into a congregation at Chippawa in connexion with the United Secession Church. A petition to this effect was prepared and signed by 22 persons, mostly heads of families, and forwarded to yourself, to be presented to the committee at their then first meeting in October last." This petition was accordingly transmitted and presented to the committee at its meeting in Flamboro West, on the 11th October.