

have amongst them, out of nine houses, of which the settlement was composed, an interesting class of sixteen members. The attention of the New Brunswick District was first directed to Miramichi, in consequence of a letter addressed to the Chairman by brother Robert Tweedy, who has always been the faithful and pious leader of this devoted little band.

Several miles higher upon this branch of the river, we preach at Peabody's settlement. Some idea of the destitute parts of this province may be formed from the fact, that there is living here a woman who was twenty years of age before she ever heard a sermon. Close to this place the Indian boundary line commences; and extending five miles up the river, it embraces one of the finest tracts of land in this part of the province. Near the residence of the whites, they have pitched their rude dwellings on a neck of land cleared by themselves. After preaching, I wandered amongst their camps; but it being the usual time for the general assembly of the Micmac tribe, with the exception of one man and four boys, the whole of them were down at Miramichi Bay. They are most rigid adherents to the Roman Catholic faith, and none of their followers are more completely under the government of the Priests. Small as this party is, they have their internal regulations, acknowledging the authority of the King, whose power is absolute. When at such a distance from the church that they cannot conveniently attend, the public religious services are conducted by him. A clerk to a merchant here strolled amongst them one Lord's day morning, and, addressing one of them, asked what was the news? "Brother," said the Indian, "this is the Lord's day; no talk of news to day; come to-morrow, no force then;" viz., I don't care what I talk about then. On the opposite shore, half a mile higher up, are several camps; these are the residences of the drunk-

ards. An untutored Indian can arrive at the same conclusion as the philosopher, "Evil communications corrupt good manners." When any of the race become drunkards, they formally banish them, nor are they allowed to return unless they become reformed characters. The Indian women are as much addicted to this vice as the men. When they assemble for public worship, they are not allowed to enter the camp, but as a mark of degradation they must all stand at the door.

At this end of our Circuit, we regularly preach in Newcastle, where we have commenced a small society, with some prospect of success. We also preach up the other arm of the river, at Crocker's, where we have a very good attendance.

To the eastward of our residence, we visit Black River and Baie des Vents. The difficulty of getting to these places is not very small, especially in the spring and fall of the year, when the roads are very bad. The last time I was at these places was after a heavy fall of rain, my horse sank so low in the mire sometimes, that I was reminded of Bunyan's Pilgrim struggling in the slough of despond. On this journey for the first time since I have been in America, I caught a sight of an enormous bear of the ranger species. These animals are a great scourge to the settlers, especially the ranger; the persons who owned the property where I preached had lost no less than seven sheep this season, which had served to satisfy their rapacious appetites.

The settlers here are occasionally visited by the Church and Presbyterian Clergy. It is a singular sight to stand at the door of our preaching place in Black River, and see the people emerging from the woods, pulling or paddling up the river in log canoes cut out of bodies of large trees, or climbing up the banks, to come to divine worship. We have been given to understand they are anxious for the continuance of our labours. The po-