

different feast it used to be! They could not have a good feast without the Eshkodawabo, fire water; it was no such thing in this feast; only the very best tea and coffee. After the old pagan feast some would have black eyes and broken noses, or bitten off noses; but in our feast there was no such

thing happened. Everything went off harmoniously. Now the question is, What has wrought this great change on the Indian? The answer is, it is the religion of Jesus Christ and the Gospel preached to them. We thank our heavenly Father for this great change.

It is to be hoped the following from the Rev. S. Tucker may prove correct, and be practically carried out:—

They held a council at Shawanaga and made overtures to Naushkodayong and French River. The former have consented to come down to Shawanaga to live, and I think I can persuade

those at French River to do the same in the spring, if they do not decide before. As the school is the main argument I hope a good teacher will be forthcoming in the early spring.

PEMBROKE DISTRICT.

Letter from the REV. J. C. SLATER, Chairman of the District, dated March 25th, 1872.

Your letter came to hand during my absence on a pioneering tour to Mattawa, 100 miles up the Ottawa, and thence to Talon Lake, about fifteen miles from Lake Nipissing. I was accompanied by Rev. W. Sanderson, of Alice. We had a pleasant trip, though not without cold and stormy weather. Preached where practicable, baptized children, and held devotional services. Our trip of two hundred and fifty miles was made without inconvenience or hardship or accident, and involved no expense to the Missionary Society. Everywhere we met with the same Macedonian cry, "Come over and help us." Beyond Mattawa and south of Nipissing Lake there is a tract of hardwood land, where are settled say sixteen Protestant families not unfavorable to Methodism, where children are unbaptized, and where no minister has been for years. We made up our minds to send a minister as speedily as possible. In this resolution we were encouraged by your reference to the matter. It is desirable to pre-occupy the ground if possible.

Mr. and Mrs. Bangs, of Mattawa, offer to give board gratis, and another friend offers to take care of the horse until spring and to pasture him during summer. They seem to think that there will be no difficulty in securing an adequate support, as they are prepared to give liberally. I presume it can be

done with very little cost to the Missionary Society; there is ability as well as disposition to give. This is not a case of new settlers on rocks, as some of our Missions. The lumbering establishments circulate large sums of money, and Mattawa is one of their principle centres. On my return I drove over with Bro. S. N. Westmeath, and made arrangements to transfer Bro. Oliver for the remaining two months of the year to Mattawa. He leaves to-morrow morning. No young man could have a more promising field in which to labor for the salvation of souls. I send him now fearing the difficulty of obtaining him next June, but believe that having gone there he will not be removed for the next year. He will need fifty dollars grant for the two months to compensate for the time lost on Westmeath Circuit, and for other expenses incurred by such a removal. I hope the sub-committee will willingly authorize this. On this supposition I have advanced him thirty dollars. Please introduce this matter at the meeting of Committee. Next year, I think, scarcely any appropriation will be needed, but it would be well to make a conditional one to cover salary only.

In such a place Bro. Oliver will need special license until Conference, to baptize children, as the absence of this authority will be a great disqualification,