

ground behind the present town. Steps were at once made to build the school-house, and when completed it answered the purpose for which it was built. A commencement was also made to build the houses promised, and part of the timber was cut and placed on the ground. Thus far things looked favourable; but, unfortunately, a change in the administration of the Government brought about a sad change and disappointment to the Indians and myself.

Sir Francis Head, the successor of Sir John Colborne, entertained very different views from his predecessor with regard to the Indians, regarding them in their native state as in a better position than all our efforts could place them, and that all attempts to civilize them would be useless, and consequently he ordered the abandonment of his predecessor's intentions, stopped the building of their houses, and gave orders to withhold the supplies given by the Indian Department for carrying on the instruction of the Indians in farming and civilization.

This reflected sorely upon me as their missionary. I made the promises to the Indians on the strength of those made to them by Sir John Colborne, but as they were not carried out by his successor, my position was seriously altered, for the Indians began to think that I had no authority for making the promises referred to, thus casting a doubt upon my veracity.

This induced me to resign my mission, not because I did not love the work, but I could not allow myself to be looked upon as a deceiver by the changed action of the Government under Sir Francis Head. It was a severe trial, for I loved the work, which had prospered until the shock came, to which reference has been made, I was impelled to leave it and the people whom I loved, of whom I had baptized one hundred and sixty and had admitted forty to the Holy Communion. This action of the Government and the supineness of the Church caused this prosperous mission to be abandoned for twelve long years, until the appointment of the late Dr. O'Meara, a faithful and devoted missionary, whose services were highly appreciated by the Indians, who loved him dearly during his residence amongst them.

During this long interval of twelve years without a clergyman, the old chief assembled his people every Sunday, raising his flag over his wigwam, as instructed by his great father. Thus they observed the day as they best could by using some of the lessons they had heard and singing the hymns they had learned. It is very much to be doubted whether those who call themselves Christians would act in a like manner under similar circumstances.

For several years past I had been desirous of visiting once more the scene of my first labours, which, under the good providence of God, I was enabled to accomplish in the end of July last. The great change from that which I first

witnessed in 1832 was most pleasing and remarkable.

Instead of dense forests a prosperous town had sprung up, which has taken the place of the Indian wigwams, and what was to me of deeper interest, a missionary establishment, which is scarcely equalled in our Dominion, with its Shingwauk Home for boys, capable of accommodating 100, and another, the Wawanosh, for girls, three miles distant, sufficiently large for fifty girls. In addition there was, to my astonishment a beautiful chapel, with coloured glass windows, a bell, and other requisites suitable for any mission in our Dominion.

Still, in addition to these, there were two other stone buildings, one an hospital and the other a workshop for the boys where they are taught different trades. In all five handsome stone buildings, well built, partly by the boys, the Rev. E. F. Wilson, their indefatigable missionary, aided by necessary help from suitable mechanics. The laudable efforts and success of Mr. Wilson for the amelioration of the condition of these children of the forest is beyond all praise, and is worthy of the warmest support by all the sons and daughters of the Church of England in Canada. May we earnestly hope that that support will not be withheld?

OUR PARISHES AND CHURCHES.

NO 65.—ST MARY'S CHURCH, AYLESFORD,
NOVA SCOTIA, 1790-1890.

IN attempting to write even a brief history of a parish like Aylesford one meets with many difficulties at the outset, and the one which perhaps most of all makes it a hard task is that during the early years of the life of the Church in these Colonial Dioceses, the parochial registers were very inefficiently kept. Full reports were made to the S. P. G. both quarterly and annual, but access to these is both difficult and expensive. Therefore, since the chief sources of information are in some cases additional, and in some cases from aged persons living in the parish, and from such widely scattered records as could be obtained, we hope to be pardoned if in some cases we are not able to give either full accounts of matters of interest or even the exact dates of their occurrence.

The history of the parish naturally divides itself into periods coeval with these during which different clergymen have worked in it, whose names, with the beginning and close of their labours, are as follows:—

The Rev. J. Wiswell 1783-1799; Rev John Inglis, 1801-1815; Rev. Edwin Gilpin, 1816-1833; Rev. H. L. Owen, 1833-1852; Rev. R. Avery, 1852-1887; Rev. T. R. Guillim, 1887-1888; Rev. J. M. C. Wade, 1888, present date.