

out any remuneration or most distant prospect of it. I had a mission house built, in the year 1836, in the village of Delaware, and rafted down the river to their village, in order to enable me to reside among them occasionally with the view of arresting their attention to the all saving truths of the Gospel, as set forth in the fulness, freeness and completeness of the redemption which is by faith in Christ only.

It was not until some years afterwards that a small allowance was made me at the instance of Sir Geo. Arthur, Lieut. Governor, who having learned that some success attended my labours, expressed a desire to learn more particulars in detail in reference to my Mission to the Indians, which I communicated to him: and the same, he was pleased to say, afforded him much satisfaction and pleasure.

I consider the Munceys, both mentally and physically, a very superior race compared with other tribes of Indians. They are industrious and sober, with very few exceptions, and I can assure you that my spirit has been often cheered and comforted by witnessing the Christian consistency and uprightness of conduct in many of the poor Munceys.

They are not like other tribes in receipt of land payments from the Government, as they came into this province from the United States during the American war as the free and independent allies of Great Britain, and have since been residing on a Chippawa reserve by sufferance. Had their fathers applied for lands after the close of the war, there can be little doubt but their request would have been granted. Their staple as to living, principally consists of corn, besides which they raise some wheat, oats, and potatoes, sufficient for their families. They are also in possession of a considerable number of cattle, and are generally more comfortable in their circumstances than the tribes which are in receipt of money yearly for lands surrendered to the Crown.

The Oneidas came into this Province also about eighteen years since from the State of New York, U. S., and purchased lands a few miles distant from the Munceys, on the river Thames, with the money which they received for the sale of their lands to the United States Government. Soon after their arrival in Canada I learned from conversation with some of them that they originally belonged to the Episcopal Church of the U. S., but that after a large portion of their tribe had sold out and left many years before this period for Green Bay, in Illinois, U. S., this party was left without a spiritual instructor, and in consequence thereof many of them joined the Methodists. This was precisely their religious position when they came to this country, with the exception of six families which were and still remain pagans.

Some of their chiefs, who still valued the services of our Church, and were confirmed by the Bishop of New York, expressed a wish that I should extend my ministrations to them, with which request I gladly complied. Those in connexion with our Church built a comfortable school-house at their own expense, which also answers the purpose of a temporary church, that can accommodate over one hundred worshippers. The average attendance ranges about seventy. This tribe numbers about 150, 150 of whom profess attachment to our Church. Among them are some excellent farmers, together with some mechanics. William Doxtater, the head chief of the Church party, raises a large quantity of grain every year, of which he sells from two to three hundred bushels. There are many others equally industrious.

Many, however, in this tribe are poor through

their own indolence; and I regret to say that there are some of the young men, especially, who are intemperate in their habits.

It has been my experience to record the hopeful deaths of many in these tribes, who have departed this life in the sure and certain hope of a happy resurrection unto eternal life through Jesus Christ our Lord.

Captain Snake, the head chief, and first fruits to Christ among the Munceys, was a striking instance of the power of sovereign grace from the commencement of his Christian career to the last hour of his earthly course; as were also the Hawke, the Halfmoons, the Logans, with many like minded, over whom I could rejoice as those who have exchanged an earthly for an heavenly inheritance.

As salaries must be provided for Indian Missionaries after the current year in consequence of the withdrawal of Government assistance, I hope that some of our Missionary Societies in our Fatherland will come to the rescue of the poor Indians, and continue to them the ministrations of our Church which they have so long enjoyed.

It would be desirable, also, that some small fund should be created for the purpose of purchasing cotton-yarn, &c., in order that the Indian girls at our schools might be instructed in needle-work, under the instruction of our Schoolmasters' wives.

I am about making an experiment on a small scale at my Oneida school, through the kind superintendence of Mrs. Potts, by supplying them with some materials for needle-work.

I remain, yours faithfully,

RICHARD FLOOD.

To the Rev. J. W. Marsh, M.A.,
&c., &c., &c.

Note E., page 10.

The name of the Diocese—"Hurons"—was adopted at the suggestion of the Hon. G. J. Goodhue, as the New Diocese comprised the hunting ground of the Hurons, whose council fires had for ages lighted up all parts of these western forests.

Foreign Ecclesiastical Intelligence.

CHINA.

A special ordination was held by the missionary bishop in St. George's Church, New York, on the 7th of July, at which Mr. S. J. J. Schereschewsky, Mr. Elliott H. Thompson, Mr. Dudley D. Smith, and Mr. Henry Purdon, were admitted deacons, and on the Sunday morning following, in the church of the Ascension, N. Y., Mr. Henry M. Parker also was ordained deacon by Bishop Boone. On the first of these occasions the sermon was preached by the Rev. Wm. Sparrow, D. D., of the Theological Seminary, Fairfax County, Va., and on the second by the Rev. S. H. Turner, D. D., of the General Theological Seminary, New York. The above named persons just ordained, together with the following, viz.: Rev. Thomas S. Yocum, Mr. James T. Doyen, Mr. Edward Hubbell, Mrs. Jane M. Doyen, Mrs. H. M. Parker, Mrs. T. S. Yocum, Mrs. D. D. Smith, make up the number of twelve new names added to the missionary force of the Mission in China.

On Sunday evening, the 10th of July, a farewell missionary meeting was held in the Church of the Ascension, N. Y., when, after appropriate devotional exercises, addresses were made by the following persons, in the order of their names; Rev. Dr. Bedell, Rev. Dr. Turner, Rev. Robert Nelson,

Rev. Henry Purdon, Rev. Dr. Hawke, Bishop Boone, and the Rev. Dr. Tyng.

After singing, and opening prayers said by the Rev. Dr. Turner, the Rev. Dr. Bedell stated the object of the meeting, which was, in a social and informal way, to bid farewell to their brethren who were going to China. The amount at present needed for this enterprise had all been provided, so that no collection would be made that evening. He then introduced each of the missionary company by name, commencing with Bishop Boone, who was, he said, already well known to them. At his right were seated the Rev. Messrs. Smith, Parker, Thomas S. Yocum (of Pennsylvania), Thompson, and Purdon, all of whom were from the Alexandria Seminary. The next was Rev. Mr. Schereschewsky, of the General Theological Seminary, New York. Dr. Bedell said that it was not commonly known that the first missionary ever appointed to China, the Rev. Mr. Lyde, was from the General Theological Seminary; but, owing to his death before entering on the active duties of the Mission, Bishop Boone was, in reality, the first to commence the work. It was a subject of great rejoicing that that worthy institution, the General Theological Seminary, had once more a representative in the Mission field of China. Besides the above, Mrs. H. M. Parker, Mrs. D. D. Smith, and Mrs. T. S. Yocum, accompanied their husbands as female missionaries, following the admirable example of Mrs. Boone. They would devote themselves mainly to the schools, which had established so high a character for efficiency, and had already done so much good. Mr. James T. Doyen, of Maryland, and Mr. Edward Hubbell, of New York, (both from the Alexandria Seminary,) were going out as candidates for Orders, to complete their studies under Bishop Boone, in Shanghai. Mr. Doyen would take charge of the boys' school, and Mr. Hubbell would relieve the Bishop of the financial charge of the Mission—a work for which his mercantile education well fitted him. Mr. Doyen would be accompanied by his Mother, Mrs. Jane M. Doyen, who would act as matron for the schools. Another person, who had for many years been a member of Ascension Church, was going out in a subordinate capacity, to relieve Mrs. Boone of many domestic cares, and thus enable her to devote herself more unreservedly to the schools. A native Chinese, Ha-Kwa, who accompanied Bishop Boone to this country, and had here become a subject of grace, would return with him, not now as a servant, but as a brother beloved, and would act, on shipboard, as teacher of colloquial Chinese to the new missionaries, so that on their arrival they would be almost ready to converse and preach. These, with two children, and a long tried and faithful domestic, made up the missionary party of nineteen souls, whom they were that night to commend to the sympathy and prayers of the congregation, trusting that, even if they should meet these dear brethren and sisters no more on earth, they might meet hereafter in glory.

JAPAN.

The following is part of one of a series of letters, written by an officer on board the United States ship Powhattan, and published in the New York Journal of Commerce. It bears date, March 8th, 1859.

The Powhattan first ran into the harbour of Nagasaki, in Japan, in July, having left the mouth of the Pei-ho immediately upon the conclusion of the treaty at Tien tsin; and a few days after, Commodore Tatnall, Captain Pearson, and all the officers, were invited to dine with the Governor