

Indians term the Canadian City of London—had summoned all the Black-coats together to meet in council, and elect a new Great Black-coat to be their teacher and chief.\* The reason of this was that the Great Black-coat is now an old man, and often ill, and he feels the care of the churches press heavy on him, and desires another Great Black-coat to help him.

One day while I was working in the bush, preparing bark troughs for next years' sugar-making, many thoughts were in my breast. I was thinking of my people, and of our religion, and about our having lost our Black-coat, who for so many years had been a father to us. I recalled to my mind the time when I accompanied my father, the old chief "Shingwaukonce," to Toronto, forty years ago : when we were all pagans, and had only just heard for the first time of the Christian religion. Our object in going to Toronto at that time was to enquire of the great white chief, Colborne,† what we should do about religion. We had been visited by several different Black-coats, and their teaching seemed to be different one from another. The French Black-coat (R. C. Priest) wanted us to worship God his way ; the English Black-coat wanted us to follow his religion ; and there was another Black-coat who took the people and dipped them right into the water, and he wanted us all to join

---

\* The election of a coadjutor to the late Bishop of Huron.

† Sir John Colborne, then Lieutenant-Governor.