

gone, save a few in the Province of Québec, and they were the friends of the French, whose wholesale conversions we read of most frequently. The Iroquois destroyed them. With implacable enmity they followed their kinsmen of the same great Wyandot family from one refuge to another, exterminating the Eries or Cats merely because of their affording the hunted Hurons a temporary asylum, and driving the few survivors of that unhappy people under the guns of the French forts, the only place in the whole of the wide domain that once was theirs in which safety could be found.

This remnant still clings to the faith of its fathers. The Abenakis in Canada are only some three hundred and fifty, and Protestantism has found its way among them. But the traveller on the Ottawa and in the region of the great lakes meets with numerous instances of missionary activity on the part of the Roman Catholic Church. At many points on the shores of lakes Huron and Superior, on the Manitoulin and other islands, Indian settlements wholly Roman Catholic are to be found. On great festival days the "Stoic of the woods" allows himself, like respectable householders in ritualistic congregations, to be put into a surplice, and with large numbers of his fellows, young and old, collected from far and near, to be made to perform whatever folly and absurdity the father or bishop in charge may deem necessary to the interests of religion. Still farther west we find these missionaries in the Red River settlement working among the Crees that our Mr. Nisbet is labouring to bring to a knowledge of the truth; and even in remoter regions still displaying something of the spirit that animated the Jesuit fathers of the old regime.

Space will not permit our pursuing the subject of Indian Missions into the field of Protestant labour in this number of the RECORD. That more pleasing part of the survey must be reserved for the March number. The words of an interesting little book on British North America, published by the Religious Tract Society, will form a fitting conclusion to the above brief sketch of Jesuit attempts at evangelization. "The priests in some places ameliorated the temporal condition of the Indians, and taught them some of the habits of civilized life; but they could not benefit their souls, because, in this case, it was the blind leading the blind, and they did but substitute the worship of idols under Christian names for the superstitions that had previously prevailed. They have still several missionary stations in Canada, several churches, houses for the missionaries, and establishments for Sisters of Charity. They have made many nominal converts, but the difference between their labours and those of the Protestant missionaries is, that their so-called converts, being taught only forms and not truths, require constant supervision to keep them from falling back into barbarism, while those who are brought to a knowledge of the truth as it is in Jesus, by the missionaries who preach to them the pure Gospel, have their minds enlightened, and, with few exceptions, if once admitted into the Christian Church, hold fast the faith to the end."

Missionary Intelligence.

FREE CHURCH MISSIONS.

The Missionaries in Calcutta express great interest in a new Indian sect, called the Brahmo Somaj, which is a sort of half-way house between Hinduism and Christianity. Dr. Murray Mitchell, in writing of this sect,