

Quant à faire de vous un ecclésiastique—cela ne peut avoir lieu qu'après examen fait par Monseigneur de Canathe qui jugera de votre capacité, de vos dispositions, et du temps de vous admettre. Je m'en rapporterai à lui, et sa décision sera la mienne. Je suis &c., † P. Evêque de Quebec."—The Monseigneur de Canathe just mentioned was Joseph Octave Plessis, coadjutor to Bishop Denaut from 1797 to 1806. His Life has been published, and forms a work of great historical interest. I have his autograph also, and it chances likewise to relate to Ensign Cheniquy. A document in the handwriting of Bishop Plessis is by no means a common sight. The language of the paper this time is Latin. First we have a brief certificate of Joseph Cheniquy having attended confession, signed by a presbyter named Demers. "Audivi Jos. Cheniquy. Quebeci, die 3â Maii, 1803. DEMERS, pter.," Then in continuation follows Bishop Plessis' testimonial to Cheniquy's orthodoxy: "Quem fidei Catholicæ adhærentem et nullo, quod noverim, censurarum vinculo irretitum omnibus ad quos præsens perveniet schedula testificor. Ego infra scriptus. † J. O. Epûs Canathensis et Co-adjutor Quebecensis, Qubeci, 13 Maii, 1803." The "Demers, presbyter," whose signature appears above, was in his day a man of eminence in the scientific world of Canada. His work, entitled "Institutiones Philosophicæ ad usum studiosæ juventutis," was published at Quebec, in 1835.—Further on, I shall have occasion to give some passages from an autograph letter of Jacob Mountain, the first English Bishop of Quebec.

I introduce here the letter of a Mohawk chief addressed to General Simcoe in England, after his final departure from Upper Canada. It will serve to shew the esteem and veneration in which the general continued to be held among the native tribes and other portions of the people lately under his rule. Liancourt remarked how Governor Simcoe cultivated the good will of the Indians. Joseph Brant was his personal friend. The name of the chief whose letter I am about to give from the original, was John Norton, but known among the Mohawks as 'Teyoninhekarawen. He is said by some to have been the son of an Indian woman by a Scotchman; but Stone in his Life of Brant puts it the other way, and says that he was the son of a Scotchwoman by an Indian, which does not seem so probable. He passed two years in Scotland in his early boyhood, and moreover received some education in an American college. Stone remarks of him, that next to Thayendanagea, *i. e.* Brant, he was the most distin-