

"We desire first to know whether you can give us any assurance that you have been sent by our great father at York."

I at once presented my credentials, having the seal of the Province attached, and, after comparing them with his own medal, was satisfied that I was duly accredited.

Prior, however, to the meeting of the council, I discovered that they were given to drink, and I therefore took upon myself the liberty of adding a clause to my instructions to the following effect:—

"Your great father will be very sorry to hear that his children are given to intoxication, for so long as they continue the use of fire water his efforts would, in a great measure, be useless."

In reply to the address which I read to them through an interpreter the old chief did not fail to notice the clause with reference to their intemperance.

He replied: "My fathers never knew how to cultivate the land, my fathers never knew how to build mills, my fathers never knew how to extract the devil's broth out of the grain; you make it and bring it to us, and you blame us for drinking it."

This was a just reproof, not easily gainsayed. After a very long deliberation the council decided to accept the offer of the Church and Government, and promised to open their ears to the instructions of their agent, who had been sent to them.

One by one they began to attend the services I established, which were held in one of the rooms appropriated to myself, for no other place could be procured, and were apparently very attentive to my instructions as catechist, not being of the age for holy orders, which I was very desirous of obtaining so soon as I was of the proper age. Shut out as we were, having no regular mail communication, from November to the following May, I could not learn the residence or movements of the only bishop in Canada, the saintly Bishop Stewart. Hoping to find his lordship at York I left the Sault Ste. Marie in June, 1833 and proceeded in search of the bishop. On my arrival at York I found that he had gone to Kingston. I followed on, not by the C.P.R., as at present, but to my disappointment on reaching that place I learned that he had gone to Montreal. I hastened on hoping to overtake his lordship, but to my further regret I found that he had gone to the Eastern Townships. I still followed on, and after a long and expensive journey by land and sea of some 1,500 miles, I overtook his lordship at St. Armand's on the 8th of August, 1833.

Still lacking some five or six weeks of the age for ordination as deacon the bishop very kindly waived the objection and at once admitted me to examination by his chaplain, the Rev. S. I. J. Lockhart, and upon his favourable report the good and saintly bishop admitted me to the

order of deacon on Sunday, the 11th of August, 1833, in old St. Armand's Church, now Frelighsburg.

I lost no time in returning to my mission, which I reached after due diligence on the 24th of September, 1833.

Shortly after my return I learned that the old chief's youngest son and favourite, now the head chief at Sault Ste. Marie, was lying very dangerously ill with hemorrhage from the nose. At my request the medical officer of the garrison on the American side came at once to see him and was fortunate in being able to stay the bleeding which threatened his life.

After the doctor's departure I read to the invalid and offered up prayer for his recovery. His father, Shingwahcase, was smoking his pipe, yet listening very attentively to what I had said, in an instant threw down his pipe, arose, and exclaimed: "Why should not I also offer up prayer to the Great Spirit in behalf of my son?" He fell upon his knees and in the most eloquent and touching manner besought the Great Spirit in behalf of his son. This to me was a most encouraging event and the first evidence of the work of the blessed Spirit of God upon the hearts of his people. One by one the other Indians gave up their heathen idols and turned to the living God, and after proper instructions were baptized as members of the Church.

His Excellency having heard of this encouraging state of things requested me to bring down to York a few of the Indians in order that he might speak personally to them. Acting under his advice and direction I took down seven, the head chief, Shingwahcase, his two sons, his two sons-in-law, and two others. Being very anxious about them, for fear they should be induced to take again the "Devil's broth," I had them removed to some distance from the centre of the town, and selected a dense grove of pines, where the church of Holy Trinity now stands. His Excellency desired at once to see them, so I took them to the Government House, and he gave them excellent advice, with directions to listen to the instructions which I was sure to give them. Before departing His Excellency gave the old chief a handsome new flag and requested him to raise the flag over his wigwam every Sunday. With this he faithfully complied during the six years of my residence amongst them.

A change, however, in the Government unfortunately made a sad change in the prospects of the mission at Sault Ste. Marie. During the administration of Sir John Colborne the mission was supplied with a school-master, a farmer and oxen to teach the Indians to cultivate the land, with the requisite accompaniments, and with the promise that a school house, to serve temporarily as a church, and twenty houses similar to those built by the Government on the River Credit, should be built for them on the rising