

thorized, in compliance with a request from that quarter, and assisted by one of his Elders, and another Minister, if possible to make up a communion roll, and dispense the Sacrament of the Lord's Supper there.

Mr. Smellie, and Mr. D. McLellan, Elder, were appointed, along with Mr. Bayne, assessors to the next meeting of the London Presbytery, in the case of St. Thomas.

Mr. Mackintosh, after reading a report of some missionary duty which he had performed, intimated to the Presbytery, that after much and prayerful consideration, he had come to the determination of tendering the resignation of his charge at Thorold, to the Presbytery, expressing, at the same time, his wish to labour as a missionary, until some more suitable field for his services could be found. Whereupon, after mature deliberation, it was moved by Mr. Smellie, and agreed to, that "Mr. Mackintosh, of Thorold, having made an affecting and faithful statement of difficulties and discouragements connected with his present charge, and having tendered his resignation of the same, the Presbytery deeply sympathize with Mr. Mackintosh under the circumstances—approve of his candour and disinterestedness in the matter—express their assurance of his piety and zeal; but from a knowledge of the peculiarities of the case, resolve without further proceedings, to accept of Mr. Mackintosh's resignation, in the hope that some other field of labour, in which his energies and devotedness may be attended with more success and personal comfort, may speedily be opened up for him; and the Presbytery order Mr. Mackintosh's name to be given in to the Synod's Home Mission Committee, as an ordained missionary whose services are disposable.

A letter from the Clerk to the Presbytery of Kingston was read, intimating their intention again to apply to the Synod for the admission of Mr. Harris, a Congregational Minister, as a Minister of this Church.

Mr. Malcolm McClarty was examined as to his qualifications for the office of a Catechist; and his employment was sanctioned, and Mr. Meldrum and Mr. Smellie were appointed to make such arrangements as they shall see fit to this effect.

Memorials from Woolwich, and from Arthur, were read and received, and the Presbytery expressed their desire to do all in their power towards the accomplishment of the wishes of the memorialists. A petition from Dunnville, was also read and received.

Dr. Ferrier's case was afterwards taken up, and the answers previously given in by him to the Clerk read; and a long supplementary document, referred to therein, was received. The Presbytery considering that it would be impossible for them to take up these documents satisfactorily at the present session, agreed to refer them to the committee formerly appointed to examine them, and ascertain from them the views of Dr. Ferrier upon the subjects at issue, and report to the next ordinary meeting.

A motion, by Mr. McGregor, in reference to the sanctification of the Sabbath, was allowed to lie on the table till the next ordinary meeting.

The consideration of the Widow's Fund Scheme, was also put off till the same time, owing partly to many members of Presbytery having left, and partly that the others wished farther time to give it full consideration, and it is requested that members come to the next meeting with their views as much as possible matured upon the subject.

The next ordinary meeting is appointed to be held at Hamilton, and within Knox's Church there, the second Wednesday of May, and the Presbytery was then closed with prayer.

I send you, herewith a statement of the Treasurer of the Presbytery's Home Mission Fund Account for the last quarter.

I am, &c.  
M. Y. STARR, P.C.

Contributions received by the Treasurer of the Presbytery of Hamilton's Home Mission Fund, from 12th October, 1815, up to 10th January, 1819:—

North Easthope, £3 5s.; Port Dover, £18 15s.; Sincor, £8 16s 3d.; Vinton, £1 16s 3d.; Wellington Square and Waterfall, £1 5s.; Presbytery of Colborne, £1 5s.; Sincor, 13s 9d.; Port Dover, £1 14s 4d.; Vinton, £1, Cardona, £1 0s 6d.; Lambton West, £1 5s 5d.; Dundas, &c., £3 3s 9d.; Temple Prayer meeting at do., 15s.; Wellington Square, &c., £1 13s 6d.; Port Sarina, £4 10s.; Ladies' Association, Hamilton, £1 10s. Total, £161 18s 9d.

N.B.—From this amount is to be deducted £3 5s. from North Easthope, and £1 0s. from Port Sarina, to be transferred, and £1 0s 6d., which has been transferred to the Synod's Home Mission Fund.

### THE INDIANS AT THE GRAND RIVER

The following account of the Six Nations, drawn up by the Rev Mr. Bethune, was lately laid before the Presbytery of Hamilton. Although not written for the press, and, from the fact that Mr. Bethune's intercourse with these aborigines has been limited, his sphere of labour being among the white population, yet we are persuaded the paper will be read with much interest. When Mr. Bethune shall have been more with this much neglected people, and perhaps acquired their language (to the study of which he is now applying himself,) we shall be glad to lay before our readers farther particulars concerning them:

Those who live in this neighbourhood are of the "Six Nations" and have lately been joined by the Mississauga or Credit Indians, from the neighbourhood of Toronto. Their district extends from Brantford to below Cayuga, on both sides of the Grand River; but in consequence of the sale of the Indian lands, and the removal of the squatters from Tuscarora and other townships, they are removing to these lands very fast. The appearance of some cases of small pox in this vicinity has increased their eagerness to be gone. The names of these nations, or rather tribes, are the Mohawks, Cayugas, Tuscaroras, Onondagos, Delaware, and Senecas. There are also the small remnants of some other tribes incorporated with them, such as the Oneidas, Tootaites, Nanticoles, &c.

The Mohawks are superior in point of dignity. The greatest part of that tribe reside about the Bay of Quinte. The portion of them living here may be about 200 individuals. Most of them are nominally Christians, principally Episcopalians, with one or two Baptists.

The Onondagos are the second in rank, and hold the name of "Masters of the Fire-pipe," because they were the first to turn out on behalf of the King's rights, in the revolutionary war. They are Christians merely in name, having a great many of their old Heathen rites and superstitions remaining in practice. They and the Tuscaroras believe that when they die, their souls pass in the form of some animal into the next world; and that, if they have been cruel to any animal here, they are to suffer in that form in the future state. It may be in consequence of this notion that they account it unlucky to kill a snake; and if they were to shoot the rattle-snake, they say, that the gun would be charmed so, that it would not kill any deer.

The Cayugas are all heathens, and pretty numerous. About one-half of the Delaware are heathen: the other half, turned to the Church of England, chiefly through the influence of George Anthony, the second chief of that tribe, who also acts as interpreter and schoolmaster. They reside at Boston creek, on the Tuscarora lands. George appears to be influenced by Christian principles, and, on the whole, is a man of an acute and in-

telligent mind. He gave me an account of his life, the early part of which, he had spent in the practice of all the vices and excesses which the brutal and ignorant savage, left to the uncontrolled influence of his own passions, can be conceived to indulge. He went to visit a tribe in the United States territory, related to the Delaware, and found among the Indians there, some association against the use of intoxicating liquors, similar to a temperance society. These Indians prevailed on their guest to pledge himself to abstain from all spirits for a short period—I think, three moons. He kept his promise, and found so much satisfaction in the trial, that he purposed with himself to abstain altogether from liquor, and has since been completely temperate. He may be frequently observed in the taverns along our road; but it is to see if any Indians are there, getting drunk; and if he finds one, he reproves him severely, and takes him a-ways with him. He is a member of the Church of England, and the whites in his vicinity say that he is a mere tool of the missionaries of that Church, doing implicitly whatever they bid him, whether right or wrong; but the unhappy collision between the squatters and the government agents, in which George was called to take part, has, I believe, given rise to this feeling.

The other portion of the Delaware are more opposed to Christianity than before, and endeavor to prevent their children from learning the English language; and thus when I would converse with those I meet, I get a shake of the head in answer to every question. The above remark applies to the Cayugas. I meet them every Sabbath with their guns, in pursuit of game, and try to tell them of the sin they are committing, but they do not understand me. Indeed many of their white neighbours join them in their detestation of the Lord's day. I spoke to a white man who has considerable property, in land, among them, and whom I found with his gun, on the road, as I went to our place of worship one Sabbath. I told him, very mildly, of the sin of his conduct, and received in return oaths and revilings. In the spring, when the flocks of pigeons are numerous, I have found it dangerous to ride along in the bush, from the sound of their guns startling my horse every few paces. In the end of May, as I went to Cayuga, on a Sabbath morning, I found the remains of the dress of an Indian, who had been severely burnt by the exploding of a bag of powder which he carried. He had been calling at the houses along the road that morning, about two hours before, with fish in a basket, and his gun on his shoulder, offering to sell the fish and this powder, which was slung by his side in the leg of an old pair of trowsers for a bag. He had fired at some game as he went along, and the powder exploded, and literally stripped him naked, scorching severely one side of his body and face, and if he survived, it was believed that he would lose the sight of an eye. He got an old shirt and coat from one of the neighbors, and ran off raising the war-whoop, as in defiance of the pain, but towards evening he was seen lying with his body immersed in the creek, in a very exhausted state. Such is the condition of the Pagan Indians, and a great part of the white population are no better, nor can we expect much improvement, as long as the lumbering trade continues in this part of the bush, for those engaged in that business are, in general, men of the most depraved habits.

The females, or squaws, as they are called, are more attached to their heathen customs than the men; and when George Anthony became a Christian, he found his wife quite averse to the change, so much so, that she would not live with him, but was away for some months, and then came back, and now professes Christianity. A great obstruction to the cause of the Gospel among them, consists in their law of succession, or inheritance. The husband and wife have separate interests in the property they acquire—each has a purse—and this is an obstacle to their success in agricultural improvement, as well as a bar to the entrance of gospel light. George, of whom I have spoken