

and parishes in England and Wales," and lands were purchased with the money so collected. On the restoration the objects of the company were declared to be not confined to New England, but to extend also to "the parts adjacent in America."

The charter states the purpose of the society to be "for the further propagation of the gospel of Jesus Christ amongst the heathen natives in or near New England, and the parts adjacent in America, and for the better civilizing, educating, and instructing of the said heathen natives in learning and the knowledge of the true and only God, and in the Protestant religion already owned and publicly professed by many of them, and for the better encouragement of such others as shall embrace the same, and of their posterities after them, to abide and continue in and hold fast the said profession."

The first governor in this corporation was the Hon. Robert Boyle, who retained his office for thirty years, and by his will added largely to its income, which was also increased by "other pious and well-disposed persons," especially by a bequest from an eminent dissenting minister, the Rev. Dr. Daniel Williams, whose name, like that of Boyle, has become historical in New England and throughout this continent.

Not far from the chief school established by this company rises the spire of a neat and quaint little church, the oldest sacred edifice in the Province of Ontario. It was built by Captain Brant and his brother Indians, who brought with them from the Mohawk Valley a large Bible and a silver set of communion plate, presented to them by "the good Queen Anne," and yet cherished as inalienable mementoes by the nation. The bell which called them to Christian worship in the wilderness of the Mohawk is yet retained for similar purposes on the Grand River.

The council-house of the Six Nations is a new and commodious building, about twelve miles from Brantford. In the proceedings held within it many of the old observances are yet retained. The chieftaincies, as to times of peace, have been hereditary through the female line, but inherited not by the son of the chief, but the son or nominee of his daughter. The ancient office of fire-keeper is also continued. "The act and the symbol of the act were both in his hands. He summoned the chiefs and actually lit the sacred fire at whose blaze their pipes were lighted."

I found about sixty of the chiefs present. Three or four of the number could not be distinguished from whites; but on the whole the Indian characteristics prevailed, and indicated less intermixture of the races than might have been expected, after they had lived in proximity so long. In dress, cleanliness, intelligence, and other marks of condition and character, the assemblage was at least equal to that of an ordinary town-meeting in a good agricultural region. Two old chiefs wore gaily-colored handkerchiefs as turbans, and had loose coats with sashes, but there were no other approaches to Indian costume.

On all occasions of adequate importance, Mr. Gilkeson, as the visiting superintendent, presides.

Before open discussion began, the chiefs "put their heads together" in small knots or parties throughout the room and consulted carefully. The subsequent speakers in public were understood to express the opinions thus formed in the minor circles. The proceedings were in the language of the Six Nations, but an able interpreter officiated when necessary.

The ancient and admirable characteristics of Indians in council yet prevail. Even when highly educated, our own race seldom attains the