

especially in newspapers, to all their opponents; and—would you believe it?—they don't show the sign of a scratch or a wound, they don't complain of any defection in their ranks, but have actually the boldness to talk of numerous acquisitions from the other side! Surely, it is passing strange. It was hoped that a heavy blow would be dealt this obstinate set, by the godly and *disinterested* efforts made to evangelise the Indian, and to wean him from those errors of Popery which his forefathers were taught, more than two centuries ago, by the Catholic Missionaries, who forsook country, kindred and friends, to live with the poor savage in the wild woods, without salary or 'travelling allowance.' But alas! even here the 'Romanists' did not seem to feel hurt at all. They had actually the impudence to laugh at the whole concern, and to assert that some of the Micmacs themselves laugh, still more heartily, at the gullibility of their kind friends. A Micmac, though not remarkable for the strength of his beard, or the whiteness of his skin, knows a thing or two for all that, and no one can enjoy a chuckle in his sleeve better, or with a more innocent look, when engaged in the dexterous process of drawing wool over the head of some sanctimonious muns-kull. If he robs *Peter*, you may be sure it is to pay *Paul*, and few among the whites can cope with him in this species of legerdemain. When an Indian receives four shillings a day, for teaching the Forest vernacular to some pious peripatetic, he thinks he has made a very good bargain. What does *he* care about having his name proclaimed over a divine 'dish of tea,\* or at some Missionary Meeting, as 'a brand snatched from the burning;' or described as crying out with more melancholy moanings than the whippoor-will, 'what must I do to be saved?' or in tones more sepulchral than those of an asthmatic bullfrog on a foggy evening, ejaculating 'Glory, glory, Hosanna in Zion!' The Micmac profes-

\* Alias 'scandal-broth,' as a well known Irish Preacher was wont to call it. He seemed to think that the delicious beverage 'which cheers but not inebriates,' was more connected with uncharitable babbling, than deep Theology.