

FIFTH ANNUAL REPORT

OF THE

SOCIETY,

FOR

CONVERTING & CIVILIZING THE INDIANS.

AND

Propagating the Gospel,

AMONG DESTITUTE SETTLERS

In Upper Canada;

FOR THE YEAR ENDING OCTOBER, 1835.

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TORONTO:

PRINTED BY ROBERT STANTON.

OFFICE

HIS EXCELLENCY

The Hon. &

THE CHIEF JUSTICE
THE ARCHDEACON
THE ARCHBISHOP

HON. JOSEPH
SOLICITOR GENERAL
HON. G. H. M.
ALEXANDER W.
C. C. SMALL,
JAMES FITZ-G

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—
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HIS EXCELLENCY SIR JOHN COLBORNE, K.C.B.
&c. &c. &c.
LIEUTENANT GOVERNOR.

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TREASURER :

ALEXANDER WOOD, ESQUIRE.

SECRETARY :

THE REV. H. GRASETT.

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RESOLUTIONS,

PASSED AT THE ANNUAL MEETING, NOVEMBER, 1835.

[THE quantity of other important matter makes it necessary to give simply in this place, the Resolutions passed at the Society's Anniversary Meeting in November last, instead of a detailed account of the proceedings, as on former occasions. These were, however, of more than usual interest. The ARCHDEACON OF YORK, Vice-President, who presided, spoke at considerable length, followed, amongst others, by the REV. DR. HARRIS, Principal of U. C. College, who combated in an able and argumentative manner, some objections made to the usefulness of that part of the Society's labours directed to the benefit of the Indians.]

That the Report now read be adopted, and printed.
Moved by the Rev. Dr. Harris, seconded by Wm. Hepburn, Esq.—That this meeting recognises with thankfulness to Almighty God, the continued blessing which He has permitted to accompany the exertions of the Society, in behalf of the Indians and Destitute Settlers in this Province.

Moved by T. M. Jones, Esq. seconded by Robert Stanton, Esq.—That this meeting, satisfied from continued experience of the excellence of the plan of establishing Travelling Missions, would again bespeak for it the attention of the Districts of the Province generally, and recommend in all of them the immediate formation of District Committees, in connection with the Society at Toronto.

Moved by Simon Washburn, Esq. seconded by T. M. Jones, Esq.—That this meeting perceives,

with satisfaction, the exertions made in the Midland and Newcastle Districts, to obtain Travelling Missionaries, and trusts their example will operate beneficially upon those remaining unsupplied.

Moved by the Attorney General, seconded by Stephen Jarvis, Esq.—That the Indians of this Continent are disposed to receive, and are capable of profiting by, religious and other instruction, calculated to reclaim them from their heathen and savage state, to a state of Christianity and civilization, and that it is the especial duty of Christians inhabiting the same country, to provide them with such instruction.

Moved by Dr. Harris, seconded by the Attorney General—That the thanks of the meeting be respectfully tendered to His Excellency, Major General Sir John Colborne, K. C. B. the Lieutenant Governor, for his continued patronage of the Society, and especially for the steps he has recently taken, in conjunction with the Society, to establish a Mission on the Great Manitoulin Island, in Lake Huron, for the purpose of assembling under its instruction the Indians frequenting the Northern shores of that Lake.

Moved by D'Arcy Boulton, Esq. seconded by the Rev. H. Grasett—That this meeting rejoices in the foundation of a new mission to the Indians of Lake Huron, on the Great Manitoulin Island, and the share borne in it by the Society; and entreats the assistance of all persons interested in its successful conduct to remove the prejudices unhappily prevailing against the utility of missionary efforts so directed; and to

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procure a more extended local subscription in support of the great objects of the Society.

Moved by William Hepburn, Esq. seconded by the Honorable William Allan—That the Society, deeply grateful to their friends in England who have contributed, and continue to contribute to its support, takes this occasion of renewing its appeal to their benevolent and Christian regards, which cannot fail of being greatly strengthened by the statements contained in the present Report.

Moved by the Attorney General, seconded by Captain Phillpotts—That the thanks of the meeting be given to the Rev. S. J. Lockhart, Domestic Chaplain to the Lord Bishop of Quebec, for his excellent sermon, in aid of the funds of the Society, and that the Rev. H. Grasett be requested to preach the next annual sermon in its behalf.

Moved by the Rev. Dr. Harris, seconded by Captain Phillpotts—That the following gentlemen be appointed Vice Presidents, and a Committee of Management for the ensuing year:--

VICE-PRESIDENTS.

The Chief Justice; the Archdeacon of York; the Archdeacon of Kingston; the Hon. Mr. Justice Macaulay; the Rev. Dr. Harris; the Hon. William Allan; the Hon. J. H. Dunn.

COMMITTEE OF MANAGEMENT.

The neighbouring Clergy; the Hon. Joseph Wells; the Solicitor General; the Hon. George H. Markland; Alexander Wood, Esq'r.; Charles C. Small, Esq'r.; the Attorney General; James Fitzgibbon, Esquire;

Simon Washburn, Esq. ; Robert Stanton, Esquire ; Captain Phillpotts, A. D. C. ; Doctor Baldwin ; William Hepburn, Esq.

Moved by Capt. Phillpotts, seconded by the Hon. William Allan—That the thanks of the meeting be given to the Honourable and Venerable the Archdeacon of York, for his able conduct in the Chair.

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REPORT OF THE PROCEEDINGS.

THE fifth and last Report of the Society for Converting and Civilizing the Indians, and Propagating the Gospel among the Destitute Settlers in Upper Canada, detailed the proceedings of the two Missionaries employed in the instruction of the Indians at the Sault St. Mary, and in carrying the ministrations of the Church to the Destitute Settlers of the Home District. The present Report furnishes a continued statement of the labours of these gentlemen, during the year just concluded, together with the Journal of the Rev. W. F. S. Harper, who, under the direction of the Society, commenced travelling the Midland District in May last.

By referring to the communications received by your Committee, during the last year, from the Sault St. Mary, it will be seen that, though called upon to contend with serious difficulties, Mr. McMurray did not suffer them to overcome his resolution, or abate his zeal. Indeed, in all undertakings such as he is engaged in, patience must have her perfect work. Relieved, by the judicious appointment of a superintendent, of many duties of a temporal nature, which hitherto had devolved upon him, as being solely in charge of the mission, he will be enabled henceforth to devote himself exclusively to the calls of his sacred office. An honourable testimony to the success which, notwithstanding such distractions, has attended his

missionary labours, will be found in the Journal of the Rev. A. Elliot to the Indians of the northern shores of Lake Huron, included in this Report. Deputy Commissary General Coffin, who had previously visited the mission, by desire of His Excellency the Lieutenant Governor, also reported it to be in a very satisfactory state, as regarded Mr. McMurray's management. The account given by Captain Anderson, who accompanied Mr. Elliot, is no less commendatory. The visits of the above-named gentlemen to the Sault St. Mary, while they attest the good already achieved by the mission, will likewise prove highly serviceable, if the measures they recommend to the Government in relation to it be adopted—of which the principal is the removal of the Canadian squatters, who occupy the banks of the Sault, to the exclusion of the Indians, whom their vicious example greatly tend to mislead and corrupt, and who seriously and even violently obstruct the Missionary in the performance of his duty. It has also been recommended by these gentlemen, that a quantity of provisions should hereafter be allowed for distribution among the children who come to the mission school, without which it has been found impracticable to insure their steady attendance. In compliance with the wishes of His Excellency the Lieutenant Governor, Mr. McMurray contemplates soon receiving into his family one or more Indian youths, to be trained as Missionaries, to assist in the future extension of the mission. This expedient has been tried elsewhere with signal success, and indeed, is of obvious utility. Your Committee, grateful for every assistance to the objects pur-

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sued by the Society, acknowledge with thankfulness, the valuable aid received by the mission from the exertions of Mrs. McMurray, to whose perfect knowledge of the Indian character, and her incessant labour as Interpreter, much of her husband's success may be justly ascribed. The Rev. A. Elliot, not insensible to the obligations which the mission has incurred to this exemplary lady, pays her a handsome tribute in his Journal. The huts for the Indians are not yet completed, owing to some hesitation on the part of the Government, as to the site of the mission; but the school-house has been proceeded with, and is by this time finished. Besides its ordinary use, it will afford, for the present, a commodious place of assembling for Divine Worship. Your Committee refer with satisfaction to a table of baptisms, marriages, and funerals, performed at the Sault, since Mr. McMurray's ordination, as well as to his Journal in general. These documents evidence, in the opinion of your Committee, the prosperous condition of the mission under his care. In confirmation of which opinion, Mr. Elliot's statement may be quoted, that the number of the Indians receiving instruction at the mission is in all two hundred and sixteen, of whom one hundred and fifty attended Divine Service on the occasion of his visit, and thirty-five presented themselves (for the first time) at the Lord's Table. If so happy a beginning afford plentiful occasion for gratitude and thanksgiving to Almighty God, it ought also to stimulate to greater exertion, and encourage to more faithful reliance on his help—for if He thus vouchsafes to bless our attempts, as far as they have

been carried, to promote his glory, what demonstration may He not be expected to make in aid of more energetic efforts, such as become those, who have been in so eminent a manner called to the knowledge of his grace and faith in Him—whose endowment with Christian privileges has been so ample, and whose establishment in truth so ancient. But when your Committee consider the prevalent want of a missionary spirit in that branch of the Church of England which has been transplanted to this Colony, they doubt whether its members will not be regarded rather as novices in their holy religion, mistrustful of their qualifications to become the instructors of the ignorant; or, which is worse, in the light of men half persuaded themselves, and, therefore, hesitating to attempt the conviction of others—whether they will not appear to have acted as though the purity of the Faith could suffer from intercourse with the heathen, and infection from surrounding idolatries were a thing to be seriously dreaded: forgetting that it is a reproach to a Christian community to have long co-existed with heathenism, and to have grown old in the hearts of superstition—that the Christian should glory in being the dispenser as well as the keeper of the oracles of God—impart the Faith as well as guard it—and preach the Gospel he has received to every creature within his reach.

The Christian population of this Continent owe it not only to their religion to make an effort for the civilization and conversion of the Indian tribes inhabiting it—some such exertion might be expected from their generosity, in consideration of the easy terms on

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which they have acquired possession of the wide-extended lands, once the inheritance of those neglected people. Will the cultivators of a soil, now teeming with plenty, and opening inexhaustible sources of future wealth and prosperity, allow it to be said that its original proprietor wanders over its surface almost without a home? By the rapid influx of the civilized stranger, and consequent decrease of the means of wild subsistence, the poor Indian is even ready to perish.

In the account of his travelling visits to the Home District, transmitted by the Rev. A. Elliot, your Committee think, will be found sufficient proofs of the same unwearied diligence, attended by the same happy effects, as heretofore. He again expresses his apprehension, and in stronger terms than ever, lest the anxious efforts of the members of the Church to obtain her fixed ministrations, which he now repeatedly witnesses, should languish from the want of timely encouragement, and that with the present generation should expire, if not the remembrance, at least the predilection for the faith of their forefathers. In the heart of a city, with a capacious church, and a numerous society, this danger is not so sensibly perceived; but in the woods, it assumes a painful reality, and is felt, perhaps, to be the greatest aggravation of their privations. The inhabitants, therefore, of the Capital, and the more thickly peopled Districts of the Province, who abound in the outward means of grace, should remember with tenderness, the spiritual destitution of the backwoodsman, and send, from time to time, by the hand of zealous and faithful Missiona-

ries, to enquire after his religious welfare. Were situations exchanged for a moment, how 'beautiful' would they acknowledge 'the feet' of those to be, who brought to their secluded dwelling the salvation of their Christian brethren. If it be a rule of action, under the Gospel Dispensation, to give in spiritual things as men have received, it becomes, indeed, a momentous consideration with them not to be behind-hand in its fulfilment.

Mr. Elliot's Journal, published in the Society's last Report, gives an interesting account of his having opened, during the summer of 1834, an intercourse with the Indians assembling at Coldwater, which had proved so pleasing to them that they strongly solicited a renewal of the ensuing year. He made an appointment, subject to the approval of the Committee, to meet them, in the spring, at the Great Manitoulin Island; and though your Committee certainly felt a difficulty in consenting to any arrangement which would have the effect of withdrawing Mr. Elliot, for any length of time, from his duties among the Destitute Settlers, for whose particular benefit he had been appointed, yet as the conversion of the Indians formed so important an item in the Society's labours, they considered the point might be so far yielded as to permit Mr. Elliot's including the Great Manitoulin Island in his next periodical round: especially as in so doing, they met the wishes of His Excellency the Lieutenant Governor, to whose warm support and liberal patronage of its general objects, the Society stands, and ever will stand in so large a measure indebted. In the fulfilment of his engagement with

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the Indians, Mr. Elliot occupied a month—Captain Anderson, Superintendant of the Indian Mission at Coldwater, having been appointed to accompany him. In their way to the Manitoulin, they fell in with numerous bodies of Indians, by whom their proposal of settlement and civilization was, in many instances, well received. On arriving at the Island, they learnt that the immediate objects of their visit, under some pressing necessity, had left it for the present; but it was ascertained, that their desire to receive Christianity at the hands of a Minister of the Church had suffered no abatement.

Satisfied, from their general reception, that a mission established in this quarter would be resorted to in its outset by considerable numbers of Indians, with a probability of a large continual accession, Captain Anderson proceeded, in conformity with his instructions, to examine the capabilities of the Island as the proposed site of it. The following is an extract from his Report on this subject:—

“Leaving the Sault St. Mary on the 2nd June, we proceeded, on our way home, by Lake George, and passing the second Manitoulin, continued our journey along the north shore of the Great Manitoulin. On the 8th, we arrived at the Indian Settlement on this Island, but were disappointed to discover they had all left for Penetanguishine. We had very little opportunity of examining the land, but the Indians inform me that the soil is generally good—the crops, in the plantations we visited, look well. The settlement is situated at the bottom of a deep bay, near the southern extremity of the Island, and it is here they wish to

settle ; but it will require further consideration, and a minute examination of the Island, before a site is finally determined upon. They have here four tolerable log houses, of their own building, and about twenty acres of land under cultivation, besides some clearings commenced by the Ottawas, preparatory to their removing from Lake Arbre Croche, which they say they will do, so soon as their Father determines to form a settlement. Arrived at Penetanguishine on Monday, the 13th, where were a large body of Indians, who had arrived on the 10th, waiting for their presents. On the following day they were assembled, and after taking their numbers, Mr. Elliot addressed them on the subject of their becoming civilized, and settling on the Manitoulin Island, and after that we asked the Chiefs of each tribe separately, when we found that upwards of three hundred of those present accepted the offer, being all heathen Chippawas, and principally from the north shore of Lake Huron, though all from that quarter were not present. At the same meeting were fifty-five Chippawas from Lake Nippising, who would gladly become civilized, but it would not be in their power, at present, to come to the Manitoulin Island—but I think great benefit would result from sending a teacher to them, not only on their account but it would be highly advantageous in drawing the Cannibal Indians from their horrid practice, as they frequently resort to this Lake ; and however reluctant Christians may be to believe that such propensities exist within three or four hundred miles of the capital of Upper Canada, the corroborative information received from Indians and gentlemen of the Honora-

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“ With regard to forming a settlement for the Indians on the Manitoulin Island, which I compute to contain about fourteen hundred square miles, it appears that most of the Chippawas on the north shore of Lake Huron are willing to cultivate farms there, and to receive religious instruction. Their children also might be brought to a constant attendance at the school, by feeding them on the cheap article of Indian corn. Some of the Ottawas on Lake Michigan are already making preparations to remove, and so soon as it is determined that instructors shall be sent, I have reason to believe that numbers will come, and eventually the whole tribe. This nation consists of about fifteen hundred souls, principally Roman Catholics. Other Indians, who were our friends during the late war, have commenced emigrating from the Michigan Territory, for protection. Two hundred and fifteen from the neighbourhood of Millwacki, have this season come to take up their residence, and they must accept of such land as the Government may apportion to them. To form a settlement on this Island a commencement should be made immediately; and for the present, a common but large wintering house built, and teachers sent, with necessary supplies for the winter, with two hundred bushels of Indian corn, and two hundred pounds of tallow, to feed the children; also fish nets, hooks and lines, &c. and a few axes. The Indians are already informed that the Govern-

ment will not, for some time at least, afford them any assistance beyond supplying a Minister and teachers. To fill the former situation I have the honour to suggest that the Rev. A. Elliot be solicited to accept the arduous office, as his qualifications are well adapted for so perplexing a situation, where patience and perseverance are so absolutely necessary. Much good cannot be expected to be done this season, but by commencing at once, a fair opportunity is gained for the ensuing year."

The effects of religious ignorance on the heathen of this Continent, even in its mildest and least offensive form, can never be contemplated by an enlightened and Christian mind, without the deepest pain and commiseration, but are beyond expression deplorable when exhibited in the revolting propensities of the Cannibal. Intelligence of such abominations, even if it come to us mellowed by the intervening waters of the far Pacific, would carry with it sufficient horror to arouse a Missionary zeal for their removal; but the dreadful secret betrays itself within four hundred miles of the seat of Government, the very heart of religion and civilization. The fearful nature of such depravity need not alarm us for the success of the remedy which we have it in our power to apply. The evil, though of the first magnitude, will yield, no doubt, to the combined influence of the Gospel, and the arts of civilized life, especially as it appears to be unattended with innate ferocity, and is exhibited, as Captain Anderson remarks, in a strange combination with great gentleness and docility.

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In a second Report, on the same subject, Captain Anderson, after expressing his belief that the time had now arrived when a *grand effort* might be made, with the most flattering prospects of success, for the conversion and civilization of the numerous bodies of Indians frequenting Lake Huron, and his satisfaction at finding that immediate steps were to be taken by His Excellency, for forming a Missionary establishment on the Great Manitoulin Island, joyfully undertakes, regardless of wordly prosperity, but in humble dependence upon God's goodness, to the extent of his limited ability, to carry into execution His Excellency's object. And while thus offering his valuable services as superintendent of the establishment, he points out the necessity of his being accompanied by a pious and zealous Minister of the Gospel, as Missionary; for which office, feeling assured that the Rev. A. Elliot is peculiarly qualified, and persuaded that he might be induced to engage in this high, but arduous calling, he requests His Excellency will cause an application to be made to the Bishop of Quebec, and if necessary, to the Society for Converting and Civilizing the Indians and Propagating the Gospel among Destitute Settlers in Upper Canada, to allow Mr. Elliot to assist him in carrying the proposed plan into effect. An official communication from the Lieutenant Governor to the Bishop was accordingly made, and by his Lordship's direction, laid before the Committee, to the effect that "if the Society should think it expedient to nominate the Rev. A. Elliot to the establishment at the Great Manitoulin Island, His Excellency would take measures for carrying into

effect the project of collecting the scattered tribes of Indians on the northern shore of Lake Huron, and placing them under the immediate superintendence of Captain Anderson, who, His Excellency is persuaded, will zealously prosecute the plans which have been suggested for their religious instruction and civilization."

The following Resolutions were then unanimously agreed to:—

1. That in consideration of the favourable opening which, under Divine Providence, presents itself for the settlement and consequent probable conversion of a large number of Indians, as detailed in the documents forwarded to the Bishop of Quebec, and by him laid before the meeting, the Committee are of opinion that it is their duty to do all in their power to forward the intentions of the local Government to this end.

2. That they are consequently prepared, (though not without sincere regret for the loss of his valuable services in a field of duty which he has filled so entirely to their satisfaction) to relinquish the services of the Rev. Adam Elliot as Travelling Missionary to the Home District, in order to his appointment as Resident Missionary to the establishment at the Great Manitoulin Island.

3. That in case of such appointment taking place, they will pay towards the salary of the Rev. A. Elliot, the sum of £75 Currency, per annum.

In pledging themselves so largely to the support of Mr. Elliot in his new capacity, while they remain chargeable with the necessary provision for the Travelling Missionary who may take his place in the Home

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District, the Committee certainly did not feel themselves warranted, if the existing condition of the Society's funds and engagements only was to be consulted; but if their duty to God and their fellow creatures was to be considered, if the opening thus providentially made, and the humane and Christian example of the Head of the Government, were to be properly responded to: if, moreover, the affecting condition of the poor heathens was a matter worthy of regard, they do not see how they could well have acted otherwise;—any other course would have been an injurious distrust of the liberal and enlightened body for whom they act, and by whom they consider themselves delegated to prosecute the designs of the Society without strict reference to the existing amount of subscription, provided the occasion presenting itself be worthy of an increased expenditure. To the members, therefore, of the Society, to whom they have thus boldly discharged their trust, and the public in general, they appeal with confidence for the ample and cheerful redemption of their pledge.

Your Committee is aware of a feeling, that the project of reclaiming the Indians from their savage state, is one of extremely doubtful success, if not altogether chimerical; because, as it is represented, they are incapable of understanding, and being influenced by, moral or religious motives: whilst their migratory habits make them altogether averse from the restraints and fixed habitation of civilized life.

Deeply regretting the existence of such a feeling, which, as far as it prevails, must check all desire and endeavour to ameliorate the condition of the Indians,

your Committee earnestly invite attention to the two documents marked A. and B. in the Appendix, which they cannot but think, prove, most convincingly, that the opinions to which allusion has been made, are without foundation.

The document A. is an extract from a Report, made by Captain Anderson, Superintendent of the Indian Department, on Lakes Huron and Simcoe, to His Excellency Major General Sir John Colborne, Lieutenant Governor of Upper Canada. This extract has been kindly communicated to the Society by His Excellency, and coming from so authentic a source, the testimony which it bears, from past experience, not only to the capability of the Indians to receive improvement, but also to their earnest desire to assist in promoting it themselves, when brought over to see and feel the advantages of civilization, must be regarded as of great weight. The document B. is the account of an Indian, who was met with in 1832, on Lake Huron, by a schoolmaster, now in the employ of the Society. This simple narrative proves, in a most affecting manner, two material points : first, that the mind of the Indian, so far from being inaccessible to moral and religious impressions, may be most salutarily affected by very simple means; and, secondly, that, from want of the superintending care and protection, which he experiences when brought within the pale of civilization, he is exposed to the extortions and impositions of a heartless rapacity, which first brutalizes its victims by the seductions of drink, and then after stripping them of their all, remorselessly leaves them to perish.

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The appearance of the Rev. W. F. S. Harper, as Travelling Missionary in the Midland District, and fellow-labourer, in another sphere, of the Rev. Adam Elliot, who has so greatly adorned and recommended this particular field of duty, is mainly owing, under Divine Providence, to the praiseworthy exertions of the Rev. R. Cartwright, of Kingston, formerly the able and zealous Secretary of the Society—he having guaranteed the payment of £75 towards the expenses of Mr. Harper's mission, while the Lord Bishop of Quebec undertakes to make up the sum to £100. From a perusal of Mr. Harper's Journal, your Committee hope the value of his labours may be apparent, and a favourable augury drawn of his further usefulness, from the zeal and diligence with which he has commenced them.

An account received from the Rev. A. N. Bethune, of a public meeting held at the Court House of Amherst, in September last, for the purpose of forming a Branch of the Society, is subjoined in the Appendix D. A sum of £50 is already subscribed towards providing a Travelling Missionary to the Newcastle District, and his selection and appointment referred to the consideration of his Lordship the Bishop of Quebec. This, surely, is a happy incident in the past year, and justly a subject of congratulation, both to the worthy movers of the design, and to the Society in co-operation with which it is undertaken. A letter from the Rev. A. Nelles, to the Lord Bishop of Quebec, with which his Lordship favoured your Committee, states that the inhabitants of the western part of the Niagara District are desirous of aiding to extend the opera-

tions of the Society to that quarter, and have liberally subscribed for that purpose; his Lordship expresses an anxious wish to provide them with a Clergyman, and the exertions made are certainly worthy of every encouragement.

Wherever the amount subscribed in any District for the purpose of obtaining a Travelling Missionary, shall fall short of an adequate provision for his support, the Society is greatly desirous of being enabled to make up the deficiency. Indeed, it is already pledged to do so: your Committee earnestly solicit an increased contribution to this end, as it is evident that the possession of ample means is necessary to the execution, on a large scale, of the noble plan proposed by the Society—so they hope that exertions will be made in a corresponding degree to provide them. Above all, your Committee entreat the prayers of all good Christians, that God would be pleased so to shed abroad his love in the hearts of his professing servants on this Continent, as to engage them, one and all, in this great work of conversion and instruction, undertaken by the Society.

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JOURNAL OF MISSIONARY TO THE SAULT ST. MARY.

It is with great satisfaction, that I am able to assure the Committee, that the good work which I have in hand is progressing, and that my ministrations have been, and continue to be, attended with much deeper interest than heretofore.

The following Report will give a concise statement of my labours since I last had the pleasure of addressing you :—

Owing to the distance, the Indians were removed from the mission, during their hunting season, our services for the month of April, and the greater part of May, were confined to one on each Sunday. This great impediment will, I think, be removed by drawing the attention of the Indian to the cultivation of the soil—a period which every well-wisher of the Indian cannot fail to look forward to with the greatest interest.

Sunday, May 3rd.—According to a previous engagement, I proceeded to a river, distant about nine miles from this place, for the purpose of preaching to the Indians. When I arrived at their lodges, I found every thing in readiness, and my arrival anxiously looked for by a considerable number of them, although the day was wet and stormy. The silence which prevailed throughout their little encampment, as well as the rest from their respective labours, evinced a more than ordinary season. I was really cheered to find that although they were absent from me, they still remembered they had a God to serve, and that one day in seven should be set aside for His worship.

On Sunday, 10th, I baptised Peter Mathews, an infant of one of the members of our Church. Sunday, 17th, I baptized John Robertson, an adult, twenty-six years of age, a son of the Honourable Hudson Bay Company's Interpreter, at Michipicotan. It gave me great pleasure to hear him answer *verbatim*, the questions contained in the baptismal service, when put to him.

On Sunday, 24th, I was enabled to hold two services, as many of the Indians had come out from their hunting grounds. About thirty attended.

Monday, 25th.—According to a previous notice, I held a meeting, for the purpose of forming a Temperance Society amongst the Indians, thinking that such a thing would be very beneficial to them. I addressed the meeting on the evils of intemperance in drinking, and also on the benefits arising from temperance; and closed by drawing up a short form, to which I told them I wished their signatures. The meeting was then adjourned until the Thursday following, in order that they might have time to weigh the matter well, before placing themselves under any restrictions.

Thursday, 28th.—The Indians again assembled, and nine signatures were obtained, all of whom have strictly kept their pledge, as far as my knowledge has extended. I also put my own name to the list, more for example, than from any fear of breaking through the rules of temperance. In union there is strength.

Sunday, 31st.—Had two services. After the evening service, an old man, about fifty-five years of age, came into my room, and requested my attention for a short time. On giving my assent, he commenced by saying, that he had thought very seriously of religion for a long time, and had now made up his mind to try and embrace it. He said he felt as if he was walking in a thick forest, after a heavy fall of snow, which had so covered the bushes, that he was unable to see the sky; but going on a little farther, he came to an opening, where the sky was visible, and every thing around him. This, he continued, was his case: when he attended my services he could see the way clearly, but when he absented himself, he felt as if it was closed, and obstructions thrown in his way. He said he was getting old, and his only desire was to attend to the one thing needful." I well remember the first time I spoke to this man, on religion, about two years ago, and equally well do I remem-

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ber his answer—"O, it may be a good thing for you or for children, but for my part, I do not wish to know any thing about it; you need not mind me—just pass me by unheeded," was his reply. What a change has two years produced?—See him now coming forward, voluntarily, to listen to the glad tidings of salvation, and to enquire how it was to be obtained. He has since spoken to me on baptism, and I make no doubt, he will be amongst the first to come forward.

Wednesday, June 10th.—After service, I baptized James Robertson, alias Odahbid, an Indian, about forty-five years of age.

Sunday, 14th.—A large congregation assembled, and were very attentive. After morning service, I baptized Eliza Askin, alias Obahbahmejewenoqua, about thirty-five years of age; also Sarah Askin, alias Omenahkumigoqua, fifty-five years; Charlotte Askin, alias Ogeyheahbahnoqua, fifteen years; Isabella Askin, alias Shahbogegehogoqua, ten years; and Edward Askin, alias Zoaugahkumig, about two years. After the evening service, Megi and Kagwadahgwendoqua, alias Samuel and Susan Harris, were married, according to the forms of the Church.

Wednesday, 17th.—After service I baptized George, alias Nahwahgwaishkum, about thirty-five years of age, (this man is the Chief's eldest son;) also, Emma, alias Ningahbeunoqua, twenty-two years; Lewis Pratt, alias Sahgudehewaosa, two years; and Paul, an infant. This man, being the Chief's son, took my name—his father having done so when he was baptized.

On Sunday, 21st, after evening service, I married Thomas and Jane McMurray, alias Augustus, and Pewanndahgahsenoqua.

Saturday, 27th.—Captain Anderson and the Rev. Adam Elliot arrived from Penetanguishine. The Indians were quite delighted to see their Father and another "Black Coat," (which is the name for Clergymen generally,) and many vollies were fired from their guns on the occasion, as a token of joy. I immediately requested the Rev. A. Elliot to administer the Sacrament of the Lord's Supper to us, on the following day.

Mr. Elliot held a meeting in the evening, in a lodge which the Indians had made for their own private worship. After Mr. E. had finished his discourse, I married Thomas and Charlotte Shaw, alias Bathiganaib, and Nabunaahsenoqua; also Charles and Eliza Askin, alias Biahbedahsung, and Obahbahmejewe-noqua, and George and Emma McMurray, alias Nahwahqwa-ishkum, and Ningahbeunoqua.

Sunday, 28th.—After a sermon and lecture by the Rev. A. Elliot, I assisted him in administering the Sacrament of the Lord's Supper. There were thirty-five communicants, twenty-five of whom were Indians of the mission. This being the first time we have had it administered, I allowed all the heathen Indians to remain in the room, thinking that its solemnity might make some impression upon them.

The school has been a good deal interrupted since its commencement, owing in a great measure to the wandering habits of the Indians, and which I fear will continue to be the case until they are settled upon their lands. If the children could be supported during their attendance at school, independent of their parents, (in the same manner as at Coldwater,) much might, I think, be effected. The average number in attendance has been about thirty. Some of the children are beginning to read, and all of them (with the exception of a few new-comers) are able to say their letters. The fishing season will soon set in, when I trust interruptions for some time will be at an end.

WILLIAM McMURRAY.

Sault St. Mary, July 22, 1835.

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August	17
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Sept'r.	14
October	8
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ACCOUNT OF BAPTISMS, MARRIAGES, AND FUNERALS AT THE
MISSION OF SAULT ST. MARY.

BAPTISMS.

1833.	INDIAN NAME.	AGE.	CHRISTIAN NAME.
October 6	Bahquwdeginine,	20 yrs.	Henry McMurray.
" 6	Bedequahsenoqua,	8 yrs.	Charlotte McMurray.
" 6	Kabaosa,	30 yrs.	John Jones.
" 6	Odunewahsenoqua,	8 yrs.	Mary Jones.
" 6	Biazhegoab,	2 yrs.	William Logan.
" 20	"	10 mo	John McMurray.
Nov'r. 10	†	11 yrs	Norman Bethune.
Dec'r. 31	†	4 mo	Caroline Ogenebug Smith.
1834			
Jan'y. 19	Shinquahcose,	60 yrs.	William M'Murray, (Chief.)
" 19	Augustus,	30 yrs.	Thomas M'Murray.
" 19	Mahgesahnequa,	35 yrs.	Charles Mathews.
" 19	Owiaquahgeyhegoqua,	28 yrs.	Mary Mathews.
" 19	Wahsangais,	8 yrs.	George Mathews.
" 19	"	15 mo.	John Mathews.
" 19	Ogahbageyhegoqua,	35 yrs.	Eliza McMurray, (chief's wife.)
" 19	Pewandahgahsenoqua,	20 yrs.	Jane McMurray.
" 19	Ogemahqua,	22 yrs.	Ann Jones.
March 9	Obemahnoqua,	65 yrs.	Isabella Sayer.
" 13	†	28 yrs.	Lt. Edwin Ramsay Long, U.S.A.
" 13	†	21 yrs.	Phoebe Ann Long.
" 19	†	2 yrs.	John Osmond Long.
July 6	†	3 mo	James Cowie
" 6	Ahnahgeah,	50 yrs.	Joseph Harris.
" 6	Megi,	55 yrs.	Samuel Harris.
" 13	Ojanganuse,	36 yrs.	Ann Logan.
" 13	Apoquosh,	15 yrs.	George Logan.
" 27	Wiahbundible,	50 yrs.	Stephen McIntosh.
" 27	"	4 yrs.	Stephen McIntosh.
August 17	Kagwadahahgwendoqua,	45 yrs.	Susan Harris
" 17	Bashebeahnoqua,	5 yrs.	Susan Harris.
Sept'r. 14	†	10 mo.	Sarah Elizabeth Allington.
" 14	†	10 mo.	Henry George Mason,
" 14	†	6 wks	William Marshall.
October 8	†	1 yr.	William Ephraim Leech.
" 26	"	6 dys	Lewis McMurray.
Nov'r. 9	Bashigonaib,	27 yrs.	Thomas Shaw.
" 9	Nahbunaahsenoqua,	20 yrs.	Charlotte Shaw.
" 9	Katagigwun,	5 yrs.	Thomas Shaw.
" 9	Betahnequd,	4 yrs.	William Shaw.
" 9	Ogemahqua,	10 mo.	Charlotte Shaw.
" 9	Biahbedahsung,	30 yrs.	Charles Askin.
" 9	Megesegeyhick,	16 yrs.	John Askin.
" 9	Sahgudgewaosa,	13 yrs.	Henry Askin.
" 9	Wiahweenind,	7 yrs.	Charles Askin.
Dec'r. 7	"	4 mo.	Thomas Logan.
" 7	†	6 mo.	John Nouise.
1835			
Jan'y. 20	"	1 mo.	Elizabeth Ann Jones.
" 20	†	4 mo	Helen Maria Long.
Feb'y. 27	†	2 yrs.	Helen Russel.
March 15	"	1 mo.	Samuel Askin.

* Thus marked are Indian children not having an Indian name.

† Thus marked are children or adults belonging to the Military of Fort Brady, or belonging to the Honourable Hudson Bay Company.

MARRIAGES AT SAULT ST. MARY MISSION

1833.	INDIAN NAME.	AGE.	CHRISTIAN NAME.
Novm'r. 7	Shinquaocose, (Chief,) }	60 yrs	{ William McMurray.
" 7	Ogahbagephegoqua, }	35 yrs.	
" 7	Kabaosa. }	30 yrs.	{ John Jones.
" 7	Ogemahqua, }	22 yrs.	
1835			
Jan'yry. 6	Mahgesabnequa, }	35 yrs	{ Charles Mathews.
" 6	Owiahquahgeyhegoqua, . . . }	28 yrs	
March 8	Odahbid, }	40 yrs.	{ Andrew Robertson.
" 8	Shahwashgoqua, }	38 yrs	

There are several marriages to take place as soon as all the Indians come out from their hunting grounds.

BURIALS AT SAULT ST. MARY MISSION.

1833.	INDIAN NAME.	AGE.	CHRISTIAN NAME.
October 16 1834	*	1 yr.	John Jones.
August 26 1835	†	1 yr.	Caroline Ogenebug Smith.
Feb'yry. 27	†	13 yrs	Nicholas Mason.

This is an exact copy of my record up to the quarter ending March 24th, 1835, of Baptisms, Marriages, and Burials; hereafter I shall give the names, as you request, in each quarter's report. I merely send this, thinking that it might be pleasing for the Committee to have a connected statement (from the time of my ordination to the present) of what has been done. Total number of Baptisms, 50; Marriages, 4; Burials, 3.

WILLIAM McMURRAY.

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JOURNAL OF TRAVELLING MISSIONARY TO THE
HOME DISTRICT.

I AVAIL myself of this opportunity to express my joy on hearing that the Rev. Mr. Harper is appointed to act under the auspices of the Society. The period, I trust, is not far distant when the friends of the Church will cease to be biassed by the insinuations of designing men, and that being acquainted with her real extent and lamentable destitution, they will see the expediency of making an united effort to afford to her members the means of grace, and rescue them from the dangers to which they are exposed, by sending regularly ordained Ministers to the remotest parts of the Province. From all that I have seen and heard since I have had the honor of labouring for the Society, I am decidedly of opinion, that while the means of maintaining a resident Clergyman in each neighbourhood are wanting, as the plan adopted by the Society is Apostolical, so it is the most effectual for diffusing the pure light of the Gospel, and for establishing and extending our own Church throughout the whole country.

As to the alleged apathy of Episcopalians, of which the allied enemies of the Church so eagerly avail themselves in their endeavours to supersede her ministry, I am persuaded that where apathy exists, it is generally to be attributed to their destitution of the ministrations of the Church, and of Clergymen to explain and defend her doctrines and discipline. Notwithstanding the present frequency of innovation and love of novelty, antiquity is far from being destitute of charms even in this new country; and I am persuaded that wherever our ancient ecclesiastical ordinances, forms and ceremonies, are presented and reviewed in a true light, they are generally acceptable to the community, and are sure to command the attention and veneration of all Protestant Episcopalians.

But as you are well acquainted with these things, and are much better able than I am to represent them to the Society,

I hasten to make a simple statement of my late proceedings, according to my usual plan, for the information of the Society.

It will be seen by the accompanying tables, that in the month of November last I officiated three times at the Gore of Toronto, administered the Sacrament of the Lord's Supper to seventeen persons, and baptized three children.

Having proceeded to the township of Scarborough, I also officiated three times in that neighbourhood, to numerous and attentive congregations. Four children were baptized.

On Sunday the 16th, I officiated twice for the Rev. Dr. Phillips, at Christ's Church, in the township of Etobicoke, to a very attentive congregation, and was happy to find that he is much endearing himself to his parishoners. Mr. Gamble, of Mimico, is unwearied in patronizing the Sunday School in that neighbourhood, and ceases not cordially to promote the prosperity of the Church.

On the 19th, I proceeded to the township of Toronto, and thence on the following day continued my journey to Esquesing. Travelling was scarcely ever more disagreeable: the roads being bad, the sky clouded, and the woods stripped of their gay attire, every thing wore a dreary and desolate appearance.

Having arrived in Esquesing, and visited several families belonging to the Church, I performed Divine Service five times at different places in the township. Twenty-six persons received the Holy Communion, and one adult and eleven children were baptized. The people in that neighbourhood express the greatest anxiety for the stated ministrations of religion. There can be few parts of the Province where a Clergyman is more needed; it is said there are almost a hundred families in Esquesing professing to be adherents to the Church. In returning from Esquesing, being desired by some of the members of the Church in Trafalgar, I officiated in that township, and though general notice was not given to the inhabitants, a considerable assemblage of Episcopalians were present—to whom, after reading the prayers, I explained a portion of Scripture and made obser-

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vations on the Liturgy. Two children were baptized on that occasion. The late Rev. Mr. Boulton occasionally visited that neighbourhood. The members of the Church still bear in grateful remembrance his kind and zealous endeavours for the advancement of their spiritual welfare, and expressed to me their deep regret occasioned by his early decease.

Having returned to the township of Toronto and the Gore, I officiated seven times in different parts of the neighbourhood—baptized eleven children, and administered the Holy Communion to seventeen persons. I need scarcely remind you that the Episcopalians are very numerous in this part of the country.

In passing through the township of Etobicoke I read prayers, preached, lectured on the Liturgy, and baptized two children.

Having proceeded to the township of Whitby, on Sunday, the 21st December, I performed Divine Service, made observations on the Liturgy, and preached to about a hundred and fifty people. I also officiated at the same place on Christmas Day. On that occasion seventeen persons received the Holy Communion, and one child was baptized.

Having reached the township of Darlington, I performed Divine Service at Bowmanville on Sunday, the 28th, to a numerous congregation, and baptized a child.

On my return to Whitby, I officiated in the rear of that township on the last day of the year, and selected for the subject of my lecture on that occasion the following words—"Redeeming the time because the days are evil." The next day I read prayers and preached in another part of the neighbourhood, and baptized a child.

On Sunday, the 4th January, having returned to Pickering, I officiated in that township. The congregation consisted of about eighty people, and a child was baptized.

On the Sunday following I performed Divine Service at the house of Mr. Stephenson, near the line between Whitby and Pickering. The congregation did not amount to more than

fifty people, but they were principally Episcopalians, and two children were baptized.

The next day I officiated at the house of Mr. Butler, a steadfast member of the Church, and baptized five children. About fifty people were present. On the evening of the following day I read prayers, made observations on the Liturgy, baptized two children, and preached to upwards of sixty persons, chiefly Church-people, at the house of Mr. Little, on the seventh concession of Pickering. The number of Episcopalians is much increased since I first visited the township.

On Friday, the 16th, I proceeded to the township of Markham, and on the Sunday following read prayers, preached, lectured on the Liturgy, and baptized four children. Upwards of a hundred and fifty very attentive people were present. The congregation assembled in a school on the eighth concession of the township. That part of the country is very densely settled, and in my opinion a Church is much needed. Though the people at present are much divided on religious subjects, I have no doubt but the service of the Church would be well attended.

On Monday, the 19th, I paid a visit to the Rev. Mr. Mayerhoffer, and continued my journey the next day to Uxbridge. Being invited, I lodged the first night after my arrival in that township at the house of Mr. Zekiel James, a respectable Quaker. We were much alarmed in the night on discovering that a building near the house was in flames; but little injury was done, the weather being calm, and an excellent pump near the house, the fire was soon extinguished.

In the same neighbourhood, on Thursday, the 22d, I read prayers, preached, and explained some parts of the Church service to above sixty people, and baptized a child.

From Uxbridge I proceeded to Brock, where I officiated several times at different places. As usual, large assemblages of persons, professing to be adherents to the Church, attended Divine Service on the Sundays, and the congregations on other days were far from being small. Seven children were

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baptized, and fifteen persons received the Holy Communion. I need scarcely repeat on this occasion what I have so frequently stated to you, that a Church is very much wanted in that neighbourhood. I am not aware that any land has yet been set apart in Brock by His Excellency the Lieutenant Governor for a Glebe, but Mr. Vrooman, who is an Episcopalian, offers to give a deed of six acres of land, in a central situation, to the Bishop, for the sites of a Church and Parsonage-house, and a Burial-ground.

Sunday, 1st February.—To-day I performed Divine Service at the house of Mr. Stephenson, in the township of Brock. Though the weather was extremely cold, about two hundred people were present; fifteen persons received the Holy Communion, and one child was baptized.

Tuesday, 3rd.—I proceeded to Mr. Cowan's, near the line between the townships of Brock and Thorah.

Wednesday, 4th.—This evening I read prayers and preached at the house of Mr. Cowan.

Thursday, 5th.—Accompanied by Mr. Thomson, I visited Mr. Gibbs, in the township of Thorah, and was received with great kindness by him and his family.

Friday, 6th.—To-day I continued my journey with Mr. Gibbs to Georgina, and remained all night at Mr. Osborne's.

Sunday, 8th.—Officiated at the house of Mr. Fairbairn, sixth concession of Georgina. The weather being exceedingly cold and stormy, not more than thirty persons were present, but they were very attentive and principally members of the Church.

Tuesday, 10th.—Read prayers and lectured at the house of Mr. Fairbairn—about forty people attended.

Sunday, 15th.—To-day I performed Divine Service, and preached in the morning at the house of Mr. Cumming, and in the evening at Mr. Fairbairn's, to a very attentive assemblage of people.

Tuesday, 17th.—This evening I read prayers and preached at Mr. Fairbairn's, to thirty people.

Wednesday, 18th.—To-day I visited some of the members of the Church, and in the evening baptized a child, and examined a few children in the Church catechism.

Thursday, 19th.—I proceeded to the township of North Gwillimbury.

Friday, 20th.—This evening I read prayers and explained a portion of Scripture to a few people.

Saturday, 21st.—To-day I visited the settlers in North Gwillimbury, and met with a kind reception.

Sunday, 22nd.—Read prayers and preached to about sixty people.

Monday, 23d.—I proceeded to East Gwillimbury.

Tuesday, 24th.—Arrived at Yonge Street.

Friday, 27th.—To-day I visited some of the inhabitants of Whitchurch, in the vicinity of Newmarket—was well received by the people; had opportunities of conversing with them on religious subjects, and of explaining to them passages of the Holy Scriptures.

Sunday, March 1st.—To-day I officiated twice at Newmarket; the congregation was numerous, and two children were baptized.

Ashwednesday, 4th.—To-day I read prayers and preached at Newmarket to thirty people, and afterwards visited some of the members of the Church.

Thursday, 5th.—I visited some of the adherents to the Church in East Gwillimbury and Whitchurch.

Sunday, 8th.—Performed Divine Service twice at Newmarket. Administered the Sacrament of the Lord's Supper to thirteen persons, and baptized two children. To-day the congregation amounted to about two hundred and fifty people.

Monday, 9th.—To-day I proceeded to Toronto.

Friday, 13th.—Returned to the vicinity of Newmarket.

Sunday, 15th.—To-day I proceeded to East Gwillimbury,

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accompanied by Mr. James Gamble—read prayers ; made observations on the Liturgy, and preached to above a hundred people. The hearers were very attentive, and a considerable proportion of them adherents of the Church. Were an active and respectable Clergyman stationed at Newmarket he might organize congregations in different parts of Whitchurch, and also extend his exertions to East Gwillimbury, one of the adjacent townships. Having returned to Newmarket, I officiated in the evening at the funeral of one of the inhabitants, who died suddenly of a fever. The Burial-ground is situated on the top of a gentle eminence on the west side of the village, at some distance from the new Church which has been lately erected there. As is usually the case in this country, a considerable concourse of people of various persuasions were present. The weather being mild and temperate was favourable, and the declining sun was going down behind an accumulation of clouds. Having read our affecting Service for the Burial of the Dead, I embraced the favourable opportunity of addressing the congregation for about twenty minutes, as they stood round the grave, calling their attention to death—the general resurrection—a judgment to come—and everlasting punishments and rewards. I never saw an assemblage of people conduct themselves with more becoming seriousness.

Wednesday, 18th.—Having returned to East Gwillimbury, I called upon some Episcopalian families, and baptized two children.

Friday, 20th.—I proceeded to West Gwillimbury.

Saturday, 21st.—I visited some of the inhabitants.

Sunday, 22nd.—Performed Divine Service, and preached to about forty people. The weather extremely stormy—several persons from Tecumseth were present.

Tuesday, 24th.—Proceeded to the tenth concession, and preached to thirty people, and baptized a child.

Wednesday, 25th.—Officiated at a school house in the sixth concession—thirty people attended.

Thursday, 26th.—Read prayers and preached at the house of Mr. Kerr, 10th concession—twenty people present, and three children baptized.

Friday, 27th.—Being particularly requested, I returned to-day to Newmarket, to officiate at the funeral of Mr. Hart, whose brother died only about ten days ago. After reading the impressive office for the Burial of the Dead, I addressed the people at the grave on such topics as the melancholy occasion suggested. This evening I returned to West Gwillimbury.

Saturday, 28th.—I proceeded to Tecumseth.

Sunday, 29th.—Performed Divine Service and preached at Mr. Osmond's school-house, near the new Church. The weather was unfavourable, but a numerous assemblage of people attended.

Monday, 30th.—To-day I visited some of the members of the Church, and baptized two children.

Tuesday, 31st.—This evening I read prayers and preached at the house of Mr. Coffey. About forty people were present.

On Sunday, the 5th April, I performed Divine Service in the township of West Gwillimbury, and though the weather was extremely unfavourable, the people were obliged to assemble in a barn, which is a very inconvenient place, especially in this country, for the decent performance of sacred duties. It was supposed that two hundred and fifty people, principally Episcopalians, were present, but only seven persons remained to receive the Holy Communion.

This apathy is to be lamented, and evinces the necessity of the regular preaching of God's word, and the admonitions, the presence, and the prayers of His ministers among the people. On some occasions, however, in the same neighbourhood, I have administered the Sacrament of the Lord's supper to nearly thirty persons.

On the following morning, after baptizing a child, I proceeded to Tecumseth. On Tuesday, the 7th, I read prayers, made observations on the Liturgy, baptized a child, and preached

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to a considerable assemblage of people near the town line, between Tecumseth and West Gwillimbury. The next day I proceeded to Essa—officiated at the house of Mr. Perry, and baptized three children. Thirty persons were present.

On Friday, the 10th, I performed Divine Service at the house of Mr. Davis, in the west part of Tecumseth. The weather being very favourable, the people met in a barn and several of them from Adjala had travelled a considerable distance. On that occasion I explained a part of the service of the Church, lectured on a portion of Scripture, and baptized four children. It was supposed that the congregation consisted of about sixty people.

On the following Sunday I officiated in the same township to above two hundred and fifty people, administered the Holy Communion to twelve persons, and baptized a child.

Having arrived in the Township of Innisfil on Wednesday, the 15th, and visited several of the inhabitants; I read prayers and preached in that neighbourhood on Good Friday, in a small log school-house, which being in an unfinished state and the weather extremely stormy, the people were very much incommoded by the cold. On that occasion thirty persons attended, and a child was baptized.

Having reached Barrie, Kempenfeldt Bay, I performed Divine Service there twice on Sunday, the 19th; the congregation amounted to upwards of seventy people, and four children were baptized. After baptizing a child on the following morning, I paid a visit to Captain O'Brien and his family. He informed me that the new Church which is now being erected under his superintendance, will be completed this summer.

In the evening of Friday the 24th, I again read prayers and lectured at Barrie, and about thirty people attended.

On the following Sunday I officiated at a school, in the township of Vespra; a large assemblage of people were present, to whom I explained part of the Liturgy, preached, and baptized eleven children. In the evening I returned to Kempenfeldt, and

preached to thirty people. The next day I proceeded to Medonte, baptized, visited some of the inhabitants, and preached to a few people who met together to hear me at night.

On the 28th, I arrived at Captain Anderson's, and preached on the Thursday following to the Indians at Coldwater, and baptized a child.

Having reached Penetanguishine, I officiated several times in different parts of the neighbourhood, and baptized a considerable number of children. Thirteen persons received the Sacrament of the Lord's Supper

As I returned to Coldwater on Tuesday, the 12th, I read prayers and preached in the township of Medonte, to a small but attentive congregation, and baptized three children.

Having arrived at the Narrows, Lake Simcoe, on Sunday, the 17th, I read prayers and preached to a very respectable assemblage of people. In the evening of the same day I preached to the Indians residing at the village: about a hundred of them were present, and very attentive.

Finding that Captain Anderson had not yet been enabled to make the necessary arrangements for our excursion among the Indians, I returned to Penetanguishine, and officiated twice in that neighbourhood on Sunday, the 21th. The congregation at the military establishment usually amounts to upwards of a hundred, and at the town to about forty persons.

A considerable number of discharged soldiers, with their families, having lately arrived at Penetanguishine, and a part of them being Protestants, the congregation of Church people is now increased. They are very poor people, and some of them are afflicted with sickness, but seem to be greatly encouraged by the active benevolence of His Excellency Sir John Colborne, who has given them permission to reside on the Military Reserve, and authorized log cottages to be built for their accommodation. I observed with great pleasure, that Lieutenant Ingall and Adjutant Keating, and other gentlemen residing at that station, promptly rendered every assistance in their power.

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On Monday, the 25th, I visited the settlers in different parts of the neighbourhood, who, as is usually the case, expressed their regret that they should so long remain destitute of a Minister. Several members of the Church in the vicinity of Penetanguishine having seen a copy of the Society's last Report, seem desirous to contribute in aid of its funds. In the evening a few of the neighbours having met at the house of Mr. Rawson, on the west side of the harbour, I took occasion to address and exhort them on religious subjects. Having enquired I was happy to hear, that though the people in that remote part of the country are without the public ministrations of religion, several persons belonging to our Church set the good example to others of daily attending to the reading of God's Word, and the worshipping of Him in their families.

I have no doubt that a Clergyman might easily be found, desirous of residing at Penetanguishine. Such of the inhabitants as are not Romanists are chiefly Episcopalians, and it is a very healthy part of the country. During the summer months it is delightful to persons who are pleased and entertained by the wild grandeur and simplicity of nature. The pure waters of the beautiful bay, and the verdant foliage of the vast woods which adorn its sloping shores, are at this season exceedingly gratifying to the sight. The military establishment, and also the new village which has been lately erected, embowered with green woods, on the east side of the harbour, present a very pleasing prospect from the opposite shore. The land, however, in that neighbourhood is of an inferior kind: the soil is sandy, and the stones on its surface are very numerous, but with culture it is not unproductive, and makes excellent gardens.

Having proceeded to the Township of Flos, on Thursday, the 28th, I baptized two children, and lectured their parents and others who were present on Baptism and such other religious subjects as the occasion suggested.

On the 30th, I visited several families in the Townships of Flos and Medonte, and met with an interesting young man

who has been ill for some time. His knowledge of religious things is considerable, but he does not yet enjoy that peace of mind which it is the privilege of Christians to attain. In the evening I was met by about twenty persons, to whom after having read a part of the prayers, I explained the second lesson appointed for that evening's service.

On Sunday, the last of May, I officiated at a school, in the township of Vespra, and a numerous and attentive assemblage of people were present. Having read the prayers, I made observations on several parts of the Liturgy, preached, and baptized two children. Divine Service being ended, I proceeded to the Township of Flos, to see the above-mentioned sick person, and read, exhorted, and prayed with him and his relations.

On my return to Medonte in the evening, I was gratified to find that though the weather was extremely wet, a numerous congregation of people were waiting for me in a dwelling-house, to whom, after reading the prayers, I preached, and also baptized a child. I was rather indisposed during the day and more so at night, but felt quite restored next morning.

Captain Anderson and myself purpose to leave Coldwater on the 10th, and expect that a considerable number of Indians will have assembled to receive us when we reach the Manitoulin Island. About two days ago I had an opportunity, through Captain Anderson, of conversing with a heathen Indian from the northern shore of Lake Huron. He said that he knew nothing about religion, but wished to be instructed and to settle with his family on the Manitoulin Island. He also told me that he would adopt the religion of his English Fathers and none else. This man will proceed from Penetanguishine in company with us, and I trust that he will be useful in assisting us to assemble the Indians.

ADAM ELLIOT.

To the Rev. C. MATHEWS, M. A.

Secretary, &c. &c. &c.

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JOURNAL

Of a Tour to the Northern Shores of Lake Huron, by the Rev. A. Elliot, Travelling Missionary to the Home District.

THE following observations respecting the Indians residing on the northern coast of Lake Huron, whom I have lately visited, and others from more distant parts with whom I have had communication, are submitted for the information of the Society.

I have great pleasure in being enabled to state, that the encouragement accompanying my excursion has far exceeded my expectation. It is hoped that Divine Providence is preparing a way for the speedy promotion of the Society's original design, of ameliorating the miserable condition of multitudes of the long-neglected Indians of this country through the medium of the Church.

The necessary arrangements for our voyage being made by Captain Anderson, who accompanied me, we proceeded from Penetanguishine on Saturday, the 15th June, in an excellent bark canoe, furnished with men from the establishment at Coldwater and Lake Simcoe. The weather was fine, but the wind being adverse we only travelled about ten miles, and having reached a small island, our tents were pitched on its rocky margin.

The following day being Sunday, was spent chiefly in religious reading and the performance of other sacred duties. Temporary retirement and seclusion, when duly improved, are not unfavourable to devotional exercises; and our peculiar situation and circumstances had a tendency to dispose the mind for meditation and reflection. The waters of the vast lake, its rocks and solitudes, its numerous islands covered with beautiful verdure, and the interminable wilds by which it is surrounded, are sublime objects of contemplation. Even in the most distant and dreary wilds of this extensive country, the wisdom and goodness of God are every where depicted on the works of his

Almighty hand ; and it is an encouraging thought to Christians, in such situations, that He looks down with equal eye upon his worshippers on the gloomy rock and in the "joyous city."

On the morning of Monday, the 15th, we awoke just as the sun seemed to emerge from the rocks which rise above the surface of the waters, and having read a portion of Scripture and prayed, we travelled many miles before breakfast. I endeavoured to read sitting in the canoe, but could not succeed on account of drowsiness, which in vain I attempted to overcome. The weather was fine, and the Indians caught several fishes as our light vessel glided past the rocks which every where abound in that part of the Lake.

In the afternoon an Indian lodge appeared in the distance, on the side of a small island, near the northern shore. Being desirous to converse with the inmates on the subject of religion, we landed, and found a few wigwams inhabited by Metwaushe and a part of his tribe. Having erected our tents on an adjacent island, we afterwards had an opportunity of addressing the Indians as they reclined on a rock. Captain Anderson stated to them the object of our mission, in their own dialect. The Chief replied that he had reflected on civilization and religion, but that he was not yet prepared to change his mode of life, especially as he had not consulted the whole of his tribe. Then I explained to him some of the principal truths of Christianity, warned him of the dangers of delay, and exhorted him and his people to be partakers of the blessings of religion. The next day we could not continue our course, the Lake being agitated by a furious north wind. While we were at breakfast the wife of Matwa-aushe, with another woman and a little boy, paid us a visit. I believe their object was to obtain some food, as their supply of fish is but scanty. We reminded them of the advantages attending Christianity, and asked them why they did not endeavour to persuade their husbands to attend to the means of becoming religious. They expressed a wish that

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the men would accept our offer, and said that they should be happy to follow their example. In the morning of the same day two young Indians came to our little encampment, who had been sent by the Methodists to confer with the natives in the vicinity of the French River, and remained with us till the storm ceased. On the following day the weather having moderated, we were enabled to pursue our mazy course among the rocks. The Indians being exceedingly mild and obliging, it is agreeable to travel with them, and it is amusing and pleasing to see their skill and dexterity in spearing fish, and also in steering their frail canoe without suffering her to sustain the least injury from the pointed rocks. Having proceeded a considerable distance we had an opportunity of conversing with a small band of Indians, who said they were desirous to join the Christian Indians at Cold-water, but could not think of leaving the regions where their fathers lived and died. We also remained a few minutes with a small tribe of Indians encamped near the mouth of the French River, a part of whom are attached to the Methodists, who are endeavouring to induce them and their children to attend to their instructions.

On the 18th and 19th, the weather was unfavourable and the Lake tempestuous. Our canoe was in danger of being carried away from the coast by the violence of the wind, but we succeeded in maintaining our sinuous way among the rocks, which, in some measure, sheltered us from the fury of the tempest.

We were now entertained with a distant view of a range of rocky mountains on the northern shore, which, though not of the greatest height, are of considerable magnitude, and raise their craggy summits high above the surrounding wastes. As we approached these loftier eminences, we could clearly discern that they are thinly covered with trees and shrubs; and we found the rocks in their vicinity much more steep and cliffy than any which we had seen during our excursion. Near these mountains we lodged at one of Mr. Mitchell's trading posts,

and were kindly treated, in the absence of his agent, by two Canadians.

Early in the evening of the 20th, we arrived at the Great Manitoulin Island, and were received and welcomed by a crowd of Indians, at the head of an extensive and beautiful bay. A part of them are Ottawas, and adherents to the Romish Church, the rest are Potaganasees, and not yet attached to any denomination of Christians. Some of them have been residing there two or three years, and have cultivated a small portion of land. Four little log buildings have also been erected. The soil on that part of the island appears to be of a good quality, and the corn and potatoes in the plantations look well.

On the day after our arrival, which was Sunday, I preached to the Indians, and nearly all of them attended. Captain Anderson was kind enough to interpret, and spoke with fluency and animation. Some of the Indians afterwards told us that they would not accept our offer, because certain traders had dissuaded them from becoming Christians. Shawenausoway, a Chief, who was present, said that he would attach himself to the Church if another Chief, who was absent, would also become a Christian; he, and a few other persons belonging to his tribe, have since consented to join the Church.

Aince, the Chief who engaged to meet us at the Island, remained there last autumn till he cleared a piece of land. We were a little disappointed in not finding him and his people as we expected, but were informed by the Indians that he had not altered his intention, and that he was prevented from coming in the spring by unforeseen and unavoidable occurrences.

On Monday, the 22d, having added two to the number of our men in the canoe, we proceeded towards the northern shore of the Lake. In the vicinity of the Great Manitoulin Island there are many others of much less extent, which are all covered with beautiful green woods, in which is a great variety of trees and flowering shrubs. A fine limestone beach is frequently presented, on which are found curious specimens of petrified orga-

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and immediately consented to attach themselves to the Church, and become settlers at the Manitoulin Island. The weather being exceedingly pleasant during the remainder of the day, we proceeded a considerable distance, and were enabled in the evening to pitch our tents in a beautiful grove on the summit of a rock, commanding a view of the numerous green hills with which those regions of the Lake are beautified. The residence of Mr. McBean, of the Honourable Hudson Bay Company, which is situated on the northern shore, near the place where we encamped, presents a very neat appearance, and is sheltered from the winds by a range of high rocky hills. We paid him a visit on the following morning, and were received with much civility and kindness.

As we continued our course among the rocks, we saw several which appeared more interesting to us than any that we had noticed before. Some of them rise nearly perpendicular more than a hundred feet above the surface of the Lake, while others of equal height project their frowning cliffs over the waters which surround them, and reflect their dark massy forms. We brought our canoe close under one of these vast overhanging rocks, which, being composed of different substances, presents a variety of colours. At night our tents were pitched on a fine sandy beach at the extremity of a beautiful bay.

On the morning of the 25th, we reached Messasauging before breakfast, and I had the pleasure of preaching to about fifty Indians. The place where they assembled is a sandy plain, and the small oaks and other trees, with which it is thinly covered, afforded a grateful shade. On that occasion also, the women and children were permitted to attend and occupy a place at a little distance from the men. The whole assemblage formed a circle as they reclined in order on the lawn, and conducted themselves with propriety. But notwithstanding their mild and docile behaviour, it must be admitted that, on account of their uncleanliness and scanty clothing, they have a disgusting and a very miserable appearance; and the contrast between the

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Indians in their wild and savage state and those who have in any degree become civilized is very striking. The Indians at Messasauging seemed pleased with what was said to them; Misenenee, their Chief, made no objections, but said they were desirous to be civilized and become members of the Church.

The weather was extremely hot during the day, and in the evening we encamped, as usual, on a rock. A very high wind rose in the night, and the Lake being greatly agitated, the noise of the waves as they broke on the rocks around our lonely dwelling was tremendous. Notwithstanding the raging of the storm, early on the following morning we ventured to spread a part of our sail to the wind which wafted us a great distance in a very short period.

On Saturday, the 27th, we arrived at the Sault St. Marie, and were received by the Rev. William McMurray, who had been anxiously expecting us for some time, with great kindness. An assemblage of Indians, belonging to his congregation, saluted and welcomed us on our arrival with expressions of the greatest joy. During the short time that we remained there I had the pleasure of preaching several times to the Indians, and it is extremely gratifying to witness their orderly and decent behaviour while attending Divine Service. On one occasion, immediately after the sermon, three Christian couples, who had been married according to Indian usage before their conversion, stood up in the congregation, and their marriages were solemnized by the Rev. Mr. McMurray.

On Sunday, the 28th, we administered the Holy Communion to thirty-five persons, most of whom had been baptized and instructed by Mr. McMurray. On that occasion he read a part of the prayers in the Chippewa tongue. Mrs. McMurray, who speaks that language very fluently, was kind enough to interpret a part of my discourse to the Indians on the nature and design of the Lord's Supper. She has taken much pains in teaching them sacred music, and their singing is a very affecting and pleasing

part of their worship. The congregation consisted of about a hundred and fifty persons, and Mr. McMurray informed me that the number of Indians receiving religious instruction from him, is two hundred and sixteen; many of them, however, are yet often necessarily absent from the mission.

I have peculiar pleasure in being able to state, for the information of the Society, that Mr. McMurray's missionary labours have been attended with great success. In strictly examining some of the young Indians in the presence of Captain Anderson, who is well acquainted with their language, I was happy to find that they have made rapid progress in the acquisition of scriptural knowledge, which evinces the assiduous exertions which must have been made at the mission for their instruction and improvement. Chinquacounse, the Chief, made use of several expressions in a speech which he addressed to the assembled Indians at a Council, which I attended, that will show more clearly than any observations which I am able to make, his acquaintance with the doctrines of the Gospel, and the duties of the Christian life.

"My friends," said he, "the eye of the Great Spirit is upon us, now that we are assembled together. It is the will of that Great Being that we should receive the religion which he hath made known to us in his Word. For our sakes and for our salvation the Lord Jesus Christ came down from on high. The Lord is merciful, and always desirous to save us. Our sins were a heavy burden, and it was needful that he should lay down his life for us. He shed his blood to wash away our sins; without this we should be wretched here on earth. Let us consider this, and remember that miserable beings as we are, He laid down his life for us.

"Now, my friends, this is what our Ministers are teaching us, that we must look for the salvation of our souls to the *Great God—Father, Son, and Holy Spirit.*" After charging the Indians not to speak evil of their Clergyman, he added—"Now, my friends, let us listen attentively to our Minister, and

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then we shall be enabled to love one another, even as brothers and sisters love each other. My friends, we have been hearing Ministers of different denominations, but let us not on that account be strangers to one another, but good friends." Having exhorted his brethren to "overcome the *black bird*, which had been singing about their ears for some time past, even as the Great God hath overcome the evil spirit," he said, "and let us pray to the *Almighty God of Heaven* to strengthen our minds, that we may have power to do this."

On Tuesday, the 30th, we paid a visit to Mr. Noorse, of the Honourable Hudson Bay Company, who happened not to be at home, but Mrs. Noorse kindly received us, and we had the pleasure of seeing him on the following morning. On the same day we crossed the river, accompanied by Mr. and Mrs. McMurray, and visited the officers stationed at the American fort, who treated us with much attention and kindness. On Wednesday, the 1st July, I had the pleasure of hearing Mr. McMurray preach to the Indians in an impressive manner, and they were very attentive.

On Thursday, the 2nd, we left the Sault St. Marie, and Mr. Robertson and Chinquacounse and other Indians accompanied us to Garden River, which has been represented as preferable to the present site of the mission. But so far as I am able to judge, after making enquiry and seeing both places, it would be inexpedient to change the situation of the establishment. The land at Garden River is not superior to that at St. Mary's, and the Indians *do not generally* wish to reside there. At the Sault there is a considerable portion of cultivated land, but at Garden River the soil is all covered with trees, except a few acres. At the present establishment there is a good dwelling-house, with other adjacent buildings, which may be purchased at a low price, while at Garden River no houses have yet been erected, and building is extremely expensive in that remote part of the country.

On Friday, the 3rd, the weather being fine, we proceeded by Lake George to a small Island, near St. Joseph's, where I

had an opportunity of preaching to a band of Indians, whose Chief desired me, when at St. Mary's, to pay them a visit. They informed me that they have attached themselves to the Rev. Mr. McMurray's mission, and are willing to become Christians; and I trust, that with the Divine Blessing accompanying the means which may be used for their conversion, they will soon be induced to renounce the habit of drinking to excess, which seems at present to prevent them from being brought into a state of salvation.

In the morning of the following day we visited Major Raine's new settlement on the Island of St. Joseph—the soil seems to be excellent, and log buildings are being erected; but the number of settlers is yet small. Thence we proceeded to Drummond Island, and the wind being unfavourable we were obliged to pitch our tents, at an earlier hour than we intended, on its limestone beach.

On Sunday, the 5th, having performed Divine Service, and the wind being fair, we were enabled to sail to the Great Manitoulin Island. We had no wish to leave Drummond Island till the following morning, but our particular situation and circumstances rendered it necessary for us to proceed on that occasion. On Monday we continued our course along the north side of the Island, but could not proceed far on account of a strong contrary wind. Having reached the extremity of a long point, where two furious winds met, on each side of which is an extensive bay, we were under the necessity of landing, and erected our tents on the stoney beach. While performing our evening worship we were visited with a heavy shower of rain, and began to fear that our situation would soon become very uncomfortable, but the rain did not long continue, and having slept soundly, we rose on the following morning cheerful and happy. Though the wind still continued high, we ventured to proceed; but Captain Anderson and I were obliged to walk a considerable distance along the beach before we were enabled to embark. The gale increased as we pursued our stormy course across a spa-

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cious bay, but the wind having changed and become rather more favourable, we unfolded a small portion of the sail, and were soon wafted many miles before breakfast. The waves rose to an alarming height, but our light bark vessel, being skilfully conducted, surmounted them admirably well, and neither our persons nor possessions sustained the least injury. The Lake having become extremely agitated, we landed at one of the Rattlesnake Islands, and remained there the rest of the day. The Island on which we pitched our tents, and others in its vicinity, are said to be infested with rattlesnakes, but we did not see any. On the 8th, we embarked at an early hour, and the wind being fair, we unfurled all our sail and proceeded very rapidly along the northern shore of the Manitoulin Island. We breakfasted at a place called Maple Point, where there are Indian plantations; but being at some distance from the beach, and having no guide, we were unable to find them. The land there appears to be sandy, and is covered with a variety of trees, and the beach is adorned with beautiful vines and blooming shrubs.

On another part of the Island we saw a well-cultivated field, covered with Indian corn, on the top of a gentle eminence. The soil, though not of a superior kind, being easily tilled, seemed to be very suitable for an Indian farm. The land is said to be excellent in the interior of the Island. In the evening we reached the Indian settlement which we first visited on our arrival at the Island, but finding that all the Indians had proceeded to Penetanguishine for their annual presents, we made as little delay as possible, and hastened our return.

On Saturday, the 11th, we met a considerable number of Ottawas returning from Penetanguishine, who informed us that they, with many others of their nation, are desirous to become permanent settlers on the Manitoulin Island. Late in the evening we arrived at a rocky Island, about twenty miles from Penetanguishine. A band of Indians were encamped on the rocks, and we discovered them by hearing the cries of some of

their children. When we approached them, being unable to recognize us on account of the darkness of the night, they seemed surprised and somewhat alarmed, but our Indians having hoisted a flag on the rocks their fears subsided, and they began simultaneously to prepare fuel for our fire, and to collect small stones for pitching our tents. Arrangements being made for the night, we had some conversation with the "barbarous people," who, like most of their brethren with whom we had intercourse, "showed us no little kindness." They informed us that they came from Lake Nippising, and were about to proceed to Penetanguishine for presents from the Government. Finding that they were destitute of food we gave them a little Indian corn, which they thankfully received. On the following morning I addressed them on the subject of religion, while they listened very attentively.

After considerable discussion respecting Christianity and civilization, they informed us that should teachers be sent to their country, they would become members of the Church. A few of them, however, have already attached themselves to the Roman Catholics. It is probable that if an establishment should be formed at Lake Nippising, the Indians in the interior would resort to the mission, which might lead to their conversion and religious instruction. A young Indian from those parts repeated to Captain Anderson a lamentable fact, which the latter has frequently stated to me, that instances have occurred of the natives of those distant solitudes being guilty of the horrid crime of killing their nearest relatives, and afterwards feasting on their lifeless remains. This report is corroborated by Indians residing at the Sault St. Marie, and attested by some of the gentlemen of the Honourable Hudson Bay Company.

Having returned to Penetanguishine on the 13th, I had the pleasure early on the following morning, of preaching to above eight hundred Indians, as they sat on the ground at the military establishment. On that occasion I recognized many persons

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whom I had previously addressed in their native wilds, who repeated their assurances that they will attend to instruction, and attach themselves to the Church. The number of Indians who accepted my offer is *three hundred and sixty-nine*, and *two hundred and sixty-six* of these have expressed their determination to settle at the Manitoulin Island. But there are many other Indians with whom I have had intercourse, and multitudes with whom no opportunities of communication have yet been afforded, who, I am persuaded, might easily be induced to avail themselves of the blessings of Christianity.

The more that is seen and heard of these wretched but interesting wanderers of the wilderness, the more solicitude is felt for their speedy admission into the flock of Christ; and the thought ought not to be entertained, that any Churchman, who is under the influence of the benevolent spirit of our religion, can withhold his aid in rescuing those from destruction for whom his Redeemer died.

At a loss to account for the diversity of parties and persuasions into which the Christian world is unhappily divided, and perplexed by the various views in which religion is represented, but desirous to be partakers of the blessings which we enjoy, these simple sojourners of the rocks are calling upon us to show them "the way of salvation." I need scarcely recommend them to the charitable consideration of the Committee; and I hope that some effective plan may soon be devised for the promotion and accomplishment of the primary object of the Society—the conversion and civilization of the Indians by the agency of the Church.

ADAM ELLIOT.

MONO, 5th October, 1835.

IN my last communication I had the honour to transmit a statement of my proceedings among the Indians in the months of last June and July. The prospect of a new missionary establishment delights me, and I cannot sufficiently express the pleasure which I feel in reflecting on the promptitude with which His Excellency and the Society, have taken steps to extend to the poor benighted natives of this country "the lamp of life." I now beg leave to acquaint you how I have been employed since my arrival at the settlements.

On Wednesday, the 15th July, I returned to Coldwater, and read prayers and preached there on the following Sunday to a few people at the house of Captain Anderson. Thence I proceeded on the 23rd to the Township of Flos, and visited a sick person in that neighbourhood the next morning, who died soon afterwards. I was happy to find his conversation on religious subjects satisfactory, and his opinions scriptural; and it was affecting to hear him solemnly declare before those who were present, that he looked for salvation only through the merits and the mercy of Jesus Christ. I reminded him of the necessity of a renewal of heart, by the influence of the Holy Spirit, in order to be made meet to be partakers of the inheritance of the Saints in light, and endeavoured to encourage him to pray. Afterwards I read some of the prayers in the office for the Visitation of the Sick, in which he seemed heartily and devoutly to join.

On Sunday, the 26th, I read prayers and preached in Medonte and Vespra, to attentive assemblages of people. As I journeyed the next day I stopped at Barrie, in the latter Township, and had the pleasure of inspecting a decent frame Church, which Captain O'Brien was then building, and which, I am informed, is now completed. The site is admirable, being on the side of a hill which rises gradually from the beach, and commanding a pleasing prospect of Kempenfelt Bay, and the vast surrounding woods. In passing through Innisfil, on the 27th, I was pre-

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vented from proceeding so far as I wished by heavy showers of rain, but had an opportunity of addressing a few persons at the house where I lodged on the subject of religion. The next day I reached Tecumseth, and preached at a small school-house on the evening of the 31st, to about thirty persons.

On Sunday, the 2nd August, I had the pleasure of performing Divine Service and preaching in the new Church which has been lately erected in the Township of Tecumseth. Much work yet remains to be done before it be completed. About two hundred people attended, and six children were baptized. In the afternoon I rode seven miles, and read prayers and preached, and baptized a child in West Gwillimbury. The frame of a Church has at length been raised in that Township. The next day I arrived in Toronto, and proceeded thence on the Friday following to Scarborough. Previous information being as widely circulated as so short a period would permit, I officiated twice in that Township, on Sunday, the 9th, to a numerous and attentive concourse of people, and baptized four children. On the evening of the following day I again performed Divine Service at the same place, and the congregation was also large on that occasion. The next Sunday after, about two hundred people attended Divine Service, and twelve persons received the Holy Communion. On Monday, the 17th, I returned to Toronto, and proceeded thence on the 22nd, to the Township of Pickering. On Sunday, the 23rd, I officiated in Whitby, the adjoining Township, to about two hundred persons, who were very attentive. Having travelled to the rear of the Township of Pickering, I visited some of the members of the Church, and made an appointment to preach in that neighbourhood. In the evening of the following day, I explained a portion of Scripture to a few persons in the seventh concession of Whitby. On my return to Pickering, I read prayers, lectured on the Liturgy, and preached to about thirty people. On Saturday, the 29th, I proceeded to the Township of Darling-

ton, and was rather disappointed in finding that notice of my intention to perform Divine Service had not been so generally given as I expected. I officiated twice on the following day at Bowmanville, and baptized a child ; and though the weather was wet and disagreeable, it did not prevent a considerable concourse of people from assembling on the occasion. The weather being more favourable the next morning, I was enabled to visit some of the members of the Church, and also to inspect two new Churches which have lately been erected in that neighbourhood ; but, at that time, they were far from being completed. They are both frame buildings—the one which the inhabitants of Darlington have raised stands at the village of Bowmanville, and the other, which Mr. Wilmott is building, is situated in the township of Clarke, near the line between it and Darlington. The sites of both Churches are excellent, and only about four miles apart. On Tuesday, the 1st September, I proceeded to the seventh concession of Whitby, and baptized a child. The next morning I visited a family of Episcopalians, as they were reaping in a field, and had some very interesting, and I trust, edifying conversation with them “concerning Christ and the Church.” I was also favoured in the evening with an opportunity of lecturing on a passage of Scripture for the information of a few attentive people. On the 4th, I read prayers and preached at night in a school on the eighth concession of the same township, and about forty persons were present. In the evening of the 5th, having arrived at the sixth concession, I officiated and preached to about thirty people. On the morning of Sunday, the 6th, I performed Divine Service in a central part of the township—a very large assemblage of people was expected, but heavy and incessant rain prevented many from attending. A considerable number, however, were present, and five members of the Church received the Holy Communion. In that neighbourhood the Episcopalians are erecting a log building to assemble in for the performance of Divine Service. In the evening of the same day, having previously made an engage-

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ment, I proceeded to the sixth concession of Pickering. The people informed me that they did not expect me on account of the rain, but were agreeably disappointed. On my arrival, a pious and friendly young man immediately gave notice to the people in the neighbourhood, and a considerable congregation of Episcopalians met at the house of Mr. Little, to whom, after reading the prayers, I made observations on the Liturgy, and preached on justification by faith in Jesus Christ. On Monday, the 7th, being desired, I rode several miles in the morning and visited a sick person, to whom, with three others, I administered the Holy Communion. The next day I proceeded to Scarborough, and explained a portion of scripture to a few people in the evening. On the following day I passed through the townships of York and Etobicoke to the Gore of Toronto; thence I continued my journey the next day to the second concession of the township of Toronto. On the evening of Friday, the 11th, I read prayers, preached, and baptized nine children in that neighbourhood—about eighty persons were present. The next day, accompanied by Mr. Aikins, I returned to the Gore of Toronto through a very heavy rain, on account of which the people could not meet in the evening for Divine Service, as they had intended. A few persons, however, assembled at the house where I lodged, to whom I addressed a short lecture. Though the weather was cloudy and disagreeable on the morning of Sunday, the 13th, the little log school was filled with attentive people. Having read prayers and preached to them, in the afternoon I rode about five miles over a very wet road, and read prayers and preached to a very numerous and attentive assemblage of Episcopalians. On that occasion I was requested to baptize a child, who had been carried by her parents many miles, walking on foot through the woods. The next morning I rode a considerable distance, and administered the Sacrament of the Lord's Supper to a pious member of the Church then confined to his room, and two other persons communicated with him. On Tuesday, the 15th, I returned to Toronto and visited

the Bishop; and preached on the evening of the 17th, to a very attentive congregation at a house in Etobicoke, remote from the Rev. Dr. Phillips' Churches in that Township. The next Sunday after, the weather was extremely unfavourable, but did not hinder above a hundred people to assemble at the Gore of Toronto. On that occasion two children were baptized, and twenty-three persons received the Holy Communion. In the afternoon I rode several miles, and four members of the Church were kind enough to accompany me. Though copious showers of rain fell during the day, which rendered the travelling very uncomfortable, I found a respectable assemblage of people on my arrival at the appointed place of meeting, to whom, having read the prayers, I preached, and afterwards baptized a child. In the evening of the 23rd, I again officiated in the same neighbourhood, and about sixty people attended. On the 24th and 25th, I proceeded through Chinguacousy and Caledon to the township of Mono, and found travelling exceedingly disagreeable, on account of the coldness of the weather, and the wetness of the roads. The next day after my arrival I visited some of the members of the Church in Mono, and among them a sick person with whom I conversed and prayed. A wet morning prevented many persons from attending Divine Service on Sunday, the 27th, but a considerable congregation assembled in the new Church, which is yet so open and incomplete, that it afforded us a poor shelter from the cold wind and rain; notwithstanding these discouraging circumstances, eight children were presented to be baptized. Early on the following morning, accompanied by Mr. McMannis, a member of the Church, I proceeded in a northern direction about thirteen miles, to the township of Mulmur. The roughness of the road, a sharp north wind, and occasional showers of sleet, rendered our journey unpleasant. These things, however, did not hinder a crowd of Episcopalians to meet at the house of Mr. Little, and sixteen children were baptized. On that occasion there were persons present from four different townships. In that part of the

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country I heard a very favourable report of a Mr. Bromley, from England, who occasionally read prayers in Mulmur and other adjacent townships during the summer months. I have not the honour of being acquainted with him, but several persons have informed me that he gave very valuable instruction and advice to the people, and especially to the Episcopalians. After the services of the day were performed, I visited an Indian encampment in the woods, not far from the place where I preached. The inmates were not destitute of food; but they were altogether ignorant of Christianity, and miserable in a moral point of view. I had very little conversation with them as no interpreter could be found, but had no sooner entered their lodges than even the children recognized me with expressions of pleasure, as the Minister who met them and preached to them at Penetanguishine.

On the following morning every thing wore a wintry, but an interesting aspect. The ground was covered with snow, and the variegated woods, not yet stripped of their summer leaves, could scarcely sustain the white load which had fallen upon them during the night.

Having returned to Mono, I again officiated and preached in the new Church on the 30th, to a few people, and two children were baptized.

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TOWNSHIP OF TORONTO, 2d. Nov. 1835.

What I have now to communicate forms the conclusion of the simple statement of my proceedings, which has been regularly transmitted during a period of about three years, which I have had the honour to employ in the Society's service.

Travelling in the woods has lately been unusually difficult and disagreeable, owing to the rainy weather and the badness of the roads. I feel no disposition, however, to complain, but rather to be thankful to the Giver of all good for the continuation of my health, and for being enabled to attend to the duties of

my office. I have been greatly cheered and encouraged by the cordial kindness and assistance which I have received from the Settlers, even in the remotest and wildest regions of the wilderness which I have visited. I have the satisfaction to inform you that Divine Service has been generally attended, though the people have frequently had no other place to assemble in than a barn built of logs, which is at any time ill adapted for the decent performance of sacred duties, and extremely uncomfortable in cold weather.

On Thursday the 1st October I rode a considerable distance under a very heavy rain, and officiated at the house of Mrs. Carson, in the Township of Mono, who is a pious member of the Church, and has been confined above a year to her bed by sickness.

Notwithstanding the rain the little log barn was soon filled with the neighbours of the sick person, and nine of them received, with her, the Holy Communion; I also read the prayers and preached on that occasion. In the evening I proceeded to Mr. Ketchum's, in the same Township, and read prayers and preached on the following day to twenty people. Here, being particularly requested, I administered the Sacrament of the Lord's Supper to three persons, and two children were baptized. Mr. Ketchum's exertions, in promoting the religious instruction of the young in the remote settlements where he resides, are highly commendable. He has formed several Sunday Schools, and instructed above a hundred persons in the Church Catechism. Nor are his benevolent labors confined to the Episcopalians, to whom he is attached, but he gives religious information and makes presents of the best of books to all denominations within his reach.

On Sunday the 4th I proceeded to Caledon, over a very swampy road, where I found a large and attentive crowd of Church people assembled in a barn. I read prayers, made observations on many parts of the Liturgy and preached; and afterwards eight children were baptized, and seventeen persons

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received the Sacrament of the Lord's Supper. Notwithstanding our uncomfortable circumstances, these solemn services were attended to by the congregation with much seeming seriousness and devotion, and I trust not without the Divine blessing. In the evening I returned to Mono, and proceeded thence on Wednesday the 7th to Albion, visited some of the Inhabitants, and addressed a short religious lecture to a few people in the evening.

Notice having been widely circulated, on Sunday the 11th a numerous congregation being gathered together on Mr. Sterne's "thrashing floor," I read prayers, lectured on the Lord's Supper, preached on Salvation by Grace, and administered the Sacrament of Baptism to six persons.

The next day I had some difficulty in proceeding from Albion to the Township of Tecumseth through the woods, on account of the roughness, wetness and obscurity of the road; but the same observation may be made respecting many other new settlements through which I have to pass. Having remained a few days in Tecumseth, and preached twice in that Township, and once in West Gwillimbury, the adjoining Township, I returned to Albion. On Sunday the 24th I visited a sick person in that neighbourhood, to whom, with three others, I administered the Holy Communion.

On the following day, which was Sunday, I performed Divine Service and preached to about two hundred people. Twenty-five persons received the Sacrament of the Lord's Supper, and two children were baptized. I proceeded the next morning to another part of the same township, and having read the prayers and explained a part of the Church Service, I preached to a numerous and attentive congregation. The Sacrament of Baptism was administered to six persons on that occasion. On Tuesday, the 27th, I returned to the township of Toronto, and officiated here on the evening of Friday, the 30th. The weather being fine the congregation was numerous, and a child was baptized.

I beg leave to observe, in conclusion, for the information of the Society, that a continual intercourse with the people in the circuit of my missionary service, enables me to repeat my opinion with increased confidence, that the Church in this country has not merely been misrepresented by persons of different parties and persuasions respecting her influence and extent, but also that the number of her members and adherents has been greatly under-rated by Episcopalians themselves. I have no hesitation whatever in stating, that so far as my observation has extended, the ministrations of the Church are very acceptable to the inhabitants of this country; her adherents evince the highest respect for her ministry, and express the most ardent wishes for the regular celebration of her affecting services in their respective settlements. I have frequently heard them observe with deep regret, that though they belong to the Established Church, they are the most neglected and destitute denomination of Christians in this flourishing country. They are, indeed, at present an unhappy and a scattered flock. May He whose never-failing Providence ordereth all things, both in heaven and earth, be pleased to send forth Pastors "to seek for His sheep that are dispersed abroad, that they may be saved through Christ for ever!"

ADAM FLLIOT.

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NOVEMBER, 1834.

DECEMBER, 1834.

STATIONS.	DAYS OF THE MONTH.	NOVEMBER, 1834.		STATIONS.	DAYS OF THE MONTH.	DECEMBER, 1834.	
		BAPTISMS.	COMMUNICANTS.			BAPTISMS.	COMMUNICANTS.
Gore Toronto,	1			Esquesing,	1		
Gore Toronto, . E.	2	3	17	Trafalgar,	2	2	
	3			Trafalgar,	3		
	4				4		
Toronto,	5			Tp. Toronto,	5		
	6				6		
Pickering,	7			Gore, E.	7	2	13
	8			Gore,	8		
Scarborough, . . E.	9	3		Gore,	9		
Scarborough,	10	1		Tp. Toronto,	10		
	11			Chinguacousy,	11	2	
Toronto,	12			Tp. Toronto,	12	6	4
Toronto,	13			Tp. Toronto,	13		
Toronto,	14			Tp. Toronto, . . E.	14	1	
Toronto,	15			Etobicoke,	15	2	
Etobicoke, E.	16				16		
Etobicoke,	17			Toronto,	17		
	18				18		
	19			Pickering,	19		
	20				20		
Esquesing,	21			Whitby, E.	21		
Esquesing,	22			Whitby,	22		
Esquesing, . . . E.	23	1		Whitby,	23		
Esquesing,	24			Whitby,	24		
Esquesing,	25	3		Whitby,	25	1	17
Esquesing,	26				26		
Esquesing,	27	1		Darlington,	27		
Esquesing,	28	3		Bowmanville, . . E.	28	1	
Esquesing,	29			Darlington,	29		
Esquesing, . . . E.	30	4*	26		30		
				Whitby,	31		

* One adult female baptized on that occasion.

JANUARY, 1835.

FEBRUARY, 1835.

STATIONS.	DAYS OF THE MONTH.		COMMUNICANTS.	STATIONS.	DAYS OF THE MONTH.		COMMUNICANTS.
	1	2			1	2	
Whitby,	1	1		Brock, D.	1	1	15
Whitby,	2			Brock,	2		
	3			Brock,	3		
Pickering, D.	4	1		Brock,	4		
Pickering,	5			Thorah,	5		
Pickering,	6				6		
Pickering,	7			Georgina,	7		
Pickering,	8			Georgina, D.	8		
	9			Georgina,	9		
Whitby,	10			Georgina,	10		
Whitby, D.	11	2		Georgina,	11		
Whitby,	12	5		Georgina,	12		
Pickering,	13	2		Georgina,	13		
Pickering,	14			Georgina,	14		
Pickering,	15			Georgina, D.	15		
Markham,	16			Georgina,	16		
Markham,	17			Georgina,	17		
Markham, D.	18	4		Georgina,	18	1	
Markham,	19			Georgina,	19		
	20			North Gwillimbury,	20		
Uxbridge,	21			North Gwillimbury,	21		
Uxbridge,	22	1		N.Gwillimbury, D.	22		
	23				23		
Brock,	24				24		
Brock, D.	25	6		Yonge Street,	25		
Brock,	26			Yonge Street,	26		
Brock,	27			Whitchurch,	27		
Brock,	28			Whitchurch,	28		
Brock,	29						
Brock,	30						
Brock,	31						

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MARCH, 1855.

APRIL, 1855.

STATIONS.	DAYS OF THE MONTH.	MARCH, 1855.			STATIONS.	DAYS OF THE MONTH.	APRIL, 1855.	
		BAPTISMS.	COMMUNICANTS.	FUNERALS.			BAPTISMS.	COMMUNICANTS.
Newmarket, ... D.	1	2			Tecumseth,	1		
Newmarket,	2				Tecumseth,	2		
Newmarket,	3				W. Gwillimbury, ..	3		
Newmarket,	4				W. Gwillimb'y. D.	4		
Newmarket,	5				W. Gwillimb'y. D.	5	7	
Newmarket,	6				W. Gwillimbury, ..	6	1	
Newmarket,	7				Essa,	7	1	
Newmarket, ... D.	8	2	13		Essa,	8	3	
	9				Essa,	9		
Tp. Toronto, ...	10				Tecumseth,	10	4	
Tp. Toronto, ...	11				Tecumseth,	11		
Tp. Toronto, ...	12				Tecumseth, .. D.	12	1	
	13				Tecumseth,	13	12	
King,	14				Tecumseth,	14		
E. Gwillimbury D.	15			1	Tecumseth,	15		
Newmarket,	16				Innisfil,	16		
Newmarket,	17				Innisfil,	17	1	
E. Gwillimbury, ..	18	2				18		
E. Gwillimbury, ..	19				Barrie,	19	4	
E. Gwillimbury, ..	20				Barrie,	20	1	
W. Gwillimbury, ..	21				Barrie,	21		
W. Gwillimb'y. D.	22				Barrie,	22		
Tecumseth,	23				Barrie,	23		
W. Gwillimbury, ..	24	1			Barrie,	24		
W. Gwillimbury, ..	25				Barrie,	25		
W. Gwillimbury, ..	26	3			Vespra,	26	11	
Newmarket,	27			1	Medonte,	27	1	
Tecumseth,	28				Medonte,	28		
Tecumseth, ... D.	29				Medonte,	29		
Tecumseth,	30	2			Coldwater,	30	1	
Tecumseth,	31							

COMMUNICANTS.

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MAY, 1835.

AUGUST, 1835.

STATIONS.	DAYS OF THE MONTH.	MAY, 1835.		STATIONS.	DAYS OF THE MONTH.	AUGUST, 1835.	
		BAPTISMS.	COMMUNICANTS.			BAPTISMS.	COMMUNICANTS.
	1			Tecumseth,	1		
Penetanguishine, ..	2			Tecumseth, ... D.	2	7	
Penetanguishine, D.	3	5			3		
Penetanguishine, ..	4			Toronto,	4		
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Penetanguishine, D.	10	2	13	Scarborough,	10		
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Medonte,	12	3			12		
Medonte,	13			Pickering,	13		
Coldwater,	14			Pickering,	14		
	15			Scarborough,	15		
Narrows,	16			Scarborough, .. D.	16		12
Narrows, D.	17				17		
Orillia,	18			Toronto,	18		
	19			Toronto,	19		
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Penetanguishine, ..	22				22		
Penetanguishine, ..	23			Whitby, D.	23		
Penetanguishine, ..	24				24		
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Penetanguishine, ..	27			Pickering,	27		
	28	2		Pickering,	28		
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Medonte,	30			Darlington, ... D.	30	1	
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SEPTEMBER, 1835.

OCTOBER, 1835.

STATIONS.	DAYS OF THE MONTH.	SEPTEMBER, 1835.		STATIONS.	DAYS OF THE MONTH.	OCTOBER, 1835.	
		BAPTISMS.	COMMUNICANTS.			BAPTISMS.	COMMUNICANTS.
Darlington,	1	1		Mono,	1		10
Whitby,	2			Mono,	2	2	3
Whitby,	3			Mono,	3		
Whitby,	4			Caledon,	4	2	17
Whitby,	5			Mono,	5		
Whitby,	6		5	Mono,	6		
Whitby,	7		4	Mono,	7		
	8			Albion,	8		
	9			Albion,	9		
	10			Albion,	10		
Toronto,	11	9		Albion,	11	6	
	12				12		
Gore of Toronto, D.	13	1		Tecumseth,	13		
Toronto,	14		3	Tecumseth and } W. Gwillimbury, }	14		
	15			Tecumseth,	15		
	16			Tecumseth,	16		
Etobicoke,	17			Tecumseth,	17		
	18			Tecumseth,	18		
	19			Tecumseth, ... D.	18	1	
Gore of Toronto, D.	20	3	23	W. Gwillimbury, ..	19		
Toronto,	21			W. Gwillimbury, ..	20		
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Toronto,	23				22		
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Mono,	26			Albion,	25	2	25
Mono,	27	8		Albion,	26	6	
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COMMUNICANTS.

JOURNAL OF TRAVELLING MISSIONARY TO THE
MIDLAND DISTRICT.

HAVING now completed my first tour of the Midland District, I send you, for the information of the Society, a brief statement of my proceedings since I commenced my missionary labours.

Having reached the township of Camden, I officiated in the morning and afternoon in a small stone school-house at Clarke's Mills, on Sunday, 31st May. My congregation in the morning consisted of from thirty to forty persons, chiefly Episcopalians, but the weather having become very unsettled towards noon but very few persons attended the second service. I was informed that there are very many families in this neighbourhood who are members of the Church, and particularly desirous of having her regular ministrations. This station is visited occasionally by Mr. Shirley, (Catechist,) who in general has very good congregations, and seems to be held in high esteem by all denominations. On Monday, 1st June, I rode over to the Napanee Mills, in hopes of meeting with the Rev. Mr. Givins, who had promised to accompany me into Sheffield, but finding that he had not yet returned from Toronto, I proceeded early next morning into the sixth concession of Camden, and performed Divine Service in the evening at the school-house;—owing to some mistake about the notice but very few people assembled. The number of Church people in this part of the township is very considerable, and a large well-regulated congregation has been for some time formed under the superintendence of Mr. Shirley, of whose indefatigable zeal and activity all parties here, as well as in other parts of the township, speak in the highest terms of commendation. A Sunday School has also been established, and is generally very well attended; and the congregation have had the erection of a Church in contemplation for some time, but have not yet come to any fixed resolution on the subject. On the following morning I pursued my journey into Sheffield, and read prayers and preached at the

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dwelling-house of Mr. McKim, to about twenty persons. The settlers in this township are yet but few in number, and principally of the poorer class. They are visited occasionally by Ministers of different denominations; and the Methodists, whose exertions to supply the destitute with the means of grace are certainly most indefatigable and well worthy of imitation, hold meetings in the neighbourhood about once a fortnight. From all I could learn, the families in this township, who belong to the Church, do not exceed four or five in number.

Intended to have taken a direct course through the townships of Richmond and Tyendinaga to Shannonville, but having ascertained that the road was far too intricate for a stranger to attempt alone, I determined upon altering my route; and accordingly on Thursday, 4th, I proceeded on to the Napanee, where I arrived on the evening of the same day. The first part of this day's journey lay almost entirely through uncultivated forest wilds, and being my first essay in the Canadian woods, I found it tedious enough, though far less so than I had anticipated—owing perhaps to the novelty of the scene, as well as the consciousness of not being alone, even though in the depths of almost impenetrable forest. On the Sunday following I assisted the Rev. Mr. Cochran in the performance of Divine Service, in the Church at Belleville. On Monday, after having been detained for some hours in endeavouring to procure a horse, my own having got his back injured with the saddle, I set out about noon, in company with Mr. Birdsall, Government Surveyor, to whom I am much indebted for a great deal of useful information respecting this portion of my mission, and reached Rawdon Mills early in the evening. The next day I proceeded to Seymour, which township, though not within the limits of the Midland District, I have been directed, at the particular request of the Lord Bishop, to visit occasionally. From Major Campbell I met with the most kind and encouraging reception, and learned that the inhabitants of the township are particularly desirous of having a resident Clergyman among

them, and to whose maintenance they would willingly contribute. They have also long held the building of a Church or rather Churches in contemplation; but owing, I believe, chiefly to some little disagreement about the proposed site, they have never yet been able to carry their measures into effect.

As my stay here was necessarily very short, and the settlers very much scattered, I found that due notice for Divine Service could not be given, and I, therefore, employed my time on the following day in visiting several families residing in the immediate neighbourhood.

Having returned to Rawdon Mills, I preached to about twenty persons at the school-house, and baptized two children on the afternoon of Thursday, 11th, and rode into Belleville in the evening, in company with Major Campbell. On Trinity Sunday I assisted the Rev. Mr. Strang in the performance of Divine Service at St. George's Church, Kingston.

My services being no longer required at Kingston, on Saturday, 20th June, I proceeded per steamboat to the Mohawk Mission, and the next day preached for the Rev. Mr. Givins, in the morning, at the Indian Church, and in the evening at the Napanee village, where a numerous and most interesting congregation has been formed by the exertions of Mr. Givins, and a neat stone Church, now near its completion, has been erected by J. S. Cartwright, Esquire, of Kingston. On Thursday, 25th, having arrived in the township of Huntingdon, I read prayers and preached to a numerous and attentive congregation at the house of Mr. R. Newton. The people in this neighbourhood seem to be principally Episcopalians, and evince great attachment to the Church, and expressed much solicitude for her regular ministrations.

On Sunday, 28th, I officiated to a very numerous and attentive assemblage of people at the Marmora House, situated near the Marmora Iron Works. Almost a hundred persons were present, among whom were several Roman Catholics. The Episcopalians formed a considerable portion of the congrega-

tion; but the men, her ministers were, to which the distance woman,

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Having Mr. Coe him away 9th, having evening persons a ship. The much gratified expressed them.

The next to a small House, where My audience ministrations perhaps, no want of a this—for not indeed consequently doctrine that seduced and devised for United States

tion; but in this township, like most others in the Province, the members of the Church having so long been destitute of her ministrations, many of them have been compelled, as it were, to join other persuasions in search of that instruction which they could not obtain from their own. Rode out some distance through the woods during the evening to visit a sick woman, and baptized her child.

On the following Tuesday I performed Divine Service and preached at a small school-house, in the western side of the township of Madoc—about forty people were present, and two children were baptized.

Having returned to Belleville, I officiated twice for the Rev. Mr. Cochran, on Sunday, 5th July—his duties having called him away into some other part of the country. On Thursday, 9th, having arrived in the township of Portland, I performed evening service and preached to a numerous assemblage of persons at a school-house, in the fourth concession of that township. The majority of my hearers, though Methodists, appeared much gratified at being visited by an Episcopal Minister, and expressed an anxious desire to see me frequently amongst them.

The next day I rode into West Loughboro', and preached to a small congregation assembled in the Methodist Meeting-House, which is liberally thrown open to all denominations. My audience on this day was, as usual, composed of all denominations, excepting, I believe, Episcopalians. There is, perhaps, no township in the Province where the ill effects of the want of a regular Ministry is more lamentably evinced than in this—for the unfortunate settlers being in a great measure, if not indeed wholly destitute of sound religious instruction, are, consequently, literally tossed to and fro with every kind of doctrine that may chance to come in among them. Numbers were seduced and led away about two years ago by the "cunningly devised fables" and craftiness of certain designing men from the United States, calling themselves Mormonites, who pretended

to have discovered a portion of Holy Scripture, hitherto lost to the world, and which foretold that the second advent of Christ would be in the Missouri Territory, whither all who would be saved must immediately resort—and at the present time the township is infested with another sect of Heretics, under the denomination of Christians, with whose peculiar tenets, however, I have not yet had an opportunity of making myself acquainted ; but from the little I could learn, they appear to deny the doctrine of the Trinity, and maintain the peccability of Christ's human nature. After service in the evening I rode some little distance into the country, to the house of a Presbyterian gentleman who had requested me to baptize his child. On the Sunday following, having returned into the township of Ernest Town, I performed the Morning Service and preached to a very numerous and attentive congregation at Mr. Emphy's school-house, in the sixth concession of that township ; and in the evening of the same day, read prayers and preached at the Lutheran Church, in the fourth concession of the township of Fredericksburgh. Both these places are visited regularly once a fortnight by the Catechist, Mr. Shirley, who tells me his congregations are almost daily increasing. Having arrived in the east part of the township of Loughboro', I read prayers and preached to about thirty-five persons, assembled at a small school-house near the town line.

On Sunday, preached in the morning at St. George's Church, Kingston. In the afternoon of the same day, performed Divine Service and preached to a very considerable congregation at Waterloo, and baptized two children ; and in the evening preached to a small congregation assembled at the school-house on Point Frederick.

On Tuesday, 21st, the Rev. Mr. Strang accompanied me out to the sixth concession of Kingston, and preached to a small assemblage of people at the school-house. Two days afterwards I performed Divine Service and preached at a school-house in the front concession of Pittsburg, but the people being

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for the most part busy preparing for harvest, not more than thirty persons attended. The number of Church people in this neighbourhood is very considerable, and two or three times during last winter I had very good congregations there.

On Sunday, 20th July, I crossed the channel to Long or Wolf Island—read prayers and preached in the morning to a large congregation at the school-house, and baptized a child. In the evening performed Divine Service and preached to a few persons assembled at the dwelling-house of Mr. Mosier, in another part of the Island; two children were baptized. The inhabitants of this Island are, I believe, for the most part Methodists, but very many of them have never joined any particular denomination; and in the many visits that I have now been able to pay them, they have always evinced great satisfaction, and appeared desirous of having the regular ministrations of the Church—and, indeed, I feel persuaded that could even the occasional visits of a Clergyman of the Church be secured to them, a numerous congregation might soon be formed which, under the blessing of Almighty God, would be attended with the most beneficial results to the inhabitants in general.

On Sunday, 9th August, I officiated for the Rev. Mr. Grier, in the Church at the Carrying Place, and again in the evening at the Trent—at both which places I met numerous and respectable congregations. On my road into the township of Seymour I preached to a few people assembled in a barn on the fifth concession of Murray, on Tuesday, 11th, and having arrived in the township of Seymour on the evening of the same day, I devoted the remainder of the week to visiting from house to house, and every where met with the most encouraging reception. The majority of the settlers in this township are of the more respectable classes, and very many of them retired Officers of the Army and Navy. All are promising to do well, but lament much the want of the outward means of grace and of schools for their children; in fact, with very many of them these things appear to be their chief or only care, so soon have they become

reconciled to their new mode of life as backwoodsmen. On Sunday following I performed Divine Service in the morning, and preached in a barn near Major Campbell's. About fifty persons were present, the majority of whom were Presbyterians from the borders of Scotland, and some few members of the Church. All, however, were most attentive, and many made the responses audibly. In the afternoon I again read prayers and preached, on the opposite side of the river, to a numerous and *particularly* attentive congregation, assembled on the upper floor of a grist-mill, belonging to Mr. Ramsey, and baptized one child. The congregation this afternoon consisted chiefly of Church people, some few of whom joined in the responses which were made for me by Mr. John Tice, who kindly acted as Clerk both in the morning and afternoon. On Tuesday, 18th, performed Divine Service and preached at the house of Mr. Gilpin, in the seventh concession of the township—about thirty persons assembled, and three children were baptized. The greater part of my hearers on this day were English people, from the counties of Devonshire and Cornwall; many of them decidedly pious persons. The responses were audibly made, and with a fervour and devotion truly animating. Truly “where two or three are assembled together in His name,” the Lord is faithful to His promise, “He will be there.” Afterwards I rode some distance back into the woods, to visit a sick man; I found him still extremely ill, though something better than he had been. He expressed and shewed much pleasure and thankfulness for my visit, and readily ascribed the glory to God. I remained some time, and enjoyed much pleasing, and I trust, edifying conversation with him—as he is one the eyes of whose understanding have evidently been enlightened to attend to the things which belong to his eternal peace. The next day I rode into the tenth concession, and intended to have preached to the Scotch settlers in that neighbourhood, but owing to some mistake about the notice, the people were not aware of my coming, and, consequently, did not assemble. I promised, however, “if it should be the Lord's will,” to pay

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them another visit at some future period. During the afternoon I visited one or two families in the neighbourhood—one of which was that of a poor man from the Highlands of Scotland, who some short time ago lost his sight from a hurt which he got whilst at labour on his farm. Though now rendered perfectly helpless, he seems perfectly resigned and contented—"casting all his care upon God." I read and expounded a portion of Scripture to him, and was rejoiced to find, from his remarks and tenor of his conversation, that he appeared to be one led by the teachings of "the Spirit of Truth." On Thursday I again crossed the river, and read prayers and preached in a barn in the sixth concession; but few persons assembled, as the most part of the settlers were busily employed getting in their harvest, which, owing to the very unsettled state of the weather, was in danger of being injured. After service two children were baptized. The Rev. Mr. Grier having kindly offered to administer the Sacrament of the Lord's Supper, in Seymour, for me, whenever I might think it expedient to do so, I accordingly exchanged duties with him on Sunday 23rd, and was happy to learn that he met a numerous congregation of from eighty to ninety persons, of whom twenty-four were communicants.

Having reached the township of Marmora, on Tuesday 25th, during the remainder of the week I rode into the several settlements, and visited all the protestant families in each, and in the evenings assembled them together at some house in the neighbourhood and read prayers; I lectured either on Baptism or a portion of Scripture.

On Sunday, 30th, performed Divine Service and preached in the morning, at the Iron Works, and though the weather was very wet and unfavourable, between fifty and sixty people assembled—the greater part of whom were members of the Church. In the afternoon I rode out to the seventh concession; I read prayers and preached, in a school-house, to a numerous and most attentive congregation, and baptized a

child. The majority of the settlers in this part of the township have joined the Methodist Society, but have been originally Church people; they still retain great partiality for her service, and seem to rejoice in the prospect of receiving occasional visits from a Clergyman.

SEPTEMBER.

TUESDAY, 1st.—Having arrived in the township of Madoc, I proceeded to Mr. O'Hara's school-house, on the fourth or fifth concession of that township, where I had made an appointment to preach in the afternoon, but owing to some mistake in the delivery of the notice, only one family came; after, therefore, passing some time in conversation with them on the objects of my mission, and other topics connected with the Church, I re-mounted my horse and continued my journey into the back settlements of the same township, and reached the house of Mr. Allan by sun-set, where I preached in the evening to a small but very attentive congregation. During the afternoon of the following day, I again read prayers and preached at the same place; and being invited by the people from the adjoining settlement to pay them a visit, I accordingly did so, and preached in the evening at the house of Mr. Malory; about thirty persons assembled, the greater part of whom were Presbyterians, as indeed the majority of the settlers in this portion of the township are, excepting a few English and Irish families, who have lately moved in. My reception, however, amongst them was particularly gratifying and encouraging,—indeed I have every reason to be most thankful, for an “effectual door” has thus been opened to me not only in this but in every quarter that I have yet visited. God grant that I may also have grace to “make known the savour of His knowledge.”

On Thursday 3rd, having returned into the front concessions of the township, in the evening I performed Divine Service and preached at the dwelling-house of Mr. Wm. Brown, to a numerous and very attentive congregation, among whom were

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many Roman Catholics. The next day I returned into the township of Marmora, visited a sick member of my congregation, and baptized her child, and in the evening read prayers and lectured on the Liturgy of the Church and use of forms of prayer in general, dwelling particularly on the authority for the practice. A very large congregation, many of whom were Methodists, assembled from the neighbouring settlements, and I was much pleased with the manifest attention paid, by the greater portion of the hearers, to what was said. The following day, being Sunday, I performed Divine Service and preached, in the morning, at the iron-works; the weather however being extremely wet and unfavourable, but few persons assembled. In the afternoon, I rode out to the 7th concession, and read prayers and preached at Mr. Jones' school-house, where, considering the very unfavourable state of the weather, a very tolerable congregation had assembled. The Rev. Mr. Cochran having kindly promised to administer the Sacrament of the Lord's Supper for me, on Sunday 20th proximo, I gave notice to that effect, and on Monday evening lectured on the subject to a very numerous assemblage of people, at the house of Mr. Johns, where I was lodging, and from whom I have received repeated acts of kindness and attention. On this occasion I received a child into the Church, which had been previously baptized by a Methodist Preacher. The parents were very desirous of having it re-baptized, but this I did not conceive to be necessary, and therefore refused to comply with their request; though in future, in order to satisfy all scruples, I shall adopt the use of the form appointed to be used when there is any doubt as to the child's being rightly baptized, viz. "If thou art not already baptized," &c. The next day I took leave of my kind friends, the Johns', and proceeded into the township of Rawdon, and in the afternoon preached to five or six families assembled at the house of Mr. Wilman. The following morning I performed Divine Service and preached at the house of Mr. Hilton, and then proceeded on my way into Seymour, to attend a public meeting for taking into con-

sideration the expediency of building a Church, and of making provision for the maintenance of a resident Clergyman. The weather on the following day proving very wet and unsettled, the meeting was but thinly attended, and but very few Church people were present; such, however, was the general good feeling that prevailed, that it was unanimously agreed that two places for public worship, one on either side of the river, should be built, and the sum of £30 per annum, for three years, was immediately subscribed by the persons present, toward the support of a resident Clergyman, which sum, I have no doubt, will be doubled when the subscription list shall have been duly circulated throughout the township. On the Sunday following I officiated twice in different parts of the township, and though the weather was excessively wet and disagreeable, the attendance was tolerably good, and particularly so in the afternoon, at Mr. Rauney's grist-mill. On Monday 14th, on my road to Belleville, I performed Divine Service and preached at the Baptist Meeting-house on — concession of Rawdon, on which occasion I preached from *2 Corinthians*, v. 17. and elucidated and explained, at some length, the baptismal services of the Church. After service I continued my route to Belleville, where I arrived early in the evening, after a very pleasant ride through some of as fine scenery as I almost ever beheld, the country in this neighbourhood being remarkably well settled, and in a high state of cultivation, which, added to the natural beauty of the scenery around, rendered at this time doubly picturesque by the really splendid autumnal tint upon the wide spreading forests, presented a view not easily rivaled. Having occasion to go down to Kingston, I embarked on board the steam-boat on Wednesday morning, intending to return in time to officiate for Mr. Cochran on the following Sunday; the death of the Rev. Mr. Campbell, however, having occurred in the intermediate time, Mr. Cochran was obliged to defer his visit to Marmora till some future period. I therefore remained part of the day on Sunday at Hallowell, and preached in the morning for the Rev. Mr. Macaulay, at his Church at Picton,

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and in the afternoon, whilst on my passage to the Mohawk Mission, I assembled the passengers and crew of the steam-boat on the upper or promenade deck, and read prayers and preached to them from *St. John*, vi. 68. and had but just concluded the service when we reached the wharf at which I was to land.—

The next day the Rev. Mr. Givins and myself proceeded on to Belleville, to pay our last tribute of respect to the remains of poor Mr. Campbell. The funeral was well and respectably attended, and the Rev. Mr. Givins, at the particular request of the friends of the deceased, preached on the occasion, and gave us a most excellent discourse. On Wednesday, 23rd, I proceeded into the township of Huntington, and on the following evening read prayers and lectured on Baptism to a few families at the house of Mr. John Anderson, on the first concession of that township; two children were baptized. The two following days I employed in visiting from house to house, and in the evenings performed Divine Service and lectured, and also baptized during that period eight children. On Sunday, 27th, I officiated twice in different parts of the township of Huntington to numerous and attentive congregations, chiefly members of the Church; two children were baptized. On Monday I proceeded along the line between the townships of Huntington and Hungerford, visiting the neighbouring families as I went along, and in the evening performed Divine Service and lectured upon the Apostles' Creed at the house of Mr. Clure; between the service and the lecture I baptized four children—a plan which I have adopted, in order to secure its being done in face of the congregation, according to rule. The day following I continued my route through the woods, (where not a vestige of civilization is to be seen for several miles,) as far back as Munro's Mills, on Stoko Lake; where on Wednesday morning, 30th instant, I read prayers and preached to a numerous congregation, assembled from Sugar Island, and other parts of the neighbouring wilds; one child was baptized. On the evening of the same day, having returned into the

sixth concession of the same township, I performed Divine Service and preached at the house of Mr. Hales, and also baptized a child. The settlers all along this line are for the most part Irish, and Church-people, and are particularly desirous of having the regular ministrations of the Church.

OCTOBER.

HAVING returned from the rear concessions of Hungerford and Huntington, I proceeded along the line of the second concession of the latter township, and read prayers and preached on the evening of the 2d instant, at the house of Mr. A. Foster; and though the notice was short, and weather very unfavourable, about thirty persons were present—the majority of whom were Methodists, and very many of them had never heard the Church Service before. The person at whose house I lodged was a most pious, devout man; and during my stay I enjoyed much pleasing, and I trust, edifying conversation with him—and I was particularly gratified to hear him, early in the morning before I had yet left my room, dispensing the Word of Life to his little family around him, who seemed to listen with great eagerness and attention. I was much and forcibly struck with the scene, and I cannot but record it as it is a solitary instance of the kind I have yet met with; indeed, I feel convinced that half the wickedness and ignorance as to the things of God, which prevails in the land, may be attributed to the lamentable deficiency in the parents, both in regard to the education of their children, and the almost universal neglect of *Family Worship*. Would parents or heads of families be but Kings and Priests unto their own households, what blessings might we not expect?—for, verily, “the Lord is in the dwellings of the righteous.” On Saturday, 3rd, I proceeded into the township of Thurlow, and performed Divine Service and preached in the evening to a large assemblage of people, at the Quaker School, on the ninth concession of that township. The next morning I returned into the township of Huntington, and

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officiated at the house of Mr. John Anderson ; but the weather being excessively wet and stormy, but very few persons were present. In the afternoon I again read prayers and preached to a numerous and most attentive congregation, at the house of Mr. Clure, in the — concession of Hungerford ; after Service baptized a child, also gave notice for the administration of the Sacrament for the following Tuesday. The next morning I proceeded to Belleville, for the Rev. Mr. Cochran, who had promised to assist me in the administration of the Sacrament, but on my arrival there, found that he had been unexpectedly called away. I was, in consequence, obliged to press on as far as the Mohawk Mission, in hopes of meeting the Rev. Mr. Givins, in which I succeeded, and who very kindly consented to accompany me. Some time before day light next morning we were on our road, and though it rained almost incessantly, and the roads in consequence rendered excessively heavy, we should have reached our destination in good time, had we not been unfortunate enough, through stupidity or inattention on my part, to get out of our course and to travel several miles before we perceived our mistake. On our arrival at the appointed place, which was not till late in the afternoon, we found the remnants of a very large congregation, to whom we made our apologies, and begged them to circulate notice for Divine Service on the following day. The next day, though the weather continued unfavourable, about thirty persons assembled, six of whom partook of the Sacrament of the Lord's Supper. Sunday, 11th, having arrived in the township of Camden, I officiated in the morning at Clark's Mills, in the first concession of that township ; about sixty persons were present, many of whom made the responses audibly and sang remarkably well. In the afternoon I proceeded into the sixth concession, and again read prayers and preached to a numerous and attentive congregation, assembled at the school-house. I was given to understand that very many more would have been present had there been time to have made the notice more

generally known. The next day, being very unwell, I returned to the house of my kind friend, Mr. Givins, where I remained during the remainder of the week, in consequence of my own indisposition, as well as in consequence of my horse having been severely injured in my late journey into Hungerford, and which had now become quite unfit for present service. I having been directed to keep quiet for a few days, Mr. Givins very kindly exchanged duties with me, and on Saturday evening officiated at the house of Mr. Miles Shorey, Jun'r. in the first concession of Camden, and again on Sunday in the township of Ernest Town. On the Sunday following, by the direction of the Archdeacon of Kingston, I officiated in the Church at Bath, which had lately become vacant by the sudden demise of the Rev. Mr. Stoughton, and in the evening of the same day read prayers and preached to a very large and most attentive congregation, assembled in the school-house at the Napanee Mills. On Tuesday I proceeded into the back concessions of Camden, and the next day continued my journey into Sheffield. Travelling had now become very tedious; the roads in many places being rendered almost impassable by the late heavy rains—some of the bridges having been carried away, and many of the causeways overflowed. Having, however, reached my destination in safety, I on the following day visited a few of the neighbouring families during the day, and in the evening read prayers, preached, and baptized two children, at the house of Mr. Wheeler; between twenty and thirty people were present, many of whom were members of the Church. The next day I continued my route into the western portion of the same township—visited some few families, and in the evening read prayers and lectured on the Sacrament of Baptism, at the house of Mr. Wm. McKim, at whose house I had preached on my former visit to this township; about thirty persons assembled, and one child was baptized. The day following I rode in company with Mr. Stuart back to the Lakes, which form a chain of very considerable extent, the principal of which are Beaver and

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White Lakes; the country in this section of the township, though extremely picturesque, is very rugged and barren, and is in consequence but very partially settled—and, indeed, the few settlers who have located themselves there, subsist I am told, chiefly by hunting. As I was informed that these hunters seldom or ever attended any meetings, or indeed paid little or no regard even to the outward observance of religion, I gave notice at each house as I rode along, that I would preach in the neighbourhood that afternoon; and accordingly at three o'clock, from sixteen to twenty people having assembled at the house of Mr. Parks, on the borders of White Lake, I preached to them from St. Paul's sermon in the Synagogue of Antioch in Pisidia.—(*Acts xiii.*) This was the first time “the glad tidings of great joy” had ever been proclaimed in these distant wilds; no Minister of any denomination ever having preached there before. God grant it may only prove the beginning of good things to come, that His word may have free course and be glorified!

NOVEMBER.

SUNDAY, 1st, officiated in the morning at the house of Mr. Wheeler, where I met a large and very attentive congregation, consisting principally of Church-people. After a most tedious ride of about ten miles through the woods, I again read prayers and preached at the house of Mr. T. Hawley, in the eighth concession of Camden; in consequence of some delay in the delivery of the notice, as well as of the dreadful state of the roads, not above thirty persons assembled—very many, if not the chief part of whom were members of the Church. I learnt that the greater part of the settlers in this portion of the township are natives of Ireland, and the most part of them either members, or favourably disposed towards the establishment. A striking instance of the baneful effects of superstition came under my observation whilst in this neighbourhood, in the person of a poor man, who came to me in the utmost distress at the

conclusion of the service, to ask my opinion and advice respecting the subject of departed spirits being permitted to visit their friends on earth; both himself and his wife related to me a most marvellous account of what they had lately seen and heard since the sudden death of a brother of his—all of which I was at first disposed to treat lightly, and to smile at their foolish fears: but their fears, whether real or imaginary, were to them a cause of deep affliction, for I think I never beheld more pitiable objects than these two poor creatures presented as they related to me the terrors under which they laboured. I endeavoured, therefore, to the best of my power to quiet their fears, directing them to the only source of all true comfort—observing, that whilst under the shadow of His Almighty wing, nothing can hurt us: not even the angry powers of Hell itself, since they are all subject to Him—He having triumphed over them, “making a show of them openly.” The next morning I visited them in their *shanty*, buried in the very depths of the woods; they appeared much rejoiced to see me, and being good pious people, I spent some considerable time with them, conversing on things pertaining to the Kingdom of God: and having commended them and theirs in prayer to God, I proceeded on my road into the sixth concession, where, in the evening of the same day, I read prayers and preached to a small but attentive congregation at the school-house. The next day I officiated twice in different parts of the same township, and had very tolerable congregations, and particularly so in the evening. On Sunday, 8th, having returned into the eighth concession of the same township, I in the morning read prayers and preached to a numerous congregation at the house of Mr. Hawley, and baptized a child. In the afternoon performed Divine Service and preached to a few families at the house of Mr. Dawdle, in the third concession, and after service baptized a child. The congregation here is usually large—the majority of the people in this settlement being members of the Church, but owing to various circumstances, very many were prevented from coming

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who would otherwise have gladly attended. The late Mr. Stoughton, during his lifetime, visited this station several times, and on one or two occasions administered the Sacrament to twenty-two or three communicants. The settlement is chiefly composed of Irish, with some few English and Scotch families; they have long had the building of a Church in contemplation, and I have no doubt, that with a little exertion on the part of the leading men at the neighbouring village, (Clark's Mills,) their purpose will soon be carried into effect. In the evening I again read prayers and preached at the school-house at Clark's Mills, to a very large and attentive congregation. The forenoon of the day following I spent in the village, visiting from house to house. The people here, like their neighbours in the adjoining concession, are very anxious for a Church, and have resolved upon raising a subscription immediately for the purpose; the site^m they have chosen is beautifully situated on the north bank of the Napanee River, at a few hundred yards from the village, and commands an extensive view of the surrounding country. On the condition of their immediately carrying their plans into operation, I have promised to make this township my *Head Quarters*, and to devote one-third of my time exclusively in attending to it and the adjoining township, (Sheffield.) In the afternoon of the same day I rode into the sixth concession of Ernest-Town, and on the following evening read prayers and preached to a very numerous assemblage of people at the Freilick's school-house, on the line between the townships of Ernest-Town and Fredericksburg. The next day I was detained for several hours by a most terrific storm of wind and rain, but having an appointment to fulfil at Clark's Mills in the evening, I was at length obliged to run all risks and proceed, but under the protecting hand of God, I reached my destination in safety, having suffered no further inconvenience than those naturally arising from riding for two or three hours in wet clothes, exposed to all the fury of a keen easterly wind. In the evening a few of the neighbouring families and

people of the village assembled at the school-house, and I lectured to them on the Sacrament of Baptism. On Thursday, 12th, I proceeded along the line of the first concession of Camden, and in the evening read prayers and preached to a numerous assemblage of people in a large upper room of a storehouse in the village of Newbury. The following evening I again read prayers and preached to a few families assembled at the house of Mr. Miles Shorey, Junr. On Sunday, 15th, I officiated in the Church at Bath in the morning, and in the evening performed Divine Service and preached in the Presbyterian Church at Hilton, or Simon's Mills, in the sixth concession of the same township; and though the weather had been very wet all day, and the night was excessively dark, a congregation of about one hundred and twenty people assembled. On Monday I continued my course eastward into the township of Portland, and in the evening read prayers and preached to a very large and attentive congregation at a school-house in the fourth concession; one child was baptized. The next day I rode into the back concessions of the same township, and in the evening read prayers and lectured on Baptism to a few families assembled at the house of Mr. Thomas Sigsworth; after Service baptized eight children—seven of whom were members of one family. On Wednesday, during the morning, I visited two or three families in the neighbourhood and baptized three children, and in the evening read prayers and lectured on the Apostles' Creed at the house of Mr. Denison, in the eighth concession of the same township; about forty persons were present, and two children were baptized. The following day I returned to the front part of the township, and visited several of the neighboring families. Next day, after having baptized four children at the house where I had slept the night before, I rode back into the western extremity of the fifth concession, and read prayers, preached, and baptized three children in the evening at the house of Mr. Robert Husband. The weather, which had been very rainy all day, towards night became very boisterous, and by the time

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Service was concluded had increased to such a tremendous gale, that it became dangerous, nay, I may say, impracticable to get through the woods—so that very many of my congregation were obliged to remain till near midnight, when the storm having abated, they were enabled to proceed to their houses, and where, I was happy to find, on visiting them the next morning, that they all reached in safety. I then proceeded on into Loughborough, where, on Sunday morning, I performed Divine Service and preached to a large congregation at the Methodist Meeting-House, near Mr. Russell's mills; two children were baptized on this occasion. In the afternoon of the same day read prayers and preached at the school-house, in the fourth concession of Portland; from one hundred and ten, to one hundred and twenty people were present, a great part of whom were Church-people. In the evening I again read prayers and preached to a few families assembled at the school-house, on the second concession of the same township, near the house of T. Shibley, Esq. M. P. P. Much snow having fallen during the night on Sunday, and the weather having become so cold as to render travelling on horseback almost impracticable, I on Monday morning, instead of continuing my journey through EastLoughbournough and Pittsburg, as I had previously intended, returned to Kingston, where I am now waiting instructions from the Lord Bishop. On Sunday last I officiated in the morning at the Penitentiary, in the afternoon at Waterloo, and again in the evening at the school-house on Point Frederick.

MISSIONARY REGISTER.

BAPTISMS.

DATE.	STATION.	NAME AND WHEN BORN.	PARENTS.
Aug't. 16	Seymour, ...	Win. Carlow, March, 1830,...	— Augustein.
" 18	Seymour, ...	{ Abigail, May 1, 1835,...	George and Ann Wynn.
		{ Mary Ann, June 1, 1835,...	William and Ann Iway.
		{ Elizabeth, Nov. 27, 1834,.	George and Jane Bell.

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MISSIONARY REGISTER.

BAPTISMS.

DATE.	STATION.	NAME AND WHEN BORN.	PARENTS.
Aug. 20	Seymour, ...	{ Geo Martyn, Jan. 1830, } Sarah Jane, Sept. 1833, }	Samuel and Sarah Dunk.
" 27	Marmora, ...	Richard, Feb. 9, 1835,	Wm. and Mary Campian.
" 29	Marmora, ...	John, Aug. 23, 1835,	Hugh and Ann Jones.
" 30	Marmora, ...	Alexander, Sept. 30, 1830, ..	Jos. and Wealthy Fitchet.
Sept'r. 7	Marmora, ...	John, Feb. 20, 1833,	John and Mary Heath.
" 24	Huntington, ..	Alexander, June 31, 1835, ..	Dan'l. and Flora Chapman.
" 24	Huntington, ..	Eliza, July 15, —,	John and Jane Chapman.
		{ Wm. John, Feb. 24, 1834, } Lenhard, July 26, 1834, ..	John and Mary Bell. Jas. and Nancy McTaggart.
	Tyendenaga.	Matilda, ... } Isabel, ... } Nov. 5, 1833,	John and Jane Wilson.
" 25	Hungerford, .. and Huntington, ..	George, July 22, 1834, ... William, Sept. 22, 1835, .. Esther, Jan. 1835,	Hugh and Jane Rays. John and Sarah Latchford. Jas. and Elizabeth Johnson.
		Eliza Jane, Aug. 3, 1835, ..	William and Eliza Carney.
" 26	Hungerford, .	Mark, Oct. 17, 1831,	James and Dorothy Morton.
" 26	Hungerford, .	Alexander, Aug. 1834,	Robert and Jane Morton.
" 27	Huntington, ..	Isabel, May 4, 1835,	Wm. and Isabel Campbell.
" 27	Huntington, ..	Mary, Jan. 31, 1835,	Alexr. and Mary Mason.
		{ John, Jan. 15, 1826, } Julia, Aug. 7, 1830, }	Thomas and Nancy Nicol.
" 28	Hungerford, .	Samuel, July 8, 1835, John Morton, July, 1834, ..	Thomas and Isabel Grames. John and D. Harrison
" 30	Hungerford, .	Wm. Henry, Sept. 12, 1835, ..	Cor. and Dor'y. Woodcock.
" 30	Hungerford, .	Mary Ann, Aug. 8, 1835,	John and H. West.
Oct'r. 4	Hungerford, .	John Lewis, Aug. 8, 1835, ..	William and Louisa Down.
		{ John James Colborne, } Sept. 5, 1833,	
" 5	Thurlow, ...	Archibald George, Oct. 4, 1835,	Thos. and Hannah Emerson.
" 29	Sheffield, ...	Elizab. Wheeler, June, 1825, ..	William and Mary Bartels.
" 29	Sheffield, ...	Wm. Richard, May 29, 1835, ..	William and Esther Bell.
" 30	Sheffield, ...	Sarah, April 10, 1835,	Thos. and Elizabeth Brown.
Nov'r. 8	Camden,	Wm. Nelson, Jan. 22, 1835, ..	Jacob and Mary Shire.
" 8	Camden,	Jane, Feb. 3, 1835,	Simon and M. Laranceson.
		{ Mary, Dec. 26, 1820, ... } James, Oct. 22, 1822, ... } Brian, July 30, 1824, ... }	
" 17	Portland,	Margaret, July 5, 1828, .. John, July 10, 1831, Sarah, ... } Mar. 3, 1834 } Elizabeth, }	Wm. and Sarah Laycock.
" 16	Portland,	William, March 3, 1833,	Thomas and Ann Baxter.
" 17	Portland,	Amelia, May 22, 1835,	Robt. and Catherine Taylor.
		{ Susanna, Sept. 27, 1824, } Eliza, May 13, 1827, ... }	John and Betsey Hughes.
" 18	Portland,	Frances, May 1, 1830, ..	
" 18	Portland,	Dorothy, May, 1832,	Thos. and Elizab. Dennison.
" 18	Portland,	Eliza Jane, Dec. 14, 1834, ...	David and Mary Lillie.
		{ Ann, March 18, 1823, .. } Margaret, Sept. 4, 1826, }	— Scott.
" 20	Portland,	Thomas, May 9, 1830, .. Catherine, Feb. 23, 1834, .. Maria, Dec. 8, 1830, ... }	
" 20	Portland,	John, Jan. 14, 1833, ... } James, Oct. 27, 1835, .. }	Robt. and Abigail Husband.
" 22	Portland,	Thomas Mane, May 6, 1834, ..	Ed. and Frances Carscallen.
" 22	Portland,	Mary Jane, July 6, 1835, ...	John and Angeline Peters.

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THE following is submitted as a short outline of what Mr. Harper conceives to be the spiritual wants of this District, in respect to Clergymen :—

In the first place, then, I would observe, that the number of Episcopalians scattered through the District far exceeded my expectations ; they are numerous in most of the townships, and in some they are decidedly the majority. In several parts of the District, numbers of them have been induced to leave our Communion and to join other denominations, from being unable to obtain the ministrations of their own ; but where this has been the case, they almost invariably retain a partiality to their *Mother Church*, and rejoice at an opportunity of again partaking in her services. Many too who have had their children baptized by the Methodist Preachers, and Ministers of other denominations, have brought their children to me to be re-baptised ; and with my brother Missionary, Mr. Elliot, I may observe, as an evidence of the firm attachment which many have to the Church of their forefathers, and of the anxiety of again enjoying her ministrations, I have had persons come not only “ten miles,” but no less than fifteen, and that in rainy weather, to attend Church. But I may also observe here, that these persons of whom I speak were Europeans, who have been brought up in the bosom of the Church ; their children, however, can scarcely be expected to retain the same attachment, and indeed under existing circumstances, it cannot be looked for. This may be sufficient to shew, in some degree, the necessity of an increase of labourers in this portion of the Lord’s vineyard. But I would yet further remark, that the prejudices which we daily meet with, as well as the objections which are continually raised against the Church, arise in a great measure from the ignorance which prevails with regard both to her doctrine and practice. So strikingly is this the case, that I have once or twice had it remarked to me, after officiating in mixed congregations—“Why sir, you preach the

same truths as we do—*after all*, there can be no essential difference between us,” and many other such like observations. I need not, however, multiply evidences of the spiritual wants of the District, and of the loud calls which resound from every quarter of it, for men who shall be “apt to teach, patient, in meekness instructing those that oppose themselves.” The excellent remarks made by Mr. Elliot, contained in the Society’s last report, apply equally to this District, though the number of Episcopalians is considerably smaller. The number of Clergymen, therefore, requisite for such parts of the District as are at present destitute of the ministrations of the Church, if I may be permitted to form an opinion from what I have seen in the sphere of my labours, I conceive to be at least nine—two of these residents, and the other seven travelling or visiting Missionaries, since in the back or newly settled townships, an Itinerant Ministry is the only effectual means of supplying the wants of the people. I have neither time or space at present to enter into any particular detail, but the division which I have made is as follows:—A resident Clergyman is much wanted in the township of Seymour, where, as I mentioned in my last report, a subscription had already been raised, and application made to the Bishop for one. A resident Clergyman is also much required for Sidney, where a Church has already been built, and which is at present attended to once a week, by the Rev. Mr. Cochran, of Belleville. The townships of Loughboro’, Pittsburg, and Portland, together with the back concessions of Kingston, afford an ample field for Missionary labour, and would perhaps be more than one man could duly attend to, the number of hearers being very great. Camden and Sheffield would also fully employ another Missionary. Hungerford, Huntington, and the rear concessions of Tyendinaga and Thurlow, afford another most extensive range for the labours of a visiting Missionary. Rawdon, Madoc and Marmora, greatly require a Clergyman to reside and labour amongst; for though these townships, and especially the latter ones, are yet but partially settled, the ad-

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herents of the Church are very numerous, but as they are very much scattered, and the roads yet very bad, these townships present a field of great exertions for a Missionary. The other two Missionaries, which I conceive to be necessary, would find ample employment in the District of Prince Edward, formerly a part of this District, and where the number of Episcopalians is very great. Thus, then, it appears that in this District alone, nine, or more, Clergymen are at this moment necessary to supply those places which are destitute of the stated services of the Church. This demand daily becomes stronger, as our population increases; but let us trust and pray that He who has sent us forth as pioneers and labourers, to sow the good seed, will also speedily send us fellow-labourers, to "water and to nourish to maturity, the tender plants which have been committed to our charge."

W. F. S. HARPER.

APPENDIX.

DOCUMENT A.

Extracts from a Letter addressed to His Excellency SIR JOHN COLBORNE, from Captain ANDERSON, dated Coldwater, 24th September, 1835:—

IT is now five years since, by the direction of your Excellency, I undertook the settlement and civilization of three Tribes of Indians at Coldwater and the Narrows of Lake Simcoe, numbering about five hundred souls. The Tribe under the Chief, John Aisance, and that of the Potaganasees, under Chief Ashwagashee, were fixed at Coldwater, whilst the Tribe under Chief Yellowhead were settled at the Narrows.

It will be necessary to look at the past condition of these people and compare it with the present. Many anxious friends of the Indians occasionally express disappointment that greater progress has not been made, and to every one it must be matter of regret that instances occur of individual misconduct, which create doubts as to the propriety of interfering to amend their condition. It is only, therefore, by keeping in view their actual state before measures were taken to assist their civilization, that any fair estimate can be formed of the advantages or disadvantages of those measures. I have also to urge that it may be borne in mind, that much opposition has continually arisen from the necessity of mixing different religious persuasions.

Prior to the year 1830, these Tribes had become much demoralized from their long residence near white settlements. They were in the constant habit of drinking spirituous liquors to excess—not one of them could read or write, and they scarcely knew any thing of religion. Their hunting grounds were exhausted; their Government presents were exchanged for whiskey; they were in debt to all the traders, and unable to

obtain more credit, and thus were constantly in a state bordering on starvation.

Their suffering and misery were strongly marked in their personal appearance and the condition of their wigwams; the latter imperfectly made, and very insufficiently supplied with fuel, could scarcely be said to afford shelter to the ragged and emaciated frames of the elder Indians—whilst the wretchedly diseased appearance of the children spoke still more forcibly of the intoxication and want of food of the parents.

Miserable as was their state, it will hardly be credited that their minds were so debased, their listlessness and lethargy so great, that it required considerable persuasion to prevail on them to accept the bounty of Government.

By studious attention to their habits and prejudices they were at length gradually brought to assist, and the general result has been, that each Indian with a family has now a little farm under cultivation, on which he raises not only potatoes and Indian corn, but also wheat, oats, peas, &c. His wigwam is exchanged for the log house; hunting has in many cases been altogether abandoned, and in none appears as formerly, to be resorted to as the only means of subsistence; habitual intoxication is unknown; the Sabbath is carefully observed; their religious duties strictly attended to; and reading and writing, with a moderate knowledge of arithmetic, is almost universal among the young people.

I attach great importance to their habits of drunkenness being overcome; at first it was necessary to prohibit the bringing spirits within the bounds of the settlement—the near approach of the white settlers has rendered this restriction no longer possible, and yet instances of intoxication are very seldom met with, whilst numerous examples may be brought forward of total abstinence from ardent spirits.

The log dwelling-houses for the Indians were erected by Government. Frame houses for the Superintendent and the two Chiefs, Aisance and Yellowhead, with school-houses at

Coldwater and the Narrows, were also built at the commencement of the establishment. Since that time a saw-mill and a grist-mill have been added at Coldwater, and a saw-mill is in progress at the Narrows. About five hundred acres in the whole have been cleared and are under cultivation, and it is very gratifying to observe this year, that many of the Indians are, of their own accord and unassisted, erecting log barns and stables.

Another strong mark of amendment is in the article of dress. All the Indians here, compared with Indians in a wild state, are well clothed, and have in most instances abandoned the Indian dress for that of their white neighbours; they have also become anxious to possess furniture, and some have exercised their ingenuity in the manufacture of articles of household furniture for themselves. All have advanced to a knowledge of the difference between barter and cash transactions—the main source of imposition by the trader; and they are all alive to the advantages of pursuing their fishing in the fall as a source of profit, and not merely for their own food—to enable them to do this more extensively, they have built for themselves two batteaux, each capable of holding forty or fifty barrels of fish.

I must not omit what I consider highly in their praise, that although obliged frequently to submit to irritating and extremely unjust treatment on the part of neighbouring white settlers, no Indian has during the whole period of my superintendance been complained of for any breach of the laws, with one solitary exception, for the removal of a part of a fence, and that done in ignorance.

Every Indian throughout the settlement is possessed of the means, with moderate industry, of providing himself with an ample supply of food and clothing, and he has acquired sufficient knowledge of the arts of civilized life to avail himself of these advantages; the minds of the younger branches are opened by education—and religion has fixed itself upon the attention of all.

Can it then be said, because a few individuals still pursue their winter's hunt—because others are idle, and have done little towards extending the clearings on their farms, or because some still give way to the temptations of the whiskey bottle, that nothing has been done?—Far from it; the prospect is a very cheering one, and if the numerous obstacles thrown in the way of this settlement be taken into account, this experiment will appear incontestably to prove that the Indian, under proper treatment, is capable of being weaned from his savage life, and of being made, under the blessing of the Almighty, a good member of the Church of Christ, and a dutiful and loyal subject.

I am now to consider another good which appears to have resulted from this establishment, and which being connected with a more enlarged, and in my view more important subject, I have reserved. Hitherto the measures of Government have been applied to the civilization of Indians within the settled territory; of late years the distribution of presents at Penetanguishine has brought to the vicinity of Coldwater many of the more distant Tribes, and their visits to the settlement have been frequent. They have witnessed the advantages of their civilized friends, and applications to have the same assistance extended to them have become frequent.

In matters of religion the Indians are every where seeking information.—Christianity imposes on us a serious obligation to cherish this desire.

I have, as your Excellency is aware, been long resident among the Indians, and few persons have had greater opportunity of observing their character. I trust, therefore, I shall not be considered impertinent in expressing my opinion, that the Indians are not a degraded race; all the higher attributes are possessed by them; their minds are strong; their imaginative powers highly fertile; their morals, in their natural state, are pure.

The Indian wants instruction—he every where appreciates the superiority of the whites in possessing the arts of reading and writing; he earnestly begs for the benefits of education.

With the knowledge of all these facts constantly before me, and impressed with the conviction that it was necessary to take some immediate steps for the civilization of the Indians, as well as to prevent the total extinction of their race, I was induced to suggest a plan for their complete settlement on the Manitoulin Island, which may be carried into effect by an annual expenditure of small amount.



DOCUMENT B.

IN the winter of 1832, I was led, partly by business and partly by the novelty of the enterprize, to walk from the Indian Establishment of Coldwater, to the Sault St. Marie, a distance of nearly 400 miles.

The lake was well frozen, and the ice moderately covered with snow; with the assistance of snow-shoes, we were enabled to travel a distance of 50 miles in a day; but my business not requiring any expedition, I was tempted to linger among the thousand isles of Lake Huron. I hoped to ascertain some facts with regard to the real mode of life of the Indians frequenting the north side of the lake. With this view, I made a point of visiting every wigwam that we approached, and could, if it were my present purpose, detail many distressing pictures of extreme misery and destitution. Hunger, filth and ignorance, with an entire absence of all knowledge of a Supreme Being, here reign triumphant.

Near the close of a long and fatiguing day, my Indian guide came on the recent track of a single Indian, and anxious to please me, pursued it to the head of a very deep bay. We passed two of those holes in the ice which the Indians use for fishing, and at one of them noticed, from the quantity of blood

on the snow, that the spear had lately done considerable execution. At a very short distance from the shore, the track led us past the remains of a wigwam, adjoining to which we observed a large canoe and a small hunting canoe, both carefully laid up for the winter. After considerable ascent, a narrow winding path brought us into a deep hollow about four hundred yards from the bay. Here surrounded on every side by hills, on the margin of one of the smallest inland lakes, we came to a wigwam, the smoke from which shewed us that it was occupied. The path for a considerable distance was lined on both sides by billets of fire-wood, and a blanket cleaner than usual, suspended before the entrance, gave me at the very first a favorable opinion of the inmates. I noticed on the right hand a dog train, and on the left, two pair of snow-shoes and two barrels of salt fish. The wigwam was of the square form, and so large, that I was surprised to find it occupied by two Indians only—a young man and his wife.

We were soon made welcome, and I had leisure to look round me in admiration of the comfort displayed in the arrangement of the interior. A covering of fresh branches of the young hemlock was neatly spread all round. In the centre of the right hand side as we entered, the master of the lodge was seated on a large mat; his wife occupied the station at his left hand; good and clean mats were spread for myself and my guide—my own being opposite the entrance, and my guide occupying the remaining side of the wigwam. Three dogs, well conditioned, and of a large breed, lay before the fire.—So much for the live stock. At the back of the wife, I saw suspended near the door, a tin can full of water, with a small tin cup; next to it, a mat bag filled with tin dishes, and wooden spoons of Indian manufacture; above that were several portions of female dress—ornamented leggings, two showy shawls, &c. &c.; a small chest and bag were behind her on the ground. At the back of ———, the Indian, were suspended two spear heads of three prongs each; an American rifle, an Eng-

lish fowling piece, and an Indian Chief piece, with shot and bullet pouches, and two powder horns; there were also a highly ornamented capuchin, and a pair of new blanket leggings. The corner was occupied by a small red painted chest; a mococh of sugar was placed in the corner on my right hand, and a barrel of flour, half empty, on the right hand of my Indian; and between that and the door were hanging three large salmon trout, and several pieces of dried deer flesh. In the centre, as usual, we had a bright blazing fire, over which three kettles gave promise of one of the comforts of weary travellers. Our host had arrived but a few minutes before us, and was busied in pulling off his moccasins and blankets when we entered. We had scarcely time to remove our leggings and change our moccasins, preparatory to a full enjoyment of the fire, when the Indian's wife was prepared to set before us a plentiful mess of boiled fish; this was followed in a short space by soup made of deer flesh and Indian corn, and our repast terminated with hot cakes, baked in the ashes, in addition to the tea supplied from my own stores.

Before daylight on the following morning we were about to set out, but could not be allowed to depart without again partaking of refreshment. Boiled and broiled fish were set before us, and to my surprise the young Indian, before partaking of it, knelt to pray aloud. His prayer was short and fervent, and without that whining tone in which I had been accustomed to hear the Indians address the Deity. It appeared to combine the manliness and humility which one would naturally expect to find in an address spoken from the heart, and not got up for theatrical effect.

On taking our departure, I tried to scan the countenance of our host, and I flatter myself I could not mistake the marks of unfeigned pleasure at having exercised the feelings of hospitality, mixed with a little pride in the display of the riches of his wigwam.

You may be sure I did not omit the opportunity of diving into the secret of all this comfort and prosperity. It could not escape observation that here was real civilization, and I anxiously sought for some explanation of the difference between the habits of this Indian and his neighbours. The story was soon told :—He had been brought up at the British Settlement on Drummond Island, where, when a child, he had in frequent conversations, but in no studied form, heard the principles of the Christian religion explained, and he had been told to observe the Sabbath, and to pray to the Almighty. Industry and prudence had been frequently enjoined, and above all things, an abhorrence of ardent spirits. Under the influence of this wholesome advice, his hunting, fishing, and sugar-making had succeeded to such an extent, as to provide him with every necessary and many luxuries. He already had abundance, and still retained some few skins, which he hoped, during the winter, to increase to an amount sufficient to purchase him the indulgence of a barrel of pork, and additional clothing for himself and his wife.

Further explanation was unnecessary, and the wearisomeness of this day's journey was pleasingly beguiled by reflexions on the simple means by which a mind, yet in a state of nature, may be saved from degradation, and elevated to the best feelings of humanity.

Shall I lift the same blanket after the lapse of eighteen months?—The second summer has arrived since my last visit; the wigwam on the Lake shore, the fit residence of summer, is unoccupied—the fire is still burning in the wigwam of winter : but the situation which has warmth and quiet to recommend it at that season, when cold is our greatest enemy, is now gloomy and dark. Wondering what could have induced my friends to put up with the melancholy of the deep forest, instead of the sparkling of the sun-lit wave, I hastened to enter.—How dreadful the change ! There was, indeed, the same Indian girl that I had left healthy, cheerful, contented, and happy ; but whis-

key, hunger, and distress of mind had marked her countenance with the furrows of premature old age. An infant, whose aspect was little better than its mother's, was hanging at her breast, half dressed and filthy. Every part of the wigwam was ruinous and dirty, and with the exception of one kettle, entirely empty. Not one single article of furniture, clothing, or provision remained. Her husband had left in the morning to go out to fish, and she had not moved from the spot; this I thought strange, as his canoe and spear were on the beach. In a short time he returned, but without any food. He had, indeed, set out to fish, but had lain down to sleep in the bush, and had been awakened by his dog barking on our arrival. He appeared worn down and helpless both in body and mind, and seated himself in listless silence in his place in the wigwam.

Producing pork and flour from my travelling stores, I requested his wife to cook them. They were prepared, and I looked anxiously at the Indian expecting to hear his accustomed prayer. He did not move. I therefore commenced asking a blessing, and was astonished to observe him immediately rise and walk out of the wigwam.

However his wife and child joined us in partaking of the food, which they ate voraciously. In a little time the Indian returned and lay down. My curiosity was excited, and although anxious not to distress his feelings, I could not avoid seeking some explanation of the change I observed. It was with difficulty I ascertained the following facts:—

On the opening of the spring of 1833, the Indian having got a sufficiency of fur for his purpose, set off to a distant trading post to make his purchase. The trader presented him with a plug of tobacco and a pipe on his entrance, and offered him a glass of whiskey, which he declined; the trader was then occupied with other customers, but soon noticed the respectable collection of furs in the pack of the poor Indian. He was marked as his victim, and not expecting to be able to impose upon him

unless he made him drunk, he determined to accomplish this by indirect means.

As soon as the store was clear of other customers, he entered into conversation with the Indian, and invited him to join him in drinking a glass of cider, which he unhesitatingly accepted; the cider was mixed with brandy, and soon began to affect the mind of the Indian—a second and a third glass were taken, and he became completely intoxicated. In this state the trader dealt with him; but it was not at first that even the draught he had taken could overcome his lessons of prudence. He parted with only one skin; the trader was, therefore, obliged to continue his contrivances, which he did with such good effect, that for three weeks the Indian remained eating, drinking, and sleeping in his store. At length all the fur was sold, and the Indian returned home with only a few ribbands and beads, and a bottle of whiskey. The evil example of the husband, added to vexation of mind, broke the resolution of the wife, and she, too, partook of the accursed liquor. From this time there was no change. The resolution of the Indian once broken, his pride of spirit, and consequently his firmness, is gone; he became a confirmed drinker—his wife's and his own ornamented dresses, and at length all the furniture of his wigwam, even the guns and traps on which his hunting depended, were all sold to the store for whiskey. When I arrived they had been two days without food, and the Indian had not energy to save himself and his family from starvation.

All the arguments that occurred to me I made use of to convince the Indian of his folly, and to induce him even now to begin life again, and redeem his character. He heard me in silence. I felt that I should be distressing them by remaining all night, and prepared to set out again, first giving to the Indian a dollar, desiring him to purchase food with it at the nearest store, and promising shortly to see him again.

I had not proceeded far on my journey, when it appeared to me, that by remaining with them for the night, and in the morn-

ing renewing my solicitations to them, I might assist still more to effect a change. I therefore turned back, and in about two hours arrived again at the wigwam. The Indian had set off for the store but was not returned. His wife still remained seated where I left her, and during the whole night (the Indian never coming back.) neither moved or raised her head. Morning came ; I quickly despatched breakfast, and leaving my baggage, with the assistance of my guide set out for the trader's store. It was distant about two miles. I enquired for the Indian. He had come there the evening before with a dollar: he purchased a pint of whiskey, for which he paid half a dollar, and with the remainder bought six pounds of flour. He remained until he had drank the whiskey, and then requested to have the flour exchanged for another pint of whiskey. This was done, and having consumed that also, he was so "stupidly drank," (to use the words of the trader,) that it was necessary to shut him out of the store on closing it for the night. Search was immediately made for him, and at the distance of a few yards he was found lying on his face and dead.

Picture to yourself the situation of his wife and child. A merciful Providence interposed to save them from destruction.



DOCUMENT D.

AT a public meeting held at the Court House, Amherst, on Wednesday the 16th September, 1835, convened for the purpose of forming a Branch of the Society established at Toronto, for "Converting and Civilizing the Indians, and Propagating the Gospel amongst Destitute Settlers in Upper Canada," chiefly with the view of aiding in the appointment of a Travelling Missionary to visit the more remote and unprovided townships of the District of Newcastle. The Honorable Z. BURNHAM having been called to the Chair, and prayers read, the following resolutions were adopted :—

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1. Moved by Henry Ruttan, Esq. seconded by Benjamin Throop, Esquire.—That Christians, when animated, by the genuine principles of their religion, esteem it a privilege as well as a duty to promote the temporal, and especially the eternal welfare of their brethren in the world; and that all institutions, having for their object the spread of the truth as it is revealed in the Gospel, possess an irresistible claim upon their benevolent aid and exertions.
2. Moved by Dr. Cubitt, seconded by Charles Clark, Esq. That the many Protestant families throughout the District of Newcastle, who, from remoteness of situation, have no access to the regular ministration of the word and ordinances of religion, render highly expedient the appointment of a Travelling Missionary for the District of Newcastle, to be employed in dispensing the services and consolations of the Gospel amongst the remote and unprovided settlers thereof.
3. Moved by the Solicitor General, seconded by James Calcutt, Esquire.—That to promote the appointment of a Travelling Missionary for this District, and ensure a greater efficiency to his services, it is expedient to form herein a Branch of the Society established at Toronto, for Converting and Civilizing the Indians, and Propagating the Gospel amongst Destitute Settlers in Upper Canada, and which, during the five years of its operations, has performed so much in furtherance of the objects embraced in its name.
4. Moved by Robert Brown, Esq. seconded by Mr. Crofton. That an Auxiliary Society be now formed, to be called the "Newcastle District Auxiliary to the Society at Toronto, for Converting and Civilizing the Indians, &c." and that its Officers consist of a President, two Vice-Presidents, a Managing Committee, a Corresponding Secretary, and a Treasurer.
5. Moved by Edward Goldsmith, Esq. seconded by J. G. Bethune, Esquire.—That the Lord Bishop of the Diocese, President of the Parent Society, be requested to become the

President of this Auxiliary ; that the Hon. Z. Burnham, and Thomas Ward, Esq. be the Vice-Presidents ; the Rev. A. N. Bethune, Corresponding Secretary ; Robert Henry, Esquire, Treasurer ; and that the following Gentlemen form the Committee of Management :—

THE CLERGY of the District.	WM. WARREN, Esq.	} <i>Darlington.</i>
H. RUTTAN, Esq.	DR. CUBITT,	
B. THROOP, Esq.	JOHN HORE, Esq.	} <i>Colborne.</i>
EDWARD GOLDSMITH, Esq.	B. Y. MCKYSE, Esq.	
ELIAS JONES, Esq.	MAJOR CAMPBELL,	} <i>Seymour.</i>
S. KIRKPATRICK,	H. J. KEYES, Esq.	
E. SANDFORD, Esq.	R. BIRDSALL, Esq.—	<i>Asphodel.</i>

} *Peterboro'.*

And that any three of these, with the Secretary, do form a quorum.

6. Moved by B. Y. McKyse, Esq. seconded by Benjamin Clark, Esq.—That a subscription, for the period of three years, be entered into, under their management of the Committee named, in the various parts of the District, towards raising an annual sum in aid of the salary of the Travelling Missionary ; that the amount subscribed be payable on the 1st day of May in each year ; and that as soon as the sum of £50, currency, per annum, be subscribed, the Corresponding Secretary be empowered to apply to the Lord Bishop of the Diocese, for the appointment of such Missionary to this District, as soon as practicable.

7. Moved by R. D. Chatterton, Esq. seconded by Richard Birdsall, Esq.—That the Clergy of the District be requested to preach a sermon and make a collection annually in their respective Churches, in aid of the funds of this Society ; and that it be recommended that semi-annual collections be made in the respective congregations amongst whom the Travelling Missionary may exercise his Ministry, in promotion of the same object.

8. Moved by the Rev. J. Coghlan, seconded by the Rev. A. N. Bethune.—That the Gentlemen named in the Committee, not present, be informed of the proceedings of this meeting,

and that a copy of the same be transmitted to the Lord Bishop of the Diocese, and to the Secretary of the Parent Society at Toronto.

The meeting, in the progress of these resolutions, was very forcibly and eloquently addressed by the Solicitor General, and Henry Ruttan, Esq.; the Rev. A. N. Bethune, and other Gentlemen present, spoke also at considerable length in explanation and recommendation of the benevolent and important objects of this Institution, while all who were present testified the warmest interest in the formation of a Society calculated to achieve so vast an amount of good. Nearly £20 per annum in furtherance of this cause was subscribed by the Gentlemen present; and not a doubt exists that the amount required for carrying into effect the important object of the meeting, will be speedily raised.

COLLECTS

TO BE USED BY THE SOCIETY,

BEFORE THEY COMMENCE BUSINESS.

PREVENT us, O Lord, in all our doings, with Thy most gracious favour; and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify Thy holy name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

O GOD, from whom all holy desires, all good counsels, and all works of piety and charity do proceed, we beseech Thee to visit with Thy favour our Sovereign Lord KING WILLIAM, and so rule his heart that he may in all things seek Thy honour and glory. Prosper with Thy blessing the designs of this Society. Comfort with Thy grace those benefactors who contribute to its support. Bless the Ministry of Thy Servants, the Clergy; the endeavours of all who are engaged in spreading the knowledge of true religion in this Province, and the labours of those Missionaries who are promoting the same in foreign parts. And may Thy Holy Spirit direct all our consultations to the advancement of Thy glory, and the good of Thy Church, through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: Have mercy upon all Jews, Turks, Infidels and Heretics, and also upon all those Heathen Nations on whom the light of Thy glorious Gospel hath not yet shone; especially the INDIANS of this Continent. Bless the means used for their civilization and

conversion, and take from them all ignorance, hardness of heart, and contempt of Thy word ; and so fetch them home, blessed Lord, to Thy Flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. *Amen.*

OUR Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil : for Thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

WHEN BUSINESS IS ENDED.

ALMIGHTY God, Father of all mercies, we Thine unworthy Servants do give Thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men : more particularly for the providential support by which this Society hath been enabled to spread abroad the knowledge of Thy sacred truth. But above all, for Thine inestimable love in the redemption of the world by Thy blessed Son, for the means of grace, and for the hope of glory, which Thou hast given us in the same our Lord and Saviour Jesus Christ ; to whom with Thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

THE Grace of our Lord Jesus Christ, and the love of God, and the Fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Dr. *The Society for Converting and Civilizing &c.*

1835.		£	s.	D.
Jan'y. 15,	To check on the Bank U. C. No. 11, favor John Fenwick, collecting the subscriptions for 1834, (his acc't is 7 dollars) check 30s., donation by him 5s, No. 1.	1	15	0
" "	" check on the Bank, No. 12, favor of the Rev. Wm. MacMurray, on account of his contingent acc't. and salary to the 20th August, 1834, Bill on New York, £57 6 3			
	One and a half per cent. premium paid for the same, No. 2.	58	3	6
Feb'y. 9,	Bill sent to the Rev. Mr. Mathews. " check No. 13, favor of Angus Bethune, Esq. for account due the Hudson's Bay Company, per Mr. Mathew's note 7th inst. No. 3.....	19	18	5
" 23,	" cash paid George Gurnett, Esq. for printing, per receipt. No. 4.....	1	0	10
April 24,	" check No. 14, on the Bank, favor of Robert Stanton, Esq. per rec't. No. 5.	6	4	1
May 1,	" check No. 15, on the Bank, favor of John Ross, for account of Rev. T. Harper, as ordered by his Lordship Bishop of Quebec. No. 6.....	25	0	0
" 6,	" check No. 16, on the Bank, for bill on New York, favor Rev. Wm. MacMurray, for contingent account and salary to 20th February, 1835, by order of the Rev. Mr. Mathews, Secretary. No. 7.	61	2	7
Aug'st. 7,	" check No. 17, on the Bank, favor of Rev. W. T. S. Harper, per note from the Rev. Mr. Mathews, of 6th instant. No. 8.....	20	0	0
" 19,	" check No. 18, on the Bank, favor Rev. Wm. MacMurray, for salary and contingent account to the 20th instant, per letter from Rev. Mr. Mathews, of 18th instant. No. 9.....	59	15	11
" 20,	" Rev. Wm. MacMurray, to pay the Indian Interpreter at the Sault St. Mary, salary for year ending 1st May, 1835. No. 10.....	57	10	0
Carried over, ... £		290	10	4

in Account Current with the Treasurer. Cr.

		£	s.	D.	
1834.					
D.	Dec'r. 26,	By balance, as per acc't. audited this date,	59	5	0
0	27,	By cash from C. A. Hagerman, Esq. paid to him in England, in aid of the Society's funds, check on York Bank,	11	2	3
	"	By do. subscription by the Honble. James Stewart,	6	0	0
1835.					
	Jan'y 13,	By do. do. Rev. Wm. Anderson, Quebec,	1	0	0
	"	By do. do. Rev. George Mortimer, Thornhill, for 1835,	1	5	0
6	15,	By do. John Fenwick, Toronto, donation,	0	5	0
	19,	By do. Stephen Jarvis, Esq. for 1835,	0	10	0
	22,	By do. John Gamble, Esq. for 1834,	1	0	0
	29,	By do. Rev. Doctor Philips, 1834,	1	0	0
	Feb'y. 16,	By do. collection at St. James' Church yesterday,	32	18	4
	"	By do. to add to the same, John Baldwin, Esq.	0	5	0
5	24,	By do. from Captain Phillpotts, donation by Mrs. Simcoe, per bill for £30. Sterling,	36	0	0
10					
1	April 30,	By do. Joseph Wenham, subscription for 1832—3 & 4, paid this day by John Gamble, Esq.	2	10	0
	May 2,	By do. from Rev. Robert Cartwright, on account of the Midland District Mission,	5	0	0
0	12,	By do. Dr. Peter Deihl, for 1835,	1	0	0
	13,	By do. subscription by the Hon. James Stewart, 1835,	6	0	0
	"	By do. from his Lordship the Bishop of Quebec, on account of the salary of the Rev. T. Harper, Midland District Missionary,	25	0	0
7	22,	By cash from the Rev. Robert Cartwright, on account of salary to the Missionary, Midland District,	17	10	0
0	29,	By do. Hon. Wm. Allan, sub. for 1835,	2	10	0
	June 5,	By do. by the Rev. Mr. Mathews, to be added to the collection at the Church on 15th February, for Mr. Goodson,	0	5	0
11	"	By do. Rev. Mr. R. Lugger, subscription,	1	5	0
	11,	By do. from Rev. Robert Cartwright, on account of salary to the Missionary, Midland District,	10	0	0
0	Augs't. 10,	By do. donation from Deputy Commissary General Coffin, per Capt. Phillpotts,	5	0	0
4	18,	By do. His Excellency Sir John Colborne, 1835,	15	0	0
	"	By do. Captain Phillpotts, for 1835.	1	5	0
		Carried over, £	242	15	7

Dr. The Society for Converting and Civilizing &c.

		£	s.	D.
1835.	Carried forward,	290	10	4
Nov'r. 4,	To check No. 19, to Robert Stanton, Esq. per the Rev. C. Mathews' certificate and receipt, printing Report 1834, and circulars. No. 11.	39	15	0
" "	" balance at the credit of the Society this day,	110	2	6
		£ 440	7	10

Carried over, £ 440 7 10

in
1835
Augs't

Oct.

Nov'r.

in Account Current with the Treasurer. Cr.

		£	s.	d.
1835.	Carried forward,	242	15	7
Augs't. 13,	By do. Lieutenant Colonel Rowan, 1835, .	2	10	0
19,	By do. his Lordship the Bishop of Quebec, 1835,	10	0	0
"	By do. Rev. Mr. Lockhart, 1835,	1	5	0
20,	By do. check by his Lordship the Bishop of Quebec, for payment of Rev. William MacMurray's Indian Interpreter.	37	10	0
28,	By do. bill on Rev. George Owen, London, by his Lordship the Bishop of Quebec, dated 13th May, sold to Laurie & Co at 9 per cent premium, £25. Sterling. .	30	5	7
24,	By do. check by his Lordship the Bishop of Quebec, for balance of monies in London, as per bill sold at 10 per cent premium.	17	9	1
Oct. 12,	By cash, collection at St. John's Church, Yonge-street, per Rev. Mr. Mathews . .	2	6	7
"	By do. Alexander Wood's subscrip. 1835, .	2	10	0
24,	By do. six sovereigns, per his Lordship the Bishop of Quebec, for the benefit of the first Travelling Missionary for the Niagara District, 24s. 2d. each.	7	5	0
27,	By do. collection at the Church Thornhill, by the Rev. Mr. Mortimer.	7	6	0
30	By do. collection at Saint Mark's Church, Niagara, by.	7	15	0
31,	By do. letter from the Rev. Robert Cartwright, Kingston, on account of the Midland District Mission.	15	0	0
"	By do. Thomas Mercer Jones, Esq. 1835, .	2	10	0
Nov'r. 2,	By do. letter from Mr. Grout, collection at St. Andrew's Church, Grimsby, on the 18th October,	5	0	0
4,	By do. collected by Mr. Wilson, from subscribers, for 1835.			
"	By Hon. and Ven. Archd'n. Strachan, £ 5 0 0			
"	By Hon. Chief Justice Robinson, 5 0 0			
"	By Hon. J. B. Macaulay, 1 10 0			
"	By Hon. J. H. Dunn, 3 0 0			
"	By C. A. Hagerman, Esq. 2 10 0			
"	By Rev. Doctor Harris, 1 5 0			
"	By C. C. Small, Esq. 2 10 0			
"	By Miss Yonge, 1 0 0			
"	By Doctor Baldwin, 1 5 0			
"	By John S. Baldwin, Esq. 1 10 0			
"	By Hon. D. Cameron, 2 10 0			
Carried over,		391	7	10

P

Dr. The Society for Converting and Civilising &c.

Carried forward,.....£440 7 10

Total Amount,.....£ 440 7 10

Toronto, 4th November, 1835.

Errors Excepted.

in
18
Nov'r.

in Account Current with the Treasurer. Cr.

		£	s.	D.
1835.	Carried forward,	27 0 0	391	7 10
Nov'r.	4, By William Chewett, Esq.	2 10 0		
"	By James FitzGibbon, Esq.	0 10 0		
"	By Samuel P. Jarvis, Esq.	0 10 0		
"	By William B. Jarvis, Esq.	1 0 0		
"	By George Monro, Esq.	1 5 0		
"	By Robert Stanton, Esq.	1 0 0		
"	By Hon Geo. Markland,	2 10 0		
"	By John Beikie, Esq.	0 10 0		
"	By Silas Burnham, Esq.	0 10 0		
"	By Mr William Cooper,	0 10 0		
"	By Mr William Helliwell,	0 5 0		
"	By Andrew Mercer, Esq.	0 10 0		
"	By William Proudfoot, Esq.	0 10 0		
"	By Mr. William Ware,	0 10 0		
"	By Mr. G. B. Willard,	0 10 0		
"	By James M. Cawdell, Esq.	0 5 0		
"	By S. P. Hurd, Esq. Sur. Gen	1 5 0		
"	By Mr. James Beattie,	0 10 0		
"	By Mr. William Musson,	0 5 0		
"	By Thomas Dalton, Esq.	1 0 0		
"	By Mr William Atkinson,	0 10 0		
"	By William Hepburn, Esq.	0 10 0		
"	By Mr. Alexander Dixon,	1 0 0		
"	By Mr. Thomas J. Preston,	0 5 0		
"	By Rev. H. J. Grasett,	1 0 0		
"	By Joseph Spragge, Esq.	0 10 0		
"	By Mr. J. T. Nelson,	0 10 0		
"	By Mr. Morrice Scollard,	0 10 0		
"	By Mr. William Spragge,	0 10 0		
"	By John G. Spragge, Esq.	0 10 0	49	0
Total Amount,		£ 440	7	10

ALEXANDER WOOD,
Treasurer.

A.

TORONTO INDIAN SOCIETY.

Cr.

Dr.

Received for, at Drummond's.		AMOUNT.	Received from Drummond's		AMOUNT.
1831	July 9. Archbishop of Canterbury,	Sterling.	1833	Sept 26. The Bishop to T. G. Ridout,	Sterling.
	Bishop Bristol,	£20 0 0	1834	April 1. *To balance due, (A.)	£120 0 0
	13. Bishop Llandaff,	3 0 0			28 11 0
	19. Archdeacon Hamilton,	5 0 0			
	Reverend W. Waddilove,	1 1 0			
	Mrs. Waddilove,	2 10 0			
	W. P. Inge, Esquire,	2 10 0			
	27. Archbishop Armagh,	3 0 0			
	Aug. 31. Honourable James Stewart,	10 0 0			
	Reverend Dr. Madan,	5 0 0			
	Miss Brooke,	5 0 0			
	Mrs. Partis,	5 0 0			
1832	Aug. 27. Honourable James Stewart,	25 0 0			
	Miss Phillpotts,	5 0 0			
		20 0 0			
1833	March 6. Sir J. D. Acland,	10 10 0			
	Sept. 26. Lady Catherine Graham,	1 0 0			
	Mrs. Est,	5 0 0			
	C. A. Hagerman,	15 0 0			
	Mrs. Simcoc,	5 0 0			
		£148 11 0			£148 11 0

A true copy from Messrs. Drummond's account,
Sent to the Bishop of Quebec.
JAMES I. S. LOCKHART,
SECRETARY.
September 2, 1835.
C. J. QUEBEC.

* Transferred to the Bishop's private account,
at his desire, 3rd September, 1835.

Dr. The Bishop of Quebec in Account with the Toronto Indian Society. Cr.

Dr. Mr. Bethune's Account, in so far as the Bishop is concerned. Cr.

<i>The Bishop, Dr. to Rev. Mr. Bethune.</i>		AMOUNT. Sterling.	AMOUNT. Sterling.
		£ s. d.	£ s. d.
RECEIVED FROM			
1831	June 20. Reverend S. Willer,.....	3 0 0	
	July 16. Mrs Paris,.....	2 0 0	
	Mrs. Bowden,.....	2 0 0	
	Mrs. Pollard,.....	1 0 0	
	19. Mr Glassford,.....	3 0 0	
	Mrs. Glassford,.....	1 0 0	
	21. Sir Thomas Deane,.....	1 0 0	
	Mr. White,.....	1 0 0	
	Aug't. 2. Reverend W. Acarn,.....	2 0 0	
	Mr. Pennefather,.....	3 0 0	
	Mr. Wilson,.....	1 0 0	
	A Friend,.....	0 10 0	
	6. General Pilkington,.....	5 0 0	
	Mr. Cromie,.....	2 0 0	
	29. Dr. Shuter,.....	2 0 0	
	Mr. Bethune,.....	£28 10 0	
		0 11 3	
		£29 1 3	
			£29 1 3
			Paid the Society,.....
			Mr. Bethune,.....
			Paid for Printing expenses,.....
			Balance due, (C.).....

Rev. R. D. Cartwright in Account as Treasurer Midland District Auxiliary to the Soc. C. C. I. & P. C. D. S.

*Rev. R. D. Cartwright in Account as Treasurer Midland District Auxiliary to the
Soc. C. C. I. & P. G. D. S.*

Dr.

Cr.

	AMOUNT.	By the following Sums remitted to Mr. Wood, at different times.	AMOUNT.
	£ s. d.		£ s. d.
To amount of monies collected, as per schedule annexed,	85 8 9	Through Mr Lockhart, May 2nd,	5 0 0
		By Letter, May 19th,	17 10 0
		Through Reverend Mr. Lockhart, June 8th,	10 0 0
		Through the Lord Bishop of Quebec, Sept. —,	25 0 0
		By Letter, Oct. 28th,	15 0 0
		Balance on hand,	£72 10 0
			12 18 9
	£85 8 9		£85 8 9

Kingston, 17th November, 1835.

E. E. ROBERT D. CARTWRIGHT.

*Amount of Donations towards defraying the salary of the
Reverend W. F. S. HARPER, Travelling Missionary in
the Midland District.*

	£	s.	d.
Thomas Askew, Esquire,.....	1	0	0
C. Armstrong, Esquire,.....	0	5	0
Mr. R. B. Armstrong,.....	0	5	0
Dr. Baker,.....	1	5	0
Mr. H. Bartrim,.....	0	10	0
J. B.	0	2	6
J. S. Cartwright, Esquire,.....	5	0	0
Reverend R. D. Cartwright, (annual,).....	5	0	0
H. Cassady, Esquire,.....	1	0	0
C. Clarke, Esquire, A. C. G.	0	10	0
Captain Cole, R. E.	1	10	0
H. O. Crawley, Esquire, R. E.	0	15	0
Mr. J. Dunn,.....	0	6	3
P. D.	1	0	0
Mrs. Dupuy,.....	0	10	0
J. R. Forsyth, Esquire,.....	1	0	0
J. B. Forsyth, Esquire, Quebec, (annual,).....	1	5	0
Mr. A. Forster,.....	0	5	0
Mr. S. Forster,.....	0	5	0
C. F.	0	10	0
Honourable C. W. Grant,.....	3	0	0
Mrs. Grant,.....	1	5	0
Reverend S. Givins,.....	1	5	0
Charles Geddes, Esquire, Montreal,.....	0	7	6
James Harper, Esquire, R. N.	0	15	0
Mr. J. Hardy,.....	0	10	0
Mr. F. M. Hill,.....	0	10	0
Captain Hornby, R. A.	0	15	0
Mr. A. Jackson,.....	0	10	0
Honourable J. Kirby,.....	5	0	0
T. Kirkpatrick, Esquire,.....	2	10	0
Kingston, Venerable Archdeacon of.....	5	0	0
Honourable John Macaulay,.....	3	0	0
Captain J. S. Macaulay, R. E. [June, 1834,].....	2	0	0
Honourable P. McGill, Montreal,.....	5	0	0
Mr. R. Scobell,.....	1	0	0
L. S. S.	2	10	0
Mrs. P. Smith,.....	1	0	0
Mr. W. Thirkell,.....	0	10	0
Lieutenant Colonel J. R. Wright, R. E.	2	10	0
J. Watkins, Esquire,.....	1	0	0
Mr. W. Wilkinson,.....	0	5	0
Collected in St. George's Church, after Sermon, 25th October,....	13	10	0
Since received,.....	0	12	6
Produce of a Bill for £21, being so much collected from friends in England, through the Reverend J. Wilson and William Herchmer, Esquire, Queen's College, Oxford,.....	25	0	0
	£101	8	9
Less £16, not yet collected,.....	16	0	0
	£85	8	9