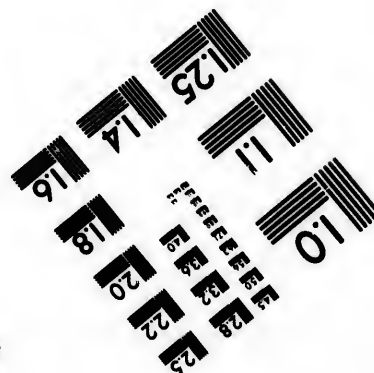
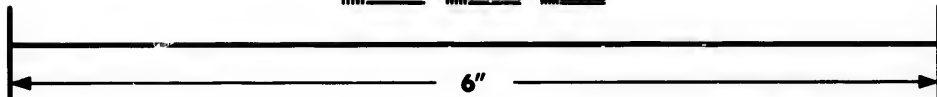
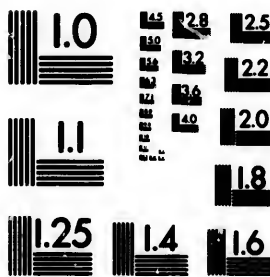


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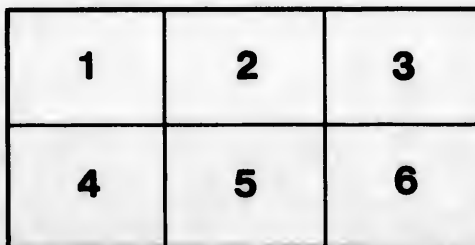
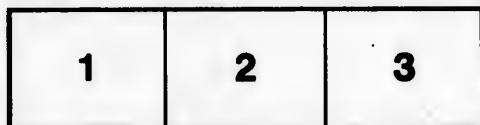
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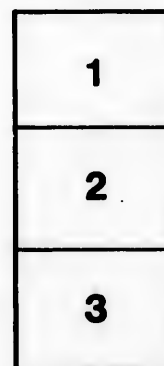
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REPORT

OF THE

LATE BISHOP OF QUEBEC'S

CANADIAN

TRAVELLING MISSION FUND.

TO OCTOBER 31st, 1839.

"THE Superiority of what is called the Voluntary Principle is a question on which I may almost say that there is no Difference of Opinion in the United States."—LORD DUBREAM'S REPORT.

Hear the BISHOP OF PENNSYLVANIA. "While Providence is blessing our Commonwealth in things temporal, and increasing the ability of our lay brethren, and while the enhancement of the price of the necessaries of life, renders the stipends of the Clergy less adequate—all the benefit is engrossed by the Laity, while the Clergy and their families, are inconsiderately left to their embarrassments—their disheartenings—their poverty—till, as a last resort, they leave their Parishes, in the hope of getting others where they may escape Starvation; though that hope generally proves illusive. My brethren of the Laity, "These things ought not to be."

Hear also, the BISHOP OF NORTH CAROLINA. "It is imperiously called for that a more comfortable provision be made for the settlement and maintenance of the Clergy.—I know of nothing in a Community, that can betoken a more alarming Spirit of Insensibility, than dissatisfaction and Complaint in supporting the Ministrations of the Gospel. What must be the state of that man, who thinks, that in the reluctant Pittance he allows his Minister, he pays for the word of Eternal Life! Who feels the Gospel is a burden! Are we to estimate the value which you put upon the knowledge of Christ Crucified, by the scanty provision you allot to His Ministers? To judge by the experience of the past—one would conclude, that an opinion is entertained among you—that they are to perform more labour,—endure more hardship,—be subject to a severer scrutiny, and live upon less means than any other public Functionary in the land—that they are to bring into your Service, high qualifications—to be cut off from all other pursuits, to labour for you, in season and out of season,—stand ready to listen to your call, by night or by day,—to brave for your sakes the Pestilence that walketh in darkness, and the sickness that destroyeth at noon, and finally to utter no complaint, (except at the risk of a Charge of worldly mindedness)—though their Spirit be overwhelmed, their Hearts torn with anxiety, how they are to elicit a scanty subsistence for themselves and families, from the cold charity of an unfeeling world. Brethren in Christ—these things ought not to be.

See Christian Observer, May 1838. Art. viii, Page 304.

Please Lend this to your Neighbour.

DIRECTIONS RESPECTING PETITIONS.

It may be convenient that we should add a few regulations necessary to be observed regarding Petitions to Parliament :—

The Petition should be written on parchment, or large drawing paper, and should, (if the Names are to be added on a separate sheet, as is sometimes convenient to keep the Petition clean,) contain *one or more* signatures on the same sheet, with the Petition. When sent the Petition and Cover should not exceed six ounces, *safe weight*.

When signed, it should be enclosed in a wrapper, open at the ends like a Newspaper—endorsed “**PARLIAMENTARY PETITION**” addressed to any Peer, or Bishop, at the House of Lords; and at the House of Commons, to J. S. Pakington, Esq. M. P., or any other Member “*caring for these Things,*”—in this manner such Petitions will be delivered free of Postage.

For Copy of Petition, see 3rd page of the Cover.

NOTE. The Reserved Letters being exhausted, these copies contain only the latest Intelligence from the Missions. W. J. D. W.

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AS "one of fact is worth a thousand arguments," such a series of Facts as the accompanying documents present in detail, will assuredly do more, in opening the eyes of the reader, to the DEPLORABLY DESTITUTE SPIRITUAL CONDITION OF THE BRITISH Emigrants in the Canadas, than any thing I could say: Upon the receipt therefore of so much additional information, direct from the Bishop of Montreal, and the Missions, within the last month; I resolved to waste no printing upon my Statements, (except such as might seem requisite by way of Note, to particular Letters,) but to make the annual Report, a Fasciculus of the correspondence of the Year. This plan seemed to be advantageous, as it would enable the friends of the Scheme, merely by cutting the thread, to use the different parts for Distribution, at pleasure.

To many of those friends, I have, however, to apologise for my Inability to forward to them the Letters, as they were received; and to all, I have to add my most grateful thanks for the unlooked for support, which the efforts of a humble, and unknown Individual, have been blessed with, in fighting the cause of a distressed and afflicted—(indeed I might almost say, *persecuted*) Church and People. Having had neither Talents nor Influence—nor any one advantage beyond long and sincere devotion—to bring to the cause of the Canadian Emigrant—that success is the best possible Criterion of the SOUNDNESS AND JUSTICE OF THE CASE.

It has often been asked why I presumed to interfere? the answer is a very brief one—early in life I saw two Ship Loads depart from our Shores, and I soon learned, the neglect to which they were doomed, when turned loose in the Wilderness;—Nothing I have since learnt, has tended to weaken the Impression—I claim no merit—for thinking as I do, and have since done,—Woe is me if I had not adopted this Course—I look for no Thanks.—There is reward enough in the Prayers of those that were ready to perish—and in knowing the value which a departed friend placed upon my feeble Exertions—and now I can only add, that if the anxious circulation of a plain tale of Spiritual Misery, heedlessly (if not designedly) inflicted for many a long year, upon their Emigrant Relatives and Brethren, can induce this Christian Nation, "to rise as one man, to their rescue," irrespective of all parties, and all minor objects, by God's Grace I will shew my gratitude for past confidence, by unceasing endeavours to accomplish the objects of our Union, viz:—to administer to the Emigrant such comfort as the Almighty places within my reach; and secondly, to induce the Legislature of this once eminently Protestant Country, to sift the mysterious proceedings of the Colonial Office—and by its powerful and proper interference, to put an end to the mischief those proceedings have produced.

An additional motive influencing me, was one which might influence others, as well as myself; that in the ordinary course of my duty, as a Curate, I admitted by Baptism into the pale of the Visible Church, some who were afterwards numbered amongst the thousands of neglected Emigrants: I would therefore with great humility, in conclusion presume, in my turn, to ask the Parochial Clergy of England, whether after reading these statements, (and similar emanating from other quarters) they do not consider it some portion of their Official Duty, "to take thought," for these wandering Sheep of their own folds?—by urgently petitioning Parliament, at this Juncture—not only to assist the Church, (for that is far from the most important part of the question)—BUT TO PRESENT ITS UTTER SUBVERSION, —The vial, with condensed essence of "the APPROPRIATION CLAUSE" is ready for pouring out—and THE ENEMY IS THERE, ready to seize his prey. If the question of the Churches in Canada, (and Newfoundland also) is merely mustered in the lump, with other Colonies of a more recent date,—The days of the Church of England there, are numbered—Crippled—She must fall before the combination of the well endowed Papist, and the Infidel—and with her all will go. Before the British Conquest, NO HERETIC was permitted to set foot upon the land.

I would also presume to ask the great Land-holders, and the Yeomanry of England, whether, (unless they turn their backs upon the Protestant Principles of their Forefathers,) they do not think a similar Duty devolves upon them?—for if the Clergy are bound to exertion, by having baptized so many of the Emigrants, or their Fathers, into the Pale of the Christian Church—it seems but fitting, They too should recollect how many of their poorest neighbours have been driven to the wilderness by distress; or sent out upon mortgaged Poor Rates, for the sole purpose of alleviating the burdens, which weighed heavy upon themselves.

Of the great mass of the people I know by experience I need ask no question. Their hearts are open to the subject wherever the sound has been permitted to reach their ears.

And why? "Thy servants think upon her stones, and it pitieth them to see her in the Dust." PSALM cii, 14.

W. J. D. WADDILOVE,

Acting Agent for the Stewart Missions.

Beacon Grange, October 31st, 1839.

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The late Bishop of Quebec's Upper Canadian Travelling Mission Fund.

(ESTABLISHED IN 1834.)

"No man careth for my Soul."—*Psaln* cxlii. 5.

FIRST LETTER,

From the REV. T. GIBSON, Stewart Travelling Missionary, located by the
Lord Bishop of Montreal, at Georgiana, upon Lake Simcoe, Upper Canada,
dated Quebec, June 10th,—received September 12th, 1839.

DEAR SIR,

Having an opportunity of communicating with you, I gladly avail myself of it, as in all probability some time must yet elapse before I can give you any particular details of the Mission to which the Bishop has appointed me—his Lordship was absent on our arrival at Quebec, upon the 2nd of June. After a long but prosperous passage. I found Mr Morris, who had been in Quebec about a fortnight, anxiously waiting for the Bishop's return, which took place on the 4th. To himself I gave the parcel directed to him, and was sorry to find Mr Vachell had been obliged to return to England, in consequence of the alarming state of Mrs Vachell's health; I fear his invaluable labours will be sadly missed here—under these circumstances, I delivered his parcel to Mr Brown—and I will dispose of those for Mr Green, Mr Dawes, and Mr Petrie, in the best manner I can, on my way up the Country. For the additional supply of Books for my own Mission, I beg to return my thanks to yourself and friends; These, with what I previously had, I hope under God's Blessing, will be a sufficient stock for some time to come. May the Almighty bestow his Blessing upon their distribution. The Rev. Mr. Mackie introduced us to His Lordship on the 7th, together with a Mr. Street from the Upper Province; and it was arranged that the Ordination should take place on the 9th, during the time of divine Service. His Lordship expressed his great thankfulness for the additional help afforded him, and spoke in the most feeling manner of the wretched Spiritual Destitution of his Diocese, and of the evils which must inevitably result to the Settlers themselves, and their descendants, if not speedily supplied with an ampler proportion of regularly constituted Pastoral Supervision, to counteract the growing darkness which is rapidly gaining head, either from total neglect, or the spread of wild and heretical opinions by those who know nothing of the way of Salvation, or hold the truth in unrighteousness. Judging from appearance I should say that his Lordship's health is much recovered already, by the anxiety attendant upon his arduous duties. May the Almighty strengthen and support him, for a Bishop so devoted to the blessed cause—the Salvation of his flock—must have the Prayers of his Clergy and people, that he may be long spared to guide them by his council, and encourage them by his example. We were ordained on the Sunday, upon which occasion his Lordship preached from the last verse of St Mark's Gospel. He gave us a most excellent sermon, wherein he traced the Rise and Progress of Christianity, in spite of all opposition, and he concluded with a special address to us in our new character, which was most truly solemn and impressive. Oh! may we go forth, as he exhorted us in the language of the great Missionary Apostle, "in all things approving ourselves as the Ministers of God."—2 Cor. vi. 4.

I was compelled to avail myself of the kind arrangement you had made with the Bishop, to advance what might be necessary to complete the Journey from Quebec to Simcoe. Indeed his Lordship shewed more considerate kindness than to wait for an application, for he asked us whether we were in want of any assistance, and advanced me £25. Sterling on your account. I have found travelling much more expensive than I calculated—and therefore feel more grateful to yourself and friends for the kindness evinced by this arrangement towards my family and myself, and I beg to assure you that, it shall be my earnest study and endeavour, so far as I can at least, to carry into effect the great and blessed object of your wishes in respect of these poor destitute Sheep of the Christian Fold. Mr. Morris accompanies us tomorrow, as far as our destinies lie in the same channel, viz :—to the confines of the Upper Province. He appears to be a very spiritually minded man—excellently qualified for the laborious charge to which he is appointed. I will now conclude this letter, only adding that a

soon as I am so far settled in my office as to be able to give you a report of its circumstances and condition, you shall hear from me again—and that any advice or instructions you may think it right at any time to give, shall have the best attention in my power.

With every sentiment of respect and gratitude to yourself and friends.

I remain, Your faithful obedient Servant,

T. GIBSON.

REV. W. J. D. WADDILOVE.

FIRST LETTER

From The REV. EBENEZER MORRIS, Stewart Travelling Missionary in the Bathurst, Johnstone, and Eastern Districts, Upper Canada.—dated Bytown, July 9th.—received August 8th, 1839.

DEAR SIR,

I trust you will pardon my having delayed my writing so long—You requested to hear from me as soon as I reached my destination, and could give you any information. This I would certainly have done, had I been ordered directly to the scene of my Travelling Mission. I was ordained on Sunday the 9th of June, after waiting three weeks at Quebec, owing to the unavoidable absence of the Bishop. This period however I wholly devoted to reading preparatory to the examination for orders. My letters of orders are for the Bathurst, Eastern and Johnstone Districts, but previous to my departure, his Lordship countermanded my first instructions of immediately commencing the Travelling Service—and placed me for a short time here, (which is in the Ottawa District) to relieve the Rev. Mr Strong, who had petitioned for leave of absence for two or three months, to make a Voyage to England, on family concerns. The arrangement made by his Lordship (whom I found to be *kindness itself*) was this, that I should serve Bytown and Hull once a fortnight during the period Mr S. was obliged to be absent, and devote the rest of my time to travelling amongst the destitute Settlers in that part of Canada. The circumstances however of Mr Strong's Mission, made him desirous that my Services should be limited, to his people, and he went down to Quebec, to have an interview with his Lordship upon the subject; and till this morning I have been kept waiting for any further orders the Bishop might please to give. Mr. S. has just returned, as his Lordship assured him that he would not upon any consideration, tresspass further upon what he knew to be the wishes of yourself and friends, *in regard to the scattered*—(as contradistinguished from fixed Missions,) than the arrangement he had made had already done; and that if that arrangement was not satisfactory, I must of course proceed at once to my destination. Mr. S. has therefore abandoned his plan for this year; and I shall set off tomorrow or next day for Kemptville, where Mr. Patton, the Secretary of the Clergy Association of my District, resides; as I am to learn from him the precise outline of my Travelling Mission. Though it seems to savour of egotism, as it may be a satisfaction to your friends with regard to my future Services, I feel bound to tell you, that my reception at Bytown has been extremely favourable—and that I have met with much kindness from the friends of the Church, who are a very respectable and enlightened class; more so of course than I must, generally perhaps, expect to find scattered in the Back-woods—at least so far as the last quality is concerned. May the Lord go with me to the Battle, for of Him alone I look for my sufficiency in an arduous task. “Out of the mouths of Babes and Sucklings He can perfect praise.”

His Lordship kindly advanced me £20. Currency to convey me to my station, and you may expect to hear from me in due course, as soon as I am fairly entered upon my Mission.

Believe me to remain with the most grateful feelings,

Your faithful obedient Servant.

REV. W. J. D. WADDILOVE.

EB. MORRIS.

EIGHTEENTH LETTER,

From the Rev. T. GREEN, Stewart Missionary, at Wellington Square, dated August 12th,—received September 15th, 1839.

DEAR SIR,

It was not my Intention to have written so soon, but I cannot delay my sincere and most grateful thanks to yourself and friends, for the consideration you have exercised in regard to my salary—Had not some such arrangements been adopted, I very much fear, that pecuniary embarrassments, and increasing difficulties would have eventually compelled me, (through stern necessity, and however abhorrent to my

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feelings,) in a certain degree to secularize the high and holy function of a Missionary. I am confident my congregations, at as their limited means allowed, would not suffer me to lack those things absolutely necessary to support animal existence, but still there are many expences unavoidable to my calling in such a country as this, and which occur from day to day, absolutely requiring *money*, which the people themselves have not to give. This difficulty is for the present guarded against by the kind Liberality of yourself and friends, for which I pray the Father of Mercies, in whom I trust for the future, to reward each and all into their own bosoms. I cannot express how deeply I feel the obligation under which their kindness has laid me—and I humbly trust “that the lovers of the Truth as it is in Jesus,” will enable you without anxiety, to fulfil all the desires of our late revered Bishop, by contributing to the Stewart Fund—yes, dear sir, not only helping you with silver and gold, but remembering the cause in their supplications at the Throne of Grace, calling down a blessing upon you, and upon those you send forth to labour, against the awful Spiritual Destitution in this part of the Vineyard. I can say with truth as before God, that your labours of love up to the present time have not been in vain, and this circumstance should encourage your friends to make fresh efforts in support of the work. Could they but witness, as I and others have done, how much joy the visits of their Missionaries uniformly produce among the inmates of the secluded dwellings and humble shanties of the Emigrants, they would not consider their five or ten shillings, their guineas misapplied, yea, rather, I am disposed to think, the Subscriptions of all would be doubled or trebled, and that with cheerfulness and ardour, not waiting till you ask, (a task which cannot be pleasant to you,) but forcing as it were their aid upon you, thereby to enable you still further to extend the cords of the Christian Tent. I very readily admit that Heathen Lands may present more attractive scenes—more stirring intelligence—that more interest may be produced by accounts from parts where the Gospel sound is first heard; but this desire to propagate the Gospel in the lands of the shadow of death, should not tend to steel the heart against our neglected brethren within the pale, or lead us to forget those who have been compelled to exile themselves, and families, from the land of their first affections, and the Ministrations of the Word and Sacraments—Ah! No! and I often think of your plain, but true remark—“what can it avail to the Redeemer’s Glory that we bring myriads of Pagans “within the shadow of the Cross, while at the same time we are permitting thousands—upon thousands of those—by birth children of the promise—one after another to “fall away into worse than Heathenism by our neglect?” I quite agree with you, that the Scriptural mode of converting the Heathen—is the only one from which permanent good can be expected, “let your light shine before men”—keep the Christian lamp burning brightly amongst the professing Christians who surround them.—How little pains the mother Country has taken to do that in these regions, you know too well! The night of our Destitution (as regards Members of the Church,) has been long and dark—only enlightened by a “pale glimmering” here and there. May you and others be the honoured Instruments of ushering in a brighter day! but pray bear constantly in mind our darkness is such—that the work of enlightenment cannot be done by halves, let your appeals in our behalf be urgent and constant, until the tale of our destitution, if possible, reaches the ears and the heart of our youthful Queen. I need not tell you that the arrival of every new Missionary amongst us, spreads joy far beyond the sphere of his own action—it is hailed far and wide as an earnest of “better days.” Many and many a time have I heard the faithful Sons of our Zion, exclaim, when they accidentally heard of the arrival of a new Missionary—“God be thanked—the day-spring begins to shine upon us—and we may soon hope now to hear of “more coming on the wings of the wind to help us.”

If there be much to discourage the travelling Missionary in this Country, there is also much to cheer him; and if often his heart is ready to sink under bodily labour, followed by privations in the humble log hut, where he seeks for rest and shelter in his journeyings, yet he departs refreshed with the hope of having been useful, and having imparted comfort; gratified also with the friendly and affectionate greeting which he experiences at every place. I lately visited a very secluded Settlement, composed of English, with a few Canadian and Scotch Settlers. After Divine Service I was literally almost overwhelmed with invitations. One, however, of the applicants, turned the scale, by adding to his urgent appeal—“if you can only *put up* with our humble fare.” I thought it might be useful to shew, that fare or accommodations were the last things I thought about, and that if I could not do more for the scattered than I did, it was not from any fear of discomfort to myself. I therefore accepted the hospitable offer, and accordingly accompanied him to his shanty in the Woods. It was, indeed, humble in the extreme; but had it been tenfold more so, the kind and hospitable spirit of the host and hostess would have shed a lustre over it. The furniture consisted of a bedstead, a rough deal table, and two or three chairs. Having partaken of the homely supper, I was asked to read and expound a portion of the Scriptures, and was most attentively listened to while preaching Jesus—the Way—the Truth—and the Life. After the prayers, the bed was placed upon the floor for me, with the most marked

endeavour to make me as comfortable as their circumstances permitted, only reserving for themselves and child, a small straw pallet. It could not be expected I should get much natural repose, or arise in the morning much refreshed—but if not in body, I was refreshed at all events in mind—for again I was gladly heard while speaking, before my departure, of the things pertaining to their everlasting Peace. If I departed from this humble and hospitable Shanty in the Wilderness, not quite so comfortably entertained, as I might have been elsewhere, still, I could not but feel that it was a great privilege to be allowed to shew thus, that in the blessed object of inviting the hungry and thirsty Souls to the Waters of Life—the Ministry of our Church took little account of mere personal inconveniences to themselves; If therefore this man and his wife, (and in after times, when you and I are gathered to our fathers, their child,) are made glad by the streams which water the City of our God, may it not be justly, under the Divine Blessing, ascribed to the Upper Canadian Travelling Mission Fund? (Rom. x. 14, 15.) Many similar Incidents occur to the Travelling Missionary, and this is but one of the many blessings flowing from his periodical visitations to the remote Settlements. I lately made a second visit to a village on the Lake Shore, where I met with a respectable Settler, from the estate of Lord Roden, he told me that he had emigrated six years ago, and that he, with about thirty other families, became residents of this place—he stated that about one-half of them were decidedly Members of the Church, and most anxious for her ministrations, “but, added he, as we had no Shepherd to keep us together, we soon became scattered.” I think I can with confidence affirm that could a Clergyman be located here, so that the people might rely upon *stated Services*, very quickly a large and respectable congregation might be collected, not only in this place, but in the adjacent parts. I have been informed by a Settler thoroughly acquainted with the Locality that there are upwards of thirty families of Church people, who would gladly avail themselves of her services and ordinances—were the opportunity but afforded them all these cherishing a warm affection for the Church of their fathers, and therefore, till conscience and necessity compels them, are seldom induced to attend the ministry of Dissenting Teachers, even when brought to their very doors. In stating this fact, if you do state it, let it not be deemed by your friends at home as the language of Bigotry. I feel bound to tell you the truth. The feelings and sentiments of too many of those who differ from us in this Country, in our mode of worshipping the God of our fathers, differ no less from the Christian Dissenters at home, and are far more violent in their views than any entertained by Dissenters among you, unless where Politics, more than Religion, bear rule. You must not understand me as comprehending in this opinion either all individuals, or all classes of the various Dissenting bodies here. We have many unknown in your happy Country—for my own part, with a heart ready to love all those who love the Lord Jesus in sincerity, I must own that since I came here, I have had almost daily fresh cause for thankfulness in being a member of the established Church—so wild—so fanciful—so unscriptural are many of the principles and notions which inundate us from the otherside of the States Frontier. Those who view these matters according to the standard of the sanctuary, will not be surprised that while men slept, the enemy should be busy sowing tares in the field, or that while the Shepherds were wanting, the Wolves should take the opportunity of devastating the fold. Do not however for one moment suppose that I ever consider differences, or confine my labours to the scattered of *our own* flock alone. Your instructions—my own feelings, and the orders I received, alike dictate to me to say to every one who will hear. “Ho! ye that thirst—to you is the word of this Salvation sent.” Isaiah lv. 1.—Acts xiii. 26.

A short time ago, I visited a fresh Settlement of Irish Protestants about five miles from Oakville; I had promised, as I mentioned to you in my last, that I would endeavour, under the Divine Blessing, to visit them during the Summer months, and in the sleighing season once a fortnight—but on a week day was all I could possibly manage. I had been much pressed for a Sunday—but when I made out my week day visit, an old and respectable Settler from Wicklow came up to me, saying, we ought to be, and I hope we are, very thankful for this, for we shall at least be far better off than we have been for a long time past; while another remarked that it was so long since he became an outcast, that he had well nigh forgotten that he was a member of the Church—let it not be supposed that many, so expressing themselves, are satisfied merely with the form of Service, for I have reason to believe that these are sincere disciples of their crucified Master—and inwardly rejoice at the opportunity now offered to them, for the first time since their Emigration, of making this public Confession of their Faith. I mentioned to you in my last, my having met with the son of an English Clergyman settled here, I visited them since on one occasion, the mother not having attended Service. As soon as I entered the house, she explained to me the reason of her absence. “My daughter was so anxious to attend, that as both could not go, with so many little ones to look after, I thought it best to resign the privilege to her—for indeed I am very anxious that all my children should avail themselves as much as possible of your Visits to our

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"neighbourhood, I have had advantages, which here have been denied to them." In this family I trust I was enabled, previous to my departure, to be of some use—impressing more seriously upon their minds the inestimable value of family Prayer.

On Wednesday last I went by appointment to the Town of Oakville, where I found a very large and respectable Congregation assembled, although the harvest had commenced. The singing was excellent, and all the responses were made with fervour and devotion. An Unction from on high seemed indeed to pervade the whole Assembly. It was really a very striking and impressive sight. Everything around us seemed calculated to produce solemnity of feeling, a bright blue sky over our heads—the Lake with its placid waters, brightened by a summer sun, lay spread out before us—at a little distance behind us was an extensive wood, waving ever and anon its shadowy branches, in all their beautiful variety of foliage, as each succeeding breeze sighed gently among the leaves. I left another appointment to hold Divine Service, and administer the Sacrament for the first of September. From all I could learn, I have reason to believe that there is scarcely a single Member of the Church in this place, who has had an opportunity, since their arrival in the Country, of partaking of the Lord's Supper; although many had been resident from three to six years, and some of them from ten to twelve.

Yesterday I had Service near Nassiguawaya, and administered the Sacrament. A Mr. Richardson, who married a cousin of the Rev. Mr Airey, your Clergyman at Hexham, fitted up his Barn as a Church, and a large auditory, principally of English, were in attendance. My visits in that neighbourhood have produced a lively interest, and as the fruit of it, I have got a Sunday School established, with every reason to hope that the expense (about twelve dollars) will be raised for the purchase of a Sunday School Library from the Tract Depository at Montreal. I believe the price of the 100 volumes in England would be £6. 15s., sterling; but through the liberality of the Society at home, they are furnished to Schools in this Country, at less than half the cost, viz:—about £3 currency. Since I wrote last, I have been much pressed to extend my journeyings into the Township of Beverley, where I hear there are many Church families anxious to receive a visit from a Clergyman. You may rest assured that (D. V.) I shall visit them as soon as my present pledged appointments admit of it. ere this letter reaches your hands I hope our Church, to which your friends gave so liberal "a lit," will be ready for use, and I am now endeavouring to get a shed erected at the Square, to shelter the horses during the time of Service, in the Winter Months. The Cost of this will be about 100 Dollars; but our Climate requires it. When I have accomplished that, we must then look for 100 more to finish our School House. And as you and your friends have so kindly relieved my people from that which they were really unable to accomplish, I have little fear of their making every exertion to accomplish these very needful works. I have received the Books forwarded by Mr. Petrie, last year, and also the trunk sent out by Mr. Gibson—for these accept my sincere and grateful acknowledgements, and be kind enough to convey my humble and heart-felt thanks to my kind, though unknown benefactors, for this valuable present. I am much pleased and profited by the reading of the Church of England Magazine, and the other periodicals you have sent, and should feel very grateful, if, as opportunities offer, you would endeavour to continue them. I have not as yet heard the particulars from Mr. M'Murray, of his leaving the Sault, though I passed two days with him in June; but as well as I could understand, the ill health of his amiable wife was the cause of his relinquishing the Mission, yet I think if measures were, at an early stage, adopted, he would have continued his Services; and I believe now he would be ready again to devote himself to "the Red Man," if the Toronto Society wished him to do so, and found their funds in a condition to secure him a permanent provision. He is at present I think, well off, as Assistant to Mr Miller in the Mission at Ancaster. That Neighbourhood is well settled, and the People are both able and willing to assist him. Did I mention to you in my last, that "The Stewart Missions" had fallen in the way of a gentleman at St Catherines, and he has desired me to put his name down as an annual subscriber of £1 currency. I have heard nothing about the Village Library, for which you applied to the S. P. K, and I suppose the Bishop is still waiting some further instructions from home; but in the deplorable condition of this Country, as to Spiritual Knowledge, it is a great pity any time should be lost, which could possibly be saved.

You will be glad to hear that the Indian Boy, about whom I wrote to you last autumn, is to be educated at the College at Toronto. The New England Company have undertaken to pay the expense. I hope the Lord will bless and guide him, and make him, a few years hence, an Instrument of great good to his Brethren of the Forest. I am astonished at the strange mistake you mention about the Journal, but I will endeavour to get it to you, in time for your October Report.

I shall now add nothing more, except repeating what I hope you need not be told—that you and your kind friends are never forgotten in the Prayers of Mrs Green,

And your much obliged Missionary,

THOMAS GREEN.

REV W. J. D. WADDILOVE.

SECOND LETTER,

From the REV. GEORGE PETRIE, Stewart Travelling Missionary in the London District, Upper Canada, dated London, September 10th—received October 6th, 1839.

REV. AND DEAR SIR,

I have to apologise to you and your friends for the long delay which has taken place since I promised you a letter, detailing the wretched Religious Destitution of this portion of our poor distracted Colony. This delay I can assure you has not proceeded from any remissness on my part, but solely from a desire to visit as much as possible of the London District, before I wrote, as might enable me to ascertain the real state of things there, for knowing the deep and unwearied interest you take in it, I was unwilling to send you any hasty, or perhaps (unintentionally) fallacious report. This, I hope will sufficiently exonerate me from any blame on the score of tardiness, and I shall proceed at once to detail my work as briefly as I can, and to give you the fruit of my actual observation.

On my arrival in the London district, on the 6th of March, having provided myself with a horse, the first thing I did, was to travel through about twelve or thirteen townships, holding the Services, and preaching in each, as often as circumstances allowed and visiting as many of the Church people in particular as circumstances permitted, by way of making myself personally known to them; as well as of ascertaining, by my own view, their Religious Destitution—and indeed I found it every where beyond conception appalling. This being done, I then commenced forming as many congregations in each Township, attached to the Church, as I could consistently attend to, and I am glad—and thankful to say, that the Lord has blessed my labours in this way, with regard to numbers, far beyond anything I could have contemplated at the commencement. Not only the professed Church people, but our dissenting brethren of all denominations attend the Services when I preach in the respective Townships. The Townships within which I steadily labour are, Burford, Norwich, Dereham, Bayham, Malahide, South Dorchester, London, Biddulph, Mc Gilvray, Usborne, and sometimes in Mosa. In some of them I have three preaching Stations, and in others two; and regular Services are held in almost all of them, in rotation, once in six weeks, excepting only Mosa, which is too remote situated to be continued, without injury to the other Townships, and without proportional benefit to the people there. My congregations vary of course according to the state of the several Townships, as to population; and generally comprize a good number of dissenters, who manifest, in my opinion, a growing desire to hear Church Ministers, especially so, when they habituate themselves to preaching *eastempore*—but I may indeed here remark, that in the active and ever stirring Life of a Travelling Missionary, he would be scarcely effective without this qualification. I find the people wherever I go, anxiously desirous of attending Church on the *Sundays*, and some of them think nothing of going from five to ten miles to do so, but during the week days, they are necessarily so much engrossed with their farming and other matters, upon which the maintenance of their families entirely depend, that it is difficult to procure any thing like a large attendance. Still the benefit of holding such Services is generally beyond what in your country may easily be conceived,—by the encouragement and impetus it gives to a general spread of Religious feeling and reflection—where before, all such feelings were dormant, dying, or dead—perhaps I cannot better explain my meaning than by those few words of our blessed Lord. “The maid is not dead, but sleepeth.” On the *Sundays*, I have invariably good attendance, but particularly so, when the people get a few days notice—very indispensable here, from the population being so widely scattered.—I should try to regulate the *Sundays* by cycle, so that they might always know their own Sunday, but the difficulty of Travelling in these often roadless woods—and the uncertainty thereby occasioned, makes it impossible to bring my visits within so close a rule. I therefore must content myself in giving the notice, when, and where I can. I see plainly that, were it possible to have Churches planted throughout the various townships, where the people could calculate even upon the regular stated ministrations of the Travelling Missions, till more could be done for them gradually, that spirit of discontent and contrariety of opinion, which now unhappily has been nursed up and encouraged, would very soon give way to the spirit of the Gospel; and I have no hesitation in asserting that ere long, there would not be one Dissenter unfriendly to the Church, for TEN that we find now.

THE AWFUL RELIGIOUS DESTITUTION which now prevails throughout this and other Districts in Upper Canada, Baffles ALL DESCRIPTION, and if the British Legislature do not come forward, and make some effective Provision in this

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respect for the poor, destitute, and neglected Settlers, it is utterly hopeless to expect tranquillity can resume her habitation in this colony, or that society can ever be purified from those horrid fruits of ignorance and vice, which frequently occur—and are so heart rending to every Moral, Religious, and Well thinking man in the Province. There cannot possibly be a greater Solecism committed by any Government (be its religion what it may) than that of sending out emigrants to colonise, without making some proper provision for the Religious and educational care of themselves and families: The great mass of those emigrants who come from the Mother Country, and form the great body of our scattered Population, *are poor people*, and from the hardships and privations they have to contend with, on coming into THE BUSH, *they are quite unable for many years to pay a single dollar* either for Schools for their Children, or Churches for themselves—and it is therefore not alone cruel in a religious view, but even in a political view the height of absurdity, to expect it at their hands—they have on first settling, and for many of the first years quite enough to do, to provide the necessaries of life for themselves, in addition to which, it must be remembered, that as all their neighbours are similarly situated, and distant communication is impossible—they have no market for the additional produce which they gradually raise. Owing to this, and not to any disregard to the institutions of the Mother state, the people, and their children more especially grow up in the utmost ignorance—this gradually ripens into indifference, either about themselves or the Government—they see themselves neglected—they feel their own inability to provide either Churches, or Ministers, or Schools, this produces sourness and alienation, and inevitably (without any just blame to them) they thereby become an easy prey to every Demagogue, who happens to start up, and who, for the sole purpose of *attaining his own selfish and wicked ends, affects to commiserate their unhappy and deeply neglected condition*; Whereas, if the Mother Country acting upon the proper principles of a Mother, and a Guardian, (pressed upon her by her situation as a christian state) would make a proper provision for even the temporary care of the emigrants she sends out by thousands, how different would be the picture we should have to present!—These alas too frequent, but melancholy, consequences could be averted—and the provision thus made would not only be the means of educating and enlightening them, but would rouse and keep up in their minds a grateful feeling and attachment towards the Ruling Powers, which evinced so lively an interest in their temporal and eternal welfare. If the British Legislature, (be the Executive Power in the hands of whom it may,) would adopt, and enforce upon the Executive, this mode of proceeding, I am perfectly convinced that, as far as this Colony is concerned at least, we should very soon present a very changed appearance, from that which it now does, and if instead of paying millions of money to enforce observance of the Laws, and to keep down Rebellion, at the point of the Bayonet, by the maintenance of a large Military Force, she were to pay a few thousands annually for a time, to maintain a sufficient number of Christian Preachers and Teachers, upon almost any other principle than the present, (which sets every man against his Neighbour, *by only encouraging Divisions*,) the people would be trained up to obey the Laws—and as to Rebellion—it would soon hide its hateful head. These are no modern notions, or phantasies, of mine—they are the result of the experience of all ages, and they will be found referred to in the celebrated speech of Agrippa, recorded by Josephus, and addressed to the rebellious Jews, as applicable to our fore-fathers, in ancient Gaul, “who required no more than 1200 Soldiers, (hardly so many as their own Cities,) to keep them in subjection, solely by reason of the regard they bore to the Power and Integrity of the Roman People,” and he it here remarked, that this was the Agrippa, of whom St. Paul testifies, Acts xxvi, 27, that “he believed the Prophets.”

In order however to give you a clearer conception of the Religious Destitution which prevails here, I may at once mention this appalling fact—IN THE THIRTY-SIX TOWNSHIPS, into which the London District is divided, comprehending a tract of Country about 3,600 square miles, and containing about 7,000 Church People, *there are only two Clergymen*—one of whom is located in the Town of London, the other your Travelling Missionary, whose labours are chiefly confined to about twelve Townships, by the impossibility of doing more—these twelve he is however only able to visit by rotation once in six weeks—thus leaving twenty-five Townships, out of the thirty-six, without a single Clergyman!!! The consequence of this is, what we might expect, the people in those Townships are growing up in a most melancholy state, both of irreligion and immorality; and the Lord's Day is desecrated to the purposes of Amusement, Fishing, Shooting, &c., or worse. In short, it may truly be said of Canada in a religious point of view (and statesmen ought to know it cannot end there,) as was said of Israel of old, both in a religious and political respect—“In those days there was no King in Israel, every man did that which was right in his own eyes”—Judges xvii, 6—upon which subject allow me to recommend to your perusal, Deut. xii, 11—14. It is also very much to be regretted, that even the little which has been done, has been in fact neutralised, and in a great measure rendered

useless by the parsimony which seems to have regulated it. The few Rectories which were some time ago established, and which (partly from a fear of their utility, partly from a desire to snare in the spoils of Zion,) called forth at the time the united opposition of Sectarians and Infidels, have in consequence of the penurious arrangements, almost in every instance failed in producing the benefits which might have been derived from them, had the State ever given one moment's consideration, either to the comfort or respectability of the Clergy. If these Rectories had been endowed, as they should have been, with an adequate provision for the support of the Clergy, (and the establishment of them at all, is at any rate an acknowledgment of the Duty as a Christian State,) then of course, their whole time might reasonably have been expected to have been given in labours amongst the widely scattered people, nominally placed under their Spiritual charge; whereas any such reasonable expectation has been cut up by the roots, through the parsimonious principle which the Government adopted. Allowing (and even that not in all cases,) only £100, per Annum, with (a burden rather than a benefit!) 200 acres of *wild, uncleared* land, not one acre of which could be cleared at a less cost than nearly £4. Indeed I am told, that in the old States, where these things are better understood, than among our new Settlers, it is an admitted principle that beyond mere maintenance, and the necessities of Life, (even where the Settler has nothing else to do, but attend to his farm, working it himself) the period of one generation must elapse, before any return can be expected.

The practical working of the scheme has been as injurious, as the parsimony of the contrivance was vicious in principle—for it has not only cramped the exertions, where the difficulties were alone more than sufficient to produce that effect—but it has added injustice to cruelty—exposing the clergy to odium, for the inevitable results of their stinted means. In order to procure a livelihood for themselves and families, they have had no alternative, but to turn their attention in a great measure, from the spiritual to the temporal farm, or to some other secular employment—happy indeed if they possessed any small capital whereof they could rob the future provision of their widows and children, in order to stave off present Starvation. I confess when I contemplate in my solitary wanderings the settlements of these Rectories, I cannot always help thinking that the 17th Chapter of 1st Kings, must be framed and glazed for the musings and instructions of the Colonial Office; They will have read there, of the miraculous manner in which the Prophet Elijah had been sustained by the Widow at Zarephath, or by the Ravens in the wilderness of Jordan, and must have concluded, that as that Prophet had been thus wonderfully supported, so also the Prophets in the wilderness of Upper Canada should be, and would be, the objects of similar Divine Interposition,—let it be kept in view, that the Income of these Rectories, will not enable the Incumbent, to keep a single Servant, for to do so here out of £100, is impossible. To enable a man to keep two Servants, male and female, (which every Clergyman's family necessarily requires considering that to do his ordinary Duty, he must keep *two Horses*, the extent of his Parish being so large, at least 120 square miles) costs annually for the man servant alone £30, and the woman £12, independent of their board—at least £50, more—thus out of the £100 Government allowance for these Rectories, the Rector would have the exact sum of *Eight Pounds to support himself, his family and his horses*,—nothing being allowed for the original purchase, or the wear and tear of these Animals in the public service!!! Or suppose for the sake of a pinching economy, with a view to the future maintenance of his widow, when himself sinks worn out into the grave, and vacates his Rectory to another, suppose, I say, that on such considerations he resolves to do the duty of the man-servant, himself, to feed and clean his horses in person—those indispensable appendages of his clerical function (for you must remember that *here*, a Clergyman without a horse is next to useless)—suppose him, then, keeping only a maid-servant her wage and board could not be less than from £25 to £35—the matter is little mended, he has, indeed, a few pounds more to expend on the decencies of his rank, for his family and wife; but it is not in human nature that the elasticity of mind requisite for a good Missionary of Jesus Christ, should survive the privations, difficulties, and discouragements, thus, (I would fain hope,) heedlessly cast upon him. Unquestionably this state of things should not be allowed to continue, and were the British Parliament and People made properly acquainted with the matter, I can scarce think they would permit such a System to continue, but on the contrary would not only provide additional Missions, but would so increase the existing Rectories, as to enable the Incumbents to live without engaging in secular pursuits—for thus only is it possible to secure the efficiency of any Church. The present System is alike at variance with Christian rule, which says, “that they which serve the altar should be partakers with the altar”—disgraceful to a Christian crown the wearers of which ought to be, says Isaiah xlix. 23, “nursing fathers and nursing mothers” to God's Church, if they look for a blessing from on high—and opposed to the received principle of every age. Abraham paid tithes to Melchisedec, Genesis xiv. 20. Jacob devoted the tenth of all which God should give him, to the support and service of God's House, Gen. xxviii. 22.—A special institute of the

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Mosaic Code, (Deut. xii. 19 and xiv. 27,) was, "The Levite that is within thy Gates, thou shalt not forsake him; so long as thou livest upon the Earth." The sweet Psalmist of Israel, the Royal David, acknowledges the same Principle, (1 Chron. xxviii and xxix 14.), "Who am I and what is my People, that we should be able to offer so willingly after this sort—for all things come of Thee, and THINE OWN have we given Thee." The good Hezekiah, (2 Chron. xxxi, 4,) reforming the abuses which had crept in, commanded "the people to give the portion of the Priests and Levites," assigning as his reason, the consideration I have referred to above—"THAT THEY MAY BE ENCOURAGED; and the Prophetic Code is closed by Malachi (iii, 8-10.) stating the cause of God's curse upon a Nation, and prescribing how it may be removed—"That there may be meat in mine House, and prove me now herewith, if I will not open to you the windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it." Such, dear Sir, is the lesson taught us by Holy Writ, but to those who regard it not—the practice of the Heathens, (of whose wisdom they are more inclined to boast,) teaches the self-same lesson, for they would find it difficult to discover, even in profane history, a single instance of a Colonising Nation, where the Sacrifices, and the Establishment of an authorised body, set apart to the Priestly Office, was not the very first consideration with the Founders. You will pardon this long digression, but if you saw, what I see here of the consequences resulting from an opposite practice in our National affairs—you would not wonder that my mind should be deeply impressed upon this subject.

Throughout all my travels in the London District, I regret extremely that I feel bound to say, I have found the people in a most deplorable state of Spiritual Ignorance and Destitution. It is very manifest that this entirely arises from the circumstance of their having been so long, and so unaccountably neglected by the mother country. I need not tell you the number of years which have elapsed, during which many, professing themselves to belong to the Church, have never heard or seen a Clergyman. The greater number of them too, have not only no Prayer Books, but have almost forgotten how to use them, and as for making the responses, there is not one in thirty, who ever think of joining in them. This state of things is deeply to be deplored, for you are aware that when our people become ignorant of the Liturgy, by which they profess to worship God, and fail to take their part in the Services, the beauty and propriety of our excellent Liturgy are entirely eclipsed, and we thereby give an occasion to the Scoffer to say, "there is no life in the Church of England." Such being the state of things, (in addition to my other duties) I have found it desirable to commence a regular system of teaching the people simply, the use of the Prayer Book, and how much depends upon themselves, by joining in the responses, whether that which was designed to facilitate "our worshipping God with one heart and one mind," accomplishes, or fails, in its purpose. With the old people, I can scarcely expect to do much, in rooting out this apparent deadness and indifference, but with their children I do hope to effect a change, nor am I altogether without expectation, that the plan will work upwards, and that their example will in a little time "provoke the parents to Jealousy." The greatest barrier in my way in carrying this plan into effect, is the extensive want of Prayer Books.—The people are so extremely poor, that very few could purchase them for themselves—and even if they could—*Prayer Books cannot be had.* *I have therefore particularly to request, that you will endeavour to send out next year as large a supply as you can, and to call the particular attention of the British people to our destitution in this respect. I wish "the Prayer Book and Homily Society" would establish a depot in this country, for distribution upon favourable terms. I need hardly say that I find the duties of a Travelling Missionary more arduous than even your description led me to anticipate—yet you did not spare—but it requires to be seen, and to be experienced, in order to comprehend it. Arduous, however, as the labour is, and with all its difficulties, I do not think either of them are such as to damp or discourage any one who is moved by the principles of the Gospel, to proclaim the love of Christ to perishing sinners, and if being the means of saving sinners was "*the joy set before our Lord,*" it is "*a joy,*" which should never fail to animate the humble Missionary, and make him "*to endure hardness, as a good soldier of Jesus Christ.*" The incessant fatigue which a Travelling Missionary has to undergo here, is so very great, that it is really impossible for the strongest Constitution to stand it beyond two years or so. The

* In order to save time, Mr Petrie has been written to, to provide himself, if possible in Canada, an additional supply of Bibles, Testaments and Prayer Books, (to the extent of £10,) as so many Months must elapse before the Shields Ships could reach Montreal—and a plan is in negotiation to secure an ample Supply, both for himself and his colleagues.

The Church Population of the District amounts to	7507
Of whom have any Spiritual attention	3283
Leaving altogether neglected	4224

places are so remotely situated from each other, that one requires to be constantly travelling—being exposed thereby to all sorts of weather—and, perhaps what is even worse than this, the Roads are generally so bad, particularly in Spring and Fall, as to be almost impassable—indeed not unfrequently, literally so. On my way to Dereham a short time ago, I wind-galled my poor horse, going through a Swamp, above two miles long, so severely that I was laid off, for an entire week, before I got her sufficiently restored to travel; and I see I shall be obliged to buy a second horse, for it is far too much for one to travel so incessantly. When Winter comes round I must also buy a Sleigh, which will cost me twenty-five or thirty Dollars more.—But it is time I drew my letter to a close.

The system of education in this colony is, in my opinion, based on a wrong principle, and if it is not speedily changed, will not only perpetuate ignorance—but prove a Colonial Curse.—It is however much what might be expected from the deplorable condition of the Church. In my next letter I will speak more particularly on this point.

I shall look anxiously for the Spring ships—and the supply of Books which I trust you will find no difficulty in sending, through your friends at South Shields.—They can scarcely estimate the blessings it is in their power to confer upon the poor Emigrant, by facilitating your endeavours in this way. I can safely say, that if the prayers of a people, famishing for the lack of Spiritual food, can secure their Ships a good passage, they, and their's, will not be forgotten in the Bush.

I have to thank you for your last kind letter, and for your prompt attention to my fears, I hope however I shall have no occasion to act upon your arrangement; it is nevertheless gratifying to be favoured with any mark of kindness from yourself and friends, by way of smoothing down my rugged path through this destitute Wilderness.

I have forgotten to mention that I have lately visited three of the Indian Churches, which afforded me the utmost gratification, in seeing what the blessed Gospel can do with the poor Indians; I will give you, (D. V.) an account of this matter in my next letter, and send you at the same time some strong proofs—not only to shew that the poor Red-man can be civilised, but to counteract certain statements made by recent Sceptical writers about these long and woefully neglected People.

I remain, Dear Sir, very faithfully your's,

GEORGE PETRIE.

REV. W. J. D. WADDILOVE, Beacon Grange.

*Extract of a Letter from the Lord Bishop of Montreal,
dated June 27th, 1839.*

"I ordained Messrs. Morris and Gibson on the 9th instant, and they proceeded almost immediately to their respective destinations. I am much pleased with them both, and most certainly have been called upon to ordain persons, who had graduated at our Universities. not equal in attainments to your two Missionaries. I feel greatly obliged to you for your consideration and regard to the Episcopal Office in the arrangements you have made—and indeed I can hardly too often repeat my acknowledgements for the whole management on your part, since you undertook the task of helping the Canadian Church."

I should not have inserted this last clause (as doing so savours of Egotism) had there not existed circumstances, rendering it desirable, that my friends and supporters, at least, should know, that I have never swerved from the principles I originally professed: to assist a suffering Church, upon the Principle laid down, (Acts xi, 29,) without in any-wise violating true CHURCH RULE.

Extract from the same—dated Quebec, September 5th.

"I feel very thankful that you have been enabled to make such great and constant exertions for the Canadian Church,—you will by this time have received the parcel I sent to you on the 2nd July, through Messrs. Cookson's, of South Shields, containing the Report of the Rev. S. S. Strong, whom I employed to make a Missionary Tour (originally projected by himself) at your charge. (This Report is in Appendix A.) He has lately written to me in a very encouraging strain respecting the labours of Mr. Morris at the Chate, far up the Ottawa River. In case you have not yourself heard from Mr. Petrie, you may be glad to have his Report made to me, which I accordingly commit for you to the care of Captain Baddeley R. E. who is to sail from this Port for Liverpool to-morrow. I also sent you a Copy of my Charge," by Mr Wood—whom ere this you will probably have seen."

* This Copy is circulating among the Clergy, so that I am unable to add any extracts; but there are passages, (and I believe it may be procured in England) which demand the utmost consideration by all concerned, either in the Temporal, or Spiritual affairs of the Canadas;—for that they are closely interwoven, the English Nation will soon find out—

THE SUBJECT WILL BROOK NO NEGLECT.

THE THIRD REPORT
OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE
DESTITUTE SETTLERS AND INDIANS IN
LOWER CANADA.—1838.

OFFICERS OF THE SOCIETY.

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THE LORD BISHOP OF MONTREAL.

VICE-PRESIDENTS.

THE HONORABLE CHIEF JUSTICE SEWELL,
 JEREMIAH LEAYCRAFT, Esq.

MANAGING COMMITTEE.

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REV. JOSEPH BROWN.

Recording Secretary.

LIEU. JOHN ORLEBAR, R. N.

R E P O R T.

IN following a plan adopted in the last Report, your Committee propose giving a short summary of the Missionaries' proceedings, and occasional extracts from their Journals.

Soon after the last General Meeting of the Society, the Rev. H. Sewell proceeded to Jacques Cartier, and remained there five days, visiting every Protestant family. He found no improvement, and little real interest in religion. The services of the Sabbath were attended by very small congregations compared with the number of Protestant families in the Settlement. From thence he proceeded to Valcartier, visiting by the way every Protestant family, and conversing, lecturing, or praying, as opportunity offered. Mr. Sewell went through the whole Settlement of Valcartier, including the Rivier aux Pins, calling upon each family, and on the Sabbath performed divine service to a congregation of eighty-five persons. In this tour, your Missionary visited ninety-six families, preached four times, and baptized seven children; and amid much discouragement, saw a few bright evidences of the power of the Gospel,—a few plants of heavenly growth which showed what the soil might bear, by the Divine blessing, upon faithful preaching.

The service of the Missionary were now required for the Quarantine Station, at Grosse-Isle; and on the 23rd of May, Mr. Sewell commenced his ministrations on the Island. From much interesting matter contained in Mr Sewell's Journal for the period that he was there employed, your Committee have made the following extracts:—

“Saturday, 11th August.—Visited the hospital. Found an old Roman Catholic sailor labouring under dropsy, in a very hardened state. I could make no impression upon him. The power of the Spirit did not seem present to heal his soul, and it was indeed fearful to see the utter darkness in which he was held,—the utter carelessness as to a future state. His only language was complaint, and his only expressed desire was for death. Alas! could it be a release to one dying in a state of so much impenitence. May Jesus have mercy upon him, and change his stubborn heart, giving him a heart of flesh, and renewing a right spirit within him. Yesterday a ship load of emigrants were landed, infected with small-pox. After leaving the sailor, I visited them, and found a pleasing contrast. They were all Scotch, and had enjoyed, on their passage out, the blessings of a pious minister of their own persuasion, and also a pious captain. Morning and evening prayers, with reading and exposition of the Scriptures, had never been omitted when the weather allowed of their meeting

together. The benefits were easily visible in their serious and quiet deportment, and the eagerness of some among them to hear the word of life. Nothing, indeed, points out more strongly the necessity of keeping a resident clergyman at this Station during the summer, than the great desire almost universally evinced by Emigrants on their landing, to join in prayer and praise to the Almighty for mercies received and for blessings to come. It is here that the Emigrant,—perhaps an exile for conscience sake,—first sets foot on the land of his adoption; the wonders of the deep are still fresh in his memory, and a new life is before him. It is the natural impulse of a Spiritual mind to seize on such a moment to express gratitude for the past, and pray for renewed protection, and while depressed under a sense of its own weakness and nothingness, to feel a desire for support and for strength not its own. It is now, too, that while memory is busy with the past, and imagination with the future, the renewed Christian feels an increased desire to dedicate himself again to that God whose mercies are new and unfaded in his mind."

"On Sunday, after service to the troops, I preached to about sixty or seventy of the Scotch Emigrants. I found them very attentive, while I pressed upon them the necessity of holiness as the fruits and proof of faith. The Clergyman alluded to was among the number: I wished him to have addressed his own people, but he declined for the present, though afterwards he addressed them at some length. He was very attentive, and thanked me when the service was finished. *We were compelled to meet in the open air, under a broiling Sun, at a great inconvenience to all parties—When shall we have a decent place to meet in, where we may worship God according to the Apostle's teaching,—"decently and in order!!!"*

Mr Sewell endeavoured, by formal application to the Government, to get a chapel or shed erected for the troops and Emigrants, but entirely without success; and it was only by the assistance and influence of Dr. Poole, that the summer-house was so enlarged as to be available for a Congregation of forty or fifty persons. At two different times, when there were few sick in the hospital, Mr Sewell visited Stoneham, on the North, and l'Islet and St. Jean Port Joli, on the South side of the River. At the two latter places there are a few isolated Protestant families; and your Missionary was gratified with his reception by them, while their earnest attention showed the value they attached to the word preached. On the 8th October, Mr. Sewell, hearing of the Rev. Harvey Vachell's return from England, proceeded to Quebec, and closed his labours as Missionary of the Society.

For various reasons, Mr. Vachell was not able to resume his duties as Missionary, until the 3rd of November, when he proceeded to revisit the destitute settlements south of the St. Lawrence. After a laborious journey, over roads almost impassable, he arrived at Bellair, and was well repaid for his labour, in finding one who, although unlearned, indeed unable to read—had profited by the word preached, and to use his wife's language, "was such an altered man that she hardly knew him,—she never saw one so penitent or so set against all manner of sin." Mr. Vachell's Journal, in his progress towards Upper Ireland, presents the usual varying features of disappointment and distress over the backsliding and impenitent, and of joyful anticipation over the few that come forth and seem awakened by the spirit to newness of life. Arrived at Upper Ireland, he performed the novel service of receiving into Christ's Church by baptism, an old man of 70, and his four sons of the respective ages of 33, 26, 25, and 24. Your Missionary remained 17 days in this and the Bennett's Settlement, preached four times, and administered the Sacrament to thirty-five communicants on the Sabbath. He also endeavoured to promote the building of the Church, which had not as yet been commenced, owing in part to a want of unanimity among the people themselves, and partly to the difficulty of apportioning the work.

It should be mentioned that more than £150. have been collected by the Missionary and others for the erection of this Church, and that two ladies have each given two hundred acres of land towards its endowment.

On Mr. Vachell's return towards Quebec, he preached at the Hamilton Range of Inverness to a numerous and attentive congregation, and baptized three children. On Christmas Day he administered the Sacrament to twenty-seven communicants, and preached to a large congregation in another part of the Township.

Early in January, your Missionary again proceeded south of the St. Lawrence, preaching at Bellair, at Liverpool, and at Frampton; which latter place he visited solely for the purpose of getting specifications for the Church at Upper Ireland.

In the first week of February, having preached on the way at St. Giles and at St. Sylvestre, Mr Vachell established his head-quarters at Inverness, and from thence visited the Pelcher Range. The people were generally extremely poor; but he was received by them uniformly with every mark of kindness and respect; and found them anxious for instruction and advice. On the Sunday he preached in this range to a numerous congregation, and a few days after attended a meeting for the purpose of building a house for the worship of God. The people were unanimous in their

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desire to build a church or chapel; and after some discussion, a spot was chosen upon the Craig's Road, and your Committee trust that this work for the Lord will prosper, and not meet with the hindrances experienced in Upper Ireland. In the next Range, your Missionary preached twice on Sunday, many of his hearers in the morning, walking three miles to attend the afternoon service. He was the first Missionary that had been down so far in this part of the Range, and he heard of a person who had not seen the face of a Minister for six years. "Surely," says Mr Vachell, "it is sheep like these, driven away and lost, which, in the language of Ezekiel, the Shepherd is to bring again and seek out."—c xxxiv, v 2—6.

Mr. Vachell proceeded in his pastoral visits through the Dublin, Yorkshire, Scotch, and Plomer Ranges. In the latter Range, there is a very good School; but unhappily it does not meet with much encouragement. After being detained at home a week by the alarming illness of Mrs. Vachell, he again visited Upper Ireland. Matters were somewhat improved here, and numbers flocked to hear him preach. He afterwards visited the Sunday School, which he found not so well attended as last year, nor so well instructed as he could have wished, the simple Word only being read, without comment or explanation. Your Missionary remarks that the manner of making the responses, the universal use of the Prayer-Book, the devout posture of the body, and the Chorus of voices joining in singing, gave him more the idea of a Church of England congregation, than he had hitherto met with in these settlements. Having been furnished, by the kindness of Mr. Waddilove, with a number of Books, to form lending libraries, he was enabled to supply the Catechist at Upper Ireland, a School-master in Plomer Range, and an Individual at St. Sylvestre, with selections, and has still many more on hand for the like purposes.

Mr. Vachell concludes his Journal with the following remarks:—

"I now close this, feeling convinced of the extreme barrenness of my Journals of late; and whilst taking much blame to myself on account thereof, I would beg that it may be taken into consideration that the Journal of a Missionary over so extensive a sphere the third year, is not likely to abound with incidents of so striking a nature as the first. I have gone over new ground in some parts, and in one place, the Scotch settlement, where are chiefly Highlanders, and where English is imperfectly understood. I have not visited so much, but have preached more. Some mention was made of building a Chapel in this place, but nothing is yet matured. It would be right to mention here that their own Minister is declining in health and years, and preaching only in Gaelic, is now almost unable to do that; and that the Settlement, excepting his occasional ministrations, those of the Methodist preacher and myself, (and others casually,) is getting into a very destitute state. Whilst the present generation exists, amongst whom are a few decidedly godly people, this may not be so apparent, but religion is not hereditary; THE BUSH, under the most favourable circumstances, is a bad place in which to bring up children, "in the nurture and admonition of the Lord." And I am more and more convinced that the state of religion there, and throughout the County of Megantie is at best but a day of small things, a shadow of those good things yet to come, when there shall be a more fixed and regular ministration of God's Word and Sacraments, as well as a regular parochial style of feeding the flock of Christ, into which are to be brought, as in days of old, such as shall be saved. I had been led at one time, when I came up the first year, to think I should find religion flourishing like a green bay tree. Preachers abound, and hearers also.—These will doubtless raise the tone of moral feelings; and I nothing doubt that God's people may be found, nay, I know they are, here and there, "one of a house and two of a family," as "gleaning olives" scattered over the face of the Country; but should I say that the object the Society had in view in its first formation,—viz:—the supply of the spiritual wants of the Destitute Settlements,—had been attained, or that their labours during the last three years, by the poor exertions of their present Missionary, had produced that effect which they desire, I should mislead them. Much every way is to be done. May they go on "in the strength of the Lord, and in his name set up the Gospel banner inscribing thereon "Glory to God in the highest, and on earth (these desolate parts of it especially) peace and good will towards men."

On the whole, I would conclude by saying that I conceive the Church of England is improving much in the estimation of the people. I would not say her members are increasing largely, but I hope they are on the increase, though as long as *Religious Wants continue so irregularly supplied*, irregularity of attendance, running after any preacher or teacher, must be the result. But let there be a regular minister,—let him who is appointed watch for the flock, watch for them as one that must give account—let him feed them with the wholesome food of the Word, and, "point to brighter worlds, and lead the way,"—and sure I am The Great Shepherd will make the Sheep to lie down in the quiet pastures thus sought, and kept by his ministering servants."

Thus far have advanced our too feeble efforts for the spread of Christ's kingdom upon earth. Your committee lament they have not yet been enabled to employ another Missionary, according to the desire of the Society, expressed at two successive meetings.

There is still but one Travelling Missionary of the Church of England for the wide tract of country marked out as the sphere of the Society's labours; and for nearly five months of the last summer, as in former years, (on account of their engagement to supply Grosse-Isle,) the Settlers have been left without the ministrations of the Gospel. The friends of the Society are aware from the last Report, that the settlers themselves have on their part promised subscriptions to the amount of £56 per annum, in case another Missionary is employed, and more frequent visits paid to them. This is such an evidence as your Committee require, to show that they properly appreciate the Society's labours, and it should induce, on the part of the Society, a corresponding exertion to supply more effectually these their spiritual wants. by at once enlisting another of the Lord's servants in this work of Christian love.

That the time is now arrived when this may be done with prudence, your Committee think will be shown by the following Statement. It will be remembered that Mr. Vachell proceeded early in the spring of last year to England. During his brief sojourn there, amid a multiplicity of private business, he succeeded in collecting subscriptions for the Society to the amount of £112 sterling; and your Committee rejoice to find by his Report, that the Society has many friends among the pious of their Father-land, among whom the Supporters and Manager of "the Stewart Mission Fund" should be gratefully remembered, as affording the most valuable and unremitting assistance to our Missionary. These friends of missionary exertion have presented to the Society £30 (£33 5s. 5d. currency) from their Fund, and have expressed a hope of being able to continue the same annually. Your committee do not suppose that each year will bring the same liberal assistance from their other friends in England, but as the amount of subscriptions in this country, has hitherto easily supported the single Missionary employed and as the Treasurer's account shews a balance in hand of £150, altogether arising from home subscriptions, collected with the single view of employing a second Missionary, and as hitherto no subscriptions have been collected for the present year, your Committee feel it to be their duty to call upon the Society to sanction, by an express resolution, the immediate employment of another Missionary, strictly according to that excellent criterion laid down in the Rules of the Society.

Your Committee will conclude by expressing their regret that the Interest in Missionary proceedings is still as nothing in comparison with its Importance, and the call made upon the Christian community from the pulpit and elsewhere, has not been so cordially responded to as they could have wished, or as they are convinced such a Cause deserves. They trust that the Lord will sway the hearts of his children to devise more liberal things; and that no Christians will lightly esteem the Privilege afforded them of coming to the help of the Lord, to the help of the Lord, against the mighty powers of Darkness, Ignorance, and Error. Indeed, let the Christian be but true to his own eternal interests,—let him deny himself, and devote all that would otherwise be spent in self-gratification or luxury, to the service of his Heavenly Master, and this and this other Societies will not be languishing for want of means to send forth the Gospel Missionary.

REPORT OF THE INDO CANADIAN MISSION,

Upon the THAMES RIVER, in Upper Canada,—received from the
Bishop of Montreal.

Having publicly stated in 1834—5, (upon the authority of the late Bishop of Quebec) that the conversion of the North American Indians to the Christian Faith (if only due pains were taken,) might easily be accomplished, and that in fact, there then existed a growing desire on the part of many of the Tribes, to cast off "their dumb Idols," and be admitted into the pale of the Christian Church. The following document which shews the gradual increase, from a small beginning, five or six years ago, cannot fail to interest all those who by supporting "the Stewart Missions," have in a great measure so long prevented the dissolution of the Thames River Mission, through the inadequacy of the means of the Church. It has indeed subsequently been asserted, (and that by one whose opinions, and upright public administration, in every other point, are deservedly held in the highest estimation, both in Canada and at home,) that all attempt to Christianize the Indian Tribes,

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is a baseless dream—that a sort of “mysterious destiny” encircles that interesting class of men—and that the chariot of Gospel civilization approaches them, with Death and Desolation, like scythes at the wheels. Doubtless such have indeed been the dark and gloomy consequences of communication with Europeans, (*Christians only in name—if even so much as that*)—but surely we need scarcely go to Canada, or any other Colony, to learn that “the mysterious destiny,” with “Death and Desolation at its wheels,” is no other than the same mysterious destiny by which “*Nations and Empires rise and fall*”—i. e. by giving full scope to the corruptions and abominations of refined Civilization, without taking any pains to inculcate, or cherish, the antidote provided in the mercy and wisdom of God.

It is scarce possible to find words in the English language capable of characterizing the awful neglect of the British Government in the case of Canada—my business however is neither to judge, nor to condemn—but if possible TO AWAKEN MY COUNTRYMEN, BY OPPOSING SIMPLE FACT, TO FANCIFUL THEORY—in the hope that British Christians will speak out their minds—if they do, under God's Blessing, an end will be put to this appalling disgrace on the name of a Christian State, and instead of “Death and Desolation,” we shall see “the Day-spring from on high with healing on his wings,” rising upon the long benighted Indian—and bringing the noble and generous energies of the Red-Man, into the wholesome bonds of the life-giving Gospel of Jesus Christ.

About the year 1832, the attention of Mr Flood was called to these Tribes, by the late Bishop of Quebec, and in 1834, by his Lordship's directions, I printed for circulation amongst his friends and supporters in England, the translation of an original letter, sent to Mr Flood, by a Council of a few of the leading men in the joint tribes; beseeching him to devote a portion of his time to their Spiritual Charge, and engaging on their part, to use their influence with their people to give up the WAU-BE-NOIS, or Pagan Feasts—and to abstain from the use of ardent Spirits.—From the small nucleus then formed, this little community of christian Indians has gone on gradually increasing and the following Report explains its present state.

See also Mr Flood's fourth Letter, page 42.

Fourth Year, Bear Creek Chippeways resolved to abstain from Spiritous Liquors at Lower Monsec Town, from October 1st, 1838.

Families	Male	Female	Total	Families	Male	Female	Total
Canoting and family	4	5	9	Kee-sua-back in Miscomon's family			
Memtegosch and do.	7	3	10	Suas-qua-sabe in Caucueneh's family			
Yaubans and do	5	3	8	Skew Maskilongi & fam.	4	2	6
Rodd do	4	3	7	John Fisher do	4	1	5
Charlo do	6	3	9	Piajugo do	3	1	4
Miscocomon do	6	2	8	John Legule do	3	1	4
Schobenash do	3	6	9	John Beaver do	3	2	5
George do	1	2	3	Obitoon do	4	5	9
Chickin Maskalongi do	6	4	10	Thomas Whiteloon do	2	1	3
Solomon Askin do	5	1	6	John Animouse do	2	1	3
Gaugaubezzeja included in Yauban's family				Shaunabe do	3	2	5
2 males and 1 female				Pipi-sate do	5	4	9
Keneausnck and family	1	5	6				
Caucaubin	1		1				
Caucueneh and family	4	4	8				
Hu-e-aundup do	2	3	5				
Negauenegejick do	2	4	6				
Capt. Fox do	1	3	4				
Joseph Fox do	1	1	2				
Nelson Beaver	1		1				
John Walker and family	2	1	3				
					96	73	168

The above families regularly attend my Ministry,

(Signed) RICHARD FLOOD,

Church of England Missionary.

To the Right Rev. the Lord Bishop of Montreal.

Monsec Indians resolved to abstain from Ardent Spirits, at Lower Monsec Town, from October 1st, 1831.

Number and Names of Families.		Number and Names of Families.	
Captain James Snake, (chief)	1	Hank-Young (secundus) and family	4
Abraham Hoff and family	9	John Lock do	4
William Halfmoon do	5	Hank Young (tertius)do	4
Wilcox do	6	Wampum do	5
Westbrook do	5	Thomas Snake do	6
Captain Kanelis do	2	Shoemaker Snake do	8
Hank-Young (primus) do	4	John Delaware do	3
James Snake do	4	Deaf Woman	1
George Poney do	3	John Henry and family	4
Wilson do	5	Taylor Logan do	2
Wolf	1	John Logan, alias Big Ears do	3
Dickson and family	4		
Logan (primus) do	5		106
John Logan (secundus) do	5		
John Righton do	4		
William Dawson	1		

The above families regularly attend my Ministry,

(Signed)

RICHARD FLOOD,

Church of England Missionary.

To the Right Reverend the Lord Bishop of Montreal.

This INDIAN CHURCH, formed within the last six Years, upon the Thames River, near Delaware, in Upper Canada, under every possible disadvantage from the limited means of the Missionary—and from the near Vicinity of the worst and most depraved Class of European, and American, Squatters.—See Mr Flood's Journal "Stewart Missions," page 131.

Bear Creek Chippewas - - - 168

Monsec Indians - - - 106

274

Is brought from the darkness into "The marvellous Light" by the efforts of one Church of England Missionary.

Extract of a Letter from the Bishop of Montreal, dated September 5th, relating to this Mission.

"You will be glad to hear, if you have not already done so, that Sir George Arthur, who is warmly interested about the poor Indians, has assigned a Stipend to Mr Flood, for attending to them, which I trust the Home Government has, by this time, confirmed. Mr Flood will thus cease to be in any way chargeable to your Exertions."

Edward Pruddah, Printer, Market Place, Hexham.

The late Bishop of Quebec's Upper Canadian Travelling Mission Fund.

(ESTABLISHED IN 1834.)



"Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—*Matthew xviii, 19.*



APPENDIX A.

IN the course of last Winter the Bishop of Montreal, requested that we would permit him to locate one of our Travelling Missionaries in a most destitute region, upon the eastern confines of Upper Canada—: The Eastern, Johnstone and Bathurst Districts, to which I readily assented—on the part of the Stewart Fund; and in the month of April, despatched Mr. E. Morris, who was ordained to the work on the 9th of June. As I knew there were a greater number of fixed Clergy in that Locality, than in many other parts, I at the same time requested the Bishop would send me some information as to the actual Destitution, for the satisfaction of my friends, and a few days ago I received from his Lordship the following report, which, as one of our objects is to diffuse as far as possible in this country, a complete knowledge of the awful Spiritual Destitution of the Colony, I do not hesitate to print entire.

(COPY.)

"MY LORD, Your Lordship's request, through the Secretary of our Association, that a report should be drawn up, exhibiting in some detail, the spiritual wants of the Members of the Church in the Bathurst and adjoining Districts, was laid before the Meeting, and a committee appointed to carry out your Lordship's Suggestions of a digested report, from materials collected from the different Clergymen. Your Lordship is aware that our association comprises the districts of Bathurst, Johnstone, and the Eastern. These three comprise a Tract of country, divided into fifty Townships, each about ten Miles square. With respect to the different religious persuasions of the Population, the census now in progress will shortly give a tolerably correct idea; in the meantime we annex the following as the return of the Ten Townships."

NOTE. There is no doubt that compared with other parts of the Province, the supply of Clergy already in these Districts, seems large, but if the want be greater elsewhere—it is sufficiently apparent that additional aid is needed here, and that Mr Morris's Services are greatly required.

I may add here that I am informed by the Bishop, the roads, and modes of communication, in the districts are worse than in almost any other part of Canada, which makes the Duties of a Travelling Missionary more necessary, rendering it impossible for the fixed Clergy to devote the time required for visiting the remote and scattered Settlers, with justice to their own flocks.

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Townships	Episco- palian	Presby- terian	Roman Cath.	Method- ist	Baptist.	Quaker	Mor- mon.
Darling - -	20	119	32	12		1	
No. Sherbroke	7	232		3	11		
Horton - -	106	118	53	26			
Ramsay - -	339	1059	277	172	26		
Bathurst - -	631	694	622	90			41
So. Sherbroke	145		36	40			
Mac Nab - -	5	510	76	12	8		
Fitzroy - -	587	279	191	39			
Packenham - -	260	241	187	47			
Goulburn - -	952	389	489	321			
	3052	3611	1964	762	45	1	41

Total Population, 9476.

Clergyman's Names.	Name of Mission.	Extent of Terri- tory	Extent of Destitution.	Scite of Miss.	No. of Stations
Rev. G. Archbold	Cornwall	Cornwall			1
Rev. R. Blakey -	Prescot with Matland		300 and 400 Episcopalians	Bellings Mill	
Rev. M. Harris -		No	Returns		
Rev. R. Rolph -		No	Returns		
Rev. E. J. Boswell	Carlton place	10, 11, 12, Concess. of Lanark, 1, 2, 3, Ramsay	Pakenham and Fitzroy, 1000 Souls.		3
Rev. H. Patton -	Kemptville	Marlbro, Wolford, North & South Gower	5000, one-third Episcopalians	Merrick ville	7
Rev. W. Gunning	New Dublin	Township of Elizabeth			
Rev. E. Derroche	Brockville	Brockville		Mal- town Young Mills	
Rev. J. Padfield*	Beckwith	Montague and Emsley		Smith's Falls	5
Rev. J. G. Lindsay	Williamsbrg and Edwardsbrg	Mountain, Finch, Winchester, Roxburgh.	600 in the Eastern District	Edward sberg	6
Rev. R. V. Rogers*	Richmond and Marlbro'	Goulburn and Nepean	1200		7
Rev. Mr Tremayn U. S. Epis.	Charleston and Beverley	No & So. Crosby, Wilsic Town, Kentuck	several 100 miles in length, 40 in breadth, 16 to 25		5
Rev. W. W. Wait		No Return, being	in England on	leave	
Rev. S. S. Strong	Bytown, U. C.	and Hull, L. C.			
Rev. W. S. Harpur* Newly appointed to March and Huntley, having been 3 Years Travelling Missionary of Midland District, Toronto Society, C. C. J & P. G. D. S.					
The Ottawa Dis.	10 Town- ships	Length 60 to 70 miles, breadth 20	Not one Clergy- man	L'Orig- inal.	

* These received Aid from the late Bishop of Quebec, through the Stewart Mission Fund, in 1835-6.

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In the absence of more particular Statistical Accounts, (which consistently with our extensive charge it is impossible for us to attain,) we believe the Religious Wants of our communion may be most correctly made known by the following brief reports of the several resident Clergymen of the three districts, comprised within the bounds of our Association.

EASTERN DISTRICT.

The Rev. Messrs. Archbold, of Cornwall, and Lindsay, of Williamsburgh join in reporting. The former is Rector of Cornwall, the County Town of Stormont, comprising a population sufficient to give ample employment to one Clergyman. Moulinette however, situated on the long Sault Canal, about seven miles from Cornwall, and eight from Osnabruck has, till lately, been under the immediate charge of Mr Archbold, but he now finds himself compelled to confine his labours exclusively to Cornwall. The Church at Moulinette, has therefore been necessarily shut up for some months past. In this neighbourhood however there are a number of persons decidedly attached to the Church, and some miles back about fifty more, entirely excluded at present from the ordinances and privileges of the Church.

EDWARDSBURG (the Eastern half) although in the Johnstone District, belongs to the Mission of Williamsburg. It is situated about fifteen miles from that settlement, has a stone Church which Mr Lindsay serves once a month. The Congregation is small, but with due ministerial care, Mr L. is quite persuaded a different state of things would soon arise, especially as there are, in the rear of the same Township, in the neighbourhood of Moore's Settlement, about eighty souls professing to belong to the Church.

MOUNTAIN the most Westerly Township of the Eastern District. Mr L. reports, "I have occasionally officiated there, when in my power, and have uniformly met large and attentive congregations, composed chiefly of persons attached to our communion. Upon enquiring I find their number to be nearly two hundred Souls, and perhaps fifty more, decidedly favourable to us. Land for a Church and Burial Ground on the bank of the Petite Nation River, in the head of the Settlement, has been offered by different individuals; and I have every reason to believe that a Church would speedily allow the occasional regular visits of a Travelling Missionary, till more could be done."

WINCHESTER immediately behind Williamsburg; Between the Upper and Lower Settlements, there are nearly one hundred of our Communion, and I have fixed Armstrong's Mills in the Lower Settlement, as my preaching Station.

FINCH, the next Township is in the rear of Osnabruck. The front part is composed chiefly of Scotch Settlers, in the back part of the Township in the neighbourhood of "Crysler's Mills," there are about seventy five persons who belong to our communion—to whom however I have been only able to preach twice.

ROXBURGH lies in the rear of Cornwall, it is yet in its infancy, but contains one hundred at least, wholly dependent upon the Church for Gospel Ordinances. We may therefore safely say, that there are upwards of six hundred Souls in the Eastern District—professedly members of the Church, who are *Spiritually Destitute*, and I have no hesitation in adding that the number of those who would attend the Church, were regular opportunities offered, and a pious and zealous Missionary sent among them, would very soon be doubled. In fine, Mr. Lindsay urges this strongly upon the

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attention of your Lordship, and proposes that a Travelling Missionary should make Edwardsburg his Head Quarters during the Spring and Autumn months, when it would be impossible to travel.

JOHNSTONE DISTRICT.

RECTORY OF PRESCOTT. The Rev. R. Blakey, Incumbent, reports, "There are two Churches in the Township of Augusta, at which I officiate, one in Prescott, and the other in Maitland. At the former, Divine Service is performed every Sunday morning and night, when the roads permit, and at the latter in the afternoon. The number generally attending at Prescott is about two hundred; at Maitland between seventy and eighty. I am so much confined by my duty to these places, and the country adjacent, that I cannot extend my services, although I know assuredly that there are many parts around me deplorably in want of the ministrations of Clergymen—v. g. "Bellamy's Mills," where there are from three to four hundred members of our Church, most anxious to have a minister, and who are willing to contribute to his support, although it ought, in justice to them, to be added, that they are generally *new settlers*, and *consequently* are unable to do much. Other Clergymen might be advantageously located in the Township, if the spiritual interests of the people could be the ruling consideration, but I am quite satisfied from the extreme poverty of the population generally, they could not afford to furnish *any part* of the means of support.

Mr. Blakey's long residence in the country, (nearly 20 years) entitles his opinion to very considerable weight, and he closes his report by saying "the Blessings to be derived from the co-operation of the friends of the Gospel in our behalf are incalculably great, and must *force themselves on observation, when we consider the miseries we might have escaped, and which have been brought upon us, and upon a neighbouring people, solely by neglecting the due dissemination of Christian principles.*"

RECTORY OF KEMPTVILLE, Rev. H. Patten. Mr. P. reports. "The Townships in which I officiate, either regularly, or occasionally, are *Oxford, Marlborough, Wolford, North and South Gower*, and comprise a tract of country nearly forty miles long, and varying in breadth from ten to twenty miles, with an aggregate *scattered population of 5000 Souls*. In the five Townships I have *seven preaching stations*, and to do Justice to the people I ought to have twice as many more, but it is morally impossible to extend my labour. The two extreme Stations at which I preach are distant thirty six miles.

The Township of **OXFORD** contains about two thousand Inhabitants, of whom nearly one third I believe belong to my charge; In this township is situated the Village of Kemptville, where I reside; here we have a neat Church, with a Bell, and a Burial ground well enclosed. This Township alone would amply employ the best efforts of one Clergyman, as there ought to be divine service performed in three different places within its limits.

MARLBROUGH. Here is a handsome frame Church, and a Burial ground well enclosed. The Township contains about eight hundred Inhabitants, half of them, or more, belonging to the Church; only a part of this Township is under my care, the rest being attached to Richmond on account of its Proximity.

In **WOLFORD** is situated the Village of Merrickville, where the people, by great and praiseworthy exertions, have succeeded in erecting a handsome

stone Church. This Township contains about fourteen hundred Inhabitants. Besides the congregation in, and about Merrickville, there is a Station for Divine Service seven or eight miles beyond the Village. Here is great and pressing need for the Services of a resident Clergyman. Merrickville is sixteen miles from my residence, I have never been able to afford it service more than once a fortnight, and that always in the evening.—During the past Winter, the Rev. W. Wait, has officiated in a very zealous and efficient manner at this place, and the neighbouring Station, once in four weeks.

SOUTH GOWER. The Church families here are but few in number, but *North Gower* contains between five and six hundred Inhabitants, a large proportion of whom attach themselves to my Cure—and I am fully persuaded a very large congregation might be formed here, if a Clergyman could attend them every Sunday. At present Mr. Wait visits them once in four weeks on Sunday, and his services have been highly appreciated. His attendance however will end in May.

These five Townships then are *partially* supplied—it is however *indeed but partially*, and in a degree utterly inadequate to the wants—for where the sphere of labour is so extensive, occasional visits which cannot be followed up by pastoral intercourse, and pastoral supervision, will do little more than keep together the zealous members of the Church—and cannot be expected to retain much influence over the young and the thoughtless.

Mr. Patten desires especially to remark for your Lordship's Information, "that the expectation of having a Clergyman stationed among them at Merrickville, rendered the people much more zealous in erecting their Church, and a desire of seeing their Spiritual wants more effectually supplied, as well as relieving myself from a part of a laborious charge *far too extensive for my strength*, makes me equally anxious to see a Clergyman stationed there."

CHARLSTON AND BEVERLEY. Rev. F. Tremayne, (of the U. S. Episcopacy.) He reports. I have five places under my immediate charge, which I serve more or less every month, added to occasionally visiting other places more remote from my residence. The five are Beverley, Charlston, South Crosby, Wilsictown, and Kentuck.

In **KITLEY** (to which place I go when I can) about nineteen miles from hence, there is a very large congregation, I may say wholly destitute of the public ordinances.

At the **ISTHMUS.** North Crosby and in the Township of Leeds, the materials exist separately—but they are practically "as sheep without a shepherd," for as yet, I believe, they have not had a single opportunity of meeting as a congregation. I could also name many other places, where "the harvest is ready," but the labourers are not there; and I am given to understand that in many of them the anxiety is extreme, to have the privilege of a Clergyman of their own Church, from whom they might receive the ordinance of Baptism. Mr. Tremayne adds, "perhaps the wants of the Church are not greater in any part of Her Majesty's Dominions than in this neighbourhood—there is not a single Clergyman between my residence and Kingston, a tract forty miles in extent, and from sixteen to twenty five miles in breadth, where are several hundreds, members of the Church of England, the greater part of them entirely destitute of Religious Ordinances, and deeply anxious to have their Children admitted regularly into the pale of the visible church, and wishing for themselves the administration of the

Supper of the Lord. They are however compelled by necessity to wander in 'forbidden pastures' for the streams of salvation; I extend my labours amongst them "as far as I can, it is however really but as a *drop in the Ocean of their wants*.

RECTORY OF RICHMOND, Rev. R. B. Rogers, Incumbent, reports, "that his Rectory or Parish is legally styled the first Rectory in the township of Goulburn, that it is situated about twenty miles from Kemptville; fifteen from Franktown, the residence of the Rev. J. Padfield; twenty-four from Carlton-place, the parish of the Rev. E. Boswell; and twenty miles from the mission March and Huntley, the Rev. W. Harpur; and twenty from Bytown, the parish of the Rev. S. S. Strong; so that few districts are *apparently* better supplied, and yet how *imperfect* that supply is, will appear from a very cursory survey.

The Township of Goulburn extends over *ten square miles*, in which are scattered in places, (many almost inaccessible except with the greatest difficulty, save in winter) a Population, according to the census just taken, of nine hundred and fifty two members of the Church. Confining my personal Ministry on the Sunday to *Richmond*, I have five Stations for Divine Service and catechising, which are visited once every month, and two others occasionally. It might be thought, that, such as it is, the Ministry of the Church is here put within the reach of all her members, stately, at least once in four weeks, *but practically it is nothing of the kind*, for although the men and the healthy can have no excuse for not incurring a proportion of the labour and difficulty which I must encounter in attending them, yet, the infirm, the women, and the children are in many parts entirely debarred; added to which, the effect of long privation is, as might have been expected, but too visible in the conduct of many, who have no excuse to plead but their own indifference to religious matters—which indifference humanly speaking, nothing can remove but the constant personal communication with their minister, visiting from house to house—*this*, circumstanced as I am with regard to the greater proportion, *is quite impossible*. Your Lordship, from personal experience, can fully understand this, knowing as you do, that under every advantage, *visits in the bush* can only be made at an immense expense of time and labour. Thus much for my parish *proper*, but, from circumstances easily imagined by any one the least initiated into our local situation, its *actual* limits are extended far beyond these.

The Township of Marlborough to the distance of nine miles, looks to the Clergyman of Richmond for a supply. Here I hold Divine Service once a month on a week day, meeting about twelve families. About an equal number I have to attend in another direction in the same Township, where a Sunday School is held under my direction every Lord's Day. A second Sunday School is held by the Teacher of the School, (a female member of my Parish) in what is called "the Gore" of Marlborough, about six miles from Richmond: but here again the same remark holds good in relation to the attendance of the members. *Nothing but actual residence in a new country, can in any degree convey to the mind, the deadening effects of that long privation of the sacred ministrations to which Canada has been exposed.*

THE TOWNSHIP OF NEPEAN, in which Bytown is situated, to the extent of twelve miles also depends on my ministry. Here I have two stations, one occasional about twelve miles off, and a second, stately once a month, about seven miles distant.

LONG ISLAND, seated on the Rideau River, about fifteen miles off, is also considered an adjunct of my Parish. Although the greater portion of the population of this tract of country are Roman Catholics, yet very many Members of our Communion are scattered about—the exact number I am not able to state—but *I can state that they are entirely destitute of Ministerial Services on a Sunday*, and consequently can scarcely be expected not to fall away.

GLOUCESTER is the next Township to Nepean. From hence to Mr. Lindsay's Parish (Williamsburg) is fifty miles in a direct line, though I believe no road exists. *There, through the whole extent, is not a single Clergyman*, though there are many Members of our Church, to be found when sought out.

The Sum, therefore, of my Report is, that I have a Parish in length nearly thirty miles, in breadth about twenty, with a population of 1200 people—*one half of which at least is destitute*. These are facts, my Lord, which will speak far more to the point than any remarks of mine. I can only say for my own part, that my heart sickens at the thought of the destitute condition of this Church population, not the less deplorable on account of the indifference which has resulted from neglect.*

RECTORY OF FRANKTOWN, Rev J. Padfield, Incumbent. He reports that having but recently come to the Parish, he is not yet intimately acquainted with the state of the surrounding country, as to the want of religious privileges. He states, however, that he holds Services at five Stations, besides the Parish Church. At one in Beckwith, at three in Montague, and one at "Smith's Falls," in the Township of Elmsley.

MONTAGUE, which joins Beckwith, is thickly settled with a Church population. The Settlers having but lately entered upon their farms, are generally very poor, but sincerely attached to the Church of their Fathers. A good Congregation would easily be formed at "Smith's Falls," the inhabitants being very desirous of enjoying the Blessing of a Clergyman settled amongst them, and express their willingness to contribute to his support. In the village there has been erected a Presbyterian Church, which is served by a resident Minister. The Roman Catholics have also a Church, and Service occasionally. Our Services are held, at present, in a House belonging to the Ordinance Department. It is, however, in contemplation to commence a Church without delay.

CARLTON PLACE RECTORY, Rev. E. Boswell, Incumbent. He reports—"The first and most important of the destitute Settlements in my neighbourhood are the two Townships of Fitzroy and Pakenham. There is *no Clergyman* in either of them; and they lie so far off, that they are quite out of our reach for anything beyond a casual occasional Service. To shew the want of a Clergyman, no more is needed than to give the returns of the Population as just made up. By these I find that there are 847 Episcopalians and 16 Methodists. It is very clear that the 16 cannot afford the maintenance of a Minister. Surely it is a dreadful thing that *here should be nearly 1000 of our people without a vestige of regular religious Service*

Of LANARK I have not the returns; but the Episcopalians in the 10th, 11th, and 12th Concessions of that Township; and the 1st, 2nd, and 3rd of RAMSAY, afford me two good Congregations. I think they ought to have a Clergyman.

* See Note at the End.

OTTOWA DISTRICT.

" This District consists of ten Townships. It is in length between sixty and seventy miles, extreme breadth about twenty miles ; and yet in *all this tract of Country, not a single resident Clergyman is to be found, although it is believed that the largest part of the Population consists of the Members of the Church of England.* Occasionally the nearest point is visited by the Rev. Mr. Abbot, of Grenville and St. Andrews.

"L'ORIGINAL is the District town, where a Missionary might make his head-quarters. A Church is already erected, and very many of our Communion are to be found here."—

REPORT OF THE REV. S. S. STRONG'S MISSIONARY
TOUR, FROM BYTOWN,

TO "SEEK OUT" THE ACTUAL CONDITION AND DEGREE OF
DESTITUTION OF THE SETTLERS ON THE
OTTOWA RIVER,

February 1839,—received from the Lord Bishop of Montreal, August 7th,
1839.

MY LORD,

Having expressed to your Lordship in October last, my intention of visiting the destitute Townships on the River Ottawa, above Bytown during the Winter, and being disappointed in the expectation of travelling under the guidance of a Gentleman who was proceeding to his Lumber establishment in those parts, I left home alone on the first of January, for Fitzroy Harbour, and the Chats in the Township of Fitzroy, with a view of extending my Journey to the Miranichi, the last settlement upon the Ottoway lying on the Upper Canada side, and of thus returning through the Townships in the Lower Province. Upon arriving at Fitzroy Harbour, and consulting experienced persons as to the route by which it would be advisable to travel—I was reluctantly compelled to abandon the Journey as utterly hopeless, upon learning from them the intricacies of the Roads through the Woods, and the extreme difficulties with which I should have to contend in travelling alone amidst these vast, and for many miles together, uninhabited forests. After preaching therefore twice on Sunday the 2rd of February, at "the Chats" to good Congregations, I made up my mind to return, but finding your Lordship's letter on my arrival at Bytown, I was encouraged once more to try, and engaged a Horse—Sleigh and Guide to retrace my steps, and carry my original plan into execution.

On Tuesday February 20th, I again left home for "the Chats" thirty-five miles distance, calling in my way through March, at General Lloyd's, where I procured a small supply of Bibles, Testaments, Prayer Books, and Tracts, in addition to others which I had taken from home, and which I am happy to say were eagerly bought up before I had made out half my Journey.

MARCH. March is the next Township to Nepean, in which Bytown is situated, and although not abundantly supplied with Church Provision for its population, is yet, as compared with other places, highly privileged since from the munificence of General Lloyd and his friends, aided by the Inhabitants, it is already provided with a good Stone Church upon the Lake, and another

is immediately to be built in the third Concession, with a Parsonage House attached. Mr. Harpur, its pious and zealous Rector, officiates in the Townships of *Huntley and Torbolton*. In the former of these Townships, a Church has lately been erected through the exertions, and assisted by the Donations of General Lloyd; The efforts of this Gentleman, and his friends in aid of the Church of England, place them amongst the most strenuous of its supporters in these Provinces.

TORBOLTON. This Township which adjoins March, (and which I was compelled to pass, as the winter road to Fitzroy is by the Lake Ice,) contains A NUMEROUS POPULATION ALTOGETHER WITHOUT SPIRITUAL SUPERVISION, excepting such as with great difficulty Mr. Harpur—or the casual itinerant Visits of other Denominations—can occasionally supply; I cannot correctly state its Population, but it is very numerous, and contains a great many members professing to belong to the Church of England. I regretted much the impossibility of visiting them at this time.

FITZROY, Wednesday February 20th. Fitzroy Harbour, the Capital of the Township, (lying amidst the Chats Rapids, on a beautiful Site,) was founded some years ago by Charles Shirreff, Esq. It is a thriving village, containing about seventy houses, and promises to become a place of some importance, as it lies on the contemplated route to Lake Huron, but it is *entirely destitute of any place of worship, or stated means of Grace*, saving such as can be occasionally furnished by the Missionary visits of some distant Scotch Methodists and Roman Catholics. The only opportunities of public worship which the Church of England has yet provided it with, consist in one visit last Summer of the Rev. W. W. Wait; one of the Rev. J. Harris, in January; and three services which I have held there since. The People themselves appear to be extremely anxious that a Church and Minister should be provided for them. Of course in a Settlement, the prospect of assistance which they are able to hold out is not great, but I believe that contributions to the full extent of their limited means would gladly be raised by them. As is usual, and inevitable, in cases where the parties have been subjected to such extreme Destitution, it must of course be expected that any Protestant Denomination, be it what it may, which first comes to their relief, by opening a place of Worship and providing a Minister, would be supported by all. That duty seems to belong to the Church of England, and it is therefore very important that this place should be immediately supplied with aid by us; if that is not done, we cannot complain, should our members, from necessity, lapse into any species of dissent first presented to them. *This is more especially important, as the bulk of the population at present in the Township, (one thousand, five hundred,) belong by profession to the established Church.*

After obtaining such information from the SURVEYOR as was necessary to guide me in my travelling plan, and giving notice that I should preach (D. V.) at Fitzroy, again on the first of March, I left the place and proceeded to M'Nab, passing by Hubble's Mills, five miles distant, a settlement which (with those scattered in its neighbourhood,) contains a population of about sixty, chiefly of the Church of England, or Roman Catholics. I left notice here of my intention to preach at Fitzroy on the 1st of March, but as the people are much scattered, I could not visit them, nor was there time to call them together for Divine Worship, without altering the whole arrangement of my Journey. From Hubble's Mills to the Madawaska settlement at

Amprior is six miles. The Scotch Minister from Perth was to preach here on the following day. At this place there is no School or place of Worship, although there is a very considerable population. The Madawaska, or Amprior Settlement, is in the Township of Mac Nab which in other parts is chiefly inhabited by highland settlers from Scotland ; stopping at this place only to rest my horse, I proceeded in the afternoon through a dense forest about twenty miles, according to the Surveyor's Directions, to the house of a Mr Morris, a Presbyterian, at Canaan in the same Township of Mac Nab, by whom I was most kindly and hospitably provided with every thing necessary for myself, my horse, and my guide during the night. In this Township of M'Nab there are about one thousand one hundred Souls, *many of them belonging to the Church of England, and these are totally destitute.*

MAC NAB, Thursday, February 21st. I preached this day at Mr. Stuart's, from Numbers xvi. 48. In consequence of the shortness of the notice, given only the preceding evening, and the widely scattered state of the population, I had a congregation almost entirely consisting of Presbyterians, about thirty seven assembled. Before leaving Mr. Morris', the people drew me into an interesting conversation on Religious subjects, Establishments, Episcopacy, and the Clergy Reserve Question. They listened eagerly to what I said upon the subject, and I hope and believe in some degree to the removal of prejudices, *created by the most unfounded and exciting statements.*—Generally, the Presbyterians are very far from wishing "God speed" to the unscriptural doctrines and undisciplined views broached in this country, by the Missionaries of the numerous strange Sects occasionally wandering among them. From Canaan, I proceeded to the *Bonne-chere* Point, in the Township of Horton, calling at the House of Mrs. Bell, relict of the late Captain Bell, for permission to preach there the next day, which was gladly granted, and notice given, but from the circumstance that the Presbyterian Minister was by previous arrangement to preach at Canaan, the same day, I was told that I must not expect many persons to assemble,—his notice being of some weeks standing, mine scarce as many hours. The scattered state of the Population renders it almost impossible indeed, for the people to be assembled at a short notice, and therefore makes a regular stated Itinerancy, (incompatible with the duties of fixed Missions,) more necessary. I cannot omit to mention the very kind manner in which I was entertained by Mrs. O'Neil, of the *Bonne-chere*.

HORTON. I learnt that this Township contains *about six hundred people, absolutely destitute of all Church of England Ministrations.*

ROSS, Friday, February 22nd. After preaching at Mrs. Bell's to about thirty persons, all that could be assembled at such short notice, I proceeded at one o'Clock, to the Musk-rat Lake, in the Township of Ross the next Location of any importance on the Upper Canada side of the River, Arriving at a place called Spencer Allen Settlement, about twenty miles distant, at six o'Clock, I immediately sent out Messengers into the Neighbourhood, who gave notice of my intention to preach at half-past ten the following morning ; (Saturday, 23rd.) and although the notice was so short, all the Neighbourhood gladly attended, forming a Congregation of thirty-nine persons, many of whom had walked very considerable distances over the Ice, the surface of which, from a very rapid thaw, was covered with Water. Most of these people had never seen a Clergyman since they left their native land, and truly grateful did they appear, once more to hear "the Gospels"

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joyful sound." In the conversations which I held with each family, after the Divine Service, they expressed the most earnest entreaties for the Ministrations at least of an occasional Travelling Missionary, if no more could at present be done for them. I here baptized four Children, sold and gave away many Bibles, Testaments, Prayer Books, as well as several numbers of select Homilies and Tracts. The Population, as far as I could ascertain, comprises about two hundred families. Proceeding in the afternoon through the unsettled parts of Ross and Westmeath, about twenty miles, I arrived at the Miramichi Settlement, in the Township of Pembroke, about six o'Clock. In this place Mr. Dunlop, gladly made me his guest, and immediately sent out notice of my arrival, and of my intention to hold Divine Service, at his house on the morrow, (Sunday,) at eleven o'Clock.

MIRAMICHI, PEMBROKE, Sunday, February 24th. About forty persons assembled this morning, forming a most devout and attentive Congregation. I was highly gratified by my visit to this place, more especially so, from the expressions of pleasure which my arrival amongst them appeared to give rise to amongst the Inhabitants. Many Bibles, &c. were here sold, and distributed gratuitously. This Settlement was founded by a number of persons, who having had their Farms destroyed some years ago, by fire in New Brunswick, at a place of the same name, were induced to begin the world anew in the Upper Canadian Wilderness, on these lands granted to them by the Government. It promises from its position on the route to Lake Huron, and from the industrious and moral habits and character of the people, to become a thriving Settlement. This is the last place on the South, or Upper Canada Side of the Ottawa, yet opened: beyond, all is a dense forest—explored only by Indians and Lumberers, of whom, at this season of the year, there are scattered Encampments frequently met with. A Class of Methodists have penetrated thus far, and have established a Society here, which is occasionally served by an Itinerant Preacher, who also occasionally acts as Schoolmaster. A Quarterly Meeting had lately been held, which was attended by the Preacher from my Parish of Bytown.

WESTMEATH, Sunday, February 24th. Leaving Miramichi about one o'Clock, with a promise (D. V.) of paying it a visit next Winter. I proceeded, in accordance with my plan, to the Township of Westmeath, eighteen miles distant, across about sixteen miles of Lake Ice, with an intention of holding Divine Service there in the Afternoon; but from the extremely bad state of the Ice, which had been subject to nearly a Week's thaw, my horse could scarcely travel, and it was five o'Clock before I arrived. I found here the Methodist Preacher before alluded to, about to occupy the School House, but he very politely gave way to me, and attended the Service. Although I had written a week before, to the Postmaster at Westmeath, announcing my intention of being here, and requesting notices to be given—the letter had not been received—I had, therefore, no more than the Methodist Preacher's own Congregation, amounting to about forty. Here I baptized four Children, and left some Tracts and Sunday School Books. The place appears to be entirely dependent on the Methodists for any Spiritual Attention.

LOWER CANADA.

Monday, February 25th. About eight this morning I left Westmeath for Lichfield, a recently settled and thriving Township on the Lower Canada Side of the Ottawa. The Ice was to day very bad, and travelling most tedious. Had I not taken a well experienced guide, I should have lost the track entirely, from the woods being so frequently intersected by lumber paths. We did not see a single house in the whole distance. Crossing the Rocher-fender Lake and the Lower Allumettes Rapids, we arrived at Mr. Stewart's at Lichfield, (a Scotch Presbyterian,) where we slept, about six in the evening, and the family were immediately employed in sending round notices of my intention to hold Divine Service on the following morning.

LICHFIELD, Tuesday February 26th. A Congregation of from forty to forty-five persons assembled, some of whom were Scotch Presbyterians, others Methodists—there are however a fair proportion of Episcopalians in this Township. During the Service I baptised a child, and immediately after Service, I left for the Township of Clarendon, calling in my route on Captain Radford and other Inhabitants, to give notice that I should preach at Clarendon the following morning. We arrived about dark at Mr. Mc Douals, by whom I was most hospitably received for the night.

CLARENDON, Wednesday February 27th. I preached this morning in the School House to a very crowded Congregation, indeed the house was thronged with persons unable to get in. Here is a Church of England School Master, and a pretty good School. The Methodist Missionary was again present here, and a circumstance occurred which shewed the feeling these awfully neglected Settlers still bear towards the Church, and its apostolic ministrations, although they have been hitherto left by it, as sheep without a shepherd; fourteen children were brought forward for baptism; *and not having a convenient resting place for the water, the Methodist Minister kindly stepped forward to hold the bason.* Of course I did not think it necessary in a destitute Settlement hitherto unvisited by our Clergy, to put the question "have these Children been already baptized?" and therefore received them as unbaptized—much however to my surprise, I subsequently learned that many of these infants had already been baptised by the very same Minister who now held the Water. On enquiring the reason, why they were again brought forward, I was told it was because the parents were not satisfied that the Sacrament could be duly administered by any one but a regularly ordained Clergyman. The Congregation came forward immediately after the termination of the service, and in the presence of the preacher, requested that I would interest your Lordship to send them a Missionary; It will be seen by the petition which accompanies this Report, and which I have received since my return to Bytown, they still earnestly crave this boon. Some Dissenters who *professed* themselves Methodists, although entertaining sentiments unfriendly to the Church, were diligently employed amongst the congregation, in trying to persuade them that the Residence of a Missionary would bring with it claims for Tithes and Church Rates. This however has been met by a printed declaration which I thought it but prudent to distribute to the settlers in this neglected district of the Ottawa, explaining the utter groundlessness and fallacy of any such idea. The Protestant Population of Clarendon, is about one hundred and seven families, or six hundred and fifty Souls. My stock of Bibles and Prayer Books being now exhausted, I was reduced

to the distribution of Tracts and Homilies. To this place I shall advert again in the close of my Report. Leaving Clarendon, I next proceeded to Bristol, arriving at Mr. Ross's, sixteen miles distant, late in the evening where I slept.

BRISTOL, Thursday, February 28th. Here I held Divine Service, preached, and baptized two Children. The Congregation was very small, arising from the letter announcing my intention a week before, not having been received. It was put into my hands as I passed the Post Office, to convey to Mr. Ross. We had however about seventy persons present, all of whom expressed much gratitude at my visit, and an earnest anxiety to enjoy at least the occasional Itinerant Visits of a Missionary. The Population of the Township is estimated to be about one hundred and twenty families, and most of them profess to be Members of the Church of England. From this place your Lordship will also receive, with this, a Petition for a Missionary, which has been forwarded to me since my return home. Having given notice that I should preach in the Township of Onslow, the next day, at eleven o'Clock, and at Fitzroy Harbour, in the Afternoon, it was necessary that I should proceed sixteen miles this Evening, especially as the wretched state of the Ice and Roads, in consequence of the thaw, would make the Journey difficult.

ONSLow AND FITZROY, Friday March 1st. I preached in the morning at Mr. Wright's, in the township of Onslow, (as yet but very thinly settled) to a small congregation, and then crossed to Fitzroy Harbour, where I preached again to a well filled School House, the greater number of those present being Episcopalians. From its being a week day and a busy season, many who would have attended on Sunday were absent.

Saturday March 2nd. I returned to Bytown, after an absence of eleven days, during which I travelled upwards of three hundred miles, baptized twenty-one children, preached ten times, and distributed numerous Bibles, Prayer Books, Tracts, and Homilies. I visited *thirteen Townships, containing I should say at least, from eight to ten-thousand protestants*, many of whom, indeed I may say safely, the great bulk of whom, would, if an opportunity was afforded, range themselves under the banners of our Church. Yet they are totally and deplorably destitute of her aid. It was with great regret I paid them such hasty visits, and that I was unable to give notice of my plans beforehand; but as I had to *explore many* of these Townships for the first time, it was quite impossible on a first visit that I could give previous notices, without the greatest risk of failing in the appointments I should propose. This circumstance accounts for the small congregations. In the few hours, (and those chiefly night) between my arrival, and Divine Service, it was impossible to reach even by the most zealous agents, a widely scattered population, dispersed in the woods. The result, however, of what I saw in my tour entirely convinces me, that no part of the Canadas, (destitute as they are throughout) more loudly calls for immediate attention to their spiritual wants than these Townships—a necessity not decreased by the consideration of their comparative Proximity to the well endowed Romanism of Montreal, and my earnest wish is to impress upon your Lordship's mind, the extreme importance of speedily providing two Missionaries for the charge of these destitute Settlers; one to be placed at Fitzroy Harbour for the Upper Canada Side, and the other to reside in Clarendon, and itinerate through the Vicinities of Lichfield, Clarendon, and Bristol in Lower Canada.

If some plan of this kind is not carried into operation without longer delay, much mischief will ensue to that cause which the Church of England was instituted to promote, and of course to the Church itself, for the destitution is such, that every day increases both the Indifference to Religion, and an alienation of the affections of the people from her. *Her inability, the People are taught to think mere carelessness and inactivity*—innumerable sects are actively employed in spreading this fallacious view ; and the Periodicals which your Lordship knows have taken so violent a part, in the absence of better food is a tenant of almost every house. Without, therefore, something effectual is done, and done soon, by the Church and its friends, to remedy this appalling evil, and to assist these poor Settlers, whose affections still linger towards the Church of their Fathers—seeing so strongly as they do, how entirely they are neglected by it, the transition cannot be distant, they will undoubtedly become as schismatic and heterodox as the politico-religious Teachers, who spare no exertion to draw them aside.

As to Schools and a good System of Education, nothing can be more deplorable—nearly all of them being in the hands of those who can only give the most meagre instruction ; and for any advantage they can receive they are indebted chiefly to the Methodists. Much as I should wish to pay occasional visits to these townships, until the means of the Church should enable her to provide for them more efficiently, my situation at Bytown and Hull precludes the possibility of my doing it. Even on occasion of this short tour, I could obtain no supply in my absence, and was consequently obliged to shut up both my Churches. Rendering aid for my support to the liberal extent which my people do, they feel no doubt, that they have a clear right to the whole of my attention ; and closing the Church *once only* is objected to by them. Thus any extensive itinerant Missionary Assistance on my part is out of the question. There are other Townships in this District yet unnoticed.

Below Bytown (which I have to include in my report hereafter) there are in the Ottawa District of the Upper Province, the Townships of GLOUCESTER, (which I have twice visited) CUMBERLAND, CLARENCE, PLANTAGENET, OSGOOD, and RUSSELL, all containing thriving and Protestant Populations, *yet utterly destitute, and craving Spiritual Instruction*, without, in many instances, even Schools amongst them, or which is almost the same thing, if possessing them, so badly supplied with masters, as to be entirely useless.

In the Lower Province, opposite to them, lie TEMPLETON, BUCKINGHAM, and LOCHABER, *all alike destitute, and imploring us to help them* ; for they feel they are as Sheep going astray, more and more, for the want of a Shepherd.

ARE THESE POOR SETTLERS, THEN TO PERISH IN THE WILDERNESS ? is a question for the nation to answer. Shepherds it may be said, and indeed is said, they have ; but those who know the unsound and unscriptural Doctrines which too many of these men teach *in the Backwoods*, cannot but tremble for the Souls of their Disciples. I do therefore, as an eye-witness to the danger likely to arise, if this destitution be continued, and of the evils which have already arisen from its having been permitted so long, most earnestly beseech your Lordship to leave them no longer thus, but to let your Voice be heard through all the Mountains of Israel, and to procure them some aid.

BYTOWN AND HULL (EXTRACT.)

I now come to that part of my Report referring to my own Cure. I do not rate the Members of my Congregation at Bytown, exclusive of children under twelve years of age, at less than 300 persons. Our Church is too small, and ought to be enlarged immediately, as *at present the poor have no accommodation*; nor could Her Majesty's Troops if quartered here, as was formerly usual, obtain room with the civilians, or have a separate service, from my being compelled already to preach three times to my own people here, and at Hull. I have also usually preached twice a week in the country till lately, since the roads have become impassable, besides a Lent Lecture at home. During the last Winter, I have travelled altogether on Missionary duty above 1200 Miles.

The Sunday School here, has on its list about sixty Children; but having three Services, and four Miles to walk, I sadly require a capable person to superintend it.

BYTOWN is a Rectory, and had originally two Lots of Land, about 450 Acres, appropriated to its Endowment, as appears by the Report made to Sir F. B. Head. THESE, however, I regret to say, FROM THE PATENT HAVING BEEN WITHHELD, are ABOUT TO BE OTHERWISE APPROPRIATED, and if the Governor and Council are not prevailed upon by the representations which I have made to them upon the subject, soliciting them to set apart other lands in lieu of those so taken away, this Rectory will be found, should the proposed Patent of Misappropriation issue, a perfect anomaly. *A Rectory without an Income and without a Glebe*, and dependent upon the Voluntary Principle!!! Bytown, from some cause or other, has been strangely overlooked; With an increasing Population, already nearly 2000, the Church of England has no Burying Ground, but merely inters its dead, on sufferance, with the Scotch Church, in a spot set apart for Military Defences! *It has never been allowed anything for the Church or Minister, from Government, either in Land or Money, although the Troops, when here, use the Church as a Chapel, and claim the Services of the Clergyman as Chaplain; thereby making occasionally a fourth Service; but on the other hand, the Romish Priest has a valuable endowment of Land and a Salary!* and the Kirk possesses the best Clergy Reserve in the neighbourhood, together with a handsome Income for the Minister.

Bytown, March 29th, 1839.

S. S. STRONG.

To The Right Rev. The Lord Bishop of Montreal.

EDITOR'S NOTE. After perusing these appalling Statements, and convinced that the BRITISH PEOPLE are utterly ignorant upon the subject, I do feel bound in conscience to state (be it offensive, or not, to whom it may) that by a Clause in the Act of 1791, every Sale and Grant in these Townships is rendered invalid by this state of things; and it therefore becomes less surprising, that the strongest efforts should be made to upset that Act, *without enquiry*, by an Administrative System, reaping the benefit of the Sales, yet neglecting the duties and conditions. That Clause POSITIVELY ENACTS, that in laying out every Township, a Provision of one-seventh average Land, should be allotted for the maintenance of one, or more Clergymen, and SPECIFICALLY NULLIFIES EVERY STEP IN THE SETTLEMENT, UNLESS THIS PROVISION IS FIRST OBSERVED. How it has been observed, facts now shew; and unless "the people" at home choose to share the guilt, and inevitable punishment as a Christian Nation, it now behoves them to apply the remedy, to tear the veil of mysterious policy, which would give a Protestant Colony, tied and bound into the hands of a tyranny which their Fathers would not bear, and by petitioning the Legislature in favour of

SUBSCRIPTIONS AND DONATIONS

*To the Late Bishop of Quebec's Canadian Travelling Mission Fund,
from November 1st, 1838, to October 22nd, 1839.*

	£.	s	d		£.	s	d
Mrs Forbes, by Sir W. Forbes & Co.	1	1	0	John Hernaman, esq. Newcastle	1	0	0
Mrs Pattullo, ditto	1	1	0	Mrs. Wilson, Shotley Hall	2	0	0
William Forbes, Esq. ditto	1	1	0	A Friend, by ditto	0	5	0
Hon. Lord Medwyn, 1838-9	10	0	0	Rev. T. Baker, Whitburn	2	0	0
Ditto 1839-40	5	0	0	Ditto Collection at Blahop			
G. Forbes, Esq.	5	0	0	Wearmouth	15	12	0
Mrs. Mackenzie, of Portmore	1	0	0	Captain King, by ditto	0	10	0
The Misses Anderson, of Mordun	5	0	0	Mrs Langlands, by Lambton & Co.	1	1	0
Mrs. Jefferay,	0	10	0	Rev. J. D. Eade, Aycliffe, Durham	1	1	0
Lady Marjoribanks	1	0	0	Collected by Mrs Eade, ditto	7	10	0
Miss Hay, of Nunraw	1	0	0	Rev. F. T. James	0	10	0
Miss A. Cumming,	1	1	0	C. Jones, Esq. Sol. to the Admir.	5	0	0
Miss Forbes,	1	0	0	By Mrs H. Kemson & Miss Shafto,			
Miss Emilia Cumming,	1	1	0	from Staffordshire	10	13	6
Miss Hume, Moray Place	1	0	0	James Blair, Esq. M. P. Cunningham	5	0	0
Miss Stewart,	2	0	0	H. n. Mrs. Stopford, ditto	1	0	0
Miss Elizabeth Hay,	0	5	0	Mrs Lambert Blair, ditto	2	0	0
Miss H. Forbes,	1	1	0	Mrs Blair, ditto	2	0	0
Miss E. Forbes,	1	1	0	Adam Askew, Esq. Ellington	2	0	0
Interest by the Bank	0	10	6	James Stewart, Esq. Bude, Corn.	1	0	0
S. H. N.	1	13	0	Miss Emilia Buckingham	1	0	0
Rev. Mr. Massingberd, Ormsby,				Rev. Mr Davis, Bude	1	0	0
Lincoln	0	5	0	Sir T. D. Acland Bart. M. P.	10	0	0
Miss Cookson, Lincoln	1	0	0	Mrs Bray, Stretton	0	5	0
Rev. Mr. Mayor, Langford, Notts	0	10	0	Mrs James, ditto	0	5	0
Mrs Haffenden, ditto	1	0	0	Mrs Hockin, ditto	0	5	0
J. Rumsey, Esq. M. D. Amersham	2	2	0	Mrs Carnser, ditto	0	7	0
J. Wilkinson, Esq. High Wycombe	3	0	0	Miss M. E. Kingdom, Stamford Hill	0	8	0
Miss Carter, ditto	1	0	0	J. Fowler, Esq. Pennacot, Holworthy	1	0	0
Miss M. Carter, ditto	1	0	0	Mrs Fowler, ditto	1	0	0
Rev. W. Elliott, Simonburn	1	1	0	Rev. J. Buckingham, Berrington	0	5	0
A Curate, by ditto	0	10	0	Miss E. Buckingham, 2nd.	0	10	0
Mrs Charlton, Lincoln Hill	0	10	0	Rev. Mr Caddell	0	7	6
Mrs Evans, Humshaugh Cottage	0	5	0	Rev. Mr Wright, Bridge-rule	0	5	0
John Ridley, Esq. Parkend	0	10	0	Miss Pascoe, Penzance, 2 years	1	0	0
The Misses Bulman, Walwick Hall	5	0	0	"The Friend in the West," 3rd			
Mrs Brand, Durham	2	0	0	Donation	40	0	0
Mrs Crowe, ditto	2	2	0	A friend at Leamington	25	0	0
Mrs Bond, ditto	1	0	0	A. Woodhouse, Esq. ditto	0	10	0
Miss Shadforth, ditto	1	0	0	Edward Woodhouse, Esq. for			
F. Humble, Esq. ditto	1	0	0	Georgiana	1	0	0
W. Parker, Esq. Skerwith Abbey	2	2	0	Ditto an. sub. to General Fund	2	2	0
Ditto for Lower Canada	1	1	0	Miss Baldock, by ditto	0	10	0
Sir George Musgrave, Bart. Eden				Mrs Elliott, Fairfield, Monmouth	1	0	0
Hall	2	2	0	Rev. H. Jones, Goodrich House,			
Miss Johnson, Fisher St. Carlisle	1	0	0	by ditto	1	0	0
Miss Carlyle,	1	0	0	Miss Griffin, Dixon, by ditto	1	0	0
A Friend by ditto	1	0	0	J. Hill, Esq. Peacraig, Ross, by do.	1	0	0
Sir Wilfred Lawson, Brayton Hall	2	0	0	Miss Elsley, Skipton-bridge, York.	1	1	0
Mr Alderman Copeland, M. P.				Miss M. Elsley, ditto	1	1	0
London,	2	0	0	Mrs Elsley, Patrick, Brompton	0	10	0
A Friend by ditto	5	0	0	Mrs E. Elsley, ditto	1	10	0
J. S. Pakington, Esq. M. P.	1	1	0	Thomas Blayds, Esq. Leeds	2	0	0
Richard Hodgson, Esq. M. P.	2	0	0	H. J. Adeane, Esq. Babraham, Cam.	2	0	0
R. Ingham, Esq. M. P.	3	0	0	By Stewart Missions, through Mr			
J. C. Baker, Esq. Creswell	5	0	0	Thirlwall, Bookseller, Ripon	9	13	0
Rev. C. Creswell, Seaham	1	0	0	Rev. F. Benson, Haltwhistle	0	10	0
William Watson, esq. North Seaton	1	0	0	Smith Stobart, Esq. Hexham	1	0	0
Right. Hon. Lady Decies, by do.	1	0	0	William Bell, Esq. Abbey, ditto	1	0	0

	£	s	d		£	s	d
John Morrison, Esq. Newcastle	2	0	0	From Ladies' Association at			
Mr Mair, donation, by Stone & Co.	10	0	0	Cheltenham ...	15	8	6
Ditto, annual subscription	2	0	0	Mrs Phelps, 1838 ...	1	0	0
Right Rev. Lord Bishop of Lincoln	5	0	0	Ditto, 1839 ...	1	0	0
Rev. S. Courtenay, Charles, Ply-				Sir Francis Ford ...	1	0	0
mouth ...	1	1	0	Miss Carruthers ...	1	0	0
Ditto, 5th collection at Charles	25	10	0	Mrs. James ...	0	10	0
Mrs Courtenay ...	1	1	0	Rev. C. James ...	0	10	0
Miss Courtenay ...	1	1	0	Mrs Lynn ...	0	10	0
A Lady, by H. Clarke, Esq. for				Mrs. Mackenzie ...	0	5	0
Lower Canada ...	5	0	0	John Ibbotson, Esq. ...	1	0	0
Miss Harding ...	0	10	0	Mrs. and the Misses Higgins	1	0	0
Miss Brooke, Hemel Hempstead	10	0	0	Miss Pullen ...	0	10	0
"Friend," by Alexander & Co.	5	3	0	Miss A. Pullen ...	1	0	0
By Record Newspaper ...	8	12	0	Miss Thomas ...	1	0	0
April.—Dividend on £900. Danish				Collection by D. ...	1	8	0
Bonds ...	13	10	0	By sale of work ...	1	5	0
The Right Rev. Lord Bishop of				In various sums ...	2	10	6
Exeter ...	2	2	0	Mrs. Hawkshaw, and collected			
Mrs Captain Seward, Hexham	0	10	0	by her ...	1	13	6
Mrs John Stokoe, High-shield	1	0	0	By Miss Kirkland ...	0	13	0
Miss Clarke, Lipwood House	1	0	0	Mrs. Colonel Bean, Sandford With	0	12	0
Miss Honoria Clarke, ditto	1	0	0	Mrs. Jervis, Trinity Terrace	0	5	0
"A Friend," by ditto ...	1	0	0	Miss Collinson, 9, Clarence Square	1	0	0
Rev. F. Laing, The Mythe, Tewkes-				Other members of the family ...	0	5	0
bury ...	2	2	0	H. P. 10, Clarence Square ...	1	0	0
Ditto for 1839 ...	2	2	0	C. W. Pullen, Esq. ...	2	0	0
Rev. Dr. Walton, Birdbroke, Essex	2	2	0	A Friend, by ditto ...	2	0	0
Ditto 6 copies of 'Stewart Missions'	2	2	0	Rev. R. Messenger, 3rd collection			
Rev. J. Hopkins, Stambourne,				at Shotley, Northumberland	4	2	8
Essex ...	1	0	0	By Miss C. Simcoe, and Ladies'			
Rev. Dr. Lyon, collection at Sher-				Association:—			
borne, Dorsetshire ...	14	14	½	A Friend ...	10	0	0
Ditto 5th collection at Hexham				Lady Northcote ...	1	0	0
Abbey Church ...	17	6	0	Mrs Bird Allen ...	0	10	0
Rev. R. Grant, L.L.B.,—F. of Win-				Collected by Mrs Scoresby	0	15	4
chester (s. m.) ...	0	7	0	Miss Hayward, by Miss Taylor	0	7	6
Rev. J. Parsons, V. of Sherborne,				Mrs Bastard, for Georgiana	5	0	0
(s. m.) ...	0	7	0	Rev. Mr Kingdom, Stamford			
Rev. J. Richie, collected at a public				Hill ...	1	0	0
meeting, Torquay, Devon,				Rev. Dr. Coleridge, Lawhitton	1	0	0
paid by the Rev. The Vicar				Rev. Mr Simcoe, Penheale,			
of Newcastle-on-Tyne	37	16	6	Cornwall ...	1	7	0
Rev. J. R. ...	1	0	0	Sir J. Kennaway, Bart. Escot	2	0	0
A Friend ...	10	0	0	Lady Kennaway ...	0	5	0
Miss Hayward ...	5	0	0	Major Wright, for Georgiana	1	0	0
Rev. H. Gray ...	5	0	0	Miss Baring ...	1	0	0
Rev. E. Elliott ...	1	0	0	Miss E. Collins ...	1	0	0
Rev. E. Fayle ...	1	0	0	The late Mrs Young, by Mrs			
Rev. C. Lutwidge ...	1	0	0	Durell ...	3	0	0
Rev. The Vicar of Newcastle	1	0	0	Mrs C. Moysey ...	1	1	0
Dr. Phillips ...	1	0	0	Miss H. Powys ...	1	0	0
— Atkinson, Esq. ...	1	0	0	Mrs J. Hamilton ...	1	0	0
Miss Mann ...	0	5	0	Miss Nicholson, by Miss E.			
A Friend, by Dr. Lucas	0	6	0	Kingdom ...	1	9	6
A Friend, by Rev. R. Fayle	0	5	0	Mrs Smith, ditto	1	1	0
In small sums ...	7	8	0	Miss Couper, ditto	0	10	0
Major Pouget, by Miss				Miss Hutchins, ditto	0	10	0
Brooke ...	1	0	0	General Boles ...	1	0	0
Major Hall, ditto	1	0	0	Miss Buine ...	1	0	0
Miss E. Hall, ditto	0	2	6	In small sums, for Georgiana	4	9	0
Miss Anstey ...	0	10	0	By the son of the Rev. F. Gam-			
Rev. James Lawson, produce of				say, Forest Church, Coleford	2	5	0
" Sacred Pastimes" ...	0	18	6	Miss Shaw, Waltham, Lincoln	0	10	0
Rev. G. Atkinson, Stow, Lincolns.	1	0	0	Thank-offering of a Clergyman, in			
Rev. George Jackson, Colsterworth,				the Diocese of Durham, for pre-			
Leicestershire ...	1	0	0	servation, in Storm, Jan. 7th	5	0	0

	£	s	d		£	s	d
	1	8	0	Rev. E. W. Thurlow, R. of Hough-	10	0	0
	1	8	0	ton-le-Spring ...			
	0	5	0	The Misses Askew, Castle Hill,			
	0	5	0	Berwickshire ...	1	1	0
	2	0	0	The Misses Davidson, Glanton	2	0	0
	2	0	0	Rev. T. W. Minton, Darlington	0	5	0
	2	0	0	Miss Candler, ditto	0	5	0
	2	0	0	Miss Darnell, ditto	0	10	0
	4	0	0	Rev. H. Williamson, jun. ditto	0	10	0
	2	8	9	Mrs Minton, ditto	0	5	0
	8	8	0	Mrs. Charleton, West Terrace, ditto	3	0	0
	1	1	0	Rev. C. J. Plumer, Norton,			
	1	1	0	Stockton ...	10	0	0
	1	0	0	Rev. R. Jarratt, Wellington,			
	1	0	0	Somersetshire ...	3	0	0
	2	10	0	Rev. E. W. Stillingfleet, Hotham,			
	2	10	0	Yorks. ...	2	0	0
	7	0	0	R. J. Thompson, Esq. Kirby Hall,			
	1	1	0	ditto ...	10	0	0
	1	0	0	Mrs. Thompson, sen. Skelton, do.	1	0	0
	0	10	0	Ditto for 1839 ...	1	0	0
	0	10	0	Oct.—Dividend on Security Fund	13	10	0
	1	0	0	Rev. Hugh Nanney, Jarrow,			
	2	2	0	Durham ...	13	4	½
	1	0	0	Collection at Hetton, Dur.	2	17	8½
	1	1	0	Ditto at Blyth, Northum.	3	3	4
	1	0	0	Ditto at Cramlington,	1	18	6
	0	10	0	Ditto at Stamfordham,	3	4	6
	5	0	0	Rev. J. N. Hollingsworth	1	0	0
	1	1	0	Mrs Smart, Heworth	1	0	0
	5	0	0	Two Friends ...	1	0	0
	1	0	0	Rev. J. Emra, Rector of Redlynch,			
	1	1	0	near Salisbury, Wiltshire	10	17	½
	1	0	0	Collection at Meetings, sale of			
	1	0	0	Books, and Subscriptions	5	17	½
	0	15	4	Thank-offering of Rev. R.			
	0	7	6	Hamilton ...	5	0	0
	5	0	0	W. H. Bevan; Esq. Crickhowel,			
	20	0	0	Breconshire ...	5	0	0
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1839		£.	s.	d.
Jan. 21	Paid half-year's account for Printing, to Dec. 31st, 1838	33	17	4
	Letters, &c., in the Newcastle Journal	7	11	1½
	Paid Sunderland Beacon	0	16	6
March 29	By Draft of Rev. T. Gibson, for Voyage, £25, Books £5.	30	0	0
	By ditto of Rev. E. Morris, ditto ditto	30	0	0
	By ditto of Rev. T. Green, for Street Church	20	0	0
May 27	Paid Durham Advertiser	2	19	6
Aug.	By Bishop of Montreal's midsummer Draft	150	0	0
	By ditto expected	50	0	0
	By Notice of ditto from Toronto Society, C. C. J. and P. G.	64	1	10½
	By Instructions to the Bishop of Montreal, to draw for second half-year of 1839	200	0	0
	By Printer's half-year's account, to July 1st,	42	8	8
	By Payment to Dublin Record	1	10	0
	By Newcastle Journal, half-year to July 1st.	0	10	3
	By Berwick Warder, 1838,	0	14	8
	Postages and Parcels from Oct. 21st, 1838, to Oct. 22nd, 1839	21	7	10½
	By the Rev. S. S. Wood, Rector of Three Rivers, to lay out in Books for Osankerine, an Indian Teacher, at St. Francis, Lower Canada, referred to 'Stewart Missions,' page 213-14,	2	2	0
		657	19	9½
Expenditure from Report, October, 1838,		2039	16	9½
		2697	16	7
Balance in hand, for 1840		129	2	7½
		£ 2826	19	2½
Total Donations and Subscriptions, from August, 1st 1834, to October, 22nd, 1839		£ 2826	19	2½

TRAVELLING MISSIONARY AGREEMENTS IN COURSE.

Rev. Thomas Green, a second term of three years, £ 100 per Annum.
 Rev. G. Petrie, sailed October, 1838, for three years, £100 per Annum.
 Rev. T. Gibson, sailed April 7th, 1839, for ditto, £100 per Annum.
 Rev. E. Morris, sailed April 3rd, 1839, for ditto, £100 per Annum.

IF POSSIBLE.

To the aid of the Travelling Missionary of Quebec Society, £ 50.
 To the aid of the Travelling Missionary of the Toronto Society, £ 50.
 for the year ending July 1st, 1840

(Errors Excepted.)

W. J. D. WADDILOVE,

Agent for the Stewart Travelling Missions.

Beacon Grange, October 22nd, 1839.

NOTE. The Security Investment for the Missions (in £900 Danish Bonds, cost £690, 12s. 6d.) sufficient to cover the expence of one Year,—but as the Receipts run so near the Expenditure, this first year of the three,—it has been thought better to order another Bond to be bought, in case of future deficiency.

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To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of _____

"SHEWETH,—That your Petitioners humbly approach your honourable House, earnestly requesting its prompt and serious attention to the depressed and declining state of the Church Establishment in the Provinces of Upper and Lower Canada. They would most respectfully observe, that the number of Clergymen in those extensive and valuable Provinces (*chiefly peopled from the poorest class of our own rural population*) is not now, and never has been, as they conceive in any degree adequate to the effective performance of their spiritual duties towards so widely scattered a population; whilst under the progressive operation of existing arrangements, that Establishment is undergoing a systematic and parsimonious reduction, which must eventually terminate in its utter subversion, before the *well-endowed Hierarchy of Rome*: at the same time, they deeply lament that no fitting provision has hitherto been made, or indeed even now seems to be contemplated, for affording religious instruction, and the means of Divine worship, to the vast multitudes of new settlers, (generally speaking, of the poorest class) whom the inducements, held out by the legislatures for a long series of years, are encouraging annually to emigrate, and to settle with their children and families in the remotest part of the wild, uncultivated wildernesses of Canada.

"Your Petitioners also contemplate with extreme pain and sorrow, the continuance of that partial extinction of the blessings of an efficient Episcopate, which results, (and must unavoidably result) from the utterly inadequate means appropriated under the present system, for the support of that important Christian Office; and which, inadequate as the provision is to the expenses inseparable from the station, is made still more ruinous, and destructive to the interests of religion, and even of common charity, by the compulsory complication of incompatible Responsibilities to which it has given rise, identifying in one person the three offices of Bishop, Archdeacon, and Rector—an union alike distressing to the individuals—injurious to the spiritual interests of the flocks—disgraceful to the character of a Christian state, which constitutionally pretends to maintain the principle of Establishments—opposed to the received sentiments and practice of the church and people at home—and an *Innovation unknown in the pure ages of the Christian Church*—and, lastly a plan, which cannot fail to undermine the Stability of Christ's Visible Church in the Colony. Nor can your Petitioners abstain at the same time from respectfully craving the attention of your Honourable House to another painful and unavoidable result, which will assuredly follow, unless some effectual remedy be promptly applied by Parliament to this melancholy state of things—viz.: that it will practically act, (at least during frequent and long periods,) as an almost total withdrawal of the Parental Superintendence of a resident and efficient Bishop—the necessities and difficulties heaped upon himself, and his Church, compelling him to long, and painful attendances upon the Colonial Ministers in this Country, in order to ward off suspended evils, or to solicit from day to day, (perhaps in vain) from a perpetually changing power, that aid and encouragement which the circumstances of his important Charge, imperiously demand. Your Petitioners cannot but feel, that injurious as such a state of things would be in a regularly well ordered community, they *must be tenfold more palpably injurious in a newly settled Country, chiefly peopled by the poorest and most un-instructed Classes*,—and who have long been, in defiance of the repeated supplications of successive Bishops, so imperfectly supplied with any of those means of Grace, or helps to sound Religious Knowledge, which in the humble opinions of your Petitioners, it is the paramount and bounden duty of every State named by the name of Christ, to provide amply for all its subjects, whether at home, or in those Dependencies, which, in the Wisdom of God, have been entrusted to its Care, for the sole and special purpose of continuing the Knowledge of His revealed Truth among men.

"Your Petitioners therefore most earnestly intreat that your Honourable House will be pleased to take into its early consideration, the peculiar circumstances and the present insufficient state of the Ecclesiastical Establishment, in the two provinces of Upper and Lower Canada, confidently trusting that the Wisdom and Religious Feeling of the Representatives of the United Kingdom of Great Britain and Ireland, will lead them to adopt such measures as may extend to the Church of those Provinces, that protection and encouragement, which the contracted Resources of an infant and increasing Colony craving for the Blessings of those Christian Ordinances, which are the Glory of the mother State, and have been heretofore considered the Birth-right of the poorest Briton—so imperatively demand.

"And your Petitioners will ever pray.

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