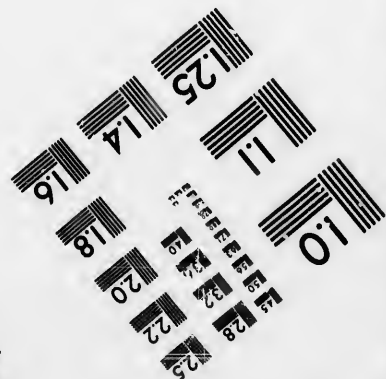
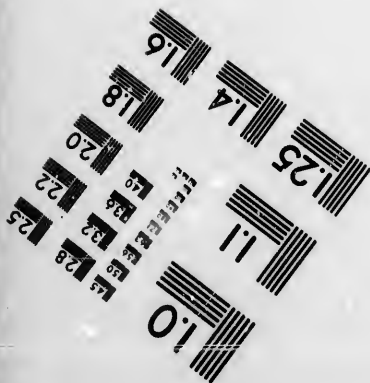
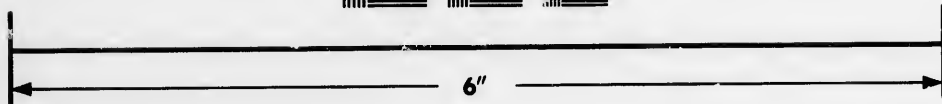
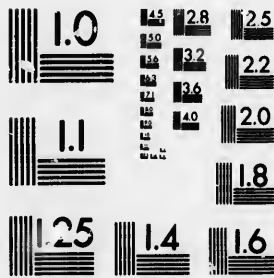


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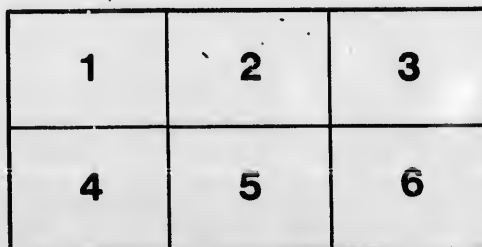
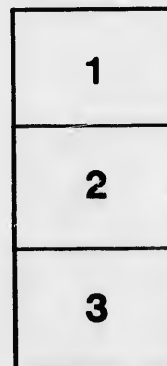
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MISSIONARY INTELLIGENCE
OF THE
LATE BISHOP OF QUEBEC'S
CANADIAN
TRAVELLING MISSION FUND.
1840.

"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 DURHAM'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 1839. Art. viii, Page 304.

EDWARD PRUDDAH, PRINTER, MARKET PLACE, HEXHAM.

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

—•••—
"The Righteous shall be had in everlasting Remembrance."—*Psalms* cxil. 6.

—**—
REMINISCENCES

OF THE LATE

HON. & RT. REV. CH. JAMES STEWART,

LORD BISHOP OF QUEBEC,

BY THE

REV. JOHN P. K. HENSHAW, D. D.

=====
PRESENTED

TO THE FRIENDS AND SUPPORTERS OF THE
STEWART MISSIONS.

=====
HEXHAM :

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REMINISCENCES.

JUN 13 1935



SOON after the commencement of the present century, at a meeting of the Directors of the English "Society for Propagating the Gospel in Foreign parts," a young gentleman of noble family, easy fortune, and liberal education, animated with a fervent piety too seldom met with in the higher ranks of life, came forward to offer himself as a candidate for missionary work. His mind had been especially directed to the East Indies as an inviting field of labour. He was ready to sunder the ties which bound him to the society of his kindred and his native land; to forsake ease, and refinement, and honour; to expose himself to all the perils of the sea, the enervating influence of an oriental clime, and the malaria of the jungles of Hindoostan, if the desire of his Soul might be gratified in being permitted to "preach among the heathen the unsearchable Riches of Christ," and persuade the ignorant Hindoos to forsake the errors of the Shaster, and embrace the glorious truths of the Gospel.

But a circumstance occurred at the meeting which changed his purpose, and gave an entirely different direction to his future life. A letter was read from one of the Society's Missionaries in the province of Lower Canada, written in a style of utter despondency. The Missionary stated that the seat of his mission (St. Armand) was in all respects the most unpromising that could be selected.—It was in a Seigniory bordering upon the frontiers of Vermont, which had become the head-quarters of a band of counterfeiters, who, under the protection of a foreign government, carried on the manufacture of spurious bills of the banks of this Union, and was also the common receptacle of all the rogues and thieves who fled from justice in the United States. In short, that the population was of the most worthless and unprincipled kind; that all his efforts to promote their moral and spiritual improvement had been entirely unavailing; and he desired the privilege of abandoning the mission and returning home.

Here was a case of a peculiarly trying nature to the benevolent Directors of that Missionary Society. Their expenditures, labours, and prayers, so far as related to this particular station, had for years been of no avail. The agent whom they had employed was utterly discouraged, and recommended the relinquishment of so hopeless an effort. And yet it was manifest that the kind of population inhabiting the district were in perishing need of the restraints and purifying influences of the Gospel—and the blessing of the God of missions might render it effectual to the salvation of even such reprobates as they. The inquiry seemed to be, "Whom shall we send? and who will go for us?" This inquiry was impressed on the mind of the candidate for the Indian mission then present, and grace prompted him to say, "Here am I; send me."

He could not endure the thought that any post where the Banner of the Cross had been set up, should be abandoned to the enemy. And unpromising as the aspect of the case was, he said, "That is the place for me."

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If the board will accept them, my services are at their command. I will go and meet this army of Philistines, in the name of the God of Israel whom they have defied. I will go, relying upon the promise, "when the enemy cometh in like a flood, the spirit of the Lord shall lift up a standard against him."

This disinterested offer was gratefully accepted: and in or about the year 1805 the Hon. and Rev. Charles Stewart left his native land to spend the remainder of his days in preaching the gospel and edifying the Church of Christ, in one of the wildest, and most unpromising regions of North America. And never, perhaps, was there an instance in which the effects of the Gospel were more strikingly manifest. Never was there a more literal fulfilment of the promise, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose," than in the scene of his labours.

It was late in December, 1811, when the writer of this article, (then a youth of nineteen, recently graduated at one of our northern universities,) in compliance with the urgent invitation of Mr. Stewart, went to aid him in his great work, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the bishop might lawfully be engaged in.

On arriving at his residence, I found no splendid or showy mansion; but a low, unpretending, one-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand; whose principal ornaments were the *School House*, where the children of the villagers and the farmers of the neighbouring country might be instructed in the wisdom which would be useful to them on earth, and the *Church*, whose simple spire pointed to the heavens; both monuments of the benevolent zeal of the missionary in promoting the temporal and spiritual welfare of the flock committed to his charge. The view from the Parsonage was extensive, though bounded on every side by the wide-spread forests of a new country; and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with Deity by the contemplation of his works.

The simple and economical arrangements of the interior of this peaceful mansion, were in perfect keeping with the plainness of its exterior. Though its occupant had been accustomed from infancy to the rich cabinet furniture, the soft carpets, the splendid mirrors, and other appliances of comfort and luxury, which graced the castles and palaces of the Princes and Nobility of "the Fatherland," and are now so generally distributed through the habitations of the higher classes of society in this western world, yet none of the paraphernalia of wealth and rank were found in his domicile. On the contrary, every thing indicated the presence of a mind dead to the pomps and vanities of the world—the pervading influence of a spirit so filled with the love of Christ that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if by so doing, it might better enjoy the sweet luxury of doing good.

The outer door opened into an apartment which served the double purpose of parlour and dining room. The only furniture was a plain deal table, and a few wooden or rush bottomed chairs, together with a large chest which served as a depository of Bibles, Prayer-books, and tracts for distri-

bution—and which, when the number of guests was greater than that of the chairs, was drawn out and used as a bench on one side of the table. The meals spread on this board were frugal but abundant; and were always rendered pleasant and attractive by the amiable cheerfulness of the benevolent host—who having no inmates in his bachelor establishment, but a servant man and maid, was obliged to depend on his own unaided resources for the entertainment of his guests.

On the left of the room already described, was the study; which, though of smaller size, was furnished with the same strict regard to economy and simplicity. Here, also, was a plain table and desk, with two chairs; while around the sides of the room, on common shelves, were arranged the theological books and the few volumes in general literature which constituted the scanty library of this humble Missionary of the Cross. In this small and retired room he searched for the treasures of Divine Wisdom in the Sacred Scriptures; perused the works of the wise and good who had been burning and shining lights in the Church of former days; and above all—held high communion with the Great Teacher, and sought for that “unction from the Holy One” which would qualify him for the successful prosecution of his arduous work.

From this sacred retreat he came forth to bid me welcome on my arrival. Never shall I forget the first impression produced on me by the peculiarities of his personal appearance. I seem to behold him now as he then stood before me. He was a man of about the age of forty,* as I suppose, and yet apparently much farther advanced in the vale of years; his frame robust, but prone and slightly bent; with small, but keen grey eyes; a Roman nose, more pointed and hooked than ordinary; a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips; hair of a bluish cast, (of which I never saw the like except in a lady of the same family with whom I afterwards became acquainted,) in thick, bushy locks profusely covering the shoulders, and slightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly formed; his carriage extremely awkward; the expression of his countenance void of intelligence; and the *tout ensemble* most ungainly and forbidding.

But all the unpleasant feelings connected with the disappointment of a first view, were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications. As we sometimes find the best specimens of humanity in the thatched cottage, or other mean abode, so, that unsightly form was tenanted by a soul of noble principles and lofty aspirations. None could hold a brief interview with him, and not be satisfied that he had been in communion with a man of a single eye and devoted heart; whose soul was thoroughly imbued with the spirit of the Gospel, and whose great aim in life was to promote human happiness and the Divine glory.

In answer to an inquiry with respect to the success of his labours, he replied, as nearly as I can recollect, in the following terms: “When I came to this Seignory, six years ago, there was no place of worship and no minister of religion throughout this whole region of country. The entire population, with few exceptions, was of the most worthless character. Freed from

* The Bishop of Quebec was born in April, 1775, and at the period was thirty-eight.

the restraints of morality and religion, many of them 'gloried in their shame,' and looked with suspicion and dread upon every attempt that was made to introduce among them the light and influence of the gospel of Christ. On my first arrival here, so strong and general was the opposition to my settlement, that no family could be induced, either for love or money, to receive me as a boarder. And I was almost upon the point of abandoning the field in despair, as my predecessor had done, when I met with a Presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of Salvation, and for the love of Christ bade me welcome to her habitation. On the first occasion of my officiating as a Missionary in the only school-house then erected in the neighbourhood, but few were present, and they, in consequence of earnest solicitation; and of this small number, one of the oldest—a believer in Universal Salvation—made a rude and violent assault upon my labours and the doctrines which I advanced.

"This, however, I considered but as the growling of 'the old lion,' and an indication that he was smarting under the wounds inflicted by the arrows of truth. This beginning, trying as it was, not only to 'flesh and blood,' but to faith also, only served as a stimulus to more zealous exertions, in dependence on the blessing of Him who hath promised, 'my Word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it.' In the Strength of the Lord God I went forth; and in His Strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people. Without weariness or suspension—'in season and out of season,'—in the assemblies on the Sabbath, and in social meetings during the week from house to house, 'I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ.' The blessing of the Holy Spirit accompanied my humble labours.—Many were savingly converted to God. A general reformation took place in public morals; and now, two churches—one here, and another at Missisquoy Bay—are filled with devout worshippers. When I look upon the change my heart is filled with joy, and I exclaim with admiration and gratitude, 'what hath God wrought!'"

Information afterwards derived from other sources, convinced me that the humility of this man of God had led him to give me a very modest and unexaggerated statement of the extent and efficiency of his missionary labours. His efforts for the Salvation of souls were by no means confined to the Seigniory in which he was stationed. No! But in spite of the peltings of the storm, and the rigour of cold, which in that hyperborean region often reached a degree far below zero, wrapped in his buffalo robes, and mounted in his one horse sleigh, he would penetrate many miles to the north, for the sake of proclaiming to the scattered inhabitants of the Canadian wilderness, the unsearchable Riches of Christ. And again, under the promptings of a zeal which overleaped all national boundaries, and could not confine its efforts to the meeting of the mere claims of kindred, parishioners, or countrymen, he often entered the territory of the United States; and in the frontier towns of Swanton, Shelden, Fairfield, St. Albans, &c., which were occasionally favoured with his ministry, I doubt not some precious fruits of it remain to the present day. Throughout the extensive sphere of his missionary labours he was known and beloved by the faithful followers of Christ, of every

name. Many a widow's heart would leap for joy, when on pointing to the valuable cow which furnished nourishment for her numerous family, she would say, "that was presented to me by good Mr. Stewart!" On patting the head of her little flaxen-haired boy, she would exclaim, "He is sent to school by that best of men, the Minister of St. Armand!"

None could know him without being satisfied that he loved to do good that it was better to him than his meat and drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which attracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely condescend to be not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration of this, I well recollect hearing a very poor, but intelligent and pious woman, express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and, seated on the block of wood, which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of religion, as freely and kindly as though she had been the finest lady in the land.

As an instance of his frankness and benignity, the following incident is worthy of notice. On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the king and royal family, to the annoyance of the patriotic feelings of his republican auditors. But on the circumstance being mentioned to him before the close of the service, he said to the congregation, "my friends, I entirely forgot that I was out of his Majesty's dominions: come, let us pray for the President of the United States; and then offered up with great fervency the collect in our daily service for the chief magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty in the city of Montreal.—The parents were not pious; but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness, which, perhaps, it would not have been safe for a minister, holding a different relation to his people, to assume, addressing himself directly to the afflicted parents, said—"You grieve for the death of your child; and it is right that human nature should feel a pang of sorrow at such a bereavement; But you should adore the good providence of God by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the conversion of his soul. Had he remained at home, he would have been denied those privileges, and probably would have lived careless and unconcerned like yourselves, and have died without consolation and hope." What a sublime example of ministerial fidelity was this!

Of Mr. Stewart's intellectual powers I shall attempt no analysis. The character of his mind was neither brilliant nor profound; but marked by judicious and sound good sense. His preaching was not distinguished by the sparkings of genius, or the thunders of eloquence; but consisted of a faithful application of the great principles of Divine Truth to the consciences and lives of men. And yet there was so much of heart in it, that by the blessing

of the Holy Spirit, it was extensively useful, and was evidently sanctioned by the best seals in the conversion of souls to God. Few men have ever been more successful or happy in their ministry than the humble missionary of St. Armand.

I once ventured to inquire whether he never felt discontented with his station, and did not occasionally sigh for the greater comforts and refinements of another sphere. "Your question" he replied "reminds me of the Lord Bishop. When he was here last summer, he said to me, 'Stewart, you have been buried long enough in this wilderness. There is too little refined and intelligent society here for a man of your family and taste.—You had better go to the *Three Rivers*.' But I answered, 'I am well contented with my station. The Lord has placed me here, and followed my poor labours with His Blessing. I have no wish to go to the *Three Rivers*; nor do I know of any thing which could tempt me to exchange situations even with your Lordship!'"

Such are some of my recollections of the Hon. and Rev. Charles Stewart, then a self-denying and benevolent Missionary of the Cross; and such, it is believed, he continued, notwithstanding his subsequent change of residence, and elevation to the highest dignity of the church, to the latest period of his life.

The providence of God called me to a distant part of the country to prosecute preparatory studies for the sacred office, and afterwards enter upon the discharge of its duties; so that my opportunities of personal intercourse with the interesting subject of this sketch, were chiefly confined to the few interviews I had with him during the winter spent in his vicinity.

I saw him again in 1816. He was still in the full vigour of health; and I found him in private intercourse to be the same humble and holy man of God, while the faithful discourse which he addressed to the people of my charge, manifested that he had lost none of his honest simplicity and warm-heartedness as a preacher of the gospel. He was then on his way to England on an embassy for the good of the church in Canada. During one of his later visits to England, on the same benevolent errand (in 1825,) the decease of Dr. Mountain occurred; and to the joy of the friends of truth and piety in both hemispheres, Dr. Stewart returned to this Continent, to exercise the responsible duties of the Episcopal office as Lord Bishop of Quebec.

In the elevated station to which he had been consecrated, his missionary spirit burned with an ardour more intense, and his missionary labours were more abundant than before.

Years rolled away, and I was so favoured in the Providence of God as to meet the friend of my youth once more. Our last interview took place in the city of New York, in the summer of 1836. He was then on his way to England, chiefly for the benefit of his health.—His cheeks were sunken, his limbs shrunk, and his whole frame emaciated. He was suffering from the effects of partial paralysis; his physical energies seemed to have been worn out by his long and arduous services; and my mind yielded to the sad conviction that his useful career was about drawing to a close. But he appeared like a shock of corn fully ripe, ready to be gathered in his season.—The result proved that he crossed the Atlantic only to lay his bones in the land of his ancestors.

"He rests from his labours, and his works do follow him." THOSE WORKS (animating incentives to Christian effort!) PROVE WHAT A VAST AMOUNT OF GOOD MAY BE ACHIEVED BY THE INSTRUMENTALITY OF A MAN OF MODERATE ABILITIES, UNDER THE INFLUENCE OF A HEART THOROUGHLY PERVADED BY THE LOVE OF JESUS, AND CONSECRATED TO THE SERVICE OF GOD.



THIS TRIBUTE

To the Memory of the Venerable Bishop Stewart, is taken from "The Church," Newspaper, published at Coburg, in Upper Canada, October 12th, 1839.

The Article was originally extracted from "The Christian Keepsake," an American Publication; and as few of the Friends of the Stewart Missions, have an opportunity of seeing either Publication, it is thus presented to them, as a Mark of his deep sense of Gratitude, for their confidence and support,—by

The Acting Agent for "The Stewart Travelling Missions" in Canada.

Beacon Grange, December 28th., 1839.

NOTE. I take this opportunity of stating that I have had an offer from a Clergyman benefited in this Country, to follow in the footsteps of Bishop Stewart's labours, by devoting himself to Travelling Service in the Wilderness, and I have offered him, as a second Travelling Missionary in the London District, to

"THE SOCIETY FOR CIVILIZING AND CONVERTING THE INDIANS,
AND PROPAGATING THE GOSPEL AMONG THE DESTITUTE
SETTLERS IN UPPER CANADA."

Established by Sir John Colborne, (now Lord Seaton,) and the late Bishop, at Toronto, in 1830.—W. J. D. W.

EDWARD PRUDDAH, PRINTER, MARKET PLACE, HEXHAM.

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

(ESTABLISHED IN 1834.)



"No man careth for my Soul."—*Psalm cxliii. 5.*



NINETEENTH LETTER

From the REV. THOMAS GREEN, Stewart Missionary, dated Wellington Square, U. C. September 30th,—received November 8th, 1839.

REV. AND DEAR SIR,

As your letter of the first of August, was unfortunately too late for the "Great Western," I only received it ten days ago, and though I have not much new detail to send you, yet, as that little relates to new Tracts of destitution, I shall not delay my grateful thanks for the constant solicitude of yourself and friends, to minister to my Temporal comfort and usefulness in this scene of labour and privation—you must however allow me to say, on the part of your friends here, that badly as we should be off, if you neglected us, we cannot but feel anxious you should also take some care of yourself—Truly, dear Sir, whichever way we turn our eyes, *The Destitution* is most appalling—and our labours are but a drop in the Ocean of Spiritual Misery, which in this hapless country is at the Spring Tide.—Darkness covers the Land and gross Darkness the People—bringing awfully to one's thoughts the fearful description of Isa. xvii. 10. 11., "*Because thou hast forgotten the God of thy Salvation, and hast not been mindful of The Rock of thy strength, therefore shalt thou plant pleasant plants, and set it with strange slips, In the day thou shalt make thy plant to grow, and in the morning shalt thou make thy seed to flourish—but the Harvest shall be a heap in the day of grief, and of desperate sorrow—behold, at evening tide—trouble, and before the morning it is not.*" Such, dear Sir, is Colonization, as we see it here, where the principles of the Christian Religion have been so woefully disregarded. We have pleasant plants and strange slips, both left like the wild olive, without grafting, budding, or culture—and who can be surprised that the fruit is a heap of sour "wild Grapes"? My business is to present you facts and details—not my humble reflections on what I see; It is impossible sometimes, however, to stay the pen—where the heart feels, the tongue or pen must speak. I continue to work away, and wherever I go, (for like Abraham and Lot the land is unoccupied before me,) I endeavour to avail myself of every possible opening to testify for my Heavenly Master. Very lately, business carried me for a few days into the North East part of the London District, and into several Settlements which it was *utterly impossible* for me to visit, when Travelling Missionary there. As I had to accomplish a journey of two-hundred miles, between Sunday and Sunday, through these roadless woods, I could make little delay any where; but I got all the *correct* information in my power, and from the enquiries I made, I was able to ascertain with certainty, that in those neglected parts *an extremely urgent longing exists amongst the Emigrants there, to enjoy the regular ministrations of "our Church."* At one place half-way between Paris and Woodstock, an Englishman, (I think from Cumberland,) informed me there were numerous families, adhering to the principles of the Church, in his neighbourhood and anxious to unite themselves with the worshipping assemblies of our Zion, were it only placed within their power; but the great distance of the Churches of Paris, of which I believe you know something, and of Woodstock where Mr Betteridge resides, entirely debar them from the privilege—as the comparative Proximity of those places, also debars them from the occasional privilege of even a Travelling Mission; so many other parts being altogether neglected—I could not attend to them, and I know Mr. Fetrie cannot. My informant told me also, that, occasionally (only occasionally) Preachers of other denominations did visit the place, but he added—"Our Political Creeds are so widely asunder, and so much of Politics is mixed up with their teaching, that we cannot attend them with comfort." Subsequent to this conversation, I

was glad to learn, that Mr. Betteridge, purposes in future to hold Divine Service occasionally there ; Should this be carried into effect, their notes of sorrow will be in some degree changed into songs of praise and thanksgiving. This may do for a while—but permanent good can only be expected, from a more constant and regular provision. Another circumstance came under my consideration in the neighbourhood of Beechville ; I was there informed of an aged couple, who, in order that they may enjoy the Word and Sacraments in the Church of their Fathers, generally walk many miles every Sabbath, exposed in summer to the scorching heat of our sun. I was also informed that in the very neighbourhood of this aged pair, there is an ample field for the zealous labours of an active Clergyman. Surely then we are not unreasonable, in lamenting that there should be no Provision for the Maintenance of a Clergyman in such a place—yet, there are hundreds of places similarly situated in every part of this extensive Diocese. I am sure, I alone have seen enough to melt any thing but “ a heart of stone.” Upon my return from the London District, I proceeded into the district of Niagara, where, during the few days I remained, I preached six sermons. Here, as elsewhere, the same appalling Destitution prevails—I learnt that at Marchville, a settlement near the Welland Canal, a very large Congregation might be readily collected, who are, (professedly,) decidedly attached to the Church ; yet I believe I am perfectly correct in asserting, that they are not visited with any regularity either by us, or by any denomination whatever—and were it not for a few occasional services, which the kindness of the Rev. Mr. Clarke of St. Catharine’s, affords them, with great personal inconvenience being now an aged man, they might live and die without ever having their minds “ put in remembrance” of the concerns of their Souls. Very few of you at home can form any possible conception of the INTENSE ANXIETY, which has been in numerous instances, individually and collectively manifested, to receive the ordinances of the Gospel, and the symbols of the Redeemer’s love, from the hands of a regularly commissioned Ambassador of the Cross, and to share in the spiritual councils which it is his duty to impart ‘freely’ to all who come. One very interesting circumstance occurred just previous to my return from the neighbourhood of St. Catharine’s ; late in the evening a little boy called upon me, to request I would accompany him to the house of a sick woman ; he had ridden nearly the whole way, a distance of seventeen miles, in a drenching rain, and the poor child was wet to the skin—yet so anxious did he appear to secure the attendance of a Clergyman, that he proposed returning the same evening, late and wet as it was—well, dear Sir, did I accompany him the next morning ? you will naturally ask—alas ! I could not, for I had two Appointments to prevent me, and had I done so, I must have disappointed two congregations at a distance of thirty-six and forty-one miles. I believe, however, that Mr. Clarke, who wash himself too ill to go, contrived to secure the services of Mr. Green of Niagara, or Mr. Leening, of Chippewa. It will be long before I forget the manner, language, and earnestly anxious demeanour of the boy, and the melancholy tone in which, as a last effort for the success of his errand—he said “ will you not come Sir”. In his eager desire to succeed, he seemed to forget every thing else, and to consider as nothing, the discomfort of his ride and his wetting ; surely, Sir, facts like these ought to vibrate on the hearts at home, and I am convinced that there are many, and many, in your Christian land, (if you can only find them), who, had they seen what I see—and what I then saw—would count their silver and gold as dross compared with the consciousness of trying to relieve this wretched Spiritual Desolation. Not long ago, but since I last wrote, I was invited by a Gentleman to make a visit in the Township of Binbroke—through which I had once passed before, he assured me that a large Congregation could be quickly gathered together there, with every prospect of increase ; At a place now called Albion, an auditory from fifty to eighty might be assembled every Sabbath, could the services of a regular minister be stately procured in the neighbourhood. This vicinity has been deeply indebted to the Christian Benevolence of a Gentleman of the name of Leith, a Son of General Leith’s ; although originally I believe a Presbyterian, he has kindly volunteered his services as Catechist, if I may so say, and every Sabbath, in a School house, erected at his own expense, he reads the Church Service, and a printed sermon to his assembled neighbours, by all of whom he is held in the highest estimation. At the earliest opportunity, I purpose (D. V.) to ride over to those parts, and perform for his people the functions of our office, and you may depend upon a detailed account of my labours there, for the information of your friends, as I am very sure, if you think it worth while to continue the circulation of my letters, you will rejoice in the opportunity of thus, perhaps incidentally, aiding Mr. Leith’s benevolent Views. I cannot here omit a remark which was made to me by the individual who communicated to me the above particulars—himself a gentleman of consequence, and standing, in his neighbourhood, and a Magistrate. He has resided many years in the country, and is of great knowledge and experience regarding it. “ Had the Government, he said, but granted in the outset in this Colony, a small sum, regularly, to the spread of the Gospel, with reasonable additions

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"as the necessities increased, they would not now have been compelled to expend millions in its defence, without any certainty of being able to keep it at last—the all the doubt, confusion, and uncertainty, *entirely arising* out of the System which has been pursued." I am not Sir, " he continued, by any means one of your bigoted Churchmen, I frequently attend the Ministry of the Methodist Preachers, who visit my neighbourhood, even though I sometimes hear the Church most bitterly assailed—but I consider that many of the hearers, like myself, are forced to this—by the alternative—no Public Worship at all—We have no Church, we have no Minister, and from all I have observed, it is my firm conviction, that there are now many Dissenters vehemently opposed to the Constitution, and its Institutions, who have been driven to unite themselves in the bonds of Christian Fellowship with its Enemies, solely by this neglect—and who, before that, were firmly attached to the Formularies of the Church, and well affected to British Supremacy."

From passages similar to this in the course of my correspondence with you, I fear it is not altogether improbable that some Christians, who may occasionally glance over your papers, are now and then disposed to cast them aside, and to exclaim, we hear too much of the value of the Church, being established, and maintained, as if *she alone*, independent of other Christian Denominations, could ameliorate the Spiritual Destitution here. I know I need make no apology to you, for you know my principles better than to suspect me of any such foolish and uncharitable Opinion—United we stand—Divided we fall—and happy am I to think, that in this Country at least, all true Christians are beginning to see that the "Ark of the Gospel," is only endangered by the divisions which a Crafty Enemy has fostered amongst its Defenders. Whatever I assert, or may have asserted at various times, in praise of our Zion, I have done so in the fullest conviction, that to strengthen her Bulwarks, is alike the interest of all, that from the nature of her formularies, she is the surest medium for *all*, of *permanently* preserving unimpaired, "the faith once delivered to the Saints," and maintaining unity and concord amongst the diversified followers of Jesus, if for no other reason, from the mere circumstances of the limits and rules in regard to the faith, by which her Clergy are restrained; and I think the soundness of my view must be apparent to every real Christian, when he considers the neglected, and, in many cases, ignorant population with which we have to deal; and that we have, spread around us, upon this Continent, (so ill prepared for forming an unbiassed judgment,) not less than TWENTY-TWO Modes of Religion, multiplied into as many more shades by the aberrations of individual Teachers, and that all these are exposed to the Action and Machinations of a cherished and well endowed Hierarchy—whose burden our Fathers were constrained to cast off. They must also take into consideration, the vast power which such long neglect has given to the Infidel Principle, so prevalent in the World—"The natural Man hateth the things of God." Politically speaking, the fact, that in the regular and periodical course of our Services, Duty *compels* us perpetually to read, and publicly descant upon such chapters as 3rd of Coloss., Rom. xiii. &c. &c.—it is hardly possible to conceive a system better calculated to be a standard of faithfulness and devotion to the British Crown. Now when I affirm this, I do it without for one moment impeaching the motives or opinions of those true Christians, who differ from me in the comparatively immaterial point as to Church Government. We have more Evil to contend with, *than all of us together can subdue*, without the aid of God's Holy Spirit; and if our experience did not teach us that a divided army never formed a firm phalanx, Scripture teaches us that the Holy Spirit is not a Spirit of Division (Rom. chap. xvi. 17., 1 Cor. chap. i. 10, &c. chap. iii. 3, chap. xi. 13, chap. xii. 25,) and that it is perfectly possible to 'agree to differ,' without a shade of Animosity. "Let there be no strife, I pray thee, between thee and me, and between thy herdmen, and my herdmen, for we be brethren; is not the whole land before thee? if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."—Gen. xiii. 8, 9. It is no fair inference that I think others disloyal, because, in estimating the value of our Zion, even politically, I affirm it to be a moral Impossibility for a real, true, heart-feeling Churchman to be a Rebel. I do it upon the ground, that the Principles of a *Scriptural* Church bind every Member, on peril of his Salvation, to *unbroken* allegiance to the Earthly Sovereign, placed over him by Providence, leaving him the freest latitude of opinion—so long as that earthly Sovereign does not require from him, Obedience which violates his Allegiance to the King of Kings. I moreover believe those principles teach him, that in such an event, he has no need to meddle, for 'the cord will be broken' without his help, and that "in quietness and rest he will be saved"; and I think the history of the Church of Christ, through ages of trouble and persecution (of which that of England has had its share) proves the fact. "The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea."—Psal. lxxviii. 22. I have been led into these reflections on our situation here "amid the breakers," by an occurrence

which took place yesterday. I had an appointment to attend on the Lake Shore, and as I was on my way, I fell in with an Irish Emigrant; he informed me that he had just been called upon by an individual, beating up for signatures to a Petition in favour of "Durham and Responsibility." "Few Churchmen" said he, "if any, will affix their names to it, for Churchmen *cannot* be rebels; but very quickly would the tie which binds these provinces to the Mother Country be broken—could they only by force or persuasion get the Churchmen into their ranks." Such was the plain purport, and I think the very words he used.

On the 8th of September, I visited Oakville, after service at the Square, and found a very large congregation assembled in the Methodist Church, which was kindly afforded to us by a Canadian Wesleyan. After service I administered the Sacrament. My Communicants were all females—a circumstance which I attribute to the extreme ignorance (the result of their neglected condition) which everywhere prevails in *the Bush*, of the nature and design of that Memorial, intended to set forth, among Christians, "the Lord's Death till he come." I am confirmed in this opinion by a conversation I held subsequently with the husband of one of the Communicants, and I have little hesitation in asserting, that, were it possible for a Clergyman to have visited from house to house, previously—a service which could well be performed by a Travelling Missionary attached to a certain number of Townships)—such an extraordinary exhibition would not be presented, seeming as if it formed no part of the duty of "Men to praise the Lord for his Goodness. Thus, in another shape, our spiritual ignorance, as *the inevitable result of extreme Destitution*, stares us in the face. May the great Shepherd of Israel soon hasten the time, for enlightening this mournful Scene of Spiritual Darkness—this religious Waste! In one of my domiciliary Visits lately, an Englishman of the name of Norton told me, that, during a period of six years, he had heard but two Sermons from Clergymen of the Church of England, prior to my coming into the neighbourhood. On every side, and wherever I go, I find numbers most deeply anxious to enjoy the Word and Sacrament, as they possessed it in their native land, and like the Israelites, by the 'Waters of Babylon,' lamenting the loss of those privileges of your favoured land, of which they have learnt more justly to estimate the value, by their woeful privation; but, alas! my dear Sir, unless some Provision be made by the mother country for them, their days must be spent in sighs and tears, till hope dies within them. By their own unaided efforts, their wishes and expectations, I have no hesitation in declaring, can never be realized here; and they must die, as they have been doomed to live, as far as human prospects go, Aliens from the Commonwealth of Israel, and strangers to the comforts of the Gospel. Now take the case of a Minister looking to the poor Farmers of his Congregation for his £100, his £80, or even his £40, this present year. What is to become of him, and of his family if he has one? From what source is the promised Salary to be derived? The Wheat Crop, which is the farmers stay in this country, is scarcely half a crop; and I have been assured upon good and unquestionable authority, that many of themselves will be compelled to buy, for the ordinary consumption of their families—and this, upon the back of their great losses, consequent upon having to leave their farms for Militia Duty, in defence of the Crown during the recent troubles. A very short time ago, I also met with an Irish Emigrant, who, rather than that his children should remain unbaptised, or have the Ordinance performed by any one but a Clergyman of his own Church, carried them to Hamilton, a distance of twenty miles, to be baptised by Mr. Geddes. Upon the occasion I have mentioned of my attendance at Oakville, I learnt that I was the first who had ever administered the holy Sacrament in that vicinity. After service yesterday, a woman came up to me, saying, "Pray, Sir, be kind enough to come and visit me; my husband says he is a Churchman, and he will never attend any place of Worship. I wished him to accompany me to hear you to-day, but I could not prevail upon him. Oh! pray, Sir, come."

I suspect the fact to be, that, coming from *the States*, with deep-rooted prejudices towards Dissenters, he settled in this Country, and that, in the total absence of all pastoral supervision, he has become utterly indifferent to the things of God, but keeps up an empty profession of Christianity, under the cloak of his Churchmanship. I hope soon to be able to visit this family, and I pray God, my labour may not be in vain. You can have little conception of the painful scenes, we must sometimes encounter here. Our Church is nearly completed—the first contract was finished yesterday, and we hope soon to pew it: with stoves &c. it will cost nearly £400.

That the God of Israel may give you Grace and Strength to continue to fight our Battle, and may constantly bless you and yours, is the constant prayer

Of your much obliged

THOMAS GREEN.

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

SECOND LETTER

From the REV. JOHN GIBSON, Travelling Missionary in the District round
Georgiana, upon Lake Simcoe, dated September 14th,—received
November 24th, 1839.

REV. AND DEAR SIR,

You will I fear have begun to think that I have forgotten the kindness of yourself and friends, but I can assure you all, that is impossible—and my daily Prayers are offered up at the Throne of Grace for those who have been the means, in the hands of The Almighty, of enabling me to attain the object, so long the fondest wish of my heart, that of becoming an authorised Ambassador of the Gospel of Peace; I should, however, have relieved my own accusing conscience sooner, had I not been anxious to wait till the Church was opened, and more particularly so, because I hoped I might then be able to give you a more encouraging report of my success, and of the prospects of my poor, but I trust faithful, endeavours to make known the Riches of Redeeming Love in this awfully neglected quarter; Had I written sooner, such is the appalling result of past neglect! I could only have grieved you—for I could have said little of the favourable reception I met with, excepting from those on the Lake Shore, and more especially from Mrs Colonel Sibbald. As it is, I fear my report will give you and your friends more distress than pleasure—it will, however, shew you, that, be the ultimate issue what it may, it was high time some exertions should be made in behalf of this unhappy misled population. The language of Peter, chap. v. 8. has indeed great need to be impressed with constancy and patience, amongst this poor flock—for their “adversary the devil, as a roaring Lion walketh about in the midst of them, seeking “whom he may devour”; and it is grievous to think how successful he has been, but so it has been, so it is, and so it will be, even unto the end—when the husbandman sleeps, the Tares are sown.

We left Quebec on the 13th of June, and reached this place on the 20th, thank God in tolerable health, after our fatiguing voyage and journey, except my wife, who was fairly worn down with fatigue, but we have been better since, (praise God for it,) than we could have expected. My greatest inconvenience having arisen from the excessive heat, particularly whilst visiting my people in the Bush. No house being prepared for us, Mrs. Sibbald very kindly took us in, and we remained with her till the second of this month. Mrs S. had two houses empty, the situation of one so bad, (half surrounded by the naked Lake Shore and the Spray, when rough, beating upon it; and the other half, excepting the narrow road, encompassed by a stagnant marsh) that we decided upon taking the other, its situation being better; though the house itself was worse, old, miserable, and for filth reminding one most of the “Augean Stable.” It has, however, undergone some trifling repairs, though like an old garment, its long Walls and shattered roof are in places made worse. We are, notwithstanding, now we have got its interior purgated, truly thankful for it; though it must be confessed, the rains visit us often very freely while in bed. I hope, however, before the severity of Winter sets in, to be able to stop its worst chinks and rents.

But I am straying from my more important subject—the Prospects of the Gospel of Peace and Good-will to men. Except, as I have said, upon the Lake Shore, I have; till lately met with little else than cold forbidding looks, and distant demeanour, amounting in some instances, if not to open, at least to sulky, sullen, rudeness; some not deigning to open their lips in more than yeas and noes—and others walking off, or hiding themselves, and thereby, (providentially no doubt,) affording me leisure, when it is most needed, to implore help from above, to enable me to follow the Example of Patience held up for our imitation by the meek and persecuted Jesus. The principal cause of all this seems to have arisen in a great measure from jealousies and oppositions as to the site of the Church. I need not trouble you with the details, but it is very clear to me that, even these contentions owe their own origin to the wretched neglect, and have been heightened, and made more malignant by the loose and most extraordinary character of the religious (if one may apply that term) Principles, which (owing to that neglect,) so many of them have imbibed. Interested motives have also had some share in the matter, for one party would have had the Church placed close to a public house: But, Rev. Sir, what could be expected from persons some of whom have resided from eighteen to twenty years in this scene of Spiritual Destitution? One of the earliest settlers, speaking to me on the subject a few days ago, made this remark “you must not be surprised, Sir, at our ignorance of Theology, “for during the twenty-two Years I have resided here, we have only been three “times visited by a Clergyman of the Church, twice by Mr Elliott, in 1835-6; once by “the Arch-Deacon”. As you might naturally expect from this state of things, the minds of many, once sincerely attached to the Church of their Fathers, have become alienated,

and total Indifference—shocking Heresies (V. G. one which calls itself “THE CHRISTIAN”—par eminence) “avowed Infidelity,” and the bitterest opposition to Church and State, now form the characteristic of many of this people. A respectable man, who knows them well told me, (and from the best opinion I have been able to form, I think he is right) and I have heard the same observation from others, that half the people in this Township were engaged in the late troubles, if they are not even at present implicated in similar movements, and he added most emphatically, “but poor people! how could it be otherwise? Government did nothing for them, took no care about them, there were none to teach them better, but there was no lack of others to lead them astray;” and it was only last night that I was informed, Secret Meetings are held, and that some who ought to know better, were distributing amongst them—doubtless excited by your attempts to have them taught “the better—the more excellent way”—a Pamphlet entitled, “No Church, no Priest,” and this account has been confirmed to me this morning through another respectable channel. One of the Pamphlets was given to “THE CHRISTIAN” Preacher, the Sunday after I preached in the School-house. One of these so peculiarly “Christian” Preachers, officiated in the same School-house the Sunday before the attack on Toronto, and I am told, his Discourse was a most horrid mass of inflammatory Rhapsody—he took for his text, “Babylon is fallen.” On Saturday last, an aged Patriarch of this persuasion, (with a squalid group of his ignorant descendants, one of whom asked me to go and hear their Preacher, and judge for myself,) told me he had been *seeking the Way* for thirty years, and that he occasionally attended all that came in his path, adding that some day “he would come and hear me.” I could have told him judging from appearances, and from what I had heard, it was a bad Way into which he had fallen at last—but I simply pointed out to him “Christ as the Way—the Truth, and the Life.” They are indeed *ornaments* to the literal Doctrine of their Motto, which the wife of one of their weakest, because best informed, Partizans told me was, that “God had chosen the weak and ignorant of this World to confound the wise.” With the exception of the man above alluded to, who when I asked him the nature of his Creed, told me it was similar to my own, I have been able to learn very little from any of them. One person who once attended their Orgies, confessed he could not understand them—and that at times it was impossible to compare their mode of Worship, to any thing but a parcel of Wolves howling in Chorus, “O may the Lord Jesus speedily manifest his power, and come amongst us.” This Class is chiefly composed of persons born in this Country, Nova Scotia, and amongst our Neighbours in the States, though some designing and disaffected, but more, weak-minded and ignorant, Emigrants have joined them. With such a people and under such circumstances, I can assure you and your friends, that I have felt some of the trials and difficulties of my situation as resident here, which your other Travelling Missionaries have not had to encounter—their “Angel Visits,” not giving so much time, or reason perhaps, to call forth the latent and watchful enmity and opposition of the human heart. and of calling into operation the devices of man’s Spiritual Enemy, to whom St. Peter alludes. But I thank God, I put my entire Trust in His promised guidance, and the Help of His Holy Spirit—I strive to possess my Soul in Patience—and bless and Praise His Holy Name, that (thanks to your labours) I have been called at this eleventh hour, though a weak creature, to publish the glad Tidings of the Gospel of Salvation; and my constant prayer is, that be the difficulties before me what they may in His Wisdom, I may be made the humble Instrument “of plucking brands from the burning”, and *bringing some at least to that Rest which is prepared for the Children of God.*

The line of conduct I have pursued, and which by Grace, I mean to continue, is to have nothing at all to do with their quarrels, and party spirit, except as a Peacemaker, and I have told them in the most solemn manner, that I have determined “to know nothing amongst them, but Jesus Christ and Him Crucified.”

From various delays the Church was not opened till the 25th of last month, there being no sort of hold upon workmen here, every one “does that which is right in his own eyes”; and still, though it is only the shell, with planks for seats, and a few boards nailed together for a Pulpit, I am truly thankful to Almighty God for it. My first sermon in it, to a congregation of near ninety, had, (I have been told) a *wonderful effect upon some before much opposed to the Church*—I give you the words—One man who had only been present twice before since I came, said that now he should always attend and bring his family, but his memory or his resolution was ‘as the morning dew,’ for neither he, nor his family, attended on Sunday last, when I had by far the best congregation I have seen, exceeding a hundred. Previous to opening the Church, I preached at Mrs Sibbald’s, to congregations varying from forty to eighty. It is a neat little Church, but I fear it will be long before it is finished, as the expenditure already exceeds the funds, and to meet the severities of the approaching winter, a stone driving house will be wanted immediately. I commenced the Sunday School in it with nine pupils, on Sunday last.

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Allow me now, before I conclude, to assure you, and through you, the friends who have enabled you to employ me, (and I do it with the strongest feelings of respect and gratitude), that I shall ever consider it my bounden duty and delight, to be able to fulfil your wishes in every respect, regarding these helpless People—and shall always be most thankful for any instructions or advice.

Trusting the Lord is still watching over you, and blessing your endeavours for His Glory, and praying daily that he may crown your efforts for the scattered Sheep of His Pasture, with success—that success over which we are told even “Angels rejoice.”

I remain, Reverend Sir, with the deepest gratitude,
Your faithful obedient Servant,

JOHN GIBSON.

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

NOTE. The circumstances of animosity which seem to exist in this Mission, may perhaps make it necessary to give some assistance above the Salary agreed upon. Should this be found requisite, it is hoped that the friends of the Fund will sanction the step, and enable the Bishop to extend his kindness to the Missionary. The proof of that Sanction must of course be judged of by the condition of the Cruse—Thus far “the barrel of meal has not failed”—and that a hope exists that “it will not fail,” is shewn by the following Statement.

Since the Report was printed, I have received another Letter from the Bishop of Montreal, (with whom I have acted since the death of the Bishop of Quebec.) It contains a request, that if, without injury to the other pledges I have already given for the benefit of Upper Canada, I should attain “MEANS OF SUPPLYING SOME OF HIS DESTITUTE PLACES, IN THE LOWER PROVINCE, it would be a great comfort to him.” Considering the many hundreds of our People scattered among the thousands of Romanists, and exposed in their present Destitution to the dangers of Apostasy from the Faith of their Fathers—Considering too, that the late Bishop employed the first of our Missionaries in 1835, in this important Service, in the Lower Province, I cannot but think myself acting in furtherance of the wishes of those friends who have hitherto so kindly supported me, by at once acceding to this request, and I have written to his Lordship, that though our Cruse is not in a condition to add further burdens, I have no fear upon the subject, and at any rate will undertake to supply him with two, (if I can find fitting men,) by the early spring ships, for *bona fide* Travelling Service, at his entire discretion in the Lower Province.

This promise will raise the annual burden from about £500 to £700 per annum, on the term of the Agreements, (three Years,) with their expenses out. My defence for this step consists in this—“The Lord’s Arm is not shortened.” Whether my friends think I am right or wrong, will appear in the State of the Cruse next October. Christo auspice nil desperandum est.

W. J. D. W.

Beacon Grange, December 5th 1839.

UPPER CANADA STATISTICS.

LONDON DISTRICT.

Having just received notice from the Printer of spare Space in his Sheet, I think it may be interesting to those, who enabled the late Bishop of Quebec to open a Travelling Mission in the London District, U. C. by the appointment of Mr Green, if I append to these letters, the Official Statement of the Census of that District just closed—It will also account to them for my anxiety that the Bishop of Montreal, should appoint Mr. Petrie to succeed Mr. Green—and that Mr. Gibson should be fixed at Georgiana, at the N. E. Corner of the District. And the knowledge of such an appalling Fact as it presents, must, in a Christian land, be useful to the general cause of our Emigrant Brethren. I take the article from “The Church,” a paper published weekly at Cobourg, in Upper Canada, which purports to be an answer to a false Statement in a new paper published at London, in Upper Canada, called “The Canada Enquirer,” I suppose upon the principle, “Lucus a non lucendo,” because it makes NO ENQUIRY, but “asserts to deceive.” Like the noble Ex-Viceroy, this Editorial Personage, speaks of the Church-Men as “a mere fraction of the Community,”—let the facts speak next,

Religious Census of the London District, Upper Canada, 1839.

1 Church of England - - -	9184	15 Menonists - - -	176
2 Church of Scotland - - -	4674	16 Universalists - - -	99
3 Methodist British Connection	3445	17 Tunkers - - -	57
4 Under the general term } -	2979	18 Liberators - - -	35
Presbyterians		19 Free Thinkers - - -	30
5 Baptists, close Communion	2851	20 "Christians" - - -	27
6 Episcopal Methodist - - -	2195	21 Lutherans - - -	9
7 Church of Rome - - -	1868	22 Restorationalists - - -	7
8 Methodist Canadian Wesleyan	1839	23 Mormonites - - -	4
9 Baptists, open Communion -	1258	24 No Religious Persuasion at	
10 Quakers - - -	1119	all !! - - -	7336
11 Baptists, Free Will - - -	638		
12 Seceders from Ch. of Scotland	622		40,946
13 Congregationalists - - -	272		
14 Independents - - -	223		

With this Statement, says the Editor, we dismiss "The Canada Enquirer," by asking, whether he will in the face of these official documents lying on our table, venture to assert again that the *Church of England is the smallest fraction of the Community?* To his next remark I would beg the serious attention of the Protestant Inhabitants of the Mother (Step!) State, and particularly of the Members of the Reformed Church. "We cannot refrain, he says, from holding up to solemn observation this frightful Fact—THAT THERE ARE UPWARDS OF SEVEN THOUSAND PERSONS IN THE LONDON DISTRICT ALONE, AND UPWARDS OF THIRTY-FOUR THOUSAND IN THE WHOLE PROVINCE OF UPPER CANADA—OF NO RELIGIOUS PROFESSION WHATSOEVER"!!! "Church," Sep. 14th, 1839.

From the "Cobourg Church," October 12th, 1839.

HOME DISTRICT.

Church of England, - - -	14,330	Canadian Wesleyans, - - -	468
Presbyterians,—Kirk of Scotland,		Lutherans, - - -	456
United Synod, &c. - - -	11,956	Tunkers, - - -	345
Methodists, Wesleyan and Episcopal,	7,650	Independents, - - -	179
Roman Catholics, - - -	3,437	Mormons, - - -	55
Baptists, - - -	1,051	Universalists - - -	28
Quakers, - - -	993	Moravians, - - -	7
Menonists, - - -	858	No Religious denomination, - - -	2,921
Seceders - - -	746		
Christians - - -	653		46,133

Nearly Three Thousand Persons of no Religious Profession whatever !!!

NIAGARA DISTRICT.

Church of England, - - -	4,922	Disciples,	95
Presbyterians,—Kirk of Scotland,		Universalists,	45
United Synod, and Seceders	4,386	Dutch Reformed,	44
Methodists, Wesleyan - - -	4,307	Freethinkers,	30
Menonists, - - -	1,615	Independents,	16
Roman Catholics - - -	1,208	Primitive Methodists,	6
Baptists, - - -	1,078	Peace Society	5
Canadian Wesleyans - - -	649	Unitarians,	4
Quakers, - - -	480	Reformers,	4
Episcopal Methodists	444	Deists	4
Lutherans,	428	No Religious denomination	10,983
Tunkers,	316		
Christians - - -	101		31,170

Nearly Eleven Thousand Persons of no Religious Profession whatever !!!

BATHURST DISTRICT.

Church of England	7,671	Unitarians,	28
Presbyterians,—Church of Scotland		Quakers,	27
United Synod and Seceders	8,933	Universalists	19
Roman Catholics,	5,509	Deists,	5
Methodists, Wesleyan and Episcopal,	1,802	Congregationalists,	2
Baptists,	264	Church of Jesus	1
Mormons,	77	No Religious denomination	257
Irvingites,	37		
			24,632

Two Hundred and Fifty seven Persons of no Religious Profession whatever. !!!

British People! look to yourselves.—This accounts for the disaffected character of parts of that district, held up "in terrorem," over your Parliament in Nov. 1837.

"Men do not gather Grapes from Thorns, or Figs from Thistles," and if you will not cultivate the Field for ITS RIGHTFUL LORD—all Scripture declares, and the experience of every age proves, you must expect to "REAP THE WHIRLWIND."

Edward Pruddah, Printer, Market Place, Hexham.

THIRD LETTER

From the Rev. GEORGE PETRIE, Stewart Travelling Missionary in the London District, Upper Canada, dated Burford, October 31st, 1839, received January 4th, 1840.

"Whenever and wherever the two Races come into contact with each other, it is sure to prove fatal to the Red Man."—*Sir F. Head's Narrative App. page 3.*

Struck with the contrast between this opinion, and that which I had long known to be the sentiments of the late Bishop of Quebec, who ascribed the desolation, *not to contact, but to the unchristian accompaniments*, I requested information on this point for the friends of the Stewart Missions, and the following is Mr Petrie's reply.

DEAR SIR,

I had the pleasure of writing to you last month, giving you some account of my operations, since my appointment to this large and extensive field of Destitution; and I then promised to give you the information your friends requested, regarding the Red Man. In compliance with that promise, I avail myself of a few days' rest, after returning from a long Circuit, of giving you some account of our Missions amongst that interesting people, about whom you have hitherto, as well as in the case of the poor destitute White Settlers, taken such a marked and persevering interest. On the 4th of May, I set out from Caradoc, to visit the Indian Church at Monsec Town, which lies about twelve miles from that place. I was accompanied by their valuable Missionary, the Rev. Mr. Flood. On account of the want of provision and accommodation for Horses at the Village, Mr. F. recommended that we should adopt the "ride and tie" system, and take but one Horse; and as a specimen of Missionary labour in this Country, I shall first describe our journey.

We resolved on taking Mr. Flood's horse—the first few miles of our journey were good and pleasant enough, till such time as we passed into *the wood*, which is a dense forest, where the roads (or more properly the Indian Path Ways) through which we had to travel, were so exceedingly bad, and sometimes almost imperceptible, that I frequently in the course of the journey, felt convinced we were lost. At one time we had to cross large Swamps, by jumping from one fallen tree to another; at another we had to pass through mud holes, almost literally impassable—and just as we were about to quit this long, tedious, and most harassing road, we had to cross an old wooden bridge, and just as Mr. Flood's horse was in the act of doing so, he slipped his hind feet and fell down through the bridge, and got so completely entangled amongst the logs, that we despaired of his ever rising again. In this dilemma, Mr. F. remaining with the horse, I lost no time in hastening off to seek assistance, which I procured about half a mile off, a returning to the spot with three men, whom I had collected in the forest, to aid in extricating the poor beast, was agreeably surprised to meet Mr. F. riding him. He had made a most wonderful struggle, and miraculously escaped. After our emancipation from this predicament, we got into rather a better road which led us to Monsec Town. We arrived in the evening, and remained during the night at the house of Mr. Fairfield the Indian School Master. Next Morning (Sunday) about an hour before Divine Service, we went to the meeting house, and heard the Indian boys their morning lessons, which principally consisted in reading, and explaining a portion of the New Testament, with the Church Catechism. From what I could see and judge from the ready answers of these children, I have

no hesitation in stating, that the Indians only require the SAME MEANS OF INSTRUCTION to be applied to them, as has been applied from the days of our forefathers, in the case of white people, TO MAKE THEM EQUALLY CIVILIZED AND ENLIGHTENED. On the school being dismissed, the bell was rung, and all the Indians congregated to attend Divine Worship, which Mr. F. began by giving out a hymn, this was sung in the Indian language. Then Mr. F. continued the service of the Church and preached, all of which was interpreted by an Indian, as he proceeded, according to St. Paul's directions, (1 Cor. xiv. 27.) The whole service was conducted throughout in a most devout and solemn manner. At the conclusion (and according to custom I understand) there arose an aged man, with a solemn and most interesting countenance, attired in a long garment, like a surtont, with a crimson sash around him, and a sparkling ring upon his finger—bowing politely to the congregated people, he addressed them for the space of about twenty minutes, in a most impressive and energetic manner. The soft and expressive intonation of the language, joined with his well-timed gestures, did not fail to rivet the undivided attention of his hearers; indeed they seemed "to hang upon his lips." After him, one or two others succeeded, but of a much less interesting description; and though the demeanor of the Indians was equally quiet and serious, the contrast was remarkable. On asking Mr. F. who the first speaker was, and his object in thus addressing the meeting, he told me, it was Captain Snake, the principal Chief of the Monsec Tribe, whom he had been the means of converting to Christianity—and that he had been recapitulating, for the instruction of those of his Tribe who were present, all the leading particulars of the Sermon—that feeling the power of the Gospel in his own soul, he was anxious even to shedding tears, that those present should feel its power also. Mr. F. cherishes a most exalted opinion of this particular Chief. In his youth he distinguished himself, during the Revolutionary war, as a brave warrior in fighting at the head of his Tribe, on the side of the British.

The decorum that prevails in the Religious Assemblies of these poor Indians is most striking and remarkable. Nothing of a light or unconcerned nature is ever seen to mingle in their worship—their hearts are in their employment, and all their Religious Observances are characterized by a seeming devotedness and solemnity—they seem to worship "in spirit and in truth." One of the most cheering circumstances connected with this interesting Mission is that many of these Indians have been lately converted from Paganism to Christianity, through the quiet and unobtrusive labour of their pious and indefatigable Pastor. The seed is evidently growing day by day, and as some of their most influential Chiefs have embraced the truth, and possess most extensive influence amongst their respective Tribes; there is every reason to hope, that by the Divine Blessing upon our *proper exertions*, they would all, ere long, be transformed from Pagan Darkness, into the "children of Light and of the Day"—casting "their Idols to the moles and to the bats." More encouragement, however, must be given to this mission than it has hitherto obtained. From what I saw, I should think that a Missionary labouring amongst those poor uneducated, and consequently dependent people, should be allowed a Salary of two hundred and fifty or three hundred pounds per annum—for he must not only advise them about every thing, but his purse must be the surety to assist them. It is not only his Spiritual duty which he must attend to, but even their temporal affairs must be a charge upon him, and put him to considerable expense;

for instance, when I arrived at Mr. Flood's, I found two Indians with him, they had come to consult him, how they should proceed in recovering a yoke of Oxen, which they had lent to one of their *white* neighbours, but who now refused to return them *till it was convenient to himself!* In this case Mr. F. had to accompany them to a Magistrate, and procure a warrant to compel the restoration. This is the conduct of white people, which acts so fatally upon the Indian! but reform the whites—bring *them* to a more proper sense of their Christian duties, and there would be no more difficulty to the happy amalgamation of the Red Indian, with the European Christian, than the first Preachers of the Gospel found, in blending the various nations recorded in the 2nd chap. of the Acts. We need, however, go no further back than the known history of our own Country, *a combination of Tribes*, from “the four winds of Heaven. I understood also from Mr. F., that he was often subjected to a very considerable additional expense, from their habit of expecting the rights of Hospitality from him, as they pass and re-pass his house; a most natural expectation, for they themselves exercise that Virtue towards any Stranger falling in with them. Another circumstance which accounts for their expectation, is, that they look upon the Clergyman as their *Father*, and treat him in every respect accordingly.

In the month of June, I took an opportunity of visiting the Settlement of the “Six Nations,” Indians upon the Grand River, who are under the care of the Rev. Abraham Nelles, and the Rev. Mr. Elliott. During my stay, I preached three Sermons, once for Mr. E. at Tuskora on a week day, and twice on the Sunday for Mr. N. at the Mohawk Village, about twelve miles from Tuskora. Here, as at Mousc Town, I was much struck with the serious and religious deportment of the Indians—the solemnity and fervour with which they engage in the service, and above all, with their enchanting singing—far surpassing anything of the kind I have heard since I came to this continent. The females (or Squaws) sit on one side of the Church, and the males on the other, according to the custom of the country Churches in Scotland, and they join alternately in the singing, which produces a most delightfully solemn effect. Mr. Elliott read the Service “in their own tongue”, and I preached by means of an interpreter—and I scarce ever saw such devoted attention as was exhibited by these Indians. Although it was only on a week day, there was a very large attendance. And yet these are the people of whom it has been authoritatively said, “it is necessary to refute the Idea which generally exists in England, “about the success which has attended the Christianizing and Civilizing of “the Indians”—and forgetting that our mode of operation has been, *to heathenize the Christian around them, and thereby to baffle every effort of the Missionary*, the whole is summed up in three axioms, under the sanction of which, we are to complete our National Atrocity by entirely dispossessing them of the little we have spared to them, and banishing them beyond the reach of civilization, into regions of Barbarism, from whence, in God's mercy, (wherever real christian efforts have been made) these poor people have happily emerged.

While at Tuskora I visited the school, which was but thinly attended that day; I heard some of the boys their lessons, and must say, unhesitatingly, that all of them manifested the utmost capability of being instructed. The School master told me, that the only reason, why the School at Tuskora did not succeed so well as that at the Mohawk Village, was that in the latter

institution the children were kept *permanently* in the institution, and were thereby prevented from being led off by the parents to work, or amusement, thus retarding their improvement. There will be scarce a Clergyman, or country Gentleman who has taken an interest in these things, who will not have formed a similar judgement, as to the Village Schools in your Country.

On leaving Tuskora, where I remained but a single day, I proceeded to the Rev. Mr. Nelles's, at the Mohawk Village; with him I remained a few days, during which I preached twice to the Indians. I visited many of their houses, and went over the Mohawk Institution. Here I received much more information regarding the Indian character, than in any other of the places I had visited; and I must say that the information most completely proved to my mind, that the Indians are as capable of being instructed and civilized, as any People upon the face of the earth. I conversed with many of them, who evinced an extraordinary degree of shrewdness, and intelligence, not to be surpassed by any white people, and you might as well say of your own uninstructed and neglected population, that to civilize or Christianize them, is impossible, as pass such sentence upon these Red Men—but *the root of the matter* I fear, lies in Nahoth's Vineyard. Give them but the same means of acquiring information,—afford to them the same advantages, which your forefathers provided so liberally for you, and you would soon find the result would be the same. I examined all the boys and girls attending this excellent Institution, with the greatest care, in some of the various branches of education taught there, viz.—Reading, Grammar, Arithmetic, Geography, &c.,—and was not only satisfied, but perfectly astonished at the exhibition some of them made of intellectual power; they would have been an honour to any school in Britain, possessing only the same means of acquiring information. It is also right to say that a Teacher has at present many difficulties to contend with, in instructing Indians, which would have long ceased to exist, had the same pains been generally taken, which here does so much honour to the Christian and benevolent feelings of the New England Company, at whose sole expense this Institution is maintained. The decided superiority of this School, over the other Indian Schools which I have visited, consists in this,—there are about twenty children, boys and girls, who remain there *permanently*, boarded and educated at the expense of the Company: they are consequently prevented from being led astray. They are admitted, I understand, at ten years of age, and retained till they are sixteen or seventeen; they are then allowed to leave, with a good education and a trade.—The girls are taught needle work, knitting, house work, cookery, &c. Everything in the Institution is conducted systematically. In the other Schools, like your Village Schools, the Children go and come, as happens to suit themselves, or their parents, and of course their education is retarded, if not rendered a nullity. It would be a blessed act, if, instead of plundering the Indians of their remaining Possessions, the British Nation would establish similar Institutions, for the Mosec and other Tribes; and happy would it be, if the New England Company were enabled to pursue their laudable object upon a more extensive scale, for there cannot exist a doubt, from the success which has followed this limited attempt, that by adopting the plan upon a liberal and extensive scale, this very general extension would, in itself, speedily spread civilization among the Tribes—save them from becoming, as they now are, the innocent victims of every disreputable white adventurer—and train them up to become useful and intelligent members of the Christian Commonwealth. Scripture no where teaches that the

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Privileges and Blessings of the Gospel are dependent upon the Colour of a Man's Skin ; and every argument which is now used against the attempts to Civilize and Christianize the Aborigines of Canada, might (and perhaps were by Political Economists and Expedientists of those days,) with equal force have been applied to the ancient Inhabitants of the British Isles ; yet Tertullian and others have shewn, that those whom the Sword of Imperial Rome could never subdue, became willingly subject to the Yoke of Christ, and the Blessings have descended upon us. "As ye in times past have not believed God, and have now obtained Mercy, even so have these also not believed, that *through your Mercy*, they also may obtain Mercy,"—is as applicable to Indians, as to Jews. I am told that the Six Nations on the Grand River, amount to about 2,300 Souls, of whom two-thirds have embraced the Gospel, even under all the disadvantages under which the Gospel labours here, to the eternal disgrace of the Mother State. The remaining third are still Pagans. Amongst the Mohawks I am told Christianity was first introduced about 137 years ago, (by the Society for Propagating the Gospel in Foreign Parts,) while they resided in the States, and they removed to their present Settlement in consequence of the American War. They continued under the care of that venerable Society, till within a few years ; but their Missionary is now supported by the New England Company, in connection with their valuable Institution. There are among them, many exemplary and consistent Christians ; and about 150 children are at present receiving instruction at different Schools. These Indians, I am happy to state, have entirely given up all wandering habits, (a proof of the possibility, if time and due pains are taken with the race) and are quietly located on the Grand River, generally living in small houses erected by themselves, They have wholly forsaken hunting and fishing as their means of subsistence, and they are very steadily turning their attention to agricultural pursuits ; and, notwithstanding the bold and reckless assertion which has been made to the contrary, they are a standing proof that Isaiah xxviii. 23—29. will apply to a Red Man, as well as to a White. Let but all the endeavours to civilize, be based upon Religion, and "that which has been," in respect to ourselves, "is that which "shall be," in respect to the Indian Tribes. They are unquestionably a far better soil to work upon, than the Athenians of old, "who spent their time "in nothing else, but either to tell or to hear some new thing," and the argument which St Paul used to those wise Academics, may, I should think, be as effectually brought into play against the theories of those who oppose Indian Conversion and Civilization—"God made of *one blood* all nations of men "for to dwell on all the face of the earth, and hath determined the times "before appointed, and the bounds of their habitation."—why ? "That they "should seek the Lord, if haply they might feel after Him, though He be "not far from any of us." And to the Romans, he says, "I am debtor both to "the Greeks, and also to the *Barbarians*, to preach the Gospel to every "creature." If the Apostle and his Fellows had not laboured to pay off this debt, I should like to ask on whose side the beam would kick, between these poor Indians, and our own barbarian and uncivilized Forefathers. These Christian Mohawks depend *solely* for a livelihood upon the produce of their own Lands, and the fruit of their own labours, and many of them cultivate considerable quantities of Land—in many instances upwards of a hundred acres. It would be very easy for the British Nation to improve the condition of these people—and their enthusiastic loyalty and attachment to the English deserves it. It will, however, never be done, till "THE PEOPLE"

at home, take as deep an interest in the matter, as they did in the Abolition of the Slave Trade; and I own for my part—horrible, unchristian, and unjustifiable, as the Slave Trade was, the injustice and abomination of it was scarce to be compared with the System we are pursuing, in regard to this amiable and warm-hearted People. We take possession of their Lands, not indeed by force, but by encroachment, under the fraudulent Pretence of Purchase; and drive them back like wolves and tigers into the forest, till that portion also is wanted to satiate our avarice.

I have treated of the Indians at such length, that I have left myself neither space nor time, to say anything of my ordinary labours—you shall have that subject in my next. I will only at present say, that I considered your suggestions as to fixing a centre, as head quarters, and determined upon Burford, where I hope I am labouring with considerable success. When an opportunity offers, I purpose to send you, in confirmation of what I have said, some Specimens of the writing of the Mohawk Boys at the Institution, which do them the greatest credit. I am also collecting for you, Information respecting the System of Education taught in this Colony; when I can find time to get it into shape, it shall be sent to you. You will find it a System truly frightful and alarming.

I remain, Dear Sir, your obliged,

GEORGE PETRIE.

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

NOTE. In order to elucidate Mr. Petrie's remarks upon the mischievous Influence which the neglect of the Spiritual Interests of the Whites, produces upon the Indian Character, I have added the following Anecdote related by Dr. Franklin, in 1785.

“The same hospitality which pervades a whole Village on the arrival of a stranger, is exercised by every individual amongst the Indians. Of this, Conrad Weisen, our interpreter, gave me the following remarkable instance. He had been naturalised among the SIX NATIONS, and spoke the Mohawk language well. In going through the Indian Country to carry a message from our Governor to the Council at Onondaga, he called at the hut of Canassetego, an old acquaintance, who embraced him, spread furs for him to sit on, placed before him some boiled beans and venison, and mixed some rum and water for his drink. When he was well refreshed, and had lit his pipe, the Indian began to converse, asking him how he had fared the many years since they had met, whence he then came, what had occasioned his present Journey &c., Conrad answered all his questions, and when the discourse began to flag, Canassetego continued it, saying “Conrad, you have lived long among the white people, and must know something of their manners and customs. I have been sometimes at Albany, I have observed that once in seven days they shut up their shops, and assemble all in the Great House; tell me what it is for? what do they do there? they meet there, rejoined Conrad, to hear and learn *good things*.” I do not doubt, replied the Indian, that they *tell* you so; they have told me the same; but I doubt the truth of what they say, and will tell you my reasons. I went lately to Albany to sell my skins, and buy blankets, powder, &c. You know I generally used to deal with Hans Hanson, but I was a little inclined to try some other merchants this time—however I called on Hans first, and asked what he would give for beaver; he said he could not give more than

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four shillings a pound, but said he, I cannot talk on business now; this is the day on which we meet together to learn *good things*, and I am going to Meeting. I thought to myself, since I can do no business to day, I may as well go too, and I went with him. There stood up a man in black, and began to talk to the people very angrily. I did not understand what he said, but observed he looked much at Hanson and me; so thinking I had given offence by being there, I went out, and sat down near the house, waiting till they came out; I thought too that the man said something about *beaver*, and I suspected that might be the subject of the meeting. So when they came out, I accosted Hans.—“I hope you have agreed to give more than four shillings a pound,” no says he, I cannot give so much, I cannot give more than three shillings and six-pence. I then spoke to several others, but they all sung the same tune. Now this made it clear to me, that my suspicion was right, and that whatever they pretended about meeting to learn *good things*, the real purpose was to consult how to cheat poor Indians in the price of beaver. Consider but a little, Conrad, and you must be of my opinion. If they met so often to learn *good things*, they certainly must have learnt some e're now. You know our practice. If a white man, in travelling through our Country, enters one of our Cabins, we all treat him as I treat you; we dry him, if he is wet; we warm him if he is cold; we give him meat and drink that he may allay his thirst and hunger; we spread furs for him to rest and sleep on—we think nothing we have, too good for him—and we demand nothing in return; but if I go to a White man's house at Albany or elsewhere, and ask for victuals and drink, they say, where is your money? and if I have none, they add, get out you Indian dog! You see they have not learnt those little *good things*, that we need no meeting to be instructed in, because our Mothers taught them to us when we were children—it is therefore impossible their meetings should be as they say for any such purpose, or have any such effect—they are only to contrive, how best to *cheat the poor Indian in the price of Land or Beaver*.

The same writer thus describes their Polity.

The Indian men when young are hunters and warriors, when old, are Counsellors (Deut. xxxii, 7.) All their Government is by the counsel or advice of the Sages—there is no Force, there are no Prisons—no officers to compel obedience, or inflict Punishment—hence, they generally study oratory, the best speaker having the most influence. The Indian Women till the ground, prepare the food, nurse and bring up the children, and preserve, *and hand down to posterity the memory of public Transactions*. Having frequent occasions to hold public councils, they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children in the hindmost. The business of the women is to take exact notice of what passes, and imprint it in their memories. They are the records of the council, and they preserve the Tradition of the Stipulations in Treaties for above a hundred years back, with such exactness, that their recollections and our written documents never vary.

* * * * *

“An Indian's word, says Sir F. Head, (Ap. p. 9) when it is formally pledged, is one of the strongest moral securities upon earth—like the rainbow, it beams unbroken, when all beneath is threatened with annihilations.”

Extracts from the Proceedings of the Great Council of Peace
with the Indian Nations, 1758.

"Nephews, said Nagashata, (a leading Chief at this great Council when the Peace was made with the Indian Tribes in 1758; addressing the Delaware and Minisink Tribes,) Nephews, the Governor reminds you of a promise made last year which you have not performed, we your Uncles now put you in mind of this promise, and desire you will perform it. *You have promised to return the Prisoners,*" AND YOU MUST PERFORM IT. As soon as you go home, cause this to be done—you know it is an Article of The Peace, for which you have received a Belt.

Another Indian at the same Council, addressing the English Governors speaks thus,—“Brethren, you have been desirous of knowing the true cause of the War, and of the bitterness of our hearts, look well about you, and you will find you gave the first offence. In time of profound Peace some of the Shawanese Tribe, passing through your Country, were persuaded in a friendly manner into your houses, and deceitfully and unjustifiably dragged to prison, where one who was a Head-man lost his life, and the others were severely used; This raised ill will in the Shawanese, and put the hatchet into their hands. A like cause happened to the Seneca Tribe, and eight of them were returning home from one of their own Wars, when they were met by a party of your Soldiers, not less than 150.—These kindly invited them to a store, saying they would furnish them with provisions; two days they travelled with them in a friendly manner, but when they came to the house on the third, they begun to disarm them. The head-man cried out—‘here is Death’—two were killed on the spot, and a boy, was taken prisoner. This was upon the Warrior’s Road, in time of profound Peace. Brethren you have justly demanded your Prisoners, it is right to do so; and if this unhappy boy is alive, as we have reason to think he is, we desire you may return him. If he is dead, we are content.”

Again, “Our brethren the Minisinks tell us that they have been wronged by you out of a great deal of land, and pushed back by the English settling so fast upon them, so that they cannot tell whether they have any Land or not. You deal hardly with us; you claim all the wild creatures, and will not let us come on your lands, so much as to hunt after them; you will not let us peel a stick. Surely this is hard. You take from us what lands you please, and the cattle you raise on them are your own, but those that are wild are still ours, and should be common to both; for our Nephews when they sold their land, did not deprive themselves of hunting.” Another Indian thus describes the condition of his Tribe.—“We sit like a bird on a bough, we look about, but know not where we may be driven to.”

The Chief of the Six Nations addresses the Governors thus,—“The English begun the mischief, and when we told them so, they only thanked us for our frankness, but they healed no wounds. When they speak to us, they do it with a shorter belt and string, than that with which we speak to them, though they can make wampum and we cannot. They ought not thus to treat with Indians in Council affairs. Several of our strong belts are lost in their hands. I FEAR THEY SPEAK ONLY FROM THEIR MOUTH, NOT FROM THE HEART.”

Shall we, then, at this distant time—because the representatives of the British Crown at the time, have been gathered to their fathers—for a paltry and parsimonious saving, prove the truth of this Indian’s remarks, by WITHHOLDING THE PRESENTS—a portion of the purchase of this very Peace.

“Brethren,” said the Governor of that day, “by this belt we heal your wounds, we remove your grief, we take the hatchet out of your heads, we make a deep hole in the earth, and bury the hatchet so low, that nobody shall be able to dig it up again.” He gives a belt, and then proceeds, holding the large Peace Belt in his hand,—Brethren, we have now healed your wounds; by this belt we renew all our ancient Treaties; we brighten the chain of friendship; we return to our first affection; we confirm our ancient union; we put fresh earth to the roots of the Tree of Peace, that it may bear up against every storm that can blow and live and flourish to the end of time, WHILEST THE SUN SHINES AND THE RIVERS RUN.”

The large Peace Belt was then given, with two others, also guarantees of future amity; and with the third, ARE GIVEN THOSE PRESENTS which our fathers have continued from that day to this; but which in our parsimony, backed by our sophistry, we are now about to discontinue.

Shall a Christian Nation, because it has the power, set such an example of faithlessness to these uninstructed, but affectionate people?

“AS I LIVE, saith the Lord God, seeing he despised the Oath by breaking the Covenant (when to! he had given his hand) he shall not escape: for AS I LIVE, surely mine Oath that he hath despised and my Covenant that he hath broken, EVEN IT, WILL I RECOMPENCE UPON HIS OWN HEAD.”—Ezekiel xvii. 16—19.

Mark the signs of the times.

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

(ESTABLISHED IN 1834.)

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“No man careth for my Soul.”—*Psalm cxliii. 5.*
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THIRD LETTER

From the Rev. W. DAWES, sent out in 1838, and now in the employ of
“THE SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE DESTI-
TUTE SETTLERS,” (established at Montreal,)—as Travelling Missionary
on the South Side of the St. Lawrence, Lower Canada.

Dated Napier Ville, November 25th, 1839,—received January 14th, 1840.

REV. AND DEAR SIR,

I beg to acknowledge, with my best thanks a small packet of Books you sent out by Mr. Gibson. I still continue to be connected with the Montreal Society, who have also recently engaged with another Clergyman, to minister in certain other destitute parts of the extensive District of Montreal. The more immediate sphere of my labours is on the South Side of the St. Lawrence. It comprises one entire Township, and portions of four others in the Counties of Beauharnois and L'Acadie. It is about 100 miles in circuit, running about 34 miles along the Frontier Line. In this whole District there has never yet been a resident Clergyman, though it has been a long time settled, and is now very considerably peopled. I have been enabled to form Eighteen Stations within this District, at which we meet for Divine Service periodically. At Six of these Stations, we assemble once a fortnight, and at the remainder but once in the month. I traverse my whole District, and visit every Settlement within the month. My Sundays are engaged to four important Stations, two of which are visited every Sunday alternately. On the one Sunday after Morning Service, I have to ride twelve, and on the other nine miles, to the place at which I officiate in the afternoon. We have two Sunday Schools in operation, at the places where I am on the Sunday mornings. They might be useful in other Settlements also, but *I have seen reason* to make a general rule not to establish them, where I cannot *personally superintend them*. In one of these Schools, we number Seventy-two Children, and this is at a place which had *never* been visited by a Clergyman of the Church of England, until, in the Providence of God, through the instrumentality of yourself and friends, I arrived amongst them. The other School is much smaller. I also visit periodically certain Day Schools when in their neighbourhood, to catechise and instruct the children; and in private houses there are a great many more children under my regular catechetical instruction. I might add, in reference to my *Sunday Appointments* that I am bound to them by an

additional appointment as Chaplain to the Troops on the Lacole and Hemmingford Frontier.*

Since the unhappy disturbances, which were renewed last winter (and just at the moment I had quitted Montreal to enter upon my duties,) Troops and Volunteers have been required on this Frontier, and I have held the appointment of Assistant Military Chaplain, which has especially confined me to these Stations every Sunday, and particularly to this section of the District of Montreal, though under other circumstances, my range might have been usefully extended amongst the destitute Settlers.

We are in the course of raising one Church, a neat stone structure, which we hope (D. V.) to complete early in the Spring—at which time I trust, three others, in different parts of the District, will be commenced—but it is of little avail to build Churches, and affords but little encouragement to the Settlers to exert themselves for the purpose, unless they can be properly supplied with “a living ministry” to officiate in them. In this District alone, upon the lowest calculation, we need three resident Clergymen, to supply in the scantiest measure, the deplorable Spiritual Wants of the Community. I would fain indulge a hope that this state of things will not be permitted to continue much longer—the Harvest is indeed plenteous—but alas! we look in vain for the labourers. With prayer to the Lord of the Harvest, let us not doubt that He will in His own good time and way furnish “Labourers for His Harvest,—He works however by human means—and it is high time we should ‘be up and doing.’ One thing is very certain, but seems much forgotten—We cannot neglect the Lords Work and be guiltless—and the events of the last three years here, pretty visibly prove, that punishment is not slack in following the guilty. If you compare what this Rebellion has cost to all parties concerned, with what a fit and proper supply (increasing with the needs of the Colony,) of Christian Teachers would have cost, you would find this last would have been but ‘a feather in the balance.’” If the State forgets, our Mother Church ought not—nay *must* not forget her Children in this far off Western Wilderness—and perhaps both she, and the State (of which she forms an important member,) would have found a greater Blessing from on High, resting upon them at home, were either the one or the other more heedful of their destitute Children abroad. The labours of yourself and friends in this Work of love for poor Canada, make me very unwilling to attempt laying an additional burden upon you, but should any Christian friends within your sphere, be pleased to aid us in the erection of the Churches in this destitute region, it would, (be assured,) gratify, and forward us much. Our People here are poor, and need help; Many and many are the interesting—painfully interesting cases, which have come before me whilst traversing this country. Only last week, on entering a cottage by the road side, I found a poor old man, who said he was eighty-seven years old, and had been THIRTY YEARS, “long long years

* Thus is it that even the Christian Charities of the benevolent, solely with a view to ameliorate the Destitution of the neglected Settlers, are perverted to the parsimonious objects of a Christian State, forgetful not only of its People but even of the Eternal Interests of those whose lives are jeopardied in its defence.

The perversion however is not without its use, for it is a practical acknowledgement on the part of the Perverters, that they neglect a Duty they ought to perform towards the Military. This is *not the first place* in which “a Stewart Missionary,” has been the last resource of a wounded soldier. If “England does its Duty” *now*, it will be the last.

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"in this part of the country, without ever once seeing a Clergyman, or having an opportunity of attending the public services of the Church in which he was baptized and educated," and which he warmly said, he loved.—"Little, he added, "is left to me now, but to pray to God (which I do many times in a day,) to forgive me my sins—that I may be accepted through Christ "and "be happy when I die." He received the promise of a large type Testament, and of an occasional visit as I passed, with evident emotions of thankfulness.

It might seem almost romance to many in England, were we to tell of the warmth of affection---the glow of delight, and the seemingly exuberant expressions, with which the Missionary is welcomed, on first visiting one of these destitute Settlements; I have frequently seen the silent tear, steal down the cheek, to tell me of the sincerity of the language of the lip---but the truth is, (and it ought to be impressed upon your People at home without ceasing) it is most difficult for those who have been from Infancy, blessed with an established Ministry, in any degree to realize in imagination, the state of mind of those here, who, from the time of their leaving their native land, have been altogether deprived of the Privilege. Yet where is the mind, imbued with any of the genuine feelings of a Christian, that would not anxiously wish to give this gratification to a brother, and try to afford them, (which by an united effort the wealth of England would easily do,) the blessing of the regular Ordinances of the Church of Christ---the source and pillar of their own prosperity here, and of their hopes hereafter. How ought you Sir, and others who are legitimately labouring in the same sacred cause, to be readily and abundantly supplied. Portions of my Journal, may probably be published by the Montreal Society in a short time, when they make their Annual Report, if so you shall receive a Copy.

I am grievously in want of Prayer Books, and could well dispose of far more than I am able to procure. If you have any influence either with the Prayer Book and Homily Society, or the Christian Knowledge Society, perhaps they would not refuse me a small Grant for Distribution.

With kind regards, I remain, &c.,

WILLIAM DAWES.

To The Rev. W. J. D. WADDILOVE, Beacon Grange.

This Letter seems to require a few remarks—they shall be few, for if I spoke as I think, of the shameful neglect of the Soldiery, which made it necessary to appropriate to their Spiritual care, the time and services of a Missionary, sent out specifically to Minister to the wretched Destitution of the long neglected Settlers, my opinions might give offence—which is no part of the Duty of a Christian Clergyman. I have however written to Mr. Dawes, that if he chooses to resign his Military appointment, and devote himself, as intended, *solely to the Travelling duties amongst the poor Settlers*, he may, in connection with the Montreal Society, fall back upon his three years agreement with me, and that I will even now make it good. With respect to the concluding request in his letter, I have desired him to remember the fable of "the Lark and her young"—that I will do what I can in the way he points out, (without much hope of success,) but, that his immediate wants shall be supplied by a Box sent out to him in the first spring Ships, through the kindness of my shipping friends at South Shields.—W. J. D. W.

Beacon Grange, January 14th.

—o—
Extract of a Private Letter from Georgiana.

"We waited till we could give an account of the amount of funds "and expence regarding our Church. The whole Receipts have been "£229 16s. 9d. Expence, £246 17s. There is a debt of £2 1s. to one

“of the Trustees, and £16 to another, and it will require about £70 more to finish the Church.

The following passage, compared with the account given by Mr. Gibson in his second letter, (page 72-4.) will prove the desirableness of relieving the Church from this portion of debt, and the adviseableness also of doing it at once, so that the burden may not be a source of aggravation to the minds of the people, or a draw-back upon Mr. Gibson's evident usefulness. The Trustees have been therefore authorised to draw upon “The Stewart Missions,” in April, for the sum of £50 to meet the present difficulties, and a hope is held out that the remainder may, in part at least, be furnished as soon as The Fund recovers its strength.

“All those attached to the Church agree with me in assuring you, that a person more suitable to the Township, or more devoted to the sacred cause of Religion than Mr. G. could not have been found. By his kind and gentle manners, he is fast gaining the respect and esteem of all the inhabitants, and has really brought to his Church, many who declared *they never would set foot in it*. We have Sects of all denominations in the Township, but he visits all without difference; and by being fond of children, and lending them books, which he regularly changes, the parents receive him with respect, be they Roman Catholics, Christians, Mormons, or any other of the 24, whose names I cannot well remember.” Under such circumstances, the Principle of “The Stewart Missions” being, to do promptly all the good within their reach, the Agent trusts that the Friends of “the Fund” will consider he has incurred only a legitimate risque by the step he has taken.

TWENTIETH LETTER

From the Rev. T. GREEN, dated Wellington Square, December 8th, 1839,
—received January 15th, 1840.

REVEREND AND DEAR SIR,

You would not have heard from me again so soon, but at the anxious request of Mrs. Green. Her letter will explain itself, and I have only to testify to the melancholy truth of what she says. You must not however consider her appeal as an application to *yourselves* for help—I should feel distressed, after all the kindness I have received from the supporters of the Stewart Missions, were you to think so, for I full well know your difficulties, and the enlarged desire which pervades you all, to help poor Canada in every possible way—but the view Mrs. G. took, (and I could not disagree,) was this, that a statement of our necessities upon this head, (and the prospects of certain good, could our plans be realized,) made through you, might awaken, or enlist, others who do not subscribe to your Missionary Fund; and at any rate might tend to open the eyes of the people at home to the glaring deficiencies which exist here, respecting the rising generation—the natural consequence of a want of regular Clergy. Hourly experience convinces me of the truth and wisdom of a remark made to me by the late dear Bishop of Quebec, when I entered on this Service, “If we expect to exercise a profitable Ministry, we must attend to the rising Generation.” The affairs of this Mission appear to go on prosperously,

and the more experience I daily acquire in the discharge of my ministerial duties, the more glaringly do I see the error of Lord Durham's Report, as regards THE INUTILITY OF LOCATING CLERGYMEN IN THE DIFFERENT TOWNSHIPS (Report. Page 64.) I have no hesitation in saying, that in the absence of a fitting supply of Clerical Labourers, proportionate to the pressing demands, and constantly increasing wants of the People here, Travelling Missionaries are of vast importance. I do not mean merely to the interests of any particular Church, but positively, and absolutely, to the existence of sound Christianity in the country. The irreligious system has been tried, and the veriest infidel among you, when you cast up your accounts of the expences of the Rebellion in hard cash, (leaving out of the question, all the misery which it has, and must yet produce upon these poor neglected sheep) *will be compelled to acknowledge, that "Mene Tekel" has to be written up against it.* I repeat again, that if any sense of religion is to be kept up in this Province, (and woe to the Government that tries to rule without !) Travelling Missionaries in the Bush, are of inestimable importance—true, their visits may be "few and far between," but they are literally "Angels visits." for they break in upon the dark and solemn reign which Satan has been permitted to set up—If they do no more, they awaken the slumbering soul—they prevent "a sleep unto death," they rouse and keep alive a hope of brighter days in the bosoms of those to whom they even occasionally minister, and you cannot conceive, nor have I words to describe, the effect which even these "suspended visits" produce—dropping like the early rain upon the arid Wilderness, but were it possible to follow out at once the fondest wish of our late dear Bishop, and to locate one or more Clergymen in every Township, of course a still greater measure of good would, under the Divine Blessing, be poured out upon the land, for then, every member of the Church—nay every one bearing the name of Christ, however remote—however to all appearance lost in these pathless forests, could in time be visited, could have opportunities presented of hearing the Gospel sound—"come ye, come ye, and buy, without Money, and without Price," they could then be admonished, exhorted, comforted, warned, to an extent impracticable in the case of a Travelling Missionary, however devoted and untiring he may be—compelled as he is, to travel over such an immense tract of various Townships, within a limited period, in order to keep his different appointments. If you want to know what "hope delayed" and disappointment in Religion are, you must come to Canada, for the reality baffles all description—except what is comprised in the few simple words, the fruit is what might have been expected from the culture. But to my own charge,---I find some who when I first entered upon this Mission, Gallo like cared for none of these things; they appeared to set no sort of value on the means of Grace---but even these now begin to manifest a decided love---an anxious thirst for the services of the Sanctuary; and from no other cause, but from their having now "the things of the Kingdom of God," and the interests of their immortal souls constantly placed before them. May the Shepherd of Israel endue you daily with more and more Grace and Strength for the discharge of the work in which you are engaged, for the amelioration of our intense Spiritual Destitution. I wish your friends could see as I have seen, the exuberant emotions of gratitude which their benevolence has called forth, it would gladden the hearts of all who co-operate with you, and would sweeten your own laborious task, could they, and you, be made sensible of the extent to which your efforts have proved "the Saviour of life" to many.

From the bad state of the Bush Roads, I have not been able to visit any of my out posts for the last three weeks. At this season we are compelled to lie by. The Snow and the Sleighing season will soon commence, and then I shall again be "up and stirring." About the middle of last month I visited some of the distant places, and found numerous and attentive congregations. It greatly tends to soften the labour, and is gratifying in every point of view, to perceive the marked interest which is produced by the visits of the Missionary in families attached to the Church. When last out, I accepted an invitation to dinner, and in the course of conversation with the lady of the house, I made some incidental remarks upon the beautiful situation of their residence, "Yes, she replied, it is beautiful, it pleases me in every respect but one.—The absence of the means of Grace, in my mind, casts a heavy gloom over all its beauty. Your unexpected visits to our neighbourhood, and the prospect of your being able to continue them occasionally, has a tendency to dispel it." I have good reason for believing that this answer was no mere compliment to me, but the sincere expression of those feelings which long privation had occasioned. Another singular occurrence took place in the same neighbourhood. I received a message that an old American Gentleman was very anxious to see me—and I gladly availed myself of the opportunity of forming a new acquaintance. He was originally a member of the States Presbyterian Church. He received me most kindly, and after a short preamble explained to me his object. "I heard, you in one of your first visits to this place, lecture upon the Services of your Church, and I thought at the time, that some person must have informed you of my objections, to certain portions of the Liturgy, and more especially the Absolution, and my desire to see you arose from a wish to have my difficulties explained." I assured him that I had never received the slightest previous information of his scruples, that my allusion to the subject was accidental, arising out of the circumstance, that I observed in the assembled congregation, many whom I believed to be Dissenters, and it had occurred to me at the moment, that a few introductory remarks upon the Formularies of a Church to which they were unaccustomed, might tend to allay prejudice, if it existed in their minds, and enable them more heartily to engage in our form of Worship, 'with one mind and one spirit.' After a long and interesting interview I took my leave, promising him that at some future day, I would endeavour (D. V.) to spend an evening with him. A short time ago a Canadian called upon me, very early in the morning, to enquire whether I would baptize one of his children, whom he considered to be dying. I walked with him to his house, about two and a half miles from mine; as we went on our way, he informed me that he had been a member of a Dissenting Congregation, but that in the outbreak of 1837, not witnessing a devoted loyalty, such as was consistent with the injunctions of the Apostles, among those with whom he was joined in Christian Fellowship, he had separated himself from their communion, and was very desirous that he and his family might be admitted as members of the Church. Now does not this single fact speak volumes in the teeth of my Lord Durham's Report? and I could give you similar ones by the score.

Since my last letter I was requested to attend and preach at the funeral of an aged member of the Church. Her case was peculiarly distressing. At a time when she was enabled, by youth and health, to join with the worshipping assemblies, no opportunity was afforded; and I have

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learned from good authority, that so keenly did she feel the want of the means of Grace, that she actually travelled to Toronto, a distance of forty miles, solely to partake of the Lord's Supper. Lord Durham would perhaps infer that there is no need of a Priesthood, where Religious feeling is so strong—but hear the rest. This poor Christian Woman was doomed to see her family grow up as Heathens. The surviving members even now seem to have no value for public worship, and have been so long debarred from the ministrations of the Church, that those affections, and that feeling for their own eternal interests, which might have been kept alive by her regular services, under the eye of this pious mother, seem to have become entirely extinguished. The question as between the Church and any Dissenting Communion is here lost, (and the cases are frequent) in a far more important consideration.—The fact stares you in the face, as between the Church and the Infidel. It is not a mere defection from an outward and visible Church, *but it is (palliate it as you may in your political wisdom and expediences,) an Ignorance and utter Indifference to the very spirit of Christianity.* Can any Government, professing as all Governments do, to be God's Vice-Gerents upon earth—Can they, I say, hold themselves irresponsible in such cases, while they allow the people to remain unprovided with that Instruction which they are bound to afford by every Tie which binds the Christian World. “Behold saith the Lord, I am against the “Shepherds, and I will require my flock at their hands. Behold I, even I “will search them out, they shall no more be a prey, I will judge between cattle “and cattle, between the rams and the he-goats”—but the whole chapter, and the fate of ancient Tyre, is a warning, which must sooner or later produce a change. God in his mercy avert from our dear Country—the “becoming a place for Fishermen to dry their Nets!”

I am happy to inform you that our Church is nearly completed, we shall require about £50, to pew it, it will have cost, when finished, from £386 to £390, Currency, including the outlay for a Stove and Pipes. It was opened yesterday for Divine Service and although the day was boisterous and unfavourable, a devout and numerous Congregation was in attendance. The little flock at the Square is decidedly gaining in number and interest. I wrote to the Bishop of Montreal, according to your desire, but have not as yet heard from his Lordship, and can only hope I did not inconvenience you by availing myself of the alternative you gave me, in case of necessity, to draw direct upon yourself. It was, I assure you, necessity which compelled me to do it.

That the Lord may abundantly bless you, and all your kind friends is the constant Prayer, of

Your oblige^d,

THOMAS GREEN.

The Rev. W. J. D. WADDILOVE, Beacon Grange, Hexham.

Letter from Mrs. GREEN, relative to a School Mistress, for the Mission.

Wellington Square, December 29th, 1839.

REV. SIR,

To introduce anything connected with the Interests of Religion in this Province, with an apology to you, would I feel be to depreciate the

affectionate and untiring zeal, which in conjunction with your friends, you have manifested in the Holy Cause of our Church; although therefore fully sensible of the liberty I am taking, I venture at once on my subject. I believe Mr. G. has already described to you at various times the scanty means of Education which his Mission affords, and the very defective system of Instruction which generally prevails in the Schools on every side. Each revolving day, this Evil presses more and more upon him—and indeed who that have ever thought of the inestimable value of even *one* immortal Soul, or the great blessing of a reasoning Spirit, could, without keen regret, see these precious Gifts neglected, as we see them here. Yet his gratitude for your kind and invariable liberality towards him and the Cause he advocates, as well as the knowledge he has of the many labours and difficulties you have to encounter, whilst endeavouring to ameliorate our wretched Spiritual Destitution, render him extremely reluctant to add in any degree to your burden, and with great difficulty, I have prevailed upon him to allow me to appeal, through you, to any friends you may think would consider our necessities, and kindly minister to them, without interfering with other known objects of your solicitude. The object I am particularly anxious to effect, as conducing to render permanent the blessings of this Mission, is, the procuring a suitable female Teacher, to take charge of a School, in immediate connection with the Church of England, and under the entire controul of the resident Clergyman. Now could we secure an adequate Salary, we think it probable such a person, as we desire, might be found in this Country, and thereby the expence attendant on a long sea voyage might be avoided. About March or April next we hope to have a comfortable and neat little School-house, ready for the reception of a Mistress and her Pupils, the frame being already up, and subscriptions provided for its completion. £40, Currency, per annum, (with a house and fuel in some cases) is the usual amount of the Salary of a female Teacher, in this Province, but could we succeed so far as to obtain £20, per annum, from any external source, or even £15, we think, poor as our people generally are, the remainder might be collected amongst the Parents, whose children attended, and from persons interested in the matter. It seems especially desirable *here* that the selection of the Teacher should rest with the Clergyman, who can have no possible interest but the spiritual and temporal advantage of his flock, as under the system at present adopted, the choice is generally made by persons, who are themselves wholly incompetent to form a correct opinion, either as to the moral or literary acquirements, and generally, perfectly indifferent as to the Religious Sentiments of the persons they employ—indeed even a simple reference to the Copy books of the children would be sufficient to prove this fact. Only conceive in a British Colony, a number of young persons seated at their writing desks, scribbling over and over again, (in order to impress evil upon their youthful minds!)—‘Death to the Tories.’—‘What is a Queen? a Tyrant’—and other equally iniquitous sentences too numerous to mention. Yet that such is the case, Mr. Green, and many others can attest. The former sentence he saw, when in your service in the London District, in a School in the township of Norwich, and he heard of the latter, from a person on whose veracity he can depend; these I give as a fair sample of the whole. Besides the abominable nature of the Sentiments—the Orthography is perfectly absurd. Yet how can it be otherwise? still it is not possible to interfere with any advantage

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as the Teachers hold themselves entirely independent—and whenever they please they withdraw themselves without ceremony, from their office; indeed it is no uncommon thing, during the course of a single year, that there may be a succession of three or four masters, thus again impeding the children's Improvement.

With regard particularly to this Mission, I have long seen the necessity of obtaining an assistant in instructing the Sunday school, and the week day sewing schools, for in fact I have stood nearly alone, to my own regret, and to the serious disadvantage of the children; however should we succeed in obtaining an efficient Teacher in the week day school, I should hope also to engage her services in the others. I cannot ask you to help me, except indirectly—perhaps some of your friends at home, considering the advantages wherewith the Lord has blessed them, and the many comforts thence arising to them, may be induced to interest themselves in our behalf, should you have the kindness to circulate our Petition. If they could but witness our sad deficiencies, and contrast them with their own high privileges, I cannot but think they would be urged forward with earnestness. Tell them Rev. Sir, that there are hundreds of children here, either starving, or fed with the vilest husks, little ones too whose parents perhaps once were their parent's tenants, or domestics, or humble neighbours.

I will trespass no further. May the Great Shepherd of Israel bless and protect you, and your friends, for all the kindness they have already shewn to His scattered flock. I remain with much respect,

Your obliged Servant,

K. GREEN.

Rev. W. J. D. WADDILOVE.

NOTE. The only remark I shall make upon this Appeal, is this—The principle of the Stewart Mission Fund, has been to facilitate to the utmost the beneficial efforts of the Missionaries, and never, to "quench smoking Flax," if it can be possibly avoided. Mr. Green has been authorised to draw for £15, as a commencement—but not encouraged to expect more. "Sufficient unto the day is the evil thereof."

THIRD LETTER

From the Rev. E. MORRIS, Stewart Travelling Missionary, in the most Northern Townships of Upper Canada, situate on the Ottawa.

Dated Fitzroy, November 19th, 1839,—received January 16th, 1840.

REV. AND DEAR SIR,

Trusting that my letter from Bytown would reach you safely, and apprise you that after the return of the Rev. Mr Strong, the majority of the Clergymen of the Bathurst District, requested me to undertake charge of the townships on the Ottawa, till the Clerical meeting, I have now to inform you, that in compliance with their request, I devoted my services to Fitzroy, Pakenham, Horton, Torbolton, and other places in those parts, till the Meeting in September; and now, having partly seen my way, I no longer delay to report to you the issue of that meeting. I was then appointed to travel the Johnstone and Bathurst districts, which comprise a range of three-hundred and seventy miles. I mention the distance, not to complain of the Herculean task allotted, for if I am only enabled by Divine Grace, to do my duty, I regard it not, but by way of giving your

friends some sort of idea of the wretched extent of Spiritual Destitution, where the services of one man over such a tract, can be considered a Blessing and a God send !!! The route comprehends the following Townships :—(see schedule in Appendix A.) Penbroke, Westmeath, Ross, Horton, Pakenham, Merrickville, Ferguson, Settlement in Woford, Bellamyville in Augusta, Yonge, Lansdown, Burgess, South Sherbroke and Dalhousie, Nepean, Fitzroy, Torbolton, Long Island, and North Gower. My Sundays being confined to Richmond, Merrickville, South Sherbroke, Pakenham, and Fitzroy ; three of these places have Churches, without Clergymen. The Clergy were divided in their opinion with regard to my taking charge of so great a range of Country—but the Destitution existed, and there seemed no remedy ; I therefore proposed that the question should be referred to the decision of the Bishop ; to this they agreed, and I was desired to write to his Lordship, as soon as I returned to my head quarters here, a distance exceeding one hundred miles from Brockville, where the meeting was held. All the most northern Townships, to the extreme of the settled Country, fall within my charge. In these the chief part of the Lumber Trade is carried on—a circumstance which collects a wild and rude population. On the 4th of October, I received a reply from the Bishop of Montreal, which I copy in order that you may see I am acting as far as I can, according to his wish.

Marchmont, September 23rd, 1839

It is difficult for me at this distance to judge of the question, whether your labours will be most profitably bestowed, by spreading them over a vast surface of Country, or by contracting them upon a narrower and more limited space. I should however recommend your acquiescence in the wishes of the Clergy, but if you have any doubts still upon the subject, and especially if you are yourself led to the belief, that a greater amount of actual good will be produced, by your confining yourself within a smaller circle than they desire, it will be best for you to refer the point to the New Bishop upon his arrival. Upper Canada at present constitutes the Diocese of Dr. Strachan, and I interfere no further in its Ecclesiastical affairs, than is absolutely necessary in carrying them on till his return." He then comments upon the Sum (£60.) offered by the Clergy towards the expences of travelling such a vast tract of Country, which sum must not be upon any loose understanding, but strictly guaranteed, and after giving me instructions how to get one Quarter's Salary to procure a horse, his Lordship concludes his letter in these terms, which I hope will be satisfactory to your friends. " With every wish and Prayer for a continued and enlarged Blessing upon your labours, of which I have had very pleasing reports.

I remain, &c.,

G. J. MONTREAL.

Upon the receipt of this, I made all preparation to go out on my long tour as soon as I had filled up my Appointments at Fitzroy, and the other Townships of the Ottawa ; and left Fitzroy on the 14th of October, for Kemptville, the residence of the Rev. Mr. Patton, the Secretary of the Clerical Association, in order to obtain his Instructions. He directed me to commence at Nepean, where I officiated on the Thursday ; I did the same at North Gower on Friday ; and on Sunday, I was at Kemptville, Marlbro, and Merrickville ; and so I went on, preaching once or twice

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every day through my route. I found very good Congregations, considering there was no time to make Appointments—this being my first tour through the Townships. The people seemed anxious to receive the blessed Truths of the Gospel. Alas! we have many neglected and scattered sheep attached to our Church, who have never been visited by any English Clergyman; and I must say of this vast tract which I have now visited, the Spiritual Destitution is most appalling. It has been 370 miles of actual Religious Desolation!!! It is not that the fruit is not ready for the reaper—far from it. The fields are white for the harvest, but where are the labourers? My appointments for the next Round were received with much delight. Many and many a day have I had from eight to twelve children brought to me for baptism after the service was finished. Rich and poor seemed to vie with each other in gladness to see my face; and I can only trust that the Lord will give me health and strength of body, and the assistance of His Holy Spirit, (for of Him alone is my sufficiency for these things) and in His Service I humbly wish “to spend and to be spent.”

I have had the very great satisfaction of seeing, since my arrival at Fitzroy and Pakenham—a new frame Church set up at the latter place 48 feet by 32 feet, and a site has been given us at the former place, where I trust to see a Church built early in Spring. I wish I could confine myself more to this part of the Province, as we have here so many Members of the Church (847) who have been totally destitute. Allow me to give you an instance or two, of firm attachment to our Church, in a Township on the borders of the Lower Province, where I now visit occasionally as I come down the Ottawa. A man came to my lodgings in September, requesting me to pay a visit, if I could possibly contrive it, on a Sunday, to the back Settlement of Clarendon, about thirteen miles from the front Settlement, which I had once visited. I promised him a Sunday, if he would engage to put me across, to the Township of Horton by 12 o'clock on Tuesday. To this he most cheerfully assented. I went up in the Steam-boat on the Ottawa Lake, as far as the Township of Bristol, where I had appointed to meet my guide. Here I found him waiting in readiness for my arrival, with two horses; and we got to our journey's end by five o'clock that afternoon. There were a great many assembled, waiting my coming. Here I was requested to make out a form of a Subscription List, for the erection of a new Church, as they had determined to get one built, in order to have a stronger claim, as they said, upon the Bishop for a Minister. I announced the list the following day, after the morning and evening services, and named Monday morning, as the time I would see the friends of the Church upon the subject, so as to make proper arrangements for carrying on the building, if the list should prove favourable. To my great surprise, on casting my eyes over the sum, it amounted, in that short time, to one hundred and fifty Pounds. We then went in a body to select a spot for the Edifice, which is now going on rapidly. This is the second Church since my arrival in the Province.

I will now give you another instance, in the **STRONGHOLD OF MORMONISM**. Many persons discouraged me from going there; they told me that I should not be received—that I should be ill treated in the Settlement, and so on. However, I resolved to follow my line of duty at any rate, and leave the rest to my Master. I arrived about one o'clock, and gave notice that I would preach at six. A large Congregation attended—

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indeed, more than the School House would hold—and after Service was finished, one of the hearers invited me to his house, and treated me most kindly. He asked if I should come and visit them again shortly, and upon my answering, that by God's Blessing I purposed to be there again that day month, "Then," said another, "we ought to get up a place of Worship for the English Minister, if he will promise to visit us; we have been obliged to run hither and thither, after strange Doctrines, *because* we were not regularly visited by any Clergyman." I then said, if they really wished it, I would make them out the form of a subscription list, for which they seemed extremely thankful; and before I had finished baptizing three children, and churching the mothers, the list was handed to me with subscriptions attached, to the amount of fifty Pounds. Here I expect to have the pleasure of seeing a Church shortly. I make no comment—the facts as I state them, speak for themselves, and prove most forcibly, that the situation of *our Church* in this Province, and the wretched Spiritual Destitution, does not arise from lack of love to her services on the part of the people, but from the unaccountable neglect of those who humanly speaking, rule the destinies of the Parent State. How long they can reasonably expect Jehovah's Patience and Forbearance to last, it is not for me to say, but if neglect of the Truth, and encouragement to Falsehood and Error, and the worst Emanations of the Infidel principle, be the soundest supporters of a Christian State, Great Britain has assuredly been trying their sufficiency here. I cannot at present add more, except that I wish to beg a personal favour, that you will allow my wife to draw upon yourself at home, for half my Quarter's Salary. I trust by the assistance of the Clergy, and with the strictest economy, with God's Blessing, I may be able to make my way—and may the Good Lord bless abundantly yourself and all your friends for the exertions you make in behalf of the poor and destitute flock of the Redeemer, in the wilds of Canada. As I can get opportunity, you shall hear again.

I remain,

Your faithful and grateful Servant,

E. MORRIS.

The Rev. W. J. D. WADDILOVE, Beacon Grange, Hexham.

NOTE. This letter has been replied to by return of Packet, that his request is attended to; and that I am inclined to infer, that the Bishop of Montreal's opinion agrees with my own, as to the utter impossibility of the labour of any human Being, being adviseable over so wide a tract—that I *can see* a benefit from one or two journeys, as it may give the poor destitute people a distant hope of a brighter day, and shew that they are not *absolutely forgotten*, by their *Christian Brethren* in the mother Land—but that I should recommend him, on receipt of my letter, to confine himself to a more limited Sphere, making Fitzroy and Pakenham, (where there are upwards of one thousand destitute Souls) his Head Quarters as at present, and to limit his ramifications in a circle round that centre, so as to keep up a regular and constant Pastoral superintendance, within a limited period, in every part of *that Bush*.

W. J. D. W.

Edward Pruddah, Printer, Market Place, Hexham.

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

—♦♦♦—
 “No man careth for my Soul.”—*Psalms* cxlii. 5.
 —♦♦♦—

FOURTH LETTER

From the REV. GEORGE PETRIE, Stewart Travelling Missionary in the
London District.

Dated Burford, December 23rd, 1839—received January 28th, 1840.

DEAR SIR,

In my former Communications, I repeatedly promised to bring under the notice of yourself and friends, and through you (if you so please) of the Clergy and People at home, the deplorable condition of Canada, in an Educational point of view; a circumstance from which may undeniably be traced, many, if not all, the misery of its present distraction. In the press of my daily labour, I have little time to collect, or arrange my thoughts, on which account I trust to your pardoning my rudeness or prolixity in stating my Ideas; but its importance does require that you, and others, who spend your time and means towards the relief of our Spiritual Destitution, should be made fully acquainted with the system which has prevailed here for many years, the object of which has been to counteract and defeat the laudable exertions put forth by Christian Philanthropists at home, if not finally to complete the overthrow of every thing British. It cannot but be manifest to every reflecting person in Canada, and those elsewhere who have thought upon the subject, that the causes which led to the late Rebellion are various and serious. Many have been treated of by different writers—but others, fully more important, (as imparting their virulent Poison to those causes which have been mentioned) have been entirely passed over and overlooked. These, it is my duty as well as I can, now to lay before you. In referring then to those points which have been kept in the background, (designedly or not, I do not pretend to say,) as one of the main causes which have powerfully operated to produce and ripen the Colony for Revolution; it must not be overlooked, that the British Government in the first place are obnoxious to the charge of extreme culpability, on account of the line of Policy which has been of late years pursued (*viz*: from about 1824 Ed.) in sending out annually from twenty to sixty-thousand Emigrants to Canada, without making any previous Provision for them either in a Religious or Educational point of view. These Emigrants being thus unprovided for, (and by their circumstances and Poverty in the wilderness precluded from *any remote chance of providing for themselves*,) grew up of course, and more particularly their children, in the greatest possible ignorance—and thus, inevitably became an easy prey to every designing Demagogue, who presented himself amongst them, whether he professed to be Preacher or Teacher. The entire History of the late outbreak

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in the Canadas, is a complete Demonstration and forcible Illustration of this melancholy fact. Had not the people been in the most debasing and shameful state of Ignorance, Religiously, Politically, and Educationally, they would never have allowed themselves to be deceived and duped by such unprincipled and penniless Vagabonds, as Papineau, Mackenzie, Duncombe, &c. But these political Agitators knew what a soil they had to deal with—they were well aware of the general Ignorance of the people, and knowing the maxim—that “Ignorance is the Mother of Devotion,” began a system of agitation, (built upon matters which I shall come to by and bye,) at the very moment when the people were quietly following their own lawful labours and pursuits—and when the Colony was making rapid strides in advancement and Prosperity. Such was the time, these designing and unprincipled Demagogues seized, at the moment when the eyes of the British *People* were in fact beginning to open to the more Religious performance of their duty as a Christian State, to take advantage of the existing state of Ignorance before it was too late; and in order to promote their own vile unhallowed views, before an antidote could have time to work, they went up and down and over the Province, like Evil Spirits, not only seducing the ignorant, *and politically neglected*, from their allegiance to the Sovereign, but strange to say, making them believe, contrary to the evidence of their own senses—that they were the most oppressed people on the face of the earth—whereas, they themselves know, that the only grievance upon which they can lay their finger, is, their Appalling Spiritual Destitution, which these vagabonds were making worse. In addition to this fact, of which your writers say little, it is perfectly obvious, that though these fellows worked the evil for their own ends, and produced (*before the time* happily and providentially,) the overt Act of Rebellion, which tended to awaken you from your slumbers at home, yet it cannot be disputed, (but can be most clearly proved,) that for many years past, things have been SILENTLY, but SYSTEMATICALLY working in Canada, highly calculated to produce a state of things such as we have lately seen—and indeed still see, for though the Volcano is quiet comparatively at present—its force is not spent.

Imprimis. Great Britain has been in the practice during fifteen or twenty Years of sending out, as I have said, thousands upon thousands of Emigrants, mainly her poorest and least instructed Population.—She has poured them upon the shores of Canada—has dispersed them in the Wilderness hap hazard—and has not made the smallest provision for them, either in a Religious, or Educational point of view—and to make this neglect the more astounding—it has been, I understand, in direct defiance, year after year, of the Representations of the Bishop and Clergy. In one word, her conduct could not have been different, had her Ships been laden with wild beasts to turn adrift in the Woods. No Precaution, either as Christians, or as Statesmen, was taken by the Government as to what Principle, or No Principle, they or their children, (the seed of a future Nation!) should imbibe; nor was any sort of attention paid to them, so as to perpetuate their attachment—to the British Name and the Father Land. They were left as the wild Indians. These poor Emigrants, thus finding themselves cast off, and in this neglected and forlorn condition, (not for any crime of theirs against the laws of their mother state, but simply owing to the Dispensations of Providence which ordained them to be born in Poverty, and to get their bread by the sweat of their brow—a distinction I wish you particularly to

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observe, for it adds tenfold to the cruelty of their treatment,)—thus left to grow up in a state of nature.—Having nothing to attach them to the Mother Country, but *the cold and cheerless recollection*, that they lived indeed on British Ground amid the wild forests of America.—Surely no one could be so simple as to expect, that under such circumstances, the lamp of attachment to the Mother State could continue to burn with undiminished brightness---they were not only exposed to the chill and blasts of a colder climate, but to encounter (a far more chilling feel to a British heart!) the cold and withering blasts of indifference, and forgetfulness on the part of their Native land. The new, and I may say uncontentable! situation of these helpless Emigrants, combined with the strange neglect of Government, had of course placed them utterly out of the reach of that scanty supply of Episcopally ordained Clergymen, at the command of the Bishop---or even of those really Christian bodies, who holding the same faith, differ from the Church in minor matters. All, or any of these, whose teaching was based on Scripture ---and whose object would have been, to keep the flock of Christ under the guidance of His own Rod---in the ordinary line of their Duty, must have pressed continually upon the hearts of their hearers, the solemn Injunctions of the Apostle 'Fear God and honour the King.' The Education they would have given must have been that which inculcates the sacred Christian principle of 'giving honour to whom honour is due,' 'of rendering to Cæsar, 'the things which are Cæsars,' as one step towards 'rendering to God, the 'things which are Gods.'

It is vain now to repine at the loss of what might have been--- But in order to remedy a glaring and destructive evil, our business lies in ascertaining what it is;—The Emigrants then 'finding themselves in this forlorn and desolate condition, naturally hailed with delight, every one who came among them, *professing* to be a Preacher, or a Teacher, come from God'; and from what I have learned, the Tiger Cat was at first very careful to sheath his claws. Accordingly the Americans, shrewdly perceiving the advantage to be obtained by this blind and infatuated neglect of the English Government, and what a favourable opportunity it presented to disseminate their pernicious, and democratic notions, (I cannot use the word *Principles*) both in Religion and Politics, amongst these poor and neglected British Settlers, soon pounced upon the Prey spread ready to their hand by Christian England. The really Religious in the States, have more than enough for their undivided efforts in their own Country, where near two-thirds of the Population have no Religious instruction whatever. It remained, therefore, that the Teachers sent to Canada, while they took the Christian name, as a blind to the hereditary prejudices of our poor British---were of a very different cast, and of a class, whose Religion was measured by its adaptation to their own ulterior views. However, the fact was as I state, Yankee Teachers, and Preachers were soon poured into Canada, under the pretext of this neglect. I need not tell you they were received with open arms---by these forlorn people, who comparing their apparently disinterested benevolence, with the cruelly parsimonious conduct of the British Government---viewed them, AS THE BENEFACTORS OF MANKIND. Can we be surprised at this? Alas! No. Scarce half a Century has elapsed, since they who deluged France in blood, and literally personified Milton's Devils, arrogated to themselves, the same Sacred Title.—All this continued to go on—it looked well for a time, and as the unavoidable consequence, these American

Preachers and Teachers received no ordinary praise.—The English Government perhaps rejoiced to have so apparently good an excuse for saving their own money. It was not likely it should, nor did it end here, as England now finds to her sorrow. That affection and consequent influence which would have been preserved for the Mother Country, by sharing (as these Settlers were led to expect) the Blessings of British Institutions, as aids to Temporal comfort and Prosperity—and preparations for higher scenes of happiness in Eternity, were naturally transferred to the Teachers and Preachers of a rival state. A very large portion of the more reflecting Settlers soon began to suspect, that there was more in this than met the passing eye—and were led to believe that their wary, and money-making neighbours would scarcely spend hard cssh on moonshine—but looked for a “Quid pro Quo”—they suspected these Missionaries were paid as spies; and at the breaking out of the Rebellion it was distinctly proved, that all these Yankee Teachers, and others of the same stamp, from England and elsewhere, who had appeared amongst the scattered Emigrants, in the various parts of this wilderness, under the guise of Religion, were neither more or less than “Wolves in Sheep’s clothing”—that they had been *purposely* sent, and were paid by the United States, in order to spy out the Land, and ripen the British Settlers for Rebellion. How far they succeeded is now too well known, both at home and here; and few have more cause for lamentation than the miserable Dupes. This circumstance alone should shew the British Legislature, as distinguished from all party Politics in Government, the extreme danger of proceeding further in such a course, of self Destruction. The withdrawal of the disproportionate Pittance, the Parliamentary Grant in 1832, for the Dissemination of the Gospel by regularly ordained and qualified Ministers, can be compared to nothing but an act of suicide. Bad as things were before—and insufficient as was, (and is) the supply of Clergy—this acted as a damper upon every exertion. And the consequence of “this discouragement and heavy blow” in Canada has been—that as far as the state is concerned—the mark of Pestilence is put upon the Church and her Clergy—and a Bonus held out to a deluge of wild Sectaries of every shade and name !!! Thank Heaven however *the hearts* of the people, though for a time many may be deceived, are not under the guidance of a Colonial Office---and the very persecutions the Church has sustained, have served to call, out in bold relief, the once slumbering affections of her people. Let what will go first---one point is unquestionable, **THE BRITISH GOVERNMENT WILL NOT LONG SURVIVE THE BRITISH CHURCH, IN CANADA.** But to return to our friends the Yankee Teachers,--This Class have been for years past the very Popes and Cardinals of poor Canada—They have ‘sat in Moses’ chair,’ and from the blighting and withering fruits which their labours have produced in the Colony--they well merit the pestilential appellation, now pretty generally assigned to them, of ‘whited Sepulchres.’ You may perhaps conceive that I am using stronger language than I ought, but if you were as familiar with their conduct, and proceedings, as I have become since my appointment in this District, I do assure you, in sincerity, that you would even be surprised at the moderation of my language. Great Britain knows in part, the pecuniary cost of this Sectarian Teaching—not much short of two Millions Sterling—but she does not know, though she ought, if those who *can* tell her, *would* only do so, the immense extent of wretchedness and misery, which has followed in the train here. What I see

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is far beyond any descriptive powers of mine—it is an awful—awful tale of unmitigated woe. If your Legislature permit the same system to be continued—nay more, *if they do not positively extinguish it*, and promptly and actively follow up the only system which can prove an effectual antidote to the still lurking poison, by an ample supply of zealous, well qualified, and well regulated Preachers and Teachers—they may rest assured, that what has hitherto taken place in Canada, is but *the prelusive drop* of that political shower, which, e're long, shall shake the Throne to its foundation, and scatter Royalty, and Title, and Property, and Peace, and every social comfort to the four winds of Heaven. If there be any one thing more calculated than another to make your wise men at home reflect—e're they dash into the precipice below.—If there is any one thing which can make them pause—it must be the disastrous policy pursued by the Government towards this valuable, but at present ill fated Colony. By an unchristian Parsimony your system has laid vipers eggs—you have discouraged every thing that was good—you have paupered and nourished up every thing that was bad—and from your viper's eggs, you have hatched a brood of Scorpions, stinging you to death.

The Lesson is before you. Such has been the blasting fruit of the working of that parsimony which denied Jehovah His Rights, in regard to poor Canada. Your Parliament in its blindness (for no one will make me believe *they* saw their way) withdrew an insufficient Grant, under circumstances when they ought to have quadrupled it—they doomed the poor Emigrant and his children by that act, (as far as it was in their power to doom them) to temporal misery, and everlasting Destruction; they denied him the bread of Life—and the consequence now stares you and them in the face—as an indescribable and wanton lavishment of your golden Idol—What for? simply *to try* to produce that peace in Canada by the Sword and the Bayonet, which would have been more cheaply by half, and more permanently ten times told by the due Preaching of the benign Principles of The Gospel of Jesus Christ. Here I finish the first scene of this eventful Drama, in the Christian world—let us go now to the second, or under scene.

The next evil to which I must advert, as most deeply to be deplored in Canada, which has produced incalculable mischief—and, (if warning is lost upon you,) *will* produce, incalculably more, is this, and it must be remedied without delay; The best *you* can do 'is a drop in the Ocean,' but the Ocean is made up of drops, and if *your* drop can excite those having more power and more influence to take up your track, not idly—but as the Angel exhorted Lot, 'flee for your life,'—your labour will not be thrown away. I refer to an extraordinary fact; I have no doubt you will believe me, but others may think it impossible, it is however even so. Your private Libraries—your Society Warehouses—your Bookseller's Shelves groan under the weight of the numerous productions of the British Press—you have your Societies for the Promotion of Christian Knowledge—you have Societies for the diffusion of useful Knowledge—you have Religious Tract Societies—and Homily Societies—but what have we here? I do not mean to say that here and there, there are not to be found more favoured places—and that upon a limited scale, the advantages of your Societies and Press, may not *ooze* out in parts of Canada—but I do mean to assert, as a general fact, that this Colony is, and has been, supplied with books printed and published in the United States—whose whole system is almost the

Antipodes of Britain. I am credibly informed that the inhabitants of Canada have been, ever since its Settlement by the British eighty years ago, and is still mainly dependent upon the Democratic People of the States for their Books of Education, and general reading; of course the inevitable consequence of this is, that instead of Canada being a British Colony, (except under such extraordinary circumstances as those connected with the late Rebellion, which brought out national feelings to which the next generation would have been strangers,) it is far more like a vulgar Yankee Colony. Very few of the Canadians know any thing whatever about Britain; on the other hand, they are quite at home on every thing American—they can recount to you the Victories of Washington, over the British—but of Wellington's glorious career—of Nelson's Triumphs—and of the long list of British Worthies—they absolutely seem, *as a people*, to know little or nothing—of course this remark does not apply to actual Emigrants, they bring their recollections with them, but it shews, and shews strongly, what, under the present System, the children, in less than two generations, *must become*. You can assign this strange circumstance to no cause but one—viz: the impolitic measure of not supplying Canada with British Books and Teachers. I have been informed by most respectable Teachers, that so difficult has it been to procure British Books, that it was only very lately, Murray's English Grammar could be obtained in the London District, for the use of Schools. Thus you must perceive that the Canadians have no alternative, but to depend (even against their will) upon the impure and turbid sea of Democracy, and what is worse, Infidelity, for their reading and information.

It is not for me to point out to Statesmen by profession, the danger which must result to British Institutions from such a course. The Books *being to serve an end*, are also cheaper far than British Books, where these last can be got—and the paper and the printing may well account for this; but it should be remembered, that with a poor people, such as those with whom we have to do, the *cost* is more considered, than the *quality*—and that therefore, to counteract the evil, this point should be borne in mind. In order, however, to give you, and your friends at home, some notion what these books generally contain, and the kind of reading which the youths of our largest class—(viz: the poor) are accustomed to, I beg leave to transcribe a few extracts from a work current here, by one Parley—the extracts are not of the worst sample by any means. Parley is giving an account of his fictitious travels in England; he professes to meet an Englishman, who said to him “did you ever see a King? Here is the picture of one, (ludicrous you may believe.) “You see there is a *poor* woman “speaking to him, he looks *angry* at her—Kings live in great houses, called “Palaces; they ride in fine coaches, with six, sometimes eight horses; they “are generally *proud and wicked*, and sometimes they are *very cruel*; and “many people who can hardly get enough to eat or drink, are obliged to “work very hard, and almost starve themselves to get money for these “*hard hearted* Kings. We have no King, in America, and let us pray “Heaven we never may have any. England has had a great many, some “of them have been good, but the *greater part* of them *have been bad*.” He then goes on with an extract relating to George the third—but the cruelty and vulgarity of the passage is such that I shall not transcribe it—he then proceeds. “Will you do me the favour, says this Yankee Teacher “to the Englishman, “to tell me something about those Lords, and Earls,

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"and Dukes?" O yes with pleasure. "In England we have a class of persons, Barons, Earls, Marquisses, and Dukes, they are sometimes called the Nobility—they have great houses, and are generally rich; some of them are certainly very good men, but we have no reason to wish for such a class amongst us, you may thank Heaven we have no Lords in America, for many of them are *very bad people*—and *most of the vices* in England are derived from their examples."

These specimens will shew you the kind of Books used by your fellow subject's children here—and you can scarce avoid perceiving the vile drift and tendency, to which they are adapted, viz: to give the minds of the young Canadians a distaste and abhorrence of every thing Monarchical and British. One passage more and I have done, it seems to have a view to yourselves at home. He is speaking of the superiority of the United States over Britain. "In England, says he, it is true the Farmers have 'hard times of it,' as the saying is,—but they may escape from some of them BY AND BY. Here in America, we have much to encourage us, generally good Crops, a fair Market, *light Taxes*,—and more than all, FULL LIBERTY TO WORK OR PLAY AS WE PLEASE.

The evils of such a system must be apparent, and it is apparent that steps ought at once to be taken to counteract them, by supplying this Colony, without further delay, with British Productions—a proper British system of Education,—and planting throughout the two Provinces proper Churches, Schools, Preachers and Teachers, so that instead of a system of Mischief, which raises every man's hand against his neighbour, the people being nourished and brought up in principles based on Religion, Peace and Tranquillity may once more be established in Canada.

Before I conclude my letter, I must give you a specimen of the effect, and working of the Voluntary Principle, of which I heard but a few days ago. It is this, The Rev. Mr. Rothwell, of Ingersall, Oxford, has preached to the people in that district for six years past, and the whole he has received for his regular weekly services during the whole period, is Thirty-five Pounds, and this, I understand he gave to his poor Neighbours, by expending it in the building of the Church! Would you in England, get your Groom's or Ploughmen to serve you upon such terms? Or would you be so unreasonable as to expect it? Yet it IS EXPEDIENT so to treat those Husbandmen who have to cultivate the Seed, which lasteth to Eternity!!!

I remain, Reverend and Dear Sir,

Your faithful and obliged Servant.

GEORGE PETRIE.

The Rev. W. J. D. WADDILOVE, Beacon Grange Hexham.

NOTE.

A few words of remark may be necessary upon the *Singular Disclosure* made in the above Letter. It is not the result of any hint from me, for though pretty well aware of the facts, I abstained from giving any clue—and I can now assure the friends of "The Stewart Missions," that my recollections, and observation of twenty years, perfectly confirm Mr. Petrie's positions. With respect, however, to his remark upon the withdrawal of the Government Grant—he lays more upon that "heavy blow and discouragement" then is fairly due; bad as it was, it was neither the *worst*, nor the *first* vial of combined Papal and Infidel wrath. I can testify that the injury to the cause of the Protestant Principle in Canada, (I use the general term as referring to the Church of England, not offensively to other really Protestant Christians, but in the deep conviction, that when the Church of England falls in Canada, the peculiar circumstances are such—that *all* will quickly follow) was *much earlier*, and *much beyond* what he contemplates; for in fact, the *actual withdrawal* was the *least* part of the cruel blow; and indeed was so far beneficial, that it set the friends of the Canadian Church, free from many *peculiar delicacies* upon the subject—That step enabled the friends of the Canadian Emigrant to act for themselves, in *support* of a Bishop so neglected, and thrown upon his own Resources; for if, (as appeared from the Appeal of the late Bishop of Quebec, in 1834—and other Documents in my possession,) THE UPPER CANADIAN CHURCH was to be cast, for its existence, upon the sandy foundation of THE VOLUNTARY PRINCIPLE, there could be no impropriety in *any* of the Members of the Parent Church, however insignificant in Station, coming voluntarily forward as Churchmen, to aid the *Bishop and his Church*—THUS DEVOTED TO DESOLATION. Acts xiv. 29--30. Common humanity will justify the hand stretched out to save the drowning criminal.

Why the whole case was not, at *that time laid open*, to PUBLIC NOTICE and SUPERVISION, is a mystery I am quite unable to unravel. I cannot at the end of so many years, and having changed my residence within the period, pretend to seek for documents and memorandums of those "ancient times"—"the world before *the open flood*" of Antichrist, never expecting I should be driven to adopt the line I have done of late years, in the cause of the destitute Emigrant, and his INSUFFICIENT CHURCH; but, my friends may rely upon the truth of the following statement from memory, commencing with the years 1823—1824,

At that period the late Dr. Stewart was sent home, by arrangement with the then Bishop of Quebec, Dr. Mountain, for the two-fold purpose, of raising Subscriptions to build Churches; and to endeavour, by urgent personal entreaties, to prevail upon the existing Government, to make some increased provision for the immense masses of poor Emigrants, which had been, during six years, annually poured in upon the Canadian Wilderness—an influx which was also *annually* increasing to a vast extent. A small addition to the efficiency of the Church, had been made in 1818--19, under the then existing difficulties, though the influx was scarce a tithe of what it afterwards became. That addition, though insufficient, had been most gratefully received by the people, but it scarce did more, than show in stronger contrast, the spiritual, and moral Waste. These entreaties, to which I have referred, were met by kind expressions, nay even by acknowledgements of the reasonableness and justice of the claim—but Mammon reigned triumphant, and so far from any prospect of addition being held out, Dr. Stewart was given to understand, that the current of feeling in Parliament (*because the good were silent, the evil only, heard!*) was so strong, that it was impossible to make the attempt; and further, that it was very questionable, whether even the Grant, such it was, could be presented another year!!!

On the presentation of the estimates in 1824, or Spring 1825, Mr. Joseph Hume, (the acting leader of a Protestant Parliament! of the Representatives of a Protestant People! and of the Executive Officials of a Protestant Constitution and Crown!) had the audacity to object to that item in the estimates—which related to the SUPPORT OF THE COLONIAL CHURCH! and lo!—not one single voice in the House of Commons of that day, was raised in its defence. I have no wish to give offence—but the FACT was, as I state it. I thought then, and still think, we were ripe for the Bills of 1829, &c.

But to proceed, the Item was withdrawn by Mr. Canning, for further consideration!!! The successful blow had been struck, it only remained to cut up the Quarry.—The result of this pretended consideration, was that the Item should be allowed to pass *for that year*, upon the understanding that an immediate reduction should take place, and, that by proportionate annual reductions, the whole should be extinguished in *four years!* and thus the Official appointments of the Church, Bishop, Arch Deacon, and Clergy, were to become extinct, with the Lives of the existing Holders of the appointments!!!

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Hence, the friends of "The Stewart Missions" may learn two things, of which they are not aware—first, why the Agent is resolved to keep clear alike of all parties, and act upon his own personal responsibility—"Trust ye not in a friend, put ye not confidence in a guide, keep the doors of thy mouth from her that lieth 'in thy bosom,'" Amos vii. 5. "If this work be of man, it will come to nought, but if it be of God, ye cannot overthrow it" Acts v, 38, 39.

Secondly—it will explain to them, the reason why the Bishop of Montreal retains the Arch Deaconry of Quebec, viz. —to prevent the extinction of the Office;—though, of course, the arrangement destroys the usefulness of the Office for the present, and equally deprives him of that help, which upon every principle of efficient Church Government the EPISCOPATE is entitled to have, and which is tenfold more requisite, under the peculiar circumstances of his Diocese.

Whether the new Bishop of Toronto is similarly circumstanced, I do not know, but I am not aware that any one has been appointed his *Successor in the Arch Deaconry of York, Upper Canada.*

While I am upon this subject, I cannot abstain from naming another singular fact, and adding to it a pretty well grounded supposition.

The Fact is, that the Bishoprick of Quebec is still vacant! while, under the Patronage of Government, and the Sanction of Lord Durham, a Roman Catholic "Bishop in partibus," has openly usurped the Title and the Rank! receiving his Stipend from the British Government!—I call particular attention to this fact, because at the conquest of the Country in 1760, a special requisition was made, in the capitulation of Montreal, for the retention of this privilege by the Roman Church, and was distinctly, and positively refused—Nor was it till twenty years after, that even a "Bishop in partibus" was connived at in the Province. A Vicar general was the highest office allowed for the Government of that Church. The date of the connivance I think was 1778.

The Supposition is, that had not the failing health of the worn out and broken hearted Bishop Stewart, FORCED upon the Government, (upon the ordinary principles of humanity, and by the sacrifice of his own Income,) the appointment of a Suffragan Bishop, before he would quit the Country to save his life, and thereby broken through 'the plan of Extinction,'—there would have been at this moment, NO PROTESTANT BISHOP IN CANADA.

But to return to the statement.—From 1824, the Church, the Bishop, and the Clergy of Canada, had the sword of Damocles, suspended by a thread—were exposed to the daily use of Mr Hume's scissors, hanging 'in terrorem' over them—with the knowledge, that there was not one Member in the British House of Commons, who dared to rise up in their behalf—and expose the Case fairly to the public eye! I need not describe the effect of such a feeling, or the ruinous consequences of such a System, not only as it regards, deadening the energies of the most devoted Clergy; but as holding out a Premium and Encouragement to the Enemies of the Christian Faith. There is one place, of which poets reign that over the door is inscribed—'Hope comes not here'—and such assuredly must have been the Text of this appalling arrangement as to the Canadian Church. It was impossible that it could be otherwise. It was intended to deaden the Exertions of God's authorised Ministry in the Province, —and to my knowledge it did deaden them; and I most firmly believe, that nothing, but God's Blessing upon the Steadfastness, Single-heartedness, and untiring Zeal of the late Bishop Stewart, could have freed that despised and persecuted Church, from the Incubus, which British Legislation had heaped upon it.

He paid the Penalty to an irreligious world—and died for the cause he loved!

Such was the state of the Spiritual Atmosphere of Canada, from 1824! There were, however, certain Circumstances in the Political Firmament at home, which prevented Shylock from being extreme to call for his 'full bond' at once. "The Children of this Generation are wiser than the Children of Light."—They saw their Object was gained.—The Church was crippled; her Usefulness, and consequently her Blessing, and her Claim to Support, were destroyed—there was, therefore, no call to imbrue their hands in actual murder—but there was a deeper Mystery still—'a lower than the lowest depth'—test by such an open outrage, the eyes of the PROTESTANT PEOPLE should be opened. It was "wheel within wheel," but praised be His Holy Name, "God was there."—Ezekiel xlvi. 35, xxxv. 10.—Popery and her Infidel allies were in full sail; but, (and it can surprise no one who reads St. Paul's second Epistle to the Thessalonians, ii. 11.) they were well aware of the strange appearance it would make to the unsophisticated minds of honest Britons—that while beguiling the Imperial Parliament with Oaths, and Promises, and Professions (made, alas! only to be broken, when the end was gained!) to emancipate her from a fancied grievance,

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the Sticklers for her cause should openly display to the whole of England, that their object was, *the transfer of real and oppressive Bondage to the National Church of our Protestant Fathers, and that they were consigning our Protestant kinsmen and friends, who had emigrated to Canada, to the meek Charities of Papal Superstition, or the cold and comfortless embrace of her Infidel Allies.*

Policy, therefore, accomplished a boon of Mercy, which the Force of Principle failed to attain for the Canadian Church. !!!

The Bill of 1829 *must be carried before the cloven foot was exposed*—was freed from the covert of the Monkish Cloak—and thus, a three year's respite was gained for the Canadian Church, on the brink of the Precipice!

The Bill of 1829 was passed; and knowingly in despite of the Petitions, and the calm opinions of the reflecting portion of the People—*Appearances must therefore be saved, and indecent haste, to pounce upon "the Quarry," must be avoided.* This, and I believe *this only*, deferred the final extinction of the Grant till 1832, when the Right Honourable Member for North Northumberland (a country renowned in ancient days for its opposition to Popish Innovations,) handed himself down to posterity, the tool of Hume, O'Connell and Company, as the "last Official of the law," in the case of the Colonial Church! And the Protestant Episcopal Church in Canada, was doomed to perish!—but "God's ways are not our ways."—"When he "saw there was no Intercessor, His own Arm brought Salvation unto Him." He issued his mandate, at which even Crowns and Parliaments must tremble.—"Deliver "it from going down to the Pit"; and if the People, and the Clergy of Great Britain are *now* true to themselves, their Emigrant Relatives, and their Redeemer!—the Popedom, the Infidel, and the Latitudinarian will rue the day when they cast up their Mounts against a Fortress, of which Jehovah Jesus has declared "The Gates of "Hell shall never prevail against it."

W. J. D. WADDILOVE,

Agent for the Stewart Canadian Missions.

Strongly convinced as I am, that there is no surer way of alienating the hearts of a People from a Church—(however pure in Doctrine, and excellent in Practice,) than by casting the burden of its Maintenance, upon 'the poor of the Flock.'—I offer no Apology for my own share in this matter, but I have a few words to add in conclusion, viz.—to acknowledge THE DEBT WHICH CANADA OWES TO THE CONSTITUENCY OF DROITWICH, IN WORCESTERSHIRE.

Under the Providence of God, THEY provided 'a Man to stand in the Gap'—and break the frozen mass—and if there be gratitude in the human heart, the name of PAXINGTON will go down, from father to son—and from mother to daughter, (combined with the name of the sainted Stewart,) through unnumbered generations of Canadian Britons, surrounded with the unfading halo of A PEOPLES' BLESSING—as "The Repairer of the ancient breaches in their Zion, the builder up of the old "waste places—the Restorer of the paths to dwell in." Isa. lviii. 12--14.

To the Subscribers and Supporters of the late Bishop of Quebec's Canadian Travelling Missions' Fund.

Subscriptions and Donations received by The Rev. W. J. D. Waddilove, Beacon Grange, Hexham; at Messrs. Stone, Martins and Stones, 68, Lombard Street, Hatchards, 187, Piccadilly, and at the Record Office, London; and at the Banks of Messrs. Lambton and Co. Newcastle; Swanns and Co. York; Beckett, Blayds, and Co. Leeds; Terrys, Harrison and Co. Ripon and Knarebro'; Sir W. Forbes and Co.; Messrs. Lindsay and Co. Booksellers, Advertiser Office, and Scottish Standard Office, 21, Waterloo Place, Edinburgh; at the Herald Office, Inverness; Tuffnell and Co. Bath; and by Sir W. Lawson and Co. Joint Stock Bank, Carlisle; by Messrs. Deighton, Booksellers, Cambridge; Warder Office, Berwick; Mr. Humble, Advertiser Office, and Mrs. Andrews, Bookseller, Durham; Currie and Bowman, Booksellers, and at the Journal Office, Newcastle-upon-Tyne; at the Office of the Church of England Magazine, London; by Edward Pruddah, Bookseller, Hexham; by the Rev. James Lawson, Vicar of Buekminster, Northampton; by the Rev. Hugh Nanney, Vicar of Jarrow, Durham; and by the Rev. Joshua Fawcett, Low Moor, Bradford, Yorkshire; by the Rev. The Vicar of Newcastle; and by the Rev. Robert Swann, Rector of Bransby, Yorkshire.

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 xxviii, 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.

Townships	Episcopalian	Presbyterian	Roman Cath.	Methodist	Baptist.	Quaker	Mormon.
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 Territory	Extent of Destitution.	Scite of Miss.	No. of Stations
Rev. G. Archbold	Cornwall	Cornwall			1
Rev. R. Blakey -	Prescot with Maitland		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	Merrickville	7
Rev. W. Gunning	New Dublin	Township of Elizabeth			
Rev. E. Derroche	Brockville	Brockville			
Rev. J. Padfield*	Beckwith	Montague and Emsley		Mal. town Yong Mills	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 Townships	Length 60 to 70 miles, breadth 20	Not one Clergyman	L'Original.	

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

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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

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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, Wilsletown, 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 Miramichi, 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 3rd 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 new 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

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 will 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 shunt 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.

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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 Mis-appropriation 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 overset 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

their Emigrant Brethren, to force the Government to provide what was promised to induce their Emigration—BRITISH LAWS, BRITISH INSTITUTIONS, AND CHRISTIAN BRITISH PRIVILEGES. It is an error—a fatal error—to suppose the question lies between the Church of England and other Protestant Denominations. It lies between the Church of England and Popery—between the Church of England and the Infidel—God grant neither we, nor our Children, may ever see the inevitable result of “her being taken out of the way.”

“That which letteth will let, till it be taken out of the way, then will the Mystery of Iniquity be revealed, &c.”—2 Thess. 11. 7. 8.

36th Clause of the Constitutional Act, of 1791—2.

“—And that whenever any grant of Lands within either of the said Provinces shall hereafter be made by, or under the authority of His Majesty (or his Successors, &c.) there shall at the same time be made in respect of the same, a proportionable allotment and appropriation of Lands (one-seventh) for the above mentioned purpose, within the Township or Parish to which such Lands so to be granted shall appertain, or be annexed, or as nearly adjacent thereto as circumstances will admit; and that no such Grants shall be valid or effectual, unless the same shall contain a specification of the Lands so allotted and appropriated, in respect of the Lands to be thereby granted; and that such Lands so to be appropriated, shall be as nearly as the nature of the case will permit, of like quality as the Lands in respect of which the same are so allotted, and shall be as nearly as the same can be estimated at the time of making such Grant, equal in value to the seventh part of the Lands so granted.”

And yet in the face of this, and of the promise held out in the Proclamation of 1763, for the encouragement of Settlers, and of other documents, the Protestant Emigrants are now called upon, by voluntary donation, to give Land for the site of Churches and Parsonages, to subscribe to their deep poverty, for the maintenance of Clergy, or to submit, as heretofore, to go without the regular Ministrations which are the main glory and prop of the Constitution of the Mother Land.

That the existence of such promises is no mere idle assertion of mine, take the following proof from an address presented by the Lord Mayor and Common Council of London to George 3rd, in 1774, against the pro-popish parts of the Quebec Bill of that year—“We humbly conceive that this Bill, if passed into a Law, will be contrary, not only to the Compact entered into with the Settlers of the reformed Religion, who were invited into the said Provinces under the sacred promise of enjoying the benefit of the Laws of your Realm of England, but likewise repugnant to your Royal Proclamation of October, 1763.”

Yet the Bill against which this Address was presented, gave to the Romanist only “the free exercise of his Religion,” and authorised the Priesthood only to receive their dues from those of their own persuasion—verbally appropriating the rest to the maintenance of a Protestant Clergy—and empowering and commanding each successive Governor (Clause 39) “to present, from time to time, to such Parsonage, or Rectory, an Incumbent or Minister who shall have been duly Ordained according to the Rites of the Church of England.” Also by Clause 40, subjecting such Clergy “to Institution and all other Spiritual Jurisdiction of the Bishop of Nova Scotia—or any other person authorised according to the Laws and Canons of the Church of England, which are established and received in England.”

Enactments entirely neglected from that day to this !!!

Thus ends these awfully appalling Reports—I shall make no further remark. The facts speak for themselves, and if unattended to, will speak in Thunder ere one generation passes away.

“Liberavi animam meam.”

W. J. D. WAUDILOVE,

Agent for the Stewart Mission Fund.

Beacon Grange, September 16th, 1839.

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Travelling Missions' Fund.*

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