

ASTUC C402 #1

THE MANITOULIN LETTERS
of the
REV. CHARLES CROSBIE BROUGH

Transcribed by Rundall M. Lewis

ON the 23rd of July, in the year of Our Lord 1832, a chartered vessel, the "Ann of Halifax," set sail from the port of Dublin, bound for Canada. Her passengers included the following: The Rev. Dominick Edward Blake, and his wife, formerly Miss Jones; William Hume Blake, brother to the Rev. Dominick, and his wife, the former Miss Catherine Hume; the mother and the sisters of the Messrs. Blake; the Rev. Charles Crosbie Brough and his wife, the former Miss Wilhelmina Blake (one of the sisters just referred to); Mr. Skeffington Connor; Dr. Robinson, and his sons, Arthur and Charles; the Rev. Benjamin Cronyn, afterwards Bishop of Huron; and the Rev. Arthur Palmer, afterwards Rector of Guelph and Archdeacon of Huron.

Charles Crosbie Brough, the writer of the accompanying seven letters from and concerning Manitoulin Island, was born in 1794, in the County of Carlow, Ireland. A graduate of Trinity College, Dublin, 1816, he was ordained a priest of the Church of England, probably in 1817. After nearly fifteen years in the ministry of the Church, he was advised by his doctor to turn to other employment; and he came to Canada to take up land and "go farming." On their arrival in York (now Toronto), in September 1832, the party from the "Ann of Halifax" separated and went their several ways. The Blakes went to the Township of Adelaide, near the present town of Strathroy. Cronyn went to London. Palmer went to Guelph. The Broughs, together with Mr. Connor and Dr. Robinson, went to the Township of Oro, between the present towns of Barrie and Orillia.

Brough's land in Oro is described as the East and West halves of Lot Number One in the 3rd Concession; and here he sampled the toils and the joys of pioneer life. Later, he removed to Lot Number 13, in the 14th Concession of Oro, where he built and operated a sawmill. But his heart and zeal were not for these; and, in spite of doctor's orders, he sought occasion to return to the work of the ministry.

When Lieutenant-Governor Sir George Arthur, in 1838, determined on forming an Establishment on Manitoulin Island for the civilizing and educating of the Indian Tribes who had settled there, he deemed it indispensable that a Clergyman of the Church of England should "form part of the Establishment," and he asked the Venerable John Strachan, Archdeacon of York, to recommend "a Gentleman best qualified and adapted to undertake the Mission." Strachan's reply is dated, July 12, 1838: "That the Revd. Chas. Brough, a Gentleman of excellent attainments and in my opinion every way qualified, seems inclined to undertake the Mis-

sion on the Manitoulin Island should it be now established, and I have no doubt that his piety and zeal will be blessed with a great measure of success."

The story of the next three years is best told in the language of the letters here reproduced.

On September 27, 1841, Brough was appointed to the Rectory of the Township of London (St. John's Church, at the present village of Arva). In this parish he lived and laboured until his death, which occurred on Friday, March 14, 1873, in the 79th year of his age.

The seven letters here published are part of the collection of Strachan Papers to be found in the Ontario Provincial Archives, in Toronto, where their arrangement is according to their chronological sequence. For this reason, no special system of reference is necessary for their identification; the date of each letter is sufficient for that purpose.

Present-day readers will, perhaps, be less interested in the subject of religious controversy than was the writer of these letters. Nevertheless, in order to show as much of the writer's character as he was willing to reveal, the controversial passages have for the most part been retained. The subject that stirred Brough's bitterest outbursts, in Letter 5, was the proposal to split among the several protestant bodies, the revenues from the Clergy Reserves which till that time were regarded as the prerogative of the Church of England.

In addition to his brother Constantine, whose death is mentioned in Letter 2, Charles Brough had two brothers in Canada, Allan Park Brough, Land Surveyor, and Secker Brough, Barrister, of Toronto. Redmond J. Brough, whose infant son, Allan C. C. Brough, died in 1874, is apparently one of the same family.

LETTER 1

Great Manatowauning Island
20th December 1838

Dear Mr. Archdeacon,

I embrace the earliest opportunity that has presented, to inform you of our arrival at this place, and so far have little more, as connected with my mission, to communicate. Our party consisting of Captain Anderson's family, Doctor Darlings, Mr. Bayly's and my own, left Cold Water the 10th of October in a bateau, worked conjointly by the Gentlemen on board and some working hands which were proceeding to the Island. We were one and twenty days on the way, and enjoyed, for three nights only, the shelter of a house, two of which were at Penetanguishene, we there procured two tents, these with materials for one wigwam formed our habitations for the journey and as you may judge, at that season of the year, were rather wanting in comfort, particularly as the showers of rain and snow were frequent. Mrs. Darling had not been quite three weeks confined when she left home, however, both she & her baby got thro' it, but, I regret to say, Mr. & Mrs. Bayly lost a lovely fair baby six months old, it caught cold which terminated in inflammation of the lungs, the poor thing only survived our arrival here, two days, it was impossible from our exposure to cold to adopt remedies which under different circumstances might have been tried. On our arrival at our destination, we experienced a further inconvenience,

instead of a comfortable habitation, as I had expected, we had the miserable exhibition of the last log of the Mission house in flames, this was rather disheartening, and involved the necessity of housing four families under the roof of the Superintendent.

The Surgeon's & Schoolmaster's houses are in progress, but have been kept back in order to have the Mission house rebuilt, the latter is still unfinished, so that we remain Statu Quo, 27 in number, under Captain Anderson's roof. These circumstances, together with the lateness of the season, imperfect ice, and no boating, have been a hindrance to other proceedings, but in no case could we have anticipated doing much for the present. I have to mention also an additional inconvenience occasioned by the non-arrival of a Schooner from Penetanguishene having on board a portion of our provisions, clothes &c, and we had expected by the same conveyance two milchs [sic] cows. I have found it necessary to hire an Indian to go to Penetanguishene as soon as the ice will admit to bring part of my store of butter, from an apprehension that my Children's health would suffer if left for the long winter without either milk or butter, I pay the man eight dollars and find him in provisions for his journey, this will be paying for my bread & butter, but I consider it a necessary expedient. I have to add, in like manner to the burning of the house, the loss of some things of mine which had been in it, my stock of wine, such as it was, chiefly intended for an event in my family, for which we look early in Spring, I presume you will understand what I mean, namely, an increase. A portion of my groceries, delf¹ three bedsteads, and some other articles are gone, however the main Stock of my provisions, I am thankful to say are safe. The fire took place in the middle of the day, and is supposed to have occasioned by a Spark from the Kitchen fire, that apartment having been occupied by some of the hands employed, and who had gone out to their work. The entire [stock] of the medicines belonging to the Establishment were also burned.

It is difficult as yet to Speak with any certainty of our prospects amongst the Indians. I have not seen very many of them except those from the Roman Catholic Settlement at the opposite side of the Island, who have come to Captain Anderson on business. I have had conversation with some who are still wild and unbaptized; Capt A. interpreting for me, to which service I have ever found him ready and most obliging. On this subject I must beg to say, that the want of an Interpreter, to be at the disposal of the Missionary, to accompany him in his itinerations, visit wigwams, &c, must I fear be a great drawback to our Success, you will remember we have to induce the settlement of the Indians, and to begin the entire work of civilizing & X-tianizing them. I dare say we could procure for about £25 or £30 per An'm some young person, who would in a great measure answer the purpose for the present, and by submitting to instruction could be prepared for more extensive usefulness. I should hope "the Society for Converting & Civilizing the Indians" would assist us in this matter, if they will do so, I shall cheerfully allow ten pounds a year from my Salary towards it, but I should look for their Sanction in endeavouring to procure such a person at once, in order to loose no time, in entering upon operations, it would also materially assist me in acquiring some Knowledge of the Indian language. I know I would be subject to a good deal of additional expence by the employment of such a person, any one connected with the Indians must compound for this, at least so it appears to me, and so I have seen it since my arrival in Manatouauning. A party of Indians, suppose, comes from a distance, destitute of provisions, take up their abode at your fire side, are present at the cooking, eating &c, how can you deny them food, and besides this, you are anxious to do them good, you frequently find it necessary to keep them about you. I have seen Capt. Anderson's Kitchen crowded, and all eating of his bread & pork &c. I come in for a small portion of these benefits myself.

1. Delf, or Delft ware, glazed earthenware. of a kind made originally at Delft, in Holland.

The Roman Catholics start with great advantages over us in our undertaking, they have a Settlement of five & twenty families, and the Revd. Mr. Proulx, of whose zeal & energy I presume you have heard, settled amongst them, their numerous connexions also amongst the French Canadians furnishes their cause, as it were, with so many allies & supporters. Our expectations, I think, must be from amongst the wild & unbaptized portion of this poor people, humbly trusting that the Lord will bless his glorious Gospel and reveal Salvation unto them. But while I am thus writing and projecting these things, the enquiry may well suggest itself to me—In what state are our friends & brethren on the frontiers of the province (it is to be remembered also that we are not far from the opposite frontier ourselves). A Courier who arrived a few days ago with a letter, gazette, and proclamations, forwarded by Col. Jarvis, informed us of proceedings up to the 16th Ulto.² We are in miserable ignorance of any thing that has taken place since. I confess I felt a good deal surprized that in the Gazette which details the Indian stations and the persons under whom they are to be assembled, not one word is mentioned nor reference in any way made, to this Establishment, or the Indians North of Penetanguishene, this has not only appeared strange to us who are stationed here, but the Indians are full of enquiry, how it has so occurred. Col. Jarvis in his letter states that he has no Authority for ordering Capt. Anderson down, but suggests that it might be well if Assekinack a chief and 150 or 200 Indians would proceed to Penetanguishene, I should think the necessity for a force in other quarters, must be very imperative to induce a measure such as the withdrawal of all possible means of defence for persons or property here, must not the Government feel some measure of responsibility for the protection of families, who, under their sanction, have thrown in their fortunes in these quarters, and to the Indians who have families, and I am glad to say, some of them comfortable houses and little farms to interest them in security of the Island. I should rather have hoped that the expediency of furnishing us with the means of defending ourselves would have been seen, and that we should have had a supply of arms and ammunition, of which we are entirely destitute. The Lake to the S. East of the Island has been open, up to this week, if our neighbours thought fit to pay us a visit, and it is also to be born [sic] in mind, that Drummond's Island, American territory, is not more than ten miles from the N. West shore of Great Manatouauning. I hope you will stir up some *sympathizers* in our favor, as we are willing, God being our banner, to contribute our mite of aid towards the protection of this portion of the province. You can well conceive what desirable hostages and an easy prey the unprotected families here would be to the rapacious patriots. One thing however appears to me plain, that unless the services of the Indians are absolutely required else where, it would be better to interest them in the defence of a section of the country, with which they have identified themselves, and for which, I think, it might be said the Government are pledged to them.

I am sure you will now be wearied with this long letter should you think it worthy your perusal. Pray remember me to Mr. Grassett. I beg my best respects to Mrs. Strachan and family, and am Dear Mr. Archdeacon,

Yours very faithfully,
Chas. C. Brough

P.S. With respect to an interpreter, I ought to observe that an Indian of the name of Assekanack, paid by the Government is at present connected with this Establishment, but his services are not available in the religious instruction of the place, he is a Roman Catholic, and I believe very much devoted to his Creed, he is well stocked

2. Brough's alarm, indicated in this paragraph, was occasioned by his reading in the Upper Canada Gazette, Extraordinary, of November 16, 1838, the account of an attack by "Rebels and Sympathizers" from Ogdensburg against the town of Prescott—the "Battle of the Windmill".

with books published by his Church, and amongst them, some on the controversy of transubstantiation, one of which (published a few years ago in Toronto) which had been given him by Revd. Mr. Proulx, he showed me, possibly with a view to my edification. Indians who visit this place are very much in habit of going to his wigwam, and I think I may fairly submit whether or not this is likely to aid the cause of our protestant establishment. I have no desire to say any thing to the prejudice of the individual or to enter into a conflict with him, but, without any personal object to him, I should be happy to hear of his being provided for else where, and a member of the Church substituted. Might not his services be advantageously transferred to Coldwater or the Narrows, where, now that Capt. Anderson is withdrawn from that place, persons connected with the Government may require an interpreter. I think it my duty to represent this matter to you, for I cannot but regard the arrangements as it stands at present as likely to operate very much against the cause of protestantism, and in the same proportion give a preponderance to the opposite scale. I think I may say Capt. Anderson will not be opposed to any measures I might think it necessary to recommend as connected with the interest of religion and the Church—

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(Postmarked: Penetanguishene Jan'y)

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LETTER 2

Manitoulin Island
23rd March 1839

Dear Mr. Archdeacon,

As our party here have hired an Indian to go to Penetanguishene, principally for the purpose of conveying some letters, it affords me an opportunity of writing you a few lines, my communication must necessarily be short as I am principally engaged at this time in writing to friends in consequence of intelligence that has reached me of the death of a dear and valued brother in the West Indies, he was not a year in that country when he fell a victim to its pestilential climate, he has left a widow and Children in Ireland. How precious to reflect on such occasions, that there is a Father to the fatherless, a Husband to the widow, and what a mitigation to this grief we suffer to believe that those we mourn have died in the Lord, are not lost but gone before. A friend in communicating intelligence of the event, writes, "there can be no doubt that he has gone to his rest, and our lamentations are not so much required on his account as on those who are left behind to bewail his departure." If Mr. O'Neil is in Toronto he will remember him well, and will grieve to hear that he whose death we mourn was my brother Constantine, they were great friends in Ireland. I recollect with pleasure one evening, in Dublin, that I unexpectedly walked into their lodgings, and found them deeply engaged in the reading of the Scriptures, this was long before Mr. O. took orders, they were both then very young men. May our study be much directed to that Sacred Volume, a light to the feet, a lamp to the paths, our rod and staff in this valley of death, revealing Salvation thro' a Saviour, life and immortality brought to light by his Gospel.

As regards to our proceedings at Manitoulin I have little more to report than what was communicated in my former letter, and that you will say was little indeed! Much I believe was not expected of us this winter, I should hope, at least, that you were not sanguine in a contrary opinion. I adverted in my last, to the hindrances opposed to us, these I have had an opportunity of examining more closely since the date of that letter, and am the more confirmed in opinion that the interests of the Church—but I should rather say, the spiritual welfare of the poor benighted ones around us, has much to contend with in these regions. The Indian population on the Island of Manitoulin, & parts adjacent appears to me to consist

chiefly of Roman Catholics, and those upon whom religion has not as yet made any favorable impression, the latter portion seem to me, so far, altogether indisposed to receive it, some thro' the prejudices of long imbibed superstitions, and others from an idea that in adopting X-tianity they would be restrained by irksome & onerous impositions, so erroneously do they judge the character of true Religion, whose yoke is easy & burden light. I am sorry to say that the Roman Catholic Indians, chiefly settled in a bay not far from this, appear very generally to be much opposed to this Establishment, and to the benevolent intention of the Government respecting their brethren of the forest, and I fear are subservient to [their Church]. I have not been engaged in professional conflict with them and have not yet furnished, I believe, any reasonable grounds of offense. My ignorance of the language and being without the aid of an interpreter unfits me for entering upon the field of controversy, but indeed personally I have nothing to complain of in their conduct towards me.

I was anxious to obtain some further insight into the character and habits of this people than a continued stay upon the spot where our Establishment is formed, would, in its present infant state admit of, I therefore undertook during the winter a few excursions I travelled on foot, accompanied by an Indian guide, and a dog sleigh to convey my blankets & provisions, I proceeded (according to the state of the ice) sometimes upon snowshoes, sometimes without. The unbaptized Indians tolerably near to this, some about five miles distant, others about ten or twelve, I visited frequently, but my marches on three occasions extended from between seventy to ninety miles, in different directions, from this. I was generally successful in reaching a wigwam in which to shelter at night, however on one occasion was obliged to bivouac in the woods for three nights in succession. My circumstances on arriving at an Indian camp, were generally awkward enough, for, knowing little more of the language than a few words, sufficient, to receive from, and communicate instructions to my guide, I entered a lodge, took up my position, and void of the incumbrance of a chair, indulged in a seat upon the floor, sometimes I was honored with a mat, and sometimes destitute of the compliment, enjoyed a less dignified repose. Under any circumstances I was usually glad to see a wigwam, but particularly if beset by the shades of night in the chill aspect of regions chained in ice. One is at a loss which to wonder most at, the tenacity with which the Indian cleaves to his wretchedness & degradation, or at the absence of philanthropy which allows the man & the Christian to leave & to consign him to his social & moral destitution. Sometimes a pole erected in the front of a camp, with the bark partially peeled and partially painted, sometimes the figure of a bird carved on the top of a stick, sometimes a drum, sometimes a rattle, one or other of these to be found in every encampment, bespeaks the affecting truth that they have not as yet turned to God from idols to serve the living & the true God, and to wait for his Son from heaven, even Jesus which delivered us from the wrath to come. In such a state of things how much is it to be desired that Missionaries should possess a knowledge of their language, and where such an attainment does not exist, how important the services of an interpreter. On this head I know I need not plead with you, but shall rest satisfied that your good offices (& influence) will not be wanting in procuring for this place the agency of such a person. I feel that my appearing amongst the Indians as I have done this winter, tho' somewhat satisfactory to myself, as regards them is little more than silent testimony that they have not altogether been forgotten by the Church of England, and that those in Authority desire their welfare. Had it been in my power to come at their sentiments, possibly I might have found interesting Characters amongst them, and doors of hope opening unto me. As I remarked in the beginning of this letter, we have as yet accomplished but little, but still, under the blessing of God, we are not without the hope of a favorable issue. There is a party systematically opposed to the objects designed by the Government in this establishment, Mr. Proulx declared to Mr. O'Neil his determination to oppose it, and he has a few adherents

I presume equally factious. Should these Characters make any representations to the heads of departments I hope their assertions will be slowly received. I feel quite persuaded that the unbaptized Indians, although they as yet refuse to connect themselves with the Church, are still farther from adopting (as they term it) the French religion . . .

I have only met in my travels two Methodist Indians, one was a visitor from Coldwater, the other a native of this neighbourhood who had been baptised at the Saugeen Mission. I am afraid I have run this letter out to a shameful length, in truth I was little disposed to begin it, but had no idea that it would have been so protracted. I hope you will excuse such an intrusion on your time and patience. Be so good to present my X-tian regards to Mr. Grasett, and with best respects to Mrs. Strachan & family, I am Dear Mr. Archdeacon,

Yours very faithfully
Chas. C. Brough.

LETTER 3

Manitoulin, 14th May 1839

Dear Mr. Archdeacon,

Although I embrace an opportunity which has presented of forwarding letters from this, I have scarcely sufficient in the way of news, to warrant my troubling you with a communication, some few circumstances have arisen since I last addressed you which give us a measure of encouragement with respect to our proceedings in these quarters, two or three families have expressed their intention of coming to settle here, and one woman with two of her sons, who are promising young men, and a sister joined the Church and formed part of our congregation for the first time on Sunday fortnight last, they had some years ago been baptized as Roman Catholics, but having had little inclination to adopt a profession of X-tianity at the time, they soon lapsed into their former sentiments and practices, no undue influence whatever was exercised to induce them to adopt protestantism in preference to the Creed which inconsiderately and, I believe, reluctantly, they formerly embraced.

Some weeks ago a party of Indians from the village of Wequamacong (the R.C. settlement, where the Rev. Mr. Proulx resides) called on Captain Anderson and told him that if he wished to assist some wild Indians, whom they named, he might go to the Main land and do so, intimating that they had no right to settle at Manitowaning—finding this, as I presume, to be an unpopular proceeding amongst the Indians generally and not likely to favor their favorite schemes, they subsequently adopted another project, and recently came to Capt. A. requesting his sanction to their building a house for their Priest in conjunction with the Establishment; what could be the object of this, he has no flock here, and in leaving Wequamacong would be turning his back upon the place fixed upon for the Roman Catholic settlement, the spot chosen by themselves and where several families are congregating. This could arise out of nothing but a factious spirit and a desire to thwart the progress of this Mission. Many projects are talked of as being in contemplation, for the purpose of securing to popery the Indians of Lake Huron. I know they have been long before us in this field and possess the vantage ground, but we must try the combat longer, and in faith & patience wait the issue. It is a work to which ought to be brought, perhaps, more youth, but certainly more efficiency than I possess, a knowledge of the Indian language would be especially desirable, and as regards this attainment, so far as respects myself, I over and over again come to the conclusion, that I might as well hope for a young tongue, as labor to acquire a new language. This leads me to the old topic of an interpreter. You will easily conceive the disadvantage under which I labor without one. I enjoy much valuable assistance from Capt. Anderson, but it is quite impossible for him to give up his time or attention on every occasion that the services of an interpreter is required. A propos to this subject, Capt. A. yester-

day received a letter from an Indian who resides near Belville asking whether he could obtain employment for him as interpreter to this Mission, this individual has been interpreting for the Methodists for some years, he has latterly been in delicate health, and from this or some other cause has given up his situation in connexion with that body; and says that he wishes to join the Church of England. Capt. Anderson writes him by this opportunity and refers him to you, his name is John Simpson, if you have been able to arrange the matter of a Salary for an interpreter and approve of this individual, permit me to say that I would expect him to be placed entirely at my disposal, he should be ready to assist in working my canoe when I went to visit Indians, and also to travel with me on foot in winter; these are both tolerably laborious duties, but indispensable under the present circumstances of this Mission, and must so continue untill the Indians can be brought together, & congregated in a regular settlement, whether this change in their condition can be accomplished, is as yet problematic, we must however hope it will, and in the mean time they must be gone after, searched out, sought for. This is a work which ought perhaps be in other hands than mine, and I confess I occasionally have doubts about remaining at Manitowaning. When I speak of the duties which belong to the Mission, the observation regards more what ought to be done, than what I have done or am competent to do. And respecting an interpreter, any person employed ought to be prepared to have much of his time occupied in itineration and its attendant hardships. I mentioned in my former letter my having attempted something of it last winter, and of having had on one occasion to sleep in the woods, three nights in succession, and the fourth night was allowed the privilege of spreading my buffalo skin on the floor of an Indian traders lodge, a fifth slept in an Indians hut, little better than the open air, these nearly comprehend the nocturnal enjoyments of the week, but you will perceive that being disposed only to speak of my exploits, I have omitted to mention that two nights out of the seven which during this trip I was absent from home, I enjoyed the luxury of an excellent bed, this indulgence however was not without its drawback, for either the real or imaginary warmth of my apartment, heated with a red hot stove, was as inimical to the charms of Morpheus, as the immersion of previous nights in two or three feet depth of snow. As far as I am yet acquainted with the nature of an Indian Mission, the winter appears to me to be the most favorable time for prosecuting its labours. The Indians at this Season usually form encampments, each consisting of from about five to seven or eight lodges, in which there will be an equal number of families, frequently more, these become their head quarters for some months together, so that you know where to find them and have the opportunity of sitting with them & conversing during the long winters evenings, and as they always rise before day light, a similar opportunity presents for an hour or two in the morning. In summer they wander in small parties, and are seldom stationary. In winter of course great exposure to cold is incurred in travelling, but in summer you have the perils of the bark canoe & the great waters. To return to the interpreter, could not Co. Jarvis allow a salary, the sum adequate to the purpose would not amount to any thing like a labourers wages, and what are the services of a labourer in advancing the Social & Moral condition of the Indian, compared to what the piety & intelligence of his fellow of the forest might, under the blessing of God, achieve in making intelligible to him the saving truths of the Gospel. I find that I have run this letter on to shameful length, pray excuse such a trespass on your patience. I have not heard any thing of Mr. O'Meara for a considerable time, the last intelligence reported how very successful his exertions at Saul St Mary were likely to prove. I hope Mr. & Mrs. Grasett enjoy good health, be so good to remember me kindly to them. I beg my best respects to Mrs. Strachan & family, and am Dear Mr. Archdeacon

Yours very faithfully
Chas. C. Brough

LETTER 4

Manitowaning, 1st August 1839

My dear Grasett,³

O'Neil's salutation to me when I first met him after his return from Manitowaning last year, was, "Brough, I pity you"—this he said in reference to the difficulties of the Mission I had undertaken, and certainly I have found them to be of no ordinary character. Your kind letter, per favor of Col. Jarvis, has been a timely help, assuring me of the sympathy of brethren, and comforting me in the confidence that, the good Man, who presides over our province, rules in the fear [of] God, and is solicitous for the spiritual welfare of all orders of our population. Oh! that all in Authority were like minded, and that the various grades of office might be so many channels for the communication of temporal & eternal benefits to man. The distribution of the Indian presents has not yet commenced, I could wish it was not only begun, but over. The circumstances of the place at this moment are not what I could wish them to be, and proceed in a way (to human appearance) not likely to promote the cause of true religion amongst the Indians. The first indication of a defiance to morality was the arrival of a schooner which belongs to a person of the name of McGreggor who frequents this lake for the purpose of trading with the Indians, and his principal commodity of merchandise is rum, he deliberately drops anchor close to the Indian Storehouse. But I should have mentioned that previous to this came Mr. Keating accompanied by two Indian lads belonging to the Saganawk tribe, a portion of which body he had been instructed to conduct to this place. Being asked on his arrival where his Indians were, he said he had left them on good fishing ground, about thirty miles from this, where the before mentioned Mr. McGreggor was then fishing, I was filled with astonishment at such a proceeding, knowing also that they had to pass We-qua-ma-cong, where I apprehended that Mr. Proulx or his agents would have been in waiting for them. I immediately determined at an advanced hour of the evening to step into my Canoe and be off to meet them, I did so and came up with them about two or three O'Clock the next day, Capt. Anderson furnished me with a barrel of flour from the Store which was a good introduction, as they had been out of all provisions of that kind, I told them who I was, but confined my advice to them, to a simple recommendation that they would immediately proceed to Manitowaning, and to give no attention to any Council they might receive till they reached that place. I camped with them that night and accompanied them on their journey a great part of the next day, but as I knew that the arrivals at Manitowaning were by that time rapidly increasing, I parted [from] them and pushed on. On my return the first question I was asked by Mr. Keating was whether I found them drunk, happily they were not so, but while he entertained any apprehension of the possibility of their being so, why leave them! but I trust that this gentleman's connexion with these poor beings will, in any official capacity, speedily cease, as he has long borne the reputation of a person utterly opposed to revealed religion, and whose history & connexions I should apprehend would be baneful to the cause of X-tianizing the Indians, he is moreover an intimate friend of the Rev. Mr. Proulx. Another painful circumstance is that we have, encamped amongst the Indians, three or four parties of *gentlemen*, chiefly from the neighbourhood of Lake Simcoe, whose proceedings (unless thro' the mercy of God) must prove a moral pestilence. A larger party, chiefly of Military men, has accompanied Col. Jarvis, but those persons of course conduct themselves as officers & gentlemen, however my individual opinion is that the fewer the visitors on such an occasion the better. Some of the "gentlemen" whom I have mentioned above have entered into a subscription for the erection of a R'n Catholic Chapel, and in their Bachanalian revels, I am informed toast—"Mr. P.

3. The Rev. Henry Grasett, Rector of St. James' Church, Toronto, now St. James' Cathedral.

and the R.C. establish't". I have no desire to provoke any thing like collision between protestants & Roman Catholics, particularly amongst Indians, and more especially under the circumstances of this place, established by the Government, but this disposition will not render me I hope the less solicitous, or the less jealous for the faith of the Gospels.

I have not yet to boast of any great accession of numbers, we muster, however, a few. Since the assemblage commenced I have baptized twenty persons, and received into our communion two who previously had been Roman Catholics, a third from that communion has also professed a desire to be received into the Church, two others have come I believe to the same determination. You cannot form an idea of the strength, and multiplied agency in operation here, for the furtherance of Romanism, but I hope it will prove a Stimulus to energy on our part, but above all, direct us to him upon whom help is laid—one that is mighty. O'Meara is with me, I need not say how cordial is his support, and how great an acquisition, the progress he has made in Indian, has been, as he goes to Toronto he will be able to give you a more particular account of our proceedings. There are two Roman Catholic priests, but no Methodist preacher in our assemblage. We have public services in Indian every morning and evening, O'Meara's people from the Sault, and the Methodists, many of whom attend, with my own make a tolerably respectable congregation. On Sunday we had a very large attendance, our singing, if not melodious, was certainly loud, this merit cannot be denied it, and I confess its thundering cheered me. I have not yet had the honor of a visit from Col. Jarvis, however it has been a tolerably busy week with him; he was good enough to send me a message today inviting me to dinner, however I shall be very candid with you, I declined the honor, I suppose my Irish pride prompted me to think that the compliment might have been co-eval with that to Mr. P. who was a guest of our Chief Superintendent yesterday. I called on Mr. Jarvis two or three times but the pressure of various matters upon him renders it impossible for him perhaps to be very deliberate, he however asked me to furnish him with any suggestions that I might consider desirable that he should put forward in his speech to the Indians. The matter of the Mill appears to involve some difficulty, but as to the expediency of erecting one, or not, comes not within the sphere of my missionary duties, I shall not trouble you with my opinion upon the subject. I have been a mill builder myself since my arrival in Canada and I know that it requires all the attention of one personally interested to make it any thing like a saving concern. I believe that unless saw logs can be had convenient and the facilities for meeting contingencies, such as breakage of machinery &c. can be readily obtained, lumber obtained, even at a very high price, will in the end be the cheapest. The greatest hesitation I feel with respect to the erection of a mill is, that, as there is no mill scite contiguous to this Establishment, the building of one elsewhere will necessarily involve a division of the moral superintendance both of the white people employed, and of the Indians who may possibly be in both places.

I have now wearied you with a long letter, I hope to furnish you with the residue of proceedings by the return of some of the parties to Toronto. Your kind attention to my wishes respecting an interpreter makes me much your debtor in obligation. Be so good to present my kind regards to Mrs. Grasett, excuse the blots & blunderings of this Epistle, and believe me to be Yours in the Gospel of our

Lord Jesus X-t,

Very faithfully

Chas. C. Brough

LETTER 5

Manitowaning 24th March 1840

My Lord Bishop,⁴

I have allowed a considerable time to elapse since I last furnished you with a statement of the proceedings of my Mission, but this I trust you will not attribute to any want of respect, or to the idea that, under your more pressing cares, I suppose you to be forgetful of this portion of your diocese. I have confidence that we possess, in the objects contemplated by this establishment, your solicitude and best wishes. My Lord, I am less disposed at this moment, to congratulate your Lordship, than to congratulate the Established Church and the cause of protestantism, that they possess, at such a period, the benefit of your advocacy. At what a time you have entered upon your momentous charge! What fearful proceedings you have had occasion to combat! Called upon to witness the outrage of solemn enactments, to stand in a Minority upon a question involving the honor and spiritual welfare of this Empire. I fear for England - Ichabod, Ichabod! but let our refuge, our trust, our hope, be this: "God's ways are not as man's ways, nor his thoughts as man's thoughts!" An awful Era has arrived when as your Lordship has fitly stated, "no distinction is to be made between truth and falsehood", and when, as with equal truth, you have asserted "provision is made for an agitation never yet equalled in any Civilized Nation, 16 or 18 Sects struggling every four years to increase their numbers by every act that wickedness & deceit, bigotry & selfishness can discover or invent." I trust that under the good providence of God your Lordship will be enabled to adopt such means as will effectually expose to the Imperial parliament, this absurd and wicked measure. It would be presumptuous in me to offer an opinion upon the Subject, but I beg humbly to submit whether it might not be of importance immediately to forward a deputation from this country to enlist in our cause the zeal & abilities of pious & tried friends throughout Great Britain and Ireland. I would put copies of the bible (and allow me to say) I would [put] your Lordship's speech into the hands of every Churchman & honest protestant throughout the empire; I would give Mr. Sullivan's⁵ empty effusions like publicity, I would expose his impotent arguments and inconclusive rant. I would proclaim aloud what threatens our Nation. I would publish to every assembly that could be convened, I would go from town to town, I would cry aloud that England's children have been robbed and wounded in a distant land, that confiding to the integrity of the Monarchy and the stability of the Constitution they left their homes, and that, tho' upon the borders of a republic, they conceived themselves secure, never supposing that a premium, out of funds the right of others, would be offered for the promotion of republican principles, and the maintenance of its teachers amongst us. I would put into action in our behalf the zeal & popular talents of McGhee, O'Sullivan, McNeil,⁶ and other distinguished defenders of the principles of the Reformation at this day in England & Ireland. I must apprehend that without the adoption of measures of this kind public indignation will be aroused too late, and that it may be unknown, except to a few leading personages, what has been submitted to, and carried thro' our provincial legislature. It will scarce

4. John Strachan, hitherto "Mr. Archdeacon," was consecrated Bishop on August 4, 1839.

5. Probably Robert Sullivan (1800-1868), B.A., Trinity College, Dublin, 1829, inspector of schools, and author of a dozen text-books and school manuals.

6. Rev. Robert J. MacGhee, Minister of Harold's Cross Church, Dublin, co-author with O'Sullivan of "Romanism as it Rules in Ireland"; described as "a powerful antagonist of the Romanists in various publications."

Rev. Mortimer O'Sullivan (1791-1859), B.A., Trinity College, Dublin, 1816, and accordingly a class-mate of Brough. Co-author with MacGhee, as noted above.

Rev. Hugh McNeille (1795-1879), B.A., Trinity College, Dublin, 1815, later Dean of Ripon; he "held strongly evangelical opinions, and strenuously opposed the church of Rome."

be believed, at least not adequately understood, that the influence of intimidation and the hand of power has been stretched across the Atlantic to coerce & curb our feeble Senate. Let it be told to the world that the Lieut. Governor & Council in Upper Canada, by a new system in legislation, are made professors of theology, to whom the creeds of contending parties are henceforward to be submitted, and to whom it shall belong to pronounce what is X-tian & what is not. But the anomaly will scarcely be wondered at, as emanating with a man & men, who in the face of England, would dignify with the honor of presentation to their Sovereign, Mr. Owens,⁷ of notoriety. I fear that the state of things here will but very partially be known in England till heard of perhaps thro' the parliamentary debates there. The agitation of the question out of doors would furnish information and elicit arguments useful to the friends of the Constitution in their subsequent discussion of the subject. An address from the clergy of this diocese to their brethren in the United Kingdom widely circulated might also be attend [sic] with good effect. My Lord, I have to offer many apologies for these remarks, which to you may all be old, and at best perhaps but unimportant, I lay them however before you as the impressions which have arisen upon my mind from such information as I have had in these remote regions, where we seldom, particularly at this season of the year, receive intelligence of what is passing till it is almost forgotten in the Metropolis. I trust that every impediment to protestant unity will as much as possible be overcome, and tho' many of that number may triumph in the injustice done to the Establishment, yet I should hope that there will be much unanimity in deprecating a connexion with the Beast of Babylon, or looking quietly on at a Subversion of our Constitution, the mocking of Oaths taken to support the throne, &c., being protestant. I have to repeat my apology for entering upon this subject, and shall proceed to the account of my more immediate duties. But again I must digress. It appears to me that Clerical petitions ought to be got up in every part of the United Empire against this Cult (as well as in Canada), and I have no doubt but that a loud voice would be raised by protestants both in Great Britain & Ireland against it. If it passes into a law, we may be prepared to see a like new-fangling of every Institution of the Country, and the subversion of invested rights, public & private.

Mr. Grasett will have informed you I hope that I was unavoidably detained in Toronto last fall much beyond the time I had expected, owing to Mrs. Brough's delicate state of health, I took her there by the advice of Doctor Darling who recommended that I should have the opinion of other medical men, my absence moreover from this place was not of as much consequence as it might have been, had our Indians been at home, but the greater number of those belonging to the Island had gone to Mackanach for their land payments, a project in which they experienced a sad disappointment as the Authorities there in conjunction with the Indians who have remained on the American side, refused to give any thing to those who have settled on British territory.

I left Toronto for this place the 21st of October, and proceeded to Penetanguishene with all possible expedition, but failed in finding any mode of conveyance destined for this place till the 12th of November, during the interval however I had services both at Penetanguishene & Orillia, and paid Clerical visits in the neighbourhood of both places. I left for this on the 12th of November in an open batteaux, and arrived, I am thankful to say, in good health, notwithstanding our cold & tedious passage, on the 1st of December. The waves broke repeatedly into the batteaux and over our heads, and part of the time we were very apprehensive of being frozen in. We camped *on Shore* (by which you will understand rocks) every night, where we made

7. Probably John Owens (1790-1846), merchant, and founder of Owens College, Manchester, in which it was a rule that neither professors nor students should be "required to make any declaration as to, or submit to any test whatsoever of, their religious opinions."

fire and cooked, and in starting anew occasionally had considerable difficulty in extricating ourselves from the ice. On my arrival I found the other gentlemen of this Establishment and their families, well, and not a little grateful at the arrival of our boat, which conveyed part of their winter supplies, rendered the more agreeable from the apprehension they had begun to entertain of another six months state of privation.

The greater number of our Indians I found had gone to a distance to hunting grounds principally with a view of obtaining deer skins for making Mockasins, those that remained here were glad to see me, and have profited I hope by the instruction afforded them since my arrival. As soon as the ice had become sufficiently strong to admit of walking upon it, (which I must observe was very late this season) I commenced my visits to the small bands of Indians encamped on different parts of the Lake Shores, my journeys have extended from fifty to sixty, and on one occasion to one hundred miles from my place of abode, but if I were not to travel, the winter and perhaps a whole year might pass over without affording me an opportunity of seeing them. I believe I mentioned in a former communication that I perform these journeys on foot, with the occasional relief of a ride on my dog sleigh, which conveys provisions and night-covering for myself, guide, & interpreter. There are many obstacles opposed to the civilization and improvement of the Indians upon these shores. Opposition traders who not only vie with each other in the pursuit of furs, but in their contentions inculcate proportionably lying, drunkenness &c. upon the poor Indians. Protestantism especially has most to contend with in these quarters. Several Roman Catholic Indians from Lake Michigan who sold their lands in the United States, with others from a different part of the country have settled on an adjacent part of this Island, they have a zealous priest settled amongst them, and possess, in every servant, employed by the fur traders, an agent in their favor, these persons, invariably being Lower Canadian Roman Catholics, are generally married to Indian women, consequently as far as they care about religion at all, they advocate Romanism. I have travelled about seven hundred miles this winter, which is much short of what I had hoped to accomplish, but the state of the ice, and the winter being unusually short, prevented me getting thro' what I had proposed. There are many incidents, which arise on those journeys, and which are presented to my view in my intercourse with these poor people, that produce very mixed emotions, sometimes they are of an interesting character, but not infrequently, the reverse. Sometimes hope arises as to the good that may be accomplished amongst them, and as often perhaps, depressions on the same subject. I have recently returned from an excursion which occupied me ten days, I first went to the French River, a post about 75 miles eastward from this, with a view of visiting the Indians there and proceeding from there to Lake Nippising, about 30 leagues north. The Indians with whom I consulted as to the practicability of following the course of the River, gave me but little encouragement as the ice was generally bad, and broken at many of the rapids. I pursued my way however for about 30 miles, and as I advanced found that the accounts given by the Indians were but too well founded. The River is in some places broad, in others narrow with precipitous rapids, these can only be passed upon the ice formed upon the rocks at each side, during severe frosts, but as the weather was rather mild, with a bright sun, during our progress up, no such expedients presented. After encountering some little hazard, we were brought to a full stop, the river was completely open before us, and as my interpreter had already broken in, in one place, and my sleigh upset into another, I began to think that I was not sufficiently Chivalrous for the undertaking. But these were not my principal discouragements, my interpreter and guide had both become nearly blind, a distressing effect frequently occasioned by the reflection of the sun upon the Snow or ice, and from which the Indians appear to me to suffer more than others. I did not experience any considerable inconvenience in this way myself, but adopted the

precaution of guarding against the light of the fire when we sat down for the evening. My interpreter said he could only follow by the sound of the sleigh bells (with which he dignifies our dogs in these regions). Our guide said he could not lead, and it was sufficiently plain that his incapacity every moment increased, his eyes became distressingly painful, and on our return here was obliged to place himself under the care of the Surgeon. With these impediments and the obstacles presented by the open river, I was obliged to come to the ignoble determination of turning back, arranging however to turn my journey thus far, to some account. I accordingly directed my course to an Indian encampment then about ten miles distant, where we arrived in good time and passed the night. I took up my abode at the lodge of an Old Man whom I had heard was greatly opposed to X-tianity, and such I found him to be, he would scarcely remain tranquil a moment when we spoke on the subject, and I believe he would have left us in possession of his lodge, were it not that his poor old wife, who appeared disposed to listen, would be exposed to our doctrines. He would sometimes go to the door, and when we uttered a word, as quickly returned. Such at least was the opinion I formed, from his mode of proceeding. On indifferent subjects he conversed freely enough, but the moment X-tianity was introduced his impatience returned. He said he came from the place of the thunders, has never yet lain sick, nor has any thing to fear as long as he respects the thunders. He gave us a long account of the shooting of an Indian last winter, a poor deranged young man whom they were apprehensive, from his rapid growth, would become a giant & cannibal. The old man said that tho' they shot him thro' the body he lived several hours, they afterwards cut off his head, and our host told us quite deliberately that he took it in a bag and buried it in a place apart from the body lest they should re-unite. You may judge this was not a very agreeable visit to us, the lodge was filthy, and they had scarcely a particle of food. The next Morning (Saturday) we resumed our journey with the view of reaching the camp of a Civilized Indian, about eighteen or twenty miles distant, and spending the Sunday there, we arrived in the afternoon and had the comfort of sitting down in a clean lodge, well supplied with venison, dried fish &c. A good supply of fire wood was placed outside the door for the use of Sunday, every gun, axe &c. was laid aside, and even the tracks of a deer which they had seen Saturday evening did not induce them to go in pursuit of it on the Sabbath, although it was a great object to them to procure all the meat they could. We had service and I expounded for them thro' the day (thro' the medium of my interpreter) several portions of Scripture. We were in every way kindly & hospitably treated. I should mention, the people of this lodge belong to the Methodist connexion.

On Monday I directed my course homewards, arranging in like manner to visit some scattered Indians by the way. I found afterwards that they had withdrawn from the Lake Shore some miles inland. It became necessary therefore to leave our ice walking and take to the woods, and moreover to take our blankets & provisions on our backs, as there was no road even for a dog sleigh, we had also to mount our snow shoes. We soon reached a lodge in which were two Indian families, pictures of filth & poverty, and much opposed to X-tianity. One of the men of this lodge, a few years ago, shot a French Man whom he met travelling, because he refused to give him whiskey, such is the story told of him, and I believe it is well founded. We spent a night with these wretched beings, and talked much with them. The next morning I proposed to myself a plan similar to that of the former day, accordingly we retraced our steps to the Lake (if I may so call its frozen surface) and about noon took to the main land again, and, as before, we were obliged to abandon our sleigh and dogs, and became the beasts of burden ourselves. This proved a more tedious & tiresome excursion than the former, and the more so as we failed in finding the objects of our pursuit. My guide became disheartened and said it was most likely that the Indians had gone to a great distance to their hunting grounds, we

therefore changed our route, and at a late hour reached the residence of a fur trader, this brought us within one days journey of home, where we arrived next evening, not a little to the satisfaction of the poor guide who continued to suffer a great deal from his eyes. My interpreter had nearly recovered his attack, sufficiently so to be enabled to release his ears from the double duty they had been under while proceeding up the French River. We usually contrived on those journeys to reach an Indian lodge before night, but if not we feel no great concern, we cut down some brush to lie upon, make a fire, roll ourselves in our blankets, and so sleep.

In reference to the visit I had proposed to Lake Nippissing I may state that I did not anticipate seeing many Indians there, I knew that the majority of them were scattered in the woods at that season of the year, however it was the only time I could command for the undertaking, and I was impatient to enter upon it, in order that the English religion (as the Indians call it) and its missionaries might find way wherever any other denominations have reached or can reach. But my solicitude I hope was not confined to this, but that the preciousness of the Salvation which the Gospel of our Lord Jesus X-t reveals, might be presented to those poor benighted people.

The Roman Catholics are the only denomination of X-tians who have converts amongst the Indians of Lake Nippissing, they have been led to embrace this faith by means of Indians from Lower Canada, who sometimes go up there. Priests also have sometimes passed that way on their route to the Red River & their stations to the north. The energy of the votaries of that wretched superstition ought to be an incentive to the zeal of those who believe the Gospel of X-t. May the Lord graciously vouchsafe strength & faithfulness to the Ministers of truth, and especially in these eventful times. I believe there are deep laid schemes at this moment in operation for the re-establishment of popery in Brittain, and I apprehend that unless a determined stand is made, in dependance upon the divine blessing, against innovations upon the Constitution, and the principles of the reformation, we shall ere long have the throne itself thrown open to Popish succession—but the Lord Jehovah reigneth!

My Lord, I shall forward by the first opportunity that presents, a register of the names of those Indians who have been baptized; also those who have renounced Romanism and conformed to the Church of England since April 1839. Of the former there are 40, of the latter 9. Two Chippewa Chiefs have expressed to me their willingness to embrace X-tianity, and we expect that some of their adherents will follow. The Converts are not as yet settled in this establishment, which is much to be regretted; but preparations are being made for the erection of houses for their accommodation, they will thereby enjoy the advantage of regular instruction. Indians are very slow to break off from their old haunts, they have a great predilection for the abiding places of their fathers. I am sorry to say that the Roman Catholics continue to withhold their children from our school, the poor beings themselves would gladly take advantage of it, but the influence of their priest prevails over their inclinations, however I believe they begin to see thro' the oppression. There is no interference with their peculiar tenets in the school, which renders the conduct of the priest the more unreasonable. I could wish, my Lord, to be able to report great successes in my Mission, but I hope I do not flatter myself too much, in saying, I have not been indifferent to its interests. I have to inform your Lordship that I purpose, the Lord willing, to leave this for Toronto as soon as the navigation opens, you are possibly aware that my family are with our friends in the London district, and as I have not seen them for some months I am not a little impatient to see how they go on, and more particularly as Mrs. Brough had been in delicate health when I left them. I beg to present my respects to Mrs. Strachan & family, and am, my Lord, very faithfully

Your obt humble Serv't
Chas. C. Brough

LETTER 6

Toronto September 5th 1840

My Lord Bishop,

I herewith transmit for your Lordships information a register⁸ of the baptisms which have taken place since the commencement of [my] Mission at the Indian Establishment, Manitoulin Island. I entered upon the duties of the Mission, as your Lordship is aware, the beginning of November 1838, at that time there was but one Church of England Indian upon the Shores or Islands of Lake Huron, this person had embraced Christianity a few weeks previous during an assemblage of Indians for the annual issue of presents. My prospects of success for the first few months were very doubtful, and the obstacles to be met with at present are not few, but the accompanying returns will I hope shew that the undertaking has not been altogether without effect, and that it will, under the divine blessing, prove more abundantly productive of good.

My former communications will have shewn your Lordship more particularly the nature of the duties to be performed and of the difficulties with which I have had to contend. I have traversed many hundreds of miles in the depth of winter, over snow and ice, but I confess the incidents of my journeys beguiled the tediousness of the way, and the enjoyment of rest after a heavy days march, and the evening spent in conversation with the inmates of an Indian wigwam by the fire light proved an ample compensation for what I had gone thro', and rendered my repose upon a mat spread on the floor highly acceptable & refreshing. I have not unfrequently been obliged to sleep out all night, from the impossibility of reaching a camp or any habitation, but assisted by my guide we usually made a shelter of boughs and with a good fire at our feet seldom failed to secure good rest. It is absolutely necessary that a Missionary stationed in such a part of the world as I have been, and amongst a people scattered over a large extent of country, should visit them in their various haunts and places of abode, otherwise an opportunity of bringing the subject of X-tianity before them may never, or at least but rarely occur, but this necessity, at Manitoulin Island, is now much diminished, as many of the Indians have attached themselves to our establishment, and others have promised to congregate and to become settlers also. It may be right to mention (if your Lordship is not already aware) that there is a Roman Catholic Mission established on Manitoulin Island, which has been some years in operation, and which possesses the services of a laborious enterprising Roman Catholic priest. I have to observe that besides those Indians whose names appear on my register of baptisms, there are several who have been under instruction and who have expressed their intention to embrace Christianity.

I have the honor to be

My Lord

Your Lordships faithful & obt.

Servant

Ch's. C. Brough

Church of England Missionary, Manitoulin Island

The Lord Bishop of Toronto

A return of the Number of Indians settled, and those about to settle at the Indian Establishment, Manitowaning, Great Manitoulin Island, August 1840—

Old Snake	1
Shahwinahsowa & family	8
Bobs Son Wife & family	4

8. The register, including the names of 134 converts, is omitted from the present publication.

Wah - Kah - Wah - Sa, & band	59
Band from Bay de Knox	80
Do. from Beaver Island	4
Do. from Me - she - gun - ing	15
Do. from Beaver Island	20
Do. from she - qui - ain - dah	11
Do. from Spanish river	37

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Manitowaning

10th August 1840

Chas. C. Brough

Church of England Missionary

Indian Establishment, Manitowaning

LETTER 7

Orillia, August 18th, 1841

My Lord Bishop,

I arrived here some days since on my way to Toronto having left the Mission at Manitoulin under the care of Mr. O'Meara, he had previously received a letter from Mr. Grasett conveying your Lordships instructions to him to be in readiness to undertake that charge by the 1st of Sept'r. but as he was then on the spot, and the Indians from the Sault St. Mary being also at Manitoulin, for the purpose of receiving their presents, it occurred to me that it would not be at variance with your Lordships' intentions, to anticipate the date expressed in Mr. Grasett's letter, and to hold myself at liberty also to embrace the opportunity that presented of a passage to Penetanguishene, at the termination of the assemblage of the Indians. I beg to state to your Lordship that I never relinquished a Clerical charge with more regret, I felt as if a Child I had fondly fostered was torn from my embrace or if I had allowed it to drop from my arms while yet unable to stand or walk by itself, but they are entrusted I hope to good hands. I every day became more interested in the work in which I was engaged, and I am thankful to say I was encouraged by the prospect of increased success. I trust I do not deceive myself in supposing that the Indians believed that it was my desire to do them good, and certainly in many instances they attended to my instructions with every seeming desire of persons anxious to be benefited, however obligations arising out of paramount duties rendered my departure from them imperative, but not without feelings which I shall always remember [sic], and which must ever render the field of Indian Missionary labour a pleasurable association to me. I beg your Lordship will excuse me in not forwarding at present an accurate list of the numbers, ages &c., of those baptized since my last returns, I inadvertently allowed my registry to be packed up with part of my luggage which is gone by another route to Toronto, but as nearly as from memory I can state, I baptized since November 1840, 55 persons, and received into connexion with the Church of England ten who had previously been Roman Catholics, all those who embraced Christianity under my ministry have not yet become fixed settlers at the establishment Manitowaning but there is evidently a growing disposition amongst them to adopt the habits of Civilized life. It would be tedious to your Lordship and perhaps occupying your time unnecessarily were I to enter into a particular detail of my proceedings, and the course I usually pursued in the field of Indian Missionary labour, but I believe I may fairly state it was a field more adapted to the energies of a man, five years, than of one not very far short of five and twenty in the ministry, but I hope I was not inactive, and certainly the work was not irksome to me. I can reflect with pleasure upon days and nights spent in itinerations amongst these people, and

many hundreds of miles traversed upon the ice and by water, in quest of their scattered habitations, my journeys have exceeded (during less than three years in the Indian country) a good many thousand miles performed either upon foot, with the aid of my dog train, or during the times of navigation, by some water conveyance, in the working of which I usually found it necessary to bear a part myself, but I always felt requited in some one way or other, either with the immediate view of comparative success, or with the hope that ground was being laid for future usefulness. I doubtless have had my depressions and felt discouraged, but the above statement has reference to the preponderance of my expectations. I found but one Church of England Indian on Manitoulin Island when I entered upon my Mission, my register, on leaving, exceeded two hundred, these, as I observed, are not all settled at the Establishment at Manitowaning, but a good proportion either have settled or have promised to do so. The progress in education and Christian knowledge, of those under regular instruction has been satisfactory, some young people who less than two years ago were in a state of complete wildness can now read and write well, can repeat the Commandments, Creed, Lord's Prayer, and some of the Collects and other portions of the Church Service in their own tongue, some have learned trades, and can appreciate I hope the benefits of Civilization, the whole will be rendered I trust subservient abundantly, under the divine blessing, to the promotion of the interests temporal & spiritual of the Aborigines of this country. We were highly favored during the assemblage of the Indians at Manitoulin this Summer by a visit from Lord Prudeau and Sir Henry Hart, who have been on a tour in the Canadas, these Gentlemen entered as it would be our wish all visitors should into a close examination of the state of the Indians in their natural condition and a special enquiry as to the result of the means taken for their improvement. I believe they were satisfied that the efforts made have not been without effect. I trust my Lord soon to have the honor of waiting upon you and furnishing any further information you may require. I remain your Lordships very faithful

& ob't humble Serv't
Chas. C. Brough

BELL EWART, ONTARIO

Mr. C. Harold Hale of Orillia points out that the name of a station on the Northern Railway, referred to in a recent article by Russell D. Smith as "Belle Ewart" should properly have been spelled "Bell Ewart". The error was *not* in the author's manuscript, which contained the correct spelling, but appeared in the editorial and printing stages.

A brief research reveals that the settlement was named after a James Bell Ewart, described as "a bank agent in Dundas, but owner of a large tract of land in the district". Lovell's "Canada Directory for 1857-58" carried the following description:

Bell Ewart, C. W.—A Village in the Township of Innisfil and County of Simcoe. It is situated on Lake Simcoe, and is a station of the Ontario, Simcoe and Huron Railroad. Two years ago the village was not in existence. Distant from Toronto 54 miles. Population about 500.

Strange as the spelling may appear to Torontonians, it is apparent that the settlement was christened, always has been named, and still is officially titled, Bell Ewart!