

voyage up the River St. John. He visited all the settlements, European and Indian. At Gagetown he baptized two children. They were probably Indians; for the French settlement which, it is supposed, occupied the site of the present village must have been deserted when the fort at Jemseg was abandoned, by Villebon, about 1692. There is a tradition of the inhabitants having thrown their chapel bell into the creek at Gagetown when they left.

On Sunday, the ninth day of July, Mr. Wood landed at Maugerville, where he read prayers, a congregation being present of more than two hundred persons. He baptized two children—"only two," he says,

"For the inhabitants were composed of Dissenters from New England, who had recently had a Dissenting minister among them." He believes, however, that "if a prudent missionary could be settled among them, all their prejudices against our form of worship would vanish, and if the same person who may hereafter be appointed a missionary for the several rising townships on the St. John River, viz: Gagetown, Burton and Maugerville, should be a young man and able to read the Micmac language, (provided no Romish Priest was allowed to be among the Indians,) that the tribes in this place would soon all become Protestants." \*

Mr. Wood proceeded up the river as far as the populous Indian village of Okpaak (or Och-pa-haag) about six miles above the point where Fredericton now stands. These Indians had given the settlers at Maugerville a great deal of trouble on their arrival, but had afterwards become more friendly. In his account of his visit Mr. Wood says:—

"At Okpaak the chief of the Indians came down to the landing and handed us (myself and Captain Spry, our chief engineer) out of our boat, and immediately several of the Indians who were drawn out on the occasion discharged a volley of musketry, turned from us, as a signal of receiving their friends. The Chief then conducted us to their Council Chamber, as they called it, viz: their large wigwam, where, after some discourse relative to Monsieur Baille, the French Priest whom the Government have thought proper to allow them, and finding them uneasy that they had no Priest among them for some time past, I told them that the Governor had employed him to go to the Indians to the eastward of Halifax, and, therefore, had sent me to officiate with them in his absence. They then seemed well enough satisfied; and, at their desire, I began prayers with them in Micmac, which is understood by the three tribes, they all kneeling down and

behaving very devoutly. The service concluded with an anthem and the blessing." \*

It is a pity that more is not known of the first visit of a missionary of the Church of England to this Province. His biography if there be any, should be procured for the Cathedral Library. He was the first and probably the last Anglican clergyman who could "read the Micmac language." No attention seems to have been paid to his opinion in this respect, and his works in Micmac were never printed. It would be interesting to know what became of the manuscripts, the result of so much toil, transmitted by him to England. Mr. Wood died at Annapolis, after thirty years useful work on the staff of the Venerable Society, in December 1778. No other clergymen of the Church of England visited the "County of Sunbury" till the landing of the Loyalists in 1783.

\*Historical Sketch by G. Herbert Lee.

#### EXCHANGES.

The *Kingston Deanery Magazine* for March has been received; it appears in a new cover, and is a well filled number. Occupying a field not open to the *CHRONICLE*, there would seem to be no reason why the *Kingston Deanery Magazine* should not go hand in hand with the *CHRONICLE*, through the Diocese. The leading articles in the March number are "Misreading of Scripture," "Our Deanery," an interesting chapter on the early history of the Church in New Brunswick, and a paper on "Infant Baptism," besides which is a large collection of Diocesan and Parochial items.

*Inter alia* is the following notice of the *CHRONICLE*: "The February number of the *CHRONICLE* has appeared, and is well up to the mark in the way of items of news. We hope to be pardoned for the suggestion that more space should be given to the work of Sunday Schools, that being, as we understand it, the main purpose for which the Periodical was set on foot."

The name of the Committee to which was entrusted the publication of a Diocesan Magazine, is "the Committee to interest Sunday Schools in the work of Home Missions."

The editors of the *CHRONICLE* will be only too happy to insert any matter in the interest of either Home Missions or Sunday Schools, and earnestly solicit a supply of such matter. They cannot manufacture it.

The Editors have also received the successive issues of the *Church Guardian*, (Montreal,) and the *Church Standard*, (New York,) both papers well filled with interesting matter for Churchmen, and earnest advocates for church doctrine and order. It is gratifying to know that Mr. Shaw, the agent of the *Church Guardian*, has met with much success in his canvass of the cities of St. John and Portland, on behalf of that paper.

\*Historical Sketch by G. Herbert Lee.