

Twelve are over 20, 15 over 30, 10 over 40, 10 over 50, 8 over 60, 3 over 70 and 2 over 80 years of age.

In twenty four of these families there are family prayers morning and evening. And 43 can read intelligibly in the english language.

This catalogue embraces Indians only and no white persons, as there are some belonging to the church.

Of the surviving members forty five are married or are heads of families and have had seventy one children baptised since Mr. M's visit in 1827. Twenty four are males and thirty five females, whole number fifty nine. Twelve have died in the faith, besides six others who have died giving evidence of having experienced a change of heart, but had not an opportunity of uniting with the church.

Two are upwards of 80

And all get a livelihood by agriculture, tho some of the men are skilled in the mechanic arts. The women all understand sewing and some of them knitting, spinning, weaving &c. Three have taught school and one female<sup>1</sup> has been engaged for some years in teaching and a few weeks ago was married to a Mohawk Indian from Canada whom the Methodist Ep. Soc. sent out last year as a speaker Missionary to the Oneidas in this region.<sup>2</sup>

Here I will insert some extracts from my journal which will show more particularly the state of the church & people for six months past.

Feb. 1st. Attended the ch[urch] meeting previous to the administration of the Lords' Supper. This meeting I intend always to occupy in inquiring of the members individually respecting their state of feeling and views of the ordinance. Some of the ch[urch] were much affected and with great difficulty expressed their feelings; one woman Sally H. was so much so that she was unable to say a word. The next day she called upon me and in broken english says " I want to have a little speak with you. Last night I feel so I could say nothing. When I look back upon my life & then into

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<sup>1</sup> Electa Quinney.— Ed.

<sup>2</sup> Daniel Adams.— Ed.