

ANNUAL REPORTS OF THE MISSIONARIES.

REPORT OF MISS BAYLIS.

The following is the Report of Miss Baylis regarding her work during the past year at Spanish River Mills, a station on the north shore of the Georgian Bay, which is marked by No. 3 on the map published in the Report. Four months were spent by her in this field :—

As the weather is becoming cold and stormy, and the Indians have all left the settlement, I thought it advisable to close the school and work for this summer, and come down. The work this season has been in some respects as encouraging as last. There were more Indian families, and the children attended the school regularly. The average attendance was from 20 to 25, including a few white children. On my arrival in May I was very cordially received by the white people, and also by the Indians when they came in June. In addition to the day-school I had Bible readings on the Sabbath morning and evening for all who wished to attend, and S. S. in the afternoon, making it a general lesson for all, as I had no one to help me. A number of the hands from the mill, with their families attended the Sabbath meetings. The mothers came with their children to the S. S., and some of the men. The Indians who understood English would come also on the Sabbath. Revs. W. Clarke and R. Robinson preached one Sabbath; and a Wesleyan minister, Rev. Mr. Hurlburt, who is settled at the "Current," 37 miles distant, preached on three Sabbaths, also two week evenings, and lectured one evening on his 40 years' travels among the Indians. I had an afternoon meeting for the women, part of the summer. Everything went on very smoothly up to the time of the visit of the Catholic priest, who is a devoted Jesuit. He influenced this people against the Mission and myself. He told a sick Pagan Indian to whom I had been frequently reading Scripture, not to believe anything I said. He told the family to keep "the white woman" away from the tent: she was telling lies; and if they believed her, they would go to the bad place. I took no notice of what he said, but went as usual to read to him. Although a "Pagan," the priest baptized him into the Catholic Church, purposely I think to prevent me having anything to do with him. Two days before his death, I asked him if he believed in "Jesus." He said "Koh, koh" (no, no), and held up a small crucifix which the priest had given him. He gave him the cross—did he tell him to look to the Saviour? The interpreter whom I had engaged for the summer was a Catholic Indian woman, the only one I could obtain. He forbade her coming with me to interpret Scriptures. I was unable to obtain another. I felt the loss very much. However, I did not despond, or give up my visits to them; but set to work to spell and read the Indian Testament myself, and so far succeeded that they said they understood me. A Pagan Indian whom Mrs. Keshick and I visited a number of times last summer, and who has been laid up with lameness for five years, told me he was no longer a Pagan, but believed in the Protestant Church. He said he wanted me to come every day and read Scripture to him, and sing. He said he wished he was nearer the School-house, that he might be lifted in when we had meetings, and hear the melodeon and hymns. He lived across the Bay, and to reach him I had either to walk over the high rocks about a mile, or cross the "boom," which was very dangerous. I could not always obtain a boat. The last time I walked the boom, I just escaped from falling in the water.