

In January last, Mr. Keeshig writes, complaining of the discomfort of the school-house, which the promoters of the joint scheme had left unplastered, and of want of more books. In May he reports an attendance, from January, of sixteen children. The Sabbath-school attendance was reported as about twenty. He also reports Sabbath services kept up, and prayer meetings on Wednesdays. From the beginning of April Mr. Keeshig has been prostrated by sickness and unable to keep school.

## SHE-SHE-GWAH-NING.

This station is on the north side of Great Manitoulin Island toward its western extremity. William Barrell was our first missionary here, and after him Peter Keeshig, but it has been vacant for a year or two. George Richards an excellent native Teacher, was proposed to be sent here, but Richards did not wish to go for the summer only and be thrown out of employment the larger part of the year. But last year it was impossible to support an increase of the permanent staff of teachers. But at a meeting of the Directors in April this year it was decided, in view of the somewhat better state of the funds, to authorize Mr. Robinson to take Richards north with him, and settle him permanently at She-she-gwah-ning. Last year, Mr. and Mrs. Robinson, with Richards for interpreter, spent four weeks at She-she-gwah-ning. Mr. Robinson's account of this missionary visit, which we reproduce from the *Canadian Independent* is exceedingly interesting. He says :

"We set out on our second missionary journey on Thursday, 19th August, by the steamer bound for Spanish River. On Thursday, at one o'clock a.m., we reached that place, and hoisting tent on the wharf, slept till daylight, and about nine o'clock started with Richards and another Indian in their boat for She-she-gwah-ning; a squall forced us to take shelter in Gore Bay, where we camped about eight o'clock p.m. After a rainy night we set sail about nine o'clock a.m., and reached She-she-gwah-ning in the evening. Almost the whole population of the village came down to the shore to receive us, and soon many hands made light work of carrying our "impediments" to our new home. I expected to be like Abraham, a dweller in a tent, but found that the men had mended the roof, and whitewashed the walls, and the women had scrubbed the floor of an old log-house which was thus kindly provided for our dwelling. On thanking the chief's eldest son for this comfort, he said : 'It was but a little thing for them in this way to say, *welcome teacher.*'"

"Having appointed a meeting for worship which was attended by some twenty-five persons, and held in the house commonly occupied by the Roman Catholic priest during his visits, I consulted the chief about having all the people come to worship every morning and evening. He said that the time *when* was my business, but he thought that the people could not come in the morning, which I found correct, as no rule prevails about working hours, many going to fish or garden before daylight, or not at all, as the *whim* may take them. So I appointed six o'clock for service every evening, and securing an old cow's horn, which had long been used for their gatherings, I literally 'blew the trumpet of the Gospel,' but not with a very inviting sound. Indian lungs are apt to be injured or weak; and my music elicited an amount of admiration by its volume, which might fairly be denied to its quality."

Our custom at service was to commence with praise, using the Indian hymns; then to read the Scriptures in Indian, offering explanations and exhortations, to be interpreted by Richards. After praise Richards led in