

short account of the Sheguiandah Mission from its beginning to the present time. Its early history is bound up in the history of Manitowaning, for there the Sheguiandah Indians, or most of them, lived in former years when it was a large and flourishing Indian village. This was the place where presents of blankets, clothing, provisions, etc., were annually distributed to the Indians by the Government. Consequently it became a place of importance and a large settlement of Indians was formed there. About the year 1830 the Rev. Dr. O'Meara, who now resides at Port Hope, came as a missionary to the Indians, learned their language, and worked energetically among them for a number of years. He succeeded, under God, in converting a number of them; a large church was built through his instrumentality where good congregations used to assemble to hear the Word of God from the lips of the missionary in their own tongue. When Dr. O'Meara left after a stay of some twenty years, his place was filled by the Rev. Peter Jacobs, a native Indian clergyman. He appears to have been a very diligent worker for God, and moreover, of a very kindly disposition, for the Indians still speak of him with respect and love. The giving of the Government presents having ceased at Manitowaning, the Indians were now beginning to leave, locating at different points. Some few were living at Sheguiandah and on the islands adjacent where Mr. Jacobs visited them, and a goodly number that had not come under the influence of Christianity at Manitowaning were baptized by him. After a residence of a few short years this servant of God was cut off by death. The vacant mission was now occupied by Rev. J. W. Sims, who at first took up his abode at Manitowaning, where a considerable number of Indians still resided, though the population was not nearly so numerous as in its palmy days, still a good congregation gathered in the church, and missionary expeditions were made to the Indians scattered around. After a few years, the Indians having ceded the island to the Crown, reserves were set apart for them at different parts of the island, a good number came and settled on the Sheguiandah reserve, and consequently it was deemed expedient to move the seat of the mission to that place. Thither Mr. Sims removed with his family, living at first in an Indian cabin. A log church was quickly erected and in the following spring a house for the missionary.

Those Indians who were living in wigwams and cultivating spots of ground promiscuously in the bush, were induced to come and settle on the reserve. Log cabins were built and a village established: a school teacher was engaged and a school started; good congregations assembled on Sundays in the log church, and the mission was in a fair way of progress when suddenly by a sad accident the missionary was removed from his sphere of labor. He was travelling in a sail boat to visit a station some twenty miles across the lake, when he accidentally fell into the water, and, as the boat was

under full sail, before he could be rescued he was drowned. The mission again being without a clergyman, services were conducted by a native lay reader, till the Rev. Mr. Hill came and took charge; he held services both at Sheguiandah and Sucker Creek where another Indian reserve is situated.


The Diocese of Algoma having now been formed, Dr. Fauquier, its first bishop, sent down to Sheguiandah, Mr. Frost, formerly of Garden River, to take charge of the school, giving him license to act as catechist. After a year or two Mr. Hill was removed to Manitowaning which had now become a flourishing white village, Mr. Frost taking the services at Sheguiandah and Sucker Creek, and so things continued till Bishop Sullivan came to the diocese. He ordained Mr. Frost and gave him the charge of Sheguiandah mission and neighborhood where he still resides.

Now the new frame church has taken the place of the little log one. A new school house has been built where day school is regularly held. There is a service every Sunday, a week night service, Temperance meetings, etc. There are four churches now on the island in connection with Sheguiandah where services are regularly held and also several stations on the north shore of Lake Huron which are frequently visited. The Indians, too, have made some progress in things temporal and spiritual. The cottages in the village are larger and higher than of yore, some of them being quite pretentious with dormer windows in the roof, white-washed walls, and altogether very neat specimens of Indian architecture. They have good gardens, raise wheat and other grain, keep ponies and several yoke of oxen, and have a thrashing machine of their own. In things spiritual, too, they have improved, and though by no means perfect, many of them are not only Christians in name but are trying to live as Christians should.

## MISSIONS AND MISSIONARIES.

By MRS. JAMES McCAGHEY, INGERSOLL, ONT.

(Concluded.)

HE Church Missionary Society was organized in the year 1800. Its agents have labored with immense success in Western Africa, Malta, Greece, Egypt, India, Abyssinia, New South Wales, New Zealand and the North-West Territory of British America. It had, in 1865, 270 missionaries, upwards of 2,000 other agents, more than 20,000 communicants, 54,000 scholars in its schools, and an income of £138,000. The West Indian Missions were commenced in 1733 by the Moravians. The persecutions endured by the early missionaries were appalling. They were subjected to all manner of ignominy and insult. They were beaten by lawless mobs, dragged before despotic and merciless magistrates, thrown into loathsome dungeons amongst thieves and murderers; but they steadily persevered in their