

a portion to each. I visit pretty generally during the day all the camps and houses within reach.

Now that I am through with patching old shanties, and the parsonage and the church are finished, at which I wrought all I could to save expense, about the month of March I must begin to build my boat for summer travel. I *must* have a first-class little boat for visiting the various places within reach, which I can do much better by water than by land. Indeed the greater number of the places requiring to be visited cannot be reached by land, being either on the farther shore, or without a road to them. After we had organized the quarter board, I made a statement from your letter, and one from the Chairman of the financial state of the mission.

We expect a pretty large influx of settlers next summer, and if we had

school houses or little churches here, and there we would likely have good congregations.

Generally about 4 a. m., I am up and at work on my Indian grammar, and work until 7. During the last three years I have written about one thousand pages. Much of my work being tentative, I have gone back and reviewed the whole three times in three years. After all possible compression there will be about six hundred pages.

I cannot describe it except by saying I find about 150 elementary roots of single, simple syllables, each with definite meaning wherever found; it is a far more philosophical language than that proposed by Bishop Williams. I have the labor of twenty years on this work. It must be preserved. Probably it will be printed by the *Smithsonian Institute*.

FARRY SOUND.

THIS recently commenced Mission furnishes tokens of progress. Our zealous Missionary there has been heartily sustained by the Messrs. Beattys, whose personal influence and wise policy in their commercial transactions have all been favorable to the organization of a well-ordered community. All important is a right start in the formation of new settlements. The Committee having authorized the employment of a Native Assistant, he has visited French River, Shawanaga, and other places, with great acceptance and usefulness, conducting religious services among bands of Indians in solitary places who would otherwise be left in total darkness. We give his description of

HOW THE SHAWANAGAS SPENT THE NEW YEAR'S DAY.

I have not the least doubt the friends of the Indian always like to hear any progression made by the Indian, both spiritual and temporal. On Sunday evening a watch-meeting was held. It was a meeting that will be long remembered by many of us: many were made happy in Christ their Saviour. On New Year's day a Christian feast was prepared at nine o'clock; a bugle was sounded calling every Indian in the place to come to where the feast was prepared. In viewing the table I see there everything that is good; all kind of wild game was brought to the

table, and the famous Porcupine. After all have partook the good things provided, and we march round the village and bid happy New Year to all, and again at three o'clock, p. m., another repast was brought to the table. After we all again partook of the good things provided and the table cleared, the Indians all seated, several persons were called on to address the assembly, the Chief occupying the chair, the subject

EDUCATION.

I would here say, that my mind wanders back to the time when the Indians used to have these feasts before the Gospel reached them. What a