

"That a committee of seven be appointed for managing the Eastern Episcopal Trust Fund, in accordance with the bye-law of the Church Society, passed on the 11th June, 1856, and that the following gentlemen do constitute such committee, viz. :—

"James A. Henderson, Esq., Kingston; John Watkins, Esq., Kingston; C. J. Ross, Esq., Kingston; Judge Jarvis, Cornwall; Judge Armstrong, Ottawa; Lewis Walbridge, Esq., Belleville; P. B. O. Ford, Esq., Brockville."

"A. STEWART,
"Sec. to Meeting."

"Rev. T. S. Kennedy,
"Secretary."

The following gentlemen were ballotted for and elected members of the Corporation:—Wm. P. Reynolds, Esq., Wm. Baring Woods, Esq., of Ancaster; Henry Lemmon, Esq., Brautford; Capt. Beresford, Newmarket; Paul John Salter, Sandwich, and Rev. J. R. McCollum.

The Secretary gave notice that he would propose at the next meeting the Rev. F. R. Tanc, and A. H. Campbell, Esq., of Kingston.

Rev. Dr. Fuller nominated Rev. Mr. Stannage, of Merrittville; Thomas Helliwell, Esq., of St. Catharines, and Wm. Pettit, Esq., of Oakville.

T. S. KENNEDY,
Secretary.

OJIBWA MISSION AT MANITOULIN, LAKE HURON.

Extract from the Mission Field, published by the S. P. G.

The interesting Mission among the Indians, at Manitoulin, was fully described in two reports from Dr. O'Meara, which the Society published in 1845. (see *Missions to the Heathen*, Nos. VI. and XIII.) A short time ago the Society made a grant for the maintenance of an additional Missionary; and the Rev. Peter Jacobs, who had been brought up under the Bishop of Rupertland, was ordained by the Bishop of Toronto, and stationed at Manitoulin. Our readers are now presented with the first report received from Mr. Jacobs.—

"This establishment was formed in the year 1836, at the suggestion of Captain Anderson, who was desirous of seeing something done for the good of the Indians residing on the Manitoulin Island and the parts adjacent. He was himself appointed by the Government, as Superintendent of the Indian Affairs in this part of Canada. A Missionary Chaplain, a surgeon, and a schoolmaster were also provided for the Indians. An attempt was made to bring together as many of the Indians as possible to this spot. A measure of success followed the effort. Several families were induced to leave their hunting-grounds and fishing-places and to live together here. For these, dwelling-houses and a school-house were built by the Government, and also a joiner's shop, a blacksmith's and a cooper's shop, where the young men might be taught to labour, so as to be useful afterwards to those around them. It was soon found difficult to make the Indians work steadily for any length of time; and this ought not to be much wondered at. Those who had been accustomed from their childhood to lead a wandering life, and who have subsisted principally by hunting and fishing, must find it no easy matter to engage in any hard, steady work. Of course, there are exceptions, but these are comparatively few. In the end, many of those who were taught trades did well. Not much seems to have been done to teach the Indians agriculture. At the present time very few of them sow wheat and oats, and the quantity they sow is very small. They principally put down potatoes and Indian corn.

The first Missionary who was sent here was the Rev. C. C. Brough, B.A., now of the Township of London, Canada West. For three years he laboured perseveringly, and met with considerable success in gathering a congregation of Christian worshippers from among the natives. He was succeeded, in 1811, by the Rev. Dr. O'Meara who has had pastoral charge of this Mission ever since. It is almost unnecessary to remark that, through the exertions of the last-mentioned Missionary, much good was accomplished. Other heathen families, who lived at some distance away, were brought together, and, after receiving preparatory instruction, were "added to the Church." Translations were commenced, and in a short time the Book of Common Prayer was translated into the Ojibwa language. He did not rest satisfied with having done this, but proceeded to translate other books, and now we have in the language of the Indians, besides the book just mentioned, the New Testament, the Book of Psalms, and a small collection of Psalms and Hymns. Dr. O'Meara has, by these translations, conferred a great boon on the Ojibwas.

In 1816 it was found necessary to put up a larger building for divine worship, as the school-room, which had been used up to that year for this purpose, was quite inadequate to accommodate all the people who wished to attend. Accordingly, Dr. O'Meara resolved to go to England to obtain from thence funds with which a church might be built. In the autumn of that year he sailed for England. The sum necessary was obtained, and soon afterwards the building of a church was commenced. In this the Indians assisted. By this time a goodly number of Indians was settled on this spot: they continued to increase until a few years ago, when several families left for places where they thought they could support themselves better. Some went to the Little Current, (of which I shall speak presently,) a place about twenty-four miles from this establishment. Others went to Saugeen and Owen's Sound. These removals considerably thinned the congregation at this Mission.

It was in the autumn of 1855 that I came to this place to labour as Catechist. I remained here till last fall, when I went down to Toronto, and was ordained by the Bishop of the Diocese, and appointed to assist Dr. O'Meara in his labours among the Indians on this Island. Soon after my ordination, which took place on the 12th of October, 1856, Dr. O'Meara and I started for this place. We were much delayed on the way by the stormy weather. On the 5th of November, through the mercy of God, we arrived here safely. Very glad were the poor Indians to see us back again.

I shall now speak of our services. In these I assist Dr. O'Meara. On Sunday mornings we have a full Indian service, and on Sunday afternoons, an English service for the white residents of the place. As some of the Indians also attend in the afternoons, one of the lessons and a few of the prayers are read in their language. On Wednesday evenings we have a service for the Indians. On Sunday evenings we give instruction to a class of Indian adults and children in our house. These read at first, and after they have sung three or four Psalms, a portion of Scripture is read to them, on which a few remarks are made. We then conclude with prayer. Very often some of the old people are present at such times. This gives us encouragement.

On my first arrival here I used to teach the young men and women, as well as the children, to sing. Once a week they assembled in my room. The numbers that came on such occasions showed that they were desirous of learning to sing. In a few weeks they made good progress; and now at church they join beautifully in the singing of the hymns, and in the chanting of the

Venite, the *Te Deum*, and the *Gloria Patri* at the end of each of the Psalms for the day. It is remarked by whites coming from a distance, who hear the voices of the Indians in divine worship, that they sing sweetly and softly.

Three times a week, on week-day evenings, I have assembled the Indian children and taught them to read, generally availing myself of these opportunities of speaking to them on religious subjects. Many have profited by these instructions.

Once a fortnight I visit a small settlement of Indians, called the Little Current, which is on this Island, about twenty-four miles north of this place. I hold there two services. The village is situated on the shore of a little bay; between it and a long narrow island on the opposite side is a channel deep enough for steamboats and schooners to pass through.

Having this advantage, it cannot but be an important place, when the Manitoulin Island is opened for settlement: it will be, in a manner, the key of the island. There is no other channel between the long island and the mainland deep enough for the passage of the vessels that navigate the northern part of the waters of Lake Huron. At a considerable distance towards the north, on the mainland, lie the La-Cloche mountains, which are about 2,000 feet above the level of the sea. The situation of the settlement is beautiful. The waters near abound with fish; the land, however, in the immediate vicinity, is not very good, few patches of ground being found which are fit for cultivation. About two miles behind, the land is better, and there extensive clearings might be made and good crops raised. Already are some of the Indians beginning to clear it, in order to put down the Indian corn and potatoes in the spring.

As there is no church or school-house at Little Current, I hold service in the largest house there is there. We intend to put up two buildings, viz., a school-house, where divine service may be held until a church is built, and a dwelling-house for a schoolmaster.

Dr. O'Meara is now endeavouring to get the funds necessary for the erection of these. All the logs that are wanted have been already felled and squared. We hope to have both buildings put up some time during the coming summer. These are greatly needed; and when they are put up, we shall have to try to engage the services of a schoolmaster, who may teach the children, and read prayers on the Sundays that a Missionary is not there. It is feared that there will be some difficulty in getting a proper person to undertake the work; so few are there who are willing to sacrifice the comforts of home, and to labour among Indians in a distant place for their spiritual good. It is a great pity that there is no teacher at the Little Current now; much good might be done in the meantime. Since my arrival last fall, I have paid eight visits to that place. Two visits I was unable to make: the setting of the bay prevented me the first time. It was not possible to travel by land as there is no road. The other visit I could not make from not succeeding in getting a horse for the journey. Those from whom I wished to borrow one said, that the snow was so deep that a horse would soon be exhausted on the way. If I am spared for another year I shall buy a horse, and shall thus be able more easily to perform all my journeys to different parts of the island. The number of families at the Little Current is eleven. Some families are spoken of as intending to remove thither soon.

So much for the Little Current. I now return to Manitoulin. Since last November I have baptised six infants and three adults; to the latter, I had from time to time last year given religious instruction, dwelling at length on the Creed, the Lord's Prayer, and the Ten Command-