

[ABRIDGED EDITION.]

ANNUAL REPORT, 1884.

OUR INDIAN HOMES,

AT

SAULT STE. MARIE, ONTARIO.

THE SHINGWAUK HOME, FOR BOYS,

OPENED 1875.

THE WAWANOSH HOME, FOR GIRLS,

OPENED 1879.

These Homes are supported mainly by voluntary contributions. Most of the individual children are provided for by weekly collections made in Canadian Sunday Schools.

TORONTO :

ROWSELL & HUTCHISON, PRINTERS, 74 AND 76 KING STREET EAST.

1885.

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OUR INDIAN HOMES

AT SAULT STE. MARIE, ONT.

TENTH ANNUAL REPORT.

THE SHINGWAUK HOME FOR BOYS.

PRESIDENT AND TRUSTEE,

(In whose name all the property belonging to the Homes is vested.)

THE LORD BISHOP OF ALGOMA.

VICE-PRESIDENT AND TREASURER IN ENGLAND.

The Rev. PREBENDARY WILSON, Islington.

HONORARY SECRETARY.

Mrs. WILLIAM MARTIN, 27 Bloomsbury Square, W. C.

MEMBERS OF COMMITTEE.

Rev. J. J. HALCOMBE, Rev. R. BILLING, Rev. W. MARTIN, Rev. F. HARKE,
J. H. BUXTON, Esq.

LADY RECEIVERS.

Mrs. MARTIN, 27 Bloomsbury Square, London, W. C.	Miss G. MILNE-HOME, 10 York Place, Edinburgh.
Miss WILSON, 9 Barnsbury Park, Islington, N.	Miss A. M. WILSON, West Uplands, Guildford.
Mrs. HANKIN, St. Jude's Vicarage, Mildmay Park, N.	Miss LEFROY, Loughbrickland, Banbridge, Co. Down, Ireland.
Mrs. R. BROWN, St. Clement's, Christ Church Street, Ipswich.	Miss G. GABB, 18 Wellington Square, Hastings.
Mrs. CRONYN, 18 Belmont Park, Lee.	Miss MOORE, 118 Devonshire Road, Forest Hill, S.
Miss F. E. ARNOLD-FORSTER, 80 Eccleston Square, S. W.	

Parcels of Clothing and Christmas-Tree articles, suitable for Boys or Girls, should be sent to Miss Wilson, 9 Barnsbury Park, Islington, N., on or before the 15th of April. Special Contributions in Warm Clothing for the Boys' Shingwauk Home are asked for—warm shirts, vests, underclothing, mitts, comforters, &c. Mrs. Martin, 27 Bloomsbury Sq., W.C., will be glad to communicate with any Ladies' Working Parties on the subject. P. O. Orders should be made payable to M. L. Martin, Post Office, Southampton Row, Bloomsbury Square, W. C.

THE WAWANOSH HOME, FOR GIRLS.

PATRONESSES.

Mrs. WILLIAMS, Quebec. Mrs. OXENDEN, England. LADY TILLEY, Ottawa.

HONORARY SECRETARY IN ENGLAND.

Mrs. HALSON.

Contributions in Money and parcels of Clothing, for the use of the Girls' Home, will be gladly received by Mrs. Halson, Stickworth Hall, Arreton, Isle of Wight. Mrs. Halson will also be glad if two or three ladies would assist her in her work as Lady Receiver for the Wawanosh Home.

OUR INDIAN HOMES.

MANAGING STAFF.

Principal and Secretary-Treasurer.—REV. EDWARD F. WILSON.

SHINGWAUK HOME.

SchoolmasterMR. W. H. WOTTON.

MatronMRS. SEAL.

WAWANOSH HOME.

Lady Superintendent and TeacherMISS CUNNINGHAM.

MatronMRS. HARDIMAN.

Employees—Laundress, Carpenter, Farm-man, Bootmaker,
Gardener.

Outside Trades, employing Boys.—Tinsmith, Bootmaker,
Carpenter, and Blacksmith.

All remittances in Canada to be made to Rev. E. F. Wilson, Sault Ste. Marie, Ontario. Money may be sent by cheque, payable at Bank of Montreal, Toronto, or by post-office order to Sault Ste. Marie.

Particulars about the Wawanosh Home will be furnished on application to Miss Cunningham, Wawanosh Home, Sault Ste. Marie, Ontario.

DATES TO REMEMBER.

JULY, 1871.—Chief Little Pine, of Garden River, accompanied Mr. Wilson to Toronto and other places, and addressed the white people, urging that a "Big Teaching Wigwam" might be built for the young Indians belonging to his tribe. This was the beginning of the Shingwauk Home.

SUMMER OF 1872.—Chief Buhkwujjenene, of Garden River, accompanied Mr. Wilson to England to plead the cause of his people. About £800 was collected and with this sum the first Shingwauk Home was erected.

SUMMER OF 1873.—The first Shingwauk Home was built at Garden River.

SEPTEMBER 22ND, 1873. — The first Shingwauk Home was opened; 15 pupils, boys and girls, were present.

SEPTEMBER 28TH, 1873. — The first Shingwauk Home was burned to the ground, six days after the opening.

JULY 30TH, 1874.—The foundation stone of the new Shingwauk Home was laid by His Excellency, Lord Dufferin, Governor General of Canada.

OCTOBER, 1874.—Our work was recommenced with 18 Indian children, boys and girls, who, with their matron and teacher, occupied a frame building temporarily for the winter.

AUGUST 2ND, 1875.—The present Shingwauk Home was publicly opened by their Lordships Bishop Hellmuth and Bishop Fauquier.

AUGUST 19TH, 1879.—The Wawanosh Home was opened for use with 15 Indian girls.

JULY 23RD, 1881.—The Marquis of Lorne and Suite visited the Shingwauk Home.

AUGUST 29TH, 1883.—The Bishop Fauquier Memorial Chapel, in connection with the Indian Homes, was opened.



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THE CHAPEL.

OUR INDIAN HOMES.

DEAR CHILDREN, I am going to tell you now all about our Indian boys and girls, just in a sort of story-book way. A great many hundreds of you, indeed, I suppose, thousands, help our work, and so the REPORT for this year shall be specially for you. And first of all—

WHO IS MR. WILSON?

He is not an old man with grey hair : he is but little over 40, and has dark hair and beard, and a wife and ten children. The two oldest are at school at Port Hope, and the other eight at home, the youngest, a fat boy just turned four, of course the favourite of the family. We all live together in a wing attached to the Shingwauk Home, and are very comfortable and happy ; and a door from our back hall leads into the School-room where all my Indian boys are.

WHY DO I CALL IT THE SHINGWAUK HOME ?

I will tell you. *Shingwauk* is an Indian word, and means a pine tree, so if you cannot get your tongue round *Shingwauk*, you may call it the Pine Home. That's a grand name, is it not—a fine, tall, majestic pine, with its bending branches, covered with little cones, destined at a future day to become other little pines. God grant that all our Indian boys may be as noble and upright in their lives as the grand old pine in its appearance, and may resist the temptations of the world and the flesh, as a pine resists the storms. But it is not on this account that we call our Institution the *Shingwauk Home*. There is a fine old Chief living at Garden River, about ten miles away from here, named Augustin *Shingwauk*, and our Institution is named after him. Thirteen years ago, in the summer of 1871, Chief Augustin *Shingwauk* was busy in the bush making little birch bark troughs ready for the next year's sugar-making, when all at once a thought came into his breast that he must try and do something for the improvement of his people ; he thought how the white people were coming in all the time, and spreading all over the country, and the poor Indians were being driven back ; he felt that the time was past for the Indians to live by hunting and fishing, and that if they were to continue to live at all they must begin to follow trades and different useful employments like the white people. These cogitations of the old Chief (he was at that time nearly 70 years of age) ended in his getting on board a steamboat, and going to Toronto, and there, at his earnest request, I joined him, and went about with him from place to place, and interpreted for him, while he very eloquently addressed the white people in his own tongue, and told them that he wanted to see "a big Teaching Wigwam" built at Garden River, where the children of his tribe might be taught not merely to read and write, but to follow different trades the same as the white people, besides being instructed in the truths of Christianity.

This was the beginning of our work. This led, under God's providence, to my going to live at Garden River, and to my erecting there the first *Shingwauk Home*.

Many of you, I think, know what became of our first Home. It was burned to the ground, and everything destroyed, just six days after it was opened. This was very sad, but God ordered that it should be all for the best ; and now we have a beautiful large stone building, on the banks of the St. Mary River, ten miles from Garden River, and about a mile and a half from the village of Sault Ste. Marie.

OUR BUILDINGS.

If you come up the Lakes some day on a steamboat, and look out on the Canadian side, just before you get to the Sault, you cannot help

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seeing the Shingwauk Home. It stands in full view of all the passing vessels. A little to one side is the Chapel, and in front on either side are the factory and the boot-shop.

But you must try, if possible, to come and have a good look over it all. Let me take you into the Chapel first. Everybody likes our Chapel so much. There is an old fashioned looking lych gate in front, which you pass under, and then go up the steps between two overhanging trees into the porch; then you open one of the heavy oaken doors and peep in. We will only just take a peep. Children don't want too much of anything. You see the three arches dividing the Chancel from the body of the Chapel, and the fret work over the arches, the dove with outspread wings, and Alpha and Omega, all cut out in woodwork; and beyond these the stained glass Chancel window, and the panelled work underneath, with the Commandments, and the Lord's Prayer, and the Creed, in Indian. The roof, too, is very nice, and scroll work texts over each window. There now, we will shut the door, and go over to the Institution. We enter by the class room. This is where I have my classes. Just a few of the senior boys who learn Latin and Euclid. Then on Friday evenings is my Bible class, and on Friday afternoons I teach a few of them drawing.

Here, next door, is my office. Look at all those nasty, big account books. You would not like to have much to do with them, would you? And those letter files, and bill files, and those innumerable pigeon holes, all filled with papers, and bills, and letters! Look up there! There are two bears' skulls. I got them from Lake Neepigon. I did not kill those bears myself, though twice I joined in a bear hunt.

A BEAR STORY.

I will tell you how it was. I was in a canoe on the river Neepigon, on my way home, after visiting the Mission at Lake Neepigon. My dear Indian boy William, who died three years ago, was with me, and two new pupils from the Neepigon Mission, named Muhqua and Annie. We were paddling gently along the shore where the river had widened into a little lake, Lake Jessie, and were approaching the portage, when all at once Muhqua cried, not in a loud, but in a very excited voice, "There is a bear!" Oh, how excited the two boys got. There was a big black bear walking quietly along over the rocks on the opposite shore, and occasionally turning its head to look at us. "Perhaps it will come down to drink," said the boys. "Look, look, it is coming. I wonder if it really sees us?" The boys were wild to go after it, but we had no gun, no munitions of war, but an axe and a hatchet. However, the boys would go, so Annie and myself acted the part of prudence, and landed on the shore, and then off went the boys, paddling for dear life in

their frail bark canoe. In the meantime the bear had not only come down to the river to drink, but had plunged into the water, and was heading directly towards us. On went the boys, and then the fight began; but it was conducted like modern warfare, at a distance, the bear growled deep and angrily, and shewed his white teeth, and Muhqua swung his axe round his head, and shouted at the bear, and William, with his paddle, kept the canoe at a judicious distance. Then the bear turned tail, or, at least, turned the back of his head, and skedaddled through the water back whence he came; the boys still swinging their axe, and shouting after him. Then he leapt out on the rocks, shook himself like a great Newfoundland dog, and was at once lost in the mazes of the bush. It was not that bear's skull which I have in my office, neither was it the other bear which I hunted, for it, too, got away, leaving, however a bloody track behind it. No, those two skulls I found hanging on the dead branch of a tree on a lonely island upon Lake Neepigon.

But we are wasting time over these bears. We have not yet done with the office. See, there is an Indian drum that also came from Neepigon; it belonged to Muhqua's father when he was a pagan, and he used to beat it to keep away the evil spirit. And there are a couple of portage straps which have seen good use carrying heavy burdens over the portages.

OH, WHAT A LOT OF MEDICINES.

Yes. You would think our boys must be very sick to require such a lot. But it is not only the boys, the girls at the Wawanosh Home have to be doctored, too. And very often I have a visit from some of the Garden River Indians. A poor Indian woman comes in with a big bundle, which she carefully undoes and opens, and there within is a sick child or baby—perhaps all covered over with sores, or perhaps teething and fits, or wheezing and cough; and I have to ask questions about its little malady, and then make up some suitable medicine, and tell the mother how to administer it; and she goes away glad. Poor people, how tender and kind they are to their children. I never heard of an Indian mother deserting her infant. Sometimes they will take the deserted children of white people, and bring them up as their own. There are two little flaxen-haired white children, now at Garden River, being brought up in that way: they cannot speak a word of English, only Indian.

But it is not only for medicine that the Indians come; sometimes

THEY WANT A TOOTH PULLED OUT.

I suppose I have pulled out not less than 150 teeth since I began practice. I remember very well my first case. Of course I did not let them know I was green at it. Oh, how I had to lug, and I got so hot

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over it. Now, however, I can do it beautifully. People generally cry out when they have their teeth pulled; but I remember one girl who would do nothing but laugh. She had never had one out before, and thought it so funny. I have taught several of the Indian boys a little medicine from time to time, enough to make up easy prescriptions.

There, over those medicine bottles, is a reminiscence of the past,—an oil painting of Lake Thûn, with the snow-covered Alps at the back, and two little boys in blue coats playing with their goats under the tree, in a green meadow. Those little boys are myself and my little brother—a long, long time ago—before I knew anything about Canada and the Indians.

Look at that big letter file by the window. That is the *Algoma Missionary News* correspondence. All kinds of letters, some nice, some nasty. Sending out papers, as we do to over a thousand subscribers, some will go astray, and some will go to wrong addresses,—but we keep pretty straight altogether. It is rather troublesome receiving and keeping account of the subscriptions. Some are two years in arrear, some three, and the sums being so small make it worse—it used to be 35 cents a year, now it is 20 cents, and most of them pay in postage stamps.

Now, come, I will shew you my cupboards. This large closet, at the back of my office chair, is my clothing store—boy's coats, trousers, shirts, boots, &c.—all arranged neatly on shelves: up on that top shelf is our "Punch and Judy," wrapped up in a bundle. In this inner cupboard—see, are blankets, and stores of cloth and material. And there are our drums, the big drum and the kettle drum, and the fifes which the boys play. In this other cupboard are all the school books and slates and stationery which I keep in stock, and a lot of Indian prayer books, and Indian dictionaries. Those big bundles are two-ream packets of tinted paper for the *Algoma Missionary News*. But there is yet another cupboard. This one has all sorts of things in it. Spare axes to lend out when the boys go chopping in the bush, a mason's trowel, and a plasterer's trowel for occasional job-work, a stock of plates, cups, and basins for use when the Wawanosh girls come to tea; and on one shelf my stock of work material, which I give out to the matron as wanted—needles, pins, thread, tape, buttons, &c., and there, on another shelf, are a stock of combs, brushes, looking-glasses, &c., and a supply of knives, forks, and spoons. So much for the office and the cupboards. Now let's go and

HUNT UP THE BOYS.

Perhaps some of you English children think they are *black*! They are not black, or red either, but of a nice healthy, brown complexion, rather darker than Gypsies, and they all have straight, black hair, and

black eyes. They never have curly hair. Those whose hair is curly are not pure Indians. And, when they grow up, the men have no beards; the face of a man thirty or forty years of age is as smooth as that of a boy of twelve. Those that have a little mustache or beard are generally partly French: they are not pure Indians.

COME HERE TOMMY!

This boy, Tommy, has been with us nearly three years. He is supported by a Sunday School in St. John, New Brunswick. They give us \$75 a year. Each boy costs 96 cents a week for his board, which is about $4\frac{1}{2}$ cents a meal (soap, lighting, and other sundry expenses being included in the 96 cents), and the balance of the money goes towards his clothing, travelling expenses home for the holidays, &c., &c. Tommy is a very tidy, careful, well-behaved, obedient boy, and, as you see, has a bright, happy face. He is one of the boys that helps in my part of the house. He lays our table for meals, and does the washing up afterwards, but he will soon have to leave off this, as he has set his heart on being a carpenter. Tommy is monitor over the North Dormitory, and has charge of all the junior boys. He has to see that they wash themselves properly, and make their beds, and put on their clothing the right way; and he calls silence when they all kneel down to say their prayers. Tommy, accompanied me on my trip to Goulais Bay, this winter, to visit a new settlement of white people about 25 miles from Sault Ste. Marie. Such a cold drive we had; the glass was 15° below zero, our two ponies all frosted over quite white, my beard frozen to my muffler, and Tommy's eyelashes all covered with frost. We had to stop and have our dinner in the snow. We found the remains of an old log shanty, just a few dry cedar logs, and one of these we chopped up to make a fire, but the frost was in the wood and would not burn well, and it was a long time before we could get some snow to melt, and the pot to boil; and just as it was going to boil, over it went, and put out the fire. So we had to begin all over again. And all the food we had with us was frozen as hard as a rock. We put some sandwiches and cakes on the wood over the fire to thaw. At last we got boiling water, and dumped some tea in. Then we huddled together over the fire to have our dinner; but a poor dinner it was. The little pile of sandwiches was burnt to a crisp at the bottom, but still frozen at the top; some of the cakes were hot on one side, and frozen on the other, the loaf of bread we had not tried to thaw, it would have taken too long. We had one cup between us into which we poured tea and tea-leaves, and swallowed it down. Well it warmed us up; that was the great thing. Then on we went again, ten miles further, till we reached our destination, held service, and gave away books, Bibles, and papers, and returned home the next day. Tommy's Indian name is Ashquagezhik, which means, "end of the sky." Now I must introduce you to

OUR OFFICERS.

David Minomenee is captain, and Johnnie Maggrah is steward ; and the two subalterns are David Waubegezis, and Joseph Chebena. Johnnie, the steward, is my right hand boy in everything. He is very active and obliging, and helps me in looking after everything connected with the Institution. When I am too busy to attend to it, he gives out the stores to the matron, and the clothing to the boys ; and by and by I am going to let him help me with the accounts. Johnnie is supported by a kind, unknown friend, who takes great interest in him, and our hope is, that he will one day become a Missionary. David, the captain, is an active, useful boy, very anxious always to do what is right : he superintends the boys at their work, and rings the bell at the appointed hours. The captain wears a red uniform coat, the subalterns dark blue, and the rest of the boys a grey uniform. The subalterns take the captain's place when he is off duty. All the boys who work receive a little pocket money every Saturday. The regular appointments are : Captain (or subalterns) to superintend ; 3 house boys, to sweep up the rooms and wash up dishes ; 2 water boys ; 1 scavenger ; 2 messengers ; 1 sexton (for the Chapel) ; 1 farm boy ; and 1 hair cutter. They get from 2 to 10 cents a week, according as they work ; and sometimes, if they have all worked well, and none of them shirked their tasks, I give a scramble of twenty cents in coppers, in addition to the regular pocket-money.

All the water we use is brought up from the river. There is

A TRAMWAY.

From the back of the Institution right down to the dock, a distance of about four hundred yards, and a truck with iron wheels which runs on it. Wouldn't you like to have a ride down the hill on that truck ? It goes at a swishing pace, and nothing do the boys like better than to "pile on" just at the brow of the hill, and go flying down. But it is a different matter coming up with a barrel full of water ; just at the steepest part of the hill, they have to stop and rest, and put a stone to the wheel to keep the truck still till they get their breath. We have to put two of the biggest boys on to draw water. But in the winter, when the snow is on the ground, how do we get the water then ? The tramway is all covered up, and the truck is nearly out of sight in a snow drift. Why we have a couple of good, strong, pleasant-faced dogs, and a little sleigh to which they are harnessed, and they wag their tails and run away after the boys down to the water hole in the ice ; then the barrel is filled, and up they come again, hauling it along round to the back kitchen door, and there the boys ladle it out in pails, and transfer it to barrels standing in the two kitchens ; or if it be Saturday, they fill up the copper ready for the evening baths. There is our team out at the back, and the farm

man unloading wood. We use over a hundred cords of wood at the Shingwauk every year, and about fifty cords at the Wawanosh. You would think that, living as we do, on the edge of the bush, we would have plenty of wood for fuel; but it is not so: the wood all around us is almost all poplar and balsam, and country boys know that that kind of wood is of very little use, especially when the sticks are not more than four or five inches through. We have to go about seven miles to get our supply of wood; and the team is kept busy the whole winter. We have three horses Dolly, Nellie, and Jack; one of them I use for travelling round, and the other two do the teaming. We have also three cows, fifteen sheep, and four pigs.

Now let us go through

THE INSTITUTION.

Downstairs are the dining-hall, the work-room, and the kitchens. Then up stairs we come to the school-room, a bright, cheerful room, with desks for the boys, and maps and pictures round the walls. School hours are from 9 to 12 in the morning, 3 to 5 in the afternoon, and 7.30 to 8.30 in the evening. In the evening the master gives most of his time to the apprentices, who have been at work all day, and the other boys sit and prepare their lessons for the day following. Upstairs again, and we come to the dormitories. The east dormitory is for the senior boys and is fitted with neat, iron bedsteads. In the north dormitory are the juniors, wooden bedsteads, two in a bed. Those two little mites curling up under the blankets are Jonas and Beesaw, two of the smallest boys in the school; Jonas comes from Christian Island, and is a good little fellow; Beesaw is from Serpent River, and inclined to mischief. He stuck a pin into another boy's leg, a couple of months ago, and the boy was laid up with a bad abscess for nearly three weeks. In another bed are Willie and Leslie. Willie is a roguish little fellow, with bright eyes; he is supported by the Church of the Redeemer Sunday-school, Toronto. At least they pay \$50 for his board, and he has to fish for his clothing. In the large front dormitory are twenty boys in hammocks, made of sail cloth, and hung by ropes, one end fastened to an iron bar suspended to the ceiling down the centre of the room, and the other end to iron staples in the wall on either side, thus their heads are all towards the centre of the room, and their feet towards the walls. When they get into bed they spread their blankets over the two side ropes the whole length of the hammock, then the sheet, then they tumble in, and roll themselves completely up out of sight, head and all, like hedgehogs. Aleck is the monitor in this dormitory, and does his work very well.

Now you have seen the Institution, you must come over to

THE FACTORY AND BOOT-SHOP.

The engine is not at work this wintry weather ; the pump and everything gets frozen, and it is hard to keep the machinery in order ; but Isaac is busy in the carpenter shop making some church furniture for Garden River. It is nearly eight years since Isaac first came to us, and he is now nearly twenty years of age, and has charge this winter of the carpenter shop. He is a good, steady workman, and in the evening he and Harry, the boot-maker, both come into school with the other apprentices. Harry is as good a boot-maker as Isaac is a carpenter, and makes and mends both boots and shoe-packs for both the institutions, besides teaching two other boys the trade. When milder weather sets in the factory will be running again. Mr. Fox, our former carpenter, has rented it for the season, and, when running it, employs our boys as workmen.



WAWANOSH HOME.

But I fancy I hear some of our young lady friends saying : "You've told us enough about these Indian boys, we want to hear something about.

THE GIRLS' HOME.

Very well. Get up here beside me in my buckboard, and I will drive you there. Which horse is this, do you ask ? This is Dolly. I have had Dolly nine years, and she is just as fresh as ever. See how she

wants to gallop if I loosen the reins. I drove her one winter seventy miles in one day, and it was heavy sleighing, too! That stonehouse there on our right hand is the Bishop's: they have a fine view of the river, have they not? Now we turn Plummer's corner, and pass the *Pioneer* printing office, where the *Algoma Missionary News* is printed, on our left, and the Post Office on our right, and a mile further on is the Wawanosh Home. Wa-wa-nosh means "sailing gracefully;" the idea is that of a large bird sailing gracefully in mid-air. A pretty idea, is it not? But Wawanosh was the name also of a white-headed old Chief at Sarnia, my first Indian Mission; and we have named the Girl's Home after him. We have had several of his grandchildren as pupils from time to time. Alice Wawanosh, one of our first girls, is now married to Adam Kiyoshk, who was the first Indian boy that came to the Shingwauk Home.

Now, here we are. We drive in at the white gate, and stop at the door. One or two little black haired girls were peeping round the corner, and have run away to hide, like rabbits. The door is open a little, and a pair or so of black eyes are peering out; but as we open it they vanish suddenly, and the patter of bare feet is heard in the direction of the kitchen. Indian girls either are, or appear to be, very shy. On the left hand side, as we enter, is the schoolroom, with a long table and chairs, and lockers against the wall where the girls keep their books and work. Folding-doors lead into a back schoolroom, which is also used as a work-room. On the other side of the hall are the Lady Superintendent's sittingroom, neatly papered and carpeted and, nicely furnished, and the girl's diningroom; then behind are the kitchens, and overhead the bedrooms and dormitories. School is over for the day, and in the sitting-room we find Miss Cunningham and Miss Pigot. Miss Cunningham is the Lady Superintendent, and teaches the girls, and they are all very fond of her, and as a rule very obedient. Miss Pigot is a kind friend of the Indians, who, doubtless, will be surprised, and we hope not annoyed, at seeing her name in this Annual Report: she came to the Sault last Autumn, owing to her interest in the Indians, and with the hope of seeing something of our work among them. As we had a spare room at the Wawanosh we put it at her disposal, and received her as a lodger; and a very kind and liberal lodger she is. Indeed, we hardly know now what we could do without her; she has been so helpful in providing for the little amusements of the girls, teaching them to talk English, and making them save their money. They are all very fond of her, and call her their grandmother. The Garden River Indians lately conferred on Miss Pigot an Indian name, Min-wah-bu-noo-qua, meaning "the kind lady from the East."

Every Tuesday afternoon I visit the Wawanosh Home, and hold Bible Class. The girls do not answer as well as the boys, they seem more dull

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at learning, but perhaps it is partly their shyness. Lately we have been taking the history of the children of Israel. When the class is over, Miss Cunningham comes in to play the harmonium, and we finish with a hymn. On Sundays the girls all come to the Memorial Chapel for morning service at eleven, the elder ones walk, and the little ones drive in the waggon. They bring their dinner with them in a basket, and eat it in the class-room; that first room that you went into in the Shingwauk. Then at two o'clock there is Sunday School in the school-room up stairs, boys and girls all divided into different classes, and at half-past three, service again in the Chapel, after which the girls all go home.

And now my dear young friends, what do you think of all this work among the Indian children which I have been telling you about? I hope you feel a *little bit* interested about it all. I want you to remember that at one time all this great Canada of ours belonged to the Indians, and as we have taken away from them their hunting grounds, and deprived them of their former means of subsistence, surely it is only right that we should do what we can to teach them, and put them in the way of gaining their livelihood in a better way than their forefathers used to do. But the greatest of all blessings we can confer on them is, to teach them the Bible, to tell them of Jesus, our Saviour, who came to die for us. And oh! I feel so thankful when I think of some of my former pupils whom God has seen fit to take away from us, and whose bodies are now laid in our little cemetery, to have the assurance in my heart that they died trusting in the Lord Jesus for their salvation, and I feel sure that they are now safe in heaven. There was one little pagan boy, named Chegauns, who came from Michipicoten; he was with us about four years, and was baptized, and by the wish of the lady who supported him, was named Beaconsfield. He was a dear, good boy; but God was pleased to take him away, and his body now lies in our little cemetery; and by his side lies Frederick, the Neepigon boy, whom I have often written about; and William Sahgucheway, who did so much good among the other boys while he was living. I believe very many of our boys have been led to give their hearts to the Saviour since they came to our institution; and surely this, even if there were no other result, is a great cause for thankfulness.

And now let me say that we want

MORE SUNDAY SCHOOLS TO HELP.

At present there are 16 Sunday Schools, each supporting one child, and 9 Sunday Schools each supporting $\frac{1}{2}$ a child, but this is not as many as we used to have. The fact is, in the matter of Sunday School support we have been going back instead of going forward. At present,

as I have told you, we have thirty-seven boys in the Shingwauk Home, and twenty-one girls in the Wawanosh. Next summer I think there is every probability that we shall increase this number. There are eleven boys and five girls that belong to us, besides those you see on the list; children whose parents have signed an agreement for them to remain a term of years, and yet they did not come back to us after the last summer holidays, and most of these we expect to get back next summer. I will tell you who they are, and why they did not come back: Madorr, who was to stay till 1888, went home sick last spring; Michael was to stay till 1889, but we have not heard why he did not return; Little Paul Guhnuhwah-bumik went home because his mother was very ill, and not expected to live: he was to stay till 1888, but has not returned; Pascoe was taken away slyly by his mother, and she has not yet sent him back, although she had signed an agreement for him to stay five years; James Smith has been kept back by his father: he was to stay till 1888; Samuel Assince was sick with typhoid fever while home for the holidays: his father promised to send him again next summer; little Alex. Assince, I suppose, did not come because Samuel did not: he has to stay till 1888, and we expect him back next summer; Francis and Charles Baker were to have stayed till 1890, but their old grandmother decoyed them away, and has got them over to the American side, so that it is doubtful if they will return; Francis Adams had one year more to fill, but he was sick and unable to return last fall; Johnnie Pedahdig had also one year more to fill, but did not come back; the excuse being, that his brother had met with an accident. Of girls there are five absentees, children whose parents signed agreements for them to remain at the Home. So if all these children come back, our total number will be about seventy-two, besides any new ones that may wish to come. You must see, then, that the support we are at present receiving is far from sufficient. If it were not for the balance in hand with which we commenced the year, we should be in debt, even with our present small number of children. Our expenses have exceeded our receipts by about \$400 during the year.

WHAT WE WILL DO.

To any Sunday School supporting a boy or a girl in our Homes at \$75 a year we will send six copies of the *Algoma Missionary News*, every issue, gratis. And if more are required they may be had at the low rate of 10 cents for each copy per annum. (2) We shall send the *Examination Report*, shewing the progress the child you support is making, twice a year, in April and September. (3) The child, when sufficiently advanced, will write a *letter* to you twice a year. (4) you will be supplied with some copies of the *Annual Report* every year, (March).

Some Sunday Schools find \$75 a year more than they can afford to give. In that case they can send us \$50, which pays for board, &c., and

a box of clothing. Or else two Sunday Schools can unite, and pay \$37.50 each per annum. Those who have hitherto supported our Indian children take great interest in their proteges. Some of them have kept on steadily for more than ten years, and still do not flag.

A WORD ABOUT THE CLOTHING.

Our supply of clothing has run very short this winter. Scarcely any mitts or winter caps for the boys, and the supply of socks also very short. We trust some kind hands are at work for us this winter. Shirts, socks, boys' flannel undervests and drawers, mitts, knitted sailor caps, mufflers, girl's dresses, and underclothing, all these things, made warm and good, suitable for a very cold climate, are always acceptable.

We shall also be very glad of Christmas toys and presents, or outdoor games, balls, cricket bats, football, &c.

And now I must conclude my rather long story, and thank all of you my kind young friends, and also the grown-up people who have done so much to help us, for your kind help and sympathy.

May we have God's blessing and presence with us this new year, and then all will be well.

EDWARD F. WILSON.

P. S.—We hope that our English Subscribers will notice that our Treasurer in England closes the year year with a deficit of £1 9s. 5d., and this notwithstanding the fact that £40 less than usual was drawn in the quarterly bills. £50 more per annum is required for the general support of the Boys' Home, and £50 more for the support of the Wawanosh Home.

EXTRACTS FROM THE BOYS' EXAMINATION PAPERS.

HISTORY.

(2) What great events happened in 1665 and 1666? *Waubegeezis* :—1665 a plague visited London and killed many of the people, and in 1666 a great Fire of London destroyed many houses and churches, including St. Paul's Cathedral, and burnt all the places where the plague had been & stopped it.

(6) Who was Wat Tyler, and what did he do? *David Minomine* :—Watt Tyler was a blacksmith, he was strong hardy man, he killed the collector because he do not want pay the king's tax. Many people were very pleased when he did that killed the collector with his sledge hammer. And each person to pay 3 groats, good many of them were murmured against the tax.

GEOGRAPHY.

(1) Where are the Ural Mountains, Sea of Azov, Cape North, Nova Zembla? *Joseph Chebena* :—Ural Mountains between Europe and Asia; Sea of Azov part of Black Sea in Russia; Cape North in Sweden; Nova Zembla is an island on the North of Russia, belong to Russia.

(4) Where and what are Panama, Anticosti, Belle Isle, Fundy? *Jackson Kahgaug* :—Panama is the name of an isthmus that joins North America to South America. Anticosti is a rocky barren island in the mouth of the Gulf of St. Lawrence. Belle Isle is a strait between Newfoundland & Labradore. Fundy is the name of a bay between Nova Scotia & New Brunswick.

BIBLE HISTORY.

(2) Tell all you know about Joshua. *Ned Beesaw* :—He was one of the spies, and he was sent by Moses to go and spy out the land of Canan and he was told the truth and the rest told a lie and so God told the people of Israel they had to journey 40 years yet, and so they had to go again for a nother journey and after they had got back again the old people were dead and there were only their children yet and Joshua was their leader.

(3) Tell what you know of Goshen, Rephidim, and Kedesh. *Thomas Jackson* :—Goshen is where the Israelites lived in time of Joseph when all Israelites come in the land of Egypt. Rephidim is where the people have no water to drink and God told Moses to go and strike the rock with his rod. Kedesh is where the Israelites camp and Moses told each tribe to go and spy the land of Canaan.

(6) What is the meaning of Manna? What was it like? and what were the rules about gathering it? *Ned Beesaw* : It means, What is it? and it was like frost on the ground and all the rules about getting it was that they should get it once every morning to last them for one day and on the sixth day they were to gather enough to last them for two days.

(7) What happened at Horeb? *Johnnie Maggrah* :—Moses saw a burning bush, and he also heard God's voice speaking to him that he was to lead the Children of Israel out of the land of Egypt. Again Moses striked the rock there & made the waters come out. Again God pass by while Moses was in the cave. Also Eligah while he was in the same cave where Moses was God spoke to him.

LETTERS FROM INDIAN CHILDREN TO THEIR PARENTS.

SHINGWAUK HOME.

Oct 21/84

MY DEAR MOTHER

I suppose you want to know how they get on the boys, they are all quite well except one boy is sick. Some boys they learn trades, Printer Tinsmith and Blacksmith up town. I am building wall this week with one boy, and we get pocket money next Saturday if we done all right. Last Sunday we going down in Garden River with yacht all the boys, Mr. Wilson and our School teacher Mr. W. H. Wotton and we have service there. Every Sunday we have Service in the Shingwauk Chapel at 11 o'clock, and Sunday School at 2 o'clock and the Evening Service at 3 30 o'clock. Wednesday and Friday we have Bible class. I have School every day and I want try to study my lessons every day. God He will help me if I only trust in Him. They are 37 boys now in Shingwauk this Fall, they would 40 of them but three boys they ran away. Tell me if he want to come William Pamahjewung or not. Every time I see it steamboats, barges, vessels, and tugs passing on the river and going through in the canal. Tell me how you get along. I am quite well at present, I hope you all the same. I am your affectionate son

JOSEPH CHIBENA.

WAWANOSH HOME

SAULT STE MARIE

Jan 12 85

MY DEAR MOTHER

I am writing you this afternoon to tell you that I am well at present I hope you are the same. We had nice games on Christmas day and we had the Christmas tree on the 30th of Dec and it was nice too. They are twenty-one girls here I like our teacher Miss Cunningham I send you some kisses I am trying to be a good girl I am reading the firstbook I had beads doll box and handkerchief I think that is all I have to say to you so good bye

I am your loving daughter

SOPHIE BAKER.

SHINGWAUK HOME

SAULT STE MARIE

Oct 23 /84

MY DEAR MOTHER

I suppose you are still living. We are too far from each other to go and see you and to see me. I am glad to say I am healthy and happy, hoping you all the same. We had some snow up here this morning about an inch deep, it is much colder up here than it is down there. we will soon have ice up here and skate about on the river. please mother will you send a few apples to me. and send them soon as you can. I think this place is very nice home for us

the end

from your affectionate son

JOSEPH SAMPSON.

SHINGWAUK HOME
SAULT STE MARIE
January 8th 1885

MY DEAR MOTHER

I am writing to you this morning to tell about Christmas we had a good fun, boys skating on the river and the ice was very good in the evening we had Santa Claus and we ran after him in the dinning Hall and the boys came up to the School Room and the boys try to find he and when we go to bed the boys hanged their stockings in the morning they were all full of candies and some of potatoes and we have a very nice Christmas tree and I will tell you what I get a book and cards and we had holiday nearly two weeks and the boys went up town to the Church Christmas day morning. 37 boys in Shingwauk Home the weather is all the time snowing the boys can not slide too deep snow the boys are all well and I am well too I hope you are the same.

I am your
affectionate son

THOMAS WAGIMAH.

FORM OF BEQUEST

TO THE

LAKE SUPERIOR MISSION.

AND ITS

HOMES FOR INDIAN CHILDREN.

I give and bequeath unto the Rev. Edward Francis Wilson, or the Treasurer for the time being, of the Lake Superior Mission, Sault Ste. Marie, Ontario, the sum of.....; to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust, to be applied towards the general purposes of the said mission and its various Homes for the Christian training and civilization of Indian children; and the receipts of the Rev. Edward Francis Wilson, or the Treasurer for the time being of the said mission, shall be a sufficient discharge for the said Legacy. (And I direct that the duty upon the said Legacy be paid by my executors out of the said fund.)

The will or codicil giving the bequest must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

—:O:—

NOTE.—This testament must have been executed one year previous to death of Testator, to give it effect over Mortmain Acts.

OUR INDIAN HOMES.

GENERAL STATEMENT OF RECEIPTS AND EXPENDITURE FROM JANUARY 1ST TO
DECEMBER 31ST, 1884.

RECEIPTS.		EXPENDITURES.	
To General Management.....	\$2273 29	By General Mangement.....	\$1848 49
Build. Fd. Mem. Ch. 171 31		Bd. Fund Mem. Ch. 66 29	
" " General..113 42		" " General..586 15	
	284 73		652 44
Shingwauk Maintenance. ..	4868 99	Shingwauk Maintenance..	5317 39
Wawanosh " ..	2124 96	Wawanosh "	2142 26
Balance, Jan. 1, 1884.....	656 34	Balance.	247 73
	<u>\$10208 31</u>		<u>\$10208 31</u>
To Balance, Jan. 1, 1885	\$247 73		

SAULT STE. MARIE, February 4th, 1885.

SIR,—According to your request, I have audited the books of the Indian Homes, and find them correct, comparing with the above statement, showing a balance to credit for the year ending 31st December, 1884, of \$247.73.

I have the honor to be, Sir, your obedient servant,

THOMAS A. P. TOWERS,

REV. E. F. WILSON, Sault Ste. Marie.

L. Reg. H. C. J.

THE INDIAN HOMES IN SAULT STE. MARIE.

The following statement regarding the mission work in Algoma was sent to the Toronto Church papers, June, 1885.

"Our Annual Report for the past year is now in the hands of our supporters and I have also sent a number of copies to superintendents of other Sunday schools which are not at present assisting our work, in hope that they may begin to do so. We are very much in need at the present time of increased help, the reasons being (1) that our work is increasing and we have the prospect of a larger number of pupils than we have had for some years; (2) that within the last few years our funds have been falling off; (3) that after doing my utmost to keep up the work by my own individual exertions, I find it impossible to continue to do so, and have engaged an assistant superintendent, who will relieve me of a great deal of the detail of management, and enable me from time to time to travel around both among the Indians whose children we receive and our white friends to whom we look for support, both of which steps are necessary in order for our homes to prosper.

"I am glad to say that in response to my appeal our English friends are stirring themselves, and hope to be able to render some additional help; but I have always felt that it is to Canada I ought chiefly to look for the support of my Indian children, and I trust that more Sunday schools will be found to adopt our pupils, and provide for their maintenance, the charge being \$75 per annum, or if clothing is sent \$50.

"I want, if God will, to try and do far more for the Indians than has yet been done. I think these recent troubles in the North-West should stir people up to do more for the Christian training of young Indians. It were surely better to spend money in this than in fighting their poor ignorant parents. I am exceedingly glad to see that the rebels in the North-West were almost without exception either Roman Catholics or Pagans, and that the Protestant Indians refused to join them. Why are we leaving those North-West Indians almost entirely to Roman Catholic missionaries? Even here in Algoma the great bulk of the Indian population is Roman Catholic, and our Church of England missions are few and far between. Surely this is not as it should be. My friends throughout Canada know that I have been exerting myself on behalf of these poor Indians; twice my strength has failed; I have not received the support and help that I need. And now in the future, if God spare me, I want to do more. I want to add to our buildings here, and make this a large central Institution with accommodation for double the number of young braves than we can take at present, and I hope that other Institutions may one after another rise in the North-West which may in some way be affiliated with ours at Sault Ste. Marie. I want, in fact, if God afford me grace and strength, to do the same work for the Indian children of Canada and the North-West that Dr. Barnardo has been doing so nobly for the waifs and strays of England's great cities. I propose also to take a few white orphan boys into our Shingwauk Home. I think they will have a leavening effect upon our Indian pupils, induce them to speak more correctly in English, and perhaps inspire them with a little more ambition to get on in the world. I have taken two boys already at my own expense, just for three months, partly as an experiment, partly to save them from being placed in a Roman Catholic Institution. Will anyone relieve me of this expense, and support these white boys? Their mothers supply their clothing, so the cost is only \$50 per annum each. We have no orphan's home in Algoma, and there are many poor hard-worked widow women who would be glad to get their children into our Institution.

"My plans for this summer, if God will, are as follows:—Next week I start off to visit the Indians at Cape Croker, Parry Island, Christian Island, Spanish River, and Serpent River, and shall hope to bring some Indian children back with me to our Institution. On or about July 24th I propose a six week's trip to the North-West, the scene of the recent disturbances. I shall apply for a free pass on the C. P. R., and take three or four of my Shingwauk boys with me. We shall camp, and it will cost little. I want to see those Indians, and confer with the

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missionaries, and if possible bring some boys back with me. Then about the middle of September I propose starting on a two month's tour through Canada, taking a couple of boys with me, one from our institution, and the other, if possible, a young brave from the North-West. By these means I hope to stir up some fresh interest in our work, and receive more liberal support than we have had at present.

"I have had many difficulties, many discouragements, in the past, but I think God is now calling me to make a fresh start, and to do more for the Indians than anything that has been done yet. If God be on my side I fear nothing, I want nothing. Already I see signs of encouragement. Two new Sunday-schools have just undertaken pupils. It is good to get a letter like this one:—'I thank you for your report. I read it to our school to day. We had 304 present, and all were deeply interested. You may count on getting \$75 from us this year for the support of a boy.'

"Yours truly,

"E. F. WILSON.

"P.S.—We have 41 boys and 20 girls at present."

NOTE.—Since this letter was written, the number of pupils have still further increased, and within another week or so there will probably be 73 pupils in the two Homes.

REVISED LIST OF PUPILS AND THEIR SUPPORTERS, JUNE, 1885.

BOYS.

No.	ENGLISH NAME.	INDIAN NAME.	MEANING OF NAME.	AGE.	YEAR.	TO STAY TILL.	LESSON.	TRADE OR PROFESSION.	BY WHOM SUPPORTED.
1	John A. Maggrah.			16	4th.		Book IV., English Grammar, History	Teacher	"An Evangelical Churchman."
2	David Minominee.	Shahwunahsubwa	Thunder in the south	18	2nd.	Aug., 1888.	Geography, Arithm.	"	Uxbridge and Bowmanville.
3	David Osahgee.	Waubegzis	Grey Moon	16	6th.	Sept., 1887.	"	"	St. Paul's S. S., London.
4	Joseph Chebena	Keche-pena	Big Partridge	16	2nd.	Aug., 1888.	"	"	St. Peter's S. S., Toronto.
5	Jackson Kahgaug.	Nabunagwun	One winged bird	15	6th.	Sept., 1888.	"	Teacher	Trinity S. S., St John N. B.
6	Isaac Altman.	Papamaush	Sailing about.	20	8th.		Book III., Geog'y, Arithmetic, &c.	Carpenter	
7	Harry Nahwuquagezhik.	Nahwuquagezhik	Noon sky	19	6th.		"	Bootmaker	[John, N. B.
8	Thomas Jackson	Ashquagezhik	End of the sky	14	3rd.	Sept., 1887.	"	"	St. John's Miss. Assoc., St.
9	Ned Beesaw			13	4th.	Sept., 1886.	"	"	Trinity & St. Peter's Brockville
10	Thomas Johnson	Kazheyaush	Fast sailer	15	1st.	Sept., 1888.	"	Bootmaker	
11	Albert Sahgnj	Zhagoonabe	Bending feather	13	1st.		Book II., Geog'y	"	Yarmouth S. S., N. S.
12	Abram Isaac			12	2nd.	Aug., 1888.	Arithmetic, &c	"	Holy Trinity S. S., Toronto.
13	William Riley	Pashegezhik	Cloud running in a line	14	1st.	Aug., 1887.	"	"	St. Paul's S. S., Toronto.
14	Willie Adams	Muhjewedah	Going up hill	11	4th.	Aug., 1886.	"	"	Ch. Redeemer S. S., Toronto.
15	Aleck Penasheens.	Negaunegezhik	Front sky	15	3rd.	Aug., 1887.	"	Bootmaker	St. Matthew's S. S., Quebec.
16	John Negaunegezhik			12	2nd.	Aug., 1886.	"	Carpenter	St. John's Toronto, Port Dover
17	Joseph Soney.	Pamoosah	Walking about	12	1st.		"	"	[and Whitby.
18	Joseph Sampson	Wagimauns	Little chief	14	1st.	Dec., 1887.	"	"	
19	Thomas Wagimah			12	6th.	June, 1886.	Bk. I., 2nd part	"	Miss Peache.
20	Mackenzie Nadee	Mamahshegahdan	Crooked legs	13	2nd.	Aug., 1889.	Arithmetic	"	
21	David Rodd			12	1st.	Dec., 1889.	"	Blacksmith.	
22	Wesley Jackson			14	1st.				

23	Thomas White	Wahsaum	Bright flash		12	2nd.	Aug., 1887.	Book I., 1st part	Mr. Greene's class, St. James',
24	Smart Altman	Nauge	Bright day		12	2nd.	May, 1887.	"	Trinity S. S., Galt. [Toronto.
		Wahsagezhik			8	1st.	July, 1890.	"	
					9	2nd.	Aug., 1889.	"	(4) Mrs. McWilliam's class.

Mr. Greene's class, St. James',
Trinity S. S., Galt. [Toronto.

23 Thomas White	Wahsaum	Bright flash	12 2nd. Aug., 1887.	Book I., 1st part	.....	.....
24 Smart Altman	Naunge	.....	12 2nd. May, 1887.	"	.....	.....
25 Jonas H. Mark	Wahsageezhik	Bright day	8 1st. July, 1890.	"	.....	.....
26 Aleck Beesaw	Naswahsogonabe	Seven feathers	9 2nd. Aug., 1889.	"	.....	.....
27 Edward Penasheens	Kwakogonab	Turning feather	11 1st. Aug., 1887.	"	.....	.....
28 Charles Nandee	.....	.....	12 1st. Aug., 1889.	"	.....	.....
29 Leslie Rodd	.....	.....	10 1st. Aug., 1890.	"	.....	.....
30 Edward William	Albetheggezhih.	Half the sky	13 1st. Sept., 1890.	"	.....	Blacksmith.
31 Isaac Sampson	Wanjegahbowh.	Standing from	13 1st. Sept., 1890.	"	.....	.....
32 James Henry	Pamahsahwa	Passing thunder	10 1st. Sept., 1890.	"	.....	.....
33 Amos Scotchman	.....	.....	7 1st. (Adopted).	"	.....	Miss Baring, England.
34 Charles Johnson	Ahsineens	Little stone	10 1st. July, 1889.	"	.....	Ch. Ascension, Hamilton.
35 Peter Stone	Kabayansh.	Sailing to the end	9 1st. May, 1891.	"	.....	Ch. Ascension, Toronto.
36 Albert Kabayah	Mezhukurid	Clear sky	8 1st. May, 1891.	"	.....	.....
37 Frank Maggrah	.....	.....	9 2nd. May, 1889.	Book III., &c.	.....	Blacksmith.
38 Wm. Frederick	.....	North wind	18 2nd. June, 1888.	Book "	.....	.....
39 Alex. Assinee.	Keewadin	Grandfather	16 1st. June, 1888.	"	.....	.....
40 George Wackay	Nemesho	Revolving thunder.	16 1st. June, 1888.	Book II., &c.	.....	.....
41 Jacob Wankay	Uhbwhukwuhum	.....	10 1st. June, 1891.	.....	.....	.....
42 Angus Elliott	.....	.....	.....	.....	.....	.....
43 Sampson Wahboos	.....	.....	.....	.....	.....	.....
<i>White Orphan Boys.</i>						
44 Donald McLeod	.....	.....	10 1st.	.....	.....	.....
45 Ernest Bellanger	.....	.....	8 1st.	.....	.....	.....

White Orphan Boys.

REVISED LIST OF PUPILS AND THEIR SUPPORTERS, JUNE, 1885.

GIRLS.

No.	ENGLISH NAME.	INDIAN NAME.	MEANING OF NAME.	AGE	YEAR.	To STAY TILL.	LESSONS.	BY WHOM SUPPORTED.
1	Esther Shingwauk	Ahkuhbagezhkooqua	Endless Day	15	7th	.....	Book IV., &c....	St. George's S. S., Toronto.
2	Susanna White	Pedahbun	Coming Light	13	5th	August, 1886..	Book III., Geogr. Arithmetic, &c.	Mrs. E. W. Moore.
3	Laura Beesaw	.....	.....	12	4th	Sept., 1886....	"	All Saints' S. S., Toronto.
4	Mary Williams	Oshahwushbua	Maid in Blue	14	4th	August, 1886..	Book II., Geogr. Arithmetic, &c.	St. Mark's S. S., Niagara.
5	Marion Beesaw	.....	.....	8	3rd	August, 1888..	"	Miss Peache.
6	Maria Thomas	Wasauquedooqua	Old Burnt Tree	..	1st	.....	Bk. I., 2nd Part, Arithmetic, &c.	[Christ Church, Deer Park, St. Stephen's, Toronto, and
7	Eva Esquiman	.....	.....	7	2nd	August, 1888..	.....	.....
8	Eliza Soney	.....	.....	..	1st	.....	Bk. I., 1st Part.	.....
9	Charlotte Knaggs	.....	.....	..	1st	August, 1889..	"	St. George's M. U., Lennoxville.
10	Nancy Winter	Nahwegezhkooqua	Lady of the Sky	..	1st	.....	"	St. Peter's Guild, Sherbrooke.
11	Nancy Thomas	Showansedooqua	.....	..	1st	August, 1889..	"	Cathedral S. S., Montreal.
12	Mary Ann Menass	Ahkuhbagezhkooqua	Endless Day	..	1st	August, 1889..	"	.....
13	Julia Kabayah	Pubgesegooqua	Swimming	..	1st	August, 1886..	"	.....
14	Mary Negaunegzhik	Moweah	.....	..	1st	August, 1888..	"	.....
15	Alberta Esquiman	Keshegooqua	Maid of the Sky	8	2nd	August, 1888..	"	Miss Judith Wright.
16	Sophy Baker	.....	.....	..	1st	August, 1890..	"	Trinity S. S., St. John, N. B.
17	Nancy Petahnukurid	Wausayaubunooqua	Bright dawn	15	2nd	August, 1888..	"	.....
18	Sarah Zaccanine	.....	.....	15	1st	.....	"	.....
19	Mary A. McGregor	.....	.....	10	1st	June, 1888....	"	.....
20	Alice McGregor	.....	.....	8	1st	June, 1888....	"	.....
21	Susan Pashnenebe	.....	.....	..	..	.....	.....	.....