



VOL. I.

JUNE 1ST. 1878.

No. 12

Forty-five years ago.

UNDER this heading will appear from time to time extracts from a most interesting book called *The Stewart Missions*, kindly lent to us by the Ven. Archdeacon of Niagara. It contains an account of the arduous labours of the first missionaries of our Church to the north shores of the Lakes Huron and Superior, and of the first founding of the Sant Ste. Marie missions by Dr. McMurray in 1833.

We commence with some extracts from the journal of the Rev. A. Elliott, travelling missionary to the Indians on the northern shores of Lake Huron, June 15th. to July 13th. 1835:—

“The necessary arrangements for our voyage being made by Captain Anderson who accompanied me, we proceeded from Penetanguishene on Saturday June 15th., in an excellent bark canoe, furnished with men from the establishment at Coldwater and Lake Simcoe. The weather was fine, but the wind being adverse, we only travelled about ten miles, and having reached a small island our tents were pitched on its rocky shore. The following day, being Sunday, we spent in the same spot. The waters of the vast lake, its rocks and solitudes, its innumerable is-

lands covered with beautiful verdure, and the interminable wilds by which it is surrounded, are sublime objects of contemplation. Even in the most distant and dreary wilds of this extensive country, the wisdom and goodness of God are everywhere depicted on the works of His Almighty hand, and it is an encouraging thought to Christians in such situations, that He looks down with equal eye upon the solitary worshipper on the gloomy rock, and the crowded congregation of the “joyous city.”

On the morning of Monday the 17th. we awoke just as the sun seemed to emerge from the rocks which rise above the surface of the waters, and, having read a portion of Scripture and prayed, we travelled many miles before breakfast. I endeavoured to read sitting in the canoe, but could not succeed on account of drowsiness that I could not overcome. The weather was fine and the Indians caught several fish as our light vessel glided past the rocks which everywhere abound in that part of the lake.

In the afternoon an Indian lodge appeared in the distance, on the side of a small island near the northern shore. Being desirous to converse with the in-

mates on the subject of religion, we landed, and found a few wigwams inhabited by Matwa-aushe, and a part of his tribe.

Having erected our tents on an adjacent island, we afterwards had an opportunity of addressing the Indians as they



WILD INDIANS.

reclined on a rock.

Captain Anderson stated to them the object of our mission in their own dialect. The Chief replied that he had reflected on civilization and religion, but that he was not yet prepared to change his mode of life, especially as he had not consulted the whole of his tribe. I then explained to him some of the principal truths of Christianity, warned him of the danger of delay, and exhorted him and his people to be partakers of the blessings of religion. The next day we could not continue our course, the lake being agitated by a furious north wind. While we were at breakfast, the wife of Matwa-aushe, with another woman and a little boy paid us a visit. I believe their object was to obtain some food, as their supply of fish is but scanty. We reminded them of the advantages attending Christianity, and asked them why they did not endeavor to persuade their husbands to attend to the means of becoming religious. They expressed a wish that the men would accept the offer, and said that they should be happy to follow their example. In the morning of the same day two young Indians came to our encampment, who had been sent by the Methodists to confer with the natives in the vicinity of the

French River, and remained with us till the storm ceased. On the following day, the weather having moderated, we were enabled to pursue our mazy course among the rocks. The Indians being exceedingly mild and obliging, it is agreeable to travel with them, and it is amusing and pleasing to see their skill and dexterity in spearing fish and also in steering their frail canoe without suffering her to sustain the least injury from the pointed rocks. Having proceeded a considerable distance we had an opportunity of conversing with a small band of Indians, who said they were desirous to join the Christian Indians at Coldwater, but could not think of leaving the regions where their fathers lived and died. We also remained a few minutes with another tribe of Indians encamped near the mouth of French River, a part of whom are attached to the Methodists, who are endeavoring to induce them and their children to attend to their instructions.

On the 18th and 19th, the weather was unfavorable and the lake tempestuous. Our canoe was in danger of being carried away from the coast by the violence of the wind, but we succeeded in maintaining our sinuous way among the rocks, which, in some measure sheltered us from the fury of the tempest. We were now entertained

with a distant view of a range of rocky mountains on the northern shore, which, though not of the greatest height, were of considerable magnitude, and raise their craggy summits high above the surrounding wastes. As we approached these loftier eminences we could clearly discern that they were thinly covered with trees and shrubs; and we found the rocks in their vicinity much more steep and cliffy than any we had seen during our excursion. Near these mountains we lodged at one of Mr. Mitchell's trading-posts, and were kindly treated, in the absence of his agent, by two Canadians. Early in the evening of the 20th we arrived at the Great Manitoulin Island, and were received and welcomed by a crowd of Indians at the head of an extensive and beautiful bay. A part of them are Ottawas, and adherents of the Romish Church, the rest are Potaganascas, and not yet attached to any denomination of Christians. Some of them have been residing there two or three years, and have cultivated a small portion of land. Four little log buildings have also been erected. The soil on that part of the island seems good, and the corn and potatoes on the plantations look well.

On the day after our arrival I preached to the Indians and nearly all of them attended. Captain Anderson was kind enough to interpret, and spoke with fluency and animation. Some of the Indians afterwards told us that they would not accept our offer because certain traders had dissuaded them from becoming Christians. Shawenausoway, a chief who was present, said that he would attach himself to the Church if another chief who was absent would also become a Christian; he and a few others belonging to his tribe have since consented to join the Church.

Aince, the chief who engaged to meet us at the island, remained there last autumn, till he cleared a piece of land. We were a little disappointed in not finding him and his people as we expected; but we were informed by the Indians that he had not altered his intentions but that he was prevented from coming in the spring by unforeseen and unavoidable occurrences.

As the account given the preceding year of this engagement gives a simple and interesting view of the state of the Indian mind I will venture to break the thread of the journal by inserting it here. The account is also Mr. Elliott's.—'On the evening of Wednesday, July 23rd, 1834, one of the chiefs of the Chippewa tribes came into the Indian Council House at Penetanguishene, which was a sort of large wigwam covered with green branches,

and stated to Captain Anderson, that he and about seventy others were desirous of being civilized; but that they wished to settle on the Manitoulin Island, and not at Coldwater. I endeavored to persuade him to embrace Christianity, stating some of the principal truths of religion and the advantages which would attend their attachment to the Church. I advised him to acquaint his people with what I had said, and then to make known to me his determination.

'A considerable number of Methodist Indians having arrived on the following morning, Mr. Peter Jones said, that should I be desirous of speaking to them and their Heathen brethren together, he would give them general information. Having informed him that I should be happy to address them, we were soon surrounded by a large assemblage. They all reclined on the grass in silence, some in the Council house and others in the open air; the Pagans quietly smoking tobacco, but the professors of Christianity behaving like civilized people. As soon as they had all assembled, Assickener a clever Roman Catholic Indian stood up and addressed his countrymen, calling upon them all to listen with attention to what I was about to say. Mr. P. Jones read a hymn in Chippewa, which the Indians sang; then I said a short prayer selected chiefly from one of the baptismal offices, and lectured on the following words, 'Behold I bring you good tidings of great joy which shall be to all people.' An Indian from Coldwater, with whom I was acquainted, interpreted. Though his knowledge of the Indian language is small, he seemed to understand me exceedingly well, and spoke with great energy and fluency. My lecture being ended Mr Jones rose, and in a very pleasing manner addressed the Indians in their own language, and concluded with a brief extempore prayer; after which a hymn was sung.

'On the day following, such of the heathen Indians as were disposed to accept the offer of civilization, came to acquaint me with their intention in regard to religion. I was apprehensive that they would excuse themselves, by saying that they should prefer the Roman Catholic Church, as some had told me privately that they wished to embrace what they called the French religion. After they had reclined in silence for a considerable time, an old Indian rose, and a pipe being lighted, we were all requested to smoke with him. Then he shook hands with us, made a short speech, promised to become a Christian, and attach himself and all

his family to the English Church. Three other Indians followed his example. Then the chief of a tribe (Aince above alluded to) consisting of about seventy-five persons, said that they would return next spring and settle on the Manitoulin Island but they would not pledge themselves at present to become members of the Church. He assured me, however, that in the mean time I need have no apprehension that they would follow any other denomination; that he thought religion a good thing, and that he would go with me next spring to see his Great Father at Toronto, and converse with him about Christianity. I approved of this and endeavored to encourage him, exhorting them to pray and to think of what

I had preached to them. Then the chief with a smile upon his countenance, which was remarkably expressive, said that as some of his people had left their children—some their wives and others their parents—in the forests he was persuaded we could not think hard of them for returning to take care of them. They all shook hands with me before they repaired to their canoes, and as they had frequently seen me give little things to the Indians, they reminded me that they thought their Great Father's Minister might give them some bread for their children to eat. I found no difficulty in complying with their desire, as we happened to be near the baker's.

Little Pine's Journal.

THE WRITER IS THE CHIEF WHOSE APPEAL IN 1871 SUGGESTED THE SHINGWAUK HOME.

(Continued from page 62).

AFTER the meeting a collection was taken up, but it was too little money. There were several plates, but they only contained twelve dollars. If Jesus loves His red children as you say and believe He loves the white people, did He not give His life for them; and is that all that they will give to help to tell our Indian people, away on the Great Chippeway Lake, of His love? Religion will not increase unless the white people give more.

Early in the morning of the sixth day we got on board the fire-waggon to go to "Hauminton," (Hamilton), and as soon as we arrived we went to see the Black-coat.

I did not greatly desire to stay, for I was afraid my grass would be spoilt, and my cows have no hay to eat in the winter; and I wished to hasten on to see the Black-coat, Chance, that I might know where he was camped, and then to return to my home. Wilson interpreted to me what the Black-coat here said; but even before I heard the interpretation, I knew by his manner of speaking that it was not very favorable to our likelihood of success. He thought that if we stayed we should not be very well satisfied with the money we should collect, for a great many of the people were away a long distance off, and very few only were at home. I then told Wilson that I thought we had better go; for I wished to hasten home and cut the grass for my cows to eat in the winter time. The Black-coat however spoke again, and said that he had pondered the matter in his mind, and he was unwilling

to let us go until a meeting was held, so that his people might hear all that was in my heart. When I heard this I replied, "If there is any necessity for me to stay, I will stay, if there is not, I will go."

The next day was prayer-day, and I went to the prayer-wigwam, and also to the teaching-wigwam to hear the children sing and to speak to them a few words.

The whole of the day following, Wilson and myself went from wigwam to wigwam asking for money to help the Indians on the Great Chippeway Lake. We also entered a long wigwam where live the chiefs who own all the fire-waggon. We saw the great fire-waggon chief, and he spoke kind words to us, and gave us a paper on which it was written that we were to pay no money at all on our way back to Ahmujewuhnoong. In the evening the white people met together in the teaching-wigwam, and there were so many of them that they had no more room to sit, and I spoke to them and told them the thoughts of my heart. This time I spoke more boldly than I had done before. I told them that as an Indian Chief I had a right to speak on behalf of my poor people, for the land the white men now hold was the land of my fathers; and how that the white man was powerful, and the Indian was weak, the Indian had a right to look to him for help and support. As I closed my speech I looked around last of all upon the children; for I wished my eyes last of all to rest upon these white children who had received the benefit of education

and Christian instruction; and I gave them my beaver-skin to keep in their school; so that they might always remember my visit and think upon my words.

On the second day of the week, early in the morning, we entered the fire-waggon to go to the river of the Mohawks. The Black-coat Wilson said he must leave me now, and go straight to Ahmujewuhnoong; and that after I had visited Chance in his wigwam I must follow and meet him again.

So when we came to a place where there were many fire-waggons, (Paris), the Black-coat led me to another fire-waggon which stood there and told me that it was going to the great river of the Mohawks; then he said "Boozhoo," and left me to go my way alone.

When I arrived at the River of the Mohawks, (Brantford), I felt strange and puzzled, having no one now to guide me; and I saw no face that I knew, neither could I speak English to make myself understood. But Wilson had given me a paper with words written on it, and this I showed to two men upon the road. They beckoned for me to come with them, but I thought they had been drinking and I walked away. Then I saw a woman sitting alone in a waggon and I showed her my paper. She was very good to me, and told me to get in; and she drove me to the house of the Black-coat who is the teacher of the Indian people on the River of the Mohawks.

The Black-coat, (Rev. A. Nelles), was very good to me, and gave me food; and after about two hours he told me to get in the waggon and a man got in too, and drove me to Chance's wigwam. It was a long way, and the man did not seem to know well which way to go, for he kept stopping and speaking to the people all the time. When we got to the wigwam I knocked at the door, and knocked again several times; at length the Black-coat, Chance, heard me and came to open the door, and I was greatly rejoiced to see him again once more, and also his wife and children. They were all very good to me, and I remained with them three days.

The Nahduwag chiefs met together and had a meeting to welcome me; but I could not speak to them. The Black-coat, Chance translated what I said into English, and a Nahduwag Indian then interpreted what he said in the Mohawk tongue, so that the chiefs might understand.

When the day came for me to leave, the Black-coat, Chance, took me in his waggon to the place where the fire-waggons start, and sent a wire message

to Wilson to be ready to meet me when I arrived.

I sat in the fire-waggon and smoked my pipe and rejoiced in my mind that my work was now over, and I should soon return to my people. For many hours I travelled and the sun had already sunk in the west, and I thought I must be nearly arrived at Ahmujewuhnoong, when the fire waggon chief came to look at my little paper; and then he looked at me and shook his head, and I understood I had come the wrong way. Presently the fire-waggon stood still, and the chief beckoned me to get out and he pointed to the west, and made signs by which I understood that I must now wait for the fire-waggons going towards the sun-rising, and in them return part of the way back. I staid at this place about one hour. It seemed to be a large town, with many big chimneys and plenty of smoke, and there was the smell of oil, (probably Bothwell). By and by the fire-waggons approached, coming from where the sun had set; and a man told me to get in. It was mid-night when I reached Pahkatequayaug, (London), and they let me go into the wire house and lie down to sleep. I slept well all night, and early in the morning a man beckoned to me that the fire-waggons were ready to start for Sarnia, and showed me which way to go.

Thus I at length got back to Ahmujewuhnoong and was glad to lie down and rest in Wilson's wigwam; and now I am waiting for the fire-ship to come, and as soon as it comes I shall go on board and return straight back home to my people.

The Black-coat, Wilson, has asked me to let him write down all this that I have told him, so that it may be made into a book and read by everybody. And I hope that, by and bye, all the white people will see this book, and that their hearts will be warmed towards the poor ignorant Indians who live on the shores of the great Chipeway Lake.

We have collected 300 dollars, but 300 dollars is not enough to make re-

ligion increase. If we had but the worth of one of those big wigwams of which I saw so many in Toronto, I think it would be enough to build a big teaching-wigwam at Garden River, in which the children would be taught and clothed and fed, and enough to send teachers also to the shores of the Great Chippeway Lake. I must have something done for my people before I die; and if I cannot get what I feel we

ought to have from the great chiefs in this country, I am determined to go to the far distant land across the sea and, talk to the son of our Great Mother, the Prince of Wales, who became my friend when he gave me my medal, and I believe will still befriend me if I tell him what my people need.

AUGUSTIN SHINGWAUK.

(Little Pine).

Our Bishop's Return.

THE LORD BISHOP of Algoma returned to Sault Ste. Marie on the 16th of May; per *City of Winnipeg*. As the Steamer passed in front of the Shingwauk Home, all the boys turned out to welcome him. Our flag was run up, and the youngsters, cheering and frantically waving their hats rushed down to the beach.

His arrival was greeted with the

greatest satisfaction by all classes.

His Lordship proposes to visit the Garden River Reserve and preach to the Indians on Sunday June 2nd.

We hope that the success which has always attended his ministrations may be renewed; and that his labors for the welfare of his vast diocese may be crowned with success.

Our Indian Homes.

UNDER God's blessing, all is progressing most prosperously. We think that could friends, who visited us at the time of the opening of the Shingwauk Home three years ago, come to see us again they would give us credit for the improvements that have been made in the surroundings and general appearance of the Institution. Swamp and bush and old logs and stumps have been gradually forced to make way for stone walls, picket fences, croquet-lawn and flower-beds. In our small private garden we have goose-berry and currant bushes, raspberries, plum-trees, strawberries and asparagus, and in the institution kitchen-garden, which has been well drained, and is now in excellent condition, are vegetables of every description, coming up for the sustenance of our forty-eight boys. Then, back of the farm buildings we have already cleared some twelve or fourteen acres of bush land, and such of it as is fit for cultivation will be cropped this year with oats and potatoes, and a part seeded down for grass.

For their amusement our boys have a swing, climbing-pole and horizontal bars, and a covered skittle-alley. They have lately clubbed together and bought a foot-

ball, they also play lacrosse, but we have at present, no ground level enough for cricket.

Our large boat, *The Missionary* which was considerably damaged last year in a storm on Lake Superior, has been caulked and painted and done up and supplied with fresh sails, ready for another voyage of six or seven hundred miles, this summer, up Lake Superior. She looks very smart and trim lying in the bay at the end of our dock.

Some of our apprentice boys have gone home for a holiday, so that they may be back again before the school breaks up on the 15th. of July, as it is inconvenient to have all those who are working at trades away at the same time.

We have received a great number of applications for the admission of new boys, and all who apply appear willing to sign the required agreement for their sons to remain with us five years, which is satisfactory, as one of our chief troubles used to be the unwillingness of parents to allow their children to remain for a proper time.

On the other hand we may congratulate ourselves that some fresh support is offering: The Rev. Geo. Armstrong's Sunday

School, in St. John, New Brunswick, has undertaken to support a boy at \$75.00 per annum. The Rev. H. Pollard of St. John's, Ottawa, has written for particulars, and promised on behalf of his Sunday-School to undertake the support of a boy, from 1st. October next. Miss Baring, of Auckland Castle, England, has undertaken a boy. Galt S. S. promises to support a boy. The Rev. J. D. Cayley's Sunday School, St. George's, Toronto, has applied for a "stout girl," with the intimation that they will undertake her support. Others, who do not support children, are helping us liberally by their contributions to the general fund of the Girl's. St. Alban's, Ottawa has just sent us \$7.50, Prescott \$17.50, thro' our Secretary-Treasurer, the Rev. F. W. Kirkpatrick. These and other sums will be duly acknowledged in the July number of our magazine.

The "box-season" has hardly yet set in; but we have received, at any rate, one—a large box full of clothing and books—the kind contributions of ladies at Niagara. Not the least valued among the many gifts which this box contained were two nicely framed photographs of the Ven. Archdeacon of Niagara and the late Mrs. McMurray; and the Archdeacon writes to us that it was by the express wish of his esteemed wife that he sent us this present, so that they might be put up "in some suitable place in the Home as a remembrance of the first missionary to the Indians at Sault Ste. Marie, and also of his wife, whose exertions on their behalf were untiring, and to whom he was, under God, indebted for his success amongst them." These two photographs now hang on either side of the clock in our school-room, and near by is the organ which, it will be remembered, was also the handsome gift of the "first missionary at the Sault."

The Wawanosh Home, also, was the recipient of a capital stock of girl's clothing from Niagara, and the girls have also been much pleased by a nice supply of picture-books and cards from Mrs. Peters of St. John, N. B., Mrs. Peter's also sends us *The Graphic*, which does duty, first at the Shingwauk and afterwards at the Wawanosh Home.

A fresh man and wife have just been engaged for the Wawanosh. The wife acts as matron under the superintendence of Miss Browne, and the man undertakes the garden and field-work. We have a good ten acre field belonging to the Wawanosh, already cleared and most of it "stumped." It is expected to yield a good supply of grass for the winter keep of a cow, and all the potatoes, turnips and

carrots that the girls will be able to eat. The garden around the building cannot be laid out until building operations are completed, as it is at present choked up with piles of stone and sand. The girls under Miss Browne's able management, have made good progress in their lessons, besides learning to sew neatly and knit stockings. Mr. Wanzer's kind present of a sewing-machine has been almost constantly at work, and busy fingers are at present engaged in making blue drill jackets for our boys, and a tent for use during the summer campaign.

The Wawanosh Home has happily been almost entirely free from sickness during the winter. At the Shingwauk, as is already known to our subscribers, we have had several serious cases of illness, and one boy, John Rodd, was removed by death. Our little cemetery has now three graves of Indian children, Hannah, who was formerly supported by St. Paul's, Toronto; Solomon who was on the Government List; and lastly, this winter, John Rodd, who for several years had been the joint protege of St. Peter's, and Church of Redeemer Sunday Schools Toronto. At the time of his death the St. Peter's school had the entire charge of him, and they have since written to say that they will contribute \$10 towards the erection of a stone over his grave.

Our finances are not at present equal to our wants. For carrying on our trades each industry is in account with the Shingwauk Savings Bank and is loaned money at 6 per cent per annum, according as may be required, but for the maintenance of the two institutions, repairs, new buildings, &c., &c., we have to depend entirely on the contributions we receive, and we have no reserve fund to fall back upon. During the winter we have been obliged to support three or four of our boys out of our general fund as no Sunday School or individual could be found to undertake them, and this threw us back a good deal. The quarterly balancing of our accounts on the 1st. April, last, shewed a deficit on the Shingwauk Maintenance account of \$102.97; and of \$59.50 on the Wawanosh Maintenance. The Wawanosh Building Fund shows a balance of \$556.20 on hand, and, over and above what has been promised, about \$1300 more is still required in order to complete the building.

These financial statements may not, perhaps, seem so very cheering or satisfactory, looking at them from a business point of view, but we build our hopes of success with these poor Indian children not on a well-filled purse, or a well in-

vested endowment fund, but on the firm assurance that God is with us, that it is His work we are endeavoring to carry on, and that His rich blessing is of more value than gold or silver. It is not likely we shall ever lay by, for as fast as money comes in we find employment for it. We want money to support ten more boys and fifteen more girls, and money to build a nice little chapel alongside our cemetery, and already have suggestions been offered for us to open a branch establishment at the further end of Lake Superior. May God give us grace to spend our "day of life" to His glory and the advancement of His Kingdom, for soon "the night cometh when no man can work."

WILLIAM'S LETTER.—That some of our boys at any rate will try to do the best they can for themselves after leaving our Institution, may, we think, fairly be gathered from the following letter written by William Sahgucheway to one of his companions at the Institution while away for a month's holiday:—"Dear

— I got your letter yesterday; I was very glad to hear from you. The Indians' pay commenced on Wednesday, and stopped yesterday. I kept store, and I made about twelve dollars. Last Monday I was at Muncey Town; I start on Friday and I stay there till Monday. The scholars are twenty-six altogether. I study three verses for Sunday-school. They played base ball on Saturday. The boys got beaten. We got to Sarnia on Tuesday morning about half-past-one and we went to the Indian Reserve very early about four o'clock, and we had nothing to eat and we went and buy a loaf of bread and butter, and went along the river to have breakfast. I think this is all I have to say this time.—William Sahgucheway."

We think that a young boy of scarcely fifteen winters, who, during a few weeks holiday will earn \$12 and then travel round a couple of hundred miles or so by train to see his friends is one who will do credit to the Indian race, and bids fair to rival, if not out-shine, some of the less enterprising sons of Canada.

Jottings.

HELP FOR MUSKOKA.—The backwoods mission of Ilfracombe, Muskoka, earnestly appeals for help towards building a church. Subscriptions may be sent to Mr. C. Greville Harston, who is at present acting as lay reader there, under the Bishop's license.

THE FIRST ALGOMA RAILWAY.—The Prince Arthur's Landing and Kaministiquia railway was formally opened on Saturday, the 4th. of May. The first train left Prince Arthur's Landing at 9 a.m., ascending the Canada Pacific Railway about fifty miles. The same evening a public entertainment was given to celebrate the event. The greatest enthusiasm prevailed, and all the proceedings were attended with great *eclat*.

"FOR MOTHER," \$6.—A day or two before Christmas one of two sisters who earn their living by dress-making brought the above sum to a friend of our work asking that it might be remitted to us. Their mother, she said, had been with them at the Sunday School when we were there last summer and was deeply interested in what she heard. A short time after she was called to her rest above, and it was in remembrance of her, and in accordance with her last wishes that the subscription was given. It represents,

probably a week's earnings of both. They would allow no names to be given. It was to be entered simply "For Mother."

GENERAL COUNCIL OF INDIANS.—The General Council of the Indians in the Province of Ontario will assemble in Sarnia on the 27th June 1878 at 10 a.m.

By Order:—J. JACOBS,

Gen. Secretary.

THE PEACE PIPE.—It is purposed to issue this paper in eight page form in the Indian language; same size as A. M. News; on the 1st. of October next, provided not less than 300 subscribers can be secured by that time, the price being 35c. per annum to individuals, or if any Indian band will agree to take 50 copies they may have them for 25c. a copy; the sum of \$12.50 to be paid us in advance by the Indian Agent. Subjects:—Indian correspondence; a story from history; editorial; European news; American news; extracts from Indian Acts and Reports; advertisements of traders; Sunday-school questions; Bible translation; new hymns; extracts from Indian grammar.

A. M. News: Price 35c. per annum.