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Mr. Francis Ashmun
Indian Department
Toronto

PETAUBUN.

PEEP OF DAY.

VOL. 2.

SARNIA, C. W., AUGUST, 1862.

NO. 7.

For the PETAUBUN.

Meenuhwah nindenaindum weweenduh-moonuhgook emah Petaubunoong ewh anuhkuhmeguk omah Nayahshe-oneguh-meeng.

Ahzhewah ingo uhnuhmeageezhik akomahjeetahyong ahta yabwahwuhchegayong, nuhwuch dush go shuhyekwah ninduhya-kozemin, kuhya dush go nesagis: kahween kuhnuhbuch mahmindah ninguhkushketoo seemin chehtaulmong ewh ishikota.

Ahzhewah kuhnuhbuch ahbetuh chahgetadoganun getegonun, ako mahje suhke-taig: neezh kuhya wegawahmun: Thomas Solomon, kuhya Silas Paul: mee okowh wawegawahmechik enewh kahsuhketagin, kuhkenuh go wahweenga otuhyahmewon, kuhkenuh kuhya go ogetegonewon. Kahween puhyaatosh uhweyuh, emah pasho uhyahseegobun uhpe onowh saketag. Nee bewah dush ween pakahnuhkin keechah-getawun enewh getegonun. Kayahpe dush ween gosuhketamuhgut: kuhnuhbuch tuh-bukuhdawug uhnesenahbaig noongoom chebeboong omah anduhnuhkeechik: keche nancbenuh keegetegabuhneeg wemenobehoneshewod enaiduhmowahpun wawane weuhnokewod. Nuhamunj dush nah edook kaczhewapezeshewongain.

Noomuhyuh keepe ezhah owh shoneyah kahpemeegewaid. Keeuhyenahbit meze kewetahuhye e, mee dush aketood wahbundung enewh nuhzhe egunum ayahneko-kwahnik: "Kagait suh ninkeche minwain-dum wahbuhmenuhgook mahjeeshkahyaig, buhtuhso ezhahyon puhkon ezhuhahgwuk oo ketootamuhwewah", eketo. Noongoom dush kagait keche puhkon ezhenuhgwut kahnuhko suhketaig, kuhnuhga dush ween nah tahkeche wuhwezhaindum uhpe wah-bundung.

Meenuhwah dush keweenduhmoonim azhe pemahtezeyong. ninkeche suh wuhwezhaindum eketoyon kakah ahno antuhcheyong manopemahtezeyong, mee atuh paznik nindenuhwaindahgumenon wanetegoo zhe keche ahpeche keche ahkoze, tuhkwah goong go onje ahkoze, mee dush noongoom ahpeche keche ahkozit. Aishum ahno uh nuhmeahwug omah anduhnuhkeechik.

Neen suh P. KEEZHUK.

Nayahshe oneguhmeeng, July 9, 1862.

For the PETAUBUN.

Mee ewh punge wahmahjepuhmoonon ewh kaltezhe uhmoozhit owh makuhtawekonuhya Saugeeng uhyod chekuhkeekemuhkwah ekewh uhnesenahbaig omah wuhyakwahwahwug anduhnuhkeechik, ah

peche dush go okekeche menotootahgonahwah, alpeche dush go keekeche mahjeeshkahwug, kahween go ezhe uhyahsee-buhneeg chepwah muhshe uhyahyon. Ah peche dush go keekeche wahjapezewug moozhuk keenuhmeahyong: ninkeche ezhe chegamun dush, ekewh sakahbeegenewachik keemahmahwunje eteyong anduhso neezhegeezheguk, keekuhkahnomuhkwah dush ekewh nekahnesuk. kagait suh go nin keekeche minwuhkuhmegezemin uhpe nuhyahwunje eteyongin, maminduhga mah ototahpenamahwah ewh azhe weenduh-muhwuhkwah. Mee dush keemahjeetahwod keche uhnokeewod, keepuhpah kuh-kahnomahwod enewh uhyahyahnesainduh-menechin nuhnozhi dush go keekushkeah-wod kuhkenuh. Uhpe dush go kakeekemuhkwahnuin alpeche go keche pahpenain duhmoog, ninkekeche menoweejeyog kuh ya dush ego ninkeemetahdanemegoog, kuh ya dush ninke egoog, kagait suh ninkeche mahjeeshkahmin ako weejeweyong. Kuh-kenuh ninkeemeno wahweeneegoog ekewh Methodist azhetwahchik, ahpeche ninkeesahge egoog, kuhya ninkeeshuhwanemegoog. Ekewh dush ween puhkon azhetwahchik Shuhyahgumoshie uhmuhmeahchik, kuhya ekewh Wametegoozhe uhmuhmeahchik ninkeche muhche ezhenekahne-kahnegoog; muhche uhnokeewin ezhe uh-nokee ninke egoog. Neenuhwind dush ween Methodist azhe uhmuhmeahchik kuh-kenuh kee enaiduhmoog ewh keemeno uh-nokeeyon; ekewh dush ween puhkon azhetwahchik okemegooshkahje egonahwah, kah owahbunduhseenahwah azhe nezah-naindahgozewod; kah muhmahjeeshkahseewug weuhnuhmeahwod, odoonduhme egonahwah mah uhkeeng tuhze keche enaidahgozewin wainje dush ween puhpahmanahsekwah enewh ojechahgowon chevenoojemoahwahpun, kah kuhya ogekainduh seenahwah ewh kahezhe menotootuhweyun git owh Mumetoo ewh keeahkoze xenuh-guk, kahween uhweyuh keepuhnahtezese: ingotwahswe keenebowug emah Saugeeng tapaindahgozechik. Neezh keezis dush kakah omah kahtuhze uhnokeeyon, nuhwuch ninkeebuhkuhda emah neyahwing. Madwaenahwug ekewh pezheweguh uhshuhmahwug wahmahje uhnokeewahchin; wanahgoshikin, kuhya kakeshabahwuhgukin: Mee suh ewh kahezhe ketemahguk ewh neyow: ahpeche dush ween go ninkeemooshkena ewh uhmuhmeahwin.

Kepuhkosanemin dush chehtesuhimun oo nemahjepe egun. Neen suh owh Kekahnis Moses Munedowgwewans. Cape Crocker, July, 1862.

Suhyahge enon Nekahnis.

Punge suh kemahjepuhmoon onje ewh Petaubun. Newetepahjemah dush owh kahpewehbuhmuhtebun ewh uhpe uhkahwah pemahtezit: mee dush ego ewh uhpe kahne enaidahgozit wenuhkuhtung monduh uhke; ahpeche keeketemahgenahgozo emah weyahwing, pezheshik atuh okunun, keewuhnetood ewh weyaus. Keepe ezhe ge kaindahgoze keepepuhmeetuhwod enewh Keshamunetoon: keepeduhnezit emah mah wunje etewining, mee dush ego pahmah ewh kushketoosik weezhod wepenosaid mee ewh keekweenuh wahbuhmenahgozit. Ahpeche dush ewh keepeketemahgezit, mee monduh kahpeonje wetookuhwug. Ingoting dush eketo ewh ozom seebisketood mduhwah buhketeneshik ewh dush wawep chenebood. Ninkeeweweenduh-muhwah ewh kaenaidung kee enuk wawane, ahno kayahne gekainduhmun keche uh panemoyun owh Keshamunetoo. Uhpe dush monduh ezhé weenduhmuhyuhkehuw mee ahzhe kee eketood. "Oh! Jesus shuhwanemeshin, ekonuhmuhweshin kakepishkahgoyahmin." Uhpe monduh ane eketood keepahpenaindum: mee dush ego uhpuhma-keenuhmeaud. Mee go ewh ingoting geezheguk aneonahgweshik dush ninkeeweweenduhmuhwog keche pekuhkuhnoonahwod ekewh nekahnisuk. Puhtuhkwe-shenon pazhik nimpentemah owh nekahnis, keepeendekayong okeesuhkeninjene-goon. Konemah go ingoting apcetuhnah-noong kahnutmuhtuhpeyong mee ewh ake tood; "Newesahgulum" kee eketood. Mee gish ewh ahzhe wenuhkuhtung monduh uhke, ewh dush ego kee enaidahgozit emah wegewahming sahguhuhmingin, mee ewh kahenainduh emah nebowining. Uhpe monduh kahketood mee ahzhewah kee enahgozit ewh we ene ishkwahnasanik onasawin enahbit ewete ishpeping. Kahweeah nintezhenuhwahsee owh ashkwahpemahtezit ewh dush ween go kahezhe gekanemung. Chepwah uhnetuhkesenenik ewh weyow, mee dush cwete noongoom antuhze moojekezegwain wahbuhmod Noos kahenahchin omah uhkeeng, kuhya okeewekah dush meenuhwah katuhze puhka-egosekwah kagoo, ewh ween omah uhkeeng pungsia keepuhkaegowod ewh nebowin.

Neen suh owh, James Wandahsega. Wekwateonsing, July 22, 1862.

To the Editor of PETAUBUN.

Kah nuh ketah ezhe minwanemesee che-uhntesuhmuhweyumbun nemuhzenuhgegon-suh, ewh onje Petaubun wetepuhuhmong.

Handwritten notes at the top of the page, including the name "J. Henry" and some illegible scribbles.

Owh pazhik enene kalezhowapezogo, bulmain: Okemahwe nindenaindum: O yes Okemahwe suh go, kecotahpenung ewh omuhkuk, keepeenuhung ewh shoneyah omah muhkukkoong, kee ezhe mahchah emah uhsineeng wuhjewung keepekahtood emah weembahpekahnik weekah uhweyuh chemekuhzeegobun owh enene. Weekah dush kepemosa owh makuhtawezit uhwase keepeendeckaid ween nētūm ōmāh, kēesahgechetood ewh muhkuk keebeegosetood dush, keesuswawapeang dush menik pondanegin emah muhkukkoong, kuhya shoneyah: keegemewung dush kuhkenuh keene sabahwaig shoneyah muhzenuhēgun.

Nindenaindum dush neen, mee nungwuh nuh ewh azhewapezowahgwein ekewh ahnint Indians puhnalichetahgowod oshoneyahmewah enewh muhkuhta uhwaseyun. Pwah nung tahtepuhekahta ewh Petaubun. Eketo owh pazhik kekahniesnon, John Snake, How! How! enushka umba wetookuhwalital owh Petaubun. Tahonesheshin suh kagait che ezhechegayungobun nekahneseedook chetewookuhmung kache uhpectaindahgwuk ewh Petaubun. Neen ween ninkechemenotootahgoon wahbudulmahnin ewh Petaubun azhe miuwahjemoomuhguk. O! nekahneseedook kagojveen ezhechegaseetal che ezhewetoojung keshoneyahmenon weembahpekaug ewh uhsin katuhzhe kemootemenung owh kamoodishkit. Mee tepishko anaindahgwuk enainduhmowin, uhpakish antuhzhe kalike ga petaubung uhtooyung ketenaindumowin enamin weekah katuhzhe kemootemese-noowung owh nashkaningaid: ewh ketenainduhmowinonon cheuhsunjegoyung emah anahsuhmeed Tapaningaid. O! nekahneseedook mahno ezhechegatah azhe unduhwaindung owh Editor wahtookoonung emah enuhka kwuhyuhkozewining che ezhe mahjeeshkahyung.

Kepukesanemin kee Editor cheuhtesuh mun oo. Ninguhi keche minwaindum ezhe chegayun oo.

John James Kah we tah yosh. Saugeeng July 21, 1862.

To the Editor of Petaubun.

Punge suh ketezhe kuhkwachemin ewh keepuhpahmahtezeyun ewete Ochebwa Ke cheguhmeeng. Ninkeewahbundon dush ewh kedoozhepe egun emah Petaubun ewh kahwalibunduhmun emah Ochebwa Keche guhneeng, ewh eketoyun. "Wanuhgoshik dush ninkeemezhuhgahmin emah Nanezozho uhyod". Kagait nah go kekeewahbulmah owh Nanebozho? Ahneen azhenahgozit? Ahneen kuhya azhenahgwuhtenik ewh andau? Mee suh ewh azhe kuhkwachemenon.

Neen suh owh suhyahguik kekahnis. JONAS HENRY.

Nintezhe weenduhmuhwah muhbuh kekahneseon kakwatvaid kagait ezhe geezh wayong Ojebwa kecheguhmeeng papahmish kahyungin: kahween uhnesbah wepahpe-tooyong kata ahtesokon: kagait suh uhyah muhgut, uhsin suhyahgebeeg omah keche-nayahsheeng: anuhwaik eneneeng ezhenah-

gozit, muhmuhtahbit wuhgetuhbeeg ezhenahgwut oo uhsin, mee owh Nanebozho keepe eketowod katauhnesenahbaig.

Nintezhe tapwayaindum mee omah katuhzhe ozhechekahtaig ewh ahtesokon. Kahushkwah uhnokeed owh Nanebozho, keefakeezhetood kuhkenuh oduhnokeewin keepenuhmuhtuhpe omah keche nayahsheeng wekuhnuhwandung oo kecheguhme eketomuhgut mah ewh, kata ahtesokon. Kata uhnesenahbaig pamishkahwahchin kahgenik keehpuhgechegawug ewh samah wesahsahgawenahwod ezhe tapwayainduhmowod kagait munetoowenit. Ahnint kuhya Wametegoosheuwug okeesahsah gawenuhwon pamishkahwahchin. Ewh uhsin tapahgotulmon konemah 30 tuhso feet uhpeetahpekal: wuhyaishkut keewahbunduhmon keezhukancesuk puhtuhkezo-buhneeg emah ogeche uhye e; mee enewh wenezesun eketowug uhnesenahbaig. Uhnooj ezhenahgwuhtoon enewh uhsineen, minisun, kuhya wuhjewun mezewa omah ayahgin. Keeoshkee tuhkweshing owh Shahguhmosh omah enuhkakuhmik mee kahzhe tapwayainduhmowod ekewh uhnesenahbaig, mee owh Nanebozho eketowod. Kayahe ahnint anuhwaik ogosahwon, kagait kekulmuhtetootahgonon keeshpin nishkeung eketowug.

Ingoting mawezhuh nimpemishkahne-nahbun Peeketing onjepahyon, pazhik uhkewaze kakaindung ahtesokon ninkeewewewegonon. Uhpunya kuhpa geezhik kuhya antuhsogezezhiguk peahtesoka. Ewh suh uhnooj ezhenahgwuhkin enewh wuhjewun, seebeen, kuhya minisun, mee emah onje ah tepishko omah uhyod owh Nanebozho uhkahming, konemah 30 tuhso tepahpon, kee buhkumahnemut noodin kwuhyuk enahuemuk unkahming Nanebozho muhmuhtuh pit. Kee eketo uhkewaze, "Ha! kewekobehagonon owh Nanebozho kwuhyuk che enahsheyung uhkahming: kegekanemin Nanebozho azhe muhche ezhewapezeyun. Kishpin enahsheyung kwuhyuk uhkahming ahbetuhwegaum aneuhyahyung mee dush chekwakahnemuk: kewenesegonon mah, wuhyazhingashike suh Nanebozho".

Ninkee ezhegekanemah mahbuh uhkewaze ahno uhmumeaud kayahpe anuhwaik gosaud enewh kahpeomunetoomewahchin.

Kuhya cheekuhye e omah Kahmahmatekwayog-seebe wuhjew uhyahmuhgut: wahsuh nahwich onzahbunduhming mee eneshingeshing ezhenahgwuk. Mee ewh ween tego nepaud eketowug: pasho kuhya uhtane omewuhmekon. Ewh suh uhnooj ezhenahgwuhkin wuhjewun ewete enuhkakuhmik, mee go booch cheweahtesokapun uhweyuh ewete puhpahduhnezit. Mee edook kahzhe ozhechekahtagobuhmain enewh ah tesokahnun, kata uhnesenahbaig: puhpahmishkahwod unwahtenenik wahbunduhmowod uhnooj ezhenahgwuhtenik pahpahpetowod: dush uhnooj okee ezheweendahnahwah: ekewh dush washkepemahtezechik noonduhmowod, kakuhpe, kagait ezhewabut kee enainduhmoo.

Kahgenik ezhe nalinahkuhtuhwainduhmoo ekewh keeshwahtezechik: ekewh suh kagait anuhwahchik kaezhe kusikkuhtwah uhnesenahbaig kagait chepuhsekweyandahgozewod. Ahno suh kushkeahwug cheuhnuhmeahwod: gekaindahgozewug kagait shuhwaindahgozewod otawong, kuhya keche pahpenainduhmoo anuhmeahwahchin: kah neebewah ezhe mahjeeshkah seewug kagait chenatahgewegod, uhnuhine a gekaindahsowung. Owh uhpenooje mahkwah ughahsheyent ahwe owh kasahgemte bun, kishpin dush uhshuhmahsewint kahween tuhmahjekese: unduhwaindahgoze che eneneewit, chenuhkuhtungin enewh uhye en uhpenoojewaindahgwuhtenekin, che buhkedoondung tootooshun, maskkwut dush maskkuhwahtuk weyon, ewh suh ene no meechim chiewonje pemahtezit. Kahween nintoonje eketosee owh ahuhmeaud, cheishkwah pahpenaindung shuhwaindahgozewining ashkun atuh cheshuhwaindahgozit, ewh ashkun nesetotungin enewh ke che wahweenduhmahgawinun kahmeenego chin Okeshamunetoomun. Ahno kechepahpenaindung waishkeshuhwaindahgozechin owh anuhmeaud, gekaindung edush weejewegood Keele Ojehahgwun emah otating, kahween tuhezhe nuhainduhsee owh aunnmeaud uhpunya pazhikwuhmoong che ezhe uhyod. Eketomuhgit mah Kechemuhzenuhēgun, "Ezhe mahjeekyook suh emah shuhwaindahgozewining, kuhya ashkun chegekaniemaig owh Tapanemenung kuhya owh Pagancheenung Jesus Christ".

Kishpin ezhe mahjeeshkashik owh anuhmeaud emah uhnuhmea nepwahkahwining mee kahgenik kaezhe nuhneezahnezit chepuhnaheho egood ewh unkeeng uhyahmuhtuhguhtenik muhche ezhewapezewin: ewh suh pezheshik pahpenainduhmowin nhyong otating kahween kahgenik tuhonjeshahbweese emah okuhkwachegoozewewining: neebenuh puhkon kagoo omuhnazin cheonje ahwit owh ahpeche tanetahwegit anuhmeaud. Ako puhpahkuhkeekwayon, ahzhe 33 tuhsobeboon mee emah kahonzekahmuhguk nesuhmuhgezewin kahpewahbunduhmon, ewh suh ekewh kahuhnuhkeestuh wuhgik ketagekainduhsekwah ewh gekaindahsowin. Owh dush nasetowenung muhze nuhegun, kuhya neebenul gekaindahsowin uhyong keche wanepuhze wekwuhcheint kwuhyuk: zhwapezewewining: owh dush ween kwaich nesetotuhzik kagoo keche sulnuhgeze we ezhewenint kwuhyuk ezhewapezewewining, kahgenik mah enaindum, "Newewuhyahzhemegoo". Ahno kuhkahnomintwah ekewh washkepemahtezechik chewemahjeeshkahwod gekaindahsowining neebewah dush kah kuhnuhga opuhpahmainduhzeenanwah chewe ezhechegawod ahno wanepuzh meenintwah neebewah wahnesheshingin, nuhyazh shahguhmosh kuhya uhnesenahba muhzenuhēgunun. Neebewah dush ahpeche nuhmuhwosh chepe-mahtezewod, ahno uhyahmowod: ewh kanonje keche enaindahgozewahpun weenuhwah atuh enainduhmowod. Kuhya bahtuh jegenut uhnokeewin chekuhkeekwawene-neewowod, chekenouhmahgawod, cheuh

nekulnótuhmahgawod, gainah kahya chemeno getegaweneneewod. Ahpeche mooshkonamuhguk meze uhkeeng owi uhnokeowin kache meno tepuhmahgamuhguk weyahwomong, kuhya ojechahgomong emuhkayah: neebewah dush ekewh tapahje muhgik kakah apchoh uhmeshah keemeonahwug pemahtezewin, kuhnuhga minwah bulchetoosokwah okeche meegowawin owi Keshamunetoo. Uhweyuh nesetowenung Keshamunetoo oteketomin, mee emah kahgenik cheontoung wanesheshing kuhkeekwawin kawetookahgood, kuhya kame notaashkahgood: tepishko uhweyuh keeshkahbahkawaiid tepuhwa kwahbuhung emah kecho tuhkahgulmenik mookechewung ewi kamenekawaiid. Owi dush ween nesetowenuhzik tepishko enene ahno kecho keeshkahbahkawaiid, kuhya nahzekung ewi tuhkip kahdush okusliketooseen chekwahbuhung, kah mah otuhyahzeen ewi menekwahchegun, weekah pahmah tuhkwe shonenit enewh kakahbunumahgochin.

Editor ewi PETAUBUN.

Kahween onjetuh ninguhnetahwéhegasee, mee suh ewi netum ozhepe egayon emah tepahjeimo muhzenuheguning: mahno suh dush etahpenuhmahweshin oo pazhik wahbik, mee ewi tepuhuhmon chehntesuh mun ewi nintoozhepe egun. Tuhwa! kah suh pahpish nintahkushketooseen chekishpenuhuhwahkebun opuhpeensekuhwahgun osun owi Petaubun ewi azhe puhkusanemood, mee suh atuh go nah ingoting cheweeseeniit azhewetookuhwik. Petaubun: kagoween sagezekain cheketemahgezeyun, bahtuhyeenowug suh ween keejuhnesenah baig.

Aazhekawah metahswe uhsheneswe tuhso beboon ako tuhkweshenong omah Osahgeenong. Netum dush wuhyahbuhmuk owi keche makuhitawekonuhya, mee dush aketood. "Meekwaich tuhkweshenaig: bahtuhyeenut uhnokeewin, bahtuhyeenowug meze uhnesenahbaig, wagonain dush kakush keegowod chemahwundoshkahwod, mee suh atuh ewi uhnuhmeahwin kakushke egowahpun ewi chemahwundoshkahwod".

Mee suh dush keemahjeetahyong keekuh keekemungewah. Keshamunetoo dush okeeshuhwaindon okuhkeekwawin, keche neebewah dush keeuhnuhmeahwug, kagait dush newuhwezhaindum ewi eketoyon ahzhewuh okeemahwundonegonahwah uhnuhmeahwin noongoom dush pazhikowug, kuhya pazhikwun ewi mahnuhtanesewekuhmik. Kagait suh kwuhmahchewuhnene otuhkeemewah. ahzhe nahno bebounuhgut ako mahwundoshkahwod, keche neebewah dush enuhnokewug emah oduhkeemewong wahnuhdezewug, kuhya toshkeboojegunun kuhya pootahgunun otepanemahwon: kuhya antuhso neebing Camp Meeting otuhyahmahwah, kagait suhgo pahpenuhkuhmegezewug, kuhya owetookahnahwah uhnuhmeahwin chemahjeeshkog: Nihdekitt dush kishpin mushkuhwenuhmowod ewi uhnuhmeahwin, mee dush ewi kaezhenekahnintwali: Shawaindahgozechik. Kuhya ahzhe neebewah mahchahwug ewete ishpeping.

Uhpé anonebawahchin pahpenainduhmoo, okuhkuhnonahyon etenuhwamahgunewon pahmah kekuhwahbuhmim eweteishpeping

Enushka pazhik ninguhtepahjemah ekwahishkwahpemahtezit, ewi dush kecheuhnhmeahyong, uhpe dush kuhyahkeeketowod mee dush keepahsekwinteniit. "Kagait suh nimpahpenaindum, mee ewi ishkwoch wtookoonenuhgoog". Uhpe Jush ayahimong Jesus otolahgoshewesenewin, uhpe dush owi makuhitawekonuhya ane enenuhmowod puhkwazhegun kuhya showe menahbo, mee suh ewi oweyow kuhya omiskween owi Ketookemahnenon Jesus, otahpenun, mee ewi kacnje pemahtezeyun keyahwing, kuhya kejechahgoong ewete otokemahwining owi Keshamunetoo. Ah no wenoondahgozit kah dush okushketooseen: kahween meenuhwah ninguhmenekwaseen ewi showemenahbo pahmah go uhpe ewate kageezheguk cheooshke wejmenekwamenuhgoog emah Otookemahwening owi Noos. Mee suh ewi azhe onesheshing ewi uhnuhmeahwin, kahween sagezeseem wahne ishkwah pemahtezingin.

Kagait suh malrahbuhmenahgwut owi Henry Jackson, Nakezhik, Nahwahqua, Kahbenah, kuhya dush go ahmind, ninkeepuhkawenegonahnik keekwah uhnuhmeahwug, mee dush ewete kahezhe tuhkwewod Wesleyan: megoshkahjetahwug.

Kekuhweenduhmoonim kahezhe uhyahyong uhpe takweshenoomuhguk chenuhkuhnuhgetwah nindenuhwaindahgunenahnik, kuhya nindinduhnuhkeewinenon. Azhe kushketowod ninkeeezhe wetookahgonahnik, kahngweyong ninkeemeenegonahnik. Uhpe dush takweshenoomuhguk ewi geezhik chepuhkaeteyong, uhnenaize beeyong dush kuhkenuh keepe ezahwug, wainduhgo webeegooshkah nintawahbuhmuhkwah kuhkenuh pemulitamowod ewi ishkwach wesuhkeninjeeteyong: ukuhwa dush ninkeenuhkuhmomin, mee dush keejecheengwuhnetahyong, mee dush ishkwach suhkeninjeeteyong. O! kagait suh ninkeepahpenaindahmin: wainduheezun ego wuhyahbuhmungi owi ishpeping tuhze uhnesenahba pemeasaid emah meshahkeezhik pemuhkonung omuh twawachegun, kuhya Jesus oteketowin we kuhkeekemod kuhkenuh uhnesenahbain.

Noomuhyuh ninkeuhkindon Petaubun keemuhtwah nebood ninguhshé kahkuhkeekemit: kishpin peahkoonwatuuhwuhkebun kahween noongoom nintahmakuhitawekonuhyaweseé. Enuh waishkepemahtezeyaig nuhetuhwik kegetzeemewog. Kuhya ween dush newetegamahgun noomuhyuh keemuhtwah nebowun osun. Ishkwach dush keewahbuhmungi, mee dush ewi kaheketood, "Kishpin weekah wahbuhmeseewun, pahmah kekuhwahbum ewete ishpeping".

Neemetuhnuh tuhso beboon keeuhnuhmeah ahpeche kecongwahmeze, okesahgetoon Tapaniinga owegewaum, kuhya kee pemenotuhwit keemooch uhnuhmeah. Mee suh dush ahzhe kee ezhod enewh kinwaizh kahpepuhmeetuhwahchin.

Neej uhnesenahbadook, konemah kahweekah kekuhwahbuhmeseem, kuhya neen

dush kahween kekuhwahbuhmeseemnim: pazhiko dush ween go owi pameetuhwug. Kishpin kachiste aungwahwezeyung pahmah kuhkenuh ketahwahbuntemin ewete okeche wogewahning owi Keshamunetoo.

Kah kuhnuhga nintahkushketooseen che weenduhmombon kauhpcech pahpenainduhmung uhpe wahbuhmuhgwah kahminje nuhwazeyungook. O! mahno Keshamunetoo oguh waweepo nahzhuhaun ewi otuhnuhmeahwin, neebewah dush chepeonjepahwod ewete wainje mookuhwug, kuhya apun geeshemook, shahwuhnoong, kuhya kewatenooong, chewetuhpeinahwod ewi Abrahamun ewete ishpeping tuhze okemahwoning. Amen.

JOHN IRONS.

Alshahwaush. Kuhkeekwawenene.

Ochepwasebeeng, Isabella Mich.

August 13, 1862.

To the patrons of PETAUBUN

I wish to say to the patrons of this paper among the Indians that 400 paying subscribers are necessary to sustain the enterprise. Hitherto a large share of the patronage of the paper has come from the white people, mainly with a view to assist in a good work. By the close of the present volume I will have completed the account of my missionary labours and travels, after which I cannot expect much support from the white people. Some of the missions have nobly supported us: others have been in the receipt of 20 or 30 copies each issue for a year and a half and have paid nothing. This state of things cannot continue beyond the close of the present volume. If the Indians want a paper they must support it. I not only act as editor, but as compositor &c, doing all the work. This takes too much of my time from the work of the mission and the district. I can act as editor without salary if I am furnished with sufficient to pay expenses. I am anxious some Indian brother should undertake to carry on the paper. There are two that are fully competent to the task: the Rev. Allen Salt, and the Rev. Peter Marksman. I will give all that belongs to the office, worth about \$100, to either of these brethren if he will undertake to conduct the enterprise. If each mission will guarantee its proportion of the 400 paying subscribers, I will furnish as many copies as they will furnish readers.

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All the friends of Petaubun in the U. S. can direct their letters for me to Port Huron, Mich.

A Journey to Hudson Bay.

Sufficient unto the day is the evil thereof, is the divine teaching in regard to the course of providential events in our world. Were we encumbered with all our future trials during all periods of our lives the burden would be more than we could bear.

Trials often come, like the tornado, without warning, and before we have time fairly to collect our thoughts, we are so engaged in buffeting the storm that the very effort takes away half its terrors whereas, had we leisure to survey its approach, and estimate its probable force, we would be inspired with tenfold dread and terror.

In the Spring of 1854 I was appointed to the mission work in the Hudson Bay region. The distance we must travel rendered it necessary to leave all our household effects behind, and the nature of the country rendered it advisable to leave the elder members of our family also. It was a sore trial. I well recollect the time that our family circle was broken, never more to be all united on earth. It was the 7th of June in that year. Our eldest had just reached his majority, and as we entered the cars I bade him farewell. "God bless thee my son, my first born." Since that day we have not seen him. Our two eldest daughters were put to school, and another one with an aunt, so that we had but two remaining to accompany us to the far north. One of these, a daughter of 18 months, was very feeble, and her aged grandpa said as he kissed her for the last time, "poor thing, they will likely leave you in some sand bank on the way," the tears streaming like rain down his furrowed face. But we did not, for our journey of two months through the solitary wilds of our continent, exposed to the sun and rain by day, and camping by night, rather improved her health than otherwise, and she still lives.

Between the internal conflicts and the physical exposures and hardships it required no small amount of firmness and endurance to bear up under it all. These long journeys have been productive of much sacrifice as well as hardship and exposure. This was the fifth time in the course of our missionary labors that we had been compelled to break up our domestic establishment, and dispose of our effects, and then commence anew when we arrived at our field of labor. The collection of years were thus scattered: among other things, I emptied a bushel or two of my less valuable books on the floor, and told my friends to help themselves.—I miss some of them, now that I am settled again. But without these experiences we must have comparatively limited views of the worlds we live in; worlds I say, for there are more worlds than this physical one with all its wealth, beauty, and glory.

With the arrangements made for our journey, it was no great affair to reach Fort William by steamer and sailing vessel. This was once a place of note as the center of trade for the North West Company. It is on the north bank of the Dog River, called by the Indians Kahwahatekwayah. The bad river, and well named it is. At this place there is a little good land, the first that is met with on this coast going westward for 300 miles. When all the traders from the interior met at this place, and exchanged furs for the goods brought by a brigade of bark canoes from Montreal, Fort William presented a busy, bustling scene. The spacious dining hall that would accommodate 100 gentlemen at table at once, was standing a few years ago. This has been the scene of many a revel, for music and dancing was a matter of course when thus assembled. Their beauties to grace the occasion were the best they could get from

the wilderness, and, I dare say, as good as could be found anywhere. No men ever enjoyed practical joking better than these traders. This dining hall has a history of its own.—Some few years since a Catholic priest was celebrating worship in it, when the floor gave way and precipitated the whole company to the ground. It was never repaired; and when last there the whole building had disappeared.

We remained twelve days at Fort William, waiting for the arrival of canoes from the interior to take us on our journey. There were three canoes, and there were three families of us with our luggage. The families were all unequal and also the amount of luggage each had; but each canoe must have an equal load. This took some time to adjust. At last, however, all was adjusted, and we started with flags streaming, and to the sound of the Frenchman's boat song. These French voyageurs remind me of the old fashioned stage drivers:—however slow they might go on the road, they were always sure to crack their whips and go at great speed both on leaving and arriving at a place. We went moderately enough as soon as we turned a point of land and were fairly out of sight of the port. There is good land along the bank of this river for about 40 miles. The current is rather gentle. There was oak, elm, and other hard wood, along the bank; but the prevailing timber is spruce, balsam, and poplar. The first rapid, or barrier to the navigation is a fall of about 100 feet in perpendicular height.—At this point the whole face of the country undergoes a complete change. The bare plutonic rocks are seen every where with a stunted growth of dwarf evergreens. In coming to a portage all is carried over on the backs of the men; this, however, is much sooner accomplished than could be supposed, and really after a time it was a relief to come to a portage that we might be freed for a time from our cramped, confined position in the canoe. There was always a little strife among the men to see who would be most expeditious. Rapid and cascade followed each other in quick succession; the land rose rapidly until we had reached a point about midway in the stream when I observed all the voyageurs simultaneously throw their poles overboard. We had now reached the granite region, and there were no more rapids that could be surmounted. The country now spread out into lakes and bogs, and the stream was getting narrow, when in the midst of a morass we took up a small stream almost hidden by the reeds and rushes. There was a phenomenon in this little stream I never saw anywhere else: during the whole way the odor of the skunk was very strong, but an Indian took up some of the grass found in the bottom of the stream, and held it toward me, and this was our skunk. We were glad to see the high land before us, and in a short time we entered a small lake of very pure water, bubbling up over nearly the whole extent of the lake, which was not more than two feet deep, and very pure. We landed at the very head of the lake. There are many streams in this region, up which a small boat or canoe can be taken to their very sources. It is this fact that makes water communication so easy throughout all this region. There is a perfect contrast in this respect be-

tween the water courses of this part of our continent as compared with the prairies of the west. The Kansas and Nebraska rivers very often cannot be navigated six or eight miles from their sources. To account for this state of things we have to take several facts into the calculation. Were Lake Superior transported bodily to the South West, it would soon dry up, but in its present position it would remain a lake, and have a stream flowing from it, even if every stream flowing into it were cut off. Among all the geographical and isothermal lines determined by scientific men. I have never seen any allusion to this which is to me an interesting problem. In what portions of our globe does the amount of rain exceed the amount of evaporation?

I must return from this digression to our journey. We had now reached the height of land that separates between the waters of the St. Lawrence and those that flow to the Hudson Bay. It is a high sandy ridge, some 3 or 4 miles broad, stretching away on either hand, and entirely different as to quality of soil from the region east and west. It appeared as tho' at one time this ridge just rose above the ocean, and that the waves from the opposite sides had beat for ages along this line, and made a shore for them, where often having traversed half or more of our water globe, they might at find a place to end their weary journey in swells, and foam and roar.

We camped on the farther side of this great water shed and looked out on a boundless expanse beyond—mostly of bog. I stood beside an Indian raised in the region, and he pointed out to me a chain of small lakes in a morass; that, said he, is the head of the river we descend.—These others lakes to the north form another river and flow northward until it becomes a great river.

We now commenced our downward course. We had been six days in tracking this river from its mouth to one of its sources, and we were now to descend another. We crossed small lakes and muddy portages until we come to the great swampy portage some two or three miles in extent. This was considered the most trying part of our journey especially for women and children; so taking the youngest child on my back, we started on this long dreaded portage; we plunged, and waded, laughed and cheered each other, determined to brave it thro'. Sooner than I anticipated we saw light beyond, and came out to the opposite side where there was a little dry land much sooner than we expected. The fact was we had screwed up our courage to such a pitch that we had a surplus on hand when the thing was over, and thought it no great affair of a swamp. Like some careful souls in other things, so careful of a deficiency that they always have a surplus on hand.

It was the 12th of July we camped here, and the next morning we found there had been a heavy frost during the night.