



VOL. I.

FEBRUARY 1ST. 1878.

No. 8

### Little Pine's Journal.

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

(Continued from page 29).

THEY talked a long time, and wrote a good deal on paper; and I was glad to see them writing on paper: for I thought surely now something would be settled, and my journey will not have been in vain; and I was still more glad when they told me that they thought Wilson would come to be our missionary and live among us. I said to them "Thank you. Thank you greatly. This is the reason for which I came. I thank you for giving me so good an answer, and now I am prepared to return again to my people." The Black-coats then invited me to tell them all I had to say; so I opened my heart to them and divulged its secrets. I said that at Ketegaunesebe (Garden River) we were well content, for we had had the Gospel preached to us now for forty winters, and I felt that our religious wants had been well attended to; but, when I considered how great and how

powerful is the English nation, how rapid their advance, and how great their success in every work to which they put their hands: I wondered often in my mind—and my people wondered too—why the Christian religion should have halted so long at Garden River, just at the entrance to the Great Lake of the Chippeways, and how it was that forty winters had passed away, and yet religion still slept, and the poor Indians of the Great Chippeway Lake pleaded in vain for teachers to be sent to them. I said that we Indians knew our Great Mother the Queen of the English nation, is strong, and we cannot keep back her power any more than we can stop the rising sun. She is strong: her people are great and strong, but my people are weak. Why do you not help us? It is not good. I told the Black-coats I hoped before I died I should see a

big teaching-wigwam built at Garden River, where children from the great Chippeway Lake would be received and clothed and fed, and taught how to read and how to write: and also how to farm and build houses, and make clothing: so that by and bye they might go back and teach their own people. I said I thought that Garden River ought to be made the chief place from which religion might gradually go on and increase, and extend year by year until all the poor ignorant Indians in the hunting-grounds of the Chippeways should enjoy the blessings of Christianity.

The Black-coats listened to what I said and they replied that their wish was the same as mine, and that they hoped in due time I should see my desire effected. Afterwards I saw the Great Black-coat (the Bishop) who has authority over the Indians of the Great Chippeway Lake, and he said that the other Black-coats had spoken his own wish in saying that Wilson should become our missionary. My heart rejoiced more and more, and I felt now that the great object of my journey was accomplished, and I could return again to my people. But Wilson did not wish me to go home yet. He said to me, now that you are here I will ask the Black-coats to call a council of their people, and you must speak to them and tell them all that is in your heart. I told him I would stay and do as he had said, and it was arranged that the white people should meet together to hear me speak on the third day of the following week.

Many were the thoughts that filled my mind at that time. As I walked along the streets of Toronto, and looked at the fine buildings, and stores full of wonderful and expensive things, the thought came into my breast: How rich and how powerful is the English nation why is it that their religion does not go on and increase faster. Surely they behave as though they were a poor people. When I entered the place where the "speaking paper"

(newspaper) is made, I saw the great machines by which it is done, and the man who accompanied us pointed to a machine for folding up the papers and said: This is a new machine, it has not been long invented; and I thought then, "Ah, that is how it is with the English nation, every day they get more wise; every day they find out something new. The Great Spirit blesses them, and teaches them all these things because they are Christians, and follow the true religion. Would that my people were enlightened and blessed in the same way."

The next day was the day of prayer, and I went to the big wigwam where the children assemble to be taught (the Sunday School). I stood up and spoke to the children, and told them how much I desired that my children should be taught in the same way, and have such a beautiful wigwam to assemble in, where they might hear about God and His Son Jesus Christ. It rejoiced my heart, to hear them sing, and I wished that my children could learn to sing hymns in the same manner. After this I entered the great house of prayer, (the Cathedral) I feel much reverence for that sacred building. I was in Toronto when the first one was there. Since that time it has been burnt down, and rebuilt, and then all burnt down again; and yet now it stands here larger and grander than before. The white people, I said to myself, have plenty of money to build this great house of prayer for themselves. If they only knew how poor my people are, surely they would give more of their money to build a house for us, where our children may be taught.

(To be Continued).

## John Rodd.

**J**OHN RODD, whose death at the Shingwauk Home we had the sad duty of recording in our last number, came from Sarnia. He had recently commenced his apprenticeship in our printing office, and was supported at the time of his death by St. Peter's S. S., Toronto. John was one of the first boys who

came to our institution, having arrived in the month of September, 1873, when our first Home, the long frame building at Garden River, was only just completed; indeed it was not quite completed, as will be seen from the accompanying sketch, for the bare laths still appear on the walls, not yet having been covered up with plaster.



The group represents the arrival of the Sarnia children in charge of the Rev. John Jacobs, the native minister from that place. On the right hand, behind Mr. Jacobs, are Mary Anne, who has been supported ever since her arrival by the Tecumseth parochial association; next to her, with a shawl over her head is Nancy, who used to be supported by Holy Trinity S. S., Toronto; behind her, a head taller, is Mary Jane who was formerly maintained by All Saints' Collingwood. To her right, with a hood on, is Betsy Corning who was then supported by St. Thomas' Hamilton; and lastly, the tall girl, Eliza Jane, who was maintained by Mrs. Barker Jones. On the other side, behind Mr. Wilson, the first boy is John Rodd. Behind him is Tommy Winter, the boy who ran away from the Mohawk Institution, and in front, with a scotch cap is Jimmy Greenbird, who was then, and is still, maintained by Miss Peache, England.

When John came to us he was a fat little fellow of about ten years old, a good obedient boy, always ready to work and

do what he was told, and quick at learning. There was no school-room in the old institution, but the children all used to tramp down to the school-house every morning which was about half a mile off. The school-master was Mr. Frost, who is now catechist at Shequiandah; he had been a bootmaker in England, and so, in addition to teaching the children to read and write, he had his bootmaking class twice a week; and there was a cupboard in the schoolroom where the clamps and lasts and shoemaker's wax and leather were stowed away.

The opening of the first Home did not take place until the 22nd. of September, but most of the children had arrived some time before this date, so there was regular school every day, and all was got into good working order. Of the children who were with us at this time, and who "passed through the fire," we still have three, viz: Benjamin Shingwauk, Jimmy Greenbird, and Tommy Winter. On Monday, the 22nd. of September was the grand opening; the

two Indian Chiefs, Bukwujjenene (who went to England) and Augustin Shingwauk (Little Pine) were present, and a large concourse of Indians. Six days after this came the terrible fire, the whole place was burnt down and reduced to a heap of ashes. The eight Sarnia children (who appear in the picture) came with us to Collingwood, where we engaged a house for the winter, and we had thoughts of arranging to carry on the institution there temporarily until a new building could be provided. But the house we had engaged was too small and not convenient for the purpose, and so we were obliged, though reluctantly, to break up our establishment, and send John and his seven companions back to their homes at Sarnia. The following summer, (1874), a large amount of money having been contributed we commenced to build our new institution at Sault Ste Marie; the walls were up, and the roof on, when the advent of winter put a stop to further operations. However we had made up our minds to re open at once. Two frame buildings connected with the establishment were already completed and fit for occupation, one as a laundry, the other as a carpenter's residence and shop; so by the 1st October 1874, 14 children had been brought together—eight girls and six boys, and a matron was engaged to superintend and teach them. The matron with her girls occupied one cottage, and the boys slept in the other, coming over to the matron's cottage for school and meals. On the 2nd of August 1875, our large new building, called the Shingwauk Home, was opened for use, and John was one of the forty boys and girls who became inmates of the establishment. One trade after another was added to the industries which we teach the boys: carpentering, boot-making, tinsmithing, tailoring and, finally, printing. About \$500 was expended in establishing the printing office, and John was one of the four boys whose hands were destined to be blackened with the printer's ink. He worked well at his trade and proved himself to be one of the most reliable boys in the office. After last summer holidays two of the printer boys, William and Riley, began to prepare for teachers, so were obliged to give up their connection with the printing office, and a third boy, David, not having returned to the institution John was the only boy left with any experience in the business, and he was forthwith installed as apprentice, to work full hours and to receive 50cts.

a week in addition to his board and clothing.

We have now only to add a short account of his sickness and death. It was on the 27th of October that John together with some five or six other boys accompanied Mr. Wilson in his boat to Garden River; it was a cold, blustering day, head wind and heavy rain, and all got drenched to the skin. John caught cold at this time, and was ailing more or less till the 10th of November, when he took to his bed with symptoms of a severe attack of illness coming on. It was not, however, until the 22nd of November that dangerous symptoms shewed themselves, and the doctor was sent for in the middle of the night. His case was pronounced to be one of cerebro-spinal meningitis, and at ten o'clock, on the morning of Wednesday Nov. 28th, he breathed his last. Though mourning his loss, we have a good hope and confidence that John was prepared for the great change. He was one of the boys, who, last spring, voluntarily dedicated himself to Christ, shortly before his confirmation, and, though unconscious during the last few days of his illness, we feel sure that he had given his heart to the Saviour and is now safe in heaven. The night before he died all the boys came in to see him, as he lay in a sort of stupor, and to bid him farewell. We sang "sweet by and bye," "Safe in the arms of Jesus," and "There is a fountain filled with blood," and several earnest prayers were offered up. The funeral took place on the afternoon of Friday. We have a quiet little cemetery with a wall around it; laid out nicely with grass, gravel walks, and flower-beds. Already are there two graves of Indian children—a boy and a girl—who died about 18 months since. Six boys acted as pall-bearers, each with a white sash crossing his breast. The chief mourner was his younger brother, Pilate, with crape round his cap and on his arm. Then followed the rest of the Sarnia boys, each with a white badge and a crape bow on his arm, and then the rest of the boys. And so we committed John's body to the ground, "earth to earth, ashes to ashes, dust to dust," in sure and certain hope of resurrection to eternal life. The children of St. Peter's Sunday School were much grieved to hear of the death of their protege, whom they had been supporting for so long, and they talk of providing a headstone for his grave, on which we would like to put the words, "Them also which sleep in Jesus will God bring with Him."

## Muskoka Missions.

**M**ARY LAKE MISSION.—A very pleasant and successful Church Social was held in the Church Hall, Huntsville—one of the stations of the Mary Lake Mission, on the evening of the 20th of Dec. A capital supper was prepared by the ladies of the congregation, to which between two and three hundred sat down. After supper an excellent programme of music and singing by the local members, with Christmas carols by the S. S. children made the evening most enjoyable. Nearly \$40.00 was netted, which goes towards removing the debt on the church building, which has just been completed and furnished.

**P**ORT SYDNEY.—At Port Sydney, another station on the same mission, there was a Christmas tree on the 26th for the S. S. children. The tree was very tastefully decorated, and gifts to the value of

nearly \$25 distributed to the children of the S. S. by Old Santa Claus, who to the great delight of the children, appeared in full costume. Besides the S. S. children, who number forty or more, there was something for every child present. A large number of people were present to witness the distribution of gifts.

The yoke of the new bell which has lately been purchased by Christ Church congregation, Port Sydney, was unfortunately broken in transshipment, and could not be hung in time to ring out the "merry merry bells" at Christmas, much to the disappointment of us all.

**B**RUNEL.—The new church in Brunel, the 3rd station in the mission has just been completed, and, though small, presents a very neat and comfortable appearance inside.

## Wawanosh Home.

**M**ISS BROWNE is now fairly established in her girls' institution, with eight scholars; and lessons and needlework go on regularly, day after day. Already has the Shingwauk Home found the benefit of this second institution, the girls fingers have been busy, and they have supplied all that we have wanted in the way of sheets and bed-linen, and underclothing for the boys, and have also furnished us with twenty-two hammocks for the front dormitory. We are doing away with wooden bedsteads altogether; wooden bedsteads harbour vermin, and iron bedsteads bend and break, and so the blacksmith has put up a strong horizontal iron rod down the centre of each dormitory, and from these are suspended the boys' hammocks. In return for these good services on the part of the girls, our boys make their boots for them, and we are preparing and hauling the stone for the remainder of their building. We also lend them a cow from our farm; and on Sunday, occasionally, Miss Browne enjoys the benefit of our buggy (sleigh it ought to be, but this extraordinary winter has produced no snow at present). The buggy is in rather a delapidated condition, and the horse occasionally lies down from

over weariness. still our friends at the Wawanosh are glad of some means of getting into town occasionally, and the Girl's Home is not sufficiently prosperous at present to keep a horse on its own account. It is a fearfully muddy road that road to the Wawanosh, and a soft winter like the present makes it doubly trying, shoes lost in the mud, impromptu rides on a horse's back and such and such like things have been the woeful experience of life at the Wawanosh Home. But though mud and mortar beds abound without, inside all is a pattern of neatness and decorum. The girls clean and tidy, in snow-white aprons and pinafores sit at needle work with the matron or assist her in the cooking and laundry work, while the Lady Superintendent attends to their studies, keeps account of everything, and corresponds untiringly with the supporters of the Home. This is the commencement of what, it is hoped, will ere long be a prosperous institution, with accommodation for some thirty girls, who, as at the Shingwauk, would be trained up to be useful members of society, earnest Christians and good, practical housekeepers, to tend the houses and rear the children of a future generation.

## Christmas Examinations.

**THE BISHOP'S PRIZE.**—For General Good Conduct: Joseph Esquimau.

**THE BISHOP'S PRIZE.**—For Best General Progress: Adolphus McGregor.

**CAPTAIN'S PRIZE.**—Largest number of marks, all subjects: John Esquimau.

**PROGRESS IN LESSONS.**—I Div. 2nd Class, Jos. Esquimau. II. Div. 1st. prize, Pilate; 2nd. prize, Adolphus. III. Div. 1st prize, Jones; 2nd prize, Angus Naudee.

**ENGLISH.**—1st. prize, Joseph; 2nd. Jimmy; 3rd. Greenbird; 4th. Elijah.

**SCRIPTURE.**—1st. Class, 1st. Joseph; 2nd. Riley. 2nd. Class, 1st. Fred; 2nd. Johnny; 3rd. Class, 1st. Joe Assince; 2nd. Andrew Causley.

The boys who have made the best general progress since they came to the institution are as follows:—*John Esquimau* came two years ago, began with 2nd book, could speak English a little; now is in the 5th book, learns geography, grammar, history, latin and is beginning to play the organ. *Joseph Esquimau* came two-and-a-half years ago, began with 1st part 1st book, knew hardly any English; now has finished the 4th book, learns geo., gram., hist., latin, and is beginning to play the organ, is a capital baker, and talks English well. *Adolphus McGregor* a year and a half ago was a wild little half-breed, knew nothing; now is reading the 3rd book, learns geography, arithmetic, is well forward in Scripture, has commenced work in the printing office and talks good English. Esquimau and Joseph having already had the Bishop's prize, it was awarded this year to Adolphus. The next boys on the list for best progress are Fred. Obatossaway, Jimmy Greenbird, Benjamin Shingwauk, Charlie Maggrah and Pilate Rodd.

Among other things for examination the senior class had to give definitions of English words; a few examples are given:—

**ECHO.**—*Esquimau*, To hear your voice against the mountain; *Joseph*, When you shout near the mountain it sounds back to you; *William*, When you make noise, the voice comes back from the rock; *Benjamin*, When you shout on the mountain; *Riley*, To holler near a mountain and your voice comes back again.

**COBWEB.**—*Esq.*, A thing what a spider makes, something like a fine thread; *Jos.*, An insect stuck in a corner, it has something like hair on it; *Wm.* like string, what the spider makes in a corner; *Ben.* (omitted); *Riley*, Spider's net, or what you see in the corners of the school-room.

**FOG.**—*Esq.*, Same as mist, air to become like a smoke; *Jos.* Something like cloud on the water that you can't see where you are on the lake; *Wm.* Thick cloud when you can not see across the river; *Ben.* Thick mist; *Riley* smoke on the river.

**CANAL.**—*Esq.*, A place dug out like a river; *Jos.*, a large ditch where the steamboats passes, *Wm.*, A big gun; *Ben.*, a very big ditch where the steamboats goes past; *Riley*, Like river but it is dug of men so not to go over the rapids.

**FAIRY.**—*Esq.*, A little white man; *Jos.* A very small lady, kind of a sprit; *Wm.* Small steamboat what you use to cross the river; *Ben.*, A tug that goes cross the river; (these two confound the word with ferry) *Riley*, a white small lady.

## Indian Words.

**HAT**—Wewuhquaun; my hat, ne-wewuhquaun; your hat, ke-wewuhquaun; his hat, o-wewuhquaun; give me my hat, meezheshin ne-wewuhquaun; give James your hat, meezh James ke wewuhquaun.

**KNIFE**—Mookomaun; my knife, ne-mookomaun; your knife, ke-mookomaun; his knife, omookomaun; give me your knife, meezheshin ke-mookomaun; give me John's knife, meezheshin John o-mookomaun; I have lost my knife, ninge-wuhneto n ne mookomaun; I found your knife upstairs, ninge-mekaun ke mookomaun ishpemesegoong.

**COAT**—Puhpesekuhwahgun; my coat, ne-puhpesekuhwahgun; your coat, ke-puhpesekuhwahgun; his coat, o-puhpesekuhwahgun; I lost my coat yesterday, ninge-wuhnetoon nepuhpesekuhwahgun pecheenahgo; John gave me my coat, ninge-meenik John ne-puhpesekuhwahgun.

**BOOK**—Muhzenuegun; my book, ne-muhzenuegun; your book, ke-muhzenuegun; his book, o-muhzenuegun; where is my book? ahninde ne-muhzenuegun? give me John's book, meezheshin John o-muhzenuegun; James has lost my book, oge-wuhnetoon James ne-muhzenuegun; lend me your book, ahweeshin ke-muhzenuegun.

**CANOE**—(or boat), Cheemaun; my canoe, nin cheemaun; your canoe, ke-cheemaun; his canoe, o-cheemaun; I have a canoe, nindo-cheemaun; he has a canoe, o-cheemaune; he makes a canoe, cheemauneka; get into the canoe, poosin chemauning; an old canoe, cheemaunish.

**COW**—Pezheke; my cow, ninpezhelim; your cow, ke-pezhelim; his cow, o-pezheke-mun; he has a cow, opezhekeme; a man who has a cow, Wapezhelimid; milk, toodooshahbo; he milks the cow, o-senenaun pezhelikewun.

**PIG**—Kookoosh; my pig, nin-kookooshim; your pig, kee kookoshim; his pig (or pigs) o-kookooshemun; my pigs, ninkookooshemug. He has pigs, o-kookoosheme; Pork, kookoosh lard (pig grease) kookoosh-pemeda.

## Jottings.

**ALGOMA MISSIONARY ARMY.**—These words printed in gold on badges of blue silk, adorn the arms of a little band of earnest workers for Algoma, in Trinity Church S. S., Brockville. This little army corps, we are told, consists now of forty-two members, divided into two companies, properly officered with lieutenant, ensign, sergeants and corporals.

**INDIAN SUBSCRIBERS.**—We have at present nineteen Indian subscribers to A. M. NEWS, including two chiefs; among the names are Peter Keeshig and Wm. Angis of Cape Croker, James Kiyoshk and

Mookewenah of Walpole Island, Moses Meshegoqua, James Ahshawasagan and Isaac Waichamachai of Henry's Inlet, and Peter Jones of Garden River.

**OUR APPRENTICE BOYS.**—Six of our boys are now working steadily at trades, as apprentices, ten hours a day, and only coming to school in the evening; they are Adam Kiyoshk and Edward Jackson, carpenters; Joseph Pedahjewun, tinsmith; James Day, farm hand; James Rodd, bootmaker; and Andrew Causley, blacksmith. These boys, each earn 50c. a week,

in addition to their board and clothing, and have each a Savings Bank account. The 2nd year of their apprenticeship they will earn a dollar a week, and it is expected they will have from \$35 to \$40 in the Savings Bank, when their term is expired, to be expended in tools &c.

**ACTIVE CHRISTIANITY.**—We note in *Church Work* for December, that in the diocese of Fredericton the sum of \$504.03 altogether has been collected for our Homes mainly through the instrumentality of children.

**WAWANOSH HOME ONLY HALFBUILT YET.**—Wawanosh Home looks rather like an old ruin from the road, only that the materials are rather too fresh looking. The back wing was completed last summer; and the ends of the wall, where the main building is to join on, are left jagged and rough. The foundations of the main building are just peeping above the surface of the ground, and now we want \$2000 to complete and furnish the institution.

**SPECIAL TO INDIANS.**—The following letter, translated into Indian, has been sent to each Indian Reserve, with some specimen copies of our paper:—

“My dear Friends:—It is intended that the paper we publish here every month, called the **ALGOMA MISSIONARY NEWS AND SHINGWAUK JOURNAL**, should be as much as possible for the benefit of the Indians far and wide through Canada.

I think sometimes the Indians have things that they would like to speak about, and to tell the white people what is in their minds. Sometimes the Indians hold

a great council, and it is well that the white people should know what the Indians say in their councils.

I think it would be a great help to the Indians if they could have a “speaking paper” which would be sent to every part of Canada, and to England. I propose, then, that the Indians should look upon our **ALGOMA MISSIONARY NEWS**, which is printed by Indian boys at the Shingwauk Home, as their paper; and I shall be happy to receive and give publication to any communications that they may send me. I will also give notice of Indian councils that are to be held, so if this paper is taken on each Indian Reserve they will always know in good time when a council is to be held.

The price of our paper is 35cts. per annum; but to any Indian band that will take fifty copies, and give an order to their agent to pay me out of their funds, I will let them have them for \$12.50; that is, at 25c. per annum for each copy.

Communications can be received and published in the Indian language if so desired; and we would be glad also to receive some account occasionally of old Indian customs and traditions, and also to hear how the cause of religion is prospering where you live.

I remain, your friend,  
E. F. WILSON.

There has not been time as yet for much response, but we incline to think that if the “idea takes” with the Indians it may become a means of considerable benefit to them; not merely as a means of affording them information about what is going on, but that it will spur on among them the desire for education and advancement in civilization.

## **ALGOMA MISSIONARY NEWS AND SHINGWAUK JOURNAL.**

*Published monthly.—Price 35c per annum, mailed.*

**NOTE.**—A certain number of the Quarterly issue *i. e.* January, April, July and October, are still distributed gratis as formerly, but the intermediate months are sent only to subscribers. *Address:—REV. E. F. WILSON, Sault Ste. Marie, Ont.*

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