Healing and Reconciliation Through Education

Healing and Reconciliation Through Education

SHINGWAUK RESIDENTIAL SCHOOLS CENTRE

SHINGWAUK RESIDENTIAL SCHOOLS CENTRE
SAULT STE. MARIE, ONTARIO

Contents

Shingwauk Residential Schools Centre vii

Introduction 1

Part I. Residential Schools in Canada

1. History 5
2. Legacy 8
3. Survivor Voices 10

Part II. History of the Shingwauk Residential School

4. The Shingwauk Family 13
5. Early Mission Schools in Sault Ste. Marie, Ontario 17
6. The Industrial Shingwauk Home (1874-1935) 20
7. The Wawanosh Home (1877-1900) 23
8. Shingwauk Hall (1935-1970) 24

Part III. Reconciliation

9. Truth and Reconciliation Commission of Canada 29
10. Children of Shingwauk Alumni Association 31
11. What Can I Do Now? 33

Part IV. Primary Sources

12. Autobiographical Journal of Rev. Edward F. Wilson 39
13. Little Pine's Journal: The Appeal of A Christian Chippeway Chief on Behalf of His People 68

Shingwauk Residential Schools Centre

The Shingwauk Residential Schools Centre (SRSC) is an integration and consolidation of two major initiatives of Algoma University (AU) and its partners, the Children of Shingwauk Alumni Association (CSAA) and the National Residential Schools Survivors Society (NRSSS): the Shingwauk Project, founded in 1979; and the Residential School Research, Archive and Visitor's Centre, founded in 2005.

The SRSC is a cross-cultural research and educational development project of Algoma Unviersity and the Children of Shingwauk Alumni Association. The founders of these decades-long efforts were joined together by their recognition of the profound importance of the commitment to the Shingwauk Trust and the relationship with Indigenous people that AU assumed upon its relocation in 1971, in partnership with the Keewatinung Anishnabek Institute, to the site of the former Shingwauk and Wawanosh Indian Residential Schools.

For over three decades the SRSC and its predecessors have partnered with many organizations including the Aboriginal

Healing Foundation, the Anglican Church of Canada, the Dan Pine Healing Lodge, Nishnawbe-Aski Nation, and others to:

- research, collect, preserve and display the history of Residential Schools across Canada;
- develop and deliver projects of "sharing, healing and learning" in relation to the impacts of the Schools, and of individual and community restoration; and
- accomplish "the true realization of Chief Shingwauk's Vision."

The Truth and Reconciliation Commission of Canada's Final Report cited healing, reconciliation, and restoring the relationship between Indigenous and non-Indigenous Canadians as a critical priority for all Canadians. Moreover, the Commission exhorted Canada's museums and galleries to work with Indigenous Peoples to better present their cultures and histories, including histories of assimilation, cultural loss and reclamation.

The Shingwauk Residential Schools Centre is taking up the charge to realize this vision, through numerous education projects, that tell the story of Indian Residential Schools, broadly, and the story of the Shingwauk School and its Survivors, more specifically.

This project is a natural outgrowth of the work carried out by the partners, the Children of Shingwauk Alumni Association (CSAA) and Algoma University, since the inception of the original Shingwauk Project in 1979. That project, inspired by Shingwauk's Vision, began the still flourishing efforts to: research, collect, preserve and display the history of Residential Schools; develop and deliver projects of "sharing, healing and learning" in relation to the impacts of the Schools, and of individual and community cultural restoration; and accomplish "the true realization of Chief Shingwauk's Vision."

The partners have, since 1979, delivered numerous activities, including reunions, gatherings, symposia, healing circles, publications, videos, photo displays and other exhibitions, curriculum development, historical tours and the establishment of archive, library and heritage collections, and a website that allows users to access the SRSC's archival holdings and others materials.

PART I

RESIDENTIAL SCHOOLS IN CANADA

1. History

The residential schools system ran for over a hundred years in Canada, starting in formally in the 1870's and lasting until 1996. Mission schools, industrial homes and hostels dated back even further into the 1830's. It is estimated that 150,000 indigenous children from different nations, including the Inuit and Métis, went through the residential schools system. These schools were administered and run by religious orders in Canada with monetary sponsorship from the Canadian government. Legislation put in place ensured that it was a legal requirement for all indigenous children to attend these schools; consequences of refusal ranged from a loss of First Nations Status, heavy fines, or even jail time.

> "When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men."- John A. Macdonald

The goals of this system were primarily concerned with culture and language, students would be required to speak English or French while at residential schools and the punishments for speaking their indigenous languages would have been severe. On their arrival to the school students would be first split by

gender, forcibly washed, have their hair cut, have any personal items removed, receive a new uniform and sometimes t a new name if theirs was not in English. Student's connection to their home community was severed through the long distances between communities and the schools, through the removal of cultural possessions, the removal of language, and through forced separation from siblings they had at the institution.

> "I am confident that the Industrial School now about to be established will be a principal feature in the civilization of the Indian mind. The utility of Industrial Schools has long been acknowledged by our neighbours across the line [in the United States], who have had much to do with the Indian. In that country, as in this, it is found difficult to make day schools on reserves a success, because the influence of home associations is stronger than that of the schools, and so long as such a state of things exists I fear that the inherited aversion to labour can never be successfully met. By the children being separated from their parents and properly and regularly instructed not only in the rudiments of the English language, but also in trades and agriculture, so that what is taught may not be readily forgotten, I can but assure myself that a great end will be attained for the permanent and lasting benefit of the Indian."- E. Dewdney, Indian Commissioner. Dominion of Canada. Annual Report of the Department of Indian Affairs for the year ended 31st December 1883. p. 104.

Students were required to perform custodial duties around the school, as the funding provided did not allow for extra staff. This half-day system lasted until the 1960's and was meant to be job training. This meant that in addition to the lower standard of education, residential school students also spent less time in the

classroom. Although some had good intentions, the quality of instructors and teachers at residential schools was inadequate; many had no experience working with children or it was their first time teaching. Unprepared for the demands of the job and how little it paid, staff were driven to burnout and would often become impatient and abusive with their pupils.

By the 1960's changes were being made to residential schools and Indian Act policies, many schools no longer required students to perform a half day of labour and were being enrolled at public schools, using the residential school as a dormitory. This period of time also saw control of indigenous education shift from religious to government controlled. Children were still being removed from their homes with the introduction of the '60's Scoop', a children's aid policy that declared most Indigenous family homes as 'unfit'. This system saw the removal and re-homing of indigenous children with non-indigenous families; adopting them out across Canada and the United States.

Slowly control of education was handed to indigenous communities through the 1980's, with the last Band-operated residential school closing in 1996. However many Indigenous people still have to travel great distances without their families to access education.

2. Legacy

The Legacy of the Residential Schools system is still felt in Indigenous communities, even by those who did not attend. Many of the socioeconomic and health conditions faced by indigenous peoples are a direct result of the legacy of residential schools.The demanding physical labour in combination with the lack of adequate food, lead many students to contract illnesses or have unhealthy relationships with food later on in life. Diabetes and obesity face many survivors who struggled to learn healthy eating habits after their time in residential school.

The removal from parental love and family support during their formative years left many former students without the skills to parent their own children in a healthy way. Students who were victims of sexual and physical abuses in school found this to be especially challenging. School curriculum instilled a sense of worthlessness and low self-esteem in many of the students, which has contributed to substance abuse and self-harm in adulthood. Residential schools disrupted the structure and health of indigenous communities, giving child protective agencies even more opportunities to separate families once they were no longer sent to residential school.

Many students were not given instructions when they were released from the care of the Residential School. Many went back to their home reserve, however if students had not been able to travel home since leaving for school they would now be going home to a community of strangers who no longer shared the same customs or language. Many students ended up trying out large cities for work, or the nearby communities of their residential school but many survivors found that they could not fit in either the Indigenous or Canadian worlds.

The United Church of Canada apologized for its role in Residential Schools in 1986, the Anglican Church publicly apologized for their role in the system in 1993, with the Presbyterian and Methodist churches apologizing in the following years. At this time, the Roman Catholic Church, responsible for running the majority of Residential Schools, has not issued a formal apology nor does Pope Francis intend to make a statement. The government of Canada issued a formal apology in 2008 through then-Prime Minister Stephen Harper as a result of the Indian Residential Schools Settlement Agreement.

The Indian Residential Schools Settlement Agreement (IRSSA) was issued to the Canadian government in March of 2006 and put into effect in September of 2007. As a part of the agreement survivors received monetary compensation, monetary contributions toward the Aboriginal Healing Foundation and the Truth and Reconciliation Commission of Canada, an apology on behalf of the Canadian Government, and a commitment to future commemoration projects.

3. Survivor Voices

PART II

HISTORY OF THE SHINGWAUK RESIDENTIAL SCHOOL

4. The Shingwauk Family

Chief Shingwaukonse (1773-1854)

Chief Shingwaukonse rose to prominence following the War of 1812, siding with Canada against the United States. A strong leader and devout Midewiwin, Chief Shingwauk's vision for his people surrounded education. Chief Shingwauk's vision of Teaching Wigwams was for the creation of a lodge or schoolhouse where his people and the settlers could learn together.

Chief Shingwauk at Robinson Huron Treaty Signing, 1850

In 1832, the Chief snowshoed from Garden River to York, Toronto to petition Governor John Colbourne to provide a school building. Shingwauk knew that education was an inherent right for his people; he felt the same about resource rights. Throughout the 1840's Chief Shingwauk was leading the push to have his people's land and resource rights secured under treaty. After defending their territories from illegal miners at Mica Bay in November of 1849, Chief Shingwauk became one of the lead negotiators and signatories to the 1850 Robinson-Huron Treaties.

As a leader already successful in meeting a broad range of challenges with the newcomers, Shingwauk knew that he and

his Band had to be steadfast in holding to the Vision but flexible in planning and implementing its realization as circumstances changed. The two centuries that followed demonstrate how understanding and determined he, his descendants and his followers have been.

Augustine Shingwauk and Buhkwujjenene

Augustine Shingwauk

In his Journal of 1871, Augustine Shingwauk tells how in the early 1830s his father Chief Shingwauk, after calling a council, led a delegation to York, Toronto to petition Lt. Governor John Colborne (1778-1863) and Bishop Charles Stewart (1775-1837) to support ongoing missionary work at Garden River. William McMurray, a missionary arrived in the fall of 1832 bringing with him some of the resources required to implement a Teaching Wigwam and to enable the Band's development plans; McMurray remained until 1838 when government support began to falter. To Colborne and Stewart, and most of those who would succeed them, promulgation of Christianity among Indigenous Peoples was critical to 'civilizing' and thus integrating them into Canadian society. Augustine recounts,

'We went in canoes as far as Penetanguishene, and then we landed and walked the rest of the way. The Great White Chief received us kindly, and we told him what we had come for. He replied to us in these words: 'Your Great Father, King George, and all his great people in the far country across the sea, follow the English religion. I am a member of this Church. I

think it right that the Chippeways, who love the English nation, and have fought under the English flag, should belong to the Church of England'.

They returned home, British flag in hand, with instructions from Colborne to raise it dutifully as a sign of their agreement. Cognizant of their obligations, both to the Crown and the Church, they returned satisfied that they would receive the requested support.

The Reverend James Chance (1829-1897) had arrived with his wife in 1855, a few months before the death of the old Chief Shingwaukonse. The Chances brought with them a renewed sense of optimism and motivation.

Buhkwujjenene

The now Chief Augustine Shingwauk and his brother Buhkwujjenene (1811-1900) were deeply committed to their father's vision. They were driven toward 'industrial education' to better prepare the Anishinaabe to meet the challenges of increasing settler competition for resources and opportunities. Through the Wilsons' visits with the Chances, the Shingwauk brothers had come to know them well. When James Chance left off to his new posting, Augustine quietly boarded the steamer that was returning them to Sarnia. Upon their arrival, he approached Reverend E.F. Wilson (1844-1915) with his plan to appeal to the Church of England at their upcoming meeting in Toronto. Wilson agreed to join Augustine in petitioning for their help in establishing a big Teaching Wigwam:

'I told the Black-coats (missionaries) 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 by they might go back and teach their own people.'

Augustine's appeal was successful and, continuing their journey of Southern Ontario, he and Wilson began the first of many Teaching Wigwam fundraising tours. Buhkwujjenene had traveled with the Wilson to England in 1872 on one tour and addressed many audiences about Shingwauk's vision for a teaching wigwam. Even meeting with the Archbishop of Canterbury and the Prince of Wales, Buhkwujjenene was described as an eloquent speaker and a strong leader for his people. Augustine passed away in December 1890, having resisted with other chiefs the oppressive and restrictive policies of the Indian Act (1876). Buhkwujnenene succeeded Augustine as hereditary chief and carried on the struggle.

From the beginning, actualizing Shingwauk's Vision involved collaboration based upon mutual respect and goals. As imperial and settler interests shifted to industrial resource extraction on a global scale, 'Indian Policy' changed and suspicion took hold, challenging the sensibilities of Indigenous Peoples and settlers alike. As early as the 1871 fundraising tour, Augustine reported his fear of looking like 'a fool' being asked *'who I was, and what I had come for,'* including *'what I thought of the recent Indian outbreaks in the country of the Long-knives.'*

Indigenous Peoples found themselves in a precarious position; once sought-after war allies, guides, and partners in the fur-trade, were now, in the opinion of most policy-makers by this time, reduced to people of little value and consequence. Government goals shifted from integration to removal, and the era of residential schools was born.

5.

The missionary who had arrived in Sault Ste. Marie in 1832, establishing St. John's Mission to the Ojibway, was Reverend William McMurray (1810-1894). McMurray quickly set to work preaching, teaching, and making plans with the Band. Earning the respect and the admiration of Chief Shingwauk and others, McMurray, Augustine wrote, 'took Ogenebugokwa ["Woman of the Wild Rose," Charlotte Johnston 1806-1878], one of our nation, for his wife.'

Initial success in building the first 'Teaching Wigwam' and farm, complete with livestock and gardens, as well as in providing lumber for houses, was abruptly followed by stagnation and failure. Government support waned after 1834, and promised houses remained unbuilt. Francis Bond Head (1793-1875), Colborne's successor, supported an Indian policy of removal rather than integration. In 1838, despairing over broken promises and failure of the mission, McMurray and Ogenebugokwa left the Sault, and Shingwauk permanently relocated his Band ten miles downstream to Garden River.

For the next sixteen years, with Church support weak and incidental, the Band struggled against illegal settler incursions and Government inaction. Finally, in 1849, Chief Shingwauk and Batchewana Chief Nebenagoching (1808-1899) led an armed party to Mica Bay on Lake Superior's east coast and, in defence of Anishinaabe territorial sovereignty, expelled an illegal mining settlement. Their arrest and acquittal forced the Government to recognize Indigenous Land Rights and negotiate the Robinson Treaties of 1850, the first of Canada's 'industrial' treaties. Upon Shingwauk's death in March 1854, his son Augustine became Chief.

Chief Shingwauk's passing in 1854 affected his Band profoundly. However, meeting the newly appointed missionary, the Reverend James Chance (1829-1897), a few months before his death, had raised their hopes for the future. Anticipating the prospect of renewed development, new Chief Augustine Shingwauk heartily welcomed Chance and his bride Hannah Foulkes (1824-1906) to their Garden River honeymoon in 1855.

The Chances threw themselves into community development and, along with having their own family, matched the Band's tireless efforts to build a 'modern' community that combined seasonal and sedentary life styles and traditional Anishinaabe and European ways. They established a church, rectory, Teaching Wigwam, dock, gardens and farms with livestock, and a gristmill. When the Reverend Edward F. Wilson (1844-1915) from Sarnia Mission arrived at Garden River in 1869 to visit the Chances, he was most impressed with what had been accomplished. Yet, just as the Band was gaining critical momentum toward bringing its plans to fruition, the Chances were re-posted, repeating the dispiriting pattern of previous development attempts. In 1871 came the unsettling news of their redeployment to Grand River, without any provision for their replacement.

Rev. Wilson and his wife Fanny Spooner (1840-1926) relocated from their missionary post in Sarnia to Garden River in 1871 and immediately organized a second Teaching Wigwam fundraising tour, this time to England with Chief Buhkwujjenene. The Band "agreed to sell an ox, which belonged to them in common, to assist in defraying his expenses."[1] Buhkwujjenene's extensive travels and meetings throughout England with the Wilsons were both revealing and rewarding. Having seen great riches *and* great poverty, upon his return "he pointed to his little log cottage and said that was better than all the great houses in England."[2] With funds raised through both tours, the first

'Shingwauk Industrial Home', a large two-story wooden structure, opened at Garden River on September 22, 1873.

Six days later disaster struck. A suspicious fire consumed the Home, taking with it the Wilson's fourth child, Mabel Laurie. Subsequent appeals for funding saw the opening, in 1875, of a new Shingwauk Home, constructed of fire-resistant stone masonry, on this current site in Sault Ste. Marie. Its founders, the Wilsons, Shingwauks, and the first Bishop of the new Missionary Diocese of Algoma, Frederick Dawson Fauquier (1817-1881), and his wife Sarah Burrowes [Burroughs] (d. 1881) proved a strong and cohesive team. So successful were their fundraising efforts that Wilson quickly expanded the industrial education program, building the Wawanosh Home for girls in 1877 and the Neepigon Mission in 1881. Addressing concerns for the educational needs of Plains Anishinaabe, especially after the second Riel Métis and First Nations uprising in 1885, Wilson focused his efforts westward, opening the Washakada and Kasota Homes in Elkhorn, Manitoba, over 1888-89, and commencing construction of a Home at Medicine Hat, Assiniboia, in 1891.

[1] Edward F. Wilson, *Missionary Work Among the Ojebway Indians* (London: SPCK, 1886) 95.

[2] Wilson, 112.

6. The Industrial Shingwauk Home (1874-1935)

Shingwauk Buildings from the River, 1884.
Engacia De Jesus Matias Archives and Special Collections, Diocesan Heritage Centre photograph collection, 2013-077/008(011).

Life at the Shingwauk Home: an Indian Residential School

What began as a scattering of modest buildings on 90.5 acres of land acquired in 1874 for 'Indian Education' became an ever-expanding industrial school complex and home to hundreds of Indigenous children. Toward the 1930s, the various trades and infrastructure that had supported industrial education were dismantled in favour of a new program of austere and rudimentary formal education – the Residential School System. This gallery is dedicated to lives lived at Shingwauk and offers

a glimpse of the day-to-day existence of children over the 100 years of the schools' operation.

Before the Indian Residential School

Indigenous children didn't arrive at the Residential School as blank slates. Rather, they brought with them a wealth of early childhood, familial, and cultural experiences, which varied depending on the era and their personal circumstances. Upon arrival, the children found their sense of self and community immediately under assault. While Christian names, school uniforms, and haircuts robbed them of their individuality, the more insidious work of eroding and replacing their cultural values and identities – 'killing the Indian in the child' – began as they became inmates of the institution.

The Industrial School Era – Shingwauk Home 1875-1934

Following an unsuccessful attempt to establish a more modest Shingwauk Home on the Garden River First Nation, founding principal Reverend Edward F. Wilson acquired the current site, transforming it into an industrial campus. Over the 59 years that correspond with the Industrial School Era, these grounds witnessed many enterprises, industries, and programs. The main building, Shingwauk Home, was successively expanded and contained student and staff quarters for sleeping and eating, as well as kitchens, offices, and classrooms. A working farm complete with livestock, dairy, storehouse, barn, and stable, a hospital, the principal's family residence, and a chapel with cemetery occupied the grounds, along with the many outbuildings where vocational skills such as carpentry, printing, tailoring, shoemaking, and weaving were taught. Across the site were places of punishment, but also secret places of refuge created by the children. Although originally intended to house both girls and boys, religious and social mores of the late 19th century compelled their segregation.

Following the departure of the Reverend Edward F. Wilson,

the Shingwauk School struggled to maintain adequate funding. Community connections were severed and the school gradually became absorbed into the Canada-wide Indian Residential School System. By the 1930s, the Shingwauk Home had become dilapidated and a new modern building was considered necessary.

The Reverend Charles F. Hives, who became the principal in 1926, found the Shingwauk Home "ill planned, unsanitary, in very dilapidated condition," further declaring:

> *"I'll never forget the multitude of rats that appeared to inhabit the old building. Surely Hamlin town had no greater need of a Pied Piper than did old Shingwauk in those days."* ***[1]***

[1] Charles. F. Hives, "The Period of Transition: A Short Sketch by C. Hives, Principal 1929-41," Algoma Missionary News: Shingwauk Indian Residential School Special Supplement, 1944, p. 321.

7. The Wawanosh Home (1877-1900)

Sketch of the Wawanosh Home, 1877-1900

Construction of the Wawanosh Home for Girls (named for Chief Joseph Wawanosh of Sarnia), an unassuming two-storey stone building modeled after the larger Shingwauk Home, began in 1877.

Situated on a 15-acre property five kilometres from this site, and supplemented with a farm, stable, and cottage, Wawanosh became home to 14 girls at the time of its opening in 1879. Within a decade, Wilson deemed the administration and maintenance of the two schools unsustainable, advocating instead for the construction of a girls' Wawanosh wing at the Shingwauk Home. This was achieved in 1900, well after his departure in 1893.

8. Shingwauk Hall (1935-1970)

In 1935, the new Shingwauk Hall opened on the grounds just north of the old building, which would soon be razed. The new building was equipped with electricity and running water and was designed to accommodate 140 students, with boys and girls located in separate wings. The building contained classrooms, offices, workshops, a laundry room, kitchen, playroom, and eating area. Its two top floors were dormitories and staff bedrooms.

Although the Shingwauk Indian Residential School would become known as the Anglican Church's flagship Residential School, the Residential School Era is characterized by its church-run, federal government-funded austerity – doing the bare minimum for as little money as possible.

Over this period of 'modernization', almost all of the trades-based training and apprenticeship programs were phased out. Students in the Residential School Era received a basic education in religion, English, history, geography, and arithmetic, supplemented with farming and housework. According to war-time principal the Rev. Arthur E. Minchin, those who passed their Grade 8 examinations "at a reasonably early age" were afforded the opportunity to attend a technical or collegiate institute. The very low number of students who pursued this option suggests the ineffectiveness or inadequacy of the education provided at Shingwauk, which was reflective of the experiences of Residential School students across the country.

The Integration Era

Beginning in the mid-1950s, Shingwauk Indian Residential School transitioned into a boarding house for Indigenous students attending integrated schools in and around Sault Ste. Marie. Many attended Anna McCrea Public School and Sir James Dunn Collegiate and Vocational School, located on the northernmost portion of the original site. The two schools were built after part of the property was transferred to what was then the Sault Ste. Marie Board of Education for the express purpose of integrating Indigenous students into white society. Some older students were also housed in non-Indigenous homes in the city of Sault Ste. Marie.

Cultural Erosion and Reclamation

The overwhelming influence of non-Indigenous ways of life, and particularly an Anglican worldview, permeated this site for almost 100 years. Even as Shingwauk students were beginning to integrate with non-Indigenous students for the purposes of education, this continued. In these photos, we observe children and youth celebrating Halloween, preparing food at a cookout, and holding their diplomas – all activities that show us that Indigenous traditions continued to be replaced by those of mainstream Canadian culture. The work of cultural reclamation, which began almost immediately after Shingwauk Hall closed in 1970, and of which this exhibition is a part, is a testament to the resilience and strength of Survivors.

PART III

RECONCILIATION

9. Truth and Reconciliation Commission of Canada

The Truth and Reconciliation Commission of Canada (TRC) was developed out of the Indian Residential Schools Settlement Agreement and began its work in June 2008. The TRC was founded out of the need for indigenous and non-indigenous people to know what happened in Indian Residential Schools and how that legacy still impacts people today. The TRC heard hours of survivor testimonies, held several national events, and gathered documents from church and government agencies responsible for running the institutions.

In December of 2015 the TRC released their final report, as well as several volumes of historical information and survivor reflections. A national research centre was established to offer continued access to Indian Residential Schools history, student records, and survivor testimonies collected by the Commission. The National Centre for Truth and Reconciliation is based out of the University of Manitoba.

The 94 Calls to Action produced by the TRC work in the key areas that hold back reconciliation and continue to oppress indigenous nations. Key areas noted by the commissioners for improvement are: child welfare, education, language and culture, health, and justice. The calls to action, as well as the volumes of reports generated by the TRC, call out specific areas of Canadian society as well as specific institutional mechanisms and ask them to adopt the calls and change the ways they function.

Although much of the investigative work revealed crimes committed against students, the TRC was not a legal entity and their purpose was not to charge or place anyone on trial. Their purpose was to shed light on the truth so that people could work from an informed place towards reconciliation. The Commission had come to a finding of 'Cultural Genocide' being committed through the system of residential schools. Cultural Genocide is the forcible removal of culture and traditions from a minority group through legislation, education, and social conditioning. It is also removing the ability of a distinct cultural nation of people from making future contributions to society through that culture and from feeling as though they still have a sense of group identity. As of December 2017, it was reported that only 7 out of the 94 Calls to Action had been completed.

10. Children of Shingwauk Alumni Association

The Children of Shingwauk Alumni Association (CSAA) is comprised of staff, students, descendants of staff and students, and friends of the Shingwauk and Wawnosh Indian Residential Schools. CSAA has been heavily involved in the development of the Shingwauk Project and the implementation of Residential School healing initiatives

The CSAA facilitates the ongoing development of a partnership with Algoma University and the other partners in fulfilling Chief Shingwauk's vision of "Sharing, Healing and Learning." The CSAA provides encouragement and support to all Indigenous students to maintain their traditions, history and culture. CSAA endeavors to support survivors and celebrate their achievements while working closely with other Residential School groups to promote similar objectives.

The Children of Shingwauk Alumni Association has been involved in Residential School issues since 1981.

CSAA provides:

- A non-political voice for survivors concerns and interests
- To support, promote & enhance healing and reconciliation
- To establish working relationships with local, regional & national First Nations, Inuit, Metis, political groups, the Federal Government, Regional Survivor Groups and Churches
- To promote awareness within our communities and main

stream Canada

CSAA has organized gathering and alumni reunions along with Scared Circles and Healing Conferences over the past 30 years. CSAA was instrumental in establishing the National Residential School Survivors' Society (NRSSS), a survivor managed organization that has a mandate to raise awareness of Residential Schools' issues at the national and international level. The Shingwauk Residential Schools Centre (Archives) that CSSA developed over the years has served as an important resources for individuals looking to find individual and community records relating to residential schools.

11. What Can I Do Now?

Space building activities

For non-Indigenous self-location is a great exercise. Self-Location requires settler-descended folks on colonially possessed lands the opportunity to examine the histories that brought them to that place. Which ancestor first came to Canada and when, how they came to have the privileges and lifestyles that they have today, which treaty territory they were born in and what that relationship means. Hopefully what this exercise will have people realize is their current lifestyle would be impossible without the continued oppression of Indigenous communities across Canada. Because for many of us living urban, westernized lifestyles, the sacrifices of Indigenous peoples and the land we occupy are often afterthoughts or non-thoughts; this exercise aims to change that way of thinking for this dialogue.

For many Indigenous cultures around Turtle Island, when introducing themselves they describe their community, family/clan, and their identity. Self-location can be a similar way of finding out who one's self is, then using that information to understand the relationship and identity you have to the land you are on. Re-discovering those connections are vital pieces to empathizing and understanding the impacts of colonization in Canada.

Resources For Teaching Children About Residential Schools

Books

- Shi-shi-etko, by Nicola Campbell (Ages 4-8)
- Shin-chi's Canoe, by Nicola Campbell (Ages 4-8)
- Fatty Legs: A True Story, by Christy Jordan-Fenton and

Margaret Pokiak-Fenton (Ages 9-12)
- A Stranger at Home: A True Story, by Christy Jordan-Fenton and Margaret Pokiak-Fenton (Ages 9-12)
- No Time to Say Goodbye: Children's Stories of Kuper Island Residential School, by Sylvia Olsen (Ages 9-12)
- As long as the Rivers Flow, by Larry Loyie (Ages 9-12)
- My Name is Seepeetza, by Shirley Sterling (Ages 9-12)
- I Am Not a Number, by Jenny Dupuis (Grades 3 to 6)

Digital Resources

- We Were So Far Away. The Inuit Experience of Residential Schools. Legacy of Hope Foundation. http://weweresofaraway.ca/ Interactive website includes stories of survivors, a slideshow of images and a timeline, as well as links to other resources related to the Inuit experience.
- 100 Years of Loss, Legacy of Hope Foundation. Includes history and interactive timeline about residential schools. Also exists as an app.

Activities

- Project of Heart
- Have A Heart Day (February), First Nations Child and Family Caring Society of Canada.
- Orange Shirt Day (September 30th)
- Heart Gardens, Honouring Memories and Planing Dreams (May/June)

Activities for high school students

- Word bubble- words will be placed on large sheets of paper around the room and each student is given a marker. They

must write something on every word bubble it can be either something they know about the word, want to know, or an example they can think of in their own community. (Colonization, Treaty, Assimilation, Rights, Reconciliation, Resilience, Resistance, Stereotype, Ownership, Land, etc.)

- *Our Stories Our Strength* videos with a 'burst sheet' or accompanying questions:
    - How do residential schools have impacts beyond the school?
    - How do you think these impacts are felt and seen today?
    - Can learning about what happened in residential schools help people understand issues facing First Nations today?
    - How have these stories changed your perception of indigenous peoples?
- Students may receive a unique hand out, or a Shingwauk home student name. Then they have to prepare a short report on that student and what happened to them in residential school. If it is a Shingwauk home student that has been hung-up in the hall outside, they have to read the descriptions and find their student. Then answer a few questions about them- what is their traditional name? Territory? The trade they studied, or what happened once they left the school.
- Looking at https://native-land.ca/ to find out which treaty territory they're from, then researching that treaty online to find out what the terms were, and what their treaty obligations mean. Learning about unceded territories and resource extraction in relation to the reserve system.
- DecolonizEd Timeline: Students are given events from Indigenous and Canadian history, they are asked to pin them on dates that have been placed on the walls. After the

correct answers are taken up, there will be a question session. Depending on the group, the questions could be answered orally or written; what surprised you? How much has changed? How much has stayed the same? Where would you start in reconciliation? How can Canadians fix this past?

Activities for elementary students:

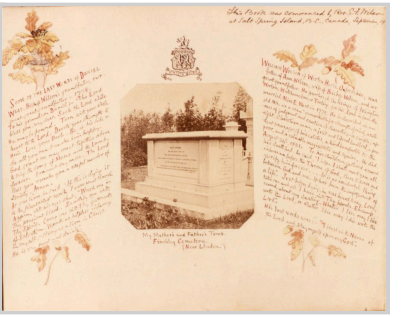
- Looking at https://native-land.ca/ to find out which treaty territory they're from
- Project of Heart tiles, or response colouring sheets.
- "What do you think that means, how does it feel?" like the word bubble activity but with a focus on disproving stereotypes and breaking down why we feel certain ways about those words.
- Photograph timeline activity- a selection of photographs from the Shingwauk site that the students will have to re-order correctly.
- Guess the date- an adapted timeline that has the facilitator read out the event, or legislation created and the students have to guess the date the event occurred. After the question and answer period, reflection questions can be asked as well; what surprised you? How does this make you feel? What impact do you think this has in indigenous communities?
  Example trivia question: The residential school system lasted from: a) 1900-1990 b)1867-1994 c) 1880-1965 d)1840-1996

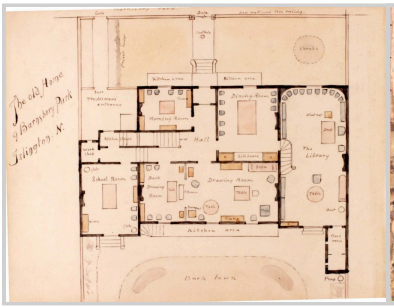
PART IV

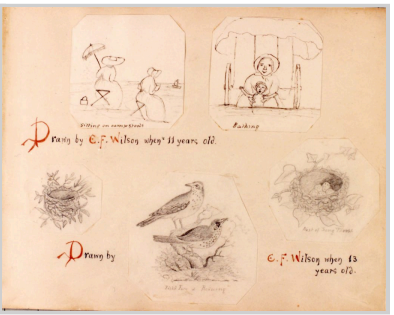
PRIMARY SOURCES

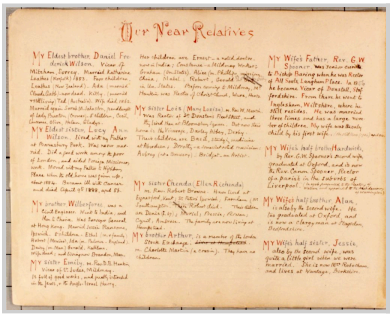
12. Autobiographical Journal of Rev. Edward F. Wilson

Rev. Edward Francis Wilson (7 December 1844 – 11 May 1915) was a prominent Canadian Anglican missionary and clergyman in the second half of the 19th century. He was the founding principal of the Shingwauk Home (Sault Ste. Marie, Ont.). His autobiographical journal recounts his professional life, family connections, and missionary work across Canada.

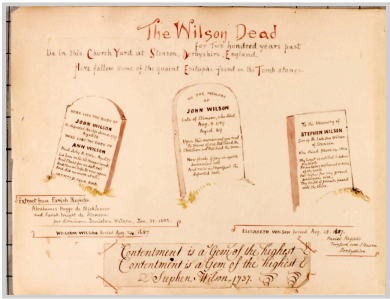


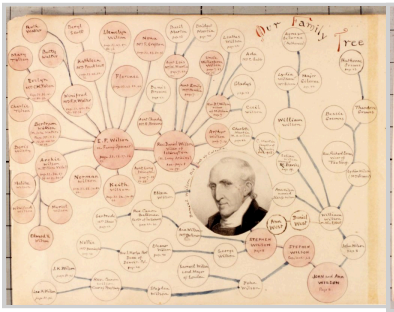



Drawn by E. F. Wilson when 13 years old.
Drawn by
E. F. Wilson when 13 years old.


Our Near Relatives


Our Brothers and Sisters.


The Wilson Dead
lie in this Church Yard at Stanton, Derbyshire, England.
Here follow some of the quaint Epitaphs found on the Tomb stones.
JOHN WILSON
ANN WILSON
JOHN WILSON
STEPHEN WILSON
Contentment is a Gem of the Highest Contentment is a Gem of the highest C
Stephen Wilson 1727.


Our Family Tree


My Grandfather's Cathedral Calcutta


My Wife's


English Friends


My Wife's Old Friends


Langford Village, Gloucestershire.


My own Old Engl


Archbishop
Tait


Some of
Our Relatives.

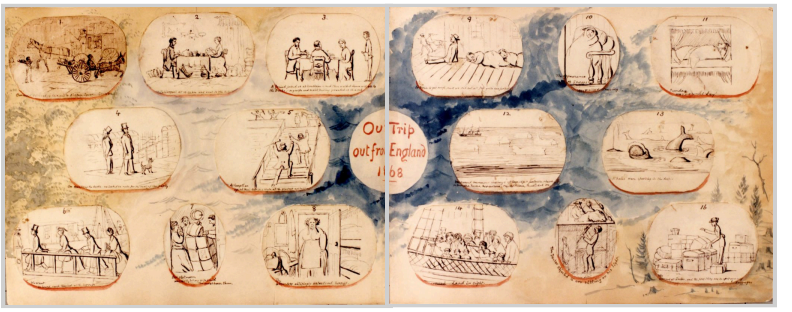

Langford Church, – where we were married

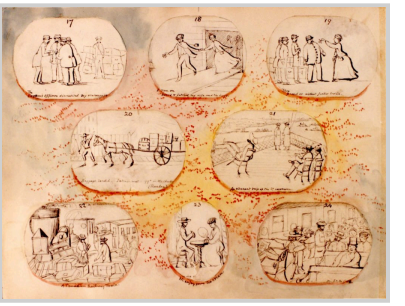

Some of Our

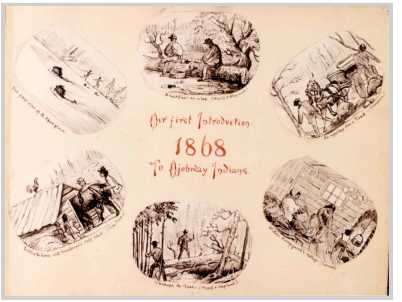

Some of Our
Wedding Party.

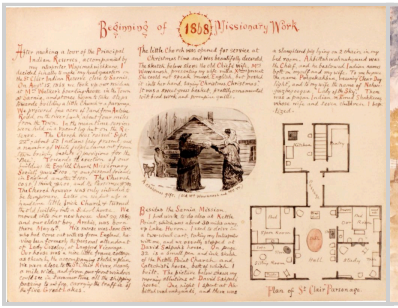

Langford Vicarage. Where we were married


Relatives


Trip
England



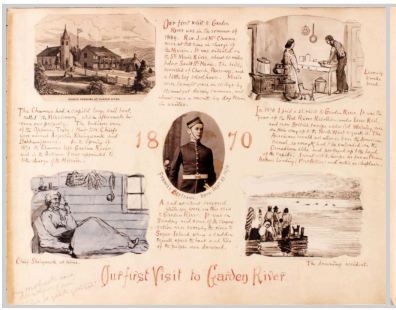

Our first Introduction
1868
To Ojebway Indians.


Beginning of 1858 Missionary Work
Plan of St Clair Parsonage.


St Clair 4 miles from Sarnia, Ont


OUR FAMILY


18 69
Missionary Work at Sarnia, Ont


18 70
Our first Visit to Garden River


18 71
At Garden River


1871
Proposed Trip to England

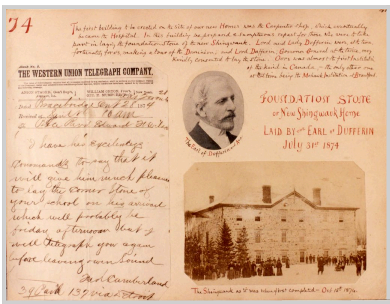

18 72
Visit to England

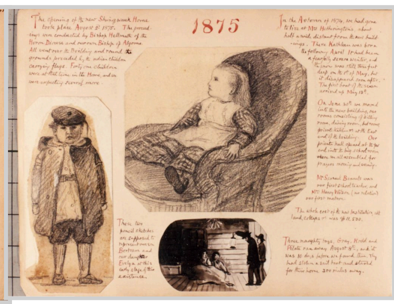

SEPT 1873
AND JESUS CALLED A LITTLE CHILD UNTO HIM
CABLE TO ENGLAND
ALL IS BRENT DOWN
NO LIVES LOST
NOTHING SAVED

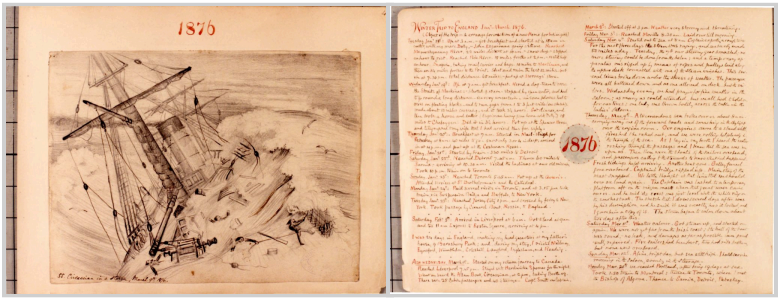

1873

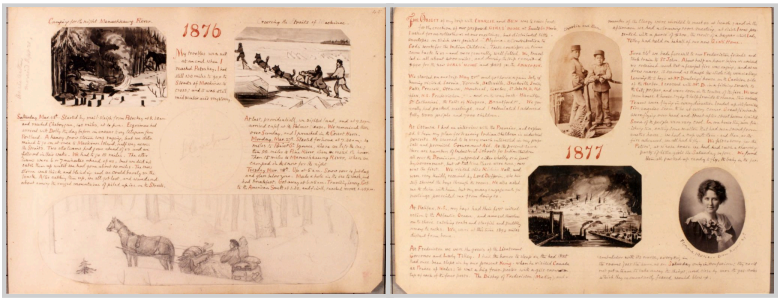

1874
Our little Family
Selecting the site.

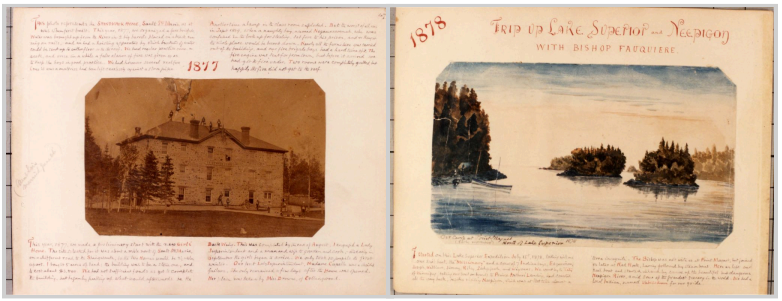

18


74
THE WESTERN UNION TELEGRAPH COMPANY.
FOUNDATION STONE
of New Shingwauk Home
LAID BY the EARL of DUFFERIN
July 31st 1874

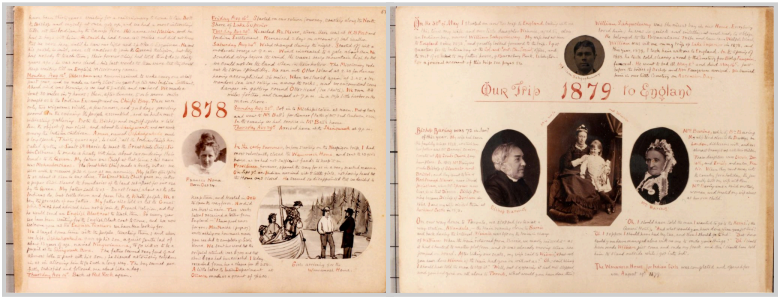

1875

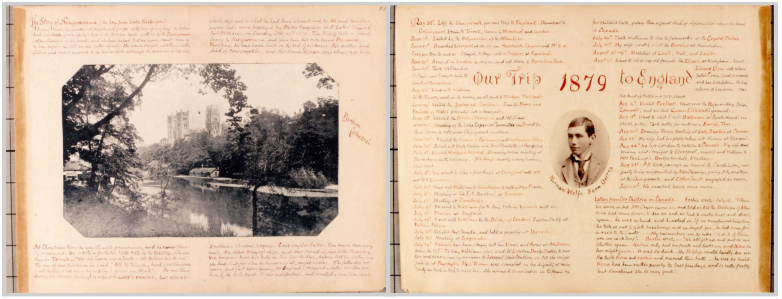

1875
1876


1876
1877


1877
1878
TRIP UP LAKE SUPERIOR and NEEPIGON
WITH BISHOP FAUQUIER

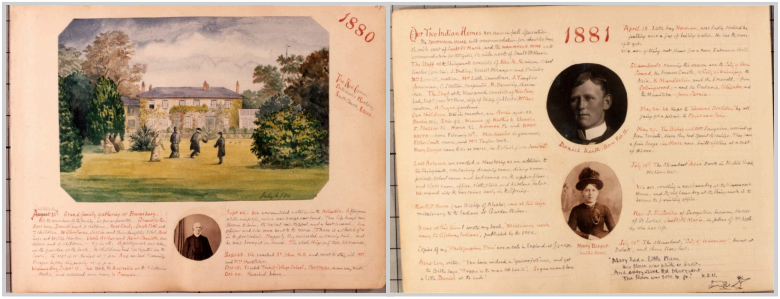

1878


1878
Our Trip 1879 to England

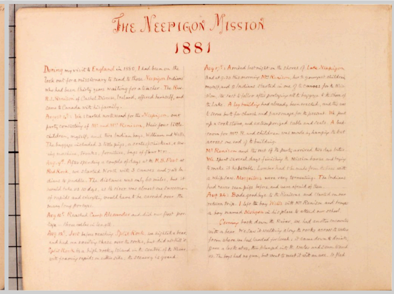

Our Trip 1879 to England


1880
ANOTHER TRIP TO ENGLAND
18


80
1880
OUR TRIP TO ENGLAND IN 1880.


1880
1881


1881


The Neepigon Mission
1881

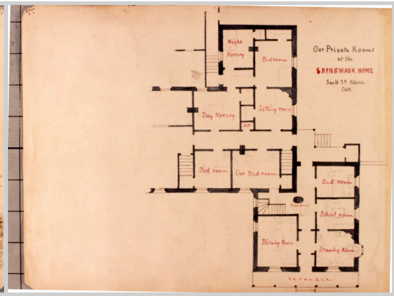

1882


1884


1885
1883
Three Days Camp out


1885
Echo Lake
1886


1886
My father the Rev. Daniel Wilson


Our Private Rooms at the Shingwauk Home


1886


1887

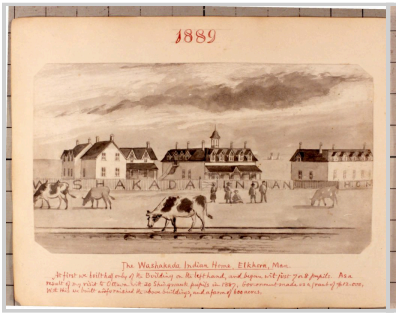

1887


Queen's Jubilee - 1887.


1888
We had several deaths this year. Dakkin, the black-faced boy I adopted, Nannie nephew of the Wabash-Indiana[illegible] of the Montreal pump, poor boy died April 20th. I did hope he'd live, and Appolonie. He boy before. The little girl, Jane, A Woman died on Good Friday.
May 5th I started on my fourth trip to the North West, my object this time being to take back Appolonie, & Black Bill boy, & his home, and to visit our new Boarding Home at Elkhorn. On arriving at St. Boniface Station, I was told by the Rev. Philip Wm. Brick, that Elkhorn parents would have to fill the Red River at his death. Miss Pyott was with me, and we left this new Orphanage, the poor people. It was well that I had brought Appolonie as by October 1st Pro. had not been well treated - otherwise, there might have been some trouble. Before reaching Rapid
I stopped over at the Reserve Indians. Their Chief's name was "Rattle Head".
The Round Stand at the Stockyards
After talking at several other Indian Reserves, we left at Elkhorn about 10th and had a joyful meeting. Boys and girls right in the "Wonderful Home". God, our heavenly Father has answered all the fervent and prayers of the people. I at once took steps to purchase the property, & move in as much larger scale. The building opened & was totally completed, free of debt about the people being present, and Miss Pyott was to keep Charge.
1888
My Life & Trip through the States.
In the 18th Episcopate 1888. In N.W. Canada I started on a trip through the States to visit all the principal Indian Centres and Indian Schools. We were away 3 months, and travelled 7000 miles.
The Tipi's Chief
We went by way of Ottawa, Toronto, New York, Pennsylvania, Washington, visiting Detroit and Chicago, Indianapolis etc.
There are 300 Indians, the sons of the Iroquois, in the Catholic School.
1888
At the White House
We got lost.
Supper & Telegram
Starting back from Washington
1888
We don't keep over there (Oklahoma)
A Cheyenne Indian was travelling in a Circus
Starting back from Washington
Happy & Free (Indian Territory)
1888
Tepees from Hearing
In Fall (Tepees)
Indians


1888


1888


1889
The Washakada Indian Home Elkhorn, Man.


1889
New Wing and Kitchen Built added 1889.


1889


TRIP WITH SONIE and JOSIE
1890

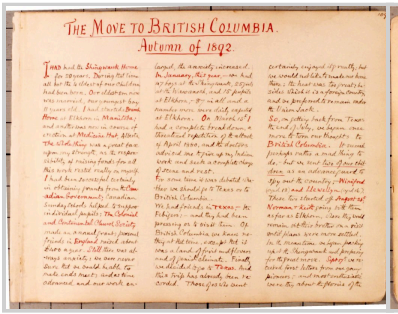

Our New Indian Home
at Medicine Hat, Assiniboia
18
91


Across the trackless prairie


Our Trip to Texas (1892)
Passing Vicksburg (Mississippi) April 18th
1892
AVENUE C LINE


1892

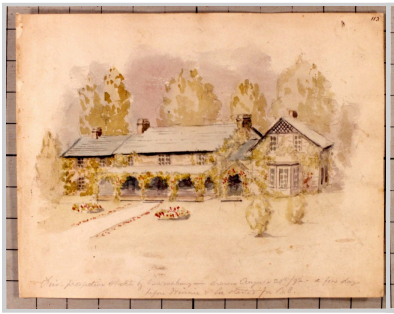

CENTRAL GARDEN
SAN ANTONIO RIVER, JULY 18/1892.
(COOLING OFF)


THE MOVE TO BRITISH COLUMBIA.
Autumn of 1892.


1892


1893


1893



1898

Our Daughter Kathleen was married to Frank Pratt on Saturday February 12th at 2 P.M. at St Mark's Church. The Bride was attended and after the ceremony about 60 friends came to Brownsburg to partake of refreshments. The happy couple left many good byes, and went by boat to Maple Island.

Just a week after the wedding on the following Saturday, a very fine Gasoline launch named of Orange Blossom came to our cottage and took us to afternoon tea.

Monday Feb 21st and Tuesday Dorothy visited from the Island in a small skiff (Gordon & Mike Young) got across to Pigs. On Sunday morning Frank Fisher, boy of 13 years old, found a skiff belonging to Mr Brown. A search was at once instituted, and late in the afternoon the two bodies were found stranded on some flat rocks near to the Ferry, and rescued by Cal Young. The funeral took place on Feb 24th at St Mark's Church. There were crowds from the Island, city Hydrometer, and a Memorial Service on the Church.

Kathleen and Frank Pratt - Married at St Mark's, Feb 12th

The Wedding party. From Rear (sitting): Mrs E. Wilson with Mrs Frank Pratt (in Bridal Dress), Kathleen, Mother, Florence (standing) Mr Pratt, Sen., Mr Percy Brown, Mr Robertson, Maude Pratt (seated) Mrs Brown, Fred Pratt, Irene, Charles, Percival Wesley, Winifred, Pratt, Ruth and Dorothy. The back ground is a part of the original log hut.

Percy Brown was charged this year, and the Wesleyan built.

We had visits as earlier this year, from Commercials, and later Mary and Tom.

I now, each of our three boys about 25 acres of land this summer.

The War between S. United States and Spain, over Cuba, came to an open act of hostilities - War was declared April 25th, & on 1st we destroyed Spanish fleet in Manila Bay, Philippines. On 3rd July Spanish fleet destroyed by Admiral Sampson & Schley off Santiago, Cuba. On 16th July Santiago surrendered to U.S. Gen. Shafter. Peace was declared Aug 12th, & on Dec 10th Spain ceded Cuba, Porto Rico, Philippines & Guam to U.S. for $20,000,000.

1898

June 16th. Otto and Doris arrived & spend the summer with us.

June 17th. Walter Parnell married and the daughter Verda arrived, leaving Island. Dorothy will leave for home 4th July to go to St Mark's Church. There Edna Crocker from the Island, was bridesmaid, and Mr Memorial Service on 31st March.

Otto, Hazel & Gertie & Edna & Doris and baby Norma, and he received July 25th, and remained till 1st August. It was a big treat, but Otto was a dear soul here and very useful to the Island. Norma and May were fascinated. Gertie added delication. The Dominion was framed and we learned before May left - but Mr Dodd was not found till long after Hattie, Barbara, and Mr Cox etc. Mrs Brooks and her daughter held a number of meetings in Mr Pollard during their visit.

Charlie and Evelyn lived at Dorset, St. Ives, Quebec.

Hazel

Alma

Alma is a photo of H.M.S. Royal Arthur, on which ship both Walter and Otto served as the latter left the engine room & was daughter, Winifred - and Dorothy is joined by Evelyn Ship Doris of Otto & Ida and thereby Grandmother of the Evelyn's 1st marriage.

Our daughter, Winifred, was married to Frederic Henry Walter (Fred) at St Marks Church, by the Rector of St. Thomas, assisted by Rev. C. E. Colgate on Tuesday, November 8th of Epworth. Fred's ship came in another on Hanover Bay on 3:30 pm. and was very heartily decorated by the blue jackets. The wedding was at 11:30, and the Church was crowded with the Pratt and Wilson's. About 12 noon, time known for the wedding breakfast, which the Bride's Mother and the Captain officers of the Ship.

Kathleen Brooke, Brides third daughter, was from Island 25th, and died February 25th, 1900.

1899

There was quite a little excitement Tuesday January 17th. There had been heavy rains and snow and very high water. We had to shovel snow outside steps. We got to Island snow waited steps to Island on 18th & 19th Bridges. The Bridge [illegible] and Island Hill was done little ground Charlie Island Island was very much 2:15 pm. and had not heard from it in afternoon & perform its first attention, and Miss Hebber also on Island for the 4th and there were no down both Thomas & Island Island, and had not seen the Island on.

Beatrice Victoria

Beatrice grew up handsome. Often in August this year I went to Ipsley 28.

Winifred attended the Rosedale had successfully passed in July Forms.

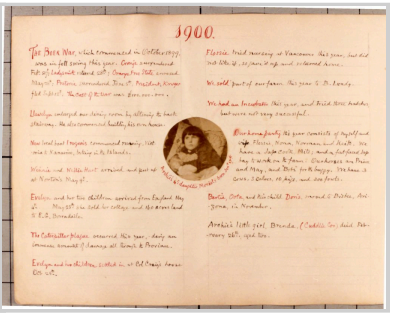
Our daughter Winifred went to stay at the Lake at Oak Lodge, Engenwold. At Epsom, being Engenwold, where in leaving Lodge. Then left for Pratts, Winifred Eventually Evelyn as Betty was from November 6th.

Broken Bay Collection at Oakes Island, Ogdensburg N.Y.

Charles Wilson Tolen

Charles Wilson Tolen, formerly known as Charles, came from Portsmouth, England, just five days after his father's death - March 6th.

Keith, this year, was working in Nanaimo.



1900.

The Boer War, which commenced in October 1899, was in full swing this year. Gough surrendered Pat of Ladysmith March 28th. Among the Pratt servants Mayo?, Peters, commanded Bn. H. Regiment, Kings Own (Light). The Seat of War was from 200 to 300 miles.

Florence Irvine married at Vancouver this year, and died 2nd May of 30 years of age and deserved Nurse.

We sold part of our farm this year to D. Handy.

We had an Invasion this year, and Irish Rose Hunter, and were very successful.

Florence Irvine, Norman and Keith. We have a Jack Pratt, Mack, and Pratt and he has to work on Mr Brown. Cockburns are Price and May, and Bert for Mr Briggs. We have a Grand Picture of Pratt and our family.

Beatrice Victoria Wilson

Beatrice, Otto and his child Doris, married & Brother, Aunt Emma, in November.

Arthur's little girl, Brenda, (Isabella Grey) died February 28th, aged two.

Evelyn and her two children arrived from England May 2nd. May 9th we said to college and she went back to B.C. Immediately.

The Catterall Nuptials occurred this year, Andy an Emmeus Kennedy & Mamie of Toronto & Province.

Evelyn and her children, Gertie & Jack left Island from Co. C.C.

1901.

Great Family Gathering at Early Spring Island.

The Names were:-

Back Row:- Frank Pratt, Fred Pratt, Charlie Wilson Tolen, Percival Wesley Pratt, Harold Pratt, Ruth Pratt, Dorothy Pratt, Winifred Pratt, Mrs. Wilson, Mrs. Pratt, Mrs. Fred Pratt, Mrs. Frank Pratt, Mrs. Charlie Wilson Tolen, Mrs. Percival Wesley Pratt, Mrs. Harold Pratt.

Front Row:- Mr. Wilson, Mr. Pratt, Sen., Mr. Fred Pratt, Mr. Frank Pratt, Mr. Percival Wesley Pratt, Mr. Harold Pratt.

Two Grandparents Present.

Two Daughters:- Mrs. Fred Pratt and Mrs. Wilson.

Twenty Sons in all.

Winnifred's home is completed and is in Spring 15.

Keith working on R.N. of Nanaimo. Wyatt Nelson is now married.

Beatrice has moved up to new Home at Elk Lake, Ontario.

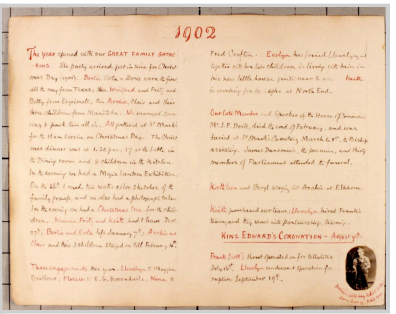
Keith has Position in November and now Lives at Elk Lake, Ontario.

Winnifred and Keith working on Engenwold. August 1901.

Harold.

Arthur, Mrs. Wilson and Mother.

QUEEN VICTORIA DIED JANUARY 22nd.



1902

The year opened with the GREAT FAMILY GATHERING. The party arrived just in time for their usual May 24th. Beatrice, Otto & Doris were & have all & may from Toronto, Mrs. Winifred and Pratt, and Betty from Engenwold, Mrs. Brooke, Alma and their two children from Nanaimo. We assembled from May 24th to 31st, gathered at St Mark's for 8 Mrs. Fisher on Christmas Day. The Photo was dinner was at 1:30 pm. 17 at the table in the Dining room, and 8 children in the Kitchen. In the evening we had a Magic Lantern Exhibition. On the 26th I made the motor cycle Photos of the family groups, and on the last a photograph taken in Kennedy on Lake Christmas Tree for the children. Fred, Pratt and Keith and Mayor Pratt, Beatrice and Otto left January 27th. Arthur and Alma and two children stayed on till February 3rd.

Fred Pratt — Evelyn has joined Island and together with her two children, is busily engaged in her new little house, paint, paper & etc. Pratt is working for the Lights at North End.

Our late Member — and Speaker of the House of Commons Mr. J.D. Pratt, died 15th February, and was buried at St Paul's Cemetery, March 18th. A Public assembly. James Drummond, M. Gorman, and many members of Parliament attended the funeral.

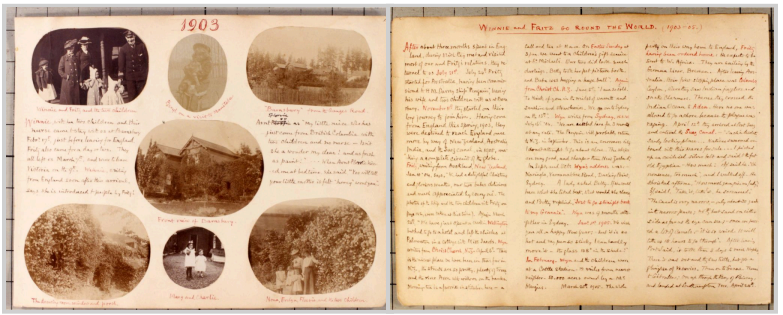
Kathleen and Boyd sleigh to Brooke at Elkhorn.

Keith purchased our team. Llewellyn hired Francis Drummond for wood and gardening. Harvey.

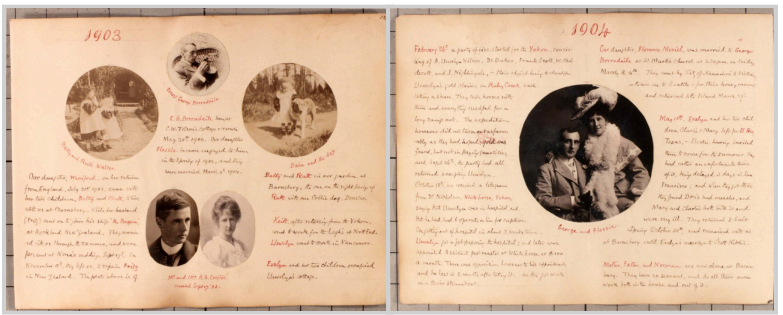
KING EDWARD'S CORONATION - August 9th.

Frank Pratt - Horse Specialist on for Militia July 18th. Llewellyn undertook Operations for Captain September 19th.

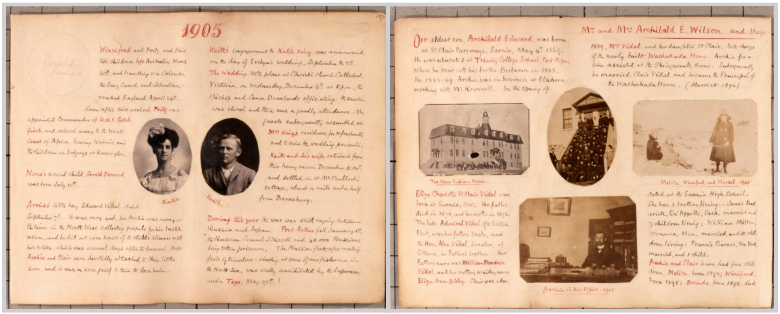
Frank Pratt


1903
Winnie and Fred go Round the World. (1903-05.)


1903
1903

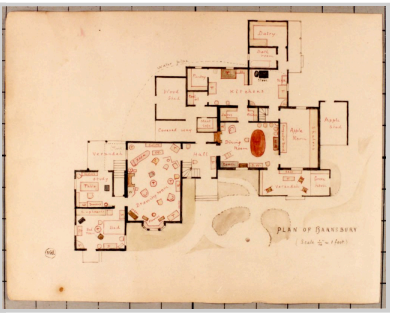

1903
1904


1904
1905

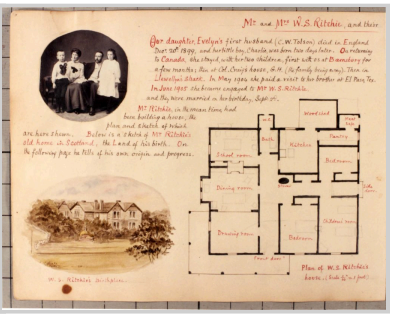

1905
Mr and Mrs Archibald E. Wilson and their

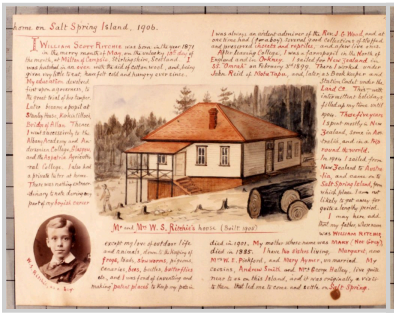

Indian Industrial School
Mr and Mrs F. Dawson Wilson

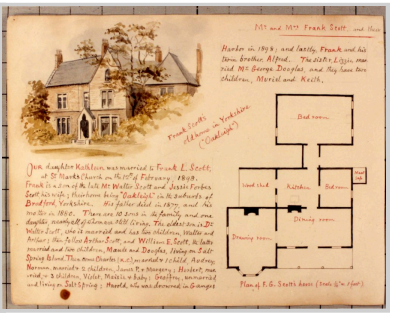

SALT SPRING ISLAND B.C.
Showing position of our own and Children's residences. 1906.
Mountains
GANGES HARBOR

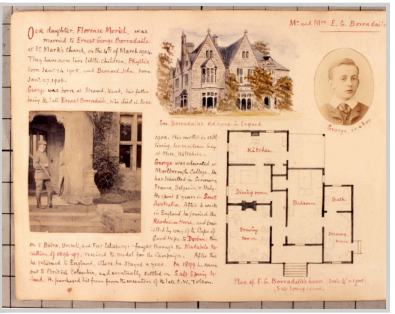

PLAN OF BARNSBURY

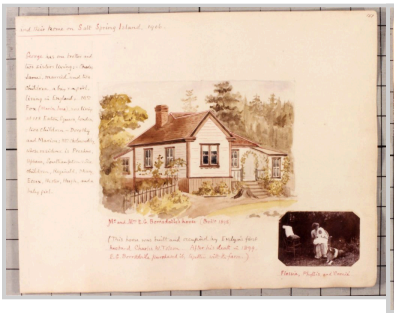

1905-6
Our Home and our Children's Homes on Salt Spring Island.
BARNSBURY (Salt Spring Island (built 1905)

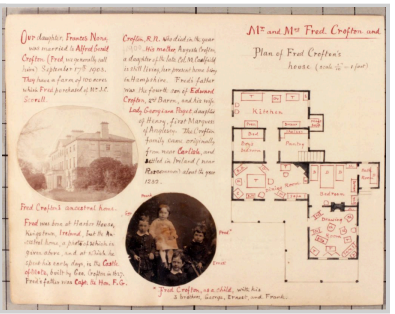

Mr and Mrs W.S. Ritchie, and their
Plan of W.S. Ritchie's house.











Their home on Salt Spring Island, 1906.

Fred, as a boy was fickle and full of life and fun and most independent from the very earliest: if his ball rolled away, he did not stand home as one of his brothers would, but would run the risk of getting possible. He was often said "Master Fred will never have his own way through life". He and Frank slept in adjoining beds, and one evening, by mystery occurrences heard the younger one ask Fred how they could get to heaven. He paused to frame him at first, but at length the thought struck him that he would stand up: I have to die, but may I and would I go down to hell for Frank. Dear Mum, [illegible] two attempts had for five hours on a large tree, and were not released on till a large part of trailers and others had received the peace and harden. All taught they guarded by guardian and Fred's giggles betrayed them. They were very small at the time, and it was a stiff climb and high, but the four boys could all stand like men things from a very early age. With all their fun and tricks, they were all good boys, and never caused their parents any real trouble. Fred has one brother married living on Salt Spring Island. George is at present in South Africa, and Frank at Los Angeles. Fred was educated at Cowing School, Nottingham. Selby left 1893 for left England and home. He lives with Mr J.C. Sewell, from whom he has purchased his farm. He has now a good team of horses, a well home cows, and a lot of pigs and chickens. The family consists at present of himself, wife and five little boys, the eldest of whom, Bernard, is showing the position.

Arthur Llewellyn Wilson.

At present a bachelor (1906) but hopes to be married as soon as he can "make both". Llewellyn was educated at Trinity College School, Port Hope, but has abandoned as very soon set about my career in British Columbia as clips. He and his brother Winnifred were near pioneers.

Llewellyn is at present (1906) with us in Rhodesia on the Victoria, running between Middelburg and Pretoria.

They made the trip to the Pacific coast months ahead of us, purchased Holland, built a house, and got it ready for us to occupy.

When we moved to Salt Spring Island in 1904, Llewellyn at first lived at home and helped with the farm. In 1905 he rented many 10 acres as his own back. In 1906 I gave him 50 acres of land more as used to farm himself. Llewellyn is now working on the Mashonaland Railway for the Rhodesian Railways Ltd. and is now with the Victoria Falls Bridge Construction Company.

Mr and Mrs Keith Wilson.
Salt Spring Island, 1906.

Keith was helping Norman on our home farm, until 1899 when he started to go North and make money for himself. This he did chiefly by steam trading. In time he owned and trained racing to buy a small farm, finishing on St Mary Lake, with a cottage on it, and on Mount Tolmie. In 1905 he went up to the Yukon, but his brother Llewellyn, had returned in the Fall. This did not worked for the Yukon and North End, and then to Mr Bullock, with whom he still is, (1906).

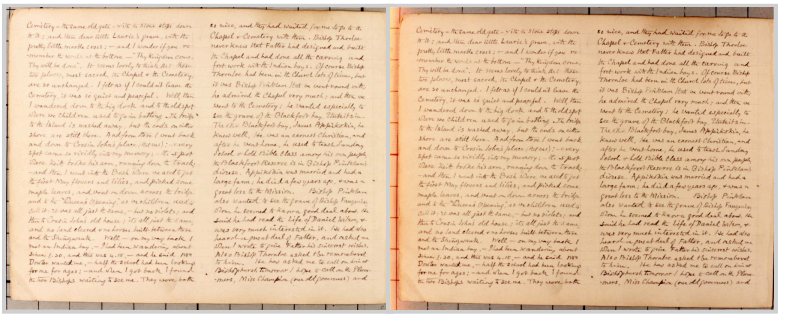
Keith was married to Nellie Kaye, of Victoria B.C. December 16, 1905. He is at present working on Farm Manager to Mr Bullock, but has also holdings of his own in coop.

Norman's Letter from the Old Shagwack
Oct. 8th 1908

St Mark's Church — Easter 1908

...I recognized Mr Dowler as once he is just to same as ever, except a little older. He was at the Coast starting with a very nice pony + rubber tired buggy. Mr Bray (Manager) is away for his health, he has had nervous prostration. has been as well for the past year. Mr Dowler has been kindness itself. I saw Archie + Pearl + Malcolm today and was to the store. he all seems as strange to be here. It almost like a dream. There is snow in Buttle hole in the deep hole for lack of a railway. Of course, he has been pushed over. Mr Dowler fixed me up at Calder + I to Temple Bar. Some in. Well I had dinner at the Alcazar, and when we got here, Mr Dowler had to have his + he had to go + take us on to Bray and Bishop Thornton, Athabasca, and Bishop Pinkham of Calgary, the more easy to talk over the plans. — So I left to opportunity of getting off by myself. Mr Dowler would I took in man with me, but I refused. Everyone came back so cordially to me. There is really no change except in the small. So I wandered off. — first I call to the dear little Chapel — Oh you dear dear how I longed + then one of our family will me to Talk + Robert Hall — well — everything in the Chapel is exactly as I knew it, old look pale, chair is gone, a little, altogether, and it takes up to the Chancel are also quite unique, but it can't be improved. There was the Altar cross given by Mother and Father and Mary as one children, on the opposite side. I stood there an age, + was then I wandered down to the Cemetery, along + under + down. I did + below. I then below, a little, one at last, passing myself some what + at last came to the

Cemetery — It seems old yet — still as those days down in it, and how dear little Church's graves, with its fourth, little mounds (crosses) — and I wonder if you remember to visit — to below — The Kingston Cross. They will be dear. So many lonely + dear dear Nelson, Pearl Cecil, to Chapel + to Cemetery, are so unchanged. I stood for I could to leave the Cemetery. It was so quiet and peaceful — Well that I wandered down to the big Creek + I called my children were + I to see the Indians, Indian places, (and) — every spot seems so vividly, to my memory. It is just there, but it looks less, seemingly than it formerly — and then I went into the Beach House, in search for Pearl May flowers and lilies, and picked some maple leaves + and dead mosses + moss + trails and + the Indians — as in children + mostly I call it to me all just the same — but no children, and the Beach House old house — it all look to me, and my dear Mother + no Indians with whom I was and to Shaganunda. Well — on my way back, I met two Indian boy — I had no strawberry, wood straw, so, and this was a — and he said, yes Dowler would me — half to Wood had been looking for me for ages + would when I got back, I found to the Parsonage waiting to see me. They were both so nice, and they had wanted from me up to the Chapel + Cemetery with Mrs. Bishop Thornton never knew. Not Father had designed and built the Chapel and had done all the carving, and first work with Indian boys — Of course Bishop Thornton had been in the Church late of January as was Bishop Pinkham. Not in usual round with he admired the Chapel very much, and then on back to the Cemetery. He loved especially to see the grave of Blackfoot boy, Thankful — The dear Blackfoot boy, James Applebirds, in Round well. He was converted Christian, and after he went home, he used to teach Sunday School + old Noble Class among his people. Blackfoot Reserve in Bishop Pinkham's diocese. Applebirds was married and had a large farm, he died a few years ago, was a good boy + Christian. Bishop Pinkham also wanted to see the grave of Bishop Pinkham, he desired to keep a good deal about it, and read the life of Bishop Pinkham, and very much interested in it. He had also heard a great deal of Father, and asked us about Father + you. Father was interested when Mrs Matthew Thornton asked the remembered Father, he was asked me to call on him at Bishopthorpe Tomorrow + dine + call on Mr Pinkham, Miss Champion (one of governesses) and



13. Little Pine's Journal: The Appeal of A Christian Chippeway Chief on Behalf of His People

by Augustine Shingwauk
Toronto: Copp, Clark and Co., Printers, King Street East.
1872

Introduction

THE object of this little book is to stir up an interest among Christians generally, both in Canada and the old country, on behalf of the Indian tribes scattered along the north shores of Lakes Huron and Superior, The journal is given as nearly as possible in the aged chiefs own words, without reserve or concealment; and it is to be hoped that no dissatisfaction will be occasioned in the minds of members of other denominations–not less attached to their own churches,–by his mode of expressing attachment to what he styles “The Queen’s Church.” The following narrative shows the circumstances under which his people were led to accept the teaching of the Church of England; and now, after being a member of that Church for forty years, it cannot be seriously objected to by any considerate

mind, that this Christian Indian should give expression in simple sincerity to his preference for it above all others.

The good Chief's journal speaks for itself:–An old man of three score and ten years, and yet stout, robust, and full of energy: he left his wigwam and his people, and "unhired by any one," as he proudly states, travelled with his friend the "Black-coat," three hundred miles to the south, to visit the Pale-faces in the big towns of Canada, and intercede with them for the welfare of his neglected and ignorant people. A Christian himself, and deeply impressed with the truth and the blessing of the white man's religion, he appears to have made up his mind that before "his grey hairs go down to the grave" he must see the Christian religion "go on and increase," and the good news of the gospel carried to the Red Children of the forest on the shores of "the Great Chippeway Lake." He appears to have his plan for the accomplishment of this object clearly engraven upon his mind. He thinks an Industrial Institution, where children would be clothed, fed, and taught to read and write; to farm, to carpenter, and to make clothing: should be built at Garden River, where he himself resides; and he anticipates that these children as they grow up will be the means of diffusing Christianity, civilization, and education, among the ignorant and neglected tribes. In addition to this, he wants to see a little log school-house built at every Indian settlement, and teachers sent to give instruction to his people. The simple appeal of the aged Chief to his Christian brethren among the Pale-faces will not, surely, be made in vain.

EDWARD F. WILSON,
Missionary.

GARDEN RIVER, ONT.,
November. 1871

Little Pine's Journal

It was when "the sucker moon" rose (February) that the bad news came to us that our Black-coat (missionary) was to be taken from us. I called our people together in the teaching-wigwam, both men and women, and for a long time we sat and consulted what was to be done; it seemed a sad thing to us to lose our Black-coat, who for many years had laboured faithfully among us, and had been as a father to us. We all said "It must not be; our Black-coat must not leave us;" and we wrote a letter to the Great Black-coat (the Bishop), who lives in the big town (Toronto), and petitioned him to let our beloved minister stay and labour amongst us. The Great Black-coat wrote us back answering that he was willing our pastor should remain, but he could not tell us for certain whether it would be so or not.

The weeks passed on; the day of prayer came round many times; and, now the moon of flowers (May) rose; the winter was past, and spring had arrived. Our Black-coat now told us that the time had come for him to leave us; that there were other Indians, the Nahduhwag (Mohawks) away south on the Grand River, who called him to come and teach them, and he must now go. We were all very sad when he told us this; for we loved him much; we loved his wife; we loved his children who were born on our land, and had grown up together with our children; we could not bear to part with him: but he told us that he was called away, and that however much he might himself wish it, still he could not stay, and he hoped another missionary would soon be found to take his place.

At length one morning the fire-ship (steam-boat) arrived, and we assembled on the wharf to bid him fare-well, the young men fired their guns, and he departed from us.

Then we were sad in our hearts. When we met in the prayer-wigwam (church), the next prayer-day (Sunday), there was no

Black-coat to teach us. One of our young men read prayers, another read from God's book, we sang hymns, and then my brother-chief, Pahqudgenene ("Man of the Desert") stood up to exhort the congregation. But his heart was full, he could not speak: he only uttered a few words, and then his voice choked him. He sat down and buried his face in his hands. We were all of us then overcome with grief. We all wept. And we had no teaching that prayer-day. A few days after this we saw a sail-boat approach, it came fast over the waters of the river. We were indeed glad when we learned that a Black-coat was on board. We knew who it was, for he had already visited us before in passing. His English name was Wilson, but the Chippeways of Ahmujewunoong (Sarnia), with whom he has lived as their minister, call him Puhkukahbun (Clear Daylight). He landed, and our young men helped him to carry up his things to the house. His wife was with him, and at this we were glad also. We hoped he had come to stop with us altogether, but he said No, he could not promise to do that; he was only travelling from place to place among the Indians, so he could not stay long. He would remain with us for two weeks, We were again sorry when we heard this. We felt perplexed and did not know what to do. While this Black-coat was with us, we talked to him frequently; and tried to learn all we could from him as to what was to become of our church and people. He told us he was willing himself to come and live with us, but had no power to make any promise without permission from the great chiefs in the old country. Thus things went on for many days. This Black-coat, said that he intended to go up the Great Chippeway Lake (Lake Superior), and visit all the heathen Indians there during the summer; but as he had found us without a teacher, he had now changed his mind, and would stay among us for two months. After that he said he must return to his children at Ahmujewuhnoong (Sarnia). At length the time drew near for him to leave us. The Raspberry

moon had already risen, and was now fifteen days old, (July 15th), and Wilson said he must go at once, for the Great Black-coat in Pahkatequayaug-that is "The place where the river divides into two forks," as the Indians term the Canadian City of London-had summoned all the Black-coats together to meet in council, and elect a new Great Black-coat to be their teacher and chief. [The election of a coadjutor to the late Bishop of Huron.] The reason of this was that the Great Black-coat is now an old man, and often ill, and he feels the care of the churches press heavy on him, and desires another Great Black-coat to help him.

One day while I was working in the bush, preparing bark troughs for next year's sugar-making, many thoughts were in my breast I was thinking of my people, and of our religion, and about our having lost our Black-coat, who for so many years had been a father to us. I recalled to my mind the time when I accompanied my father, the old chief "Shingwaukonce," to Toronto, forty years ago; when we were all pagans, and had only just heard for the first time of the Christian religion. Our object in going to Toronto at that time was to enquire of the great white chief, Colborne, what we should do about religion. [Sir John Colborne, then Lieutenant-Governor.] We had been visited by several different Black-coats, and their teaching seemed to be different one from another. The French Black-coat (R. C. Priest) wanted us to worship God his way; the English Black-coat wanted us to follow his religion; and there was another Black-coat who took the people and dipped them right into the water, and he wanted us all to join him. We did not know what to do. So my father called a council, and it was settled that several of our chiefs should go to the big town and enquire of the Great White Chief what we ought to do about religion. We went in canoes as far as Penetanguishene, and then we landed and walked the rest of the way. The Great White Chief received us kindly, and we told him what we had come for. He replied to us in these

words. “Your Great Father, King George, and all his great people in the far country across the sea, follow the English religion (the Church of England). I am a member of this Church. I think it right that you Chippeways, who love the English nation, and have fought under the English flag, should belong to the Church of England.” We were much impressed by the Great Chiefs words. We returned to our home at Kete-gaune-sebe, (Garden River,) near to where the great lake of the Chippeways flows into the lower lakes, by Pah-wah-ting, (the rapids of Sault Ste. Marie); and the great chief sent us a missionary, Nashikawah-wahsung, or “The lone lightning,” Mr. McMurray,) to teach us the Christian religion, and to baptize us in the Christian faith. [The Rev. Dr. McMurray, now Rector of Niagara, Ontario. When he undertook the care of the mission at Sault Ste. Marie, there was no clergyman nearer than Detroit on the one hand, and Toronto on the other; so that hundreds of miles of forest and wilderness intervened between him and the nearest Christian settlements. Hence, when his Indian converts appreciated his mission as the first messenger of Christ to bring to them the light of the gospel, in their remote solitude at the entrance of the great lake, they named him Nashhik-kawihwahsung, or The Lone Lightning.] This Black-coat, McMurray, remained many years amongst us. He taught us out of the good book, about the Great Spirit, and His Son Jesus Christ, who died and now lives in Heaven; and of all that Jesus did, in his great love for men; and that he loved his red children, and died to save us, as well as the white men; and we loved our teacher well. He took Ogenebugokwa, one of our nation, for his wife; and for this we loved him still more, for we felt that he had now indeed become one of us. For many years he laboured among us as our father, and when he left, another Black-coat took his place (Rev. Mr. Anderson). Then Tatebawa (Dr. O’Meara) used to visit us, and teach us; he was very active and zealous, and could speak our language just like one of

ourselves. We called him Tatebawa because we often saw him walking fast along the shore with the good book under his arm. After this we were without a teacher for some time, and this made our hearts sad. Then we were once more rejoiced when our beloved minister Chance, came to live among us. For eighteen winters he was with us, and his little children grew up among us, and learned to speak our language just like our own children. Then a dark day came. Our beloved minister has been called away from us, and again our hearts are sad.

Such were the thoughts that passed through my breast as I was following my work in the lonely bush. I could not think what to do. All seemed gloomy and uncertain. This Black-coat Puhkukahbun, (Wilson) could make us no promise to remain with us; he had been with us a short time, and now he was away again. I felt gloomy and without hope.

Suddenly, like the lightning darting across the sky, there came a thought into my breast. I thought "I also will go with him, I will journey with this Black-coat, Puhkukahbun, to where he is going; I will see the Great Black-coat myself, and ask that Wilson may come and be our teacher; and I will ask the Great Black-coat also to send us more teachers to the shores of the Great Chippeway Lake; for why indeed are my poor brethren left so long in ignorance and darkness; with no one to instruct them? Is it that Christ loves us less than his white children? or is it that the Church is sleeping? Perhaps I may arouse them; perhaps I may stir them up to send us more help, so that the gospel may be preached to my poor pagan brethren. So I resolved to go. I did not think it necessary to call a council and inform my people that I was going, I only told just my wife and a few friends of my intention. I felt that the Great Spirit had called me to go; and even though I was poor, and had but a few dollars in my pocket, still I knew that the Great God in heaven, to whom forty years

ago I yielded myself up, would not let me want, I felt sure that he would provide for my necessities.

So when Puhkukahbun and his wife stepped on board the great fire-ship I stepped on also. I had not told him as yet what was my object in going; and at first he left me to myself, thinking I suppose that I was going on my own business. I was a stranger on board; no one knew me, and no one seemed to care for me. I paid four dollars for my passage, but they gave me no food; and not even a bed to lie upon. I felt cold in my heart at being treated so; but I knew it was for my people that I had come, and I felt content even though obliged to pass thirty hours without any food at all.

When we arrived at Ahmujewunoong (Sarnia), the fire-waggons (railway cars) were almost ready to start; so I still had to fast; and not until we had started on our way to Pahkatequayaug, (London) did the Black-coat know that I had been all that time without food. Then he was very sorry indeed, and from that time began to take great care of me; and I told him plainly what was my object in coming with him.

It is not necessary for me to say anything about *London*. The Black-coats met together in council to elect the Great Black-coat chief, and I went to the big church to see them all. But I had nothing particular to say to them; for their Great Black-coat has nothing to do with my people. I was impatient to get on to Toronto, and see the Chief Black-coat who has authority to send teachers to my people on the great Chippeway Lake. We arrived in Toronto on the 6th day of the week, when the Raspberry moon was twenty-two days old. I was glad to see the great city again, for I had seen it first many years ago, when it was but like a papoose (a baby), and had but a few houses and streets. We went at once to the place where Wilson had agreed to meet the Black-coats who have authority over the Indian Missions. There were present Maheengauns and Tatebawa, and

several others, and they all shook hands with me, and gave me a seat by the table. ["Maheengauns"-(Little Wolf), Rev. S. Givins, who formerly laboured among the Indian of the Bay of Quinte, and for twenty years gave himself up to self-denying missionary work. "Tatebawa" (a man walking along the shore), Rev. F. O'Meara, LL.D., who has spent a great part of his life among the Chippeways of Lake Huron, and has done an inestimable service to missionary work in translating the Prayer Book and portions of the Bible into the Chippeway tongue. The other gentlemen present on the occasion, as members of the Indian Committee, were Professor Wilson and Henry Graham, Esq.] 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 know 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 that 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 great 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 they hoped that 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 t 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 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. I felt at home in this great house of prayer, though it is so large and so fine; for the great white chief used to worship there, and I regarded it as the Queen’s prayer-wigwam. I could not understand the words of the service; but

my heart was full of thoughts on God; and I thought how good a thing it was to be a Christian, and I rejoiced that I was a member of the Queen's church, and had heard from its teachers of the love of Christ, who died for his red children as well as for the pale faces; for he is not ashamed we know now, to call us brothers.

In the evening the man who writes for the speaking paper (the Toronto "Telegraph" reporter), came to see me. He said he was going to write about me in his paper, so that everybody might know who I was, and what I had come for. I thought this was good: for I wished everybody to know my reason in coming to Toronto, so that they might be stirred up to send help to my poor neglected brethren. This writing-man put a great many questions to me. He asked me about my medals, and about our customs before I became a Christian, and what I thought of the recent Indian outbreaks in the country of the Long-knives (the States). I thought many of his questions were not to the point, and I told him so. I said to him: "When the white people read about me in your paper, I think they will say that I am a fool"

During the few days we remained in Toronto I was out nearly all the time with Puhkukahbun, collecting money at the people's wigwams. It was he who proposed that we should do this, He said to me "You want to see the Christian religion increase, and the pagan Indians on the Great Chippeway Lake to have school-houses and teachers. This cannot be done without money, so we must set to work and collect some. I am an old man of seventy winters, and cannot walk about as much as I could when I was a young brave; so he got such a waggon as the rich people go about in there, and we drove from house to house, I thought some of the people were very good; one woman gave us ten dollars, and several men also gave us ten dollars; but many of the people gave us very little, and some would not give us any at all.

I have one friend left in Toronto of those whom I used to

know many years ago, his name is Odonjekeshick, (Hon. W. B. Robinson) he has always been a great friend of the Indians, he used to make treaties with us many years ago. I was very anxious to see him. We drove to his house, but he was away from home. We only saw the young woman, but she told us that Odonjekeshick would return on the third day. On the third day we went again to see him, and found that he had just come home. I was rejoiced in my heart to meet him; and although it is many winters since we last met, I found that he could still talk with me in my own tongue.

There was also a kind Black-coat, whom I had seen of old at Ketegaunane-sebe, (Garden River) called Beaven, who greeted me warmly as a friend. His wife also, and his daughters were very good; and engaged to ask their people for money to send teachers to our neglected tribes on the Great Lake of the Chippeways.

On the evening of the day on which I met those friends, the people of the big town assembled together in their great teaching wigwam to hear me speak. There were several Black-coats on the platform and Robinson was the leader, (chairman). I told the people all that was in my heart and appealed to them, to help us. At the close of the meeting the men took plates round for money. I watched the people giving; the women gave the most. I think that women have more love for religion than men. They told me that the collection amounted to $21. I did not say anything, but the thought in my breast was “This is too little, this is not enough to make religion increase,” I thought-This is a big city, there are plenty of rich people; on all sides are beautiful houses; they have good and abundant food; surely there must be a great deal of money in this big city. I say this:-The Christian religion cannot go on and increase until the people begin to give more. I am an old man, and I often pray to God that I may see

my people on the Great Chippeway Lake, enjoying the blessing of religion and education before I die.

I was very anxious to see McMurray, the Black-coat who first taught our people the Christian religion, many winters ago. So the day after the meeting we crossed the lake to Niagara, and I was rejoiced in my heart to see him once more, and to shake hands with him, and with his wife who is one of our own nation.

And now I had only one thing more to do before I returned again to my own wigwam at Garden-River, and that was to visit our Black-coat Chance, on the river of the Nahduhwag (the Mohawks), I wished to shake hands with him once more and say *Boozhoo*, and I wished to see his wigwam and mark the spot in my mind, so that I should be able to find him if at any future day I might want to see him. [The Indian salutation: Fr. *bon jour*] I told the Black-coat, McMurray, what my desire was; and then he and Wilson talked together in the English tongue; and presently McMurray said to me: "The black-coal, Wilson, thinks it is not good for you to go home too fast, Between this place and Chance's wigwam there are two big towns which you must pass through, and the Black-coat, Wilson, wishes you to stop a day or two at each, so that you may speak to the people, and rouse them up, and collect a little more money. I also myself think that the plan is good, and advise you to listen to his words."

I replied that my reason for wishing to hasten home was that I might cut the hay, so that my cows might have food to eat in the winter, and I feared that it would soon be too late if I delayed much longer; still, if it was necessary for me to do so, I would consent. So instead of going at once to see the Black-coat, Chance, we journeyed a short distance only, and arrived at an inland town, (St. Catherines) where was a spade-dug river (the Welland Canal), and plenty of sail-ships and fire-ships.

At the feeding-wigwams (hotels) in this town they did not seem to like us very well, and from two of them we were turned

away. I did not know the reason, but I thought in my mind, “these people are not the right sort of Christians, or they would not refuse us shelter.”

The Black-coat in this town (Rev. H. Holland) was very good to us indeed. We were both of us strangers to him, and yet he received us as if we were old friends. He invited us to his wigwam, and we drank tea with his wife and daughters. This Black-coat’s wife seemed to me to be a very good woman, and full of love. She told me that she came from a far country, many days’ journey distant to the South, beyond the Big-knives’ land, where the sun is very hot, and the land inhabited by strange Indians, I thought it was because she came from this far country that she was different from the women who lived here, and perhaps it was her having known these strange Indians long ago that made her so good to me now. She gave me money to buy a shawl for my wife, and my heart warmed towards her. I tried to think what present I could make to her, and I told her I had a beaver-skin with me, which I always carried to put under my feet when I sat, or to lie upon at night. This I wished to give her if she would accept it, but she would not take it. She said that I should want it, and although I pressed her again to have it, still she refused.

The day after our arrival at the inland town where sail-ships and fire-ships are plenty; we hired a little waggon and went from wigwam to wigwam, asking the white people for money to help Christianity to spread on the shore of the Chippeway Lake. Some of them opened their purses, and gave us a little money; but most of the people seemed too busy with their buying and selling, and other employments, to listen to us; and even though they belonged to the Queen’s Church, still they did not seem to care much about our poor Indians in the far north. One selling wigwam especially I remember, into which we entered three times, and each time sat a long time waiting

to be heard, and saw much money thrown into the money-box; and yet, after all our waiting, they would only give half-a-dollar to help Christianity to spread on the shores of the Chippeway Lake.

In the evening of that same day the white people gathered together in the teaching wigwam to hear, what I had to say to them. The wigwam was full and my heart was rejoiced to see so many faces turned towards me to listen to my words, I told them my object in coming to the great town of the white people; that I had not been hired to come; that even my own people did not know my reasons: but that the Great Spirit had put the thought into my heart; and though I was a poor man, and had no means of my own, still I had come to tell my story, and urge the white people who are so strong, and so wise, to send help to the poor Indians on he Great Chippeway Lake. I told them I belonged to the Queen's church, and my reasons for doing so; and that I wished that all people were wise and good; and that I thought if they were wise, they would be members of that church also.

After I had finished speaking, a man stood up and asked me some questions, which, when I understood by Wilson interpreting, I answered. He asked me what was the meaning of my medals, and the feathers in my head, and what was our occupation at Garden River. When I had answered all his questions he sat down. Then another man stood up and spoke, but I did not understand what he said until after the meeting was over. Then I asked the Black-coat, and he told me that that man was a Scotchman, and that he did not like my saying in my speech that I thought people were not doing right unless they belonged to the Queen's church; he thought I ought to love all Christians alike. When I heard this I told the Black-coat I wished I had known what the Scotchman was saying and I would have replied this to him-"Is it not true that the English religion is good? Do you think the Queen does wrong in belonging to the Church of England? Why do you fly the Queen's flag from the

top of your prayer-wigwams and yet refuse to join her in her worship? I feel ashamed of you." [It has been deemed right to give the Chiefs remarks here, as elsewhere, as nearly as possible in his own words.]

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 poor 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 favourable to our likelihood of success. He thought that if we staid 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-waggons. 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 held was the land of my fathers; and now 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 on 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 shewed 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 into 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 Ahmujewunoong; when the fire-waggon chief carne 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 toward 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 shewed me which way to go.

Thus I at length got back to Ahmujewunoong, 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 Chippeway Lake.

We have collected $300, but $300 is not enough to make religion 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.