

Index

Mission Work among the Indians at Sault Ste. Marie	
By Ven. Archdeacon McMurray, D.D., in “Canadian Church Magazine” 1891	1-5
Visit of Rev. Adam Elliot to Sault Ste. Marie in 1835	
from Mr. Elliot’s Journal, published in “ <i>The Stewart Missions</i> ”, 1838	6-9
Mr. McMurray’s Indian Mission,	
from “ <i>The Stewart Missions</i> ”	10-18
Mr. McMurray’s Journal	
from “ <i>The Stewart Missions</i> ”	18-22
A Visit to Sault Ste. Marie in 1837	
from “ <i>Winter Studies and Summer Rambles in Canada</i> ” by Mrs. Jameson, 1838	23-36
A Visit to the Sault in 1846,	
from “ <i>Recreations of a Long Vacation</i> ” by the Rev. James Beaven, D.D., 1846	37-39
Report of the Rev. G.A. Anderson	
on the Sault Ste. Marie and Garden River Missions, 1849	40-42

Mission Work Among Indians at Sault Ste. Marie in Early Days.

By Venerable Archdeacon McMurray, in the Canadian Church Magazine.

On the 2nd of August 1832, being then a candidate for holy orders, I was sent for by His Excellency, Sir John Colborne, the Lieutenant-Governor of Upper Canada, who informed me that he had decided to establish a series of missions amongst the Ojibway Indians, on the north shores of Lake Superior and Lake Huron, and that acting in concert with the society for "converting and civilizing the Indians," which had then been formed, he had singled me out for this important work, and that my headquarters were to be at Sault Ste. Marie. Never having heard of such a place I very naturally asked where it was. His Excellency replied that he did not know, but that if I would go to the Surveyor – General with his compliments he would point out the place.

I accordingly acted on his advice, and after long and diligent search with Mr. Chewitt, the then Surveyor- General, no trace of the place could be found, as no survey of that distant region had then been made.

I returned to His Excellency and informed him that the place could not be found.

He then requested me to go to Buffalo and to Detroit, where he thought, I could ascertain the requisite information.

It was a bold step for one so young and inexperienced yet I accepted the appointment, and informed His Excellency that if requisite credentials were prepared I would leave for the terra incognita the day after my birthday, the 20th September. I marked my baggage Sault Ste. Marie, and after a long and hazardous series of voyages, partly by schooner, steam, and canoe, reached my future home on the 20th of October, just one month, which can now be accomplished in seventy-six hours.

My first object was to procure a shelter, the whole country being one dense forest. By the kindness of Sir George Simpson, the Governor of the Hudson Bay Company, lodgings for the winter were given me in the Hudson Bay house, occupied by the agents of that company. I lost no time in summoning the Indians to meet me in council, in order that I might lay before them the object of my mission, the intention of the Church and the Government to extend to them their desire for their conversation and civilization. The

council having met, the old chief, Shingwahoase, perhaps the most fluent and ablest speaker in that country, after presenting me with the pipe of peace, addressed me as follows:

“We desire first to know whether you can give us any assurance that you have been sent by our great father at York.”

I at once presented my credentials, having the seal of the province attached and, after comparing them with his own medal, he was satisfied that I was duly accredited.

Prior, however, to the meeting of the council, I discovered that they were given to drink and I therefore took upon myself the liberty of adding clause to my instructions to the following effect:

“Your great father will be very sorry to hear that his children are given to intoxication, for so long as they continue to use the fire water his efforts would, in a great measure, be useless.”

In reply to the address which I read to them through an interpreter, the old chief did not fail to notice the clause with reference to their intemperance.

He replied: “My fathers never knew how to cultivate the land; my fathers never knew how to build mills; my fathers never knew how to extract the devil’s broth out of grain. You make it and bring it to us, and you blame us for drinking it!”

This was a just reproof, not easily gainsayed. After a very long deliberation the council decided to accept the offer of the Church and Government, and promised to open their ears to the instruction of their agent, who had been sent to them.

One by one they began to attend the services I established, which were held in one of the rooms appropriated to myself, for no other place could be procured, and were apparently very attentive to my instructions as catechist, not being of the age for holy orders, which I was very desirous of obtaining so soon as I was of the proper age. Shut out as we were, having no regular mail communication from November to the following May, I could not learn the residence or movements of the only bishop in Canada, the saintly Bishop Stewart. Hoping to find his lordship at York I left the Sault Ste. Marie in June, 1833, and proceeded in search of the Bishop. On my arrival at York I found that he had gone to Kingston. I followed on, not by the C.P.R., as at present; but, to my disappointment, on reaching that place I learned that he had gone to Montreal. I hastened on,

hoping to overtake his lordship, but, to my further regret, I found that he had gone to the Eastern Townships. I still followed on, and after a long and expensive journey by land and sea of some 1,500 miles, I overtook his lordship at St. Armand's on the 8th of August, 1833.

Still lacking some five or six weeks of the age for ordination as deacon, the Bishop very kindly waived the objection and at once admitted me examination by his chaplain the Rev. S.I.J. Lockhart, and upon his favourable report the good and saintly Bishop admitted me to the order of deacon on Sunday, the 11th of August, 1833, in old St. Armand's Church now Frelighsburg.

I lost no time in returning to my mission, which I reached after due diligence on the 24th of September, 1833.

Shortly after my return I learned that the old chief's youngest son and favourite, now the head chief at Sault Ste. Marie, was lying very dangerously ill with hemorrhage from the nose. At my request the medical officer of the garrison on the American side came at once to see him, and was fortunate in being able to stay the bleeding which threatened his life.

After the doctor's departure I read to the invalid and offered up prayer for his recovery. His father, Shingwauhoase, who was smoking his pipe, yet listening very attentively to what I had said, in an instant threw down his pipe, arose and exclaimed: "Why should I not also offer up prayer to the Great Spirit in behalf of my son?" He fell upon his knees, and in the most eloquent and touching manner besought the Great Spirit in behalf of his son. This to me was a most encouraging event, and the first evidence of the work of the blessed Spirit of God upon the hearts of his people. One by one the other Indians gave up their heathen idols and turned to the living God, and after proper instructions were baptized as members of the Church.

His Excellency having heard of this encouraging state of things requested me to bring down to York a few of the Indians in order that he might speak personally to them. Acting under his advice and direction I took down seven, the head chief, Shingwauhoase, his two sons, his two sons-in-law, and two others. Being very anxious about them for fear they should be induced to again take the "devil's broth," I had them removed to some distance from the center of the town, and selected a dense grove of pines, where the Church of Holy Trinity now stands. His Excellency desired at once to see them so I took them to the Government House, and he gave them excellent advice. With directions to listen to the instructions which I was sure to give them. Before departing

His Excellency gave the old chief a handsome new flag, and requested him to raise the flag over his wigwam every Sunday. With this he faithfully complied during the six years of my residence amongst them.

A change, however, in the Government unfortunately made a sad change in the prospects of the mission at Sault Ste. Marie. During the administration of Sir John Colborne the mission was supplied with a schoolmaster, a farmer and oxen to teach the Indians to cultivate the land, with the requisite accomplishments, and with the promise that a schoolhouse, to serve temporarily as a church, and twenty houses similar to those built by the Government on the River Credit, should be built for them on the rising ground behind the present town. Steps were at once made to build the schoolhouse, and when completed it answered the purpose for which it was built. A commencement was also made to build the houses as promised, and part of the timber was cut and placed on the ground. Thus far things looked favourable, but, unfortunately, a change in the administration of the Government brought about a sad change and disappointment to the Indians and myself.

Sir Francis Head, the successor of Sir John Colborne, entertained very different views from his predecessor with regard to the Indians, regarding them in their native state as in a better position than all of our efforts could place them, and that all attempts to civilize them would be useless, and consequently he ordered the abandonment of his predecessor's intentions, stopped the building of their houses, and gave order to withhold the supplies given by the Indian Department for carrying on the instruction of the Indians in farming and civilization.

This reflected sorely upon me as their missionary. I made the promises to the Indians on the strength of those made to them by Sir John Colborne; but as they were not carried out by his successor, my position was seriously altered, for the Indians began to think I had no authority for making the promises referred to, thus casting a doubt upon my veracity.

This induced me to resign my mission, not because I did not love the work, but I could not allow myself to be looked upon as a deceiver by the changed action of the Government, under Sir Francis Head. It was a severe trial, for I loved the work, which had prospered until the shock came to which reference has been made. I was impelled to leave it and the people whom I loved, of whom I had baptized one hundred and sixty and had admitted forty to the Holy Communion. This action of the Government and the supineness of the Church caused this prosperous mission to be abandoned for twelve long years until the appointment of the late Dr. O'Meara, a faithful and devoted missionary, whose

services were highly appreciated by the Indians, who loved him dearly during his residence amongst them. During this long interval of twelve years without a clergyman, the old chief assembled his people every Sunday, raising his flag over his wigwam, as instructed by his great father. Thus they observed the day as they best could by using some of the lessons they had heard and singing the hymns they had learned. It is very much to be doubted whether those who call themselves Christians would act in a like manner under similar circumstances. For several years past I had been desirous of visiting once more the scene of my first labours, which under the good providence of God, I was enabled to accomplish in the end of July last. The great change from that which I first witnessed in 1832 was most pleasing and remarkable.

Instead of dense forests a prosperous town has sprung up, which had taken place of the Indian wigwams, and, what was to me of deeper interest, a missionary establishment, which is scarcely equaled in our Dominion, with its Shingwauk Home for Boys, capable of accommodating 100, and another, the Wawanosh, for girls, three miles distant sufficiently large for fifty girls. In addition there was, to my astonishment, a beautiful chapel, with coloured glass windows, a bell, and other requisites suitable for any mission in our Dominion.

Still, in addition to these there were two other stone buildings, one a hospital and the other a workshop for the boys, where they are taught different trades. In all, five handsome stone buildings were built, partly by the boys, the Rev. E.F. Wilson, their indefatigable missionary, being aided by necessary help from suitable mechanics. The landable efforts and success of Mr. Wilson for the amelioration of the condition of these children of the forest is beyond all praise, and is worthy of the warmest support by all the sons and daughters of the Church of England in Canada. May we earnestly hope that the support will not be withheld?

Extracts From
The Journal of Rev. Adam Elliot
Travelling Missionary in the Home District
Relative to the Indians on the Northern Shores of Lake Huron
June 15 to July 13, 1835

On the Saturday the 27th (June) we arrived at the Sault Ste. Marie and were received by the Rev. Wm. M'Murray, (The society's missionary there, appointed in October, 1832) who has been anxiously expecting us for some time, with great kindness. An assemblage of Indians, belonging to his congregation, saluted and welcomed us on our arrival with expressions of the greatest joy, and with the most apparent gratification. During the short time that we remained there I had the satisfaction of preaching several times to the Indians. And it is extremely gratifying to witness their orderly and decent behavior while attending divine service. On one occasion, immediately after the sermon, three Christian couples, who had been married according to Indian usage before their conversion, stood up in the congregation, and their marriages were solemnized by Mr. M'Murray.

On Sunday the 26th, we administered the Holy Communion to thirty-five persons, most of whom had been baptized and instructed by Mr. M'Murray. On that occasion he read part of the service in the Chippewa tongue. Mrs. M'Murray, who speaks that language very fluently, was kind enough to interpret a part of my discourse to the Indians in the nature and design of the Lord's Supper. She has taken much pains in teaching them the sacred music, and their singing is a very affecting and pleasing part of their worship. The congregation consisted of about one hundred and fifty persons, and Mr. M'Murray informed me that the number of Indians receiving religious instruction from him is two hundred and sixteen, many of them, however are yet often necessarily absent from the mission. I have particular pleasure in being able to state, for the information of the society, that Mr. M'Murray's missionary labours have been attended with great success. (The mission at Sault Ste. Marie, was opened in January 1832, by Mr. Cameron, fixed there as a catechist and school master—see his letters above, and the Toronto Rep. of 1832.). In strictly examining some of the young Indians in the presence of Captain Anderson, who is well acquainted with their language, I was happy to find that they have made rapid progress in the acquisition of scriptural knowledge, which proves the assiduous exertions which must have been made at the Mission for their instruction and improvement. Chinguacouse, their chief, made use of several expressions in a speech which he addressed to the assembled Indians at a Council which I attended, that will show more clearly than any observation which I am able to make, his acquaintance with the doctrines of the Gospel, and the duties of the Christian life. "My friends

“said he, the eye of the Great Spirit is upon us, now that we are assembled here together. It is the will of that Great Being that we should receive the religion which he had made known to us in his Word. For our sakes, and for our salvation, the Lord Jesus Christ came down from on high. The Lord is merciful, and always desirous to save us. Our sins were a heavy burden, and it was needful that he would his life for us. He shed his blood to wash away our sins; without this we would be wretched here on earth. Let us consider this, and remember that miserable beings as we are, he laid down his life for us. Now my friends, this is what our ministers are teaching us, that we must look for the salvation of our souls to the Great God,-- Father, Son, and Holy Spirit.” After charging the Indians not to speak evil of their clergyman, he added, “Now my friends, let us listen attentively to our minister, and then we shall be enabled to love each other. My friends, we have been hearing ministers of different denominations, but let us not on that account be strangers to one another, but good friends. Having exhorted his brethren to overcome the black bird which has been singing about their ears for some time past, even as the Great God had overcome the evil spirit”, he said, “and let us pray to the Almighty God of Heaven to strengthen our minds that we may have the power to do this.” Having before interrupted the threat of Mr. Elliot’s journal to explain the first origin of the settlement at Manitoulin Island, it may now be interesting to do the same with regard to this Mission at Sault Ste. Marie, taken from the Toronto society’s report, for 1832, page 15. “the committee” says the Report are painfully aware that the present arrangements for Sault Ste. Marie, are miserably incommensurate with its necessities. Nor are that surprised to find that such is also the opinion of a great friend to the Indian race, and an ardent supporter of every measure for their conversion, Governor Simpson, of the Hon. Hudson’s Bay Company, who in a letter addressed to the Bishop of Quebec, dated Red River Settlement, writes as follows:--

February 1st, 1832

“The only field I now see open itself with a prospect of success and advantage from Missionary labours, beside the Red River, is the Sault Ste. Marie’s which connects Lake Huron with Lake Superior. There I think it would be successful, as the country in the neighborhood of that place has become so much exhausted in fur-bearing animals, that natives can no longer maintain themselves by the produce of the chase; so that very little encouragement would be required to induce them to form a village at that spot, and the long intercourse they have had with the whites now, I think prepares them for religious instruction. A young gentleman of the name of Cameron, a half-bred native of the country, who has been bred to the Church in Canada, and is, I understand, zealous even to enthusiasm, in the object of civilizing and converting his countrymen, has lately established himself there for those ends; but the

pittance he is paid from a Society in York (now Toronto, viz., £100 per annum in currency, see Report, 1831) is very inadequate, as that sum at least would be necessary for charitable purposes alone among the natives, till they got into the way of raising crops. Another £100 would be necessary to cover expenses in moving about from camp to camp in the neighborhood until they become settled, and his own labours, which he cannot afford to bestow gratuitously, as his means are very slender, would, I think, be moderately paid at another £100; so that a Mission there cannot be expected to do much good, unless a sum of about £300 can be procured for it. I mean to recommend this Mission to the Hudson's Bay Company, but as the situation is beyond the limits of their territory. I do not expect they will do more towards its support than offer the Clergyman and his assistants board and lodging at their establishment there: and as it promises to be productive of much good if properly conducted and well supported, I beg leave to recommend it to your Lordship's support and good offices." Mr. M'Murray's salary for the year ending August 20th, 1834, was £120, with £37. 10s for an interpreter but it does not appear from the Report that either Governor Simpson or the Hon. Hudson's Bay Company have contributed to that good deed which they recommend to the benevolence of others; and as the third report contains an item of £25 for Mr. M'Murray's house rent, even the board and lodging seems to have been forgotten. Mr. M'Murray took charge of the Mission as Lay teacher Oct. 19th 1832, and was ordained in August, 1833. The accounts of his introduction, and the gradual accession of the Indians to his teaching, will be found page 8 to 12 in the third report of the Society. (We will now return to Mr. Elliot's Journal.)

On Tuesday the 30th, we paid a visit to Mr. Nourse, of the Hon. Hudson's Bay Company, who happened not to be at home, but Mrs. Nourse received us kindly, and we had the pleasure of seeing him the following morning. On Wednesday July 1st, I heard Mr. M'Murray preach to the Indians in an impressive manner, and they were very attentive to his discourse.

On Thursday the 2nd, we left the Sault Ste Maire, and Mr. Robertson, Chinguacouse, and other Indians, accompanied us to the Garden River, which has been represented to be a preferable site for the mission. But so far as I am able to judge, after making enquiry and seeing both places, I think it would be inexpedient to change the situation of the establishment. The land at Garden River is not superior to that at St. Mary, and the Indians generally do not wish to reside there. At the Sault there is a considerable portion of cultivated land, but at Garden River the soil is all covered with trees, except a few acres. At the present establishment there is a good dwelling house, with other adjacent buildings, which may be purchased at a low price, while at Garden River no houses have yet been

built, and building is extremely expensive in that remote part of the country.

On Friday the 3rd, the weather being fine, we proceeded by Lake George to a small island near St. Joseph's where I had an opportunity of preaching to a band of Indians, whose chief desired me, when at St. Mary, to pay them a visit. They informed me that they have attached themselves to the Rev. M'Murray's Mission, and are willing to become Christians; and I trust, that with the Divine Blessing accompanying the means which may be used for their conversion, they will soon be induced to renounce the fatal habit of drinking to excess the grand stumbling block which at present seems to prevent them from being brought into a state of salvation.

In the morning of the following day we visited Major Raine's new Settlement on the Island of St. Joseph; the soil seems to be excellent, and log buildings are in the course of erection, but the number of Settlers is yet very small. Thence we proceeded to Drummond Island, and the wind being very unfavourable, we were obliged to pitch our tents at an earlier hour than we intended, on its limestone beach.

On Sunday the 5th, having preformed divine service, and the wind being fair, we were enabled to sail to the great Manitoulin Island.

Mr. M'Murray's Indian Mission

Almost every institution aiming at the improvement of the social and religious condition of mankind, has commenced its career under some disadvantages, having been in general, sustained by the extraordinary exertions of a few original projectors, till experimental evidence of its usefulness awakened a general interest, and procured a more extended support. If the society, whose proceedings during the last and fourth year of its existence are now under review, has had its share of such disadvantages, it may hope to experience their removal by the operation of similar causes. Certainly, every succeeding year demonstrates more forcibly the importance and practicability of its designs, and proofs having been furnished on the increasing interest taken by the public in their successful prosecution. The zeal and activity of the two missionaries employed by the society have overcome, under the divine blessing, most of the difficulties which their respective spheres of exertion at first presented, as will appear from a perusal of the subjoined accounts of their proceedings, to which particular attention is invited. Every additional service in all cases, and will, it is hoped, be opportunely given in this instance to carry forward the labours of the society among the Indians at the Sault Ste. Marie, and other districts of the province generally. Of these two classes of persons the Committee are at a loss to say which prefers the strongest claims to consideration; they earnestly recommend the religious destination of both to the sympathy of the Christian community. Perhaps the motives to Christian benevolence were never better understood, and never more widely acted upon than at the present moment; but the committee are so forcibly struck by the following view of the remarkable revolution that has been effected within the last thirty years in sentiments of Christians on the subject of diffusing their religion, that they venture to introduce it here;--

“The founder of Christianity left with his disciples the unlimited injunction to go forth into all the world, and to preach the gospel to every creature.” This command, corroborated by others of equivalent import, and enforced by the very nature of the Christian doctrine and by the spirit of the Christian charity, is now understood as acknowledged in a manner that is new to the Church, to be of universal obligation: so that no Christian, how obscure soever may be his station, or small his talents, or limited his means, can be held to be altogether excused from the duty of fulfilling, in some way, the last mandated of his Lord. Thus understood, this command makes every

believer a preacher and a missionary, or at least obliges him to see to it, so far as his ability extends that the labors of diffusive evangelization are actually performed by a substitute.

“Before commencement of the recent missionary efforts, there had been missions to the Heathen but these, if carried on with anything more than a perfunctory assiduity, were anomalous to the general feeling of Christians, and rested on the exemplary zeal of individuals. But the modern missions are maintained, neither by the zeal of the few, nor by the more zeal of the many, but rather by the deep-seated impulsive power of a grave and irresistible conviction, (pressing on the conscience even of the inert, and the selfish, and much more on the hearts of the fervent and devoted:) that a Christian has no more liberty to withhold his aid and service from these evangelizing associations, than he has to abandon the duties of common life; and that for a man to profess hope in Christ, and to deny what he might spare to promote the diffusion of the gospel; is the most egregious of all practical solecisms.”

The committee proceed to submit a concise statement of what has been doing at the Sault Ste. Marie, during the past year, collected from the correspondence of the Rev. Wm. M’Murray:

December 14, 1833—Mr. M’Murray writes the committee, that owing to the prevalence of the measles among the Indians, he had been unable to open his school till the beginning of November, and that the attendance then given was thin. He complains of the children being too often and too long separated from him, to retain any serious impressions which may have been made upon them; but anticipates the removal of this evil by the domestication of their parents, which is now in progress. He received at this time two invitations from numerous bodies of Indians at the Michipicoton and Pic, two posts of the Hon. Hudson’s Bay Company, the first distant about 140, the second about 240 miles from the Sault Ste. Marie, both on Lake Superior. Two Indian youths one the son of a chief, applied to him to be sent in the spring to each of the above mentioned places. Mr. M’Murray thinks they might if indulged in their wish, be means of doing much good, and opening the way for some more useful person hereafter. In this letter he adds “many of the Indians, both old and young, are beginning to think very seriously of religion.” And announces that the principal chief together with two of his daughters, had actually abandoned idolatry seven persons received baptism at his hands, more, indeed, had offered themselves, but before admitting them, the missionary took time to ascertain the soundness and sincerity of their belief. “Our meetings have been very regularly and numerous attended, --two take place every Sabbath and one on Thursday. Mrs. M’Murray assembles the females on Friday even, when singing is attended to, as part of their religious instruction.

The Scholars in attendance are stated to be from twenty to twenty-five, not half the number that attend in the summer: their improvement is rapid; but the missionary complains that his attention to the business of the school interferes with more important duties. A translation into Chippewa, of the catechism and part of the common prayer of the Church, completed by himself, and printed by direction of the Committee, and been forwarded to him for the use of the Scholars and the Mission generally.

January 3, 1834.—In a letter of this date he speaks encouragingly of the progress he was making amongst the Indians, and contrasted the pious, sober manner in which the Christian converts at the Sault spend the first day of the New year, with the righteous intoxication of the rest. The state of these last he represents to be truly pitiable.

February 4.—Mr. M'Murray announces the baptism of seven individuals belonging to the family of the chief of the place, "Who had all given sufficient evidence of Preparation." The school was broken up by the sugar season. In this letter he writes:-- "The old chief is a sincere convert: the traders on the opposite side have endeavored to seduce him to drink. On an occasion he told them,-- 'When I wanted it, you would not give it to me—now I do not want it, you try to force it upon me; drink it yourselves.'" Reformation in this respect is not confined to the chief. He subjoins—"My room is filled with Indians who are taking their leave of me to go to their hunting grounds. I wish you could see them! you would be pleased with the great alteration that has taken place in their deportment. I continue to be on very friendly terms with them all, and in return, they seem much attached to me, which is encouraging."

Mr. M'Murray having represented some premises situate of the banks of River St. Mary, and the property of E. O. Ermatinger, Esq., of Montreal, to be in ever respect convenient and desirable as the site of the Mission entrusted to his care, the Committee successfully negotiated with that gentlemen for the present occupations of them at a fixed rent. Through the liberal assistance of the Government hopes are entertained of the property becoming permanently vested in the Society. Mr. M'Murray describes the land property to be four acres wide in front, on the river, from which, to the hill, are thirty acres. "We could not place the Indians below the hill; there is no wood; the land is rather low and wet, and not a sufficiency. Beyond the hill or rise, the land is excellent; hard wood and fine soil; a southern aspect, and sheltered from the northern winds. This is the place where the Indians wish their village to be, a choice in which I concur." In a postscript he says: "There are six or seven old widows here, who wish to join us; two of them already done so; could you devise any plan by which they could get some yearly support? Some have children, and others grandchildren: a small sum annually would not only be an assistance, but a charity; for they are truly poor and needy. I have given them many presents of provisions, but my means are so small, I can but ill afford."

May 2.—The committee not being satisfied of the competency of the two Indians desirous to be sent as Christian Instructors to their brethren of the Michipicoten and the Pic, had not encouraged their proposal. To this Mr. M'Murray adverts—"as regards sending the two young men to Lake Superior, I leave it entirely to the committee; yet, I cannot give up the idea of their usefulness there. I proposed it, not for the purpose of forming regular establishments there at present, but merely to prepare the minds of the Indians for such, as a future period." He undertakes to procure persons to bring the land, attached to the Mission, again under cultivation; and applies for a further grant of money to erect, besides a school-house a sufficient number of huts for the accommodation of twenty families. "in reply to his Excellency's enquiry, (after his progress in the Chippewa language." he pleased to say that I am doing well as I could expect. For the time I have been here; I can make myself understood in common conversation. The Indians assured me I advance rapidly but the difficulty exceeds my calculation. As so much care is required in introducing ignorant and illiterate persons, I am not desirous of attempting to converse with them upon religious subjects, otherwise than through an interpreter, until I shall have better mastered the language"

On the 30th April, Mr. M'Murray moved into the Mansion-house, which, with other out-buildings the Society now rents of Mr. Ermatinger. Since the date of his last letter, he had "baptized an Indian widow, seventy years of age, who long kept back, for fear of not being properly prepared for solemn ordinance." Four persons in the families of two American officers, at Fort Brady, had also received baptism at his hands. Again, he asks,-- "Can anything be done in behalf of the poor Widows?"

May 3.—When recommended by the committee to try whether his interpreter might not be useful to him in the capacity of school master, Mr. M'Murray replied—"That leaving his qualifications out of the question, the Indians would never submit to be taught by him—their reason being, that he was an Indian like themselves." Here again, alluding to the efforts made by other Christian societies, for the conversion of the Indians beyond the Sault, on Lake Superior, he regrets the existence of obstacles to the society's sending native speakers into the same field, and adds—"Incalculable good might be done in these northern regions, were the attention of the Christian world once engaged in behalf of the benighted inhabitants. There is work, I might safely say, for a hundred Missionaries."

June 24.—In a letter of this date, Mr. M'M. states that most of the Indians belonging to the Sault, had good gardens, and were likely to gather a great deal of useful produce for their families.

July 7.—"Our potatoes look very well, and if the weather be favourable we shall have a sufficiency for use, and for seed next spring. Yesterday I baptized three

persons, two adults and an infant child of one of the Hon. Hudson's Bay Company's clerks."

August 28.—Mr. M'M. writes—"The number of Indians at this place during the summer has been very unusual, chiefly from the head waters of Lake Superior, Leech and Sandy Lakes, who, from their constant visits, have taken up a great deal of my time. I re-opened the school in the beginning of June, but where the master's attention is so often called off to other important parts of his duty, the business of instruction must necessarily be much impeded. My regret at the interruption was the greater, as the number of scholars in attendance was considerable. "(However the committee might desire to be able to remit their Missionary altogether from the superintendence of the school to the higher functions of the ministry, for which demand has become so great, they could not venture, with funds so small, to incur the expense of any new appointment. But they are happy to add, that when their necessities were made known to his Excellency the Lieutenant-Governor, he was pleased to say, that for the present at least, he would see that they were supplied. It is hoped a schoolmaster will soon be on his way to Mr. M'M's relief.) he continues—"Scarcely a day passes, but the greater part of it I am confined to my room; no sooner have I finished with one band (of Indians), than another comes in to converse with me. The disagreeable smell of the weed which they chew with their tobacco produces in strangers a severe and incessant head-ache, from which I have been by no means exempted. It is impossible to escape from an Indian who desires your notice and conversation. He comes at all hours ignorant of their relative convenience or inconvenience. The plainest intimations fail to make him sensible of intrusion. I have, therefore, no other remedy than to sit still during the greater part of these interminable interviews, and exigencies of this period, he increased his services on Sunday to three, and the weekly services to two; the numbers usually attending them varied from one hundred and fifty to two hundred persons, all Indians.

After mentioning the admission at this time of six persons, by baptism, into the Church he says: -- "Many more are thinking seriously, and incline to follow the example of their bretheren, all whom remain steadfast in the faith, in no instance, whatever, reverting to their former practices. They hold religious meetings among themselves, on such days as they do not attend me. As might be expected from the nature of our holy religion, the new convert soon becomes warmly interested for his benighted brethren; and his anxiety on this account will be no matter of surprise to those whose birth and education have been Christian." "Our harvest bids fair to be abundant; our crop of hay has been very heavy, and the proceeds of the farm would be very considerable, if we had a proper person to take charge of it. Our pastures are excellent, and a small stock of cattle would enable us to raise our own supplies."

In allusion to the labours of the Society's Travelling Missionary, as detailed in the thir report, Mr. M'M. remarks—"Am happy to find that Mr. Elliot has succeeded so well,

and trust that his efforts will be as prosperous every ensuing year. It will be readily perceived that of the two missionaries employed by the society he must take the lead. Whilst I am addressing an unenlightened, uncivilized people, through the difficult medium of a foreign language, his pains are bestowed in the civilized and enlightened, who have the word direct from his mouth, in their own vernacular tongue. I shall, however, do my best to labour faithfully, and my whole study shall be to win souls to Christ." "About six weeks ago four Christian Indians, members of my own congregation, asked my leave to visit their brethren at Michipicoten, On Lake Superior, for the purpose of speaking to them on religion; at the same time, requesting to be supplied with a small quantity of provisions for the journey. As I considered the objections of the Committee to apply only to the permanent engagement of such service, I acquiesced in their proposal, and furnished them with provisions to and from Mischipicoten, at the expense of six dollars. I trust the sanction of the Committee will not be withheld to this step, which I considered it my duty to take. On the arrival at Michipicoten, Geo. Keith, Esq, Chief Factor of the Hon. H. B. Co. stationed at that place wrote to me thus;-- 'I have only time to inform you that I duly received your favour, per Augustus and his companions, some few days since, and that they appear contented with their reception and professional prospects.' By their return home the same gentlemen wrote—'Your young men are speaking of taking their departure at no distant date. I am really amazed at the knowledge they have acquired of Christianity. They have behaved in every respect with the greatest propriety, and I am persuaded the seed they have sown will bring forth fruit to repentance and reformation. ' I will not trouble the Committee, adds Mr. M'Murray, with any remarks of my own, regarding their visit, but will let the extracts from this gentlemen's letters speak in their behalf:-- I cannot, however, forbear saying, that the circumstance is peculiarly gratifying to me, and operates to spur me on to greater exertions. They report that their brethren at Michipicoten were most anxious to hear word of life, and solicited them at their departure to request leave of their minister for one of them to come and remain as their teacher. The 'door' has thus been 'opened' for future labourers to 'enter in'." Aware that in the present state of the Society's finances, the appointment of new Missionaries is not to be expected, yet I do not despair of seeing them appointed. God, who is 'willing that non should perish,' is also able to send means of salvation to these sequestered tribes, and in His own good time will all his purposes be accomplished."

In a letter of a subsequent date he says—"The Indians have nearly all removed from us, and are gone to their winter hunts for a short time. They declare they will absent themselves no more in this way hereafter. I am much pleased with their punctual attendance upon, and devout behavior at, religious worship, as well as their general conduct during last summer. I entertain the hope that their confidence is completely gained. For myself, I feel lastingly attached to them, and have reason to believe that the attachment is reciprocal. Our prospects brighten daily, and justify my

belief, that continuance of the Divine blessing, the success of the mission is now placed beyond all doubt.”

From the above extracts it appears that, with his hitherto imperfect opportunities, Mr. M’Murray has succeeded in gaining the affections of the people to whom he was sent, and a willing audience to the message which he carried. By the liberality of the Lieut. Governor, a school-house is now erecting for the use of the Mission, and the appointment of a school-master in contemplation. Houses are also building for the accommodation of at least twenty Indian Families. With the possession of these additional advantages, the Missionary’s means of usefulness must be greatly increased. During the past year he has been made the instrument of converting and baptizing thirty-eight persons, the greater part Indians; and it is by no means a circumstance of the least interest connected with the mission of Sault Ste. Marie, that it promises at some future period, to be the centre from which the light of the Divine Truth will radiate to all the Heathen tribes of that remote region; to a portion of whom, native speakers, proceeding from the mission at the Sault, have already carried such a knowledge of Christianity, by no means inconsiderable, as they had themselves acquired under its instruction.

The Speech

Of a principal Chief of the Ojibway or Chippewa Nations, named Chinguacose, in their behalf, on hearing the address made from the Society for Converting and Civilizing the Indians, established at Toronto, 1830.

My Fathers,-- We, the Indians of the Ojibway Nations, residing at the Sault Ste. Marie, are thankful to you for your kind offers, for endeavouring to settle and civilize us; but we think that our lands here are so poor, that even if we were to settle upon them, and endeavour to follow the pursuits of agriculture, they would not yield us a sufficiency to support us.

My Father,-- For the last three summers we have heard with great satisfaction your kind offers in promising to build houses for us to dwell in, and sending us a teacher to instruct us and our young men, together with our young children and we feel very thankful to you for the same, for we are very poor at present. Formerly our lands had enough of game and other animals for us to subsist upon, but at present we cannot procure enough from them to support us.

My Fathers,-- We have ears to hear with, and hearts to give us sense; why should we not hear and receive your teacher, and your other kind offers towards our civilization?

My Fathers,-- Pay particular attention to what I am going to say: at present we are like many wild animals in the woods, we have no place to shelter us from the bad storms, but where night finds us we are compelled to remain.

My Fathers, -- I give my hand with a good heart and all

around me do the same, to our Great Father the king, to the Governor of Quebec, and likewise to the Governor at York; and we all feel glad to hear that they wish us well, and the offers which they have made, not only to us, but to our children. When a child is uneasy or dissatisfied in a lodge, we give it something to please it, but we are not like it. We have heard for the last four years that houses were built for us, but we do not even see them begun; but we have ears to hear with, and hearts to understand. If we should see the buildings up, it would satisfy us, together with our young men and then we would attend the pursuits of agriculture, and settle upon our lands. When once we see the buildings erected, there is nodoubt that we shall remain stationary and occupy them.

Look, my Fathers, what you white people do, it is you who bring the liquors into this country, for we are not able to make them ourselves. We should never have known what liquors were if you had not brought them to us.—neither myself, nor my forefathers, knew how to make them; and when the white knew that it would be injurious for the Indians, they should have left it behind. Next spring, we shall look for the Government to build the houses for us, together with a meeting house and a school house, and we are now, and shall be willing to be instructed in the principles of the Christian Religion.

My Father, -- We hope you will not forget us, but give us also wherewith to cultivate our lands, and thus endeavour to procure a living for ourselves, as we have nothing of ourselves.

It is not the first time we have asked for these things, we asked Capt. Anderson, at Penetanguishine, every summer for them, but we cannot tell whether he makes known our wants to our Father at York or not. I do not fear for myself alone, but for all the other Chiefs around me, and for the whole nation. I suppose our Father thinks we are like children, always sitting and warming ourselves at the fire, and also thinks we are such as regard rum; but it is not so with us, for during the winter we live upon meat and fish, and any other game we may chance to get in the woods; but when we see the white people in the spring, they offer us a glass, and we take it.

My Father,-- There are a great many old women amongst us, who are not able to go down to Penetanguishine for their presents, and we should like to know if their relations who go down could not draw them for them; we would also like to know if the presents could not be given out here, instead of our going down for them.

We all give our hands, with good hearts, tour kind Father at York, and we hope the promises we habd heretoforeheard will be performed.

My Father, I am done.

(A true copy,)

Oct. 30th, 1832.

William m'Murray.

Shinguacose (With seven of his family was baptized, Jan 19th, 1843; and sixteen more followed his example

before the close of November.

Second Speech of Shinguacose

Upon hearing that a school-house was to be erected, at this same time thanking his Great Father for the same, and for sending a Minister (The Rev. Wm. M'Murray) amongst them.

My Father,-- I send you my compliments, I thank you very much in the behalf of my nation, for sending a teacher amongst us, for the purpose of instructing us and our children in the Christian Religion. I have often heard him speak, and like him and what he says very much. I shall keep what the good Teacher you sent amongst us tells, in my heart.

My Father,-- I love the Teacher whom you have sent here with my whole heart, and am now ready, and will attend to the good things he tells us about the Great Spirit, and attend to his religion, and no other. When I see the houses and the school house erected, I will send all my children, and all my young men, and all our sisters, to be instructed by our kind Teacher.

My Father,-- I have long see that you have furnished us with clothing and other necessaries, but now I see that you intend doing even more for us—that is, to try to make us happy in mind, which makes my heart feel very glad.

My Father,-- I have long ago heard others preachers, and who persuaded me to join their religion, but now I will shut my ears against them and attend only to the Preacher you have sent us. I will attend and open my ears to hear him, and will attend to the religion to which you yourself belong, and no other. I will now open my eyes and lift up my heart to heaven, pray to the Great Spirit, ad our Teacher has directed me, and pray to Him to assist him.

My Father,-- I am now a good friend to the Teacher you sent us, and I love hin inmy heart every day more and more. I now command the young men, and all our sisters too, and I will make them attend to what our Teacher tells them which they are willing to do themselves. I was glad when I heard about houses for us long ago, and hope our Great Father will keep us in mind.

I thank my Great Father for the assurance he has given us to assist us as far as he can,

My Father,-- I am done, and may the Great Spirit bless you always. (A true copy)

William m'Murray

Feb. 10th, 1833

Indian Mission at Sault Ste. Marie.

Journal of the Rev. Wm. M'Murray, at Sault Ste. Marie, dated July 22nd, 1835

It is with great satisfaction that I am able to assure the Committee, that the good work which I have in hand is progressing, and what my ministrations have been, and continue to be, attended with much deeper interest than before.

The following report will give a concise statement of my labours since I had last the pleasure of addressing you.

Owing to the distance the Indians were removed from the mission during the hunting season, our services for the month of April, and the greater part of May, were confined to one each Sunday. This great impediment will, I think, be removed by drawing the attention of the Indians to the cultivation of that soil a period which every well-wisher to their tribes cannot fail to look forward to with greatest interest.

Sunday, May 3rd.—According to a previous arrangement, I proceed to a river distant about nine miles from this place (see Acts xvi. 13,) for the purpose of preaching to the Indians when I arrived at their lodges, I found everything in readiness, and my arrival anxiously looked for by a considerable number of them, although the day was wet and stormy. The silence which prevailed throughout their little encampment, as well as the rest from their respective labours, evinced a more than ordinary season. I was really cheered to find that although they were absent from me they still remembered that they had a God to serve and that one day in seven should be set aside for his worship.

Sunday the 10th, I baptized Peter Matthews, and infant of one of the members of our Church. And on Sunday the 17th I baptized John Robinson, and adult, twenty-six years of age, a son of the Honourable Hudson's Bay Company's Interpreter at Michipicotan. It gave me great pleasure to hear him answer verbatim, the questions contained in the baptismal service, when put to him.

On Sunday the 24th, I was enabled to hold two full services, as many of the Indians had come out from their hunting grounds. About thirty attended.

Monday the 25th.—according to a previous notice, I held a meeting for the purpose of forming a Temperance Society, (See the Church Catechism, Duty to God and Duty to our Neighbour) amongst the Indians, thinking that such a thing would be very beneficial to them. I addressed the meeting on the evils of intemperance in drinking, (See the Speech of chief Shinguacose,) and also on the benefits arising from temperance; and closed by drawing up a short form, to which I told them I wished their signatures. The meeting was then adjourned to the Thursday following, in order that they might have time to weigh the matter well, before placing themselves under any restriction.

Thursday the 28th, the Indians again assembled and nine signatures were obtained, all of whom having strictly kept their pledge, as far as my knowledge has extended. I also put my own name to the list, more for example than from and fear of breaking through the rules of temperance. (In

union there is a strength “Let him that thinketh he standeth take heed.”—Ed.)

Sunday the 31st, had two services. After the evening service and old man, about fifty-six, came into my room and requested my attention for a short time. On giving my assent he commenced by saying, that he thought very seriously of religion for a long time, and had now made up his mind to try and embrace it. He said he felt as if he was walking in a thick forest after a heavy fall of snow, which had so covered the bushes that he was unable to see the sky; but going on a little further he came to an opening where the sky was visible, and when he attended my services he could see the way clearly, but when he absented himself he felt as if it was clouded and obstructions thrown in his way. He said he was getting old, and his only desire was to attend to the “one thing needful.” I well remember the first time I spoke to this man on religion, about two years ago, and equally well do I remember his answer—“Oh, it may be a good thing for you or your children, but for my part, I do not wish to know anything about it; you need not mind me; just pass by me unheaded” was then his reply. What a change has two years produced? See him now coming forward voluntarily, to listen to the glad tidings of salvation, and to enquire his way to Zion. He has since spoken to me on baptism, and I make no doubt he will be among the first to come forward.

Wednesday June 10th, I baptized an Indian about forty-six years of age.

Sunday the 14th, a large congregation assembled and were very attentive: after morning service I baptized five Indians at respective ages of Thirty-five, Fifty-five, fifteen, ten, and two, and after evening service two Indians were married according to the forms of the Church.

Wednesday the 17th, after service I baptized the eldest son of the chief, about thirty-five years of age, another Indian, a female, aged twenty-two, a boy about two, and an infant. The man took my name, his father, the chief, having done so when he was baptized in January.

On Sunday the 21st, I married two Indians after evening service.

Saturday the 27th, Captain Anderson and the Rev. Adam Elliot arrived from Penetanguishine. The Indians were quite delighted to see their father, and another “black coat” (which is their name for Clergyman generally) and many volleys were fired from their guns on the occasion, as a token of joy. I immediately requested Mr. Elliot to administer the Sacrament of the Lord’s Supper to us on the following day. Mr. Elliot held a meeting in the evening in a lodge which the Indians had made for their own private worship. After Mr. E. had finished his discourse I married four Indian Couples.

On Sunday the 28th, after a sermon and lecture by Mr. Elliot, I assisted him in administering the Sacrament of the

Lord's Supper. There were thirty-five communicants, twenty-five of whom were Indians of the mission. This being the first time of having it administered, I allowed all the Heathen Indians to remain in the room, thinking that the solemnity of the service might make some impression on them.

The school has been a good deal interrupted since its commencement, owing in a great measure to the wandering habits of the Indians, and which I fear will continue to be the case until they can be settled upon their lands. If the children could be supported during their attendance at school, (in the same manner as Coldwater,) independent of their parents, much might, I think, be effected. The average number in attendance has been about thirty. Some of the children are beginning to read, and all of them, with the exception of a few new comers, are able to say their letters. The fishing season will soon set in, when I trust interruptions, for some time, at least, will be at an end.

William M'Murray.

Sault Ste. Marie, July 22nd, 1835

The number of Indians baptized from October 6th, 1833, to March 15th, 1835, thirty; of others, children and adults, twenty; Five Indian Marriages, including the chief, and three burials.

To the Secretary of "The Society for the Conversion
of the Indians, and the Propagation of the Gospel
amongst the destitute Settlers in Upper Canada,"
Established in Toronto in 1830

Private letter from the Rev. Wm. M'Murray to a brother Missionary in lower Canada, dated Sault Ste. Marie, August 13th, 1836

This Mission was established in 1831, by "The Society at Toronto, in Upper Canada, for converting and civilizing the Indians, and propagating the Gospel amongst the destitute (Emigrant) Settlers," under the presidency of the Hon. and Right Rev. Charles James Stewart, Bishop of Quebec.

Extract

We have good cause in hand, one that will bear the severest scrutiny, one that has oftentimes, before our day, been tried in the fire; let us strain every nerve for its advancement until the millions of unconverted souls, now groping in heathen darkness around us, have heard of a Crucified Redeemer. When one reflects upon the scarcity of labourers in this part of the Lord's Vineyard, and which is already ripe for the sickle, as the following statement will shew, we cannot help exclaiming, in the language of our Divine Master, "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers to his harvest" Let this be our mutual prayer, and let our actions correspond therewith, whilst we have strength allowed us, or whilst there remains one unconverted soul around; bearing in mind always that precious promise made in the scriptures of truth to us who are but dust and ashes, "They that turn many to righteousness shall shine like the stars of heaven," in the firmament of their Redeemer. It gives me much pleasure to be able to inform you

(as I am satisfied you will be desirous of hearing) that my mission continues to be in a very prosperous situation. Things have turned out far beyond my most sanguine expectations. Little did I think when I first entered upon this arduous but high calling that things would have taken the tenour they have, what the lapse of scarcely four years would have accomplished what it has, but it is the Lord's doing, and Him be all praise. What cannot He bring to pass? Is there anything too hard for the lord? Surely not, unless we take away one of His glorious attributes—Omnipotence.

Three Sundays ago I baptized thirteen persons, and the Sunday following twenty-six, about two-thirds of the whole number were Indians. The total number of baptisms one hundred and twenty-nine; Indian marriages, five; burials, five. the Holy Communion has been administered twice, the whole number of communicants sixty-six. Is not this an encouraging beginning? Other missionaries have labored, in other ground, some four, some five, some ten years, without even a single communicant. It is truly astonishing to see the thirst there is in these regions for scripture knowledge. The Indiand, like the man of Macedonia of old, are calling "for help," for missionaries from all quarters. Why cannot they be sent? Are there no more Brainerds, no more Hebers, no more Martyns or Elliots who will engage in this most humane and most Christian of all undertakings? Shall these poor Heathens, thirsting as they are for it, be permitted to perish for lack of knowledge? I sincerely trust that some grand effort will be speedily made for ameliorating their wretched condition. This solitary mission has had a very salutary and extensive influence over the neighbouring parts. Five or six zealous missionaries might be most profitably engaged at the present moment in this quarter.

Very recently two bands of Indians came to me from a distance of more than four hundred and fifty miles, for the express purpose of being instructed from the Great Spirit's Book, as they call the Bible, and of being baptized. They stated that they have long heard of this mission, and had now come to see "the black coat," their usual designation of every clergyman, and hearing him speak the good news of which they had heard a little. I hope to see the time, ere long, when Missionaries will go in search of these poor sheep, instead of seeing them travel so far in search of missionaries. I saw Mr. Elliot a short time ago, he told me of his appointment to the new Indian Mission of the Great Manitoulin Island on Lake Huron/ I wish we had a few more such. Suppose you offer yourself for missionary service here. The claim of the Indians is not less strong in my opinion than that of the Whites, and I assure you you will find here and ample field for active exertion. I should like much to have you as my fellow labourer in these interesting quarters, but I suppose you are too comfortably situated in Lower Canada, to think of such a change. If your pillow be soft, be careful not to recline too much upon it, for fear of surprise.

W. M'Murray.

Sault Ste. Marie – 1837

From “Winter Studies and Summer Rambles in Canada.”

By Mrs. Jameson

Published – 1838.

I offered extra gratuity to the men, if they would keep to their oars without interruption; and then, fairly exhausted, lay down on my locker and blanket. But whenever I woke from uneasy, restless slumbers, there was Mrs. Schoolcraft, bending over her sleeping children, and waiving off the mosquitoes, singing all the time a low, melancholy Indian song; while the northern lights were streaming and dancing in the sky, and the fitful moaning of the wind, the gathering clouds, and chilly atmosphere, foretold a change of weather. This would have been the *comble de malheur*. When daylight came, we passed Sugar Island, where immense quantities of maple sugar are made every spring. and just as the rain began to fall in earnest, we arrived at the Sault Ste. Marie. On one side of the river, Mrs. Schoolcraft was welcomed by her mother; and the other, my friends, the MacMurrays, received me with delighted and delightful hospitality. I went to bed—oh! the luxury!—and slept for six hours.

This river of St. Mary is, like the Detroit and the St. Clair, already described, properly a straight, the channel of communication between Lake Superior and Lake Huron. About ten miles higher up, the great Ocean-lake narrows to a point; then forcing a channel through the high lands, comes rushing along till it meets with a downward ledge, or cliff, over which it throws itself in foam and fury, tearing a path for its billows through the rocks. The descent is about twenty-seven feet in three quarters of a mile, but the rush begins above, and the tumult continues below the fall, so that, on the whole, the eye embraces an expanse of white foam measuring about a mile each way, the effect being exactly that of the ocean breaking on a rocky shore: not so terrific, nor on so large a scale, as the rapids of Niagara, but quite as beautiful—quite as animated.

What the French call a *saut*, (leap,) we term a fall; the Sault Ste. Marie, is translated into the falls of St. Mary. By this name the rapids are often mentioned, but the village on their shore still retains its old name, and is called the Sault. I do not know why the beautiful river and its glorious cataracts should have been placed under the peculiar patronage of the blessed Birgin; perhaps from the union of exceeding loveliness with irresistible power; or, more probably, because the first adventurers reached the spot on some day hallowed in the calendar.

The French, ever active and enterprising, were the first who penetrated to this wild region. They had an important trading post here early in the last century, and also a small fort. They were ceded, with the rest of the country, to Great Britain, in 1762. I wonder whether, at that time, the young king or any of his ministers had the least conception of the value and immensity of the magnificent country thrown into our possession, or gave a thought to the responsibility. The American war began, and at its conclusion the south shore of St. Mary's, and the fort, were surrendered to the Americans.

The rapids of Niagara, as I once told you, reminded me of a monstrous tiger at play, and threw me into a sort of ecstatic terror; but these rapids of St. Mary suggest quite another idea: as they come fretting and fuming down, curling up their light foam, and wreathing their glancing billows round the opposing rocks, with a sort of passionate self-will, they remind me of an exquisitely beautiful woman in a fit of rage or of Walter Scott's simile—"one of the Graces possessed by a Fury;"—there is no terror in their anger, only the sense of excitement and loveliness; when it has spent this sudden transient fit of impatience, the beautiful river resumes all its placid dignity, and holds on its course, deep and wide enough to float a squadron of seventy-fours, and rapid and pellucid as a mountain trout-stream.

Here, as everywhere else. I am struck by the difference between the two shores. On the American side there is a settlement of whites, as well as a large village of Chippewas; there is also a mission (I believe of the Methodists) for the conversion of the Indians. The fort, which had been lately strengthened, is merely a strong and high enclosure, surrounded with pockets of cedar wood; within the stockade are the barracks, and the principal trading store. This fortress is called Fort Brady, after that gallant officer whom I have already mentioned to you. The garrison may be very effective for aught I know, but I never beheld such an unmilitary looking set. When I was there to-day, the sentinels were lounging up and down in their flannel jackets and shirt sleeves, with muskets thrown over their shoulders—just for all the world like ploughboys going to shoot sparrows; however, they are in keeping with the fortress of cedar-posts, and no doubt both answer their purpose very well. The village is increasing into a town, and the commercial advantages of its situation must raise it ere long to a place of importance.

On the Canada side, we have not even these demonstrations of power or prosperity. Nearly opposite to the American fort there is a small factory belonging to the north-West Fur Company; below this, a few miserable log-huts, occupied by some French Canadians and voyageurs in the service of the company, a set of lawless

mauvais subjects, from all I can learn. Lower down stands the house of Mr. and Mrs. MacMurray, with the Chippewa village under their care and tuition, but most of the wigwams and their inhabitants are now on their way down the lake, to join the congress at the Manitoulin Islands. A lofty eminence, partly cleared and partly clothed with forests, rises behind the house, on which stand the little missionary church and school-house for the use of the Indian converts. From the summit of this hill you look over the traverse into Lake Superior, and the two giant capes is called Gros-cap, from its bold and lofty cliffs, the yet unviolated haunt of the eagle. The opposite cape is more accessible, and bear and Indian name, which I cannot pretend to spell, but which signifies "the place of the Iroquois' bones;" it was the scene of a wild and terrific tradition. At the time that the Iroquois (or Six Nations) were driven before the French and Hurons up to the western lakes, they endeavored to possess themselves of the hunting-grounds of the Chippewas, and hence a bitter and lasting feud between the two nations. The Iroquois, after defeating the Chippewas, encamped, a thousand strong, upon this point, where, thinking themselves secure, they made a war-feast to torture and devour their prisoners. The Chippewas from the opposite shore beheld the sufferings and humiliation of their friends, and roused to sudden fury by the sight, collected their warriors, only three hundred in all, crossed the channel, and at the break of day fell upon the Iroquois, now sleeping after their horrible excess, and mascaeraed every one of them, men, women, and children. Of their own party they lost but one warrior, who was stabbed with an awl by an old woman who was sitting at the entrance of her wigwam, stitching moccasins: thus runs the tale. The bodies were left to bleach on the shore, and they say that bones and skulls are still found there.

Here at the foot of the rapids, the celebrated white-fish of the lakes is caught in its highest perfection. The people down below, (That is, in the neighbourhood of Lake Ontario and Lake Erie.) who boast of the excellence of the white-fish, really know nothing of the matter. There is no more comparison between white-fish of the lower lakes and the white-fish of the St. Mary's than between plaice and turbot, between a clam and a sandwich oyster. I ought to be a judge, who have eaten them fresh out of the river four times a day, and I declare to you that I never tasted anything of the fish kind half so exquisite. If the Roman Apicius had lived in these latter days, he would certainly have made a voyage up Lake Huron to breakfast on the white-fish of St. Mary's river, and would not have returned in dudgeon, as he did, from the coast of Africa. But the epicures of our degenerate times have nothing of that gastronomical enthusiasm which inspired their ancient modles, else we should have them all coming here to eat white-fish at the Sault, and scorning cockney white-bait. Henry declares the flavor of the white-fish is "beyond and comparison whatever," and I add my testimony thereto—probatum est!

But seriously, and badinage apart, it is really the most luxurious delicacy that swims the waters. It is said by Henry that people never tire of them. Mr. MacMurray tells me that he has eaten them every day of his life for seven years, and that his relish for them is undiminished. The enormous quantities caught here, and in the bays and creeks around Lake Superior, remind me of herrings in the lochs of Scotland; besides subsisting the inhabitants, whites and Indians, during great part of the years, vast quantities are cured and barrelled every fall, and sent down to the eastern states. Not less than eight thousand barrels were shipped last year.

These enterprising Yankees have seized upon another profitable speculation here: there is fish found in great quantities in the upper part of Lake Superior, called the skevat, so exceedingly rich, luscious, and oily, when fresh as to be quite uneatable. A gentleman here told me that he had tried it, and though not very squeamish at any time, and then very hungry, he could not get beyond the first two or three mouthfuls: but has been lately discovered that this fish makes a most luxurious pickle. It is very excellent, but so rich even in this state, that like the tunny marine, it is necessary either to taste abstemiously, or die heroically of indigestion. This fish is becoming a fashionable luxury, and in one of the stores here I saw three hundred barrels ready for embarkation. The Americans have several schooners on the lakes employed in these fisheries: we have not one. They have besides planned a ship canal through the portage here, which will open a communication for large vessels between Lake Huron and Lake Superior, as our Welland Canal has united Lake Erie with Lake Ontario. The ground has already been surveyed for this purpose. When this canal is completed, a vessel may load in the Thames, and discharge her burthen at the upper end of Lake Superior. I hope you have a map before you, that you may take in at a glance this wonderful extent of inland navigation. Ought a country possessing it, and all the means of life beside, to remain poor, oppressed, uncultivated, unknown?

But to return to my beautiful river and glorious rapids, which are to be treated, you see, as a man treats a passionate beauty—he does not oppose her, for that were madness—but he gets around her. Well, on the American side, further down the river, is the house of Tanner, the Indian interpreter, of whose story you may have heard—for, as I remember, it excited some attention in England. He is a European of unmixed blood, with the language, manners, habits, of a Red-skin. He had been kidnapped somewhere on the American frontiers when a mere boy, and brought up among the Chippewas. He afterwards returned to civilized life, and having valuable account of his adopted tribe. He is now in the American service here having an Indian wife, and is still attached to his Indian mode of life.

Just above the fort is the ancient burial-place of the Chippewas. I need not tell you of the profound

reverence with which all the Indian tribes regard the places of their dead. In all their treaties for the cession of their lands, they stipulate with the white man for the inviolability for their sepulchres. The did the same with regard to his place, but I am sorry to say that it has not been attended to, for enlarging one side of the fort, they have considerably encroached on the cemetery. The outrage excited both the sorrow and indignation of some of my friends here, but there is no redress. Perhaps it was this circumstance that gave rise to the allusion of the Indian chief here, when in speaking of the French he said, "They never molested the places of our dead;"

The view of the rapids from this spot is inexpressibly beautiful, and it has besides another attraction, which makes it to me a frequent lounge whenever I cross the river;-- but of this by-and-bye. To complete my sketch of the localities, I will only add, that the whole country around is in its primitive state, covered with the interminable swamp and forest, where bear and moose-deer roam—and lakes and living streams where the beaver builds his hut. The cariboo, or rein-deer, is still found on the northern shores.

The hunting-grounds of the Chippewas are in the immediate neighbourhood, and extend all round Lake Superior. Beyond these, on the north, are the Chippewyans; and on the south, the Sioux, Ottagamis, and Pottowottomies.

One of the gratifications I had anticipated in coming hither—my strongest indeed perhaps—was an introduction to the mother of my two friends, of whom I had heard much from other sources. A woman of pure Indian blood, of a race celebrated in these regions as warrior and chiefs from generation to generation, who had never resided within the pale of what we call civilized life, whose habits and manners were those of a genuine Indian squaw, and whose talents and domestic virtues command the highest respect, was as you may suppose, an object of the deepest interest to me. I observed that not only her own, children, but her two sons-in-law, Mr. MacMurray and Mr. Schoolcraft, both educated in good society, the one a clergyman and the other a man of science and literature, looked up to this remarkable woman with sentiments of affection and veneration.

As soon, then, as I was a little refreshed after my two nights on the lake, and my battles with the mosquitoes we paddled over the river, to dine with Mrs. Johnston; she resides in a large log-house close upon the shore; there is a little portico in front with seats and the interior is most comfortable. The old lady herself is rather large in person, with the strongest marked Indian features, a countenance open, benevolent, and intelligent, and a manner perfectly easy—simple yet with something of motherly dignity,

becoming the head of her large family. She received me most affectionately, and we entered into conversation—Mrs. Schoolcraft, who looked all animation and happiness, acting as interpreter. Mrs. Johnston speaks no English, but can understand it a little, and the Canadian French still better; but in her own language she is eloquent, and her voice, like that of her people. Low and musical; many kind words were exchanged and when I said anything that pleased her, she laughed softly like a child. I was not well and much fevered, and I remember she took me in her arms laid me down on a couch, and began to rub my feet, soothing and caressing me. She called me Nindannis, daughter, and I called her Neengai, mother, though how different from my own fair mother, I thought as I looked up gratefully in her dark Indian face!) She set before us the best dressed and best served dinner I had seen since I left Toronto, and presided at her table, and did the honours of her house with unembarrassed, unaffected propriety. My attempts to speak Indian caused, of course, considerable amusement if I do not make progress, it will not be for want of teaching and teachers.

After dinner we took a walk to visit Mrs. Johnston's brother, Wavish,ky, whose wigwam is at a little distance, on the verge of the burial-ground. The lodge is of the genuine Chippewa form, like an egg cut in half lengthways. It is formed of poles stuck in the ground, and bent over at top, strengthened with a few wattles and boards; the whole is covered with mats, birch-bark, and skins; a large blanket formed the door or curtain, which was not ungracefully looped aside. Wayish,ky, being a great man, has also a smaller lodge hard by, which serves as a storehouse and kitchen.

Rue as was the exterior of Wayish,ky's hut, the interior presented every appearance of comfort, and even elegance, according to the Indian notions of both. It formed a good-sized room, a raised couch ran all round like a Turkish divan, serving for seats and beds, and covered with very soft and beautiful matting of various colours and patterns. The chests and baskets of birch-bark, containing the family wardrobe and property; the rifles, the hunting and fishing tackle, were stowed away all round very tidily; I observed a coffee-mill nailed up to one of the posts or stakes the floor was trodden down hard and perfectly clean, and there was a place for a fire in the middle: there was no window, but quite sufficient light and air were admitted through the door and through an aperture in the roof. There was no disagreeable smell, and everything looked neat and clean. We found Wayish,ky and his wife and three of their children seated in the lodge, and as it was Sunday, and they are all Christians, no work was going forward. They received me with genuine and simple politeness, each taking my hand with a gentle inclination of the head, and some words of welcome murmured in their own soft language. We then sat down.

The conversation became very lively; and, if I might judge from looks and tones, very affectionate. I sported my last new words and phrases with great effect,

and when I had exhausted my vocabulary—which was very soon—I amused myself with looking and listening.

Mrs. Wayish,ky (I forget her proper name) must have been a very beautiful woman. Though now no longer young, and the mother of twelve children, she is one of the most handsomest Indian women I have yet seen. The number of her children is remarkable, for in general there are few large families among the Indians. Her daughter, Zah,gah,see,ga,quay, (the sunbeams breaking through a cloud,) is a very beautiful girl, with eyes that are a warrant for her poetical name—she is about sixteen. Wayish,ky himself is a grave, dignified man about fifty. He told me that his eldest son he had sent to a college in the United States, to be educated in the learning of the white men. Mrs. Schoolcraft whispered me that this poor boy is now dying of consumption, owing to the confinement and change of living, and that the parents knew it. Wayish,ky seemed aware that we were alluding to his son, for his eye at that moment rested on me, and such an expression of keen pain came suddenly over his fine countenance, it was as if an knife had struck him, and I really felt it in my heart, and see it still before me—that look of misery.

After about an hour we left this good and interesting family. I lingered for a while on the burial-ground, looking over the rapids, and watching with a mixture of admiration and terror several little canoes which were fishing in the midst of the boiling surge, dancing and popping about like corks. The canoe used for fishing is very small and light; one man (or woman more commonly) sits in the stern, and steers with a paddle; the fisher places himself upright on the prow balancing a long pole with both hands, at the end of which is a scoop-net. This he every minute dips into the water, bringing up at each dip a fish, and sometimes two. I used to admire the fishermen on the Arno, and those on the Lagune, and above all the Neapolitan fisherman, hauling in their nets, or diving like ducks but I never saw anything like these Indians. The manner in which they keep their position upon a footing of a few inches, is to me as incomprehensible as the beauty of their forms and attitudes, swayed by every movement and turn of their dancing, fragile barks, is admirable.

George Johnston, on whose arm I was leaning, (and I had much ado to reach it,) gave me such a vivid idea of the delight coming down the cataract in a canoe, that I am half resolved to attempt it. Terrific as it appears yet in a good canoe, and with experienced guides, there is no absolute danger, and it must be a glorious sensation.

Mr. Johnston has spent the last fall and winter in the country, beyond Lake Superior, towards the forks of the Mississippi, where he had been employed as an American agent to arrange the boundary line between the country of the Chippewas and that of their neighbours and implacable enemies the Sioux. His mediation appeared successful for the time, and he smoked the pipe of peace with both tribes; but during the spring this ferocious war has again broken out, he seems to think that nothing but the annihilation of either

one nation or the other will entirely put an end to their conflicts, “for there is no point at which the Indian law of retaliation stops, short of the extermination of one of the parties.”

.....

The more I looked upon those glancing, dancing rapids, the more resolute I grew to venture myself in the midst of them. George Johnston went to seek a fit canoe and a dexterous steersman, and meantime I strolled away to pay a visit to Wayishky's family, and made a sketch of their lodge while pretty Zahgahsee, gahqua, held the umbrella to shade me from the sun.

The canoe being ready, I went to the upper end of the portage, and we launched into the river. It was a small fishing canoe and buoyant as a bird on the water. I reclined on a mat at the bottom, Indian fashion, (there are no seats in a genuine Indian canoe;) in a minute we were within the verge of the rapids, and down we went with a whirl and a splash—the white surge leaping around me—over me. The Indian with astonishing dexterity kept the head of the canoe to the breakers, and somehow or other we danced through them. I could see, as I looked over the edge of the canoe, that the passage between the rocks was sometimes not more than two feet, in width, and we had to turn sharp angles—a touch of which would have sent us to destruction—all this I could see through the transparent eddying waters, but I can truly say I had not even a momentary sensation of fear, but rather giddy, breathless, delicious excitement. I could even admire the beautiful attitude of a fisher, past whom we swept as we came to the bottom. The whole affair, from the moment I entered the canoe till I reached the landing-place, occupied seven minutes, and the distance is about three quarters of a mile.

My Indians were enchanted, and when I reached home, my good friends were not less delighted at my exploit: they told me I was the first European female who had ever preformed it, and assuredly I shall not be the last. I recommend it as an exercise before breakfast. Two glasses of champagne could not have made me more tipsy and more self-complacent! As for my Neengai, she laughed, clapped her hands, and embraced me several times. I was declared duly initiated, and adopted into the family by the name of Wahsahge, wahnoqua. They already called me among themselves, in reference to my complexion and my travelling propensities, Odawyaungee, the fair changing moon, or rather, the fair moon which changes her place: but now, in compliment to my successful achievement, Mrs. Johnston bestowed this new appellation, which I much prefer. It signifies the bright foam, or more properly, with the feminine adjunct qua, the woman of the bright foam; and by this name I henceforth to be known among the Chippewas.

.....I have been too long on the other side of the river; I must return to our Canadian shore, where indeed I now reside, under the hospitable roof of our missionary. Mrs. MacMurray's over-flowing good-nature, cleverness, and liveliness, are as delightful in their way as the more pensive intelligence of her sister.

I have had some interesting talk with Mr. MacMurray on the subject of his mission, and the character of the people consigned to his care and spiritual guidance. He arrived here in 1832, and married Charlotte Johnston (O,ge,bu,no,qua) the following year. During the five years which have elapsed since the establishment of the mission, there have been one hundred and forty-five baptisms, seven burials, and thirteen marriages; and the present number of communicants is sixty-six.

He is satisfied with his success, and seems to have gained good-will and attachment of the Indians around; he owes much, he says to his sweet wife, whose perfect knowledge of the language and habits of her people had aided him in his task. She is a warm enthusiast in the cause on conversion, and the labour and fatigue of interpreting the prayers and sermons, and teaching the Indians to sing, at one time seriously affected her health. She has a good voice and correct ear, and has succeeded in teaching several of the women and children to sing some Indians are passionately fond of music, and that it is a very effective means interesting and fixing their attention. Mr. MacMurray says they take the most eager delight in the parables, and his explanations of them—frequently melting into tears. When he collected them together and addressed them, on first arrival, several of those present were intoxicated; he therefore took the opportunity of declaiming against their besetting vice in strong terms. After waiting till he had finished, one of their chief men arose and replied gravely: "My father, before the white men came, we could hunt and fish, and raise corn enough for our families! we knew nothing of your fire-water. If it so very bad, why did the white men bring it here? We did not desire it."

They were in a degraded state of poverty, recklessness, and misery: there is now at least some improvement; about thirty children attend Mrs. MacMurray's school; many of them are decently clothed, and they have gardens in which they have raised crops of potatoes and Indian corn. The difficulty is to keep them together for any time sufficient to make a permanent impression: their wild, restless, habits prevail: and even their necessities interfere against the efforts of their teachers; they go off to their winter hunting-grounds for weeks together, and when they return, the task of instruction has to begin again.

One of their chiefs from the north came to Mr. MacMurray, and expressed a wish to become a Christian; unfortunately, he had three wives, and, as a necessary preliminary, he was informed that he must confine himself to one. He had no objection to keep the youngest, to whom

he was lately married, and put away the two others, but this was not admissible. The one he had first taken to wife was to be the permitted wife, and no other. He expostulated, Mr. MacMurray insisted; in the end, the old man went off in high dudgeon. Next morning there was no sign of his wigwam, and he never applied again to be "made a Christian," the terms apparently being too hard to digest. "The Roman Catholic priests," said Mr. MacMurray, "are not so strict on this point as we are; they insist on the convert retaining only one wife, but they leave him the choice among those who bear that title."

They have a story among themselves of a converted Indian, who, after death, applied for admittance to the paradise of the white men, and was refused he then went to the paradise of the Red-skins, but there too he was rejected: and after wandering about for some time disconsolate, he returned to life, (like Gitchee Causinee,) to warn his companions by his experience in the other world.

Mr. MacMurray reckons among his most zealous converts several great medicine-men and conjurers. I was surprised at first at the comparative number of these, and the readiness with which they become Christians; but it may be accounted for in two ways: they are in general the most intelligent men in the tribe, and they are more sensible than any others of the false and delusive nature of their own tricks and superstitious observances. When a sorcerer is converted, he, in the first place, surrenders he meta,wa,aun, or medicine-sack, containing his manitos. Mr. MacMurray showed me several; an owl-skin, a wild-cat-skin, and otter-skin, and he gave me two with implements of sorcery; one of birch-bark, containing the skin of a black adder; the other, an embroidered mink-skin, contains the skin of an enormous rattle-snake, (four feet long) a feather dyed crimson, a cowrie shell, and some magical pebbles, wrapped up in bark—the spells and charms of this Indian Archimago, whose name was, I think, Matabash. He also gave me a drum, formed of a skin stretched over a hoop, and filled with pebbles, and a most portentous looking rattle formed of about a hundred bears' claws, strung together by a thong, and suspended to a carved stick, both being used in their medicine dances.

The chief of the Chippewa village is a very extraordinary character. His name is Shinguacouse, the little pine, but he chooses to drop the adjunct, and calls himself the Pine. He is not a hereditary chief, but an elective or war-chief, and owes his dignity to his bravery and to his eloquence. Among these people, a man who unites both is sure to obtain power. Without letters, without laws, without any arbitrary distinctions of rank or wealth, and with a code of morality so simple, that upon that point they are pretty much on a par, it is superior natural gifts, strength, and intelligence, that raise an Indian to distinction and influence. He has not the less to fish for his own dinner, and build his own canoe.

Shinguacouse led a band of warriors in the war of 1812, was at Fort Malden, and in the battle of the Moravian towns. Besides being eloquent and brave, he was a famous

conjouror. He is now a Christian, with all his family; and Mr. MacMurray finds him a most efficient auxiliary in ameliorating the condition of his people. When the traders on the opposite side endeavoured to seduce him back to his old habit of drinking, he told them, "When I wanted it, you would not give it to me; now I do not want it, you try to force it upon me; drink it yourselves!" and turned his back.

The ease with which liquor is procured from the opposite shore, and the bad example of many of the soldiers and traders, are, however, a serious obstacle to the missionary's success. Nor is the love of whisky confined to the men. Mrs. MacMurray imited with great humour the deportment of a tipsy squaw, dragging her blanket after her, with one corner over her shoulder, and singing, in most blissful independence and defiance of her lordly husband, a song, of which the burthen is--

The Englishman will give me some of his milk!
I will drink the Englishman's milk!

Her own personal efforts have reclaimed many of these wretched creatures.

Next to the passion for ardent spirits in the passion for gambling. Their common game of change is played with beans, or with small bones, painted different colours; and these beans have been as fatal as ever were the dice in Christendom. They will gamble away even their blankets and mopccasins; and while the game lasts, not only the players, but the lookers-on, are in a perfect ecstasy of suspense and agitation.

My. MacMurray says, that when the Indians are here during the fishing season from the upper waters of the lake, his rooms are crowded with them; wherever there is an open door they come in. "It is impossible to escape from an Indian who chooses to inflict his society on you, or wishes for yours; he comes at all hours, not having the remotest idea of convenience or inconvenience, or of the possibility of intrusion. There is absolutely no remedy but to sit still and endure. I have them in my room sometimes without intermission, from sunrise to sunset." He added, that they never took anything, nor did the least injury, except that which necessarily resulted from their vile dirty habits, and the smell of their kinnikinic, which together, I should think, are quite enough. Those few which are now here, and the women especially, are always lounging in and out, coming to Mrs. MacMurray about every little trifle, and very frequently about nothing at all.

Sir John Colborne took a strong interest in the conversion and civilisation of the Indians, and though often discouraged did not despair. He promised to found a village, and build log-houses for the converts here, as at Coldwater, (on Lake Simcoe;) but this promise has not been fulfilled, nor is it likely to be so. I asked very naturally, "Why, if the Indians wish for log-huts, do they not build them? They are on the verge of the forest, and the task is not difficult." I was told it was impossible; that they neither

could nor would!—that this sort of labour is absolutely inimical to their habits. It requires more strength than the women possess; and for the men to fell wood and carry logs were an unheard-of degradation. Mrs. MacMurray is very anxious that their houses should be built, because she thinks it will keep her converts stationary. Whether their morality, cleanliness, health and happiness, will be there by improved, I doubt; and the present governor seems to have very decidedly made up his mind on the matter. I should like to see an Indian brought to prefer a house to a wigwam, and live in a house of his own building; but what is gained by building houses for them? The promise was made however, and the Indians have no comprehension of a change in governors being a change in principles. They consider themselves deceived and ill-treated. Shinguaconse has lately (last January) addressed a letter or speech to Sir Francis Head on the subject, which is a curious specimen of expostulation. “My Father,” he says, “you have made promises to me and to my children. You promised me houses, but yet nothing has been preformed, although five years are past. I am now growing very old, and, to judge by the way you have used me, I am afraid I shall be laid in my grave before I see any of your promises fulfilled. Many of our children address you, and tell you they are poor, and they are much better off than I am in everything. I can say, in sincerity, that I am poor. I am like the beast of the forest that has no shelter. I lie down on the snow, and cover myself with the boughs of the trees. If the promises had been made by a person of no standing, I should not be astonished to see his promises fail. But you, who are so great in riches and in power, I am astonished that I do not see your promises fulfilled! I would have been better pleased if you had never made such promises to me, then that you should have made them and not preformed them.”

Then follows a stroke of Indian irony

But, my father, perhaps I do not see clearly; I am old, and perhaps I have lost my eye-sight; and if you should come to visit us you might discover these promises already preformed! I have heard that you have visited all parts of the country around. This is the only place you have not yet seen; if you will promise to come, I will have my little fish (i.e the white-fish) ready drawn from the water that you may taste of the food which sustains me.”

Shinguaconse then complains, that certain of the French Canadians had cut down their timber to sell it to the Americans, by permission of a British Magistrate residing at St. Joseph’s. He says, “Is it right? I have never heard that the British had purchased our land and timber from us. But whenever I say a word, they say ‘Pay no attention to him, he knows nothing.’ This will not do!”

He concludes with infinite politeness;

“and now my father, I shall take my seat, and look towards your place, that I may hear the answer you will send me between this time and spring.

“and now, my father, I have done! I have told you some things that were on my mind. I take you by the hand, and wish you a happy new year, trusting that we may be allowed to see another again.”

.....

This last evening of my soujourn at the Sault Ste. Marie, is very melancholy—we have been all very sad. Mr. and Mrs. MacMurray are to accompany me in my voyage down the lake to the Manitoolin Islands, having some business to transact with the governor:- so you see Providence alone does take care of me! how could I have got there alone, I cannot tell, but I must have tried. At first we had arranged to go in a bark canoe; the very canoe which belonged to Captain Back, and which is now lying in Mr. MacMurray’s court-yard: but our party will be large and we shall be encumbered with much baggage and provisions—not having yet learned to live on the portable maize and fat: our voyage is likely to take three days and a half, even if the weather continues favourable, and if it do not, why we shall be obliged to put into some creek or harbor, and pitch our tent, gipsy fashion, for a day or two. There is not a settlement nor a habitation on our route, nothing but lake and forest. The distance is about one hundred and seventy miles, rather more than less; Mr. MacMurray therefore advises a bateau, in which, if we do not get on so quickly we shall have more space and comfort;-- and thus it is to be.

I am sorry to leave these kind excellent people, but most I regret Mrs. Schoolcraft.

The morning of our departure rose bright and beautiful, and the loading and arranging our little boat was a scene of great animation, I thought I had said all my adieus the night before, but at early dawn my good Neengai came paddling across the river with various kind offerings for her daughter wa,sah,ge,wo,no,qua, which she thought might be pleasant or useful, and more last affectionate words from Mrs. Schoolcraft. We then exchanged a long farewell embrace, and she turned away with tears, got into her little canoe, which could scarcely contain two persons, and handling her paddle with singular grace and dexterity, shot over the blue water, without venturing once to look back! I leaned over the side of the boat, and strained my eyes to catch a last glimpse of the white spray of rapids, and her little canoe skimming over the expanse between, like a black dot; and this was last I saw of my dear good Chippewa mama!

Meantime we were proceeding rapidly down the beautiful river, and through its winding channels. Our party consisted of Mr. and Mrs. MacMurray and their lovely boy, myself and the two Indians girls—my cousin Zah,gah,see,ga,qua and Angelique, the child’s attendant.

These two girls were, for Indians, singularly beautiful; they would have been beautiful anywhere. Angelique, though of unmixed Indian blood, has a face of the

most perfect oval, a clear brown complexion, the long half-shaded eyes, which the French call coupe en amande; the nose slightly aquiline, with the proud nostril open and well defined; dazzling teeth;-- in short, her features had been faultless, but that her mouth is a little too large—but then, to amend that, her lips are like coral: and a more perfect figure I never beheld. Zah,gah,see,ga,qua is on a less scale, and her features more decidedly Indian.

We had a small but compact and well-built boat, the seats of which we covered with mats, blankets, buffalo skins, cloaks, shawls, &c; we had four voyageurs, Masta, Content Le Blanc, and Pierrot; a very different set from those who brought me from Mackinaw: they were all Canadian voyageurs of the true breed, that is half breed, showing the Indian blood as strongly as the French. Pierrot, worthy his name, was a most comical fellow; Masta a great talker, amused me exceedingly; Content was our steersman and captain; and Le Blanc, who was the best singer, generally led the song, to which the others responded in chorus.

The burning trees were still smoldering; daylight was just creeping up the sky, and some few stars yet out, when we bestirred ourselves, and in a very few minutes we were again afloat: we were now steering towards the southeast where the Great Manitoolin IIsand was dimly discerned. There was a deep slumberous calm all around, as if nature had not yet awoke from her night's rest: then the atmosphere began to kindle with gradual light; it grew brighter and brighter towards the east, the lake and sky were intermingling in radiance; and then, just where they seemed flowing and glowing together like a bath of fire, we saw what seemed to be us the huge black hull of a vessel, with masts and spars rising against the sky—but we knew not what to think or to believe! As we kept on rowing in that direction, it grew more distinct but lessened in size: it proved to be a great heavy-built schooner, painted black, which was standing in her bows with an immense oar, which he slowly pulled, walking backwards and forwards; but vain seemed all his toil, for still the vessel lay like a black log, and moved not: we rowed up to the side, and hailed him—"What news?"

And the answer was that William the Fourth was dead, and that Queen Victoria reigned in his place! We sat silent, looking at each other and even in that very moment the ord of the sun rose out of the lake, and poured its beams full in our dazzled eyes.

From

"RECREATIONS OF A LONG VACATION"

or

A VISIT TO THE INDIAN MISSIONS
OF UPPER CANADA

by

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Professor of Divinity in the University of King's College Toronto

Published in 1846

Chapter 14

We returned to Machinac, after a very successful fishing for the brook trout, which abounds in the rivers of this latitude, and the next night sailed for the Sault. The next morning we found ourselves in the river, passing up its winding channel, with its lands on either hand and before and around about us. The view changed every moment, and every change was beautiful. It is however a scenery peculiar to an uncleared country; for it consisted of nothing but land and water, and an occasional rock, and varying heights of ground, with perhaps a house and clearing of an acre or two of ground in twenty or thirty miles; occasionally a single Indian lodge or canoe. When we came within ten miles of the Sault, the river became one channel, and the scene more uniform. We passed the mouth of what I afterwards found was Garden River, and a small point of land which were six or eight Indian huts and a log house or two; one of the latter not quite finished, and the people working upon its roof. I did not know at the time that these were the Indians I had come so many miles to see, and that the log house was being reared by their chief, Shinguacouse. This, it appears, is the station most commonly occupied by the Indians of the Sault, amongst them whom Mr. McMurray's mission was so eminently successful; the reason of this is that the land is better than at the Sault itself; although their burying ground is still at the latter place. As we approached the Sault, we perceived the river to spread out on each side, and then gradually contract; on the left bank was the united States' garrison, all white and bright, and the little villiage occupied by shop-keepers, publicans, and voyageurs; on the right, the house of the Hudson's Bay Company, and the scattered dwellings inhabited by the voyageurs and half-breeds on the British side; whilst right in front was apparently a precipitous fall of about eight or ten feet in depth, and a quarter of a mile across.

As we neared it, however, the fall increased in apparent height; and as we came still closer, it appeared that it was a succession of rapids.

We landed, and I found Mr. Henry Schoolcraft, husband of Mrs. McMurray's sister, to whom I presented my letter of introduction, and who obtained me a convenient lodging for the night. We walked out, and found that there was a track which would take us to the head of the rapids, which we followed, and discovered that there was a canal broad enough for a single bateau or canoe, by which the inhabitants are accustomed to take up their boats and canoes, whether for voyages in Lake Superior, or in order to fish down the rapids. By following this path we got to the head of the rapids, and were much gratified by the view in that direction; but a heavy rain was coming on, we were glad to return as fast as we could. The remainder of the day was spent either in conversation with Mr. Schoolcraft and his family, or in visiting the British side.

I found to my great disappointment, that Mrs. McMurray's Brother, Mr. James Johnston, upon whom I had relied on as an interpreter, was gone away up Lake Superior; that there was no probability of his making his appearance at the Sault in less than a week, and that the time of his return was entirely uncertain, and consequently that I could not rely upon being able to hold my intercourse with the Indians, even if I should stay and visit them at Garden River. It likewise appeared that, in addition to the expense of remaining at the Sault, I might probably be compelled to hire a boat to take me back to Machinac,-- the return to which might occupy a week. I therefore, with great reluctance and depression, determined on returning by steamer in which I had arrived; after gaining as much information as the short time allowed me would permit. I learned that the number of Indians was under 100, and that they had mostly, or entirely fallen to the habits of intoxication: but that still they refused to put themselves under any other religious denomination, and professed themselves attached to the Church. I likewise learned, that the missionaries of dissenting bodies on the American side, had been singularly unsuccessful in making any impression whatever on the Indians on their own side. So that the only religious body which appears to have been successful is attaching the Chippeway Indians of that portion of the continent to Christianity, has been the Church of England. I found that there were on the other side, besides the post of the Hudson's Bay Company, and a stone dwelling inhabited by the officer of the customs—nearly forty dwellings of French Canadians and half breeds, of whom most remained without any religious instruction whatever;-- and that all they got was from Presbyterians and Romanists. The information I had received from Mt. McMurray, that there was indian settlements at intervals of about 50 miles, all along the north coast of Lake Superior, was also confirmed.

I found the little Church raised by Mr. McMurray a neat frame structure, with a bell; it had desks all round

its sides, being intended for a school-room; but the benches in order to be guarded from injury or spoliation. In the enclosure within which it stands were a few graves of Indians; one quite recent marked by a covering of pine logs, laid longitudinally, supported and kept together by six short posts of the same description. It is these graves, as much perhaps as any thing else which attach this little tribe both to the Sault and to the Church with which their graveyard is connected. I had hoped to have gained some information from the resident of the Hudson's Bay Company; but I found that the gentleman who had long held that position was gone, and that his successor was quite new to the spot.

The Indians of the Sault belong, as I have intimated, to the Chippeways, who are the oldest residents in Canada. Indeed the name itself Ojibbeway seems to imply that they are the original stock of many others, ojeebik in their language signifying a rock. They are to be found on the Rice Lake, and to the north of Kingston, on the River Credit, at the Muncey Mission, and on Walpole Island on the North Shores of Lake Simcoe and Huron, on the north and south shores of Lake Superior, on the rivers and inland lakes connected with it, 700 or 800 miles to the west of Lake Superior, and across from Lake Huron to the height of land towards Hudson's Bay. Their settlements, it is true, are scattered, and the numbers in each settlement few; but from the wide extent of country they inhabit, they must be numerous in the aggregate; and the only intercourse which at present the white man holds with most of them, is to purchase furs of them, and to distribute presents of such things as are acceptable to them, to as many as choose to congregate annually at Great Manitoulin Island. And to all those who lie to the west the Sault is the key. Indeed when Mr. McMurray was there, they came from 120 miles distant to connect themselves with him.

I had hoped by my visits to the Sault to be able to open a communication with those who are still attached to that spot; but the considerations I have already mentioned determined me to content myself with what I had seen, and with such informations I could afterwards collect from and through Mr. McMurray.

Extract from

THE REV. G. A. ANDERSON'S REPORT OF THE
SAULT STE. MARIE AND GARDEN RIVER
MISSION – January 1849

On my arrival here on the 16th August last, a Council was about to be held with the Indians by the Superintendent of Indian Affairs, on some important matters connected with their lands. I could not therefore converse with them on the subject of my mission until the Council should conclude. I had an opportunity however of ascertaining that the Indians who were to form my future congregation had removed from the Sault Ste. Marie to Garden River. They had taken this step because the lands at the latter place are of better quality, and the situation more eligible for permanent settlement.

On Sunday, 20th of August, Mr. Wilson offered me a room for the purpose of holding Divine Service. In the morning the few white Protestants about the place, including some from the American side attended; and in the after-noon, Mr. Wilson's room being too small, a Roman Catholic Canadian kindly offered to fit up his house that I might meet the Indians; where, for the first time I read the service in their language from the translation of DR. O'Meara. The house was crowded; all the Canadians and Romanists who could find space to sit were peculiarly attentive. For this I rejoice, and may it be the will of God that they repeat their visits, till from the hearing of His blessed Word that be made wise unto salvation.

On Wednesday, 23rd of August, Mr. Wilson and I, with the Indians, went to examine the location, and found the soil of a fair quality, the settlement divided as it were into two parts, the Garden River running through the middle; but the river being only being about twenty yards wide, it does not inconvenience the inhabitants, their little fields looking well and promising of a bountiful supply of provisions for the winter. They have among them two yoke of oxen, five horses, five cows, and several young cattle, pigs, poultry, etc. Some of their log houses are, considering their opportunity for acquiring the art of building, and evidence of their wish to improve; their dress at once exhibits their poverty, the best scarce possessing a whole garment, the majority in tatters and shreds, while many of the children are almost in a state of nudity. The situation presents a most lonely solitude, excluded from every visible object but within ten miles, except a couple of American families on the opposite shore. The steamboats, however, on their route to and from the Sault of necessity pass within a few years of our shore.

During the season when the river was free from ice, the Indians kindly came for me on Saturdays and brought me back again to the Sault in their canoes on the following Monday or Tuesday; but knowing that I could not visit them either by water or on the ice (there being no land road) in the spring and autumn, they have built for me a small log house as a temporary convenience, in such rude way as their means admit of. Their object in doing so was to secure my stay in their settlement while the ice is unfavourable to travel on; yet not being satisfied that my whole time was not being devoted to my little charge, I felt it was my duty, as they had gone to the trouble of putting up a house for me, to go and take up my abode among them altogether. I therefore removed to the little village about the middle of November, where I now reside, without anyone to converse with but Indians. My house is 20 x 20 feet, which serves for kitchen, parlour, bedroom, and study. Here I also receive my Indian visitors, teaching them night and day such things as pertain to their best interests; and though my lot is humble I have much to be thankful for, and rejoice in the belief that God is pleased to prepare the hearts of this poor people to receive the Gospel truths.

On asking the principal men of the Reserve the reason they left the church built by the Government for them at the Sault they said:

“When the first Blackcoat (Mr. McMurray) came here, he found us encamped at the Sault, and asked us where we proposed settling. We told him that as our fields were at Garden River, and our fathers before us planted their potatoes there, we hoped, if a mission was to be established, that our Father in Toronto (Sir John Colborne) would allow us to have it where the land was good.

“In about two years after this, our Blackcoat said that he had received a letter from our Father, who said that he thought the Sault was the best place for a mission. Accordingly a commencement was made by building the church. We did not like this, but we said our Father at Toronto knows what will be for us his children’s good; let us then obey him and willingly agree to settle where the church is. Many of us at that time had fields at Garden River. We liked our Blackcoat very much; our little church was always filled. We took the religion of our great mother the Queen, and great numbers of our brethren followed our examples. After a stay of about seven years our Blackcoat left us; but before doing so he feelingly addressed us, saying that he was sorry he was obliged to go away, and impressing upon us the necessity of remaining firm in the religion we had embraced. In a short time, said he, the Great Blackcoat will send us another.

“When our first Blackcoat (Mr. McMurray) left, there being no one to preach to us in church, and no indecent to remain at the Sault, we went to Garden River. In about six months we were rejoiced to see another Blackcoat. There being no house for him at Garden River, he lived at the Sault, and carefully came down to read and explain the Great Spirit’s word to us. He remained among us for about three years, and was then removed to Manitoulin. Now we are left a second time without a Blackcoat—no one to read the Great Spirit’s Book to us. We were determined however, notwithstanding the dark prospect before us, to attend the words of our first Blackcoat, and keep together. We accordingly assembled every Sunday, and prayed to the Great Spirit to look with an eye of pity upon us, and send some one to instruct us in the Good Book our Blackcoat used to speak to us about. We were without a teacher for nearly nine years, with the exception of a couple visits a year from the Blackcoat at Manitoulin. And now we thank the Great Blackcoat that he sent you to us.

“Our little village is now like an animal in the spring—it has thrown off its winter clothes and shines. Everything goes on smoothly. We left our church at the Sault, because we did not like the place; the land is not as good as here. We propose, if our land question is settled, to live and die here; and we hope that our Great Blackcoat will assist us in building a house of prayer. We are sure, if a mission is established here, that great numbers of our bretheren, seeing us praying like our Great Mother, using the same words that she does, and tilling the ground as white men, will be led to follow our example. Upwards of one hundred have already promised to join us in the spring. We wish that all the Indians could be instructed in this good religion, and we hope in time to hear of missions being established to the north of us, for it is not to be expected that all our brethren will settle here. We hope that the Great Blackcoat and others will devise some plan for the civilization of our race.

“This is all we have to say now. Write our words to the Great Blackcoat.”
