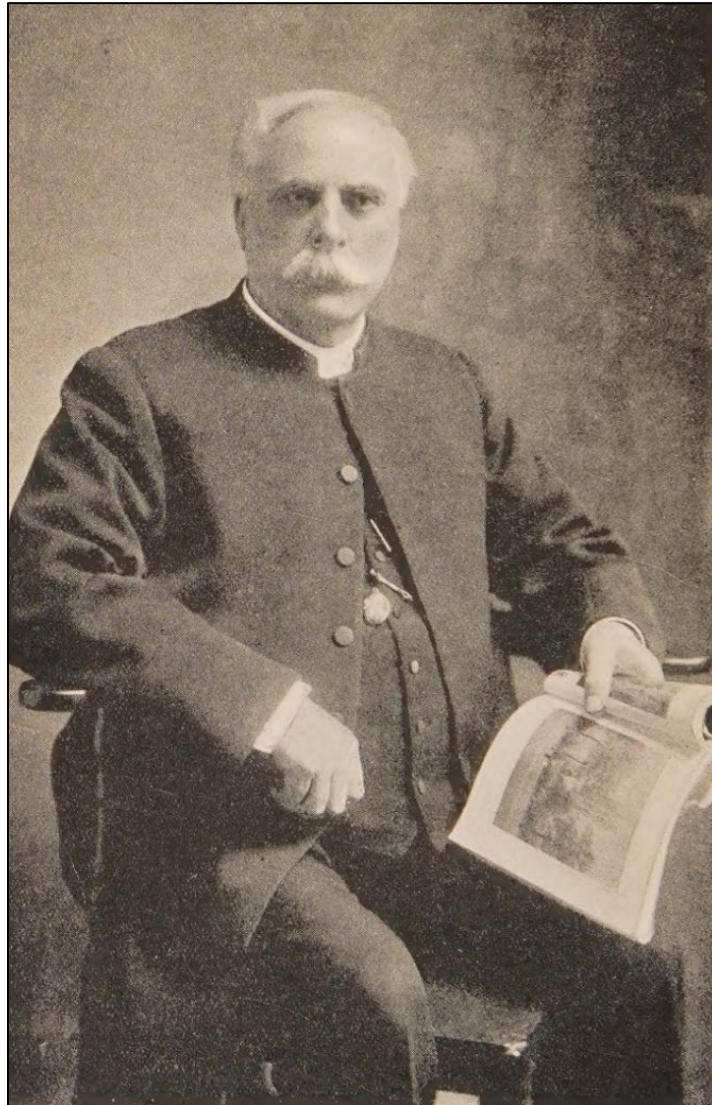


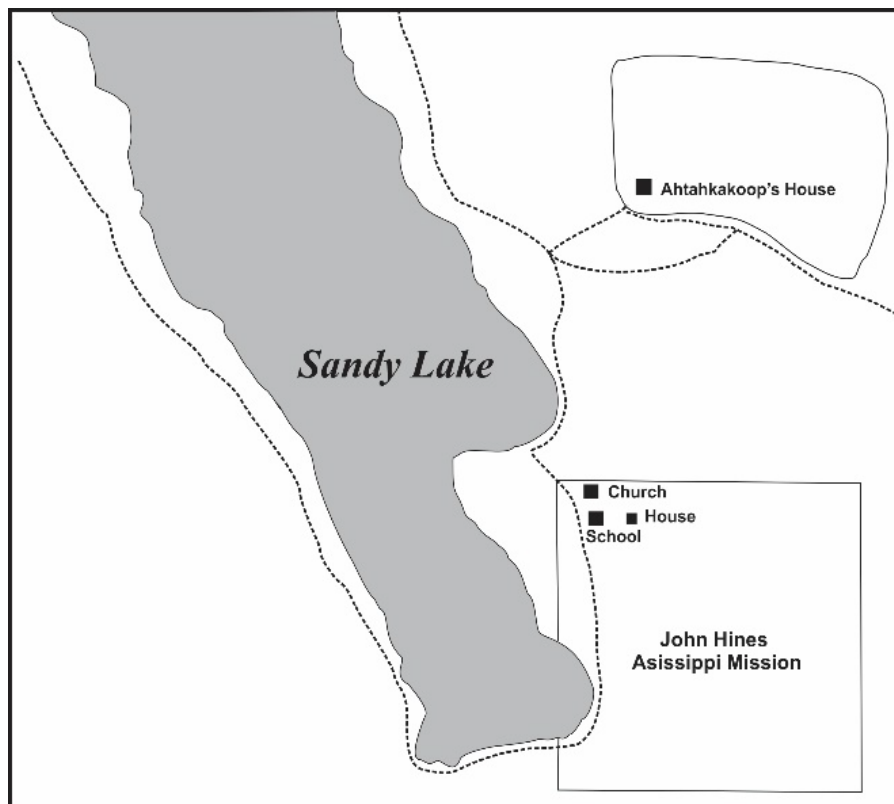
The Mission World of John Hines 1874 to 1888
White Fish Lake to Sandy Lake — Letters, Journals, &
Reports



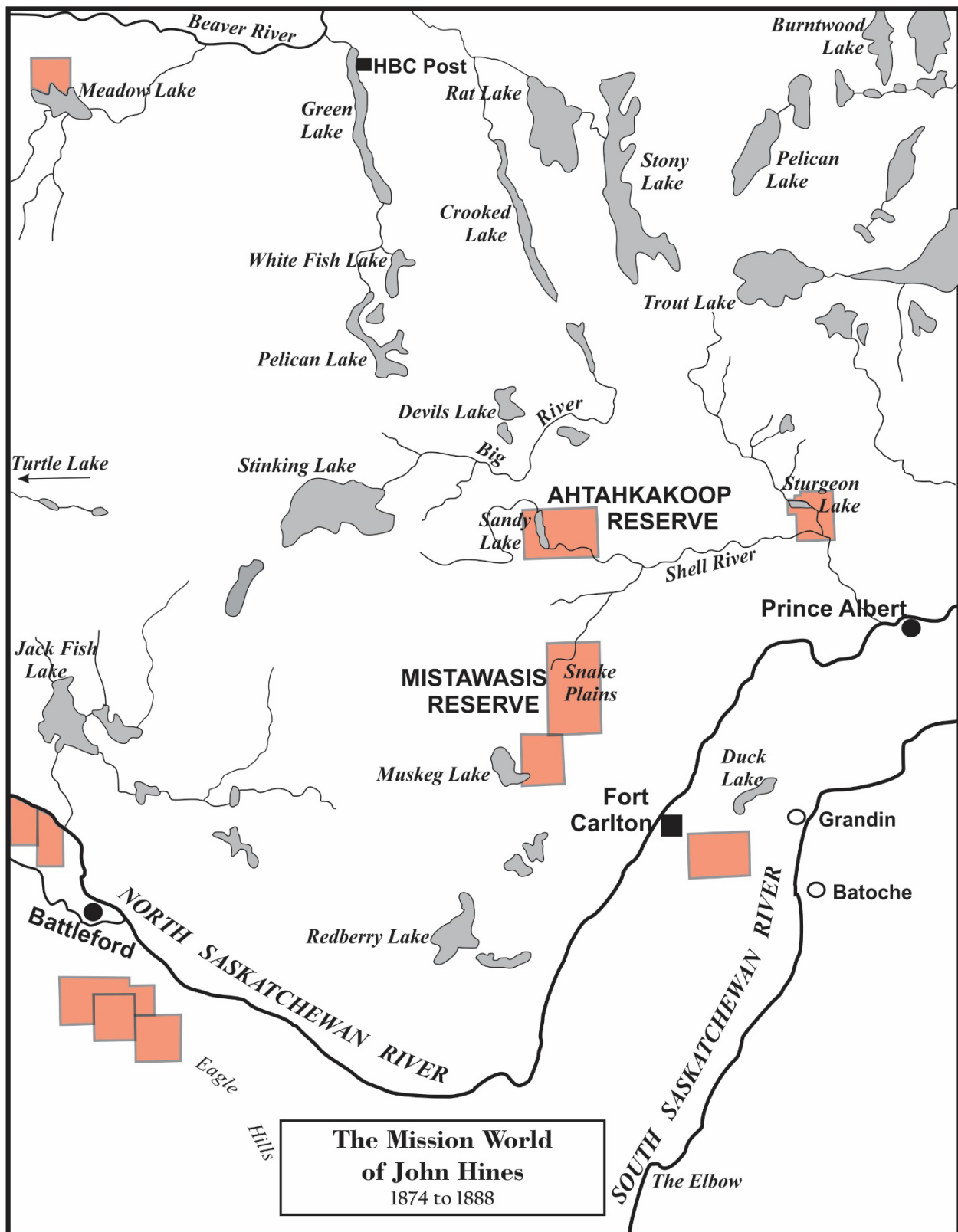
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St. Mark's Church - Sandy Lake/Asissippi Mission



An Outline of the life of John Hines

John Hines (1850-1931) was born in Leverington, Cambridgeshire, England, on the 20th February 1850. Trained at the Church Missionary Institution at Reading, he sailed for North America in 1874, where he was to establish a mission for the Cree. He attempted a mission, first at White Fish Lake, but by 1875 had chosen Sandy Lake at the urging of Chief Ahtahkakoop.

He was ordained a deacon in 1876, the same year he married Emma Marianne Moore (1844-1930). Emma had also come to North America (from England) in 1874, accompanying her brother, also a CMS missionary. Hine would stay at Sandy Lake (Asissippi Mission) until 1888. In 1878, his daughter, Henrietta Agnes Ellen Hines (1878-1954) was born there.

In 1888, he was transferred to the Devon Mission (The Pas) where he stayed until 1902, when he became the supervisor of Indian missions in the Saskatchewan Diocese at Prince Albert.

He retired to Winnipeg in 1911, where he lived in St. Vital. In 1915, he would publish *The Red Indians of the Plains*, a memoir of his thirty years as a missionary to the Cree.

His wife Emma died on 2 August 1930, and he died 25 February 1931. Both were buried in the St. Clements churchyard (Mapleton). They were survived by their daughter and five grandchildren. Their daughter, Henrietta Agnes Ellen Hines, married Charles Ernest Long in Winnipeg in 1908.

CMS Records, C.1/O, Reel A101
Correspondence and Journals of John Hines, 1874-76

John Hines to CMS Committee. Whitefish Lake,¹ November 20, 1874.

My Dear Committee

I suppose you have heard, from the Ven^{ble} Arch. Cowley,² an account of our journey. The circumstances connected therewith, & also of my non acceptance of Green Lake.³ It remains there for me only to state a few reasons for my non acceptance & to give you as accurately & briefly as I possibly can an account of my proceeding from the time of my arrival.

I arrived at Green Lake on the 13th of August (South-end of the Lake) & finding a boat ready to start for the north end, I embarked at once with my Interpreter. It was about 12 A.M. when we left the S.E. & we did not succeed in reaching the N.E. until 11 P.M.

We spent the remaining portion of the night with some Indians, & in the morning took breakfast with them meanwhile telling them of my errand. In answer to religion, they said there were Roman Catholics. I asked them if there were any protestants residing at the Fort, they said no & alas I found it for true. I then asked them if they would like to be taught to cultivate the ground. They said that they would like to cultivate the land but they couldn't do so here, as there was no land for them to cultivate – meaning, there were no plains for them to cultivate. I then suggested the woods to them, but they disapproved of the suggestion. They said it would take an Indian his life time to clear sufficient land, to maintain himself & family & I am

¹ White Fish Lake is located about 60 miles north of Fort Carlton, and it was the site of a mission founded by John Hines of the CMS in 1874, after he realized that Green Lake was unsuited for Agriculture. By 1876, however, Hines would move his mission to Sandy Lake, what he called the Asissippi Mission or Star Mission.

² This was Abraham Cowley (1816-1887). He was born in Gloucestershire, England and attended the Church of England CMS college in Islington, England in 1839. In 1841, he married Arabella Sainsbury, later that year they were sent to Rupert's Land. They arrived in the Red River Settlement in late 1841, and Cowley was sent to open a mission among the Saulteaux at Dauphin River (Partridge Creek, later renamed Fairford). He was ordained a priest at Red River in 1844, and in 1854, he joined William Cockran at St. Peter's mission in the Red River Settlement. He was the Secretary of the Corresponding Society of the CMS for many years, and in 1867, he became the Archdeacon of Cumberland.

³ By 1874, Green Lake was not only the site of a HBC fur trading post connecting the North Saskatchewan River to the English River District, but it was also the site of Cree and Metis bands, and the location of a Roman Catholic mission.

positively sure it would, with the appliances that they have. I told them that I had heard a very good report of the country & I was anxious to see it thoroughly before I returned. I then asked them where I should find the places, which were most free from wood. They said it was all over alike. Fearing lest they should have been couched up by the Roman Catholic Priest who was then staying at the fort, I at once set out with my Interpreter to see the country & form my own Judgement about it. After wandering about for some considerable time and finding nothing but wood, as the Indians had pre-described – we returned back again to the fort disappointed in our anticipations.

I then tried to hire a canoe and two Indians to paddle us to the south end of the Lake, but in this we did not succeed, they all refused to render us any assistance, so we had to walk back a distance of 22 miles – Whether they were influenced by the priest, or whether it was God's will that we should walk back in order to see more of the country, it is not for me to decide – and although it exposed us to many difficulties and dangers, we were brought back safely through them all, and it favoured us with a good opportunity of having an eye witness of the character of the country. – and I assume your Clear Committee, that the country around Green Lake, is one continual forest – thoroughly opposed to cultivation.

The Ven^{ble} Arch. then returned home again & I accompanied him as far as Whitefish Lake – a distance of 70 Mi from the Northend of Green Lake, which is a suitable place to winter cattle. The Arch. stayed with me the night over and in the Morning committed me to God's care & keeping, & then proceeded on his way home. This was a trying hour to a human heart. We were now 70 Miles from the nearest house, but thank God, His Presence was with me & His Grace sufficient for me.

Our first work was to build a store for the security of my property, which took us several days longer than we had anticipated – owing to the opposition we met with, by some Indians residing about three miles from Whitefish Lake. – one of whom pretended to be the Chief of the country; but in a short time we found out the contrary.

Our second & important work was to secure a sufficient quantity of hay, for the support of our cattle during the long winter months. This took us 21 days. – The weather was very unfavourable for us, or we should have accomplished it in 14 days. Having secured my hay, I now commenced to explore the country.

September 21st [1874]. I left home & travelled in a northwesterly direction. Accompanied by my interpreter and an Indian whom I hired as a guide. After travelling two days we arrived at a lake called Pelican Lake. – On the margin of which we sighted a little band of Indians about ten families in all. They said, that they had been visited only once before by a white man, “A Romish priest” – Strange to say, where ever I go, I find that a priest has been before me. I always know without asking, because they leave their brand “†” upon those that have been baptized by them, and this is the only mark of distinction between them & the heathen. ____ they are heathen still in every sense of the word. What improvement has baptism made upon them? None, either moral or spiritual. They know nothing of the God who made them & who sustains them. – They know not how to approach him in prayer – they are ignorant of His love for sinners, manifested in the Gift of his Son. – They are ignorant of themselves, & as St. Paul says, “They glory in their shame.” I assembled them together in the ____ & told them the design of my Mission, & they seemed well pleased with it, but as they were not all at home, they could not give me a direct answer, as to whether they would have their children taught or not, but if I would visit them after New Years I should see them all together & then they would decide. The rest of the evening was devoted to spiritual instruction, & I trust that the few words which God gave me to speak to them the, will by the aid of his Holy Spirit create in them a longing desire for more.

In the morning I hired one of the Indians to show me the Country in order in order to see whether it was adapted for cultivation or not. I found it far preferable to Green Lake.

I continued home on the following morning, & arrived at Whitefish Lake in the evening of the 25th.

Monday Sept. 25th [1874]. For a further investigation of the country I visited G. Lake a second time & hired a native who knew the country well, to take me down the Lake in a canoe & show me the places most free from wood. After spending the whole day in exploring the country I returned home again with the same opinion as at the first.

After this expedition I remained home about a fortnight, assisting my servant in building stables for my cattle.

October 12th [1874]. I left home again & traveled in a southerly direction. About 20 miles from Whitefish Lake I found a place affording every thing that is required for

the establishment of a Mission with Plains for farming, wood for building, Lakes for fishing & hay for cattle.

I at once fixed upon this place for a Mission. My interpreter & servant thought me most strange to fix upon a place where there were no Indians residing near for several miles. I told Him, my intention was first to seek a home for the Indians, & then by God's help fetch them home.

I then sent my Interpreter to Carlton to see the Chief of the plains Indians whom I heard was staying there for a short time – to inform him of my arrival, & desire to see him, & I returned home, meanwhile asking God for a blessing upon the Journey.

After eight days had elapsed, my interpreter returned accompanied by the Chief. We had a long talk together of all I intended to do for the Indians, both temporal and spiritual, (God being my helper). It pleased him much, & what he said encouraged me much.

His arrival was on a Saturday, he stayed Sunday with us & returned on the Monday. The way in which he listened to us, while we spoke to him of God's Great Lover for lost and perishing sinners, was very pleasing indeed, and the answer to the question which I put to him, was very satisfactory. I asked him, "If he thought he was a sinner?" He said "Among the Indians he was considered a very good man, but, he said "I have no doubt "Manito" God can see things in one that are not pleasing to him, & therefore I must consider myself a transgressor – "Oomichetisew". That simplicity of language yet what wisdom of thought, are displayed in that simple statement. How many a man of perfect education is labouring under the impression because he cannot see sin in himself, God cannot, thus bringing God on an equal with himself, but such men will be awfully mistaken. Surely we may say in the language of our Saviour, when on earth "Thou hast hid these things from the wise & prudent "according to the world's estimation of wisdom – the men of philosophy, & self-control, & science, falsely so called". And hast revealed them unto babes – babes in wisdom, – teachable – simple Parables.

About a fortnight after his departure I went in search of him again in order to refresh his mind with the things he had already heard, & where do you think I found him? God be praised for it. I found him with nine other families encamped on the Margin of the plain which I had selected for a mission & of which I had spoken to him about, In the Ten families, there are sixty-two Souls in all.

November 16th [1874]. The Chief came today & brought his youngest son to school, his is about fourteen years of age. He has been baptized by a Roman Catholic priest, but although deprived of this outwardly sign, I have the glorious opportunity of bringing him to a knowledge of a Savior.

The parents are very anxious to have their children taught, but at present I have no room for them. In the spring D.V.⁴ I shall remove from here, & pitch my tent among them, Mr. McKay,⁵ my Interpreter shall devote his time to teaching their children in their Tents, while I & my servant cultivate some land for them.

December 19th [1874]. I have just returned from a tour of 200 miles. It is exceedingly difficult to travel with horses now – the snow is so deep; we have about two feet on the level. In places where it has drifted, it is from five to six feet deep. Twice we thought we should have to leave our horses, but after much difficulty & patience we succeeded in getting them home.

Prince Albert Mission, which is about 80 miles ____ from W. F. Lake, was the first place we arrived at after leaving home. I stayed three days here, – during which I saw a great many Indians, some of which are coming to join us in the spring.\

From P.A. Mission I proceeded in a westerly direction about fifty-five miles, which brought us to Carlton. There are no Indians residing between these two places.

At Carlton, there were not many staying while we were there. The snow having fallen a month earlier than is usual, preventing many from getting in from the plains. From Carlton, we travelled three days in a northwesterly direction, which brought us to Sandy Lake.⁶ This is the place which I have selected for a Mission. There are, as I

⁴ D.V. = *Deo volente* = God willing.

⁵ This is George McKay (1854-1949) who was with John Hines from 1874 to late 1875, as an interpreter and school teacher. In late 1875, Bishop McLean moved him to Prince Albert to become a teacher of native students there. He was the son of HBC Chief Factor William McKay and was born at Fort Ellice. He attended St. John's College in the Red River Settlement in 1871, and in 1874 accompanied John Hines as school teacher and interpreter. After Bishop McLean moved him to Prince Albert in 1875, he was sent to England and Sussex College and in 1878 was ordained a deacon and priest. Thereafter he served as a missionary in southern Alberta among Piegan for the next seven years. During this time, he seldom communicated with the Diocese in Prince Albert. During the Rebellion of 1885, he acted as a scout for General Strange, and thereafter was transferred to Prince Albert, taking charge of St. Aban's Church there. In 1888, he married the daughter of Bishop McLean, Wilhelmina (1865-1947). He moved from British Columbia, to the Rocky Mountains, the Klondike gold fields, and eventually South Dakota where he died in 1949.

⁶ Sandy Lake was about halfway between White Fish Lake and Fort Carlton. Hines would call this the Asissippi Mission or Star Mission. It would become the site of Ahtahkakoop's Reserve in 1876. See opening map.

have already said, ten families residing here. Between S. Lake & Carlton there are five families. These having heard of my arrival, were intending to reach us in the Autumn, but the early fall of snow prevented them from doing so. They are coming in the sprint.

Whitefish Lake is a day's journey north of Sandy Lake. There were three families residing here when I first came; There are now nine families.

John Hines



Source: *CMS Gleaner*, 1878

CMS Records, C.1/O, Reel A101

John Hines to Rev. Wright, Whitefish Lake, January 4, 1875

Dear Sir

Your will see from my report, that we have been busily engaged, since we have been here, but I am thankful to say, the reward has been equally great. You have heard, I suppose by Arch^d Cowley, the condition I was in when he left me without a house or any kind of shelter to protect, either myself or property from the weather.

It was late in the summer when I arrived at my Station, consequently I have not had time to do anything in the shape of cultivation.

This winter is an exception to the rule, it came quite a month earlier than is usual. We had some exceedingly severe weather in the month of September. On the 10th the snow was 4 inches deep. I was informed about a month ago that a man was frozen to death on the 10th of Sept about 120 Miles south of W.F. Lake.

I assure you Dear Sir, I felt the cold very much indeed. The only shelter we had then, was, three carts forming three sides of a square, and an oil cloth on the top, but the wind & snow came under the carts so furiously that I thought it colder than being exposed & often took a rum to warm myself.

You will rejoice to hear, the Lord is blessing my labours among the Indians. Dear Sir, it was over my prayer when at Readings that while I was being prepared for the work, The Lord would be preparing a people for me, – that His Holy Spirit might be at work upon their hearts, preparing them for the reception of His word, which he would give me to speak to them: & indeed of very truth, my prayers, sinful as they were, are being answered. O let us pray for more faith, & then greater will be the success of our labours.

We are taught in our blessed Bible, that our God is an unchanging God – the same yesterday – today – and forever, & this very God, said, when on earth in the person of his son “According to your faith be it unto you.” We know His Word abideth faithful.

To what can we attribute the great success attending the labours of Paul, but to his faith in the promises of God! What stress he puts on this word “Faith, in writing to the Ephesian Church. Ch. VI V^{er} 16 “Above all that the shield of Faith,” he says. So Jude in writing to the Christian Church, reports, all to contend earnestly for that faith, which was once delivered unto the Apostles. And what a blessed encouragement we have Missionaries in the first Epistle of John to contend for this faith. He says,

“this is the victory that over cometh the world – even our Faith.” And is this not the design of our Mission, viz, to overcome the world. We as soldiers of the cross, are sent forth in God’s strength, to take the world & the inhabitants thereof, out of the hands of the evil one, & present them back to Him who made them & pronounced them good. I often do think, that the Gospel would spread more rapidly & meet with a better reception, if its ambassadors had more faith. Surely then we need still to use the language of the disciples in Luke XVII: “Lord increase our faith.” Yet knowing as I do that faith & hope, is the main spring of the Christian zeal, how little of this do I seem to possess! The only reason I can conceive for it, is this. When I consider the greatness of the work, & my own littleness, – the Holiness of the Calling & the sinfulness of the called, I am led to exclaim in a language which no one knows but God. “How can any good fruit come from such a corrupt tree.” And yet what a blessed encouragement the bible affords for such a one, both in the New Testament & Old. Take one from Psalms CIII. Verse 14th. “He remembereth that we are but dust.” He expects no more from us than that we are able to perform. Second Cor. XII. v 9-10. We have an encouragement to feel ourselves weak, because then we have the power of Christ resting upon us, & Paul says, 7th Cor Chapt. 1 verse 25, “The weakness of God is stronger than Man.

I have just commenced a class at Sandy Lake which I intend to hold D.V. once a fortnight, for baptism, (S.L. is 20 miles south of W.F. Lake). The Chief & his wife (Atakakoop) are the first two, to resign their heathen practices & be taught, that word, which alone can make them “wise unto salvation – through faith in Christ Jesus.” He has also given me his youngest son to teach, he has been with me now, 7 weeks & capital progress he is making. I suppose he had not seen a book before he came to me, & now he can read words of three letters without spelling them. His writing is very good too. I have learned him the Lord’s Prayer, in his own language, also another little prayer which I trust ere long will be answered. It is as follows.

$\Delta L = \frac{1}{2} \rho \omega^2 R^2 \Delta z$

O God teach me to know myself; & to know Thee. The interest that other Indians take in this boy is very gratifying & leads one to hope that many more will give their children to be taught in like manner. (The boy is about fifteen years of age).

There are about 30 children already at Sandy Lk waiting to be taught, but at present I cannot find one room for them. My house is quite full with four of us. In the Spring I shall remove to Sandy Lake & Mr. McKay shall teach them in their tents,

but in winter I shall have to return to my house again as I think it not necessary to build again until I build a permanent one.

Dear Sir. I am perfectly ignorant as to how the Society meets the expense of a school. The arrangements I have made with the Indians are as follows. When the parents of the children are out hunting in the Plains, I will try to supply their Children with part of their food, that is until their farms are large enough to produce sufficient for their sustenance, & if successful in their hunt. (Those who feel disposed, give one or two bags of pemican to the Mission for the support of those children that have no parents to provide for them.

I am sorry to inform you that half the number of Children have been baptized by a R.C.P. The reason the Chief [Ahtahkakoop] gives for this, is, because no protestant mission was available. His speech at our first meeting was a very touching one. I will quote his own words. He said "Mostly every year ministers are passing through my country, I always behave kindly to them, & beg them to stay with me & my people, but no, they say. They cannot do this, they were not sent out to me, but to other Indians. At last I said, it is not for me to enjoy the privileges that other Indians enjoy & gave up all hope of every having a minister to teach us to do right." I felt it very much, he said, because I love my children & am anxious that they should know more of the God who made them, that I their father." God Grant his desires may be realized. His heathen name is *"SC 6d"* = Starblanket. I hope that he will be among the first fruits of the Bishop's labours in the Saskatchewan. I tell the Chief that if the Committee will allow me to stay with him, I shall name the Mission, Star Mission. But you must remember Dear Sir, that although I have now, much to encourage me, I have had much to discourage me. There are a number of Indians living about 3 M south & north of W.F. Lake – very stubborn indeed. They prevented us from building when we first came & talked of driving us back again. If I had not more courage than my servant, we should have gone back at their bidding. – certainly, it was enough to make one careful in what they said & did, as there were only two of us & there were a large number of them. But in the midst of their speeches, I left them & took my axe & commenced to cut down trees. As soon as they saw that I would not listen to them they went home again but returned the next day only to repeat their threats. I treated them as before, & the result was similar. They soon found out that I care but little for their threats & they soon ceased to do so, but they still remain an enemy to the word of light.

Just a word in conclusion about Green Lake. Dear Sir, to speak in plain words & I consider it best to do so, – the Bishop, either never saw Green Lake, or, it is

greatly changed since he did. You told me the morning I left London for Liverpool & I suppose you got your information from the Bishop, that there were English people at Green Lake fort, & that I should have short services in English. In addition to this I received a letter from the Bishop (since I have been at W.F.L.) written at Ile a la Crosse advising me to hold short services for the protestants. Dear Sir, there is not one protestant at the fort at Green Lake – there is not one Englishman at the fort – They are all French. The man in charge is a Frenchman & cannot speak one word in English. There is only one man who can (the clerk). There are but very few Indians at G.L. A Plain Indian is not known at G.L. & according to my instructions, it is the plain Indians I am appointed to see after. More about G.L. will be said in the report.

I suppose you have heard that the HBC has refused to bring out for Missionaries, or any ([outner?]) as they call them), anything in the shape of periodicals, & every letter we have brought by the HBC we have to pay one shilling for it.

On examining my Medicine chest, I find that no book has been sent to guide me in the administration of Medicines. The book you bought me “Beeton’s Medical Dictionary” is of no use of itself. It gives the names of different kinds of Medicine & the derivation of the words, it also gives the symptoms of different diseases, which is of great import, but as to what Medicines & what quantity to be given, it says nothing about, – which is just what I want to know.

If a book can be got to meet my requirements, I shall be very thankful.

I remain Dear Sire Your Humbler worker

John Hines

CMS Records, C.1/O, Reel A101

John Hines to the Committee, Whitefish Lake, North West Territory, 1875.

I have great pleasure in rendering to you an account of my services which I trust will meet with your approbation. Although I am aware you do not expect much from your talented servant yet I feel somewhat concerned as to whether I use that talent aright & oft condemn myself with the one talented servant in Matt. 25.20, but trust the Lord will pardon all my short comings & assist me in doing that which He would have me do.

January 17th [1875]. I had service with the Sandy Lake Indians yesterday for the first time when about 30 souls assembled themselves together in the Chief's house. The whole of the service is in the Cree Language as there are none that understand English. Perhaps a copy of our service showing the order in which we have the prayers, will be interesting to you to know which is as follows.

Morning

I will arise & go to my Father

The Confession

The collect for the tenth Sunday after Worship

The Lord's Prayer

O Lord open thou our lips

Answer

O God make speed to save us

Answer

Glory be to the Father &c

Answer

Praise Ye the Lord

Answer

Morning hymn

A portion of scripture from New Testament

A short comment upon which has just been read

Jubilate Deo

The collect for peace

The collect for grace

The prayer for the Queen's Majesty

The prayer of St. Chrysotum

2 Cor. xiii

The Afternoon was spent in hearing & asking questions. I was rather disappointed in having so few questions to answer, but my servant who is a pure Indian, consoled me a little by assuring me that it is characteristic of Indians not to be inquisitive concerning matters of religion especially after hearing it for the first time. Although their intentions might be good. I shall lengthen our service when I consider the people are capable of hearing more, but at present I am doubtful of it.

I think it is wise to begin with the same portion of scripture, viz, "I will arise &c" The language expressed in that verse I consider so pathetic & calculated to drive away all superstition and fear. The Indian may have the white man's religion, for they see at once that we approach God as our Father & not as an angry being who is offended with us.

January 18th [1875]. Yesterday was a happy day indeed. I had service with the Indians at Manito L – Sakuhekun – God's Lake. The congregation was small it consisted of one family, 9 in number but nevertheless we were not dispised by the Master. He was true to his promise & did not withhold his Blessing. These have all been baptized, one by a R.C. priest, & by protestant ministers but have for a long time been left to wander without a shepherd. I visit them twice a week to teach them (when they are at home). The up grown children & their parents are learning the syllabics as soon as they can read. The I shall copy a few [treasures?] from the word of God & give to them, so that when they are not hunting & deprived of a teacher, they can like Christians "Take out their roll at their leisure & therein read things that concern their everlasting peace."

January 26th [1875]. I have just returned from a three-day visit at Sandy Lake. Although I have had much to encourage me from the Chief & a few others. Yet some have given me much cause for sorrowful heart. As I have already informed you, Half of my Indians have been baptized by R.C. priests & these all refuse to listen to the word of life. Whether this is owing to their having been fore instructed by the priests,

or whether it is owing to the prince of darkness reigning supreme withing – preventing them from coming to the word of light lest they should see their errors & be converted to the marvelous and liberty of the Gospel of Jesus Christ. I am not able to say, however, that I hear of the operations of the priest among the Indians, & the more I witness of the effects, I am inclined to believe they are closely allied.

February 8th [1875]. I had a very long talk today at Sandy Lake with a very old heathen & pressed upon him to become a praying man. He said, “I have thought about it for a long time, & I always go & listen to the Minister when I know one is near & I like what they say, but I cannot make up my mind to become a Christian.” The reason he gave was as follows. “My Children died without becoming Christian & I loved my children & where they have gone I want to go to.” I told him he was not sure of following his children, that God would judge us according to our privileges. He seemed very much shaken, in as much that he could not answer – May the Lord teach him to see his errors before it be too late!

The season for hunting rats has commenced consequently what few Indians there were around me are all dispersed in their twos & threes & far between so that I am left almost alone. I am now able to devote 3 days in a week to the acquirement of the language & I trust by God’s help I am progressing favourably. The Indians all say I shall be able to talk to them next winter without an interpreter. How thankful I shall be if such is the case, but I fear such news is too good to be true!

February 20th [1875]. An Indian came today to see me Keché-Mookooman – Big Knife. I have had more conversation with him, I think, than any other Indian. He was residing with the Chief that opposed our staying here when we first came, but this man made a speech in favour of us, & so appeased the anger of the chief a little – but he has never given me the slightest encouragement for hope of his ever becoming a praying man. He came today & promised me two of his children in the spring, or as soon as I can take them. I thanked him kindly & then asked him most affectionately, to tell me the true reasons why he himself would not join us. This he did at great length & with great solemnity which I will insert here but in an abbreviated form. He said – “There was once a man that had been a great Conjurer, but before he died he left off his practice, & became a praying man. But after this change he soon died & his spirit went on a very long journey. At last he came to two towns, one designed for the Christian White man, the other for the Heathen, He went to one hope to be admitted, but a young spirit met him at the gate & told him it was not to that town he was sent, but to the other, so he journeyed on to the other but the reception was the same. They kept him travelling in this way without acceptance into either.

While journeying thus he met several other Spirits in the same position as himself all of which had become praying men before they died. In the Christian town he saw a great light & heard singing. In the heathen town he saw them all feasting & inviting each other to their huts. He being able to see this & not being allowed to join them was the cause of much grief to the spirit & so he resolved to return back again to his grave/ On his arrival there, he saw a fire. This of course made him afraid but being wearied with his journeying & finding no place for repose, he resolved to push into his grave & share the same fate as his body. As soon as the spirit touched the body, it began to move the top of the grave⁷ & he then became sensible & found himself alive again & endowed with every faculty as before. He remembered the place where they talked of going to hunt before he died & went in that direction & found them there. His friends were all terrified at his presence & supposed they had seen a spirit, but were soon convinced that it was their departed friend in reality. After he had taken his meal, he then commenced his story. Viz, “That it is worse for a man that has ever entered the conjuring Tent, or joined in any heathen practice to become a praying man. If he does they will not have him at either Town; but Children that have never been initiated in these practices, may become one with the white people & their practices, may become one with the white people & their spirits, go with the white man’s spirits, when they die. – This is the reason he says, why he does not like to join us. As ridiculous as this may seem to the enlightened mind, yet such is the assertion & belief of the heathen. God grant for Christ’s sake such a superstitious fear may soon be removed from their dark minds, & give place to & defeat fear which is recommended by Christ. Luke 12.5

This favoured me with such an opportunity of putting the Gospel truths before him in such a way as I had not done before. I said, “You have just told me a story which I know to be untrue, & if I ask you for proofs of its fidelity, you can give me none, except your father told you it as true.” Now I will tell you a true story, a story that is written in God’s Book, & Jesus the Son of God is the one who told it, so it must be true, for he cannot lie! I then told him about the rich man & Lazarus, showing him that there is no passing from one place to the other or returning back again to this earth, but according as we spend our time here, so will our appointment be in the worlds above, & to whatever place we are appointed, there we shall be accepted & remain. Having I trusted convinced him of this, I proceeded to the latter part, which I trust had the desired effect. One, that Just as he was a heathen in every

⁷ Marginal note: “The Indians’ grave is about 15 inches deep. After the body is wrapped with the blanket that it has formerly worn, it is placed in the grave & a few short pieces of sticks are put over the corpse & thereon a few inches of earth.”

sense of the word (for I had seen him naked in the sweating tent which is a kind of worship they have) if he would forsake these devices of the devil & pray to God through his Son, & believe with implicit confidence that he would hear & forgive him all his sins for Jesus sake, – he Keche-Mookooman, might become a praying man walking in the commandments of God while he was spared to remain on this earth, & no men should make him afraid, – and when he died his spirit would then be received into those mansions above where Joy & Peace is indescribable. As far as one can judge from the countenance of a man he seemed pleased with what he had heard, & when he left, he said he would think much about what I had told him. May our Heavenly Father aid him by His Holy Spirit in making a right decision & to Jesus be all the praise – Amen.

April 20th [1875]. During the last two months my time has been wholly occupied in travelling, in as much, that I have not had time to add a line to my report. I visited Sandy Lake Indians on the 23rd of Feb^r, stayed the Sunday with them & on the following Monday proceeded on to Ft. Albert via Ft. Carlton. On my arrival at Ft. Albert, greatly to my surprise, but much to my delight, – I met The Bishop of the Saskatchewan.⁸ We were entire strangers to each other, as for personal acquaintance is concerned but this only tended to excite an interest in our Meeting. I stayed there three or four days with His Lordship, during which time we discussed many subjects. He was highly delighted with the accounts he had heard of my proceedings, not only from people interested in Mission work, but from non-interested people, & by indirect means. Sunday being one of the days that I was staying at Ft. Albert – the Bishop held a baptismal service for infants. I presented 3; two boys & one girl. They are the children of the Chief's brother. The parents of the children are unbaptized at present; They are coming to Sandy Lake as soon as they can leave Ft. Albert when they will be under my supervision & prepare themselves for baptism. The boys were named John & James the girl Ellen. His Lordship expressed a desire to visit my Mission, but as no means of travelling could be got at Ft. Carlton to further him on

⁸ This was the first Bishop of the Diocese of Saskatchewan, John McLean (1828-1886), who was consecrated Bishop in 1874. He set up his residence in Prince Alberta in 1875. He was born in Portsoy, Scotland and graduated for Kings College, University of Aberdeen in 1851. After he moved to London, England he joined the Church of England. In 1858, was sent to British North America and was ordained Priest and Deacon there in that year. In 1862, he married Kathleen Wilhelmina, and in 1866, he was called to Rupert's Land to assist his friend Bishop Mackray at St. John's College in the Red River Settlement. He worked there until 1874, when he was ordained as the first Bishop of Saskatchewan. He died in 1886, in Prince Albert, after an accident on a journey from Edmonton to Prince Albert. He established Emmanuel College at Prince Albert in 1879, as a teaching centre for native clergy.

his way, I went home for my own horses to convey him from the above named, to Star Settlement. On my arrival much to my surprise I found all the Indians had left their houses & gone off hunting. I knew not where. I returned to Ft. Carlton to inform His Lordship of my disappointment & then returned home again.

April 29 [1875]. This last week has been spent in planning out our settlement & portioning out the land to the Indians, but this has not been done satisfactorily, as all the Chief men were not present; but I think no great alterations will be made when they arrive. We are all very anxious to commence our farming operations, in fact we have a doubt as to whether it will be of use putting down much grain this year as we have no land ploughed as yet.

I think the frost will be sufficiently out of the ground to allow us to commence the first week in May, but then you see we have only one plough so that we shall not be able to do very much. I will insert here, the amount of seeds the Chief has purchased just to show you the spirit for cultivation he possesses. Potatoes, 12 bushels. Barley 4 bushels. Wheat 2 bushels, besides a variety of garden seeds & there are others that have nearly as much.

During this last four days I met with a very pleasing incidence in a man of about 25 years of age. After I had read the XIV of St. John's Gospel & had read a few prayers from the prayer book, all of which were in the Cree Language, this young man got up & said he had not been taught to pray, but was anxious to learn & had been for about 6 months. He said 6 months ago he was travelling from the North branch of the Saskatchewan to the South branch & met a minister. This minister stopped him and asked him if he ever said his prayers. He said, no, he was never taught to pray. The Minister then pulled his ear & told him he was as bad as an ox & went on again leaving the man in the same position as he found him. Mr. McKay asked him if it was an English minister. He said no, it was a French Bishop or Priest, he was not certain which. I could not help reflecting for a while on the great similarity between this professing Minister of God & the one we read of in the XXI chapter of St. Luke's Gospel. I thought the cases were so much alike. After talking awhile with him he produced the New Testament in the syllabic characters. This he said (holding it in his hand) I begged from a Christian Indian & I am anxious to be taught its contents as soon as you can teach me. I thanked God for this interview & took courage.

May 17th [1875]. Having heard of the free trader who is about starting for Red River, I am anxious to add a line to my winters report & forward it by him if possible.

I have been exceedingly busy the last two weeks in cultivating the ground, we have still another week's work & then I think we shall have done for this year. It is indeed highly gratifying to me, to see the spirit of industry displayed among the Indians.

The weaker vessels occupy themselves in securing provisions while the stronger are attending to cultivation. Every one is equally anxious in getting his seed deposited, – knowing that his harvest depends upon the early sowing. But notwithstanding their anxiety, they cease from their labours on the Lord's Day.

Seven tents arrived last week, there were about 60 souls in all. Fourteen families have taken their claims & each has a few seeds sown. I have a number of rules drawn up which I intend to read publicly when the Indians all arrive, I hope to do it on the Queen's Birthday, which we intend to keep. Mr. McKay is keeping school in the chief's house, 20 children attend –

Perhaps, Dear Committee, you will think I am attending too much to the secular work. On this head I beg to say a few words & I trust you will bear with me, & give what I say a due consideration. The Indian has a body as well as a soul & it is a matter of far greater moment with him than the soul. His chief study, & only work is to provide food to sustain life, & this is not done without many & great difficulties. Dear Committee, I hope you will not mistake my meaning. I am perfectly aware, that God knows those that are his, & has done from the beginning of time. Neither do I say that those Ministers that go forth weeping bearing the precious Seed will not come again rejoicing bringing their Sheaves with them; – independent of cultivation (far from this) but all I am endeavoring to prove is this; – That cultivation is the greatest auxiliary to evangelisation, – in this part of the world. Now as Paley admirably puts it, Missionaries of Modern times, are deficient of one important auxiliary which the first missionaries possessed (viz) the power of working miracles. Some times we are apt to say oh if we could only work miracles what a number of converts would be added daily. But no, God's ways are Superior to ours, if this had been needed He would have continued his power on earth. But God does not expect, neither does he promise that disciples shall be made without means being used, & I believe that cultivation will [be] one of the means which God will abundantly bless for the furtherance of his Gospel among the Indians.

I think Dear Committee I can prove to you that cultivation will not only hasten the evangelisation of the Indians, but will facilitate the work of the evangelist.

The Indians of course, are an uneducated race of people, their conception of any thing is small. They cannot grasp with their minds any more than that which they can see, & therefore they require something more than a verbal testimony to convince them of one's good will towards them. They require nothing short of a material evidence to convince them. Take an instance of this. There are three or four men among us that are thoroughly opposed to Christianity. They generally attend our meetings, but with no other motive than to ridicule what I say. They built a Sweating Tent close to the place where we have our services & after almost roasting themselves inside of it, they hang upon the top of the Tent, a part of their property as an offering (as they say) to God. I showed them the absurdity of this disposing of their property, & told them that God did not hear them, or else did not approve of their offering as he never took it, & told them that that which they had first offered would hang there until next year if they did not take it down themselves. This they could not deny. But, said ~~they~~ you have been praying, to whom were you praying? We saw no one neither did you. I suppose you were praying to God, but how do you know God heard you? If he would speak to you from heaven when you pray, we would believe he heard you; but as it is, you have nothing more to prove that your prayers were heard than we have. I told them that we know when God hears us, because he sends his Spirit into our hearts & makes us feel happy. This of course was not their experience in the sweating Tent & consequently they did not understand what I meant. I then asked them if they thought God was good. They said no one could doubt that. I then asked them if they thought all God's designs for Man were good. Yes, they said. They believed that. Well now, I said, God put it into the hearts of good people in my country to send me out here to teach you to cultivate the ground so that you might get your living easier. Is this good, or is it not? Yes, they said that was very good & they believed that God sent me out to teach them to grow food because he knew that they had but very little to eat. I said, yes, God knew this, & he also knew that you had not got His Book to teach you His Love & of His Dear Son that suffered so much for you that you might be made happy when you die & knowing this He sent me to you with both these good things. Now you know one is good. You cannot deny that, why should you attempt to deny the other when you say that all God designs for man is good? Tapwa (that is true) they said, we can see it now & they thought that they would join us soon, but they were not men that "Jumped into a new thing as soon as they saw it, but waited a time to see if it turned out well." Thus you see the material evidence of God's Love, was the means of convincing them that the book which we taught them from, was God's Book, and that it was for their good & to facilitate the work of the evangelist.

As I have said before 14 families have taken claims already & have deposited a little seed & 20 children are attending school. But alas! Next week they will all be gone, they cannot stay, it is impossible they have nothing to eat. They will be gone about four months. What a pity the children should be taken from school, they will be of no use to their parents, but they have no food to leave for their support while they are away & I have none to give them, so you see they are obliged to go. But although we are sorry, we do not sorrow as those without hope, we know that they have a home now, & that we shall see them all again, & without a doubt, many of their friends with them, that we have not seen as yet. But were it not for the little farms which they have, I can say without a doubt that there would not be the slightest possibility of seeing them all again. And in the space of two years, God favouring us with a good reward for our unworthy labours, we shall be able to grow a sufficient quantity of corn, potatoes &c that the children can be kept at school regularly & the Lord's Day be observed as a day of rest & thanksgiving. Whereas, now, many are obliged to hunt on Sunday, or else fast, and as our cattle increase & our farms become enlarged, the Buffalo hunting will be a secondary thing altogether, whereas now it is the most essential of all. And the result will be this, the Indians will be more at home & they will be at least 9 months out of 12 at home under the care & supervision of their shepherd. He will be in the midst of his flock, & will be able to visit them daily. – There will be nothing to prevent him sowing the seed in the morning & if diligent in his work, there will be no necessity for withholding his hand in the evening, & if the seed thus sown be watered by the refreshing influence of the Holy Ghost; He may look for an abundant harvest, – whereas, if cultivation is not introduced among them to a considerable extent; they will be obliged to continue a wandering Tribe, exposed to all the vices of heathenism & deprived of the knowledge of the word of God which alone can make them wise unto salvation through faith in Christ Jesus.

I think I informed you in my last report, that on one occasion, I traveled for five days without seeing a single person. Now this is not a rare occurrence, & fancy the labours of a missionary under such circumstances. His heart may be in the work & he may labour incessantly but what good can he do in comparison with the one that has his people around him. – Indeed, around him & kept around him by the means of cultivation.

And then again the expense. If you desire their children to be brought, you must entirely maintain them, & this cannot be done without a very great expense. I do not hesitate to say, but at the same time I do not say it without sufficient evidence to prove the assertion, – that it costs more for a living here than any other part of the N.W.T. I will not speak of the things that have to be imported – such as a European

need, but of that which the country produces. We are 400 Miles from the Buffalo consequently pemmican is a very dear. Pemmican 10 per lb, Flour 8 per lb, Tea 4 per lb, Salt 7 per lb, Sugar 2 per lb. These are things which the Indian requires more or less. About six or seven years ago other animals were numerous, such as the Elk & other kinds of deer, but now they are very scarce indeed. I travelled by land from Red River to Green Lake nearly 600 Miles without seeing a single animal. I have been here nine months, constantly travelling & all the animals I have seen is three bears which we came in contact with when exploring, two of which Mr. McKay succeeded in killing. Further north, the deer is still numerous, & fish in the Large rivers & Lakes of every kind. The greater part of which, we are deficient at home. But then, cultivation properly managed, is a substitute for all these, & not only this, but it is calculated to raise the Indian to that standard of usefulness & industry which will leave him not a wit behind the white man.

The plan which I work upon is this, viz, I plough the Land the first time over for the Indians. I also supply them with a little seed the first year of settlement. This year I have not done so as I had no seed to dispose of. I intend my farm to produce all that we require for the settlement. D.V. The Chief however, – my right hand, as I call him, – gave a few potatoes & a little Barley to 5 or 6 of his principal men. “It is not much,” he said “but it is sufficient for a garden, & they will remember that they have something growing at home when they are out in the plains, & they will return as soon as possible” after their hunt, to partake of their fruits. He is not sure of going out to the plains himself but he has given instructions to his men to take with them the good news they have heard to their fellow creatures, & try to bring as many back with them as they can.

You will be aware Dear Committee that three oxen are not sufficient to cultivate the ground required, for such a large number of Indians – Consequently I have purchased an ox at my own expense to assist. I insert this with no other motive, that to show you that I have not given a needless expense. And will further say, that if God favours me with suitable seasons for cultivation, I will establish a Settlement here with but little expense to the Society.

You will have heard, perhaps from the Bishop of the Saskatchewan, that his is desirous that I should prepare for ordination, & has arranged my studies accordingly. 1st Pearson on the Creed, 2nd Paley’s Evidences. 3rd Blunts history of the Christian Church during the first three centuries. 4th Bible history. 5th A history of the Book of Common Prayer. I do not know the author of it. I have not received the book yet. 6th The Articles of the Church of England with proofs from Scripture. 7th And as much

Latin as I can possibly get up. These I have to get up by the end of October next. This you are aware, is a very great addition to my labours. I certainly was never so fully occupied as I am now. When not ploughing, I am studying, & often while the oxen are resting, I am sitting before the plough learning Latin. It is a common saying, that a variety of work (say reading) prevents either one from becoming irksome to the mind, – but I feel that the variety is too great, & will prevent either one from leaving that impression, that is required for an examination. However, this may be, I shall have the consolation, – knowing, that I have done what I could.

If the Bishop's desires meet with your approval, I ask you to pray that God will endow me with a portion of His Holy Spirit, that I may be enabled therewith to perform the injunctions thus laid upon me.

And now Dear Committee, I have an important subject to inform you of, viz. I have been obliged to overstep the limits of my present calling. I trust you will pardon me for thus violating the law of the Church, but I think when you hear the whole of the matter you will readily do so. The wife of the chief's brother has been a constant hearer of the word of God, when opportunities afforded itself, for seven years. She has been desirous to be baptized for a long time, but no protestants would baptize here, as she was a second wife & she did not like to be baptized by the French Priests. I had a long talk with her husband about it last November & told him that I could not baptize her myself but if he would put her away, I would instruct her & the Bishop whom I expected in February would very likely baptize her. He asked what I meant by putting her away. I explained the meaning to him. This he said he had done a long time, although she continued to live with him & his other wife, but he could not turn her out of his house. He loved her too much for that. He further said "She was his first wife. She had had been always kind to him & it would be like taking away a part of himself to take her away, & especially as she was getting old and destitute of friends. – When he took his second, he did not know it was wrong to do so." Soon after this interview she was taken ill & kept gradually getting worse. This of course increased he desire for baptism. After that there were no hopes of the Bishop. I became equally anxious about it, & especially as I knew the French Bishop would be passing through in May. I told her that if there were no Church of England minister passing by before she died, I would Baptize her myself. I spent much time with her throughout the whole winter & I assure you, she had a very clear knowledge of the fundamental truth of Religion, – viz, Salvation through faith in Christ Jesus. She knew the Lord's Prayer, & the Apostles Creed, & could repeat them from memory in her own language. She also knew a little hymn

Alas! & did my Savior bleed for such a woman as I.

I remain yours faithfully in Christ Jesus.

John Hines, Star Settlement via Fort Carlton, Saskatchewan

Two days after my arrival at Sandy Lake, her husband came to me & told me he thought she was dying. I went at once to see her & I was convinced that she could not live long. I spoke to her through my Interpreter. She could not answer me, but was perfectly sensible. I spoke to her for a long time & then Baptized her according to the form of prayer in our dear Church of England Service. All was done in her own Tongue that she might be profited thereby, – thus keeping to St. Paul's rule 7th Cor. XIV & also to the 24th article of the Church. Although, I may say obliged to violate the preceding one.

After she had been imperfectly thus baptized, I offered up a prayer to God in my own tongue, that my understanding might pray also, that he would be pleased to accept it as perfect through The Beloved.

She was baptized on the 5th of May – and died the same evening, – and buried on the 8th on the spot where I hope to have a church before long.

In conclusion, Dear Committee I beg leave to ask if the Society will furnish my Mission with a train of dogs. Last winter I travelled over a thousand miles on snowshoes carrying my blanket, kettle, food & ax on my back. My last trip, however, I was obliged to hire dogs, or else return back again, & this I did not like to do after that I had got 48 miles on my way, but according to the note I had to pay for them it would be cheaper to buy a train at once. It would not cost much to keep them, as I think we shall be able to kill some fish. The price of a train of dogs is 12£. That is four dogs with their harness.

D.O. I shall travel much next winter. I am anxious to get the Indians together, & then the work will be to a considerable extent facilitated.

Please excuse all errors. The man is waiting for the report.

CMS Records, C.1/O, Reel A101

John Hines to the Venerable Archdeacon Cowley, November 4th, 1875.

My dear Archdeacon.

You will be sorry to hear that John Saskatchewan has taken away George McKay from me. Yes I am left without an interpreter now. I will tell you the whole of the story.

I sent George to fort Carlton to see if my stoves had arrived from R. River & finding they had not, he went down to Prince Albert to see James Steven about them – who informed him that he was daily expecting his carts. Eventually they came but the morning George left P. Albert the Bishop arrived. George of course called to see him. He, the Bishop, told George that on his way up he had devised a new plan viz, to take him from Star Settlement to be Schoolmaster at P. Albert. Accordingly, George came home in haste, without my stoves to fetch his clothes. He arrived at day set & returned at daybreak the next morning. Is the Bishop justified in taking away my interpreter without enquiring of me as to whether I could spare him without the work suffering in any way? I will tell you the position he has left me in. You are aware that the produce of our little farm was not enough to keep all at home during the winter, consequently they have divided themselves into 3 bands & have gone to different hunting fields. 12 families are staying here, 15 are staying at Whitefish Lake & 13 about 20 miles south of my mission. I promised them I would visit them once in two weeks alternately so that although dispersed they would be receiving a limited amount of instruction. Of course, George would go with me, but now his is taken from me I shall not be able to follow out my plans, because David cannot interpret rightly & another thing, who is to attend to my oxen when we are both away. Perhaps the fix might suggest itself – have an Indian to feed the oxen. My Dear Archdeacon, my Indians have to work hard to get a living. They leave home on a Monday & very often do not return until Saturday, so that if I hired an Indian, I should have to give him day's wages & food for about one hour's work night and morning. Next spring they will all be around me as soon as the snow is gone, to attend their little fields, & of course new ones will have to be made. They will be all here for about 6 or 7 weeks, during which time George would attend the school work & I could attend the farming. I am sure there will be not less than 50 or 60 children, but now one of the two must suffer. I proposed June or July D.V. to visit R.R. when I hope to be able to arrange for a school master.

Perhaps you will say "Cannot David attend the farm work." I say no & I have not seen a man in this part of the country, except yourself, that I would trust to do it.

I have to be there to locate them & to show them how to do things. David, I believe, is as good a man as I could have for a native, but he is not to be compared to an Englishman. The way they go about work here is so strange to me. Had I not as my Dear father used to say "Been first horse in the team, we should not have done so well as we did last year.

The result of our potato crop was 180 bushels, our barley & wheat we have not thrashed yet.

Please excuse haste & believe me to be very grateful for the assistance God has hitherto given me & I will continue to trust him in the future.

Yours with love & prayer. John Hines

P.S. My Dear Father died last June 54 years of age. He never was ill in his life time before. (Inflammation)

CMS Records, C.1/O, Reel A101

John Hines to the Rev^d Henry Wright. Whitefish Lake, January 20th 1876

Rev^d Sir & Brother in the Lord.

It is with great pleasure I forward you an account of my Ordination, & a few other important facts which will be interesting to you, & which occurred about that time; a full account will be give in my journal, of all that has transpired since I last wrote.

I left White Fish Lake for Prince Albert for the purpose of ordination, on Monday the 3rd of January. Early in the morning before I left home, the Chief's brother came to my house with a loud voice said, "I have come to let you know, that we do not intend for our minister much longer, you may hold yourself in readiness for a speedy removal. I was very anxious to ascertain what it was I had done, or not done, to cause them to complain, but as I had a long way to go that day & my dogs were harnessed ready for starting, I was obliged to leave without knowing the cause of the offence. You can well imagine, my thoughts & feelings that day, as I went on my journey. I never felt more sad & discouraged in my life, but the Lord soon interposed & my sorrow was turned in to joy before the day enclosed upon me. I reached a number of my Indians about sun set whom I found waiting to receive me. After supper we had service when about 30 attended, & it was a cheering fact to know that 30 never dying souls, had heard the words of eternal life read to them once more.

I arrived at Prince Albert late on Wednesday evening where I found His Lordship absent from home. He was visiting a sick man. These words occurred to my mind at once. "Blessed are those Servants, whom The Lord where he cometh shall find watching." He however soon arrived soon arrived & we had a very pleasant talk of all that we had been doing since we last met.

I was pleased to find that His Lordship had been making great provisions for the Souls welfare of the Red Man. He has commenced a Divinity School & three young men, Natives of the Country, have offered themselves as candidates for the work. Mr. George McKay, who was formerly my interpreter, has been instructing them in the reading of the Cree Testament & Prayer Bool, & they are now about to be sent out as Schoolmasters & Scripture readers, – one to the station formerly built by the Rev^d Luke Caldwell, one is coming to be my schoolmaster & interpreter & we are not certain where the other will be placed yet.

I have proposed two places to his Lordship, viz, Duck Lake & Pelican Lake. On the 2nd of February D.V. we are going to meet at Duck Lake & assemble the

Indians together, to hear if they are willing to have their Children instructed; if we find them inclined to be taught, – he will be placed there: if not inclined, he will be sent to Pelican Lake. Duck Lake, is about 70 miles S.E. from W.F. Lake Mission. Pelican Lake is about 60 miles N.W. & Turtle Lake is about the same distance W. of W.F. Lake. His Lordship proposes making my mission a centre & placing School masters & Scripture readers in the above named: and for me to visit them at intervals & Baptize all I think sufficiently instructed in the word of God. (They are all to be immediately under my supervision).

I commenced my examination on Thursday morning, which ended on Saturday night about 8 O'clock: On the following Sunday, January the 9th I was ordained to the office of a deacon in the Church. May the Lord give me grace to perform the functions belonging there to, in such a manner as will commend itself to God.

His Lordship preached a very excellent & appropriate Sermon in the morning, in which he spoke of the work of that noble & God fearing Society. – the C.M.S. in Rupert's Land, of the truth of which almost all present could bear testimony.

He then spoke of the Lord's Work, which was being carried on in the Diocese of Saskatchewan, Athabasca – under the auspices of the same Society. And then to bring home with more force to his hearers, he said, that "three of their own sons were about to dedicate to the work of spreading the knowledge of the one true God among the Red Men, & would be more or less connected with the C.M. Society to which they themselves owed so much thankfulness & praise to God. (Why his Lordship said more or less connected, was because he did not know how his places would coincide with the Committees.)

I left Prince Albert on the Tuesday following my Ordination, for W.F. Lake, via Duck Lake. On my arrival at D. Lake, I saw the Chief of those Indians. I had no interpreter with me, but I was able to inform him of our desire to send a teacher among them & told him to gather all his people together, about 20 Days hence from that time as the Great Prayer Man & myself were coming to see them. This he said he would do & expressed his thanksgiving for our care of them. I ought to insert here that Duck Lake is within six miles of St. Boniface a French Settlement. Two Priests are stationed there. They will, I have no doubt, exert the uttermost of their power, against us. But if the Lord be on our side we shall overcome. Pray for us dear Brethren that the Word of the Lord may have free course & be glorified.

On Friday evening I reached that division of my Indians, where I had service, on my way to Prince Albert. I had service again, when about 80 were present. I Baptized three: 1 Infant & 2 Children about eight years of age.

Saturday I reached home where I was informed of the cause of so much strife in the camp, viz: The Chief's Brother was not pleased because his daughter did not get a frock give to her, as his Borthers's daughter. I told him that I had only 3 frocks to dispose of, & none of those would fit his daughter or else she would have got one given to her. He continued by saying that he was as much a Chief as his brother & wanted me to acknowledge him as such by giving him a present. I told him I could not do so, as I had not received any presents from England to distribute among them. The few things I had given away, were given to me by the Bishop. The Chief came in a few days after, & told me not to heed his brother, or any one else, when they spoke like that. He said if there is any thing real, you will hear it from me. I told him, it was not the part of a minister to make more of one man than another. God's Book teaches us that he loves all alike & gave his Son to die for us all & therefore his minister must do & teach the same. He said he knew that [quite?] well & did not ask me to make any more of him than any of the others. I then reminded him of his promise of last Autumn, twelve months, viz. that he would embrace Christianity. He said he had given his children to be baptized long ago, & he was thankful to God that I was teaching them his Word; that he himself was ready to become a soldier of Christ as soon as I thought he sufficiently instructed. I held my class at his house last night when about 13 were present. I have appointed Tuesday, the 30th of this month for Adult Baptisms. The Chief D.V. will be the first baptized Indian.

Faithfully yours J. Hines.

CMS Records, C.1/O, Reel A101

**John Hines to the C.M. Committee, Whitefish Lake Mission, January 25th 1875
[1876]**

Rev^d & Dear Friends

It is with great pleasure I send you an account of my proceedings, but indeed I feel somewhat constraint to begin my journal with an apology. I confess I have greatly wronged you by remaining silent so long, yet I need not say that indolence has been the cause of this neglect of duty, but rather the contrary. I have had so much mental & physical labours to attend to that I found it beyond my power to keep any thing like an accurate daily account of what was being done: so I trust at this time you will be pleased to accept an account of work done, without desiring to know how it has been accomplished.

During the Summer months while my people were absent from home, my time was very much devoted to reading. The hours I allowed myself for recreation were spent in assisting my servant in building a house for ourselves & a stable for our cattle. For you must remember that as we did not exactly fix upon a spot when we first came into the country, suitable for a mission station: we have had double work to do in the shape of building, but this with the blessing of God, has been done without much additional price to the Society.

My people commenced their return from the plains about the last week in August: when about 20 Souls returned. In the beginning of October about 50. From that time, they continued to come, until the first week in September, when about 70 came. We have service twice on Sunday when a goodly number attend.

The produce of our little farms (as you are aware), would not support my Indians so as to keep them all around me, so they divided themselves into three divisions & went off to different hunting grounds. There are about 10 families staying with me at the Mission. About 15 families, 15 miles north of the Mission, & about the same number 20 miles South. In the spring d.v. they will be all around me when we shall have a good opportunity of sowing the Gospel seed more often & over more ground than at present.

I have been somewhat prevented from visiting my people so often as I would like to have done, through loss of my Interpreter, & at first I thought it would prove very disastrous to my mission, but thank God my servant & I have been able to get along very well up to the present. His Lordship, the Bishop of Saskatchewan, has

employed Mr. McKay⁹ as Schoolmaster, Catechist, and teacher in Cree, – at Prince Albert, – & although at first I thought His Lordship too sudden in his movements, yet now, he did a very wise thing & that the Good Hand of God was working through it all. Mr. McKay has a School of 58 Children & in the evenings he teaches reading in Cree & on Sunday he has service in a cottage lent for that purpose at one end of the Settlement.

My Ordination took place in the New Church on January 9th 1876. – I pray the Lord will give me grace to be faithful to my calling. Most of my Indians refused to assist me in building a church. Some complained of being too poor & that if they helped me, they would expect to be paid, but I do not understand paying a man six shillings a day besides feeding him & then not work more than five hours in the day. I would rather do the work myself than spend the Society's money in such a way. As soon as I was fully assured that no help would be given me, I put by my books & took my axes & went into the woods with my servant & commenced to prepare wood for building. In about a month, we had the walls up to the Gables, & a part of the roof on, when I found that it would be to my advantage to complete it, this winter, as I should have to keep school myself, & I could just as well do so in any house, as in a schoolroom, so relinquished our labour for the present but D.V. we shall resume them in the spring.

On looking back upon the year that is past, I see much cause for thankfulness & gratitude to God for the great success that has attended my labour. The Indians, mostly all of them, give me great encouragement to go on in the same with unabated zeal.

On Sunday the 30th of January the Chief will be admitted. D.V. with the congregation of Christ flock by Baptism, & on the 2nd Sunday following he will be married according to the rules of the Church of England.

I have baptized three Children since my ordination. On the 2nd of February I have to meet His Lordship at Duck Lake where we shall proceed together on a missionary tour: We hope to reach Whitefish Lake about the 13th of February.

Please excuse brevity & haste and believe me most sincerely
Yours John Hines
White Fish Lake Mission, via Fort Carlton, Saskatchewan
Brethren pray for us.

⁹ This is George McKay. See earlier citation.

CMS Records, C.1/O, Reel A101

John Hines to the Rev^d Henry Wright, Whitefish Lake, February 1st 1876.

Rev^d & Dear Sir

I beg leave to ask if the Committee will sanction me taking a wife. I hope the Whitefish Lake Mission has now past all probability of proving a failure & that you will also see the advantage of a Lady to teach the Indian women neatness of dress &c.

The place is one of much loneliness & I feel the need of some one to give me at times a word of Christian Advice. The Lady I have chosen is one (I think) very well for such work, & His Lordship & Mrs. McLaine has know the person for some little time. In fact, ever since she has been in the Country, & they both highly approve of the choice.

The Lady's name is Mary Anne Moore. She came out from England in company with Bishop Bompas & the party. She is sister to the Rev^d Mr. Moore that was ordained the same time Mr. Reader & Mr. Shaw were. Ever since she has been here, she has been keeping a boarding school for young Ladies at Mapleton, Manitoba. D.V. we hope to be married next July. If this should not meet with the approval of the Committee please write to me at once so that I may get the letter before June & I can assure you I will endeavor to obey you to the uttermost of my power.

I Remain Rev^d Sir, Yours very truly,

John Hines, NW Missions, NW Territory, Canada

CMS Records, C.1/O, Reel A102

Journal of the Proceedings of the Asissippi Mission¹⁰ from January 28th, 1876

The Bishop of Saskatchewan arrived here in company with the Rev^d John MacKay¹¹ on the **evening of the 28th**. On the following day, Saturday, we held a conference for the purpose of discussing Missionary work. The proposals carried were:

1st That the Rev^d John MacKay sh^d leave Stanley for the purpose of extending Missionary work among the Plains Cree. The reason why Mr. MacKay was selected for this work is one which I think will meet with your approbation (viz) That Mr. MacKay is thoroughly acquainted with the character of the Indians & has a perfect knowledge of the Cree language, and this, humanly speaking, is calculated to accomplish that work more satisfactorily in every way than by a man who has to communicate through an interpreter. The Indians of Stanley have been under Christian instruction for a number of years, & the majority have already embraced the Christian Religion. Consequently, a minister with an interpreter would be more likely to succeed there, than out in the Plains.

2nd That Mr. MacKay sh^d leave Stanley & proceed to England for the purpose of giving the Committee information of the work already done in the Saskatchewan, & also of the work yet to be done. No man is more able to give this information than Mr. MacKay, and in no way can it be done so satisfactorily as by a personal interview.

¹⁰ Asissippi (or Asisippi) was the name that Hines gave his CMS mission at Sandy Lake, the future site of Ahtahkakoop's reserve.

¹¹ This is J.A. (John Alexander) Mackay (1838-1923). He was the tenth child of William McKay (a HBC trader) and Mary Bunn, both of mixed ancestry. He was first educated as a catechist under John Hordern at Moose Factory, and then attended St. John's College in the Red River Settlement in the 1850s. He was ordained as a priest of the Church of England in 1862. He first served at York Factory (1862-64), then The Pas (1864-65), and was then transferred to Stanley Mission (1865-76). While at Stanley he began to produce Cree translations of the Scriptures and religious services, an activity that he continued throughout his missionary career. As noted here, Bishop McLean (Saskatchewan) invited him to tour the new Diocese from Prince Albert to Edmonton in 1876. Mackay would then work briefly at Fort Carlton, and the Battleford Indian reserves after Treaty 6 (1876-79). When Bishop McLean opened Emmanuel College in 1879, to train Native missionaries, MacKay became one of the staff teaching Cree grammar and composition. In 1882, he was ordained archdeacon and, in 1884, sent to supervise CMS activities in the Cumberland district. After the 1885 Rebellion, he was again sent to the Battleford Indian reserves, also serving as a temporary government Indian Agent because he had the confidence of the Indians there. He would build a church on Red Pheasant Reserve during this time. In 1887, he was again appointed to Emmanuel College. In 1900 he was appointed as superintendent of Indian missions for the Diocese of Saskatchewan. He died in Battleford on November 27, 1923. W.A. Waiser, "Mackay, John Alexander," *DCB Online*. Thomas C.B. Boon, *These Men Went Out*, 61-62.

On Sunday the 30th, morning service at 10 O'clock, evening at 2 O'clock. Attendance for all, not more than 15 present, all Women & Children. The men being absent from home for the purpose of hunting. Prayers were read in Cree by Myself. A hymn was sung & then a short address was given by the Bishop. The Rev^d Mr. MacKay interpreted. After this Mr. MacKay preached a short sermon. The service in the Afternoon, was conducted by Mr. MacKay alone.

On the following day we left the Mission and proceeded towards Duck Lake. The first evening we camped at the halfway houses,¹² had service, 25 women & children present – The men were all out hunting – We arrived at Duck Lake on **Wednesday (Feb^y 2nd)** about mid-day. In the Afternoon we had an Interview with the Indians. They had a very vague idea of the work of a minister – Whenever the Indians see a person with a black coat on, enter any of their tents, their expectations run very high. One of the chief men gave the Bishop a commission to collect grain from the settlers at Prince Albert & store it in his house until the Chief could send four horses to fetch it away. Another asked the Bishop for an order on the H.B. Company for flour and pemican – another spoke of the three persons in heaven that helped watch over us for good: (viz) The Great God, the God Man, & the God Woman. You will at once see that this man had been under the instructions of the priests.

After we had given them some information as to the work of a minister & told hem that beyond that we had no power to go. We then asked them if they were willing to receive Christian instruction. They said they would be very thankful if I could visit them & asked if I could say how many days it would be before I would come; so that they might be all at home. I told them that I could not make any definite promise as my next visit would entirely depend on the arrival of my interpreter at the Mission.

After prayer we dispersed. The Bishop & Mr. McKay returned to Prince Albert, & I returned along to my Mission. My servant met me at the halfway Houses & we had service in the even^g – 35 present. We arrived home on Friday evening about sunset.

On the Lord's Day following, had service twice as usual – 25 present. The next day, Monday, I recommenced my day school morning & afternoon; three evenings in

¹² These houses were built by some Indians two or three y^{rs} ago. As a number of my people are wintering about there & they make use of them – They are ½ way between Asissippi & Ft. Carlton.
[Marginal note]

the week I have a night school for adults. Many of them are able to repeat from memory the Lord's Prayer & the Creed.

One evening after class was over, I asked if they thoroughly understood what they had just been saying. They said they were able now to understand and talk about God's word & His son Jesus: but at first they could not understand it, even though it was in their own language. I told them that soon perhaps, they would find something interrupting them, when they were thus thinking about what is good, & would change their thoughts to something that was not good; this would be the wicked one, who is not pleased when we are good, but wants us to be wicked like himself, and he is very strong to, much stronger than we are, and if we try to resist him in our own strength, we are sure to fail, but if we ask Jesus to strengthen us so that we may be able to resist the wicked one, he will give us strength & then the wicked one can have no power over us to tempt us. The Chief, who had been silent all the time, now began to tell us some thing of his experience. He said, "Often when I am alone I am thinking of what you have been telling me & I try to think much about it, but all at once my thoughts are led on to something that is not good & then I feel something telling me that it is not right to think of what the minister has been telling me, but that I ought to follow on in the way of my forefathers. Then something tells me that I ought to obey God's word rather than man's, & there is at times such a struggle going on in my mind which makes me feel very uncomfortable." I told him that more or less they would feel this opposition going on in their minds which God saw fit to take them to himself. I also told them, that this is one of the greatest proofs we can have, that we are trying to please God: because if we were not trying to please Him, but living on in the ways of sins & wickedness, the prince of darkness would not molest us; But because he feels that he is neglected & that we are trying to serve another master ____ Jesus. Therefore he is trying & will try to the uttermost of his power to induce us back to his service, but let us persevere to the end & then we shall reign in peace & happiness with Jesus; While the wicked one & all his servants will dwell for ever in pain & misery.

February 12th [1876]. Mr. Hourie arrived on the following Monday. He commenced his labours as school master. Monday 21st. Mr. Hourie & I left Asissippi for the purpose of visiting the Duck Lake Indians. Camped at the 1/2 way houses, had service in the evening as usual, 27 present. Tuesday we arrived at Fort Carlton & on Wednesday at Duck Lake. We found that most of the men were absent from home, only a few of the very old men were present & those would talk of nothing but their dreams & medicines. I was anxious to commence school at once, as we could not afford to come so far & then idle our time away. But not withstanding all I could say

to them, I was not able to prevail & was obliged, against my will, to sit and listen to their wonderful dreams. Just before going to bed, I told them, that as I had listened all the afternoon to them, I wanted them all to sit quietly for a few minutes whilst I read to them some verses from God's Book. After that we would thank Him for the mercies of the day, & ask Him to watch over us while we slept – I then read to them the 1st 2.3 & 5th versus of the 15 Chap. of St. John's Gospel. After a brief comment upon these, I read the Confession Lord's Prayer, second & third collect, the Prayer of St. Chrysostom & the Grace. I then besought the husbandman to water the seed that had been sown & retired to rest.

In the morning I was called upon by a woman to prove to them that I was a minister of God. She said, that if I were I would give them all their breakfasts. I said that I had not come to feed them with the bread that perisheth, but with the Bread of Eternal Life. However, as they were entirely without food I said I would give the children their breakfast. No sooner had I said this than in bounded 24 half naked & half starved children to partake of the first meat (they said) for 3 days.¹³ As soon as I had place pemican pemican before them I said grace in Cree, the Interpretation of it was, "Bless O Lord these Thy gifts which Thou has put before us, & give us grateful hearts for the same for Jesus Christ's sake, Amen.

Breakfast being over, I called all the people into the house, & read to them the same words I had done the previous evening. I spent much time in explaining these verses to them in order to show to them the necessity of knowing & obeying the Lord Jesus & praying to God in His name if they wished to do what was right in the sight of God. It was very interesting to me, & I have no doubt it will be to you to know that the words of the Psalmist were fully realized (___ __) for these poor unenlightened people, the day before could speak of nothing but their dreams &c. But now that the word of God had entered into their camp & only four verses had been read to them, their dark minds were enlightened & the simple were made to understand. I stayed 3 days with them & then returned to Ft. Carlton; I would have remained longer had not my provisions failed me – I called them all into the house the morning I left & read to them the 1st 2 & 3 verses of the 14 Chap of St. John's Gospel (35 present). After a brief comment & prayer I took leave of them & promised in 20 days to see them again.

I arrived at Ft. Carlton late on Friday evening. Staid Saturday & Sunday there; had service on Sunday. The Congregation consisted of mounted police & the H.B. Company's servants. Monday reached the 1/2 way houses had service in the evening

¹³ The men returned with provisions during the day. [Marginal note]

(34 present). The following day, Tuesday, we commenced to keep school: 18 children in attendance. I was not able to stay more than one day as a man was very sick & I was obliged to hasten home for medicine. (The man died the following morning)

Friday, March 3rd [1876]. Mr. Hourie has just arrived from the ½ way houses. The average number of children, he says, were 16 daily. I was so very pleased to find that my children at the Mission had not been idling their time away during my absence, but had been studiously engaged in learning their syllabics, which Mr. McKay brought us. My own little boy, who is certainly a genius, has devoted as much time as he could spare in going round to the houses with his board teaching not only children, but also adults, & on the whole much progress has been made.

I am sorry to inform you that yesterday (Sunday March 5th) I was not able to hold service in my house, owing to my servant & myself being very unwell. I have for a long time, felt a very uncomfortable feeling in my left side, & the pain on this day was so great that I was obliged to lie in bed all the day – the pain is not increased by breathing, neither does it affect by breathing.

Saturday March 11th 1876. Mr. Hourie left here for the purpose of visiting the Indians at the ½ way houses & to commence his school there.

Tuesday March 14th [1876]. I left Asissippi with intention of paying another visit to the Duck Lake Indians. Camped on Tuesday at the ½ way houses, had service in the evening, 30 present. Wednesday morning Mr. Hourie & I left for D. Lake, arrived there on Friday at mid-day & found that the Indians were on the point of leaving their wintering place & going off elsewhere for the purpose of hunting rats. We were only able to stay a few hours, & then Mr. Hourie returned to Ft. Carlton, & from there the following day to the ½ way houses where he remained until I arrived. I am sorry to say, I shall not be able to see these Indians again this spring, but I hope in summer to meet them all at the Treaty, & I may say that there is a probability of their joining us at the Mission. Notwithstanding this, I rejoice to know, that the word of God has been read in their hearing & is able to make it accomplish that where unto it is sent.

I left Duck Lake the same day that Mr. Hourie did & proceeded with my guide along the South Saskatchewan about 12 miles, & then took a N. Easterly direction & the next day arrived at Prince Albert.

On Sunday held service in St. Mary's Church in the morning & in the evening at a house built for that purpose, & at the south end of the settlement. My stay here was prolonged on account of a funeral that I was requested to conduct. The deceased was a young lady, who had taken a trip to the Saskatchewan for the purpose of

recruiting her health, but could not survive the winter. I left Prince Albert on Friday March 24th in company with L. Clarke Esq. C.F., H.B.Co^y.¹⁴ Arrived at Ft. Carlton on Saturday; had service in the Fort on Sunday.

Monday March 27th [1876]. Arrived at the halfway houses, was pleased to find that the children were progressing favourably. I had service in the evening, & the following day returned with Mr. Hourie to Asissippi. On Wednesday we commenced our day school, & on Thursday I held my night school for adults in a house built [for] me by one of my Indians.

Friday April 14th (Good Friday) [1876]. Had service in the morning. The portion of scripture read was, the XVIII & XIX Chapters of St. John's Gospel. They all seemed deeply affected with the history of the crucifixion of Jesus. Easter Sunday had service as usual. The scriptures read were, morning XVI chap. Of St. Mark. Afternoon, XXI chap. Of St. John's Gospel. You will observe that I did not follow out the order of the Prayer Book: the reason for this is that the Cree Prayer Book by Archdeacon Hunter, does not contain the Gospels & Epistles, & as I had only St. John's & St. Mark's Gospels with me, I am obliged to do the best way I can with them.

Monday April 17th [1876]. One of my Indians came with his children, & asked me to baptize them. I was never expecting this man to be the first to offer himself for baptism. I asked him why he wished to be baptized. He said he wanted to live like a Christian & before I could ask him whether he thought baptism would make him live the rest of his life without sin, he said that he knew he could never be holy, but he would feel that he belonged to Jesus if he were baptized & then his righteousness would belong to him.

Sunday April 23rd [1876]. The Indians from the Halfway houses arrived at the Mission. As soon as their tents were pitched, they came to the church, & oh how pleasing to me to see such a large number of Indians collected together to hear the Word of God. On the Monday following, I had not less than 20 axes to grind: this of

¹⁴ Lawrence Clarke (1832-1890) was the HBC Chief Factor of the Saskatchewan District at this time. Clarke was born in Ireland, and joined the HBC in 1851. He served in various locations in the west and north, and in 1863 was transferred to Fort-à-la-Corne, the HBC headquarters of the lower Saskatchewan. In 1867 he was moved to Fort Carlton as Chief Trader, and was eventually promoted to Chief Factor of the Saskatchewan district in 1875, headquartered at Fort Carlton. In 1878, still as Chief Factor, he moved to Prince Albert from which he served until his death in 1890. At Prince Albert, he provided support for the CMS, and helped to establish Emmanuel College. In 1881, still as Chief Factor, he was elected to the Council of the North-West Territories. His health collapsed after the 1885 Rebellion, and he died at Prince Albert in 1890. Stanley Gordon, "Clarke, Lawrence," *DCB Online*.

course, is not the work of a minister but I was amply paid for my trouble, but the zeal with which my people went to work. They are now all employed in cutting wood for their houses. This is work to which the men are very unaccustomed, & the result is they are very tired when night comes. Notwithstanding this the night school is well attended. One very old man said, His legs felt like they used to do, when he drank rum but his head was well.

Monday May 8th [1876]. Yester was indeed a day of rejoicing to my soul. In the morning our congregation numbered 58 & in the evening 47. This is the largest attendance we have ever had. The young man about whom I wrote to you last spring, the one Priest met and asked if he ever prayed who answered no, he had never been taught to pray. The same young man has, thank God, since then been taught how to pray, and what to pray for, & on Sunday was admitted into Christ's Church by Baptism.

Monday May 14th [1876]. Yesterday, seventy souls were present at morning service & fifty-five in the evening. Three children were baptized & one woman. My text in the morning was taken from XVI chap of St. John's Gospel & part of the 5th & 6th verses. In the afternoon, same chap & 23rd verse. I first of all told them on what occasion these words were spoken, & that they might the more readily understand the sorrow of the disciples, I told them that this was the Last Sunday I should be amongst them for some time. They seemed deeply affected at this. I exhorted them not to be sorrowful, neither to forsake the assembling of themselves together on the Lord's Day. God's word would be read & the same beautiful prayers offered up to Him, in the name of His Son, as usual. I also told them that if any thing should occur to cause them to be sorrowful, to tell their troubles to Jesus. He would hear them, & send His Holy Spirit to comfort them.

On Wednesday D.V. I shall leave my Mission for Fort Garry – I hope not to be later than the latter part of July before I return to my people.

In conclusion Dear Friends let me say that much thankfulness is due to God our heavenly Father, from every member of the Society for the great & unmistakeable blessings He has brought to every effort put forth in the formation of the Asissippi Mission. It needs no force of argument to prove this, but the statement of one simple fact is sufficient (viz) What the place was 13 months ago & what it is now. I came to Sandy Lake 13 months ago & what it is now. I came to Sandy Lake on the 3rd May 1875. There were a few Indians tenting here, Indians that I had collected together from far & wide. On the 10th of May I commenced to cultivate the ground, & after I and my servant had deposited our few seeds I began to travel with the intention of

seeing more Indians: but I soon found that that was a slow way of forming a settlement. I then resolved upon another plan (viz) to stay at home and cultivate little plots, & send out invitations by the few Indians that were then here, to other Indians they might come in contact with, to come & join us at the Mission – for that I had come to teach them about the love of God; and was also going to teach them how to live from the ground. This plan, under the blessing of God, proved very successful; and we have now at this present, 25 families settled down to the work of farming. Some 5 or 6 have their houses built, and other 15 houses are in the course of erection. The Houses have all been built by themselves, but the fields have been cultivated by myself & the Mission servant. About 10 families are waiting only for assistance. I have located them & commissioned your servant to plough for them during my absence. We have also a day school of 36 children, twice a day they attend, 5 days in the week.

Brethren pray for us, that the Word of the Lord may have free course and be glorified!

John Hines, Asissippi Mission

May 15, 1876

May 17th [1876]. Left Asissippi for Red River. On my arrival at Fort Carlton, I was detained 6 days, by the non-arrival of a horse I had previously bought for my journey. In ____ arrived at Touchwood Hills' Fort on the 30th of May. The Gentleman informed me that Mr. Reader¹⁵ had left the old mission station and was building about 2 miles W. of it, and 12 miles from the Fort. I was sorry to hear that Mr. Reader was living so far from the main road, as I could ill afford to lose so much time, as would be required to pay him a visit. But as we had not seen each other for so long a time, I thought a visit might be profitable to us both in many ways. Next morning I left for the Mission, intending to return the same evening, but was detained on account of a

¹⁵ This is Joseph Reader (1849-1928). He was born in England and attended the Church Missionary Society College in Islington (London) from 1871 to 1874. In 1874, along with Bishop Bompas, John Hines, and other Church of England missionaries, he and his wife sailed for North America. He was initially posted to a mission in the Touchwood Hills (Sask.), and was ordained a priest in 1875, in the Red River Settlement. He remained at the Touchwood Hills Mission until 1880 when he was transferred to the Pas (Devon Mission). By 1883, however, he began to doubt the tenets of the Church of England, and resigned his post. Hines was initially chosen to replace him at Devon, but at the last minute, Rev. James Settee went to The Pas, and Hines remained at Asissippi. Shortly after this Reader he was hired by the Department of Indian Affairs, as an Indian agent for The Pas. He then converted to the Church of the Plymouth Brethren, and began to print religious works in Cree syllabics, all the while working for Indian Affairs. He died in British Columbia on 22 February 1928. Peter Dueck, "Reader, Joseph." *DCB Online*.

snow storm which came on in the afternoon, and by sunset there was snow 6 inches deep. Found Mrs. Reader¹⁶ looking well, but Mr. Reader was much thinner than when I last saw them, still he said he enjoyed good health.

Mr. & Mrs. Reader have been very kind to the Indians, particularly to the one that was previously in charge of the Mission, but I was sorry to hear that their kindness has not been duly appreciated. I left Touchwood Hills Fort on the 1st of June, & in five days including Sunday, on which, of course, I did not travel. I reached Fort Ellice – a distance of 180 miles. Here again I was delayed on account of a heavy rain which fell for two days without intermission, and which made the remaining part of the Journey very unpleasant; for three days it was with the greatest difficulty I could find a dry place for camping. First to give you an idea of the state of the roads, I will here insert one instance of my experience: One part of the road was so completely covered with water that it was impossible to see the track, & having missed it, my two horses fell into a mud hole, where they stuck for two hours. At last a man with a yoke of oxen came to my assistance. After fulling out the waggon, we found that the horses were unable to move, so we tied ropes to their necks, & drew them out with the Oxen.

June 19th [1876]. Arrived at Red River.

June 22nd [1876]. I was married¹⁷ in St. John's Cathedral by the Rev^d Canon Grisdale & Canon O'Meara. The following Sunday I officiated for my brother-in-law, the Rev. W.H. Moore in the morning at St. Clements. In the afternoon at the Penitentiary, & in the Evening at Little Britain. During the week I began preparations for my return. The following Sunday I preached in St. John's Cathedral, in the morning, & the in the Evening I read the prayers. During the week I completed my business & intended leaving on the Saturday, in order to have service at Headingly on Sunday, as I had on my way in. But owing to an accident I was delayed until the following Wednesday. My carts however left on Monday. During my stay at Red River I had a short interview with the Lieutenant Governor,¹⁸ in reference to the Asissippi Mission.

Aug. 3rd [1876]. Reached Touchwood Hills.

¹⁶ This was Marianne Crabb (d. 1924). Joseph Reader and Marianne Crabb were married in England in 1874.

¹⁷ In 1876, John Hines married Emma Moore (1845-1930) in the Red River Settlement. She was born in Merton, England and came to Canada in the same ship that carried John Hines in 1874. Her brother, Wiliam, was a clergyman in Rupert's Land at this point.

¹⁸ This was Lieutenant-Governor of the NWT, Alexander Morris (1826-1889), who would help negotiate Treaty 6 in 1876. He was L.G. from 1872-1876.

Aug. 4th [1876]. Drove down to see Mr. & Mrs. Reader & found they had had an addition to their family since my last visit. On the following day returned to meet my carts, & spend Sunday at the Fort.

Aug. 11th [1876]. Arrived at Ft. Carlton. Left on Saturday for Asissippi & arrived at the mission on Sunday Morning. Here I found notice that the Mission Servant & the school master & the Indians being all at Carlton waiting for the arrival of the Lieutenant Governor. The following Tuesday I returned to the Fort with the Mission servant leaving Mrs. Hines at the Mission with no one but the school master where she remained in that lonely position until the following Monday (Aug 21st)

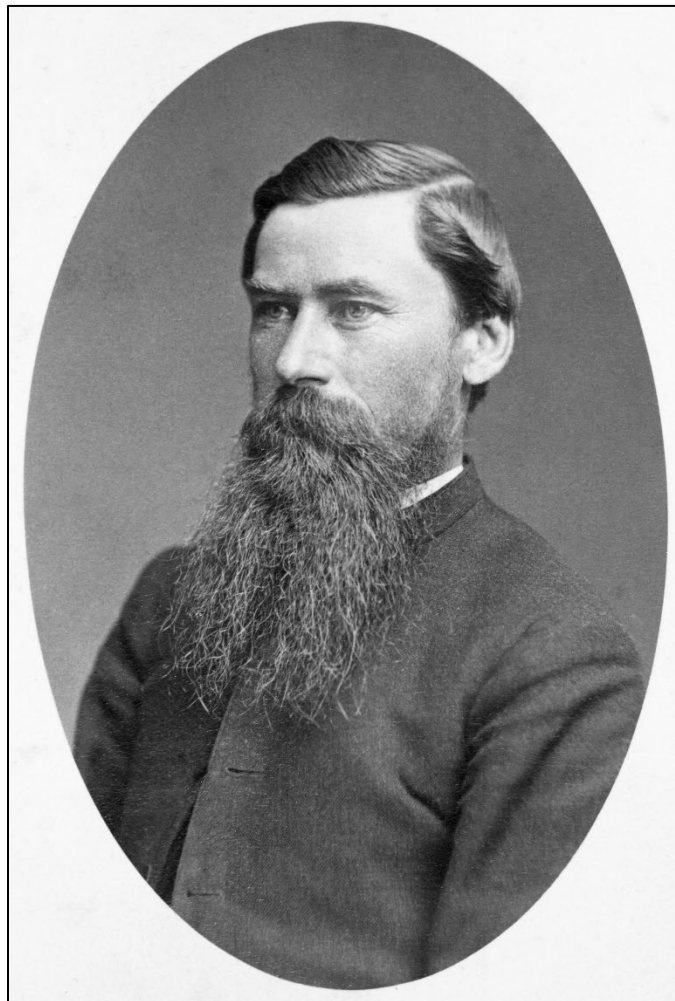
Aug. 17th [1876]. The L. Governor met with the Saskatchewan Indians for the 1st time when he made known to them the wishes of the Government & he certainly possesses in a very high degree, the requisites so necessary in any dealings with Indians – (viz) patience & firmness. Whilst at Carlton I had another interview with His Excellency in reference to the working of the Asissippi Mission. He seemed much pleased with the account I gave him of the progress we had made towards civilizing & christianising the Indians, which was confirmed by the conduct of the Indians during the Treaty – And the two chiefs from Asissippi – Ata-hwa-koop & Mis-ta-wa-sis were made the head chiefs of the whole Cree Nation. Whilst at Carlton I was informed that my school was entitled to the government grant, for which I have petitioned the L. Governor. A copy of which will be inserted by & by. Although the Treaty has been beneficial to the Indians, in as much as it has induced them to settle down to the work of farming by the assistance which has been promised to those who are willing to cultivate the ground. Yet it has made it somewhat more difficult for mission work. For instance, before the Treaty both chiefs lived near the Mission Station, each of them with a part of his followers, and were intending to remain together and take one large reserve, so that when the rest of their followers thought well to join them, there would be land sufficient for them. But one of the articles of the Treaty is that each chief must take a reserve for himself & followers, & that he & his followers must be on the reserve in order to obtain the assistance the Government has promised. Consequently a large number of Indians must soon have congregated together. The portion of land granted to Indians, is one sq. mile for every five – And finding the country around the Mission adapted for faming, too small to contain so large a number of settlers, the latter chief Mis-ta-wa-sis with his followers has left the Mission & taken his reserve about 14 miles further south. This will mean more labor & greater expense to carry on the Mission work so thoroughly as it could have been done had they remained as they formerly intended to do. I was told by Mis-ta-wa-sis that the Government had promised to build a school & supply a school master for his reserve

(of course the Government grant for my school, will be instead of a school master). Until the Government supplies a school master to the Snake Plain reserve, I shall have to carry on the school work at both places the best way I can. Fortunately I engaged a young man at Red River for general purposes, & as he has taught in the school at Lower St. Peters R.R. for some months, he is of great use to me now (He, Mr. Wright is an Englishman & does not speak Cree).

Asissippi Mission

September 30th, 1876

From John Hines



John Alexander MacKay, 1838-1923
Source: Glenbow Archives

CMS Records, C.1/O, Reel A102

Annual Letter of John Hines to the C.M. Committee, Sept^r 30th, 1876.

Dear Sirs

You will immediately complain of my long silence, & wonder why I did not write my annual letter of 1875. The reason was I was houseless when I received the Sheet, accompanied by a letter from Rev^d Mr. Fenn, & having placed it in a box for security, I quite forgot it, until by chance I came upon it in looking through my papers late in /76.

In reference to the Lord's work, I think there is much cause for Thankfulness to Almighty God for the blessings He has vouchsafe to the efforts put forth in the formation of this Mission.

It is not necessary for me to enter into details here, of the progress that has been made, as the Journal itself gives a full account of the work done: I shall therefore, insert here, only a few omissions.

1st The number of Baptisms already taken place, are comparatively few. The Chief you have heard so much about, is not as yet baptized; I cannot conceive why he does not come forward & offer himself, as he has entirely abandoned all heathen rites, & is a regular attender of the House of God. The Chief's brother has informed me, that on Easter Sunday next, he, & a number of others are intending to be Baptized.

2nd You will be sorry to hear that we have not met with success in our farming operations from the commencement. The first year we could not expect a great return, as it was late in the Season when we arrived at Asissippi from W.F. Lake & had the ground to break up & prepare before we could deposit the seeds, the potatoes were the only things to flourish. We prepared our land last autumn, in order that we might not be delayed in the spring; consequently our seeds were deposited by the 2nd week in May.

On my return from R. River, the Mission Servant informed me that the crops came on & flourished until the 13th of June, when a very severe frost came & cut them to the ground. Three more frosts occurred during the months of July & August which destroyed the potatoes & so far destroyed the Wheat & Barley crops as to make them fit for little else but fodder.

The Indians say that they are not discouraged. As the Summer was an exceptional one, hoping that another year may be more favourable for the crops. The

frost seems to have prevailed from Athabasca to, & throughout the Saskatchewan. The Prince Albert Settlement has suffered very much.

3rd On my return from R.R. I met Mr. Shaw, who, I am sorry to say informed me, that he was on his way home to England. He complained of the little assistance he had had with regard to books – meaning that he had had very few for use. From my own experience I can say, that I should have been entirely destitute of Cree books had it not been for the kindness of the Lord Bishop of Rupert's Land, who supplied me with three or four prayer books in the Syllabics, – & had not the Mission servant possessed two copies of St. Marks & one of St. John's Gospel, I should have been left to wage a warfare for Christ without having been provided with the "Sword of the Spirit, which is the Word of Life."

Rev. John Hine, Asissippi

STATISTICS

Clergymen – 1

Indian/Country-born Lay Teachers – 2

Total – 3

Adult Baptisms – 4

Infant Baptisms – 14

Total – 18

Schools – 1

Students – Boys – 17

Students – Girls – 20

Students – Total – 37

P.S. In reference to the number of Christians under my charge, I have not as yet been able to ascertain the correct number, as I have never had them all at one time around me at the Mission, and another reason is, as I have previously informed you, that nearly half of my people were baptized by the R.C. Priests, many years before I came into the country. (I suppose these will have to be included in the number)

CMS Records, C.1/O, Reel A102

Copy of the Asissippi Journal from Oct^r 25th to December 31st 1876.

Oct. 25th [1876]. Wednesday even^g I invited the Chief Atahwakoop & his councillors to take tea with me at the mission house. Sasakamoos & Benjamin Joyful were present with the chief, the other two were absent. The meal consisted of dried Buffalo meat, bread & butter & tea; & as our table was not large enough for us all we spread the cloth on the floor, & sat round it cross legged like tailors on a bench; when, as they supposed the meal was over, I placed before each of them a plate of preserved pineapple, the sight of w^h excited their curiosity. After they had eaten it, I asked them if they knew what it was. They said, “they had never seen that kind before, & thought it must be sweetened turnips.” After tea we entertained them for a short time by showing them pictures of different parts of our own country. Then I proceeded to explain to them, the meaning of the word “Government” & from whence the Govern^{nt} obtained its revenues. They seemed much interested with the explanation, & said though others had attempted to enlighten them on this point, they had never so thoroughly understood it as now: I thought it necessary to give them as much information as I possibly c^d about this, (& especially as they have just been treated with, & have received large sums of money from the government, & will continue to do so for years to come) – because many of them are so ignorant, as to think that the govern^{nt} consists of a number of wise men, who when they require money, go to a hill unknown to anyone but themselves, & dig it out. I then commenced to speak to them upon the subject for w^h I had called them together to discuss (viz) The extent of ground claimed as Mission property. I told them I c^d claim for the Mission a square ½ mile, & that this w^d not be expected by the Govern^{nt} to be taken out of their Reserve, but w^d be in addition to it. Having settled this point, & the evening being far advanced, we concluded by reading to them the 18th chap of St. John to 38th verse. After a few words of explanation, we had prayer, & they went to their houses.

Oct. 26th [1876] Thursday. Part of the plain hunters belonging to the mission returned.

Oct. 27th [1876]. Friday even^g I received a letter written in syllabics, from one of my Indians, whom I taught last winter, asking me for another book as he had read through the one I gave to him when he left for the plains. I was pleased to find that while he was busily engaged preparing food for the winter, he still had found time to carry on his studies. In compliance with his request, I sent him a short catechism written by the Rev. J. MacKay.

Oct. 28th [1876]. Mistawasis with his family arrived at the mission, from Snake Plain for the purpose of spending Sunday with us. Mr. Wright the young Englishman I mentioned in my last report said, that the “sight of Mistawasis’s face made the place seem like home again,” meaning like what it was before he left for Snake Plain. Mistawasis upon hearing his name mentioned, wished to know what he had said & when told replied that he was only fulfilling his promise to me before he left (*viz*) that when not engaged in hunting far from his home he wd always come to spend Sunday with us. His present House is not less than 20 miles from Asissippi. He also invited me to return with him on the following Monday to assist him in selecting a suitable place for his reserve.

Oct. 29th [1876] After this morning’s service Kakasoo (the one who has made such progress in syllabics) told me he had read the catechism through, & as there were many words in it w^h were foreign to him, he collected his friends together & read it aloud, & with their help he was enabled to understand most of the words. The mission servant (David Stranger)¹⁹ confirmed this statement, as he was present at part of the reading, & being a Swampy, he explained to them those words they c^d not make out. This I thought a most excellent plan, & especially knowing it was original, & calculated to excite in his friends a wish to learn to read, & it also was the means of teaching them the contents of the book. This afternoon one of our Indians came to tell me he had found the ox that had been missing for more than week. In attempting to cross a bog, the ox mired, & was not able to get out & I have no doubt but it has been there all the time we have missed it, for on reaching the place we found the ox unable to move & were obliged to draw it out with another ox, & when drawn out was so weak from hunger & cramped from the cold that it was not able to stand, & fearing it might fall into the same hole we dree it about 20 yds from the place & went for a bundle of hay & a pail of hot water before leaving for the night. This occurrence prevented us having our usual evening service.

Oct. 31st [1876] The snow storm on Sunday night prevented us leaving the mission yesterday for Snake Plain, as we had intended. This morning the ox was so much

¹⁹ David Stranger (1834-1884) was a Swampy Cree from St. Peter’s, Red River Settlement. In the 1870 census for St. Clements, he was listed as 36 years old and married to Elisabeth TiTu (1844-1877), age 26. They had two children Elisabeth (1857-87) and Sophia (1864-80). His parents were Robert Stranger (1806-66) and Nancy Bear (1812-68). David Stranger accompanied John Hines westward in 1874, as an assistant and interpreter. After his first wife died, he married Isabel Ahtahkakoop (1842-1912). They would have three other children: John Edward (1879-1879), Eliza Letitia (1881-84), and Arthur Francis (1883-1883). David would eventually attend Emmanuel College, and became a missionary himself. He was ordained and served as a Native Missionary from 1882 to April 5, 1884, when he died at Prince Albert.

worse, that we were obliged to kill it. The meat is not fit for use. This is a great disappointment as well as loss to me, for I had bought the ox with the intention of killing it for my winter's supply of beef, & I had been looking forward with great anticipation, as it is the 1st ox I have been able to afford for this purpose. The continuation of snow storms still prevents my going to Snake Plain.

Nov. 6th [1876] Monday. Saturday being the 1st fine day we have had for some time, I decided to go to Snake Plain & spend Sunday with the Indians there; accordingly I sent the mission servant in search of the horses w^h were not found till 3 A.M. We started at once, but on account of the great depth of snow, we only got about ½ way before night set in, & not knowing the new road sufficiently, we were obliged to return. On Sunday we had service at the Mission twice as usual. Mr. Hourie, the school master (who has been absent on account of ill health for nearly 3 mos. returned in the afternoon.

Nov. 7th [1876]. A warm bright day, more like Sept than Nov. The snow that was so deep yesterday is fast disappearing, the ground in many places is quite bare. This weather seems as if it were a special privilege granted to us, as I c^d not have seen the country sufficiently well, when covered with snow & frost, to form a right judgement of its qualities. I am more than anxious to see the country now, as Mistawasis has committed his settling down to my decision. He says if I can decide upon a place suitable for his reserve at once, he & his people c^d be preparing their work for building during the winter mths.

Nov. 10th [1876]. On Wednesday Mr. Hourie & I left for Snake Plains, arrived about 3 A.M. found the chief & 8 families at home. In the evening I had service, nearly all were present. After service I told them that on the morrow I wd go with them to examine the country, & the day after Mr. Hourie wd commence his day school among them. On Thursday had service in the morning & then we inspected the Land. I was much surprised to find such a beautiful section of country between the Woody Mountain on the W & the tall Pine Forest which bounded the N & E sides. It is interspersed with a number of small lakes, the margins of w^h abound with hay & the only disadvantage is the lack of fish. It is very rare to find a place where fish are plentiful, & the adjacent country adapted for cultivation: of this they were fully aware, & said "It is better for us to go a few miles for fish, than to settle on ground w^h offers many obstructions for cultivation." Before returning to the mission, Mistawasis took me to a deserted spot from w^h we were able to see a number of places renowned among the Indians.

1st. About 2 miles distant we saw a hill w^h he called “Image Hill.” He said long ago the Indians placed an idol there, w^h still remains: at the foot of this hill, there is a salt lake, in Summer time, he said the salt is so thick that it forms a crust upon the surface of the water much resembling ice.

2nd. About 8 miles beyond that, as near as I can judge, we saw a very high hill perfectly bare, w^h the Indians use as a land mark, and hence its name “The Land Mark:” it is a peak far above any near here, & can be seen for many miles round.

3rd. To the right of this is another tolerably high hill, w^h is noted for the enormous amount of berry trees that cover it, hence its name, “The Berry Hill.”

In the afternoon the weather began to change & it was very evident to us that this fine weather was at an end, & as I had no means of travelling over the snow with me, we thought it better that I sh^d return home before the roads were blocked. I left about 3 A.M. & arrived home about 7 A.M. Today (Friday) the sun is fast falling & we all look upon this as the 1st day of Winter.

Nov. 12 [1876]. Sunday Morning. I have been greatly cheered to-day by the good attendance at both services. There are two fur traders in the settlement, one English, the other Scotch, but neither were at Church. This is one thing that grieves me much, for my own countrymen seem to think when away from civilization, that there is no necessity to pay any outward regard to the Lord’s Day, & I often wonder that Indians make no remark about it, but I am thankful to say they attend the same as heretofore – this showing that they pay more regard to truth than not, for I teach them to observe the Lord’s Day, to keep it holy, whilst my countrymen, by their example teach them to dishonour it. I was also much pleased by receiving a note this even^g from Kakasoo, asking me to write out for him the latter part of the “Creed,” commenting “From thence He shall” as he can repeat the former part from memory – but cd not remember this part.

Nov. 21st [1876] Tuesday. The Chief Atahwakoop took tea with me to-day. In the course of the even^g I asked him to give me his reasons for not being baptized, which he said he wd do. The reason he gave was this, “That he thought perhaps it wd not be right after giving up his children to the R.C.’s to be baptized for he himself to be baptized by a minister of another church, for in doing so, it wd convey the idea to his children that he had not sufficient faith.” I told him that being baptized by me could not possibly convey that idea now, for both he & his family had practically deserted that church by regularly attending our services & by sending their children to our day school some of whom (his grandchildren) have also been baptized by me. The old

man, in answer to this, said, "That he had no desire to desert us, for he plainly saw that we cared more for the welfare of his children, that the Priests did, for their chief object seemed only to baptize them, & then leave them to grow up in ignorance." He also told us of an incident that occurred last spring w^h was strong evidence to me that the Indians appreciated our kindness & care for the future welfare of their children & said "that a few days after I left for R. River [just before Treaty time], a Priest passed through our mission & camped on the main road, about ½ a mile from the other chief's tent (Mistawasis). After tea the Priest sent his man over to the tent to tell him that he wanted to see him very much, & he was not to forget that the had baptized two of his Grandchildren. The chief in reply said, "He had no desire to go & see him himself, & as to the children he had baptized, they wd not be able to answer him, as they had received no instructions from him.

Nov. 22nd [1876]. On Monday Ahenakew (the father of Kakasoo) said he wished very much to see me at his house on Wednesday evening. Accordingly I went to see him, & I think I am justified in saying, that it has been the happiest evening I have experienced, since I have been in the country. Ahenakew said "He was pleased I had come to listen to what he had to say, & he was glad too that his brother Atahwakoop was also present. He commenced his speech with a smile & said "That supposing some one had lost a valuable horse & the owner had asked time after time for some one to find it, but for a long time no one seemed willing to trouble themselves about it. At last someone went to look for it, & found it & brought it to him, undoubtedly he wd feel very pleased. Now you have for a long time been teaching us the word of God, & wishing for us to be baptized, but very few of us had consented to your wish, & I have invited you tonight to tell you what I feel & what I wish, & I think it will make you glad. All my children, except on, are baptized, & it gladdens my heart to see them regularly at church listening to the word of God, & I like to seem them diligent at their books. I fully believe all that you say to us, & all that God's book teaches us, & I am wishing to be baptized myself & so is my son. But my brother who is sitting there, pointing to Atahwakoop, is older than I am, & I never like to go before him in anything, but I must say I feel tempted to do so now, it is only he that prevents me from offering myself." In answer to this the chief said, "He was a man that did nothing in a hurry, consequently he very rarely had to regret his actions; he had put off baptism a long time in order to learn more about religion, the necessity of being baptized, & to prove w^h religion was the best, he felt now convinced in his own mind & wd probably be baptized about Xmas." I feel assured that after the chief has been baptized, a great many will offer themselves for baptism, & the attendance of children at school will be increased.

Nov. 27th [1876]. On Saturday I went to Snake Plain reserve, was pleased to hear from the schoolmaster in charge that he had an attendance of 18 children. There are also there a few candidates preparing for baptism. I had service on Saturday evening; twice on Sunday. I left too early this morning to have a service, so I went around to the houses about sun rise, & had prayers with them. The chief & ½ of the men were absent from home, being far away in their hunting grounds.

Nov. 30th [1876]. Thursday Spent another pleasant even^g at Ahenakew's house, where a few Indians had inst. for prayers.

Dec. 1st [1876]. Friday. I have been this even^g to see the chief's eldest sone (Oonenawacha??was) whose house is on the opposite side of our Lake. He is indeed a fine fellow; in fact I think him one of the most reliable Indians I have. I commenced with him & family a series of Bible Lessons, beginning from the Creation, & I hope to be able to spend one evening every week with him. I have a bible Picture Book, published by the S.P.A. w^h I take with me & show them the pictures, w^h I find a capital plan, for the fact of seeing the pictures impresses my wards more firmly upon their minds. We got as far as "The Confusion of Tongues," w^h seemed to interest them very much, & they were curious to know w^h one spoke the Cree, but this I cd not tell them. Before I left he said that there was one thing upon w^h he wanted to speak (viz) He said he & his wife were baptized when children, & all their children were baptized too, with the exception of one (w^h I baptized) by the R.C. Priests, & he was wishing very much to be lawfully married, & he wanted to know if I wd marry them notwithstanding their having been baptized by a R.C. Priest. I said Yes, I wd marry them with pleasure, but 1st of all I wd read the marriage service over with them, & instruct them upon its obligations, as I did not wish them to do a single thing without thoroughly understanding what they were doing. He seemed pleased & satisfied with this answer.

Dec. 3rd [1876]. Sunday. Our services have been well attended today. I trust the Holy Spirit is at work upon many hearts.

Dec. 9th [1876]. A dispute arose between a French half breed who is living on this river, & Benjamin Joyful, was to w^h of them had the most right to a shanty that was built last Oct^r by the F. man. The Chief finding that they were not able to come to terms, referred the matter to me to decide; consequently yesterday, he assembled his councillors at my house, & also B. Joyful & the F. man to lay the case before me. It appeared that the F. man proposed to build a shanty for ½ a bag of Pemican, w^h was the full value of the house, but N. Joyful thinking the F. man had done him a favor said he wd share the produce of his hunt (that is the eatable part of it) as long as the

F. man & his wife remained with him in the house, but did not mean this as part payment for the shanty. On these terms they both entered the house, & lived together for about 2 months, at the end of w^h time, something occurred at w^h the F. man took offence & left. A few days after he sent a message to B. J. ordering out of the house, but B. J. considered the house already paid for & refused to leave, but said it was not his with that the F. man left, & if he returned wd share his provisions as heretofore. The F. man understood the arrangements as follows. That the ½ bag of Pemican was only to serve him while building the house, & that B.J. was bound to feed him through the winter. The whole arrangement seems to have been differently understood by both from the beginning, but I considering the building fully paid for decided in favor of B.J. Before dispersing I recommended them to try & settle such cases without me, & showed them how to form a court. But in the event of their not being able to decide, I was willing to assist them.

Dec. 10th [1876]. The school master informed me yesterday that the Indians are very anxious to learn the hymns, so that they may be the better able to assist me singing them on Sundays. Accordingly I gave notice today, that a singing class wd be held in my house once a week commencing next Friday evening. Unfortunately we have only two hymn books in the mission, so the Indians will have to commit the words to memory before assisting me with the singing. – Today B. Joyful asked me for a Bible in the Syllabics, but I am sorry to say I was not able to comply with his wish as I am not possessed of one even for myself. I have already complained of the non-supply of books, & I think there must be great neglect on the part of someone that books have not been sent to me before now. There are not less than 6 who are able to read in the syllabics, & I regret that I have neither Bible nor any other kind of book to place in their hands written in the character, excepting an abbreviated Ch. Catechism, compiled & printed by the Revd. J. MacKay – I have already informed you of the use Kakasoo has made of his knowledge of Syllabics (viz) By reading about the above named catechism to his friends in camp after their return from the hunt & who can tell what good might follow from the reading of 6 bibles in different camps if I only had them to dispose of. Ahenakew informed me that his son Kakasoo before starting for the hunting ground, goes to the trader's house & getting up all the loose papers he can find, in order to keep up his writing, by practising on it: when in camp he writes short letters to the others, & those who are able to write him an answer, & so thus not only answering, but also improving themselves.

Thursday. 6 O'clock P.M.

“The morn is dark, the wind is bleak,
but we must cross that icy sheet,

to you far distant will.
At the foot of which there is a Lake,
yet of which, white fish, we often take,
With hands so cold & chill.”

An Indian arrived from the fishing lake last even^g who informed the settlers that it was high time to put in their nets, as the fishing season had thoroughly begun. Accordingly we started this morning before day break. The fishing Lake is about 10 miles from Asissippi; in going to it we have to cross Sandy Lake, a distance of 5 miles. The last ½ of the journey, is across a plain, at the farther side of w^h is a high hill, that can be seen distinctly from the mission house. At the foot of this hill is the Lake called “Manito Sahahikum” (Spirit Lake) and this is the Lake we take our white fish from: The White Fish Lake where I spent my 1st winter is about 6 or 7 miles further north. The day’s work being done, I assembled the Indians together, for the purpose of instructing them. We read to them the Parable of the Sower “St. Mark”. After explaining these words to them, we had prayers and retired to rest.

Dec. 15th [1876]. I hailed this morning with delight, as last night was the most uncomfortable night I had experienced for some time. The little Shanty in w^h I slept, was almost doorless, & I believe the cold reached 45 below zero. The cold was so intense today, that I was obliged to sand at the further end of the next, to keep the water hole from freezing up, in order that the lines might pass through while the net was being taken out. From the three nets we took 40 fish, the average weight 5 lbs each. If we were able to kill fish the year round or even 6 months in the year, the mission building would be erected much cheaper, but in a fortnight from now, the fishing season will be over, and all the fish that can be taken the remainder of the year wd not pay a man for his time & trouble. After having prayers again with the Indians, I returned home in order to conduct the singing class, w^h passed off as well as cd be expected for the 1st meeting, practice being over, we had prayers & dispersed. Is. XXXII, 20. Eccl. XI,1

Dec. 17th [1876] Sunday even^g. We had only a small attendance at each of the services today owing to the fishing season, notwithstanding the day has not passed by without encouragement. Ahenakew & his wife were “admitted into the congregation of Christ’s flock by baptism”. The Lesson read this morning & upon w^h I commented, was the 8th chap of Acts 26-39 verses. (This morning before going to Church the mission servant proposed this lesson from the English translation. He is possessed of a New Testament in Saulteaux & as he thoroughly understands it, this is of great assistance to him in rendering into Cree.) In reference to their knowledge in

the fundamental truths of Christianity I have no hesitation in saying, it is equal to meet the requirements of the "Prayer Book." I will also add that from the confession of their faith, judging by the works that follow, they are the children of the living God & heirs of Eternal Life. After the morning service the old man came to my house, & asked me to write him out some more prayers in syllabics as one of his sons had taken the last prayer I wrote for him, off to the fishing Lake. He also asked me if after his children had reached a certain age, I s^d cease to teach them? I told him, decidedly not, but as long as they wd attend school I s^d always be willing to teach them, & if ever they thought themselves too old or too big for day school, there wd be a night school for adults w^h they cd attend. The old man expressed his thankfulness for this & said he was desirous for his children to keep on learning.

Dec. 26th [1876]. On Saturday 23rd I left Asissippi for Snake Plain Reserve. On my arrival I found the men were all off to Ft. Carlton, for the purpose of trading: had service in the Even^g. Sunday had service twice, baptized 4 children. Xmas day had two services, the men arrived in time for the 2nd service: baptized one child & one woman. A strange Indian arrived on Xmas day, when I say strange I mean, one who does not belong to either of our reserves: he is a friend of the old Indian who opposed by staying when I first came to Whitefish Lake. He, finding that the men were absent, made himself a great man by his speeches. He said he did not respect Xmas day any more than an ordinary one, because he did not believe in the Lord Jesus Christ. I tried to convince him of the truth of Christ's having come into the world, "To seek & to save sinners." We read to him part of the 2nd Chap o0f St. Matt. & part of the 2nd of St. Luke. He said "that part of what we had just read to him seemed likely to have occurred, on such an event, if ever such an event did occur, but there seemed some inconsistency in the words he had just heard read (viz) that of the proclamation of Christ's birth, and his birth place." He said "he wd never believe that the Great Spirit, who dwells above wd allow his son to be born in such a place as a stable." You see dear friends that this poor unenlightened heathen, like the Jews of old, was prepared to receive and believe what is accorded of the grandeur of Christ's coming, but his great condescension caused his belief to stagger & fall to the ground. I told him "That had Jesus been born & brought up in the palace of Kings he cd never have known by experience what it was to suffer hunger, thirst & weariness, & thus wd not have been able to sympathize with us in like sufferings. But he stooped to the very lowest in order to learn all these things, & to be a Saviour not only of the rich, but also the poor." He said "This might sound very well to a White man, but he did not believe it was meant for an Indian. If God had meant one religion for all He wd have made all of one color & pointing to his own flesh & mine asked why they different." I told him

“That perhaps the different mode of living might tend to make that difference, but although we were not alike in color, yet in substance we were the same, for when both die, both turn to dust. In the beginning when God made the 1st man, he made him from the dust of the ground, & after having made him, he breathed into his nostrils the breath of life, & he became a living soul, & when God took that breath from him, w^h he did in course of time, his flesh w^h was made from the dust, returned to dust again, so it is still, as with the white man, so with the colored man.” He Said “he believed that was true, but he had not come to see the settlers with the intention of being made a Christian, however my little boy, who has already attended your day school may continue to do so, by and bye perhaps I may change but not at once.” Tuesday morning had prayers before ____ arrived at the Mission 3 P.M.

Dec. 27th [1876]. The fishing season is over, the fishermen returned today. I find that my share of fish amounts to 207.

Dec. 30th [1876]. The Singing class was well attended last night, & I am delighted to say, that the two traders who at first showed very little regard for the Sabbath, now, not only attend our services on Sunday, but also come & assist us with the singing class. One has a Concertina, w^h he brings with him, with which I lead the tunes. There was certainly great improvement last evening, some of them were able to raise the tunes & to sing the hymns through by themselves. The only hindrance to our work, is the lack of books. I certainly expected some books by the Xmas mail, but I am sorry to say it brought me none. After the class was dismissed Kakasoo & his cousin stayed until 11 P.M. perfecting themselves in the tunes.

Dec 31st [1876]. Sunday Even^g. The services were pretty well attended today, nonetheless, I am sorry to say there is less spiritual mindedness ____ than I wd like to see. We meet with great disheartening from those from whom we had expected the most comfort & encouragement.

CMS Records, C.1/O, Reel A102

John Hines to the Rev^d C. Fenn, Asissippi Mission, Dec^r 3rd 1876

Dear Sir

I write to acknowledge your favour of September 8th which came to hand Nov. 30th. There is I think no necessity for my filling up the enclosed as I have already fill up last year's sheet & sent it along with my report about a month ago.

I was delighted to hear of so many candidates preparing for mission work. I trust they have all been chosen of God to labour in the vineyard, & when there, may do so with unabated zeal, so that when their Lord cometh & knocketh they may open unto Him immediately.

It is also gratifying to me to hear of the increase of the C.M.S. funds; The Lord never yet suffered His Church to want & He never will! "And He said unto them, When I send you without purse, & scrip, & shoes, lacked ye anything? And they said, Nothing."

In reference to that clause of your letter which seems to bear upon my work (viz) "Those engage in new missions, & infant Congregations &c" I wish to say a few words; It has been, & is still my wish to implant in the minds of the Indians that they are not to expect the foreign missionary to support them after becoming Christians which they appear to thoroughly understand; – Neither are they to think it absolutely necessary to have always amongst them a Foreign Missionary to guide them in Spiritual Matters for there may be some among them to whom God hath given the ability to learn & will also give them grace to instruct others, if only they are willing to employ their Talents aright. – Yet again I would say that we cannot possibly expect the Indians of the N.W. poor & destitute as they are, unable to feed & clothe themselves in a human like way (though I grant their poverty is brought on chiefly through their ignorance of economy) to do much in the shape of supporting a Foreign Missionary or putting up Mission buildings.

I wrote a letter to the Committee some time ago, in which I said that I had suggested to the Indians that it was their duty to assist in putting up a school house, as it was for the benefit of their children. In answer to this they acknowledged that it was their duty to assist & professed to be willing to do so, but at the time appointed for the building of the school house they said, that were they to help, I should have to maintain them & their families, as they would not be able to get provisions whilst assisting me, & this I could not deny. After considering the matter over I concluded

that it would be far cheaper to pay for the building being done, than to maintain a number of Indian families.

There is one thing upon which I would be thankful for a little information as it would prevent my spending too much of the Society's money (viz) Canon Grisdale informed me that the Committee had given a gift of \$4,000 to my mission; but I want to know what is expected to be paid out of this, & no one seems able to give me the required information. Are the \$4000 given to erect mission buildings only, or are the wages of the mission servant to come out of it also? If the money is only for building expenses, I hope the \$4000 will be sufficient to put up buildings for the reserves. I also enclose a rough sketch of our present dwelling house as I thought you would like to have an idea of what it is like. – I have wood prepared for the Church & permanent house, the latter I hope to have up next summer: I shall build it so that the larger part of the present building will form the kitchen; the window which you see in front, will be taken out & a door put in its place which will open into a passage leading in the new house: by making use of present building in this way will economise both time & money. The smaller part, I intend to use as a workshop.

Again desiring your prayers for the furtherance of the Gospel.

Believe me to remain, Yours Truly

J. Hines

CMS Records, C.1/O, Reel A102

John Hines to Rev^d H. Wright, Asissippi, Jan^y 9th 1877

Dear Sir

As time will allow, I will inset here that during the last week, I was called up to Fort Carlton to perform a marriage ceremony. While there, the Bishop of Saskatchewan & the Rev^d J.A. MacKay arrived from Fort Edmonton & resolved upon having a Conference. I was pleased to find that the Bishop had met with so many encouragements & trust his propositions will be carried into effect; if so, I believe it will be the greatest boon towards the Evangelization of the Indians that has ever yet been attempted, but I fear it is too great a stride for such an infant Diocese.

It was proposed at the Conference:

1st That hereafter I must not employ more than one school master without the previous sanction of the conference.

2nd That the school master at Snake Plain Reserve, is to be paid out of the money given to the Mission for building purposes.

3rd That the mission servant, D. Stranger,²⁰ who has for the last 12 months acted as my interpreter & general servant (i.e. attending to the mission cattle) & instructing, & assisting the Indians in the work of agriculture, is also to be paid out of the building funds.

In reference to the 1st I confess that 2 school masters incur a great expense for the number of children in attendance, & one would be sufficient were all the Indians settlers on their reserve, but since the Treaty, as I have already informed you, the two Chiefs have separated & have formed two reserves about 20 mile apart. At present there are but very few around them compared with which there could be in the course of a year or so. It is contrary to the nature of the Indian to settle down at once to a regular mode of living, but eventually they will do so around their Chiefs; & seeing that the two Chiefs (Ahatawakoop & Mistawasis) are the representatives of the majority of the Indians, & that they themselves are exceedingly anxious for the future education of their children, I think it is our duty to pay every attention to the few that are already settled down: for if we neglect these reserves while in their infant state, there is a great probability of the R. Catholics usurping that influence over the people, which we ought to have when these reserves are more matured.

²⁰ This is David Stranger. See previous citation.

In reference to the 2nd & 3rd I don't consider it is right that the 2nd school master & D. Stanger should be paid out of the money given for building purposes. If I was rightly informed when at Red River, & if the then Secretary rightly understood the parent Committee in reference to the grant for the Asissippi Mission, the said grant, as we both understood it, was given entirely for the purpose of erecting mission buildings, & that Salaries were not included. I have previously written to the Rev^d Mr. Fenn for a clear understanding about the purpose for which this grant should be applied – but there has not as yet been time for an answer. As I understand the printed form for my ½ yearly returns, building expenses is entirely a separate item from that of schools.

What I am asking for now, is, "Definite Instructions."

Trusting an answer will be sent as soon as possible.

I remain Yours Faithfully, J. Hines

CMS Records, C.1/O, Reel A102

Copy of the Asissippi Mission Journal from January 9th 1877 to March 30th/77

Jan. 9th [1877] Tuesday. Arrived at Snake Plain on Saturday (6th) from Fort Carlton, had service on Sunday morning. In the afternoon returned home. I ought to have informed you before, that every other Sunday when I am at Snake Plain, the services at the Mission are conducted by the Mission Servant D. Stranger. Before leaving the Mission, I write for him short sermons, which he reads in Cree to the Indians, as well as the prayers & a scripture lesson from which the text is taken. While at Snake Plain Mistawasis said he was glad the school master had returned so the children were always enquiring for him. He said he had collected the Children at different times, & made them question each other upon what they had been taught & also made them repeat & sing the hymns they had learnt.

Jan. 13th [1877]. Last night the Chief Atahwakoop, assembled his counsellors at my house with the settlers that were at home, for the purpose of deciding as to what steps should be taken to provide seed for the spring sowing as the frost entirely destroyed everything we had last year. It was suggested during the meeting that we had better consult the Snake Plain chief, before coming to any decision. Accordingly two men were sent off at once with an invitation to Mistawasis and his counsellors, who arrived today at 4 O'clock.

Jan. 14th [1877]. Sunday Evening. The services have been well attended today. We had scarcely seats for them all this morning. Of course the arrival of the Snake Plain party caused this great influx.

Whether it be owing to the sudden change in the weather, that my health is so far from being good, I cannot say. But at times I felt too weak to attend to my various duties, & were it not for my wife, many of them would have to go undone. I was examined by two doctors when at R. River, as I have already informed you, & they both declared that there was not the slightest symptom of any organic disease but that I was suffering from extreme debility & required great nourishment & a rest: for the last 12 months my pulse has scarcely ever reached above 50, & the cold weather that we are having now, seems almost to stop the circulation of my blood. It has been stated on many a platform in England that the climate of the N.W. is exceedingly healthy, & that the Natives are almost free from sickness, epidemics excluded. But my little experience has proved it to be quite the contrary. I believe the climate is well adapted for a person of a strong constitution, but for any one who is at all delicate in health, the seasons are too extreme. Out of the few families settled around here at the Mission, there are no less than 4 sickly persons, who are suffering – 1 from liver

complaint, 2 from consumption & 1 from scop____. Weak eyes is a general complaint, & they are all more or less subject to Bronchitis. In reference to the amount of hardships that a native is capable of enduring, it is very surprising & would shorten the days of most Europeans, but it ought to be remembered & believed as a fact that it is only the strongest of the natives who reach a mature age – those who are weak die in infancy or childhood.

Jan. 15th [1877]. The two chiefs & their counsellors met at my house today & decided to petition the Governor for a small supply of seed. I took a copy of all that was said, in order to understand their wishes, from which I drew up a petition, & after reading it over in their presence, that they might see, I had not misunderstood them, I sent it off at once by the C.F. Mr. McMurray (HBC) who was passing on his way to R. River.

Mistawasis informed me, that since the school master's return from Xmas holidays, there had been 20 children in regular attendance.

Jan. 22nd [1877]. The storms of last week prevented me going to Snake Plains. Had two services at the mission yesterday.

Jan. 24th [1877]. Sad news was brought to the Mission two days ago which only reached me today (viz.) a band of wolves is prowling around the Mission & which threatens the destruction of our horses. This evening I consulted Atahwakoop as to which steps should be taken to destroy them. Poisoning animals is prohibited by the Government, but we agreed to petition L. Clarke Esq. HBCoy & who is also Justice of the Peace to grant us a permit to use poison in this case. This was the evening for my class at Ahenakew. On my entering I found the house swept, & a stool with blanket spread over it, placed ready for my use. But the most gratifying sight to me, was to find Ahenakew's son, Maschchwist sitting close to the fire, with his younger brother Louis, reading the evening prayers from a Church prayer book, in syllabic characters, one which I gave to the Kakasoo last night, it was the only one I possessed.

Jan. 25th [1877]. This morning I sent off an Indian with bells for the horses, for the Indians say the wolves very rarely approach animals which have on bells.

Jan. 26th [1877]. This was our night for the Singing class. In all 22 were present, & the singing was decidedly better than on previous occasions.

Jan. 29th [1877]. On Saturday the 27th I received a note from Mr. Clarke saying the H.B.Co no longer kept poison as it is prohibited by the government, & that I should

have to apply to Governor Laird,²¹ both for permit & poison. I left too, on Saturday for Snake Plain, found most of the Indians at home. Both services on Sunday were well attended. In the morning I read to them part of 4th chap of St. John's Gospel 7.26 verses. In explaining this chap^t to them, I told them the cause of the strife between the Samaritans & Jews & that notwithstanding a number years had elapsed since the time this contention between them began, the lands of the contention was still rife among them, as could be seen from the 20th verse. But Jesus assured the woman that the hour had come when they should no longer be required to repair to the temple at Jerusalem to offer sacrifice to God, but that all mankind who felt their hearts animated with love to God & desired to worship him in Spirit & in truth, could do so at all times & in all places, for the Father sought such to worship him. Between morning & afternoon service the time was occupied with relating to them the histories of Samson & Delilah. Saul's animosity against David excited them exceedingly, & on relating the part where Saul entered the Cave, they exclaimed before I had time to complete the narrative, "He's killed him now." But after hearing the result they said, "What a merciful man David must have been. The Chief said that part of the story which told of David's going against the giant, not in his own strength, reminded him of a conversation that had passed between one of the fur traders & himself, with reference to England being likely going to war with another country (meaning Russia). The trader told him that should it come to war the English would be beaten, & perhaps it would be such a war as to endanger England itself – But the Chief said to him, "I have always understood, that the Queen coveted no other king's country, but was contented with what she had, & she was never one to begin war, but always tired to make peace; When she did fight it was only to defend herself & people, & I think that this would be greatly in favor of her winning if she went to war, & I feel sure that no harm can ever come to the Queen & her country, for the ministers & her people all over the world are praying for her peace & deliverance from her enemies: even we out here pray for this." I felt thankful for these remarks of Mistawasis for they not only convinced me that he understood what I had been saying to him, but also showed that he had faith in the power of prayer. At the evening service I read to them the 1st 12 verses of the 1st chap of St. John. I explained to them how Christ was the Word & the Light. In reference to the 11th verse, "He came to his own & His own received him not." I showed them how that many at the present day are acting towards Jesus as the Jews did them but I exhorted them to receive the Word, that they "might be numbered among the Sons of God." After service, I prepared for returning home; Before leaving the Chief said that he was very thankful that I came so far to

²¹ This was David Laird (1833-1914), the Lieutenant Governor of the NWT from 1876 to 1881.

preach to them every fortnight & it gladdened his heart to see his people come to listen – he said even among those around him there were some like the Jews I had just been speaking about who refused to receive the word, but I was not to be discouraged at that, the time was coming when they too much become Christians. He also said, he hoped I would attend to his daughter (who is sick at the mission; she is expecting an addition to her family, but is suffering from a ____ she received last fall). He said he knew that our home was not here & that we must all leave sooner or later; still he supposed it was only natural for him to wish to keep his children as long as he could. He committed her entirely to my care & wished me to go to her house on Monday morning & read to her & pray with her. Accordingly I went this morning immediately after breakfast & found her rather worse. I must not omit to mention here, that some of the Indians at Snake Plain are beginning to kneel down by their bedsides to say their prayers before retiring to rest & immediately upon rising in the morning –

Feb. 4th [1877]. The attendances at church today were very small the congregation consisting chiefly of women & children; the majority of the men had gone to Carlton for provisions, the rest were off hunting. After Evening service I went with my Interpreter, D. Stranger, to visit Oomenewashahwaoo's wife (Mistawasis's daughter) & Ahenahew, who is also sick. I was glad to find them both much better. After talking to them for some time I read at each house a chap & the prayers for the Visitation of the Sick.

Feb. 5th [1877]. The Indians returned from Ft. Carlton today & brought a note for me, from one of the clerks, whose daughter is in a consumption, wishing me to visit her, as he thought "She was not long for this life."

Feb. 10th [1877]. I left on Wednesday morning for Ft. Carlton & arrived there the same Even^g. I found Miss Tait considerably altered since I last saw her. I read to her the 14th Chap of St. John & several Psalms – & prayed with her. She seemed perfectly conscious that her end was drawing near & willingly submitted to God's Will. She said "She never felt as happy as when praying." I had prayers again with her on Friday morning, immediately before leaving, after which I said to her, Should there come a time when you cannot find that solace in prayer you have hitherto done, you must not be discouraged, neither may you think that God is rejecting your prayers for He has declared Himself more ready to hear than we to pray. It is our lack of faith that causes such reasons of doubt, & as Faith is the gift of God, make this your special prayer. I arrived at Snake Plain on Friday Even^g, had service & visited from house to house. This morning I left too early for them to congregate together for Prayers, so I went round to some of their houses & had prayers with them there.

Feb. 11th [1877]. Attendances were tolerably good today. After Even^g service I visited Ahenakew, who has not yet quire recovered from his illness. He said, he was often subject to sudden attacks of illness like this & thought that sometime he might be called home with a very short notice, & this is why he gave himself up to be baptized as soon as he understood what Christianity was. He felt grieved at his brother Atahwakoop's delay in offering himself for baptism, but assured me it was caused by the influence of his wife; he reminded me of facts if which I was cognisant (viz) when his brother is absent from home she rarely attends church or sends her daughter to school. Ahenakew further said that he himself had now no fear of death, although he was not wishing to die, still when the time came he w^d be willing to go.

Feb. 13th [1877]. Visited Mrs. Oomenewashahwaoo, she is still very unwell though rather better than when I last saw her. I remained about an hour talking, reading, & praying with her.

Feb. 15th [1877]. The French half breed I mentioned before in connection with Benjamin Joyful, sent to ask if I wd go this even^g and baptize his baby, as it is rather unwell, accordingly I went & found he had collected all his Indian neighbours that he could find at home, to witness the sacred rit. Kakasoo was chosen as god father & his mother, Mrs. Ahenakew, as god mother.

Feb. 18th [1877]. Our services today were very thinly attended, many of the men being out in their hunting grounds & some of them have taken their wives with them notwithstanding this, the day has not passed without much to encourage & cheer us. Four were admitted into the fold of Christ's flock by Baptism. Ahenakew's son, his son's wife & child. The husband & wife would have been baptized before, but expressed a desire to wait until the child was born, that they all might be baptized together. The other adult was the second wife of the Snake Plain chief, who have both agree to a separation.

Feb. 24th [1877]. I ought to have been at S.P. today as it is a fortnight since I was there, but Mr. Hourie, the school master, arrived at the Mission from S.P. last evening with rather sad news which prevented my going. The majority of the Indians he said "were still from home engaged in their hunting pursuits, & those who were at home had but little to ear. They had eaten all his provisions & this obliged him to leaver his school. Perhaps the thought will suggest itself to so someone. Why did he not go there to their relief? My answer is simply this. I could not afford it. None but those who have been placed in the same situation as myself i.e. 60 miles from a Fort, with a number of Indians around me, can have any idea of the struggle one has to make "both ends meet." I cannot myself, boast of having two female servants, I have not as

yet been able to afford Mrs. Hines one up to the present. She has had all the house work to do excepting twice we got an Indian woman to wash the clothes, and very often when I am unable to attend to my own duties, through absence or ill health, she has to do them for me.

Feb. 25th [1877]. The services were tolerably well attended today. After eveng service went to visit a sick woman who is suffering from quinsy. I remained half an hour & had prayers with her. She is much better today – the gathering in her throat having burst yesterday.

Feb. 27th [1877]. I had my usual class at Ahenakew's tonight.

Feb. 28th [1877]. I have been to Oomenewashskawas's house tonight to see his mother-in-law. The one who is suffering from Quinsy. He throat is much better, but she is still very weak. I found there Ahenakew & one of his sons who had met to arrange with Oomeneashowas when they should all come to be lawfully married.

March 2nd [1877]. The singing class was tolerably well attended tonight & the voices are becoming more harmonious.

March 4th [1877]. I left for Snake P. yesterday, had prayers in the evening. Two services today, & returned home after the second. There were not many present at the services, as the majority had gone off hunting again. There is one old man there whom I have had occasion to mention before in connection with the Duck Lake Indians (the one who wd not consent to the children being taught & who has since joined the S. P. Indians. Though he very rarely attends our services, he has allowed his child to attend school. I have tried to persuade him many times to follow the example of his chief, but all was apparently to no purpose. He confessed he had nothing to say against our religion, but still was not willing to become Christian. You will be glad to learn that what I have failed to accomplish in him, his little daughter has achieved. The children at school, besides other things, are taught the Lord's Prayer, The Creed, the Ten Commandments & hymns, in Cree, which they constantly repeat when out of school, & it was through hearing his little daughter teaching her elder sister the Lord's Prayer & the Creed (she now is able to repeat them) that has roused him to a better state of feelings. He has for the last fortnight insisted upon her repeating them before going to bed & upon rising in the morning & today he asked me if he had done right. I told him he had done quite right & explained to him the Creed & that in praying to our Father which is in Heaven we must do so in the name of Christ, who was crucified, rose again & ascended into Heaven, where he now intercedes for us. His answer was: "I believe all this."

March 7th [1877]. Some of the Indians seem to have little idea of the manner of settling. Their old habit was to tent close together for a short time & when tired of that place, remove to another. Some think the same plan can be carried on in farming. Many of those for whom I have ploughed want to leave their fields, & have fresh ones ploughed. One man came today & wanted part of the Mission ground that is already under cultivation as he did not like the situation of his own & therefore wished to give it to his brother as a present. I told him he could not come within the limits of the Mission property, & that not only he but also the others must be more decided in their plans, for I could not afford the time to plough land for the Indians & then for them to leave them. I have made it known to the Indians that I shall not plough another field until I see them more determined to forsake their wandering ways.

March 9th [1877]. The singing class was well attended. About one hour before the commencement of the class Sasakwamoos came in to describe to me the inward struggle that is going on in his mind (he is the brother of Chief Atahawakoop) He promised me early in the Fall, that he would offer himself for baptism on the coming of Easter Sunday. At the commencement of Lent, I preached to the Indians a sermon on Christ's temptation in the wilderness, & exhorted them all & especially himself, who hoped to be baptized at the close of the season, to try hard to overcome all their evil thoughts, words & deeds, and that in doing this, they must not fail to ask for strength from Him who overcame our great enemy. In Sasakwamoos's relation of his experience, I could not fail to perceive the unceasing efforts of the wicked ones to retain his victim. He has, in his day, been one of the great medicine men, & he was also a great drunkard. During the last month the thoughts of his former practices have troubled him much & he feared that after having received Holy Baptism, he might be tempted to return to his former practices. I said I was glad to hear him make such a confession, as it showed me that he was seriously thinking about the change that must shortly take place, & that these doubts were permitted not to discourage him, but to show him his weakness, & to urge him to rely only on God for strength.

March 11th [1877]. Two services at the Mission as usual, 3 adults here baptized in the morning.

March 13th [1877]. Two of our Indians were lawfully married today. David and Mary Ahenakew & Antoine & Judique Oomenewachakwas. These are the 1st of our Indians who have consented to be lawfully married.

March 14th [1877]. Class at Ahenakew (E. side of the Lake)

March 15th [1877]. I ought to have had a class at Oomenewachakwas tonight (W. side of the Lake) but ill health prevented me attending.

March 16th [1877]. The Singing Class was tolerably well attended tonight.

March 19th [1877]. Monday. Had two services at S. Plain yesterday. Not more than half the people were at home; but most of those who were, were present at both services. Mistawasis certainly takes great interest in his people & he has always good advice for them when I go. I cannot help feeling that within two or three yrs there will be sufficient work for a missionary at S. Plain R. alone. Certainly there will be if all his band settle around him.

March 21st [1877]. Class at Ahenakew's.

March 22nd [1877]. Singing Class. The class is always concluded with Evening prayers.

March 26th [1877]. Had services at S. P. yesterday. The reason for my being at S. P. on two successive Sundays, was this; I had promised to be at home on Easter Sunday, as Atahwakoop's brother is hoping to be baptized, & had I continued my regular course of visits, I should then have been absent so made the change. Mistawasis & his wife were both baptized yesterday. He certainly made a good confession, he spoke of the little instruction he received from the R.C. Priests when a boy & he now declared his disbelief in such teaching, for he felt a comfort in praying to God in his own language, which he never cd have done when praying in an unknown tongue. I returned home on Sunday even^g, but D. Stranger stayed until Monday, in order that he might go among the people and so ascertain the exact state of the feelings of those who still remained unbaptized. I knew they would tell him more freely than myself for I find them very unwilling to give me their reasons. Perhaps you will think this strange, as I also did until the Rev. J. Mackay told me that the only reason for their reserved way is a fear of committing themselves; they think they know so little compared with a white man, & therefore rarely answer him in a direct manner. There were of course no services at the Mission yesterday. D. Stranger returned today & said the reason why many of those who regularly attend the services & yet refuse baptism, is that they feel themselves too unworthy & they fear their past life has been too bad to receive forgiveness. This is not a very bad state of mind to be in, it shows at least that the one point I have wished for, has been reached, viz, a consciousness of their sins & if only I can set before them the efficacy of Christ's atonement, I believe they will soon be eased of their burdens & learn to love Him "who has first loved them." May the Holy Spirit work upon their hearts to the sanctification of their souls.

March 28th [1877]. Some of our people left today for the Maple trees w^h are about 80 or 100 miles from here, for the purpose of making Maple Sugar, & another family will probably go on Monday. I had my class at Ahenakew's tonight.

March 29th [1877]. The Singing Class – 24 present. Tonight the men began to learn Bass w^h they seem to enjoy, Atakwakoop said, "It was just the thing that suited him." We have also today finished hauling the fencing & pickets (posts) for the fencing of the Mission Property. In all 5000 fencing x 12 ft long. 1700 pickets 7 ft long. The former of poplar & pine, the latter, of juniper. We shall put up the fencing in the Spring, immediately after depositing the seed. This will be a great relief to my _____ when done as we shall then be spared the trouble & time in looking for our cattle, which up to the present have given us much anxiety. Once I had a man for a fortnight searching among the hills, before he could find them & had I not made the care of them a special point of my duty when I first came here, I should have lost them. As I understand the Rev^d J. MacKay's men have lost six in his absence. I have also 650 boards of different sizes, & a sufficient number of logs for the Mission house, & almost sufficient for the Church, already prepared. The only thing that prevents me erecting the said building, is the want of a carpenter. As soon as the farming season is over, I intend D.V. to try at Prince Albert for one. I suppose it is needless to inform you that the rule of the country is that when one engages a man for any description of work, his wage dates from the day of engagement, & he expects his provisions to be found him from that time. Although it may be one or more weeks after, before he gets to his work & so at the end of the engagement he expects to be paid & fed until he reaches home again, & it is this coupled with the enormous wages \$900 per an[num], that deterred me from engaging a Carpenter in Red River.

March 30th [1877]. This day has been observed at the Mission exactly as a Sunday, two services, both tolerably well attended. I trust after hearing the sufferings of Jesus read to them, they may be excited to more love.

At the close of my Quarterly report, I am sorry to say, I am still without books. The Rev^d J. MacKay says, there are cases of Cree books lying at York Factory & no use made of them & they have been there for years, whilst I & y^r faithful servant D. Stranger, have only parts of two prayer books for our use. Fortunately, those parts that are missing in one book, are not missing in the other, so that the two parts make one. My Wife informs me that the Ven^{ble} Archdeacon Cowley is possessed of a good Cree Grammer. I suppose it is not the only one in existence, if not, I should be very thankful to have one sent out to me.

D. Stranger's three yr engagement will expire in June, when he is hope to go to R. River to see about a little property he has there, but is intending to return. I think after having served another yr in the same vocation, his services c^d be of great use as a catechist. The field of his labour then c^d be in the vicinity of Pelican & White Fish Lakes. Quarterly he would return to the Mission & make his reports, & occasionally I should visit him & see how the work progressed & perform baptisms & marriages. I proposed this plan to the Rev^d J. Mackay, who at once approved of it, but said that I must first ask the Home Committee to grant the additional amount of salary he wd require. I think £80 per an[num] considering the Saskatchewan prices, w^d be a fair salary.

J. Hines

CMS Records, C.1/O, Reel A102

Copy of the Asissippi Journal from April 1st to June 30th 1877.

Easter Sunday. This day which has been looked forward to with no little anxiety by myself, has now drawn to a close. Before morning service, Sasakamoos sent his son to inform me that he was still intending to carry out his promise of offering himself for Baptism on this day, so that I might be prepared for the ceremony. Accordingly I took water with me to Church, but after waiting half an hour beyond the usual time for commencing Divine service, for his appearance, I was obliged to begin, fearing that he had been trusting too much to his own strength, & so had failed at the last moment. His brother Ahenakew, I believe was of the same opinion, & enquired of those who came in, if they saw anything of his brother, & once he went out himself to see if he were on the way. However, just before the commencement of the sermon, he came in with his wife. I thought it prudent to put off the Baptism till after the sermon, that I might remind him once more of the responsibility he was about to take upon himself. The sermon being over I proceeded with the Baptismal service, & admitted him & a girl of ten years of age, into the Church. After this he requested to be lawfully married before leaving. Accordingly, I complied with his wish, his wife having been previously baptized, I believe by a Wesleyan minister. After his appearance in Church, I thought the delay had been caused by the extra care he had bestowed upon himself for he certainly was a pattern to all the settlers for cleanliness & neatness. But I afterwards learnt, it was caused by the non-hearing of the bell – his house being to the N. of the Mission, & the wind blowing from that quarter prevented him from hearing the sound.

April 4th [1877]. Class at Ahenakew's. Very good attendance – Some of the Indians are now actively engaged in erecting new houses, their former once were not intended for permanent dwelling places, but only to last through the 1st of 2nd winters, as I told them by that time, we should have decided upon the suitability of this locality for a settlement. In spite of the failures of the last two years' crops, we yet see so many good points in favor of this place, that we think it wise not to remove.

April 6th [1877]. Three more families have left for the Maple trees.

April 8th [1877]. The attendance today was I think the smallest I have had since I left W.F. Lake. This was caused partly by so many having left for the sugar making, & many of the rest who ought to have been at home, have gone to a feast at W.F. Lake, which is given every spring by the sons of the old man who opposed my staying there,

when I first came in to the country. From the information I have been able to obtain concerning this feast, I cannot learn that there is any evil practised by the Indians, but what I object to is, that it is always held on a Sunday, & the generosity of donors, is thought to wipe out the whole score of their offences committed against God during the proceeding year. I do not think any of our Indians believe in the supposed off lay [?] of the past; but as this is the most trying season of the year for Indians, & many of them are on the point of Starvation, I believe they have gone more for the sake of food, than out of compliment to the donors. Still I feel it my duty to warn them, of the liability of St. Paul's words being verified among them, that those heathens may be emboldened in their belief by their presence.

April 11th [1877]. Class at Ahenakew's – all the Indians excepting one family were present. On entering the house, I saw Baptiste (another of Ahenakew's sons) reading something from a piece of paper & I enquired what it was. He said it was a letter from his brother Louis (one of our school boys) written from Carlton, giving them information about many things, which he thought they w^d like to know. 1st The sickness at Battleford which had been reported as Small Pox: was really a kind of scurvy: 2nd That the seed w^h the Governor had promised them, had not yet arrived at Carlton. 3rd That a child belonging to one of our Indians who had been staying with his aunt at Prince Albert during the winter, was buried two days before his father & mother reached that settlement. The letter arrived yesterday & I suppose had been read a dozen times by each of those who understood syllabics, but still it was as interesting to them as if it had only just arrived. I informed them during the evening, that I had received from the Rev^d J. MacKay some small books, in syllabics of prayers for every day in the week.

April 12th [1877]. Kakasoo came today for three of the daily prayer books – one for himself & one each for his two brothers that are at home.

April 13th [1877]. Singing class was thinly attended tonight. About mid-winter Mr. Campbell, the scotch trader I have before mentioned, promised a new dress in the Spring to the girl who should have made the most progress in singing during the winter. Sasakamoos's daughter was the successful competitor. Had the prize been offered for any other attainment, she w^d have been the most unlikely to have won it. After having received the dress, w^h consisted of 3 yds of print just cut off from the piece, she very deliberately said "I wonder if I had sung louder, w^d he have given me a little shawl too." She is about 9 yrs of age.

April 15th [1877]. The service this morning was tolerably well attended but this afternoon very few indeed were present (15 in all) as the young men are busily

engaged during the week, in erecting new houses for their parents, & as today was such a fine one. I suppose they preferred a walk to coming to church – though had the old people been at home, I do not think they wd have stayed away. Kakasoo called in my house on his way to church. He had with him the book of Common Prayer & his Catechism & on examining them, I saw he had written 6 hymns from memory on the blank pages, as he preferred singing them from sight to memory

April 28th [1877]. On Wednesday 18th I left here with the Intention of visiting P.A. I arrived at the N. Branch of the Saskatchewan on the following day about 2 O'clock, just in time to see the ice break up. I felt sorry at first to meet with this delay, but as the Indian who accompanied me assured me, that we sh^d be able to cross on the morrow, & as the day was very fine, I enjoyed the sight very much. Towards evening the wind blew very strong & cold from the NE which prevented the ice moving along very rapidly. The following day still continued cold, the wind blowing from the same quarter. Towards evening it commenced snowing & it continued falling all night. Our provisions were now expended, which made me very anxious to cross (we had with us neither ammunition nor axe). The snow continued to fall all Saturday until about 6 in the even^g when it cleared up. The snow was now about a foot deep. Most of the ice had passed away by this time, but the river was almost blocked up with snow; Yet thinking that it was possible to push through it with a boat, I offered \$5 to any one who would fetch me over. Three men accordingly pushed out a boat, but finding it impracticable returned to the shore again: so I was obliged to return to rest without either food or fire. It was not until 3 O'clock on Sunday afternoon, that I was fetched over. I was received very cordially by the gentleman in charge of the Fort who had dinner provided for me. Immediately after dinner, I had service in English at the Fort. After tea I had another service in Cree, as many of the Indians were there. I saw now, it was impossible for me to proceed on to Prince Albert, as the roads were very bad, & would naturally consume more time than I could afford to spare, so resolved to return home as soon as the snow wd permit me to travel with carts. Mistawasis, who left with some of his people for the plains, immediately after his **baptism** returned to Calton the day I arrived at the river. A French priest, who was there at the time & knowing that I was fast on the opposite bank of the river, availed himself of this opportunity of going among my Indians. He had a conversation with Mistawasis about the past, in which he said, he was not to forget that most of his children & grand children had been baptized by the priests – & said they ought to have one living among them now. Mistawasis took him up on his own ground, & said it was true, many of his children were baptized by the priests long ago, & that they had asked from them & had received the promise of a teacher: but 15 years had passed, & the

promise had not been fulfilled. At last a minister of the English Church came among us, & his first work was to teach. Afterwards baptize. He had remained with us, & has no wish to leave us, & we have no wish that he should. It is true we do not see him every Sunday, but we have learnt a great many prayers & hymns in our own language; & on those Sundays, that he is not with us, we meet in one house with the children & we sing together many hymns, & repeat whatever else we can remember, thus making the day very pleasant. We had a school master with us during the winter, who has taught the children to read & write & many of them know more than your people with whom you have been for many years. I do not know what answer the priest made, but Mistawasis said he soon left him very displeased. I had this information direct from Mistawasis, & also from the gentleman in charge Mr. McKay, father of my first interpreter, who is officiating in Mr. Clarke's absence. I left for home on Wednesday, stayed the night at Snake Plain, had service in the evening. I rose too early next morning for a general service, so had a short morning prayer with some of them in their tents. Thursday arrived home.

April 29th [1877]. Two services at the Mission, very thinly attended owing to the absence of so many of the better-disposed Indians, some of whom are making sugar, others have gone to Carlton for seed grain. There are nonetheless sufficient in the Mission to fill our Church wd they all attend, but they refuse the light because their deeds are evil.

April 30th [1877]. The Spring is rather earlier this year & we have good reason to hope that our attempts at farming will be more successful than last year's. Atahwakoop & his brother finished sowing wheat last week. The only regret is that we have so little seed to put down. I have myself deposited 7 bushs & have the same amount of Barley to deposit. Atahwakoop & his band, have deposited 6 Bhs of wheat, 8 of Barley, 6 of Potatoes – Mistawasis & his band – nearly as much.

May 2nd [1877]. Ahenakew & family returned today from sugar making. We had a class at their house in the evening. On entering I found that one of the Indians, who never attends either church or class, was there, but had gone only for the purpose of hearing news, as is customary with the Indians when one returns home after a short absence. I thought now we were favored with an opportunity of proclaiming the Gospel to him, but no sooner did I say we wd commence with our class, than he took up his blanket & walked out. I felt rather discouraged; for I cd not help thinking it was not only slighting the religion of Christ, but was not also ungrateful to me. The day before he came to me in a pitiful state, his son had been out hunting ducks & had remained too long in the icy water – the result was a severe cold & stiffness of the

joints. I gave him some medicine & this morning he came again saying his son was better & expressed a desire for food, but he had nothing at all in his tent to give him. I gave him bread & pemican for his son, for which he appeared very thankful & said he should never forget this kindness. I have told the Indians time after time, not only to thank me for any kindnesses showed them, but to give thanks also to God & to manifest their thankfulness, but attending our services. One would scarcely think they could be such hardened people, if they were not eyewitnesses of it, but before we censure them, we must remember they are Gods workmanship, & therefore we dare not say “Why has Though made them this?” This leads us to the main point, which every missionary ought always to have before him. That it is only in the power of the Creator, to change the heart of the creature, & remembering this we ought to be more frequently in prayer, asking for God’s help & trusting less in our own strength.

May 7th [1877]. A message was sent to me, on Saturday by Oomenewwachakwas (who is staying at Carlton with his wife) that she & the baby were so weak, he feared they wd not live long, and he wd be glad if I would come & baptize the baby, & talk with his wife. Accordingly, I started on Tuesday morning, leaving D. Stranger to conduct the services at the Mission. I arrived at Carlton about 4 in the afternoon & was fetched across the river almost immediately, but the long drive had brought on such a severe headache, that I was unable to have a service at the Fort & could do nothing more than baptize the baby, & talk to the woman for a short time. The woman & baby were much better than I had expected to find them – I had prayers in their tent before leaving this morning: the woman & child were still improving.

May 10th [1877]. Ascension Day. About 50 people left the Mission today, some for the plains, & some for the fishing lakes. Kakasoo was lawfully married this morning; he also asked me for some books on syllabics, as he wished to occupy his spare time on the plains in teaching. He certainly has been very diligent at home, & I can safely say that 3 parts of the Indians at the Mission, who understand syllabics, have been taught by him. I gave him 10 short catechisms & 3 short readers, composed & printed by the Rev. J. McKay. I also gave him \$2 as a reward for his diligence. He said he was willing to do what he could, in the evenings, but as he had a family to maintain, & was not very healthy he could not afford regularly to devote much of his time to teaching, but if I could give him a little remuneration, he was willing to do whatever I thought him capable of. He also wished me to mark all the prayers, including the collects for morning & evening services on Sundays, as he hoped to be able to collect the people together for Divine Worship on Sundays. This plan was entirely his own proposal & I need scarcely say how thankful I was to find that one who two years ago was a

heathen, had not only become a Christian himself, but was willing to help forward by his humble efforts the salvation of his countrymen.

May 13th [1877]. Two services at the Mission as usual, thinly attended, owing to so many having left; all who are at home, were present at both services excepting Atahwakoop's wife & grandchild.

May 15th [1877]. A French half breed Cyril le [For?] came today from Carlton, for some oxen he left behind him when freighting to G. Lake, about a fortnight ago. Many of the Indians being at Carlton, & Kakasoo aware of his coming to the Mission, wrote a letter to inform me that on the morrow all of them wd be leaving for the plains, & also to apologise for having taken away my paint brush by mistake, but said he had left it in the care of the clerk at the Fort. Soon after the French man's arrival, Kakasoo's brother Batcheses (Baptiste) came in (he is staying at home with his father to attend to the fields & cattle, – they have 4 milking cows, two yoke of oxen, besides the one & two year olds). In Kakasoo's letter to me, he had included one for his brother, which as soon as I gave to him, he commenced reading. This attracted Cyril's attention, who said it was strange that in so short a time the Indians were able to read & write, & then said, that although a priest had been with them a number of years, he had never done the 1st thing towards teaching either them or their children. He offered to give me his little boy to teach – he said he could always manage to clothe the boy, but hoped I could feed him, as his means of obtaining a living, were very precarious. This is the 3rd offer, on similar terms of French R. Catholics – but of course I cd not take them – 1st Because we have no place in which to ____ such children, & 2nd no means to support it. I feel assured that if such a place had been in existence, between 20 & 30 children wd have remained at school during the summer months, instead of going out to the plains where they are exposed to all the filth & vices of heathenism. My wife & I had thought an institution of this kind would work very well, & if we cd only meet with success in our farming operations, many of the Indians wd contribute to the support of the children, as well as myself – still we sh^d feel more safe if we had some small yearly sum from our Christian friends in England to depend on. We sh^d take in French as well as Indians, & they wd all have to consent to the same terms (viz) That none cd enter under 6 yrs of age, nor leave until they had remained 6 yrs with us. Of course, those who entered at a later age wd still have to remain 6 yrs. This many cause some to say that the Indian might be _____ to send their children to school, merely for the sake of being eased of the burden of their maintenance, but to counteract this evil, we are taught in scripture, that if a child is trained in the way he should go, when he is old, he will not depart from it – The

children in the summertime, out of school houses, wd be employed on the farm in such works as I saw them capable of performing.

May 17th [1877]. Class at Ahenakew's. Good attendance. Our Friday Nights singing class has been discontinued since the young people left for the plains, & will not be resumed probably until the Fall.

May 20th [1877]. You will be glad to learn that Atakwakoop & his wife were baptized this morning. Atakwakoop had previously informed me, that he intended being baptized today, but there was no mention of his wife coming. Accordingly this morning D. Stranger & I went to see her. She at 1st said, that when she consented to be baptized, she must follow her children & be baptized by a R.C. Priest – I saw at once that his was merely an excuse for putting it off, & began to reason with her. After having assured her that if when she gave her children to be baptized by the priests, she gave them to God & not to the priests, God wd receive them & if she today wd consent to be baptized in like manner, giving herself to God & not to me, “He wd receive her too. After a short pause, she said she believed what I said was turn. I told her how that as on this day, Christ fulfilled his promise to his disciples, in pouring upon them his Holy Spirit, & that on the same day 3000 believed the preaching of the apostles, concluding Jesus & eternal life, & were baptized. I also said that God wd this day pour upon her His Holy Spirit, & make her His if she wd only obey his command with a good will & loving heart. Whilst speaking to her, I observed what I have rarely noticed in an Indian before – the shedding of tears – so soon as I had finished speaking to her, she said she wd be baptized with her husband – After hearing this narrative, who will doubt that this was the work of the Holy Spirit, & to Him be the praise.

June 1st [1877]. On the 24th of May I left for Prince Albert, for the purpose of engaging a carpenter. Arrived at Carlton on the 25th. Met some of my Indians there, had a short service with them in one of their Tents. Left Carlton on the 26th in company with Peter Hourie, my late school master's father. Whilst taking our dinner in the bush, he told me the history of his travels, & adventures with the wild man; but the only part that will be interesting to you, I think, is that refers to the religious ceremonies of the Indians. He said, “At one season of the yr a certain person, one chosen by the band, has to kill a bird of a certain kind, & after he has dressed it, places it a prepared part of the Tent, for all the band to see – but none are allowed to go near it – for it is sacred. After the time is expired for its exhibition, it is then roasted whole, not a bone is to be broken. After this, those who are assembled, eat it taking the flesh off with their fingers, & then they burn the bones, that not a particle

of it may be left. Again at another season of the year, an animal of a certain kind is killed by a man whom the chief appointed for the work. After it is killed, it has to remain in the tent for a day, but no other is allowed to go into the Tent but the man who killed it, for it also is considered holy. The ceremony w^h is performed over the flesh is still more striking than that over the bird. 1st a portion of it is burned in the fire & while it is burning, the officiating priest, takes a bunch of sweet grass (this grows in certain parts of the plains, & has a pleasant scent when burning) in one hand & a piece of raw flesh in the other, the latter he waves in the air, the grass he holds close to the fire, so that it burns slowly, the smoke perfuming the whole camp. The first part they call a burnt offering – the second a Wave offering – the third an offering of Holy Incense, all of which they consider well pleasing to the Great Spirit above. After this the remainder of the animal is boiled & all the Indians of the camp from the Eldest to the Youngest are called around to partake of the Holy flesh & not one is allowed to retire until all is eaten. Sometimes they sit for ½ a day. From this, one wd think that they must either have been informed by missionaries of the Jewish ceremonies, or else the ceremonies must have been handed down to them by verbal tradition, from the time of the Jewish dispensation.

Arrived at P. Albert about sunset & had a short conversation with the Bishop, when he arranged that I should preach at St. Mary's on the morrow, w^h I accordingly did in the morning – My sermon being upon the “Nature of true repentance.” After service I drove down to the Co. Post, as I c^d not be entertained by the Bishop, owing to Mrs. McLean's indisposition – A terrific thunder Storm w^h commenced about 6 O'clock prevented me from being at church in the evening. The storm however abated about eight, & then my host informed his neighbours, that a service w^d be held in his house commencing at ½ past eight – 14 were present. On Monday I had another interview with the Bishop & reported the progress of the mission work. I also spoke to him of the good w^h might be done here, if something in the shape of an orphanage wee established. He quite agreed with what I said, & promised to help it in every way. On Tuesday I saw a carpenter, the only one disengaged in the settlement. I arranged with him to work at Asissippi for \$60 per month; but as he is in the act of making a home for himself, he c^d not promise to assist me until the 1st of September.

Returned to Ft. Carlton on Wednesday. Was delayed a day on account of the wind being too strong for the boat to cross the reiver – had service again with the Indians. Today arrived at home, & was much cheered by the progress the grain had made during my absence. Perhaps you will think I put too much stress upon this, but I feel sure that unless we can do something in this way to encourage the Indians to

settle down, not one half the good can be done among them, that otherwise might be done.

June 2nd [1877]. The sharp frost last night has almost entirely destroyed the turnips. The wheat & barley too, are almost cut to the ground – but I trust they will recover.

June 3rd [1877]. Two services at the Mission. All who were at home were present. I have no Interpreter now as D. Stranger has gone to R. River, his time of service being up. I had engaged him for another year upon previous terms. I hope to hear from the Parent Committee soon with reference to his future employment.

June 9th [1877]. The past week has been very wet, but I am glad to say the grain is recovering from the affects of the frost.

June 10th [1877]. Two services at the Misson.

June 18th [1877]. Mr. Tait, trader for Ft. Carlton, arrived here on Saturday; he is on his way to Big River, for the purpose of making a fording place. It is 17 years since he passed through this part of the country, & he thus spoke of the contrast. Then the Indians were almost always starving, but now I see them with domestic animals, & nice fields of potatoes & wheat & Barley & enjoying the luxuries of civilized life, i.e. butter & milk, & in the place of conjuring tent ceremonies, drinking songs & such like – I see them attend church & worship the Great Spirit, & sing His praises in an acceptable manner. God be praised for the change thus wrought upon their hearts, by His Holy Spirit. Mr. Tait interpreted for me yesterday, as I always prefer a native interpretation to my own. I fear lest I might convey a wrong idea. I accompanied Mr. Tait today as far as Spirit Lake, in order that I might make use of his valuable help, as an interpreter: we spent only two hours with the Indians, as Mr. Tait was obliged to proceed to his work. I read to them part of the 15th Chap of St. John & explained to them through Mr. Tait, the nearness of Christ to those who are His & the impossibility of doing anything to please the Great Spirit, unless we do it in the name of Christ, & that although we may try to persuade ourselves we are good & are doing good to others, yet unless we know something of Christ, & love Him for what he has done for us & present all our good deeds as we call them to the Father in His son's name we have no reason to believe that they are accepted of the Father. Just as the little branch when cut off from the tree, cannot bear fruit; so we, if after having heard the glad tidings of Salvation w^h the Son of God brought to the earth, hold ourselves aloof from Him & His Word, can do no good thing.

June 20th [1877]. The Chief & one of his nephews returned from the plains today & reported the Buffalo close i.e. about 80 miles from Carlton, or 140 from Mission. He

said there were very few, & they very much scattered – it is his belief, that will never collect together again. If this is true, the Buffalo hunt, strictly speaking, will now begin. Heretofore, I understand, it has been literally, an indiscriminate slaughter.

June 22nd [1877]. The Whitefish Lake party arrived at the Mission today. I have not seen any of them yet.

June 23rd [1877]. Kakasoo arrived at the Mission today from the plains. He w^d not have returned so soon, but for his ill health. He reports that only 3 young men w^d consent to be taught. These however learnt sufficient during his 6 weeks on the plains, so as to be able to read a short catechism. He left one each with them. In reference to the Sunday services, he said, that a goodly number attended, & that B. Joyful, whom I have mentioned before in connection with the French halfbreed & shanty – read the Great Book, meaning the Bible, & he read the prayers & led the singing. What a work for a man who two yrs ago was a heathen, & did not know a letter. I hope some day if it be the Lord's Will, to see his time wholly devoted to the work of evangelizing his own countrymen. "A man's heart deviseth his way, but the Lord directeth his steps." The Indians from W.F. Lake came to see me today but for no other purpose, than to leave some of their property in my care, as they were wishing to go to Carlton, & found it too cumbersome. Also they begged some provisions, as they said they had nothing to eat. This I knew was false, so gave them nothing, save some milk to drink. I told them that tomorrow was Sunday, & begged them not to leave until Monday, so that they might enjoy a Sunday with us in worshipping God. I promised them work for the day, in order to induce them to stay, but all was in vain. The old man my opponent when I first came (Ootayupekoo) argued that the property of a minister, ought to be considered common property. God's gifts, he said were common to all, & ministers who come to teach ignorant people about him ought to give proof that they are His minister, by liberally distributing provisions & such things as the Indians need. He further said that the Indians look upon God as their father, they address Him, & ministers teach that He is the father of all & we are His Children. Therefore we ought to treat our property as the property of a common family. In reference to being God's children, I said, we became Gods children only by loving Him, for what He has done for us, & our love is manifested by our words & actions. Thus if we love God, & wish to obey Him – We shall show it tomorrow by our presence at Church, & in our actions hereafter. In reference to common property, I asked him whose horse it was that was tied to my fence? He said it was his son's, but as he has 4 sons, grown men, & fearing I might not know who was the rightful owner, he said that it was his eldest son's horse. I said "Is it not my horse? Have I not as much right to it as your son, if all property is to be

considered common?” He said, “If I did not want to give him any provisions, he would have to be going – Accordingly he & his party left. This man is considered by all that know him, to be the most headstrong of all the Crees.

June 24th [1877]. Two services, moderately well attended. The responses were better today than on previous Sundays. Since D. Stranger’s absence they have been rather faint, as the Indians had no one to lead them.

June 26th [1877]. Sasakamoos came today with a birch bark jar containing about 5 lbs of butter, & asked me to keep it for him in my ice cellar, as he could spare it just now, & ___ about midsummer he hoped to be able to get a little flour, & then he would eat bread & butter. (The middle of July is considered midsummer here.)

John Hines

Asissippi Mission

June 30th 1877

CMS Records, C.1/O, Reel A102

John Hines to the Rev^d J. Wright, Asissippi, July 16, 1877

Dear Sir

I enclose with this my quarterly report which I hope will arrive safely at Salisbury Square. I have written several letters, & have sent 3 copies of my Journal from Jan^y 28th 1876, but am ____ as to whether they reached ____ destination or no, as I have not received a line from a member of the Committee for 2 years, save the Annual letter. I may be, that it is contrary to the Laws of the C.M.S. to answer any question put to it by its Missionaries, if so, had I been aware of it I would not have asked any; Still I think it must be a rule of the Society to acknowledge the receipt of Journals. I see in the Mission Field the receipt of Journals, &c regularly acknowledged. An acknowledgement of this kind would be enough for me, as all I want, is to know whether they are received by the Society, or lost on the way. A great many of home letters & periodicals have failed to reach us.

I also was under the impression that the Society sent her publications to her missionaries gratuitously, but I fear I must again be mistaken, as so few find their way to Asissippi. Rather than be deprived of them I would very willingly pay for them.

Again desiring your prayers for the Spiritual welfare of the Crees, & that our hands may be made strong to labour. Trusting you are well. Believe me, Dear Sirs/

Yours respectfully, John Hines

P.S. I would so much like an answer to my letters to you, dated Jany 9th 1877, As I should then know how far I might go in different branches of labour & be spared the anxiety of mind which under the present circumstances I have to bear.

CMS Records, C.1/O, Reel A102

John Hines to the C.M. Committee, Sept 17, 1877, Asissippi

Rev^d & Dear Sirs

I received a letter from the Rev^d J. Mackay, on the 26th of August requesting me to meet him & the Bishop, at Carlton on the 28th for the purpose of holding a Conference. The Bishop however, did not arrive until the 29th. The Conference was held in the evening. Mr. T. Clarke²² was present, & I was glad for his sake. He was, as many things were brought to light, & discussed w^h might have remained in obscurity had I not objected to certain things on the estimates; & it is on the Finance subject that I wish to say a few words. In my former letters to the Society I have complained of a misunderstanding between the Society & her Secretaries here, & after reading the letter I think you will allow I have some reason for complaining. At the Conference many things many things were discussed, & after a due consideration, were passed. The Estimate for the ensuing year was then read, & let me say – that this is the first time I have been privileged, not only to assist in drawing them up but even of seeing them after they were drawn up, & this is why I was glad Mr. T. Clarke was present & had at the very outset of his missionary career seen how the financial part was conducted. In reading over the estimate I observed that much care had been taken to provide for the wants of the various Mission in this diocese – such as Salaries for Missionaries, Teachers, building expenses, & school books &c, the latter being £5 for each school, which sum, I thought rather too much as my two school have been carried on two years for £3. – And after all things had been enumerated, a sum of £300 was put down under heading (extraordinary). This enormous sum attracted my attention & naturally prompted me to ask, how money obtained under this head, was expended. Mr. Mackay's answer was, that travelling expenses were paid out of it, & further said, that my trip into Winnipeg last summer was paid from the same source. Fortunately I had all my accts with me, & I showed Mr. Mackay his own A[ccout] rendered to me, from which it could be seen that my travelling expenses were deducted from the sum given by the Society for building purposes. And not only my travelling expenses, but every expense I have incurred excepting my own salary & the

²² This was Thomas Clarke who came out from the C.M.S. in England in 1877, in response to a request from the Diocese of Saskatchewan for a young lay missionary to inaugurate new missions on the Indian Reserves to be surveyed by the Government, combining the spreading of the Gospel with teaching the young and instructing the adults in the art of agriculture. He was initially appointed to Battleford. In 1884, he was appointed Principal of the Government Industrial School at Battleford.

salary of one School Master, have been deducted from my building fund. The next question I asked was: –

What do you understand travelling expenses to include?

Mr. Mackay: – Every thing.

Do you charge the Society with your own provisions when travelling?

Yes. Then you ought not to do. Mr. Mackay – I always have done so, because I believe it is charged by all the missionaries & I have never had any misgivings about it.

What is your Salary for, but to maintain & clothe you & your family?

When at home, not when travelling. He then said “Supposing you were travelling in a civilized part, wd you pay for your own board & charge the Lodging to the Society?”

I answered, “This cannot apply to mission work, but if I were on a trip to England I should charge the Society with everything. But my Salary wd cease the day I left my mission, & wd not begin again until the day I returned to it again, & I think this wd be carrying out the Societies rules.”

At the close of the argument, the Bishop & Mr. Mackay thought, that as the latter had always charged the Society with his provisions when travelling, we had better keep to that rule, & authorised me to make a charge for the provisions consumed last year on my trip to Winnipeg & back. – I said I would not do so without the consent of the Parent Committee, as I felt persuaded in my own mind that it would be against her rules. Now from what I have written, you will see that there is either a misunderstanding of the Societies rules, or else the rules have not been supplied to the secretary.

Let the case be as it may. I strongly maintain, that every missionary when travelling should pay for his own provisions provided his salary is not stopped. “Surely this is not a time to receive money, & to receive garments, & oliveyards, and vineyards, & sheep & oxen, men servants, & maid servants.” – Seeing the Societies funds are so low!

Yours obediently,

John Hines

CMS Records, C.1/O, Reel A102
John Hines. Aissippi, Sept 18th 1877

Rev^d & Dear Sir

Would you kindly ascertain Lady Vincent's address, & forward the enclosed to her. It used to be 8 Berkeley Square, Piccadilly W. but you will be able to ascertain through the Blue Book. In the event of your not being able would you look for Lady Sefton, or Sefleth, 52 Grosvenor Place (used to be) & forward it through her.

Trusting you are quite well, believe me

Yours faithfully

John Hines

CMS Records, C.1/O, Reel A102

Copy of the Asissippi Journal from July 4th to September 30th 1877.

July 4th [1877]. News was brought to the Mission yesterday that the Buffalo were only two days Journey from us – Accordingly the Indians decided to go in search of them. Their horses being at home, were quickly harnessed and their exodus place at once. Before starting, they expressed a wish for me to accompany them, but I refused principally because Mrs. H[ines] was not very well, & the weather being so exceedingly wet, I thought the trip might do her more harm than good. Today being fine & having somewhat the appearance of settled weather, we made up our minds to go.

We left the Mission about 7 A.M. & before we had gone a mile, we met the Chief, the sight of whom made us think the news we had heard about the Buffalo was false – but when I enquired his reason for returning, he said, he had either lost his Ammunition or left it at home. He then informed us of the way, but added, “I shall most likely overtake you before you get to the place where we shall have to leave the main road.” We then proceeded & after travelling about six miles, we saw the chief coming close behind us. He told us, his Ammunition had fallen out of the cart nearly opposite our house. We travelled on together as far as Snake Plain Creek where we took dinner. Dinner being over we started immediately & caught up those who started with the Chief yesterday, opposite the half way houses – where we were delayed four hours by a thunderstorm. After the storm had abated, we journeyed on & camped at a place noted for ducks. When the ducks are moulting a great many are killed on these lakes. As a rule I always suffer from headaches on the first days travelling, & as a matter of course, I have not been free from pain today. Mrs. H. too suffered very much this morning & about 4 O’clock she became very sick – but this relieved the pain, & before sunset she was quite well. All the camp joined in prayer before retiring to rest.

July 5th [1877]. Rose about 6 O’clock, had breakfast, then prayers & started, the Chief leading, I following him, the ox carts coming behind. At 9 the day became very hot, so we thought it better to place the oxen in from in order to be governed by their pace: in the act of which Mrs. Kakasoo ran foul of my buckboard with her cart which turned my conveyance over, but in such a manner as to allow my wife & me to get out without being hurt. One of my wheels was slightly broken, & the axle was so much bent that it was impossible to go any further without straightening it, Fortunately the head of my axe was just the size to fit the nuts. & with it we were able to take off the axle. A fire was quickly made, the axle heated, & place on a cart wheel

to receive the blow with more firmness. A considerable impression was made from the first heat, the 2nd sufficient for the straightening of it & we again proceeded. After an hour's drive we came to Muskeg Creek. The water was unusually high, and the ground being very soft we all anticipated trouble. The Chief waded in & put willow sticks on the bottom thinking they wd prevent the cattle from sinking in the mire. We then took dinner. The Indians have a plan peculiar to themselves – which is, when they get into trouble, immediately to sit down & eat to strengthen them for the difficulties – Dinner being over, the animals were specially harnessed & the Chief was the 1st to enter & with a great effort on the part of his horse was landed safely on the other side. The oxen were the next to enter, & all excepting one, crossed very well. The one that did not do so well, was immediately before me, & with its struggling so much on the opposite bank to free itself from the mire, made the landing worse. I just drove in, but the landing was too soft for the narrow wheels of my conveyance, & my mare with her strength & rapid motion combined in trying to pull through, broke the bolt of the Whipple tree,²³ & finding herself in a certain degree free, turned partly round, but finding herself still attached, she became restless, which of course increased the danger of our position; three of the Indians at once sprang forward to hold the mare, & the Chief seeing our danger, rushed into the water & came to rescue Mrs. Hines, whom he carried on his back safely to shore. The mare was then detached and the buckboard drawn on to terra firma by hand. The damage done to it, was again twofold. The front axle was bent & the bolt of the whipple tree was broken; the latter was supplied by a piece of pesa kanape²⁴ (green hide) & the axle was left as it was. – We camped in the evening about 8 miles W of a high hill called “Oomsisinaloan-akinakao” freely translated, “The Landmark.” – After supper, we had prayers & then retired for the night.

July 6th [1877]. I rose this morning about 3 O'clock & went off hunting ducks; returned about 6. No success. The oxen were harnessed & all apparently in readiness for starting. Mrs. H had not yet taken breakfast, as she was waiting my return, but as I saw the Indians were anxious to get on the way, I said we c^d have prayers at once & my wife & I cd eat a piece of pemican as we were travelling. Accordingly my

²³ A whipple tree/whippetree is a mechanism to distribute force evenly through linkages. It is a pivoted or swinging bar to which the traces, or tugs, of a harness are fastened, and by which a buckboard, carriage, or plow, is drawn. It is also referred to as an equalizer, leader bar, or double tree.

²⁴ Pesa Kanape or Pess kunapi, according to Hines, came from the Cree word *pesaganappi* (shred in a circle or flayed cord). It was also called “shaganappi” and consisted of a thong of rawhide that had many uses: leather, rope, nails, glue, straps and cord. It was generally prepared by cleaning the rawhide of a buffalo, scraping off animal hairs, and cutting it into long strips which were left to dry.

suggestions were conceded to, & we were soon on our way. Up to this we had seen no traces of Buffalo, but at 9 O'clock we arrived at a place where we saw some Indians had been drying Buffalo meat. This of course broke the monotony of the trip & the Chief said "we shall see Buffalo today." After the Indians had refilled their pipes, we resumed our steady march. All at once the dogs set off at full speed for a small bluff of poplar trees. Immediately upon entering it, a furious barking commenced. Peter Kakasoo & two other Indians rode off at once to see what had attracted & engaged the attention of the dogs. The Chief said, "It must be a strayed Buffalo in the wood." The riders however soon returned & reported a badger. We had some little difficulty in finding water for dinner today. As soon as dinner was over Peter K & the chief's son Michel, rode off ahead, taking a turn first to the right & then to the left in search of Buffalo tracks. About 4 O'clock we came in sight of Cariboo or Jumping deer; they were too far away for a shot. Peter however, who was some 4 or 5 miles ahead, saw them & managed to get near though for a shot, but his flint lock missed fire, so he got nothing. We reached "Onion Lake" about 7 & camped for the night. We all began to feel rather concerned, as the provisions were getting low. They said, that tomorrow's breakfast wd consume all they had. I told them I had still provisions left, but only sufficient for two meals, if I had to feed the whole camp. After supper the Chief took my gun & went off to hunt duck, in the lake – returned about 9 with one.

July 7th [1877]. Rose about 4. Prayers & breakfast being over we started. I lent Peter one of my horses to ride ahead with; He took a great turn to the right & we saw no more of him for 4 hours. In fact we had reached the river about 20 miles above the elbow, & had halted to wait for his return, in order to know which way to take – The Chief then went off to hunt ducks or anything else eatable: during his absence Peter returned and reported fresh tracks of B. about 15 miles west of us – As soon as the Chief returned, I promised dining for all. Immediately after which, we went in search of the B. We came upon the track about 6 in the evening. About 7 the clouds began to gather, & we at once sought a camping place. Peter who was still following the tracks, which were all along the margin of the river, came riding up whilst we were looking for water, & said he thought he saw 4 or 5 buffalo about a mile ahead but that they were very close to the river & if we were not very quiet they would hear us, & make their escape across the river. We soon mounted our horses and went in pursuit of our prey. When we reached the wood where Peter had seen the B. we saw in a place near the woods, 100 feeding like a band _____. The Chief's regret was, that he had no horse to ride, his was too old & slow; I at once gave up mine to him, & also my gun, whilst they were preparing for a charge, I ran back for my black mare with

the intention of driving Mrs. H. round to see the spectacle but she refused as she thought she cd see as well from the hill & certainly as she said it was far safer. I then mounted and rode off, & came in sight of the B. just as the firing commenced. The band at once divided; half came across to me & the other half was scattered over the plain, the riders being after them. Whilst I was riding parallel with my band of ____ in order to help them from crossing the river, I espied my brown mare racing up to the camp without her rider – I at once thought she had thrown the Chief – but my fears were soon quieted as Peter's brother Baptiste, came riding after the mare to secure her, & told me the reason of her escape. He said whilst they were standing in a valley a hill being between them & the Buffalo, the Chief said he wd creep a wind & fire the first shot, & he gave me the mare to hold. As soon as he fired, one fell & the others ran so near to me, that I was tempted to leave hold of the mare & fire. At the report of my gun, she ran away. The Chief was not able to get near enough to fire again, so contented himself with skinning his animal. Baptiste & I rode off for meat, as we were all looking forward to enjoying our supper. On arriving at a spot where Peter had fired, we found a cow with one of her hind legs broke & unable to get up. As we approached, she became desperate. We had nothing with us, but a knife, but dare not go near enough to use it. Baptiste then thought to kill it with stones. These seemed only to aggravate the animal more. At last one of the riders came up with my gun & of course I was appointed to give the death wound. This being done, I rode off with 4 or 5 of the ribs for supper. On arriving at the camp, I found Peter there, having brought a calf which he had killed, in addition to the cow. The reason he killed so few was that his gun was a broken one. By this time, it was quite dark, nothing more could be done, so the animals were left on the plain. Had prayers & went to bed.

July 8th [1877]. Rose early. Had breakfast & a short service, & then the Indians fetched the meat to the camp. Though the day was Sunday, I thought it more sinful to allow the meat to spoil, which God had so bountifully provided us with the day before, than to fetch it to the camp but even had I objected, my objections w^d not have been heeded, as they were anxious to secure the meat. Peter rode off in search of a Buffalo he had wounded the night before thinking it might have fallen & died or else be in pain, but he saw no trace of it. On his way back he saw a strayed Buffalo, & was tempted to give chase, feeling sure we should say no work after today. When he had killed the animal & had cut the meat, he covered it with green branches to keep it from the heat & black flies. He returned to the camp about 11 O'clock. After dinner we had service – again & remained in our tents the rest of the day. The weather was exceedingly hot & thundery & we were in constant expectation of a storm, but the day closed without one.

July 9th [1877]. Left the camping place about 8 and after an hour's drive we came to the bull Peter killed yesterday, but found it so much heated that it was scarcely worth carriage. After having taken up the best pieces, we proceeded for a few miles, but were obliged to halt as the day was so intensely hot. In the afternoon, we resumed our journey & camped at a very pretty spot. The feed for the cattle was excellent & the water very good which was a treasure & a blessing to us all.

July 10th [1877]. Rose at 3. Had breakfast, the prayers & started – About ½ past 4. The scenery this morning was very grand. We took dinner opposite Berry Lake. This lake is very round & is about 8 miles across: the hills surrounding it, are very high & covered with different kinds of berry trees hence its name. The water is salt & there is no fish in it – We were obliged to halt 4 hours here, as the heat was so intense. Immediately on starting the pesse kunapi broke, which served as a bolt for my whipple tree. The whipple tree then fell in the mare's heels & caused her to run away, pulling the buckboard along with her by the breeching straps. Every leap she took caused the whipple tree to strike her afresh. In my effort to hold her, I was pulled out of the conveyance, the wheel ran over my arm, but without doing me any great injury, & which I did not feel until afterwards, as my thoughts were what will become of my wife. As soon however as I had regained my feet, I saw the buckboard, not far from me with Mrs. H sitting on the seat perfectly safe, but the mare was half a mile away. In examining the conveyance, I found one of the shafts broken. The fact of the mare pulling only by the breeching straps allowed her to go two feet further from the buckboard, thus allowing the shafts to fall on the ground & one must have stuck into the ground & caused not only to break it, but also the breeching strap, which let the mare free, & thus was the means of saving Mrs. H's life. Peter rode after the mare & the Chief & I mended the shaft by placing a piece of wood on each side, & then binding them tightly together with a piece of pesa kunapi. Peter returned and after harnessing my other mare, we started again but did not go far before the new piece of P broke, which caused me to examine the whipple tree more closely, when we found the piece of iron between the whipple tree & the shafts was worn quite sharp, & it was this that cut the line. We were able however to remedy this, & were soon journeying on. Camped opposite Salt Lake.

July 11th [1877]. Rose about 5. Prayer & breakfast being over we started. Took dinner 4 miles W. of Muskeg Creek. Here again I was obliged to straighten my axle by the same process as I before mentioned. This time it was so much bent, that I found it difficult to see where to strike. The Indians became tired of waiting for me, & left me with my two your assistants, Michel & Joseph. Eventually I got the axle straight, & to fit the wheels. We soon overtook them & crossed the Muskeg Creek as its rise. It was

equally wide here as where we crossed before, but the ground was firmer, so met with no difficulty. Camped opposite the ½ way houses with the H.B.Co. mail carrier. Had supper, after which he joined us in our usual evening service –

July 12th [1877]. We met with some delay this morning. The horses being so near home, were anxious to get there & set off during the night on the road there. Fortunately the Chief's horse was more faithful & remained behind. Accordingly he was mounted & ridden off in search of the others. They were brought to camp about half past eight. As we had now only 25 miles to go, we drove home without stopping for a lunch. The journey occupied a period of 9 days & during that time we saw not a single human being besides ourselves (until we met the mail carrier). We being on the N. side of the Saskatchewan, and the Buffalo are, as a rule, on the S. side, & all the other Indians & half breeds are there.

There was one thing I noticed on the trip, which I think well worth recording (viz) that the Indians who were able to read the Bible & Prayer Book, did so, at every halting place.

July 17th [1877]. Had two services at the Mission as usual. All the Indians left the mission for Carlton, to receive their annuities from the Government.

July 21st [1877]. My wife & I left for Carlton this morning & arrived this evening.

July 24th [1877]. Saturday night was accordingly hot & the mosquitoes were so troublesome that we got no sleep. I rose at 3 A.M. Sunday, & took my mare to the Indian Camp. Had service in English at the Fort in the morning – In the Evening in Cree, on the Treaty ground. The service was preached from the following texts: Rom 14.8. "For whether we live, we live unto the Lord, & whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's." – 1 Cor. 10.31. "Whether therefore we eat or drink, or whatsoever ye do, do all to the Glory of God." And concluded by quoting St. Paul's words to the Phil. 4.8. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever are lovely, whatsoever things are of good report, if there be any virtue, & if there be any praise, think on these things."

We camped with the Indians & returned to the Fort next morning. Weather still continued very hot, all anticipated thunder. I returned to the Camp after dinner, baptized two infants & visited from tent to tent.

Having ascertained that the Governor w^d not be there, and that the Indians w^d receive their annuities by the hand of Cap^t Walker²⁵ & then return to the Mission, as the implements w^d probably be very long in reaching Carlton, owing to the hot weather, I thought it wiser to return home at once, hoping the Indians might be home by Sunday. We left the Fort immediately after breakfast & had a miserable drive of 8 hours in the rain –

July 26th [1877]. The time for cutting hay has arrived and as it is uncertain when D. Stranger will be back from Winnipeg, & as I cd not succeed in hiring a man at Carlton, the schoolmaster & I commenced to cut today. To our great surprise and discouragement, we found on approaching the marsh, that it was mostly under water. Shell River (Asissippi) has overflowed its banks. We were obliged to cut here & there, where we cd find dry footing.

July 29th [1877]. The Indians have not arrived, consequently we had no service today.

July 30th [1877]. A half breed who passed by some days ago, with freight to Green Lake, returned today thoroughly exhausted through loss of blood, & hunger. About 25 miles from here, he & his companions had met with an accident, & in lifting a heavy box he hurt his back, which brought on a hemorrhage from his nose, & mouth. He was of course unable to work, & thought it better to return. Oh, he did greatly against the will of his companions, who were Canadians, & as a punishment refused to give him any food – When he arrived at the Mission he was scarcely able to stand, & I can safely say, I never saw blood issue from a wound so profusely, as it did from his mouth. The man was thoroughly wet as it has been raining the whole day. I told him to take off his wet things while I made him a bed on the floor. I then mixed up for him, two grs of ____ & two drms of Epsom salts, & I was pleased to see the dose was efficacious, as the bleeding ceased entirely, within two minutes of his drinking it.

July 31st [1877]. Robinson is still very weak. He is not able to take any food. The hemorrhage has not commenced again.

Aug. 1st [1877]. Robinson is a little better today. Have given him three doses of quinine, which have partly restored his appetite.

Aug. 2nd [1877]. Robinson left for his home at Prince Albert today. A gentleman who was passing from G. Lake to Carlton proffered him a ride in his buckboard.

²⁵ This was James Walker (1846-1936) of the NWMP (1874-81).

Aug. 4th [1877]. I am sorry to say the Indians have not yet returned. Had I known they w^d have been so long, I should never have left them. I fear now I shall have to spend tomorrow like last Sunday, alone.

Aug. 6th [1877]. The Indians have not returned, but I have heard that the Annuities were paid last week. I hope to go tomorrow to Carlton to see them.

Aug. 11th [1877]. I went to Carlton last Tuesday & visited the Indian Camp. The reason for their prolonged stay is the non-arrival of the Implements. News had arrived that the Carts containing them, were close and as they had neither sickles nor scythes, they thought it better to stay & receive them at once, and then save another journey. I visited them from tent to tent & administered a little medicine to one who was suffering from Catarrh.²⁶ The implements arrived the same day that I did, but Capt. Walker being at P. Albert paying the Indians there, they had to wait his return. Capt. Walker returned on Wednesday; the Indians assured me that as soon as the implements were distributed, they w^d hasten home. They further said I might perhaps see them on Sunday. I left again for home on Thursday. Yesterday was wet. Did repairs to the stable & buckboard. Friday I joined the school master at the hay. I tried again to hire a man at Carlton but found it impossible. Mowing is too hard work for the Natives of this country. I am thankful I learnt hard work from boyhood. Had I not it would never have don for a place like this. My health is much better than it was – I attribute this to more manual & less mental exercised. While I was reading for Deacon's Orders I found the strain by far too great for me. I cd not concentrate my mind upon what I was doing. Often when reading, I found my thoughts wandering away to other things. Sometimes I had planned meeting with Indians, & my mind would be constantly turning to how I c^d best express myself in Cree. At other times I was harassed with the preparation of the wood for my building, & trying to think where I could get more the work as none of the Indians understood the work, & often I have had to read a paragraph mover 3 times before I knew what it was about. I feel it will be better for me to put off taking Priest Orders, until my building are all completed, and the Mission work more regular.

Aug. 12th [1877]. I am sorry to have to state no service at the Mission again, as the Indians have not yet arrived.

²⁶ This refers to the excessive discharge or buildup of mucus in the nose or throat, associated with inflammation of the mucous membrane. The word "catarrh" was widely used in medicine before the era of medical science, and was synonymous with, or vaguely indistinguishable from, common cold, nasopharyngitis, pharyngitis, rhinitis, or sinusitis. The word is no longer as widely used, because more precise words are available for any particular disease.

Aug. 12th [1877]. Twenty families arrived at the Mission today from Carlton. They are on their way home – some to G. Lake – some to Pelican L. & some to W. Fish Lake. They did not stay long. Five called at my house to see me, one for a fishing net he left in my care before the treaty. The others to beg some turnips. Ootayupekao was the head of the party. I tried to turn the conversation to the one thing needful but they w^d give no heed. I enquired about my own people. They said they wd be leaving Carlton today – I was glad to hear this as I hope to see them home again soon. After the 5 had gone away, another man called to see me. He of course was more religiously disposed. We had a pleasant talk together & before parting I read to him a few verses from St. Paul's Epistle to the Rom. & gave him an abbreviated form of prayers in syllabics. He seemed refreshed & thankful & promised never to pass without calling to see me.

Aug. 22nd [1877]. Atakwakoop's two sons arrived from Carlton yesterday & said Capt. Walker was expected at Carlton on the morrow from Battleford & the Indians expected to receive their agricultural implements on Wednesday –

Aug. 25th [1877]. The Indians have not yet arrived.

Aug. 26th [1877]. Service in the morning. All the young men at the Mission excepting one, were present. Soon after service D. Stranger arrived from R. River, bearing a note from the Rev^d J. McKay, asking me to meet him at Carlton. About one hour after, a special messenger brought me another note from Mr. McKay, (It was written two days later than the one D. Stranger brought). In it he said the Bishop had gone to Battleford & was expected on Tuesday, & hoped I w^d endeavor to be there by that time, so that they c^d hold a conference at Carlton, & thus save the trouble & time of my going down to P.A.

Aug. 30th [1877]. Arrived at Carlton on Tuesday. The Bishop did not arrive till 3 on Wednesday. It appears the Indians had not rightly understood Capt. Walker for the implements were not given out till yesterday. I asked the Indians to try & reach home if possible by Sunday. They assured me that they wd do their best, but crossing the river was an unavoidable delay. I was all today trying to cross, but it was late this even^g before I succeeded.

Aug. 31st [1877]. Arrived at the Mission with Mr. Matheson²⁷ the new schoolmaster for S. Plain –

²⁷ This was Edward K. Matheson, who was born in the Kildonan Parish of the Red River Settlement on April 21, 1855. He was educated in the Red River Settlement and, in 1877, accompanied Rev. J.A. Mackay, Thomas Clarke, and David Stranger to the Saskatchewan Diocese. Edward was a young student missionary of 22 years of age, and spent the first few months with John Hines and then in

Sept. 2nd [1877]. The Indians have not yet arrived but a R.C. Priest passing by informed us, the hoped to be here tomorrow. Two services at the Mission.

Sept. 3rd [1877]. About 15 or 165 families arrived today.

Sept. 6th [1877]. Since their arrival, the Indians have been busy, some cutting hay, & others barley & wheat. D. Stranger told me, Mistawasis was intending to leave here tomorrow to superintend the hay cutting at Snake Plain. I was sorry he c^d not remain over Sunday with us. So I went over & had a service with them at their camp this morning. The service consisted of the reading of the 139th Psm. & the Even^g Prayers. The night was so beautiful that I remained outside my door, admiring the stars, which seemed unusually bright; when a sound fell upon my ears something like singing at a distance, & after listening for a time, I was able to distinguish the tune. “Lo He Comes,” & the whereabouts it came from, viz, the camp I had just left – From the sound I sh^d say, that the whole camp had joined in singing a hymn before dispersing.

Sept. 9th [1877]. Two services at the Mission –

Sept. 12th [1877]. Mistawasis returned today, to cut his wheat.

Sept. 14th [1877]. Resumed our singing class. About 12 present. It was conducted as usual. We have received two doz. Prayer & Hymn Bks. Form the Arch. Cowley & we are now learning several of the Hymns used by Sawkey & Moody.

Sept. 16th [1877]. Two services at the Mission.

Sept. 20th [1877]. We have finished our harvest today. The crops this year are tolerably good, for which I feel most thankful & encouraged. Last May we sowed about a pint of linseed by way of experiment. I have made several enquiries, but have not heard of any having been sown in the Province of Manitoba. I can now say that it can be grown & ripened. The frost occurs to have no effect upon it. The people of this country seem to have no idea of the value of this seed. It is one of the most fattening for cattle that can be grown. Two lbs of the seed given daily to a cow will effect a marvellous change not only in the quality of the milk, but also in the quantity of butter! Manure too made by cattle fed with this seed daily, is worth double the amount.

Sept. 29th [1877]. I purchased 12,000 shingles during the summer from Capt. Moore at P. Albert. They were brought to Carlton by the Co. boat & have remained in one of

the winter of 1877-78 he taught in the mission school at Snake Plain, the reserve of Mistawasis's band. In 1879 he attended Emmanuel College, graduating in 1882, He was made a deacon in 1880 and was ordained a priest in 1881.

their stores, as I have not been able to go for them earlier. Last Saturday I & D. Stranger went with 4 Carts to fetch some of them away. We camped Saturday night at S. Plain. About a dozen assembled at my tent for prayers. On Sunday morn^g before service I had a kind of Sunday School for the children. 18 were present. The time was passed in learning to repeat & sing some of Sankey & Moody's Hymns (in Cree) – Service at half past 10. Most of the Indians at home attended. After dinner I visited some in their tents & told them if there were any children they wished to have baptized, I w^d baptize at the afternoon service. Whilst in the Tent of one of Mistawasis counsellors I reminded him, I had baptized 3 of his children last year & said how glad I s^{hd} feel if his 3 sons (who are men grown) w^d offer themselves as candidates for Holy Baptism, & I hoped he w^d advise them to do so. He said he had already spoken to them about it – Their only objection was, they were not sufficiently instructed, so wished the rite to be postponed until Xmas day. The eldest son said that his child sh^d be baptized in the afternoon. The father further added that he hoped I sh^d pray for his sons daily, that they might have strength given them to be firm to their purpose. I assured him that I w^d do so & I also told him that my wife & I set apart a portion of every mid-day to pray for our people. The old man said he was glad to hear he was remembered by his minister in his prayers & he assured me I was not forgotten by them. I then collected the children together for about an hour to listen to hymns. Evening service at 1/2 past 3.

Monday morn^g started for Carlton. A great many of the Indians who were going for freight, accompanied us. We arrived a little before sunset & crossed the river at once, the scow being on our side.

Tuesday we succeeded in getting our carts loaded & crossed again. Camped about a mile from the river. The weather was very cloudy & we all anticipated rain, & as I had one load of lime, & the Indians, mostly all flour, we had to be very careful in securing the loads. We had prayers together & retired to rest.

Wednesday rose very early & started at once as we felt certain bad weather was close. We had gone about 3 miles when the rain commenced & we were obliged to camp. There was no wind, so the rain came almost straight down. About noon the wind rose, blowing from the N. The weather changed rapidly & it grew colder. At 3 it began to snow & continued until 8, when it cleared up & commenced to freeze.

Thursday we started very early & reached Mistawasis camp about 5 in the evening. I was obliged to borrow an axle, as one of mine nearly broke on the way. Stranger & I went to work to put on the borrowed axle. By the time this was done, & our cart reloaded & our supper eaten it was quite dark. We had had very little bread to

eat all day, so as soon as I arrived at the camp, I gave the Indian women about 5 lbs of flour to make Bannock, as these are quickly made. We had one for supper but I am sorry to say it was the only one we were privileged to enjoy, for while we were having prayers after supper with the Indians, some of their dogs tore a hole in my tent & had a feast on hot cakes. We did not find it out until the morn^g meal when bread was wanted. It was no where to be found. Search was made for the bag which was found lying close outside torn to pieces.

We started about 6. Snow began to fall about XI & at 1 it rained & snowed heavily. The roads in consequence were very muddy, which caused one of our carts to break down, & we were obliged to leave two loads of shingles behind, & divide the remaining two loads into 3, to enable us to come through safely – each load weighing about five hundred pounds. Arrived at the Mission wet through & almost stiff with cold.

Sept. 30th [1877]. Two services at the Mission today, well attended between 50 & 60 present. Stranger too a severe cold from being so wet on Friday. Yesterday he was unable to work. Today he is a little better but far from being well.

Note: I would feel very thankful, if some member of the Society wd purchase about a dozen pairs of spectacles, for the Indians here as there are several of the old people who cannot see to read; & have expressed a desire for glasses. They have looked through them several times & know their value. They are sold out here, or they wd have purchased them long ago. There seems to be a very great difference in their sight; some appear to be long, others near, & others weak sighted. A few pairs of each kind wd be best. The weight would not be great & they cd be forwarded by post.

John Hines, Asissippi

Oct^r 1st 1877.

CMS Records, C.1/O, Reel A103

John Hines to the CMS, Asissippi Station, Dec^r 7th 1878.

Revd & Dear Friends,

In taking a review of the past year, notwithstanding our encouragements have been but checkered, we still see cause to be thankful to Almighty God, for the measure of success which has attended our labours.

We have during the past year been encouraged & enabled to build a second school & although the children are very irregular in their attendance, we cannot but feel that the foundations for a bright future has been laid.

Our Sunday services are held in the new school room, so that it answers for both school room & church, though for the latter, at times, we find it rather too small. The Baptisms this year far exceed those of last year, the number of adults being 22, – of Infants 17: – last year 4 adults & 15 Infants.

From the census which accompanies this letter, you will see what progress has been made. The numbers appear small, yet you must bear in mind the Infant state of the Mission, – the scattered population of the N.W. & also that the missionary who is also the founder, has had to contend with not only heathenism, but also with the powers of the Church of Rome. Perhaps you will ask “How have you conquered their superstitions & won their affections?” My answer is, By trying to keep constantly before them, the simplicity & adaptability of the Xtian religion. As drawn straight from the Word of God, & by avoiding all comparisons of, & animadversions on, other sects. This I know has always been the practice of Dear Bishop Bompas²⁸ & I have proved its success here. –

²⁸ This was William Carpenter Bompas (1834-1906), the first Anglican bishop of the Athabasca diocese, then, later, of the McKenzie River diocese, and then the Selkirk (Yukon) diocese. Bompas was born in London, England in 1834. After a brief law career, he left the Baptist denomination and joined the Church of England and entered an ecclesiastical career. He was confirmed in 1858, and ordained in 1859. After serving in several English parishes, the CMS hired him for a post in Rupert's Land. He was then ordained as a priest and he sailed for Canada. He worked his way north to Fort Resolution and then Fort Simpson in 1865. He continued to Fort Norman where he established a school. Rather than tend any one mission, Bompas served as a roving missionary in the north. In 1874 he became the first Bishop of the new diocese of Athabasca. In 1884, the diocese was divided again, and Bompas became the first Bishop of McKenzie River. Then in 1891, he moved to the Yukon, where he became the Bishop of the new diocese of Selkirk. He resigned in 1905, and died in Carcross, Yukon in 1906. He had married Charlotte Selina Cox in 1874. They had no children. Kerry Abel, “Bompas, William Carpenter,” *DCB Online*.

In the Annual Report for 1876-77, you say “That I am to receive a pecuniary grant from the Canadian Government for educational purposes.” I do not know whether or not Mr. McKay has heard anything to that effect, & informed the Committee. For my part, I know nothing about it. I wrote you in my Journal Oct^r 17th 1876, that I had been informed that my school was entitled to the govt grant & that I had been encouraged to apply for it, but my letter, like many others, that have been written to the Govt was unheeded, & I am now almost in the same position as before I wrote, differing only in this, That now my school is not entitled to the Grant.

When the Indians were altogether around the Mission, the attendance was between 30 & 40. But you are aware that after the Treaty was made, a separation took place, & 2 reserves were formed. Still I hoped that they w^d be looked upon by the Govt as one school though conducted in separate buildings. I based my hopes upon the fact that although there were 2 schools in St. Peters Parish, Manitoba, (each averaging an attendance of over 25) they were looked upon as one by the Govt. But on closer consideration, I found a great difference, (viz) that the schools at St. Peters are in one reserve, under one Chief – but mine are in two separate reserves, governed by two separate Chiefs, & therefore cannot be considered conjointly; so that I cannot hope for help from Govt until there is an increase in the attendance of the Children.

The figures under P. show the number Baptized by Protestants. Those under R.C. show the number Baptized by the Roman Catholics & those under H those that are still Heathen.

<u>P</u>	<u>RC</u>	<u>H</u>
82	50	168
Total		<u>300 Souls</u>
Number of Families		<u>50</u>

“Truly the Lord hat done great things for us, whereof we are glad.”

Yours respectfully
Rev. John Hines

STATISTICS FOR THE YEAR ENDING DECEMBER 31ST 1877

1 European Clergyman
1 Male Country-born Lay Teacher
1 Male Native Lay Teacher
132 Native Christians

22 Adult Baptisms

17 Infant Baptisms

39 Total

2 Schools

24 Male students

17 Female students

41 Total

CMS Records, C.1/O, Reel A103

Copy of the Asissippi Journal from October 13th to December 31st 1877

Oct. 13th [1877]. The Indians have been actively engaged in taking up their potatoes during the last week. Amongst them they took up 180 Bushels, which is not so bad, considering they have been eating potatoes ever since they returned from the treaty.²⁹ Judging by what they planted, & what they took up, they realized about 20-fold. They have been stacked in my root house about 35 bushels for planting next Spring. They all seem greatly encouraged.

Oct. 14th [1877]. The services have been well attended. I noticed two women and their children & also a man from another family at church, who have never been before –

Oct. 21st [1877]. Stranger & I left on Tuesday for Snake Plain to commence building a school house. On Wednesday I selected a site & got the Indians each to give one day's work gratuitously. I was agreeably surprised to find that 3 men promised a day's work each, who never attend church or send their children to school. I think it is owing to their being asked in the presence of those who had promised & therefore they had not the courage to refuse. After dinner I left for Carlton & returned to S. P. on Friday; found the school about wall high, but was disappointed with the size. The logs were cut 22 x 17 ft – but on the morning of commencing, Stranger lost his oxen, & the Indians began in his absence, & made the school 16 x 14 ft. which is too small. Returned to the Mission yesterday in order to have service here – Stranger was to have two services at S. P. I hope to return there tomorrow to assist in the building. I think the school will be completed for 4 or £5. I have to feed them when working which costs about 50^{cts} each per day, so that although their work is gratis, it still costs as much per day, as labour in many parts of England. The boards too I shall have to buy.

Oct. 23rd [1877]. Went to S. P. yesterday – found the work going on very slowly – Was obliged to return home for more provisions & nails.

Oct. 27th [1877]. I have been at S. P. since Wednesday – The school will take about 4 more days to complete it. We call it a temporary building, that is so far as the Church is concerned. I hope to have, in the course of a year or so a building expressly for divine worship. The present building will last a great number of years as a school, if not destroyed by fire. During the past week I had three prayer meetings with the

²⁹ Given that Treaty 6 took place in August of 1876, Hines is here referring to Annuity payments on the treaty ground at Carlton in 1877.

Indians. Before leaving today I told Stranger to have two services with them tomorrow.

Oct. 28th [1877]. Two services at Asissippi today – I heard during the week of an incident which occurred last Sunday, & which I think worth noticing here. A French ½ breed who is sent out by Stobart Eden & Co to trade with the Indians around here, stayed a few hours at S. P. as he was passing & told the Indians that he was a R. Catholic & therefore was privileged to trade on Sundays, & if they had any fur, he c^d buy it. The Indians had fur in their possession & though they had but little food, resisted the temptation. One family of the same Creed as the trader, sold him all the fur they had. I hope the Indians may have strength given them to resist all such evils.

Nov. 3rd [1877]. Returned to S. P. on Monday last to assist Stranger with the building. During the week had two prayer meetings with the Indians. Many of the Plain hunters have returned with a very fair supply of provisions. I hope the people will be able to keep close around their reserves during the coming winter; & thus enable their children to attend the schools. The school is not quite finished but as the weather has set in very cold, & as our houses at home are not mudded, we were obliged to abandon the work for a week or so. I hope to open the school on Nov^r 18th when D.V. two services will be held.

Nov. 7th [1877]. I went across to the S. side of the Lake this even^g in order to see some of the new commers, but on my arrival I found the men had all been invited by the Chief's brother, who lives on the opposite side. The women being at home, I had prayers with them.

Nov. 10th [1877]. On Thursday even^g I was privileged to have 3 prayer meetings. A brief account of how this happened, will perhaps interest you. I left home about 6 P.M. for my class at Ahenakews. On my way thither, I was met by an Indian, who said his brother-in-law was very sick & wished to see me – I went to his tent at once, & found the man in great pain. He was glad to see me so soon, & asked if I had brought the Book. I told him I had. I then read to him & prayed with him & his family of course joining in with us. This halt by the way made me late at the class & the consequence was I found the people waiting for me. The was conducted in the usual way & passed off very pleasantly. On my way home I called in at the Chief's to learn the reason of his absence from the class. On entering, I found he had friends visiting him —No sooner had I taken my seat, than one of the sons brought a kettle of tea & a plate of Berry pemmican, put them before us, & told us to eat. I was rather surprised at the unusual treatment, & asked Stranger what he thought of it. He said that this was the first night of their being in the new house, & supposed we were

getting the food on that account. After supper, we entered into conversation. I told the Chief how glad I was that he had such a large & durable house, & I complimented the sons, for having displayed such skill & diligence. I then said as this was the first even^g in the new house, we c^d not do better than read a portion of God's Word & have prayers together in it. The portion of Scripture was taken from Phil 3, Chap 17 to the end. We all, numbering 11, joined in the prayer. The visitors left before we finished supper.

Last night we had singing class as usual.

Nov. 11th [1877]. Two services at the Mission as usual, well attended. In the morning a boy of 11 years of age was admitted into the Church by Baptism.

Nov. 20th [1877]. I & Stranger left for S. P. on the 14th for the purpose of finishing the school room. The boards being almost all sawn, we succeeded in getting it floored by Saturday night. On Sunday it was opened for Divine service. The morning was very unfavorable, the wind being from the south, brought on a dense fog which prevented the Indians from finding their horses, consequently those from each end of the reserve were unable to be present. The school room however was moderately filled, & one child was baptized. We had been led to expect 4 but the unfavourableness of the morning, was the cause of their not being present. The afternoon was finer & the parents of the other three were present, two of the children were baptized – the father of the 3rd said the mother & child were too unwell to be present, & asked if I w^d call at his house as I passed. Accordingly I called today & baptized the child. The school was opened today for the day school. Mr. Matheson whom Mr. McKay engaged last summer, is the master.

Nov. 23rd [1877]. Last night I had my class at Ahenahew's. About 19 were present – The old man, in the course of the even^g, said he was pleased with me for having considered his lameness in having the class held at his house, but as there were many who found it too far to walk, he hoped I w^d hold the class in his brother's house for the future, as he though lame w^d not think that far to go to listen to the Word of God. This what he said, but I think his meaning was much deeper. He had observed, like myself, the non attendance of the Chief's wife & daughters & w^d therefore rather have the class held at their house, although it w^d cost him a long walk.

Nov. 26th [1877]. Last night I & Stranger visited the Indians on the W. side of the lake. We assembled them for prayers in Oomenawachakwao's house. During the evening I came in contact with the French ½ breed trader (mentioned before) & asked him why he did not send his children to school, & why he did not come to

Church on Sundays? I asked if the priest had forbidden him! He said no – but in such a way as to lead me to think he had. The reason his children had not been sent before, he said, was that his wife had been unwell. However, he was present at this morning's service. The portion of Scripture which I had chosen for reading & commenting upon, was the 19th Psalm, which most beautifully sets forth the power of the Word of God, & I trust the reading of it this morning gave wisdom & understanding to the simple. Both services were exceptionally well attended – Two Indians came to the house for medicine for their children.

Nov. 28th [1877]. The class was held tonight at the Chief's house –

Nov. 30th [1877]. Singing class was well attended. The Chief having returned from a ten days hunt, was also present –

Dec. 2nd [1877]. Two services at the Mission today – well attended. This afternoon two children were baptized, & two men were present, one of whom I think, I may safely say, was never in a place of worship before. The other came last Sunday for the first time – These two came in together w^h reminded us of 8 ____ who after having heard John speak of Jesus & seeing Him but once, the next day brought with him his brother Simon. Today I ought to have been at S. P. but after searching on Friday afternoon & Saturday morning for the horses without success, I was obliged to abandon the idea of going there this Sunday.

Dec. 3rd [1877]. Class at Atakwakoop's –

Dec. 6th [1877]. One man was present at my class at Oomenawwathakoo's tonight, who had told me many a time that he intends to be the last Cree that turns to be a Xtian.

Dec. 7th [1877]. Singing class well attended. As the leading of the singing generally devolves upon myself & as the Indians have a tendency to get flat, it so distresses my throat that I am obliged greatly against my will to discontinue the class. I have promised to substitute instead, two even^g classes every week for general instruction. At each meeting we shall commence & close with a hymn so that the singing will not entirely be done away with. The class will commence (G.W.) when the men return from fishing. The day schools are the only things that give me discouragement. I was led to expect great things from the Indians last summer, & consequently I was anxious to provide two school masters. But as soon as I saw their method of settling, I knew at once they wd be unable to send their children to school – Some of the houses here are between 3 and 4 miles from the school & at S. P. some of the houses

are more than 4 miles distant from the school. Consequently the numbers at both are very small.

Dec. 10th [1877]. On Saturday I went to Snake Plain. In the even^g I had prayers in the Chief's house. Yesterday I had two services in the school room. Between the services I read parts of the C.M.G.³⁰ which had been brought there by one of the Indians who had been to Carlton. Whilst reading the account of a day's preaching in the ____ ____, at the portion which speaks of the boy of 113 running away in great terror at the sight of the missionary, one of our school girls came past singing "Praise God from whom all blessings flow" (in Cree). I could not help thinking what a contrast – And this helped to cheer me a little, for I was naturally discouraged at hearing from the schoolmaster that the number of pupils was not increasing. Returned home today – The two services at the Mission yesterday were conducted by D. Stanger – On the two last Sundays, the Indians at S. P. gathered at the school & sang hymns with Mr. Matheson. The latter also read part of a chapter & some of the prayers. This will be done (D.V.) every Sunday I am not there.

Atakwakoop received from the H.B. Co. last week about \$500 worth of provisions, clothing &c for trade – as the free trader at the Mission is very high in his prices. On Sunday morning one of the W. Fish Lake Indians came to trade fur with him. But the Chief told him it was not his intention to trade on Sundays. The Indian pleaded very hard & said, he had come nearly 20 miles, & that they were in great want at home, & also he was not aware that he w^d object to trade on Sundays – The chief quietly told him that his entreaties w^d have no effect, & that by waiting all day w^d teach him not to come on Sundays again to trade.

Dec. 12th [1877]. The Indians left today for the fishing lake, & there are only 3 men at the Mission & these are invalids.

Dec. 14th [1877]. I visited the Indians at F. Lake yesterday, passed the night there & returned today –

Dec. 16th [1877]. Two services at the Mission today. I told Stranger before leaving last week to have services with the Indians today at the lake. Just as we were going into evening service, A messenger from S. P. arrived saying that the child I baptized on my way home from the school opening, was dangerously ill, & the parents wished me to go & pray with them.

³⁰ *Church Missionary Gleaner*

Dec. 18th [1877]. I went yesterday morning to S. P. found the child still living, but the parents in great distress: I had prayers with them at once. We then had dinner as it was now 3 O'clock & I had taken nothing ____ early in the morning. After dinner I read to them the 103 Psalm & prayed with them again. In case the child died they promised to bring it to the Mission to be buried.

I returned home the same evening. The same man who came on Sunday to inform me of the child's sickness, came today to inform me of its death, which he said occurred immediately after I left their home & said they w^d be here this even^g with the corpse. After the man had had his dinner, he went to dig the grave; about 4, the father arrived accompanied by his neighbors, bringing the child. This mode of travelling was as follows. The father first riding on horseback – a horse drawing a sleigh with the corpse, came after. The friend came behind. I said I was rather surprised at their coming so soon, as I had told them they need not bring it before the second day of its death. They said their reason for coming so soon was that the mother fret so much & they thought it better to bring the child away at once. The funeral took place at 5 O'clock.

Dec. 21st [1877]. I visited the Indians at the fishing lake today – they are having but poor success so far. I brought Stranger home with me to conduct the service on Sunday.

Dec. 26th [1877]. I have just returned from a 4 day's visit to Snake Plain. On the whole, I have been much comforted & encouraged. On Saturday even^g I had prayers in the Chief's house, where a number had assembled together. On Sunday we had two services in the school room. About 50 were present in the morning, which quite filled the room. On Monday I visited all the houses in the settlement, excepting two in order to obtain a census & to rouse them into a proper spirit for offering themselves for Holy Baptism. I returned to the school house after sunset having obtained 9 names of candidates – most of whom had been under instruction two years. Soon after my return I was informed that the Chief from Asissippi & several of his people had arrived. (They were on their way to Carlton with fur, & to receive their usual Xmas presents from the H.B. Co.) Mistawasis & Atakwakoop have always been looked upon by the Co. as the representatives of the Carlton Crees, & as they have been regular customers, they have each received as Xmas presents – 1 bag of flour, a few lbs of sugar, raisins, tea, dried apples, rice & tobacco. I went over to see them & found them assembled, with many others, in Mistawasis's house. During even^g I spoke to them about the Angels appearing to the shepherds, & the good tidings which they bore. I had prayers with them & returned to the school. About 11 O'clock we were

disturbed by some one knocking at the door. It was one of the Candidates for Baptism who had come at least 3 miles to learn what name he was to have. After having repeated about 20 names, he decided upon Mark. Yesterday the congregation were too large for the school room; some were obliged to have service in Mistawasis house. 9 adults were admitted into the Church by Baptism. In the evening the Indians occupied their time in discussing things pertaining to the day & also things connected with the Mission's work. Mistawasis in his speech alluded to what I had said during the day & hope his people wd remember & do accordingly: he also spoke of the irregularity of the children's attendance at school, but said it could not be helped this winter & expressed a hope that the parents wd settle closer to the school in spring – he felt pleased to see 9 of his people baptized today, & he hoped those who were still holding aloof though they were unwilling to be baptized wd nevertheless come & listen on Sundays. He also spoke of his visit to Battleford last week & said he saw many of his old companions who used to speak bitterly against Xtianity, now attending Divine service. Atakwakoop was then called upon to speak, who said that after having heard so much about the day, he felt it was too holy for secular things, but that he had much to say upon the same subjects that Mistawasis had spoken upon, but which he wd defer to another time. I was not present at the meeting, but one of the councillors, at its close, was sent over to inform me what had taken place. On my way home today, I called at one of the houses, which is about 4 miles from the school & had prayers with the families.

Dec. 27th [1877]. Today I visited the fishing lake again. Found the fishing prospects a little brighter.

Dec. 29th [1877]. Three Indians from S. P. came today, with the intention of thrashing their barley –

Dec. 31st [1877]. Services yesterday were thinly attended as those who went to Carlton had not returned, & most of the others were at the Fishing Lake. Mistawasis arrived in time for the 2nd service. Today he & his followers returned to S. P. taking with them about 8 bushels of barley & 12 of potatoes.

John Hines

Dec^r 31st 1877

CMS Records, C.1/O, Reel A103

Copy of the Asissippi Journal from Jan 1st to March 29th 1878.

Jan. 1st [1878]. Today as usual, has been one of festivities with the Indians, the only difference from that of past years, is that I hold a short service in the morning at Church – many heathen were present that have not observed in the church before, & I am sorry to say many of our professing Xtians were absent. They seem to care more for the perishable things of earth, than for the enduring riches of Eternity.

Jan. 7th [1878]. I went to Snake Plain on Saturday – Yesterday had two services, baptized two children. Today returned to the Mission suffering much from diarrhea which I think has been brought on from being exposed to the cold. Saturday & yesterday were the two coldest days we have had this winter – some of the Indians say, the coldest for several years.

Jan. 8th [1878]. My sickness is worse today –

Jan. 9th [1878]. Several Indians have been to see me today, but I was unable to talk as much with them as I could have done, had I been well. I am so weak that I can scarcely walk about. Mrs. H was obliged to take charge of the school for me today. Since New Year's Day I have had the management of the school myself. The school-mast having left for reasons before stated. During my absence from home, Mrs. H will (D.V) always take the management of the school.

Jan. 13th [1878]. Two services at the Mission, conducted with great difficulty owing to my bodily weakness – The Chief & one of his brothers came to dine with me after morn^g service – the way the Indians has of showing his sympathy.

Jan. 15th [1878]. Evening class for adults – The largest attendance we have had yet. Still not exceeding 13 –

Jan. 21st [1878]. On Saturday I left for S. Plain – On arriving, to my surprise, I found Mr. Clarke,³¹ who had come from Battleford, to pay us a visit, & to get our insight into real mission work. The Sunday was spent as follows. Morning service at 10 O'clock, afternoon service at 2 O'clock. Immediately after this service, Mr. C. & I drove to the end of the reserve, a distance of 4 miles, & had another service in one of the Indians' houses. 12 present. On our way back, we called at Pierre's house – He is the father of the 3 young men who were baptized on Xmas day. They are all living in one house. On reaching the door, we heard them singing (in Cree of course) "How beautiful are the feet, that stand on Zion's hill," etc. On entering, we found 15

³¹ Thomas Clarke. See previous citation.

assembled – We commenced our service by singing the same hymn, & then we read the 103 Psalm. Commentary upon 11. 12. 13. 14. verses. After which had prayers. It was now 8 O'clock, & as we had taken nothing since dinner, we returned to the school house at once. Today we returned to the Mission.

Jan. 22nd [1878]. Night class for adults – 15 present.

Jan. 23rd [1878]. Bible class at the Chief's house – 20 present.

Jan. 25th [1878]. Night school. 7 present.

Jan. 26th [1878]. Visited the Indians on the W. side of the Lake.

Jan. 27th [1878]. Two services at the Mission, both tolerably well attended – Mr. C. spoke to them in the afternoon about Zacharus wishing to see Jesus, & the reward of his perseverance.

Jan. 31st [1878]. Mr. C. returned to Battleford today via Carlton.

Feb. 7th [1878]. Received a letter from Rev^d McKay, saying that he hoped to be at Asissippi on Sunday the 24th.

Feb. 15th [1878]. I left on the 7th Inst. for Prince Albert, for the purpose of engaging a carpenter. Arrived on the 9th. 10th had service in a home at the west end of the settlement about 11 miles from St. Mary's. 11th arrived at St. Mary's. 12th engaged a Carpenter. 13th returned to the end of the settlement & baptized two children – arrived at Asissippi today.

Feb. 17th [1878]. Two services at the Mission.

Feb. 18th [1878]. The Carpenter commenced with the house today –

Feb. 19th [1878]. Night class well attended.

Feb 21st [1878]. Night class well attended.

Feb. 24th [1878]. Two services at the Mission today. The attendance was unusually great, as many of the Indians had returned from their hunt & others delayed their departure, for the purpose of seeing Mr. McKay, but I am sorry to say, through some untoward event, he was not yet arrived. The Indians, as well as myself are very much disappointed.

Feb. 28th [1878]. Mr. McKay arrived yesterday morning about 8 O'clock. The reason of his delay was owing to the ignorance of his guide. Stranger was posted off at once to tell the Indians that a service would be held in the afternoon. At 2 O'clock we

assembled. The service was conducted by myself & Mr. McKay who preached a sermon from the 22nd Chap of S. Luke. After this sermon, he gave notice that all who wished to become communicants, were to remain after the others had gone out. This being done, Mr. McKay spoke to each one individually. He also said he hoped to have a prayer meeting before we parted, & asked them to join. All refused excepting one, saying that they felt they could not trust themselves to pray in public; as they had not done it before. Mr. McKay, who so thoroughly understands the nature of the Indian, knew it was not good to press them too much, but said he hoped that at the next Communion, should God be please to spare is till then, many of them would be able to speak to God before others – He then engaged in prayer, in Cree of course. The mission servant, D. Stranger, followed, & then one of the Indians offered up a few words, & they were evidently from his hear, & showed that his knowledge of self was correct. He began by thanking God for having put it into his heart to try & do what was right & he also asked Him to make him a fit partaker of His Holy Communion. I cannot express my feeling when I hear him begin to pray. My heart was too full, to say Amen, but He who searcheth the heart, would see an Amen of thankfulness written there. Today we assembled at 9.30 when the Chief & his wife were lawfully married. We then commenced with the Communion service, beginning with the commandments; after the exhortation Mr. McKay gave a short address, a hymn was then sung: After which we proceeded with the service – 15 in all partook, 9 of whom, were Asissippi Indians. This of course was their 1st Communion. It is only a day of small things with us at present, but by the help of our God, we shall yet do valiantly, & to Him be the praise, for it is by His Grace we are enabled both to will & to do. Yea, even this is assuming too much for ourselves, for after all, it is His Spirit that worketh in us, bot to will & to do – Mr. McKay returned today to Carlton, from thence he will proceed D.V. to Stanley.

March 3rd [1878]. Two services today well attended –

March 8th [1878]. On Monday Last I left for Carlton in Company with the Chief and two of his councillors. Camped at Snake Plain, had prayers at Mistawasis's house – about 35 present. Tuesday arrived at Carlton. Thursday returned to Snake Plain – Read a chapter & had prayers again in Mistawasis's house – 40 present – mostly men & boys. As I was returning to the school, I met the women going to the Chief's house, evidently to join us, for as soon as I came in sight, they returned. I called to them & told them to assemble in one of the tents, & I would have a short service for them. About 13 were present. The reason why I have services on such occasions in the Chief's, is because I get a chance of speaking to some there that would not come to the school, if I invited them, but having met there to hear & tell news, many

(though some have) have not the audacity to got out, when I make known my intention of holding a service.

March 10th [1878]. Two services today at the Mission – one adult baptism.

March 11th [1878]. One adult baptism & three marriages –

March 18th [1878]. I had two services at Snake Plain yesterday, both well attended. I was glad to hear too, that the attendance of the children is more regular. This, is owing to the fineness of the weather, which has brought the parents out of their houses and they are now tenting close to the school. The average number of children at the school is 17. Mr. Matheson the school master makes good progress in the language, but of course as he was born in the country, it comes almost natural to him, having heard it from childhood, therefore it is only a matter of learning words with him.

I think also he is likely to remain in the Mission service. At first he did not like the solitude, as of course you are aware we have no one to speak to in English, but ourselves; and as he has been stationed at Snake Plain all the winter alone. He at first fell the loneliness very much – However he has grown to like the work. He has on the alternate Sunday, held service for the Indians, which he delights to do, & the Indians enjoy it also, as they do not like a Sunday to pass over without a service – This you can judge from the Chief's account of how they spent the Sundays I was not with them (See Journal April 28th 1877). The attendance of children at my own school at Asississippi averages 28 making a total of 45 children under instruction. The school takes up a great deal of my time which I feel I can ill spare. I would be glad if I could devote the whole of my time to the spiritual work among the people, but you are aware, that in establishing a Mission, there is much to be done that cannot be termed spiritual, still it has to be done. At the present time I have many men working for me, & I assure you the way people work in this country, is not at all pleasing to an Englishman. I had seen people in England smoke & work, but here they must sit down to smoke. The tobacco they use, is plug tobacco, & it takes them about 10 minutes to prepare it for the pipe. There is here, as in other countries, a great deal of eye service, & it would be a saving of expense if I had a schoolmaster, as then I could look after the men.

March 23th [1878]. The weather is exceedingly fine, scarcely any snow is left. If spring is really commencing, it is about 7 weeks earlier than the spring of 1875 –

March 24th [1878]. Two services at the Mission. One child baptized.

March 29th [1878]. Many of the Indians are busily engaged in building & marvellous to say, in ploughing too. This spring is the earliest on record, in this part of the country.

John Hines

CMS Records, C.1/O, Reel A103

A Copy of the Asissippi Journal from April 1st to June 30th 1878.

April 1st [1878]. I had two services at Snake Plain yesterday, both well attended. Mrs. H. says the services at the Mission also were exceedingly well attended –

April 4th [1878]. The Indians left today for Carlton, to receive their spring gifts from the Governor, among which they will get grain for sowing –

April 7th [1878]. Two services at S. P. both well attended.

April 19th [1878]. On the 16th I left for Carlton – was overtaken by a snowstorm which delayed me nearly a day on the road. On Good Friday had service at Carlton – only a very few attended, as I believe nearly are either Presbyterian Wesleyans, or R. Catholics – some of the 1st named however were present. I endeavored to show them, that however little we cared to observe the day, still there was that in connection with it, that concerned our souls salvation, & as each & every man has a soul to save, he ought to reverence the day on that account –

April 21st [1878]. Easter Sunday – two services at S. P. Two adult baptisms, there ought to have been three, but as things were not altogether satisfactory I postponed the 3rd for another week.

April 28th [1878]. Two services at S. P. again today. Three adults and 6 infants, were baptized – Two of the adults were man & wife. They had been living apart during the whole of the winter, owing to some words that passed between them last Fall. The wife has been living at Battleford during the winter, & the husband has been living with another woman at S. P. The man was taken very ill about xmas time & during his sickness he vowed that if the Lord would spare him, he would become a Xtian on Easter day, meaning, he would offer himself for baptism. He has certainly attended every service since his recovery, but has never shown a desire to put away his unlawful wife – unlawful I say, because the one whom he sent away last Fall, has 5 children by him, whereas the other has none. I refused to baptize him on Easter day, because he was undecided, as to what he would do with his wives. His wife from Battleford arrived during the past week & I saw them both this morning. The woman said she was willing to go back to her husband, if he would send the other woman away – The man after a time consented to do so – After we had all assembled in the Chief's house, I asked them again if they both were willing to be joined together in Holy Matrimony. The man began to throw a few objections in the way, and to speak about

the past. I told him we had met together, not to talk of the past, but to arrange for the future, & ask God for strength to enable us to do better – I said you hope to be baptized today & if you receive baptism in a right spirit, God will give you His Holy Spirit to make you both new creatures. Today you must be born again. After I had done speaking, there was a dead silence for a time, then voices from all parts of the room could be heard saying “Tapwa Kwiusk” – “Very True.” He & his wife, 5 children & his wife’s brother were then baptized. In the evening I baptized two infants, & married the above-named man & his wife & also another couple.

May 4th [1878]. Last Monday I left Snake Plain for Carlton for provisions for the men who are working at the Mission. Returned on Wednesday quite exhausted with cold. I had a Buffalo Skin coat on & a large Buffalo skin rug round me, yet still the wind pierced through me. I had not been well for some time previously & this cause me to feel the cold more than I otherwise should have done.

May 5th [1878]. I had been too ill to conduct or even attend both services today –

May 18th [1878]. On Tuesday last I left again for Carlton. Camped at S.P. There is not a single being left at this place, all have gone off to the plains. I protested against this, but they still persisted in going. I told them a few families ought to remain to see after their farms, but as this band is composed mostly of the Plains Cree, their hearts are still with the Buffalo & I fear they will not do much in the shape of farming until the Buffalo are exterminated. On Wednesday I arrived at Carlton – On the way we passed by fire which was burning over many miles of country, though not spreading rapidly, owing to the calmness of the weather & the green grass being mixed with the old grass – The repairing of my waggon delayed me at Carlton until Friday. During my stay I baptized 3 adults & 2 children. Two of the adults were man & wife. These I lawfully married immediately afterwards. On our return when we got within 6 or 7 miles of S. P. buildings, we could see that the fire was in the direction of the school. The oxen being heavily laden, were not able to go very fast, so I thought it better to drive on ahead & ascertain the whereabouts of the fire. When I got within a mile, I could see the fire was running among the houses. The last $\frac{1}{4}$ of a mile, I had to drive through fire & smoke, in order to get to the school. Eventually I succeeded in reaching it & was just in time to save it & my buckboard, which I had left behind in a bluff was in flames, & the fire was not more than 10 yds from the school. Had I remained with my man, the whole I believe, would have been burnt, as the school was built of very dry logs & recently thatched with straw. The grass around the school was not long, & there being no wind, I was able to beat out the flames with branches of trees – Mr. Clarke at Carlton tried to persuade me to remain until today, & then drive through in

one day. I felt much inclined to do so, as I was not at all well – but I came to the conclusion that performing the journey in one day would do me more harm than breaking it with a night's rest at S. Plain. This, I say, was my conclusion, but I feel now, that it was the entire willing of God.

May 19th [1878]. Two services at the Mission today. Had it not been for D. Stranger, I fear I should not have been able to get through the 2nd service. There has been a very severe cold & cough going through the district, & it is this from which I am now suffering.

May 25th [1878]. The Chief's son returned from the plains today with two cart loads of fresh Buffalo Meat – an agreeable surprise to the settlement.

May 26th [1878]. Two services. The Sundays now are spent very much alike, as I do not go to Snake Plain, the Indians having left there for the Plains –

May 27th [1878]. About 30 Indians from the Pas & Nepowewin Missions, passed through the settlement today. 15 came to see me. When they were leaving I gave them 7 syllabic hymn books & about that number were able to read them – The Chief's son returned to the plains today, taking with him 6 hymn books, 6 Daily prayer books & 5 small Catechisms for distribution, all in syllabics. In this way the Indians of Asissippi are great auxiliaries in diffusing knowledge among other Indians, who have not had the benefit of a teacher. I tell them always to teach the person to read, before giving him a book.

June 1st [1878]. The Carpenter goes on very slowly with his work. I am afraid the house only will be finished this summer. We have just finished burning our limestone. The Chief & his brother have had charge of the fire, & feel quite proud at having had such a responsibility entrusted to them. I have to pay the Indians for every piece of work they do, as they are too poor to give their labour. Last winter was a very trying one for them as the H. Bay Company made a new law (viz) To stop giving out goods on credit – as a rule the Indians would go to their stores just before going off on a hunting expedition & would take a few pounds worth of such things as they required for the hunt, & would pay for them on their return. But this manner of procedure being stopped, they were unable to follow the chase, as they were minus ammunition & traps. Rabbits, too, were very scarce last winter so that had it not been for my potatoes, barley & milk, many, I fear, would have been obliged to leave the mission. The effects of this extremity is still felt here, & under such circumstances I cannot expect them to give their labour. The mission servant D. Stranger, who has spent the greater part of his life in the Mission service, though but little known or heard of by

the people at home, often relates to me transactions of the past, & contrasting them with the present mode of working things at the mission. I cannot fail to see the unfavorable circumstances we have to contend with, compared with those, say of Archdeacon Cockrane when he was engaged in building & establishing missions. D. Stranger had the management of the St. Andrew's Mission farm, whilst the Ven^{ble} Arch. was engaged in building at Portage. The labours at the Portage were paid principally with flour grown on St. Andrew's farm, a mill being near the church enable them to grind the wheat without much trouble or expense. St. Andrew's and the Portage were not Indian Missions, but missions to the halfbreeds, this rendered laborers plentiful – Stranger helped to quarry stone for the church at St. Peters, which was built about the same time as St. Andrew's. This being considered hard work, the men were paid 2/6 per day, ordinary labour was 2/ per day. There was a mill at St. Peter's he thinks, erected by the Society – Contrast these with Asissippi & Snake Plain. The 1st named, where we are farming, is 100 miles from the nearest mill & 50 miles from nearest store (shop) – & 550 miles from the nearest town. There are no white settlers, half breeds included, nearer than Prince Albert, 100 miles. Of course, I do not include the French ½ breed settlement at St. Laurent,³² but even this is 70 miles from us – Consequently I have to haul the principal part of my lumber from P. A. as the Indians cannot or will not keep to the work of sawing. The men, such as we can get, we have to pay 6/ per day. Mr. McKay says at Battleford they charge from 8/ to 10/ per day.

We have to get our provisions from Carlton, and as there is no opposition there, the Company charge very dear for everything. Although Battleford is perhaps 70 miles further from Winnipeg, things can be purchased there much cheaper than at Carlton. Mr. McK. Mentioned some things, when he was here, that were only half the price. The 1st year I was in the country, I paid 8s/10d per stone for flour. The next 18 months 7/10 & since then it has been 6/ pe stone. Mrs. Shaw said she found articles of clothing as cheap, some even cheaper at Athabasca, than at Carlton.

One of my remarks requires a little explanation (viz) That Winnipeg is the nearest town. Undoubtedly Battleford has been pictured to you in very bright colors, but at this present time I am told by one who is there monthly, that the total population does not exceed 50. During the winter, when there were a few Indians & half breeds the number did not exceed 150. For this enormous population, there were only 2 clergymen in full order, one Presbyterian Minister, 2 R.C. priests & Mr. T. Clarke C.M. The salaries of the Protestants amounted to £650. I do not know what

³² Marginal note: "On the S. Branch of the Saskatchewan."

the Priests got. Looking at these facts, we cannot wonder at people in this country being slow to believe that the Churches societies are lacking funds.³³ At present there are no Indians there, as they are prohibited from settling within a radius of 20 miles round Battleford. Who can but help saying what a farce it is, to have the most experienced & efficient Native missionaries stationed there –

June 2nd [1878]. Two services as usual. After the 2nd I gave notice that I wished to speak to the Chief & his councillors. When the others had gone, I pointed out a certain case of immorality, and as the parties concerned were closely related to them, said it was their duty as Xtians to put down all vice.

June 11th [1878]. I left the Mission on the 3^r with 2 Indians & two yokes of oxen, for the purpose of fetching lumber from P. A. Arrived there on the 7th. On the 8th baptized a half breed child, used the Cree service, as the mother did not understand English. Returned to Carlton on Saturday. On Sunday morning had service in the Fort in English & in Cree in the even^g for the Indians. On Monday we crossed the waggons & lumber. A thunderstorm came on which made it difficult to ascend the bank of the river. Today I left about 10 A.M. & reached home about 8 P.M. I was glad to find that the storm we had yesterday, extended as far as Asissippi. Heavy showers have been falling today, which rendered our drive home very uncomfortable. The crops were looking very bad for the want of rain not only here, but at P. A. too. Many people there had given up all hopes of a harvest – but I told them that the crops were still capable of being restored would it please the Lord to send rain soon. I hope now they will remember to Him thanks for His providential care.

June 16th [1878]. Two services at the Mission –

June 21st [1878]. A number of Indians arrived at the Mission today from a lake in the woods called Stoney Lake – about 10 families in all – Some of them have called upon me already. I told one young man to inform the rest, that I should be glad to see them at Church on Sunday.

June 22nd [1878]. The young Man gave my message, and a great number came today thinking it was “Prayer day” (Sunday). I said “The fact of our being at work shd have told you that it was not”. We had a little conversation, & they then left – We are now all busily engaged on the house –

³³ Marginal note: “Mr. Fonseca the S.P.G. man, left for conscience’s sake, & went to Prince A. as there were only two ministers there, & the settlement is 15 miles in length & houses every ¼ of a mile.”

June 23rd [1878]. The Stoney Lake Indians came this morning about 7 O'clock & said they cd not remain any longer as they were out of provisions, but have to go on to Carlton at once. I expressed my regret at not being able to meet them in Church with the Crees of the Mission, but rather than lose the opportunity of speaking to them, we would have a service at once. It was conducted in the unfinished house. The service consisted of the 15th Chap of St. John, with after remarks upon it, the 10 commandments & a short explanation & a few prayers from the prayer Book.

June 28th [1878]. I left on Tuesday for Carlton. Returned to the Mission today with a load of provisions for the workmen.

June 30th [1878]. Two services at the Mission. A number of freighters, perhaps 20 in all, most of them half breeds, one a young man who left St. John's College, Winnipeg, last year, camped at the Mission last night; I was much grieved to see them start of this morning, without any regard to its being Sunday. Only one remained to the service & he an Indian whom I baptized on the 16th of May. It was a little before the usual time for service, when the others started but I went out & rung the bell, so that by some means, I might rouse their consciences.

Again desiring your Prayers,

Believe me,

Yours respectfully, John Hines

CMS Records, C.1/O, Reel A103

Annual Letter, Asissippi Station, November 30th 1878.

John Hines to the C.M.S. Committee.

Rev^d & Dear Friends,

My time has been so fully occupied during the last few months, with what some call secular work, that I have been unable to keep up anything like a regular Diary of events; & as the time has again round for writing our Annual letters, mine this time, must suffice for the Journal.

By the way, let me ask with reference to Missionaries, what does secular work apply to? St. Paul the “great Missionary” said “Whatsoever ye do, do it heartily as to the Lord.” And again – “Do all to the glory of God,” & if we Missionaries keep this always in view, e.g. if what we do is actuated from love to God, our work in general does not deserve to unjustifiable appellation.

1st The building department of the Lord’s Works. We have now created, under the blessing of God, a good substantial dwelling house, one calculated to last for many years, & judging from the present state of things, it will stand as a memorial of the formation of the Asissippi mission long after the poser of heathenism has been subdued in this vicinity. Three or four of greatest enemies asked me the other day, how long I intended to stay among them? I told them, I hoped to remain among them, until they could not distinguish my body from the earth. I thought so, said one to the other by his building such a good house.

2nd The Land department. During this past summer, the Dominion Land Surveyors have been at work along the Saskatchewan Valley & our two Reserves have been surveyed & lines run around them. You know from Mr. McKay’s reports that one article of the Treaty was that to every five heads of Indians, the Government would give one sqr mile of land. The size of the Reserves therefore will give you an accurate number of the people belonging to our two Chiefs, as well as help you to form an idea of the extent of my parish.

Asissippi Reserve, Chief Atakwakoop, size of Reserve $10 \times 7 = 70$ sqr Miles = 350 people. The 10 miles side, runs East & West.

Snake Plains Reserve, Chief Mistawasis, size of Reserve $13 \times 6 = 78$ sqr miles = 390 people – making a total of 740 people – The 13 miles side runs North & South.

Between these Reserves there is a distance of about 10 miles; so that from the north side of the Asissippi to the South end of the Snake Plain, there is a distance of about 30 miles – We have a school master stationed at each place, & I visit them every alternative week, & preach to the Indians. The schools I am sorry to say are by no means encouraging – the attendance is so small. There are three reasons for this. (A) The Indians are settling so far apart that it is impossible for the children to attend the school although we have created the one at Snake Plain in the centre of that Reserve. (B) There is never more than half the Indians at home at one time. (C) And many that are close to the schools, do not at present see the advantage of Education. If any of the readers of this, should have been acquainted with the “Fen Lands,” (My Native home) 30 years ago, they can better understand the here & there of the houses of my parishioners, as they are scattered some thing like the houses down in the “Fens” about that time. Before leaving, Mr. Bray, the surveyor chained out a quarter section, 160 acres, the grant for the Mission, so the Asissippi station will now appear on his map of the survey. He also asked me to state what I thought the improvements on the grant were worth as he thought they might require to know in Canada. I told him about \$2000. He said he thought I had undervalued the property, as he considered the house worth that amount. The house is certainly a good one, but must remember in England, that £400 here will go no further than £200 in England, as labour & provisions are so exceedingly dear in this part. For instance the man whom I engaged to put up the house, was not an apprentice Carpenter, but simply a handy man, & yet he required £12 per month & his board which out here cannot be provided for less than £4 per month.

3rd Agriculture – Our Fields this year have been more productive, though in the Spring they suffered much from drought; & during the Summer a dreadful hail storm passed over doing considerable damage, otherwise we should have witnessed a good return. Many of the hail stones were as large as a hen’s egg – I am thankful to say the storm was only local – as it did not extend to the Indians’ fields – I am glad for this, as they will need the products of their fields much this winter, as the hunters brought nothing from the Plains.

And now in conclusion, Dear Friends, let me say, God hath been mindful of us, Yea & He will bless us for in the language of Jacob I can say “With my staff I passed over this Jordan” (Saskatchewan) “& now I am become two bands.” This is true in two ways. 1st Respecting the people committed to my care & 2nd with reference to my own family – Then I was alone, humanly speaking, but now God hath given me not only a wife to be a “helpmate to me,” but He has also give us a little daughter: we are very thankful, year by year by this “Little Girl” God had enabled me to understand better

the ____ language of the 13th verse of the 103 Psalm – I seem to see fresh beauties in it, every time I read it, & more reason why I should love & serve Hime better. Notwithstanding my comprehension of its full meaning is only in proportion, as the Earth is lower than the Heaven.

Believe me

Dear Friends

Yours faithfully in Christ Jesus

Rev John Hines

P.S. Many of our Friends, who remember us not only in their prayers, but also by their acts of charity, have expressed a desire to know more of people around us, – but as want of time prevent us writing to them all, if you have space in your Gleaner, would you insert in it, any part of the above which you may think would be interesting to them. The 2 schoolmasters, & the Indian missionary servant (5 in all) are the only English-speaking people in the two Reserves.

STATISTICS FOR THE YEAR ENDING SEPTEMBER 30, 1878

1 European Clergyman

2 Male Country-born Lay Teachers

2 Male Native Christian Teachers

9 Native Communicants

16 Adult Baptisms

21 Child Baptisms

2 Schools

24 Male Students

20 Female Students

CMS Records, C.1/O, Reel A103

Letter of John Hines to CMS Committee, Asissippi, Feb^y 7th 1879

Rev^d & Dear Friends

You will be glad to hear that Mr. McKay in his annual visit to the Missions, has again found his way to Asissippi. He appeared to be satisfied with all he saw & saw things were in a healthy state.

He arrived on Friday, 31st of Jan^y, 79. On Saturday morning we went through accts. & in the afternoon interred an infant brought from Snake Plain the day before, & in the evening had a lecture in the school room which ended with prayer & catechism for the candidates for Communion. Last year only nine communicated with us & this year 20 without counting D. Stranger. Twenty-sic Communicated in all, – as goodly a number as may be often seen in many of the parish Churches at home.

Monday morning we started off with the intention of visiting all the Indians at their homes, but one arriving at the Chief's house, which came second, we found the heads of 18 families assembled. The reason why they had all met together, was to receive each ____ of some flour & pemican that had been given to them at Carlton by some of the Government officials. Although we were surprised to meet them all the way we were none the less pleased, as we were enabled to say more in the hearing of the them all than time would have ____ us, had we called at each house. And not only so but they had many replies to make & questions to ask which they would not have done had they been at home, for it is contrary to the nature of the Indian, to interrogate or reply, in private, lest they should offend some of their friends; so by meeting them altogether, was decidedly an advantage.

The Chief made a long speech, in which he alluded to their old mode of living, compared it with the present, & the prospect of the future, if his young men would persevere. Mr. McKay said the tenor of his speech was good. One thing Mr. McKay said he noticed in the Indians this year, which convinced him, "They were growing in grace. Viz. That when speaking of themselves instead of enumerating their good qualities, they all confessed they were full of wickedness & that no good thing was in them. This is very rare among Indians. When I ask the heathen Indians why they do not come and listen to the word of God on Sundays, their answer is "We do not hate your religion, there is no bad thing that we do, – we always follow those who try to do right, & if we were to come & listen, we do not see how would could become better. These are "The wise & prudent." In teaching the Indians I always try to convince them of Sin & to show them the depravity of human nature, & when they realize this,

they are thus enabled to see their need of a Saviour & to appreciate their Redemption by Christ's ____ but being ignorant of the Law, it is difficult to make them realize their guilt.

While Mr. McKay was here, I told him of the probability of an increase of work around Asissippi, & the manner in which I hoped to take it up, & carry it on, which is as follows: There is a band of Indians living about 60 miles north of here who took treaty last summer for the first time. A Chief was appointed & nominated, his counsellors too, & they received their money & also farming implements & cattle. But a Reserve was not surveyed for them last year. The land around the lake where they have been accustomed to stay, is not at all adapted for farming. I pointed out to them the difficulties of their present abode & directed them to a spot suitable in every way. The Chief was well pleased & said I might rely upon their coming to Big River in the spring. Big River is about 15 or 20 miles north of here. I also promised them a teacher, one who could instruct them in the use of their implements, as well as teach their children to read books. He, the Chief, thanked me, & said they stood in need of all such help as they knew nothing.

Now the plan I suggested to Mr. McKay of taking up the work is one which met with his approval, & I think it will be pleasing to the Committee, especially when they hear that no extra grant will be needed. The plan is this, I do my own interpreting in the future, & place David Stranger, my present interpreter (who also acts as mission servant, among them. He is a model man. I do not think a better could be found, well read in the Bible. He surprised me 4 years ago when I hear him say the 39 articles from memory. He said he learnt them when he went to school, long before he understood English. How many church young people there are in England who scarcely know there are such things as Church Articles! If our present hopes are realized I shall have my hands full, as my work will there be 3 fold.

The next was that a school master was needed at Carlton. Carlton, though you are not aware of it judging from your reports, is in my diocese but all I can do, is to hold occasional services, perhaps six in the year. Carlton is a resort for cast off women & their children, as they subsist almost entirely from the "crumbs of the Co^s Store." Consequently, there are a great many Fatherless children around the Fort, enough to form a good school, & in addition to this there are seasons when a great many of the S.P. & Asissippi Indians are at the fort. Then if a school is there the children will attend. Mr. McKay was glad of the opening as a school master had written to him from Winnipeg, offering his services for this Diocese. He hoped to be able to pay this man with the grants from Govt which are due to the Eagle Hills, S. Plain, & Asissippi

schools. So that in this case too we hope the Society will not be called upon to render any pecuniary aid.

Again desiring your prayers

Believe me yours in Christ

John Hines

CMS Records, C.1/O, Reel A104

Annual Letter, Asissippi Station, Feby 4th 1880

John Hines to Mr. Fenn

My Dear Mr, Fenn

According to the instructions above, this should have been posted numerous weeks ago, but by some means or other, it only reached Asissippi on the 29th of last month, & the fact of my Station being 50 miles from the line of mail, – it renders it impossible to answer a letter by return of mail. This will have to lie in the post office until the 20 of this month, before it will leave Carlton.

And now with reference to the work at Asissippi. I am thankful to say there is much to encourage us, more probably than we are able to realize, but God's ways, are not as our ways, & it may be good for us, that we do not realize all, lest we might be tempted to assume the praise & glory thereof to ourselves, who after all, are but unprofitable Servants, & it is a mercy as well as a favour that we are permitted to do any thing for the furtherance of Christ's Kingdom, ___ even this is assuming too much. It is not we who do it but the Spirit of Christ dwelling in us, who enables us both to will it & to do.

The past year has been one of great hardships for our people, & consequently for ourselves. During the winter of 1878-79 scarcely any fur bearing Animals were killed. A few common foxes & a few bears, were the only kinds taken. A great deal of Starvation resulted in consequence, though we did what we could to relieve these events.

The Government gave them great assistance in the Spring, in the shape of provisions & seed. The latter I saw rightly deposited, & we thank God for the bountiful harvest he vouched safe us for our labors: Many of my people have enough bread this winter for their use; but even this is hard fare, being alone. Daily they are coming to us for medicine, complaining of dry hot chests, which of course is heartburn, resulting from eating nothing but dry bread. Nevertheless, the Government is doing great things for them this winter, for which they ought to be thankful, & if they will only try to increase their fields another Summer, they wd [be] saved (D.V.) be above the Stage of Starvation.

Their Spiritual progress is keeping good time with worldly progress, indeed I think keeps ahead, for the fact of their constant attendance at Church & cheerful

faces under their difficulties, is a proof to me, that they are seeking after the Peace which Cometh from God & which can make present burdens light to bear.

Much sickness prevailed in the Spring of /79 throughout the N.W. Territories, & 3 men, as well as a few children were taken from our little flock. One being “Good old David Ahenakew”, of whom much will be said in my journal. The next to leave us, was a man I had engaged from Snake Plain, to come & help to saw boards for the new Church, who after 3 or 4 day’s work, was taken ill & in less than a week, died.

The uncertainty of life was so forcibly brought before us in these two events, that many who heretofore had been careless & indifferent about their Soul’s welfare, were aroused from their deathly lethargy & became attenders at Church. A few however have fallen away, as might naturally be expected, as they were insighted to “good works” though fear & not through love, but some have remained & I trust the good Lord has taken root in their heads.

Some of them have given up their children to be taught & even baptized, which I look upon as the connect of the whole family. There is one noticeable fact which will interest you, & that is the effect Christianity is having upon the non-Christian Indians around us, viz. the decline of polygamy. These is one man especially, who made a vow last year when his child died, that he would never be a Xtian, but has since put away his second wife.

There is now, not one man at Asissippi who has more that one wife. The Sabbath too, is made of rest day by all, which is a proof they admit of its Sanctity. May they soon be led to worship the Author of the day!!!

The so-called secular part of the work, is what gives me most trouble & anxiety. Our new Church has been 2 years in course of erection & is not more than half finished at present. It is very difficult to get work done when living so far from civilisation. Most of our Missions in this country are close to a fort, & consequently get great assistance from the men around. But with us it is not so. We are entirely alone, & our people are not skilled in carpentering work. I have already mentioned one man whom I had engaged to help, but who died. Strange to say, I engaged another man last Fall at Prince Albert. He came down & worked 2 weeks & then was taken ill, & has been ill ever since. I had to give him an advance of forty dollars to get him to leave the Settlement, & in addition to that, he had been living principally upon me for the last two months. His Acct with me up to date, is £15. There is very little hope of his recovery & should he die, the fifteen pounds will be a loss to the mission. I engaged another man about a week since who after working five day, was obliged to

leave, as he had a bad attack of Scurvy. It grieves me much to think that the money is going, & the work is at a standstill. Oh how thankful I shall be, when the building is done! But as soon as we have done at Asissippi we have to begin at Snake Plain which will be far worse, as I shall be 20 miles from the work.

But it is very wrong of me to anticipate such great troubles; far better for me to follow the exhortation of the Psalmist – XXXVII. 5 “Commit thy way into the Lord, trust also in him, & He shall bring it to pass.”

Again desiring your prayers

Believe m, Yours very sincerely,

John Hines

P.S. Feb^y 9th The sick man mentioned above died this evening about sunset, leaving a widow & 5 little children, quite destitute.

STATISTICS FOR THE YEAR ENDING SEPTEMBER 30, 1879

1 European clergyman

3 Male Native Christian Teachers and others

22 Native Communicants

217 Native Christian Adherents

8 Adult Baptisms

25 Child Baptisms

2 Schools

25 Male Students

18 Female Students

CMS Records, C.1/O, Reel A104
Asissippi Journal from April 1st 1879 to February 28th 1880

April [1879]. Fine spring weather. All of us have been busy depositing our grain. The Indians here have received 80 bushels of wheat – 18 of Barley & about 50 of potatoes. The reason they have had a greater proportion of wheat given them, is owing to the scarcity of Barley & Potatoes at Prince Albert. This resulted, not from a falling off in the crops there, but on account of a too small supply of hay for the cattle. Barley & potatoes were used as a substitute.

Our other band at Snake Plain Reserve received at the same time about 60 bushels of wheat – 12 of Barley, & 40 of potatoes – The number of settlers being smaller than here – In addition to these, there are the Strong Lake Indians, who came to my place about the middle of the month & expressed a wish to farm a little this spring, but said they had no seed, no land broken, & no oxen or horses to plough with. The Government gave them 4 plough oxen & 8 cows & calves last Fall – but all died during the winter except one ox which was so dreadfully poor when they reached here, that I advised them to let the ox remain at my place & rest all summer. I then wrote to Mr. Clarke H.B.Co. Fort Carlton, as he took the contract from the government to supply the Indians with seed etc. asking him to give them a supply of seed etc. & send them on with the note, promising them at the same time to send a yoke of oxen & a waggon as far as Snake Plain (half way) to meet them & help them on to Asissippi, & then I would lend them sufficient ground for their seed etc.

They were highly delighted, & said “their new father had great pity on them.” By the time they reached Carlton, most of the potatoes had been disposed of, but Mr. Clarke kindly gave them 5 bushels of potatoes, 5 of Barley & 10 of Wheat. In addition they received 600 lbs flour, 200 lbs pemican, one harrow & one plough. These had to be brought a distance of 25 miles with the assistance of only one poor little pony. Still they were not discouraged, but loaded their cart with the plough, harrow & pemican as these were awkward things for either dogs or men to carry. Then they divided their sacks of flour & packed their dogs with as much as they could carry, & then loaded themselves with the remainder. 3 men actually carried a bag each (100 lbs) the whole of the way – Notwithstanding their loads they were at Snake Plain a day before the time appointed. As soon as they reached Asissippi they commenced cutting their potatoes, whilst David Stranger got the horses & prepared for ploughing – After dinner we planted the potatoes & in the evening the Indians started for their old “haunt”, Strong Lake, as they have about 10 bush^{ls} of potatoes there, saved from last

year's crop. They have about a rood [$\frac{1}{4}$ acre] of land under cultivation there which they broke up with pointed sticks. They promised to be back in "two moons" time to hoe their potatoes. Since their departure, D. Stranger has sown their Barley & part of their wheat. Their intention at present is, to settle at Spirit Lake (10 miles N. of the Mission) –

May [1879]. Fine weather for the crops. Rain almost every day towards the end of the month – This ____ & most continuous wet weather has produced in every heart at the Mission a mixed feeling of joy & sadness. Joy at the first appearance of the crops & the prospect of having a plentiful harvest for now that the Buffalo are no more, what shall we get to eat through another winter? has been the uppermost thought for the last six months – sorrow caused by the amount of sickness, resulting as we believe, from the wet weather. D. Stranger lost his only son on the 23rd Inst. He died during my absence, as poor David had to make a coffin, & conduct the service himself – Oh how I wish there were more like him, not only among Indians, but among Englishmen in Xtian England. Like David of old, he can say, "I will bless the Lord at all times, His praise shall be continually in my mouth" – Shortly after the child's death, all the Indians who were at the Mission, Xtian & heathen, gathered at his house to sympathise with him. What was David's position? Naturally that of chief mourner & undoubtedly he was chief mourner for he had been looing forward with bright hopes to that son's future. Yet notwithstanding this, he was obliged to act the part of comforter & this he did by drawing up their minds to high & heavenly things – First he read a portion of the Bible to them, & then addressed them with a few words from an overflowing heart, then they all knelt down, & "Calling upon the Lord in time of trouble, left all his burden at the feet of the cross" – I hope this example of David Stranger in the presence of the heathen & the fortitude with which he bore his trial, will convince them that Xtianity is a reality –

June [1879]. Wet weather still prevails. Rain almost every day. The crops are magnificent, but the "sickness" has become very general not only among Indians but also among the white settlers along the Saskatchewan – We have lost 3 men at Asissippi. The 1st David Ahenakew, died on the 3rd day of June. It grieves me to mention his name as one among the dead, though I have every reason to believe "our loss is his gain". A short account of him will be interesting. No doubt, though I have written a great deal about him before. He is the youngest of three brothers. John Atahkwakoop (the Chief) is the eldest, Jacob Sasakawoo the 2nd & David Ahenakew 3rd. He joined the Mission 12 months after its formation, & has ever since been the most energetic in farming – he was a heathen when he joined, but was very willing to receive instruction. When I proposed that the Indians should assist in building the

school without receiving any remuneration, as it was a work for their own benefit, he was the only one who would not lend a helping hand, but gave his reason for not helping which was to me of far more worth than the little assistance he could have given. He said he knew that white people helped to put up schools & churches the same as I wanted them to do, & he had no doubt, but that such would be the case with them by & by. At present they were like people half blind, they did not see things clearly, but they were beginning to see & he hoped soon that all would see clearly. When he did, he w^d help, but at present he could do nothing – Since then the “Light of the World” has shone on his dark mind & has caused him to reflect that light on others around him. He & his wife were baptized Dec^r 17th 1876 and since that time he has striven earnestly to fulfil his Xtian duties – he was one of those men, rare to meet with, always willing to converse about religion, & to defend it, if he heard it spoken against. And further, he seemed thoroughly to understand in what Xtianity consisted, & the duties incumbent on Xtians. For instance he was in my house one day last winter when a nephew of his came in. This man is a conceited shipwrecked heathen, no one can give him a good word. They speak of him as the man with a strong heart. His object in coming to see me, was to beg for some provisions & matches as he was going off hunting. I changed the subject of conversation to that of religion, & added “How much better it would be if you sent your children to school.” He became excited at once & said he could never come into my house without me saying something to him about religion & wished me to understand that it was not for that he came to see me. Ahenakew interfered at once & said, “My nephew, whenever you go into the traders house, does he not ask if you have any fur to sell him.” Yes – well that is his duty. If people went into his store & he never enquired after their fur, he would be neglecting his duty & his master would not be pleased with him. Just so with the Minister, if he were to allow you to come in & go out of his house without speaking to you about Xtianity he w^d not be doing his duty. On another occasion when a number of Indians were camped on the banks of the Saskatchewan, most of them heathen, Ahenakew was with them & when he saw them doing something he thought was wrong, he openly rebuked them, but was turned upon by this same nephew, who said it was not hard for Ahenakew to be a Xtian, for he could always get work at the Mission when he wanted it & if he wanted to borrow, he was never denied. David Ahenakew said, “My Nephew all those things which you think come with Xtianity form no part of it whatever. Neither is it easy to be a Xtian. You know nothing of mortifying your earthly members – You do no know what it is to fight against the wicked spirit – When temptations come, you yield at once, without thinking whether the things you are tempted to do, are good or bad, but a Xtian must do all of them” –

He has gone from our view, yet it is sweet to remember him. Oft when I have been cast down with the apparently little headway we were making, he has comforted & encouraged me, by his thoughtful expressions & kind sympathy. I regret to say I was not with him when he died. I returned home on the 30th of May, when my wife told me that he was ill, – I sent him some medicine & on Sunday June 1st I visited him after evening service & had prayers with him, but never thought him so nigh death, as he appeared to be suffering only from a feverish cold – I promised to visit him again on Sunday morning, but he died at day break on that very day – so that Sunday was our last meeting – we met for prayer. God grant that our last meeting may be for praise. David Stranger was with him on Monday evening, & spoke much to him. The old man, like the Patriarch Jacob strengthened himself upon his bed & gave as it proved to be his farewell admonition to his sons – he told them not to grieve for him when he had gone, – that they were to try & follow his good advice, for said he, you have had a father long enough with you, God wants me now. His brother Jacob sat up with him till midnight & then was relieved by his brother John (the Chief) – as Jacob was leaving, his brother bade him farewell for he said, “he should not live till morning, he felt certain God was calling him.” He passed away before the sun rose –

Another Indian, one I had engaged to work the pit saw, was taken ill after he had been at the Mission 3 days – he had not yet begun to saw – Every day he grew worse & on Sunday 8th of June he died. I was with him 4 times on the Sunday & had prayers with him each time. We also prayed for him in church – This case is worse than that of Ahenakew as he has left a widow & 4 little children. The eldest a girl of 9, the second a girl of 7½ paralyzed both in arms & legs & is unable to walk or to feed herself – the 3rd is a boy of 5 & the youngest a boy of two –

The man had taken a great deal in advance on his work, as he had literally nothing to eat & nothing wherewith to buy food – His sudden death has consequently caused a loss to the mission as I have had to cancel his debts. In this case the schoolmaster & I had to coffin to make, D. Stranger being away – The woman is from Fort la Corne & she left for home on the 20th. One of our Indians taking her with his horse & cart as far as Prince Albert.

The 3rd Indian was a heathen belonging to Asissippi, but who died at Carlton. He left here when in an unfit state to travel, & on his way to Carlton he went into the water to hunt ducks, & took more cold. Four years ago this man offered himself for Baptism, but I told him whilst he kept his two wives, he would not be allowed to receive that rite. He said he was willing to put one of them away, but neither of them was willing to go – they were two sisters, & their mother lived with them – she was a

stubborn heather, & even if one of the women had been willing to go she w^d have used her influence to prevent her. The man, I am told, was very much troubled when he knew he was dying, & so were his family. They all wished for a minister, but that comfort was denied them. It may be that his day of grace was passed, poor man. I hope this will have a beneficial effect on those who remain.

The Indians differ nothing from the people at home with respect to religion. Many think that the last few days of their lives are sufficient to be spent in the professing of Xtianity. Others there are, who think that as long as the profess it, it is enough, while a few are satisfied with nothing short of a conscience at peace with God.

July [1879]. This month has been especially marked with visitors who were of such a kind as to cheer up our drooping spirits & encourage us on in our work. We were led to anticipate a call from Mrs. Bompas, but the Rev^d Mr. Sim & Mr. Spendlove were quite unexpected visitors. Their conversation about Reading, Islington & dear friends connected with the Society, made one fancy one self in England again. Mrs. Bompas was delighted with her band of soldiers & thankful that the Bishop's request had been responded to so cordially – Two of her party, the Mess^{rs} Garrioch, I left them at Carlton & proceeded to Peace River via Edmonton. A Mr. Lawrence & family accompanied Mrs. B. as far as Athabasca. When they were at Duck Lake the French Priest of that mission visited her camp, & was very curious to know what the Bishop was going to do with so many missionaries, but Mr. B. was cute enough to see through his intentions, so allowed him to leave without becoming any wiser.

The Saskatchewan Committee met about the middle of the month, when a few changes were made. One proposition was that I should, with assistance of a pupil teacher, carry on the school work at Asissippi. The pupil teacher to be paid out of the Govt. grant for Indian schools. The friends of the society will be glad to hear that Louis Ahenakew, one of the Asissippi school boys, has been selected at a salary of £30 per ann.

I am always glad to do anything to further the Society's work, & to save as much expense as possible but I cannot see that the economy in this instance is a wise one: for if I am confined in the school at Asissippi, it will be an utter impossibility for me to do justice to the Snake Plain Indians in the shape of visiting. These Indians are rather difficult to manage, part having been baptized by R.C., part by Presbyterians, and part by myself.

But this property is not so commendable when one understands their nature. It arises, not as much from a quiet trusting spirit, was from a happy go lucky sort of way they have of taking things. They think that what cannot be done today can perhaps be done tomorrow, or if not tomorrow some other time. In short, the Indian puts no value on time.

Towards the end of the month weather fine, barley ripening.

September [1879]. Began with frosts, which cut the wheat, but no material damage was done as most of the grain was too far advanced. By the end of the month the crops were safely garnered and it is the best harvest we have realized at Asissippi. Some of the potatoes weighed 28 oz each.

The chief of the Stoney Lake Indians (Kinamootayow) came to the school room the other day & remained about an hour watching the children. After they had dispersed he said “Tapwa eyenesewuk Awasisuk”. Truly the children are wise – Let us hope that as he has confessed this, he may be willing to give up his own children to be taught in like manner as soon as we can get to them.

December [1879]. The last 3 months have been cold – a foot of snow fell on the 9th of October. Much sickness has prevailed amongst our Indians in consequence of the cold & lack of provisions. The fishing this season having proved a failure. The work has been going on as usual. School twice a day at both reserves until the last week in December, when I gave the children holiday, as I had to go to Prince Albert.

January 1880. Mr. Mackay came down in the first week to administer the Holy Communion, but as he had sent no previous intimation few Indians were at home. At the end of the month one of our Indians died; he had been ill for a long time, suffering acutely from headaches. He was baptized about a year ago. He would have joined the church earlier, but his wife & his relations were strongly opposed to it. At last he decided that if his wife w^d not be baptized with him, he would put her away. She yielded to his wish, & has since been one of our most constant attendees at our services –

February [1880]. Great sickness prevails. One of my Indians came the other day to tell me his doubts. He said “he was striving to be a Xtian, but was always ill, & when he looked around he saw others too, who were striving the hardest to be Xtians sick & dying.” On the other hand those who were not Xtian were apparently strong & healthy! I read to him different portions of scripture, especially Psalms 3 & desired him to look forward to the end – Not to the things which are temporal, but to the things which are Eternal – adding that if the early Xtians had not done so, we perhaps

should never have been favoured with the promise of forgiveness of sins & Eternal life. But they counted not their lives dear to them, but were willing to suffer all things in the present life, so that they might preach Christ on earth & be counted worthy of the life that is to come. St. Paul reckoned that the present sufferings were not to be compared with the Joys that the Xtians should hereafter experience. At the beginning of the month poor Andrew Flett died. He was the sawyer I engaged last Fall, but who fell sick soon after reaching the mission. He belonged to St. Peter's Mission, Manitoba, but had been living in the NW for several years –

Yours faithfully

John Hines

Feb^y 28th 1880

CMS Records, C.1/O, Reel A104
Journal of Asissippi from March 1st 1880

March 1st [1880]. I left home for Prince Albert going down for Priests Orders. Delayed one day at Carlton with neuralgia. Reached the Settlement on the evening of the 5th suffering from diarrhea. Commenced my exam on the 6th had four hours writing before dinner. Commenced again at 2 P.M. & wrote until six. After tea I wrote again from 7 to 9 O'clock. The Bishop proposed two days for my exam, but any delay at Carlton put me back a day. My head after tea, was by no means in a fit state to remember and relate clearly all the different opinions mentioned by Paley of the going down of Christ into hell &c &c. – What with the hard days work – toothache & diarrhea, I was, as they say in this Country “Played out” when bed time came.

March 7th [1880]. Weather bitterly cold. Thermometer 50 deg below zero. The church was full notwithstanding the cold. The Rev^d Mr. Sinclair³⁴ was priested with me. The service was indeed a solemn one. Rev^d J.A. MacKay presented us, & he with Rev^d Settee³⁵ assisted in the imposition of hands. I preached in the evening from St. James I: 12.

March 8th [1880]. This morning I had my tooth drawn which gave me instant relief, but even still suffering for diarrhea.

March 9th [1880]. Did a little shopping: bought ½ chest of tea, 130 lbs of nails for church, & one doz. slates for school.

³⁴ This was John Sinclair, a Cree from the Stanley Mission, educated in the Red River Settlement.

³⁵ This was the Native clergyman James Settee (ca. 1809 – 1902). He was a Swampy Cree of British descent, who was born about 1809 near Split Lake, in what is now Manitoba. In 1824, he was sent to the Red River Settlement to be educated in a CMS school run by the Rev. John West. He attended the school with Henry Budd and Charles Pratt, and he was baptised by the Rev. David Jones in 1827. At that time, he was given the name “James Settee”. He married Sarah (Sally) Cook in 1835, and began working Rev. William Cockran, a CMS missionary, at St. Peter’s in the Red River Colony. In 1841, he was sent as a catechist for the CMS to Beaver Creek in Saskatchewan to work among the Cree and Assiniboine. In 1853, he was enrolled at St. John’s College, in the Red River Settlement, and was ordained a deacon in the same year. In 1856, he was ordained a priest of the Church of England, and was the second Native priest, after only Henry Budd. Thereafter, he was sent to establish missions in the Qu’Appelle and Touchwood Hills regions of Saskatchewan (1858-65). From 1867 to 1879, he served at missions in the Red River Settlement, Lake Winnipeg and Nelson River. By 1880, he was at Prince Albert, and from 1883 to 1884 he took over the Devon Mission at The Pas, after the Rev. Joseph Reader resigned his CMS post there. In 1884 he returned to Prince Albert, resigning later that year. He died on March 19, 1902 in Winnipeg. Lewis G. Thomas, “Settee, James,” in *DCB Online*.

March 10th [1880]. Started for home; visited a sick man on the way ab^t 15 miles from St. Mary's Church.

March 13th [1880]. Arrived at Snake Plain. Had a prayer meeting in the Chief's house in the evening.

March 14th [1880]. Two services at S.P. Visited the sick & gave medicines.

March 15th [1880]. Reached home. Found many of my people sick.

March 16th [1880]. Reopened School. Weather too cold to allow of the children coming, who live far away.

March 20th [1880]. Stranger left for S.P.

March 21st [1880]. Two services at S.P. & two at Asissippi. During the past week I have ben every day among the Sick. There are 2 children on the west side of the lake suffering from "Low fever": one a boy of ab^t 9 years, a grand child of the Chief; the other a girl of ab^t 7, the daughter of trader. They are both gradually sinking.

March 26th [1880]. Good Friday. A morning service at 10 O'clock thinly attended on account of the sickness; there being sickness almost in every house at the Mission. It is a custom with the Indians that when any one is ill, for all to assemble that possibly can & watch with the friends & find it a great trouble to keep their houses at a proper temperature, what with the many assembled & the large wood fires; their houses are more likely furnaces than dwelling places. In the afternoon I & D. Stranger went round the Lake visiting the sick & some of the candidates for baptism.

March 27th [1880]. Stranger & I have been visiting all day, speaking & praying with the candidates for Holy Baptism in their own houses –

March 28th [1880]. Easter Day. Jesus Christ is risen today, Hallelujah, and the effect of a faith in a risen Lord were manifested today at this place. Let me repeat again the fact which I have stated before, viz., 6 years ago not one house was seen along the Green Lake Road. From Carlton all was bare and lifeless, save a few wolves & foxes which prowled about its vicinity. Now two flourishing settlements of Indians are to be seen with well cultivated fields & meadows stocked with cows, pigs, &c – Two day schools regularly kept, – four services of the church held every Sunday, besides occasional meetings. But our work does not end in cold routine, it is full of life & reality; Easter day was a proof of this. 94 being present at morning service at Asissippi, 24 admitted into the church by baptism – 13 adults & 11 children. In the afternoon 19 partook of Holy Communion. Some of our communicants were

prevented from attending by sickness. There are now only two whole families at Asissippi heathen – there are several still heathen, but some from every family except 2, have joined us. My prayer is that they have all given themselves to God. I labour to tell them that a mere profession of Xtianity is not enough. Nothing short of new hearts & new desires. “Old things must pass away; all things must become new” –

March 29th [1880]. After school I visited the sick. The little boy & girl are both in a very precarious state; it is hard to say which will go first –

April 3rd [1880]. I left for S.P. had prayers as usual in the Chief's house in the evening.

April 4th [1880]. Two services at S. P. poor attendance. I returned home in the evening, arrived ab^t 8 P.M. The little grandson of the Chief died on Saturday ab^t 2 P.M. The girl died today at 4 P.M. Their sickness commenced ab^t the same time & kept an even course to the end. The boy was one of our scholars. The funeral took place today at 11 O'clock: we all met the ____ at the school room at ½ past 10 for the regular service, after which we proceeded to the grave, a distance of abt 100 yards. The school children followed next [to] the coffin 2 x 2. The parents and others following according to their relationship. On the whole, it was the most affecting & best conducted funeral that has yet taken place at Asissippi.

April 5th [1880]. The little girl was taken off today by her father to Duck Lake: to be interred at the French Mission there.

April 9th [1880]. Stranger's daughter, we fear, is suffering from consumption. Her father started off with her today for P. Albert to see the doctor. The weather has set in very warm & the thaw is very great, consequently the trip will be a difficult one. We hope that she may be benefitted by the Journey!!!

April 10th [1880]. The Chief & one councillor left today for Calton for the seed grain that the government is giving them again this spring. Some of the women are leaving today for the sugar making on the banks of the Saskatchewan.

April 11th [1880]. Two services at Asissippi. Attendance rather small. One adult baptism in the morning & a pair asked in church. The Law of this country is once asking, not three times as at home. After a 2nd service I drove about 2 miles to see a sick boy. He has been ill ever since the 1st of Spring 1879. He bleeds at the nose very profusely every 3rd or 4th day –

April 12th [1880]. The couple asked yesterday, were married today. They are the first pair, bachelor & spinster, I have married at the Mission. I hope now that a start in the

right way has been made; all the young people thus will follow the example thus given. The young woman was one of my school girls when first I opened school here. She has been our servant during the past few months. The young man is a son of good old David Ahenakew. – I was told this morning that geese were seen flying past the Mission yesterday. Our poor people are greatly in need of game –

April 13th [1880]. Snow falling nearly all day. Not much like middle of April – I was called away from school this afternoon to go & see a little boy, whom his mother thought was dying. The poor little fellow has been ill all winter. We believe him to be suffering from dropsy. He is very weak & cannot last long I think. This little boy is a son of the man who died at Carlton in May /79 and baptized. The whole of the family are now baptized & attend church very regularly.

April 14th [1880]. A young man came to my house this morning abt 5 A.M. to tell me that the little boy I visited yesterday was dead. Stranger being away & all the Indians saw two young men whom I appointed to dig the grave. The coffin had to be made by myself. He was buried abt two O'clock this afternoon – It is very difficult to induce the Indians to keep their dead over 24 hours.

April 17th [1880]. Snow began to fall yesterday abt 4 P.M. & is still falling. It is six months & 8 days since the first Snow Storm came in the Fall. About one foot fell in 24 hours the ____ part of which melted before winter set in, but in our garden where the snow collected, we have had the dismal appearance of winter for the length of time above mentioned & judging from present appearances we shall have it for a few weeks yet – What will become of our poor people is hard to say –

April 18th [1880]. I received a letter from Stranger. He arrived at S.P. on Friday 16th. He intends staying Sunday there & returning on Monday. I have had two services here today & one adult baptism.

April 19th [1880]. Visiting the sick all day. I seem to get a better hold of the people when visiting them in their houses and get them to speak & answer questions & in this way I can see how far their Xtian knowledge & experience extend. The only hindrance to this work, is their extreme poverty. Before I can commence my catechism, I have to listen to their troubles, which is very trying, as their one complaint is hunger, many of them counting days since they last partook of food. Now of course I can listen to their complaints & sympathize with them, & tell them of the better land where troubles are not known, & bid them be of good cheer, but “If a brother or sister be naked & destitute of daily food, & one say unto them,

Depart in peace, be ye warmed & filled, notwithstanding he give thee not those things which are needful to the body, what doth it profit.” –

There is not one house in the whole settlement that I visit, but that someone or other of its inmates ask me for food, & now it is hard under present circumstances to deny them – My expense during the past winter has far exceeded my income. If my Indians are not better off another winter than they have been this, I cannot live among them on my present salary – Let me tell the Society again what everyone in the country admits. That Asissippi is situated the farthest from civilization of all our missions in the N.W.T. There are missions further north but they are side by side with Co^s. Forts, & when the Indians are at home, if in distress they go to the forts for relief & not throw themselves upon the missionary. But more than half the year, alas! for the work of evangelizing them, they are out in their hunting grounds far from the haunts of the white man, & the missionary is left to administer to the Fort people only. If a white settlement would spring up within a few miles of us & erect a grist mill, I could grow grain & get my wheat ground to flour. But it costs more to haul our wheat to the Prince Albert Mill, a journey of 200 miles, than to buy it at Carlton –

David returned this evening. He failed to see the ___ as he left for the South Branch the day before David reached P.A. Mr. Mackay writes by David to say that he cannot find a Carpenter who is willing to leave the settlement & come to such a place as this among Indians entirely so far away from whites. To put a climax to matters David has made up his mind to go down to Red River for the sake of his daughter's health, as soon as spring has fairly set in. So that as far as human foresight will carry me, I shall be alone to carry on building & school work &c. Anyone reading my journal will perhaps think I am one of those people who “meet troubles halfway.” But I have met with so much disappointment & loss in my building department that I get very suspicious –

April 23rd [1880]. David's wife was taken ill with the feverish cold that is ravaging our little settlement. As soon as she returned on Tuesday, she was very bad. Wednesday no better; Today a little better – Yesterday I caught it. Today have been unable to take “school”. Every day one or other of the children is falling with it. Poor little lambs, they seem to suffer most – Just fancy, poor little children suffering from fever & having nothing to eat but parched wheat. It just dries up their very natures at once, & in many cases they get so rapidly weak that before we get to know, they are almost too far gone to be benefitted –

April 24th [1880]. David's wife is recovering. The fever has left me, but I am still suffering from influenza. David & I have been putting a few logs to the church today. Snow is melting fast –

April 25th [1880]. Two services at Asissippi – The afternoon one not well attended. The cause was the drowning of a cow. Widow Ahenakew miss her cow yesterday & was unable to find her, & it was not until today ab^t dinner time that she was discovered dead in the creek at the back of the Mission. The snow water has caused the creek to rise, & the ice thought not wholly melted is very weak. The snow hanging over the banks of the creek we fancy deceived the cow & falling suddenly in broke the ice & was unable to get out again.

April 26th [1880]. Finished logging the church walls.

April 28th [1880]. I was fetched over the Lake last evening to see a sick boy. At first I felt loath to go, as it was past 8 O'clock, & the road lay through bush & swamp with ab^t a foot deep of water. I was at the time rather unwell, & my wife & child were both suffering from the Fever & not at all well. All these tended to prevent me turning out at such a late hour: But the voice of conscience stirred me up to duty & I was glad that I went. The poor boy was very weak & cannot last many days. I asked him if he thought he was going to die. He said "yes." I asked him if he knew where he was going. He said "To God." He was very weak, too weak to speak much, but perfectly sensible. I read the 23rd Psalm to him & prayed for him. When I left I shook hands with him but he was unable to say washea – "goodbye". May the Lord be merciful unto him & give him peace, now & for ever Amen!

April 29th [1880]. Taught in the school this morning & after dinner I started off round the Lake on a visiting tour. The 1st house I called on, was to see the boy I spoke of yesterday. He is very weak but still alive. I spoke with him for a little while & then went on to the Chief's house. I then made my way as best I could to the other end of the Lake. I felt some misgiving about the ice so took the hill which as very difficult to travel on account of the snow & fallen trees. I found 3 families at home. My object was to see a young man who has been sick for more than a month. He is very low but complains of no pain. I fear he is consumptive. In addition to my visit to the sick, I had a short service here. Before leaving I learned that I had nothing to fear from the ice, so to shorten my journey I crossed the lake & after travelling about 1½ miles on the south side I made another call. At this place there is a boy ab^t 15 years suffering from Consumption. We all thought he would have died ere now, but seeing the weather is getting warmer, he may last for a few months longer. I hoped to have had a short service here, but most of the people were off busy picking (Cranberry). These

berries hang on the trees all winter & are even better in the spring than in the fall. On reaching the end of the Lake homeward bound, I made another call. A poor little child of abt 2 years was seized with the fever. Very suddenly, & before we got wind of it, he was dangerously ill. He has been taking Quinine every four hours for the last 3 days & we think now the fever has abated. Today he asked for milk, the first time he has asked for anything since he was taken ill.

April 30th [1880]. I was sent for this afternoon from school to go & see the sick boy across the Lake. When I entered the house, he was moaning very much. A great many people were in the house watching for his last beath. After questioning them, I said we would commit his soul to God. I then read Remember not our offences – The Lord's Prayer, & lastly the ____ prayer. Strange to say he ceased moaning when I was about half through the last prayer & then he gradually sank. There was still a heaving his chest when we rose from our knees, but within a few seconds this was gone. He was now dead. It would seem as if God our Heavenly Father heard and answered our prayer at once. The father & mother of the poor boy are still not baptized, though they attend church & I believe are both seeking, "if haply they may find the truth." May they both be granted by the Holy Spirit into the way of the truth, is my earnest prayer. I spoke to the people assembled as soon as the boy was dead, & especially exhorted the Father & Mother to remember fir their comfort, that their son's earthly troubles ended while we were committing his soul to God. One two occasions now, this has happened shall I say, or has so been ordered by God – The boy was baptized the day after Easter.

May 1st [1880]. The funeral took place today today at 12 O'clock. The poor old people's grief was very great – indeed their lot was a hard one – as this boy was their last surviving son. He was about 15 or 16 just getting to be useful to his parents. In short, he was their only hope for support in their old age. But hard as the case may be, if it is the means under God of their embracing Christianity & placing all their hope in Christ both for this and the life that is to come, they will have great cause to say with David, "It is good for us that we have been in trouble."

David left today for Snake Plain, to conduct the services there tomorrow – I should have gone myself, but am not at all well, & our little daughter is not well enough to be left alone. A kind of choking fit comes on so suddenly, that, if not assisted, we fear she might actually choke. We have been obliged to dismiss our Indian maid, as we cannot afford the amount of food consumed by here & her relations – a servant girl here means a "host": Every meal time some one or other of her friends drop in to be fed. Sometimes we have had as many as 6 at a time.

May 2nd [1880]. Two services at the Mission – I preached from St. Luke 7th Chap. “The Widow of Nain” – and in the evening from St. James 1st Chap – Be ye doers of the Word, & not hearing only, deceiving your own selves – I do wish my people understood a little English. How much easier it would be for me to preach to them, if now & again I could use a few English words –

May 3rd [1880]. Stranger returned today –

May 7th [1880]. Snowing & raining all the week. Our people are doing a little ploughing.

May 10th [1880]. I left for S. Plain on Saturday – had prayers at the Chief’s house in the evening – Yesterday I had two services & left for home in the evening – When about halfway my horse took a fit into his head not to go forward & commenced backing up. At first I tried to induce him by kindness. I got out & spoke to him & pulled him but no change for the better. Then I tried the whip, but it had no effect – At last he threw himself down & broke both the shafts of the buckboard & I had to leave it, & my bedding & books on the road & ride home on horse back.

Stranger had two services at the Mission yesterday – His daughter is very ill. I don’t think she can last many weeks now. I am just going over to see her –

May 11th [1880]. I remained some considerable time with Sophia Stranger yesterday – I think there is very little hope of her getting any better – she says herself that she is dying. But oh, how happy & resigned she is – she told me that she can’t feel any sorrow, although she thinks much of her Father & sister. I asked her why? Her answer was, “Because I am going to a better place.” It is a pleasure to visit her, she knows so much of the scriptures & understands at once what I say to her, & her face does brighten up so when I speak to her about Christ’s work on earth. She is about 14 years old & was in my 1st Class. (This class has read through the New Testament 3 or 4 times, both in English & Cree). We feel very much for poor David as she is his only child at home – he has another daughter but she is married. He is very fond of the sick one, but the fortitude with which he bears his troubles, is worthy of a saint. The reason is his heart is fixed & like David of old. He knows that he may go to his child, though she cannot return to him.

May 15th [1880]. Raining & snowing the whole of the week –

May 16th [1880]. I have had two services at the Mission today – David’s daughter is very ill. After 2nd service I paid her a visit & administered Holy Communion to her. It was from 1st Corinthians. She would have joined us before, but not having been

confirmed, she preferred to wait our Bishop's arrival. I hear indirectly that the Bishop is leaving the Diocese again with his whole family. He does not appear to me to be married to His See. If so his bride has not much attraction for him.

May 18th [1880]. Still storming, not a day without thunder, rain & hail. It is impossible to get on with farming operations – still every day we hope tomorrow will be better. It is for the sake of our poor people that we are so anxious –

May 19th [1880]. I received a letter from J. Pritchard³⁶ the schoolmaster at Snake Plain today in which he complains much of the bad state of the Mission house there. He said that when it rained the water came down inside so fast, as to make pools of water in the House. Being aware of this fact I wrote to Chief Mistawasis & councillors & told them things had come to a crisis & that I must be told whether they really intended having a Presbyterian Minister or not, because if we keep charge of the mission we should put up better buildings, but if not, I should know what steps to take. I sent the note by D. Stranger –

May 24th [1880]. Left for the S. Plain on Saturday – visited the Chief and ascertained that they had decided to accept the Presbyterian Minister – not because he was a Presbyterian, but because we were unable to place an ordained man among them. We had a very nice service on the Sunday – In my sermon I alluded to our past 4 years labour among them, the number of miles I had travelled, in all weathers, to see them, & the amount of money we had spent upon them in teaching their children – I also traced out the many hindrances they had put in my way, the reasons for which I could now plainly see, but at the same time I could not. The principal ones are these –

1. Three years ago I called a meeting & asked for a small patch of ground sufficient for mission buildings & for a small field. The reply was that not one foot of land more than for a school house would be given to me. Then I said, we cannot put

³⁶ John F. Pritchard (1857-1938) was born on March 27, 1857 in the Red River Settlement. He was a cousin of Edward Matheson, and when Matheson left for Saskatchewan, he induced Pritchard to join the party for Prince Albert in order that he could teach one of the schools in the Diocese. Mr. Pritchard reached John Hines's Mission in the Fall of 1878, and it was agreed that Matheson would teach at Sandy Lake (Ahtakakoop Reserve), and Pritchard would go out to the Mistawasis Reserve at Snake Plain. Pritchard would later attend Emmanuel College in Prince Albert with Matheson. He was ordained deacon in August 1882, and priest in 1885. After the Rebellion of 1885, he removed to Battleford taking charge of the parish, with Mr. Thomas Clarke, principal of the Industrial School. Upon the arrival of Bishop Pinkham in the Diocese (after death of Bishop McLean in 1886), John Pritchard was transferred to Lethbridge, while Edward Matheson, who had been there, came to Battleford. Shortly after that, Mr. Pritchard removed to the State of Montana where he served as an Episcopalian minister until his retirement. He died in Seattle, Washington on August 2, 1938.

up a substantial building, as we own no property. The result was we put up the present little house. Things went on in this way for a year, when the 2nd hindrance occurred.

2. I gave out a contract for logs & boards for a new house, which contract they readily took, & as they had no provisions to commence work with, I gave them ½ the amount at once. A fortnight after they came to me & said that more than half the work was done, & wished for the rest of the money that they might go to Carlton & get food & finish the work. I gave them the money & that was the last of it – not one board have I seen yet. There are a few, I am told, lying in the bush about 4 miles from S.P. school house & 20 more from Asissippi – I thought that as they took the contract so readily they would be willing to allot a fair amount of land for a mission property – but they were not –

3. About 8 months ago I called another meeting & told them we must come to some arrangement about land & buildings, as the present state of things was a disgrace to anyone – Then they consented to give 10 acres for mission property, & signed their names to a document to that effect. So far so good – But they would not say where the land was to be – leaving the decision of that point till after Easter day /80. That day has now passed & no sign of any thing definite has shown itself – This is why I wrote & told them things had come to a crisis. My instructions at our last conference were, that as soon as I knew for a certainty that the Presbyterians were going to commence work among them that I should withdraw & take the school master away too. I shall visit Prince Albert about the 10th of June when I hope to have things finally settled. It is not pleasant working among people whom you know to be on the look out for someone else, & that as soon as they have found one to be told, they don't need your services any longer. Still, as I told them on Sunday, I feel them to be my children in the Gospel, as I was the 1st to induce them to embrace, not only a civilized life but also the religion of Jesus Christ & therefore I cannot leave them at once, but shall teach them & pray for them until such time as they really have a minister of their own –

May 26th [1880]. Poor Sophia Stranger left us today about 11 O'clock. Poor girl! Her sufferings were very great at the last, but she was perfectly sensible & spoke to those who were in the room. She said to her father a few minutes before she died, "I shall leave you soon, but all is well." My wife & I visited her twice yesterday & took her some green branches & flowers which cheered her much. I spoke to her about the great change that must soon take place. She said she knew it, & longed for it, as she wd be with Jesus then. She wd have been 14 on the 10th of June next –

May 27th [1880]. Sophia was buried today –

May 28th [1880]. My wife expressed a wish to make another visit to the sick before leaving for R. River – Today drove on the west side of the Lake. One poor boy of about 15 years so rapidly declining he has been ill nearly a year & my great surprise, is that he has lasted so long with such poor living. He too, as well as Sophia had been a scholar at the Asissippi & oh what a change we see in them – they know so much more than those who merely attend on Sundays, of the plan of salvation, & can give a reason for the hope that is within them. I asked if anything was troubling him. He said no, my whole thoughts are about Heaven. Among the many questions I put to him, this was one. Why do you not fear death. His answer was “Jesus netus paigemonic” Jesus is my hope – I asked if he would like to take Communion. He said if God gives me strength to do so, I wd like to take it – meaning if God gave him strength to last till I returned –

May 29th [1880]. News as also brought me this morning about 4 O’clock that Arthur Aymun died before midnight. Who can but believe that as the curtains of earth’s night drew around him, the glories of Heavens everlasting day, dawned upon him & that now his is “Forever with the Lord.” The funeral took place about 3 P.M. today –

May 31st [1880]. David left last Friday for S. Plain. Yesterday I had 2 services at home both well attended – David returned today & reports the Presbyterian at S. Plain.³⁷ It is settled now that he is to have charge of them – As they have not turned R. Catholic, I think it wise not to show any opposition. I told them already, that considering the amount of money we had spent upon them & the number of times we had visited them; we had the greatest claim upon them. It is not pleasant for me to lose them: But while some may say we are of the Church, & others we are of the Presbyt??, I will still pray that they may all be of Christ. D.V. as soon as my church is finished, I will direct my attention to the two bands of heathens north of us. This will be comparatively new ground. We are having now fine growing weather. The fields are beginning to look green. We are expecting the Indian Agent today, or as the Indians say

³⁷ The Presbyterian Mission at the Mistawasis began in 1880, at the instigation of Mistawasis and the Reverend John McKay (1832-1891). Some of the reasons for the shift from the CMS to the Presbyterian Missions is given above. As well, McKay had known Mistawasis earlier, and the two were good friends. McKay was the son of James McKay and Margaret Gladu, of the Kildonan Parish in the Red River Settlement. He would marry Christina McBeath in 1862, and he would move to Prince Albert in 1866 as an interpreter for James Nisbet. McKay played a role in the signing of Treaty 5 at Berens River in 1875, and the signing of Treaty 6 in 1876, at Fort Carlton and Fort Pitt. He was the brother to James McKay who also played an important role in negotiating Treaty Six.

sonchookenan, money master – Should he come, he will be the 1st govt official of note that has come [to] Asissippi –

June 3rd [1880]. Left with my wife for Fort Carlton. Mrs. H. D.V. will visit Red River by boat. The trip is for the benefit of her health. I shall also go on to P. Albert to settle my half-year accts –

June 4th [1880]. Reached Carlton today. On the trip we had the misfortune to lose the mission horse. In crossing the bridge over S. Plain Creek he slipped partly through the planks & in struggling to get up fell over the side of the bridge into the Creek & was drowned –

June 7th [1880]. Reached P. Albert on the 5th. Preached at St. Catherines on the 6th. The Bishop being away, I could not have my building expenses expended although I presented vouchers to show that the work had been done & paid for, consequently I am out of pocket \$175, & shall be for 6 months –

June 8th [1880]. I engaged a Carpenter this morning – I think it very hard that brother missionaries do not try to help those who are less favorably situated. If a Carpenter had been engaged for me some time ago, my church would have been finished long ere now –

June 9th [1880]. Returned to Carlton & settled up my year's accts, or rather part of them, for I was unable to pay all. \$195 is left for next year. I feel that I wd like to write much about this, but suffice it to say, that my present salary situated as I am entirely among Indians, will not pay my provision bill. The result of our debt is, that my wife cannot go down to Red River & a great disappointment & I fear a detriment to her health. During the 4 years of our married life, I have not spent \$20 in clothing & furniture combined –

June 12th [1880]. Reached the Mission & found all well –

June 13th [1880]. Two services at the mission –

June 19th [1880]. The whole week has been one of storms; on Thursday afternoon a heavy thunder storm accompanied by hail, passed over this Reserve & the hail stones were so large & so many that they formed ____ ____ which did not disappear before mid day on Friday though there was a hot sun & a strong wind – We have not been able to work on the roof of the church at all during the past week, but as there is much to be done under cover, we have lost no time –

June 20th [1880]. Two services at Asissippi – Most of the men are away hunting & a few are freighting. Today the wind has been the strongest of the season – Between the services I was obliged to pile heavy logs of wood on our school house to prevent the roof blowing away –

June 24th [1880]. The weather has been very hot for the last few days & mosquitoes past bearing. We have at last got the church roof on, but like the Jews of old, we had to work with one hand & fight with the other, for our adversaries the mosquitoes, were apparently opposed to it & greatly hindered the work.

June 25th [1880]. The weather has changed today & is much colder & threatens rain –

June 26th [1880]. Very stormy & cold – My horses left home on Friday as soon as the weather changed & have not yet come back – This has prevented my going to S. Plain today for service there tomorrow –

June 27th [1880]. Two services at Asissippi. Moderately attended – We are every day looking out for Mr. Reeve³⁸ & family –

³⁸ William Day Reeve (1844-1925) was an Anglican priest from England. At this time, he was on his way north with his family. He was educated at the CMS College, Islington, and came to the Canadian northwest in 1868. He was ordained in 1868 and served at Fort Simpson from 1869 until he became Archdeacon of the Chipewyan in 1889. In 1891 he became Bishop of Mackenzie River, a position he held until 1907.

CMS Records, C.1/O, Reel A110

Copy of Asissippi Journal from July 1st to December 31st [1880]

July 1st [1880]. Mr. McFarlane³⁹ one of the H.B.C^o officers from the north, arrived today, & reported Mr. Reeve & family a day's journey behind –

July 3rd [1880]. I started off yesterday morning with a team of horses to meet Mr. Reeve & strange to say there is only one place on this road where people can pass without seeing each other, & we happened to pass at that place, at the same time, he taking one road & I the other – A heavy shower of rain was falling at the time, which prevented me from recognising the fresh tracks, when I came to the junction of the roads – & so drove on about 15 miles further Then I turned back, but still, under the impression that I had returned too soon. I reached home this morning about 7 O'clock, after having experienced a most fearful night of mosquitoes & I found Mr. R & family preparing to take breakfast with my wife, & much concerned about me, as I also had been about them. However, we were thankful to learn that neither had come to any harm. They left today after dinner. C^d not stay longer for fear of missing the steamboat at Carlton.

July 4th [1880]. I left yester for Snake Plain, returned today after 2nd service.

July 10th [1880]. The week has been moderately fine, and good progress has been made at the church. Our Indians each give one days work, but of course I have to feed them.

July 11th [1880]. Two services at home. Very wet day – attendance small –

July 18th [1880]. No Indians at Snake Plain, so had two services at home –

July 24th [1880]. D.V. another week & we shall be done with the carpenter. I intend to do as much of the work as I can & thus save the Society. We are not well enough off to make the Society a present of part of our salary, but if we save expense, it is just the same –

July 25th [1880]. Alone at the mission –. All the Indians are off to Carlton to receive their annuities.

July 31st [1880]. We are done with the Carpenter – he has not completed the woodwork, but I can finish the rest myself –

³⁹ This is Roderick MacFarland (1833-1920). He came from the Parish of Stornoway on the Isle of Lewis, and was at this time the Chief Factor of the Athabasca District, stationed at Fort Chipewyan.

August 8th [1880]. Started for P. Albert with the Carpenter on the 2nd Inst. Delayed half a day at Carlton; arrived at P.A. on Wednesday about noon, settled with the Carpenter & called on Mrs. McLean in the afternoon. Thursday – lost my horses – found them after dinner & did part of my business. On Friday I finished, & started for home. Camped about half way to Carlton. Saturday arrived at Carlton about noon, had dinner, crossed the river and reached Mistawasis house at 9 P.M. – Today had a service & returned home in the evening –

August 15th [1880]. Two services at Asissippi –

August 20th [1880]. The Government has offered 3 prizes for the 3 best fields of grain on the 3 Reserves N. of Carlton: Asissippi, S. Plains & Muskeg Lake. The last named is 8 miles S.W. of S. Plain, & is a R. Catholic Mission. The competition is between the 3 Reserves, & not between the settlers on each Reserve – Our Reserve was inspected 1st & gave more than satisfaction. The examination of the fields will end tomorrow. 1st Prize is a Yoke of Oxen – 2nd A Cow – 3rd A G____.

August 22nd [1880]. Two services at Asissippi conducted by myself. D. Stranger is today at S. Plain. I hear the Presbyterian minister⁴⁰ is to be there this week –

August 25th [1880]. A hard frost last [night] – The wheat crops, I fear are partly destroyed by it – potato tops too are cut down –

August 28th [1880]. Another hard frost last night – The wheat I fear now is spoiled entirely –

August 29th [1880]. Two services at Asissippi –

August 30th [1880]. One of the Snake Plain Indians arrived today & says that the Presbyterian Minister from P. Albert visited them last week, & brought with him a man to take the contract of putting up a church & house for the Rev^d J. McKay (Presbyterian) Mr. McKay left for Red River last spring, & is expected back again soon. I saw in a Winnipeg Paper that the Presbyterian society had had a meeting at Winnipeg & that Mr. McKay was appointed to Mistawasis Reserve, & that Instructions were given to put up mission buildings for Mr. McKay at once.

What a contrast between his taking possession & mine! There was not a single Indian house on this side of the Saskatchewan when I came & now two Reserves. There was no house built for me, nor instructions given to anyone to do so. When the Ven^{ble} Archⁿ Cowley said “Good bye” – he left me with my Indian Man, & a few

⁴⁰ The Presbyterian minister was Reverend John McKay (1832-1891). See previous citation.

supplies on the bank of White Fish Lake, not a white man nearer than Carlton, a distance of 70 miles. I had six oxen & two horses to provide hay for, for the Winter. The season was already far advanced, being the latter part of August. This increased my anxiety, as the hay was already considerably spoiled by the frost – the hay being secured, we three had to build a byre for the oxen, as well as a small store & shanty for ourselves. Lots of travelling too, had to be done, in order to find a suitable place whereon we c^d commence operations in the Spring. The Indians in the vicinity of the White Fish Lake showed no friendly feeling towards us, but rather hindered us in our work. The care, anxiety, & work combined, were almost too much for me night after night – My mind being so distressed, I was unable to sleep, but by God’s help I was brought through – Then when we were settled & got Indians around us, the next trouble was brought about by the treaty, which if it did not require, it allowed every petty chief to have a separate Reserve of his own. Then our happy family was broken up, & the before named Mistawasis took land about 20 miles south of here. (You will remember in a former copy, I mentioned that he left the selection of his Reserve to me, & Snake Plain is the nearest section of good land to Asissippi, there being a stretch of land between the two Reserves about 6 or 8 miles broad of inferior land.) I then had the trouble of getting a school master for each Reserve, the care of procuring their provisions, etc., & every alternative week to leave my own place & visit them. This latter was not trouble, simply extra labour, but the care of schools I did consider a trouble. This care was increased by the misfortune that we failed to get anyone suitable for the place. It can easily be understood that the Indians at Asissippi wd get greater assistance from me, both temporally & spiritually seeing that my home was there. The Snake Plain Indians grew jealous of this, & were bent on getting a minister to reside with them. Mr. McKay being a native & one they had known for many years, they invited him, & he at the time waiting for an easy opening seized the chance. There were other fields of labour open for him, invitations had been given him from the people, but it was new ground. Perhaps it wd require too much self denial from Mr. McKay, or it may be, that he considered it a greater victory to capture from a friendly neighbour than to take a possession in the ____ country – I do not see by the act how it is possible for the Presbyterians to say that they are enlarging Christ’s Kingdom i.e. unless they look upon us as a delusion. Be this as it may, one thing is certain, the service of the Church of England set before its hearers more of the word of God than any two services of the Dissenters. May the Lord guide & direct all the spiritual good of the poor Indian. “Paul may plant & Apollos water, but God alone giveth the Increase.”⁴¹

⁴¹ 1 Corinthians 3:6

September 8th [1880]. David left with my team of horses for Prince Albert to fetch the plasterer I engaged when last there.

September 12th [1880]. I had two services at Asissippi today –

September 16th [1880]. Davod was to have returned today, but has not.

September 19th [1880]. Had two services at home today – Took this morning for my discourse Christ's 1st Sermon on the Mount, & in the evening his last sermon recorded Matth 23rd dwelling upon the fact that the gospel brings with it blessings, but of people by the hardness of their hearts, reject it, the intended blessings are converted into woes.

The frosts have damaged the wheat crops considerably –

September 22nd [1880]. David returned today. The reason for his delay was, that the plasterer could not leave sooner, his work at P.A. not being completed –

September 30th [1880]. I don't think a single grain can be found at Asissippi fit for grinding –

Oct. 13th [1880]. The plasterer returning to P.A. today – Mrs. Asenewepewegree died the other day after a lingering illness –

Oct. 15th [1880]. My wife gave birth to a boy this morning, but am sorry to say it was stillborn – but I am thankful to say my wife is as well as can be expected. The trial is a great one, still we can acquiesce in God's dealings with us, & can say from our hearts, "Even so Father, for, so it seemed good in they sight."

Oct. 18th [1880]. D Stranger visited the Snake Plain Indians yesterday; held two services with them –

Nov. 8th [1880]. I left for Snake Plain on Saturday last, held two services yesterday – If the Indians wished to see, they might, who cares most for them. The Presbyterian minister has literally beguiled the Chief with his fair speeches & great promises, for although he has not been near them since the spring but once, & that recently, & then he spent only a few hours with them & very carefully avoided referring to his past promises & holds out to them no bright future now, yet on the face of this, & our constant visits the them, the Chief still hangs to him, though I believe he does it with much misgiving –

Nov. 11th [1880]. David Stranger left for P. Albert today. He is to spend the winter at the College & in the Spring will, D.V. go out to some other sphere of labour, perhaps to the Stoney Lake Indians – I am now quite alone, I feel it much losing my old

servant, but trust he may be of much use in the Lord's service yet. He has done much good here with me – he is very energetic & has good intentions, but requires some one to guide him at times, as all the Native do – They act very well under Europeans but are not capable of taking the lead.

Dec. 4th [1880]. I have been working every day at the church for the last six months or more – I often wonder if any of the Brethren in these territories ever had such a difficult post as mine to fill – The difficulty arises partly from our isolation, which renders it impossible to engage laborers for one's self, & partly it seems to me, from the little interest taken in our work by those who have the opportunity to help us, if they would in the way of engaging men for us. The omission of duty, arises I think, not from personal ill will but from a lack of general interest in the work. However I am thankful to say that the bulk of the secular work is over. If all go well, the church will be ready for service on Xmas day. I tremble to tell you of the terrible accident we met with on the 1st Inst. because the repeating of the story seems to bring the whole scene before me again with all its terrors: I was working in the church dressing some weather boarding, & as the work of nailing on the boards was difficult for me alone, I engaged a man to help me. On the day mentioned, I left for dinner a short time before my assistant, as I had other work to attend to, & when I called him in to dinner nothing extraordinary was noticed – As soon as he had finished his dinner, he went back to the church & made a large fire, & being deaf could not hear when the draught was too strong. The cold was 10 below zero & the wind was very high & perhaps our going in & out of the church during the morning, the stove pipe got shook with the wind & it settled, as it was not properly riveted by this as it may, the substance of the story is, the roof of the church caught fire. When I went out from dinner there was a hole burnt two yards long – I cannot describe my feeling at the time. What to do first & how to do it, were among my chief thoughts. I felt at the time that all hopes of saving the church were gone, & thought to take out the seats, windows etc. But in this as in many other instances of my short career, I can say, "Though a man's heart deviseth the way, the Lord directeth his steps." But remembering that a ladder was lying at the back of the church, which enabled us to reach the eaves, & then by nailing pieces of board to the roof for footholds I & the man reached the fire. Nothing short of the excitement such that it was, could have warmed the blood sufficiently to counteract the cold wind & thus enable us to work on the top of the building. Whilst we were working our way up, the pupil teacher, an Indian man, & two women, who happened to be at my house at the time the fire broke out, were carrying up pails of water from the Lake, which is about 70 yards from the church, & with every one doing his best we succeeded in putting out the fire in as short a time as I have been

writing the story. After the excitement was over, we found the that our hands were very much frozen. I fear the man who was helping me on the church, will lose a great part of the winter with his hand. I have been working at the roof 3 days repairing the damages. On Monday if spared I shall finish it. I have reconstructed the stove pipes so as to prevent them settling & also lessened the draught. I have got my finger ends badly frozen today while on the top of the church have them now tied up in oil.

Dec. 12th [1880]. Two services at Asissippi – A very heavy shower of rain fell this afternoon, which lasted half an hour – a very uncommon thing for this time of the year. The old men can remember only 3 instances that such a show fell in December. The ground is now one sheet of ice, owing to the small amount of the snow on the ground when the rain fell –

Dec. 23rd [1880]. I received a letter from one of the Snake Plain Indians this morning, asking me to come at once to see his sick child & baptize it. I started at once though very cold – About 2 miles off the houses I met a man who told me that the child had been dead nearly 24 hours, indeed it died directly after the messenger was sent off. I returned home at once to be ready for the meeting tomorrow at Asissippi –

Dec. 24th [1880]. The meeting mentioned above took place in the school room today. The object was to select two church wardens & a church keeper & to discuss sundry other matters connected with the church. The meeting went off well & it was very pleasing to me to see how kindly they all took to the work. The 1st chosen was Peter Kakasoo & the next Jacob Sasakawoos for church wardens & Baptist Ahenakew, quite a young man, son of good old David Ahenakew, was chosen for church keeper. We also agreed to have an offertory on Xmas day – a thank offering for our new church – the result of which to be divided between the Clergy W & O fund & our Asissippi church fund. They also promised to supply fence rails & posts for the church yard, during the winter, as well as fire wood for the school & church. The supplying of firewood for school as well as for services on Sunday is no new thing, as they have done it for the last two winters –

Dec. 25th [1880]. Thank God for having spared us to enter this New House at Asissippi for the purpose of worshiping Him. The collection was made this morning – some gave rat skins, the only fur killed around here now – some gave cotton handkerchiefs, some, cups & saucers & plates etc. Others put in notes, written in syllabics, stating what they wd give. I read some of the latter, & found that half pounds of tea & a few lbs of flour were mentioned. These kinds of gifts will come in for our church funds. I am not sure what ____ was realized, as I have not yet consulted my church wardens.

Dec. 26th [1880]. We had only morning service today, the weather being too cold for the people to attend twice. The amount realized yesterday at the collection was \$14.60 about £3 – perhaps a more costly gift in God’s sight than £300 given by some Congregations, as poverty is a weak word to describe the distress of our people.

I ought also to have mentioned, that we had Holy Communion yesterday afternoon – seventeen communicated – there are several younger ones desirous to join us at the Holy Table, but I prefer them to wait until the Bishop has been down & held a confirmation.

John Hines

Baptisms during 1880

Adults	15
Children	25
Total	40

Communicants	17
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Deaths

Adults	7
Children	4
Total	11

January 1st [1881]. Although I have closed my journal for the year just ended, I have omitted one very important piece of news which I must insert here. Viz. Last evening we gave a Xmas free to our school children. We invited them all to a tea at our house in the afternoon, & in the evening we all met in the schoolroom to enjoy the fun of a well-hung Xmas tree, the gathering of whose fruit was left for the enjoyment of the Scholars. Over 100 prizes were given in this way which consisted of articles of clothing from dear friends in England, – dried apples, peppermints & sundry other things. It was the first Xmas tree ever seen by our people, & you can better imagine than I can describe the enjoyment it gave both to old & young. The school room was well filled with the parents & children & others who came to enjoy the treat –

The object is to encourage the children to attend school more regularly. I hope the effort will not be without effect.

J. Hines



Bishop John McLean and his wife Kathleen c. 1880

CMS Records, C.1/O, Reel A110

**Copy of the Bishop of Saskatchewan's Journal of a Visit to the Church
Missionary Society's Mission of Asissippi, in the Diocese of Saskatchewan**

May 6 [1881]. Started from Prince Albert in company with Rev^d Canon Mackay, CMS Secretary. The same day we crossed the Saskatchewan at Carlton, and camped about a mile beyond the river.

May 7 [1881]. Continued our journey. About 3 P.M. we reached Snake Plain – the first Indian Reserve. It is a very fine section of the Country, well wooded and watered, – the soil being good and well adapted for farming. We had service in the Chief's house – thirty persons present. I addressed them at some length explaining the work that the Church Missionary Society had done among their brethren at Red River, Moose, Athabasca, and throughout Rupert's land generally, and expressing my regret that in their anxiety to have a separate missionary stationed at Snake Plain, the Chief and some of the people should have separated themselves from Mr. Hines's mission and invited a Presbyterian minister to come amongst them, after all he had done for them. The service was conducted in Cree by Canon MacKay. I was much pleased to notice how heartily they ____ in it.

After service we left for Asissippi, which we reached the same night and where we were hospitably entertained by Mr. & Mrs. Hines. The country through which we passed is very beautiful and contains a great deal of good farming land. The Reserve at Asissippi is well chosen, and possesses every natural advantage in the way of wood, water & good soil, to render it a most desirable location for Indians. The mission buildings are excellent. The Church is a neat substantial edifice, just what I should call a model mission church. It owes much of its neatness to the personal efforts of Mr. Hines who did a great deal towards it with his own hands. The dwelling house is commodious & comfortable, strongly and ____ built and likely to last for many years. I cannot help thinking that independently of the comfort of the missionary it is a great point gained to have a neat and comfortable mission house. It ____ in some sort a ____ for the Indians. In the neat tidy appearance in some of their small dwelling houses I recognized the effect of the excellent example set before them by Mr. Hines.

Sunday, May 8 [1881]. Morning service in the church (St. Mark's) at 10:30. The Service was conducted in Cree by the Rev. Canon MacKay and the Rev^d Mr. Hines. I was pleased to notice the ease & clearness with which Mr. Hines read the service. He has mastered the language so well that he can now preach in it & converse with the people readily. My sermon was interpreted by the Rev^d Canon MacKay. I then confirmed fifty-two persons including "Star Blanket" the Chief of the Asissippi

Indians and two of his Councillors. Of these eight were from the Snake Plain's Reserve, one being a Councillor. The latter, an old man walked the whole distance of twenty-five miles to be present at the service. In the afternoon there was a second service, when Canon MacKay preached, and Holy Communion was administered to twenty-eight persons. I stated that I would be glad to meet the heads of families in the school house on Monday.

Monday 9th May [1881]. A meeting was held of the heads of families in the School House. There was a full attendance. I addressed them with special reference to the progress made at Asissippi, and the state of things at the Snake Plain Reserve. I pointed out that the fact of eight persons having come all the way from that Reserve to Asissippi to be confirmed and to partake of Holy Communion was a sufficient proof that they valued their connexion with the Church of England Missions, and that therefor both Mr. Hines & myself felt that it would be his duty to visit and exercise a pastoral charge over these members of the Church and any others who might prefer remaining in connection with the CMS mission.

I then invited any of the Indians present to narrate their experiences and give their views. The first who stood up was the Councillor from Snake Plain. He said "I am much rejoiced at the prospect of the mission being continued at Snake Plain. I love the Church of England – her servants – her teaching – her Prayer Book. I have no ill feeling towards the Presbyterians, but I do not wish to join them. It is with me in reference to religion as with walking on a path. My eyes are weak – my sight is dim – I must therefore be careful in walking – Everywhere I know the path I can find my way only by using great care – but if I have to walk on a new & untried road my difficulty is much increased. Now I know the teaching of the Church of England in some measure. It is a path I am becoming accustomed to – I am trying to follow it – I do not wish to confuse myself by entering upon a new road. I never miss an opportunity of attending the Church at Asissippi for Holy Communion though travel twenty-five miles to do so."

The next speaker was Atakwukoop or "Star Blanket", the Chief of the Asissippi Indinas. He is a fine intelligent looking old man, and has used his influence among the Indians in forwarding the work of the missions. He said "I am glad to see you. My heart has been full of thankfulness these two days. I was once a poor heathen – ignorant of God. I heard the truth of the Gospel through Mr. Hines, – for a time I was unsettled, but now I believe in the ____, and never have any desire to return to my old ways. In old times I have camped on the very spot where the church is now standing. I was then engaged in hunting or making war. I thank God for what I see

today. I regard the buildings of the mission as God's work, and the coming of the Bishop seems to be the completion of the work. The Indians of my band have the same thankful feelings as myself. With God's help I will give all the aid I can to the mission as long as I have strength to sit up. I do not claim credit for turning my people to the Christian religion, it was their own work."

"Star Blanket" was followed by his brother Jacob Sasakwanoos, a Councillor. He said "I too am thankful for what I see today. I almost cried yesterday when I saw the Bishop and two clergymen in our church. I have been not only a heathen, but a conjuror or medicine man. I know every heathen superstition – I paid to be taught all the mysteries. God has seen fit to change my mind, and I am now a Christian. The change must have come from God, – it could not have come from myself. God showed me that I was in the power of the Evil One, and that I could only escape by coming to Jesus. Both I & the others here were brought to the Saviour by God's blessing and the teaching of Mr. Hines. I heard in church yesterday that heathen superstitions are crumbling away, and that Christianity is growing & spreading. I believe that this is true. I am thankful to see the Church completed and the mission growing so strong. I remember that in my heathen days I once camped with my wife and child on the very spot where the church is now built. It was evening, and I was sitting just where the church door now is. I felt very lonely – just like a beast, for I knew not God. I little thought then, though no doubt God had ordained it, that in the very place where I sat the church would be built, and that my wife would be the first buried there. She was then, like myself, a poor heathen, but before she died she was brought to Jesus and was a baptized member of his church. Her favorite hymn during her last illness was: Alas! and did my Saviour bleed; And did my Sovereign die."

The next speaker was Hewy Wasowhikwutone of the Councillors of Asissippi. He is a good-looking young man and I was struck with his graceful action in speaking. He said, "I am thankful for what the mission has done for us. I have great confidence in the Chief & am glad to follow his example. Though I followed the Chief in becoming a Christian yet I first heard the truth & believed it. I believe too that by trusting in God I shall get strength to follow it. I try to attend to what the minister says."

When he had finished Peter Kakasoo (the hunter?) rose & said. "From the first time I heard the gospel I believed it, and tried to follow it. My constant effort has been to help the progress of the work. I hope we shall receive a supply of Cree Prayer Books in the Syllabic characters. They are much wanted in the mission." On enquiry I found that this Indian was the first man baptized at Asissippi by Mr. Hines & that he

then became a Scripture reader to the Indians in the plains, and that he has been a great help to Mr. Hines.

The Chief “Star Blanket” now spoke again. He said “While I was still a heathen some of my children were baptized by a Roman Catholic Priest. I was away on the war path when the priest came to my tent, and baptized my two children. My wife told me of it on my return. From time to time the priest came to my camp and baptised one after another of my children. I myself was never at home when he came, and both my wife and myself remained heathen. My children, as they grew older, were never taught anything by the priest. They grew up quite ignorant of Christianity. Once I happened to be at Carlton when the Roman Catholic Bishop came there and hired me for a journey. When we camped at night the Bishop asked me to come to prayers. I said I knew nothing about it – nay I did not know what prayer meant. The Bishop asked me if I hated religion, and I said I knew nothing about it. I asked the Bishop what was the use of the priest baptizing my children & then teaching them nothing. I also said that if the Bishop would send some one to teach them, I would allow it to be done. The Bishop promised to send a priest as teacher in about a year from that time, but I waited eleven years and no teacher came. At last, Mr. Hines arrived and began to teach from the Bible. I invited him to be our minister. In a short time he established his mission here. Some time after this I again saw the Roman Catholic Bishop. He told me I had done wrong in going to a Protestant minister. I replied that a Roman Catholic priest had done nothing but baptize my children – that he had let them grow up without giving them any instruction, and that he the Bishop had not kept his promise to send a priest as teacher. After I invited Mr. Hines to stay with my band, I spoke to the Snake Plain Indians and they all agreed to join in receiving instruction from him. I am very sorry that the Chief has gone over to the Presbyterians. For my part I will cling to the church that has instructed me as long as I live. I myself, my wife, & one of my children have been baptised by Mr. Hines. Four of my children who were baptized by the Roman Catholic priest were instructed by Mr. Hines and confirmed yesterday.”

Before the meeting closed the Chief’s brother stated in conversation that not one of the children baptised by the R.C. priest had ever received any instruction from him. All that they know has been taught them by Mr. Hines, and his native helper David Stranger. The Councillor from Snake Plain added that his children, six in number, had been baptized by Mr. Hines, – one of them is since dead. Both he & his wife were also baptised by Mr. Hines.

At the close of the School House meeting Service was held in the church with a Second Confirmation, where six persons were confirmed who did not arrive in time for the Confirmation yesterday. This makes 58 persons confirmed on this occasion at Asissippi. Before the Confirmation I baptised two converts who had been living as man & wife. They were then married by Canon MacKay & confirmed by me.

In the course of the day Mr. Hines examined several of the children in my presence. I was much pleased with the progress made.

Mr. Hines wishes "Louis" his Indian pupil teacher to be sent to Emmanuel College next winter. He has been trained entirely at the mission, was confirmed yesterday, & is a communicant. He is very well behaved & has been very helpful in the work. It will give me much pleasure to receive him at the College to train him for more extended usefulness.

We left Asissippi the same Evening and reached Prince Albert on Wednesday the 11th May.

J Saskatchewan

For the Secretaries & Committee of the CMS London.



Source: *CMS Gleaner*, 1883

CMS Records, C.1/O, Reel A110
Copy of the Asissippi Journal from February to May 1881

Feb. 20th [1881]. Two services at Asissippi.

Feb. 27th [1881]. Two services at Asissippi.

March 6th [1881]. Two services – The work is going on very evenly just now. I am engaged in the school 5 days in the week, unless called away to visit the sick. 3 deaths have taken place within the last month. Another little girl is very sick, & we fear she is not long for this life. For every birth we have had 3 deaths for the last 3 years. This seems to discourage us at times, but it ought not to do, as the Lord's will must not only be done, but is the best. He may be speedily accomplishing the number of his elect at Asissippi –

March 15th [1881]. I left last Friday for Carlton – On Sunday had morning service in English at the Fort. In the afternoon I visited the Indians belonging to us around the place.

March 20th [1881]. Two services at Asissippi.

March 27th [1881]. Two services at Asissippi.

March 28th [1881]. James Asenewepewin who[se] wife died last Fall was married today to Kate Tapwawinootook, the young widow of Peusawaskuk the heathen Indian who died at Carlton two years ago – The widows were baptized soon after the death of their husband and have been regular attendees at church ever since – and so far as we judge they have conducted themselves very consistently – I am right glad at the union of the couple today.

April 1st [1881]. I have been engaged all the week painting the inside of the church – First spring birds seen today. Rained all the afternoon, 1st rain of the season. The wind is now blowing from the north and snow is falling. The Indians call this “Kewatin” the going home wind, meaning that it is the end of winter.

April 4th [1881]. The little girl before mentioned, died today.

April 17th [1881]. Easter day 4 adult baptism. One woman baptised has been a great medicine woman, & what is more she has been a very bad woman in many ways, but is to be pitied – During the time of the small pox she lost 4 of her children and to save the other two she did what was considered by the Indians a very brave but bad thing – she ate pieces of flesh from two dead Blackfeet Indians. These Indians had died of smallpox. During the course of her preparation for baptism she told me that

the sole reason for her eating the human flesh, was, she was afraid all her children were going to die, & thought by doing some great thing to show to God her anxiety, he would have pity on her and spare her children. We must not look so much at the act as at the motive, and viewing it in this way we shall see how earnest she was, & how willing, even to sacrifice her own life for the sake of pleasing God and saving her children. It was the best she knew & the most she could do, and who will say, that under the circumstances God did not hear her – He spared her two children, and in His own good time, He has brought her out of the darkness and bondage she was once in, to the feet of His dear Son, from whose gracious and loving words, she will get freedom and light.

April 25th [1881]. Another death at the Mission. The deceased was the widow of Benjamin Joyful, the man who was torn by the bear.

April 26th [1881]. A child of heathen parents died today – child not baptised.

May 1st [1881]. Two adult baptisms today – I have not been able to have a 2nd service today as I am suffering from rheumatic headache.

May 6th [1881]. I have been visiting my people all around the Lake – catechising them for the last time before confirmation. I have had as much speaking to do today as if I had preached six sermons. I reached home abt 8 O'clock

May 9th [1881]. The Bishop⁴² & Mr. Mackay,⁴³ arrived at the Mission on Saturday the 7th Inst. It is a little more than five years since the Bishop paid his first visit to Asissippi, – Since then a few changes have taken place at the Mission. The Committee will remember, that the first CMS Conference in this diocese was held in what is not my kitchen, but what was then my bedroom, dining & sitting room. – School & Church, all in one. A few people only, were settled around us then: not more than 15 or 20 attended our services. Now we have a Mission fully equipped. The Bishop confessed that the change was marvellous! He said I, that the Mission buildings were excellent – the Church is “the Church of the diocese” II That the No. of Candidates for Confirmation “ranked with the first, in the History of the Church of England in Ruperts land.” There was the same no. at Stanley “but not so interesting, as there were a great many young people whereas at Asissippi, there were mostly adults,” viz.

⁴² This was John McLean, the Bishop of the Diocese of Saskatchewan. See previous citation. The Diocese of Saskatchewan was established in 1873 by an act of the Synod of the Diocese of Rupert's Land. Approval for this action had been granted by the Anglican Church Missionary Society (CMS) in 1872. The first bishop of the new diocese, John McLean, was consecrated in 1874 and took up residence in Prince Albert in 1875.

⁴³ This is Rev. John Alexander Mackay (1838-1923). See previous citation.

16 married couples, 8 married persons, 5 widows, & 13 unmarried persons. – III
Their knowledge of Religion, was far greater than he, the Bishop, could have dared to hope for.¹

Thank God, their religion did not end in knowledge, but in striving to do the will of God in actual deed. They are aware of their inability to do all that God's Righteous Law requires, but this does not retard them in their pursuit after righteousness & sanctification. It is the Love of God in Jesus, that constrains them, – stimulates them to active service.

Undoubtedly the Bishop will send you an account of his visit here & on that account I prefer saying as little as possible. I dislike writing upon my own work.

In conclusion I w^d say, that for whatever of good has resulted from my humble efforts at this place, to God be all the praise & glory. For it was by his power & might, that the hearts of the once disobedient, were turned to the wisdom of His own Word, – & it is by His Power & Fatherly guidance that they are kept in the path of duty.

When I see such manifested faith, & childlike trust in God & his promises, & such a cheerful submissiveness to what some w^d call “bad luck”, but which after all, by divine appointment – evinced by my people, I feel ashamed, & say to myself & to God, would that I were as excellent as they – May the Lord have mercy upon my short comings, & quicken my zeal & energy in his service, & fill up the vacancy with His all-forgiving Love.

Yours in the bonds of Xtian Love

John Hines

CMS Records, C.1/O, Reel A110
Copy of the Asissippi Journal from June 5th 1881

June 5th [1881]. To the best of my remembrance, my last Journal ended with May, but as I forgot at the time to put a note in my book (sent home) I cannot say with any exactness, up to what day I enclosed my copy.

June 6th [1881]. 2 services at Asissippi. Preached in the morning from Solomons Songs IV.16 "Blow upon my Garden that the spices thereof may flow out". D. Stranger Preached in the afternoon from Matt 10.37. After he had finished his sermon, I commented upon the Text for a short time & explained to them, that by Loving Xt most, did not mean that we were to love our Children & friends less than now, but that our love to our friends w^d increase in proportion with our love to Xt.

June 20th [1881]. I left for Carlton on the 11th Inst. Spent Sunday at S.P. had 3 services, there, in 3 different places.

The contractors have almost finished the Presbyterian Ministers house, but the Minister himself, has not yet arrived. I reached Carlton on the 13th. Water very high fully 8 ft above the average. Constantly raining. I lost my horses. In 4 days, found them on the 18th abt noon. Left at once & reached S.P. abt 9 P.M. Had a service there ____ a good attendance.

D. Stranger has conducted the regular services at Asissippi during my absence.

More rain has & is falling this month than any one month since I have been in the country. The sun has scarcely been visible two hours at one time any one day since the month came in & weather exceptionally cold for time of year. My people are taking advantage of the wet & cold & are breaking up a quantity of land ready for next spring's use. I am glad to see them evince signs of forethought. With the Indian, "Sufficient unto the day, is the evil thereof." The Asissippi band is acknowledged by the Govt as the most provident of all the bands in the Saskatchewan district, & the most Civilized. The way I account for this, is, their civilization has proceeded from the Bible, which teaches, that a man who will not work, neither shall he eat. I remember having a conversation with 3 gentlemen ab^t 4 years ago. One was a Justice of the Peace, one a Stipendiary Magistrate, & the other a Medical Dr. They said that it was impossible to Christianize an Indian without 1st civilizing him. I said that my idea ab^t the subject in question, in words was similar to them, but in meaning perhaps we differed. I said that I was convinced of the fact that it was impossible to Xtianize an Indian without civilizing him, for the very reason, that Xtianity as taught from the Bible included both. I asked them, that if they had read the Bible with intelligence &

thought, – which of them would dare to call a man, let him be Black or White, who was guided by its teaching with reference, to his relation to his God; King, or his fellow man, – an ignorant Savage? I further maintained that the Bible, teaches civilization not only in a general way, but in detail, & does not simply teach a man to be respectable in appearance only, (which the world wd not hesitate to call civilized, but that that respectability must be the issue of an honest & industrious life & & -- that the inner man must be a gentleman & then the outer man cannot but help but be so too.

June 26th [1881]. Two services at Asissippi today. D. Stranger left yesterday for S.P. where D.V. he will have 2 services today. From there he will go on to Carlton for flour. The H.B.C^{oy} is sending 2000 bags out to the Saskatchewan for trade. The product of last season being insufficient for the year's consumption.

July 3rd [1881]. I have had two services today at home. D.S.⁴⁴ has not yet returned, suppose he is waiting for the arrival of the Flour. Roads from Winnipeg are reported to be in a very bad state. Freighters have to make rafts where heretofore water was unknown.

July 6th [1881]. David returned today

July 10th [1881]. Two services at Asissippi

July 18th [1881]. I left yesterday for S.P. had 2 services in a house lent me by one of the counsellors there. The Presbyterian Minister has at last arrived. He has possession of the Chief's house. I paid them a visit. Had prayers with them, & spoke with them for a time. I also called upon the Chief before leaving for home. I think I never was so tired, & sore, in my life, as when I arrived home. I rode at least 45 miles on horseback during the day, besides holding 2 services & a meeting. I shall not be able to attend the Committee Meeting at P. Albert on August 4th as the Treaty payments are to be made here on the 5th & consequently many strange Indians will be at Asissippi. I have applied for permission to purchase a light conveyance for travelling on missionary work. I am the only missionary in this diocese, who bears his own travelling expenses. I have neither a horse, ox, nor even a Red River Cart belonging to the Society, & I think during the year, I travel as much as anyone of the missionaries in the diocese. I have also asked the Committee to place on the estimate, a grant of £50.0.0 per annum for my mission to meet incidental expenses.

⁴⁴ David Stranger

The building grant given six years ago, has served for every purpose up till last season when the last of the grant was spent. Not all the Money was spent on buildings. Rev. J.A. MacKay gave my mission credit for the balance on hand when Canon Grisdale resigned the Secretariat, & since then, all charges made by me has been deducted from the amt: salaries excepted. So that now there is nothing to meet incidental expenses. I may not require that amt. every year, & if not required the money will not be drawn. There are many incidental expenses in a mission like this, situated so far from civilization & surrounded entirely by Indians. I can assure the Committee it is hard to le[a]ve. I have not been able to put by one dollar, since I came to Asissippi. I had to borrow 150 dollars of the C. Factor in charge of Carlton for my wife to use in Winnipeg. I cannot say when I shall be able to pay him. Mr. Clarke of Battleford has nothing of this to contend with. When Indians are starving, they go to the Lieutenant Governor & other officials living there & not to Mr. Clarke, whereas here, I am alone, & consequently they all flock to me. Besides this, the Indians are so poor that they cannot contribute anything towards defraying the expenses of the mission. I have borne the expenses of the mission for the last half year by myself. As the Conference was kind enough to pay my wife's travelling expenses to Winnipeg & back again, Mrs. H writes me from Winnipeg saying "I am much improved both in health of mind & body." It is not very pleasant for an English woman to be 5 years in one place & without seeing one woman in a year to whom she can speak to in English. It is not so bad for me, as travelling breaks the monotony.

I believe Mr. MacKay has on the estimate £75.0.0 for a schoolmaster for Asissippi, but only £30.0.0 is spent on my mission. I don't know how the rest is spent; I cannot understand how they work the finance department. I have never been asked to send in an estimate for the ensuing year since money matters have been in the hands of Bishop McLean & Mr. Mackay. I don't know whether other missionaries have been treated the same. I objected to the Bishop & Mr. MacKay, having the exclusive right to prepare an estimate for every mission, especially, without first writing to ask the missionaries the state of their work & what, or abt what amt. might be required for the following year to carry on their work effectively. No missionary ever knew, where the estimate was prepared save the 2 above mentioned, & it was through my objections to such procedure, that the date for meeting to prepare the estimate is made known & every missionary who is able to attend, to be allowed to do so, & those who cannot attend on account of distance or any other unforeseen occurrence, to send in by the date (viz) 4th of August an estimate for his own respective mission, for the combined consideration of the Committee. I this is only fair. Certainly it is only businesslike. John Hines – Asissippi

CMS Records, C.1/O, Reel A110

**John Hines, Asissippi Mission, March 20th 1882 to the C.M.S. Committee,
Salisbury Square, London, England**

Rev^d & Dear Sirs

It is with much grief that I address this letter to you, to ask your Committee to sanction our return to England this summer. We intend to resume our work again D.V. at Asissippi, in the Spring of 1883. I have written to the Bishop of Saskatchewan & Canto McKay, telling them our reasons for wanting to visit England this year, & undoubtedly you will hear from them on the same subject next mail.

The reasons

- I. When I left home in /74, my Father, who was a farmer in Cambridgeshire, was well, but in /76, he died from a severe attack of inflammation, leaving my only brother who was six years my Jun^r to carry on the business – Since then you are aware the seasons have been very trying to agriculturalists – & they proved too much for my brother to financially bear, & I am sorry to say he has not only lost every ____ from what I hear, his losses have turned him into the paths of Sin & I feel it my duty as a brother to see him & try by God's help to lead him back again into the paths of Peace.
- II. The mail ____to hand has brought us heavy tidings concerning my wife's friends viz, the quite unexpected death of her Father & the little possible hope of her mother's recovery.

Mrs. Hines naturally much grieved at theses sad tidings but hopes she may yet again see her maternal parent alive on earth, if she can get home this coming summer –

Our original plans were to ask for leave to visit our friends, at the end of 10 years service but the forenamed circumstances have compelled us to ask 2 years earlier. I have advised David Stranger, my old servant, who is to be ordained Deacon in may – should take charge of Asissippi in my absence, & that Louis Ahenakew one of my own pupils should have the management of the school.

And now desiring your prayers for the success of my mission on behalf of my brother, if God wills I should visit home.

And with Xtian regards to all, I remain Yours in Xt

John Hines

CMS Records, C.1/O, Reel A110

Copy of the Asissippi Journal from January 1st to March 31st 1882

Jan. 3rd [1882]. We gave a tea to all the people at the Mission yesterday, and after tea was over, we showed them our Magic Lantern, which was to them something new and marvellous. There were too many to attend altogether, so the women and school children came at three in the afternoon, & the men at 6 O'clock in the evening. Some of our people who had been conjurers in their heathen days, after seeing the Magic Lantern performance said that they were more convinced than ever, that they possessed no power or skill at all in working wonders.

Jan. 9th [1882]. Today we gave our school children a "Xmas tree," which was, as usual, not only amusing to them, but also useful; as the articles on it, were of such a kind, as to give them much comfort during the cold weather.

Jan. 16th [1882]. Two services as usual, yesterday.

Jan. 22nd [1882]. Two services today –

Jan. 24th [1882]. The mail from the North passed here yesterday for Carlton, & we were disappointed at receiving no letters from our brethren in the North. It is the first year the "Packet" has passed, without leaving us one or more letters.

Jan. 29th [1882]. One adult baptism this afternoon. The baptized is the oldest man at the Mission by many years. He has been very obstinate for a long time, but has at last yield to the spirit's influence.

Feb. 5th [1882]. Two services as usual. Baptized a child of ____ years old. There is one poor old woman at the Mission; she must be over seventy, and is quite deaf. Nevertheless, she never misses a Sunday from church when well, though she has over a mile to walk. She told me the other day, that she was sorry she could not hear what I said in church, but it made her happy to attend, for she knew what we were for, and she would think quietly there about God.

March 4th [1882]. I left for Prince Albert on the 25th last month; Camped at Snake Plain, & had morning service on the 26th & drove on to Carlton in the afternoon. Reached P. Albert on Tuesday, finished my business on Wednesday, & then drove up to Emmanuel College, where I spent about 24 hours. I was glad to hear such good accounts of David Stranger and Louis Ahenakew, both from Asissippi. The Bishop, Canons Flett & McKay were unanimous in their praise of Louis. They say that he is not only an honest and respectable boy, but his mental capacities bring him well into

the foreground among those of European descent. We arranged that Louis shall spend the summer with me & assist in the school, & in the winter months return to college. The fact of my keeping school at Asissippi in the winter, puts at liberty the society's grant for a school master for that half, and this is spent on Louis, in paying for his board etc. at the college. The Committee will not fail to see that by this effort of ours to carry on the work during the winter, without the aid of a teacher, saves the society at least £25.

There are a few facts, connected with Asissippi which perhaps are not known to the society as I have not mentioned them before, but it will not be out of place to mention them here:

- I. The Rev^d George McKay now on the S.P.G.⁴⁵ list & in charge of a new mission to the blood Indians of the plains, was the 1st schoolmaster here, & I can say without a doubt, that when he 1st came to me, he had not the wish, much less the idea of becoming an ordained clergyman. This change took place about 6 months after he had been out here. He was speaking to me one day about the instability of his mind, and said he wished he could make up his mind for something. I saw he possessed an invaluable quality viz. a knowledge of himself. I told him to read the Bible oftener, and with prayer, & perhaps God would lead him to make a decision. About a month after this, he said to me "What an attractive book the Bible is, one never seems to get tired of it; how very different from all other books I have read. This was his own confession. You will understand how it was, that the Bible became so attractive and agreeable to him. Was it not, that the Holy Spirit was applying his sacred truths to his heart? In due time he was led by a way which he once knew not, to possess a peaceful and settled mind.
- II. A Mr. Wright, a young Englishman, whom I engaged in Winnipeg as a schoolmaster & general servant, five years last summer since, & brought out with me to Asissippi – He served two years with me, and then left for England on a visit to his friends. During his stay here, we had many talks about his studying for the ministry, but he too, could not make up his mind

⁴⁵ The S.P.G. was the Society for the Propagation of the Gospel in Foreign Parts. It was a high church missionary organization of the Church of England. It was incorporated in 1701 and served first in the Thirteen Colonies of North America. It moved into Canada after 1759, and eventually spread to the northwest. The SPG funded clergy and schoolmasters, dispatched books, and supported catechists through annual fundraising sermons in London that publicized the work of the mission society. It was focused more on the promotion and support of indigenous Anglican churches and the training of local church leadership, than on the supervision and care of colonial and expatriate church congregations.

- them. Since his return from England, he has tried many things, but was not altogether happy in them. However now he has found shall I say, or rather has been led back, to the Saskatchewan, & is again keeping school, not at Asissippi, but at Prince Albert and is studying at the college with a view to higher work.
- III. The now Rev^d E. Matheson, was engaged as a schoolmaster for Snake Plain Mission a year after Mr. Wright was engaged; he served one year at Snake Plain, but at the completion of that term his mind was turned towards going home, as he did not like the isolation he had to endure there – I saw there was much good in the young man, & thought it would be a pity to let him go back again to his former employment, without giving him another chance, so engaged him for Asissippi the next year. Whilst here, his mind was made up for mission work, & from here he proceeded to Prince Albert, taught school & studied, as Mr. Wright is now doing. He has now been in orders about 18 months S.Ply List.
 - IV. J.F. Pritchard a cousin of Mr. Matheson's took Snake P. School after Mr. Matheson left it. He served one year & 9 months there. And now he too is at Prince Albert teaching & being taught, and D.V. in due time will enter the ministry.
 - V. David Stranger, who is well know by name and report to the Committee has been with me ever since the formation of this Mission. He came out with me from Red River Settlement as general servant, but has spent much his time in teaching & interpreting for me – He is now spending his second winter at Emmanuel College, & this spring is to be ordained a Deacon, & will work under my direction among the Indians around Asissippi.
 - VI. Lastly Louis Ahenakew, who may be justly called and Asissippi production, as he was a poor heathen boy 6 years ago, & knew next to nothing: He attended our school here & made excellent progress, & was a good youth in every way. He has proved himself to possess good Xtian qualities & mental abilities, in the eyes of the Bishop & tutors of Emmanuel College where he is now spending his first winter. May it please God to spare me to see him an ordained minister of the Gospel of our Lord and Saviour Jesus C. And to him be all the praise.

March 5th [1882]. Two services. A child of about 3 yrs old died today making the 3rd death here this winter: the warm weather perhaps has been the reason of so few deaths this winter; but I fear we shall soon have one or two more, as the change of

the moon has brought with it dull cold weather, & if it lasts, the poor half starved Indians will suffer much.

March 12 [1882]. Two services as usual. One Infant baptism. The weather is very cold & stormy; the sun has been scarcely visible since the full moon. This makes it hard for the children coming to school. My wife contrives to make a large kettle of soup every day at noon, & we have some of the children in to dinner every day. If it were not for this, I think very few would be able to attend regularly – I watch some of them, with an aching heart, they look so thin & cold. One poor boy I take in on the sly & give him a meal now & then – extra, otherwise he would I feel sure, break down. Why I take him in on the sly, is that I may not hurt the feelings of the other children & he is certainly the most in need.

March 16th [1882]. News brought this morning of another death. A little girl of about 7 [years] old –

March 19th [1882]. Two services.

March 26th [1882]. I visited some sick people, at a house about a mile from the Mission, after the 2nd service. There are 3 sick in the house –. The little boy. I referred to above whom I fed on the sly, his mother, and Grandmother. I scarcely knew which is nearest the grave – The Grandmother is of course old, so is the most likely to succumb first. She had just been baptized, but expressed a wish to be so. I have noticed her at church a few times, & whenever I visited them, she always took a great interest in the service held at their house. Feeling sure that she was no enemy to Xtianity, but fast becoming a believer, and that her end was nigh, I baptized her this evening.

March 27th [1882]. I have just heard of the death of the old woman I baptized yesterday. The weather is still very cold & snowing daily: I have not seen the roads so bad, since I have been in the country as they are now.

Mrs. Hines commenced a sewing class for the oldest of our female scholars, in the early part of the winter. They have each been working at a pretty patchwork quilt, & will have them finished this week. We have not told them yet that they are for themselves, but I am inclined to think they expect they are, by their “undertalk”. We are greatly indebted to our English friends for the pieces & thread.

John Hines

CMS Records, C.1/O, Reel A110

**John Hines, Asissippi Mission, June 20th/82 to The Rev^d Mr. Wigram, Hon^{ble}
Clerical Secretary, C.M.S.**

Rev^d & Dear Sir

It is with much grief I am compelled to communicate to your, such sad intelligence as this letter contains. I wrote to the Committee some time ago, asking permission to visit our friends in England at the same time telling its members of the death of Mrs. Hines' Father.

Since then, we have received nothing but the intelligence of death!

Allow me briefly to narrate in this communication what losses by death we have experience since we left England.

- I. I had scarcely been at my mission one year, when a letter reached me, telling of my Father's death. I was then parentless, my Mother having died when I was young: -- The conduct of my younger & only brother since my Father died, I have already made know to the Committee.
- II. I was married in the Summer of /76. My wife's relations consisted of Father & Mother, a Sister & a Brother, five in all. Her Brother, the Rev^d W.H. Moore the Society's missionary at Mapleton _____ died as you perhaps are aware, in October /76.
- III. Her Father died Jan^y 11 of the present year.
- IV. The mail which brought us the news of Mrs. Hines' Father's death, was seconded by the still sadder news of her Mother's death, which took place on Feby 12th, just a month & a day after. The only near relation left us now, was my wife's sister, & our intention was D.V. to bring her out with us on our return, as she had said in her last letter she wished to come. The next mail, however, gave us but little hopes of our wishes being realized.
- V. The Mail just to hand has confirmed that idea, as she died on the 11th of April. Now we are homeless. This will necessarily add to our expenses & lessen our happiness, when at home this coming winter.

But although homeless we will not say friendless, for God has given us many kind friends since we gave up all for His service. But is not this the promise! Mark X. 29-30.

And of those who have left us, it is only for a little while, perhaps a very little while, then we shall meet them there, "Where we meet to part no more."

“Then, O my Lord, prepare My Soul for that glad day: Wash me in Thy Precious Blood, and take my Sins away.”

There is one circumstance connected with the above that adds to our sadness, it is this, that after the news reached us of the death of my wife's Father, there was not time for our reply to reach either her mother or sister, before they too had passed away!

Now dear Sir I must conclude, begging your prayers, that the Spirit may comfort us, under our heavy affliction.

I say Dear Sir

Yours very truly,

John Hines

CMS Records, C.1/O, Reel A110

**John Hines (on board ship) to the Rev^d Mr. Wigram, C.M.S. Mission House,
Sept. 30th /82**

Dear Sir

We embarked on the S.S. Parthea at New York, on the 20th inst. & have just reached Queenstown. Tomorrow, D.V. we shall reach Liverpool ab^t noon. On Monday 2nd I propose taking my wife into Yorkshire & then I shall, as soon after as possible proceed to Salisbury Square.

We had a fine passage & are all well –

I remain Dear Sir

Yours faithfully

John Hines

Sunday 1 P.M.

We have just arrived at Liverpool.

John Hines

CMS Records, C.1/O, Reel A111

**Letter addressed by Rev. John Hines to the Saskatchewan Finance Committee,
Emmanuel College, August 23rd, 1882**

My Lord and Gentlemen,

Circumstances necessitate my being absent from this Committee meeting, but I beg to lay before you the following propositions for discussion. –

- I. That the Finance Committee meet Quarterly (say as near the end of each quarter as possible as this wd make it convenient for the settling of accounts. Let the days be fixed for such meetings whilst all members are present, so that in the event of any member not being able to attend, he may forward any proposition he may have to make to the Chairman or secretary, who shall read the same publicly at the meeting, & his proposition to be then & there discussed.
- II. That no change shall be made with regard to any missionary or mission, before such time as the next meeting shall sit, & then the facts of the case to be laid before the Committee, & as the Finance Committee consists of five members I propose, that anything sanctioned by three of its members shall be considered passed, but if sanctioned by less than 3, not passed, as two w^d be a minority.
- III. That the above no. II apply to all missionaries, who receive their salaries, either in part or full from the C.M.S.
- IV. That a general system be instituted with respect to travelling expenses of mission servants. I propose that if one missionary gets the privilege of having a servant found him by the Society, all get the same privileges but as the Society is greatly hindered in its work, by lack of funds, it is the duty of every Missionary to practise the utmost economy, in order that the Society's work my may be extended, with as little additional expense as possible. I propose therefore that no such privilege be granted to any missionary from this time forth.

With regard to travelling expenses, I think it is not right for a missionary to charge for board when travelling. His salary is supposed to keep him wherever he may be. To allow a man to charge the Society with his board, because he happens to eat out of doors, instead of in his house, means nothing less than this, that the missionary who is travelling, get his salary & board, but the missionary who stays

at home engaged in actual work every day, gets his salary & board himself. I fail to see the justice of such a system.

What I propose is this. That when the estimates are made up, let a grant of fifty dollars be asked for, for every principal mission & this amount to be spent if required in paying for hire of horses, grain for same, and for hire of an occasional guide, if required. But if the missionary has horses found him by the Society, his travelling expenses ought not to exceed twenty-five dollars annually.

With reference to long journeys, such as visiting the out stations, I maintain that the same rule shall apply, to the board, but that in these cases a special grant be asked, to defray actual travelling expenses – .

CMS Records, C.1/O, Reel A111

**John Hines to Rev^d Mr. Fenn, No. 2 Raglan Villas, Lynn Road, Wisbech,
Cambridgeshire, Nov. 27th 1882**

Rev^d & dear Mr. Fenn –

Yours of the 24th reached me on Saturday.

I am not surprised to hear that the Saskatchewan Finance Committee, rejected my suggestions on the plea, that they were not considered practicable.

You will admit I hope, that my suggestions were such, if carried into effect, as would economise the Society's money.

With reference to their proposition ab^t Stranger taking permanent charge of Asissippi; it affords me an opportunity of pointing out to your committee, the fickle & superficial judgement evinced by such a proposition. If you refer to my journal, March 4th /82, I make mention of D. Stranger as ab^t to be ordained, & that his future employment was to be among the heathen Indians north of Asissippi, (the Stony Lake Indians) and if you refer to the minutes of the Finance Committee ab^t that time, you will find that the committee both approved & sanctioned his going there – and you will also find on the estimate for /82, a grant of £50 was asked for, & granted for the Stony Lake Mission.

But my coming home for the winter, prevented Stranger going to Stony Lake at once after his ordination, & the starting of the Mission there, was postponed until my return, in order that he might take charge of Asissippi in my absence. Further, that on my return I should go & start him in his new work. In short, he was to continue to work under my supervision. Such a thing as his taking permanent charge of Asissippi had not been mooted before I left, but must have originated at the 2nd of September meeting.

There again they speak of David as doing well, & judge therefrom that he is capable of taking permanent charge of the work there. If the Finance Com^{tee} which took on the 2nd of Sep^r proposed this, what opportunity I ask, had they had of judging of his efficacy! I did not leave the Saskatchewan until the 31st August, so that he had really been alone only a few days – If Stranger had ever been in charge of a Mission Station before, either as a School Master, or catechist, & had shown anything like efficacy, it wd have been a different thing, but he has not – & then to put him in charge of a mission like Asissippi which is now being attacked on the North by the Jesuits, & on the South by the Presbyterians, is nothing less than preposterous. As far

as proof is required, their past experience of D's conduct should have taught them, that he was not qualified to contend with the difficulties of this station.

Instance – Two year ago last summer, it was rumoured that a Presbyterian Minister was coming to Snake Plain to visit the Indians there & to arrange about starting a mission there. Canon McKay wrote & advised me to send D. Stranger to S.P. for a week or so, to tide them over the crises, as it were. I did so. After staying there some considerable time he returned to Asissippi, & said the Presbyterian Minister had not been & that the Indians were beginning to doubt him, as he had already broke his promise many times; & that on the whole, he (David) thought a decided improvement in our favor was viable. The next Saturday I went to S.P. & spent Sunday with them – & the following week Stranger went again – This time, he found the Presbyterian Minister staying with our school master there. Having thus met, they held a consultation, & the Presbyterian Minister offered the schoolmaster £30 a year more than we were giving him, & the privilege of staying on where he was, but in opposition to us, – he also offered to give D. Stranger, employment, with an increase of salary. Now what was the result? It was this, the schoolmaster refused to continue his work & left, & David wrote to Canon McKay & told him, that he had had an offer of work, with higher wages, & if the Bishop could not raise his salary, he should leave. Again I say, what was the result! After consultation, the Bishop & Canon McKay, agreed that the only way to get him a higher salary w^d be to ordain him, & that this w^d be the most effectual way of keeping him from the Presbyterians – It is only fair to say, that Canon McKay did not willingly agree to this, but the Bishop ruled.

From this I trust you will not think I have used too strong terms in Styling the judgement of the S.F.C.^{tee} on the 2nd of Sept. last, as fickle & superficial.

You are at liberty to write & ask Canon McKay ab^t David's ordination, & what led to it – David is, a good Xtian man, but has not firmness & decision of character enough, to contend with difficulties or opposition, or even to take charge of a mission station & manage the business himself. He w^d do well under me.

In conclusion, let me say, that knowing what I do, I am not willing to resign my charge of Asissippi.

I trust you will not think I am writing this in an uncharitable spirit, for indeed I am not. I only want to draw your attention to the nature of the case, & to point out to your Committee, the probability of our work suffering there, if the right man, is not in the right place. –

But notwithstanding that the proposition is new to me, I think I can see what led to it. I was staying with the Bishop of Saskatchewan a few days previous to my departure, I saw every member of the committee frequently during the last two days, but not a word was breathed to me about giving up my charge of Asissippi. Yea rather when I took my leave of them, they all wished me a safe return to my mission, – Notwithstanding this, on the 3rd day after my departure they were unanimous in the cry of (out with him). Whence cam this change? I will tell you; they had heard my suggestions read there for the 1st time, & as they touched the whole of them, hence their unanimity. Their language was pathetic! “The voice was Jacob’s voice, but the hands were the hands of Esau” –

My two months holiday will soon be up. If the Committee wish to see me ab^t my health, or employment for the winter etc. – please let me know. The 5th of December would be convenient for me to come to London –

With very kind regards

Believe me Mr. Fenn

Yours in Xt

John Hines

CMS Records, C.1/O, Reel A111

Extracts from letter of Bishop of Athabasca to Rev. J. Hines dated Fort Chipewyan Aug. 7, 1882

<u>Distance & miles In this Diocese</u>	<u>Stations</u>	<u>Mission Agents</u>
200	Dunvegan	Mr. Bunn
60	Smoky River	Mr. Melrose
300	Vermillion	Rev. A.C. Garrioch
50	Little Red River	Mr. Lawrence
250	Chipewyan	Rev. W.D. Reeve (Mr. Vincent)
300	Resolution	The Bishop
	Great Slave Lake	Mr. W. Norn
150	Fort Rae	Mr. Garton
350	Fort Simpson	Rev. W. Spendlove
300	Fort Norman	Mr. A. Harding
500	Fort MacPherson	Rev. C.H. Canham
300	Bompas House	Rev. V.C. Sim
2760		

500 Distance further to the remotest Indians in the Diocese about.

The Rev. Mr. Brick now expected is not yet stationed.

I feel it one anxiety to have all these remote stations in my mind but I hope Mr. Reeve will no be able to relieve me of the Mission accounts which will be great help.

.....

Aug. 19/

Mess^{rs} Canham & Bricks have now arrived, the former has gone forward to MacKenzie and the latter will I hope go up Peace River with me. He will I know settle in Upper Peace River and send for his family thither.

The C.M.S. speaks of sending us out next year a young farmer named Holmes. I should much like him to come out with yourself if you are permitted to return Asissippi for I think it would be an advantage to him to travel with you.

.....

I am much pleased with both Mr. Canham and Mr. Bricks. The latter seems to have been as favourable impressed with you as you were with him and I trust in God he may prove an efficient help for us.

CMS Records, C.1/O, Reel A111
John Hines to Mr. Fenn, Jan^y 17/83

Rev^d & dear Mr. Fenn

I wrote to the Bishop of Saskatchewan as you advised, and I admire your charity; but I find it hard to cry peace, peace, when there is no peace. I received a reply from his Lordship, & the enclosed is my answer to the reply. It appears that the intention of the Committee was to send me, on my return to Ft. McLeod district. This wd necessitate my learning another language as the Cree would be of no use to me there.

To me, it w^d seem a folly, after having acquired such a useful knowledge of the Cree, to send me to a sphere of labour where the language w^d be of no use to me.

If the copy of my letter to the Bishop, or this to you, should suggest anything upon which you feel you wd like to ask questions, I should only be too glad to answer them.

I have been troubled for the last 24 hours with a nasty stitch in my left side. I don't know at all what is the cause of it.

Many thanks for your kind enquiries about Mrs. H's health. She, like myself, is not much benefited by the change, the weather having been so continuously wet, – so very different from what we have experienced for the last 8 years. In addition to this she is naturally depressed in spirits, coming home, only to find her home was gone!!! – And in addition to this the sudden and unexpected news, of our proposed removal from Asissippi, which is very dear to us both, has certainly not tended to increase the pleasure of our visit to England.

I have also enclosed two letters just received, from Louis Ahenakew, & Joseph Sasakwamoos, both of whom it appears, are at the College. They were both untaught Indian boys when I first started Asissippi. You wd perhaps be interested in reading the letters. I must however translate a part of Joseph's for you.

With very kind regards
Believe me dear Mr. Fenn
Yours very sincerely, John Hines

P.S. The reason why I wished to send my former letter to the Bishop, through the C.M.S. Committee, was that they might see what communication was passing between

the Bishop & myself respecting the proposed change & thus be better able to judge of the truth.

JH

CMS Records, C.1/O, Reel A111

**John Hines, Wisbeck, England to His Lordship, Bishop of Saskatchewan
[McLean] no date, 1882 [a good deal of this letter is illegible]**

My dear Sir

Yours of the 15th inst. reached me this morning. In a I ____ I w^d say that I was not at all ____ for those who ____ ____ ____ persuaded the committee meeting, that they should know beforehand what subject wd be brought up for discussion as they wd be there in person to discuss the subjects as they were brought forward – but it was a very different thing with one who could not be there to discuss the questions specially when it involved that man's removal.

If the ____, or your Lordship, had written to me at the same time as the minutes of the Committee meeting were sent to Salisbury Square, & told me what had been proposed respecting myself, & why such a proposition had been made, it w^d to say the least have shown a more brotherly feeling. _____. But yours of the 15th is the first & only letter I have received from any member of the Committee since I left the Saskatchewan. –

For answer to my questions of what led to such a proposition & by whom was it made? On the former you are not very definite & in the latter you are perfectly silent.

Was it not the result of my letter to the Committee which contained those objectionable propositions respecting Rules & Money?

I w^d ask your Lordship, if the Indians in one part of your Diocese, are any more to you, or to the C.M. Society than they are in another part of it?

The heathen Indians of Stony & Pelican Lake, have invited us several times to go and instruct them. David Stranger was ____ ____ ____ ____ Indians to work among them. ____ ____ ____ a grant was asked for to ____ the expense of his starting a mission amongst them. These Indians have been told that Stranger will ultimately take up his abode among them. Why should we deceive them? Are they not Souls as persons in the sight of God, as those of the Indians at Ft. McLeod? And was it not equally for them that Xt died?

No matter the Indians at Pelican & Stony Lake belongs to the Cree tribe & of course speak the same language as David Stranger, & the same that I have learned. To

send either David or myself to Ft. McLeod w^d necessitate ____ learning another language.

Before all, let me say, I have no wish to ____ the task of learning another language.

If the Committee can find a move & a useful field of labour for me where the Indians are ____, and if, as I stated in my former letter to your Lordship, I feel equal on my return, to the Sask. of starting a new mission. I am not the one to shrink from such an undertaking.

I remain, Yours Respectfully

John Hines

CMS Records, C.1/O, Reel A111

John Hines, Wisbeck, England, to Mr. Fenn, Feby 10th /83

Rev^d & dear Mr. Fenn

Just a line to day that my skin irritation is not much better. I have just paid Dr. Bury £2/15/0 for Medicine besides ab^t £1/0/0 for Medicine according to Dr. Hartley's prescription. I saw advertised a lotion called "Sulpholine" & have bought 2 bottles at 2/9 each, I have used ab^t 1/3 of one of the bottles & certainly I seem to have derived more good from this lotion than from all the medicines I have taken previous to this. –

I also wish to say that a clergyman near Wisbeck is not well. He is suffering from bronchial affection & his Dr. has forbidden his going out after Sunset. He has asked me to take his evening service for him on Sundays, & also a Friday night service during Lent. Before undertaking this, I write to ask the Society's permission – as I am under medical treatment. I don't think the work will do me any harm, & should be earning a little, & thus save the Society a little expense. As the Society has put me on the sick list with my full salary up to 1st of April, I should therefore pay over to the Society, all my earnings in the mean time.

The Bishop in his last to me said that the final arrangement respecting my future must be settled between myself & the Society. My answer to that letter you have read. I have not received a reply.

Trusting you and yours are all well –

Believe me Dear Mr. Fenn

Yours very truly

John Hines

CMS Records, C.1/O, Reel A111

John Hines to Mr. Fenn, Feb. 27th /83, Wisbech, Camb^s

Rev^d & dear Mr. Fenn

I have been expecting a letter from you for the last 3 or 4 days respecting the Dr.'s report.

Let me say that your medical board recommended me to go to Dr. Tay, 4 Finsbury Square. I did so & the result was as follows.

Dr. Tay gave me a prescription, & said I was to try the medicine for 3 weeks & then if in London, I could call & see him again; He further said, that my disease was one that Physicians could not grapple, & therefore in all probability I sh^d never entirely recover – that it was on the nerves of the skin, & w^d be aggravated by anxiety & excitement. I told Dr. Tay the nature of the climate of B.N. America, & he said he did not think climate wd effect my complaint, & therefore I might return when I liked. He further said, that I might apply anything to the irritable parts that I found by experience w^d give relief. –

Now I wish to say, that we hope the question of our future location, & the time for our departure will soon be fixed. We wd like to leave England not later than the 1st or at the latest the 2nd week in May. We hired our present abode up to the 25th March, & when that time expires we shall have to leave, we hope then, to be able to send all our bed linen, & such other things as we can conveniently take out with us, to Mess^{rs} D & S to be packed & forwarded on, & then we should have no more trouble with them, & we should keep only such things with us as we actually require for use on the trip.

When we leave Wisbech, we intend spending April in Yorkshire, with my wife's friends. – We have many things that we must sell before we leave Wisbech, such as beds, furniture, etc. & if we could know soon that the Society will sanction our going back in May next, we could at once begin to dispose of some of our things, or at least, to look out for customers; but as it is, everything with us, is in a state of suspension.

I enclose a letter from Dr. J.C. Bury who examined Mrs. Hines yesterday 26th Inst. For full particulars, you can apply to Dr. J.C. Bury.

Believe me, Dear Mr. Fenn.

Yours truly, John Hines

CMS Records, C.1/O, Reel A111

Dr. Bury to Rev. J. Hines, February 26, 1883.

Dear Sir

In answer to your queries respecting Mrs. Hines health, and the advisability of her undertaking the duties of a new Missionary Station, I must say I consider that, it would be most unwise at her period of life and would be a strain that in all probability she would break down under. I consider the duties that devolve upon her at the old station quite heavy enough and should not be increased. Otherwise, a useful life may be seriously impaired. If I can give you any more information on the matter I shall be glad to do so.

J. Carleton Bury

CMS Records, C.1/O, Reel A111

John Hines to Mr. Fenn, Wisbech Cam^{bs}, March 1, 1883

Rev^d & dear Mr. Fenn,

Yours of 28th Feby reached us this morning, & without delay I proceed to answer your questions, & to make a few remarks.

- I. We are very desirous to leave England in May, & therefore think it would be better to see the medical board (specially) as soon as convenient. Next Tuesday wd suit us, & if you like Mrs. H. will accompany me, or Dr. J.C. Bury will reply on her behalf. We are quite will to do whichever your Committee please to say.
- II. We, also say, that missionaries sent out from England & strong enough to rough it; – should be sent to open up new work, but when a man has once done that, & especially when his health has suffered in consequence of the hardships that he has had to encounter, – the work of his starting a new mission, ought to be left to his own proposing. Or at the very least, he ought to have been consulted, before such a proposition had been made.
- III. After describing to Dr. Bury the kind of work Mrs. Hines has had to do in past years, at Asissippi, & the kind of work she w^d have to do at Asissippi if we return there; – he then said she was not strong enough to do the like work again, but he had no hesitation in sanctioning her return to her old station.
- IV. Certainly I should have less anxiety & less excitement at Asissippi than if I went to a new Station. The learning of a Language is no small anxiety, to an anxious missionary, & this wd be prevented by staying at our old post.
- V. I have just been to see my landlord & he says that he cannot enter into any definite arrangement about the house. If he gets a Tenant for it by the 25th of March, we must leave, but if not, we may stay on, but of course with the understanding that we may have to leave at perhaps a few days notice. Not a very pleasant position to be in!!!
- VI. You have not yet made any allusion to the Heathen Cree Indians I mentioned, north of us, & for whom David Stranger was ordained. I should like to know what the Bishop says in answer to this question.

Please send a reply as soon as possible, & we hope the next time I come up to London will settle my future location.

I am yours sincerely,

John Hines

P.S. In writing to you, we are under the impression that all our letters are seen by the committee, unless marked private.

J.H.

CMS Records, C.1/O, Reel A111
Mrs. E. Hines to Rev. Mr. Fenn, March 1883

Revd & Dear Mr. Fenn,

I have felt much pained since hearing from my husband, that our propositions for the more economical expenditure of the Society's funds in the Saskatchewan Diocese, were considered "Cheeseparing economy." The propositions were put forth in no jealous or dictatorial spirit, but out of true love to the Society, whose funds we did not think were spent to the best advantage in the above-mentioned Diocese –

To prove that we have at heart the interests of the Society. I will give you a few facts relative to the secular part of our mission life.

- I. From the beginning of our married life, we laid it down as a rule, not to spend a farthing of the Society's money which could possibly be avoided. I therefore helped to defray our expenses out from Winnipeg to Asissippi to the amount of £50 –
- II. In making contracts with Indians for doing work around the Mission we have nearly always had to advance provisions for the families of the workmen & if the men failed to fulfil their contracts, we have borne the loss out of own pockets – In one instance, the man fell sick & died after we had advanced him £8 – we suffered the loss –
- III. When unfortunately the mission horse was drowned, we did not ask the Society to buy us another, but bought one ourselves, at a cost of £25. It died after we had had it about two months. The loss was ours –
- IV. For nearly 6 years I cooked for all the workmen, instead of hiring women and charging the Society with their wages –
- V. During the building periods my husband worked regularly with the men on all the buildings and during the last two years, he taught the school through the winter half, and partly paid the teacher for the summer half, out of the Government grant earned by ourselves – The Bishop and Canon McKay put on the estimate £50 per an. for a schoolmaster for our mission, but not more than £24 per ann has been drawn by us for that purpose. The rest of the grant has gone to defray the expense of board and tuition of Louis Ahenakew at Emmanuel College – so that in this instance alone we have saved the Society £26 a year for the last two years.
- VI. We constantly had to advance money etc. to meet the current expenses of the Mission and after waiting sometimes six months, we were willing to take as repayment, old mission oxen. The most difficult of these transactions was

the paying of David Stranger's salary. Like all Indians, he could not understand the value of money, and at times he would be so far in our debt, that in self defence, we have had to restrict him to a fixed weekly allowance – and many a dollar of his debt have we cancelled.

- VII. All the stoves in the Mission house, together with all the furniture, excepting two plain dish washstands & a bookcase, were bought and paid for by ourselves. This is not done in other missions. Both Stanley & Devon Mission houses are beautifully furnished throughout – and the stoves at least, in all the new mission stations are charged to the Society –

I do not wish you to think that we want to make a boast of our economy by abducting these facts, but only to prove, that our motives were pure for proposing fiscal rules for the guidance of missionaries in the Saskatchewan Diocese.

When we heard that this missionary and that missionary, threatened to resign if the Society would not allow them this or that, in addition to their salaries, we felt that a spirit of selfishness was gaining ground among us and that it would be better to have fixed rules with regard to what should and should not be allowed by the Society, over & above the Missionary's Salary. You will perhaps infer from all this that we have spent a deal of private money. The £50 I mentioned at the beginning, were certainly private, but all the rest we have paid for out of my husband's salary. I trust therefore that your Committee will not fail to see, that much can be done, even by "Cheese paring" –

Trusting you will pardon the liberty I have taken in writing to you.

Believe me

Yours respectfully, E. Hines

CMS Records, C.1/O, Reel A111

John Hines to Rev. Mr. Fenn, March 6th 1883. Wisbech

My dear Mr. Fenn

Many thanks for your prompt reply. I know your wish to alleviate our pain as much as possible, & I assure you we appreciate your kindness much.

We have no wish to make this matter more public, than is possibly necessary. I shall therefore gladly accept your last proposition viz. to accompany you to see the Bishop.

Please let me know when this interview can take place. W^d it not be well if we could see the Bishop on the 13th Inst – the day after meeting the Medical board?

Trusting we may end all things according to the will of our Heavenly Father.

Believe me

Yours in Xt

John Hines

CMS Records, C.1/O, Reel A111

John Hines, Malton Post Office, England to Mr. Fenn, April 12, 1883

Rev^d & dear Mr. Fenn

I forward you a paper just received from Prince Albert. If you read opposite to where I have marked, you will see that Canon McKay was presented on New Year's morning, with \$237 – £49.7.0. This is not the first kindness that has been shown to Canon McKay since he has been in the Saskatchewan Diocese.

I know a gentleman who carpeted his rooms for him. The same Gentleman bestowed another favour upon him again to 40£. I have no doubt many other kindnesses have been received by Canon McKay, which I know nothing of. But in addition to what he received from the people in the Diocese he receives no less than £300.0.0. a year from European sources. Viz. £200 from the C.M.S. & £100 the Bishop give him from certain funds at his disposal.

I believe Canon McKay gets a higher Salary than any other Native Clergymen in the Diocese but of this I am certain that the Native agents have had their Salaries augmented to nearly half as much again during the last 5 years.

The Society's wish for putting forward the Native agents i.e. If I understand that wish rightly, is that the work of the Society may be carried on cheaper and believing that self support w^d be more readily responded to; & more easily effected, if a native congregation were administered to by a native pastor.

But in no simple instance has this been accomplished, but on the other hand some of the native agents, have had their salaries increased, even above that of the European. The reduction has ever been made to the Society for the moneys raised in the country & received by them, for their support.

What use are rules if they are not to be regarded.

Hoping you are well.

Believe me, Yours sincerely

John Hines

CMS Records, C.1/O, Reel A111

John Hines to Rev^d Fenn, Asissippi, June 30th 1883

Rev^d & dear Mr. Fenn

Just a line to say that we reached this safely on the 20th Inst. much sooner than we anticipated when we left England. Our trip on the whole was fairly good. We had a week's wet weather when on the plains, but we reached home just before the fly season commenced which was a blessing not to be forgotten. The weather since our arrival has been dreadfully hot & the different kinds of flies the most numerous.

We found our people well, but much more filthy in their persons & habits than when we left. David Stranger has just told me, that not one of the Indians supplied a single stick of fire wood for the Church during the whole of last winter, & only one woman volunteered to wash the church – other winters they have not only kept the church clean, but supplied it with fire wood & the school too.

D.V. tomorrow I shall speak very strongly to them about it & try to get to know the reason why they made such a sudden change. I think the reason is, they do not sufficiently respect Stranger. If this is their reason, I hope to be able to show them their folly & also I shall tell them that if they did, what they did in former winters merely to please me, their labour was wasted now that I have found them out. I shall again try to impress upon their minds, that whatever they do, should be done willingly & with a grateful heart to God for the great things He has done for them.

I have just heard that Archdeacon McDonald⁴⁶ & Mr. Reeve⁴⁷ will reach us tomorrow morning in time for service. I shall forward this by the Archdeacon as I understand he is on his way to England.

⁴⁶ Archdeacon Robert McDonald (1829-1913) was born in Red River, to Neil McDonald, an employee of the HBC, and Ann Logan, the daughter of a retired Hudson's Bay trader. He attended the Red River Academy until he was 15, and then helped his father on the family farm for four years before taking a position with the Methodist mission at Norway House. McDonald then studied at St. John's Collegiate (in Red River) which enabled him to take holy orders as an Anglican deacon in 1852, and he was ordained as a priest in 1853. His first posting was at the White Dog (or Islington) Mission at the junction of the Winnipeg and Lac Seul Rivers among the Ojibwe. In 1862, the CMS sent him to the Yukon where he became the first Protestant missionary among indigenous peoples of the Arctic. He would work there for over 40 years at Fort Yukon, along the Porcupine River, and at Fort McPherson on the Peel River, among the Gwich'in people. In 1875, he was promoted to Archdeacon of the newly created Mackenzie Diocese, and in 1876 he married Julia Kutuq, a Gwich'in woman. He retired to Winnipeg in 1905, and died there in 1913.

⁴⁷ William Day Reeve (1844-1925). See previous citation.

I have not yet seen Canon McKay, as he started for Winnipeg a few days after we reached the Saskatchewan.

Please excuse brevity & haste. I find very much to be done before things can be put in the same shape as when I left.

With every kind remembrance to yourself & other members of the Committee, & asking the continuation of your prayers.

Believe me Dear Mr. Fenn

Yours in Xt Jesus

John Hines

CMS Records, C.1/O, Reel A111

John Hines to Miss Newsham, August 21st 1883, Asissippi

Dear Miss Newsham,

Your kind letter reached us about a week or so ago. We were glad to get it. How short a time it seems since were among you, and now we are writing to you from this far off land. After all this world is not so large as one who does not travel, imagined it to be.

We were glad to get back for many reasons. The journey tired us much, our little one was completely knocked up, in fact she became quite ill. We had to lay up for a day and a half at New York and at Winnipeg about 9 days. The weather was very wet during the whole of our journey across the Plains, which lasted about 14 days. We however had the advantage, the cold wet weather kept down the flies until we got almost home. It was only the last two days of the journey that they gave us any trouble at all. We found our people all well and glad to see us again. We came upon them unawares. They had been led to expect us about the end of July but our appearing on the scene as early as 20th of June was quite a surprise. We met the Deacon⁴⁸ on his way to Carlton about 40 miles from the Mission. He was glad to see us. He evidently had heard nothing of the plans of the Committee respecting his taking permanent charge of Asissippi. His, Stranger's letters to me during the winter were not altogether what they should have been. They were calculated to mislead. I do not think his intention was to deceive me, but the prevailing idea among subordinates in this country is to keep from their superiors all that would be likely to give them trouble or cause them any anxiety, and only tell them what they think will please them, in short, to tell only the bright side of the story. This, however good and charitable it may seem, is not faithful. – For instance he told me in all his letters that everything was going on satisfactorily with the exception of the school which was not so well attended, as when I left. On my arrival I found the Church in a very dirty state, and as soon as he returned from Carlton I asked him whose turn it was to clean the church. He then for the first time told me that since I left not one of the women would clean the church nor any of the men bring firewood for the church & school, but that he himself had to pay for it being done. I ought to say here, that the Society's wish is, that the Christian adherents should be taught at once the principle of self support. This I did, and for the past five years the Asissippi Indians always supplied the Church & school with fuel, and the women kept the Church washed and dusted, – washed every month and dusted whenever it required it, and all this was done without

⁴⁸ David Stranger. See previous citation.

pay – but as soon as I left the refused to continue their contributions. I asked Stranger if he had told them to bring fuel &c as usual. He said he had, but not one would listen to him. If I had only known this when I was in England, I should have brought the facts before the Committee, and shown them that human nature has not changed much during the past 1900 years. A prophet is not without honor save in his own country and among his own people.

The Indians here have known Stranger for the past 9 years. They knew him first as the Swampy Indian (Indian from the swampy country). He came among them as a labouring man, and has been so among them, until as it were by a stroke of magic he was converted by the Bishop into a Minister of the Church of England and set over them as their Pastor.

Many of the people here know more than he, Mr. Stranger, does and what makes things worse they know it, hence the little influence he has over them.

Stranger is not a bad man, far from it, he is a humble Christian man, and willing to work for the Lord, and is calculated to do a good work, but he must be put in the right place. What the Bishop should do, is to send him among some Cree speaking heathen that have not yet received any instruction. He would go among them as an entire stranger. He would know more than they could possibly know and would thus be able to gain from them that respect which a minister should have from his people. I have told the Bishop this since my return and he seems now to think with me, and in all probability next spring Stranger will be located in some such place as I have suggested.

I have also told the Bishop that I am not at all against leaving my mission and going again into the wilds to begin work again, if a right man is placed here in my stead, but unless I feel, and have good reason to feel, that the man to succeed me is qualified to carry on my work I shall not be willing to leave. What interest I ask could I take in another Mission? Or is it reasonable to expect that I could work with the same amount of energy, knowing that at the end of a certain time I should be ordered off and my work be left again in the hands of a man who could not if he would, prevent it from falling back? The heart of every man is in God's keeping and He can change it as it seemeth Him best, and I do hope and pray that whatever change may be made in the action of the machinery, the power may still be the same. For Paul may plant and Apollos water but God after all, alone can give the increase.

I must now draw this scribble to a close. I have been called away 3 times since I began it. 1st to administer a pill to an Indian boy, 2nd to give a piece of sponge to a

woman who has just had a little baby. She says that her bare hands are so hard that they make her baby cry when she washes it! 3rd to lend a little powder and shot to a man who is going off to shoot wild ducks. This afternoon I am going to the other end of the Mission five miles, to look at an Indian's wheat field. He thinks it is ripe for cutting and wants me to go and tell him if it is or not.

With every good wish and kind regards to all in which Mrs. H. joins.

Believe you,

Yours truly, John Hines

Private. Since the enclosed was written I have thought it might not be a very bad plan if after you have done with it you would send it on to Salisbury Square to the Secretary there. I have not yet had time to write such a full account of the Deacon and the Indians during my absence, since I returned.

CMS Records, C.1/O, Reel A111

John Hines to Rev. Mr. Fenn, Asissippi Mission, Oct 18th/83

Rev^d & dear Mr. Fenn

I was very much pained this afternoon on receiving the minutes of the Sask C.M.S. Fin. Com^{tee} of the 15th Inst. and to read therein what had been passed respecting myself. No discussion could be less called for –

I am forwarding to you a copy of my letter to the Finance Com^{tee} to which they refer, & I trust your Com^{tee} will fail to detect anything that is not thoroughly loyal to the C.M.S. The Finance Com^{tee} of the 9th Inst. said that if I decided to go to Devon, I was to bring Mrs. Hines with me as far as Prince Albert, and after getting a house for her (the rent of which the Society would pay) & seeing her comfortably settled for the winter I could go on to Devon. But fearing that the C.M.S. work might suffer from our sudden removal she consented to remain her & hold the mission together by her presence & services in various ways. By this act, she not only deprived herself of a regular mail communication with the civilized world, but also of the one & only chance of being able to receive & reply to my letters, that w^d occur during the 8 months, I should have been absent if I had gone to Devon.

Further than this, she w^d have been alone among the Indians, without a single European nearer than 100 miles. Surely nothing but loyalty & sincerity to the CMS could have induced us to make such sacrifices on its behalf –

By the way whatever misgivings our local Com^{tee} may entertain respecting my views, you will observe from Archdeacon McKay's letter which I enclose, that they are willing I should not only continue my ministerial duties, but also teach the day School at Asissippi, & further than this they are willing to employ Louis Ahenakew, one of my trained Native school boys, as teacher on the Eagle Hills Reserve –

I also enclose you a copy of my letter to Archdeacon McKay after the receipt of the Minutes of the 15th Inst.

Please write me soon, as I am anxious to know what your Com^{tee} has to say on the matter contained in my letter.

With Xtian regards I remain Yours faithfully

John Hines

CMS Records, C.1/O, Reel A111

**John Hines, Asissippi Mission, to the gentlemen of the C.M.S. Committee,
Prince Albert, Saskatchewan, October 13th 1883.**

Rev^d Sirs,

I write to say that I am willing to take charge of the Devon Mission⁴⁹ for the Winter, if it is still the wish of the Committee, but shall not leave here until the messenger returns with word that boat and men are secured for the trip –

As we have the Society's interest at heart, Mrs. Hines has decided to remain here and keep an oversight of the Mission, and attend to the sick members of the flock – this later is a duty for which Mr. David Stranger is not qualified. During the last winter, our ailing Indians were obliged to apply to Mr. McKay, the Presbyterian minister of Snake Plain for medicine, which consequently gave him great influence over our Indians, and in some instances, resulted in the drawing away of some of our people, not only to his church, but also to the Snake Plain settlement –

The following is a brief account of our consultation together, and the order in which matters came before us –

- I. Battleford.** Mr. T. Clarke has accepted a position at Battleford under the government, and one, which, if he performs his duty, will with the Sunday duty at the same place, which the Bishop say he has arranged for Mr. Clarke to take – occupy so much of his time, that we fail to see how he can take any active interest in the Society's work among the Indians on their Reserve.

The Indians on these Reserves, are many of them still heathen, and those who are professedly Xtian are only babes in the knowledge of Xt. They are not rooted and grounded in the religion they now profess. Further than this, they are exposed daily to the ways and works of their heathen friends and neighbours. Undoubtedly they had at times an inward prompting to return to their former state. The agents of the Church of Rome are ever on the alert, and will not fail to take advantage of our apparent inattention to these people, and we fear will not fail in their attempt to induce many to join their Church. Under these circumstances we think that Mr. D. Stranger might very usefully and wisely be employed among the Indians around Battleford this winter.

⁴⁹ This decision to move Hines to Devon was made in response to the resignation of Joseph Reader at Devon. See previous citation for Joseph Reader.

II. Devon. We are sorry, we do not possess more definite information regarding the Society's Agents there. It would appear from the Society's letter, that the Bishop read on Tuesday night, that the Society intend sending out a man from England to take Mr. Reader's place, as soon as a man can be found for that work – From Archdeacon Cowley's letter we infer, that Mr. Badger is taking charge pro tem. But if the Archdeacon was prevented from reaching Devon on account of the sudden stoppage of the boats, we may infer that Mr. Badger is still at Grand Rapids, and not at Devon, for, I understood from the Archdeacon's letter that he was going to take out Mr. Badger with him, to carry on the work at Devon until such a time as I arrived, in case I did not reach Devon before he the Archdeacon left. Now looking at Devon Mission in this the most unfavorable light, we are justified in doing, viz. without a representative of the C.M.S. and with an active agent, shall I say, of the sect called the Plymouth Brethren, working against us, we come to this point –

Battleford	unprotected
Devon	unprotected
Battleford	besieged by Romish Priests
Devon	besieged by a Plymouth Brother

The question is, which of the two evils is the greater in the eyes of the C.M.S.? Romanists I know, has no place in their hearts. I cannot say with what favour they recognise the Plymouth Brethren. But stop! There is one great difference existing between the Indians of Battleford and those of Devon. The Indians of Battleford are Xtians of a day! Those of Devon are Xtians of a second generation. Heathenism is as strange to the Devon Indians, as Xtianity is to the Battleford Indians. We are therefore, we think, less likely to suffer from a temporary absence of a C.M.S. agent at Devon, than at Battleford. I say temporary absence, for I understood the Bishop to say, that the Society must send a man to both places, if they wish their work to be continued with success.

I remain, Gentlemen
Yours respectfully J. Hines

CMS Records, C.1/O, Reel A111

J.A. MacKay, Prince Albert, to John Hines, Oct 15th 1883

My dear Mr. Hines

Your messenger arrived last night and your letter was immediately considered by the Committee this morning. I enclose you a copy of the Minute passed on the subject of your letter. I am very sorry for the result. The arrangement now is that Mr. Settee should go down to take charge of Devon for the winter which arrangement is in accordance with Archdeacon Cowley's recommendation – the event of your not going down.

It has been further arranged that David Stranger should remain here to take charge of Mr. Settee's work and also as you had made arrangements for keeping school yourself this winter that Louis Ahenakew should go to Battleford to keep school at Eagle Hills, where old John Garrioch and his wife are stationed. Louis will perhaps be disappointed at not coming to College this winter but he will I trust be of great service at Battleford and he can come to College again D.V. at some future time.

I would ask you to arrange for Louis going to Battleford as soon as you can find a convenient opportunity.

With kindest regard to Mrs. Hines & yourself

I remain yours faithfully

J.A. Mackay

CMS Records, C.1/O, Reel A111

John Hines, Asissippi Mission, to Archdeacon McKay, October 18th 1883

Dear Mr. McKay,

The Messenger has just returned, & I have read carefully the Minutes of the Com^{ttee} meeting of the 15th Inst. I was much surprised at what was passed respecting myself. The Committee at home will have the privilege of reading a copy of the same letter that is referred to in the minutes, and I think they, with unbiased minds, will not see anything therein calculated to cause them any anxiety about my faithfulness to the Church of England.

You have I suppose the Copy by you; read it again with your _____ - standing and judgement, and tell me _____ you think what I say is calculated to lead anyone to think I am not a faithful agent of the C.M.S. and therefore of the Church of England. I do not favour Mr. Reader, nor his opinions – I speak of his teaching as an evil, & class it with Romanism. I then go on to say that as both places, Battleford and Devon, are to be unprotected only for a short time, which is most in need of immediate help – Then taking up your own idea, I say, The Indians of Devon are less likely to suffer from a temporary absence of a C.M.S. Agent than the Indians of Battleford because the Devon Indians are Christian of a second generation. Their firmness is shown, by their continuing the services of the Church, after Mr. Reader ceased doing so.

Have you thought of the possible consequences accruing to this decision of the Finance Com^{ttee}. You are aware, of course, that it will be placed before the Com^{ttee} home, and I shall be represented to them as one not faithful to the Church of England, and they may think well to disconnect me. Then if I go home to England & apply for a curacy, & am asked for my references, (for you must know that in England people are not employed to work in the Church without any reference being paid to their past and present characters) could I refer them to the C.M.S. & if I did, what could they say, after such a dismissal.

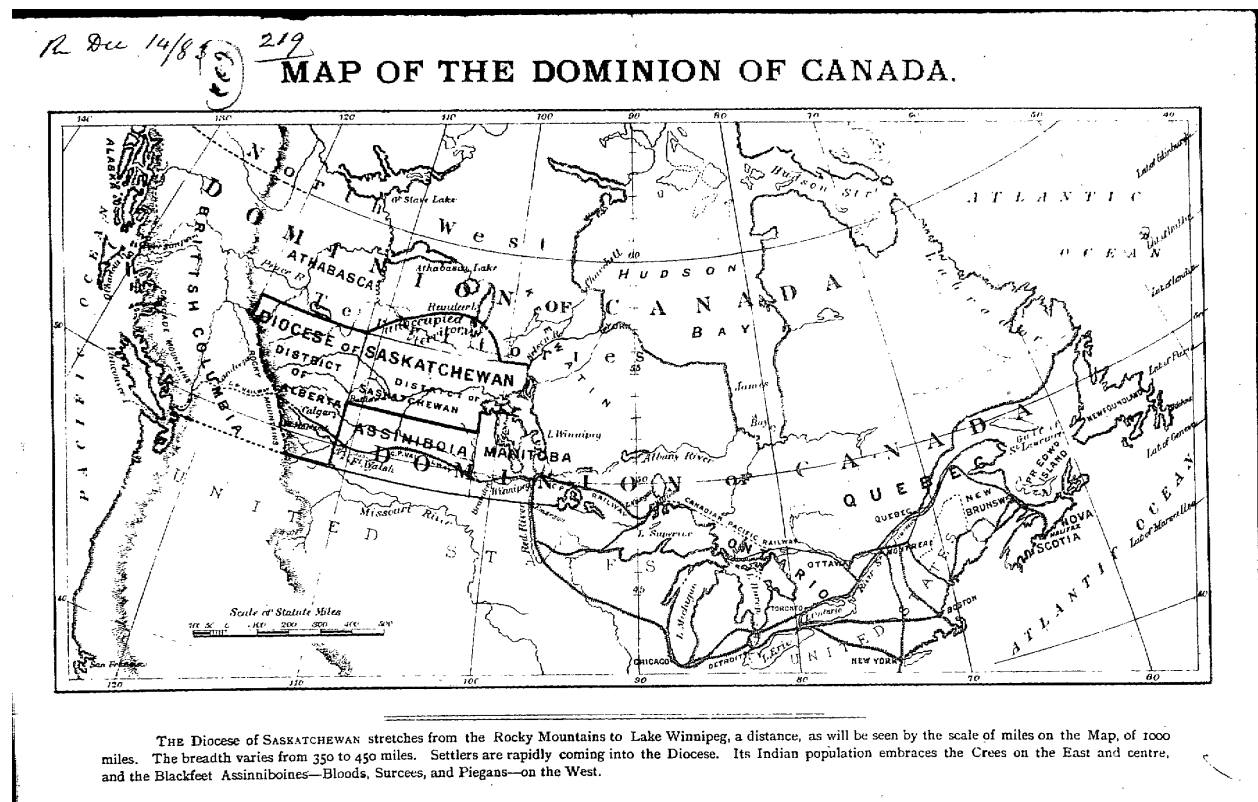
You have therefore literally helped to take the bread unjustly out of my mouth – I know such a wish is not yours, but after the conversation we had together after the meeting of the 9th Inst. I think you acted without thought, when you allowed the minutes of the 15th Inst. to go home with a clause like this. The members of the F.C.

non present, including the Bishop, think it right to state that they have come to the conclusion unanimously?

I shall be glad to hear from you on the subject as soon as possible.

I remain yours faithfully

John Hines



CMS Records, C.1/O, Reel A111

Copy of the Asissippi Journal from June 24th to November 11th 1883

June 24th [1883]. I preached this morning. Church well filled – I found myself a little rusty at the Cree after a year's absence. Rev^d D. Stranger preached this afternoon.

July 1st [1883]. I preached this morning. Mr. Stranger this afternoon – Mr. Wadsworth,⁵⁰ School Inspector etc. & Mr. Rae⁵¹ – Indian Agent – both visited our school last week – and examined the Children –

July 8th [1883]. I preached this morning & Mr. Stranger this afternoon.

July 15th [1883]. Two services today – Mr. Stranger left yesterday for White Fish Lake where I spent my first winter. There are two or three heathen families living there – He will have a service with them today –

July 24th [1883]. I left for Prince Albert on Monday 16th Inst. Had an interview with the Bishop on [the] 19th. I told the Bishop that there was no necessity for Stranger staying any longer at the Mission and I could very well do the work alone – And I suggested Sturgeon Lake as a useful sphere of labour for him. The Bishop agreed with me and said, that as Sturgeon Lake was within reasonable distance from Prince Albert,

⁵⁰ This was T.P. (Thomas Page) Wadsworth (1838-1917). He was at this time an Inspector of Indian Farms and Agencies in the North-West Territories. He was a roving inspector, headquartered in Regina and Calgary, and reported to, and was an ally of, the Deputy Superintendent of Indian Affairs, Lawrence Vankoughnet. He was born in Upper Canada on June 7, 1838, and was educated at Upper Canada College. In 1868, he married Anne Sullivan (1853-1926), and in 1872 was hired by the Indian Department. He retired as Inspector of Indian Farms and Agencies of the NWT in 1901, and lived thereafter in Toronto. He died in Toronto, on July 3, 1917 of Cardio paralysis. Canada. *Sessional Papers*. Archives of Ontario, Registrations of Deaths, 1869-1938.

⁵¹ This was John Macpherson (J.M.) Rae (1847-1895). He was born in Hamilton, Canada West on June 4, 1847. He joined the Department of Indian Affairs as a Sub-Agent in 1880 and served in the Carlton/Prince Albert Agency from 1880-1883, as Indian Agent in the Battleford Agency from 1884-85, and back in the Carlton/Prince Albert Agency from 1885 to 1887. On January 18, 1886 Lawrence Vankoughnet (Deputy-Superintendent General of Indian Affairs) wrote to John A. Macdonald that John Hines had complained to Edgar Dewdney, the Indian Commissioner, that Agent Rae and Farm Instructor Chaffee had been drinking. Lawrence Herchmer of the NWMP was dispatched to investigate, as this complaint confirmed other reports of Rae's drinking. As a result, Rae was compelled to resign on March 9, 1886. Dewdney, however, not being able to find anyone to take over the Prince Albert Agency on short notice, rehired Rae for the winter of 1886-87. Rae would die of tuberculosis on April 19, 1895, at Essex, Ontario. He had been sick for 6 years. Canada. *Sessional Papers*. John A. Macdonald Papers, LAC MG26-A, Vol. 291, Vankoughnet to John A. Macdonald, January 18, 1886 [133219-221]; and December 8, 1886 [133550-551]. Archives of Ontario, Registrations of Deaths, 1869-1934.

and easy to access in the winter, Mr. Stranger would continue his visits to the Indians there, every Saturday & Sunday during his stay at College next winter. Sturgeon Lake is N. of Prince Albert, about 14 miles – There are about 20 families there, all heathens. The Bishop also asked me to accompany Mr. Stranger to the Lake – and, then write him any account of my visit. On my way home I spent Sunday at Carlton, had morning service in Cree for the benefit of the Cree & French half breeds – An English service in the afternoon –. I reached home today, and told Mr. Stranger what had been proposed respecting his immediate future, and asked him to get ready as soon as convenient.

July 29th [1883]. I had both services today – Mr. Stranger left with his family & stuff yesterday. He took a guide with him, as neither he nor I, know anything of the way – D.V. I shall follow after him tomorrow, & hope to overtake his party before sunset.

August 3rd [1883]. I left on Monday 30th alone, but after travelling about 14 miles, I lost the trail, there being no beaten track between this and Sturgeon Lake –. Mr. Stranger was depending on his guide –, & I was depending on the marks of his Cart wheels – Where the grass was deep, which it was the 1st part of the way, the marks were distinct, but when I came to higher ground – where the soil was sandy and the grass thin & miry, no traces of their wheel marks could be seen – I retraced my steps about 3 miles, then providentially, I fell in with an Indian crossing my path. If I had been 5 minutes earlier or later I should have missed him. I engaged him at once to help me follow up Stranger's trail. After we had passed the place I had turned from, say about 2 miles past, we came to the place where they had spent Sunday – From this place the ground was covered with long grass and we had no difficulty in tracing them up – About 3 O'clock we overtook them camped on the opposite side of a small river. They had been there about 6 hours waiting for me, knowing that it w^d be impossible for me to cross the river alone. We travelled on for about 2½ hours longer, and crossed over bad creek & several swampy places. The following day our guide and another Indian whom Stranger took with him, were kept constantly at work cutting down trees to open out the road. About 5 P.M. we entered a very low section of country, covered densely with tall willows. After travelling 4 or 5 miles, we came to water. We at once set to work to make a bridge or rather, a willow road. This we did, but cutting down trees & strewing the branches about the breadth of a road, say 10 feet. We did this all across the water, about 50 yards. This took us till sunset. We were obliged to travel on, because there was no bare ground for encampment, and the mosquitoes were very numerous. We sent our guide on ahead to see what the country was like before we made a move with our carts lest we might get into further difficulty and give ourselves unnecessary trouble. After about ½ an hour's absence, he and

Stranger who had gone after him, returned, and reported nothing but water & soft ground – We then set to work to cut out a ____ so that we c^d turn our carts round. This done, we retraced our steps about 4 miles and camped at the edge of woods. Before going to bed we had a consultation with our guide, as to what we had better do on the morrow. He said he never anticipated so much water, – he had passed the same way many times before without seeing a drop. He felt convinced now we could not get to Sturgeon Lake this way, as the same kind of country extended for about 10 miles, & no doubt the water would be deep all the way – He said that the best place would be, to strike south for Fort Carlton, which was then about 55 miles from us, cross the Saskatchewan, go down to Prince Albert, re-cross the Saskatchewan and go to Sturgeon L. that way. This we decided to do, but as Stranger would have to pass Archdeacon Mackay's, I thought it not necessary for me to accompany. So after breakfast and prayers we parted, he taking the guide along with him and the other man returning with me. We had a better time of it coming back than we had when going, as the road was already opened out for us. The river at which I overtook the party being the only place which gave us any trouble. Here the horse had to be detached & everything carried over on our heads, the water reaching up to my shoulders, – my man, who was somewhat shorter than myself, had some difficulty in keeping his head above water. After all our bedding, food, etc. had been carried over, we swam the buckboard & horse separately. By the by one thing I have forgotten to mention in its place & that is, a few hours after we parted with Stranger, one of my wheels began making a disagreeable noise. It did not however trouble us much as we knew we had oiled the axle that morning previous to starting. On examining the wheel at dinner time, we found that the nut on the end of the axle had turned round with the wheel and so tightened the wheel, that it refused to revolve on the axle. The result was that the bushing gave way, or rather that the heart of the wheel broke loose from the bushing, and the wheel turned on the bushing instead of on the axle. We had much difficulty in getting the bushing off the axle. A fire had to be made & the end of the axle heated before the bushing c^d be moved. I then had to replace the bushing in the heart of the wheel and wedge it up as best I could. Our work however was satisfactorily done, as we reached home without it giving us any more trouble.

August 6th [1883]. Two services yesterday

August 12th [1883]. D^o today

August 16th [1883]. The harvest is later this year than last year. Today being the first of Barley cutting. Last year we began our Barley harvest on the 4th of Aug.

August 19th [1883]. I have two services today – both fairly well attended. Two Indians from Snake Plain were present – I received a letter from Archon McKay this morning, in which he says how glad he was I sent D. Stranger via P.A. – The Bishop & two clergy being absent, he found it difficult to keep all the services going. He has retained Mr. Stranger to take charge of Mr. Settee's Mission⁵² – Mr. Settee being one of the absent clergy.⁵³

August 21st [1883]. One of our Indians at the N. end of the Lake commenced cutting wheat today. It seems strange that the man's wheat is always ripe a week earlier than any other wheat in the settlement.

August 26th [1883]. Two services today.

August 27th [1883]. I finished stacking my Barley & Oats today, and the Chief began to cut his wheat.

Sept. 2nd [1883]. Two services – well attended –

Sept. 8th [1883]. I had been busily engaged all the week attending to and helping the Indians to cut their grain. The Indian Department lent the Indians on the Reserve a reaping machine; but sent no one with it to show the Indians how to use it. If I had not been here to show them, in fact, to work it for them, the result would most likely have been that they would have broken the machine the first day, and the rest of their crop would have been spoiled by the frost before they could have got it cut. If my memory does not mislead me, one of the reasons Mr. Duncan gave for not receiving ordination was, it would cramp his usefulness in other ways. I cannot see, why because [if] a man is ordained he should not work a reaping machine, or grind an axe for his people, if by so doing, he renders them a service. The success of my work so far, has by no means depended entirely on my Sunday duties, but also by my carrying into effect during the week what teach on Sunday. I consider that ordination, extends a man's usefulness, for when ordained, he is permitted to do what he otherwise could not do –

Sept. 9th [1883]. Two services today.

⁵² This was Rev. James Settee (ca. 1809 – 1902), who, in 1880, began serving the Prince Albert Mission. See previous biographical citation for Settee.

⁵³ James Settee had been sent to take over the Devon Mission (The Pas) to replace Rev. Joseph Reader, who had quit the CMS.

Sept. 12th [1883]. The Treaty payments were made today on this Reserve. Mr. Rae, Indian Agent, was accompanied by Mr. Vankoughnet,⁵⁴ Deputy Superintendent-General of Indian Affairs. The later gentleman was on an inspecting tour among the Indian Reserves – He was pleased with these Indians & with what they had done in the shape of farming. He spoke to them at length, touching on every point that required noticing. He concluded his speech by saying that judging from the appearance of the Mission buildings, they appreciate education. He said “Send your children to school regularly, not one day, & then miss two, because they would never learn in that way. Nothing but regular plodding along day after day, would enable them to acquire that knowledge, which wd enable them when grown up, to hold their own with the white man. Then there is your pretty neat looking church, & I am glad to hear from your minister that you are nearly all Xtians, & that you attend church regularly, and listen attentively to the word of God. This life is worth nothing without the knowledge of God – And to be without God in the life that is to come, would be something to dreadful to think about. My wish is, that you may all value as you ought, the Xtian privileges, you have here place withing your reach.”

Sept. 27th [1883]. I left on the 13th Inst. for Prince Albert to meet the Bishop, for the purpose of holding a C.M.S. Committee meting before he left for England. I reached P.A. on the 15th remained until 25th & then retuned home again without seeing the Bishop. I preached twice on the 26th in St. Mary’s Church. The Bishop instructed me to meet him on the 15th of Sept. No word has been received of the Bishop’s whereabouts, but judging from information received from Rev. Mr. Matheson, just

⁵⁴ This was Lawarence Vankoughnet (1836-1898), the Deputy Superintendent-General of the Canadian Indian Department, and, as such, the main administrator of Canadian Indian policy at the was time. As can be seen from this entry, Vankoughnet had very similar ideas to Hines, insofar as the future of Indians in Canada were concerned. He believed that Native must be Christianized and transition to an agricultural lifeway. He also believed that successful Indian farmers should enjoy the same rights as the “white” neighbours. Vankoughnet was born at Cornwall, Upper Canada in 1836 into a Loyalist and firmly Tory family, with close connections to John A. Macdonald. After attending Trinity College, in Toronto, he joined the Canadian Civil service in 1861, as a junior clerk in the Indian Department. He quickly worked his way up the administrative ladder, and, by 1874 he became deputy Superintendent-General of the Indian Department. After 1878, his boss was the Prime Minister and Superintendent-General of the Indian Affairs, John A. Macdonald. However competent, conscientious, and upright Vankoughnet was, in his new role, he was inalterably loyal to Macdonald. Vankoughnet ran his department with a careful attention to detail, and he kept his hand in most decisions. His trip of inspection to the NWT in 1883, is an example of this hands-on administration. He remained the Deputy Superintendent-General until 1893, when he was forced out of the position. The death of John A. Macdonald in 1891, and the changing Conservative administration thereafter, insured his marginalization. Vankoughnet died shortly thereafter in 1898, in England.

out from Winnipeg, the Bishop cannot possibly be out before the end of the month, as he was a fortnight later in leaving Winnipeg, that he anticipated when he gave me the above instructions. A pity the Bishop did not drop me a line to this effect, as it would have saved me a useless journey of 200 miles.

Sept. 30th [1883]. Two services at Asissippi –

Oct. 11th [1883]. I left on the 4th Inst. again for Prince Albert. Met the Bishop at Carlton on the 5th. I preached t St. Katherine's P.A. once on the 9th. The Com^{tee} meeting took place on the 9th the result of this will be sent forward –

Oct. 14th [1883]. Two services at Asissippi. By the way, our church is named St. Marks

Oct. 21. [1883]. Two services at St. Marks.

Oct. 22nd [1883]. Louis Ahenakew has left today for Eagle Hills. He is to teach the school there this winter. I am now more left alone at the Mission. My work during the winter D.V. will consist of two Cree services with sermons on Sundays, teaching school 5 days in the week, twice each day, visiting the sick if any, and administrating medicine to those who may be in need of it. The Committee will not fail to see how the work of this mission ranks above that of nearly every other mission in this country. Although this mission is, comparatively a new one, yet it has not only supplied itself with a schoolmaster from its own converts, but in the case of Louis, has been able to send one to take charge of a school at another mission station – You will perhaps ask why it is so? The answer is simple, we denied ourselves the pleasures and comforts of civilization, and settled among our Indians. By so doing, every influence for both their temporal and spiritual good, was brought to bear upon their every day life. Our heathen Indians require something more than a mere casual visit from the missionary to effect such a rapid change –. Of course, it is God only, who gives us the increase, but He works by means –

Oct. 28th [1883]. Two services at St. Mark's.

Oct. 29th [1883]. I gave the school children today the mission gifts of clothing so kindly sent out by friends in England, through the U.S.A. The girls got a skirt, Jacket, hood & scarf each, and the boys got a shirt, Jacket, cap & scarf each. One boy got a pair trousers. They all seemed delighted with their gifts & I hope both they and their parents will be thankful.

November 1st [1883]. The Hon^{bl} L. Clarke and Col. Butler⁵⁵ took a drive down from Carlton to see us today. The latter gentleman is the author of the “Great Lone Land.” He left England on 7th of October and reached this on the 21st day including 8 days delay. He has come out in the interest of an English Company, and returns to England via Edmonton and Calgary.

November 6th [1883]. Two services on Sunday – Not many men were present, the weather being so very fine and no snow on the ground the rat houses are easily seen, consequently many are away hunting rats. There is one very old woman at the mission totally blind. She came in today, led by her Granddaughter to ask for a little ginger – I gave her the ginger, a nice warm jacket, & a chemise. I also read the 9th Chap. of St. John to her and explained it. My day school keeps about an average number [of] 20 to 21. The Chief brought a load of fire wood for the church today –

November 9th [1883]. The weather has suddenly turned bitterly cold –

November 11th [1883]. Two services at St. Marks – Not many present. Most of the men are still away hunting. The young men have their wives with them. My rule on a Sunday is not to take a text and preach from it, but to comment on one of the lessons of the day. In this way I keep more of the scriptures before them.

I don’t know if we have ever told the Society that we always make a large kettle of soup on Sunday, & invite some of the poorest of our people after morning service to our kitchen to a soup dinner. Today we had eleven. One, the blind woman (a widow) before referred to – two others widows, an orphan girl & the rest were old women & children. After dinner, we gave the old women a chemise each –

With Xtian regards
Yours faithfully,
John Hines

⁵⁵ This was William Francis Butler (1838-1910). Butler was born in Suirville, Ireland, in 1831, and eventually joined the British army. He would rise up to the rank of Lieutenant General, and in 1870 he was recruited by Colonel Garnet Wolseley, to serve as an intelligence officer in advance of Wolseley’s Red River Expedition to the Red River Settlement. After completing his mission for Wolseley, he stayed in Canada and accepted a commission from the Canadian government to investigate the conditions in the Canadian northwest, and make recommendations for the establishment of law and order. Among his recommendations, was proposal to establish the North West Mounted Police. On the basis of these travels, Butler would publish the book, *The Great Lone Land* in 1872. In the summer of 1883, he travelled to Saskatchewan to evaluate a tract of land for a syndicate of London investors. He also saw service in the Sudan, Egypt, and Africa. He died in Ireland in 1910. Roderick C. Macleod, “Butler, Sir William Francis,” *DCB Online*.

CMS Records, C.1/O, Reel A111

John Hines, Asissippi, to Rev^d Fenn, Clerical Secretary CMS, Jan^y 30th 1884

Rev^d & dear Mr. Fenn

We have been anxiously waiting for a letter of reply from you respecting the minutes of the last Finance Com^{tee} meeting, held at Emmanuel College, Prince Albert.

We are sorry you have kept us so long in a state of suspense.

With this we are sending you a copy of our Journal, & a letter from dear Bishop Bompas. After having read our Journal if you think the Asissippi will be sufficiently advanced in Xtianity, to be left in charge of a Native Pastor, say in the spring of /85 we ask your Committee to allow us to go to Peace River.

Please read carefully the 1st page of Bishop Bompas's letter, remembering that he is an authority on the Indian languages of these parts, & you will see how he bears out what I said to you when at home about the languages being distinct from each other. Bishop McLean said, "that there was a great similarity between them, but he knows just about as much of the Indian languages as he does ab^t how to work an Indian Mission.

Yours faithfully

John Hines

CMS Records, C.1/O, Reel A111

Bishop Bompas, Resolution, Athabasca, to John Hines, 20th July 1883

My dear Mr. Hines

Though I have not heard of your return yet. As I hope you are back I will send you a line. Your ____ has been so great at Asissippi, that I should think it a great pity you should leave it.

From an expression in your letter I thought perhaps you meant to hint that you might be induced to accept an invitation into this Diocese. But much as I should like to have you I should hesitate to ask you ____ your growing family & begin pioneer work again further north: and ours is still rather a ____ region. Moreover having acquired the Cree language it would be a great pity for you to leave the country.

In this diocese the language is only spoken up Peace River & there only partially. ____ if you are uncomfortable where you are we should be proud to offer you a warm & hearty welcome with us & I would make room for you in Peace River at one ____ either next year or the year after if you write me to that effect in time. I should think it a great advantage to befall us if you were looking to our mission work. At the same time I should not think it right to covet a missionary from a neighbouring Diocese or to persuade you to relinquish a field you have so well begun to cultivate. I ____ to have heard of you from England but did not think ____, supposing you would be busily occupied at home.

Our farms on Peace River are still doing well. I spent parts of last winter with Mr. Lawrence at Vermilion where he has grown crops, & is zealous at his work. Mr. Garrioch is building his church at the same station. He is to leave in a year or two & his return is doubtful. The Rev. Mr. Brick is breaking ground at Dunvegan and I am anxious to take up work at St. Johns a fine country. Lesser Slave Lake demands occupation by a missionary much.

In case you leave Asissippi how would it be for you to come to Lesser Slave Lake. This I have always assumed to be in the Saskatchewan Diocese though it has never been visited by either of us. If you went there, Bishop McLean could either retain yourself & the mission or hand over both to me. You would find it I am sure an attractive & important sphere both in a missionary & farming point of view & that road will I expect soon supersede the Green Lake one as the highway to the north.

There is no fear of starving there as some 30000 white fish are yearly secured from the lake in fall. There are plenty of settlement round, some of them Protestant & the HBC officer in charge is a fine fellow from Prince Albert his wife a sister of your ___ colleague Mr. George Mackay & of Mrs Clarke. A son of Mr. Jas. Pruden is also there. It is a fine place for cattle & only 3 days from Peace River. I am more anxious for it to be taken up & should have visited it long since had I considered it to be in my Diocese. But if you wish to come into Peace River itself I think I can arrange it.

At the same time I should tell you that I have been pleading to have a new Bishop of Peace River sent up to relieve me of some of my travels but this is not yet arranged. Meanwhile I have nominated the Rev. W.D. Reeve of Chipewyan as Archdeacon & Secretary to the Missions.

I am now hoping to be allowed to proceed to the far north on a visit to ___ & Carham. If spared to return thence I hope to arrange if possible, for a division of the Diocese – Meanwhile Archdeacon MacDonald is gone to England for two years in weak health & to complete his _____. If he recovers his health he may return.

I do not wish Mrs. Bompas to return to the north at present so that I may have if life is spared to go out to meet her at Manitoba or Carlton in two or three years. It will be a pleasure to me if in Gods providence we are allowed to meet again though I feel very reluctant at present to leave this Diocese while I retain the sole charge of it. I was invited to England this year to raise & by the Bishop of Ruperts Land to the Provincial Synod but declined both. My letters are behind this summer but I still hope to receive them before sending off this letter.

I will send on the other side a list of our stations that you may see their extent. Mr. Carham writes that he has enjoyed the past winter very much. This is pretty well given his first within the ___ circle.

Mr. Sim too always writes cheerfully. He so ___ & is a ___ but I long to go & see them. I look for more cheer & encouragement in visiting Tukuth missions than I should in visiting _____. I fear the ___ of religion at home is not very bright though many good works are wrought. I shall be glad to receive your report of it. If you do not come to this Diocese yourself perhaps you may have found at home some your farmers suitable for us. I have addressed you ___ on this head. Farmers or farm labourers I think we must have for our southern missions. Can you help us?

With kindest regards to Mrs. Hines. Believe me to remain very faithfully & affectionately, Yours.

Missions in Athabasca

Chipewyan

			<u>Miles to next Station</u>
St. Johns	Rocky Mountain House		200
St. Savoie	Dunvegan	Rev. Brick	300
Christs	Vermilion	Rev. A.C. Garrioch	300
		E.J. Lawrence	
		W. Melrose	
St. Pauls	Lake Athabasca	Archdeacon Reeve	200

Mackenzie

St. James	Resolution	Bishop Bompas	150
St. Barnabus	Rae	Rev. W.J. Garton	200
St. Davids	Simpson	Rev. Spendlove	200
St. Andrews	Liard	Mr. Holmes	200
	Nelson (From Simpson)		300
Trinity	Norman	Mr. A. ____	200

Tukuth

	Good Hope (visited)		300
St. Matthews	Peel River	Rev. Carham	100
St. Marks	Pierre's House	Calachin	200
St. Lukes	Rampart House	Rev. Sim	400
St. Thomas	Upper Youcon	Calachin	_____
			3250

This distance is equal to the breadth of the two continents of Europe & Asia together or the length & breadth of North America together or a journey from England to the Cape of Good Hope through Central Africa.

CMS Records, C.1/O, Reel A111

Copy of the Asissippi Journal from Nov. 12th 1883 to Jan. 26th 1884

Nov. 12th [1883]. We gave all the school children a soup dinner today.

Nov. 13th [1883]. We gave the school children a large roast potato each. We also gave a Jacket skirt & chemise to an old widow. The weather continues very cold.

Nov. 15th [1883]. We gave the children a soup dinner – My horse was taken suddenly ill last night –

Nov. 17th [1883]. Mrs. Kakasoo came today to say that her son of about 4 years old, was very much worse. He has been ill for the last three months. I went to see him this afternoon. There were a great many Indians present expecting his end as nigh – I spoke to them, but more especially to the parents, and said that if it was God's will the child should die, they were to endeavor to bear the loss as Christian like as possible. Children were only lent to us by the Lord. He had given five into their charge for awhile and it might be that he was now coming to take one of them home. I asked them to try and look at things in this light, – because it would alleviate their sorrow. Had prayers with them.

Nov. 18th [1883]. Two services. Peter Kakasoo's little boy still lingers. The father came this morning and asked me to have prayers in church for his boy and offered me a £1 for so doing – I told him I would most gladly remember him in the prayers, both morning and evening – but would not receive any money for doing so. I explained to him the nature of a thank offering, and said that if the child recovered, he could give what he liked in that way, & it would be spent in the way he chose to name.

Nov. 19th [1883]. Little Kakasoo appears slightly better, he eats, & can ask for what he wants. My poor horse is suffering most dreadfully. Her groans are almost like those of a human being.

Nov. 20th [1883]. Little Kakasoo died last night – I made the coffin this morning assisted by the deceased's uncle. The funeral took place this afternoon about 3 P.M. There was quite a large gathering at the Church. Besides the regular burial sermon, I had a short service with an address.

Nov. 21st [1883]. My poor horse died this morning. This may seem an insignificant thing for a journal of this kind, but in addition to its being a loss to us of £60, the horse was so affectionate and tractable, that it seemed like a companion to us. –

Situated as we are, with no one to speak to in our own language, but our cattle, which seem to understand almost all we say to them, we are not only obliged, but glad to make them our companions. The Indians are habitually unkind – and unmerciful to dumb animals, but from our example the Indians of this mission have greatly changed in this respect also, and are kind to their cattle, both in using them & in providing food for them for the long cold months of winter.

Nov. 22nd [1883]. We gave the school children a potato dinner today. Mrs. Kakasoo, mother of the deceased boy, came in this afternoon to see us. She came for sympathy and comfort. I directed her thoughts to the One who said, “I will not have thee comfortless.” She seemed cheered by her visit & said on leaving that she never allowed a day to pass without thinking of death, & she tried to live in such a way that when it came, she might not be taken unawares.

Nov. 25th [1883]. Two services – Congregations small. About 35 persons at each. The weather bitterly cold and stormy. Winds from the north. I asked one of my female parishioners why her two children had not been to school for the last few days. She said they had no shoes to cover their feet & since Wednesday (when her husband left for Carlton) they had had nothing to eat, but mice, which fortunately were very numerous in their house. Yesterday she said, we killed our dog and eat him. I gave her a skirt for herself & some bale covering to tie round their feet. St. James II.15-16.

Dec. 2nd [1883]. My wife was very ill all last week. I was unable to teach the school, there being no one to attend to her. Ellen Ahenakew, one of my old pupils, taught the school for me. My wife is much better and got to church this morning. The weather has turned quire warm, and the snow is very wet. Many of the people are beginning with colds the result of the dampness – The congregation about the same as last Sunday. The men being away from the mission.

Dec. 8th [1883]. My wife & I went to visit a sick boy about 3 miles from the mission house. We found him suffering from an aggravated attack of diarrhea. He is able to get about & we found him out of doors, without hat, or hardly any other covering on. His feet were very wet. We told his mother that he ought not to go out of doors while in such a state of health. She said, she knew it, but cd not keep him in. He is about 3 yrs old – Indians from childhood have their own way. They are rarely chastised by their parents. The result is, that the grow up self willed and proud giving honour to no one. I have been told by some of the Indians, “that they look upon the whites as a lot of slaves. They all seem to be under some one else, and no man is his own master. As for us, we go when and where we please and return the same.” How much better the Indians would be, at least many of them, if placed under servile law, to be exempt of

course from being sold or cruelly beaten, but compelled to work, and give honour to whom honour is due. We prescribed for the boy and had prayers; 3 women & 4 children present –

Dec. 9th [1883]. The services today were much better attended many of the men having returned from the hunting grounds – After evening service I visited a sick man across the Lake.

Dec. 10th [1883]. Remarkable weather! We have had three days incessant thaw. Nearly all the snow is melted, a rare occurrence for this season of the year.

Dec. 13th [1883]. There is a great deal of sickness among the Indians just now. My time is fully occupied in school teaching and visiting sick etc. for you must remember that I have not only pastoral charge of the flock, but have also to act as parish doctor.

Dec. 16th [1883]. Two services. Not many present. I sent two of my school boys off to the Industrial School Battleford on Friday last. I hope they will be good boys, & be no disgrace to the school they are leaving.

Dec. 20th [1883]. Jacob Sasakwasmoos came & informed me a day or two since of the Chief's relapsing into a semi-state of heathenism. The Chief being from home at times, I was unable to see him. I asked several of the Communicants if they had heard of the Chief's relapse – & they all declared they had.

Dec. 22nd [1883]. The Chief returned yesterday; I went at once to see him, but finding I was unable to speak to him then upon the subject of his relapse, I invited both himself and wife to call on me today. They did so and I am sorry to say that both he & his wife confessed without shame, that they still retained a belief in the efficacy of bear worship. The Chief said that both he & his wife were very ill last winter, when I was in England, and they remembered that before the white man's religion was brought to them, they used to when ill, to promise the bears if they got well again, that they would give a feast in the honour of them. (At these feasts speeches are made to the bears' spirits) – So we promised the bears last winter we would give them a feast in the spring, which we did, & said the Chief, "You see we are still alive." I told him how sorry I was to find him still possessing such a faith – I also showed him how humiliating to himself & how dishonouring to God such a faith was. When God made man, he gave him dominion over all living creatures, but the faith of which he seemed to be possessed, placed man beneath the animal creation. He said that when Mr. McKay came down with the Bishop, he told them all in his sermon and himself several times afterwards during his stay, that they ought always to keep their promises, and he looked upon this as a reason, why he was bound to fulfil the promise he made

to the Bears last winter. I said to him, that Mr. McKay had reference then to their baptismal vows which they had that day renewed by Confirmation. Whether Mr. McKay was explicit on this point, or not, I cannot now remember. However the Chief took him to mean, that whatever promises they might choose to make they were in duty bound to fulfil. I then began to remind the Chief of his baptismal vows and the second commandment, when he got up in a dreadful rage and ____ was to ask Mr. McKay what he said and what he meant, and then left with his wife, saying as he went out of the house, that he would not come to church again –

Dec. 23rd [1883]. Good Congregation this morning. The Chief and wife were absent. The principal Indians seem to feel very sorry for the Chief. We had prayers for him in church. There has been no service this afternoon, what with the effects of an influenza cold & the trouble about the Chief. I was quite unequal for a second service. The Councillors think with me, that the best plan to follow, is, to send for Arch^d McKay to give the Chief an explanation of what he said, as there are many at the mission who might be influence by him.

Perhaps after reading this the Committee will remember what I said about the state of the Mission when in England, viz. That the Indians were not sufficiently established in the faith to be left in charge of a native pastor. This may reflect more on the Indians than on the qualifications of Mr. Stranger. Be that as it may, still feeling that there was a something among some of the Indians though I could never tell exactly what it was, which convinced me, that it would not be safe to leave them at once in the charge of a native pastor, & having this misgiving about them, it would have been wrong on my part, not to have expressed the same to the Society, when at home.

But first one word on behalf of the old people if the Mission. I ask the Parent Committee not to condemn them too harshly – These old people have lived, some 40, some 50, & some even 60 years in heathenism. Xtianity is new to them; all the religious instruction they get is from one man. There are no district visitors here, and the multitude of Xtian helps that the people of England enjoy they cannot even read, hence they are deprived of the help, comfort & guidance we derive from reading not only the Bible, but the lives and experiences of those who have travelled the Xtian road before us. Let us remember that to whom much is given of them much is required, and may we not infer, & that those who enjoy but few privileges, of them little is expected –

Dec, 25th [1883]. Good congregation this morning. We were glad to see the Chief & his wife present. I took for my text the Angels song, “Glory to God in the highest,

and on earth, peace, good will towards men.” This afternoon had a full congregation – 32 partook of Holy Communion – After 2nd service I visited the sick & administered Communion to 3. I trust we all felt today that peace which alone cometh by believing in the good will of God towards them, and that by our services today we helped to glorify Him.

Jan. 10th 1884. I left for Prince Albert on the 27th of December. Camped at Snake Plain, held service in the Councillor’s house – left Communion plate there, and promised to administer Communion on my return. Friday, reached Carlton – Saturday drove 5 miles & baptised a half-breed child. Weather was too stormy for me to proceed further. Camped at a Canadian’s house – had prayers with them in the evening and a short service with them on the Sunday morning – left at 11 A.M. drove 25 miles, camped with a Scotch family & had a short service with them in the evening – reached P.A. on Monday – Interviewed Archⁿ McKay on Tuesday respecting his coming to see the Chief – He said his going down with me, would greatly interfere with his former plans – he would however write a letter to the Chief, & if it failed to convince him, I was to let him know & he would come down after the College term had begun. I spent the rest of the week transacting business – On Sunday preached in the Cathedral, in the morning to a congregation of eleven, including those from the College – In the evening I preached in the Lecture Hall in the centre of town about 50 present – I spent the afternoon with Rev^d D. Stranger, who had been very ill. He told me, that he felt much better, but was still very weak. It is his old complaint, which he has suffered from every Spring and Fall ever since I have known him. Every fresh attack seems to tell more upon his system. Left on Monday for home – reached Snake Plain on Wednesday – had service in the evening & administered Comⁿ to seven – When I entered the Councillor’s house, the 1st thing that attracted my attention was a new deal table. I told the Councillor I had been wondering all the day, how I should conveniently administer H.C. without a table – He said, as soon as I had left for P.A. they thought about that too, & his sons set to work and made the table – and although it had been made more than a week they had not used it, as they wished it to be used 1st for H.C. – I reached home today – Out of the 15 days from home, 9 were spent in travelling – The thermometer registering from 34° to 58° below zero – all the time. What is called in this country a “Cold Snap” –

Jan. 11th [1884]. We visited some sick Indians at the N. end of the Lake –

Jan. 13th [1884]. Two services – not many men present, as some are out hunting, & others have gone to the mill with their grist’s – The Chief being one. I have not yet had an opportunity of giving him the Archdeacons letter.

Jan. 15th [1884]. I took the Archⁿ's letter to the house today. Did not see him, but left word for him to come and see me, after he had heard the letter read.

Jan. 16th [1884]. The Chief came in this evening. The interview was a friendly one. He seems to feel very much ashamed of the course he has been pursuing, during the past year, and is loath to speak about it. I should certainly feel more satisfied if he had said out plainly that he was convinced of his error. But the Indians are naturally very proud, and it was a great condescension for him to come to church so soon after his saying he would not enter again. On the whole I think good has been done, by the matter having been ventilated and searched into – for though it has shown us the weak points of two, it has also shown us the firmness of many – you will remember, that it was the Indians themselves, who brought it to light, and I think such a relapse is not at all likely to happen again –

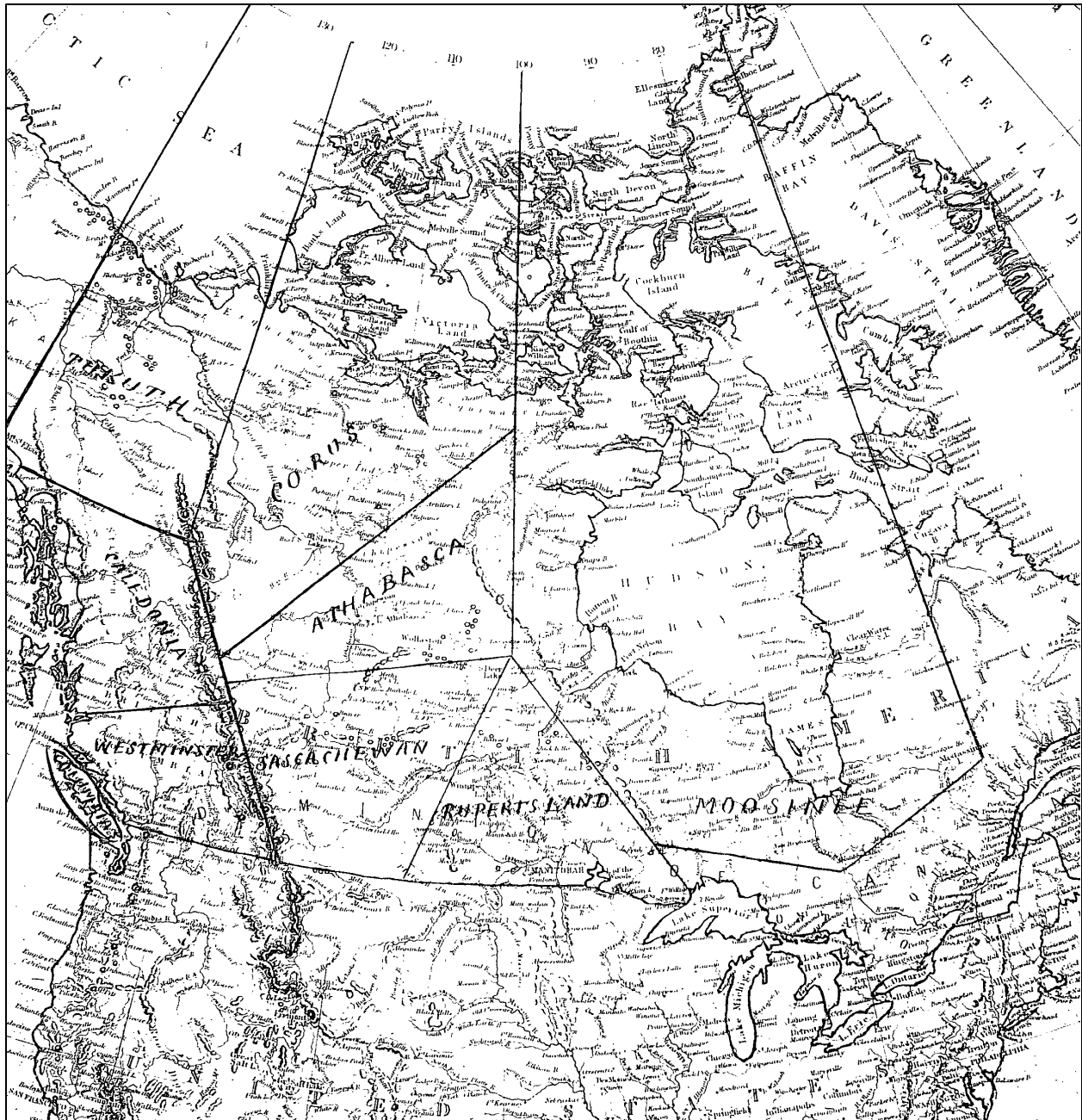
We had a visit today from the Snake P. Councillor & his wife –

Jan 21st [1884]. Two services yesterday, about 60 present at each service – After 2nd service, visited a sick woman across the Lake. Today my wife and I have been out seeing some of our people, called on two sick ones, besides visiting some others – Had prayers in two houses. Two church wardens came in today to balance accounts with me.

Jan. 26th [1884]. The week has been spent in the usual way teaching school, visiting sick, etc. Today, I have been very full of pain. The weather is not at all pleasant. Wind from the E. & quite a thick hoar frost is gathering on the trees – I am something like a walking Barometer. My nerves being very sensitive to any change in the atmosphere –

Jan. 28th [1884]. Morning service yesterday – Well attended. My head was in dreadful pain. Was unable to take a second service.

John Hines



CMS Records, C.1/O, Reel A112

John Hines, Asissippi, to Rev. Mr. Wigram, Hon. Sec. CMS, Jan^y 7th 1884.

Rev^d & dear Sir

Yours of Dec^r 20th reached us by last mail. Many thanks for it – It was a comfort to know that we are fully acquitted of all disloyalty to the Society. We do not wish to know the communication, but it w^d appear from your letter, that some one apart from the minutes of the Finance Comte has been communicating with you upon the subject, for you say that it appears that the F. C^{te} had an unfavourable impression left on their minds from a conversation on Mr. Reader. I told the Comte that if I went to Devon I should considered it as much my mission & duty to try & win Mr. Reader back to the Church, as to hold the Mission together. The Bishop said, I might do as I liked about Mr. Reader, but such a thing as trying to bring him back to the Church had never occupied his thoughts for a moment.

Do you see anything in my Statement calculated to leave an unfavourable impression on their minds? I see a great deal in the Bishop's statement which is substantiated, not only, to leave an unfavorable impression, but to open up a way for a great deal of comment!!!

We were very sorry to hear of dear Mr. Fenn's accident & hope he is quite recovered before this. You will please convey our united sympathies to him & believe me Dear Mr. Wigram

Yours very sincerely

J. Hines

CMS Records, C.1/O, Reel A112

John Hines, Carlton, to the Rev. Mr. Fenn, Sec. CMS, May 5th 1884.

My dear Mr. Fenn

Your kind letters of March 5th & 25th respectively, reached me yesterday. I know that Mr. Young,⁵⁶ D.V. is to be the future Bishop of South Athabasca. You will have heard before this reaches you, that our dear Native brother, Rev^d D. Stranger, died on the 5th April last past. This of course makes it more difficult for me to leave Asissippi, as we have now, no one in the diocese at liberty to take my place.

Neither Mrs. H. nor myself wish for anything that is calculated to cause anxiety or trouble, either the local or parent Com^{ttee}. Still we have reasons for wishing to leave this diocese, but can, by God's help, bury our own personal feelings, in the deep sense of duty.

Yours very sincerely,

J. Hines

⁵⁶ This is Richard Young (1843-1905). In 1884, Young would go on a tour of the west to help determine the boundaries of a new Athabasca Diocese. In the early 1880s, Bishop Bompas had petitioned the CMS to divide his overly-large Athabasca Diocese at the 60th parallel, requiring a new bishop to take over what would become the northern half of Alberta. The CMS approved the division, and Young was asked to help determine the boundaries of this new diocese he would take over as Bishop in 1884. Young was born on September 7, 1843, in England, and attended Cambridge, graduating in 1868. He was ordained as a priest in 1869, and became the vicar of Fulstow. In 1872 he became the organizing secretary for the Church Missionary Society, and in 1875 he accepted the charge of St. Andrews in the former Red River Settlement. He was appointed to the finance committee of the Diocese of Rupert's Land in 1875, a position that oversaw the conduct of all the missions in the Canadian West. Thus, when Bompas needed a new Bishop in Athabasca, Young was ready, and in 1884 he was consecrated in St. Johns, in Winnipeg. After a tour to England to raise money (1884-86), he settled at Fort Vermilion, and later Athabasca Landing. He would serve as Bishop of Athabasca for the next twenty years, resigning in 1903 because of ill health. He died in England in 1905. Michael Owen, "Young, Richard," *DCB Online*.

CMS Records, C.1/O, Reel A112

John Hines, Sandy Lake, to the Rev. Mr. Fenn, Sec. CMS, July 12th 1884

Rev^d & dear Mr. Fenn

I write just a line to say that I sent of a copy of my journal to you last week, through Archdeacon McKay. I hope it will reach you safely. You will see that I referre4d to the Society's income of last year, & advised that every missionary should d his utmost to economise the money place at his disposal. Let me say that I have handed in a balance on ha[n]d of £15.0.0 to Archdeacon McKay, saved from the last ½ year's grant to my station. £15 saved, is in my idea, equal to the same amt. contributed, i.e. if the work is not made to suffer by the economy –

With this I send a copy of a letter I have written to Mr. Reader. If I have written anything contrary to the Society's views, please let me know.

We hope you are fully recovered from the effects of your fall last winter.

Believe me

Yours sincerely

John Hines

In writing to me, please address my letters to me as below.

Sandy Lake
Carlton P.O.
Sask. NWT

There is another Asissippi (Shell River) nearer to Manitoba & quite a settlement of whites are there. It has a post office & the officials in Winnipeg send all my letters there & some of them are lost.

CMS Records, C.1/O, Reel A112

John Hines to Joseph Reader, July 12th 1884.

My dear Brother Reader.

I ought to have written to you long before this. I have nothing to plead as an excuse for not having done so. You have been frequently upon my mind & heart, & just as frequently have I felt the desire to write, but alas procrastination has prevented me from actually doing so, and has thieved away so much time that I feel now almost ashamed to begin a letter to you. May God grant His Holy Spirit both to you and to me – To me, that I may write nothing contrary to his Holy will, and to you, that you may be guided in rightly understanding the same.

I will begin by saying how sorry we are that you have separated yourself from us. We know that what you have done, was done under the sincere conviction of your own conscience at the time. But you know conscience is a tender plant & requires very careful training, in order that it may be properly sensitive. Paul was not void of conscience you know when he was going about prosecuting the Church of Xt. He verily believed he was doing what was right, and conscious of this he became the more rigorous in his prosecutions. Now dear Brother, you have I know a very sensitive conscience, sensitive in the extreme sense of the word, and this (excuse me) coupled with a tendency to narrow mindedness, accelerated your secession from the Church of England, which I am wont to believe, is the Church of Xt as indicated in the Gospels and Epistles. I am sorry the Committee at home did not know the state of health of your mind and body were in, when they ordered you to Devon. If they had known, I am sure they would not have sanctioned your going there. You had much opposition to contend with at Touchwood Hills, at the beginning of your charge there, which is not known to the parent Com^{ce}. I say disinterested people in the neighborhood of T. Hills, say, Archdeacon McKay now says, that you never ought to have been removed from there, for the Works' sake as well as your own. The proper course for the Com^{tee} to have pursued with regard to yourself, would have been either to have left you there to further on the great and good which was beginning to show itself on all sides of the mission, or to have removed you to a more central place, where you would have had a better chance of coming more frequently in contact with your brother missionaries of the Ch. of England. But I say their ignorance of your true self was the cause of the error. I do feel, & say, that missionaries in many instances are treated too much like machines i.e. When they

have done a certain amount of work in one place, they are removed to another without being consulted. Paul's ambition was we know, to preach the Gospel where Xt had not been named – but I do not remember reading anywhere that he was moved about by the other Apostles, but as soon as he saw his work sufficiently advanced to be left to the care of others, so soon did he press on to the regions beyond. Now I am fain to believe that there are men on the C.M.S. staff of missionaries who possess the germ of Paul's ambition, but it is checked in its growth by having to wear this yoke of bondage which I have already referred to –

But now dear Brother let us come to the point Why did you leave our ranks? I know nothing of the tenets of the Plymouth Brethren which sect I understand you have joined, but I know something of the teaching of the Ch. of England & further I know something of the spirit of the man to whom I am writing & I am sure there is a great similarity.

We read in the X Chap of St. John that Xt is not only the Good Shepherd, but also the door of the Sheepfold – and no man can enter in thither but by Him – Later on St. John tells us that – “If we sin, we have an advocate with the Father, Jesus Christ, the Righteous, & He is the ____ for our sins. I was just going to say how parallel this is with the teaching of the Prayer Book, but parallel would be wrong word to use. It is something more than parallel. For is it not the same both in word & spirit – for do not these words remind us of the beautiful Communion Service. Tea do they not form a part of it – & being so, who can but heartily respond in the words, that service put into our mouths in answer to the exhortation “Lift up your hearts.” “We Lift them up unto the Lord.” Isiah 64-6. But I need not, dear Brother, go on repeating texts; you know the scriptures. They show us the waywardness of human nature, & our inability to fulfil God's righteous law, but if that were all, o how sad and dreadful! But they show us more. They show us the sinner reconciled to God. By the death of “His son Jesus Xt who suffered death upon the Cross for our redemption, & who made then A full perfect & sufficient sacrifice – Oblation and satisfaction for the sins of the whole world.” HC.S.

The same sense of our own unworthiness & our entire dependence on God's gracious love, manifested in the gift of His son, shines through every prayer that forms part of the Prayer Book – All these prayers are offered to God “Through Jesus Xt our Lord – who, as I have already said is our only plea of acceptance with the Father.

When I baptise any one or perform a marriage ceremony, or administer Holy Communion, I always feel that something is wrong – But where is the wrong? Not in

these services, but in ourselves; they seem more appropriate for Angelic beings, & hence is manifested their object, viz. – to draw up our minds to high and Heavenly things. I do feel that those who throw away, or speak against the Prayer Book, do so, not because its teaching is contrary to the teach of God’s own word, but because there is something wrong in themselves. Now I know you love the Lord Jesus Xt in sincerity and truth, and that your greatest desire is to do that which is pleasing in His sight, and you long for the fulfillment of that beautiful prayer of His in John 17 – “That we all may be one.” Now if you read it, you will see that upon this oneness depends the acceptance of His Gospel in the World. I believe nothing strengthens Infidelity and free thought so much, as the amount of dissent and wrangling among profession Xtians. No wonder that in India, where the natives are more enlightened & consequently are more observant of the outside world, than the Indians of B.N.A. are, should with sarcasm, remind our Brother Missionaries of the undecidedness among themselves as to what is & what is not, the true Cree. Now I say without doubt, that you long for the fulfillment of that prayer, and like the Psalmist you can say, “Am not I grieved with those who rise up against Thee”. Now just consider dear Brother Reader, what a bad effect your secession is calculated to make. Instead of your hastening on this union for which Our Saviour prayed, you are making a wider division & you are disturbing the minds of Devon Indians, and filling them with ideas & even doubts, that were perfectly foreign to them previous to your leaving the Church of England – Surely the Jesuitical influence of the Agents of the Church of Rome was enough for us to contend against. You know how energetic they are in disseminating their errors among the Indians & how careful they are to appear untied. I know you do not sympathise with them, you believe they are the enemies of Xt and the Babylon of the Apocalypse. Just see what an opportunity you are giving them to extol their own Church & teaching – “See this man” they are saying to the Indians, “was once your teacher – he professed to be teaching you the truth, and passing judgement upon us, but all at once he seems to have found out that he was wrong, and now he is following another idea, but just as false. That is the way all these Protestants do, they go from one thing to another, nothing stayed, and nothing certain – because they do not belong to the true Catholic Church” – This is how they argue, you know it is, and already they have I am told, seduced many. When you see this state of things going on around you, do you not feel sorry for the step you have taken? And can you not see a way open for you to return to us? You want rest, I know you do – the C.M.S. Committee would be glad to see you – and after a little rest, & spiritual refreshment, who can say, but that you might be Gods Ambassador to the heathen in some other part of the world in connection with the C.M.S. Who, remember, received your first love for missionary work. Write me fully by the 1st

opportunity. Keep nothing from me, and ask what questions you would like, and if I can I will answer them. My wife desires to be very kindly remembered to dear Mrs. Reader & family. ____ does not forget grace.

Believe me dear Friend

Yours very sincerely

John Hines

I know you have accepted a situation. Your pecuniary circumstances left you no alternative – but if you feel a desire for a change, we should be glad if you all would come and spend this winter with us. It would cost you nothing for food. I know you are not happy where you are.

J.H.

John Hines Annual Letter, Asisippi, December 9, 1884.

With reference to the work at the Mission, it is carried on as usual; the day-school is open regularly twice a day; it is begun and closed with prayer; religious instruction is given each day. Friday afternoons are devoted entirely to the Church Catechism; two services on Sundays and Christmas Day, one service on Good Friday, Thanksgiving Day, and New Year's Day. My spare time is taken up in visiting the sick. It is surprising the amount of sickness we have among our Indians; they come for medicine at all hours.

I am sorry to say that there is a great deal of unchaste living springing up among some of our young people, the result of the near approach of civilization. We hope and pray that they may be led to see their folly and amend their lives. The influence of the white man is powerful for much good when his actions tend towards holiness; but, alas! in a new country like this, where you find one white man honourable in all his ways, you find many who prefer to travel on in the broad road.

You will be glad to hear that the chief is now firm in the Christian faith. He is much wiser, and more careful of himself now than he was before the unhappy event took place, of which I wrote you about last year. I do think that his faith is now in God alone, from whom all good things do come. May he and all his people be kept steadfast in the same unto the end!

The Snake Plain part of our Mission is still as encouraging as ever; the Indians are always glad for me to have a service with them; and some walk the twenty miles to be present with us at Holy Communion on Christmas and Easter days.

The past year has not been rich in baptisms; the reason is, there are very few heathens around us now, nearly all having embraced Christianity. Those who are still heathen are very stubborn.

The offertory during the past year amounted to about 10£. Of this, 2£.10s. was given to the Clergy Widow and Orphan Fund, and the balance spent in defraying the expenses of the Church.

The Committee will remember that I have mentioned from time to time in my reports the Stony Lake Indian—these are part of the Indians I advocated that the late Mr. Stranger should work amongst under my supervision; but this was set aside for reasons known to the Committee. I have now decided to try to take the work in hand

myself. I visited them at the Lake, which is about seventy-five miles north-east of this, the last week in November; a full account of which will be given in my journal. Suffice it to say here that the chief promised me faithfully to encourage his young men to learn to read if I would send someone to teach them: this I promised to do. I spent two days with them, and promised to visit them again in January. I have arranged with one of our Asisippi converts to go to teach his heathen neighbours at Stony Lake to read the syllabic. I would further add that I hope to be able to work this new branch of my Mission, including travelling expenses, without an additional grant from the Society. You will remember the Stony Lake Indians in your prayers.

In conclusion we would draw the Society's attention to the following facts:—It is only ten years since Asisippi Mission was formed, yet we have already three converts in the mission-field—one is in charge of the school at the Society's old station, Devon, another is assistant teacher here, and the third is now at Stony Lake commencing new work among the heathen. Also two of our school-children have been drafted into the Government Industrial School at Battleford, where there are children from nearly all the reserves in the surrounding district; and we heard from the principal official the other day that they were in advance of all the other pupils in their studies; also four of our former schoolmasters, three country-born, and one European, whose first connection with Mission work was at Asisippi, are now in holy orders—one a canon, another rural dean of this district, and the other two in deacons' orders. Let us pray that Asisippi may continue to shoot forth her branches, and yield fruit which shall redound to the Master's glory (St. John xv. 8).

CMS Records, C.1/O, Reel A112
Copy of Asissippi Journal from Jany 31st to June 30th, 1884

Our poor people are very badly off for food as they have not yet been able to get their grain thrashed, we hear however that there is a probability of getting a machine soon.

Feb^y 3rd [1884] – Two services, both well attended. I preached this morning from Matt. IV. 1-11. I trust the service was of great benefit to us all. This afternoon I read the 8th chapter of St. Matt. 1-27 & preached upon it. Referring to the morning's discourse, I said Our Saviour refused to work a miracle for his own immediate benefit; He might have done so when he was hungry, apart from the Devel's suggestion but we are not told that he did. He could also have made a demonstration of His Divine power by working miracles of a very different kind & under very different circumstances from those which He chose to work, for instance, when surrounded by crowds, He could have caused the earth to tremble, or a mountain to be moved out of its place, but he never worked his miracles in an ostentatious way, but only when prompted by benevolence, to benefit & comfort mankind; thus at the same time setting forth His Divine power, & His mission of Love.

Feb^y 8th [1884]. Nearly all the people at the mission are suffering from bad colds. I have not been free from a cold for the last 2 months. Some days my cough is so bad that it makes me quite ill.

9 [1884]. Our people have thrashed about 600 bushels of grain during the present week, and are in good spirits just now.

10 [1884]. Two services both moderately well attended. An infant baptism this morning. I am preposing an adult for baptism, I hope to baptise him next Sunday.

16 [1884]. I visited 2 sick people today, one was a widow of about 70 years. A description of the house, & the occupants may help you to understand the misery of some of our people. The house is a flat roofed log hut, scarcely high enough for one to stand upright in. It is doorless & floorless, that is, there is a hole on one side where they go in & out, but nor door to keep out the cold., & the bare ground is the floor. There is a hole dug in the centre of the hut, where I suppose they have a few potatoes stored away. There are a few sticks placed evenly across, to keep one from falling in. They have a little pine brush spread on the ground, all round & a little hay spread on the top & this serves them for beds. The house is about 16 feet square. On entering,

to the right is a family of six, a man, wife, & 4 children. These occupy the first corner. The next to them is a widow with one child, & the next is a widow with two children. The next to them is the widow whom I went especially to see. She was lying on the bed I have described, immediately opposite the doorway with but one blanket to cover herself with. The next was a new married couple which completed the 3rd corner – a widow & 7 children occupied the end, & another married couple occupied the 4th corner, which completed the number of occupants, making in all 24 Souls.

Just picture to yourselves such a sight, how unpleasant to behold, but how miserable it must be for the poor creatures themselves! I spent about an hour with them, hearing their troubles & trying to administer a little comfort to them. I took the sick woman a little food, and gave her a blanket from the missionary Leaves' bale. Had prayers, & then left. The Thermometer registered about 45 below Zero.

Feb^y 17th [1884]. Two Services. Baptised the adult before referred to. The weather is dreadfully cold not more than 35 at church.

19th [1884]. Our Indians have finished thrashing their grain today; they have about 2000 bushels of wheat & barley.

21st [1884]. I was fetched to see a sick child last night, which the parents thought was dying. The wind was blowing quite a gale, & the drive down the Lake was not at all pleasant. The child is only about 2 months old & is very ill – it seemed very feverish. I could do nothing for it, but tried to prepare its mother for the loss, if God's will was to take it to himself –

Feb^y 23rd [1884]. I have been busy all day helping the Indians to clean their wheat, they are preparing a grist for the mill. The great draw back to this place is we are so far from a flour mill. Just fancy having to haul wheat over the snow 100 miles to a mill. If the Indians take loads, which I suppose they will do, the round Journey will occupy 8 days actual travelling –

24th [1884]. Two services. One Infant baptised – There were 4 married couples present at our morning service, from Snake Plain. I preached this morning from I Tim. I.8-9. This afternoon from Matt. 22. 1-14 dwelling particularly on the need of the wedding garment which God has provided for us – The little sick child is still alive, but very weak – The weather today is quite the reverse of last Sunday. Snow fell quite heavily this morning, cleared up about 10 O'clock, wind blowing strong from the west, & the snow began to thaw very rapidly. About 2 P.M. it rained quite a shower, something extraordinary for this season of the year.

Feb^y 24th [1884]. After school, I drove round the Lake to see two sick people. I also visited a widow with four children all heathens. She is the one, whose husband was drowned in our Lake about 4 years ago. He was a heathen. The widow & family are under instruction & I hope soon to baptise them –

Feb^y 27th [1884]. The child I visited on the 21st Inst. died yesterday & was buried this afternoon – A new Indian Agent⁵⁷ visited the school at the beginning of the week, & seemed pleased with the attainments of the children.

March 1st [1884]. I visited the widow again today. I have decided to baptise her and her family on Easter Sunday.

2nd [1884]. Two Services, between 60 & 70 present at each service. After 2nd service, I visited two sick people –

7th [1884]. I was fetched out of school today to visit a sick child, whose parents thought was dying. I found the child laboring under a very bad cold – it could scarcely breath. It is too young to know how to expectorate, consequently when a coughing fit comes on, it almost chokes – It was in one of these choking fits when they sent for me. I gave it about a grain of Ipee, which relieved it – The child is very weak, not having been well since its birth, it is now about 6 months old – I had prayers with the family, & read the prayer appointed in the prayer book for a sick child. I left my school in the care of one of my pupils – On my return I found a sick woman waiting for Medicines – For one individual to hold the combined offices of parish clergyman, schoolmaster and Doctor, he must be kept pretty busily engaged – as you can imagine. My wife has suffered much this winter from the cold, sometimes she has been quite ill with it.

March 8th [1884]. My wife & I drove to see some of the sick this afternoon –

9th [1884]. Two services – between the services administered Medicine to two sick people. After 2nd service went round to see some of the sick in their houses – There is a great deal of sickness among the Indians just now, brought on, we believe, principally by Starvation. I am certain our Indians would have been better off today if the Government had not taken them under their charge. What the Government has done, has tended to make them less independent, less energetic, & less provident, that they were before the treaty – Our Indians were told that they were to thrash about the beginning of the New Year & were told to be in readiness, so that when the machine

⁵⁷ This was J. A. MacRae who was appointed in October of 1883. The previous agent had been J.M. Rae. See “Annual Report of the Department of Indian Affairs for the Year ended 31st December 1884,” 78-84. Canada. *Sessional Papers* 1885, No. 3 (Ottawa, 1885).

reached the reserves there would be not delay. Consequently all our people were waiting at home daily expecting the machine. They dare not leave for the purpose of hunting, lest the machinist finding them absent, should take his machine back again. They were kept waiting in a starving condition for one month at last they began to thrash, – this lasted 15 days. As soon as the thrashing was over, they all expected to start off at once to the mill, but no, the Government Official sent word that they were not to move until he gave the order, at the same time giving them no idea how long they would have to wait. Here again they were kept in a state of suspense as well as starvation for they dare not leave home to hunt lest the order to march should come whilst they were absent. Finally after waiting 22 days the men started on the 200 mile trip, leaving nothing behind for their families to eat but unground wheat, and we do not expect them back again before the 17th or 18th Inst. The poor starving creatures, in the mean time are suffering much, especially those who are too ill to eat wheat – no one, but ourselves, know what amount of food we are called upon to give away. Today we gave a dinner to 15 people principally old women. Sometimes reports reaching you that the Indians are well cared for by the Government & that they are contented and doing well on their farms. These reports must be from people who really know nothing of the true state of the poor Indians but who take a delight in praising those in authority whether they are deserving of praise or not. These remarks may seem to some out of place in a journal of this kind, but we are living among the Indians & feel very keenly their suffering & therefore we feel bound to write facts relative to our work.

12th [1884]. I have been obliged to close the day school, children being all ill with colds.

15th [1884]. I have been very bad with my cold for the last two days, & have not been able to leave the house –

16th [1884]. Two services. My chest very sore. After 2nd service I visited some of the sick, expect one child will not live through the night. The Indians returned this afternoon with their grists, rather earlier than we expected. Louis and Joseph the two Indian youths from this place now studying at the College, each wrote me a letter in English, & sent them by their friends – they both seem tired of study, and want to leave & help their friends with their farms at home – I feel sorry for this, but hope they may keep on with the good work they have so well begun. The friends of both are badly off and the two boys feel that they are doing nothing to help them. Of course, as soon as they leave College and begin teaching, they will be in receipt of salaries, and will then be able to help them.

March 17th [1884]. About among the sick all day.

18th [1884]. Do –

19th [1884]. Sickness still increases. This morning I visited two houses. In one there are three sick. It is hard to say which will go first – I have no hopes of the recovery of two – 4 P.M. news has just been brought of the little child's death out of the two referred to above. Indian Agent came down to the reserve this afternoon. I took him to see some of the sick Indians. I have just heard that poor David Stranger is not likely to live much longer. He has been ill for about 6 months. He got somewhat better about New Year's time, but has since had a relapse. I have to go to Prince Albert next week, I hope D.V. to spend some little time with him. God grant that it may be profitable to us both.

20th [1884]. Buried the child that died yesterday at 8 O'clock this morning – Re-opened school – 20 present.

22nd [1884]. The Indian farm Instructor came down yesterday & I have been engaged all today interpreting for him –

23rd [1884]. Jacob Sasakomoos and the Chief came in before this morning's service to tell me of a meeting they had had the previous evening, and to ask me if I approved of what they then decided upon doing – & if I did, Jacob asked to be allowed to tell all the people in church of the meeting. He said that the amount of sickness at the Mission, & the great poverty of many of those ill suggested to them that something in the shape of a relief fund should be started. I told them that I felt the need of such a fund was great, & hoped that as many as might be at church would give, not only their approval, but their support. Jacob is appointed receiving officer for the time being.

29th [1884]. I left on Monday 24th for Prince Albert – Camped at Snake Plain, had prayers with a few in the morning; left after prayers and followed the winter road to P.A. which goes direct & not by Carlton. I reached St. Katherine's Parish same evening. Wednesday reached P.A. & went at once to see Rev^d D. Stranger & found him very weak indeed, scarcely able to whisper. I spent about two hours with him. He sent a message to the Asissippi Indians, exhorting them to be steadfast in the faith & telling them that in his present weak state, when every thing around him seemed not to afford him any comfort, the things unseen by the eye of flesh, but clearly visible to the eye of faith, gave strength to his mind & comfort to his heart, and he was just waiting God's own time to take him home, which He would do for Jesus Xt's sake. On Thursday before leaving for home I called again to see him & to bid him a last

good bye on earth – He was too weak to speak to me & his appetite was entirely gone. Perhaps while I am writing this, he is enjoying that rest, which remains for the people of God. His daughter the wife of one of my late school masters, has been suffering all winter & entered into rest on Friday 21st Inst. – I reach S. P. on Friday 10 P.M. had prayers with the household, and again in the morning before I left for home – Reached home safely about noon today –

30th [1884]. Two services. I preached this morning from the 73rd Psalm & 25 & 26th verses, both services well attended.

April 3rd [1884]. I have been very unwell for the last few days with my cold. I think I may call it my cold now as I have had it in my possession for upwards of 6 months. Some days I am nearly well, & then it comes on me again as if to pay me out for the few days respite received. I ought to have said that Louis & Joseph returned home with from the College. Louis is in charge of the school now, & will continue to have charge until Archdeacon Mackay leaves for Devon, when we have arranged for Louis to go with him to take charge of the school there. Joseph, who is the younger, & least advanced in English, is to help me with the school work here when Louis leavers. He is helping his father in the meantime. I believe most of the children have got over their bad colds; we were fortunate in having only one death.

April 6th [1884]. Two Services well attended. I got through them much better than I had anticipated, my cough troubling me less than I thought it would. After 2nd Service I visited the sick woman across the lake, the one ____ visit after 2nd Service. I don't think she will last long now. She told me today, that 2 or 3 days ago "she thought she was dead, she said she was not asleep but was quite awake, and she thought the people were taking her to the Church to bury her, & just as they got to the top of the hill going up from the Lake to the Church she met Jesus & myself. She said Jesus told me that I w^d have to go back for a little while, but not for long. He told me the hour he w^d come for me, but I cannot remember it now, so I thought the procession turned round again to take me home, & this brought me to myself, & I was very sorry when I found He did not want me yet, but He told me it w^d not be for long."

You can see from this that She was wandering a good deal, but still at the same time, it showed where her thoughts tended. This woman was my washer-woman for upwards of 5 years, & always attended our family prayers. She was the 2nd wife of the Pelican Lake Chief some years ago. Her elder sister was the other wife. About 10 years ago the Pelican Lake Chief was on a visit to Prince Albert when her present husband saw her & fell in love with her, he had an interview with the chief, who sold her to him for a horse. About a year after this happened, they came to liver at Asissippi and

two years later still, both were baptised, and also their two little children – The sick woman's sister, the remaining wife of the Pelican Lake Chief, has been staying with her for the last five or six weeks attending to her. The Chief comes over occasionally – he and his wife & all his followers are heathens. (This is the band of Indians I proposed Mr. Stranger should work among.) I always have prayers with the sick woman when I visit her. At first the heathen sister was very indifferent, and would smoke her pipe while we were praying but today she knelt down, & if I am not mistaken she tried to repeat the Lord's Prayer after me with the rest. The Chief who has been here on a visit for the last two or three days, came to church this morning, the 1st time he has ever been inside a place of worship. Who can say what good may result from the example of the dying Xtian woman! I noticed a young man at both services today who has never before entered a church, he has only recently come to reside at the mission. I spoke to him a few days ago, and gave him the invitation which I am glad to see he has accepted: also a 3rd young man was present this afternoon for the 1st time. I had prepared my sermon for this morning upon the 27th & 28th verses of the 10th of Proverbs – but when I saw P.L. Chief present, I chose the Gospel for the day as my subject. May the Lord of the harvest bless the seed sown today, and make it to take root in the hearts of the heathens who were present and hasten the time when they shall bow in humble obedience to the footstool of Xt and confess that He is Lord; to the Glory of God the Father –

April 7th [1884]. Today I have been visiting those who are preparing for baptism.

8th [1884]. The sick woman above referred to died last night about 8 O'clock. She went off rather suddenly at the last. Her husband wrote me a note in Cree asking for a little lamp oil, & said, he thought his wife was not quite so well but before the message reached me, she had passed away. I went over this morning to comfort the bereaved. They told me, that they did not think deceased was so near her end when the note was sent to me; she seemed to rouse up a little and said three times, in a clear & rather loud tone "Kwiusk" (Right or Good) & then she fell asleep as they thought, but it was the sleep of death – The funeral took place this afternoon about 4 P.M. A great many were present. I gave a short address before leaving the church. Our dear departed sister was a good wife, a good mother, a good servant, and a bright and happy Xtian. May many be led to follow her good example.

April 11th [1884]. One service well attended. All listened with much interest to the story of the Cross, and I trust with much profit also.

14th [1884]. We had two full services yesterday (Easter Sunday) with Communion. I baptised the widow and her four children, the two boys are about 16 & 18 yrs

respectively and the girls are about 5 and 10. This morning I went round to see some of my people who were not present at H.C. and to ask the reason. They said the reason was, that they had nothing to give to the offertory and so thought they would not be allowed to stay. One of our most regular communicants refused to go to church, altho' her husband told her to do so, because she said, she could not bear the thought of having to turn her back on Communion. I told them I was sorry they had let their poverty prevent them from partaking of the Lord's Supper – it was meant for the poor in spirit, & if they felt as much their spiritual poverty as they did their lack of temporal goods, they would have been meet partakers of the Holy Supper. On my return home I found two waiting for Medicine. This afternoon I have been cleaning seed wheat for the Indians. Cleaned about 80 bushels.

April 18th [1884]. The Chief's third son, a young man of about 25 came this evening to see me. I was much cheered by what he said; he seems to be very anxious about his soul's welfare, he is not a communicant, but is desirous to become one. The principal object of his coming was to see me about two graves he had dug. I had left word at his house a few days ago, that he was to come for his payment. He said he never anticipated any payment for doing such work. He had understood that those who dug the graves and made the coffins were paid for doing so out of the offertory, but he felt sure that if he dug graves for others, without wishing for remuneration, when his turn came to die his bones would not be left uncovered.

20th [1884]. Two services fairly well attended. I began a Sunday School class today for the young men & women. I had 12 to begin with. You will perhaps wonder why we have not had a Sunday School before. The reason is that our day School is very much like a Sunday School. The whole teaching is made to hinge on religion, & besides this, all the people both young & old who are at home & well enough, attend church twice on Sundays, but now a great many of our 1st Scholars are too big to attend day school & are required at home for work, & it is for the benefit of these that we have started the Sunday class. May much good result from it!

25th [1884]. The Indians have all been busy since Sunday ploughing & sowing wheat. They have sown about 90 bushels. Last night about 4 inches of snow fell, & this will prevent them sowing any more this week. This really does seem a strange country when one begins to think & look around. Ploughing & sowing going on all round the Lake, & the ice on the Lake strong enough for teams of oxen & horses to walk on without the least fear of its breaking.

As a rule, the snow is never very deep in these parts, consequently it soon melts away in the Spring, & the ground thaws on the surface sufficiently deep to allow the

plough to work ab^t the 20th of April. On the other hand the ice on the Lakes freezes from 3 to 4 feet thick, & it requires nearly all the May sun to melt it, & it is the cold air blowing from across the face of Lakes that keep vegetation so backward. If the country were better drained, & the number of Lakes considerably lessened, I feel sure the winters w^d be shortened a great deal.

April 27th [1884]. Two services today. Good attendance, Baptised an infant. The Sunday School is certainly very interesting. I hope it may continue so. Today we had two youths present, both heathens, one about 15 & the other 18. The younger of the two I asked during the week to attend & I gave him 2 verses of a hymn to learn & to say to me on Sunday. He said them today perfectly. The elder boy came this afternoon and asked to be allowed to join us, & also wished for a book. We gladly welcomed him & gave him a book. The parents of the latter, & also all his brothers & sisters are heathens, who know but that the Sunday School may by God's blessing lead to, not only the boy, but also his relations embracing Xtianity! My intention is not to do much teaching, but simply to hear them say their lessons, & set them fresh ones for the next week, of course I shall explain the lesson, when I think an explanation is needed. What I want is to give them something to do at home, & by this a 3 fold object is obtained. I. It gives them something wholesome to think about during the week. II. Whilst learning their hymns, collects ect at home, they are made the means of bringing the sounds of the gospel message to those who in some instances who are holding aloof from our services. III. By committing all their lessons to memory, they will soon possess a store of Xtian knowledge which will serve them in after life.

May 2nd [1884]. News from Prince Albert reached me today of Rev^d D. Stranger's death, which took place on the 5th of April just a week after I last saw him. I was sure then that his end was nigh. David Stranger was engaged by Bishop Bompas in June /74 to accompany me to the Saskatchewan & to assist me in the manual labor of starting a new mission. At first he showed signs of timidity when among the uncivilized tribes of his own race – but this was soon overcome & he began to realize that He who was for us, was greater than all those who appeared to be against us. As a servant, he was both useful & faithful. After the mission buildings were erected, I began to employ him as a non-commissioned Catechist, that is to say, he was not recognized as a catechist by the local Committee. Hi work being light in the day time, he used to visit the Indians in their homes in the evenings after their work was over, & in this way he did, with careful supervision a great deal of good, indeed it was just the work for him. In due course it was thought fit to prepare him for a higher sphere of usefulness & he was accordingly sent to Emmanuel College.

This to some might seem the right course to pursue, so far as the improving of his education was concerned; but unfortunately the Society's rules respecting a man's physical fitness for the preparation, & of the duties of a Missionary, are not so strictly adhered to in the Saskatchewan as at home, hence his being accepted as a student. Stranger was never very strong, being very susceptible to cold, & he suffered much at times from a bad cough, especially in the spring & autumn. Taking him at his advanced age, & from active outdoor work, & placing him in College where he spent the greatest part of the day pouring over books, which were much beyond his comprehension, tended both physically & mentally to break down his health. He wrote to me several times saying how ill the confinement was making him & how he longed to be employed in more active work. I suggested to the Bishop that he should be employed among the Stony & Pelican Lake Indians under my guidance as a catechist, instead of his going to college the second winter for ordination, but the Bishop said that as the latter was in black & white before the parent Committee, & had received its sanction, he could not deviate from the arrangement. But I feel sure that by this course being persisted in, we have lost one from our ranks who might have done much real good among the heathens of his own tongue for years yet to come. But after all it is perhaps selfish to complain, since he has received his call the sooner to join the church triumphant. Even so Lord let it be!!!

May 4th [1884]. Weather very cold & disagreeable. Attendance not very good at Church today. The wife of the Snake Plain Chief was present this afternoon.

7th [1884]. I left for Carlton on Monday, & returned to S.P. on Tuesday & camped there, had prayers in the evening, about 12 were present. This Morning had service at 7 A.M. with Holy Communion. 9 partook of the Sacrament.

9th [1884]. Fires are raging all around us, sometimes we are almost enveloped in smoke. Our little daughter, who is five years old, is exceedingly frightened lest the fire should come & burn us all up. She actually trembles with fear at times. The only way she obtains comfort & assurance in the midst of her fear, is by going straight up stairs alone to pray to God & ask him for Jesus Xt's sake not to let the fire come near us. She has done this 3 or 4 times a day since the fires have been so bad. It was her own belief in the Providence of God that suggested this to her. Oh that we could at all times become like little children in faith & confidence in the protecting care of the heavenly Father! I have been round visiting the sick this afternoon.

May 10th [1884]. I have been painting the outside of the church today – assisted by the school teacher.

11th [1884]. Two full congregations today. 3 young men from S.P. were present. One of them was the 1st I baptised after my ordination. I have alluded to the fact in a previous Journal, that we always get French halfbreeds sent out by the different Trading Co's to trade with the Indians during the fur season. These halfbreeds pay no regard to Sunday, but will trade just the same as on any other day, & I am sorry to say that some few of our people, the more careless ones, are tempted at times to exchange their furs on a Sunday afternoon. I was not aware that any of our Xtian Indians did so until lately. Again one of our own people, a Communicant, made me aware of the fact. I have since applied myself to the case. May grace be given both to myself & people to overcome this difficulty & to eradicate this evil.

17th [1884]. Fires have been raging all around the mission the whole of the week. Bands of men have been daily employed "fighting" them, as we say here, i.e. trying to extinguish them, or divert their course. Thus far they have been successful in saving all the buildings, but many have lost near all their fencing round their fields. Thousands of Trees have been destroyed on the Reserve during the last 9 or 10 days. In the past 4 days the Sun has been almost constantly hid from view by the smoke. It is painful to go ab^t & see nothing but black ground, & charred trees. Thousands of rabbits & prairie chickens must have been burned to death. I was through a small pine forest this morning & it was grievous to see the poor birds sitting singly about; as if afraid to move, many of their mates having been burnt up on their nests with their eggs or young as the case many have been.

May 18th [1884]. Two services, well attended. One baptism this morning. Great interest is taken in the Sunday School classes.

June 1st [1884]. I left for Prince Albert on 21st of May with the Chief, his eldest sone, & 3 of the chief's nephews. We reached S.P. & camped there the 1st night. 22nd we reached Carlton & camped. 24th we reached P.A. late in the afternoon. On Sunday I read the prayers for Archdeacon McKay in St. Marry's Church. The Archdeacon left immediately after morning service for the South Branch – a distance of about 20 miles, where he had a service in the evening. I conducted the whole of the evening service in St. Mary's. Congregation small. It is indeed a treat to take part in an English service after hearing nothing but Indian spoken for months together. One can see the beauty of the service more I think when they hear it only occasionally, or rather I should say its beauty appears more striking. I left for home on the 29th & reached the Mission on the 31st. I baptised on infant at Carlton on my way home.

June 2nd [1884]. Two services, Church nearly full this morning, 3 from S.P. were present. The classes for the young men & women continue to be encouraging.

6th [1884]. The Chief went to Carlton a few days ago to meet the Lieut. Gov^r⁵⁸ & returned today. He understood Gov^r to say that the Govt. Farm instructor would remain with them for 2 years more, & then they w^d be left to manage their own farms for themselves.⁵⁹ This is really what they have been doing all along. The day School is flourishing under the teaching of Louis Ahenakew one of our 1st pupils. He is certainly cut out for a School Teacher. He has such a capable way of keeping order. He writes as well on a black board as I have ever seen any one write. The Indian Agent wanted to engage me as an Interpreter _____. Two Services both well attended the church being quite full. After my Sunday School classes were over I went about a mile to administer some medicine to a sick child. My wife has been very unwell for the last 2 or 3 days. She was unable to get to Church today. Baptised one infant this morning. Jacob Sasakewamoos returned from a trading expedition to Pelican Lake yesterday. He reports that all the heathen Indians are congregating around P.L. for the purpose of holding their annual 'Metahawin' – it is at this festival that they practice all their superstitious Ceremonies. They knew Jacob used to be one of the great "Sorcerers" & they asked him to join them. He told them that when he was baptised, he promised God to forsake all heathen superstitions, & believe only in the great book (Bible) & therefore they need not press him to join them, because he did not believe in such superstitions now. He left for home as soon as the trade was over. Peter Rekasoo has been trading for the H.B.Co. here during the past winter. The Co. gave him £200 worth of goods in the Fall without taking any security from him for the same, a proof of his honesty.

9th [1884]. The Govt. farmer came down yesterday to count the children on the Reserve who are old enough to attend school. He says that the Govt. is going to supply the children with a biscuit each for their dinners.

10th [1884]. Among the sick.

11th [1884]. 20 in the morning, & instructing the Chief's sons & men who are building a new house for him.

12th [1884]. The Mail came in day before yesterday, & my spare moments have been devoted in connection with the C.M.S. & B. & F.B.S. It is a cause for thankfulness, that amidst the general depression in England, the Society's income has held its own, but we must not content ourselves with looking at the present & comparing it with the past, it is encouraging of course to do so, but we must look at the future demand.

⁵⁸ The Lieutenant Governor and Indian Commissioner at this time was Edgar Dewdney.

⁵⁹ In 1884, the government resolved to end the Home Farm program, and as a result many farm instructors were dismissed.

I might say the present demand, for is it not greater than the present supply? This is a subject for the serious consideration of, not only the supporters of the C.M.S. at home, but also for every missionary. Whilst the friends at home are doing their utmost to raise funds for the Society every Missionary should in return do his best to economise the funds placed at his disposal, & instead of having to ask for more than is allowed for his mission on the estimate to be able at their local committees to hand in a balance on hand from the last year's allowance for his mission. If every missionary were to try the plan, I believe the work of the Society could be extended considerably, without any extra strain upon the Society's funds. I think missionaries would do well to follow the advice of a Cambridge farmer who would say to his labourers' wives, after seeing their husbands' wages & Previous to their going to market, "Now when you go to market, don't think about what you want, for if you do your money won't buy half, but try to think of what you can do without, – and your purses will not be empty when you return home."

June 16th [1884]. Two services yesterday. The weather has been very dry all the Spring and the growing crops are suffering much from lack of moisture. We had prayers for rain yesterday – I have never seen the ground so dry as it is now, since I have been in the country. After the 2nd service I went about visiting the sick, had reading & prayers in two houses, returned home about 8.30. Today I have been carpentering – made the door & one window.

June 19th [1884]. The Chief is building a new house & intends to shingle the roof. I have been helping all day to put the rafters on. I received a letter today from the Indian Agent at Battleford. He wrote me respecting the boys sent to the Industrial School from the Reserve. He says, "The boys from Starblanket's Reserve are doing capitally, in fact are the best scholars in the school & are quite happy" –

21st [1884]. Black clouds have been passing all round us during the past week, & heavy showers must have fallen not far from us, but up to the present, no rain has fallen here. The sun is scorching hot, and the wind feels as if it blew from off the face of a huge fire. All vegetation is dying for want of rain, even weeds cannot grow. It is the general belief now, that we are on the eve of a famine. We have not a single vegetable in our field this year. Peas were the only things that came up, & for a time gave us hope, but now they have nearly all disappeared.

22 [1884]. Two services. All the Indians are very much down in spirits ab^t their crops. I tried today to lead them to believe that these things which at present seemed to be against us, wd in God's own time & way, work together for our good, & the present lesson which we were being taught, was, that our help was not invested in any child of

man, but in God. Man may plough & sow, but God alone can give the increase. May the present season teach us to think less of our own skill, in seasons of plenty, & more of His goodness & mercy!

June 25th [1884]. Mrs. Reeve from England, & a Miss Reed from Manitoba, came upon us quite suddenly & unexpectedly yesterday. We were glad to see Mrs. Reeve so much better, & hope she may continue to be strong. They left this morning ab^t 8 O'clock, may a safe and pleasant journey be granted them.

29 [1884]. Two services, not many present, nearly half of our people being away hunting ducks & whatever else they can catch for food. Last night it began to rain ab^t 7, & continued until 7 this morning. It is impossible to estimate the good it will do, though we fear it has come rather too late for the wheat crops, but what seems impossible to man is possible with God.

30th [1884]. Filling up the school returns, finishing copy of Journal, & writing letters all day. —

John Hines

CMS Records, C.1/O, Reel A112

Copy of the Asissippi Journal from July 1st 1884 to Jan^y 10th 1885.

July 1st [1884]. We had a very heavy frost last night, which cut off all the potatoes that had come up.

July 3rd [1884]. U gave been round the Lake today visiting some of the Indians. On my way I assisted one man in putting his plough in working order. Called at one house to enquire why the children were not coming to school – also visited a sick woman & had prayer with her. On reaching home, I found an Indian waiting there to see me – he wanted some food, & to have his hair cut. I gave him his tea, and afterwards cut his hair. This is a new feature in my work!

July 4th [1884]. It began to rain last night about 6 O'clock & continued raining until noon today. The ground is fairly well soaked so far as the roots of the potatoes, & we hope they may recover from the effects of the frost. I have been giving the children their geography lesson & Catechism this afternoon.

July 5th [1884]. Last night was the sharpest frost this summer – wild berries & vegetation of every kind have suffered much. Today has been bright and sunny, & this has had a very bad effect after the frost.

A heathen man came to see me 2 or 3 days ago, He seems anxious to become a Xtian, but his wife threatens to leave him if he does. He said if it were not for his children he would not mind the separation, but he does not want to see his children deprived either of father or mother. He asked me to go see his wife, & try to persuade her not to do such a rash thing, as the same time, telling me she was a very stiff-necked woman & was very rarely made to change her mind. I went today to see her, & spent an hour talking to her & persuading her not to put a stumbling block in her husband's way – I cannot say with what result, as she never once opened her mouth. I asked her to state her reasons for objecting to her husband's embracing Xtianity & many other questions, but not a word would she say. There is a species of granite which refuses any sledge-hammer, but which surrenders to the silent influence of wooden wedge steeped in water. Perhaps we may manage her stubborn nature by silent force. God grant it may be so –

July 6th [1884]. Two services – not large congregations. Two young men from Snake Plain present at morning service – The heathen man above referred to was present at both services. His brother-in-law who is also a heathen, came with him.

July 10th [1884]. Two of our people are building for themselves superior houses. I have been assisting them all the week in putting on the shingles.

July 13th [1884]. Two services, not very large attendance this afternoon. After 2nd service, I went round visiting the sick, had reading & prayers in three houses – The Sunday school is very interesting, one new boy today. 7 of our men went off last Monday to work on the Government farm. Yesterday one cut his leg very much with an adze. He was brought home today in a waggon & I also went over to see him, making the 4th sick person I have visited today.

July 15th [1884]. This morning the Stony Lake Chief called in to see me on his way to Carlton. He has not been this way since I returned from England. He is still very friendly. & was glad when I promised to visit his band at the Lake. At the next F.C. meeting I intend proposing to take work up amongst this band. This afternoon I have been among the sick.

July 17th [1884]. Teaching and visiting the sick all yesterday. Today one of the Snake Plain Indians came to see us back & to ask for a hymn book. Several of our people “pitched off” yesterday & more again today. They have nothing to eat at home, & no crops to attend to, so I don’t expect them home again before the 1st week in August. Last year at this time hay cutting had begun. Grass now is not more than 6 inches high owing to the drought –

July 19th [1884]. Mrs. H. & I drove to Spirit Lake [Devils Lake – Map] this morning, about 10 miles from here, to see some French half breeds & some heathen Indians who are camping on the margin of the Lake. We spent about 2 hours with them. Read the 139th Psalm & had prayers with them. There is a great work yet to be done around Asissippi. True, nearly all at the Mission have embraced Xtianity, but there are very many heathen Indians within a radius of 70 miles.

- I. The Whitefish Lake and Spirit Lake Indians and French half breeds, numbering perhaps not more than 100 souls; still sufficient to justify our attention.
- II. The Stony Lake Indians –
- III. The Pelican Lake Indians – These last named, form the backbone of heathenism in these parts – It is to these Indians & to this Lake, that the heathen Indians resort once in every year for their animal festival, many coming from Fort Pitt & Battleford, some 300 miles. I think there is a good sphere of labour for a native catechist – He would itinerate from place to place, staying a few weeks at each of the above-named lakes. The missionary

in charge at Asissippi would make periodical visits of inspection, and at the same time, could administer baptism & perform marriage ceremonies.

July 20th [1884]. Two services. Good attendance. The Councillor & his wife & 2 children from Snake Plain were present. I had a rather unpleasant duty to perform today viz. to publish the banns of marriage between Louis Ahenakew, lately one of the Society's students, now the school teacher here, and Catherine Ermineshin of Battleford – I feels sure it would have been better for the young man to have remained single for a few years longer & he thought so himself, but the maternal parent of both, were too pressing – I delayed the publication of the Banns for a month, hoping that time would work a change, but am disappointed . If this young man after a few years service as teacher, should fell the call to enter the ministry, this premature marriage of his, will mean, under our Saskatchewan system of working the Society's funds, at least £50 a year more for the Society to pay, whilst he is in college prosecuting his studies for the ministry. Rev^d D. Stranger received just the same as if he had been at work in the mission field. It is not a hard matter to fill a college, when the students are paid to attend.

July 26th [1884]. The Stony Lake Chief call in today, on his way from Carlton. He is very friendly and promises to come and see us again in the Fall –

July 27th [1884]. Two services – small congregation in the afternoon. The widow Stranger returned to the mission yesterday. It is just a year to the day, according to the day of the week, since she left the mission with her husband; ____ for Sturgeon Lake. You will remember that I followed them on the Monday. Since then, she has lost her husband and two children. What a blessing not to know the troubles which may befall us on the journey through life. God in his goodness has hid these things from us, lest they should occupy our thoughts too much. But how much greater a blessing it is, when such troubles do come upon us, to be able to see the good hand of our God in it all, & be able to say – “Even so Father for so it seemed god in Thy light.”

August 2nd [1884]. I left on Monday for Carlton – 4 of our Indians left at the same time for freight. We camped at Snake Plain. After supper was over, about 10 Indians came to our camp and joined us in our evening worship. The following morning we rose at 3:30 had breakfast and prayers, and started at 4:30. Reached Carlton about 2 P.M. The following morning started for home again. Reached Snake Plain about noon, had dinner in the Councillor's house. The Chief came over to join us – I had three hours conversation with them & before leaving I read part of the 8th Chap. of St. Mark's Gospel to them. We then sang a hymn together

and joined in prayer. Before leaving, a very aged heathen woman and her grandchild, were presented to me as candidates for baptism. Reached home late last night.

August 3rd [1884]. Two services, well attended. After 2nd service I went round visiting the sick. The eldest son of the Snake Plain Councillor came late last night & was present at our morning service. He came to tell me that 2 hours after I left their camp on the 1st Inst. his wife was delivered of a child, & that as next Sunday is our Communion Sunday, he wished to bring his wife down for Comⁿ and also wants me to baptize the heathen woman and child above mentioned, next Sunday – The child is about 7 years of age & the woman between 70 and 80. When I was alone, that is to say, before the Presbyterian minister came to my station at Snake Plain, I used to put the Indians through a certain course, which extended over 2 or 3 months before baptising them, but now I am obliged to baptize and instruct afterwards, as he tells the Indians that so long as they are willing to be baptized that is enough. He bases his argument on the fact that Philip baptized the Eunuch at his own request – He looks upon as the Eunuch as a heathen, whereas he was either a Jew or a proselyte to Judaism. He was therefore a worshipper of the true God, and had been to Jerusalem – to worship – Undoubtedly the Apostles preaching was beginning to be felt, & it is easy to imagine that at the feast of the Passover, the chief subject of conversation would be about the death of Xt. As the Eunuch returned home, he occupied his time in reading the scriptures, & judging from the passage he was found reading he was trying to harmonize the Prophecies with the person of Xt. Without taking into consideration the Spirits injunction to Philip, which certainly speaks much for the Eunuch, there is still a wide contrast between this Ethiopian and a wandering heathen Indian.

August 5th [1884]. The Government farm Instructor who lives about 15 miles from here, sent for me yesterday, to come and see one of his children – a little boy of about 3 years old as he feared he was dying – I sent the messenger back with an emetic and a lotion for his throat. I left about 4 O'clock and reached the Instructors about six – They told me the child's breathing had been much better since taking the medicine, in fact, they said it "acted like a charm" on him. I was sorry to find though that the emetic had not made the child sick. I had prayers with them, which, if I may use such a phrase, acted "like a charm" on their troubled hearts. I left more lotion with them & returned to the mission at 7 P.M.

August 8th [1884]. I was sent for this morning to attend the funeral of the little boy above named. He died on the 7th about 10 A.M.

August 10th [1884]. Two services with Communion. 36 partook of the elements. The congregation was very large this morning. We had to use a side rest. Three from Snake Plain were admitted into the church by baptism at morning service. Collection very small about 5 shillings.

August 17th [1884]. Sharp frost last night. Potatoes and other vegetables were cut down. Two services, good attendance. After the services & classes were over, my wife & I went round seeing the sick. We took a kettle of oatmeal fresh, which we shared between two sick people, had prayers with them and returned home.

August 24th [1884]. Two services –

August 27th [1884]. Mr. Reed,⁶⁰ Assistant Indian Commissioner, & Mr. Mcrae⁶¹ visited our day school today, & were well satisfied with the progress of the children in reading, writing and arithmetic and Geography – I interpreted for the Commissioner at the meeting they held in the Chief's house –

August 30th [1884]. Two services – good attendance. On Friday last the school broke up for a month's holiday – we gave the scholars of both day & Sunday school a treat –

Sept. 2nd [1884]. One of our Indians came to tell me that his mother-in-law had taken her daughter away from his house & he wanted me to go & tell her to bring her daughter back again. The man & wife agree well together, but there is constant

⁶⁰ This was Hayter Reed (1849-1936), the Assistant Indian Commissioner at the time. He was born in Canada West on May 26, 1849, and attended Upper Canada College, and later Military school in Kingston. He entered the Canadian military in 1865 and served at Fort Garry in 1871 as Brigade Major. During his time in Winnipeg, he studied law, and by 1879 was serving as a Notary Public in Prince Albert. In 1880, he joined the Department of the Interior, and in 1881 he was appointed Indian Agent at Battleford. In 1883, Reed became secretary of the North-West Territorial Council, and acting Assistant Indian Commissioner. He moved to Regina when he became the Assistant Indian Commission in 1884. In 1888 he became Commissioner of Indian Affairs, and in 1893 he was appointed Deputy Superintendent General of Indian Affairs replacing Lawrence Vankoughnet. He held this post until he was dismissed by Clifford Sifton in 1897. He died in 1936. E. Brian Titley, "Reed, Hayter," *DCB Online*.

⁶¹ This was James Ansdell (J.A.) Macrae (McRae) (1859 –). Macrae was born on July 18, 1859 at West Derby, Lancashire, England. He immigrated to Canada in 1873, and entered the service of the Canadian Department of Indian Affairs in 1881. He was appointed Sub-Agent in the Carlton Indian Agency in 1882, and served in that capacity until 1884, when he was appointed Agent of the Carlton Agency. In 1886, he was appointed Inspector of Indian Schools in Manitoba and the North-West Territories. He served in that capacity until 1892, when Hayter Reed had him transferred to Ottawa. In 1897, when Hayter Reed was replaced, Macrae was promoted to Assistant Inspector of Indian Agencies and Reserves. As such, he played a role in planning and negotiating Treaties 8 and 9. Annual Reports of the Department of Indian Affairs. Canadian Census of 1901.

war between the two stepmothers. I went accordingly, & I believe I succeeded in putting things all right again, but it is hard to say, for Indians are like children, & change their minds & tempers just as quickly as children do –

Sept. 15th [1884]. I left the mission on the 4th Instant for Green Lake, to meet Mr. Young. It being harvest time I could not get anyone to go but an Indian & he did not understand any English. I thought Mr. Young would be glad to have me with him on the trip. Mr. Young told me to have a conveyance at Green Lake by the 6th of Sept. I reached there on the 6th. After waiting 4 days the boats arrived from Long Portage, but with no news from, or about Mr. Young. The man in charge of the boats, said that there could be no possible chance of Mr. Y's coming through until the brigade had been again to Isle a la Crosse, & 3 weeks would elapse before they could return to Green Lake. After this information, I thought it better to return home, as to wait so long wd add very greatly to the expense of the trip – I returned from G. Lake on Thursday & reached this on Saturday evening – Yesterday I had two services at Home – Most of the Boat's Crews are French half breeds, & out of the 3 crews there were only 5 men belonging to our church. These assembled with me in my tent for a short service on Thursday before they left for the North. I gave one prayer book away (Cree) & promised to send them some syllabic hymn books by first chance. During the trip I had the pleasure to fall in with several parties of Indians. I had six short services with them. It rained almost incessantly all the time I was away from home.

Sept. 21st [1884]. Two services at Asissippi –

Sept. 22nd [1884]. The heathen Indians i.e., those whom I have met and conversed with, as a rule agree in their belief of a revealed religion. But they say that God gave a written religion to the white man, & a traditional one to the Indians – and it was not until yesterday, I met with one who denies the belief in any revealed religion whatever. He believes in the existence of the Great Spirit & a hereafter, but denies that God has revealed to mankind anything of the future state and, its differences. This Indian's idea is to have everything in common; the bad & the lazy to fare as well as the good & industrious, & he thinks that in the life to come it will be the same –

Sept. 25th [1884]. Rev^d Mr. Young arrived today from Green Lake. We were glad to see him looking so well after such a long and laborious Journey – According to my idea of a Missionary Bishop Mr. Young is just the man for such an office.

Oct. 1st [1884]. I left with Mr. Young on the 26th for Carlton as he was anxious to push on in order to be in time for the Synod: reached Carlton on the 27th & made arrangements with a French half breed to take Mr. Young on to Troy – We had a capital service at the Fort on the 28th. Mr. Y preached one of the most impressive sermons I think I ever heard, from the words, “No man liveth to himself & no man dieth to himself.” I reached home today, calling on my way at Snake Plain to see some of our Indians –

October 3rd [1884]. 4 inches of snow fell last night – the shocks, what few there are, are covered up with snow. $\frac{2}{3}$ of the grain is still standing, & as green as it ought to have been in July. Of course it is worthless now, excepting for fodder –

Oct. 4th [1884]. An Indian who has been very ill for several months, died about sunset yesterday – Today I have been busy in getting the grave dug & the coffin made.

Oct. 5th [1884]. Two services – very small attendance. Many being at the house where the corpse is lying & some have gone to Spirit Lake, I am sorry to say to join a party of dancers – I dare say the main object of their going, is to get something to eat as nearly all here are hungering. Still knowing that the instigators of the feast are heathens and that they regard both the dancing & eating as a kind of religious ceremony, they ought not have gone – because their presence will tend to strengthen the heathen in their belief. By this act they have shown themselves not to be strict followers of the Pauline doctrine. Rom XIV.

Snow fell again this morning – cleared up during the day but the clouds are gathering again, and it looks as if we should have a very bad night. Dear Mr. Young hoped to be at home this evening, but I much fear he will be disappointed as the weather has been so very stormy ever since he left Carlton – The funeral took place tonight –

Oct. 10th [1884]. The Treaty payments took place tonight – The young men came across the Lake in the afternoon and play a game of football. The Indian Agent gave prize of 10 lbs of flour & 5 lbs of beef to the one who made the 1st goal, which was Peter Kakasoo. The second goal was won by one of the Chief's sons, his prize was a print shirt.

Oct. 12th [1884]. Two services – good attendance. Two of my Sunday school boys gratified me much on this afternoon. They had been absent from home for a fortnight freighting. Today they repeated all their back lessons as well as the

proper lessons for today, quite accurately. So I gave them full marks for the Sundays they were absent.

Oct. 19th [1884]. Two services – not large congregations – some having gone off to the fishing lakes –

Oct. 26th [1884]. Two services – Congregations still smaller than last Sunday – nearly $\frac{2}{3}$ of our people have left the Mission, some for fishing & others for rabbit hunting. We expect to have very few people around us this winter – the harvest having almost entirely failed, they will be obliged to go hunting about for a living – Their day school will suffer in consequence.

October 28th [1884]. I visited a sick woman today – she is very old and had a bad bout in the summer & I think she will not last through the winter –

Oct. 31st [1884]. We have had just a week of snowy weather. There is now about 6 inches of snow on the ground. The earth has put on her winter covering which she will wear for at least six months –

November 2nd [1884]. Two services, small congregations.

Nov. 6th [1884]. Thanksgiving Day. One service with Collection. The offertory amounted to £1.10.8 – which is to be spent purchasing boards for Coffins – In the afternoon my wife and I drove about 3 miles to see a sick woman – also was brought home from the hunting ground late last night. She is very ill & we fear that nothing can save her –

Nov. 8th [1884]. I went early this morning to see the sick woman again, but she was already dead when I arrived. I was the 1st person to call after the sad event. The friends had just placed the body in a straight position so I took the measurement for the coffin. I leant whilst there, that the deceased complained of feeling unwell when out in the hunting ground, and took a powerful emetic, & judging from her symptoms, the retching must have injured her internally – Her sufferings were most excruciating –

Nov. 9th [1884]. The deceased woman was buried today. We had a very interesting baptism this morning – We have mentioned before now that there is but one family at the mission that is entirely heathen; its members are exceedingly stubborn as you can imagine from the fact of their being the last to hold on to their heathen belief. The one baptised today is the son-in-law of the head of this family – His wife & her father, have tried much to prevent his being baptized, but we are thankful to say he has overcome all the obstacles they had placed in his way, & has

at last made a public confession of his belief in a “Risen Savior.” Both Congregations were very small –

Nov. 12th [1884]. After school hours I went round visiting the sick.

Nov. 16th [1884]. Two services. A few more present than last Sunday – The councillor’s eldest sone and another Indian and his wife from Snake Plain were present at both services.

Nov. 23d [1884]. Two services –

Nov. 30th [1884]. I left on the 24th for Stony Lake in Company with Jacob Sasakamoos for the purpose of seeing the Indians there, who are all heathens. These are some of the Indians I advocated should be visited by our deceased Brother Mr. Stranger. And seeing there is no one at liberty now for this work, I have decided to try and take it in hand myself. Neither I nor my guide, knew anything of the road further than this, before we started. Some of the Indians who had travelled about in that direction in pursuit of fur, explained to us the general features of the country and the different points we should have make. The Indian is very good at describing everything he has once seen, & he is equally good at remembering such descriptions when told to him. Unfortunately Jacob is old, and almost blind, therefore we had almost to “feel” our way there. Thanks to providence we reached the Lake safely on the 3rd day – Stony Lake is about 75 miles from Asissippi. The chief and half of his followers wee at home, having returned from their Fall hunting the day previous to our arrival. I spent two days with them, and although they showed no particular anxiety to become Xtians, they were equally indifferent about the observances of their heathen friends & neighbours – Their whole time and thoughts seem to be taken up with “How they shall feed and clothe themselves”. They are very anxious to learn to farm, & as they are Treaty Indians, they have a just claim on the Government for assistance to enable them to cultivate the ground. The Government local agents have promised time after time to help them, but have just as frequently broken their promises and consequently these Indians have lost faith in the White Man. At present they seem to think that white men are inseparably connected. They fancy that the missionary is as much to blame for the non-fulfillment of the Agent’s promises as the agents are themselves, and they told me during my stay that if I would give them what the agents had promised them, they would embrace Xtianity. I explained to them that I was not in the least responsible for the actions of the Government officials, and that whilst I quite agreed with them, as to the way they were treated by the officials, I had no power to authorize them to act differently. I further explained to

them, that my object in coming to see them was to tell them of the love of God, and the happy future which awaited all those who became Xtians. Indeed, Farming did not make us Xtians, possession of much Cattle did not make us Xtians either. Nothing but a simple, yet steadfast belief in the Great Love of God, as manifested in the gift of His Son, who suffered death upon the cross for our redemption, would do this – They listened with much attention, & I do feel that as soon as they are made to understand that my work is entirely distinct from the Government Officials, they will not be long before they show a great desire to embrace Xtianity. The chief promised faithfully before I left that if I could send someone to teach them to read he would encourage his young men to learn. I hope to engage one of my own Indians from the mission to do this and I also hope to be able to work this band of Indians including travelling expenses, without asking for an enlarged grant. I think my present grant, with a little extra help from the “Missionary Leaves Association” will suffice for both places. I have just said “I hope to engage” one of my own Indians to go and teach those at Stony Lake. I know the Society is anxious to hear of unpaid native agents and so am I, but the Indians around me are very different from those in the far North. There they have no homes & fields and cattle to look after. They “pitch” about from place to place carrying all their belongings with them. Therefore if they have a knowledge of the word of God, & they desire to make that word known amongst their friends, they can do so without incurring much loss to themselves. Whereas here, the Indians are located, each one having his own little farm & belongings to look after. If he goes away for any length of time, he must pay some one else to do this work for him. Therefore we must expect to give those whom we employ some remuneration.

I only had one service today, not being well enough to undertake a second –

Dec. 7th [1884]. Two services – good attendance –

Dec. 12th [1884]. Today I visited the old blind widow, & gave her a blanket petticoat and chemise. The poor old body was so much overcome with gratitude, that she cried, & when she found herself able to speak she said, “God has nearly killed me with Kindness.” She is living with her daughter and grandson. The daughter is a widow, & the grandson was the husband of the poor woman, who was brought home ill from the hunting ground, and died so suddenly. So this house can truly be named a “house of mourning.” I spent about an hour with her reading and praying –

Dec. 14th [1884]. Two services, and a wedding. Weather very cold. Indeed after morning service a few stayed behind to unburden their consciences. One poor

fellow is much trouble because he cannot get lawfully married. The woman he is living with, was married to an Indian some 8 years ago by the Presbyterian Minister at Prince Albert. Her husband deserted her about 4 years ago, & has been living with no less than 5 different women to our knowledge during this period. His legal wife waited for some time hoping he would return to her, but he never did, & the last we heard about him was that he was living near Edmonton about 400 miles west of us – The woman was left with 3 children & of course was very poorly off. After waiting 18 months she consented to live with this man. He has treated her very kindly & is a kind stepfather – They are, & in fact always have been, anxious to get lawfully married, but of course I cannot marry them whilst her 1st husband is living. Her present husband asked me today whether eh had not better leave her. I told him that it was a difficult thing for me to decide, seeing that the woman had born him two children, and it would be hardly fair to the woman, to turn her adrift with all the children. Of the two evils I thought this would be the greater.

Seeing that there is no possibility for such people to get legally separated in this country, it makes such cases very difficult indeed for missionaries to deal with, & it is equally hard for the people.

Dec. 26th [1884]. I left on the 15th Inst. for P.A. Camped at S.P. & had a service in Cree in the evening. Reached Carlton on the 16th & on the 17th I drove 5 miles and baptised a settler's child. I then proceeded on to P.A. & reached the upper end of the settlement the same night. On Thursday I called on the Bishop & arranged for a Committee meeting on the 19th, the minutes of which were sent to Salisbury Square. On Sunday I preached two sermons in St. Catherine's parish Church – left for home on Monday, camped at a Canadians house about 3 miles below Carlton, had prayers and reading with them in the evening & again in the morning before leaving. The settlers around Carlton, and there are a great many now, tell me that they never have a service but when I pass that way. I passed through Carlton & reached Snake P. same day. Had a short service with the family that lodged me. In the morning I left at sunrise and drove about 3 miles out of my way to see a sick woman. Spent a little time in reading & praying with the family & reached home about noon on the 24th. Yesterday had two services with Holy Communion. 39 partook of the "Sacrament" – Both services were largely attended. Three married couples were present from Snake Plain, also one widow of about 70 years who walked the whole twenty miles to be present with us at H.C. – She came on the 24th & left again today – Nothing but sincerity could induce such an old woman to walk so far in such cold weather.

Dec. 28th [1884]. Two services, good attendance.

Jan. 4th [1885]. New Year's day was celebrated in the usual way by the Indians visiting from house to house, shaking hands & kissing all whom they see. It is called by the Indians "Kissing day". Today we had two hearty services.

Jan. 10th [1885]. I left on Monday 5th Instant for Stony Lake accompanied by our Chief's eldest son, reaching the Lake the second day & found most of the Indians at home – Henry Wasahekwuk, the Indian from this mission whom I sent to Stony Lake a month ago as teacher, I found quite well & I am glad to say the Chief's 2nd son had made sufficient progress in the syllabics, as to be able to read slowly – he knows all the signs very well, & he only requires to become a little more familiar with them to be able to read fluently. We had three happy gatherings of the Indians and most of them had expressed a willingness to be taught, in fact only two showed any resistance. Unfortunately they are the two principal councillors. One is the Chief's eldest sone, & the other is the sone of the late Chief who died 6 years ago – The Chief said that if any of his people refused to embrace Xtianity it would not be his fault. He pointed out to his people the decayed state of heathenism and the strength & freshness of Xtianity. He went on to say, my councillors & followers a long time ago our heathen way of worship spread throughout the length and breadth of this country. I remember when the white man's religion was not known among us. Heathenism was then like a great tree with many branches, & appeared to be healthy, but as soon as this new religion was brought to us, so soon did our old worship begin to die out, and now it is like a sapless tree; there is only one little branch with a few green leaves on it, but this must soon fall off, seeing the root of the tree is dead. (He had reference to the Pelican Lake band of Indians who are still strongly opposed to Xtianity – His eldest son is married to the P.L. Chief's daughter. He has promised to join his father-in-law in some heathen festivities in the Spring.) – He proceeded "What hope have we in this dry tree? When it was apparently healthy and strong, what good did it do us? It kept us ignorant & poor. But look what this new religion has done & is doing. It has changed hundreds of our fellow countrymen & made them wise, happy, & provident. Look at the one who has been here with us during the past month. When I compare myself with him, I am inclined to think he is not an Indian, he seems so much superior to us in every way – but he is an Indian notwithstanding. It is his religion that has made him what we now see him to be. If we will but renounce heathenism & think more about God & try to follow the teaching of his word, I am certain he will ____ upon us & do us good, because He is very kind. My men, my women, all my people, I want you all to understand

that I renounce heathenism & am going to give myself up to the minister to be taught, and nothing will please your chief more, that for you to do the same. Let us all have the same mind, we are not many, why should we be divided? There is only one God & He has sent us His laws. Let us try to be obedient & follow His will.”

Our chief's son spoke very well, showed them the folly of heathenism. He said he c^d sympathise with the two councillors, he knew their feelings, as he had experienced the same himself; and so was prepared to give them some help in the shape of advice. He knew they were under a promise to perform certain heathen rites – but when they made that promise they knew nothing better. The light had not yet shined in their midst and shown them what is truth & what is not truth, & therefore they were not bound to perform that promise, seeing they made it in their ignorance. He exhorted them to follow the good advice of their chief & not cause a division in the band.

I learned this time through Henry, that some of these people were baptised when young by the R.C. Priests. I also heard that a priest had sent word to the Indians through a trader that he was coming to pay them a visit soon. Henry told them what had happened at Asissippi at the beginning of our work there. He said “a great many of ourselves were baptised by the priests out on the plains a long time ago, but they took no more notice of us, until our present minister came & settled among us, & then they did their best to break up our mission, but we were wise enough to know, that if they had really cared for us and wished to do us good, they wd have done it long ago, & you may rest assured that if they do come among you now, it is not to do you good, but to prevent our minister from benefitting you.” The Chief said, “he was quite aware that the priests had no wish to do the poor Indians any good & he w^d not have anything to do with them if they did come.

We returned home on Friday night, rejoicing in the hope that the Lord had used us all in making known the blessings of the Gospel to the heathens of Stony Lake & thanking Him for the encouragement received from the Chief & others – not to be weary in well doing” –

CMS Records, C.1/O, Reel A113

John Hines, Asissippi Mission, March 12th 1885 to the Indian Commissioner⁶²

Dear Sir,

Your Kind letter of Feb^y 21st accompanied by a check for \$100.00 reached me safely on the 8th inst. I thank you much for both, & I also thank your assistant⁶³ for his kindness in so favorably recommending my work to your Excellency/

I can assure you Sir, that my efforts to benefit the Indians generally but I ought here perhaps especially to refer to the school children [who] have not been stimulated either by a desire, or the prospect of winning a Government prize, as a proof of this I was not aware that the Government was awarding such prizes until the receipt of your letter.

With reference to your desire for the future progress of our school both myself & wife will do our utmost to gratify your wishes.

⁶² The Indian Commissioner at this time was Edgar Dewdney (1835-1916). He was born in Bideford, Devonshire, England on November 5, 1835, and came to Victoria, Vancouver Island in 1859. Thereafter, he spent more than a decade surveying and building trails through the mountains of British Columbia. In 1872, he was elected MP for Yale and became a loyal member of John A. Macdonald and the Conservative Party. In 1879, Dewdney became the Indian commissioner of the North-West Territories, and was immediately faced with the prospect of mass starvation as a result of the sudden disappearance of the buffalo, and averted this prospect by distributing rations and directing the Indigenous bands to settle on reserves and adopt agriculture. As noted in this letter, as well, Dewdney was anxious to promote education on the various reserves. The starvation of these hard years, however, provoked some bands to revolt in 1885. Dewdney did warn his superiors and tried to get the government to do more to resolve the concerns of some First Nations and Métis. In 1881, Dewdney was also appointed Lieutenant-Governor of the NWT. In 1888 Dewdney resigned his two positions in Regina and entered Macdonald's federal Cabinet as Minister of the Interior, a position that included the administration of the NWT. Dewdney left the federal government in 1892 to become Lieutenant-Governor of British Columbia. At the end of his term in office in 1897, he stayed in Victoria, and he died on August 8, 1916. E. Brain Titley, "Dewdney, Edgar," *DCB Online*. Brian Titley, *The Indian Commissioner: Agents of the State and Indian Policy in Canada's Prairie West, 1873-1937* (Edmonton: University of Alberta Press, 2009).

⁶³ This was Hayter Reed (1849-1936), the Assistant Indian Commissioner at the time. See previous citation.

Mr. MacRae⁶⁴ late agent at Carlton spoke about getting for us the materials ___ for the Kindergarten System. We shall only be too glad to give it a trial if you desire it, and supply us with the requisites.

My wife has had sewing classes for the oldest girls, & she is anxious to teach them to knit, but the expense of worsted prevents us from doing as much in this direction as we would wish.

The boys, as Mr. Reed can inform you are all very small – as soon as they are big enough to be of use to their parents they are taken from school, either for trapping or working on the farm. Still if you will kindly suggest any method or particular kind of industry you would wish them taught, we will do our best to meet your wishes.

It may not be out of place here to say that I have just opened up missionary & scholastic work among the Indians at Stony Lake (Kinamootayow's band). This band expressed to me a desire for instruction & I have had one of my own converts instructing them during the past winter. They have decided to remove from their present location & settle on land better adapted both for cattle & farming, about 12 miles further south: they will still be in the midst of their hunting grounds. (They have implements but no cattle.)

As soon as they are settled, I shall commence regular school work among them & in due course hope to get the Govt Grant but in the mean time I have given over the prize money for the immediate requirements of this Stony Lake Mission.

Again thanking you for your letter & check.

I remain Sir, Yours respectfully

John Hines

⁶⁴ This was James Ansdell (J.A.) Macrae (McRae) (1859 –). He had been the Indian Agent in the Carlton Agency before being promoted to Inspector of Indian Schools in the North-West Territories. It appears that he had no position in 1885. See previous citation.

CMS Records, C.1/O, Reel A113

E. Dewdney, Indian Commissioner, Regina, to John Hines, Feby 21st 1885

Dear Mr. Hines,

Heretofore the prizes given for the best conducted schools in the North West and Manitoba have gone to those in the latter Superintendency, but from the favorable reports made to me by my assistant Mr. [Hayter] Reed, as to the school under your control and the good resulting from your efforts, I have this year decided upon giving you the First prize of the total number (five) granted, which entitles you to One Hundred dollars, a cheque for which is not enclosed.

The other prize given in the territories is in favor of Mr. J.A. Youmans⁶⁵ of White Fish Lake School and is the third, the second, fourth, and fifth going to Manitoba.

I have only to hope that you will continue prospering in your labors, and that you may see your way clear to advance a step, and have your children taught in some of the industrial arts.

Believe me to be Dear Sir

Your obed^t Serv^t

E. Dewdney, Commissioner

⁶⁵ Mr. James Youmans was a teacher at various Methodist missions, teaching at Whitefish Lake and Saddle Lake, Alberta and being in charge of the McDougall Orphanage, Morley, Alberta for a time.

CMS Records, C.1/O, Reel A113
John Hines, Asissippi, July 10th, 1885 to Mr. Fenn, CMS

My dear Mr. Fenn,

Your kind letter of the 15th of May reached me on the 9th Inst. – We were glad to hear that we had been remembered by you in prayer during our troubles, & we are indeed thankful to our Heavenly Father for having heard and answered your prayers on our behalf.

You will have heard ere this from the Bishop of the loyalty of the Asissippi Indians. We were nevertheless obliged to flee our houses & leave every thing behind us, & to make our way as fast as possible to Prince Albert, in order to avoid coming in Contact with the insurgents, who had threatened to compel our Indians to join them or to make them prisoners – Our people said they would not take up arms against the Queen neither would the suffer themselves to be taken prisoners for not doing so without doing their utmost to defend themselves, and fearing that much blood might be shed, they considered it the better plan to avoid collision with the insurgents if possible – Hence the steps we took. Three months elapsed before we could return to the mission with safety & when we did so , we found that our houses had been entered and plundered, & much property taken – Still we were thankful that all the houses on the Reserve including the Mission house, church, & school had suffered nothing from the hands of the marauders, beyond a few broken doors & windows. We are now about settled down again to our regular work –

I wrote a few lines to the “Record” about three weeks ago, with reference to the Carlton Indians. I suppose you will see it.

All the Indians for miles round Green Lake joined in plundering the H.B.C^{os}. store there, & destroying houses, excepting the Stony Lake band whom thank God, I was permitted to work amongst last winter, & among whom one of my own converts from Asissippi labored for about one month.

Even whilst we are sowing, the Lord grants a harvest – How merciful is our God.

I must now turn to something more painful & that is the Battleford Indians – All these Indians did more or less partake in the rebellion. I do not think there was one exception now the case is searched into – You will say how is it that the Indians

in some of our Missions are so true and sincere, and in others so faithless and untrustworthy –

My dear Mr. Fenn I am sorry that it is left for me to give you the answer, but you will excuse me for doing so. There are several agents of the Society in the Saskatchewan but not many Missionaries, and Battleford alas has not yet been favored with a single European Missionary – one who has been willing to sacrifice the comforts & convenience of civilization and take up his abode among the Indians – occasional visits to the Indians, is all that Mr. Clark[e]⁶⁶ & Mr. Taylor⁶⁷ have done. But this is not enough. The Indian needs to be raised to a higher grade of knowledge & religious life, before he can be trusted & this can only be accomplished by a constant residence among them, & a gradual education towards that end.

You say in your letter that – “Some suppose that the preaching of the Gospel alone, & by itself sufficient, & that, when that has been done the minister may think that he has done all that can be done, to keep his flock from sin. But this is in error as I know you will agree with me in saying.”

My dear sir, I do so agree with you most thoroughly – It is the same even among civilized people, how much more so among a people, who can scarcely realize the meaning of the word Gospel. The Indians require that their missionary should not only preach the Gospel to them, but show it to them in his every day life. But both Mr. C. & Mr. T have literally overlooked the Indian work for which they were especially sent out, & courted work among English speaking settlers – From the first both showed signs of discontent – were always complaining about the inadequacy of their salaries, & the measures of their habitations – Why did they not do something with their own hands to make their houses more home like, & content themselves with food necessary & becoming their station rather than try to imitate Lieut. Governors & such like Potentates in whose midst they chose to reside –

To show you that I am not going too far in my remarks – I will remind you of what has already taken place with Mr. Clark[e] and what is now taking place with Mr.

⁶⁶ See previous citation. This was Thomas Clarke who came out from the C.M.S. in England in 1877, in response to a request from the Diocese of Saskatchewan for a young lay missionary to inaugurate new missions on the Indian Reserves to be surveyed by the Government, combining the spreading of the Gospel with teaching the young and instructing the adults in the art of agriculture. He was initially appointed to Battleford. In 1884, he was appointed Principal of the Government Industrial School at Battleford.

⁶⁷ This was Isaac John Taylor, who was educated at Islington College and for a short time was a lay agent of the CMS in Ceylon, then in Japan for the Bible Society, and in 1884 he entered the service of the CMS and was appointed missionary at Battleford. He was there during the Rebellion of 1885.

Taylor. Mr. C without notifying either the Parent Committee or Archⁿ MacKay of his intentions, applied for and accepted his present position under Government.

Notwithstanding this, he fully expected that the Society would retain him on their list, and allow his full salary to go on as before and not take into consideration⁶⁸ the £240 he was to receive from the Government annually besides his board – He came down to Prince Albert to attend our F.C.⁶⁹ meeting with this notion, when he was told plainly both by myself & Mr. McKay that the steps he had taken were sufficient to justify a disconnection from the Society, and we should both strongly object to his receiving any money from the Society for the work he was doing.

The same thing is happening now with Mr. Taylor – I enclose the Bishop's letter which will speak for itself – Mr. T – having heard from Mr. C. how he himself fared with the local Committee, puts in a milder claim viz. for one fourth of his salary to be continued to him but judging from the Bishop's letter he does not intend to have anything more to do with Indians – I consider, instead of asking to be allowed to retain part of this salary, it would have looked much better if had offered to refund a part of what the Society has already spent on him, for he has been a most expensive missionary.

By the way, the Committee is frequently sending out requests, that as much use as possible may be made of the Native Agents, because the funds of the Society are not sufficient to allow it to send out Europeans to do the work that God is graciously giving to the Society to do. Now I understand from the Society's printed rules, that a native pastor is to receive a less salary from the Society than a European, for the following reasons –

- I. He is living in his own country and frequently among his own friends, and
- II. If the laborer proves himself worthy of his hire, and there is any vitality among the flock he administers to, it is only reasonable to expect them to contribute something towards his stipend, & on the other hand, a European is not allowed to receive such monies for himself, but must account for it to the local Secretary.

Now there must be some inconsistency in the Society's way of doing things, because Archdeacon Mackay, who is Native, get half as much again as I do & I am told by the

⁶⁸ Written in above these lines: No Mr. C never returned to us any ____ or expectation ____ from us after his new opportunity.

⁶⁹ Finance Committee

Bishop he is, or has been, applying for more. I am afraid the Archdeacon has a tendency to avariciousness.

You will excuse me for making these remarks but I do so in order that the Committee may be more careful, if possible, in the selection of their men, and when out in the Mission field, not to pander to one more than to another, because such treatment is only calculated to dishearten those, who are trying to do as much as they can, for as little as they can. For you know it is only the indolent who complain that they are badly paid.

Believe me Dear Mr. Fenn

Yours most sincerely,

John Hines

CMS Records, C.1/O, Reel A113

John Hines, Asissippi Mission, July 18th, 1885 to Mr. Fenn, CMS.

My dear Mr. Fenn,

I have just received a letter from Bishop's Court, Prince Albert. The following is an extract. "The Bishop left by steamer for Cumberland last Wednesday. Rev^d Mr. Taylor of Battleford accompanying him, so that nothing can be done now about Battleford until his return. General Middleton cancelled Mr. Taylor's appointment as chaplain so that he is now again on the C.M.S. Staff." You will have seen, on this reach[ing] you, from the Bishop's letter which I enclosed in my former to you, that Mr. Taylor left the Society & accepted a government position, without notifying the Bishop or anyone else, until after the act, thus showing his little lover for either the Society or its work. But finding himself suddenly disconnected from the Government he shoves himself back upon the Society – Mr. Fenn, will the Committee at home allow their agents in the Mission field to use the society in this way? If the Industrial School at Battleford proves a failure, judging from reports it will, you may depend upon it that Mr. Clarke will follow the course Mr. Taylor has pursued. I trust the Parent Committee will take some measures to prevent such half-hearted service, & give their missionaries to understand that they cannot leave their work without giving at least 6 months notice (illness excepted) & if they do to hold them responsible for at least half their expenses out –

My statements to you sir when in England were, "That if the Agents of the C.M.S. abroad, properly used their time, a great deal more work might be done with the present income of the Society than is done." & I still adhere to these statements: & I also think that those who have the dispensing of the Society's money should work as hard to see that it is properly spent, as they do to increase their income.

The case in question makes me feel most indignant. It is not a business act on the part of Mr. Taylor much lest than a Xtian act. "Ye cannot serve God & Mammon."

Understand me rightly Sir – I don't say have nothing more to do with Mr. Taylor – but rebuke him from headquarters, & give him, & all the other Saskatchewan Missionaries to understand that such conduct will not be tolerated by the society in the future.

Again I say do not suffer such conduct to go unnoticed, & I shall feel greatly obliged – because people in the country, do not fail to notice these things, & it reflects as much upon the Society as upon the one immediately concerned.

With much affection to yourself & the Committee generally.

Believe m Dear Mr. Fenn

Yours in the Lord

John Hines

CMS Records, C.1/O, Reel A113

Copy of the Asissippi Journal from January 16th to July 26th 1885

Jan. 16th [1885]. Services well attended last Sunday. Today went to Snake Plain – baptised a half breed child there, which was not very well.

Jan. 18th [1885]. Two services, both well attended – I baptized a Stony Lake woman and her child. These are the 1st fruits of this new station. Let us pray that they may be kept steadfast in that faith, which they have this day professed and that more of the band may be led soon to see the truth of the Xtian religion & become sincere followers of the same –

Jan. 19th [1885]. I buried the child here this afternoon –

Jan. 24th [1885]. I get on very slowly with the Syllabic Psalms & have very little time for writing –

Jan. 25th [1885]. Two services, fairly attended. A couple married this afternoon –

Jan. 29th [1885]. I left on the 26th for Carlton. Called at an Indian house about 14 miles from Asissippi, to see a sick woman. Had prayers with the family & left Com. Plate promising to give the Sacrament on my return. There were 10 present. I drove about 3 miles further & called on another family, that belongs to our Church. About 2 miles further on I made another call & had a short service, which consisted of the reading the 10th chapter of St. John from 1st to 18th verses & explaining the same, & prayers – 15 present. I drove about 6 miles further & camped at the councillor's house, had a service in the evening – 4 families present. Had prayers again in the morning before leaving. Returned from Carlton the following day, and camped at the 1st house I called at on my way to Carlton. We had a very happy service in the Evening – 8 partook of the Lord's supper. Had prayers and reading again with them in the morning. Left about 8 A.M. drove 2 miles & called on my nearest neighbour and Englishman, who is married to an Indian woman. This is the family who lost a child on the 18th Inst. I read a chapter to them and prayed with them. Reached home a little past noon today.

Feb. 1st [1885]. Two services – well attended. After 2nd service went round visiting some of the sick. One poor woman has been ill for upwards of a year with consumption. She is one of those few, who have not showed much heartiness in religion – She said she was not afraid to die, but when I asked her why. She said that she had not been a great sinner. I told her that the fact of her being a sinner at all, was a just cause for her to look upon death with fear & trembling, unless she had case all

her sins upon the Son of God, who would bear them for her. She said that she believed that God sent His sone to die for our sins. I should have been more satisfied if she had said, “to die for my sins.” She is very weak indeed so I could not stay long with her, but I trust she understands that nothing but the blood of Xt will suffice for her justification in God’s sight. I reached home about 6 O’clock & found the Chief’s eldest sone waiting to see me – I am going through the life of Joseph taking a chapter every Sunday morning – The Indians seem to enjoy it much.

Feb. 2nd [1885]. I drove out to Whitefish Lake today, to see some heathen Indians – There are about 30 souls in all, living there – They are the 1st Indians I met north of the Saskatchewan, & with whom I spent my 1st winter in the country – They are indeed a stiff-necked lot. The old Grandmother seems to be the chief spokesman, but I think my visit today has made some impression on her for good. I read & explained several portions of scripture to them

Feb. 8th [1885]. Two services, well attended –

Feb. 9th [1885]. The woman who has been ailing so long, died this morning –

Feb. 12th [1885]. Last night & the night previous we entertained our people with the Magic Lantern – The 1st night we had natural history slides Photographs of English bridges and railway stations, Photographs of the Queen, Prince & Princess of Wales – Last night we had scripture subjects as well as the histories of a quarter loaf & a pound of tea. They all appeared to enjoy the scenes immensely –

Feb. 15th [1885]. Two services: Congregations not large – having neither grain nor potatoes this year our people are kept constantly in the hunting grounds – My spare hours are employed in writing out the Psalms in the syllabics – a most tedious employment. More like printing, that writing and very trying to the wrist. I have just finished the 34 Psalm

Feb. 16th [1885]. The Old Indian from Whitefish Lake (the Netmaker) called in to see me today – He seems to be much more interested in what I say to him now than he used to be – I do hope that he will eventually become a Xtian.

Feb. 21st [1885]. The weather has turned much warmer today – We have just had eight weeks of steady cold weather, so today is a pleasant change.

Feb. 22nd [1885]. Two services, congregations not large. The snow on the Sunny side of the house melted a little today. The 1st time the sun has shown its power since November.

March 2nd [1885]. I left for Stony Lake on the 23rd of last month, went via Spirit Lake and camped with some French half breeds – had prayers & reading with them both evening and morning – Left early in the morning and reach Stony Lake about 8 in the evening – my poor horses were very tired. Unfortunately I found no one at home but a young man who is trading for the H.B.C^o and his man – They were preparing for an early start in the morning – I told the Indians on my last visit when to expect me, viz. any time after the 1st quarter, & before the full moon – But these poor Indians are so much in debt to the C^o. that they are obliged to keep constantly in the hunting grounds. The trader kindly lent me his man, & I sent him off at once in search of the chief & his eldest son. He returned with the son, but did not succeed in finding the chief. I remained a day with him teaching him the syllabics and reading to him passages from the New Testament. This is the one who was rather averse to Xtianity on my former visits but his time he seemed quite altered. He said he thought he would be afraid of me and my religion, and that is why he did not speak much to me on my former visits, but he felt now that he had nothing to fear from me, & my religion seemed full of love. He said that since my last visit, they had had a general meeting & had decided to leave the immediate vicinity of the Lake & settle on land more adapted for cultivation & they wished me to go about with them in the spring & select a location for them. This I will (D.V.) gladly do – Reached home on Saturday, & yesterday had two services here –

March 8th [1885]. Two services –

March 9th [1885]. We were gratified today by the receipt of a letter from the Lieut. Gov^r enclosing a cheque for \$100 being the 1st prize for best conducted school in the N.W. & Manitoba. We were not aware that the Government was awarding such prizes until the receipt of the Government letter. I have written an acknowledgement of both & have given over the amount to the Society for the Stony Lake Mission –

March 15th [1885]. Two services. Baptised an Infant, & “asked” a couple in church –

March 24th [1885]. I left home on the 17th Inst. for Prince Albert via Carlton. Called to see some of our Snake Plain adherents & had prayers with them; drove a few miles further & called on the Chief. I then proceeded to the farther end of the Reserve & camped with the councillor; had a short service in the evening and again before leaving in the morning. About 12 present. The 2nd night I camped at Carlton & visited the police. I have kept them well supplied with good reading matter ever since they came, & was glad to hear that Good Words; Sunday at home & copies of the Xtian were so much liked – the next night I camped at an English ½ breed’s house about 35 miles from Carlton. I spent a good part of the evening in learning to spin wool & was

so much taken up with the whole thing that I decided to write & ask the Lieut. Governor to give our Indians some sheep, and we could teach them to spin and knit. The following day I reached Prince Albert, and soon learnt that the whole country was in arms, in consequence of the rebellion amongst the French half breeds. The instigators of the Red River rebellion in /69-70 have found their way back from the states & have succeeded in inciting the people into the present state of affairs. I was obliged to leave for home before my work was completed & as the Carlton Road was unsafe, I had to go across country, by way of Sturgeon Lake. Whilst in Prince Albert, I was frequently told that my people had risen and joined the rebels. I tried to persuade the settlers that no such thing had happened & as a proof that I had not anticipated such a thing I had left my wife and child without any other protection than what the Indians chose to give them. Still many of the settlers were more willing to believe the report than my statement. I each home last night about 12 O'clock, & found all well. My wife tells me that on Sunday, all our Indians came to church as usual & had quite a hearty service. Joseph Sasakamoos once one of our school children, now the schoolmaster – read the prayers & lessons. The whole congregation joining heartily in the responses. My wife played and led the singing – then Joseph read a sermon I had given him. What a contrast to the report I had heard at Prince Albert! Today people have been flocking in to learn the true state of affairs – I gave them all the information I could & told them to abide the issue quietly remembering that there is one who can overrule the evil wills & affections of men & that it is He who will watch over us –

May 27th [1885]. Since my last entry in my Journal, we have been exiles from our home & shut up in Prince Albert (our Mineature Khartoom). The following is a brief account of what we have passed through up to the present date –

On the 27th of March we received a letter from one of the Government officials telling us that Ft. Carlton was burnt & the mounted police and civilians had deserted the Fort, so the road was open for the rebels to come out, and compel the Indians to join them. To avoid being taken we were advised to remove towards Prince Albert at once, as there was no knowing how near the enemy might be. The letter reached us about 2 in the morning & by 9 we & our people were on the road – as we have only 3 small ponies & were obliged to take some hay for their provender, we could only take for ourselves a little food, bedding, a tent & one change each of clothing. The snow was deep & the road an untrodden one. We could only make short marches – we reached Sturgeon Lake the 5th May, & here the Indians decided to camp as the country around offered better pasture for their cattle than nearer Prince Albert. I drove my wife & child to Prince Albert the next day. I then took the Chiefs

Atakwakoop & Mistawasis to see Colonel Irvine. The Chiefs crossed the river with their supply of food the following day as they were afraid to wait longer on account of the bad state of the ice on the river. After caching the food on the bank, they returned to the encampment on the Sunday & sent back teams on the Monday for the food. I had arranged to return with the teams, but a heavy thaw setting in, the ice moved on the river before the teams reached the bank & I was thus prevented crossing to them – We heard nothing more from our people for 20 days.

April 6th [1885]. a dispatch reached us from Battleford, saying that the Indians had risen in rebellion there & had murdered 11 white people, besides taking possession of part of Battleford and plundering the stores –

April 9th [1885]. News from Asissippi brought by freighters returning from Green Lake. Our house is reported to have been plundered & some of our cattle killed by French ½ breeds & Indians –

April 19th [1885]. Mounted Police started out in the direction of the French settlement –

April 20th [1885]. The Police met scouts at the ridge 15 miles out, who reported 1000 Indians concealed in the Firs – so the Police returned during the night to protect P.A. It is reported that 6000 troops are already in the N.W. How we wish some of them were here, for alas we have many in our town who wd only be too glad to join the rebels, if they thought their success was certain – Today the Asissippi and Snake Plain chiefs with about 76 of their followers came in. We were glad to see them, & they too, to see us. I had a short service with them in the evening & again on the morning of the 21st. They all went up to the centre of the town during the day & then crossed the river at night. Joseph Sasakamoos the school teacher came in with them. He said he had a nice service in camp on Sunday, Joseph leading in prayers and reading – he also said that he & 8 or 9 young men rode out to Asissippi last week to see what had been done to the settlement by the robbers – He says that every house has been broken into – He found some of our property, including a valuable sugar basin formerly belonging to my wife's mother, lying on the road about a mile from the house.

April 22nd [1885]. Every man, excepting Doctors and clergymen, is obliged to enrol, as night sentries for the town – but I could not bear the idea of allowing men, who had been working hard all day, to take night duty, without offering to help them. Last night I was stationed on the steam boat from 11:30 till 5 A.M.

April 24th [1885]. 8 inches of snow fell last night. What dreadful roads it will make for the troops. I had to remain in bed a great part of today, owing to a cold I caught on the Steam boat, which is very draughty.

April 27th [1885]. On duty again last night. Two days ago we heard the troops were within ½ mile of the enemy – & that the rebels had surrendered today. This is all flatly contradicted, and the troops are declared to be 15 miles from the enemy. The fact is, no one in Prince Albert knows anything at all about the position of the troops – 28 men left today for Green Lake via Asissippi –

April 28th [1885]. Services with Indians today. A despatch in from the General's Camp. A Battle took place at Fish Creek on the 24th Inst. 11 of our men killed and 43 wounded – Enemy's loss not known. 53 of their horses were killed and 30 captured alive – The steam boat left for the South Branch during the night –

May 3rd [1885]. Preached in English, in a building in the centre of the town –

May 4th [1885]. News arrived that Ft. Pitt was taken by the Indians –

May 6th [1885]. News from Battleford – fight between Indians and soldiers. 7 of the latter killed & 13 wounded – Indians loss not know – some were taken prisoners by our men –

May 7th [1885]. We have just heard that our supply of food will only last 14 days longer. For the last 6 weeks, settlers and refugees have had their food rationed out by Government officials – Captain Moore had his leg amputated yesterday, he was wounded in the Duck Lake engagement –

May 11th [1885]. News in that the Steam boat had passed the enemy's camp under heavy fire. The chimney stacks were both pulled down to the deck by a wire cable that was stretched across the river – 30 sharp shooters were on board, who did much damage among the enemy's ranks –

May 13th [1885]. Left yesterday for Indian Camp. Had two good services in the open air – over 200 present at each – I visited quite a number of sick in their tents, & had prayers with them. Left this morning for Prince Albert with the Farm Instructor. Promised to visit the camp again on Sunday –

May 14th [1885]. Despatch in from General's Camp. Batoche has fallen & many of the rebel leaders have been captured. Hour loss in the final charge is said to have been only 5 men killed – I have resigned my night duty.

May 19th [1885]. Spent yesterday in the Indian Camp. Had two services in Cree & one in English –

May 20th [1885]. The General reached P.A. today & many of our Indians came in to see the Soldiers – The Assistant Indian Commissioner asked me to come with the loyal chiefs to meet the General, and to interpret for them. I did so. We were all pleased by the kindly way in which we were received by all – The chiefs said that “for the past month their minds had been much disturbed by wars and rumours of war still they tried to comfort themselves with the thought that the arm of the Queen was strong & that her soldiers would be able to suppress the rebellion. Yet at times they could not help feeling alarmed after hearing that nearly all the Crees, Sioux and Stonies had joined in the rebellion – but when they looked up to Heaven, their Heavenly Father’s abode, & asked him for protection, it was then that they felt that a host of helpers was around them, & their minds had peace”.

May 22nd [1885]. The men who went out to Green Lake, returned today. They were too late to secure the goods lying in the H.B.C^o store there, as the Indians at Battleford had sent 3 or 4 of their people to incite the bands of Indians round G.L. to rebellion and plunder. Mr. Garson, the one in charge of the expedition, called at my house on his way back, & said things were in a dreadful state. Nearly everything that was of use had been taken – even the cat was killed & left lying at the door.

May 23rd [1885]. I left for home with about 20 men –

May 24th [1885]. Monday. Queen’s Birthday. Had a service between the morning and afternoon Journeys, & another after supper –

May 26th [1885]. Reached Home. It made my heart ache to see the boxes lying all about the rooms broken open, and with most of their contents gone – The Drawer impaired by the thieves trying to force them open. All our ___ gone, pigs killed, calves either killed or starved to death; our 3 cows gone dry through neglect, all our barley & wheat stolen, besides flour, meat 150 lbs of sugar etc. etc. indeed it is impossible for me to say how many things we have lost. Mrs. H will know better than I do when she returns –

May 29th [1885]. Planted potatoes and garden seeds –

May 31st [1885]. Two services. Not many of our people back yet, but nearly all who were at home attended – The mother of Louis Ahenakew went to Battleford last Fall, with her daughter to visit John her brother. The Eagle Hills Chief & her son John one of the Industrial school boys. She spent the whole winter among her friends and

intended coming down the Saskatchewan as soon as spring had sent in, & making maple sugar on her way home, but this unfortunate rebellion broke out, & in one of the scares, she got separated from her daughter & her son John. She was 25 days hiding in the day time & travelling by night, before she reached Asissippi. During this time, she had neither fire nor blanket, but kept herself warm by twisting dry prairie grass into a rope & winding it round her body. Her feet were so sore with the long walk that all her toe nails came off on the journey, & when she reached home was much exhausted by hunger. She has no idea where her son and daughter are – her son Antoine, who is older than Louis, has been acting as scout & carrying despatches for the Police at Battleford. He made one trip from Battleford to Prince Albert, & on his return was sent off to Fort Pitt. Unfortunately he was captured by some rebel Indians, & she expects he has been killed.

June 20th [1885]. I left for Prince Albert on the 4th Inst. for the purpose of brining home Mrs. H. Reached the Indian encampment on the 5th spent Saturday and Sunday with them – Had two services on Sunday, besides visiting them from tent to tent. One poor young [woman] was very low in consumption. I expected her dying before I left, but she did not – On the 8th reached P.A. & found people rather curious about my safety, as since my departure for home, Big Bear had made good his escape from Pitt & had pitched off in the direction of Green Lake, & many thought that he would make his way to our Indians and try to compel them to join him in his work of plundering – Fortunately I knew nothing of this until I reached P.A. otherwise I might have been anxious too – On the 9th news was brought to me of the death of the young woman referred to above. Her remains were brought to P.A. & I buried them the same evening in St. Mary's Church Yard – On the 10th about 120 Mounted Police started for Green Lake via Asissippi. I was advised to remain in P.A. for a few days, or until such time as news could be brought in from the Police, as to the whereabouts of Big Bear – 14th Preached in the morning in the Bishop's Chapel, in the evening in St> Mary's Church – 15th we left for home – 16th joined the camp about noon, had a dinner & then started for home, perhaps 70 miles in all. The greater part having "pitched off" for home at different intervals during the past 3 weeks. 18th reached home. Glad to be altogether again though not quite certain of our actual safety – Still we can trust ourselves to Him who has thus far brought us safely through so many dangers & difficulties –

June 21st [1885]. Two services today, church nearly full. Baptised two infants that were born during our flight – All seemed thankful to meet again for prayer & praise in our own nice little church –

June 27th [1885]. The number of scholars in our day school is gradually increasing – At 1st the number was very small but now we have reached our usual standard viz. 35 on the register – We have been busy all the week in putting our house in order, & trying to find out what we have lost. We reckon nearly £100 worth of property has been stolen from us –

June 28th [1885]. Two services. Very good congregations. All the people are living in tents around the Chief's house, so they are near to the church, which accounts for such large congregations – The heat has been almost unbearable for the past 10 days. The ground is quite parched, no vegetables, excepting a few potatoes, have made their appearance yet –

June 29th [1885]. I was called up this morning at 3 O'clock to supply a police messenger with food. He is on his way to Green Lake to take a letter to the Police, who are searching for Big Bear around there – It appears that Big Bear's son and about 20 mounted & armed men have suddenly made their appearance at Duck Lake. It is conjectured he is trying to raise a number of Indians, with which he will cross the Saskatchewan and travel through the bush towards Green Lake, and attack the police from this side & so hem them in, his father being on the north of them – The young Bear may take it in his head to come this way, but if he should, he will find himself in an enemy's country. One of the reasons, why our people are camping together, is that the chief said he fully expected some of the Indians would make good their escape from the soldiers & police, and would travel about in bands, sufficiently large to cause much anxiety among settlers and others so he thought it would be better for his people to tent close together and not be scattered about on their different farms – We have fixed upon an alarm, so that in case we are attacked, we can let the Indians know – They are camped about ½ a mile from the Mission house. I expect to leave for Snake Plain tomorrow to see some of my people there. The Presbyterian Minister who was the 1st to flee from the reserve, is the last to come back. His people have been back over 5 weeks – They are beginning to see they are not near so well cared for now, as they were when we had the charge of the Reserve –

July 2nd [1885]. I returned late last night from Snake Plain after having had a very pleasant time in the camp. Had a service in the Chief's house, & visited a great many of the people – On my return I brought an orphan boy of about 10 years of age with me –, to attend school and be brought up with us, if he can content himself so long with us – It is very difficult to get Indians either young or old, to remain long under supervision – They like to rove about wherever they please –

July 4th [1885]. The Mounted Police passed here early yesterday on their way from Green Lake. Immediately after the report reached Carlton that Big Bears son was at Duck Lake, 3 of the Police went to D.L. to take him – What was their surprise on reaching the encampment, to find it was Big Bear himself & 20 “lodges” of his followers – Big Bear & his principal men surrendered – This is the reason the police are leaving Green Lake.

July 5th [1885]. Two services good attendance at both, one adult baptism this morning – I forgot to mention in its proper place, that one of our former pupils Margaret Sasakamoos was married on the 29th Ultimo, to a Canadian. He appears to be well off & certainly is not uneducated. We pray that the union may prove a long and happy one –

July 10th [1885]. I have been very ill for the past 3 days – for two days I was unable to move about, today am a little better –

July 11th [1885]. Received a letter today from the Bishop asking me to go to Battleford to visit the Society’s missions there – Unfortunately the letter was 14 days on its way to Asissippi, & thus I am prevented answering it before the Bishop starts for Cumberland. – I shall be very glad to go as soon as the Bishop returns –

July 12th [1885]. Two services. One in Cree & one in English. The Government Farm Instructor with family and servants and Mr. Johnstone and family drove over to afternoon service – I have caught a severe cold in addition to my other indisposition. I felt so weak I could scarcely get through the two services –

July 14th [1885]. Yesterday I was scarcely able to move about. Sunday’s duties having exhausted me too much. I felt weak at the time, but did not like to disappoint those poor people who had driven over thirteen miles to attend. Today am a little better –

July 19th [1885]. Two services – good attendance –

July 21st [1885]. One of our communicants (a widow) came in today for some medicine for her little child. She stayed some time, relating the troubles of her past life, more especially with reference to the death of her two husbands. The 1st was a heathen & died a heathen, she too was a heathen then, but was baptised after his death – She said her experience during these two sad events sufficed to show her the advantage of Xtianity over heathenism. Xtianity enabled her to nurse her second husband with more care and patience during his illness, & after his death she did not feel so lonely. She fully believed it was God who gave her grace to do her duty to her husband whilst alive, and after his death, to bear her troubles calmly.

Oomenawashakwas (the Chief's eldest son) returned today from Green Lake whither I had sent him with a message to Kimamootayow, the Stony Lake Chief – he was unfortunate in his trip as the chief was away hunting, & no one could say in what direction he had gone – So he had to return without seeing him –

July 26th [1885]. Two services – very large congregations –

John Hines

CMS Records, C.1/O, Reel A113

John Hines, Prince Albert, August 17th, 1885 to Mr. Fenn, CMS

My dear Mr. Fenn,

The Bishop has just appointed a new C.M.S. Secretary. I will give you a brief history of the one appointed so that you may know what sort of man his is.⁷⁰ He was 1st educated at St. John's, Manitoba at the Society's expense with the understanding that he should serve the society's missions as Schoolmaster for a period of 5 years at a salary of £50 per annum. His first work, was to come out with me to the Saskatchewan as my school master & interpreter. After being with me about one year, the Bishop took him from me & put him on the S.P.G. list & increased his Salary more than double. After serving on the S.P.G. list for perhaps about a year, he went back to St. John's to read up for Cambridge. He accordingly went to Cambridge & stayed on year when the Bishop again engaged him as a S.P.G. missionary & sent him to Fort McLeod, where he has been for some 3 or 4 years. Whilst there, he neglected his duty to the S.P.G. to such an extent that they wrote more than me to the bishop about him. The Bishop tried to stir him up to do his duty but all to no purpose so finally he was told that the S.P.G. society would not put up with his conduct any longer & that his service would be dispensed with at a certain date. When the rebellion broke out, prior to the expiration of his time, he left his mission without the sanction of the Bishop or any one else, & offered his services to Gen. Strange as a scout. (His mission was in no way affected by the rebellion as it did not extend so far up the country.) The Bishop remarked to me the last time I was at P.A. that the conduct of the man was simply unaccountable – that he had done all he could for him to keep him in the good graces of the society (S.P.G) but could now do nothing more for him. It appears that the Gen. was so pleased with his conduct as a military scout that he wrote to the Bishop a complimentary letter, praising Canon George McKay for his bravery etc. This letter so pleased the Bishop that he made McKay an Archdeacon, gave him a position in the College, place him on the C.M.S. list & made him their Secretary.

If the P.C. approve of this sort of thing, very well, I don't: it is an opportunity for exposing the folly of placing the secretary at the hands of the Bishop entirely. I can only say Mr. Fenn that if such management is allowed I shall feel myself bound to

⁷⁰ Hines is here referring to George McKay (1854-1949), the appointment of whom to "Secretary", Hines was very much opposed. McKay had been with John Hines from 1874 to late 1875, as an interpreter and school teacher. He was the son of HBC Chief Factor William McKay and was born at Fort Ellice. In 1888, McKay would marry Wilhelmina McLean, the daughter of Bishop McLean. See previous citation.

write to the P.C. a second time. You can ascertain the facts from the S.P. G. Secretary, England.

Canon George McKay, Fort McLeod, Alberta, is the name & address of the man the above letter refers to.

Yours very sincerely

John Hines

Written in much haste.

CMS Records, C.1/O, Reel A113

Letter of John Hines, Asissippi, to Rev. Mr. Fenn C.M.S. Secretary, Xmas Night 1885

Dear Mr. Fenn.

Just a line to inform you that last week, I visited the Indians at Stony Lake. Our Chief's son went with me. We had a happy time at the Lake. The Chief & 5 of his followers were baptised. It was very interesting to see the humble reverence with which they all received the sacred rite. The Chief said he was very thankful to God that he had caused the Good news to be brought to them, & had opened his heart to receive it. That he would henceforth try to walk in newness of life.

Today has been another glad day. Two services & Holy Communion, 51 in all partook of this Holy feast. Our people are very fond of these "Great days".

Trusting today has been one of much joy to yourself.

Believe me, very faithfully yours.

John Hines

CMS Records, C.1/O, Reel A113

John Hines, Prince Albert, to Rev. Fenn, CMS, December 28th 1885.

Dear Mr. Fenn,

I have seen the Bishop today & have shown him the enclosed letter. He permits me to send it to you. He does not deny anything I have said about Archdeacon McKay either past or present. The only part in the letter that his Lordship objects is that contained in the last 2 sheets. About the Missionary being asked to give his opinion on such matters as I therein mention. If the P.C. agree with my Bishop, then they must also agree with me in saying: The Sask. F.C. so far as all its numbers are concerned is only a name. With reference to the Bishop taking Mr. McKay from me at the end of the 1st year & placing him on the S.P.G. list. His Lordship wishes me to tell the P.C. that he was not aware that Mr. McKay had been ____ at the Society's expense. But I would remark that his Lordship if ignorant in this instance seems very remarkable almost unaccountable – seeing that he himself was not only Warden of St. John's but a member of the C.M.D. F.C. in Ruperts Land all the time Mr. McKay was being educated –

All I want, is to see the Society's funds economically & judiciously spent, & seeing the Bishop & secretary have the entire management of its funds in this diocese. I think the latter ought to be a man not only thoroughly ____ to the society, but a man of some knowledge of Missionary work. If the P.C. believe my Bishop infallible with regard to such matters, & qualified to do the whole business himself, please Mr. Fenn tell me so in language that I cannot misunderstand, & I will not again trouble you the subject.

With much haste, Yours faithfully, J. Hines

P.S. you will bear in mind that it was the P.C. who appointed the Members of the Sask. C.M.S. F.C. It is for them therefore to define this work.

ENCLOSED LETTER

CMS Records, C.1/O, Reel A113

John Hines, Asissippi, to the Rev^d C.C. Fenn, C.M.S. Sec. December 18th 1885

Rev^d & dear Sir,

Your letter of the 18th of September only reached me today. Unfortunately I did not take a copy of the letter to which you refer but can, I think, remember nearly all which I then wrote, and as I shall show this to the Bishop before posting it, I will here repeat what I then said viz. That Arch. George McKay, the newly appointed C.M.S. Sask. Secretary, was educated at St. John's College, Manitoba, at the Society's expense subject to the Society's then existing rules – viz. that each student so educated, was bound to serve the Society in the capacity of school teacher or catechist, in any of their mission stations, for a period of not less than five years, at a uniform salary of £50 per an. – That Mr. McKay having received the education necessary for such work began the same with me, when I first came out from England. After remaining about a year with me, the Bishop engaged him for S.P.G. work at Prince Albert. After remaining about another year there, his friend expressed a wish to send him to Cambridge and he then returned to St. John's to read up for Cambridge. Having passed his entrance examination, he remained at Cambridge one year, and was ordained by the Bishop along with Mr. Trivett, and sent to labour among the heathen Indians and settlers, in the McLeod district, as an S.P.G. missionary. Whilst there, his Society had to write several times to the Bishop about his not conforming to their rules, and finding no improvement, they finally decided to dispense with his services at the end of the year. But before the expiration of which, the rebellion broke out, and though not affecting him or his mission, in any way, he left his work, and joined the volunteers and acted as scout etc. – The Bishop remarked to me at Prince Albert that if an agent of the C.M.S. had acted in the same way that Canon G. McKay had done, he would long ago have been dismissed from their ranks. That he as his Bishop, and friend, had done all he could for him, both by interceding for him with his Society, and encouraging him to amend, and has promised him the title of Archdeacon on his amendment, but as all had been of no avail, he felt sorry to say it, but he would now be obliged to wash his hands of him.

The next thing I heard, and that through the medium of a newspaper, was that Canon McKay was made an Archdeacon, principal of Emmanuel College, and C.M.S. secretary for the Diocese of Saskatchewan. On my next visit to Prince Albert, I mentioned this to the Bishop and told his Lordship how surprised I was at the recent appointments of Canon McKay, especially to the secretariat, that it seemed unfair to

the C.M.S. missionaries, and I very much questioned if the Society would approve of him as their agent if they knew his past history as a missionary. The Bishop said, I shall write at once to the Society and tell them of his bad points as well as his good ones, and if my memory does not deceive me his Lordship said, I was at liberty to write too – But I infer from your letter just to hand, that no letter from the Bishop had reached Salisbury Square on the subject when yours was written.

I think the above contains all the points on which I touched in my former letter. The Bishop can tell you seven fold more than I have done about Mr. McKay. I was particularly moderate, because I expected the Bishop's account of Mr. McKay would reach you about the same time that mine would, and I did not want to say more than his Lordship was likely to say on the subject.

With reference to Levit. XIX. 17. I have [no] ill feeling towards Mr. McKay as an individual, neither did I consider it my duty to rebuke him for what he had done, or not done when he was an S.P.G. missionary. Nor yet for his now being a C.M.S. secretary, the latter for two reasons. 1st I had not then seen him nor did I know of his whereabouts, & 2nd It can scarcely be considered his fault being appointed secretary. Now what I object to is this. That Canon McKay should have been appointed C.M.S. Secretary without the Society having been made aware of his past career as a missionary – and what he had done to merit such a position. The proper course I think to pursue in such a case, is for the Bishop to appoint a secretary pro tem; and notify the other members of the Finance Committee of the appointment, at the same time requesting them to state their objections, if any, for who are so qualified to judge the person's fitness for the position as those in the mission field. But I am told that the appointment of the secretary is entirely in the hands of the Bishop, and that the other members of the F. Committee have no voice in the matter. Then I can only say so far as I am concerned, the Finance Committee is a farce, for although I have been a member of the same from its commencement, and am also the nearest resident member to Prince Albert, yet I have never once been called upon either to audit the accounts, or assist in making up the estimates for ensuing years. I may further add I have never been asked the requirements of my own mission – The work of making up the estimates, I believe has always been done by the Bishop and Secretary. If the Society approve of this, and wish it to be continued, I will say nothing against it, further than ask the parent Committee to allow me to withdraw my name from the Sask. Finance Commit., and remain a missionary pure and simple.

Believe Me To remain Yours faithfully,

John Hines.

CMS Records, C.1/O, Reel A113

John Hines, Asissippi, to Rev^d Mr. Fenn, Feb^y 16th 1886

Rev^d & Dear Mr. Fenn.

With this I enclose a letter addressed to myself from Walter E. Franklyn & also a copy of my letter to the Bishop on the subject. His Lordship fully agrees with my proposal. With this mail I am writing to Mr. Lambert, but can do no more than describe my work, the nature of the climate etc. The matter of his coming out rests with the P.C. If he should come, I shall be glad to be allowed, whilst he is with me, to send my wife to England for the twofold purpose of recruiting her health, & of putting our daughter to school at the C.M.S. home. She will be 8 years old next Oct. & is our only child. It will be hard to part with her, but must not allow our personal feelings to interfere with her education. Supposing Mr. Lambert does not come out we shall prefer to wait until the summer of /87 before putting our daughter to school. We shall be glad of an answer as soon as the Committee has had time to consider Mr. Laamber's case.

Trusting you are well

Believer me faithfully yours,

John Hines

CMS Records, C.1/O, Reel A113

John Hines to Bishop McLean, Feby 4th 1886 [enclosed in the above letter]

My Lord.

The enclosed reached me a few days ago. I remember Mr. Francklyn. He is a nephew of the late Sir John Francklyn. I send you the enclosed that I may get your views on the subject he mentions before writing to Mr. Lambert. If you approve of Mr. Lambert's coming to stay with me for a year, I will arrange to send my wife to England with our daughter for the purpose of putting her to school whilst he is staying with me. And there will be more room in the house for him & his when my family is away. In the mean time I would try and initiate him into the ways of my mission & work and if he should feel himself equal to the task of ____ this mission, on my wife's return we will offer ourselves for a new sphere of labour in your Lordship's diocese. My wife & I have both been so ill for the past fortnight we have been unable to do anything – we are however a little better now, but still not well –

Yours

John Hines

CMS Records, C.1/O, Reel A113

Copy of the Asissippi Journal August 1st 1885 to January 4th 1886.

Aug^t 1st [1885]. Our little girl is very unwell – suffering from a bilious fever –

5th [1885]. Our poor people are literally starving. All the Govt. officials are off to Regina in connection with the trials, & appear to have forgotten to arrange bout food for the loyal Indians – Many of them are saying, & with truth too, that the disloyal Indians are far better off today than they are themselves, being well clad, & having not cattle on fields to attend to, they can roam about the country as they choose in pursuit of game – Whereas the loyalists have to cut hay & plough, with only dry bread to work upon, & rarely 3 ozs per head per diem of that – & are also very poorly clothed.

9th [1885]. Two services good attendance

20th [1885]. Left for Prince Albert on the 12th camped at Govt. farm, had prayers in the evening with the officials – on the 13th visited some of our converts at Snake Plain – reached Carlton, crossed the river & drove about 2 miles, and camped at a Canadian farmer's house. In the course of the evening, other travellers called in & camped there. I had a reading & prayers with them – On the 14th reached Prince Albert & stayed with the Bishop – On the 16th preached in English at St. Mary's Church – On the 18th had a committee meeting & reached home safely today –

Aug^t 23rd [1885]. Two services – goo attendance –

24th [1885]. Despatched a messenger off to Stony Lake, to find the chief if possible, & bring him to the mission.

26th [1885]. Had a meeting with the Asissippi Chief & some of the principal people, respecting some Indians who have come here to reside, from Battleford & Duck Lake – some of whom were engaged in the war against the crown in the late rebellion. The minutes of the meeting were sent off to the Lieu^t Gov^r through the local Agent, Mr. Rae⁷¹ –

30th [1885]. Two services – good attendance. Jacon Sasakamoos, the man I sent to Stony Lake, reached home this evening. He fought the S.L. Chief & his two councillors as far as Spirit Lake. We expect them in tomorrow –

⁷¹ J.M. Rae was the agent. After the Rebellion, Rae was transferred from Battleford to Fort Carlton/Prince Albert.

31st [1885]. The S.L. Chief & his councillors reached the mission house at 10 O'clock. Our Chief & councillors joined them soon after & took dinner with us – After dinner was over, we held a meeting, then the Stony L. Chief & councillors were asked to state fully their line of conduct during the rebellion. The reason why I summoned them from so far, was, because the Indian Agent when here about 10 days ago, said that Kinamootayow⁷² & his whole band had assisted in plundering the Green Lake stores, & therefore like the rest of the rebel, had forfeited their right to any further Gov^t assistance – This of course included the £20 towards the erection of the school house, as well as cattle, seed grain etc. which were promised them, last winter, in answer to my letter to the Lieu^t Governor – We were very glad to learn from these Indians that they had never been near G.L. stores from the treaty time last Autumn, until about the end of June when they were sent for by the H.B. Co official for business matters entirely distinct from the rebellion – They had nevertheless had invitations to join the bad Indians in their work of pillaging & one Chief told some of Kinamootayow's followers that they were to do as he had done because he was now the chief of all the G.L. Indians, and that Kinamootayow's name was cancelled, and he would no longer be considered a chief – All this of course was without foundation, but he told them this lie in order to induce them to come to the Fort and do as he was doing, – thinking of course there would then be no one to accuse him & his band, or act as witness against them, in case they were found out & brought to justice hereafter – Finding that he could not prevail on them to join him in robbing the stores, he then offered them stolen goods as presents, and two or three of the weaker ones accepted them. Kinamootayow's son came to the Fort about a week prior to his father, & on noticing some of his father's followers with new clothes on, asked where they had got them, and on learning they had received them from the Meadow Lake Chief (a R.C. Indian) he made them take everything back to the Company's official (who was now back at the Fort & in charge of what few goods were left). He would not let them give them up to the M.L. Chief, because he had no right to them in the 1st instance. After the Chief had been in & transacted his business with the official, he called his followers together, & told them that if there was any one in the party who had a single stolen article in his or her possession, no matter how small the article might be, that man or woman was not to follow him back to Stony Lake for if anything was found at the Lake, it w^d reflect on the honesty of the whole band, & w^d prevent them declaring themselves disinfected."

⁷² In other places in this document the name is spelled: Okinamootayao, and Ookinacuooyow.

I had now decided to take them to Prince Albert to see the Indian Agent – D.V. we leave tomorrow – Our own Chief is making an effort to go with us as escort.

Sep^t 7th [1885]. Left for P.A. on 1st reached it on the 3rd, saw the Agent in the evening. He treated these poor Indians as though they had been the means of the rebellion, whereas in truth, they knew nothing about it, until after five battles had been fought, and none of them went to Green Lake until after the Mounted Police had reached the Fort there. I shall feel it my duty to write to the Lieu^t Governor, & state the facts to him.

This trip has given me a good opportunity of speaking to them of the truths of Xtianity & the comfort of knowing that God and men are reconciled by the death of his son. They all listened with the utmost attention and interest, & their voluntary statements convinced me, that although nominally heathen, their lives were far more consistent with the Xtian doctrine, that the nominally Xtian Agent, who had treated them so contemptuously – The greatest difficulty is to catch this man sober – So it is in this new country those whom we expect to be last are often 1st – The services at the mission were conducted by the school teacher and Mrs. H. today, as I only reached home after service time –

Sep^t 10th [1885]. I was sent for yesterday to go to Snake Plain to baptise an infant, as the child was not well, & the parents feared it would die without receiving the rite, if they delayed until the mother was able to bring it to church – I had a short service as well as the baptism – 12 present – I also had prayers with 2 or 3 families in a tent, & then returned to the Government farm house for the night –

Sep^t 13th [1885]. Two very large congregations, the services were especially hearty and interesting. Between the services Jacob Sasakamoos, preached what might be termed, an open air sermon and invited those who were halting between two opinions, to decide for the Lord, & show that they had really done so by publicly joining us next Sunday at the Lord's table. The result was, that 4 gave in their names, and promised to come & see me during the week for further instruction –

19th [1885]. Jacob gave another long address this morning when the people were collected together to receive their rations. The Government officials are anxious to try fall sowing of wheat, instead of Spring, hoping thereby to give the grain a better chance of ripening before the early frosts come – Jacob alluded to this in his speech, & encouraged the young men to do their best to deposit as much grain as possible before the ground was frozen – He then said he wished to draw their attention to what they knew were facts – viz. the unsettled state of their Indian neighbours – Last

winter they were engaged in opposing the Government. 1st by speechmaking & then by open rebellion – They thought they were going to be masters of the country, but the arm of power was too strong for them – Many lost their lives in the conflict, & the rest are still in terror of the law, expecting every day to be fetched away from their families to receive their punishment – This is the result of disobedience – Look around on all sides & see if my words are not true. – It seems as though God had especial blessings for us. I feel this most when I enter our church on Sunday. There is such a peaceful quiet there, the atmosphere seems to belong to another world – it is as though we were in the presence of Him who is all powerful to save, & all love to protect us from the evil influences that surround us – My friends try your best never to miss a Sunday. Be consistent at God's house – Seek to do His Will first, & then He will give us all that we need for our bodily sustenance. You have seen how anxious the Government has been in the past to teach us to raise crops, but nearly every year the frosts come before the grain is ripe & destroy it., Now you see they are anxious to try Fall sowing – Why? That we may have food to eat – My feeling is my friends, that this is all God's doing. He it is who has put this new idea into the minds of our superiors – and I am confident that if we serve Him, He will never leave us to hunger – Because He rules all men, as well as all things.

The new candidates for H.C. came to see me today & 3 others I visited in their homes. All understand the meaning of this sacrament, and all are anxious to become more filled with Heavenly blessings –

Sep^t 20th [1885]. Two very large congregations today. I preached this morning from St. Luke XXII 19. “Do this in remembrance of me” – As we are going through the book of Exodus, I referred them to the Passover, and the injunction to the Jews to observe it every year, that their abject misery, & God's Almighty power & love, might be remembered throughout the successive generations, & form a subject of never ending praise & thanksgiving to Him who brought such a great deliverance for them; & just so with the sacrament of the Lord's supper – It was instituted as a continual reminder of the great Salvation which the Son of God wrought for us by His death upon the Cross. And each time we partake of this sacrament, we are reminded of the suffering He endured for the atonement of our Sins. It is also a sign of our obedience to His command. “Do this in remembrance of me” – 41 communicated with us this afternoon – We had quite a happy time – 4 of the communicants were former pupils of our school, and this was their 1st communion –

28th [1885]. I left on Saturday for Snake Plain. Camped at the Government farm, & had prayers & reading with the employees – I left early on Sunday & drove about 3

miles to one of Snake Plain adherents where I had arranged to hold service, & administered H.C. – There were 20 adults at morning service – 12 of whom took H.C. After morning service we had what is termed in England, an enquiry meeting, when all spoke freely of their Xtian experiences. I had a short service after dinner, & then drove back to the Government farm, where I had arranged to have a service in English at 3 P.M. – 13 present. Reached home at 9 P.M. after an enjoyable day in the Lord's service – The service at the Mission conducted by the school master & Mrs. H. Fires are raging all round us, as is always the case at this period of the year – We are constantly enveloped in smoke, expecting every hour to see the fire rushing upon us.

Sep^t 30th [1885]. All hands turned out today to “fight” the fire, which is making rapid inroad at the north end of the Reserve –

October 3rd [1885]. The Chief's youngest son came in to see me today about having his child baptised tomorrow. I told him I thought he had better visit another week, as the child is not quite a week old – He said both I and my wife have long wished for a child, so we both prayed to God to give us one – & as soon as I heard the child cry, I fell on my knees at once & gave Him thanks, because it is plain to me, that the child was given in answer to our prayers – We both therefore wish to present it to Him as soon as possible – I did not object, as that was their wish –

October 4th [1885]. Two services, two children baptised in the morning, both boys, & both 1st children. Quite a happy time for those immediately concerned –

11th [1885]. Two service today. This morning's congregation was the largest we have had since the church was built – Many had to sit on the floor between the rows of seats. Today is very wintry looking – Last night about 2 inches of snow fell. Two of my Sunday School youths said the whole of the catechism this afternoon without missing more than 6 words – some of them know upwards of 40 hymns, and nearly all the collects –

18th [1885]. Two services –

24th [1885]. I left home on Monday 19th for P. Albert, accompanied by three Indians – a short time before camping we fell in with 4 families from the Snake Plain, who were also on their way to P.A. These with our own party formed a nice little congregation for evening worship. One of the men from S. Plain joined the rebels & took part in the fighting at Batoche & his wife headed a number of women who did much of the pillaging at our Mission. I had already spoken to them of their folly & wickedness in doing what they did, & now only spoke to them of the Savior's love for sinners – The next day we met a dispatch man going out to tell the Indians that the

treaty money would be paid to them at the end of the week. This news very much excited them, and some of them left for home at once, although they were within a few hours travel of Prince Albert – I returned from P.A. late this evening. The treaty was paid here yesterday –

October 25th [1885]. Two services – good attendance –

26th [1885]. Sowed wheat & onion seed today –

November 1st [1885]. Two services –

4th & 5th [1885]. Visiting the sick –

8 [1885]. Two services –

9th [1885]. Sent my school teacher Joseph, off to Stony Lake to spend a month with the Indians teaching them the syllabics etc. Ellen Ahenakew assists me here in his place. She is the sister to Louis who is teaching at Devon, & is one of old pupils –

11th [1885]. Began feeding the cattle today –

14th [1885]. I left yesterday for Snake Plain – called at several houses & had prayers – Camped at the Councillor's, & had a service in the evening – I scarcely think the poor old man will last through the winter. He is failing so rapidly – He spoke to me about his decease, & said he was ready for the call, trusting in Jesus. He has expressed a wish to be buried in our church yard here, saying that it was through the Church of England that his eyes were opened to see himself a sinner, & Xt as his Saviour, & that he loved her services, in fact all his Christian life had been lived in her, & he wanted his mortal remains to rest under her shadow – I left for home again this morning after family worship. Drove about 2 miles, & had prayers with another family. Drove on again about 3 miles & called on another member of our Church, who was very glad to see me, & anxious for me to have a service; & in a few minutes he had 2 men, 10 married women, and several younger members of their respective families collected together. After a very hearty and enjoyable service, I drove home, which I reached about day-set.

Nov^r 15th [1885]. I have been suffering so severely from a bad cold & earache today that I was unable to hold a 2nd service –

19th [1885]. We gave the school children their annual present of clothing, & as usual they were most delighted with them –

22nd [1885]. Two services – good attendance – after 2nd service I visited a woman who is suffering from weak eyes, & is almost blind –

23rd [1885]. I rode to the end of the Lake this afternoon to see two sick women, one is suffering from consumption and I think will not last long, she has resisted much during the last fortnight, but like most people suffering from the same disease she thinks she is going to get better; still she is resigned to God's will. She took her 1st Communion about 2 months ago. The other woman is suffering from an injury sustained in the wrist whilst cutting fire wood – She has had no sleep for the last 4 or 5 days, but today the swelling is much decreased and she is of course much easier – I had reading & prayers with them both.

Nov^r 28th [1885]. Visiting the sick –

29th [1885]. Two services –

December 1st [1885]. Drove to the end of the Lake and administered H.C. to the consumptive woman – She had expressed a wish for it. Her father & mother joined with her. About 15 people were present at the service, one of whom hopes to communicate with us on Xmas day for the 1st time –

6 [1885]. I spent yesterday in visiting the sick – Today – two services –

11th [1885]. Mr. McFarlane passed today on his way from Fort Chipewyan to Manitoba. He reports our missionary brethren well –

18th [1885]. Left on 12th Inst. for Stony Lake, reached the same on the 13th. I spent 2 nights and one day with the Indians. Had a very happy time. Baptised the Chief, one of his sons & his only daughter – both the latter are married. I also baptised another man about the same age as the chief, & although not a councillor, is among the principal men of the band, also his daughter, a young woman of about 16, and his grandchild – Six in all, 5 adults & one child – There were some very good confessions made, both of the folly of heathenism, & their belief in the Xtian religion, & they all promised by God's help, to follow the teaching of His Holy word. The chief's sons can read the syllabics very nicely. Truly God is in our Midst!

December Xmas day [1885] – Two good congregations, with Holy Communion in the afternoon – After 2nd service visited the consumptive woman at the end of the lake & administered H.C. She has been very weak for a long time & I promised to give Comⁿ once more before she died – This was postponed according to her own wish until Xmas day. Strange to us, but not to God, she died at 10 O'clock at night, about 5 hours after receiving Comⁿ., She was quite sensible when she took it, she recognized me as soon as I entered the room. I asked her if she still felt a desire to

live? She said, no – I then asked if she felt happy? She looked up & with a smile upon her face said – Jesus is nigh – 52 Communicants –

1886

Jan^y 1st I left home for Prince Albert on the 27th. I had intended leaving with my Indians on the 26th & having a service on the road with them, but was prevented by the funeral of the woman above referred to – Had fine weather and good roads – Reached the settlement on the 28th called on the Bishop whilst there, respecting a matter which I have already written to you about. My return Journey was as rough, as the one to P.A. was pleasant. Heavy snow falling, & head wind blowing all the time – I was twice as long in accomplishing the Journey home & as the one out – arrived here late his evening.

Jan^y 4th [1886]. On Saturday night, 2nd Inst. just after retiring to bed, a messenger arrived from Snake Plain, to say that “Pierre” the councillor, I have so many times mentioned, was dying, & wished to see me, & had asked for Holy Comⁿ. I had promised to go to S.P. on the following Sunday for service & Comⁿ. This was known to them, but fearing the poor old man would be either dead or too ill by that time to enjoy the full benefit of the sacrament, they wished me to go at once. I insert the following, not merely to make know my own hardship but those who may be privileged to read this, may understand something of a missionary’s life in this great lone land. I left home about 10 A.M. and drove to the old man’s house, about 24 miles. The roads were very heavy, & the wind blowing strong from the north, with the thermometer about 15 below zero. I reached my destination about 5 in the evening – My horse, though a chestnut, was not a perfect white with frost & I myself was chilled to the bone. My boots being frozen on my feet. Still, if after a service & a few minutes holy talk with the sick man, I could have retired to some quiet, warm, room for refreshing supper & comfortable bed, the hardships would have been forgotten, but instead of this, just imagine yourself in a bare room, about 14 feet square, the sick man lying on the floor in one corner, & next to the sick man, your own portion of the room. The total number of inmates, counting yourself being 20. Add to this the many disagreeable attending a sick room then you will to a certain extent understand my case. For these I had to endure from 5 in the evening till 9 next morning when I again set out for home. This journey I felt the cold more severely than on the former, perhaps for the following reasons – this time the wind was dead ahead, and the only food I had taken since the previous morning, being a few mouthfuls of unleavened bread dipped in a little pork fat.

8 Communicated, making a total of 60 communicants this Xmas –

Yours faithfully, John Hines

To Revd C.C. Fenn, C.M.S. Secretary, Salisbury Square, London, England.

Jan^y 8th [1886]. The body of Pierre was brought to the Mission late last night. He died on the 6th Inst. I buried him today. Quite a number of our people attended the funeral: the bod was born to the grave by the Asissippi Chief, his son & two nephews – The family of the deceased were very much depressed in spirits when they arrived at the Mission, but the sympathy they received from our people here, helped much to cheer their hearts. It was so different from the heartless way they had been treated by the Snake Plain Indians, Indians of their own band – Ever since the Presbyterians took up work among these Indians, a spirit of jealousy & almost hatred has existed in the Reserve against those who still wished to adhere to our church. This felling has been allowed to grow, and has at last resulted in what I may term the boycotting of the family in question. The Chief Mistawasis refused to visit Pierre when he was sent for, the day before he died. The Presbyterian minister acted in the same way, and in fact no one, but a widow woman was found willing to assist, both in their watching before death, & in the preparation of the body for the grave. And no one offered to make or assist in making the coffin for the poor old man – this had to be done by his four bereaved sons – A more heartless and un-Christlike spirit I think never existed among a body of so called Xtians – It is actually worse than heathenism, for my people told me, that in their heathen state when anyone was sick, even a child, if any were camped near, they always gave what assistance they could before death, & after death, they took the entire charge of the funeral. The friends of the deceased being allowed to remain quiet.

John Hines

CMS Records, C.1/O, Reel A113

John Hines, Bishop's Court, Prince Albert to Rev^d Mr. Fenn, March 22/86

Rev^d & dear Mr, Fenn.

The Bishop has mentioned to me the subject of Archdeacon J.A. MacKay's having had the Indian Agency of Battleford offered to him by the Gov^t – not now as a temporary arrangement, but as a permanent one, & that the Archdeacon has written to say the duties of an Indian Agent will in no way interfere with his duties as a missionary.

His Lordship has asked my opinion on the subject, which I have given him, & which is as follows, Viz. – That from my own knowledge of an Indian agents work, & also that of a missionary's, I have no hesitation in saying that it is impossible for the Archdeacon to hold the office of an Indian Agent, & do justice to the C.M.S. work at the same time.⁷³

I give the following as a few reasons for saying so. 1st – There is a weekly mail at Battleford. The receiving of, & replying to official letters in connection with the agency consumes 2 days in each week. 2nd – The agent is never sure of his movements until the receipt of the mail: he therefore will be unable to make any missionary appointments, as he may receive by the mail instructions, which will necessitate him going in a different direction, from the one he may be required to go as a missionary. 3rd – Supposing an Indian is ill, & wishes for the presence of the missionary, or a body is waiting to be interred, & supposing either of these to happen at mail time – or when instructions had been received by the Archdeacon to visit Indians on reserves lying in an opposing direction. Which do you think will be most likely to receive his 1st attention? Certainly that which has direct concern with the Govt. for the Archdeacon become a govt servant you may depend upon it. The Govt. will demand from him his 1st attention, & the mission work will have to be a secondary thing entirely. 4th – Then what of the Indians referred to? The “dying & the dead”. Why, so soon as their friends see they are unable to obtain the presence of the Archdeacon they will go to other missionaries who can attend to them & so the C.M.S. work at Battleford will rapidly fall into the hands of the R.C. Priests, for, mark, the prevention of which, the Archdeacon was especially sent to Battleford.

⁷³ J.A. Mackay was first appointed a temporary Indian Agent at Battleford after the rebellion, in March 1886. He would serve in this capacity only until the end of 1887. See previous citation to J.A. Mackay. Canada, *Sessional Papers*.

The C.M.S. has been very kind to the Archdeacon in as much as he being a native, they have allowed him, contrary to their pointed rules, a salary half as large again as a European, & I feel sorry that notwithstanding this kindness, he seems willing to sacrifice the Society's interests for a secular calling, because the pecuniary advantage of the latter is greater.

With kindest regards

Believe me dear Mr. Fenn

Yours Sincerely

John Hines

P.S. You will remember perhaps my former communication in which I hinted at the Archdeacon's avariciousness – written in great haste.

CMS Records, C.1/O, Reel A113

John Hines, Asissippi Mission, to Rev^d Mr. Fenn, April 28th 1886.

Rev^d & dear Mr. Fenn.

The day after posting my letter to you respecting Archdeacon McKay, & the Indian Agency of Battleford, I received a letter from the Lieut. Gov^r asking me to take charge of my own particular Indians, Viz. those of Asissippi & Stony Lake, i.e. to encourage, & instruct them in the work of farming.

I at once showed the letter to the Bishop & also to Mr. Wright who is an independent member of the C.M.S. Fin. Com^t. here. He, Mr. Wright, was, as I presume you are aware, School Teacher at Asissippi for two years, viz. /76 & /77.⁷⁴ He is therefore personally acquainted with my past work at the mission, which as the Bishop said, rendered his remarks on the point in question all the more valuable.

Mr. Wright said – “That in doing what the Govt. had requested, would be simply continuing to do what I had always done from the formation of the mission. The only difference being that the Govt. would in the future acknowledge my work.” I quote this, that you may fully understand that as much of my time in the ____ no time, will be devoted to the Society’s work – as in the past., It is however only right to state that the Govt. has offered my \$40.00 per month, to attend to the Indians as above stated – The Bishop said he did not see any objection to my complying with the request of the Govt. & accepting the \$40.00 per month as offered. I asked His Lordship to consider the case well, & say if he thought it a parallel one, with the Archdeacon’s, which we had just written about. He said he considered it was not.

I then wrote to the Govt. accepting the offer, but adding, “That I did so on the understanding that if at any future time the C.M.S. wished to remove me to another sphere of labor, my accepting his offer was not to interfere with my complying with their request.” Of course all that has been done can easily be undone if the C.M.S. have any objection to make.

Please favour me with a reply.

⁷⁴ As Hines noted earlier, Mr. Wright, a young Englishman, had been engaged by Hines in Winnipeg as a schoolmaster & general servant, in 1876. He brought Wright out with him to Asissippi, where he served for two years. He then left for England on a visit to his friends. After his return from England, he tried many things, but was not altogether happy in them. He then came back to the Saskatchewan and started teaching school at Prince Alberta, as well as studying at Emmanuel college.

I remain Dear Mr. Fenn

Faithfully yours

John Hines

May 12th – This season of the year is the worst we have for either sending or receiving our mails. This is owing to the depth of water in the rivers, which have to be forded as best we can. Tomorrow I send this off by a special messenger to P.A. which will cost me \$8.00 or better than £1.10.0

J.H.

CMS Records, C.1/O, Reel A113
Copy of Asissippi Journal from Jan 18th to May 25th 1886

Jan. 18th [1886]. Pierre's widow returned to Snake Plain today. She called in to see us just as she was leaving & said how happy she felt at the thought of her departed has [a] band being with Jesus & the kindness shown to herself by the Asissippi Indians –

Jan. 19th [1886]. Visiting the Sick

Jan. 24th [1886]. Two ervices here –

Jan. 29th [1886]. My wife and I have been very ill with bad colds and sore throats for the last 4 or 5 days. Thank God we are not very often both ill at the same time, & it is good for us that we are not, seeing that we live in such an isolated place. Our little daughter, who is just turned 7, is doing her best to nurse us both. Whilst I am writing this, my wife is lying ill on a bed made for her downstairs, & I hear our daughter upstairs making beds etc. – She is often weary & dull with having no companions to play or learn with, but when she sees either of us unwell she does more to help us, than it is easy to imagine one of her age able to do –

Feb. 6th [1886]. The Indian Agent came here today, accompanied by Mr. Herchmer, Inspecting Commissioner.⁷⁵ The latter expressed a wish to see the school children, and as it was Saturday he thought it better to examine them in their homes. In the afternoon we went round with books and slates etc. – After the examination was over he said in the presence of the Chief & the Government officials who were present, that the children he had just inspected were much in advance of any other Indian children he had ever inspected, in reading, writing & arithmetic –

Feb. 7th [1886]. Two services –

⁷⁵ This was Lawrence William Herchmer (1840-1915). At this time, he was the Inspector of Indian Agencies in the North-West Territories. In a few months he would be appointed to be Commissioner of the NWMP. Herchmer was born in England to United Empire Loyalist parents. After an education in Canada and Britain, he acquired a commission in the 46th Foot, and served in India. When his father died in 1862, he returned to Canada. He would serve in the British/American Boundary Commission (1872-74), and in 1876 he was appointed as the Indian Agent at Birtle, Manitoba. In 1885 he was promoted to Inspector of Indian Agencies for the NWT. Then on April 1, 1886, he was selected by John A. Macdonald to become commissioner of the NWMP. These appointments were much aided by his close ties to the Conservative Party of Canada, and to John A. Macdonald. After the Liberals came to office in 1896, he was replaced as Commissioner in 1897. He retired from the NWMP in 1900. S.W. Horrall, "Herchmer, Lawrence William," *DCB Online*.

Feb. 15th [1886]. I left on Friday for Stony Lake according to previous arrangement, hoping to find the Indians at home, but am sorry to say not a single person was at the settlement, and not above a handful of hay could be found in the place for my horses. I was obliged in consequence of the latter to return home yesterday, Sunday – This is proof of the uncertainty of missionary success among Indians who depend entirely upon hunting for a livelihood. One can never be certain about their whereabouts. The service was conducted here yesterday by Joseph.

Feb. 21st [1886]. Two services here –

Feb. 26th [1886]. The chief and his councillors had Tea with us to night. We afterwards discussed many things relative to the mission, & the rumours that are freely circulated & believed in, of another rising among the Indians & half breeds this Spring – The chief says he can hardly think the Indians will be so foolish as to rebel again, having seen the folly of such an act already.

Feb. 28th [1886]. Two services here – Very much sickness among our people just now –

March 2nd [1886]. Visiting the sick all day.

March 7th [1886]. Two services, good attendance – Mr. Tho^s McKay (Commissioner)⁷⁶ arrived at the Mission just as we were on the point of starting for morning service. He remained for both services and was much pleased both with church & congregation. He left about 6 O'clock this evening. He is on his way to investigate matters at Green Lake relative to the late rebellion. Two baptisms today, one an infant, the other an adult – The adult was from Snake Plain –

March 13th [1886]. Left on the 8th for Prince Albert, returned today

March 14th [1886]. Two services here today –

⁷⁶ Thomas McKay (1849-1924) was an English-Metis farmer and political figure in the Prince Albert district, and he became the first mayor of Prince Albert. In 1886, he was appointed to a commission of three to inquire into the conditions and losses brought about by the Rebellion of 1885. During the 1885 Rebellion, McKay sided with the federal government and NWMP, and he served as an envoy to negotiate with the Metis of Duck Lake. He also operated as a scout for the NWMP. He was born on July 4, 1849 at Fort Pelly, the son of William McKay (HBC) and Mary Cook, and was the brother of James McKay. He was educated at St. John's school in the Red River Settlement, and worked for the HBC from 1864 to 1873, when he settled in Prince Albert. He also married Catherin McBeath in 1873, and was the brother-in-law of Lawrence Clarke, the HBC Factor at Fort Carlton at the time. Besides serving as mayor of Prince Albert, he represented Prince Albert in the Legislative Assembly of the Northwest Territories (1891-94 & 1898-1905). He remained in the Prince Albert vicinity until his death in 1924.

March 20th [1886]. Left on the 19th for Prince Albert, spent Sunday there & preached in the morning at St. Mary's – Read prayers in the evening at the Bishop's Chapel. On the 22nd gave the college boys a "treat" with my Magic Lantern – 23rd & 24th detained on account of great storm – Reached home today 26th. – The Lieutenant Governor has asked me to take the entire charge of the Indians on this, & Stony Lake reserves. In complying with this request, I am doing nothing more than what I have always been doing, the only difference is, that the Lieut. Governor now recognizes my services –

March 28th [1886]. Two services – good attendance. It is a year ago today by the day of the week, since we fled from our homes on account of the rebellion – I told my Indians of this during the morning, and reminded them of our debt of gratitude to God for His mercy to us during the past year in bringing us safely through all the late trouble, & for the peace of the country at the present time –

March 31st [1886]. I went round the lake today visiting my people.

April 4th [1886]. Two services, good attendance, weather warm & snow melting fast. All hearts seemed glad. A kind of general thawing out. I think our prayers were, if possible more hearty today than usual in consequence of the change in the weather. Six month's constant frost & snow, is very monstrous, & it is only those who experience such winters that can appreciate a thaw – God grant that we may have a good harvest this year –

April 11th [1886]. Two services. Congregations large. A heathen Indian from Battleford was present. This Indian took part in the late rebellion & was among the number who opened fire on General Otter's Column at Cut Knife Creek. I have had several conversations with him during the past winter, & he is now a candidate for baptism. D.V. he will be baptised on Easter day. I was having prayers & reading with some Indians in the bush about 35 miles from here in the early part of Jan^y. This Indian was present, & after service was over, quite unexpectedly to myself, he offered himself a candidate for Baptism.

April 14th [1886]. Went to Snake Plain today, had reading & prayers with some Indians in their tents, and also with the Farming Instructor's family⁷⁷ in their house –

⁷⁷ The Farming Instructor on both the Mistawasis (Snake Plain) and Ahtakakoop (Sandy Bay) reserves was George Chaffee. He was first hired as farming instructor in the Carlton Agency in 1880 and he would stay in that role until 1889.

April 15th [1886]. The Chief began to sow wheat today. This is earlier than I have ever known him do it before.

April 18th [1886]. Two services – This morning we could hardly find sitting room for our people – the services were very hearty. They all seemed in such good spirit, the result of the early Spring & the prospect of a good harvest in consequence –

April 23rd [1886]. Good Friday. One service, good attendance. Our people take great interest in special days set apart for public worship –

April 25th [1886]. Easter Day. Two very large congregations. The man before referred to was baptised this morning. 55 partook of Holy Communion in the afternoon. Altogether we have had a happy and busy day.

April 26th [1886]. Went round the Lake, sowing garden seeds for the Indians, and visiting the sick ones –

April 28th [1886]. Again visiting the sick. One young married woman is in rapid Consumption. She cannot last long. She & her husband are Communicants. She has asked for it, & I have promised to give it to her next Sunday with her husband –

April 30th [1886]. The weather has turned cloudy & dull, so we are expecting to have what we call here “the going home wind Kewatin”, meaning the last touch of winter –

May 2nd [1886]. It rained hard all night of 30th & began to snow about sunrise on the 1st. Snowed fast all day & all last night & this morning we have more than a foot of wet snow on the ground – Two services as usual, but the seats on the women’s side were nearly empty. Went across the lake after 2nd service and administered Communion to the young woman & her husband before named –

May 3rd [1886]. Bright Sunny Morning. Snow melting rapidly.

May 6th [1886]. Visiting the Sick –

May 7th [1886]. The Stony Lake Chief with two of his men arrived at the Mission this afternoon. I went to the Councillor’s with whom they are camping and had prayers with them –

May 9th [1886]. Two services, large congregations. After 2nd service I went round the East end of the lake visiting the sick. Had prayers in two houses. Jack Sasakemoos has been at Stony Lake for the past 5 weeks trading for his son-in-law, but I was glad to hear that he made himself useful among the sick, in telling them as much of the old, old story as he could, & praying with and for them. I learnt this from the Stony Lake Chief –Ookinacuootayow.

May 13th [1886]. The young woman who has been ill for the past few months, died on Tuesday – I was not at home when this occurred, but learnt from those who were present that her end was peaceful, trusting in the Lord. Deceased D. Stranger's widow saw her the night before her death & asked her if she knew she was dying. She said she knew it, & asked to have her little child brought to her to give it her last kiss (The child was staying with its grandmother & is nearly a year old). Mrs. Stranger then asked if she feared to die. No, she answered, because Jesus is near me all the time & it is He who will take me away – She said very little more before she died, her last words being "Lift them up now." She had been sleeping and occurred to wake up suddenly as though she had seen something. They say the words were distinctly said, & much louder than she had been able to speak for the last 3 weeks. She died immediately after. We will believe the "Everlasting doors were lifted up," at her request, & her soul entered into its rest. The funeral took place today –

May 16th [1886]. Two good congregations, as usual. Weather very changeable and many are complaining of feeling unwell – Colds are prevalent –

May 18th [1886]. The chief's grandchild died last night & was buried today – The poor little thing was only 7 months old & has suffered much in that time.

May 24th [1886]. I was too ill yesterday to hold a service, my people however met for prayers in the church.

May 25th [1886]. I am much better today. The old woman who usually walks from Snake Plain to the mission to take Communion reached here today. She was too ill on Easter S. to come. I visited her about two weeks afterwards, and found her better, but still far from well. Her son who professes to be a "great Xtian", is a heathen fellow. He has been complaining about his mother hindering him with her sickness, meaning that she required so much attention, that he could not get on with his farming as fast as he wished. He also pointed out to her the spot where he intended to bury her when she died. The thought of being deprived of Xtian burial, & her remains to be laid in the wilderness like that of a heathen, when the church was so near, was too much for her. So in her weakness, she plucked up courage to walk to the mission to spend the remainder of her days among friends, who have more affection for her than her son. He is her only remaining child.

John Hines

CMS Records, C.1/O, Reel A114

**John Hines, Sandy Lake, June 5th, 1886, to the Hon^{ble} The Indian
Commissioner [Edgar Dewdney] Regina**

Sir.

The success of my past work as a missionary & teacher of the young, is sufficient to show that what I take in had to do, I give it my best attentions. It is contrary to my nature, to do anything (as they say in this Country) "In a kind of wary." But it does not matter how ambitious and how indefatigable a man may be, there is a limit to his power and achievement, and I am obliged to confess, that much as I like the work of instructing the Indians in the art of agriculture & much as I understand the work in every detail – I am not able to devote so much of my time to this department of work as to justify my holding the office of Instructor unless I greatly neglect my school & ministerial work, & this I know you would not wish me to do for a moment. I therefore beg leave to tender you my resignation as Farming Instructor at Sandy Lake. I will of course continue in office until your Honor has had time & opportunity to appoint another in my place.

Yours &c J. Hines

P.S. To be forwarded to the C.M.S. London – Thro' His Lordship the Bishop of Saskatchewan.

CMS Records, C.1/O, Reel A114

John Hines, Asissippi, June 29th 1886, to Bishop McLean

My Lord,

Your letter reached me a few days ago, may I ad a word of caution to your Lordship with reference to what you may write to the C.M.S. re – the Battleford Missions – It will be any easy matter for the Archdeacon to get a good face on things for your Lordship's inspection, see he, as Indian Agent, has full charge of the Government provision stores in the district, and even should the Archdeacon not attempt anything of the kind, the Indians themselves will try the experiment of getting food etc. by attending the services, and even in accepting the rite of baptism, thinking thereby to please the Archdeacon and so obtain material help from him – Some of my own Indians tried the same thing with me, and our deceased bother D. Stranger, led some of them to believe that when they became Xtians they would have a similar claim upon me to that of a child upon its parent – I had much difficulty in removed this stumbling block –

The two points I maintained in my letter to the Society about the Archdeacon & the Indian Agency were, 1st That he would no longer have control over his time – and so could make no missionary appointments with any certainty of being able to fulfil them – 2nd That when the Government work and the C.M.S. work did not fall in the same direction, the Government work would have to be done and the C.M.S. work left undone. Now before you have had the opportunity of visiting the Battleford Missions the Archdeacon has given me an opportunity of showing your Lordship how my prognostications have literally been fulfilled – About 3 weeks ago the Archdeacon received a telegram from Regina ordering him to Prince Albert on a tour of inspection – The Archdeacon had therefore to leave Battleford at once irrespective of any missionary appointments he may have made. He told me when here, that he regularly held a fortnightly service at the Eagle Hills reserve. More than three weeks will have elapsed between his departure from, and return to, Battleford. This regularity, has been broken by the Government instructions ordering him away to P.A.

And now as to the moral effect his actions are likely to have upon the Indians – The Archdeacon reached this reserve about noon on Saturday last, whither he had come to inspect some cattle recently sent here by the Indian Department. He remained here until 4 P.M. and then left for Snake Plain on the same business, intending to start for Battleford on the Sunday morning. I pressed the Archdeacon to spend Sunday with us, and told him how disappointed the Indians would be if he did

not do so; he declared that his time was not his own, & that he was obliged to hurry back to Battleford. True “Our Times are in Thy Hands O God.”

About sunset one of my most influential Indians came to the Mission house to ask me why the Archdeacon could not stay over Sunday with us – instead of travelling all day. I gave him the reason that was given to me, when I was at once asked, if the Lieut. Governor would punish Mr. McKay if he kept the Sabbath day – and if the Governor and other officials did not keep it themselves – and whether Mr. McKay was not a missionary as well as an Indian [Agent]. Imagine my embarrassment! It is enough to have to answer for one own faults without having to answer for another –

Think over these matters seriously My Lord before you commit yourself on paper to the Society – Remember it is not a question of Salary, only, but of his capability of doing the Society’s work efficiently with the additional work of the Indian Agency.

I am, My Lord

Yours faithfully

John Hines

CMS Records, C.1/O, Reel A114

John Hines, Sandy Lake, to Rev^d Mr. Fenn, Nov^r 20th 1886

P.S. I have omitted to mention in my journal, that Starblanket & Mistawasis, the Snake Plain Chief were sent for by the Govt officials about 7 weeks ago to go on a visit to Canada. The messenger reached the mission about 8:30 P.M. & the Chief was on his way to Canada at 10 P.M. same evening. No message of any kind had reached us prior to the one referred to, so you must guess the excitement for a time. Perhaps the Chief's family expressed it best, when they said to us, a day or so after he had gone. "That the whole affair was so sudden that they had no time to cry until after their father had left the mission. The Chief came to the mission house & took his departure from there. The Snake Plain Chief had no such excitement as he lives 20 miles nearer P.A. & had half a day to get ready he waiting until the messenger returned with Starblanket.

The Chiefs returned last week. Our Chief remembers very well indeed all he saw & was told. On the whole the officials treated them well. They were taken to church regularly on Sundays although of course they did not understand any part of the service. Still the chief says, it was good to be there. To see so many people attending God's House & to see how quietly & orderly they behaved. He spoke at several public meeting through an interpreter & was much applauded when he told how that he & his people were Xtians, that their children attended school, & that 3 of his children as he called them, 2 nephews & a niece, were able to teach school having all had charge of Gov^t schools. In visiting one gentleman they were asked if they could sing. Starblanket replied that he could not sing in English, but he could sing a Cree hymn. He was then asked to sing, which he did, being joined by Mistawasis. The tune was the old 100th but the words do not answer to any hymn I know in English. It was a 3 . four line verse hymn, & the literal translation is –

- 1st Verse – Where two or three are met together in prayer. –
2. There will I be, says the saviour to give them my blessing.
3. According to they word we have met together. Such as thy Spirit from Above.

After they had sung the hymn, they were asked to repeat it slowly, syllable by syllable which they did – a gentleman writing it down at the same time. One of the young Ladies then played the tune on the piano & others all sang the hymn again.

On visiting either the Marquis of Lansdowne, or Sir J.A. McDonald (the chief can't remember names) he Starblanket was asked by the great gentleman, to give a Cree name to his daughter. He says after thinking for a few seconds, he told them,

that he would give the young Lady half his own name – saying that Starblanket was know well, not only in the Saskatchewan country, but in Canada & elsewhere, & he had done nothing to be ashamed of it, but could go boldly wherever his name had gone before. He then named her Ah tah kis kwoo “Star Lady.” The great gentleman, he says, seemed much pleased with the name & said his daughter should always be called by the name he had given her, & so she would be a constant reminder of their meeting.

The Lady of the house also spoke to them & said how very glad she was to have seen & heard the Chiefs, & as they had very far to go home, she would pray to God to give them a safe Journey & bring them back to their families in health & safety. Starblanket says that this speech went to his heart. It showed that we were all one family & God was our Father. It made me feel certain that we should reach home safely & find all well, & now I have seen the Lady’s prayer answered. We have had good health, fine weather & I shall always remember with pleasure my 1st & perhaps my last visit to the white-mans country.

John Hines



Four Cree Chiefs of Rupert's Land Left to right: Starblanket (Ahtabkakoop), Louis O'Soup, Flying-In-A-Circle (Kabkinistaban), Peter Hourie, and Big Child (Mistawasis) in a photo taken October 16, 1886, on their visit to Brantford, Ontario. Saskatchewan Archives Board R-B2837

CMS Records, C.1/O, Reel A114

John Hines, Prince Albert, to Rev^d Mr. Fenn, Dec^r 14th 1886.

Rev^d & dear Mr. Fenn,

I reached Prince Albert on the 11th inst. & called on Archdeacon G. McKay. Whilst with him, he told me of a letter he had received from you – giving him instructions to the effect, that if Archdeacon J.A. McKay had resigned the Indian Agency, & resumed the C.M.S. work, he was to pay him £60 towards defraying his wife's expenses out to Battleford. The Secretary not having heard from the Archdeacon at Battleford, was at a loss to know what to do with the £60. I advised him to send a telegram to Battleford asking the Archdeacon whether or not he had resigned the agency. The answer we got was as follows. "Doing Society's work, but not yet resigned agency. No instructions from Society – resign any time if required." Now dear Sir, just look at this telegram with business eyes, remembering what has already taken place in the shape of communication between yourself and the Archdeacon. You wrote him, so you told me, that he could not be allowed to hold a govt position, & remain a missionary of the society. Our late Bishop wrote him to the same effect, yet he would make one believe from his telegram, that he did not yet know the wishes of the Society on this important question, & wd put this forward as an excuse for not having resigned before. The he expresses his readiness to resign when required to do so. When requested to do so before, why did he not? Perhaps he thinks by becoming a whole hearted missionary now, he might be favoured with a chance of some ecclesiastical preferment – He also speaks of doing the Society's work whilst still attending to that of the Agency. The Archdeacon must be a wonderful man to be able to do justice to both. In short he must be non corporal at times, as the different spheres of labor require him to be at different places at the same time. Let this be as it may, your Secretary & I, both considered that it would be wrong to pay him the £60 until further instructions from Salisbury Square – I cannot understand the coolness of the man, asking for such a grant from the Society, whilst in the govt employ. Why did he not apply for such assistance from the Govt. The secretary tells me, that since he has been in the Govt employ, he has received from the Society a salary proportionate to £120 per ann. & his salary from the Govt has been, at the rate of £240. Besides this, he has a servant allowed him – horses for travelling, & 12 shillings per day to defray other expenses when travelling. Also fire wood & lights – two large ____ in this country where the winters are long & cold, & still he asks for more. I would not trouble myself Mr. Fenn ab^t the salaries of the native clergy – if they were paid from a native church fund but when the funds have to be raised in England, I as an English man, & an agent of the Society, shall consider it my duty to

raise my voice against such cases as the one in question. In fact, there have been pounds & pounds of the Society's funds spent for which the Society's work has received no benefit – Where are all the C.M.S. students who have been trained at Emmanuel College at the C.M.S. expense? An honest investigation would reveal much.

Yours in Xt.

John Hines

CMS Records, C.1/O, Reel A114

Copy of the Asissippi Journal from June 2nd to November 15th 1886

June 2nd [1886]. I left for Prince Albert on the 28th Ultimo, with three of my Indians. About 3 O'clock in the afternoon we were joined by the Snake Plain Chief and 2 of his men. We all camped together. I read a Psalm & had prayers with them around the camp fire, and again in the morning before starting on our journey. About camping time the following night, we were overtaken by the Govt. Farming Instructor of Snake Plain, & a Mr. Deaver, a scotch man, & his married sons. They all joined with us in our Evening sacrifice of praise & prayer around the camp fire – We reached Prince Albert on Saturday – I at once went to the Bishop's residence, & on Sunday I preached once – Tuesday I left for home, travelled alone all that day & half the night. Reached home between 2 and 3 this morning, very tired – My object for this Journey was, to see the Bishop, to settle my annual account at the H.B.C^o to get fresh supplies, and to have a tooth filled up –

June 4th [1886]. Went to Snake Plain to receive some Govt oxen for my Indians. I camped at the Instructor's house. The mistress of the house is remarkable for two things. 1st backbiting her neighbours – 2nd Sel righteousness – On the latter subject it is not difficult to get into conversation with her about religion. She generally begins by deprecating the teaching of the church, & then goes on arguing in a kind of a circle. Very often I feel that it is a waste of time to enter into a controversy with her. However last evening, I could not help feeling that an impression for good was made. We began the subject of religion about 8 O'clock in the evening and kept it up until 11:30 during which time she was brought down to weeping twice. May God open her eyes to see her self as a great sinner, & Jesus as her only Saviour –

June 6th [1886]. Two services, good attendance. Weather oppressively hot. The heat in the church was very great, which accounted for the less heartiness in the services. The singing was dreadful. The Bible class for women and girls keeps up well – that for men and boys does not. Why I cannot say –

June 8th [1886]. Visiting the sick all day –

June 10th [1886]. Visiting the sick. The poor old blind woman I have so often mentioned is, I believe, dying. The poor old creature has been in a sitting posture night and day for over a year. Her arms are spread out & her hands resting on the ground to steady herself. Wat a mercy it will be, if it please the Lord soon to take her.

June 13th [1886]. Two services – Congregations not large, in consequence of many of our people being off hunting for wild duck's eggs –

June 15th [1886]. Visited the old blind woman. Found her very weak.

June 17th [1886]. Visited the old woman again this morning. She was quite insensible. I had prayers in the tent with the watcher and friends – About ½ an hour after I had left, word was brought to the chief's, whither I had gone, saying she was dead. We buried her this evening –

June 19th [1886]. Left yesterday for Stony Lake, but was unable to proceed further than Big river, about 16 miles from here. The pain in my hip and knee was so great, that I was unable either to ride on horseback, or walk, and the road beyond Big river is impassable for conveyances. I am one of those who reluctantly speak of their own troubles, & I only do so now, because I was not able to carry out my plan of going to Stony Lake. For the last 3 months, I have suffered from rheumatic pains in my left hip and knee, & have latterly only been able to get about by using one or more sticks – The weather has been unsettled of late, and this I suppose is the cause of my pain being greater.

June 20th [1886]. Two services – small congregations, as many of our people are in the hunting grounds –

June 22nd [1886]. The Stony Lake chief and 9 men arrived at the Mission last evening. We had a short service for them in which some of our people joined. I read the 104 Psalm feeling it to be very appropriate for them to hear, as they live entirely upon the products of the chase, and so but seldom come in contact with any thing save the wild animals, and the works of nature, all of which, I told them, formed a living book, which speaks of God's power and goodness. The Chief seemed very earnest & he made use of this expression. "You have quite turned my head and my heart."

June 24th [1886]. The Stony L. Chief & some of his men were present at a short service which we held in our garden this morning. When I said "Let us pray" the Chief noticed some of his men did not kneel, & he at once told them to do so. One however, who had been baptized by a R.C. priest some years ago, refused to kneel. After prayers were over, Jacob Sasakwamoss asked permission to say a few words to those who did not appear to join heartily with us in our services. He said "you call yourselves Xtians, & when the Minister said, "Let us pray" he meant let us all pray – Now if any one is in charge of an oar boat, & when he gives the word of command to do anything, if all the men put themselves in readiness to do what is required of them, it looks well, but if some of the men refuse to move, & thereby show their reluctance

to obey orders, it looks very bad, & in like manner it looks bad, when the minister says “Let us pray” and you see us kneel, to refuse to do so likewise. But perhaps you will say, why kneel? Well I will answer this by another illustration, & one which you all will be able to understand. When you wish to make a journey across your lake in your Birch bark Canoes, you don’t throw your things in anyhow, & get in yourself in the same careless way, & then paddle out into the deep, because a canoe is a difficult thing to manage. It must be evenly balanced, and you must take your place carefully, so that when you launch out, you may devote all your attention to the work of propelling your craft, and not be troubled with the unsteadiness with which it rides on the water caused by the careless and uneven way you placed your things inside; besides the canoe will go much faster if evenly balanced. Now when we pray to God, it is like launching out our thoughts from the shore of this world, & directing them Heavenward. But our minds are just as unsteady as a canoe, & to begin to pray without either warning or preparation, we should find it quite as difficult to keep our thoughts centered upon God, as to keep an evenly balanced canoe under control. Therefore when the minister says “Let us pray,” it is a warning to make ready – We kneel. 1st in reverence to the Great God to whom we are about to speak. 2nd We kneel because the action is calculated to arouse the attention of the careless to what we are about to do – & 3rd We kneel because it is an attitude best calculated to exclude from our notice any passing object which might tend to draw away our thoughts from the object of our prayers – So you see kneeling in prayer is like having your canoe evenly balanced –

June 27th [1886]. Two services – good attendance –

June 29th [1886]. Visiting the sick –

July 3rd [1886]. Visiting the sick –

July 5th [1886]. Two services – not large congregations. Many of our people being away from home, & some are sick. The weather has been very hot of late, & our people have had much heavy work to do, such as sawing board, & chopping building logs, & whilst heated they have drunk freely of cold water, which in many cases has brought on a diarrhea, and several of them are now very ill.

July 6th [1886]. Visiting the sick. One young man is very weak from the cause above mentioned. The crops this year are looking much better than they have done for some years past. They however, very narrowly escaped being destroyed by a hail storm a few days ago. It just caught the north end of the reserve, & then followed the course

of Shell river, & so only caught one field of grain, which it has more than half destroyed –

July 10th [1886]. Two services. Between morning & afternoon services, I was called upon to visit a sick child & about 7 in the evening I had to perform the burial service for the same. The weather being so fearfully hot, it was considered unsafe to keep the corpse in the house till morning – much sickness prevails just now among our people.

July 17th [1886]. I left last Tuesday for Stony Lake. This was my first trip to that Lake in Summer. The Indians have been employed this summer in cutting out a cart road between Asissippi & this Lake & I was the second to travel over the new road. The Stony Lake Chief having preceded me with an ox cart. Only those who have had the experience of travelling over new roads running through bush and muskeg, & across unbridged creeks can form any idea of what the trip was like. Suffice it to say, that I broke my conveyance when about ½ way, & then had to leave it & proceed on horse back, taking so much of my bedding & food as I could carry on my horse, & leaving the rest behind. After travelling about 2 miles further I came up to the cart which the chief & his men had used. It was not broken, but the road from there was so bad they found it more practicable to carry their things on their backs, than be further troubled with the cart. On reaching the Lake, I found about 50 souls in all waiting to see me. I spent a short time only at the Lake as they were in a starving condition, & had to “pitch off” in search of food. I had however two services with them, and made arrangements about building a school house. Joseph Sasakwamoos the assistant teacher here will D.V. teach the school at Stony Lake this winter. It is very very hard work teaching starving Indians. Their whole conversation turns on food – Poor thins, it is hard to forget the pangs of hunger – On the whole however I was much encouraged.

July 16th [1886]. 1st barley cut at Sandy Lake 77 days after sowing. Weather fearfully hot & no rain. Crops are dying not ripening –

July 18th [1886]. Two services not large congregations. Many of our people being off berry picking –

July 21st [1886]. The Saskatoon berries are very plentiful this year – Many of our people have been away for the last 2 weeks gathering & drying them. When dried they look very like the dried currants one buys in the grocers’ shops. Some of them have gathered as many as 5 or 6 bushels. The way they use them is rather odd, at least it seems to us – They make soup of them, or fry them in pork fat. This latter way renders them simply delicious, they say! --

July 25th [1886]. Two good congregations. Some present from Snake Plain. After 2nd service one old lady came in to ask me what I meant by “holding up a looking glass for them to see themselves in.” I referred them to the conduct of the Jews towards Paul. (We are going through the Acts of the Apostle, taking a part of the chapter every Sunday morning,) & I asked whether there were any present who felt towards the religion of Jesus, as the Jews did towards Paul & whether they were acting in the same way as the Jews did. If so, this chapter was like a looking glass for them to see themselves in – She may have caught a glimpse of herself –.

August 8th [1886]. I left for Prince Albert on the 31st ultimo for the purpose of attending the C.M.S. Conference and the Synod. Camped 1st night at Cr. Chaffee’s Govt. Farm. Had prayers with them in the evening. 2nd night camped at Stony Creek 5 miles east of Carlton. There are several families living here who formerly resided in St. Katherine’s Parish P.A. These are entirely without Xtian services now. I gave notice that I would hold morning services with them on the morrow, Sunday. The good news soon spread, & about 9A.M. 7 families were gathered together in a neighboring house for divine worship. How thankful they all seemed. On Monday reached Prince Albert. Tuesday attended conference. Wednesday Synod. Thursday, private business in town, & afterwards started for home. Reached home late on Saturday, suffering much from diarrhea – Yesterday only had one service in consequence. The service here on the previous Sunday was conducted by the school master, helped in part by my wife. They Stony Lake Chief and 4 families from his reserve arrived here late on Saturday evening & were present at our morning service yesterday. My wife visited them in their tents in the evening, as I was unable to do so.

August 9th [1886]. Visited two sick women today – read & prayed with them – 5 present in one house, & 2 in the other.

August 15th [1886]. Two good congregations notwithstanding the heavy rain. Gave out medicine to the sick after 2nd service

August 20th [1886]. The Stony Lake Chief & his wife arrived at the Mission about 8 O’clock last evening. They joined us at evening family prayer. This morning 4 men & two women came over from their tents to our house. They were soon joined by some of our people. I read the 10th chapter of Acts verses 34 – 48 & explained the same afterwards. Jakob Sasakewamoos spoke & then we had prayers – 12 present –

August 22nd [1886]. Two services; good attendance. One woman came in to see me after 2nd service, the same referred to on the 25th ultimo, & thanked me much for my

sermon, & said she w^d try by God's help to do as I had said – A man also came in to see me about the same sermon, and made many anxious enquiries

August 24th [1886]. Went round the lake today visiting several of my people. I found but few at home, & those mostly children

August 26th [1886]. I was fetched today to see one of my Indians who hurt himself suddenly whilst mowing. I visited him in the twofold capacity of Doctor & Minister – His hurt was internal – After administering what remedies I thought needful, I read the VI Psalm and had prayers with him. Only one man present beside the sick man & myself. My wife accompanied me –

August 29th [1886]. Two services – Weather very stormy – Congregation not large –

September 1st [1886]. Visited the sick & vaccinated 12 persons –

September 5th [1886]. Two very large congregations. Many could not find sitting room, & yet there were many who could not attend the services, being too ill, owing I suppose to the change of season. I gave out medicine to 7 of them between services, & also vaccinated 8 children who came from a distance.

Sept. 6th [1886]. Married a couple & baptized a child, that was brought in from a distance. The parents arrived too late for service yesterday – About 2 inches of snow fell last night – the 1st of the season –

Sept. 12th [1886]. Two services – large congregations. The wife of the Snake Plain Chief, & another woman & man from that reserve were present. Between services I vaccinated 9 people & gave medicine to 3 others.

Sept 19th [1886]. Two services – morning congregation large – afternoon small –

Sept. 20th [1886]. Visited a sick girl, one of our school children. She appears to be suffering from a kind of low fever, & I fear there is little hope of her recovery – I read part of the 10th chapter of St. Mark & had prayers in the house – 10 present.

Sept. 25th [1886]. Visited sick girl again today & had prayers with her –

Sept. 26th [1886]. Weather very rough, small attendance at church.

Sept. 28th [1886]. I should have left for Stony Lake on the 24th inst. but was unable to find the mission horse. I have since spent about £1.10s in hiring men to search for him, but without success. The Indians think he must have mired in some muddy pond. If so he has perished before this. The nights now are very cold –

Sept. 30th [1886]. The sick girl died last night and was buried today.

October [1886]. Treaty payments were made here today. This is the great day of the year with the Indians as regards secular things –

October 3rd [1886]. Two services – morning congregation very large. They Stony Lake Chief & 4 of his followers arrived at the Mission about 6 this evening. After a little conversation, I read 13th Chapter of Romans to them & had prayers with them in my house –

October 4th [1886]. Had a short service again this morning with the Stony Lake Indians before they left for the Lake.

October 10th [1886]. I have not been well all the past week. Yesterday the weather turned suddenly cold & wet which brought on a very bad sore throat, & rendered me unfit to for service today. Joseph Sasakamoos & my wife had morning service with out people in the Church.

October 17th [1886]. Two services – not large attendance, although 3 conveyances were here from Snake Plain. Between services I had a long conversation with a man whom I baptized 6 years ago at Carlton. He lives at Snake Plain now. He is anxious to become a communicant. His wife is a R.C. & this troubles him much, as he is anxious she should join his own church –

October 18th [1886]. The man & his wife above mentioned came to see me today about the Communion. I spent about an hour with them, in reading and explaining both what the Bible and Prayer book say on the subject. The woman is a R.C. but does not like the confession. She evidently thought she would have to confess her sins to me if she became a communicant of our church. I told her that confession of sin in our church, was just as much required as in the R.C. Church, but in our church the confession was made to God, who alone had power to forgive sins. The man will D.V. be present with us next Sunday at Holy Comⁿ. His wife is not yet sure of joining us –

October 23rd [1886]. Visited a sick man late this evening, too dark to read so only prayed with him. On reaching home found that two married couples from Snake Plain had come to see me about Holy Comm. After long conversation I read to them the 6th chapter of Paul's Epistle to the Eph^s & had prayers with them.

October 24th [1886]. Two services – fairly good congregations – 44 Communicants –

Nov. 3rd [1886]. Left on the 23rd ultimo for Prince Albert with three of my Indians. On the 31st read prayers & lessons in the Evening at St. Albans church – reached home today – weather lovely for time of year. Snow fell soon after my arrival at home.

Nov. 7th [1886]. Two services weather fine, not large attendances. Many families are away trapping. Two R.C. Indians were present at morning service & one at evening service. These Indians are from Green Lake. Gave medicine to sick people after service time –

Nov. 15th [1886]. I left for Stony Lake on the 10th Inst. accompanied by one of my Indians. Reached the Lake on the 11th. Spent 2 nights & one day with the Indians – had two services with them besides morning and evening prayers in the Chief's house. The Chief's wife is a candidate for baptism. I selected a site for the new school & made arrangements for the erection of same. 20 Indians were all I saw at the Lake, the rest were all away trapping. The service was conducted here yesterday by Louis Ahenakew, who is assisting me here with the school instead of Joseph. On reaching home I found sad news awaiting me, that that of the death of our Bishop. You undoubtedly will have heard of his illness & the cause of it, so there is no need for me to mention that – Suffice it to day, that when I was at P.A. 31st ultimo, the Bishop appeared much better, & having heard that I was in town, sent his son to call on me, with a request that I would come to see him. I did so, and found His Lordship looking very ill and reduced. He however spoke with much vigour. Our conversation was on the needs of certain missions. The Battleford Mission being among the most pressing. The Bishop said he should, if well enough on the morrow, write to the Society & ask them to allow me to remove to Battleford to take charge of the missions in that district, as Archdeacon J.A. McKay had given up the C.M.S. work for that of the Govt. The next question was, who was to take charge of my work here. The Bishop suggested that a native brother should do so, under my supervision, which mean that I should visit Asissippi & Stony Lake as often as I could, say twice a year. I saw the Bishop was getting exhausted, so took leave of him, & wrote him on the subject, expressing a wish to be succeeded here next spring by Rev^d J.R. Settee, who as you know is a son of our venerable native brother. My letter however reached Bishop's Court about one hour after his Lordship had passed away. At present I I know but very little of the Bishop's illness after I saw him on the 31st. He must have died very suddenly, as I hear he was well enough to be driven out at the beginning of the week. So soon do we bring our years to an end. Lord teach us to number our days, that we may apply our hearts unto wisdom –

The collection during the past year amount to £18 in value. The number of Baptisms for same time is 6 adults & 7 children. The adults include the Stony Lake Chief, one of his sons, & one of his principal men.

I notice in the C.M.S. annual report the number of Xtian adherents of this Mission 290, non Xtian 120. The latter number referred to Stony Lake & ought to be 100 only – These Indians are so scattered, that I was unable to get the proper number for some time. The 290 included a portion of the Snake Plain band, which was baptized by me & was formerly under my care. You know of course that the Presbyterians have placed a man on that reserve. I at first continued my visits to the reserve, & held services, but not liking the work of opposition preaching I allowed the Presbyterian Minister to take charge of the whole of the Snake Plain mission & have turned more of my attention to the heathen north of us. The numbers now are, Asissippi and Stony Lake combined, 190 Xtians & 106 non-Xtian adherents. I have buried here since the mission was established 57 native Xtians 9 or whom have died in the present year – I don't know whether the Society takes notice of burials in their reports –

CMS Records, C.1/O, Reel A114

John Hines, Sandy Lake, to Rev^d Mr. Fenn, March 28th 1887

Rev^d & dear Mr. Fenn –

I was at Prince Albert last week, & met Archdeacon J.A. McKay from Battleford. He called a committee meeting for the express purpose of getting his mission experiences sanctioned by the local committee. The account of the work on the 5 Reserves & their several expenses were satisfactory & reasonable, but the sums asked, for his own personal concerns were as I said at the time, very significant, being more than was required for the working of the 5 Reserves. Re 1st item \$500.00 which was for his family's travelling expenses, Winnipeg to Battleford. The greater part of this sum was for freight of furniture, Piano etc. I am not aware that the society, holds itself responsible for such charges. If so, other missionaries will avail themselves of its generosity as many of them would prefer a nice chair to an empty packing case for a seat, & their wives can appreciate a piano as well as Mr. McKay's family, but the freight charges on such articles are so enormous that many are debarred from participation in such pleasures. However the Society's actions in this matter will be watched with interest by other missionaries. Re 2nd item \$750.00 or £150, for repair of his house at Battleford. This house is newer one than mine, & was built by Mr. McKay, & Mr. Thos. Clarke. Mr. Clarke told me at the time, that he & Mr. McKay did very little else for 3 months but work at this building. Their salaries in the mean time would amt. to about \$400.00 more. It was then considered good enough for Mr. McKay's family & large enough too, because Mr. Clarke lodged with them, which thing could not have happened had space been lacking. After Mr. McKay left for P.A. Mr. Clarke made some other improvements, but I do not remember the amount that was spent upon the house at this time. Then when Mr. Taylor, European married missionary went to Battleford, he found the house in such a bad state, that he was allowed \$500.00 more to spend on it in repairs, & this made it habitable for a European Missionary. Now go with me to Devon. Mr. McKay on reaching there, found the old house in such a dilapidated state that \$500.00 were granted him for repairs, but after spending \$250.00 half the amt. he declared the house in good repair. Mr. Taylor now goes to Devon, & Mr. McKay to Battleford, virtually changing places. The former finding the Devon Mission house not in the condition he would like to have it, asked for the balance of the grant of \$250.00 to spend on the building, but it was not granted to him as the Archdeacon had declared it to be in good repair. The Archdeacon on the other hand goes to Battleford & finding the house, declared habitable for a European Missionary, not in a fit state to receive his own family, & asks for \$750.00 to place it in thorough repair. If his request be granted, you may

depend Mr. Taylor will feel it keenly. I read somewhere recently, that Missionaries would do better to devote more of their time to the preaching of the Word, & less to the service of tables. If these are not the words exactly as I read them, they convey the same meaning, but I need not remind you that one missionary can not solely exist on the atmosphere, than another & further, that the European missionary is a stranger in a strange land, & to quote the words of our late Bishop, viz. "That whilst his 1st work is to preach the Gospel to the heathen, circumstances necessitate his studying very closely, the £, S ____ that he may be able to make both ends meet"

You will not fail to notice, that whilst I appear to think & write much about money matters, I never complain of the insufficiency of my own Salary. (I have no money from any other source) because it is enough, & if it is enough for me, I fail to see how it is not enough for others more favourably situated than myself.

I have just heard that Arch. J.A. McKay has been appointed Administrative Secretary – that Arch. G. McKay has been written to – to this effect – that should he in any matter which may come before them for discussion differ in opinion from Arch. J.A. McKay, he must allow the latter to carry the point. Nevertheless, if he deems the matter of sufficient importance, he is privileged to write to the P.C. on the subject. A system more calculated to raise a spirit of jealousy, even among the natives themselves than this, is hard to conceive – say nothing of what it may do among the European agents, & if one man is allowed to monopolize the whole power, of what use is the local committee?

In conclusion I would say by way of caution to the P.C. be careful with you native church policy! My humble opinion is, that the natives ought not to be placed in positions of higher responsibility, & given more power in matters of church legislation, than European missionaries until the native church raises at least half the salaries of the native pastors. I wd further add, that the policy the C.M.S. is pursuing, with certain natives in this Diocese, is generating much evil, & sooner or later trouble will show itself. I have been written to by many of the European missionaries & have been asked to take up certain grievances, but I do not like to be always on the war path, even in a good cause. However, I will enclose a letter just to hand, which bears out the opinion I formed of Arch. J. McKay some time ago. I wrote to you about him, but my knowledge of individual character was held to be so much inferior to others thus concerned, that my remarks were not regarded. You wrote me on the subject Feb. 19th 1886, in which letter you say, that Arch. J. McKay is not properly speaking the Secretary of the missions – that he holds the same position as Mr. Flett did & that Mr. Flett's name was never put down in the C.M.S. report as being one of their

missionaries & yet you write now to a man who is not considered one of your missionaries, on very important matters which may concern even the European missionaries themselves, & you never think to notify your missionaries who are in full connection with the C.M.S of the change which has taken place. Hence we are standing in a false position, & are working in a false light. Fancy my feeling at the committee meeting referred to at the beginning of this letter I attended with the impression your letter 19.2.86 place me under. Whilst there I learned of the change which had taken place. I am willing, if the society is, that things should remain as they are, but I feel it my duty to warn them of the danger & disrepute their work is certainly drifting to in this part of the Diocese. George McKay is too lazy to be of any worth, I don't care what his employment may be. He hardly ever preaches a sermon, but sits for weeks & months in the body of the Church at P. Albert, & the congregation is administered to by a catechist. Was he not supposed to take the C.M.S. mission work at St. James South Branch? Was not that the understanding with the Society? But he rarely ever sees the place. He is always complaining, not of the actual work, but of the responsibility of visiting this mission, & wants to free himself of this "responsibility" by getting a clergyman appointed to take charge. If I may be allowed to predict, he will propose Mr. Taylor's coming to St. James, & why! Simply to relieve [him] of the responsibility of visiting the place. St. James you know, is a mission composed of Xtian Indians from Red River, & nearly all of them speak English. There will be no more missionary work for Mr. Taylor to do there, other [than] there is at Grand Rapids.

If I were sure my statements would be received as statements containing truth, I would tell you more. In the mean while, I will pray that good may be brought out of evil.

I remain dear Mr. Fenn, a true & faithful missionary – both of the C.M.S. – the Church of England, & I believe in the Lord Jesus Xt & faithfully yours,

John Hines

CMS Records, C.1/O, Reel A114

Copy of the Asissippi Journal November 18th 1886 to May 5th 1887

Nov, 18th [1886]. Thanksgiving Day. Very fair attendance at Church. In the afternoon we drove six miles to see two sick people. Read to them & had prayers with them.

Nov. 21st [1886]. Two services. Small attendance. The weather has turned suddenly cold. Many Indians are away in the hunting grounds – The greater part of my Sunday dinner hour is taken up with answering my people's questions.

Nov. 28th [1886]. Small attendance at both services today. It is a very snowy stormy day –

December 5th [1886]. Only moderate attendance at both services. Baptised the Chief's grandchild. The past week has been bitterly cold. There was much coughing in church although it is a quite warm today –

December 17th [1886]. On the 7th I sent off one of our Indians to Stony Lake for a month to teach the Indians to read the syllabics – On the 8th I left for Prince Albert travelling all the way there & back alone (140 miles) & making my bed at night on the snow. Preached in St. Mary's Church on the morning of the 12th & read prayers at St. Alban's in the evening –

December 18th [1886]. Visited a sick boy & had prayers with the family –

December 19th [1886]. Moderate attendance at both services.

December 25th [1886]. Last night about ½ an hour after retiring to bed, I heard some one calling in my dining room. On going down to see who it was, I found a man from the north end of the Lake, come to tell me that a child, born on the 20th Inst. was believed to be dying, & I was requested to go to baptize it at once. I accordingly went. This journey was anything but pleasant, the thermometer being about 40 below zero & the distance about 6 miles. I found as I expected, the child's condition much exaggerated, but the fact of their having had three deaths in the family during the last year, makes them alarmed at the slightest symptom of illness – We have had two full services today with Holy Communion this afternoon. 42 joined at the Lord's table –

December 26th [1886]. Two services again today. Weather bitterly cold, nevertheless congregations fairly good. Gave medicine out to sick people between and after services.

December 27th [1886]. Magic Lantern entertainment today from 6 P.M. to 9 P.M. The people did enjoy it –

December 30th [1886]. Visited a sick father & son. Both have been ill now for more than a year. I expect they will both be taken this winter –

January 1st 1887. Other years we have had a short service on New Year's morning, but as the weather was so bitterly cold, and as Sunday was so near, we decided not to have one this year.

January 2nd [1887]. Two services. Only moderate attendance. Many are suffering from bad colds. It was nearly impossible to hear myself speak in church. The noise made by coughing was so great –

January 3rd [1887]. We drove about 3 miles to visit an old blind woman, who recently came from Battleford to reside here – I read the story of Bartholomew to her & had prayers with her. 8 present besides ourselves.

January 4th [1887]. Today I visited another sick woman, who I fear, will lose her eyesight – read 34 Psalm & had prayers with her. Two other Indians present.

January 10th [1887]. Left for Stony Lake on the 7th. Reached it on the 8th & found nearly all the Indians ill with what I believe to be either scarlet fever or a bad kind of measles. Imagine if you can. My feelings when I found them in this state, for I had not heard a word about their being ill until I reached the Lake. A messenger had been sent to tell me not to come lest I might take the sickness back with me, but the messenger past my camp in the night time without seeing it. So I was not prepared for what I saw – The Chief's house which is a single roomed one, contained 20 inmates, 17 of them were down with the fever. The other 3, though not ill, were not feeling at all well. Just fancy the condition of the house, bearing in mind that each of the 17 sick ones, had to attend to natures calls, inside the dwelling – In another house, 12 feet square, there were 13 inmates, 11 of whom were down with the fever. Two women only being at present free from the infection. A tent contained 3 families, Of these two men only were well enough to go out of doors – Another house, occupied by a trader, contained besides his own family (wife & 4 children) 3 single men, and a widow – These were all sick, excepting the trader & one man –

Geroge Robertson an English half breed, whom I engaged about a month ago, to go to the Lake for the purpose of putting up a school house, is at present well, so are his wife & two of his children, but the 3rd has taken the fever. A few miles from where the Chief resides, eleven of the followers are wintering, & ten of these are down with the fever. At present there is no news of the rest of the band, a many are scattered about in pursuit of game & fur. They may be well, or they may be ill – May the good Lord watch over them all. The Chief's wife who is one of the 3 not very ill,

was baptized on Sunday the 9th. According to the previous arrangements, I also baptized her grandchild, an infant of about 6 months old, & ill with the fever. John Pierre the Indian I engaged to teach syllabics is well – I fully believe had it not been for Robertson's food & his wife's nursing, many of the Indians would have died before I reached the Lake. They having no food of their own, & no idea of how to take care of themselves. I drove the whole of the way (70 miles) today in order to send out medicine to them as quickly as possible, & also to notify the Govt. officials of the state these Indians are in –

January 11th [1887]. I have had many anxious enquiries today, as to whether I think the sickness will reach our settlement or no – What with the sight I saw at the Lake, & the fatigue of yesterday's long journey, I feel not at all well – One of our school children was taken ill on Sunday, & since my return the sickness has developed itself into scarlet fever. I must try and see her today –

January 13th [1887]. Visiting sick most of the day. I think two young men will not last long. Both are in consumption – I don't feel well either.

January 15th [1887]. Mr. Cameron, a trader, arrived today from Stony Lake, & reports 4 deaths – 2 men, a young woman, & a child & more dying. One of the men, was the old man I baptized with the chief. He was a fine old fellow, loved by all who knew him. He was one of the 13 before referred to – When I entered the little house & saw the state they were in, sick, without food, & with only one blanket for 3 people, & the man I refer to, was lying simply naked, not having even a shirt to put on. I asked myself this question, what words can I find to say to these poor people, suitable to their case, words that will give them comfort & hope. The old, old story suggested itself to me, & I began to tell them about Jesus, how he left His Father's Throne in Glory, & came to dwell on this earth, & subjected himself to the lowest state of poverty, that human beings can be subjected to, being born in a stable & when grown up, had not even where to lay his head. At this point the old man with much effort sat up, clothed only with nature's garment, & said, "That is true what you have said, for I have read it in the great book. I believe it all. It is wonderful (He could read syllabics). I then said, the reason why God saw fit to subject his only beloved son to such a state of poverty was, that such poor people as he, might have hope and comfort, because Jesus having suffered the same, would sympathise with them, in their sufferings – I then spoke of Xt death, by which he opened the gates of Heaven to all believers, that after his resurrection, He ascended again to His Father, where He intercedes for all who love Him, & is preparing place there for all who try to serve Him in this life – that there will be no sickness there, no poverty & no more parting, but we shall be

forever happy with the Lord. The old man who had been in a sitting posture all the time I was speaking, said, "It is enough, my heart is full of joy. What you have said is all true, I know it is. I rejoice much. I feel happy. He then laid himself down, being exhausted, & I had prayers. He died the following morning soon after I left for home. I am certain that his soul rests in peace –

January 16th [1887]. Two services, the sickness & sudden deaths made the services very solemn today. This morning I took the LIII Chap. of Isaiah, for my subject, & this afternoon I preached from Rom. XII. 7th laying stress upon the last clause in the verse, & showing that after God's having done so much for us, it was only reasonable that we should show our thankfulness to Him, by presenting our bodies a living sacrifice to his holy will –

January 17th [1887]. Visited a sick young man today, aged about 19. I don't think he will live long – read & prayed with him.

January 18th [1887]. Visited two sick people, father & son. The son is about 20 & is dying fast. The father is suffering from weakness in the back, & is unable to walk. He feels his son's illness very much, as he is the last child of a large family. I spent an hour reading & praying with them.

January 19th [1887]. Mr. Chaffee, Govt. Farming Instructor came in today. I took him round the lake to see the sick. He called in 4 houses, & left pieces of beef for the inmates – I had prayers & reading with those I had not visited for some time.

January 20th [1887]. All day visiting the sick –

January 23rd [1887]. Two services, fair attendance.

January 30th [1887]. Not large congregations at either service. Weather most bitterly cold. I think I never experience such bitter weather since I have been in the Saskatchewan. The 27th – 8th – 9th were dreadful. Mostly every day during the past week I have been among the sick though I often felt as though I needed a visit from a Doctor myself. The cold this winter has had a great effect upon me, and has kept me constantly suffering from diarrhea. This makes me feel the cold all the more. News reached us from Stony Lake last week; 4 more deaths had already taken place since Mr. Cameron left. This time 1 man, 1 woman & 2 children. The man who is reported dead, is the one who brought the sickness to the S end of the Lake. I saw him on my last visit. He appeared almost well. He was a heathen but not so bitter against religion as the Chief's eldest son. He regularly attended our services, & was, I fully believe,

persuaded of the truth of Xtianity. All his children were baptized by the R.C. priests sometime ago.

January 31st [1887]. One case of fever is reported at the north end of our Lake. I ought to go & see the sick man today – but my head is aching so very much, I fear I shall not be able to get out –

Feb. 3rd [1887]. Joseph Sasakwamoos returned from Stony Lake yesterday. I sent him thither with some medicine about a week ago – He would have been back here on Saturday, but Okinamootayao (the Chief) asked him to stay Sunday over with them, & have a service. He did so, & quite a hearty service they had, rendered the more earnest, perhaps, by the fact of 11 deaths having taken place among them during the past 20 days. Joseph says the sickness is abating, there being only 2 serious cases at present.

The young man of about 20 died here yesterday from consumption. He was my servant during the first part of the winter, but had to leave rather suddenly during my absence on account of increasing weakness –

Feb. 5th [1887]. All day visiting the sick

Feb. 6th [1887]. Two services, good attendance

Feb. 12th [1887]. I left of the 8th for Stony Lake, camped at Big River 1st night with some French halfbreeds, read a Psalm & had some prayers with them in the evening, & again in the morning, 7 present. Reached Stony Lake next night about 8 P.M. very tired. Had prayers with the inmates of the house at which I camped. On the 10th began the day with a service in same house, the Chief & wife, & another man were present, 12 in all. Service over I went round visiting the sick. First called in a tent & had a long talk with them on the subject of religion, & setting forth the uncertainty of life, 12 deaths having taken place amongst them during the past 3 weeks, gave reality to my words – I then read & prayed with them. 18 present, 4 of whom were heathens – from this I went into a house – the one that contained 13 inmates on my last visit – from this house 4 had been taken to their last resting place. Only women & children were at home. I had a long talk with them, doing my best to comfort them in their great distress, & then I read the 23 Psalm & prayed with them. Next I visited the Chief's house & spent an hour with them in religious conversation, reading & praying. The Chief's youngest son & daughter are both very weak, but I think with careful nursing they will survive. It was now 1:30 P.M. & I went home for dinner, which consisted of unleavened bread & bacon fat. At 3 P.M. all who were able met at my camping house for service. About 28 were present. I read XIII St. Matth 1 – 23 verses

& explained it. We had prayer before & after the Chapter. After tea, I went over to the Chief's house, & had another service, & one adult baptism. After service, 3 couples were lawfully married. The Chief & wife, his son & wife, & his daughter & husband – it was now 9 O'clock & quite time to leave off work considering the hour at which I began. My throat was just about closed up, & I retired to rest quite tired in the work, not tired of it. The Chief is one of the finest characters I have ever met with among the Indians – His wife is a very good old lady too, in fact all his family, with the exception of his eldest son, are good simple-hearted people, & full of faith. The eldest son however, is as bitter against religion as any man I have met with. The fact is, he has two wives, & both are from the Pelican Lake Band, a bitter set of heathens – One of the 12 deceased, was the old man I wrote about after my last visit. I only learned this time, that the last work he did on earth, was to clear away the stumps of trees & prepare a place for the foundation of the new school house (which by the way, will be used for services as well as for a school). He did it without any remuneration from us, but I am convinced that God has mercifully paid him, in good measure, pressed down, & running over. I reached home about noon today, weather very cold, & I feel very unwell.

Feb. 13th [1887]. Both myself & wife are too ill to go to church today. My old complaint, diarrhea, & hers, a bad headache. Morning service was held nevertheless. Louis, the school teacher taking the lead.

Feb. 14th [1887]. Visited a sick man & his dying son today –

Feb. 15th [1887]. The young man died this morning just before noon. I visited him early in the morning, but he was so deaf, that he could hear nothing –

Feb. 20th [1887]. Two services – morning in Cree, afternoon in English. There are about ½ a dozen traders wintering at, & near this reserve, & it was for the benefit of these that we had the service in English. Quite a number of our young people joined in the responses, & many more could have done so, if we had had a sufficient number of books for them – I am still far from being well –

Feb. 22nd [1887]. Visiting the sick –

March 3rd [1887]. I left for Prince Albert on the 24 ultimo, camped halfway with an American “cow puncher” what we should style a “ranch man”. We camped in an old shanty, 20 miles from the nearest house. Report makes these men out to be a wild class of men, & this one was formidable enough to look at, being armed with 2 repeating rifles & a repeating revolver, & his belt was well filled with cartridges and ball. But whether this man was an exception or no I cannot say – he was exceedingly

civil, & conversed freely without showing any signs or vulgarity, but he confessed his mode of life was a hard & rough one. Before rolling ourselves up in roll blankets for the night, I read a Psalm & offered up a prayer, he kneeling with me. Before leaving him in the morning I gave him a copy of “Sunday at Home,” & “Banner of Faith.” Reached Prince Albert next day, & staid Sunday, but was unable to take part in the service owing to a very bad cough, that has troubled me for nearly a fortnight. On my way home, I camped again with the “cow puncher”, & again read & prayed with him. He was much pleased with the books I had given him, & was very kind to me. I believe many of these rough men might be converted into humble minded Xtians, if visited oftener by a minister of the Gospel. He told me that the “Cowpunchers” of the western states rarely ever saw a minister – I reached home late last night 2nd.

March 5th [1887]. Visiting some of our people today – read & prayed with them – News reached me this morning that a R.C. Priest from Green Lake, had found his way to Stony Lake & was doing his best to turn the Indians from the faith of our Church, to that of his. If he succeeds this will mean, re-baptising them. There are many heathen Indians scattered around Green Lake, but the Priests take no note of them. Supposing, I imagine, it to be greater gain to their church, to get one of our converts to join them, that to convert a heathen to their faith. My experience of both, has led me to form a much better opinion of the heathen, both as to their words and works, & the creed of the latter is as good & much simpler than that of the R.Cs. They believe in the great & good God, & believe that He is the giver of all good things. They also believe in a future state, which will differ in degrees of happiness, according to each individual’s deserts – They believe also in an evil spirit which they call a bad God – Of course they know nothing of Xtianity, until taught, how should they? As far as they know, many of them are very religious. A Scotchman asked me the other day, if in all my experience among R.C. Halfbreeds & R.C. Indians, I ever came across one that I could call religious, as we understand the meaning of the word. I was obliged to answer No. He said his experience was the same, & he had been among them for upwards of 30 years. He said they had plenty of form & ceremony, but as soon as that was over, they were more filthy in their talk, & more dishonest in their dealings than most bigoted heathens he had ever come in contact with – Jacob Sasakawamoos is out at the Lake, & I hope he will stand up for his own Church. In the mean time we must pray that God will defend His own word.

March 6th [1887]. Two services, fairly good attendance – two children baptised –

March 12th [1887]. Visiting sick. Read 34 Psalm & had prayers with them –

March 13th [1887]. Two services, congregations fairly good. Weather very stormy, one infant baptised –

March 17th [1887]. Visited 3 sick families today, read & prayed with them –

March 20th [1887]. Two services, small attendance, as most of the men are away at Prince Albert for their spring's supply of food –

March 21st [1887]. Visiting the sick.

March 27th [1887]. I left for Prince Albert last Tuesday, whilst there, met Archⁿ J.A. McKay, had committee meeting. Left for home on Saturday with Dr. Bain, who is sent out to see sick Indians. One service only today –

March 30th & 31st [1887]. Visiting the sick –

April 3rd [1887]. Good attendance at both services today –

April 4th [1887]. Two Indians came in today for me to settle a grievance between them, about the right to a fence – One man sold his field to a 2nd party during last winter, & shortly after the transaction was made, the 2nd party died – The field was then claimed by the deceased man's father, & sold by him to another party. The 1st now comes and lays claim to the fence, saying he only sold the land and not the fence – As no one was present, besides the two, when the 1st bargain was made, it is a hard case to decide. What we all find strange is, that no one ever heard a word about the fence until the 2nd party was dead – & judging from the character of the claimant, I am inclined to think it is a got up case. Today also I went to Snake Plain – on my way home I met a youth of 14 going on foot to Snake Plain. I asked him why he was going? He said to tell his Aunt (who is visiting there) that next Sunday will be Easter Sunday & to remind her of the Communion – The walk will be about 23 miles –

April 6th [1887]. Visited several families today preparatory to their taking Communion; I had reading and prayers in 4 houses, besides much catechising –

April 7th [1887]. Good Friday, morning service – good attendance. The service was very interesting. This afternoon I visited an old sick lady & gave her Holy Comⁿ. This was her 1st Comⁿ & judging from her rapid decline, I expect it will be her last on earth. Her grandchild took it with her. The old lady was very thankful & seemed much happier and resigned. She had a very great longing to get better & has been very unwilling to be considered an old woman, although she has great grandchildren of 9 & 10 years of age. Her illness is a general breaking up of her system. Since the Doctor assured her that she would not get well again, she has been more resigned. It is

apparently happy in the thought of going home to God – Nearly all the snow has melted on the prairie, & the lake has 6 inches of water on the top of the ice. How I shall get to Stony Lake next week, is a mystery yet to be solved.

April 10th Easter Day [1887]. Two services – very large attendance. 59 partook of H.C. this afternoon; these with the 2 of Friday make a total of 61 this Easter – this number included 22 married couples, the rest were widows & young people. They were all Asissippi Indians, there being none from Snake Plain. It has been a busy & a happy day. God Grant that many may go forth renewed in strength to fight the battles of the Lord –

April 11th [1887]. Ill all day with headache –

April 20th [1887]. I left on the 12th Inst. for Stony Lake. Roads very bad. Had to walk most of the way – reached on the 13th remained at the Lake until yesterday morning – My time was occupied with building the school house, & visiting the Indians from tent to tent, reading & praying with them. On Sunday I baptized one man, about 20 years old. The R.C. Priests from Green Lake have made 2 visits to Stony Lake in my absence. They were sent by a halfbreed trader, who is wintering at the Lake. They baptised the Chief's youngest son, the one I baptised last year – & another young woman that I baptised at the same time. They also baptised 2 heathens that would have been baptised by me on this visit. The Chief is very much put out about the whole affair. He has no wish to have anything to do with the priests. His son, who is a young married man, is one of those who had the measles in the Spring. These left him so weak that he has not yet recovered – in fact he is very low indeed. The trader told him that if he would allow the priest to baptise him he would get better. The young man was not sensible when the Priest came & did not know that he had been baptised until his wife told him afterwards – The ceremony was performed in such a way that the Chief did not know what was going on although in the same room. The Priests told the heathens that as they were prepared for me to baptise them, they would baptise them, as it was one & the same. This speech beguiled them into what they would have resisted had they been wiser. I hope I have shown the Indians both by example, & the teaching of God's word, that there is a great difference between us, in fact out of their own mouths I condemned them, for if they considered that our baptism was one & the same as theirs, why did they re-baptise 2 of those I had already baptised. The Indians say, it seems to them as though the Priests did not mind telling lies. Before they left the lake, they distributed a number of brass medals among the Indians to wear around their necks, most of them had a cross stamped on one side, & a figure of the virgin on the other – also a number of other Romish trinkets &

pictures. They also manufactured a quantity of Holy water, & gave a small bottle to each of those who would accept it. Some of them gave me the medals etc. As soon as I got them I expect on my next visit, to have quite a collection. God grant me grace & a sufficient proportion of his Holy Spirit to enable me to undo all the evil that these agents of Rome have don, & to build up these poor people in His most Holy Faith.

April 22nd [1887]. Visited today the old woman I gave communion to on Good Friday. She is still alive & quite sensible, but very weak. I read 23 Psalm & had prayers with her. She is quite resigned to God's will –

April 24th [1887]. Two good congregations today. They Stony Lake Chief & two of his band were present at both services. They leave tomorrow for the Lake, & the following day I hope to do so. This time I expect to finish the school building –

April 25th [1887]. The old woman named above, died this morning very peacefully, & was buried this afternoon –

May 4th [1887]. I left on 26th ultimo for Stony Lake. The school teacher Louis Ahenakew & his wife going with me. We reached the Lake 2nd night and the following day resumed our work at the school & succeeded in completing it on Saturday. On Sunday 1st of May, we had our 1st service in the new building, the attendance good, considering the fewness of the people at this mission. The Chief spoke after service, & said how thankful he was that the school house had been built, & that religious services would be held in it every week – He then went on to say “I have long felt a desire to have such a building & some one to reside amongst us to teach us, but the distance we are from civilization & the difficulty of access to our Lake, took away all hope of ever having my wishes realized, but I see now, that the white man is strong, & what ever he undertakes to do, he does it. This work is different from all other work we have been accustomed to. Other people make efforts to reach us, but they are encouraged in their efforts by the hope of getting enough fur to pay them well for their troubles. But you want nothing from us – all you do want, is to get us to be willing to receive more of what you have to give us. It is nor selfish interest that has made you travel over such rough roads, & work so hard among us, both among the living and the dying & also at this house, it is because you want us to know & lover God, before we have to leave this life. It is God's work you are doing – It is He who has helped you, & I believe He will hep us, to know & do what is right. I thank God I have faith.” – During my stay at the Lake, I had reading & prayer daily in nearly every tent. One couple was legally married on Sunday afternoon. I reached home last evening. Joseph Sasakwanoos had service here on Sunday –

CMS Records, C.1/O, Reel A115

Emma Hines, Surrey, England, May 29th 1888, to Mr. Fenn.

My dear Mr. Fenn

Many thanks for your kind letter of 28th Inst. I have heard twice from my husband since I last saw you. He appeared to be in good spirits, and said he was well – With regard to his removal to Devon, that is impossible until the end of June –

You will remember I told you at our last meeting, that there was no land route to Devon. All communication has to be made by the river – The 1st Steamboat is expected to leave Grand Rapids for Prince Albert about the 20th of June – There is also a Steamboat at P.A. which may leave that place for Grand Rapids a little earlier than the 20th of June, but my husband will not go by that one, as he has to wait at Sandy Lake for the arrival of the Rev^d J.R. Settee, Native Minister, who at present lives at Grand Rapids – He will then go with Mr. Settee to Stony Lake, our northern branch Mission. Then on their return to Sandy Lake, my husband will remain a day or two with Mr. Settee to explain the working of the mission. He will then start for Deveen, which place he will probably reach 10 or 12 days after leaving Sandy Lake – So you see from this, that my husband cannot reach Devon before the 2nd week in July –

I enclose my husband's last letter for you to read. Will you kindly return. You will see in it, that Indians are petitioning the Bishop to allow us to remain – Should his Lordship think fit to allow him to remain another year, I could join him this Winter, but if he has to go to Devon this summer, I shall have to remain in England until May/89 as I explained to you at our last interview.

I consulted Dr. Donkin of the Children's Hospital about my little girl's health. He advised me to take her to a high & dry climate & place her, if possible, under the care of the Doctor who wd attend her in the future & for this purpose, I have moved to Limpsfield – It is high and dry enough, but very cold, & as we have been such a short time here, I cannot say whether it suits her health or not. –

Again thanking you for your kind note –

Believe me, Very Sincerely Yours

Emma M. Hines

CMS Records, C.1/O, Reel A115

Emma Hines, Limpsfield, Surrey, England, June 1st 1888, to Mr. Fenn.

My dear Mr. Fenn

In answer to your letter received this morning I w^d state, that at the interview with you, it was decided that I should remain in England for a year to send my little girl to a day school, in order to bring her up to the standard of the children of her age in the home. This proposition was to be subject to the consent of my husband & the Bishop of Saskatchewan. I think this was all the ____ you made – but I explained to you the difficulty of reaching Devon, the steamboat only running between the 20th of June & 1st of September. This w^d necessitate my leaving England in the 3rd of 4th week of July – If I left later than this, I should have to remain the Winter & Spring in Winnipeg, which would benefit neither my husband or child, & be a greater expense to the Society than my remaining in England w^d be. You quite agreed with me, that it would be wiser for me to remain in England, especially as the time from the end of April to the middle of July was too short to prepare my child for the home –

With this arrangement I left the C.M.S. House, & began preparations for removing to Wisbeck, where there is a good boarding and day school – but my child was so ill with neuralgia, I had to call in the Doctor – he said he thought it unadvisable to send her to a boarding school for at least a year. Even a day school would be trying for a time to her, as she appeared to be so delicate. This made my position much graver. I however went on with my preparations for Wisbeck, but before starting, wrote to Mr. Knos, saying that as I had promised I would visit Limpsfield before leaving London, I w^d like to do so on the following Wednesday if convenient & agreeable to him. He sent word, he should be glad to see me.

During our 4 hours conversation, I named the new difficulty which had arisen with regard to my child's health, & he recommended me to go to Dr. Donkin of the Children's Hospital for advice.

Dr. Donkin took a more favorable view of her case & I wrote to tell Mr. Knos what he said (if Mr. Knos has not destroyed this letter, I will send it to you). We only reached here last Friday, but already my child has improved both in looks & appetite –

~~With regard to Mr. & Mrs. Knos, I always did like Mrs. Knos & can't say yet that I esteem Mr. Knos, but we understand each other better, and that is a step in advance.~~

Trusting this explanation will be satisfactory.

Believe me, Dear Mr. Fenn

Sincerely Yours

Emma M. Hines

CMS Records, C.1/O, Reel A115

Copy of Rev^d J. Hines Journal from March 18th to July 27th 1888

March 18th [1888]. The Lord be praised for his goodness in granting a safe passage to my wife & child across the ocean, and also for bringing me safely back to my work. Many indeed have been the disasters, both on land and sea during the past 6 weeks, but out of them all, have we been spared. Since I left with my family for Winnipeg, 3 children have died at the Mission, & three have been born. The services have been conducted in my absence, but a catechist name Mr. Cook, & by the Rev^d I.J. Taylor. The school has been closed for a month, owing to the teacher's ill health. I reached home late last evening, & today the house has been full of visitors –

March 19th [1888]. Only one service today, Weather very stormy – every one seems to be suffering from bad colds, & I caught one the day I arrived, from those who came to visit me.

March 20th [1888]. Have been round the Lake visiting – had prayers & reading in 3 houses. One old man, who has been ailing much for the last 6 years, believes he is suffering from the effects of poison, given to him secretly by the old heathen, who opposed my staying at Whitefish Lake in the Fall of /74: The heathens in years gone by, did much harm to one another in this way –

March 25th [1888]. I returned late last night from Stony Lake – As the Indians did not know I had returned from Winnipeg, so did not expect me. There were only a few at home. One of the school children was buried the day before I arrived – A young man, one whom I baptized last Spring, was engaged in setting baits for wolves about a fortnight ago, & in doing so, by accident shot half his foot off – He had to creep on his hands and knees about 3 miles before he got help, by which time his foot was frozen still – I fear he will die. Since Hines /86, 17 have died at this little station, during which time, only one birth has occurred – Besides visiting the sick, I had two services with those at home.

March 29th [1888]. I left on the 25th after morning service for Prince Albert to attend court, as a witness on behalf of a widow who was sued for a debt – I received the cheque from the suing party, the one she gave them & which they denied having had in their possession. I left for home before the case was closed. Reached home this evening, bringing a Mr. Neely, a young Irishman with me to teach the school here. He is a full member of the Church of England –

April 1st [1888]. Easter Day. Two services & Holy Comⁿ. 65 joined us at the Holy Table. Both services were well attended. After 2nd service I drove round to the sick & administered H.C. to 8 –

April 2nd [1888]. Mr. Neely began teaching today. He speaks no Cree, so hope the children will make more effort to speak English than heretofore. Mr. Neely is a practical chemist, & will therefore be of much service among the sick –

April 7th [1888]. Mr. Neely went with me today visiting the sick. Called at 3 houses, had prayers & reading in each house. Joseph Sasakamoos cannot last long, he is rapidly wasting away. He spoke very cheerfully of the future, & is just waiting God's own time for him to depart this life.

April 8th [1888]. Two services, good attendances. After 2nd service we had our Easter meeting, when 3 new Churchwardens were elected. They all spoke long and much about the work & the good we had done them, since our stay among them. They spoke very feelingly about my wife's services for their bodily & spiritual welfare, in fact they said much in our praise, which I feel is not right for me to put down, seeing it refers to ourselves – The end of the discussion was this, that they decided to write to the Bishop to ask if something could be done, in order that we might remain with them still – The Chief & councillors intend going tomorrow to the Indian Agent to ask him to write the letter for them. It seems very hard to part with our people. I might say our spiritual children. We have known them for so many years, in fact we seem to know them, if possible, better than they know themselves, & were it not that the work in other parts of the Diocese was suffering for lack of proper supervision, I could not, I think, bear to separate myself from them –

April 10th [1888]. Joseph Sasakwamoos died last night, & was buried today. His end was peace. The poor old Father bears the blow very well. It is indeed hard for the old couple, their only remaining son, is deaf & dumb. Poor Joseph was their sole support. The old man said today in reference to this matter, that he had faith to believe, God would provide for his few remaining days on earth. Joseph was one of the two young men who went from this mission to Emmanuel College. I came to an understanding with the young man that I they went to college, & received their education etc. at the C.M.S. expense, they would be expected to serve the Society in the capacity of school teachers for 3 years after leaving college. It seems rather singular, that Joseph's 3 years expired with the 31st of last month. What can we say but that his work for God on earth was done, & so he was taken home.

April 12th [1888]. I was out from early dawn till late at night, visiting the sick. I drove about 16 miles in my rounds –

April 13th [1888]. Mr. Neely has gone to Snake Plain today to fetch some Medicine, so I have taken charge of the school.

April 15th [1888]. Two services, morning well attended, afternoon not well. Rain fell heavily all the day – this with the melting snow has made it very bad getting about –

April 17th [1888]. Little Robertson, one of my young patients, died on Sunday & was buried today. Monday was a very snowy day. Six inches of new snow is lying on the top of the old – & the last three nights have been very cold – and everywhere is as wintery in appearance, as it was 2 months ago –

April 18th [1888]. Joseph's old father came in to see me this morning – he is very sorrowful, but bears up well considering the heavy blow he has received. I read a chapter to him & had prayers with him. He cried very much as he repeated the Lord's prayer after me. But he said they were not tears of complaint, but tears of gratitude to God for having sent the Gospel of consolation & peace, to cheer & comfort them in their hours of trial. He is a good old Xtian. I gave him a few articles of clothing from the Miss^y leaves Bales, before he returned home, for which he was very grateful –

April 21st [1888]. All day visiting the sick.

April 22nd [1888]. Two infants baptized. After 2nd service, & Sunday school dismissed, I had to listen to a long account of grievances between husband & wife. I postponed my judgement until more particulars were given –

April 24th [1888]. Snowing very heavily all day. I had to drive a few miles to see a sick woman. The roads were so bad, I scarcely got back without an accident – I fear the woman will never recover –

April 29th [1888]. Two services, fairly good attendance considering the state of the roads, which are covered a foot deep with snow & water. I baptized one infant. There were some families present from Snake Plain

April 30th [1888]. Today I visited the sick woman. I think she cannot last another week. Poor thing, she is getting impatient to go – she has been suffering so severely & so long. In her hours of less pain, she says she is contented to abide God's time. I had a little talk with her & prayer. She cannot endure much fatigue now –

May 1st [1888]. The parties referred to on the 23rd ultimo came again to see me yesterday, but nothing definite was settled, as the woman was represented by her

Father, & was not present to speak for herself. Today all parties were present, & we brought the business to a satisfactory issue, both promising to forget the past, & with God's help to seek each others happiness in the future, & to live for His glory. In addition to our general conversation on the subject in question, I read our marriage service to them, that they might hear for themselves what our Church says on the subject. The parties in question are from Snake Plain, & were married by the Presbyterians. The girl's father made a long speech when we were finished, in which he thanked God for the promises made & implored His grace for his daughter & son-in-law's aid in keeping them –

May 4th [1888]. I received a letter today from Louis at Stony Lake. He reports all going on well, so far as school and Sunday services are concerned, but another accident has occurred by shooting, which will in all probability prove fatal. It appears that as a boy was entering a house with a loaded gun, he knocked the “hammer” against the door post, which caused the gun to go off & discharge the contents into a girl's thigh. The boy was so much frightened, that he ran away & hid himself in the woods, & was not found until 8 days after, when he was nearly dead from cold & hunger, having had neither food nor fire all the time. The man who shot his foot is getting better, but he has lost all his toes but the little one –

May 6th [1888]. Two services – very large attendance – one Infant baptised. I had a short English service in the afternoon in addition to the Cree one – The weather is now exceedingly fine –

May 9th [1888]. Visiting sick, gave H. Comⁿ to sick woman named on the 30th ultimo. She spoke very touchingly to her husband, who refused to take Holy Comⁿ with her & who for some reason or other, never attended Church, although baptised and confirmed. She asked him if he loved her, and he replied, yes. She said, “attend church after I am gone, he conceded and said he would attend. Then she said, I hope you will keep your promise when I am gone – She exhorted all assembled to forsake their evil ways –

May 10th [1888]. The woman above referred to, died today about noon. I am told she spoke very earnestly and pleadingly to them all just before she died –

May 11th [1888]. The funeral of the above took place today –

May 13th [1888]. Two services large congregations of attentive hearers. Last night two men from Stony Lake came in. I had prayers and reading with them just before bed time. They report, all the sick at S.L. doing well – The school is also much better attended this quarter.

May 17th [1888]. Louis arrived here yesterday from Stony Lake. He came in for supplies. He also told me that he had seen an Indian from Meadow Lake, near to Green Lake, who said they thought of sending a deputation to ask me to give them a school teacher. These Indians are R. Catholics & a Priest is supposed to live with them, and instruct them, but as in other places where they are far away from our Mission, they do nothing to enlighten their people. They are obliged to make a show of teaching them when they work side by side with us in order to hold their people –

May 19th [1888]. Mr. Neely and I went round the lake today visiting the sick – had reading & prayers with several families on the way, besides leaving medicine with them –

May 20th [1888]. Services well attended today, some from Snake Plain were present. Our Chief came in to spend the evening with me. He spoke for about 2 hours on religion & other matters, & we enjoyed the conversation much. I wish the Parent Com^{tee} could have heard & understood, all he said. They w^d have blessed God & taken courage –

May 28th [1888]. I left for Prince Albert last Monday accompanied by one of my Indians. We reached on Wednesday & left again on Friday. Called at an old widow woman's house (halfbreed) & had prayers & reading with her. Reached Snake Plain on Saturday & spent Sunday there. Had service in English for the settlers living between the reserves. About 25 were present – Reached home late last night.

May 29th [1888]. Old Jacob is living in a tent near the Mission house, & I went in to see him today. He told me during our conversation, that he does not feel lonely until after 2 O'clock each day, & when I asked him why, he said, each time the school bell rings, I fancy it is my son ringing it, & the sound cheers me up, but as the bell does not ring again after two, I seem to realize my loneliness. I read a chapter & had prayers with him. The schoolmaster & I visited a sick child yesterday –

May 30th [1888]. The Stony Lake Chief, his eldest son, & two of his followers arrived at the Mission today, & as they were obliged to return home at once, I had a service with them in my house. Tow of the councillors from this Reserve were present, as well as a few others. In the evening I visited a sick woman –

June 2nd [1888]. Out all the day visiting the sick –

June 3rd [1888]. Two services not large attendance. Many are away from home fishing etc. The last piece of snow (the remains of a deep drift) melted today. It has remained with us 7½ months –

June 8th [1888]. I returned yesterday from Stony Lake. The Indians were very sorry when I told them it was my last visit. They all said that they wd adhere to the Church & the teaching of God's Word, in my absence. This is a difficult mission to work, in as much as 2 or more Roman Catholic traders winter among them every year, and the zeal with which they work for their church, in trying to proselytize our converts, is dismaying, Still our work is encouraging – The day school is better attended this quarter than it has been for some quarters back, & the Chief's heathen son is sending 3 of his children regularly. Louis tells me the Sunday services are well attended – I baptised an infant, Chief's grandchild –

June 10th [1888]. Yesterday the Hon^{ble} L. Clarke⁷⁸ & a party of 3 other gentlemen, paid us a visit, & remained to both services today – Morning service in Cree, afternoon in English. We also had 6 Government official present. Mr. Clarke took the measurement of the church, & he has promised to send in a carpet for it, to be a lasting reminder to the Indians of our all having worshipped together in the church, & as a toke of his satisfaction with all he saw at the Mission. The party drove off this evening, & will camp a few miles outside the reserve. On the whole we had a grand day. I preached in the morning from the Parable of the Rich man & Lazarus, & this afternoon from the Parable of the Pharisee & Publican, & I felt much assisted by the Holy Spirit –

June 17th [1888]. Small congregations at our two services today. Many have pitched off in search of food, others have gone to Prince Albert with grists. What would people in England think if they had to take their wheat 200 miles to get it ground –

June 22nd [1888]. Sent off today for Prince Albert 29 packages – They weather still very wet. This is the 4th day & 3rd night that it has rained without stopping – Everywhere is just flooded with water –

June 23rd [1888]. I left on Saturday for Snake Plain, camped at the Farming Instructor's & had reading and prayers with the employee in the evening. Yesterday I had service in the new school house in the morning, 30 in all were present. I returned home in the afternoon for evening service at the Mission. I hope Mr. Settee will be able to keep up the monthly service at Snake Plain in English. It will be such a pity to give it up now that it has been begun.

June 28th [1888]. I have just received a visit from the Stony Lake Chief. He came in with Louis the catechist. The Chief hopes that Louis will continue to be their teacher.

⁷⁸ This was Lawrence Clarke (1832-1890), the Chief Factor of the Saskatchewan District, and on the Council of the North-West Territories. See previous citation.

Louise expressed a wish to be sent to Battleford, but I hope Archdeacon J.A. McKay will be able to retain him for Stony Lake. The school has been much better attended this quarter than last, & the Chief's heathen sone is sending 3 of his children regularly. In fact there is every reason why the work should be continued, and I do sincerely hop that those who have charge, will not let the work fall into the hands of the R. C. Priests –

July 1st [1888]. Two services, with Holy Comⁿ. 61 partook. The service was very impressive in as much as this is most likely the last Sunday I shall be here. I am expecting Mr. Settee⁷⁹ daily –

July 4th [1888]. Mr. Settee reached here this morning. I was indeed glad to see him – I have been looking out for him daily for the last 3 weeks. He tells me that evil reports are still spreading about Mr. Badger, and the Indians at Cumberland declare they will not have him for their minister. Five families left Cumberland by steam boat this month, & have come to live at Fort à la Corne, & a similar number will leave next time. Mr. Settee says there are not more than 4 families now at Cumberland belonging to our church. This seems to be a sad state of affairs, & my work at the outset seems to be beset with many difficulties.

July 5th [1888]. We had a farewell service today. The Chief & Councillors tried to speak, but were so much overcome that they could only say a very few words. The meeting was very touching.

[John Hines left the Sandy Lake Mission for the Devon Mission at The Pas the next day – July 6, 1888.]

⁷⁹ This was John Richard (J.R.) Settee (1836-1914), the son of James Settee (ca. 1809-1902) and Sally Cook. The elder Settee, along with Henry Budd, was the first native to be appointed catechist and school teacher by the CMS. J.R. Settee was educated at Emmanuel College and was ordained as deacon at Devon Mission in 1885. He would replace Hines at Asissippi/Sandy Lake in 1888 and serve there until 1894. He does not appear to have kept a journal and seldom wrote to the CMS office in London. In 1894, he was recalled from Sandy Lake, as the Mission had not done well under him.