

## *UPCOMING HOLY DAYS*

### **NEW MOONS**

4/12/21- 04/13/21

05/13/21- 05/14/21

06/10/21 -06/11/21

07/10/21- 07/11/21

08/08/21 -08/09/21

09/07/21- 09/08/21

### **FEAST DAYS**

#### **PASSOVER:**

03/26/21 SUNDOWN

SERVICE TIME - FRIDAY, 3/26/21 AT 7PM

#### **FEAST OF UNLEAVENED BREAD:**

FIRST NIGHT 03/27/21 SUNDOWN

SERVICE TIME - SUNDAY, 3/28/21 AT 12 NOON

LAST NIGHT 04/02/21 SUNDOWN

SERVICE TIME - SABBATH, 4/3/21 AT 12 NOON

#### **DAY OF PENTECOST:**

05/22/21 SUNDOWN

SERVICE TIME - SUNDAY, 5/23/21 AT 12 NOON

#### **MEMORIAL OF BLOWING OF TRUMPETS :**

09/07/21 SUNDOWN

SERVICE TIME - WEDNESDAY, 9/8/21 AT 7PM

**“LET NO MAN THEREFORE JUDGE YOU IN MEAT, OR IN DRINK, OR IN RESPECT OF AN HOLY DAY, OR OF THE NEW MOON, OR OF THE SABBATH DAYS.” COLOSSIANS 2:16**

## Recipe Corner



### *Unleavened bread*

*2 cups of all-purpose flour*

*2 cups of sugar*

*2 eggs*

*2 sticks of butter (melted)*

*1/3 cup of milk*

*Cinnamon (as much as you like)*

*2-4 dashes of nutmeg*

*2 drops of vanilla extract*

*Pam baking spray*

*Combine flour and sugar in a bowl.*

*Add eggs, butter and milk to bowl.*

*Blend all ingredients together. Add cinnamon, nutmeg and vanilla extract, and blend. Spray bottom of pan and pour in batter.*

*Bake at 350 degrees for 40 min*

## Encouragement Corner



*I can do all things through  
Christ which strengtheneth me.  
Philippians 4:13*

*But they that wait upon the  
Lord shall renew their strength;  
they shall mount up with wings  
as eagles; they shall run, and not  
be weary; and they shall walk,  
and not faint.  
Isaiah 40:31*

*The Lord is my light and my  
salvation; whom shall I fear?  
The Lord is the stronghold of my  
life; of whom shall I be afraid?  
Psalm 27:1*

**FEAR GOD**

**AND KEEP HIS**

**COMMANDMENTS**

# The 10 Commandments

How well do you know your commandments? Fill in the banks to complete each commandment.

1. Thou shalt have no other \_\_\_\_\_ before me.
2. Thou shalt not make unto thee any \_\_\_\_\_ image.
3. Thou shalt not take the name of the Lord thy God in \_\_\_\_\_.
4. Remember the \_\_\_\_\_ day to keep it holy.
5. Honor your \_\_\_\_\_ and your \_\_\_\_\_.
6. Thou shalt not \_\_\_\_\_.
7. Thou shalt not commit \_\_\_\_\_.
8. Thou shalt not \_\_\_\_\_.
9. Thou shalt not bear false \_\_\_\_\_ against thy \_\_\_\_\_.
10. Thou shalt not \_\_\_\_\_ thy neighbour's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Try these words:

mother	vain	witness	covet	Sabbath	adultery
kill	gods	steal	graven	father	neighbor

# THE BONGA FAMILY: BANTU-ISRAELITE PIONEERS IN CANADA & U.S. GREAT LAKES REGION

## HISTORY NUGGET

### OBJECTIVE:

In this short history lesson we will examine the Bonga family who were Bantu early settlers or pioneers to colonial North America's Great Lake Region. Specifically modern day Wisconsin, Michigan, Minnesota, and the neighboring portions of Canada.

- The surname Bonga places their African origin in either Southern Africa or the Congo area.



**DSAE** Dictionary of  
South African English

[HOME](#)[DICTIONARY](#)[MORE](#)[HELP](#)

### lisibongo, *noun*

/ˌlɪsɪboːŋɡoʊ/, /ˌɪsɪˈbɒŋɡəʊ/

FORMS: **esebongo, isibonga** [SHOW MORE](#) >

PLURALS: usually **izibongo**; occasionally **isibongos, izibongi, izimbongi, izimbongo**.

ORIGIN: **Xhosa, Zulu** [SHOW MORE](#) >

1. A clan name, praise name, or surname used among Xhosa- and Zulu-speakers. Also attributive.  
See also *bonga-name* (**BONGA verb sense 2**).

NOTE:

In this sense, forms in *izi-* always represent the plural.

ROBERTSON, DANIEL, army and militia officer, landowner and improver, and office holder; b. c. 1733 in Dunkeld, Scotland; d. 5 April 1810 in Montreal, Lower Canada. Daniel Robertson must have secured some medical training in Scotland before he was appointed to the 42nd Foot as a surgeon's mate in April 1754. His regiment was transferred to North America in June 1756 and stationed at Albany, N.Y.; Robertson was given an ensigncy in July. In 1760 he participated in the capture of Montreal. That, or the following, year he married Marie-Louise Réaume, the 19-year-old widow of Joseph Fournerie de Vézon; through his marriage Robertson gained entry into one of the substantial Canadian families of the colony. The fortunes of war soon took Robertson away from his bride. His regiment participated in the capture of Martinique, where on 29 April 1762 he purchased a lieutenancy. Following the capture of Havana, Cuba, the 42nd was sent back to North America, and in 1763 Robertson participated in Colonel Henry Bouquet's efforts in western Pennsylvania to quell Pontiac's uprising. With the reduction of the British army after the Treaty of Paris, Robertson returned to Montreal. In September 1779 Robertson was appointed commandant of the small post at Oswegatchie (Ogdensburg, N.Y.). There he supervised Indian raids on Americans along the Mohawk frontier; in June 1782 he personally led an attack that destroyed two mills and five houses in a settlement on the Mohawk River. As a result of this success he obtained a commission for his son as an ensign under his command. Moreover, General Haldimand secretly appointed Robertson to take over the troubled post at Michilimackinac Michigan

where a fellow Scot, Lieutenant Governor Patrick Sinclair, was having serious financial problems. Robertson left for Michilimackinac on 13 August, accompanied by his son and a three-man investigating committee; he assumed command on 18 September. Although Robertson was permitted by his orders to continue construction of the partially completed fort, he had detailed instructions to curtail expenses in the Indian Department; however, he found it nearly as difficult as had Sinclair to restrain expenditures. Throughout his stay at Michilimackinac, Indian affairs would have a high priority. In late April 1783 he sent George McBeath and Charles Mouet de Langlade to inform the Indians around Prairie du Chien (Wis.) that peace with the American colonies was at hand and to encourage the Indians to cease inter-tribal hostilities. A month later word of the peace arrived. Robertson was in a difficult position: he had to stop Britain's Indian allies from fighting among themselves and discourage them from coming to Michilimackinac, where he would have to feed and supply them. In September he was obliged to send Jean-Baptiste Cadot and Madjeckewiss to Chequamegon Bay (Wis.) to arrange a cessation of hostilities between the Ojibwas and the Foxes and Sioux; the emissaries were unsuccessful. The dispatch that brought word of peace also revealed that Mackinac Island was to be included within the United States. Concerned that he might have to evacuate the fort, in 1784 Robertson, accompanied by McBeath, carefully inspected the north shore of Lake Superior and selected as a possible location for a new post a site at what is now Thessalon, Ont.

After setting forth to Haldimand the advantages of this site, Robertson asked the governor to engage Daniel Sutherland\*, Robertson's son-in-law and a merchant at Montreal, to supply certain construction needs. Robertson evidently intended to use Sutherland's business connections and his own position of authority to bolster his precarious financial situation. Even though he had sold his Montreal house on Rue Notre-Dame in December 1782, he had been obliged in September 1783 to borrow £1,000 from David Mitchell\*, physician at Michilimackinac, offering a mortgage on an estate called Balmaguard in Scotland. His request for an appointment as Indian agent at Michilimackinac was apparently rejected, as was another, in association with Sutherland, James Grant\*, Joseph Frobisher, and Simon McTavish, for a grant of all the land between Lake Ontario and Lake Huron, through which Robertson felt an all-British route to the west would have to pass. The British government decided not to abandon Mackinac Island, and Robertson settled in. Between 1785 and 1787 he used his authority as commandant to make a number of land grants to his young daughters, Charlotte and Elizabeth; one of the grants also included among the beneficiaries Grant, McTavish, and Margaret McBeath. Local legend affirms that Robertson built a small summer-house on a rock outcrop at the southeast corner of the island. A variety of lurid tales have become attached to the site, which is still known as Robinson's Folly, a corruption of Robertson's name. In the summer of 1787 Robertson was relieved of his post. Before he left he freed his black slaves, Jean and Marie-Jeanne Bonga; they became prominent tavern keepers on the island, and their sons important fur traders. (*David A. Armour, "ROBERTSON, DANIEL," in Dictionary of Canadian Biography, vol. 5, University of Toronto/Université Laval, 2003–, accessed December 16, 2020, [http://www.biographi.ca/en/bio/robertson\\_daniel\\_5E.html](http://www.biographi.ca/en/bio/robertson_daniel_5E.html).)*

Pierre Chimakadewiash Bonga (Ojibwe: Makadewiias, "Black-skinned"; recorded as "Mukdaweos") (b.c. 1770s-1831, Minnesota) was a black trapper and interpreter for the North West Company, based in Canada near Mackinac Island. He later worked for John Jacob Astor's American Fur Company, primarily along the Red River of the North and near Lake Superior in present-day Wisconsin and Minnesota. Like fellow trappers - of European descent - he married an Ojibwe woman, as he was operating in the territory of her people. Their mixed-race children were raised in the Ojibwe culture. Two of their sons followed their father into the fur trade, and established reputations as interpreters and guides. Born c. 1770s, Pierre was among the children of Jean and Marie-Jeanne Bonga, an enslaved couple. They had been brought with their family in 1782 to Mackinac Island by their British master, Captain Daniel Robertson (c.1733-1810). He took over command of Fort St. Joseph, serving there from 1782 to 1787. He returned to Montreal, where he had other positions in the army, freeing the Bongas before he left. Freed by Robertson before his departure, the Bonga couple married on 25 June 1794, with Jean Nicolas Marchesseaux as a witness, in the Catholic church on Mackinac Island. They stayed on the island and opened its first hotel. Jean Bonga died on Mackinac Island in 1795. Growing up on Mackinac Island, Pierre Bonga learned English and Ojibwe, as well as becoming highly skilled at trapping and scouting. He was called Makadewiias (black-skinned) in Ojibwe (his name was recorded as Mukadaweos). He entered the fur trade in the region, first working for the North West Company, based in British Canada. Later he worked for the American Fur Company of John Jacob Astor, as well as others in the area.



**DESCRIPTION**

Portrait image of Stephen Bonga (1799-1884) pictured with a hat and walking stick.

Sources differ in accounts of Bonga's marriage and family. According to the National Park Service and the Wisconsin Historical Society, Bonga married an Ojibwe woman and they had four children, including Stephen, George, Rosalie and Charlotte Bonga. Some sources say all their children were sons, including a boy named Jack. The ethnologist Henry R. Schoolcraft recorded meeting the unusual family in 1820 in his Narrative Journal of Travels; he remarked that the children looked more African than Indian.[3] Stephen Bonga later liked to describe himself as the "first white child" born in Wisconsin, as the Ojibwe classified all non-Native Americans as "white". Historian William Sherman Savage documented the Bonga children as Marguerite (b. 1797-98 in the Lake Superior area-d. 1880) (m. Jacob Fahlstrom in 1823 at Fond du Lac); Stephen (b. June 1799 near Superior, Wisconsin -d. 1889) (m. Susan); and George (b. abt. 1802 near Duluth, Minnesota-d. 1884) (m. to two Ojibwe women). In 1802 Pierre was reported to be working with the North West Company under Alexander Henry the younger at the Red River of the North. Bonga died in 1831, in what is now Minnesota. His estate passed to his children, after his sisters accepted £11 to waive their interest. Both Stephen and George Bonga established reputations as interpreters and guides in the fur trade. Stephen Bonga acted as a guide to Eastman Johnson when the American artist traveled to the Wisconsin frontier on a trip to his sister. Bonga provided introductions to the Ojibwe people, which enabled Johnson to paint intimate studies of the people

**Stephen Bonga was part of a prosperous Minnesota fur trading family, the first African American residents of that state. Fluent in Native American languages, Stephen and his brothers traveled as translators and voyageurs throughout the upper Great Lakes region of the Midwest. Bonga was born in June 1799 on the shores of Lake Superior in the area joining present-day Duluth, Minnesota and Superior, Wisconsin. He was the son of Pierre Bonga and his Native American Ojibwe wife, Ogibwayquay, and he was grandson of Jean and Marie Jeanne Bonga, who had lived as slaves at the fur trading depot of Michigan's Mackinac Island. As a young man, Bonga was sent to Albany, New York to become a Presbyterian missionary. Although he later left the seminary to join the family fur trading business, Stephen was known throughout his life for his piety and in 1881 helped organize the Methodist Episcopal Church in Superior, Wisconsin. Stephen Bonga, along with his brothers George and Jack, are listed as American Fur Company representatives visiting the Grand Portage fort along Lake Superior during the winter of 1823 and 1824. Stephen was a clerk for the company until 1833 and traveled frequently along the upper Midwest's trade water routes.**

Like his brother George, Stephen was often called upon as a translator assisting with native and non-native communications. In 1837, he served as the interpreter at Minnesota's Fort Snelling for Wisconsin Territory Governor Henry Dodge, who was trying to negotiate peace between a band of Ojibwe and a band of Dakota. And during the bitterly cold December of 1850, Bonga and his Ojibwe wife were part of a band of 3,000 Lake Superior Ojibwe who traveled 500 miles from Wisconsin to Minnesota's Sandy Lake to receive annuities promised them by treaty. The meeting place was a disguised effort by the government to force the tribe to permanently relocate. With no provisions, the tribe returned home without their payments, losing more than 400 members to hunger or exposure. As an expert voyageur, in 1857 Bonga was asked to guide artist Eastman Johnson through the Lake Superior region to paint Ojibwe people and their land. The tour included present-day locations of Grand Portage National Monument, Apostle Islands National Monument, and Isle Royale National Park. The resulting oil paintings, charcoals, and pastel drawings have gained renewed interest recently through national exhibitions. Stephen Bonga died in near his birthplace in 1884. *Pengra, L. (2011, February 22) Stephen Bonga (1799-1884).*

<https://www.blackpast.org/african-american-history/bonga-stephen-1799-1884/>