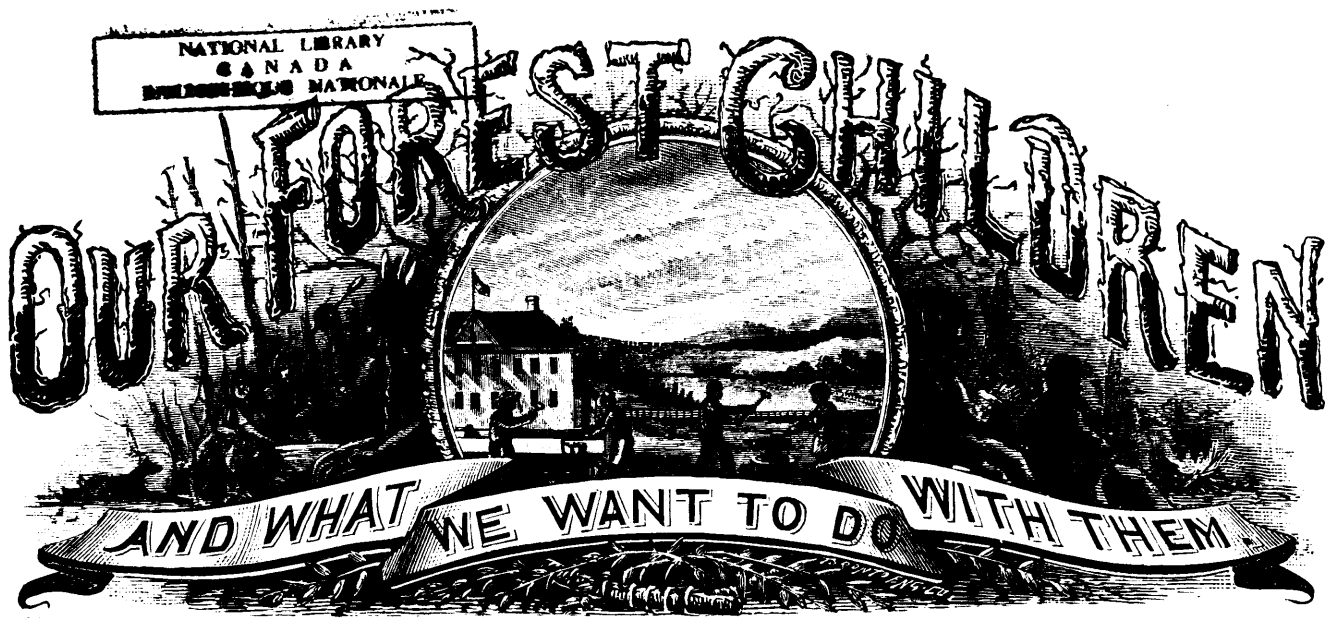


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Vol. II. SHINGWAUK HOME, NOVEMBER, 1888. No. 9.

OUR FOREST CHILDREN

PUBLISHED IN THE INTEREST OF
INDIAN EDUCATION AND CIVILIZATION.

COPIES SENT GRATIS

TO THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

Christmas Number.

The CHRISTMAS NUMBER of "Our Forest Children" will be a very interesting one. It will contain an account of the BLACKFEET INDIANS, their history, customs, language, &c.

- (2) An interesting description of the ZUNI INDIANS of New Mexico. These people live in an ancient city with flat-roofed houses, built in terraces one above the other; they weave blankets, and make all kinds of curious pottery; they are supposed to be a remnant of the original inhabitants of America. Their history and customs have of late raised a great deal of interest in the United States, and searching enquiries are being made by scientific men in regard to them.
- (3) An article on the BURIAL CUSTOMS of various Indian tribes, including a visit to a "death teepee."
- (4) An article on the SIGN LANGUAGE employed by Indians.

These and many other papers of interest will occupy the pages of the next Christmas Number, to be issued early in December. Among the illustrations will be A Scaffold Grave; Portrait of Chief Crowfoot and Old Brass—both Blackfeet Indians; Portrait of the Sarcee Chief, Bull's Head; A New Sketch of the Shingwauk Home, Hospital, and Chapel—taken from the water; Sketch of Mr. McKay's Indian Institution, near Broadview; Sketch of Indian Pony, &c., &c.

Orders for the Christmas Number should be sent at once. The price is only 15 cents for a single copy; 25 for \$3.50; 50 for \$6.50; 100 for \$11.

Why do Indians Advance so Slowly.

(From "The Word Carrier," Nebraska).

WHY do Indians advance so slowly? First, because their old ways have grasped them so firmly that it seems impossible to shake them off. The Indians are proud of their ways and proud that they are Indians. They would keep their old ways as long as there is any old blood in them. You cannot make them believe that the white man's medicine is of any account. They try every way of using their own roots before they will use the white man's medicine. Nor can you make them believe that the white man's way of cure is better than their way, because by trying to live like white men, they have so many diseases and deaths their lives are not so long as they used to be.

There are hardly any old people living now. So that going in the white people's way is to them like marching to death's door. Nor can you convince them that farming is to be their means of supporting themselves, for some have tried to farm and have failed. And many of them have hemorrhages because they have worked so hard.

It is not that every Indian has this kind of experience, but these few have influence over the others and hinder their advancement.