

God is great and God is good,
 And we thank him for our food ;
 By his hand we must be fed ;
 Give us, Lord, our daily bread.

Amen.

The children were asked to remember the Thank You prayer before every meal.

Some Primary children who had had missionary lessons about Indians were given bows and arrows, sleds with Indian heads painted on them, birch-bark canoes, and dolls dressed in Indian costume. Dolls dressed in foreign costumes are appropriate for little girls who have been hearing missionary stories, and something interesting from the same land may usually be found for the boys.

Books, of course, offer a wide field for choice and for little children delightful scrap-books may be made, calling their attention to various things in which it is important their interests should lie, and bearing suggestive titles, such as, An Animal Book, A Book of Flowers, Children from Every Land, In the Sea, Feathers and Fur, A Book of Kind Folk, All Sorts of Mothers.

And even the ordinary toy should not be despised, for, if so selected as to appeal to a child, it can be the means of added friendliness between him and his teacher.—Frances Weld Danielson



The Papoose

As told by the pupils of the Indian School, Birtle, Man.

When a little Indian babe or papoose comes to an Indian home, he finds a warm, loose robe, a nicely beaded bonnet and a moss bag, ready. The moss bag is a cosy nest made of strong velvet or plaid, faced along the edges with leather pierced with holes for the leather thongs, with which the child is laced in like a foot in a shoe, only his wee face to be seen. To keep the child comfortable, he is bathed, objecting as much as any white child, dressed in his robe and bonnet, then laid in the opened bag upon some pieces of flannelette long enough to cover his face if asleep, and wide

enough to enclose his whole body. This is the babe's cradle for one or two years. The bags are plain and fancy. Usually there is one of each kind for each child, one for the night and one for the day. The fancy one is decorated with silk sewing, beadwork and ribbons.

Often cushions of feathers, or bits of soft warmed dry moss are put about the arms, legs, and chest, so that the tender body touches only what is soft. The coverlets are folded, the bag laced up and the child ready for the day. The bag is fastened to a long, wide board, painted red or green, and is then stood up against the wall or fastened to a tree or carried upon the mother's back by means of thongs which pass over the mother's head and around her breast and shoulders.

The child, if awake, can watch all that is going on. If restless, his hands are let free, and he plays with trinkets tied to the top of his board. Or he is taken out and, if able to creep, put upon the ground, after having his feet and legs clothed in moccasins.

Once able to walk, the child, if a boy, is dressed in cap, coat, long trousers and moccasins ; if a girl, with a long, gay-colored dress, moccasins and a shawl. The garments differ from those of the parents only in size. Fancy dress garments are made of deerskin, decorated with beadwork.

The child is named in many ways—after one of the near relatives, or because of something in the child's appearance or actions, or after some animal or natural event at the time of his birth. Pet names are also quite common.

For games, the child plays at the things the parents do. The boy acts the hunter, the warrior, the medicine man, the big chief. He snares game, fishes and goes long tramps with his father. The girls build wee tents, care for rag babies, make mud pies, sew dolls' clothes, build bonfires and cook what the boys find. In the winter time, they will sit around the fire and listen to the men tell wonderful stories about hunting and fighting, and fairy stories about Nonabush, the Indian fairy man, who is always playing tricks on his friends. These stories are never told in the summer.