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Vol. II.

SHINGWAUK HOME, MARCH, 1889.

No. 12.

OUR FOREST CHILDREN
 PUBLISHED IN THE INTEREST OF
 INDIAN EDUCATION AND CIVILIZATION.

COPIES SENT GRATIS
 TO THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

**Are the Indians to be Lost to the Church of
 England?**

WE have been sometimes asked, Do we receive pupils at our Homes whose parents are members of other communions? Our reply is, Yes. We admit pupils, whatever they may be—Roman Catholics, Protestants or Pagans—so long as they are Indians. If fault there is to find in this, the fault lies, not at our own door, but with the Church of England in Canada. Church of England missions to Indians are few and far between. Here in Algoma, with some 10,000 Indians, there are but three small missions, and of these one is at present vacant. In Manitoba and the Northwest the Church is stronger, as regards its Indian work, but still it bids fair to be outstripped by the more zealous workers of other communions. The Roman Catholics take the lead, and Presbyterians and Methodists follow in their wake. What we want is not merely isolated missionaries here and there, but *earnest Christian women* who will leave house and friends, and go out, two-and-two, to live among the Indians, and teach them, not merely by precept, but by example, and by kindly sympathy and help.

So soon as the Church of England can supply us pupils from Church of England mission stations, we

may alter our present plan. At present our rule is, Pagans first and foremost, if we can get them; then children of Church of England parents: then whoever likes to come, provided they are of suitable age and are Indians. The poor Indian has few friends—few who will devote a life to seeking their true welfare. Would that the Church of England would take up their cause heart and soul.

Mr. Wilson's Trip to the States.

(Continued from January Number.)

TUESDAY, Oct. 30th, we reached Washington. Mr. Oberley, the Indian Commissioner, to whom I presented letters of introduction from Ottawa, received me very kindly, and gave me letters to the Indian agents at the various reserves through which I expected to pass. I also visited the Bureau of Ethnology, and spent the greater part of two days deep in the study of various Indian grammars, dictionaries, maps, etc.

THE OHIO MOUNDS.

We were disappointed about the mounds. We got to the place where they ought to be, but it was very difficult to make them out, as the land was all under cultivation, and covered with orchards and fields of potatoes, grain and Indian corn. The farmers and settlers in the neighborhood seemed neither to know nor care anything about them.

INDIAN TERRITORY.

We first visited the Cherokees in the eastern part of the Territory, and afterwards the Arapahoes, Cheyennes and Poncas in the western part. The Cherokees have

arrived at a high state of civilization. They have their own Governor, Parliament Buildings, Upper and Lower House, Senators, Representatives, Judges, Sheriffs, Lawyers, etc., and also publish several newspapers. At their Capital, Tahlequah, was a male seminary for 200 boarders, and a female seminary for the same number of young Cherokee ladies. The latter building cost in the neighborhood of \$100,000, and was built entirely out of Cherokee funds. The Cherokees are a wealthy people. They are largely intermixed with white blood, and talk almost entirely English. They number about 22,000. The Cheyennes and Arapahoes in the western part of the Territory are still in a condition of semi-barbarism, wearing blankets, and dwelling in teepees; nevertheless, they have within the last few years made considerable progress in agriculture. The Cheyennes number 2,200 and the Arapahoes, 1,200; they live together and occupy 4,250,000 acres. Of this, about 5,000 acres are at present under cultivation. Last year they raised 50,000 bushels of corn, 3,000 bushels of oats, and 1,500 bushels of wheat. They are still all heathen, but their children are receiving Christian education. At the Cheyenne school were 60 pupils, and at the Arapahoe school 80. There were also 50 children at the Mennonite Mission boarding school. We stayed several days among these people, witnessed the branding of 400 head of cattle, the "beef issue," and the issue of rations. Beef is issued alive and the Indians run the cattle down and shoot them like buffalo. The Ponca Indians number about 600. They are a wild looking people, wearing blankets and all manner of trinkets made of beads, teeth, shells, claws, etc. There is a Government school established among them, at which 84 pupils attend. The attendance is in a measure compulsory, as it is the duty of the native police to bring in the pupils, and to catch them and bring them back if they run away.

DENVER.

After leaving Ponca, we had a long run of 600 miles west to Denver, in Colorado. Here we met with friends, and Mrs. Wilson went to stay with them, while I went off into the wild regions of New Mexico and Arizona to visit the Apaches, Navajoes, Pueblo and Zuni Indians, and to explore ancient ruins.

Our Prospects.

OUR Indian Homes are getting now to be well known and to be more widely supported: Government also is dealing liberally with us, and we have good hopes that some of our dreams of the past will soon see their fulfilment. At *Elkhorn* three buildings out of the four are well nigh completed; and

the contract for the fourth, the Boys' Home, is already let. Mr. C. D. Mackenzie, lately our foreman at the *Shingwauk*, has gone up to take temporary charge as Superintendent, to overlook the erection of the buildings, and to collect pupils. By and by we shall hope to have a clergyman and wife placed in charge. At the *Shingwauk* our work is increasing, and we have lately secured the services of Mr. Thomas Dowler, formerly of Bracebridge, as Local Superintendent. We have good hopes of receiving a liberal Government grant this summer towards enlarging and extending our present buildings; we hope to add to our land, increase the number of our pupils, and teach additional trades. By next fall we hope to have 70 boys and 30 girls; and in time, if our plans can be carried out, we shall have accommodation for between 200 and 300 pupils. It is a great advantage having other Homes in Manitoba and the Northwest connected with us. We are now weaving cloth, tailoring, and making boots and shoes, a large proportion of our products being despatched to the *Elkhorn* school. We hope also, if God will, to make a start this summer with our *Western Homes*. They will probably be located at Medicine Hat, just on the border between Assiniboia and Alberta. Government approves the location, and intimates that help may be expected, and we have about \$820 so far in hand towards building.

Onward and Upward.

THE Onward and Upward Club at the *Shingwauk* Home has become quite a success. Nearly all the boys in the Institution have enrolled their names and quite a number of outsiders—ladies and gentlemen interested in our work and living in the neighborhood—have become members of the club. The idea is "onward" towards civilization, education, general improvement and success in life: "upward" towards heaven and God. Meetings are held every Friday night, at which there are recitations, songs, debates, and speech-making, and once a month or so during winter a social is given, which is generally largely patronized by visitors from the town. The boys are shaking off their shyness, and many of them stand up boldly and speak out well when their turn comes to take the platform. Mr. Wilson is permanent President of the club, but Chairman and other officers are elected every six weeks. During the meetings the boys do knitting or netting, carve wood-work, etc., and the things they make are sold for the benefit of the club.

Mr. C. D. Mackenzie has gone to take charge temporarily as Superintendent of the *Elkhorn* Homes.

Ramona School.

THE Ramona School is at Santa Fe, in New Mexico. It was built in memory of the well-known Helen Jackson, who wrote "Ramona," "The Century of Dishonor," and other books, exposing the injustice and cruelty with which Indians had been treated by the Americans. Lately a Miss Green, who had been school teacher among the Sioux Indians in Nebraska, came to take up her residence at the Ramona school. The *Word Carrier* gives the following amusing account of her first introduction to her new pupils:

"It is only nine weeks since I came to them, but they seem very different to me now from what they did then. I was the synosure of nearly thirty pairs of black eyes when Mr. Chase introduced me to my new family, and told them of the Indian girls I had had the care of at Santee in Nebraska. They hung around me very bashfully for some time, not daring to speak. At last one little girl summoned courage sufficient to address such an imposing person as I, and, with gravity befitting the nature of the question, asked, "Miss Grin, did your children at Santee wear bangs?" That broke the ice. all the girls began at once: "Please let me wear bangs?" "Can't we wear bangs?" I told them that I would think about it. When I came home from dinner that afternoon nearly every girl had cut her hair, and when I said that they should have waited for permission, their excuse was "They wanted their hair fixed just like mine." They work over their hair; curl it with hot slate pencils; put it up in papers over night; indeed, try every method they can think of, but in vain. Their hair won't curl; and the straight shining hair is a constant punishment for disobedience.

* * * * *

"I wish that I could tell you that some of the boys and girls here are Christians, but, although they have heard a great many times about the love of God, shown by sending Christ to die for us, they have seemed quite indifferent to His claims upon them, and not one has become a Christian. I hope and pray that they soon will, and that they may help their people when the time comes for them to return to their homes." * *

Mr. Wilson had a very pleasant little visit to the Ramona School, and made great friends with the wild little Apache pupils. Mr. Chase, the Superintendent, writing to him after his return home, said, "The Ramona School sends greeting, and congratulates you and Mrs. Wilson on your safe return home in health and happiness. If all your visits left as pleasant memories as did your visit here, you must have left a shining path all through the United States; our little children can never forget your visit."

Boys at the Reformatory at Penetanguishene cost \$3.82 each per week; at the Carlisle Indian School in Pennsylvania, about \$3.50 a week; at the Shingwauk Home, about 2.50 a week.

Success.

DAVID OSAHGEE, our late pupil at the Shingwauk Home, who spent also two years at Trinity College School, Port Hope, has passed the civil service examinations successfully, received a certificate with honors, and has now gone to Ottawa to be a clerk in the Indian Department. We gave all the boys and girls a holiday when the news arrived of his success.

Extract from Mrs. Wilson's Letter to a Lady Helper.

"I have undertaken to see about the clothing for these two Homes, so that all boxes pass through my hands and are acknowledged by me. I will let you know how I manage. When a box comes, I see who it is from, and then unpack it. All good or new boys' clothing goes into Mr. Wilson's store. Girls' clothing is put in a box to be sent to the Wawanosh Home. Any garments too small for our pupils I put into a box to be sent to our Garden River Indians, who are very glad to get them; or to Mr. Renison's Neepigon Mission. Sometimes a box is sent to me to distribute, but it is nearly always given to our Indian people. If there is any thing in a box not quite suitable for the girls, it is just put aside in what we call our "O.U. Club dressing up box," and is made use of by our own children when we give a little entertainment. They then generally act a few simple little pieces, and are glad of any thing that will help. I tell you all this so that you may know exactly what is done * * * We are in need of uniform dresses, stockings, print dresses and aprons for big girls, and also boys' coats and trousers are a constant anxiety. Our work is increasing, and I hope is more widely known than it was, but the help given is far less than our needs."

O.I.H. Jottings.

THE Rev. Mr. Renison has two little orphan children at the Neepigon Mission, waiting to come to the Shingwauk Home in the spring.

The Indian Department report shows 124,589 Indians at present resident in Canada, and an attendance of 6,117 pupils at the various boarding and day schools.

ANNUAL REPORT.—The Annual Report of Our Indian Homes for 1888 is in the Printer's hands, and will shortly be published.

The white people are trying to drive the Indians out of the Oklahoma district in Indian Territory, but the Indians are not disposed to move.

Mr. Thomas Dowler has been appointed local Superintendent of the Shingwauk Home.

Two little boys are at present sick at the Hospital, under the kind care of Miss Pigot, but they both bid fair for recovery.

MACS AT THE SHINGWAUK.—It so happens that our Schoolmaster is a Mac, our Foreman a Mac, our Matron a Mac, our Gardener a Mac, and our Shoemaker a Mac. We must be gone Scotch!

The Montreal Branch of the W.A.M.A. has kindly undertaken to raise \$200 per annum towards the support of our Homes at Elkhorn. We require \$2,000 per annum towards the support of that Institution over and above the Government Grant.

BATTLEFORD SCHOOL.—We have received a nice account of the Battleford Government Indian School in the columns of the *Saskatchewan Herald*, and, when space will allow of it, shall hope to give an extended notice of that Institution. It is under the charge of the Rev. T. Clark, a Church of England Clergyman, and is wholly supported by Indian Department funds.

JACKSON KAHGANG, an old pupil, writes, "I am very much thankful, indeed, for the trade I learnt at the Shingwauk. I know now how to earn my living. I can earn now from \$1.25 to \$2 per day in the printing office. The white people are all surprised to see and know of an Indian that can also manage to do the printing business."

NED BEESAW, an old pupil, writes, "I am working on the farm, and have worked hard since I came home. Father says I have been a very good boy. Since harvest we have been clearing land and making rails. We will have 40 acres cleared this winter. * * * I hope you will have good luck with all your schools and scholars, for I feel it has done me good."

Just to Give an Idea.

FOLLOWING are two short extracts from letters—from one of our kind helpers, the other from Mrs. Wilson in reply:

"I got quite a shock at learning that all our labor had been in vain. * * * I got together a very large box full by my own asking and working, so imagine my disappointment at finding that P. was no longer our girl." * * *

"The work here seems to be increasing beyond our means or strength, and I often wonder can it go on thus. There is no other school supported as this one is. In the States they seem to have all the money that is needed—with us perhaps one child has two supporters, and a *third* to send clothing! Then, again, the ladies who write about the clothing are seldom the same two years running, and I cannot get this all clear in my mind for 75 children. I am sure you would pity and sympathize with me, if you could be in my place."

Clothing for Indian Homes.

FEBRUARY, 1889.

From Miss A. Williams, scrap book and cards for Mary Wakay; from St. Stephen's S.S., Montreal, per Mrs. Chesnut, for Peter Negaunewenah, a new and complete outfit; for Wm. Riley, from St. Paul's S.S., Toronto, a beautiful set of Carpenter's tools.

Receipts—Our Indian Homes.

St. Martin's S.S., Montreal, for girl, \$12.50; Cathedral S.S., Quebec (annual), \$20; St. Paul's S.S., Toronto, for boy, \$75; Mrs. Osler, York Mills, \$3; All Saint's S.S., Windsor, for boy, \$41; Mrs. McWilliams, for boy, \$40; St. Charles S.S., Dereham, \$4; W.A.M.A., Memorial Church, London, \$25; W.A.M.A., Home Memorial, Stratford, \$7; Miss Yild, St. Geo's M.W., Carleton Place, for boy \$18.75; Mr. J. C. Miller, proceeds of concert, per W. B. Tindall, \$38.05; per Miss Beaver, "In Memoriam H.B.," \$10; Miss A. Williams, towards girl, \$3.25; J. W. Connor, St. John's S.S., Berlin, boy, \$18.75; F. Richardson, St. Peter's S.S., Toronto, boy, \$16.25; Miss Shoebottom, Bible Class Emmanuel Church, \$4; Miss Shoebottom, S.S. London Township, \$1.36; Thos. Patton, Tim. S.S., St. John, N.B., boy, \$18.75; Thos. Patton, Tim. S.S., St. John, N.B., girl, \$18.75; W. M. Ryder, "In Memory of the late Rev. Robert Phelps, Matt. xviii, 18-20," for boy, \$88.54; Miss Crouch, \$10; Adam Brown, Church Asc., Hamilton, boy, \$75; W. A. Brown, St. Stephen, Toronto, girl, \$12.50; H. P. Holden, St. Andrew's Branch W. A., month, \$5; John M. Clement, St. Mark's Parish, Niagara, \$25; H. H. Powles, Grace Church S.S., Montreal, \$9.13; H. H. Powles, Grace Church Band of Hope, Montreal, \$5; H. H. Powles, Grace Church Missionary Society, Montreal, \$20; J. G. Docker, St. Peter's S.S., Tyrconnel, \$13; Miss Sumner, \$5.

Receipts—Our Forest Children.

JANUARY 15TH, 1889.

Miss Gaviller, 40c.; Mrs. Robinson, 24c.; Miss Baird, \$1; G. E. Hewitt, 50c.; Rev. F. W. Dobbs, \$3.50; Mrs. Ingles, 25c.; Mrs. Nivin, \$1; F.O.L. Patch, 50c.; Mrs. T. Roper, 85c.; J. B. Strathey, 50c.; Mr. Dean Swift, 10c.; J. A. Kaulbach, 70c.; Miss Day, 1.35; W. B. Tindall, 10c.; H. Carry, 30c.; Joseph Esquimau, 10c.; Miss Cooker, \$1; Miss Crouch, 40c.

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