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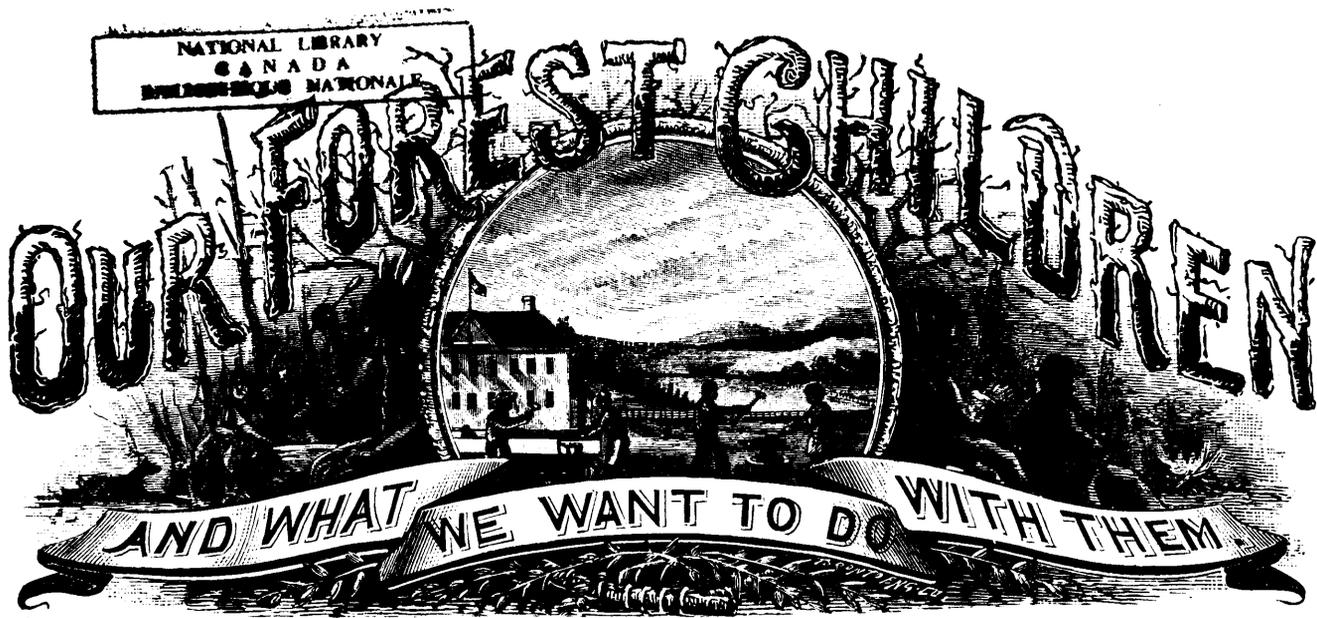
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Vol. II. SHINGWAUK HOME, NOVEMBER, 1888. No. 9.

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.

A second hindrance is the jealousy among them. This is a lasting hindrance to their advancement. If an Indian is learning a trade and makes a little money for his living, the others that have nothing to do will all have something to say against him until he gets disgusted and leaves the job.

And if a person is doing well in the way of getting his living, they will all try to get a little mouthful from him, and it is not long before that person has to run into debt by feeding so many, or if he don't feed them his name will be everlastingly talked about, and after a while everybody will look at him as a stingy person. When it comes time for the Government issue, he is not allowed to have even a smell of it. He is coining money and owning this and that; so somebody else ought to have his share.

A third hindrance, and perhaps this is *the* reason for their advancement so slowly, is laziness. Perhaps it is not exactly laziness, but if a thing must be done in a certain time and is not done then, it is laziness or something similiar to it, that prevents its being done at that time. These people do things, but not at the right time or in the right place. And a good many of the old folks like to sit down and smoke too well. At the time of threshing, harvesting, or breaking, you will find many who take their tobacco pouch along and every little while they will sit down and smoke and have a little talk; and they will sit longer than they meant to, and the work won't be done in the calculated time.

A fourth hindrance is that the Indians are too fond of eating. They will do almost anything if they are to get something to eat. And they will eat just as much when they do no work as when they work, and the funnything about it is that as long as there is any food they won't go to work to get more. Of course all don't do that now, but that is the way they used to do, and some of the older people keep up that style yet. They don't look ahead and try to keep a supply on hand. That is the old way of doing.

Another hindrance is not knowing how to use money. This sentiment will fit in here: "Any fool can earn money, but it takes a wise man to spend it." They may earn ever so much, but they spend it as fast as they make it, and a little faster too. Of course this is a thing that most of us do not know how to do, and so we must not expect the uneducated Indian should know how to do it. He likes to spend money as well as any white man, and he likes to have new things occasionally and good things to eat as well as they.

But the greatest hindrance is by our kind white brothers, who know but little more than we do, and who try to beat us out of every thing that is in our possession. They try every possible way to take away our lands; they run us out of our work; and, if they can, they will hinder us from going to heaven. That has been tried by this Christian Government in the year of our Lord, 1887. This we will have to tell to Christ when we meet him in heaven, where no white man, nor any other man, will try to degrade us or run us down.

The last hindrance that I will speak of is, that there is no law that will protect the Indian. The law of the United States will pick up an Indian and put him in prison, send him to the penitentiary and even hang him; but it will not protect him any more than an animal. Even the animals are protected in the State of Massachusetts, but the laws in the West can't even help the Indians in the way that Massachusetts laws help dumb animals.

Who is heartless enough or cruel enough to talk about the Indians not being advanced faster when all these things work against their advancement? White men are good and wise, and have helped the Indians to where they are now; but that kind of white men are as one out of a hundred, and the other ninety-and-nine are hindering them.

JAMES GARVIE.

Off to the States.

ABOUT the time that this November Number will be in the printer's hands, Mr. Wilson expects to be starting off on an eight weeks trip in the United States, his object being to visit some of the principal Indian centres and schools. He will go first to Ottawa and Kingston, then cross to Cape Vincent, and through Utica to Philadelphia, then to the renowned Indian school at Carlisle; thence to Washington, where he will present letters from Ottawa, and obtain, he hopes, letters from the American Indian Department to the various Indian agencies on his proposed route. Then he will strike west to Chillicothe, in Ohio, to visit the ancient Indian mounds; then to St. Louis; then southwest into Indian Territory, to visit the Cherokees and Creeks, who are said to have arrived at such a high stage of civilization, having their own Judges, Councilors, Police Officers, School Inspectors, Mill Owners, Manufacturers, and relying for support entirely on their own resources. Then west through Indian Territory, to visit the wilder and more warlike tribes, such as the Cheyennes and Arapahoes. West again into New

Mexico and Arizona, to see the curious Pueblo, Moki and Zuni Indians, remnants of the ancient people who were in possession of this continent and inhabited fortified cities when the Spaniards first arrived; also the Navajo Indians, who keep immense flocks of sheep and goats, and weave beautiful blankets on their own native looms. Then north to Denver and home again by way of Nebraska and Minnesota.

Extracts from Pupils' Examination Papers.

THIRD CLASS—GEOGRAPHY.

1. Where and what are Queen Charlotte, Charlotte-town, Fraser, Assiniboine?

2. Name each Province of the Dominion, with its capital or chief city?

3. Through what Provinces and what principal cities does the C.P.R. pass, and what are its termini?

Abram Isaac—(1) Queen Charlotte is an Island on the Pacific Ocean on the North West of British Columbia. Charlottetown is the capital of Pr. Ed. Island, on the East of New Brunswick. Fraser is a river in British Columbia. Assiniboine is a river in Manitoba.

(2) Provinces—Ontario, capital Toronto; Quebec, capital Quebec; New Brunswick, capital St. John; Nova Scotia, capital Halifax; Pr. Ed. Island, capital Charlottetown; Manitoba, capital Winnipeg; Assiniboia, capital Regina, Alberta and Athabasca.

(3) Through Provinces of Ontario, Manitoba, Assiniboia, Athabasca and British Columbia; the C.P.R. runs through principal cities, Port Arthur, Winnipeg, Brandon, Regina. Termini—Montreal and Victoria.

Thomas Johnson—(1) Queen Charlotte are Islands about 200 miles north of Vancouver Island, and it is also a sound called Queen Charlotte Sound, between north of Vancouver Island and from the mainland of British Columbia. Charlottetown is the capital in Prince Edward Island, on the south coast. Fraser is a river in British Columbia, rises from the Rocky Mountains and flows into the Gulf of Georgia. Assiniboine is a river in the Province of Manitoba, it rises from the west and flowing westward and falls into the lake Winnipeg.

(2) Province of Ontario (capital Toronto, Quebec (capital Quebec), Nova Scotia (capital Halifax), New Brunswick (capital St. John), Manitoba (capital Winnipeg), and British Columbia (capital Victoria).

(3) C.P.R. starts from Montreal and pass through Ottawa and through the Province of Ontario, and pass through Winnipeg in the Province of Manitoba, and pass through two Territories Assiniboia and Alberta,

and through Rocky Mountains (in kicking horse pass), through British Columbia and runs as far as New Westminster.

THIRD CLASS—SCRIPTURE.

1. What was the parable of the "Good Samaritan" to teach us?

2. What is told us about Martha and Mary?

Abram—(1) The parable of the Good Samaritan teaches us that not only our neighbors that we know of, to do go to them and help them, but also our neighbors that we know nothing about, and when we see them in trouble we must help them and try to do all we can for them.

(2) When Jesus went to Martha and Mary's house, Martha would be busy at her work making ready for meal for Jesus; she do not care about hearing Jesus, but Mary would sit at the feet of Jesus and listen to his words.

COMPOSITION.

Thomas Johnson—A paper is one of the most useful thing that manufactured, its made of old rags, first they put the old rags in water, and then when the rags are all rotten, they boil it again and put something else besides the rags, and after when its boild it looks like a liquid soap, and then they press it and it goes through many presses its formed into paper. The paper is very good to write and to print on, and made into new papers, books, and some pails are made of paper too, made into school books, as Copy books, Reading Books, Grammars and Bibles, &c.

Something about Indian Languages.

THE Cree Indians call a horse, mistatim; a big dog, mista, big, and atim, a dog. The Black-foot Indians call a horse ponokamita, a big elk; poncka, an elk, mita big. The Sioux Indians call a horse sunka wakan, the holy or mystic dog; sunka, a dog, wakan, holy. The Ojibway Indians call a horse papazhegoonguhzhe, the club-footed animal. The Micmac Indians call a horse tesibo. This is said to be a corruption of the French "des chevaux." A school house in Ojibway is kekenoumahde wigummig, the teaching house; in Sioux, oyawa tipi, the reading house; in Blackfoot, iskisinomâtsokioyis, the teaching tent; in Cree, kiskino washkaigan, the teaching house.

A clergyman in Ojibway is makuhda wekonuhya, the black coat; in Sioux, shina sapa, the black blanket; in Blackfoot, natoj-apiakon, the holy white man.

In Sioux the colours are very short words—to, blue; sha, red; ska, white; si, yellow; sapa, black. In Ojib-

way the words are long—ahzhahwushkwah, blue; miskwah, red; wahbishkah, white; osuhwah, yellow; mukudawah, black.

A distinction is made in Ojibway between animate and inanimate objects, so that a yellow box and a yellow bird are expressed by a different form of the adjective, thus: wasuhwaug muhkuh, wasuhwezid penashe. In Sioux, si answers for both, thus: canwohnaka si, yellow box, zitkadan si, yellow bird. A Sioux boy who attended the Shingwauk Home was named Wasi, yellow pine. The adjective precedes the noun in Ojibway, but follows the noun in Sioux.

What General Armstrong Says.

INDIANS are quick to learn any kind of handicraft, but are slow in execution, having little idea of the value of time. Their remarkable deftness is akin to that of the Orientals, with whose art and religion they have also much in common. There is also some physical resemblance between them, the Alaskans and Japanese being in appearance closely allied. It is fair to say that all but the sickly and lazy make good workmen, doing well in all our trade shops, though the confinement is sometimes too much for them.

Some of those who have broken down here have, however, on returning home, regained health and exerted a wholesome influence among their people. The lazy are always hopeless, and while there is no unusual proportion of them, a very common fault is fickleness, or a desire to change from one occupation to another.

Their intellectual development is good. The "agony" of the Indian student is the English language. In three years he can usually acquire a fair vocabulary, but is slow to use it, though, like others, the more he knows the more he wants to know. There is a steadily increasing studiousness in our pupils as they advance, and a more settled determination to do their best in every way. There is no question as to their ability to learn all that is necessary to make them good citizens, if they are given a chance.

The moral fibre of the Indians is, I believe, finer than that of most dark or barbaric races. They have, at least, an embryonic idea of honor, truth, and honesty, and have some well-defined religious convictions. They deal with each other (within the tribal relation) according to a strict religious code. With those not of their own tribe they are governed by different laws, but are not cruel, except in retaliation.

It is not difficult to lead them from the "Great Spirit" up to the true God, and working among them, I find traces of nearly all the Ten Commandments in

the teaching which they have received from their own people.

The Indian is spiritual, as the negro is religious, and there is no better field for Christian work than among the red men of our country.

Notice.

MR. WILSON requests that during his absence, Post Office Orders may be made payable to J. K. WILSON, instead of to himself.

Clothing for Indian Homes.

SAULT STE. MARIE, SEPTEMBER, 1888.

From Miss Greaves, Dover, England, a box of girls' clothing and books.

OCTOBER.

From St. Matthew's S.S., Quebec, a barrel containing graphics, books, stockings, aprons and a nice supply of underwear for the boys and girls of the Homes.

From Mrs. Basil Woodd and Miss Burt, England, clothing and presents for the Homes.

From Mr. Dextir, a coat and pants.

Receipts—Indian Homes.

A. A. Davis, Sunday School, York, for boy, \$75.00; Miss Thornton, for girl, \$75.00; Church Redeemer S.S., Toronto, for boy, \$18.75; Miss Crusoe, Kahpenah's Travelling expenses, \$1.00; Rev. C. H. Marsh & wife, for Elkhorn, \$10.00; L. R. T., \$10.00; St. Stephen's S.S., Montreal, for boy, 25c; St. Luke's S.S., Halifax, for girl, \$33.24; Miss Murray, \$2.00; Mrs. F. A. Ball, \$5.00; Lewis R. Marsh, \$5.00; Mr. Wallis, \$5.00; Anonymous, N.B., \$2.00; C. Handyside, \$5.00; Mrs. Robert Browne's Sale, £16, \$77.44; E. L. I., \$5.00; Mrs. Hamer, \$2.00; Rev. W. Armstrong, \$10.00; St. Thomas, Montreal, for girl, \$10.00; Geo. H. Linbury, \$1.00; Mrs. John Greer, per Rev. W. Wright, \$10.00; William Plummer, \$5.00; St. Paul's S.S., Brockville, \$10.00; Dr. Millman, for S.H. and W.H., \$15.00; A. Robinson, \$1.00; W. Kingsley, \$5.00; Miss Sterns, \$10.00; St. Peter's S.S., Toronto, for boy, \$32.50; Henry Rowsell, \$25.00; Per J. J. Mason, B.F.D.M., \$61.45; S.S., Yarmouth, N.S., for boy, \$25.00; Miss B. Billing, \$3.00; S.S., Mount Forest, for boy, \$6.25; Mrs. Nivin's boys' class, for boy, \$12.00; Mrs. Nivin and Miss Crusoe, travelling expenses, \$5.00.

Receipts—Our Forest Children.

Miss J. Barnett, 15c.; Rev. W. G. Lyon, \$2.00; Rev. J. Hugonard, 25c.; Mrs. Fry, 20c.; Dr. Millman, 40c.; H. T. Mudge, 65c.; Miss Sterns, 54c.; Miss Champion, 50c.

OUR FOREST CHILDREN,

EDITED BY THE

REV. E. F. WILSON,

SAULT STE. MARIE, ONTARIO.

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 \$1.50 pays for 12 of the monthlies and two each of Christmas and Summer Numbers.

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