

OUR INDIAN



IN A

NEW • LIGHT,

BY THE

REV. E. F. WILSON.

*1242 - Sixth Street
Santa Monica
California*

PRICE TEN CENTS.

HALIFAX, N. S.
HOLLOWAY BROS., PRINTERS, 69 GRANVILLE STREET,
1890.

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Our Indians in a New Light.

A LECTURE ON THE INDIANS,

APRIL-MAY, 1890.

BY THE

REV. E. F. WILSON,

A CLERGYMAN OF THE CHURCH OF ENGLAND WHO HAS BEEN

22 YEARS

LABORING AMONG THE INDIANS OF CANADA AND HAS FOUR INSTITUTIONS
FOR INDIAN CHILDREN UNDER HIS CHARGE,

IS

A MEMBER OF THE CANADIAN INSTITUTE, THE BUFFALO HISTORICAL SOCIETY,
THE PENNSYLVANIA HISTORICAL SOCIETY, THE AMERICAN FOLKLORE
SOCIETY AND SECRETARY OF

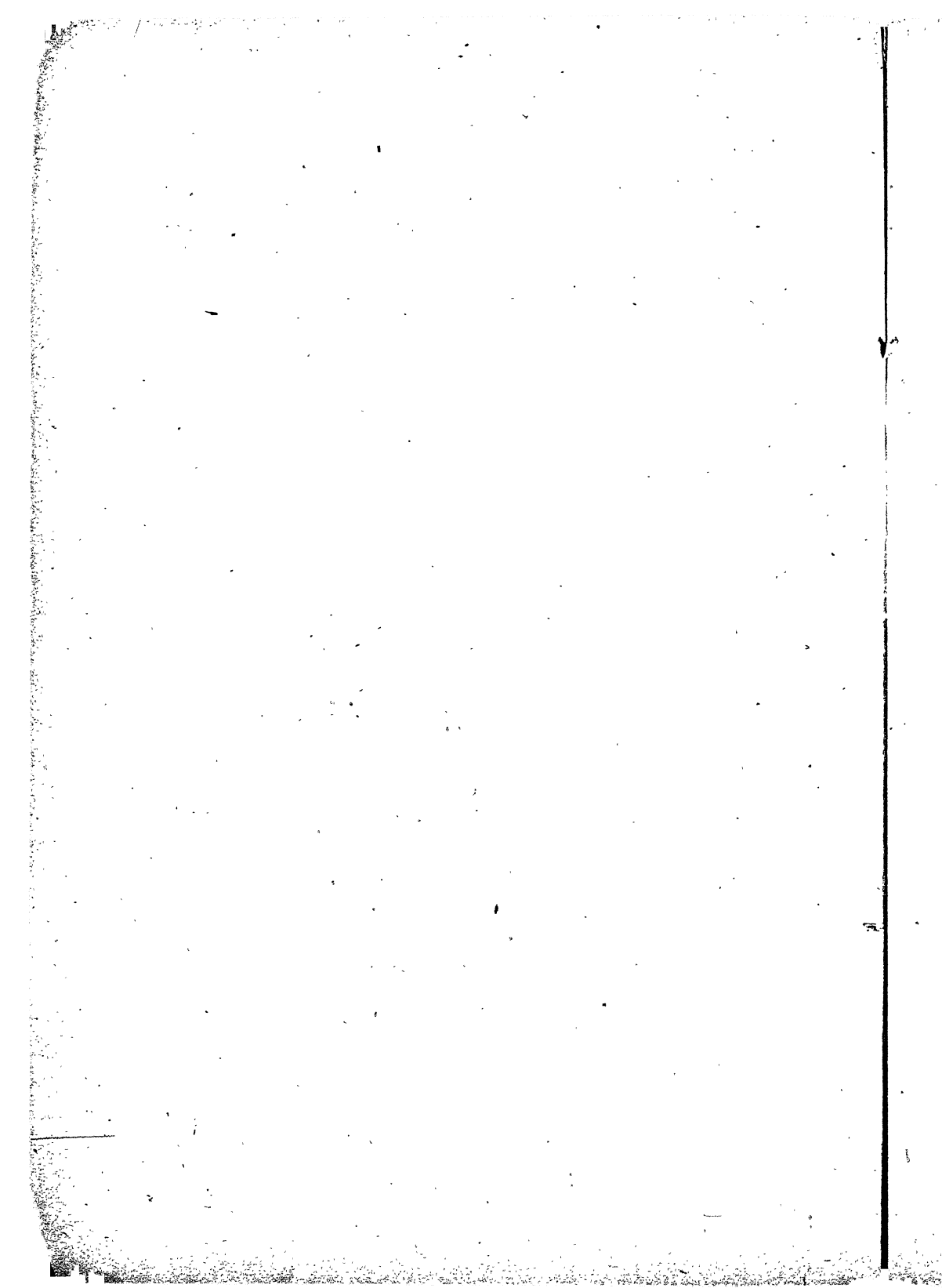
THE CANADIAN INDIAN RESEARCH AND AID SOCIETY.

*Mr. Wilson was accompanied on his lecturing tour by two
little Indian boys from Shingwauk Home, Willie
Soney and Zosie Dosum.*

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Our Indians in a New Light.

THE subject which I wish to introduce to the notice of this audience is of a two-fold character. I desire first to give, as briefly as possible, a general view of the history and condition of the Indians in British North America, and then to pass on secondly to that particular work of training young Indian children, to which the past sixteen years of my life have been devoted.

But before proceeding to either of these subjects, allow me, first of all, to introduce to your notice the two little Indian boys, pupils of the Shingwauk Home, who accompany me.

(The two little boys here stepped forward and bowed. They were dressed in dark navy blue serge jackets and pants, trimmed with scarlet, with netted scarlet sashes round their waists, and beaded moccasins on their feet.)

This elder boy is named Willie Soney; he is about twelve years of age, comes from Walpole Island, is a member of the Pottawatami tribe; he has been two and a half years in our Institution, and has made very good progress; he beats the big drum in our brass band, and his Indian name is "Pah-tah-se-wa."

The younger boy is named Zosie Dosum; he is about eight years old, is an Ojebway, and has been a year and a half in our Institution; he comes from the north shore of Lake Superior, and used to be a regular little wild Indian; his Indian name is "Ah-ne-me-keens," meaning "Little Thunder."

(The boys then retired.)

PART I.—GENERAL VIEW.

At the present time the total number of Red Indians living in the United States and in Canada is estimated to be about 375,000. Of this number, about 250,000 have their residence in the States, and 125,000 live in Canada. Of these 125,000 Canadian Indians, about 18,000 reside in Ontario, 12,000 in Quebec, 4,000 in New Brunswick and Nova Scotia, 7,000 in Manitoba, 30,000 in what is generally called the Canadian North West, 38,000 in British Columbia, 7,000 in the Mackenzie River District, and the rest about Hudson Bay, Labrador and the Arctic Regions.

When the white people first came to this country, and for many years subsequently, they were, naturally enough, regarded by the Indians as all belonging to one nation—one tribe. They had all white faces, the men wore beards, they had hair and eyes of all shades of color, they all seemed to be of the same bustling disposition, and they all appeared to speak what sounded to the

native ear as an unintelligible jargon. It was natural enough, therefore, that they should be regarded by the natives as all belonging to one great tribe. But after a time the Indians found themselves to be mistaken. They found that these white people consisted of French, English, Spaniards and Germans, all talking different languages and hailing from different countries.

Now, I have no doubt that a very great many white people make the same mistake in regard to the Indians, that the Indians, many years ago, used to make about them. Because these people resemble one another in the color of their skin, in their black hair and eyes, in their general physiognomy, habits and character, and because they talk what sounds like an unintelligible jargon, therefore they are Indians—just Indians—and nobody takes the trouble to enquire anything further about them.

It would surprise many, no doubt, to hear that upon this continent of North America there are at present spoken, or have within the past century been spoken, very nearly

A THOUSAND DIFFERENT INDIAN LANGUAGES AND DIALECTS, and that these languages and dialects have been proved to belong to no less than 56 distinct linguistic stocks, the so-called Indian dialects differing from one another, in many instances, as much as French does from English, and the stocks to which they belong having almost as wide a variation as, let us say, that which exists between English and Japanese, the very phonetic elements, letters of the alphabet, and grammatical structure being almost entirely distinct.

It surely seems a strange thing that there should be such a multiplicity of languages spoken by the aborigines of this continent, and I should think this circumstance alone might be adduced as one proof of the great antiquity of the origin of this remarkable people. Men of learning and science are beginning to regard the study of the Indians of North America, their early history, their folklore, their relics of the past, as an occupation well worthy of the most patient research and the profoundest attention. It has been said that the study of Ancient America is as well worthy of the attention of ethnologists and archeologists as is the study of Ancient Syria and Ancient Egypt, and more and more is it becoming the subject of investigation and research.

The Indians, there can surely be no question, are a remarkable people. I have lived among them and studied them for 22 years, but I feel that I have not yet found the key to unlock

THE MYSTERY OF THEIR ORIGIN,

their peculiar traits and habits, their relationship, if any, to the rest of the world, and indeed their very existence. That these

people are Asiatics, and that they crossed over originally to this continent by way of Behring Straits or the Aleutian Islands is a theory that is now pretty well exploded. The most careful investigators have traced their migrations not from the north-west in a southerly direction, but from Central America and New Mexico in the south, up towards the north and west; but how they first came into existence, how they first became possessors of any part of this American continent is still an unravelled mystery.

It has often seemed to me that an Indian would have been far more at home in the days of Abram, Isaac and Jacob, when the people dwelt in tents and had their flocks and their herds, and lived in a quiet contented manner, than he is amid the bustle and rush of this 19th century.

The Indians that we see now and whom we are so apt to despise and to spurn from us because of their slow, idle, loafing sort of ways, are representatives of a great nation of the past. They have been buried out of sight from us for perhaps 4,000 years, and now, in this later age of the world's history, they have, as it were, risen from the dust. Four hundred years ago children at school were taught that the world consisted of three continents, Europe, Africa and Asia. There was no continent of America in those days; it was scarcely even conceived of. But Christopher Columbus crossed the Atlantic Ocean, and he discovered a new country and a new people—a people whose existence before that date had not even been dreamed of—a people differing in almost every respect from any other nation in existence. Thus these Indians—these representatives of a remote antiquity, representatives, we may almost say, of the stone age—came suddenly to light; they rose, as it were, from the dust. No wonder then that we cannot understand them, or they us. No wonder that the poor Indian shrouds his face with a fold of his blanket and gazes wonderingly upon these people of the east, who, on their first arrival, he believed to be gods from the land of the gods, but has found since, to his bitter cost, are but human beings, selfishly intent on ousting him from his ancient possessions.

I think in our dealings with the Indians we ought to take into consideration, not only that we owe them a debt for having deprived them of their ancient domains, but also that they are

A GREAT PEOPLE OF A PAST AGE,

they are a people of noble mien, of a proud, defiant nature and splendid physical development, of great capability, I believe also, as regards mental culture, if only their brains, which have so long lain dormant, be cultivated and brought into action.

Poor indeed would be the pages of romance and adventure

were it not for the well known athlete figure of the Indian with his bronzed and painted face, his long black plaited hair, his tomahawk and his war club, his stealthy, cat-like tread, and his stolid indifference to his surroundings. What other people, what other barbarians on the face of the earth are so well known, so much written about, have entered so much into the pages of fiction, as have our Indians of North America? And let it not be thought that all Indians are hunters and warriors, or that all live in wigwams or wear blankets and feathers. No! I have visited, in New Mexico and Arizona, Indians of altogether a different type as regards their habits and occupations. In physiognomy, in color of skin and hair they are the same as their more northern brethren, but in their habits and occupations they are entirely different. They build their houses of stone and brick—towns, miniature cities—four and five storeys in height, the houses being raised in terraces one above another, and looking almost like a fort or citadel. These people are sedentary in their habits, they keep immense flocks of sheep and goats, they weave blankets and cloth on their own native looms, they make excellent pottery, and many of them are expert silver-smiths. The people that I speak of are

THE PUEBLO INDIANS OF NEW MEXICO,

and the Mokis and Zunis of Arizona. They are a most curious people, and their country is well worth a visit. They have been left in undisturbed possession of their original domains and are believed to be still living just in the same way as when first discovered by the Spaniards, 400 years ago. Indeed the ruins in their neighborhood, abounding as they do in fragments of pottery and articles of manufacture such as are still in use among them, go to prove that for many centuries back the ancestors of these people lived on the same spot and in the same condition as these Zuni and Moki and Pueblo Indians live now.

I hope I have said enough to create a little new interest in these strange and curious people, who, on account of their living so close to our own doors, we have learned to think so little of. I believe them to be the remnants of a great people of a past age. The great artificial terraces, the extensive buildings, the sculptured stones—ruins of a past age—which are to be found in Mexico and Central America, prove that in the bygone past, before the white man set foot on these shores, there must have existed a people of no mean intelligence and of persevering industry, and modern investigation goes to prove that these

GREAT PEOPLE OF THE PAST

were, without doubt, the actual ancestors of our present Indians.

In order to induce the study of this most interesting subject and to bring the whole Indian question more prominently before the Canadian public, an effort has been made within the last few months to set on foot a new Society which shall keep these objects especially in view. It is called the "Canadian Indian Research and Aid Society." I will read the first page of the pamphlet I hold in my hand so as to give an idea of what the Society is and what its object:

CANADIAN INDIAN RESEARCH AND AID SOCIETY.

The inaugural meeting of this Society was held at the City Hall, Ottawa, on Friday, the 18th day of April, 1890, Sir James Grant in the chair.

The Secretary read the following letter from Captain Colville, His Excellency the Governor-General's private secretary:

17th April, 1890.

DEAR SIR,—

I am desired by His Excellency the Governor-General to acknowledge the receipt of your letter respecting the "Canadian Indian Research and Aid Society," and to say that His Excellency has much pleasure, in response to your request, in accepting the office of Patron of the Society.

I am, Dear Sir,

Yours truly,

CHARLES COLVILLE, CAPTAIN,
Governor-General's Secretary.

The following officers were elected:

<i>President,</i>	- - -	SIR WILLIAM DAWSON.
		{ THE BISHOP OF ONTARIO.
<i>Vice-Presidents,</i>	- -	{ HON. G. W. ALLAN.
		{ REV DR. BRYCE.
<i>Secretary,</i>	- - -	{ SIR JAMES GRANT.
<i>Treasurer,</i>	- - -	{ REV. E. F. WILSON.
		{ W. L. MARLER.

MEMBERS OF COUNCIL.

The Bishop of Algoma,	Chief Brant,
Rev. Principal Grant,	The Bishop of Caledonia,
Dr. Dawson,	Rev. J. McDougall (Alberta),
Dr. Thorburn,	Dr. Bernard Gilpin,
Mr. H. B. Small,	G. F. Matthew,
Rev. H. Pollard,	J. M. Lemoine,
The Bishop of Toronto,	G. M. Sproate,
Rev. Dr. Sutherland,	David Boyle.
Rev. Dr. Sweeny,	

The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folklore, and to diffuse information with a

view to creating a more general interest in both their temporal and spiritual progress.

A Monthly Journal shall be published under the auspices of the Society, to be called "The Canadian Indian," and to give general information of mission and educational work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archæological character. Members to be entitled to one copy of the Journal free.

Any person may become a member of the Society on payment of the fee of \$2.00 annually, on or before the First of January in each year; and any person may become a life member on payment of \$40.00.

It will be seen by what I have read that our newly formed "Canadian Indian Research and Aid Society" has a two-fold object in view,—to care for and help the present Indian population and, at the same time, to search out and preserve their history, folklore, and the relics of the past. I hope that many more names may be added to our already lengthy list of members.

(The little Indian boys here came forward again, repeated some texts of Scripture, sang a hymn and recited a dialogue, and were loudly applauded; the little fellow, Zosie, especially attracted attention. When asked by the elder boy what he used to do before he came to the Shingwauk Home, he replied in clear tones, his eyes twinkling with laughter, "I used to run about like a rabbit." The boys also gave several words and sentences in their own language.)

PART II.

I have given you a brief general description of the Indians as they now exist, with some little insight into their past history. Allow me now to refer more directly to that particular work, which, during the last sixteen years, has occupied my time and attention; namely, my Institutions for Indian children.

MY INSTITUTIONS ARE FOUR IN NUMBER,

the Shingwauk Home, for boys, and the Wawanosh Home, for girls, at Sault St. Marie, in Algoma, and the Washakada Home, for girls, and Kasota Home, for boys, at Elkhorn, on the western border of Manitoba. Our Algoma Homes and Manitoba Homes are about 900 miles apart, and we are now taking steps to establish another pair of Homes about 700 miles still further west, at Medicine Hat, almost under the shadow of the Rocky Mountains. All these Homes will be under my own superintendence, all will be carried on upon one general plan, and one common uniform will be worn by all the pupils.

I shall now refer briefly to the history and present condition of each of the four Homes at present under my charge, and to our prospective Homes at Medicine Hat.

AND FIRST, THE SHINGWAUK,

that being the oldest of the four. In the summer of 1871 an Indian Chief, Augustin Shingwauk by name, who is at present about 90 years of age and still living at Garden River, near Sault St. Marie, was at work in the bush, making birch-bark troughs for the next season's sugar making, and while so engaged he was thinking about his people; he was thinking how the white people, like the rising sun, were coming in from the east and spreading themselves over towards the west and filling all the country, and how the poor Indians were being driven back and back. Then a thought struck suddenly like an arrow into his breast. He thought, "I will go down below among the white people and plead the cause of my brethren and ask that a "big teaching wigwam" may be erected here, at Garden River, in which our children may be educated and taught to work like white people, so that when they grow up they may be taught to gain their living in the same way as the white people do." This was the old Chief's thought, and he very soon put it into execution. He had only \$4.00 in his pocket, but he got on board a steamboat and took his passage to Sarnia, 300 miles to the south. Here he met with me, as I was at that time missionary to the Sarnia Indians. The old Chief told me his errand and asked me to go with him as interpreter. I consented, and we spent ten days or so going about addressing meetings, and collected about \$300.00. That same autumn I left Sarnia and went to live among the Indians at Garden River. The following spring I called the Garden River Indians around me and said to them, "If you Indians are really in earnest in your desire to have a big teaching wigwam for your children, we had better set to work and collect the money," and I said, "I think the best plan will be for me to cross over the ocean to the country of your great mother, the Queen, and there plead your cause, and I would propose that an Indian Chief should go with me." And so it was arranged that Chief Buhkwujjenene, a younger brother of Chief Shingwauk, should go with me to England. Chief Buhkwujjenene was attired in a blanket coat, leggings and moccasins, a skunk skin on his arm and medals on his breast, and arrayed in this manner he arrived with me in England. We spent about two months going about addressing meetings and collected about £800 (\$4,000.00). Then we returned to Canada, went back to Garden River, and the following summer the long talked of "big teaching wigwam" was erected. It was a long frame building with

accommodation for about 40 scholars. But that Institution was only six days in existence. It was opened on a Monday, the 22nd day of September, 1873, and the following Sunday

IT WAS BURNED TO THE GROUND

and everything destroyed. Nothing was saved. Indeed we barely escaped with our lives. But Almighty God had blessings in store for us. This seeming calamity turned out in the end to be of great benefit to our work. Great sympathy was stirred up on our behalf, and by the end of a year we had \$10,000.00 in hand with which to rebuild our Institution. And now we have a handsome stone building with accommodation for 60 pupils, and we call it the Shingwauk Home, after the old Indian Chief Shingwauk. The boys at this school receive an ordinary common school education. Some are trained as teachers, and others are taught shoemaking, tailoring, weaving, carpentering, blacksmithing and farming. The Home is supported partly by government grant, partly by contributions from England, and partly by church of England Sunday Schools throughout Canada.

Our second Institution,

THE WAWANOSH HOME FOR INDIAN GIRLS,

has had also a chequered history. It was named after the old Indian Chief Wawanosh, who formerly lived at Sarnia. The word should be pronounced Way-way-nosh, not Wahwunoosh. Way-way-nosh means a large bird sailing gracefully overhead, but Wahwunoosh means rotten eggs.

After our Shingwauk Home had been some few years in existence, we thought it desirable to try and establish a second Institution for Indian girls. So I crossed the Atlantic again to try and get some help from our English friends. I was not very successful. Many of our friends thought I was attempting too much, and I only got a little money. I wanted, however, to make a beginning, so I drew up a plan for the future Wawanosh Home, and we decided on erecting what was afterwards to be the back wing of the building. As soon as this was built I engaged a lady as teacher and we received ten little Indian girls as pupils. I hoped that by the next summer more money would have come in and we should be able to complete the building. But in this I was disappointed; no more money came. Our exchequer was exhausted, and we were obliged, most reluctantly, to close the building and send these ten little girls back to their homes.

About six weeks after this there arrived a sail-boat at the Shingwauk Home, and in the sail-boat was an Indian and five little Indian girls. Three of these little girls had been at the Wawanosh Home the winter before; they had not understood

about its being closed, and having had, as they thought, sufficient holiday, had come back to us and brought two little companions with them. What were we to do? The Indian who brought them seemed exceedingly disappointed when we told him that the Home was closed for want of funds. He said that he had come a hundred miles in an open sail-boat on purpose to bring the little girls to school, and it seemed to him altogether too bad to have to take them all that long way back again.

WE KNELT UPON OUR KNEES IN PRAYER

and asked Almighty God's direction, and then it seemed to us that it would not be right to send the little girls away, so we would open the Wawanosh Home again. When the Children of Israel arrived on the shores of the Red Sea, there was the sea spread out before them, mountains on either side, their enemies behind them; they seemed to be completely hemmed in and knew not which way to turn. But the word came to them from God, "Go forward!" and they went forward simply trusting the Divine command, and not one of those Israelites wetted the sole of his foot, for God made a dry path for them through the midst of the sea. So, I believe, if we will only trust in God and look above for direction when placed in any dilemma, that surely God will direct us, and that when the word comes from Him to "go forward," then we should go forward, nothing doubting, and He surely will open the way for us. Certainly, in this instance, the way *was* opened for us. Just at that very time when we were in that dilemma about the Wawanosh Home, with those little girls applying for admission, a kind lady in England was, unknown to us, writing us her cheque for £250 sterling for the Wawanosh Home, and a little later there came \$600 from the Indian Department and a promise of an annual grant. Thus, in the providence of God, our way was opened for us, we completed our Wawanosh Home, a stone building with accommodation for 26 girls, it was opened in September, 1879, and has been in successful operation ever since.

And now a few words about

OUR MANITOBA HOMES.

The Washakada Home for Indian girls, and the Kasota Home for Indian boys. How did they first come into existence?

It was in the summer of 1885—the year of Louis Riel's rebellion—that I paid my first visit to the great North West. In that summer I saw for the first time the wild heathen Indians of the prairies, dressed in blankets and feathers, their faces painted, and living in "teepees." It was to me a most interesting visit. I went around to many of their camps and saw in what a wild

condition they were living, with no one to teach them, their children uncared for and growing up in vice and ignorance. The thought came strongly into my mind that I would like to establish a Branch Home in the midst of these wild people. I communicated my idea to the Bishop of Rupert's Land and he warmly favored the scheme. That same autumn I took an Indian boy with me and travelled through the western part of Ontario addressing meetings and trying to interest people in my project. I was not very successful and only received a little money towards my proposed object. The last meeting at which I spoke was held in Owen Sound. At the close of that meeting a gentleman came up to me and said, "Why don't you fire off a few "red hot shot," and tell the people what it is that you want and you will soon get the money." I took up the idea. That evening I sat up till long past midnight preparing

MY "RED HOT SHOT."

I prepared it in the shape of a note-sized leaflet, printed in red and black letters, and headed "Red hot Shot." In this leaflet I described briefly the neglected condition of the Indians in the North West and my desire to establish a Branch Home in their midst, and the last clause of the leaflet was worded something in this way: "If any person should feel drawn to give \$1000.00 towards the proposed object, I shall regard it as the leading of providence and at once take steps to erect the Institution."

There was living at that time, at Elkhorn, in Manitoba, a merchant—not a rich man, a man just in ordinary circumstances—but he took great interest in the wild Indians living about him; he always treated them kindly and justly and the Indians had given him the name of "Washakada," which meant "All that is good." One evening this merchant said to his wife, "I wish I could see my way to an Institution being established among these poor Indians. I think if I could see any prospect of an Institution being established I would like to give \$1000.00 towards it." Two or three days later one of my "Red hot Shots" came into that man's hands. *How* it came to him we do not know to the present day. Surely the Lord directed it. He took it and read it, and immediately wrote to me: "If you can see your way to establish an Institution for Indian children in this neighborhood I am prepared to give you a thousand dollars towards it." His letter came to me on Christmas eve, and it seemed like a Christmas box from the Lord. When spring came I went up to Elkhorn, made the acquaintance of this merchant and talked over my plans with him. We had less than \$2000.00 in hand, but we resolved to make a beginning. So we purchased a site in the immediate vicinity of the village of Elkhorn, erected a frame building and

received some ten or twelve pupils. In the meantime I had applied to the Indian Department for a grant. The answer came the following spring. Mr. Vankoughnet, Deputy Superintendent General of Indian affairs, wrote to me privately and said, "You will probably be a little surprised at the amount of grant which the Department is prepared to place at your disposal. The Department approves your scheme and will give you \$12,000.00 (£2,400) for building and equipment and also an annual grant towards maintenance. Thus, in the providence of God, we were enabled to erect substantial, well equipped buildings at Elkhorn, the Washakada Home for girls, the Kasota Home for boys, and in the middle, between them, a Central Building, in which the pupils all meet for their meals and for school. At present we have 37 pupils at our Elkhorn Homes.

OUR TOTAL NUMBER OF PUPILS

at all our Homes at the present time is 126—126 Indian children to care for, clothe, feed, educate and train for a useful Christian life. We estimate that the annual cost of each child, covering all expenses, is about \$125.00 (£25). Of this amount Government gives us \$60.00 (£12) a year each for a limited number of pupils at our Sault St. Marie Schools, and \$100 (£20) a year each for a limited number of pupils at our Elkhorn Schools; the Colonial and Continental Church Society, England, gives us £110 a year to our Shingwauk Home, and £40 a year to our Elkhorn Homes; the Diocese of Algoma gives us \$200.00 (£40) a year to our Shingwauk Home. All the rest of the money needed for the support of our Institutions and for building purposes has to be raised by general contributions in England and in Canada. Our total expenditure for the year 1889 was \$15,500.00 (£3,100) for maintenance, and \$11,400 (£2,280) for building. Our weekly expenditure at the present time is about \$300.00 (£60). It is a great responsibility for one man to have to raise this large amount and to keep all this extensive work in operation. I have felt forced to complain sometimes that this work of mine, in which it has pleased God for me to engage during the past twenty years or so of my life, has been looked upon too much as

A PERSONAL HOBBY OF MY OWN,

rather than as a work meriting the sympathy and the support of the church at large. During the year 1889 the Canadian church contributed towards the maintenance of our Homes, the sum of \$4800.00, rather a small proportion of our total expenditure. At the close of the year our Maintenance Fund was about \$1000.00 (£200) in debt. We have no Endowment and no Reserve Fund to fall back upon. I am very anxious that our work should be

more generally and more liberally supported as it is most difficult to carry it on as it should be while we are so constantly crippled for funds.

I would like to refer for a moment to one or two objections that have been raised in some quarters against my work. It has been charged that my work is wholly of an educational and philanthropic nature and not

EVANGELISTIC IN ITS CHARACTER.

I claim that my work is evangelistic, distinctly evangelistic in its aim and object. If it were not evangelistic I would not wish to continue it. Did not our Saviour say to His disciples, "Go ye and *teach* all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost"? Is not the very essence of evangelization the teaching of all nations, the taking of young, ignorant children and teaching them and bringing them up in the nurture and fear of the Lord? Are we merely to baptize these native Indians and then leave them to themselves in dirt, ignorance and squalor? True, a large proportion of the Indian children we receive into our Homes are nominal Christians and the offspring of nominal Christians; but are we, on that account to refuse them admission? Let the missionary go first in among the heathen, preach the Gospel to them and baptize them, and then let the children of these newly baptized converts come to such Institutions as our Shingwauk and Washakada Homes. It is almost in vain to attempt to induce the wild heathen Indians, while still in heathenism, to give up their children to us. If only we could get them we should be most glad to receive them. I have frequently visited the camps of these wild Indians and tried to get their children, but almost always without success. Directly the Chief of the Band becomes aware of our purpose he sends round his crier who shouts into every teepee: "Hide your children, man come to steal them"! "Hide your children, man come to steal them"! and as often as not a whole camp will in a few hours have folded their tepees and moved away simply owing to the dread they feel of having their children taken away to school. No! the only way is to do as we have done; take the children of those who have already, through the result of missionary effort, accepted Christianity and have begun to feel some confidence in the white teacher. And in doing this we believe we are doing a Christ-like work, an evangelistic work, quite as evangelistic a work as are those doing who pick up the waifs and strays from the streets of London and other great cities and try to train them up to a noble, useful, Christian life.

Another objection that has often been raised is that

THE INDIANS ARE SO SLOW,

so idle, and seem to exhibit such little capability of improvement. "What becomes of your pupils," we are asked, "after they have left you"? "Do they not go back again to the old life, and so all the labor and the money expended on their education is lost"? As an answer to these charges, I have prepared a few statistics shewing what the result of our work has been since first inaugurated, about 16 years ago. I do not claim that the work is without its difficulties and discouragements, but I do think, taking into account that the Indians have been for so many years separated from the eastern world and are only just, as it were, awakening from a long sleep, that the results of our work have not been so altogether unsatisfactory. Since we first opened our schools, 16 years ago, we have received at our various Institutions 442 pupils; of these, 286 were boys, and 156 girls. They were divided over the following tribes; 318 were Ojebways, 21 Sioux, 32 Crees, 9 Mohawks, 32 Ottawas, 10 Delawares, 14 Pottawatamis, 2 Blackfeet. Of our 442 pupils, 15 were educated as school teachers, 20 as carpenters, 17 as farmers, 3 as weavers, 6 as telegraph operators, 12 as tailors, 19 as boot-makers, 13 as printers, 13 girls went out to domestic service, and one girl as a music teacher. Our pupils have come from the shores of Lake Huron and Lake Superior, from Lake Simcoe, the Bay of Quinte, Manitoulin Island, Manitoba, Assiniboia and Alberta. Some have had their homes within a mile and a half of the Institution, some at a distance of 1600 miles. During the sixteen years our Institutions have been in operation, 39 pupils have run away, and 15 pupils have died. I have endeavoured, as far as possible, to obtain reports from Indian agents, missionaries and others, of those pupils who have left us. Of the 442 pupils that we have had altogether, 126 are still with us. This leaves 316 to account for. Of these 316 I have obtained reports only of 130. Of these 130, 96 are

REPORTED AS DOING WELL,

24 doing indifferently, and 10 doing badly. I have selected a few names of those of our pupils who have done particularly well. *Adam Kiyoshk* was the first boy that entered our Shingwauk Home; he married Alice Wawanosh, also a former pupil; he was employed as ship carpenter the whole time that the "United Empire," of the Sarnia line, was building, and is at present engaged as a diver by a Chicago firm. *David Osahgee* was six or seven years at the Shingwauk Home; he made rapid progress and we passed him on to Trinity College School, Port Hope, one of the leading schools in Canada; he soon took the

lead in his class in Euclid, Algebra and Latin; subsequently he passed the Civil Service Examination, and is at present

A CLERK IN THE INDIAN DEPARTMENT

at Ottawa, receiving a salary of \$500.00 a year. *Jane Sampson* has been for several years employed as forewoman in the Shingwauk tailor shop, having a number of boys working under her. All the uniforms worn at the school are made in the shop. *Jane Sampson* is also an excellent dressmaker. *John Maggrah*, an Ottawa Indian, is at present a student at St. John's College, Winnipeg, studying for the ministry. Several other ex-pupils are at present teaching Indian Schools, working at their trades, or are out in domestic service.

(The little Indian boys here came forward again, arrayed in the costume of the wild Indians of the prairie. They recited another dialogue explaining the meaning and origin of the various articles which they wore or held in their hands. The little fellow caused great amusement by his funny intonations and quaint remarks, and then they finished up with a war dance to the accompaniment of a drum and a gourd rattle.)

I have just a word to add in regard to our proposed

HOMES AT MEDICINE HAT,

in the far west. You have seen these little boys in the dress of those wild Indians. All the Indians in the neighborhood of Medicine Hat are just as wild as they can be. Our Elkhorn Homes in Manitoba are situated just on the outer fringe, so to speak, of the wild Indian Territory; but our proposed Homes at Medicine Hat will be right in the very heart, in the very midst of these wild Indians. Thus far we have \$1100.00 (£220) in hand towards the establishment of these Institutions, and just within the last week or two I received word from Medicine Hat that the people of that town had raised a subscription list of \$400.00. Thus we have about \$1500.00 (£300) in hand with which to make a beginning. Medicine Hat is in the Bishop of Qu'Appelle's Diocese, and His Lordship, Bishop Anson is warmly in favor of the scheme. The authorities at the Indian Department, Regina, also approve the project. The site which we have selected is an excellent one, a triangular plateau on the banks of the River Saskatchewan, the opposite side of the river from the town, high grassy hills rising at the back. We have already purchased the land and have drawn sand and stone to the spot ready for the foundation. Until a few days ago I was in hopes of a liberal government grant, but on my recent visit to Ottawa I was told that "retrenchment" was to be the order of the day

as regarded Indian affairs and that there was little if any likelihood of my obtaining a Government grant for Medicine Hat this spring. This is very disappointing; but I do not on this account give up all hopes of commencing the building. We have \$1500.00 in hand; if this sum can be raised to \$5000.00 (£1000) then I think we may at once make a commencement. I do trust that

OUR DEAR OLD CHURCH OF ENGLAND

will be stirred up to help us in this matter. We do not want to leave these poor ignorant Indians to the teaching of the Roman Catholic Church, and, of all Protestant bodies, surely our own church, the Church of England, should come to the front in this great work of evangelizing, caring for and training up to a useful civilized life these children of the forest and prairie, whose lands we have taken and whose former hunting grounds we now occupy.

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