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VOL. II.

SHINGWAUK HOME, FEBRUARY, 1889.

No. 11.

## 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 at the Shingwauk.

THOSE only who have passed a Christmas at the Shingwauk Home can appreciate the meaning of the above words; and we believe a certain thrill of pleasure runs through the veins of both young and old, red and white, whenever they look back to those wonderfully happy and jolly times which a Christmas at the Shingwauk always brings. Thirteen turkeys were enjoying themselves in their pen just before Christmas came; but now there are only three left. And what wonderful tables were those tables in the Shingwauk Dining Hall at one o'clock on Christmas day! No such tables are seen anywhere else—pyramids of good things, bridges of good things,—turkey, beef, plum-pudding, cakes, pies, fruit—all on the table at one time and all interspersed with sprigs of green, till scarcely a square inch of table cloth can be seen,—and then rained down over all a perfect thunder shower of candies, lumps of white sugar, raisins, nuts and Christmas cards! Girls and boys are all together for Christmas dinner. First, we get the girls in and dump them down on seats in every part of the room (if they took their own seats they would all huddle together like sheep), and then we let the great noisy crowd of boys in, and say, "Sit where you please." And then we tell them they can have two hours for dinner! Scarcely a boy had a wink

of sleep the night before, for Santa Claus was about at various times in the evening, and just before midnight he was through all the dormitories, and, disdaining to touch the dirty-looking stockings, threw avalanches of nuts, candies, marbles, woollen cuffs, potatoes, etc., all over the boys' beds and hammocks, making the little new boys jump up in terror and skedaddle for their lives. Then, above all the rumpus upstairs, were heard from the schoolroom the mellow tones of the organ, and sweet feminine voices singing the Christmas hymn. Some said it sounded like the angels. And then the Christmas Tree! That was on New Years' eve. No one ever saw such a Christmas Tree before, with its nearly five hundred lovely presents, dozens of pretty gold and silver paper ornaments, and dozens of bright tapers; and the children all stood round and sang the carol, "Gather around the Christmas Tree," and then the Shingwauk constables kept the crowd back while the presents were distributed—and it took two hours solid work to do it. Then there were games in the Dining hall and refreshments in the class room, and then all back to the school room for weighing and measuring. Joseph Soney took the first prize for height, having grown four inches; and James Sharpe took the first prize for weight, having increased eighteen pounds. It was very sweet, after all this excitement was over, to wend our way through the narrow track in the snow to our dear little chapel, decked in its garment of Christmas green, and there at 11.30 p.m., we all met for midnight service. A few words were spoken from the text, "I will give you rest," then we knelt for silent prayer, and then welcomed the new year with the

doxology. But oh! after this was over—one would think bedlam was let loose—every bell in the place was ringing, and every drum was drumming, and every tin pot was being beaten.

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O.I.H.

**W**E propose to adopt the above initials—O.I.H., “Our Indian Homes”—as a symbol which will represent our now greatly extended work in all its branches, both present and future. We have two Homes in Algoma, the old Shingwauk and the Wawanosh; we shall have two in Manitoba—at Elkhorn, the Washakada Home for girls, and the Kasota Home for boys—separate buildings, but near together, and pupils all attending the one school; and we hope to have two Homes, one for boys and one for girls, at Medicine Hat, on the western border of Assiniboia. The Bishop of Algoma is President of the Algoma Homes; the Metropolitan of the Northwest is Visitor of the Elkhorn Homes; and the Bishop of Qu’Appelle has consented to be president of the Western Homes, when established. Mr. Wilson will be Chief Manager, or “Chief,” as he proposes to call himself, of all. He is preparing a set of six papers, containing general rules which are to govern all the Homes. A local Superintendent will be placed over each, who will send monthly reports and financial statements to the head office at Sault Ste. Marie. One uniform of dark navy blue, trimmed with scarlet, and with bright brass buttons, with O.I.H. stamped on them, will be worn by all the pupils. An extensive tailor shop is to be started at the Shingwauk, where all winter uniforms and pants will be made. For the summer uniforms, which are of serge, and easier to make, and also for girls’ clothing, we depend on ladies’ working parties; and Mrs. Wilson will gladly send patterns, particulars, etc., to any who will make. Besides O.I.H. on their buttons, we propose to have a dark blue ribbon with white edge and O.I.H. woven in white for our boys’ hats. And our school flag must also have O.I.H. on it. In a little time we hope it will become quite a common thing to see our Indian pupils moving from place to place, both on the steamboat lines which connect with Sault Ste. Marie, and with the whole line of C.P.R. from the Sault to Calgary, and they will always be known by their dark blue uniforms and the O.I.H.

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**The Elkhorn Schools.**

**T**HE Elkhorn Schools are progressing. The *Washakada Home*, which is for girls, and has a laundry attachment, is already completed. The central building, which has a tin roof and cupola, and contains

dining hall and kitchens on ground floor and school-rooms above, is already roofed in. The *Kasota Home* for boys will be commenced first thing in the spring. When completed, the building will have accommodation for eighty pupils. Over and above the Government grant, we shall require \$2,000 per annum for carrying on the work. We are glad to hear that the Woman’s Auxiliary in Montreal are intending to assist in defraying this. We hope also some Sunday Schools will undertake the partial support of pupils. As the Government grant is *per capita*, we require larger proportionate assistance now at the start, than we shall require by-and-by. Just at present we ask Sunday Schools to give \$75 or \$50 per annum towards support of pupils, the same as at the Shingwauk; but when the Elkhorn home is full or nearly full, we shall only ask \$25 per annum for each. We have been a little disappointed in our efforts to get pupils to the Elkhorn Home just at the outset, but they are beginning to come now. The Indian agents say that the Home is not yet sufficiently known by the Indians—they think there will be no difficulty about it after a little. The Indian agent at Moose Mountain, sending two little boys the other day, said in a note which accompanied them, “The best looking little boy is eight years old, and his guardian wishes him called George. He is a grandchild of the late Chief, ‘Little Child,’ and adopted child of the late Chief, ‘Red Ears.’ The other is ten years old, and he is son of ‘Papamas,’ head man of ‘White Bear’s’ band, but has been given to ‘Wachahwagin,’ head man of ‘Striped Blanket’s’ band. The blankets should be returned to me, and, I hope, will serve to wrap up some more children for the Home.” About the first of February, Mr. Wilson will send up Mr. McKenzie, his foreman at the Shingwauk, to act temporarily as superintendent; also, two big, useful Shingwauk boys to work under him as carpenters. Miss Robinson will continue to teach and to superintend the girls’ department; and Mr. McKenzie will superintend the boys, keep accounts, and superintend the progress of the new buildings.

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**Indian Police.**

**I**N the United States it is the plan to employ from eight to thirty native police on each Indian Reserve. The policemen wear a uniform, have POLICE on their hats, and receive \$8 or \$10 a month. If a pupil runs away from school, the police bring him back. They also arrest whiskey pedlars. If a white man resists arrest, they will knock him down. We hope the Indian Department will adopt the same system in Canada.

**Kindness to Animals.**

**A**N English lady belonging to the Society of Friends, recently wrote, asking if our boys might take, as a subject for English Composition, "Kindness to Animals." She had heard that Indians were inclined to be cruel to dumb animals. So, at the Christmas examination just held, the pupils of the 4th, 3rd, and 2nd classes had that for their subject. The following are extracts from some of their papers:—

**SECOND CLASS.**

*Baker*—We should never hurt animals. We know well enough that God made all animal and fowl. We must not kill a bird for nothing. If we kill a bird we must eat it. The birds is not ours. All animals is God's. Some animals are good to work and some are not good, they are lazy.

*Albert*—We know well enough not to kill the birds and not to hurt the animals, because God make those animals, and the bird is very nice looking, and the animals is not ours, is God's animals.

*Frank*—Some of the boys kill birds for nothing and throw them away, and same way with the squirrel. God make them animals for us to see them and make the world happy and not for killing them for nothing and throw them away for nothing. Is all right to kill rabbit if you want to eat them, and same way with the pig, and same way with the sheep, and same way with the turkey.

*Sharpe*—Animals very good to see them to be happy all the time, not to hurt them, but to be kind to them. The small animals we must not hurt them, because God made for the people to be happy, but the other animals big ones bears if I have good chance I will kill them, but the small animals after when I kill them and thinking about it and I'm sorry for it.

*Elijah*—We ought to be kind to the animals, as God made the cow and sheep and oxen that can't talk. They can't understand what we say, that why we always be unkind to them, and we always hit them if they come close to the house, and even the little bird will fly to the tree and sing and a boy comes along and throws a stone at her and kill it and if he don't want him he give him to the other boy, and if he don't want it he throws it away and that is the end of it.

*Francis*—God made all animals, and some animals are wicked, still we should be kind to them.

I would not hurt a living thing,  
However weak or small;  
The beasts that graze, the birds that sing—  
Our Father made them all.

And still we pick it up a stone and throw at the birds.

We should not do that; if we hurt the little things, God will punish us.

*Wesley*—We be kind to cows and we be kind to sheep, and we should be kind to pigs and horses and birds and dogs and cats and chickens, and we be kind to rabbits and turkeys and also geese and chipmonks, and we should try not to kill one animal on the earth as long as we live.

*Charles*—I think sometime it is cruel to kill bird, as you see him falling down just so if person is dead he fall down. And we know God made all animals, so we should be kind to them. Sometimes I kill a animal as a rabbit and bird, and sometimes I catch a fish, and I think it is good thing to keep chicken and horse and cow and turkey and geese, as we know it has good meat, and the oxen has a good skin for shoemaker, but as the squirrel is no use to kill it, and birds also, we should never kill it, but we can kill rabbit if we want to eat the flesh.

**THIRD CLASS.**

*Arthur*—We should be kind to all the animals whom God has made, because he has made them as well as ourselves: but he did not give them any souls except man, and also he has made us in His own likeness, and he also give us animals to use them while we are in this world.

*Negaunewenah*—There are very few animals are kind to us. All the animals that are kind to us we also like the animals, and those animals that hate us, we also hate them. That is all I know about this composition

*Fox*—Some people treat an animal badly to make it gentle and quiet, but more it is treated badly, more it is bad.

*Abram*—If we want to be kind to them, we must not hurt them at all. If we have to kill some of the animals, we must do it a shortest way to give them a little pain much as possible.

*Riley*—We like to kill the animals, especially the Indian. Whenever a bad boy see the bird on a tree, he would pick up a stone and try to hit it. We ought to be kind to animals as God is kind to us. The Bible says, "A righteous man regardeth live of his beasts." God is taking care of every animal, not only of us.

**The Mount Elgin Methodist Institution.**

(BY ONE OF THE PUPILS.)

**I** WILL try and write a few words about this Institution. The first thing that I will write about is the new barn. Last spring as soon as the ground was thawed out, the farm boys began to dig out the cellar for the barn, which was 100 feet long, and 50 feet in width. Of course, we helped them till they were nearly through, then we carpenter boys and Mr. Evans, the carpenter, began to frame timbers, while the farm boys went on

with their own work again. When we had the timbers all ready, then we began to prepare to raise the bents with windlass, as they were very heavy. It would be quite difficult to raise them without any kind of machinery. However we had the first one up all right, but when we moved the gin-pole back, a boy by the name of Crain, climbed up to loosen one of the ropes. When he was reaching the rope, the pole began to fall over a little toward the south. I tell you, he came down in a hurry. When we had the bents all up, then we began to put up the plates and rafters. But the barn is not quite finished yet, for we have not been all working at it through the summer. Some of us went home during the holidays. This is about all I have to say about the barn.

Some of the boys have been running away without any reason, but they were soon brought back again. Some of us are learning the carpenter trade, some are making shoes, others are working on the farm.

There are boys here that are quite smart in school, but it seems they don't care much about studying. I think we all ought to work hard when we have such a good chance to learn.

JOHN CASE.

Mt. Elgin Institution.

#### O.F.C.

 OUR annual report of the Indian Homes, which we are now preparing, will show \$148.95 as the total receipts of subscriptions to O.F.C., and \$344.16 as the cost of printing the monthly numbers and getting out the Christmas and Summer numbers, cost of engraving cuts, etc. The expense to us therefore has been about \$200. We do not regard this \$200 as a loss. We believe the O.F.C. has done great things, not only in making our work more widely known, but also in bringing down Government grants. Still, it would be a great relief if more people would subscribe, instead of getting their copies gratis. The cost is a mere trifle. For \$8 a year we will send 100 copies every month, except June and December, to a Sunday School. At present we have 952 subscribers and send out 718 gratis. If any one will send us a dollar, we will send a good dollar's worth of back publications.

#### O.I.H. Jottings.

 WE have \$817 on hand towards the proposed Indian Homes at Medicine Hat. The Bishop of Qu'Appelle has consented readily to be President. A site has been examined and will soon be determined on. Government aid is next thing to secure.

No ROOM this time for continuation of Mr. Wilson's travels. Will be continued in March number.

**FIRE AT CARLISLE.**—The little girls' quarters at the Carlisle Indian School, Pennsylvania, were very nearly burned down a few weeks ago, a fire having broken out in one of the clothing closets. Happily it was promptly extinguished by the Carlisle Fire Brigade.

**NEW BOOK.**—Mr. Wilson is trying, in his spare

moments, which are very few and far between, to get out a book describing his adventures in company with Mrs. Wilson, while travelling in the States. It is to be called "My Wife and I," and will be illustrated with a dozen of his sketches and about five dozen little comic pictures.

#### Receipts—Our Indian Homes.

Memorial Church S.S., London, \$18.75; M. A. Yarker, Montreal, \$5.00; Trinity Church S.S., Halifax, \$4.57; St. Paul's Juvenile Missionary Society, Halifax, \$77.75; All Saints' S.S., Toronto, \$25; Aaron Robinson, \$2; Mrs. Harris' class, St. Philip's, Weston, \$1; E. R. R., \$5; St. Paul's S.S., Uxbridge, \$13; Rev. W. H. Wood, \$5; Trinity S.S., Aylmer, \$6.25; H. C. Harris, \$4; St. John's S.S., Strathroy, \$6.25; Rev. L. DesBrisay, Strathroy, \$8.07; C. F. Kinnear, \$5; C. A. Kinnear, \$5; H. D. Kinnear, \$2; B. A. Kinnear, \$1; A. M., \$5; Little Girls' Society, St. Mark's, Orangeville, \$10; Rev. J. Farncomb, S.S., Lakefield, \$10.78; St. John's S.S., Portsmouth, \$15; St. Mark's S.S., Longueuil, \$13.62; St. Matthias S.S., Que., \$50; Ven. Archd. Marsh St. John's Township, \$6; St. James' S.S., Kingston, \$41.25; St. Thomas S.S., Walkerton, \$6.10; Christ Church S.S., Aylmer, \$3; St. George's S.S., St. Catharines, for Shingwauk, \$7.50; St. George's S.S., St. Catharines, for Wawanosh, \$7.50; Miss Pigot (ann. subs.), \$5; Cathedral, Kingston, \$25; St. Paul's S.S., Port Dover, \$12.50; St. George's S.S., Toronto, \$37.50; All Saint's S.S., Collingwood, \$9.38; S.S., Ashburn, Ont., \$5.32; Boys' Branch, No. 1, W. A., Mont., \$12; St. Mary's S.S., Como, P.Q., \$10; Mrs. Reed, \$0 40; Rev. M. Maarg, Waltham, Mass, U.S. \$10.00.

DECEMBER.

CARDS for Xmas, and S.S. from Mrs. V. McWilliams; Mr. W. H. Plummer, a large bag of nuts; from Mr. Graham, a box of candies and sugar clocks; two pair socks and mits by post.

#### Receipts—O.F.C.

DECEMBER 29TH.

Miss B. Billing, 40c.; R. V. Rogers, \$1; K. M. Holmes, \$1; Selby Gillum, 25c.; Miss Gaviller, 30c.; H. Boldrick, 4c.; Miss Beaven, \$1; Miss Peebles, 50c.; Rev. R. Lindsay, \$1; Miss Bacon, 8c.

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