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VOL. III.

SHINGWAUK HOME, APRIL, 1889.


No. 1.

## OUR FOREST CHILDREN

PUBLISHED IN THE INTEREST OF  
INDIAN EDUCATION AND CIVILIZATION.

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

### Too Crowded.

UR work, under God's blessing, is extending—extending in every sense of the word. We have more to do, more to think about, more to write about. Our little four-page paper is becoming too small for us. We cannot crowd into its limited space one-quarter of the matter with which we would like to fill it every month. We want to tell, first of all, all that is to be told about our institutions for Indian children; of the efforts that are being made both by ourselves and others throughout the length and breadth of Canada, for the training in white men's ways and the leading to the foot of the cross, of the ignorant and ill cared-for children of the forest. We want to tell also of the self-denying labors of Missionaries, who are working among the Indians, both in Canada and in the States—for, are we not *all one* in our work for God? We want to tell how large is the field that is still left uncared for; of the need there is for more laborers to go out and reap the Lord's harvest fields. We want also to have space to introduce, from time to time, such interesting matter as we can collect, bearing on the history, traditions and languages of the various Indian tribes, the ancient inhabitants of this North American soil. We know of no other periodical in Canada that is undertaking this work. In the United

States there are numbers of good people championing the Indian cause; numbers of papers published in their interests, societies in operation for maintaining their rights; but in Canada we look in vain for anything of this kind. Not one paper is there, so far as we are aware, except our humble little FOREST CHILDREN, published in behalf of the Indians. No Canadian Association is looking after their interests; none but isolated and little-known Missionaries are caring for them, studying their languages, looking up their past history, and seeking to elevate them as a people. As we noticed in our February issue, the receipts for last year for OUR FOREST CHILDREN were \$200 less than our expenses. This has a little frightened us. The expense of getting up Summer and Christmas numbers has been considerable, especially the engraving of the sketches. We have just 1,000 subscribers at present to O.F.C. at 10 cents each—that means \$100 a year, and an immense amount of labor in keeping so many small accounts. Of the Christmas and Summer numbers, far more have been sent out gratis than have been paid for, hence our seeming losses. But we are not disposed to draw back. If the work is a right one, we must go on with it, and trust in Almighty God to open the way for us. We believe it is a right work to *try and establish one bright, illustrated, readable periodical to champion the Indian cause.* So we will go on with it. And this is what we propose to do: Instead of the Christmas and Summer numbers, we propose now to publish *monthly a sixteen-page illustrated magazine* on good toned paper, and to try to increase our subscribers to some thousands. But, to do this, we

ought to have a little capital to start with. The Editor will lay down \$100 for this purpose, and asks if four other persons will do the same, the understanding being that the money will be refunded so soon as the periodical has become a success, and begun, as we hope it will, to pay its own way. In the next (May) number we shall hope to be able to tell more definitely what we are prepared to do, and what will be the cost of the paper. It has struck us that a good plan might be for the 1st, 2nd, 15th and 16th pages of the periodical to correspond with the present four pages O.F.C., and a number of extra copies of those four pages to be printed each issue for free distribution—the full sixteen-page magazine being sent only to subscribers. We would be very thankful if any of our subscribers, or others into whose hands this copy may fall, who have had experience in journalism, would kindly write us and say what they think of our proposal; or would suggest any plan which they think would be more likely to succeed. We would be very thankful also if any business men, who take interest in the Indian cause, would use our pages for their advertisements and so reduce the expense of publishing.

#### The Work Goes On.

**W**E rejoice greatly to see so great a change for the better in regard to caring for and teaching the children of the poor Indians, scattered throughout our wide country. A few years ago the only Protestant Institutions in existence in this country were the Mowhawk School at Brantford, the Mount Elgin School at Muncey Town, and the Shingwauk and Wawanosh Homes at Sault Ste Marie. Now, in addition to these three, there are the Battleford Institution, in the Diocese of Saskatchewan; the Washakada Home at Elkhorn, Manitoba—both Church of England; also a new school to be built this summer about six miles from Winnipeg, to be called "The Rupert's Land Indian Industrial School," and to be under the charge of the Rev. W. A. Burman, late Missionary to the Sioux Indians at Griswold. There will be 80 pupils in this school, and they will be supported mainly by the Indian Department and by the English "Church Missionary Society." Out in the far west we are glad to hear of the Rev. S. and Mrs. Trivett commencing a boarding school on a small scale for girls at their mission among the Blood Indians, near Macleod. And the Rev. Mr. Tims has succeeded in inducing several little Blackfeet girls to come under his roof as the nucleus of a small boarding-school under the charge of Miss Brown; he hopes also before long to commence a similar school for boys. This is a beginning;

and, if the Government grant us that grant which we are looking for, we shall hope soon to start building an Institution for eighty children at Medicine Hat, only 100 miles from the Blackfeet reserve, and gather in Indian children from all the surrounding country. All this is Church of England work. Then the Presbyterians have already a nice boarding school at Round Lake, near Broadview, a sketch of which appeared in our last Christmas number; another small boarding school on Muskowepetung's reserve, near Regina, and a third at Portage la Prairie. We hear also they have just started a school at Birtle, and have gathered some sixteen pupils into it; and we believe that there is prospect of another Government Institution to be built this summer a little west of Regina, which is also to be under Presbyterian auspices. The Methodists have the Macdougall Orphanage in Alberta, and are preparing, with Government aid, to build a large Institution at Norway House.

We rejoice greatly to see all this great and good work going forward. The Roman Catholics have held sway long enough. We give them all due credit for their patient and self-denying work—quite as patient and self-denying, we know, as any that we Protestants do; but we still maintain that this is and shall be and must be a *Protestant country*—that the Indians are the proteges of our Protestant Queen, and that it is the duty and privilege of our Protestant Churches to care for them, educate them, and lead them to the feet of the Lord Jesus. While keeping on our own lines as Churchmen, we wish still to extend the hand of fellowship to those who are joining with us in trying to reclaim and benefit the poor Indians—and, as we have said before, the pages of this little paper—OUR FOREST CHILDREN—are open to all who are willing to join with us and let us know from time to time how their work is progressing.

#### Mr. Wilson's Trip to the States.

**A**FTER leaving Mrs. Wilson at Denver, I took the Denver and Rio Grande Railway on into New Mexico, and stopped several days at that curious old Mexican city—the oldest city in America—Santa Fe. Here I was much interested in visiting the "Ramona School," built in memory of the late Helen Jackson, who during her lifetime did so much to champion the Indian cause. Nearly all the scholars were Apaches—the wildest and most untamable tribe in America. It was very interesting on comparing languages to find that they were unmistakably related to the Sarcee Indians, whom I visited last spring in the Canadian North-west. The children also in their ap-

pearance and manners reminded me very much of the smiling, sociable little Blackfeet in the Rev. J. W. Tims' Mission in Alberta. The Superintendent, Mr. Chase, seemed thoroughly devoted to his little charges, and they all appeared to be very fond of him.

Mr. Chase kindly drove me out to visit the Tesuque Indians, about eight miles from Santa Fe. This was the first time I had ever seen an Indian Pueblo village, and it was very interesting: the houses built of bricks made from the red adobe soil, and arranged in terraces one above another, which were reached by rude-looking ladders, placed on the outside. I stayed all night at this Pueblo village; being the guest of the Governor, whose name was Diego. I supped off goatmeat and paper bread, and slept on the floor. Next morning the Governor drove me in a delapidated waggon, with a miserable little pony, back to Santa Fe. One of the pupils at Mr. Chase's school gave me his Indian name, "Gultklide," and I gave him my name, "Wilson," in exchange. All the pupils were still heathen. Santa Fe is a curious old place. There is still the old adobe palace, which used to be the Government building under the Spanish, with walls five feet thick. One end of it is now the Post Office; the centre the Governor's Residence, and the other end a Museum. The San Miguel Church is said to be the oldest church in America, and it is kept now as a show place, 25 cents being charged for admission.

#### Women's National Indian Association.

**S**UCH is the title of a pamphlet which has come recently into our hands. It shows at a glance that in the States the women have roused themselves and are actively engaged in caring for and ministering to the necessities of the poor down-trodden Indians. Would be glad that something of the same kind could be done in Canada. What do our Canadian women know of the condition and wants of the Canadian Indians? How many of them are leaving home and parents and going out two-and-two to live among the Indians, become one with them, teach them by example as well as by precept how to live here and how to prepare for eternity? In a little pamphlet, published recently by the W.N.I.A., we find the following headings: "Duties Neglected," "General Condition," "Indian Capability," "Indians not Paupers," "Indian Evangelization"; and in another paper is a long list of Indian tribes and communities that have as yet *no Christian teachers among them*; conspicuous among them are the Navajo Indians in New Mexico—17,358 in number. *Seventeen thousand Indians, and no one to teach them!* Whether

or not such a state of things prevails in Canada, nobody seems to know—and *does anyone care?* If only we had room we would like to insert a number of extracts from the W.N.I.A. papers. Should any Canadian ladies wish to learn about the work, we give herewith the address of the Secretary, Miss Helen R. Foote, 2105 Spruce street, Philadelphia, Pa.

#### Linguistics.

**D**URING our recent trip in the United States we were brought into contact with Indians of more than forty different tribes, all speaking different languages; and we prepared a rough comparative vocabulary, taking down the words as pronounced from the Indians' lips. Since our return home, we have got this vocabulary into shape and put it in the form of a pamphlet, with spaces left for additional information as to grammatical construction, general history, etc. These pamphlets we are filling in so far as we are able, from our notes on hand, and then sending them for correction and the addition of more material to those who either aided us in the first instance, or whose names and addresses we have been given, as persons competent to give the required information. So far we have on hand partial information concerning the language and history of *eighty Indian tribes*. We shall be very thankful if any persons living among Indians, or interested in Indian linguistics, will send us a post card, stating their address and the language with which they are familiar, and we will then send them one of our pamphlets. We shall be also most grateful for either the gift or loan of any books bearing on Indian history or Indian language.

#### Jottings.

**T**HE Rev. R. Renison, of the well-known Neepigon Mission, is in great want of funds to enable him to complete his new church. Few know or appreciate the great difficulties of that mission. All the material for building has either to be brought by dog sleigh and toboggan forty or fifty miles in winter, or by canoe and portaging through long portages in summer.

James Appikokia, the Blackfoot boy, former pupil at the Shingwauk Home, is married and about to build himself a house near to Mr. Tims' dwelling. A kind friend has sent him two plated knives and forks to start housekeeping with.

RECEIVED.—Several copies of the "Boys' Own Paper," for Our Indian boys, from H. C. Patterson, Cornwall. Also, a kind contribution of \$4 from Mrs.

Simpson's girls' class, Catarqui, towards Mrs. Wilson's Christmas Tree.

Shingwauk boys keep knitting needles going during their play hours, and make mits and socks, for which work they receive ten cents a pair.

Telegraphing is the latest new thing at the Shingwauk. Four boys are learning to manipulate the key, and a line is being strung from the school to the hospital.

There is to be a brass band shortly at the Shingwauk. The Indian Agent, Mr. W. VanAbbott, went around and collected \$72, and \$24.50 was raised at an entertainment given at the Home.

The Shingwauk Bootshop has received a Government contract to make 100 pairs of boots for an institution in the North-west.

**CORRECTION.**—Through printer's error, St. Stephen's Sunday School, Montreal, was credited with 25 cents, instead of \$25, in November number O.F.C. This should have been corrected long ago, but was overlooked.

**EASTER OFFERINGS.**—We hope our Indian work will be remembered by our friends at Easter. May the Sun of Righteousness arise and shine upon the dark places of this great Dominion.

Mr. Wilson has some thoughts of making a tour of the Provinces of Quebec, New Brunswick and Nova Scotia next fall, on behalf of his Homes for Indian children.

Two Indian boys were amusing themselves by playing with a loaded gun, when it accidentally exploded, lodging its contents into the stomach of one of them. The injured boy was taken to the nearest house and an examination proved that the intestines were protruding and broken. No doctor was procurable. Great excitement reigned for a time, the friends of the injured boy being furious, and for a while the life of the offending boy trembled in the balance. But the poor little fellow who was so terribly injured displayed a kind and gentle spirit. His mother crying aloud beside his couch seemed inconsolable. The little fellow stroked her face most endearingly, saying, "Mother, do not cry now; wait till I am dead." Again, "Mother, do not be angry with the boy who shot me; we were only playing, and no harm was intended." Christian children—yea Christian men and women—learn a lesson here from a poor, ignorant, heathen boy of some 12 years of age! Notwithstanding the devotion of his friend, the poor child died on the following morning. The poor boy who was the unintentional cause of the accident absconded

immediately after, and was not heard of till some days after, when his dead body was found hanging to a tree about a mile and a half from the village. He had apparently been dead some days. It is supposed that he wandered about in the woods until, weakened by mental and bodily sufferings, he was led to terminate his existence.

#### Receipts O.I.H. since Feb. 9th, 1889.

Rev. R. T. Burns, Cathedral S.S., Kingston, for girl, \$15; Miss Wallis, St. John W.A., Peterboro, \$9.35; W. C. Perry, St. Paul's S.S., Mount Forest, for boy, \$12.50; Mrs. Holden, W.A., Montreal Diocese, \$60.50; W. A. Scott, St. Stephen's S.S., Montreal, boy, \$25; St. John's Missionary Association, St. John, N.B., for boy, \$61.30; Mrs. Gore, (£10) \$48.40; Rev. W. H. Wood, England, for boy, \$4.84; Mrs. Durnford, \$1.50; J. H. Coldwell, Allensville, S.S., \$1.70; W. H. Lester, Church Redeemer S.S., Toronto, for boy, \$18.75; Rev. Almon, Holy Trinity, Yarmouth, N.S., for boy, \$12.50; Rev. Almon, Holy Trinity, Yarmouth, N.S., for girl, \$12.50; Mrs. Lings, Woodstock Branch W.A., \$20; Miss Carruthers, \$4; Mrs. Holland, Weston Branch W. A., \$1.60; Miss J. Roe, St. George Church Union, Lennoxville, for girl, \$25; A. J. Blowes, Trinity S.S., Mitchell, for boy, \$6.25; Mrs. Tearon, 55c.; J. Robinson, St. George S.S., Owen Sound, for girl, \$22.29.—Total, \$363.53.

#### Receipts—O.F.C.

FEBRUARY 15TH, 1889.

G. F. Spencer, \$1; Miss Atkinson, \$1; Miss Champion, 25c.; Mrs. Simpson, \$1.20; Miss E. Wade, 10c.; J. A. Markie, \$1; Mrs. A. Patton, 25c.; Miss Foote, 10c.; H. N. Wilson, 10c.; Miss McLeod, \$1; Miss Durnford, 50c.; Miss Peables, 25c.; Miss L. Taylor, 10c.; A. W. Woodman, 10c.; Mrs. H. Roberts, 50c.; Bishop of Niagara, 30c.; Miss M. Thompson, 10c.; Mrs. Tearon, 10c.; Rev. W. W. Sheppard, 20c.; Miss Eppes, 20c.; Mrs. Lawrence, 30c.; Mrs. Sanborn, 25c.; J. Durie & Son, 20c.; J. Young, 28c.; Urban Pugsley, \$1.15; Rev. G. Salter, 25c.; Major McLaughlin, 25c.; R. W. Crookshank, \$2; Rev. C. E. Belt, 25c.; C. H. Marsh, \$1; E. Murton, \$1.25; S. Fox, 10c.; Mrs. A. M. Ramsay, 25c.; Miss Gaviller, \$1.60; Miss Reed, 10c.

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