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Vol. II.

SHINGWAUK HOME, MARCH, 1888.

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.

Off to England.

MR. WILSON expects (D.V.) to start for England, April 3rd, taking with him five Indian boys, namely: (1) *David Minominee*, the Captain of the School, aged 20, an Ojibway; (2) *Etukitsiniua*, aged 17, a Blackfoot, from the Rocky Mountains, still a heathen; (3) *Joseph Soney*, aged 15, a Potawattami; (4) *Willie Adams*, aged 13, an Ojibway; and (5) *Elijah Crow*, aged 10, a Sioux, from Manitoba. The plan is to take Ottawa, Montreal, Quebec, St. John (New Brunswick), and Halifax (Nova Scotia), *en route*, and to sail from the latter place Saturday, April 21st.

Mr. Wilson had applied to the Colonial and Continental Church Society for assistance towards the expenses of the trip, and had also suggested to the Bishop of Algoma, the idea of joining forces with him, if he went to attend the Pan Anglican Synod, in which case all funds collected at meetings should be applied to the wants of the Algoma Diocese. But both these plans have failed; so the only thing left was to give up the idea of the trip altogether, or to do what we have several times done before, "go forward, trusting in God." We have decided on this latter course. It is eight

years now since we last visited England, and we think it is time that we should see our good friends, who assisted us in inaugurating the work 16 years ago—once more face to face. We will take some of our boys with us, and let our English friends have them answer questions, and make little speeches, and sing as they did last Fall in Montreal, and we believe that with God's blessing good will result. We have no fear about the expense. When we started last Fall for Montreal and Ottawa, we had only some \$15 on hand, contributed towards our expenses. The total cost of the trip was \$400, but when we got home we had a balance over of \$29. This \$29 is all that we have at present towards the English trip—but it is enough—God will make it more and supply our needs. We hope that our friends in Ottawa, Montreal, Quebec, St. John, and Halifax, will kindly arrange to have meetings for us, and to find accommodation for our little party when we pass through on our journey eastward. We hope also that our friends in and about London, England, will try and make some provision for us, so that our expenses while visiting the Old Country may be reduced to a minimum. We propose to spend our time principally in London and the Isle of Wight. Those who are able to arrange meetings for us will kindly communicate either with Rev. D. F. Wilson, Mitcham, S.; or Mrs. Martin, 27 Bloomsbury Square, W.C.; or Mrs. Halson, Stickworth Hall, Arreton, Isle of Wight; or, for the North of England, Rev. Canon Wilson, Prestbury, near Macclesfield. Our time in England will be limited as we must be back again to the Shingwauk Home by July 1st.

Jottings.

ONE Wawanosh girl has gone into service in a doctor's family in the Sault, and gives every satisfaction.

WE have advice from Ottawa that the Indian Department will give aid to the Elkhorn Institution.

TWO or three of our Wawanosh girls expect to get places in Kingston as household servants in the Spring.

APPLICATION has been made for Willie and Sylvester, as pages in the House of Commons.

WE hope to get half-a-dozen more Blackfeet boys to the Shingwauk Home next summer.

WE expect to be able to take 25 new boys and 10 new girls at our Homes next summer. Application may be made at once.

THE Annual Report of the Indian Homes will shortly be out, and will contain a little account of each Indian pupil. Price, 5 cents.

THE present number of subscribers to O. F. C. is 541, and we send 613 copies free to supporters of our work. The price is only 10 cents a year, or 12 copies for \$1.

WHEN Appikokia and Etukitsiniua, the two Blackfeet boys, go back to their home next summer, we would like each to take a kit of tools with him; the former has learned carpentering, the latter shoemaking. Will anyone assist in this?

OUR Chapel Organ Fund stands now at \$151. Will some of the churches give us an Easter offering towards this? Our lonesome little chapel ought to have an organ suitable to it. One Sunday School, that of St. Mary's Church, Como, has been contributing regularly towards this fund for several years.

THOMAS WAGIMAH, aged 16, has completed his course with us, and learned the bootmaking trade. He is about to set up a little shop at his home at Garden River, and mend and make boots for the Indians. The Indian Department has kindly undertaken to render him some assistance.

TEN copies of O. F. C. are sent gratis every month to every Sunday School supporting a pupil at our Indian Homes. These should be distributed to the teachers. Please don't let them be wasted. Teachers might get a few subscriptions among their scholars, and so give us a helping hand.

DAVID MINOMINEE, on his return from England, would like to get some situation in Toronto, where he could work and make his living, half his time, and attend the public school the other half; he wants to improve himself, and separate himself entirely for a time from intercourse with his own people. We can give him the very highest recommendations.

Indian Youth Wanting Work.

THE notion has gained a decided foothold in both Our Homes that the best thing for our pupils to do, on leaving us, is to get work among the white people instead of going back to the Indian Reserves. We wish to foster this notion; and we ask those good people, who for many years have taken an interest in Our Homes, to help us. We propose to have a thorough cleaning-out this summer of our old pupils; to distribute them, with the consent of their parents, broadcast through the land. The seed has been buried long enough, and we believe it is time for it to sprout up and bear fruit. For many years past, we have been trying to impress upon people that the Indians are good for something; that the Indians are not all lazy; that they have their good points as well as their bad ones; and now we want our friends to TAKE OUR BOYS AND GIRLS AND TRY THEM. We "will warrant them good for one year." We will undertake to receive them back if found wanting. All we want is for them to be given a fair trial. Let those who wish to try our Indian pupils communicate with us, specifying the work to be performed and the terms they offer, and we will then see if the parents are willing to let them go. For children under 14 years of age we would ask the privilege of attending the public school part of each day, at any rate, during the winter months.

Not Willing to Give Him Up.

SOME Sunday Schools that have undertaken to support our Indian pupils become very much attached to their red-skinned proteges. A lady writing from Yarmouth, Nova Scotia, to one of our boys, says: "All the boys and girls in our Sunday School, said: 'No! No!' when Mr. Wilson wrote to ask if we would give you up and take another boy. They said: 'We want Albert Sahguj, and nobody else;' so you see they all think a great deal of you and are glad to hear that you are doing so well and getting on so nicely with your studies. We all enjoyed your last letter very much indeed."

Miss Brown and Her Blackfeet Girls.

WE have received a very interesting letter from Miss Brown, who went out last Summer to the Rev. Mr Tims' Mission among the Blackfeet Indians. In it she says: "Soon after my arrival I began my work among the little Indian girls. We chose some of the best of those who came to School, and after washing them, combing their hair, and dressing them in English clothing, I used to teach them reading, writing, sewing and singing, besides trying to amuse them till it was time for them to go home at night, when I changed their clothes again, giving them back their own beads and blankets. I found that this occupied my time so completely that it gave me no time to study the language or to attend to anything else, and it was thought best to discontinue it. At present I go to each of the schools twice a week and teach the girls sewing and knitting, which they seem to like very much. Some of them have already begun to make dresses for themselves. Last Sunday I attended the Indian service here in the Indian Room. It was a very interesting sight to see 25 or 30 men, women and children, all in their blankets and paints, seated on long benches round the room; Mr. T. in a chair in one corner holding a large picture of the crucifixion, which he explained to them in such a way as to rivet the attention of some of them. Miss Tims afterwards led them in singing with her violin, which they seemed to enjoy very much. I am sorry that it is so very difficult to overcome their prejudice against the white man's religion. They say that they do not want to go to our heaven, but to the sand hills, where all their people go after death."

Speaking of the two Blackfeet boys now at the Shingwauk Home, whom Miss Brown saw in passing, she says: "Both the mothers were much pleased to hear from their sons. When I gave Etukitsins' mother the shoes, she appeared quite astonished—looked at them for several moments, turning them over and over—uttering her astonishment and delight all the while, till at last, gradually bowing down her head to conceal her emotion, I saw in her trembling lips and eyes, she broke down completely and sobbed aloud. The Bishop, who was present, said afterwards that he would not like to have missed being present to witness that scene, as it was so great a proof to him that the Indians have a strong natural affection for their young."

INDIAN BOYS WANTING PLACES—in families, or in places of business, to receive board and small remuneration, with the privilege of attending the public school part of each day.

Neepigon.

REV. MR. RENNISON, in a letter written in January, says: "Last Monday, another Roman Catholic from Flat Rock, arrived here and addressed me as follows: "My father, I feel in my heart that it is not right to belong to the church that tells me to hate all English Christians and English Missionaries. Your Indians here do not hate me, nor do they hate Roman Catholics. They always receive us kindly. Although the priest does not know it, I have a book that tells me I ought to love all men. I wish to join the Mission, if you will allow me, and to build a house, and I shall bring my wife and nine other friends."

Indian Progress in the States.

HON. J. D. C. ATKINS, Commissioner of Indian Affairs, in his annual report to the Secretary of the Interior, says that a review of the year shows continued progress on the part of the Indians. "The progress shows itself all along the line, in increased knowledge and experience as to the arts of agriculture, in enlarged facilities for stock-growing, in better buildings, and better home appointments, and in the adoption of the dress and customs of the white man. Even higher evidence of progress is given in the largely increased attendance of pupils at school, which has been greater during the past year than during any preceding year; and in the still more gratifying fact, admitted by all intelligent and close observers of Indians, that the parents desire that their children should avail themselves of the generous opportunities for education."

Upon the subject of allotments in severalty the Commissioner says that too great haste in this work should be avoided, and if the work proceeds less rapidly than was expected, the public must not be impatient. The President has wisely ordered, he continues, that allotments be made only on reservations where the Indians are known to be generally favorable to the idea. He says that he is gratified to state that the more the Severalty Act is discussed among the Indians the more they come to understand its operations, and the more they see members of their tribes accepting individual holdings and having houses erected and farms fenced and cultivated, the more they are grounding their opposition to the act and signifying their wish to accept its provisions. The report says that from the reports of agents it is ascertained that the area of land under cultivation has increased 25,000 acres over last year. Three thousand acres of new land have been broken.

Referring to the subject of teaching only English in Indian Schools, the Commissioner says that no unity

or community of feeling can be established among different peoples unless they are brought to speak the same language, and thus become imbued with like ideas of duty. The orders issued in regard to this matter do not, as has been urged, touch the question of the preaching of the Gospel in the churches, nor in anywise hamper the efforts of the missionaries to bring the various tribes to a knowledge of the Christian religion. All he insists upon is that in the schools established for the rising generation of Indians shall be taught the language of the Republic of which they are to become citizens.

Editor's Question Box.

1. WE estimate the Esquimaux roughly at 10,000. Can anyone correct this?
2. The Blackfeet, Bloods and Piegans are nearly related, and speak the same language. They say that they came originally from the South; and, as far as we could gather from conversation with their old men, there are a people speaking nearly the same language in Arizona. Is this true? If so, what tribe is it that is alluded to?
3. Will some one tell us where the Slave Indians are to be found, and in what numbers?
4. Can anyone account for there being such a large number of *small tribes* of Indians on the Pacific Coast, —the larger tribes being all in the Interior?
5. We believe the Sioux, or Dakota Indians, to be the largest existing tribe on the continent, about 31,700 in number. Are we right?

Willie Adams' Composition on "Rats."

(Willie is an Ojibway pupil at the Shingwauk Home, aged 13.)

WILL try and say something about rats. Well, they make their nests under a pile of wood, and they make them out of paper and pieces of rags. Rats eat just anything that they can get hold of; even they try to get at Mrs. Seal's bread, that she gives to the boys. I wish they were not any rats in this Home, because they are teaching the boys to take things that does not belong to them. They live by stealing, and that is the only work they do. I believe they are more rats in Shingwauk than are boys. I think the Shingwauk constables ought to put all the rats in the gaol, because they steal every day.

Receipts—Indian Homes.

Per Miss Wallis, Peterboro', \$14 10; Miss Milne-Home (£2), \$9.73; St. Paul's S. School, Uxbridge, for boy, \$18.75; St. Stephen's S. School, Ashburn, \$5; John N. Poole, \$5; Rev. Professor Jones (2 years' subscription), \$20; St. Peter's S. School, Toronto, for boy, \$16.25; Mrs. McWilliams, for boy, \$30; Sunday School, Yarmouth, N. S., for boy, \$10; St. John's S. School, York Mills, for Wawanosh, \$3; St. John's S. School, Berlin, for boy, \$9.38; St. Paul's S. School, Mount Forest, for boy, \$12.50; per R. V. Rogers, St. James' S. S., Kingston, \$18.71; per R. V. Rogers, St. Paul's S. S., Kingston, \$15; per R. V. Rogers, Catarqui S. S. \$10.86; per R. V. Rogers, Portsmouth S. S., \$15; St. George's S. School, Etobicoke, \$10; St. John's S. S., Strathroy, for boy, \$6.25; Trinity S. School, St. John, N. B., for boy, \$18.75; Trinity S. School, St. John, N. B., for Girl, \$18.75.

SHINGWAUK EXTENSION.

Mrs. J. A. Henderson, \$5, | Mrs. Bigelow, \$5.

BRANCH HOMES.

St. Paul's S. School, Kingston, \$15.

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