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VOL. II.

SHINGWAUK HOME, OCTOBER, 1888.

No. 8.


OUR FOREST CHILDREN

PUBLISHED IN THE INTEREST OF
INDIAN EDUCATION AND CIVILIZATION.

COPIES SENT GRATIS


TO THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

In Great Need.

 OUR Indian Homes are in great need of increased help. My own time is now so entirely occupied that I find it really impossible to write as I would do, and keep up the interest in our work; but it does seem hard when sometimes two or three weeks pass with only an average of \$25 or \$30 a week receipts, and all the expense of keeping up three Indian Homes to meet. It seems to me it is all organization now, and no money. The contributions go away on their long, tedious, unsatisfactory journey through the hands of so many appointed officers, instead of coming to us direct as they used to do; and by the time they get to us we are all mystified as to where they come from, and do not know whom to thank. And, in the meantime, there is a great deal of anxiety how to provide the ways and means for carrying on the work. Applications come to us for the admission of pupils, and we don't know whether to accept them or not, because the means of support are so precarious. I don't know whether it is that the recent Government grant we received the promise of for our new Elkhorn school has given people the idea that our coffers are now so overflowing that we need no further help. If this is the

idea, it is indeed a fallacious one. When Government made this grant, it was conditional that I should raise a proportionate sum from outside. "If we give you \$8,000 a year towards support of eighty pupils at Elkhorn, what will you raise among your friends?" they asked me, and I said \$2,000. This is how the matter stands; and yet nothing whatever is at present coming in for Elkhorn; and far, far short of what we require for the support of our old institutions—the Shingwauk and the Wawanosh. I have never asked for money for an object when I did not really need it; my friends know that. Every cent as it comes in is employed; none is put by; we live from day to day like the birds; I publish full reports in detail of all receipts and all expenditures; and when I have money sufficient to complete some object in hand, I at once make it known. I have always done this. Just now we are really in great need. We had to borrow money for draining our land last year; and now we have to borrow again to build a barn. The Washakada Home at Elkhorn is running up a bill which we have no funds to meet. I need an assistant superintendent, but cannot pay his salary. I can only go on my knees and pray God to raise up friends to help us at this critical time. Please send soon, and send *direct*.
E. F. W.

Among the Blackfeet Indians.

 I MUST now tell you about my visit to Crowfoot; his camp is ten or twelve miles from Gleichen, so I drove there with Mr. Tims in his light wagon and two ponies right across the prairie without any trail. All the Indians are moving now to Crowfoot's

camp in preparation for the "Sun dance," which will begin in about two weeks. We kept overtaking and passing parties of them, women and men, astride on their ponies with baggage behind them, on the "travoie," and babies packed in among the baggage, dogs also with "travoies" carrying smaller loads. It was a very picturesque sight, the white, scarlet and various colored blankets of the people, and the gay trappings of the ponies, all following one another in single file—children, dogs and foals trotting alongside. We found Crowfoot at home and very pleasant; I presented him with six plugs of tobacco, and we stayed about an hour talking. I told him I did not want any more children this year, but next year I should want twenty. He spoke very sensibly; he said you cannot expect to do much with us old people, we are like unwilling horses that have to be pulled along by a bridle and whipped to make go; but by and by it will be different—our children who are rising up will listen to you; when we old people are dead and gone you will have no further difficulty in getting the Blackfeet to adopt white man's ways and to send their children to school. Mr. Tims spoke to him for a long time about the Christian religion and Crowfoot listened very attentively, though several other men in the tent spoke impatiently, and some went out. Crowfoot is very graceful in manner, and has finely cut features and delicately formed hands. Mr. Tims offered to pray and Crowfoot ordered all the people to their knees, but only a few obeyed. He himself knelt, and ejaculated his approval once or twice. After the prayer I asked if I might speak a few words to him. I spoke of the love and purity of the Saviour, and narrated the story of the woman who was a sinner washing His feet with her tears. He listened very attentively.

On reaching Gleichen again the angry uncle of Etukitsin, who had threatened Mr. Tims, arrived on the scene. Mr. Tims seemed rather doubtful what he had come about, and asked if I would see him; of course, I said yes, and went into the back kitchen, he put his hand under his blanket and drew out a beautifully beaded bag and presented to me, saying, "I wish to give this to you that you may know that Etukitsin's relations have no ill-feeling towards you; show it to your friends when you get home and tell them so." Then turning to Mr. Tims he said, "I hope you will not think any more of what I said when Etukitsin died; I did not mean you any harm." It is really wonderful and a cause of great thankfulness that God has so turned the hearts of the people to us. Appikokia's mother has also given me a couple of bracelets. Two more boys have asked me to take them back with

me, one, named Thomas, was very anxious to go, but I have said I would not take any this year. One is so exactly like Paul, a boy now in the Shingwauk Home, that I have named him Paul, and every one calls him that now, and I have taught him how to write it. Paul took me to his teepee to see his father and mother and I had a long talk with them. I can make myself understood very fairly without an interpreter, and have also picked up forty-eight signs of the sign language, which are very useful. Mr. Tims is very pleased with James, the other Blackfoot boy, who had been at the Shingwauk a year, and who returned to his parents with Mr. Wilson, and thinks him very much improved. He was so pleased to see he had his own Bible and some of the texts marked. He thinks he has learned to read and spell very well for so short a time, and he is reading a chapter in Genesis with him every day.

The Difference Between a Squirrel and a Fish.

By Elijah Crow, Sioux boy, aged 10, one and a half years at school:—The squirrel is a little animal, but the fish he lives under the water. The squirrel is a smart fellow; he can run faster than fish; but the fish can go fast under the water. Fish is good to eat and squirrel is good to eat too. One time I kill it fish and I was very glad.

By Frank Maggrah, Ottawa boy, aged 12:—Squirrel is good to eat, and she is fine looking, and she eat nuts off the trees, and she live in the bush, and she clame in the trees, and the fish live in the water and she eat the little fishes, and she good to eat; and sometimes she will jump out of the water, and we kill it with spears and we catch with hooks.

By Peter Stone, Ojibway, aged 10:—The fish is good to eat; the fish lives under the water; the fish is fast swimming. If anybody puts a line and hook the fish will come and bite it, and when he bite the hook the boy will pull the line up quick and the fish will catch. The squirrel is very smart; sometimes he will run into the high tree, and then he will make a noise as soon as he get good place to hide, where he think he can't see him anybody.

By Pascoe Hill, Ojibway, aged 11:—The squirrel clam on the trees, and sometimes the boys he don't no what place he gon, and he lost he, and the squirrel get save, and sometimes the boys kill the squirrel with bow and arrow and stone. The fish is good swimming, and the fish is good to eat, and the man put his net in the water in the evening and in the morning he get the fish if he catch him.

A Letter to the Sunday Schools.

Copies of the following letter have been sent to a number of Sunday Schools within the last few weeks, also packets of O.F.C., &c.

MY DEAR FRIENDS:—Our Indian Homes have for several years past been insufficiently supported. We have been so cramped for funds that last year I had to reduce the number of our pupils at the Shingwauk and Wawanosh Homes from 80 to 65, and also to dispense with the services of an assistant superintendent.

We have everything in good shape now to receive from 80 to 85 pupils if only we had the means to do it.

Some Sunday Schools have been supporting an Indian boy or an Indian girl in our Homes for many years, and they take great interest in their Indian protege. The Indian child writes a letter to the Sunday School once or twice a year, and at the end of each year we send the Indian child's examination report, shewing how many marks have been gained in the various subjects taught. We also send from 5 to 10 copies monthly of "OUR FOREST CHILDREN" to those that support our Indian children, and some printed annual reports at the close of each year.

I am sending you by this mail some sample copies of our papers, and shall be exceedingly thankful if you can see your way kindly to take up our work.

We have this Summer opened a new Home at Elkhorn, Manitoba, which when completed will accommodate eighty pupils. We hope, also, if God will, to have another Institute at Medicine Hat, near to the Black-foot Indians. These Homes when completed will be about 800 miles apart.

The annual cost of a pupil at our Homes is \$75, or \$50 if clothing is sent.

Please let me hear soon what you will do for us.

Yours very faithfully,

EDWARD F. WILSON.

NOTE.—Clothing for the Washakada Home should be sent direct to MISS ROBINSON, Lady Superintendent, Washakada Home, Elkhorn, Man.

New Indian Homes.

THE Rev. W. A. Burman, of the Sioux Indian Mission in Manitoba, paid us a visit a week or two ago. He has been appointed by the Bishop of Rupert's Land, principal of the new Institution which is to be built this Summer a short distance north of Winnipeg. In order to prepare himself for the work, Mr. Burman had been paying a visit to the noted Carlisle and Hampton Institutions in the States, and took in our Shingwauk Home on his return journey. We were very glad to see him, and went thoroughly into

the matter, showing him our book of rules, our various publications, printed forms, slips, &c., and explained all our plans and system of management. Mr. Burman quite agrees with us that in order to make these institutions for Indian children successful, we must all work together and try to aid one another in every possible way; and our brotherly feelings must extend themselves not only to those of our own communion, but to those of other Protestant churches, who are engaged, like ourselves, in seeking little Indian children and gathering them into Christian institutions where they will be cared for and taught and brought up to lead useful lives. Among other things we talked over the idea of having one uniform dress for all the pupils in our schools, so that whether at school or at home, travelling by steamboat or travelling by rail, they would always be known and recognized. It is difficult to find work enough for a tailor with a class of apprentices to do at a small Institution of 60 pupils, but if all the tailoring were done at one Institution, to supply the needs not only of itself but of several others, there would be no lack of employment. By a little systematizing of this kind one kind of work could be efficiently performed at one Institution, another kind of work at another, and there would be a saving of expense in the way of salaries. Mr. Burman expects to gather his pupils chiefly from the old St. Peter's Mission, where the Ven. Archdeacon Cowley labored for so many years.

The Presbyterian church is, we believe, with the aid of Government, erecting a large Indian Institution near Regina. We shall be glad to hear of its progress and to give insertion to anything of interest in regard to it that may be sent us.

Blackfoot School.

CONSIDERABLE progress has been made in the school which is taught by Miss Tims, the Rev. Mr. Tims' sister. On the occasion of our visit last year, scarcely any scholars could be persuaded to enter, and those that did seemed to spend their time in popping about like gophers from one part of the room to the other, and in and out of the door, but this time we more than once counted more than 20 scholars, and many of them seemed to be really trying to learn and quite proud of the little progress they had already made. A number of them wrote readily in a bold, firm hand, the words "God is love," on their slates; and one bright-faced little fellow, on whom we bestowed the name "Paul," (he had a fearfully long unpronounceable Indian name) very quickly learned both to repeat and to write his new name.

Shingwauk Jottings.

SCHOOL recommenced at our Indian Homes on Thursday, September 6th.

MR. WILSON is contemplating a trip into the States towards the end of October.

DAVID OSAHGE is at present at the Shingwauk Home. He has completed his time at Trinity College School, Port Hope, and expects to go up for the Civil Service examination the first week in November; after that, he will, if successful, enter upon his duties as a clerk in the Indian Department at Ottawa.

DAVID MINOMINEE, late of the Shingwauk Home, is now in charge of an Indian school at Henvy's Inlet, Georgian Bay.

MR. MCKENZIE, carpenter and foreman at the Shingwauk Home, has been sworn in as a special constable. It was necessary to do this on account of the bad characters which civilization and the railway have brought into our neighborhood. A few days ago we raided a house of ill-repute, which had been established within a stone-throw of the Institution, and the inmates were taken before the magistrate, convicted and sentenced.

AMONG the new arrivals at our school are *Isaiah Jacobs*, brother of Dora Jacobs; and *Lazarus Greenbird*, son of Nancy Greenbird, who was formerly a pupil of ours (Nancy Naudee), supported by Holy Trinity Sunday School, Toronto. We mentioned in our last issue that we had received a son of our old pupil Adam Kiyoshk. Nearly all our old pupils who are married and have children growing up express their desire to send them to us as pupils as soon as they are old enough.

BISHOP WHIPPLE bears the following testimony to the good effect of making the Indians feel the responsibility of individual distinctive effort for themselves, by vesting them with individual rights of property and compelling them to live by their own labor: Twenty years ago we began with a small number of Indians at White Earth Reservation. They were wild folk, used only to savage life. Now there are 1,800 people living like civilized beings. They have houses built by themselves. They are self-supporting. It is an orderly, law-abiding, peaceful community. In religion they are about equally divided between the Episcopal and Catholic Churches. The laws are administered by an Indian police. This year they raised 40,000 bushels of wheat and 30,000 bushels of oats.

Our Exchanges.

AMONG our exchanges are "*The Red Man*," published monthly at the Carlisle School, Pennsylvania; the "*Indian Helper*," a little weekly paper published at the same place; the "*Word Carrier*," at the Santee Agency, Nebraska; "*Our Brother in Red*," at Muskegee, Indian Territory; "*The Pipe of Peace*," published at the Genoa Indian School, Nebraska; the "*Southern Workman*," at the Hampton School, Virginia; "*Talks and Thoughts*," at the same school; the "*Truth Teller*," at the Sisseton Agency, Dakota. We shall be glad to receive any other papers published in the interests of the Indians, either in the United States or in Canada.

Clothing for Indian Homes.

AUGUST 1888.

FROM Miss Jeaffreson's Working Party, Stoke, Newington, Eng., a box containing a beautiful supply of shirts, vests, socks, uniform coats, mitts, scarfs, caps, besides pretty knitted shawls, petticoats and many other useful articles. Also a parcel of knitted articles from Mrs. Harke.

BY Post from St. Paul's Sunday School, London, Ont., 2 balls, a book and toy for Xmas.

Receipts—Indian Homes.

RECEIPTS SINCE AUG'T 13TH, 1888.

Ashton Fletcher, \$20; Trinity Sunday School, St. Thomas, for boy, \$18.75; St. Stephen's S.S., Toronto, for girl, \$25.00; S. E. M., \$2; St. John's S.S., Berlin, for boy, \$18.75; Miss M. Coldwell, \$2; St. Paul's S.S. London, for boy, \$60; Jehu Matthews, for two girls, \$75; St. Mark's S.S., Niagara, for girl, \$25; Mem. Church S.S., London, for boy, \$18.75; St. George's S.S., Owen Sound, for girl, \$14.76.

Receipts—Our Forest Children.

AUGUST 14TH, 1888.

C. W. Nichols, 15c.; Miss Crouch, 15c.; Miss Osler, 10c.; Miss Pigot, 40c.; Miss G. Walker, 15c.; Miss Atkinson, 30c.

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EDITED BY THE

REV. E. F. WILSON,

SAULT STE. MARIE, ONTARIO.

10 CENTS PER ANNUM, OR 12 OF EACH ISSUE FOR \$1 PER ANNUM.

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

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