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OUR FOREST CHILDREN



AND WHAT WE WANT TO DO WITH THEM

VOL. III.

SHINGWAUK HOME, MAY, 1889.

No. 2.

To be Enlarged.

THIS is the last issue of OUR FOREST CHILDREN as a four-page sheet at ten cents per annum. As we stated in April number, we are altogether too crowded. We have not room to tell one-fourth of all we want to tell.

With the first of June we hope to appear in a new form—a bright, attractive, well-illustrated, sixteen-page, magazine, and filled from end to end each time with all the most pithy and interesting matter that can be gathered from letters, books, memoranda, exchanges, in regard to Indians and Indian work; and the price per annum for the twelve monthly issues mailed to any place in the world will be *fifty cents*, or, in English money, *two shillings*. With the June number will commence the narrative of Mr. and Mrs. Wilson's adventures, while travelling among the Indians last October, November and December, entitled, "My wife and I—Our little Trip among the Indians." It will be illustrated by upwards of sixty little humorous sketches, and several larger pictures. Every issue of OUR FOREST CHILDREN will contain a concise, but full history, so far as it can be obtained, of some one particular Indian tribe, together with a vocabulary of words, and a little insight into the grammatical construction of the language. Mr. Wilson has been preparing for this during the last two years, and has a considerable stock of information on hand. Every issue of the paper will be well sprinkled with original sketches; and we expect that those who see the June number will readily subscribe the fifty cents for the year's issue. Our sub-

scribers, however, must understand that fifty cents will not pay even the cost of production until we have upwards of 1,500 subscribers. Until we have that number we shall be publishing the paper at a loss. We trust, therefore, that those who have our work at heart will do what they can to get the Magazine known, by lending their copies to others, and asking them to subscribe.

Those who have already paid in advance for the current year at the old price, or have paid for the Summer number—which was to have been issued in June—will greatly oblige by letting us know at once whether they will continue to subscribe at the new price, and if so, how many copies they will take. In making remittance, at the rate of 50 cents per annum, they will please deduct whatever amount they may have already paid in advance. Those who have paid in advance, and do not wish to continue to subscribe, will receive OUR FOREST CHILDREN in its new form at the rate of five cents for each copy, until their subscription expires.

We cannot afford to deal out free copies of the magazine in its enlarged form so lavishly as we did in the past; but we will send *two copies gratis* to every Sunday School or individual supporting a child in our Homes; and we would suggest that one of the copies should belong to the Superintendent of the Sunday School, and the other copy be placed in the Sunday School library, to be bound at the end of the year. We hope that many of the Sunday School children will be so interested in the paper that they will induce their parents

to let them subscribe for it. A Sunday School scholar or teacher who will get us ten subscriptions will be entitled to a free copy for one year. Occasionally we shall publish a letter especially addressed to Sunday Schools, giving details of the work being done among the Indian children. We shall also publish Indian boys' and girls' letters, and extracts from their examination papers.

Difficulties in getting Pupils.

BE it known that our new Institution for Indian children, situated at Elkhorn, on the Western border of Manitoba, is in a country inhabited to a great extent by wild, blanketed Indians, who paint their faces, wear feathers in their heads, and live in teepees.

A little idea of the difficulties in getting pupils may be gathered from the following letter just received from Mr. C. D. McKenzie, the Superintendent (*pro tem*) of that institution :

"Unfortunately I arrived at the Assiniboine Reserve at a very bad time. The evening before I got there two white men and some ladies drove over to see the Reserve, and, among other things, they visited the 'death rack.' Thunder (formerly pupil at the Shingwauk) says they didn't touch anything—just walked around it and came away, and drove away from the Reserve in the opposite direction about dusk. The next day an Indian came in and reported that someone had cut up five or six of the bodies, and that the heads, arms, legs, etc., were lying all around on the ground, and that one of the heads had been taken away. I got there just in the midst of the trouble, and, to say the least, they were not glad to see me. They wanted to know if I was after more bodies. I told them not bodies, but pupils. I stayed there over night and went around among them the next day. All treated me tolerably well, except one. When I went into his hut, he snatched up his gun and began a very animated harangue. I walked in, sat down, and listened to him very attentively. When he finished, Thunder didn't seem disposed to interpret, but I insisted on his doing so. Then he said, 'The man has a notion to shoot you for cutting up his child's body.' The idea of my playing 'Patience on a monument' struck me as so ludicrous that, notwithstanding my fear, I had to laugh. He then changed his tactics, and said I had to pay him some money before I left the hut. I declined, with thanks, and got off with all my blood and money. I don't think I will call on that man, if ever I am there again."

At another reserve Mr. McKenzie was more successful and got several pupils.

Nice Letter from David.

DAVID MINOMINEE, formerly pupil and Captain of the Shingwauk Home, is now teaching an Indian School at Henvey's Inlet, on the North Shore of Georgian Bay. He writes :

"I have twenty-six pupils on the roll—thirteen boys and thirteen girls. Ten or twelve of them are willing to go up to the home, but the trouble is, their parents will not let them go. Since I left the Home I have been prospering, and am very busy teaching the Indian children on week days and the old people on Sundays. I thank God for all this—giving me a good work to attend to—and I hope I will ever continue to trust in Him at all times. It does me a great deal of good—the "Onward and Upward" card—and I hope all will find it the same thing, that will lead us and teach us to live in humble and meek before God."

Telegraphing.

TELEGRAPH posts have been erected and wire strung between the Shingwauk Home and the Hospital, and three instruments are in operation—one at the Hospital, one in Mr. Wilson's office, and one in his bedroom. Mr. Wilson and four of his boys are teaching themselves the telegraph. When some of the latter become sufficiently proficient, it is hoped that they may secure situations in a regular telegraph office. Telegraph forms have been printed with the cyclostyle, and telegrams are despatched in proper form. Last night the following came from the hospital from a patient, who, after a long serious illness of six weeks or more, is now winging his way towards convalescence :

To Mrs. Wilson:

"I will be well if I have some more maple sugar.

"JAMES SHARPE."

Our Aim.

OUR aim is not to build up a work for which men will praise us, and over the success of which we may rejoice and pride ourselves. Our aim is to do the Master's work, and to do it in a way that will please the Master—and we believe that it is His will that we should act in a generous manner towards all others, who, like ourselves, are aiming to overthrow the strongholds of heathendom and to promote peace and good will, and happiness and contentment, among the red children of the forest, whose lands, under God's providence, have come into our possession.

Our aim is not selfishly to build up a work of our own, and to try and draw into our own coffers money which might otherwise have replenished those of our fellow laborers, who are quite as needy as ourselves. We believe that for a work of this kind to be successful, it must be of God, and not of man—that the gold and the silver are His; and that it is with Him to put it into the hearts of His people to give and to distribute as He sees best.

Our aim is not to *finish* the work to which we have put our hands. Far be it from us to have any such presumption. Our work is but to sow, to plant, to bury the everlasting seed of God's truth in the soil, and leave it to Almighty God to give the increase; and we pray that others may, in God's good time, enter into our labors and reap an abundant harvest.

Our aim, be it understood, is not merely to carry the Gospel to the heathen of this country and to interest the white people in their condition, but we want also to promote *brotherly love* and good will and friendliness

among the laborers ; and this, by the Grace of God, shall always be the spirit in which this little monthly periodical, OUR FOREST CHILDREN, shall be carried on. Its columns shall be open to all who are engaged, like ourselves, in the good work, to tell of their doings and their wants, and to make any appeal for assistance that they see fit.

Mr. Burman's School.

AS noticed in our last number, the Bishop of Rupert's Land is, with the assistance of the Indian Department and the Church Missionary Society, erecting a large institution for Indian children in St. Paul's Parish, a few miles north of Winnipeg. We notice in one of the church papers that the contract has been let to Messrs. Madden & Bruce, of Winnipeg ; that the buildings are to be of white brick, and are to cost \$19,000.

We have also received a rough plan, showing shape of the buildings and full details as to how they are to be constructed, from our friend, Mr. Burman, and in the June number we hope to find space to give his letter in full. In the meantime we bespeak for him every encouragement and assistance in the great work, which, led by God, he has undertaken.

Not many miles from Winnipeg is the old established C. M. S. Indian Mission of St. Peter's, for many years in charge of the late Ven. Archdeacon Cowley. There are 1,200 Indians in that mission, and all of them nominally are members of the Church of England.

THE Sitka *North Star* says of one of their Indian girls : "A girl who had served in the kitchen a short time and was learning to bake bread, was told to turn the bread pan around. She took the bread out of the oven and turned it up-side down on top of the stove.

ORIGIN OF THE WORD "SIOUX"—The French traders gave the name "Nadouessioux," meaning "Enemies" to the most warlike and powerful of the Indian tribes of the Northwest. From this word comes the word "Sioux."

Their own name for themselves was "Dakota," "many in one," from the fact of their uniting so many bands in one tribe.

AN Alaska Indian, sentenced to prison for 99 years for murder, interrupted the Judge by asking if the Government was going to keep him alive long enough to serve the whole term, or would they let him out when he died.

"YES," said a Kentuckian, who had been in the Far West, "Indians are powerful fond of whisky. Let 'em once get the taste of whisky an' they'll give up every thing for it. An old chief out in Western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you wouldn't give it to him?" "Not much. That was the last pint I had left. But it shows how fond Indians are of whisky."—[*N. Y. Sun.*]

SITTING BULL once told General Miles, the famous Indian fighter, that there was "not one white man who loved an Indian"; and in that pathetic sentence lies the secret and the solution of the Indian problem.

Indian Politics.

ALTHOUGH Indians generally do not understand much about politics, they seem to have absorbed the idea that there are two parties striving for control of the government, and that at the recent presidential election a President was elected from the opposite party to the one in power; and past experience leads them to expect that present government employees will soon be replaced by others, and this expected change is just now uppermost in their thoughts, the kind of employees sent them being to them a matter of great importance. One man in describing the kind of an Agent they did not want, said "some time back we had an Agent that all the time do this way," assuming a very listless attitude with his eyes closed and hands hanging by his sides for an instant, then pointing to his breast with one finger, without making any other motion, he said "he just breathed a little." Another old man, while riding along through a very beautiful little prairie, surrounded with pines and firs, whitened with frost and glistening in the rays of the sun which had just broken through a rift in the heavy lowering clouds, which had all the morning seemed to threaten a violent winter storm, seemed impressed with the beauty of the surroundings ; and suddenly remarked, "Long time ago we did not know who made the world, but now we have found out about God and that he made the world ; but some white men don't know that, but are just like wild Indians used to be. That Agent he is that way ; he say 'Don't believe that foolishness ; God didn't make the world. There is no God.' We don't like that. Since we found out about God we get along pretty well. We don't fight ; no one steal ; we have good houses, and plenty to eat, and plenty of clothes, and we want to learn more. We want some one can learn us more. Then we get along better."—*The Indian's Friend.*

MR. WILSON hopes to visit the Indian Reserves at Cape Croker, Christian Island, Parry Island and Harvey's Inlet, about the end of May.

Jottings.

IN order to set OUR FOREST CHILDREN on its feet, several friends have kindly subscribed \$1.00 each, the money to be refunded so soon as the magazine is well established.

THERE are at present 1,032 subscribers to OUR FOREST CHILDREN.

THE late Mr. Williamson, Philadelphia's Millionaire Philanthropist, has bequeathed \$50,000 to the Educational Home for Indian boys, and \$25,000 to the Lincoln Institution for Indian girls, both in Philadelphia.

JOHN COLUMBUS, we are grieved to record, was run over and killed by a freight train, near Garden River, while he was under the influence of liquor. John was a pupil at the Shingwauk for a few months some eight years ago. The French trader who sold the liquor has been sent to the Penitentiary for one year, and fined \$450.

SEVERAL little Blackfeet girls have entered Miss Brown's Home, at the Rev. Mr. Tims' Mission in Alberta. This is very encouraging, as the Blackfeet have been so long opposed to Christianity and Education. Mr. Tims is asking aid toward the work.

WE have had a nice long letter from the Rev. S. Trivett on the Blood Reserve, in Alberta. We are sorry that want of space forbids our publishing a few extracts from it. He and Mrs. Trivett are trying, like Mr. Tims, to rescue little Indian girls from their degraded life, and to provide a Christian Home for them.

MR. McLAREN, head of the new Presbyterian School for Indian Children, at Birtle, writes us that they have had as many as 35 pupils, but just now their number is reduced to six. We sympathize with him, knowing how difficult it is to get a regular attendance of these wild Indians. He says the feuds between pupils of different tribes has proved a great hindrance.

REV. MR. BURMAN, commenting on what we said about the danger of the Indians being lost to the Church of England, in our March number, says "There is a vast amount of ignorance to be removed from the minds of our Eastern friends, even those who, like yourself, wish to know the truth have been unable to get at the facts. . . . The truth is, our influence is immense, but the work is so quietly done, and has hardly ever been recorded. . . . In Manitoba alone, out of 46 day schools for Indian Children, 30 are in our hands, and in the Northern regions our work is of immense importance.

THE front of the Shingwauk Home between the public road and the river, which has hitherto been a wild wilderness, bestrewn with great boulders and rendered dangerous by pitfalls, is now being levelled and graded at an expense of \$150, and when completed will make a splendid recreation-ground both for pupils and visitors. The Brass Instruments for the band have arrived, and a band-stand will be erected this summer, on the aforesaid "grassy slope."

Clothing for Indian Homes.

1889.

Mrs. Wilson begs to acknowledge with many thanks, a box of clothing sent from the Children's Guild of St. George's Cathedral, Kingston, for Garden River Indians.

From Mr. Quibell, a present of warm caps for the Indian boys.

From Mr. Guild, a valuable case of goods, containing 40 pieces: 14 coats, 2 jackets, 30 caps, 24 pair braces, 20 pair corsets, a large supply of boots, 4 pair overshoes, 2 clouds, gloves, buttons, hoods, cuffs, ties, dolls and other articles.

Receipts—O. I. H.

Since 11th MARCH, 1889.

E. A. Hallett, \$1.00; St. Matthias' S.S., Montreal, for boy, \$18.75; St. Paul's S.S., Uxbridge, for boy, \$5.75; Mem. Chapel S.S., London, for boy, \$18.75; All Saint's S.S., Collingwood, for boy, \$9.37; Christ Church S.S., Gananoque, \$3.20; St. Luke's S.S., Halifax, for girl, \$35.00; St. John's S.S., Berlin, for boy, \$8.65; Christ Church S.S., Franklin, \$3.80; Rev. J. J. Hill, \$2.00; Cathedral, Kingston, for girl, \$10.00; Mrs. Clinch, "In Memoriam T. B. C.," \$16.00; Mrs. Wood, \$10.00; St. Peter's Guild, Sherbrooke, for girl, \$18.75; Trinity S.S., Lambeth, \$1.50; St. James' S.S., Stratford, for boy, \$37.50; Holy Trinity, Toronto, for boy, \$12.50; Holy Trinity, Toronto, for W. H., \$2.50; St. John's S.S., Strathroy, for boy, \$6.25; Miss Forbes' Pupils, for Shingwauk, \$22.35; St. Paul's S.S., London, Ont., Building Fund, Medicine Hat, \$100.00; Trinity S.S., St. Thomas, for boy, \$12.50; St. John's S.S., York Mills, for Wawanosh, \$3.00; Mrs. Osler, for Elkhorn, \$2.00; Ven. Archd. Lonsdell, general, \$2.00; "Evangelical Churchman," for boy, \$14.75; Geo. Buskin, general, \$1.00; A Friend, general, \$1.00; St. Peter's W. End S.S., Coburg, for Shingwauk Hospital, \$15.10.

Receipts—O. F. C.

MARCH 15, 1889.

Dr. Hodgins, 70c.; R. Blake, 25c.; Miss R. Kingsville, 25c.; Mrs. Tippet, \$1; Rev. R. C. Tamba, 21c.; Rev. F. W. Dobbs, \$1; Mrs. Noyes, \$1; Miss H. Rice, 30c.; Rev. D. W. Pickett, 20c.; Miss C. Lawson, 13c.; C. H. Hall, \$1; Mrs. Moody, 20c.; Miss Wright, 70c.; Miss Folson, 10c.; Mrs. Beek, 30c.; R. V. Rogers, \$1; J. Bartlett, 35c.; W. R. Forget, \$1.20; A. S. Ely, \$1.50; Rev. W. R. Blackford, 10c.; Ormond Sharp, 25c.; E. M. Chadwick, 25c.; Mrs. Spark, 15c.; Rev. W. A. Burman, 25c.; Miss Crouch, \$1; Rev. J. Sims, 50c.; H. Clay, 5c.; J. F. Jewell, \$2; G. Turnbull, \$1; Miss Belcher, 9c.; Miss Beaumont, 25c.; Miss F. Rutson, 10c.; Mrs. A. Williston, 40c.; Mrs. McNicol, 10c.; Mrs. Nivin, \$2; Mrs. Freese, \$1; Miss Martin, 25c.; Miss J. Moore, 10c.; D. C. McTavish, \$1; Miss Inglis, 10c.; G. H. Hale, \$1.30; Miss L. Baird, \$1.

OUR FOREST CHILDREN,

EDITED BY THE

REV. E. F. WILSON,

SAULT STE. MARIE,

ONTARIO.

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Sunday School Teachers or Scholars sending ten subscriptions to the O.F.C. will receive a copy free for one year.

Sunday Schools supporting Indian pupils in the O.I.H. Institutions receive two copies gratis, one for the Superintendent and one for the Sunday School Library.

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