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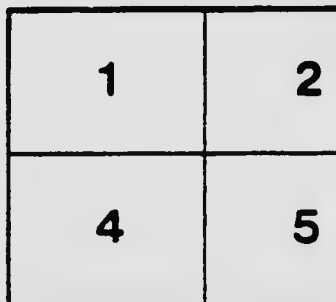
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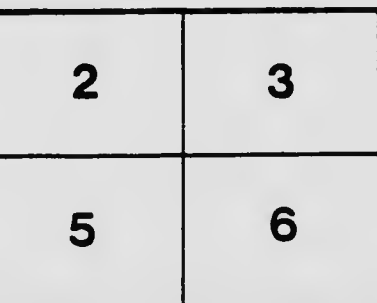
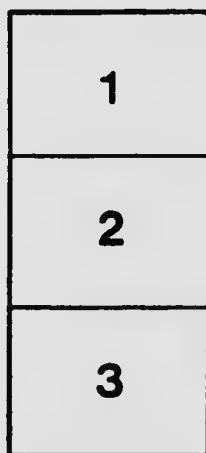
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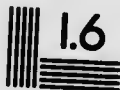
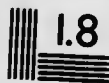
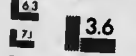
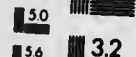
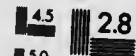
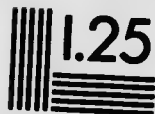
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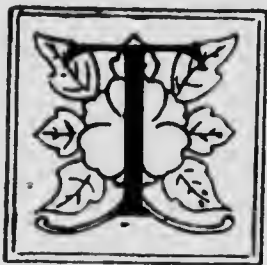
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## THE CANADIAN INDIAN

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" Before the White man came,  
The Red man rode the plain,  
Untitled lord of Nature's great domain."

**T**HE Canadian Indian forms one of the many human groups that claim and are receiving the help and attention of the Church.

Because they are the genuinely "original Canadians," they merit the fullest sympathy of the "pale faces" who have supplanted them, and made them wards of the nation, but even more so because they are children of the same divine Father, and heirs of the same glorified Son, who died for them as for all men.

**Early History**—The origin of the red man on the North American continent is lost in antiquity. Whatever the race he sprang from or the geographical location of his forbears, he alone occupied the North American Continent for centuries, none disturbing his sway or challenging his rulership until the first white men came with the Hudson Bay Company, nearly three hundred years ago.

Then came other pathfinders from France, with their governors and traders, as well as priests. And this, too, was a fateful day for the Indian. The old order began to change for this original occupant of the land, finally resulting in his restriction to Reserves and becoming the ward of the Government.





*A Little Prairie Papoose as snug as a bug in a rug.*

**The Co-operation of State and Church**—Up to the time of Confederation, 1867, the Indians had access to all lands, but when immigration turned westward, the Government found it necessary to keep the good will of the Indians by buying up the titles of their lands, giving them in re-

turn 160 acres for a family of five or more, and an annuity of \$5 to each man, woman and child, with the further promise of Schools for their children, help to become farmers, and food in time of scarcity.

When the Government agreed to look after the physical welfare of the Indians, they also decided that the Churches were best able to help the Indian morally and in the education of his family. Already the Roman Catholic, Anglican and Methodist Churches had established many missions among them, and, in 1866, the Presbyterian Church accepted the responsibility for a mission.

Forty per cent. of the Indians are claimed by the Roman Catholic Church,

and 32 per cent. are distributed among the Anglican, Presbyterian, Methodist and Baptist Churches. About 9,000 are in other denominations and 8,414 are entered as of "aboriginal beliefs," or largely pagan and therefore unchristianized.

Each denomination at work in the Canadian Indian field centres its strength among the school children. Many of the schools are Boarding or Industrial, these types being regarded, because of the nomadic life of the Indian, as the best way to make their young people useful citizens.

**Presbyterian Beginnings**— For ten years a little colony of Presbyterian settlers in the Red River district had urged the Church to send out a missionary for the Red Man. At last the consent of the Assembly was gained and their man was ready, in Rev. James Nesbit, of Kildonan, Manitoba, who, with his wife and child and several helpers, travelled by trail over 200 miles in 66 days, finally locating near Prince Albert among the Cree Indians.



*Nearing the Century Mark*

Mr. Nesbitt died a few years later, somewhat disappointed at the Church's lack of interest and support, but the influence of a Christian man lived on. Chief Mistawasis sent a request for a missionary for



*A Modern Indian Brave and his Mother*

his tribe, situated to the south of the first mission, and there was opened up the second mission with Hugh McKay at the head.

The first missionary sent by the Women's Foreign Missionary Society was Miss Baker, who labored for over 20 years near Prince Albert. The Indians loved her as a mother and many, young and old,

first learned the name of Christ from her lips. It was after the North-West Rebellion of 1885, through which the Christian Indians remained loyal, that the Presbyterian Church became enthusiastic for the Indian Missions and greater work was undertaken.

**The Character of the Work**—The Indian work of the Presbyterian Church is carried on co-operatively by the Board of Home Missions and Social Service, and the Women's Missionary Society. The Board pays the salaries of missionaries on the reserves; the W.M.S. pays the salaries of the Boarding and Industrial School staffs, while the salaries of teachers on the reserves are paid by the Government.

The W.M.S. is operating in twenty Missions, seven Boarding or Industrial Schools and five Day Schools, and also carries on special evangelistic work at eight other points.

A per capita grant of about \$100 is paid by the Government for maintenance of each child signed into a Boarding School.

The W.M.S. has made it possible for the children in the Boarding School to be kept in school by sending every year a complete summer and winter outfit of clothing for each child. This supply work is purely voluntary by the women of the Church and has always been responded to most generously.



*Blood Indians*

**Boarding Schools** - Ahousaht, B.C.;  
Alberni, B.C.; Cecelia Jeffrey, Portage  
la Prairie, Birtle, File Hills, Round Lake.



ered Canada's Call.

**Day Schools**—Uchuelet, Moose Mountain, Swan Lake, Hurricane Hills, Coté Improved Day School.



*Indian School, Portage La Prairie*

**Reserves** — Ueluelet, B.C., Rolling River, Okanase, Lizrad Point, Birdtail, Pipestone, Qu'Appelle (includes Mussowpetang, Piapots, Pasquahs).

**The Children at School**—Altogether about 500 children are enrolled in these schools and to them we look for the best results in the work. Each child is signed into a Boarding School until the age of 18, unless in case of sickness that is infectious. Formerly some of the children were infected with tubercular trouble before coming into the school on account of their manner of living on the reserve, but this has greatly decreased owing to improved sanitary arrangements. The Government give proper medical inspection and have already placed qualified nurses in some of the Boarding Schools.

The Indian boys and girls learn to love their schools long before they are graduated. They study the regular public school course, and when they reach the higher classes, the girls must take their

turn in sewing, ironing, learning to make their own clothing or attending the dormitories, as well as making the beds, sweeping and dusting. On certain days they must be in the kitchen, learning to make bread, or prepare dinner, or maybe it is laundry day, when five or six must go to the tubs under the assistant matron's care.

The boys are taught gardening and mixed farming, including care of stock, dairying, the growing of cereals and roots, and the use of farm machinery and kindred duties that go with such methods of farming.

While the education and industrial training given in these schools is of great value, this is not the first and highest duty of the members of the staff, but rather the spiritual and moral uplift. The teaching of the Bible in day and Sabbath school, morning and evening family worship, and the hourly associations with Christian teachers are no small factors in training these dark-hued wards of the nation for Christian citizenship. Attention is also given to outdoor sports, basketball, skating and football. The children have in many schools their Mission Bands and Christian Endeavor Societies.

**A Civilizing Process**—A visitor to some of our older and more progressive reserves will find the Indian in a comfortable frame or log house, in which the children bake the bread, set the table and serve a cleanly meal. A modern stove, sewing machine and other fur-



niture are in evidence. There are several Auxiliaries of the W.M.S. among the Indian women on the reserves, and they have contributed largely of their means for the spread of the Gospel.

**Two Evils to be Combated**—Two outstanding evils in the way of spiritual and temporal advancement in Indian life have been the liquor traffic, well called the white man's evil, and the Potlach, a system of gambling. Of the former there has been marked improvement in recent years.

The evils of the Potlach have lingered longer than elsewhere on some of our British Columbia reserves. The Indians on the Coast earn their livelihood mostly by fishing, sealing and working at the canneries and whaling stations and frequently their whole summer's earnings would be wasted in one of these feasts. Recently, however, the Government has



*Children in an Indian School.*

passed a law prohibiting inter-tribal potlaching.

**A Transformation**—We see that in our Indian work, as in all other Mission work, our hope lies in the boys and girls. We must be patient and plodding. We cannot expect in one generation to bring the Indian to the stage at which we ourselves are and which has required hundreds of years to accomplish.

Yet what do we find in one short generation of our Indian work? Instead of the tepee, the majority are in comfortable, clean houses; instead of the wild hunter's life, the majority of the plains Indians have turned to farming, and the Coast Indians have become honest wage-earners at the canneries and fishing and whaling stations.

Instead of being in pagan ignorance and superstitious beliefs, fathers and mothers are asking for schools for their children and taking their sick to the Mission hospitals. Instead of heathen worship, Christian churches are dotting our reserves, and volunteers from the reserve schools are anxious to become helpers to their own people.

Our Missions are for the most part situated in lonely districts, seldom visited by the traveller. Here are stationed over 60 faithful men and women who form the force of workers, and though they may often grow weary with the isolation and monotony of their lives, yet count it not



*Children in the Birtle, Man., Indian School.*

such for the sake of their Master. Already they have had the joy of seeing many of the young and not a few of the old accept a Saviour who is not the white man's alone, but the Indian's too. Their vision the not-far distant future is a rising generation of Indian citizens, with equal franchise privileges with the white man, in a land once theirs, now ours and theirs.

### **THE INDIANS TO-DAY**

According to the report of the Deputy Superintendent-General, the Indian population of Canada, which is now 105,998, is slowly but steadily increasing.

The report continues that the increases in the value of real and personal property and in the income of the Indians have been particularly gratifying, while the

hunting Indians have had prosperous seasons.

The Greater Production Campaign brought excellent results—in land under crop, 82,421 acres, production of grains and roots 1,937,997 bushels, 167,029 tons of hay, all totalling a value of \$2,834,149, or an increase of \$482,342 in a year.

The value of their real and personal property has reached the large sum of \$65,285,112, or a per capita value of \$658, while the annual income is \$8,418,307. The Indian Trust Fund stands at \$8,665,137.

Educationally, 339 schools are conducted, with 12,413 pupils enrolled.

**Their War Record**—The Canadian Indians established a praiseworthy war record, giving ample evidence of their loyalty by voluntary enlistment in the overseas forces and generous contributions to the patriotic and other war funds, totalling over \$25,000. More than 3,000 enlistments have been recorded, or no less than 35 per cent. of the Indian male population of military age—a remarkable record when it is remembered that they are wards of the Government. Many of them died on the field of honor fighting for the Empire, and many more won high military honors and decorations. One lance-corporal excelled as a sniper and, as such, is reported to have killed 88 Germans. A private, single-handed, with a dozen bombs, killed nineteen Germans and cap-

tured fourteen, being himself seriously wounded. One Indian walked over 500 miles to enlist. Another, a full-blooded red man, travelled three thousand miles by trail, canoe and steamer to join the forces. Many bands sent to the ranks practically every able-bodied male member of military age.

These are records, concludes the Deputy Superintendent General, which cannot be surpassed by any community in the Dominion.

The Indian work carried on by the Presbyterian Church has fully justified itself and calls for ever greater efforts, as a part of the new Forward Movement.



*A Prosperous Farm on an Indian Reserve.*



