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Vol. II.

SHINGWAUK HOME, SEPTEMBER, 1888.

No. 7.

### OUR FOREST CHILDREN

PUBLISHED IN THE INTEREST OF  
INDIAN EDUCATION AND CIVILIZATION.

#### COPIES SENT GRATIS

TO THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

HAVE you seen the Summer Number of OUR FOREST CHILDREN? If not, send for a copy before they are all sold. It is very prettily got up, illustrated, 20 pages and cover, 9 by 12 inches in size, full of interesting matter about the Indians, and price only 15 cts.; seven copies for \$1; 50 copies for \$6.50.

#### Medicine Hat.

**M**EDICINE HAT is about 700 miles West of Winnipeg on the South Branch of the Saskatchewan, just 100 miles from the Blackfoot Indian Reserve. We propose to make this the site of a Western Institution. The Bishop of Qu'Appelle, in whose diocese the place is situated, writes very warmly of the project. He says, "I should think Medicine Hat would, for many reasons, be a specially good position for your proposed Institution, being near *coal* and *water*, and the junction to the Southern regions *via* Dunmore." Mr. Dewdney, the Commissioner of Indian Affairs in the North-west, with whom we conversed on the subject when passing Regina, expressed himself in favor of the locality; and favorable correspondence has been had also with the authorities at Ottawa. As to funds, we have at present \$800 on hand; this being the balance of money contributed to

the establishment of "Branch Homes in the North-west," after paying for the building erected at Elkhorn. We have already taken steps towards securing a site; the spot selected adjoins the Church of England property, a little back of the town, on the slope of the hill. This will be a good prominent position where we can have land enough for workshops and garden, besides Institution buildings, and for a farm we can secure land a few miles back. We believe that the right place for an Indian Institution to be in a *White centre*, where the pupils can learn trades, mingle with white people, attend an English Church, and be as far as possible separated entirely from their old friends and old habits and associations. We have followed this plan in regard to the Shingwauk and Wawanosh Homes, and also with our newly-opened Institution at Elkhorn. We hope that our friends will now come to our help and enable us to start this work at Medicine Hat. We have \$800 to begin with, and we would like to raise it to \$5,000. Government, like Providence, helps those that help themselves. If we had not gone in boldly and made a start as we did at Elkhorn, we should never have come in for that big Government grant. If the Indians are to be brought under Protestant teaching, if Government money is to be diverted into Protestant channels, then Protestants must exert themselves; otherwise the Roman Catholics will have it all their own way. It will be a disastrous thing for the country if the large majority of our 128,000 Indians are brought under Roman Catholic influence. A little hearty, earnest effort just now is what is wanted. May God stir up the hearts of His people to help us.

**We Need more Help.**

**I**N order to accomplish all the work that we have now before us, every dollar that we receive needs to be increased to ten dollars.

Ever since the Shingwauk Home was opened in 1875 we have had one long struggle for existence. Look through our Annual Reports, published from year to year. Where are the large sums and legacies which most Institutions of this kind receive? Just to go back a few years: Apart from English subscriptions and Government grant, we received in 1884, \$2362.52; in 1885, \$2,480.55; in 1886, \$4,370.47; and in 1887, \$4,333.49. These amounts were toward the maintenance of our Sault Ste. Marie Institutions. Then, towards building, we received in 1884, \$250; in 1885, \$120; in 1886, \$1,816; in 1887, \$270; these amounts went toward completing our chapel, building and furnishing our hospital, improvements to the Shingwauk, &c.; and towards establishment of Branch Homes we received in 1886, \$1,382, and in 1887, \$730. With this we have built the Institution at Elkhorn and have \$800 on hand towards Medicine Hat.

Now against this—What is our work? What have we before us? An Institution called the Shingwauk Home, with accommodation for 60 boys, which, if filled, could not be maintained (apart from necessary repairs) at a less cost than \$7,500; and the Wawanosh Home, with accommodation for 28 girls, which, if filled, could not be maintained for less than \$3,000;—that is \$10,500 per annum for the two, which is a far lower rate of expenditure than that allowed at any of the Government Institutions for Indian children in the North-west, whether Roman Catholic or Protestant. We want to see our Homes here filled. We want to see our annual deficit swept away. We want funds sufficient to keep up the necessary repairs. We want money to enable us to extend our work here, to erect new buildings and to take more pupils. We want about \$2,000 per annum towards the maintenance of the Elkhorn Institution in addition to the promised Government grant. We want about \$5,000 to make a start at Medicine Hat. We have the will, the desire, to accomplish all this great work, and with God's help we believe it can be done, but we cannot do it single handed. We need more help.

**Another Letter from the Blackfeet Boy.**

JULY 23rd, 1888.

MR. WILSON,—And said my brother can no go you more Mr. Wilson home, and said my mother very much. Still I'm Tim's house, and Mr. Wilson said my mother

ask him can you go more. Now Mr. Wilson this my brother said no can go you Appikokia, and give me something because you love me. I like to see you, think next summer you come see me, very much good come back. Suyexin sayes, yes, very good; Mr. Wilson me love you. Mr. Wilson think can see me if you come now to see me. My dear Wilson, my things (carpenter tools) very good, and two my horse. Love you Wilson. My friend who loves you.

JAMES APPIKOKIA

**The Washakada Home.**

**M**ISS ROBINSON writes cheerfully of her work. "Miss H.," she says, "came last night with one child—a Sioux, aged 14; and two were sent from Oak Lake last week; they are nice children, but quite untamed. Miss H. expects to send a number from Oak Lake when she returns. People have been very kind to us. Last week a woman from the country sent in some vegetables and eggs." Miss Pigot, who has been staying a few weeks with Miss Robinson helping, writes to us at a later date, telling of the running away of some of these little wild pupils and the great chase that was made after them. At last accounts the runaways had not been got back, but we hear from the Indian agent at Birtle that the parents were displeased with their children for absconding, and he thinks they will restore them. This running away of pupils is a thing that has to be taken into account in the management of an Indian Institution, the children readily become homesick, especially those taken straight from the teepees, and the parents are only too ready to listen to their complaints and take their part. Anticipating trouble of this kind we took the precaution of transferring four tame pupils (two boys and two girls) from the Sault Ste. Marie Home to the Washakada, so that there is no fear of the new Home becoming tenantless; and we hope in a little while to gather in all the little wild children we need to fill the building.

**Shingwauk Notes.**

**T**HE Shingwauk must be getting old, for we are already beginning to receive pupils of the second generation. The first Indian pupil that entered our new Shingwauk Home in 1874 was Adam Kujoshk, and now in 1888 we have received Adam Kujoshk's son and heir, Arthur Llewelyn Kujoshk, aged 9; and the mother of the boy is also an old pupil, Alice Wawanosh.

THE captain of our school is now Thomas Johnson, David Minominee having completed his term and left. Johnson was very ill about 15 months ago and had to

leave, indeed we feared he would not live; the boot-making trade which he was learning did not seem to agree with him, and the doctor said he must give it up. So now Johnson is applying himself to study with the view of becoming a school teacher. He is very clever with both pen and pencil, and under Mr. Wilson's instructions has learned to paint quite fairly in water colors; the little drawings he does of the Shingwauk, the Chapel, the Hospital, &c.; are readily sold to visitors at 30 cents each. Johnson also can do work on the type writer and the cyclostyle, and within the last few weeks he has been taking up photography. His photographs are sold at from 15 to 20 cents each.

WE are building a new barn, the old structure which was erected originally at Garden River and moved to its present position after the fire, having collapsed with the weight of snow on its roof last winter. The new building is a very substantial one, stone walls rising to a height of 6 feet, give accommodation for cattle, root house, &c., in the basement; and above is the barn proper, 50 by 35 ft. in size and 16 ft. high to the eaves. We have had to borrow \$500 in order to put up this building, our funds being so low and no help coming from Government. It was a work of necessity which could not be delayed.

Two new boys from the neighborhood of Pic River, Lake Superior, have just arrived. They were brought down to us by Mr. Algoma Simpson.

WE expect to have 50 boys at the Shingwauk Home and 24 girls at the Wawanosh Home after the holidays. School begins again September 6.

#### Our Old Pupils.

THOMAS WAGIMAH, who left us last spring, has started a little bootshop among his own people at Garden River. We advanced him a little money to buy stock, which he is repaying in instalments, and he had a few dollars in the Savings Bank. He tells us that the White people are employing him to do their repairs as well as the Indians.

ISAAC ALTMAN is at St. Ignace in Michigan, working at a sash and door factory, and getting \$2 a day. He paid us a short visit lately.

JOSEPH ESQUIMAU is still at Neepigon. The school is closed for the summer, and Joseph has been making his living canoeing for fishing parties. A few months ago he lost his wife, which is a very great grief to him. His little boy Edward, is to enter the Shingwauk Home as soon as he is old enough.

JOHN ESQUIMAU, in charge of the Indian School at Henvey's Inlet on Georgian Bay, has lately married.

MARY PETERS, who got such a nice place as housemaid in the Rev. J. K. McMorris' family at Kingston, last spring, was obliged to leave on account of sickness, and we are sorry to say has died. She was never a strong girl, and had several times had a serious illness.

WILLIAM PRUE, who was a pupil here some 5 or 6 years ago, writes: "I am doing well, working all the time, sailing as fireman on a tug, saving all I can and banking my money. I hope I will always get along as well as I did at the Home."

#### Miss Pigot's Feast.

MISS PIGOT gave a grand feast to the Blackfoot Indians in their little mud-plastered School, near Mr. Tims' mission house. Over a hundred of them assembled, and they had to sit as thick as bees all over the floor. There were two big boilers full of black tea set down in the middle of the room, and another great boiler full of stewed dried apples and a box full of hard biscuits. Each Indian had brought some kind of a receptacle for his viands, either a tin cup or a small tin kettle or a tin pail or a wooden 'dug-out' bowl of some sort, and these were filled and re-filled, sometimes with tea, sometimes with dried apples, while the biscuits were poured into their laps. There is a rule among these people that a man must never meet or look at his mother-in-law. A poor old woman outside the school became very impatient because her son-in-law was inside eating, and she was afraid all the good things would be gone before she could come in. After the eating there was some speech-making. Mr. Wilson attempted a short speech in Blackfeet, giving as his reason that he had promised last year when he took the two boys away that he would try to learn from them something of the language, so that when he came again he might be able to speak to them. Among the guests present were the Chief 'Old Sun' and his dear old wife Anistapitaki; also the war chief 'White Pup.' All were in blankets, and many had their faces painted, besides being profusely adorned with bright colored necklaces, earrings, bracelets, finger rings, and other ornaments.

THE Rev. G. A. Anderson of Tyendinaga Reserve (west of Kingston), has just celebrated his fortieth anniversary as an Indian Missionary. He was presented with an address signed by Chief Annosothkah, Chief Brant, and several other leading Indians.

