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Our Forest Children.

Vol. 1. No 7.

SHINGWAUK HOME.

September, 1887

ANY NUMBER OF

Copies Sent Gratis

to those who will interest themselves in the educating and christianizing of the

25,000 Indian Children

of schoolable age scattered throughout our country.

Our Present Position.

A friend of our Institutions for Indian children, signing himself "Niagara" has sent a communication to the *Dominion Churchmen*, Toronto, in which he deploras that our work should be at a standstill and that Church people should not have responded more liberally to our appeals for help; and he suggests that a Committee, or a Board of Trustees, of lay and clerical members should be appointed to relieve Mr. Wilson of his great burden and aid him in his work of Indian education in the Diocese of Algoma. To this we have responded as follows:—

"I would like to remind "Niagara" and your readers that I have myself in public print expressed the desire that such a Council or Board of Trustees as he describes should be appointed; I have often said in private letters and in printed circulars that the burden is too great for me, and that I would like especially to have a Treasurer in Canada to receive our funds as the Bishop does for the Diocese. But I maintain as I have maintained before that these Homes were brought into operation before there was any Diocese of Algoma, that they are not intended solely for the benefit of Algoma Indians, that we have always

from the first taken pupils from outside the Diocese, and of late years have drawn them from long distances in the North west.

I consider that no board or committee has a right to take the work out of my hands and change it from its original purpose. My aim and object is to establish a large central Protestant Institution for some 300 Indian children—drawn from all parts—here at Sault St. Marie and three or four branch or receiving Homes at various distant points. If a Committee can be found who will back me in this work—a committee of men who have faith in the work and believe in the capabilities of the Indians, I will gladly have them to co-operate with me. And if the church of England will take this work up and do it in the thorough and liberal manner that I want to see it done, then the Homes shall remain as they have been distinctly church of England. But I doubt in the first instance whether ten men whether lay or clerical can be found in this country who believe in the Indian and in his capabilities of becoming a self-sustaining prosperous individual. There are plenty of people who are ready to help the Indians so long as they are kept at arms length, so long as they are confined to their Reserves, they will give them blankets and cast off clothing and beads and tobacco,—but this sort of thing so far from helping me simply undoes my work; I want no beads and tobacco and blankets for Indians; I want kind sympathy and patient dealing and a "lend a hand" to help them up to a higher and better position in every way than they at present occupy. And as to the church of England doing it—I must confess I have

little faith in church of England liberality in this country. We are a grand old church, with a grand line of Bishops right back from St. Peter, and a grand old liturgy which we all love,—and yet with all our grandeur and all our oldness these new mushroom churches and societies are cutting us out and leaving us behind in the race. If the church of England will rise to the emergency and lay down a few thousand dollars—*now*—before it is too late—before Rome—false Rome—lays claim to the great mass of these poor ignorant Indians—and the few that remain become Methodists or Presbyterians,—then I will accept the gift and gladly work with a Committee or Board of Managers, and gladly hand over my books (deficit and all) to a Treasurer who may be found to relieve me of this burden and responsibility. But if not—if the church of England will not do the work—if ten men cannot be found who believe in the Indians—then leave me to myself—I would rather work on ALONE with all the odds against me, than to have associated with me those who regard the Indians as paupers incapable of improvement and to be kept always at arms length.

Our New Magazine.

We have been thinking the matter over—This new 16 page Magazine—to be called “the Indian Canadian” and to represent Protestant educational work among the Indians in all parts of Canada and the North west. We have received many kind letters from influential persons about it. Some advise our launching out at once, others advise waiting. We have decided to do the latter. To wait a little and not attempt it at present. The expense and risk would be too great just now when our coffers are so low.

But what we propose to do, is gradually to improve “Our Forest Children” and to get as many subscribers as we can to this little sheet at ten cents a year for single copies, \$1 for twelve copies.

We also intend to bring out a handsome sixteen page illustrated CHRISTMAS NUMBER of “*Our Forest Children*” which will contain information about all the Protestant Institutions for Indian children at present existing in Canada—and tell also of the work which is being carried on so successfully in the United States. This Christmas number of *Our Forest Children* will be well got up and made as attractive as possible and we hope it will find a place on many a drawing room table throughout the Dominion. The price will be ten cents, and to any one sending us twenty cents we shall send the CHRISTMAS NUMBER and *Our Forest Children* each month from Jany. to December. To those who send \$1 for twelve copies of “Our Forest Children” we will give one copy of the CHRISTMAS NUMBER free.

Our trip to Montreal.

We have received a cordial invitation to bring thirty of our Indian pupils—20 boys and 10 girls to attend the great Jubilee Sunday School Demonstration, to be held in Montreal Saturday, October 1st.

12000 Sunday School Children are to parade the streets of Montreal, and then to gather at the Victoria skating Rink for religious and other exercises.

There will be representatives from the blind and deaf and dumb Institutions, also Chinese, Japanese, and lastly Indian children from the Shingwauk and Wawanosh Homes. The expense will be great, but we believe it is worth our while to go as it will afford us the opportunity of bringing

OUR FOREST CHILDREN.

our Indian Children face to face with a vast concourse of white people and white children. They will see what our pupils look like and be able to judge a little of their capabilities.

One gratifying part of the invitation is that the Indian children are to be invited to the homes of the Sunday School children in Montreal. They will be divided about in this way over the city. This will save us considerable expense, and also afford the white children an opportunity to make good friends with their red skinned companions.

The intention we believe is that on the Monday following the Jubilee Celebration—our Indian children are to give an exhibition in some public Hall on their own account. This will consist of tableaux showing them working at their trades, speech making, and singing. We hope to visit Ottawa also before returning.

Following are the names and tribes of the pupils who have been selected to go on this expedition:—

OJIBWAY BOYS, David aged 20, Gilbert 18. Smart 14, Riley 15, Sylvester 12, Sharpe 13, Oshkahboos 13, Sahguy 15, Willie 12, Beesaw 10, Cromarty 12, William 16.

OTTAWA BOYS—Johnny 19, Frank 10, Matthew 16.

POTTOWATAMI BOYS—Joseph 14.

SIoux BOYS—Wasi 16, Elijah 9.

BLACKFEET BOYS—Appikokia 18, Etukitsin 16.

OJIBWAY GIRLS Mary 15, Maria 16, Harriet 15, Sophy 11, Mary J. 9.

OTTAWA GIRL Philamine 14.

POTTOWATAMI GIRLS Gracie 10, Fanny 12.

DELAWARE GIRLS Dora 10, Lily 10.

We expect to travel by the Bishop's yacht "Evangeline" about 95 miles to Algoma Mills, then take train, via Sudbury Junction, through to Montreal, and return the same way.

Odds and Ends.

We have 42 boys now at the Shingwauk Home and 21 girls at the Wawanosh Home.

Serjeant Howe is kindly drilling the boys twice a week preparatory to their trip to Montreal.

The Branch Home at Elkhorn, Manitoba, is now in course of erection.

There seems good hope now that we shall get help from the Government towards the erection of the Elkhorn Home and also towards the maintenance of pupils.

The Branch Institution at Elkhorn is to be called the "Washakada" Home.

We shall be glad if some new Sunday Schools will take up our work and support pupils in the Washakada Home; \$75 for board and clothing, \$50 for board only. Clothing for the prospective Indian pupils can be sent at once to care of George Rowswell Esqr., Elkhorn, Man.

Our Exchanges.

"Our Forest Children" is exchanged with quite a number of similar papers (monthlies and weeklies) published in the interest of Indian education in the States. Among these are the "Indian Helper" (weekly), "the Morning Star" (monthly), both published at the Carlisle Institution, Penn.; "the Truth Teller" published at the Sisseton Agency in Dakota; "the Word Carrier" published at the Santee Agency Nebraska; "Talks and Thought" (weekly), "the Southern Workman" (monthly), both published at Hampton Institution, Virginia.

These papers have nearly all of them from time made kind mention of our work here at the Sault St. Marie, and the pupils of these Institutions in the States correspond with our pupils of the Shingwauk and Wawanosh and take great interest in our progress.

OUR FOREST CHILDREN.

There is no doubt the Press may be made a power for good if wisely made use of. We would like to get a wide circulation for "Our Forest Children" here in Canada, and would advise our friends also to subscribe for some of these little papers published in the States so that they may see how wide awake people are across the border in dealing with the vexed Indian question. "The Indian Helper" is only 10 cents a year, "Talks and Thoughts" 25 cents, "the Morning Star" 50 cents.

Clothing Received.

The following packages of clothing have been received for our Indian Homes and are acknowledged with many thanks.

FROM MORRISBURG :—per Mrs. Killaly, a box containing a large supply of coats, trousers, waistcoats, socks, mits, shirts, dresses, nightgowns, boots and shoes &c.

From St. Matthews, Quebec, a barrel of clothing (not yet opened).

Receipts Indian Homes.

SINCE LAST ISSUE.

Rev. Dr. Beaumont	\$2.	Mrs. Beaumont	\$1.	3,00
St. Stephen's Sunday School		Montreal for boy		25,00
Trinity Sunday School Mitchell		F. Cold		10,00 30
St. Peter's Sunday School		Toronto, for boy		16,25
St. Matthias Montreal				18,75
St. Stephen's Sunday School		Toronto, for girl		12,50
Evangelical Ch'man		for boy		45,00
Lewis R. Marsh		for Homes		5,00
Visitors				2,25
In Memoriam M. B. E. Toronto				10,00
St. James' Sunday School Fer-		gus for Shingwuk		3,00
Sunday School Strathroy		for boy		6,25

Sunday School Hudson	for boy	4,00
Mr. Isbester	(visitor)	10,00
Visitors		1,00
Augustine Beesaw	for Homes	5,00
Miss Wallis and her father	for Homes	7,00
Jehu Matthews	for two girls	75,00
Mr. Buskin	for Homes	1,00
St. James' Kingston	for Homes	22,10
Ch. of Redeemer Sunday	School Toronto for boy	18,75
Trinity Sunday School Mitchell	for boy	10,00
Collection S. S. Alberta	for Homes	7,50
Sunday School Port Dover	for boy	4,00
Memorial Sunday School	London for boy	18,75
St. George's Sunday School	Owen Sound for girl	16,30
		\$358,20

Receipts for Branch Homes.

Trinity Sunday School Brock-	ville	\$10,00
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Receipts Memorial Chapel Organ fund.		
Ladies Auxiliary Catawaqui		\$45,00

Receipts Our Forest Children.

H. H. Pine	30 cts.	Rev. J. Hugonnard	
28 cts.	Mrs. Pine	30 cts.	total 88 cts.

Our Forest Children

EDITED BY THE

REV. E. F. WILSON,

SAULT STE. MARIE - - - ONTARIO

10 Cents per Annum or 12 of each Issue
For \$1,00 per Annum.

If intended to issue 15 or 20 numbers in the course of the year, and friends of the cause are asked to keep them on file, they will thus have a history of this movement from the beginning.

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