



OUR FOREST CHILDREN,

PUBLISHED IN THE INTEREST OF

INDIAN EDUCATION AND CIVILIZATION.

COPIES SENT GRATIS

TO THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

When the White Man First Arrived.

WHEN the white man first arrived on the shores of America, what people did they find? How were they living? In what condition were they as regards civilization? Are the descendants of these people now extinct or are they represented by the existing Indian population? Such are the questions with which we propose to deal in the following short article, and we believe that there are few who will not feel some interest in the inquiry.

The prevalent idea would seem to be that when these shores were first discovered, the American Indian was found living in a state of barbarism, clad in coats of skin, occupying huts made of skins stretched over poles or covered with grass or mud, gaining his living by hunting and fishing, his only implements, flint knives, flint spears and arrow-heads, stone axes, &c., and the idea seems to have been that with the advance of the white man these Indians have been gradually driven back towards the west, and their numbers decreased by warfare and cruel treatment; that in the place of the thousands of savages which roamed the woods and prairies four centuries ago, there are now but a few

hundreds, or at the most thousands of them left, and they are dying out year by year and will soon become extinct.

Such we believe has been and still is the prevalent idea in regard to the aborigines of this country. Perhaps it has almost been forgotten that the first Spanish explorers when they made their first expeditions inland on the main continent were immensely surprised to find walled cities and fortresses, some of them protected by canals, and that they astonished Europe by their accounts of stone palaces 500 feet or more in length, and feudal castles and kings with their lords and vassals and slaves attending on them. No doubt these Spanish stories were very much overdrawn, as were all stories of discovery in those bygone ages; but still the fact cannot be controverted that there exists to the present day the ruins of great three or four storey buildings, some of them rectangular, some of them circular in shape, and covering extensive areas. And the question at once arises could these great buildings with their sculptured stones and their terraces, and their white plastered walls have been built by the progenitors of the present Indian, or are they the work of an extinct race of men of superior intellect, who were in existence before the Indians came on the scene and who were swept away and destroyed by them?

This surely is a very interesting and important question. If these curious ruins were the work of the immediate progenitors of our present Indians, then have we good reason to believe that our Indians of the present day are not of savage origin as has been sup-

posed, but that they came originally of an intelligent and intellectual stock, and that it is simply the force of circumstances that has reduced them to their present mode of gaining their livelihood.

In the backwoods of America and out on the wild prairies may be met with many an individual in broad-brimmed hat and top-boots, his face rugged, his hair and beard unkempt, his hands all rough and horny, his language that of the wild west; and yet if he would tell you his history, he is the scion of a noble house. Because the Indians are now living in tents and making their livelihood by the chase is no proof that they are always have been savages; there is that about their figure and their mien, there is that about the shape of their head, the haughtiness yet gentleness of their manner, which impresses us with the feeling that there is at any rate the possibility if not the probability of their being the remnants of a once great people.

And now, what are those ruins of stone cities and palaces to which we have referred, the remains of which are still to be seen, and some of which were found in all the hum of busy life by the first Spanish explorers?

Many persons have heard of the "mounds" of the Ohio valley, and of the various theories which from time to time have been brought forward in regard to the mysterious "mound buildings" of whose history all trace appears to have been lost. The present Indians can tell us nothing about them; for this reason it has been thought that the "mounds" must have been the work of an extinct race, but recent investigations have proved the contrary. There seems to be little doubt now but that they were the work of American Indians. There are about two hundred of these mounds altogether, and they are scattered over a wide area, traces of them being found as far south as the Gulf of Mexico and as far north as the borders of Lake Erie and Lake Superior. The principal ones, however, are those on the Sciota River, in the Ohio Valley. There are there seven of those mound-built towns all within a distance of twelve miles; they consist of mounds of earth thrown up like a railway grade, generally from forty to fifty feet wide at the base, from three to twelve feet in height, and about 450 feet in length, and arranged in squares or rectangular figures or circles. One called the "High Bank Pueblo" is arranged in the form of an octagon, and has a diameter of nine hundred and fifty feet. These mounds or embankments are supposed to have been the foundations of *long joint tenement houses*; the outside walls of the houses, which were probably built of slabs of wood covered with a thick coating of earth (as was the custom of the Mandan Indians in later times) it is thought must have

sloped upward at the same angle as the earth embankment on which they rested. By this contrivance the open space of 20 acres or so enclosed by the mounds would be strongly fortified and protected from the attacks of enemies, the earth foundation and the slab building on the top of it, making together a strong solid wall more than twenty feet in height. No remains of stone or brick have been found in these mounds, so that the buildings, of whatever shape they were, must have been built wholly of wood, which has since decayed. Articles of pottery, many of them highly ornamented, have however been found; also, textile fabrics of cotton or flax, and chisels and axes made of copper.

These mounds of the Ohio Valley represent the very far past. What they were, by whom made, and by whom occupied, can be only very vaguely conjectured; the few relics however, that have been found in them go to prove that the people who inhabited them had advanced beyond the lowest stages of barbarism.

(To be continued).

The Indian Tribes.

(Paper No. 3).

THE CHIPWEYAN INDIANS.

THE Venerable Archdeacon REEVE, of Fort Chipewyan, Athabasca, N.W.T., has very kindly sent us the following particulars in regard to the Chipewyan Indians of that district. His letter bears date Dec. 16th, 1887.

The Chipewyans, so called, are found about Churchill, (on the western shore of Hudson Bay), Deer Lake, Isle à la Crosse Lake, Cold Lake, Athabasca Lake and Fort Resolution, (Great Slave Lake), but the same family, under different names, extends from the western shore of Hudson Bay on the east, to the Pacific Coast on the west, and from the Arctic Ocean on the north to about the 54th parallel on the south. It is said, indeed, that a branch of the same family is found in New Mexico.

The name Chipewyan was given them by the Crees on account of the pointed dress which they wore; but the general name to include the whole family is Tene, (slightly varied in the spelling by different writers). Each tribe, however, has a distinctive appellation indicating its loyalty, habits or appearance. There are over a dozen tribes, each of which has a different dialect varying in a greater or less degree; between some there is not much, between others there is a wide difference. They are widely scattered and cover a vast extent of country, but their number is comparatively small. 1

should be inclined to put the total number under ten thousand, but cannot speak with certainty.

At this place there are about 250 Chipewyans, and 100 or 120 Crees. The latter are not included in the above remarks, as they are of a different family. There are no Crees farther north than this.

A few of the Chipewyans have houses, but most of them live in the usual Indian lodge, called here *nim-bàli*. Their dress now is after the European style: capot, trousers, shirt, as regards the men; cloth or print dress, shawl, a handkerchief for the head, as regards the women. They still, however, wear the moccassin, and ornament the cap and leggings with beads.

Most of the Chipewyans can read and write the syllabic characters as taught them by the missionaries—Romish and Protestant.

Their only mode of gaining a living is by hunting, fishing, and trapping furs. A few of them have potato patches, but they cannot be depended on

I might mention the names of some of the different tribes. Besides the Chipewyans there are the Beaver Indians (found along the Peace River); the Yellow Knives (N.E. of Great Slave Lake); Dog Ribs (between Great Slave and Great Bear Lakes); Slavi (west of Great Slave Lake and along the McKenzie River, below Fort Simpson); Hare (about Bear River and Fort Good Hope); Neliaries (amongst the Rocky Mountains, west of Fort Simpson); Thikenies (about the Mack and Nelson Rivers). Some of the above are still further divided. The Sarces and some of the tribes between the Rocky Mountains and the Pacific Coast seem to belong also to the same family.

Yours faithfully,

W. D. REEVE,

Arch. of Chipewyan.

P.S.—If I can be of any further service I shall be very glad to render it.

CHIPEWYAN WORDS.

Man,	<i>Jene</i> .	God,	<i>niol tsi.</i>
woman,	<i>te-ku.</i>	devil,	<i>beslini.</i>
boy,	<i>rchilekw.</i>	heaven,	<i>yake.</i>
house,	<i>kuc.</i>	blanket,	<i>tsure.</i>
boat,	<i>techin tsi.</i>	money,	<i>tsamba.</i>
water,	<i>tu.</i>	I walk,	<i>oresalh.</i>
fire,	<i>khon.</i>	you walk,	<i>orinkalh.</i>
horse,	<i>thlin chon.</i>	he walks,	<i>orekahl.</i>
dog,	<i>thlin.</i>	I see him,	<i>resi in.</i>
fish,	<i>thlue.</i>	he sees me,	<i>tsè in.</i>
town,	<i>kue daderk.</i>	you see me,	<i>nenesi in.</i>
knife,	<i>bes.</i>	hell,	<i>beslini kue.</i>
kettle,	<i>tilli.</i>	come here,	<i>yukùs se khal.</i>
yes,	<i>hen.</i>	be quick,	<i>igàn neti.</i>
no,	<i>i-le.</i>		

A Visit from Chief Shingwauk.

AUGUSTIN SHINGWAUK, the Ojibway Chief at Garden River, after whom the Shingwauk Home is named, is now just about 80 years of age, but is still hale and hearty. The other day he walked into my office while I was busy at accounts, and said he was going to stay with me two or three days to talk to me. I was very glad indeed to accept him as my guest, sent his pony and sleigh with the boy round to the stable, got out an old Indian stone pipe with a stem a yard long and gave it to him, poked up the fire, and made him settle in and make himself comfortable. He told me that his object in visiting me was two-fold: (1) He intended to tell me all that was known of the early history of his people so that I might write it down; and (2) he wished me to take his likeness. I was equal to both and very glad of the opportunity. I knew the old man was tired, so I got David to wheel me in an iron bedstead, put a mattress on it and some rugs and buffaloes, folded up an old teepee for a pillow, and soon the old Chief was reclining on it whiffing away at his pipe and feeling as much at home as if he had been in his own log house at Garden River. He had his meals in the next room, the class room, one of my daughters acting hostess, and 2 or 3 of the elder boys being invited in each time to keep him company. The old man, I think, thoroughly enjoyed his little stay with us, and a part of each day he kept me busy writing down the history of his people. I also made an oil painting picture of him arrayed in his feathers which was very fairly successful. He said he wished to stay till Sunday so as to worship with us in our chapel. After morning service was over, his sleigh arrived for him, and he bade us adieu and went back again to his people. I should mention, however, that he was present at the meeting of our "Onward and Upward Club" on Friday, and gave a very nice little address to the boys, which David interpreted.

Jottings.

THE Washakada Home, at Elkhorn, will be painted and finished early in the Spring. A well also is to be dug, and a coal shed built in the rear. Orders have already been given for the furniture. It will (D.V.) be opened for use in August, after Mr. Wilson's return from England.

IN the United States, out of 109 institutions for Indian children, 35 only are Roman Catholic. In the Dominion of Canada there are as yet only 7 large institutions. Of these 3 are Church of England, 1 Methodist, and 3 Roman Catholic.

OUT of 40,000 Sioux Indians there are 35,000 still in heathenism.

It is said that the treaty of William Penn, with the Indians, in 1682, was *the only treaty which was never sworn to and never broken.*

OWING to the difficulty of providing accomodation for his Indian boys in England, Mr. Wilson has been reluctantly obliged to give up the trip. It is possible, however, that he may go alone.

We hope that some of our missionary friends will kindly answer as far as possible the questions contained in our March Number. We are in correspondence with missionaries in all parts of Canada and with several in the United States.

A MISSIONARY'S wife, writing from British Columbia, says of the Indians there: "About one in fifty adopts European clothing; among ten tribes there is only one school; they gain their livelihood by fishing and hunting, but with few exceptions, *all* live through the prostitution of the women in Victoria."

THE Shingwauk barn entirely collapsed the other day, owing to the weight of snow on the roof. Horses and cattle happily escaped uninjured; but the whole place is a wreck and will have to be rebuilt. The barn was built at Garden River, in 1871, and, after the fire, was taken down and moved to its present position.

WE would be glad if some Sunday Schools would *at once adopt prospective pupils* at our Elkhorn Institution, and, until the Home is opened, allow their contributions to be applied towards the purchase of bedstead, bedding, blankets, clothing, and other necessaries for their prospective protege. Articles of furniture, blankets, clothing, etc., for the new Home will be gladly received by Geo. H. Rowsell, Esq., Elkhorn, Manitoba, who is kindly acting for Mr. Wilson. We expect soon to have a list of pupils for the new Institution.

Indian Boy's Letter.

SHINGWAUK HOME, Jan. 3rd, 1888.

DEAR FRIENDS,—We have 43 pupils at our Institution, educating them by Rev. E. F. Wilson. One boy, Waubegezis, was in school about nearly two years ago, and after, when was his time, he went other school again at in Port Hope now, and now he is the very good scholar. He does best of all in our Institution, and also in Port Hope. Mr. Wilson was told us that Waubegezis to be in House of Parliament, to be a

clerk at the Ottawa, because he is doing well what is right to do. Christmas holidays was given us, 23rd of December to 3rd of January. Christmas tree we was have in school room on the 30th of December. Sometimes we catch rabbits in the bush with wire; we just tide it on the bushes, and when they come the rabbits gets caught; cannot get way from it except if they braked it they may go. I wish a happy Christmas and a happy New Year to all.

I am, yours respectfully,

JOSEPH SAMSON.

P.S.—Excuse me, I did not write well. I am tribe of Pottawatami, from Walpole Island.

Clothing Received for Indian Homes.

JANUARY, 1888.

CHRISTMAS basket for Maggie Causley, from St. Martin's Sunday School, Montreal, per Miss Gibsone.

BOX from Scholars of St. Matthias' Sunday School, Montreal, containing books, toys, &c., and a present for Sylvester.

FROM Ladies' Auxiliary, Aylmer, Quebec, per Mrs. J. S. Dennis, a barrel containing a large and useful supply of boys' and girls' clothing, books and papers.

MARCH, 1888.

FROM St. Stephens' Sunday School, Montreal, a new and complete outfit for Negaunewenah; also, 2 quilts, cards and pictures. From C. H. Hall, a basket of oranges for hospital.

Receipts—Indian Homes.

Ladies, Emanuel Church, London Township, \$5.00; Mrs. Dennis, for freight \$1.25; St. George's S.S., Owen Sound, for girl, \$15.79; H. Rowsell, Shingwauk, \$10.00; H. Rowsell, Wawanosh, \$10.00; Miss Gore, \$48.40; Holy Trinity S.S., Toronto, for boy, \$12.50; Cathedral S.S., Kingston, for girl, \$12.50; T. R., \$4.00; "In memoriam" I. H. B., for organ, \$25.00; Mrs. Bell, \$1.00; St. Charles S.S., Ostrander, \$1.00; St. Paul's S.S., Rotheray, \$2.50; St. John's S.S., St. John, N.B., for boy, \$75.00; Children of Selby Parish, \$2.09; Mr. Baumgras, \$1.00; Mrs. E. Stubbs, (£3) \$14.46.

RECEIPTS—"OUR FOREST CHILDREN."

A. S. Smith, 15c.; Miss E. Revell, \$1; Mrs. Ogilvy, 25c.; H. Rowsell, 45c.; Mrs. Baumgras, 10c.; T. H. Chandler, 25c.; Chief J. B. Brant, 30c.; Miss L. Baird, 30c.; Mrs. Tilton, \$1; Rev. Geo. Armstrong, 15c.; Urban Pugsley, \$1; E. Broadbent, 25c.; Rev. J. Kirkland, \$1; Mrs. Almon, \$2; Miss Jelly, 25c.; H. R. Chase, 10c.; Mrs. C. Hubbard, 15c.; Miss G. Milne-Home, 12c.; Mrs. Moody, 60c.; James Bartlett, 15c.; Mrs. Stubbs, 25c.; Miss E. G. Hall, 15c.;

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