



Vol. III, No. 13.]

SHINGWAUK HOME, APRIL, 1890.

[NEW SERIES, No. 11.

## CONTENTS

	PAGE.		PAGE.
Letter to the Sunday Schools .. .. .	161	My Wife and I .. .. .	171
Extracts from Pupils' Examination Papers ..	162	Canadian Indian Research and Aid Society.	173
The Indian Tribes, Paper No. 11—Kootenay		Our Indian Wards .. .. .	174
Indians .. .. .	164	A Night With a Pig .. .. .	175
A Visit to the Shingwauk Home .. .. .	168	Notice to Sunday Schools .. .. .	175
Church Work Among the Dakotas .. .. .	170	Jottings .. .. .	176
Indians and the Iliad. .. .. .	170	Clothing for Our Indian Homes .. .. .	176
A Successful Cheyenne .. .. .	171	Receipts—O.I.H. .. .. .	176
Indians and Israelites. .. .. .	171	Receipts—O.F.C., and Advertisements ..	176

Edited by Rev. E. F. Wilson.

JNO. RUTHERFORD, PRINTER AND PUBLISHER,  
OWEN SOUND, ONT.



# OUR FOREST CHILDREN,

PUBLISHED IN THE INTEREST OF INDIAN EDUCATION AND CIVILIZATION.

VOL. III, No. 13.]

SHINGWAUK HOME, APRIL, 1890. [NEW SERIES, NO. II.]



WAWANOSH HOME.

## Letter to the Sunday Schools.

**M**Y DEAR CHILDREN,—To-day we are going to pay a visit to the Wawanosh Home, and see if we cannot find out something interesting about the Indian girls for whom it was built. First, you must know that Wawanosh is an Indian word, meaning “a large bird sailing overhead.” It was the name of an old Indian chief with white hair, who used to live on the Indian reserve at Sarnia. We have had several girls of that name at the Home. The first was named Alice—she came sixteen or seventeen years ago; was, in fact, one of the first pupils; and when she grew up she married Adam Kiyoshk, a Shingwauk boy;—their son, a little fellow just eleven years old, is now at the Home. There are twenty-six girls at the Wawanosh at present. Three have quite lately gone out to service, and we hear that they are doing very nicely. We have girls of all ages at the Home—indeed, at one time, a married woman arrived as a pupil, with her two children, a little boy of about three years, and a papoose, or baby. Her husband had been a Shingwauk boy, so he sent his wife to the Wawanosh to be educated. Unhappily, she had rather an idea that her position as a married woman gave her a right to scold

at the little girls occasionally, and once she had rather a tussle with two of the most mischievous ones in the School, giving it to them hot and strong; but they had their revenge. Marching up-stairs, they seized upon the innocent little papoose, all tied up in its cradle, and shoved it under the bed as far back as they could. The papoose (thinking it probably the most sensible thing to do under the circumstances,) went to sleep.—The mother’s consternation on finding it gone, was great; however, it was discovered at last. What the irate

mother did to the two offenders, history does not relate.

But this happened several years ago; there are no girls more than eighteen or nineteen years of age at the Wawanosh now. They all dress alike, in dark blue serge dresses, trimmed with red braid. These are their uniform dresses; on week-days they have to wear whatever their friends send them.

On Sundays, they all come down to the Shingwauk chapel (a distance of about three miles) in time for morning service at 11 o’clock. The little ones drive, and the older ones walk. They have their lunch at the Shingwauk, and stay for Sunday School and afternoon service, returning home at about 5 p.m. On high days and holidays, the boys and girls always spend the day together, and enjoy themselves very much.

The Wawanosh is very nicely situated; though the river is some distance away, there are lovely woods close by, which in summer abound with wild flowers and berries, and often on a Sunday the girls bring a pretty nosegay to some favored Sunday School teacher at the Shingwauk. The building is a large stone one, with a nice broad verandah in front. On the right hand side going in is the Lady Superintendent’s cosy little sitting room; on the left, the school-room, with



folding doors separating it from a smaller class-room ; opposite this is the dining-room. At the end of the hall is the bright, sunshiny kitchen, in which everything is kept beautifully white and spotless. Up-stairs are the two dormitories, the Lady Superintendent's bedroom, a spare room, and the matron's bedroom and sitting-room. The girls do all the house-work, and help with the cooking ; and one of them takes charge of the Lady Superintendent's sitting-room, lays the table, &c. Several of the bigger girls take turns week about in working at the laundry, which is just opposite the Home, and where all the washing for both Homes is done.

The girls have a captain and monitors, just as the boys do, and the rules and order of proceedings are much the same as those of the Shingwauk.

I fear this letter will be of interest to girls only ; next month I must try and give the boys a turn.

Please address any communications or questions to be answered in these letters, to

BARBARA BIRCHBARK,  
(Care of Rev. E. F. Wilson,)  
Sault Ste. Marie, Ont.

#### Extracts from Pupil's Examination Papers.

##### GEOGRAPHY.

QUES.—*How are day and night, summer and winter, produced?*

*Fox*—We get day and night by the earth turning on its axis once every twenty-four hours, and the seasons by the earth going around the sun.

*Joe*—Because the earth move round on its axis every twenty-four hours, that is why it alternate or produce the day and night. Earth goes round the sun once in a year, producing the seasons ; the earth points always to the North star at the poles. When the North pole points or facing towards North it is winter with us ; when the South pole pointing or facing towards the sun, it is we have the summer with us.

*Sylvester*—North pole is incline toward the sun, it is summer ; and the South pole inclines towards the sun, it is winter. The earth turns round every twenty-four hours, when it goes down we cannot see the sun, but when it comes up again we see the sun.

*Eliza Jane*—Every twenty-four hours the earth turns round on its axis. When the South part of the earth leans towards the sun it is summer, and when the North part leans towards the sun it is winter.

*Dora*—A day and night is formed by the earth turning round on its axis, and summer and winter by

the earth turning round the sun. When the North pole inclines towards the sun it is summer for the North of the equator, and when the South inclines towards the sun it is summer for the South and winter for the North.

*Caroline A*—In the summer time the nights are short, but the days are long. In winter the nights are long, but the days are short.

*Pascoe*—Every twenty-four hours it turns round on its axis, which gives us day and night ; every year it turns round once the sun.

*Alexander*—The earth keeps turning round on its axis once in twenty-four hours. The earth goes round the sun in one year. The North pole is always turning to the North, and when the North of the equator turns to the sun, it is summer with us and winter with the South of the equator.

QUES.—*What is a peninsula, a lagoon, a glacier, an estuary?*

*Angus*—A peninsula is a portion of land almost surrounded by water. A glacier is a huge mass of ice on a mountain.

*Wesley*—Peninsula are florida, lower California, lapdora. A glacier is a large mass of ice floating on the Ocean.

*Johnny*—Peninsula is a portion of land almost surrounded by water. A lagoon is a shallow lake or inlet of the sea. A glacier is a huge mass of ice on a mountain. An estuary is an arm of the sea extending into the land to meet a river, and appearing to form a continuation of the sea

*Caroline W.*—A peninsula is a piece of land almost surrounded by water. A lagoon is a very shallow lake or inlet of the sea. A glacier is a river-like field of ice which forms in the upper valleys of lofty mountains, and melts when reaching the warmer valleys. Estuary is an arm of the sea extending into the land to meet a river and appearing to form a continuation of the river.

QUES.—*What is the first meridian?*

*Johnny*—Meridian is a line that goes round the world.

*Caroline W.*—Christopher Columbus.

*Dora*—The first meridian is reckoned from the royal observatory, Grenich.

*Sarah*—first meridian is first line drawn from north to south and used for reckon distances of east to west.

##### BIBLE LESSON.

QUES.—*Describe the first battle fought by the Israelites.*

*Wilson*—The Children of Israel fort the Ammelk and Mosis went up on the Mount and pray. And Mosis lifted up his hands and if Mosis his hand to get



tide the Israel can beat and so Aaron and Hur help Moses to lift his hands.

*Joe*—Rephidim, that is the place where the battle was fought at first between the Israelites and Ameleck. Moses held up his hands towards heaven. Aaron and Hur helped Moses. The Israelites conquer the Ameleck. Joshua was the captain in Israel.

*Dora*—The Amelakites came to fight Israel the first time, and Joshua was commander. Moses went up to the mountain and held up his hands in prayer, and as long as he did that, Israel prevailed; but when he got tired and let his hands down, then Amelak prevailed and Aaron and Hur put a stone for him and helped him to hold his hands up until the sun went down.

*Pascoe*—The first fight of the Israelites when they were fighting with Amelak, they were fighting in the Mt. Hor. Aaron hold his hands up for Israel to beat.

*Sahguy*—The Israelites were camping at Rephidim when the Amalakites came to fight against them. Moses chose Joshua to be a captain of the fight men. Moses, Aaron, and Hur went up to the top of the mountain where they could see the fight. As long as Moses held up his hands the Israelites were stronger than the Amalakites. Aaron and Hur took a stone and put it by him to rest his arms and they held up his hands. The Amalakites were beaten.

QUES.—*What advice did Jethro give to Moses?*

*Fox*—Jethro told Moses his son-in-law to make the chief men to be judges over thousands and over hundreds and over fifties, and they were to judge the small matters, and the big matters to be brought to Moses.

*Joseph*—Jethro gave an advice to his son-in-law the time when he came to see him in the wilderness. He saw that Moses judging the people from morning till night. He told him that his work was too hard for him to do. The people and you will wear away, he said. So he told him he must appoint some men to judge.

*Leslie*—Jethro give Moses a wife to marry her.

*Naudee*—Jethro said to Moses that he had doing right that God want him to do. Jethro bring Moses his wife and his son.

*Caroline W.*—Jethro thought that Moses work too hard looking after the people by himself. So he told him to choose out some men to help him to rule the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

QUES.—*What was the good report and what was the evil report brought by the twelve spies?*

*Arthur*—The good report was brought by Caleb and

Joshua, that the land was very rich, and its beautiful situation on coast of Jordan. They brought fruits to shew the people how rich the country was. The other ten spies brought an evil report that the people were giants and living in strong cities with strong walls round them.

*Matthew*—Good report was good land flowing with milk and honey, lots of fruit, we will be able to fight against the people, we will take the country. The bad report was that they wear too strong to fight against, they are like joints when stand with them like grasshoppers.

*Charles*—The good report is that the fruit is lots of grabs, and the bad Report is that they are giants their are big and strong, and the ten spise said were as small as grasshoppers.

*Frank*—Caleb and Josha brought good report, they said that Cannan was flowing with milk and honey, and also they brought bunch of grapes and figs but the other ten they say that their was giants their.

*Angus*—The good report is about the grapes and figs lots to eat. The evil report is about the giants and about the people were strong and big.

*Caroline A.*—They said it was lot of milk and honey and that they were gaints.

*Dora*—Two of them said it was very beautiful but there were high walls and giants, but they could overcome them if God would help them and that He would, and they shewed the fruit, but the others said that they could not overcome the big giants of Anak and that there were large cities with strong walls and that they looked like grasshoppers.

NOTE.—The Editor O.F.C. will always be glad to receive letters or extracts from Examination papers from other Indian Schools.

SEVERAL Wawanosh girls are now out in service. The mistress of one writes: "We find N. very satisfactory. She is kind and obliging, and if not hurried, does very nicely. She is also very honest. She seldom goes out except with one of the children, or to Church with ourselves."

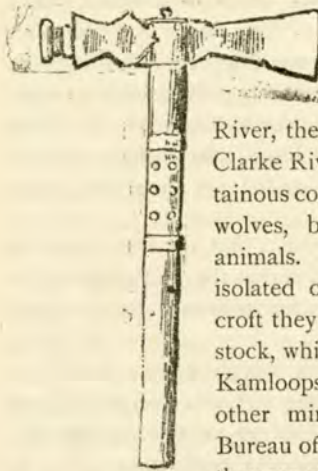
THE Rupert's Land Indian School, near Winnipeg, has thirty-four pupils, twenty-one of whom are boys, and thirteen girls. Of these five are from Fairford, two from Fort Alexander, six from Lac Seul and Wau-begoon, and the rest from the Cree and Saulteaux bands at St. Peters. Some of the children had to travel two, three, and even seven days over prairie and ice. Four little people walked forty-five miles on their snow-shoes.



## Indian Tribes—Paper No. 11.

THE KOOTENAY INDIANS.

By Rev. E. F. Wilson.



THE Kootenay Indians live in the space bounded by the Columbia River, the Rocky Mountains, and Clarke River—a rugged and mountainous country abounding in bears, wolves, beavers, and other wild animals. The tribe is a small and isolated one. According to Bancroft they belong to the *Thushwap* stock, which embraces the Atnahs, Kamloops, Okanagans, and several other minor tribes; but by the Bureau of Ethnology, Washington, they are classed under the *Kitunahan* stock. Dr. Franz Boas, of Clark University, who has been among them and investigated their language, spells their name *Kutona'ga*; other spellings are Kutanae, Kutani, Kitunaha, Kutneha, Coutanies, and Kootenais. They are also spoken of by some writers as the "Flat-bow" Indians. *Kootenay* is the spelling adopted by the Indian Department, Ottawa, in its Annual Report.

The Kootenay Indians are partly in Canada, partly in the States. Those in Canada occupy the southeastern corner of British Columbia; those in the States, the northern angle of Idaho and Montana; this, it will be seen, comprises the triangular piece of country already alluded to. There are about 300 of them at present in Idaho, 480 in Montana, and 590 in British Columbia—total 1370. They seem always to have lived much in the same locality, there being no tradition among them of their having migrated from other parts. Those who live in British Columbia were some few years ago very jealous of the Whites, and would resist all attempts at immigration. So lately as July, 1887, their chief, Isadore, defied both the mounted police and the Government. Now, however, as a result of judicious management, gifts of farming implements, seed, etc., these Indians have become quieted and are shewing a more friendly feeling; their general conduct is reported by the local Indian agent to be good, and as regards morality, they are said to be far superior to the generality of Indians in the North-west. Formerly, these people made their living entirely by hunting and

fishing. In the plains they hunted the buffalo, and on the mountains the grizzly bear, the cariboo, and the wild goat; and in the rivers they caught salmon and other fish. Now, under the fostering care of their respective Governments, they are commencing to do a little farming. The American agent does not speak well of their progress in agriculture, and describes his Indians as loafers and gamblers; but the Canadian agent claims for those in the northern part of his agency, that both their grain and their vegetables are looking well. Those in the southern part, the "Flat-bows," he says, are canoe Indians, and earn their money chiefly by canoeing for the miners. They possess also several large herds of unbroken horses, and a number of cattle. Their horses feed in large droves, each being marked with some sign of ownership, such as clipping the ears, and when required for use are taken by the lariat. The method of breaking and training horses is a quick and effectual one; it consists in catching and tying the animal; then buffalo-skins and other objects are thrown at and upon the trembling beast until all its fear is frightened out of it. Their horses are never shod and are never taught to trot. The Kootenay Indians are skilful riders, and can keep their seat well at great speed over a rough country; but they are very hard on their horses, those in use having almost always sore backs and mouths. Women ride astride and quite as well as the men; children also learn to ride about as early as walk. Salmon fishing, during the season, is carried on quite extensively by these Indians, in the Columbia River. They camp together on its banks, and make



KOOTENAY INDIANS

common stock of the fish obtained, the division being made each day according to the number of *women*, each getting an equal share. At the Kootenay Falls, they are taken by spearing, and in huge baskets submerged



in the water below the Falls. The salmon, during the spring run, weigh from six to forty pounds, and 3000 are not unfrequently taken in a single day. Father DeSmet, who spent several days at the Kootenay Falls in the spring of 1862, says that the share which fell to him as one of the party, when dried, required thirty pack mules to carry. The fish are split open, scarified, and dried on scaffolds, after which they are packed in baskets, and then removed to their villages.

The Kootenay Indians in summer live in teepees—conical-shaped dwellings, made of poles covered over with tent-cloth or skins; and in winter, in log cabins plastered over with mud. The dress of the men consists of a shirt of European manufacture, blanket breech-cloth, and blanket leggings, the hips and outer parts of the thighs being left exposed; on their feet they have moccasins, and their necks and ears are adorned with ornaments made of bears' claws and moose teeth. The women wear a loose cotton garment reaching almost to the feet and confined round the waist by a leathern belt. Most of the people, both in Canada and the States, are now members of the Roman Catholic Church.

The diseases most prevalent among these Indians are ophthalmia and scrofula. Steam baths are universally used among them both for cleanliness and medical purposes. The bath-house is a hole dug in the ground

and natives, one, two, or perhaps three or four of them together, revel for a long time in the steam and mud, singing, howling, praying, and finally they rush out dripping with perspiration, and plunge into the nearest stream. In cases of sickness these people have more faith in sorcery than in the use of medicines. They believe that some evil spirit has caused the sickness, and that the evil spirit must be driven out. The patient, usually is stretched on his back in the centre of a large lodge, and his friends sit round in a circle beating drums. The sorcerer, grotesquely painted, enters the ring, chanting a song, and proceeds to force the evil spirit from the sick person by pressing both clenched fists with all his might in the pit of his stomach, kneading and pounding also other parts of the body, blowing occasionally through his own fingers, and sucking blood from the part supposed to be affected.

The manufactures of the Kootenay Indians consist in pipe heads carved out of soft stone, some of which are very handsome; baskets and vessels for holding water, woven of willow, bark and grasses; mats made of rushes; rude bowls and spoons carved out of horn or wood; birch bark canoes; saddles for their horses, consisting of a rude wooden frame, under and over which is thrown a buffalo skin, and which is bound to the horse by a very narrow thong of hide under the body, and a raw-hide crupper over the tail, the stirrups being made of three straight pieces of wood or bone bound together and suspended by a strip of raw-hide; lastly, bridles: these are merely a rope of twisted horse-hair or skin made fast with a half hitch round the animal's lower jaw.

The Kootenays are not a particularly warlike race, but they have had many bloody conflicts with the Bloods and the Blackfeet. Warlike expeditions are preceded by ceremonious preparation, such as councils, smoking the pipe, harangues by the chief,

dances, and a general review. The warriors are mounted, and both they and their steeds are gaily painted and decked with feathers and bright-colored cloths; they are under the command of their war-chief, and they rush on the enemy like a whirlwind, with terrific yells, discharge their guns or arrows and retire to prepare for another attack. They scalp the dead and torture their prisoners.

These people, like most other Indians, are polyg-



STEAM BATH.

from three to eight feet deep, and sometimes fifteen feet in diameter, in some locality where wood and water are at hand, often on the river bank. Above ground it is covered with a dome-shaped roof of willow branches covered with grass and earth. Only a small hole is left for entrance, and this is closed up after the bathers enter. Stones are heated red-hot on the outside and passed within and water poured over them. In this oven, heated to a suffocating temperature, the naked



amous. Capacity for work is regarded as the standard of female excellence. Having made his selection, the man buys his wife from her parents by the payment of so many horses or other property. To give away a wife without a price is regarded as in the highest degree disgraceful to her family. The Rev. J. McLean gives an amusing story in illustration of this:—He had been telling some Indians in their camp how he got his own wife—the courtship, application to and consent of the young lady's parents, the marriage-ceremony, the feast, and lastly he came to the *presents*, some of which, he said, were given by the young lady's mother. On hearing this, all the Indians roared with laughter. "What!" they exclaimed, "Her mother paid you for taking her!"

Like nearly all other Indians the Kootenays are fond of gambling, although the Government has done a good deal of late to put a stop to it. They do it by means of stick-shuffling, or by guessing in which hand a small bit of polished bone or wood is concealed; or by rolling a small wooden ring and then throwing a spear for the ring to fall over its head. But their most common sport is horse-racing, and on the speed of his favorite horse the native will stake all that he owns.

These people have a number of strange legends and traditions, which are told and told again over their council fires.

Their tradition about the origin of the Americans has a broad vein of humor in it, and shows their hatred of that nation. Once on a time, they say, they and the Pesioux (French-Canadian voyageurs) lived together in such happiness that the Great Spirit above envied their happy condition. So he came to the earth, and as he was riding on the prairies on the other side of the Rocky Mountains, he killed a buffalo, and out of the buffalo crawled a lank, lean figure, called a "Boston man," and from that day to this their troubles commenced, and there never will be peace again till they go to the land of their fathers. They have also another tradition as to the origin of mosquitoes. Once on a time, say they, there lived on the banks of the Fraser River, a bad woman, who caught young children and ate them, and carried them in a basket woven of water snakes. One day she caught a number of little children and carried them back into the bush in her basket. The children peeped out of the basket and saw her digging a pit and making stones hot in the fire, and they knew that she was going to cook them as the Indians cook their meat, and so they plotted together what they would do. By and by the old hag came to the basket and lifted them out one by one and told them to dance around her on

the grass, and she began putting something on their eyes so that they could not open them; but the elder ones watched their opportunity, and while she was putting the hot stones into the pit they all rushed forward and toppled her over, and piled the fire into the pit on the top of her till she was burned to ashes. But her evil spirit lived after her, for out of her ashes, blown about by the wind, sprang the dreadful pest of mosquitoes.



MOSQUITO HAG.

The two following stories were gathered from the Kootenay Indians by Dr. Boas, and their accuracy can be vouched for:

*1.—Origin of the Sun and Moon:*

"It was mid-winter. The rabbit, who was grandson of the frog, went out hunting. While doing so he came upon the tracks of a herd of elks. All the people in the world were then animals, and they all started off to hunt the elks. The rabbit's wife was a red bird, but the red bird had left the rabbit and gone and married the hawk because she knew that the hawk was a good hunter. The rabbit finding himself so faithlessly deserted went and married the doe. Then he set to work to make snow-shoes for himself, on which to follow the herd of elks over the frozen snow. His grandfather, the frog, said to him 'Do not use snow-shoes, but put these mittens on your feet and you will then travel very fast over the snow.' So the rabbit put on the mittens and started after the elks. He was behind all the other animals in starting and met them coming back from the hunt. They had none of them overtaken the elks, and they jeered at him for being so late. However, the rabbit pursued and found the elks, and shot the whole herd of them with two arrows. He brought the



tallow back with him and told all the people to go and fetch the meat. During his absence, hunting, the doe had proved as unfaithful to him as had his first wife, and had gone to live with the wild-cat. They had two sons. One day while the wild-cat was away fishing, the mother said to her sons, "Do you know that the animals are all making the sun." So the young men went. The animals were all gathered together near a high mountain. The raven had just risen, and when its great black body and outspread wings appeared, a gloom was cast over the country; then one of the wild-cat's sons tried, and his efforts were successful; the sun shone out brightly; it was neither too hot nor too cold, and the days were neither too short or too long, and so he was accepted as the sun. Then the younger brother tried rising behind the mountains, and he too was successful and became the moon. The coyote, who had been trying before, was angry when he saw the success of the two brothers, and he shot an arrow at the sun, but it missed its mark and fell on the grass, and thus started the first prairie fire."

## 2.—The Chain of Arrows :

The musk-rat was angry with his step-mother and determined to kill her. He made a new arrow for the purpose and shot her with it. The animals gathered around her dead body and drew out the arrow, but no one could tell whose arrow it was because it was a new one. They showed it to the musk-rat, and the musk-rat said it must have fallen from the sky. So they all began to shoot at the sky to punish the malefactor. The arrows fell back harmless, as they could not reach the sky. At length the hawk succeeded in making his arrow stick in the sky, and he shot another and another until there was a long chain of arrows sticking one into the other, reaching from the sky down to the earth. The musk-rat climbed up first, and all the other animals followed. When the musk-rat got to the top, he began shooting at the other animals, but they returned the fire and killed the musk-rat. Then the chain broke and all the arrows were piled up in a heap and became the Rocky Mountains. The animals were nearly all left up in the sky, and did not know how to come down again. They made a sling and caught the great thunder-bird and pulled out its feathers. The feathers were distributed to the animals as far as they would go, and they made for themselves wings and flew down and became birds; and others, who could not get feathers, fell into the sea and became fishes. The sucker fell on a rock and broke all his bones, and had

to borrow new ones from all the other animals, that is why the sucker is so full of bones.

The Kootenay Indians bury their dead in the ground without a coffin, and they pay very little attention to their burial places. They manifest grief at the death of a relative by cutting the hair and smearing the face with black. The women also howl at intervals for a period of several weeks or even months. The dead person's property is usually sacrificed, and his horses are generally killed over the grave.

No books have as yet been published in the Kootenay language.

## GRAMMATICAL NOTES.

There are no *f*, *v*, or *r* sounds in the language. Singular and plural have no separate forms. There are no cases. The genitive is frequently expressed by the possessive pronoun. A great number of nouns have the prefix *ah*—it is not the definite article, and the meaning is at present unknown. The adjective precedes the noun. A noun does not take verbal suffixes and prefixes, but is used with an auxiliary verb. The interrogative particle is *kan* or *nahkan* prefixed. The negative is formed by the prefix *k'a* following the pronominal prefix. The past tense of the verb is formed by prefixing *ma*, the future by *tshatl*. In the transitive verbs, both the nominative and objective pronouns are expressed by inflection, thus, *you see me* is one word. Most of the words in the language are very long, and are made up of a number of prefixes and suffixes attached to a central root.

## VOCABULARY.

man, tit kät.	yes, ä.
woman, päl ke.	no, o-ah.
boy, ins-tält na na.	I, ka min.
house, ak ä klana.	thou, ni nko.
boat (or canoe), yäk so mel.	he, ninko'is.
river, ak in mit uk.	my father, kã tito.
water, wo-o.	it is good, su-ki-në.
fire, äkin kôkô.	red, kan na'hüs.
tree, akitsklan.	white, kãm-a-nök-lu.
horse, katla haltcin.	black, kãmka-kük-kül.
dog, haltcin.	one, o kïn.
fish, ke etco.	two, as.
town, ake klu ene.	three, kãlsã.
kettle, its-kim.	four, hä'tca.
knife, ak a tcãmël.	five, yë k ko.
tobacco, ya'ket.	six, ëna missã.
day, yu-ku it.	seven, äs tetla.
night, tcil mu it.	eight, o hä tca.



nine, ki kitavo.  
 ten, étavo.  
 twenty, ivo.  
 hundred, éta vonvo.  
 come here, klană.  
 be quick, wai-sük-ă-nă.  
 to-day, nau sän mit kă.  
 to-morrow, kăn mī it.  
 good morning, kī sük-yu  
 kŭ it.  
 Indian, Sē ma kan ik.  
 White man, Sŭ-ě-a'pi.  
 God, Ya'kasin kina wani.  
 Devil, Sa han ki mat tilth.  
 heaven, a kith mi it.  
 the, (nothing).  
 a hand, a'kin'am.  
 my hand, ka kī.  
 your hand, a kī nis.  
 John's hand, a kī is John.  
 my knife, ka ka'tcamēl.  
 axe, a ku'tel.  
 little axe, akutel nana.  
 bad axe, sa an akutel.  
 big axe, wil kan a kutel.  
 big tree, wil kan akitsklan.  
 black kettle, kam ka kŭk  
 kul its kim.  
 money, { nil ko = metal.  
 { sī na = beaver.  
 bird, toka ka'nenă.  
 snake, ak a nu'l mak.  
 I walk, u mu sa ha.  
 thou walkest, kin u o sam.  
 he walks, u-sa-ha.  
 we walk, u mu sa ha klăn.  
 they walk, u sa hăm.  
 he is asleep, kŭm nīn.  
 is he asleep? kŭm nī?  
 I sleep, ū kŭm năn.  
 I slept, ū kŭm ni.  
 I shall sleep, ūts hălth-kŭm  
 năn.  
 Did John see the horse? kup ha katlahaltcin John?  
 I will see you to-morrow, orts uphan nisini kan mī-it.  
 John saw a big canoe, nup han ku wilka yăk so min John.  
 I shall not go if I see him, uts-ka-tcin-a-ha nipit u nup ha.  
 If he goes he will see you, nipit tcin am its halth up-han  
 nisini.

he does not sleep, ka kŭm  
 năn.  
 we two sleep, u-as-kum  
 năn a wa lan.  
 we sleep (excl.), kŭm năn  
 năm.  
 we sleep (incl.), ū kŭm năn  
 a thlan.  
 do not sleep, măt-s-kŭm ni.  
 don't be afraid, măt-s u  
 nilth ni.  
 give it to me, a mat tik tsu.  
 I am hungry, en a was en.  
 are you sick? kin sanlth  
 hu năn?  
 he is very sick, kăskim ka-  
 ka sanlth hu năn.  
 it is cold, ska-klit-en.  
 it is not cold, ka e skŭt ithlit.  
 he is a man, tit kat in.  
 it is a house, in ak kit  
 thlan em.  
 I see him, ū-nŭp-hăn.  
 thou seest him, in nŭp-ha.  
 he sees him, nup ha.  
 he sees it, nŭp hăn.  
 if I see him, nipit ū nup  
 hăn.  
 thou seest me, in nŭp han  
 năp.  
 I see thee, u nup lan nisini.  
 he sees me, nup han năp ini.  
 I see myself, u nup ha mik.  
 we see each other, u-nup  
 han a wăs ini.  
 do you see him? ki nup hă?  
 I do not see you, u ka wuk  
 at tis ini.  
 two men, as ěn tit kat.  
 three dogs, kălsěn haltcin.  
 four knives, hătĉěn ak-a-  
 tcă-mel.

What is your name? ka kin akkŭk thlik?  
 Where are you going? kakin tsa kan năm?

The following books and papers have been referred to in the foregoing account of the Kootenia Indians: Bancroft's Works; Geological Survey Report (Washington); Races of Mankind; Indian Bureau Report (Washington); Indian Department Report (Ottawa); Very valuable assistance was also rendered by Dr. Franz Boas, of Clark University, Massachusetts, who kindly lent a quantity of manuscript; and by Mr Michael Phillipps, of Kootenay Agency, B.C., who kindly filled in the Question Pamphlet and furnished a number of valuable notes.

### A Visit to the Shingwauk Home.

(BY REV. R. RENISON).



IN February the 12th, in company with eight of my brother clergy, who attended the Western Convocation of the Diocese of Algoma, held at Bishophurst, Sault Ste. Marie, I visited the Shingwauk Home. The drive from Bishophurst to the Home, in the "Shingwauk van," drawn

by two horses, was most enjoyable, especially to one who spent eight years in the most isolated part of Algoma, where a team of horses was never yet seen, and where I have had to travel many a mile lying at full length on a toboggan drawn by three or four dogs.

We were most courteously received and heartily welcomed by Mr. Wilson and family; and then, with Mr. Wilberforce Wilson, the Assistant Superintendent, for our guide, we commenced a regular survey and minute inspection of the Home in all its varied departments, both of education and industry.

We first visited the school-room. Here we found about fifty boys, sedulously engaged at their lessons—some writing, some reading, some working sums on slates. The boys were working hard, and what was better, doing their work in the "majesty of silence."

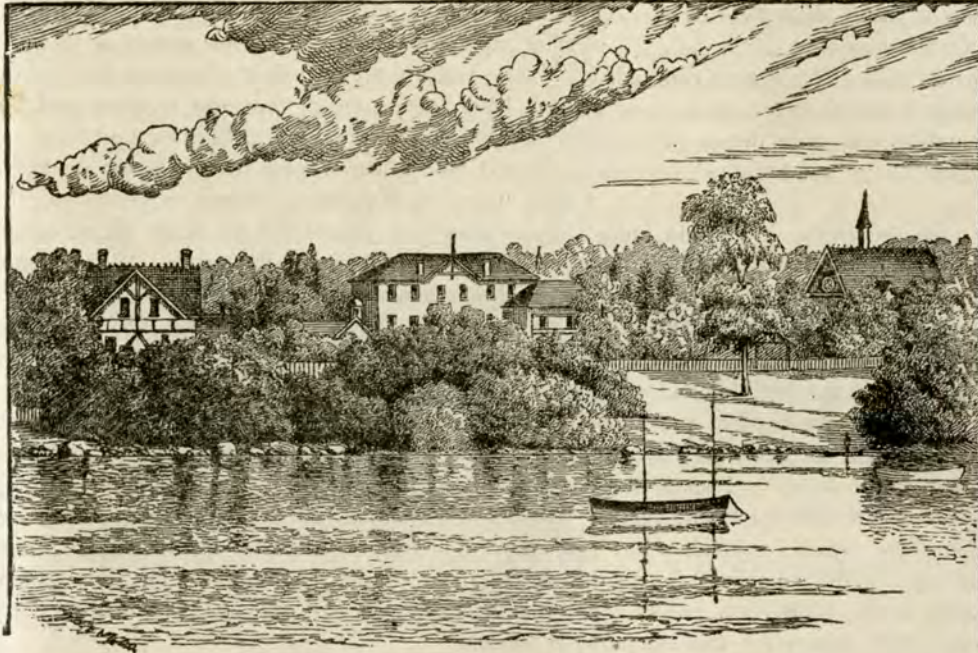
Passing from the school-room, we ascended a flight of stairs, which brought us into two dormitories, scrupulously clean, well ventilated, containing iron bedsteads and some hammocks, with blankets and quilts as white as snow. Close to the dormitories is the Captain's room, neatly furnished, containing bed,



lounge, alarm clock, some chairs and a small library. Before the boys retire at night in these dormitories, there is an interval of calm, not a voice or whisper is heard. It is the hour of silent prayer; and each boy kneels down by his bed-side and speaks to his Father in heaven, and commits himself into the care of the Good Shepherd, before he closes his eyes in sleep; and thus they are early taught the duty and privilege of silent and private prayer. No wonder, then, that we find many of these boys and girls leading holy Christian lives, confessing Christ before their companions, and walking day by day in the clear sunshine of God's love.

convalescents, who looked at us with smiling faces, the pictures of happiness and contentment. Miss Pigot asked me to say a word to one boy who had been dangerously ill, but was then gradually improving and almost out of danger: "My boy," said I, "do you know who the Great Physician is?" "Yes, sir; His name is Jesus—I know Jesus." And, indeed, the very way in which the words were uttered and the "lambent aurora" of a heavenly smile that played upon his lips, showed that the Saviour was to him a real personal friend, in whose company he had often been.

From the Hospital we passed over to the work-shops. First we saw a hand-loom, in which was a piece of black



SHINGWAUK FROM THE RIVER.

twilled cloth. An Indian boy with a "wheel and swift," was winding "quills" or "bobbins." The loom was worked with a "fly shuttle." The master-weaver told us that the Indian boy had not been long with him; that he was doing well and would soon be able to weave a piece of cloth. We then passed through a door leading into another room, where we found the shoemakers at work.

From the Captain's room we passed downward by another flight of stairs into the kitchen and dining-room, and then out through the reception hall—where we registered our names in the "visitors' book." We crossed over the lawn and play-ground to the Hospital, which is a very neat structure indeed, possessing the same architectural beauty which characterizes all of Mr. Wilson's buildings. Here Miss Pigot, an English lady of deep piety and indefatigable love and zeal for the Indian cause, gives all her time, nursing—with all the tenderness and care of a fond mother—the sick Indians from the Homes, committed to her charge. As there was a case of "typhoid," we did not pass through all the sick-rooms, but we saw some of the

These Indian boys are certainly capable of making a livelihood in any place where *hand* work is not superseded by *machinery*. The boots and shoes which we saw were as substantially and neatly made as any of the same kind could be.

We next visited the "Furniture Factory." Here we found the work in full operation. The engineer was an Indian boy, and, what is better, a consistent Christian. Two young Indians attended to the saw, cutting boards and planks into almost every shape and form. One young fellow working at the "jig saw," was cutting something like ginger-cake edges on boards, which were, I suppose, intended for bordering cornice or something else.



We then passed over to the "Memorial Chapel," which is, without exaggeration, the neatest little sanctuary in the whole Diocese of Algoma, planned in its minutest details by Mr. Wilson himself. Here we found about fifty boys, with their teacher, sitting quietly in their pews, with the Assistant Superintendent, Mr. Wilberforce Wilson, at their head. At a given signal all the boys stood up; the teacher played the organ and a hymn was sung in sweet and solemn tones—some taking *treble*, some *tenor* and some *bass*. After this they chanted the "Nunc Dimittis." The music of which was to me quite new, and was very sweet and well-rendered. The musical part of their education is certainly not ignored, and I think their teacher deserves great credit for their training.

From the "Memorial Chapel" we next proceeded to Mr. Wilson's dining room, where we sat down to a table bountifully supplied with good things, provided by Mrs. Wilson for the clergy and ladies who accompanied them.

Anyone who has seen the Indian in his wild, untutored state, lounging around the wigwam, in filth, idleness and the darkness of Paganism—unless one be prejudiced and prepossessed with the old proverb, "A dead Indian is the best Indian"—must really thank God that these Homes exist, where the civilizing and evangelizing powers of the Gospel are brought to bear in such a powerful manner upon the hearts and lives of these poor "Children of the forest." I speak from experience; I have not only visited the Homes, but I have been a teacher there myself for some time; I have been with the boys in the school, in the playground, in the church, in the Bible class, and in the prayer meeting; and I have always felt that the pure Christian atmosphere that pervades every department of Mr. Wilson's work, and permeates all his plans and all his motives, is both elevating and ennobling; and as a proof that these boys and other members of the Homes are taught the Bible maxim, that it is "more blessed to give than to receive," I need only refer to the fact that when our Mission House, at Negwineang, was consumed last fall, I received from the "Shingwauk Onward and Upward Club," the sum of sixty-seven dollars, before ever an appeal was made, and before ever tidings of the calamity got into the church papers.

That Mr. Wilson can keep all this work in motion under the pressure of great discouragements, lack of sympathy and substantial support from Christians outside, who could, if they would, hold up his hands and

encourage him in this purely Christian, self-denying and philanthropic labor, proves him to be a man of great faith and courage, and with great organizing powers.

#### Church Work among the Dakotas.

BISHOP HARE, in a leaflet sent out in October, gives an interesting review of his work among the Dakotas. A comparative view of the mission in 1872 and again in 1889, shows that from six missions at three agencies, the work has increased to forty-eight missions scattered about through ten agencies, besides four large and well-equipped boarding schools. All this work is under Bishop Hare's direct and constant supervision, and is the most perfect of its kind.

"The Indians with whom the mission has had to deal, have been some of the most reckless and the wildest of our North American Tribes, and they are scattered over a district some parts of which are twelve days' travel distant from others; nevertheless, the Missionaries have penetrated the most distant camps and reached the wildest of the tribes. We have missions now among the Sissetons, Wahpetons, Santees, Yanktons, Lower Brules, Yanktonnais, Blackfeet, Sans Arcs, Oncpapas, Minneconjoux, Two Kettle, Upper Brules, and Ogalalas."

THE BOARDING SCHOOL WORK.—Sixteen years ago there was not to be found among any of these Indians a single Boarding School! Our Mission Boarding Schools were the first venture among them in this line. We have now *four* in successful operation among these Indians, in which live 180 children; the Congregationalists have *three*, the Government has *nine*.—*Southern Workman*.

#### Indians and the Iliad.

OF our literature Homer's Iliad comes near to a correct representation of the Wild Indians of the west as they were, not many years ago. His heroes on the plains of Troy engaged in war, exhibited the same bluster and braggadocio, bravery and brutality, crimination and recrimination, with the unreliable courage of impulse, excitement and circumstance, instead of reason, philosophy and patriotism; one moment the bravest of the brave, and the next the most arrant cowards, using the same weapons, spears, bows and arrows, and shields of bull's hide. While those ancient warriors had horses and chariots, our modern braves were mounted; while they invoked the aid and cursed the interference of the immortal gods and goddesses,



these more naturally invited the presence and counsel of the ghosts of their sires, thereby evincing their knowledge of immortality. While the former offered sacrifices to appease the wrath, or to flatter the heavenly powers, the latter with great tenderness and love, and with a reverence truly pathetic, offered food and raiment to the shades of their sainted dead.—S.F.T., *Redman*.

### A Successful Cheyenne

WHEN we began this school, ten years ago, there came to it a full-blooded young Cheyenne, from the Cheyenne Agency. He was about twelve years old. His father then was a thoroughly wild Indian, and the lad as much an one as he could well be. He had been a few months at the Agency school, and that made him willing to come to Carlisle when the chance offered. He remained in this school eight years, and then married a Pawnee girl, who had come here seven years before under about the same conditions. When they married they were offered employment by a farmer, stock-breeder and dairyman, at West Grove, forty miles from Philadelphia. They went there the day they were married, and have lived in the same house with their employer and his wife until last week. Mr. Harvey was so well pleased with the young man that he soon placed him in charge of all his dairy affairs, which is a very considerable responsibility. He supplies about eighty quarts of cream daily for Mr. Wanamaker's great Philadelphia store.

Mr. Harvey's confidence and satisfaction have increased so much, that he has built a snug little tenant house for the young Indian couple and their babe, not far from his home. They recently moved into their new house.—*Carlisle "Red Man."*

### Indians and Israelites.

COL. GARRICK MALLORY, of the Smithsonian institution, a recognized authority on Indian traditions, religions and languages, has completed a contribution to science that is likely to cause considerable discussion. It is entitled "Israelite and Indian; a parallel in plans of culture." In this report Col. Mallory overthrows a popular and almost universal theory that all the savage tribes of America before their contact with civilization had a formulated and established religious faith, believed in a single supreme being, a future life, and a system of rewards and punishment after death. This theory, which has been accepted and disseminated by religious missionaries of

all denominations among the Indians, has been the chief link to connect them with the prehistoric races of the Mosaic era, and at the same time has been used to demonstrate that man as a creature, however ignorant or degraded, was divinely inspired with a revelation or instinct that recognized the One Supreme Being, the immortality of the soul, and hope of happiness or fear of misery after death, according as his worldly life was spent. Col. Mallory reports that after years of investigation into traditions, of all the North American tribes, representing fifty-eight linguistic stocks and more than three hundred languages, he has been forced to the conclusion that the aborigines had no such instinct and such religious belief until after contact with European civilization, when they gained it from the missionaries. These missionaries, he says, were imbued with the dogma, and sought and therefore found evidence of one primeval faith, but were misled by their enthusiasm. He continues: After careful examinations, with the assistance of explorers and linguists, I reassert my statement that no tribe or body of Indians before missionary influence, entertained, formulated or had distinct belief in a single over-ruling great spirit, or any being that corresponded to the Christian conception of God. But I freely admit, with even great emphasis, that an astounding number of customs of the North American Indians are the same as those recorded of the ancient Israelites.

### MY WIFE AND I.

A LITTLE JOURNEY AMONG THE INDIANS.

By Rev. E. F. Wilson.

CHAPTER XIV.—(Continued).

ON leaving Espanola, a grand panoramic view unfolds itself before us. In front, is the wide, grey pebbly bed of the Rio Grande, through which winds its course, a narrow, green sparkling stream of water like an emerald serpent;—beyond this reach of pebbly strand is a flat stretch of sombre green—the fields of the Mexican villagers; then comes a gently rising slope of adobe soil, which, under the brilliant light of the setting sun looks fiery red—as red and as golden as the sunset light in the Western sky; then the dark purple of the distant hills; then the white peaks of the far-off mountains, and lastly, the purple glow of a clear evening sky.

After a run of thirty-eight miles from Espanola, our train reached the renowned old city of Santa Fe, at



6.30 p. m. I drove in a 'bus to the "Hotel Capital ;" it was situated on the Grand Plaza, was two storeys high, and had a wide piazza in front. I asked for a room. A key was given me, and a darkey shouldered my baggage and bade me follow. He led me out on the piazza, round the corner, down a side street, stopped at a door, unlocked it, went in, lighted the gas, and bade me enter. It was a large, comfortably-furnished apartment. The darkey asked me if I would like a fire, and I said no, then he withdrew. In a little while I went back to the hotel office in quest of supper ; I noticed that all the way up this side street were bedroom doors, numbered, and evidently belonging to



MY BEDROOM AT SANTA FE.

the hotel. It is strange the way these Mexicans seem to have of making the rooms in their houses as little accessible to each other as possible, and the same with the streets in their towns ;—as a hack driver, lately from the East, said to me : " You never know where you will find yourself in these Mexican streets—before you know it you are come to a standstill in somebody's back yard." The dining hall of the hotel was just back of the office, and there seemed to be nothing beyond that except the kitchen. To get to any other rooms, one had either to go round outside the house, or to mount to the upper verandah by an outside staircase. The bill of fare offered nothing out of the way, at which I was rather disappointed ; I had hoped there would be Mexican fruits and Mexican dishes, and it seemed rather tame to sup off ordinary mutton-chops and hot cakes. The waiters were Mexicans ; they seemed a little slow, but were polite and attentive, and " Seignior" sounded much prettier than " sir." After supper, I went out in the town, found my way to a bazaar, and spent three quarters of an hour looking over Indian curiosities, Indian and Mexican pottery, and Mexican silver filagree work. It ended

with a purchase, and an order to express a box to Denver.

#### CHAPTER XV.—SANTA FÉ.

Santa Fé is generally regarded as the oldest town in America. It has a population now of about 6,000. Before the year 1500 it is said to have been a flourishing Pueblo village. The Spaniards occupied it in 1692, and the Americans took possession of it in 1846. The old adobe palace, which was the government building in the time of the Spanish occupation, and was the scene of much torture and suffering as well as gaiety, still stands ; it occupies the north side of the Grand Plaza, or public square. The walls are over five feet thick, and every one of its rooms has its history. The east end of the building contains the Historical Society's rooms, in the centre is the Governor's residence, and at the west end is the Post Office. A United States' army band gives a concert in the plaza every day in the week except Sunday. On the west side of the plaza was the Hotel Capital, where I was staying, and on the two remaining sides were pueblo dwellings and modern-looking shops and stores. The morning after my arrival at Santa Fé, I went to visit the Ramona School, founded in memory of Helen Jackson, who wrote the touching tale " Ramona" and the " Century of Dishonor," and did so much during her lifetime to champion the Indian cause. It was about a mile out of the town, and, owing to the complex arrangement of the streets, one had to go by a round-about way to get there. I passed the old San Miguel church, said to be the oldest church in America ; it had been recently patched up, the old walls coated over with a thick plaster of adobe, and two great, rough stone buttresses placed to support it on either side of the entrance. I would have made a sketch of it, but it was too ugly. There were no windows visible,—only just a bare face of adobe wall and the two great buttresses, with the black entrance door between them, and an adobe bell tower above, surmounted by a plain, newly-gilded cross. The door was locked, and on it was posted a notice : " 25 cents admission ; pull the bell-rope three times for the janitor." So I pulled the bell-rope three times,—and was just going to pull three times more, when a lanky boy unbolted the door and looked out. I went in, signed my name in the visitors' book, and informed the boy I was going to make a sketch of the interior. He seemed disappointed, but did not know enough English to express his feelings. He mumbled in Mexican, shuffled his



feet, and said, "don't know." In the meantime, I had my sketch-book out, and was already well advanced in the performance. I gave the boy some of my finished sketches to look at to keep him quiet. He seemed very uneasy, appeared to be afraid that a priest or some one would come in,—every now and then he sighed, shuffled his feet and said, "better go now;" but I kept talking amicably to him till I got through, asked him about the pictures on the wall, ascertained that one was 700 years old, and two others each 400 years old. Then I replaced my drawing materials in my satchel, and continued my pilgrimage.

After mounting a long hill through a narrow, winding lane, with adobe houses on either side, donkeys meandering about, and Mexicans sitting on the door-steps



DONKEYS, DONKEYS EVERYWHERE.

or standing about chatting to their neighbors. I came at length out on the open, and a man who was passing pointed out to me the "escuela." It lay some distance below me—a red brick building, with a bright, red roof, backed by distant mountains. It looked pretty from where I stood, so I made a sketch of it, with a delapidated adobe dwelling, and an ox and two or three burros in the foreground.

(To be continued.)

#### Canadian Indian Research and Aid Society.

ARRANGEMENTS are being made for the inaugural meeting of this Society, to be held in Ottawa, about the 18th of April, when it is hoped that the Minister of the Interior, the Bishop of Ontario, Principal Grant, Dr. G. M. Dawson, and others, will be present to take part in the proceedings. As soon as the date can be definitely fixed upon, a printed circular will be mailed to all intending members, and notice

also will be given in the papers. *The Minister of the Interior* says of the proposed Society: "I hope it will prove successful, and, being of a distinctly national character, I think it should command general sympathy and endorsement." *The Bishop of Caledonia*, writing from Metlakatla, B.C., says: "I have just read your prospectus. I shall gladly subscribe, and shall be one of the most sympathetic readers of the proposed journal." *Chief J. B. Brant* (Mohawk), writes: "Among all the schemes which have been broached for assisting the Indian cause, I believe none is so powerful and so thoroughly effective as this one, the summoning of all to co-operate in the work. The Society will be a shield from restraining injustice, and improving the condition of the Indians of Canada for this and future generations." *Rev. Dr. Sutherland*, Toronto, writes that he is very glad the scheme is assuming a practical shape, and that he will bring the matter before their committee of consultation at their next meeting, and, if approved, publish the circular in next issue of the *Outlook*. *The Rev. John McDougall*, of Morley, Alberta, writes: "I will do as you wish about getting names, and help all I can in the matter. If you held your meeting in first week in April, I would try and be present." *Mr. I. K. Drinnan*, Editor of the *Times*, Medicine Hat, Assiniboia, writes: "I shall be pleased to further your worthy scheme, embodied in the 'Canadian Indian Research and Aid Society,' to the utmost of my power." *The Editor of the Regina Leader* writes: "I shall be happy to do what I can in the direction indicated; also to hear from time to time as to the success of the undertaking."

Among those who have either given their names as members, or written kindly, approving of the scheme, since last issue of O. F. C., are:—The Bishop of Caledonia; Ven. Archdeacon Fortin, Winnipeg; Rev. F. W. Dobbs, Portsmouth; the Bishop of Algoma; the Bishop of Ontario; Dr. G. M. Dawson; Rev. J. McDougall, Morley; Chief J. B. Brant; Andrew Maracle; Chief Solomon Loft; H. H. Egar; Neil McLeod; Dr. C. K. Clarke, Kingston; Dr. John Robinson; Allen McLean; Rev. J. H. Fletcher. Any others willing to join in the movement, please send their names as soon as possible, either to Rev. E. F. Wilson, Sault Ste Marie, or to David Boyle, Esq., Canadian Institute, Toronto.

THE Shingwauk Shoe Shop has received an order for two dozen pairs of boots for the Rupert's Land School.





SAULTEAUX CAMP.

#### Our Indian Wards.

THE *Toronto Mail*, in an article under the above heading, after shewing that the cost of the Indians to the country last year was \$1,112,000, goes on to say:—"The question which naturally suggests itself to everyone who contemplates the large outlay is whether it is wisely spent. In order to decide this point it is necessary to consider the condition of the Indian when we first took possession of the North-west. Then the Indian was truly the wild man of the plains. Lawless, restless, and ignorant of all ideas of civilization, he was at once a danger to the whites who traversed the country, and, by reason of his improvidence, a source of misery to himself and to those depending on him. In the summer his wants were abundantly supplied by nature; in the winter he starved or fell a victim to disease. Under the treaties which Canada has succeeded in making with him, it has been the endeavor of all the Governments to wean him from his nomadic habits and attach him to the soil. On the sudden disappearance of the buffalo the Indian had the choice of dying on the prairie or of turning his mind to industry. By liberal expenditure of money the country saved him from starvation, and by equally large grants put him in the way of making a living. A great many of the North-west Indians are now settled upon their reserves and are learning, under the farm instructors,

the mysteries of agriculture, and under the school teachers and missionaries the rudiments of English. Looking over the Indian report for the past year it is found that on many of the reserves important strides have been made. This fact will be the more apparent when it is mentioned that whereas twenty years ago the Indians of Manitoba and the Territories were nomads, cultivating no land and dwelling exclusively in teepees, they now own 5,365 houses, 1,659 barns, 12,067 acres of cultivated land, 1,216 ploughs, 707 harrows, 756 waggons, 52 fanning mills, 2,158 cows, 42 bulls, 1,848 oxen, 3,904 young cattle, 4,482 horses, 412 sheep, and 356 pigs, while they have grown in one year 36,109 bushels of wheat, 20,861 of oats, 21,308 of barley, 102,613 of potatoes, 18,155 tons of hay. Among the further evidences of advancement to be gleaned from the report may be mentioned the circumstance that they have begun to trade. TAKES-THE-GUN-LAST drove his steers to the nearest village last year and exchanged them for a mower, a rake, six heifers, and \$60 in cash. Again, RED CROW, one of the Bloods, built himself a storey-and-a-half shingled cottage. CROP-EARED-WOLF was so enamoured of the new structure that he went into the building business also and with excellent results. What is more, both of these Indians floored their cottages. STRIPED BLANKET has provided himself with four mowing machines, for



two of which he has paid in full, and a File Hill Indian has bought a mower out of his wheat sales. WAY-NOW, on the other hand, has turned to carpentry and masonry, and certain of his brethren instead of spending their money on playing-cards and feathers, now invest in window sashes and lumber. DAY-STAR, an enterprising Indian, boasts a Durham bull.

One of the Indian agents reports further that the old fashion of painting the face has been abandoned. Both men and women now use soap and appear to like it. The men, too, have in many cases submitted to the barber, thus imitating the white brother in the matter of hair. In many instances the blanket wrap has made way for the tweed suit. The most northerly treaty Indians, the Chippeways of Head Lake, wear English-made suits and knee boots. Nearer to civilization, collars are coming into fashion. Certain of the Blackfeet have set the example of wearing linen collars, neckties, and hard felt hats, and it is stated that others have it as the ambition of their life to follow this example. The idea of justice is also making itself felt. Old CROWFOOT last year compelled certain of his men who stole horses to give up their plunder, and then laid information against them that they might be punished. The Government last year appointed some of the Indians to the police force. It is evident from all this the money spent by Canada is bearing good fruit. The Indians, slowly it may be, are improving. To those who think the expenditure large it can only be said that it is far cheaper to educate the Indians than to fight them.

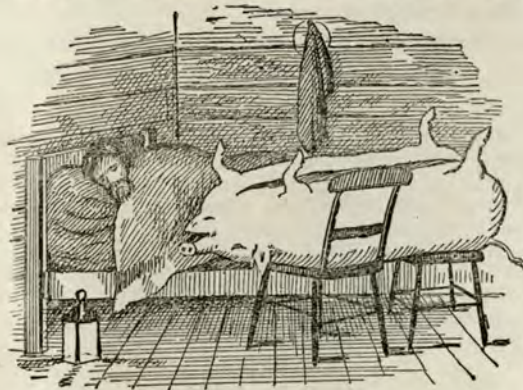
#### Notice to Sunday Schools.

AS our Funds are at present so low, the Indian Homes Maintenance account being \$600 or \$700 in debt, and the O.F.C. publishing account about \$150 in debt, we hope those Sunday Schools that have been kindly supporting pupils in our Institutions will kindly bear with us if in future we make a small charge for the "*Stray Leaves from the Forest*," sent to them, instead of supplying them free. The charge will be at the rate of \$1 per annum for every ten copies, to whoever may wish to take them. Thus Sunday Schools giving us \$75 per annum towards the support of an Indian child, can either pay the \$1 at once, or else send \$19 per quarter instead of \$18.75, in order to receive 10 copies of the "*Stray Leaf*" each month; those giving us \$50 per annum can either pay the \$1, or else send us \$12.75 per quarter instead of \$12.50, and so on (and 25 cents per quarter for each

additional ten copies.) This will be only a very small tax on each Sunday School, but in the aggregate it will make a great difference to us; it will also save us a good deal of labor and complication, by doing away altogether with the "free list." Those who have never had anything to do with it, little know how much labor and anxiety are involved in issuing a monthly magazine and a separate 4-page sheet in addition, and having to collect the small annual subscriptions and keep accurate account of everything—especially where the sole workers are the Editor, whose hands are already full with other work, and a young daughter. Our friends will greatly help us by subscribing for "*OUR FOREST CHILDREN*," at 50 cents per annum; or for the "*Stray Leaves from the Forest*," at \$1 per annum for every ten copies—*never less than ten copies of the "Stray Leaves"*—\$1 for 10, \$2 for 20, \$3 for 30, \$10 for 100, and so on; *always by tens, and always one price.*

#### A Night with a Pig.

ONE night I slept with a Pig! It was a vacant room in the Chief's new house. After our services were over, and we had had supper, Mrs. Ahbottuhwahnquod took a clean blanket on her shoulder and a lantern in her hand, and calling me to follow, led me to the apartment. There was a bedstead with a mattress on it, in a corner; and on two chairs in the middle of the room, lay a pig, which had been killed the day before. Early next morning, before I was fully awake, the door opened, and Mrs. Ahbottuhwahnquod appeared with a knife in her hand. What could she want at this hour of the morning. I opened one eye to see. Her back was turned to me, and I could not distinguish what she was doing; but I heard



a cutting and slicing and wheezing. Then the good lady turned around, and closing the eye I had opened, I did not venture to look out again till the door was



shut, and Mrs. Ahbettuhwahnuhquod departed; then I peeped out from my rug—poor piggy was minus one leg! Next time I saw the missing limb it was steaming on the breakfast table!

**Jottings.**

**W**E are sorry to record the death of the Rev. B. Jones, son-in-law of the Rev. J. Macdougall, who for some years has been engaged in educational work at the Round Lake Indian School in Assiniboia. A friend writing, says: "I think it would stimulate both the interest and love of Christians could they but have witnessed the poor Indians coming in all day long to look at the body of him who had gone before, and then sit quietly down for some hours to condole with the bereaved widow, while the dear children filed round the coffin to take a last look at and kiss the cold face of their late friend and teacher."

REV. E. F. WILSON will be glad to hear of a lady, fond of hospital work, who would be willing to nurse sick cases when there are any, receiving board and lodging only for her services.

WILL our subscribers, when sending in their subscriptions, please always say up to what month the subscription pays, as our subscription lists are divided into months and it is easier thus to trace their names.

In the United States there is the Women's National Indian Association, the Syracuse Indian Association, the New Haven Indian Association, the Pittsburg Indian Association, and a multitude of other similar societies. Why have we nothing of the kind in Canada?

A LETTER received from John A. Maggrah, a former pupil of the Shingwauk Home, has been crowded out this issue for want of space.

**Clothing for Our Indian Homes.**

FEBRUARY.

- MRS. WILSON begs to acknowledge with many thanks the following kind gifts of clothing:
- From Miss. Leaves Association, England, a large bale containing boys' and girls' clothing, also a number of woollen shawls, mufflers, socks, etc.
- From Miss G. Milne-Home, Scotland, boys' shirts, socks, etc., and shawls for girls; also two petticoats made by Miss Almond's children.
- From St. Luke's Church, Montreal, boys' shirts and socks; also frocks and girls' underclothing.

**Receipts—O.I.H.**

FROM FEB. 10TH TO MARCH 10TH, 1890.

MRS. E. S. STUBBS, \$14.32; St. Charles' S.S., Dereham, \$4; St. Paul's, S.S., Uxbridge, for boy, \$9.29; St. Paul's S.S.,

Rothesay, \$5; Mrs. Roper, \$1; Miss Edith Roper, \$1; J. Roper, \$1; S.S., Yarmouth, N.S., for boy, \$25; St. John S.S., St. John, N.B., for boy, \$75; Mrs. Merritt, \$2; St. John the Evangelist S.S., London, for boy, \$10; "Kings' daughters," Ottawa, for girl, \$35; All Saints' S.S., Windsor, N.S., for boy, \$12.50; St. Peter's Guild, Sherbrooke, for girl, \$18.75; S.S., Colborne, for boy, \$6.50; S.S. Mission boxes, Lambeth, \$6.40; Mrs. Gore, (£10) \$48.21; Trinity S.S., St. Thomas, for boy, \$6.25; St. Martin's S.S., Montreal, for girl, \$25.25; St. George's S.S., Kingston, for girl, \$12.50; Catarqui S.S., \$8.77; St. Paul's S.S., Kingston, for Shingwauk, \$12.50, and for Medicine Hat, \$12.50; S.S., Kemptville, for Wawanosh, \$8.25; Miss Veal's Boarding School, for girl, \$6.90; All Saints' S.S., Collingwood, for boy, \$18.75; St. George's S.S., Toronto, for girl, \$37.50; Rev. F. R. Murray, \$7.50.

**Receipts—O.F.C.**

FEBRUARY 10TH, 1890.

MRS. G. A. SMITH, 50c.; Miss McCormick, \$1; Rev. E. A. Miller, 50c.; Miss A. E. Herding, 50c.; Mrs. Pinney, 50c.; Mrs. Roper, 50c.; Mrs. Almon, \$5; G. E. Loud, 51c.; Mrs. T. R. Merritt, \$1; J. R. Castleden, \$5; Miss Cooper, \$1; Rev. F. A. Smith, 25c.; W. O. Hart, 50c.; Rev. L. J. Donaldson, 50c.; C. D. McKenzie, 50c.; T. A. Brown, 50c.; J. B. Tyrell, \$1; Mrs. Dunsmore, \$1; Mrs. Travers, 50c.; Dr. W. Matthews, 50c.; H. Covert, \$1; Miss Johnson, 50c.; Mrs. Magee, 50c.; E. W. Boyd, \$3.50; Miss Magee, 50c.; Mrs. H. L. Ross, 50c.; Miss A. Holton, \$1.

**OUR FOREST CHILDREN,**

EDITED BY THE

REV. E. F. WILSON

SAULT STE. MARIE, ONTARIO.

50 CENTS (2s.) PER ANNUM, IN ADVANCE. SINGLE COPIES 5c.

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 will be furnished with copies of "Stray Leaves from the Forest" as follows: 10 copies, \$1; 20 copies, \$2; 30 copies, \$3; 100 copies, \$10, and so on. *Never less than ten copies sent.*

**INDIAN HOMES.**

THE SHINGWAUK HOME, for Indian boys; THE WAWANOSH HOME, for Indian girls; both at Sault Ste. Marie, Ont. Also, THE WASHAKADA HOME, for Indian children, at Elkhorn, Manitoba.

CONTRIBUTIONS EARNESTLY SOLICITED.

\$75 (£15) feeds and clothes a pupil in either of the Homes for one year. In England, address Mrs. WM. MARTIN, 27 Bloomsbury Square, London, W.C. In Canada, REV. E. F. WILSON, Sault Ste. Marie, Ont.

**PHOTOGRAPHS FOR SALE.**

AT SHINGWAUK HOME.

- A Beautiful Photograph of the SHINGWAUK PUPILS who went with Mr. Wilson to Montreal and Ottawa, mailed 50c.
- The two BLACKFEET BOYS, mailed ..... 30c.
- WILLIE and ELIJAH (who went with Mr. Wilson in 1886,) mailed 25c.
- SHINGWAUK, CHAPEL and a General View of the Shingwauk Buildings from the river (mailed), each ..... 35c.