6

This Book

BELONGS TO

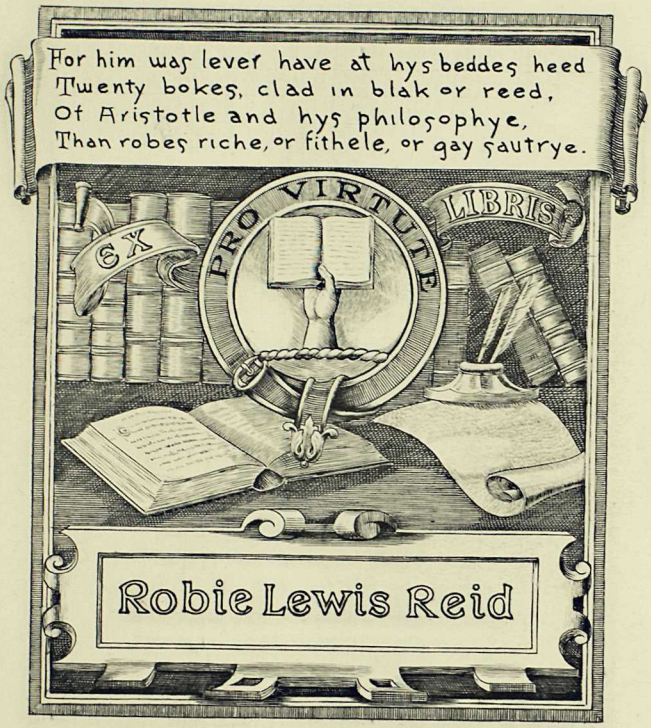
MRS. PREVOST,

133, EBURY STREET.

If thou art Borrowed by a friend,
Right welcome shall she be
To read, and study, **not to lend** ;
But to return to me.
Not that imparted knowledge doth
Diminish learning's store ;
But Books, I find, if often Lent,
Return to me no more.

Read slowly,—pause frequently,—think seriously,—keep cleanly,—return duly,—with the corners of the leaves not turned down.

44 S. Exton Place



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Mackenzie Mountains
Pacific Ocean
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UNITED STATES
THE FAR WEST OF THE BRITISH EMPIRE.
English Miles
0 50 100 200 300
West Longitude
145 140 135 130 125 120 115
65 60 55 50

METLAHKATLAH.

James Pierson.

TEN YEARS' WORK

AMONG THE

TSIMSHEEAN INDIANS.

CHURCH MISSIONARY HOUSE,
SALISBURY SQUARE.

1869.

Price Sixpence.]

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James O'Reeve
1879

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INTRODUCTION.

It is proposed to give, in the following pages, a brief history of the interesting Mission, which was commenced about ten years ago by the Church Missionary Society, on the shores of the North Pacific. One or two remarks only need to be made, by way of introduction, with reference to the locality of the Mission, and the nature of the people amongst whom it has been established.

It is estimated that there are in British Columbia (between the parallels of 49° and 54° 40′ north latitude) four distinct tribes of Indians, speaking different languages, and each numbering about 10,000 souls.

The first of these great branches of the Indian family is met with at Victoria and on the Fraser River. The second branch is located about a hundred miles north of Victoria, and round Fort Rupert at the north end of Vancouver's Island. The third division of Indians is settled at Fort Simpson, Naas River, Skeena River, and on the islands of the coast. These are the Tsimsheeans, among whom the agents of the Church Missionary Society are labouring. Besides these, there are, fourthly, the Indians on Queen Charlotte's Island. The accompanying map will explain these several localities.

For national government, the Indians are divided into tribes. Thus the Tsimsheean nation is divided into ten tribes, viz. the Keeshpokahlot, the Keenakangeak, the Keetsahclahs, the Keetwilgeeaut, the Keetandoh, the Keelootsah, the Keenahtohik, the Keetseesh, the Kitlan, and the Keetwillukshebah. The latter tribe is now nearly extinct. Each of these names has a characteristic meaning: for instance, Keeshpokahlot means "the people among the elder-berries." The name Tsimsheean—with the people called by that name—means simply "Indian."

Each tribe has from three to five chiefs, one of which is acknowledged head. Among the head chiefs of the various tribes one again takes pre-eminence. At feasts

and in council, the chiefs are seated according to their rank. As an outward mark to distinguish the rank of a chief, a pole is erected in front of his house. The greater the chief the higher the pole. Some chiefs are great enough to require a pole over 100 feet high. The Indians are very jealous in regard to this distinction. The head chief of a tribe of Nishkah, or Nass-River Indians, foolishly attempted, on a certain occasion, to put up a stick which was higher than his rank would allow. The chief, whose head he would thus have stepped over, though an old and helpless man, found plenty to defend his right. A fight ensued, and the over-grasping chief was shot through the arm, which led him to shorten his stick.

The Indians are subdivided, for the regulation of their social intercourse, under several crests, which are common to all the tribes. The crests are the whale, the porpoise, the eagle, the coon, the wolf, and the frog. In connexion with these crests, several very important points of Indian character and law are seen. The relationship existing between persons of the same crest is nearer than that between members of the same tribe, which is seen in this, that members of the same tribe may marry, but those of the same crest are not allowed to do so under any circumstances; that is, a whale may not marry a whale, but a whale may marry a frog, &c. Again, if an Indian be poor, he has a claim on those of the tribe who are of the same crest with himself, and, by joint contributions, his need is provided for. Sometimes a chief, from motives of pride, determines on a great feast, at which property is to be distributed. For some time before he is busy in collecting this property from members of his crest. He bears his crest painted upon his forehead, or on the paddles of his canoe, or worked with buttons on his blanket; and so soon as the family insignia are exhibited, the members of his crest are bound to honour such by casting property before it proportionate to their rank and means. The ceremony of bestowing gifts is called a *potlach;* and "to impress the multitude with a due sense of the opulence and magnificence of the donor, the gifts, beforehand, are

publicly exhibited. Cotton cloths by hundreds of yards, blankets to the value of hundreds of pounds, and the rarest furs, are spread out for inspection, and then given away in succession. In some instances blankets are torn up in narrow strips, and the pieces scrambled for by the spectators."

For details respecting the nature of the country, and the character of the Indians, the reader is referred to the work of Commander Mayne, R.N., entitled "British Columbia and Vancouver's Island," where most valuable testimony is borne to the labours of the Missionaries.

It has been thought desirable to trace, by means of the Missionary's journals and letters, the gradual advance of the work since the commencement; and thus to exhibit the difficulties which accompany the attempt to introduce the Gospel amongst a strange and savage race, whose language was previously unknown, and whom no Missionary had previously visited. The work has been until lately almost entirely carried on by one Missionary, and owes its present state of prosperity to the blessing of God vouchsafed to the faithful and self-denying labours of Mr. Duncan, whose communications with the Committee of the Church Missionary Society furnish most of the details which are set forth in the following pages. The review of ten years' labours will serve to show the power of God's grace, in many very striking instances, in turning fierce cannibals into humble and sincere Christians, and in raising a large body of people from the degradation of heathenism to the position of happy and contented members of a civilized society. May God be pleased speedily to add to their number a hundredfold!

CHAPTER I.

ORIGIN OF THE MISSION.

THE circumstances which originated the Mission are such as to indicate most distinctly the guiding hand of God's providence calling upon the Church Missionary Society to undertake the work. In the spring of 1856 the Editorial Secretary of the Society attended as deputation the Anniversary Meeting of the Tunbridge-Wells Church Missionary Association. There he met Captain Prevost, R.N., who had just returned from Vancouver's Island. His official duties there had rendered him conversant with the adjacent coasts, and the spiritual destitution of these regions had much impressed him, and led him to desire most anxiously that a Mission should be commenced amongst the Indians.

Availing himself, therefore, of the opportunity offered, Captain Prevost at once entered into conversation with the Editorial Secretary on the subject of the Vancouver's-Island Indians, and earnestly inquired whether some effort could not be made on their behalf. He was told that the hands of the Society were at that time more than full; that the occupation of new and important posts, such as Constantinople, Mooltan, and the recently annexed kingdom of Oude, had been just decided upon; and that there was but little hope, when so many millions in India and elsewhere were calling for Missionary labourers, that the Committee would be able to assent to the proposal to establish a Mission among a comparatively few scattered tribes of Indians upon the shores of North-west America. Captain Prevost was, however, invited to draw up a paper upon the subject, with the promise that it should be inserted in one of the publications of the Society. This he did, and a memorandum appeared in the "Church Missionary Intelligencer" for July 1856, giving some particulars of the country within which the proposed Mission was designed to

operate, (which extends from about 48° of north latitude to 55°, and from the Rocky Mountains on the east to the Pacific Ocean on the west;) mentioning some facts with reference to the character of the inhabitants, which made the field a most promising one for missionary enterprise; and stating that "some naval officers, who, in the discharge of their professional duties, have lately visited these regions, have been most favourably impressed with the highly-intelligent character of the natives; and, struck by their manly bearing, and a physical appearance fully equal to that of the English, whom they also resemble in the fairness of their complexion, and having their compassion excited by their total destitution of Christian and moral instruction, they feel it to be their duty to endeavour to introduce among them the knowledge of the gospel of Christ, under the conviction that it would prove the surest and most fruitful source of social improvement and civilization, as well as of spiritual blessings infinitely more valuable, and would be found the only effectual antidote to the contaminating vices which a rapidly-increasing trade, especially with California and Oregon, is bringing in its train."

This brief notice produced its results. In the list of contributions published in the "Church Missionary Record" for March 1857 appears the following item—"Two friends, for Vancouver's Island, 500*l.*" It was Captain Prevost's notice of Vancouver's Island, and the aboriginal tribes there and on the mainland, that drew forth that contribution.

Just about this time Captain Prevost was appointed to the Pacific station, in command of H.M.S. "Satellite;" and, with the sanction of the first Lord of the Admiralty, offered a free passage, and every assistance in his power, to any Missionary whom the Committee might be willing to send with him. Thus encouraged, the Committee determined to undertake the work; but much difficulty was experienced in finding a suitable man for the post. Time ran on, and at length only ten days remained before the sailing of the "Satellite,"

when the attention of the Committee was directed towards Mr. Duncan, who was at the time one of the Society's students in the Highbury Training College. It was judged that he was one to whom might be entrusted the responsibilities connected with this new sphere of action, and it was proposed to him that he should go forth. Short as the time was, he was ready, and, trusting in Him who has said, "Lo, I am with you alway," he went forth, as the first Protestant Missionary to the Indians of the British territories on the Pacific.

CHAPTER II.

DEPARTURE OF THE FIRST MISSIONARY FROM ENGLAND.

On Dec. 19, 1856, Mr. Duncan took leave of the Committee of the Church Missionary Society, and on the 23rd he started from Plymouth. The voyage lasted until June 13th of the following year, when the "Satellite" arrived at Esquimalt Harbour, Vancouver's Island. Being unable at once to obtain a passage to Fort Simpson, where he was appointed to commence his Missionary work, Mr. Duncan was obliged to remain at Victoria till October, and, during this interval, was the guest of the Rev. E. Cridge, the present Dean of Victoria, then the only Church of England clergyman in the island. A commencement was at once made in the study of the Tsimsheean language, which was that spoken by the tribe among whom the missionary had been appointed to labour. During this period of delay he was favoured with several interviews with the Governor of the Colony (Mr. Douglas), who took a deep interest in the proposed Mission, and continued during his tenure of office to give his cordial support to it. There were at first objections offered by some of the

officers of the Hudson's-Bay Company to Mr. Duncan's proceeding to Fort Simpson. There appeared to be a general wish on their part that he should commence his labours at a station called Nanaimo, upon Vancouver's Island, about eighty miles from Victoria. The reasons alleged for this were, that the Indians there had been brought more into contact with the white men, and were consequently more prepared for Missionary efforts to be carried on amongst them than those at Fort Simpson, who were entirely removed from contact with European settlers, and who were considered so savage, that Mr. Duncan was told that it would be quite unsafe for him to venture outside the Fort, and that the Indians would not be allowed to come to him within it. But far from considering this an insuperable objection, Mr. Duncan and his advisers felt that there would be more prospect of success to his Mission if it were begun amongst a people who had been free from intercourse with white men; and as the instructions of the Home Committee, based upon the advice of Captain Prevost, were distinct upon this point, the Missionary was allowed to proceed, and the result has shown the wisdom of this determination.

One matter of special interest Mr. Duncan mentions which took place during his stay at Victoria, namely, a visit paid by the Bishop of Oregon, who was deputed by the Bishop of London to hold a confirmation there. Mr. Duncan was privileged to have much intercourse with Bishop Scott, and was greatly cheered and encouraged by it. A series of public services was held in the week preceding the confirmation, and in his address at one of the weekly services, "the Bishop," writes Mr. Duncan, "rather startled the congregation by informing them of my presence, and of the object for which I had been sent from England. He then very earnestly sought to engage their sympathy, and procure their prayers on behalf of the Mission, concluding by asking if they intended to let me go to the north alone; if there was no young man who would volunteer to accompany me." This appeal was not without effect: it was responded to by one young man, a German, who promised to assist

him in any way he could, and even to go to Fort Simpson. Difficulties intervened in the way of his becoming personally associated with the Mission; but he proved of great service to the Missionary in the acquisition of the Tsimsheean language—for he had himself resided at Fort Simpson for two years, in the service of the Hudson's-Bay Company, and had thus obtained some acquaintance with the language—and by his help Mr. Duncan was enabled to profit the more by the services of a young Tsimsheean Indian, whom he engaged to assist him in his work.

Mr. Duncan left Victoria on September 25th, on his journey to Fort Simpson. Before leaving, the Governor sent for him, and read to him the instructions he had written for Captain McNeile, the officer in charge of the Fort, with reference to him and his work. "On hearing them," writes Mr. Duncan, "I was truly gratified at the liberal aid which was tendered to the project. They were indeed everything I could wish, and much more than I had expected." In them the Governor explained the Mission project which was to be set on foot for the benefit of the Red Indians of the coast; introduced Mr. Duncan as the pioneer of the work; and told Captain McNeile to admit him into the Fort, provide him with the best accommodation at his command, allow him to have his food at the Company's table, and assist him in every way he could to promote the success of the undertaking. On their journey northward, the steamer called at several stations, where Mr. Duncan had opportunities of seeing the destitute and miserable condition in which the poor Indians were living. Especially was this the case at Fort Rupert, where he describes the Indians as "a fine, strong, intelligent-looking people, mustering at times upwards of 1000 to 1500, including all ages. Their houses are good, strong buildings, and large. Their clothing is rarely any thing but a blanket thrown over one shoulder. They form a striking contrast to the miserable and dejected Indians of the South. Mr. Moffat, the officer in charge, gave us some heartrending accounts of their deadly feuds, cannibal feasts, slave-catching expeditions, and infanti-

 1. Oct 1857.

cide. Remains of the carcases of several Queen Charlotte Islanders, whom they had recently caught and murdered, we saw on the beach, a little distance from their camp. The murder of infants, chiefly females, arose, Mr. Moffat thought, from nothing more than the disinclination of the mother to bring them up. This is indeed a blood-stained land, and there are plenty to raise their voices against the murderers—plenty to wink at the evil, but none, no, not one to rescue—none to lead them to paths of peace and love. I mixed a good deal with the Indians during my short stay. I saw several large images in and about their houses, but I do not think that any homage is paid to them. A few of the leading men were made to understand my business. They said it was very good, and hoped soon that I should come back and stay with them. They looked rather hurt that I was passing them by."

On the night of October 1st, Mr. Duncan reached Fort Simpson. A great number of Indians came off in their canoes to meet the vessel, and welcomed it by loud hurrahs. The two officers of the Fort met the party on the beach, and led them through an immense crowd of Indians. Mr. Duncan thus records his first impressions of his future station—

"From what I have already seen of this place, my firm conviction is that it is just the place to commence the Mission. A more inviting field, I feel satisfied, cannot be found on this coast. The testimony of the officer here, which I have gathered incidentally, and without referring to Missionary work, is exceedingly favourable. The Indians are numerous, from one to two thousand being always resident here. They are also on the increase, which is quite the contrary with nearly all other of the Indian tribes. They are a very fine, robust and intelligent race. I have already seen specimens of their skill in both the useful and fine arts, which would not shame European skill to have produced. Their superior industry is universally acknowledged by those who know them. The difference of disposition which marks them from the Southern Indians, and has caused them to be held in such dread, is nothing more than this, that they pos-

1857 - 13. Oct. commenced school with a few half-breed boys

sess a greater force of will, and are perhaps more easily excited to acts of cruelty. A great deal of this manifest boldness may arise also from their conscious superiority, both in numbers and ability; but I do not believe that any honest white man has anything to fear from them, so far as life is concerned: perhaps property is not so secure. I have already been walking about in nearly every part of their camp, and sat down in one of their houses for nearly half an hour, and I must confess that I felt myself as safe as I did among any other Indians I have seen. I find the Indians here were all aware of my coming. Their people from Victoria had arrived before me, and communicated the intelligence. Of course they are yet in the dark as to my main object; but the chiefs have told Captain McNeile, that, after the ship is gone away, which has come for the furs, &c., they will assemble to hear and consider over my business amongst them. On that occasion I hope to be prepared to converse with them in their own tongue. If I can do without using the trading jargon, or wanting an interpreter, it will be greatly to my advantage. I hear and see signs of their wealthy condition. They being also of such an independent spirit, and avaricious for learning, I intend from the first to demand co-operation, and from that advance, if possible, to the self-supporting system."

Arrived at Fort Simpson, Mr. Duncan at once commenced his Missionary work, so far as his present imperfect acquaintance with the language would enable him to do it. On Sunday, Oct. 11th, he held his first service, for the benefit of those who resided with him in the Fort; and on the 13th he commenced school, with a few half-breed boys, whom their parents were delighted to consign to him as pupils. We are not surprised that, in the commencement of his work, the motives of the Missionary were misunderstood, as will be seen from the following extract from his journal—

Oct. 16th—"To-day a chief called, whose principal anxiety was to ascertain whether I intended giving dollars to the Indians to get them to send their children to school. I think I shamed him a little, at least I tried to do so, for entertaining such a selfish notion.

I make a practice of telling all that I shall expect them to assist in erecting a schoolroom outside the Fort as soon as I can talk their language a little better, and, without exception, they assent to my request.

It was not long, however, before the Indians around began to understand the nature of Mr. Duncan's work. He writes on Oct. 20—"This morning I have had a little talk with a Tsimsheean chief. While we were together a group of Indians and another chief came round, seemingly desirous to know what I was saying. Almost immediately my friend began to harangue them, and continued for about ten minutes in great earnestness. He then told me he had been telling them about me and my business, which of course I knew, for their searching looks, significant nods and happy faces told me more than that. On leaving them every countenance greeted me with a grateful smile, and every voice reiterated good wishes."

CHAPTER III.

STATE OF THE INDIANS WHEN MISSIONARY WORK WAS COMMENCED AMONGST THEM.

INTERESTING as it was to Mr. Duncan to find the people so willing to receive him, yet increasing intercourse with them served to show how terrible was the state of degradation in which they were living. The following extract from one of his early letters gives sad evidence of this—

"The other day we were called upon to witness a terrible scene. An old chief, in cool blood, ordered a slave to be dragged to the beach, murdered, and thrown into the water. His orders were quickly obeyed. The victim was a poor woman. Two or three reasons are assigned for this foul act: one is, that it is to take away the disgrace attached to his daughter, who has

been suffering some time from a ball wound in the arm. Another report is, that he does not expect his daughter to recover, so he has killed this slave in order that she may prepare for the coming of his daughter into the unseen world. I think the former reason is the most probable. I did not see the murder, but, immediately after, I saw crowds of people running out of those houses near to where the corpse was thrown, and forming themselves into groups at a good distance away. This I learnt was from fear of what was to follow. Presently two bands of furious wretches appeared, each headed by a man in a state of nudity. They gave vent to the most unearthly sounds, and the two naked men made themselves look as unearthly as possible, proceeding in a creeping kind of stoop, and stepping like two proud horses, at the same time shooting forward each arm alternately, which they held out at full length for a little time in the most defiant manner. Besides this, the continual jerking of their heads back, causing their long black hair to twist about, added much to their savage appearance. For some time they pretended to be seeking the body, and the instant they came where it lay they commenced screaming and rushing round it like so many angry wolves. Finally they seized it, dragged it out of the water, and laid it on the beach, where I was told the naked men would commence tearing it to pieces with their teeth. The two bands of men immediately surrounded them, and so hid their horrid work. In a few minutes the crowd broke again into two, when each of the naked cannibals appeared with half of the body in his hands. Separating a few yards, they commenced, amid horrid yells, their still more horrid feast. The sight was too terrible to behold. The two bands of savages just alluded to belong to that class which the whites term 'medicine men.' The superstitions connected with this fearful system are deeply rooted here; and it is the admitting and initiating of fresh pupils into these arts that employ numbers, and excite and interest all, during the winter months. This year I think there must have been eight or ten parties of them, but each party seldom has more than one pupil at once.

In relating their proceedings I can give but a faint conception of the system as a whole, but still a little will show the dense darkness that rests on this place.

"I may mention that each party has some characteristics peculiar to itself; but, in a more general sense, their divisions are but three, viz. those who eat human bodies, the dog eaters, and those who have no custom of the kind. Early in the morning the pupils would be out on the beach, or on the rocks, in a state of nudity. Each had a place in front of his own tribe; nor did intense cold interfere in the slightest degree. After the poor creature had crept about, jerking his head and screaming for some time, a party of men would rush out, and, after surrounding him, would commence singing. The dog-eating party occasionally carried a dead dog to their pupil, who forthwith commenced to tear it in the most doglike manner. The party of attendants kept up a low growling noise, or a whoop, which was seconded by a screeching noise made from an instrument which they believe to be the abode of a spirit. In a little time the naked youth would start up again, and proceed a few more yards in a crouching posture, with his arms pushed out behind him, and tossing his flowing black hair. All the while he is earnestly watched by the group about him, and when he pleases to sit down they again surround him and commence singing. This kind of thing goes on, with several different additions, for some time. Before the prodigy finally retires, he takes a run into every house belonging to his tribe, and is followed by his train. When this is done, in some cases he has a ramble on the tops of the same houses, during which he is anxiously watched by his attendants, as if they expected his flight. By and by he condescends to come down, and they then follow him to his den, which is marked by a rope made of red bark being hung over the doorway, so as to prevent any person from ignorantly violating its precincts. None are allowed to enter that house but those connected with the art: all I know, therefore, of their further proceedings is, that they keep up a furious hammering, singing and screeching for hours during the day.

"Of all these parties, none are so much dreaded as the cannibals. One morning I was called to witness a stir in the camp which had been caused by this set. When I reached the gallery I saw hundreds of Tsimsheeans sitting in their canoes, which they had just pushed away from the beach. I was told that the cannibal party were in search of a body to devour, and if they failed to find a dead one, it was probable they would seize the first living one that came in their way; so that all the people living near to the cannibals' house had taken to their canoes to escape being torn to pieces. It is the custom among these Indians to burn their dead; but I suppose for these occasions they take care to deposit a corpse somewhere, in order to satisfy these inhuman wretches.

"These, then, are some of the things and scenes which occur in the day during the winter months, while the nights are taken up with amusements—singing and dancing. Occasionally the medicine parties invite people to their several houses, and exhibit tricks before them of various kinds. Some of the actors appear as bears, while others wear masks, the parts of which are moved by strings. The great feature in their proceedings is to pretend to murder, and then to restore to life, and so forth. The cannibal, on such occasions, is generally supplied with two, three, or four human bodies, which he tears to pieces before his audience. Several persons, either from bravado or as a charm, present their arms for him to bite. I have seen several whom he has thus bitten, and I hear two have died from the effects."

Two extracts from the earliest leaves of Mr. Duncan's journal will still further show what was the savage condition in which he found the Indians living at the time of his first going among them.

On October 7th he writes—"Immediately after dinner the second officer of the Fort, who had not been absent more than a minute, came rushing back, to report that an Indian had just been murdered close to the Fort gates. On repairing to the gallery, I saw this shocking sight. Several Indians, with muskets in their hands, were hovering about the dying man, and one or two

ventured to go near and assist him. He was shot in the right breast, and apparently dying, but seemingly conscious of what had happened. In a few minutes two Indians, looking as fierce as tigers, carrying muskets, came bounding to the spot, and, after ordering all away, one of them immediately fired at the poor fellow as he lay on the ground, and shot him in the arm. They then as quickly bounded away. All stood exceedingly alarmed at this dreadful tragedy, but none dared to interfere. The particulars of this foul deed are as follows—The head chief was the murderer. Being irritated by some other chiefs while partly intoxicated, he vented his rage upon the first stranger that came in his way, and, after shooting him, ordered two of his men to finish the horrible deed. His victim was a Queen-Charlotte Islander, a very fine young man, who had been working for the Fort some few days. The murderer, in order to extenuate his crime, gave out that a Queen-Charlotte Islander, of the same tribe as the murdered man, had shot a brother of his about ten years ago. Such is his idea of right. But the matter does not finish here. I learn that another from the same island must be killed before the affair can be settled. The chief, under whose care the murdered man has been living, must revenge his death, in order to maintain his dignity. The victim will have to be one of the same people, under the protection of the present murderer. Thus does one foul deed beget a never-ending strife amongst them."

On December 7th we find a similar statement—

"Yesterday (Sunday) a chief and his wife were both shot in their own house by one of their tribe, who had just been giving away his property (blankets, &c.). It is hoped that the wounds are not fatal. It seems that the chief had insulted the man by refusing his present, and that simply because another chief had had a similar present made him. A conflict is likely to ensue, because the chief and his wife are not of the same tribe, that is, her people will seek to revenge her injury upon her husband's tribe, because she had nothing to do with the quarrel. The boy I employ to get me wood, &c., asked

me last night if he might stay in the Fort, as he was afraid to go outside. I have heard since that a party of men were watching for him at the gates, so that, had he gone out, he would either have been killed or enslaved, all because he belongs to this unfortunate chief's tribe."

CHAPTER IV.

ROMISH TEACHING, AND ITS RESULTS.

THOUGH no Protestant Missionary ever before been amongst these Indians, yet the Roman Catholics had sent their agents amongst some of the tribes, but had effected no real change in their condition. "The sole result of their residence among them was, that the Indians who had been brought under their influence had imbibed some notions of the Deity, almost as vague as their own traditions, and a superstitious respect for the priests themselves, which they showed by crossing themselves devoutly whenever they met one. Occasionally, too, might be seen in their lodges, pictures, purporting to represent the roads to heaven and hell, in which there was no single suggestion of the dangers of vice and crime, but a great deal of the peril of Protestantism. These coloured prints were certainly curious in their way, and worth a passing notice. They were large, and gave a pictorial history of the human race, from the time when Adam and Eve wandered in the garden together, down to the Reformation. Here the one broad road was split into two, whose course divulged more and more painfully. By one way the Roman Catholic portion of the world were seen trooping to bliss; the other ended in a steep, bottomless precipice, over which the Protestants might be seen falling. Upon the more sensible and advanced of the Indians teaching such as this had little effect. I remember (says Commander Mayne, R.N., from whose book on "British Columbia" this extract has been made) the chief of the Shuswap tribe, at Kamloops, pointing out to me such an

illustration hanging on his wall, and laughingly saying, in a tone that showed plainly that he attached little credence to it, 'There are you and your people,' putting his fingers as he spoke on the figures, tumbling into the pit."

Such was the kind of instruction that these poor Indians had received previous to 1857, and its influence upon their minds may be illustrated by what took place in that year at Victoria, where a Roman Catholic Bishop and several priests had been resident for some time, and had made some converts amongst the Songhies Indians who live there. They had erected a cross of wood in their village, and some of them had been baptized; but when they were requested to come to the Bishop for confirmation, they refused, unless a larger present of blankets was made to them than had been made at their baptism. The Bishop was said to have been very angry with the priests when this came to his knowledge, and he immediately caused a large heart to be painted on canvas, through which he drew a blanket, in order to represent to the Indians a symbol of their condition.

The following extract from Mr. Duncan's journal will illustrate still further the effect of this erroneous teaching upon the minds of the poor, ignorant Indians—

1857- "*Nov.* 10—To-day an Indian, in apparent distress, requested the Fort gatekeeper to beg of me to accompany him to his house, as two of his sons were very ill, and he wished me to do the same to them as the Romish priest on Vancouver's Isle had done for him a few years ago. I told the gate keeper to let him come into the Fort and I would speak to him. He came, and found me commencing school. His heart seemed full of trouble. After telling me his tale of sorrow, he begged me to go to his house after school, and, to induce me to comply, he began praising his heart and his house, and offered me a beaver's skin for my trouble. He then related the circumstances of his being sick at Victoria, and the Romish priest bringing water, and teaching him to touch it and cross himself, &c.; and, recovering soon afterwards, and not having been sick since, he ascribes this good providence to the efficacy of these Popish cere-

monies. To show me he had not forgot the lesson, he would now and then turn his face to the wall, and, with great gravity and exactness, bend his knee and cross himself, instantly adding, by way of bravado, that he paid the priest two dollars. Being aware that it is a dangerous thing to administer medicines to the Indians, yet I thought I would go at least and see the sick men, to show my sympathy; for my visit would not only please the old man, but serve to illustrate the difference between a Christian and a Romish priest. I went, and found the young men very ill, one in a deep consumption, and evidently near his end; the other was suffering much, but I could not, from his appearance, tell his complaint, as he had passed through a dreadful ordeal in the hands of the medicine men. The sights produced a kind of horror in one's breast. I was afraid to do more than look, for my touching the sick would have filled them with superstitious fancies. When they found I would perform no ceremonies, nor take any bribes, I heard them remarking amongst themselves that I was different from the priest at Victoria. They did not think I understood what was said."

CHAPTER V.

MR. DUNCAN'S FIRST EFFORTS AMONGST THE INDIANS.

THOUGH Mr. Duncan was unable at first to hold much intercourse with the Indians, as he was living in the Fort, and only slightly acquainted with their language, yet, as will be seen from the following extracts from his journal, he was employing his time diligently in the study of the Tsimsheean dialect, and was encouraged to find that he was being anxiously expected by them as soon as he would be able to converse with them.

1857. "*Nov.* 17—To-day a chief called to see me who is suffering from a bad cough, and seems wearing away fast. He very anxiously desired relief. I perceived

he wanted to tell me something rather serious by his countenance and muttering. Like a man soon about to take a long journey, he seemed gasping for directions about the way. Oh, how I longed to tell him my message, but could not! I made him understand that I should soon be ready to teach all the Tsimsheeans about God; that I had God's book with me, which I should teach from; and that my object was to make them good and happy. After a little pause, he remarked (what amounted to) 'You are going to teach the Tsimsheeans not to shoot each other,' which to him seemed, I suppose, as great a boon as I could confer. I also made him understand something about the Sabbath. His constant response was *Ahm! ahm!* ('good! good!')"

"*Nov.* 24—I have had the same chief as mentioned above. As it was during school-time when he came, I got the little boys to sing him a hymn or two. This pleased him very much. He said that by and by he would understand what we sang. He then asked me if I should expect pay from the Tsimsheeans for teaching their children. A volley of good expressions was his response to my answer. I then tried again to make him understand my main object in coming here, and added some account also of what we do in the Fort on Sunday. He requested to see *Shimauyet Lakkah Shahounsk* ('God's book'), which I showed him. His anxious gaze and sighs told me how he longed to know its contents. Again and again I mentioned the name of our Saviour, but could do little else."

"*Nov.* 27—A fine old chief called to see me to-day. His name is Neeashwaiks. He sat very quietly during all our afternoon school operations. He heard the little boys sing and read, and seemed much delighted. More than that, he saw us go down on our knees, and pray in our Saviour's own words. In great seriousness he pronounced his *ahm! ahm!* ('good! good!'). After a little time he said something, from which I gathered that he was reflecting that, as he was so old, these good things had come too late to benefit him. How sad that this man should have been an important person for the whites from the commencement of their trade among these In-

dians, and yet have never heard a single Gospel truth from them."

"*Dec.* 31—My instructor in Tsimsheean tells me that the Indians flock to him outside to hear how I am getting on, and what I say. I hope soon to go out amongst them myself; but really the acquiring of their language, with such small aid as I have, is *exceedingly* difficult."

"*Dec.* 19—This afternoon I assembled my little boys for a breaking up for a few days. They were clean and nicely dressed, with hearts ever so joyful. The father of each boy and another visitor or two, were present. We sang the children's hymns, 'There is a happy land,' 'Here we suffer,' 'Jesus was born,' 'Almighty God Thy piercing eye,' and a little round. I then gave each of them a little present, and, after a little drilling, they marched away. Their fathers seemed highly gratified. Thus I feel as though *something* had been done these two months. May God prosper this small beginning and make it the earnest of a great and future harvest!"

At the commencement of the following year (1858) Mr. Duncan determined to pay some visits to the Indians in their own houses; for though he was not in a position to do them much good, he thought he might thus be able to win a little of their esteem and confidence, and at the same time get an idea of their numbers. For this it was necessary that he should see as many of them as possible in their houses; and the time of his visit was favourable for this, for the depth of snow on the ground and the severe cold, had kept them all very close. He took 'Clah,' his Indian servant, with him, to act as interpreter; and on January 14th he writes—"To-day we have finished our calls. I have been inside 140 houses, all large and strong buildings. The largest would measure, I imagine, about sixty by forty feet. One house I was not permitted to enter, as they had not finished their sorceries for the season. However, they sent me out an account of their family. In all, I counted 2156 souls, namely, 637 men, 756 women, and 763 children; and, making an addition for those away pro-

curing fuel, and those at the Fort, I estimate the sum total of residents to be 2325, which is rather under than over the true number. The total number rendered by themselves, which of course includes all that belong to them, whether married into other tribes or living south, is 2567. These are divided into nine tribes, but all speak the same language, and have one general name—Tsimsheean. So far as I am at present able to make out, I calculate that there are seventeen other tribes, all living within fifty miles of this place, which either speak Tsimsheean, or something very near to it.

"It would be impossible for me to give a full description of this my first general visit, for the scenes were too exciting and too crowded to admit of it. I confess that cluster after cluster of these half-naked and painted savages round their fires was, to my unaccustomed eyes, very alarming. But the reception I met with was truly wonderful and encouraging. On entering a house I was saluted by one, two, or three of the principal persons, with 'Clah-how-yah,' which is the complimentary term used in the trading jargon. This would be repeated several times. Then a general movement and a squatting ensued, followed by a breathless silence, during which every eye was fixed upon me. After a time several would begin nodding and smiling, at the same time reiterating in a low tone, 'Ahm, ahm ah ket, Ahm Shimauyet.' ('Good, good person, good chief.') My interpreter would then ask them to let us know how many they had in their family, which was instantly followed by a deafening clamour. Sometimes the vociferation was so general that it was really bewildering to hear it. Everybody was talking and trying to outdo the rest, and nobody was listening. This storm would be abruptly succeeded by a general hush, when I was again pleasantly but rigidly scrutinized. Of course the attempt of everybody to count was a failure, and so the business at last was taken up by one of the leading persons, who generally succeeded to the satisfaction of all. While this was going on, I managed to count and class the inmates of the house, and look at the sick. In some houses they would not be content until I took the chief

place near the fire, and they always placed a mat upon a box for me to sit upon. My inquiries after the sick were always followed by anxious looks and deep sighs. A kind of solemn awe would spread itself at once.

"I cannot describe the condition of this people better than by saying that it is just what might be expected in savage heathen life. How dreadful! to see one's fellow-creatures like this, when the blessed Gospel has been 1800 years in the world. Only a little time ago my Indian asked me what we meant by saying 'the year 1868.' How appalling to my mind, when I tried to make him understand the origin of this date! I never felt the fact to be any thing like so awful before. To me it seems that this must form one of the greatest stumbling-blocks to all the present generation of intelligent heathen. What can Christians in past ages have been thinking about? and what is the present generation doing?

"There is one cheering feature connected with this people which my visit has prominently showed me, and that is, that they are longing for instruction. The presence of the whites, and their own visits to the south, have shaken their superstitions and awakened inquiry, but that is all. There is a general belief amongst them that the whites do possess some grand secret about eternal things, and they are gasping to know it. This is the propitious moment, and Popery, I am afraid, will not be long before it comes to find a ready prey. Oh that the people of God would awake to their duty, responsibility and privilege!"

CHAPTER VI.

PREACHING COMMENCED.

During the following months Mr. Duncan's time was fully occupied in the study of the Tsimsheean language, and at the beginning of May, he was so far advanced as to commence preparing a written address to the

Indians. At the same time he continued to receive visits from distant tribes of Indians, anxious to obtain help and instruction from him. The following extracts from his journal give evidence of the interest felt by them in his work—

"*May* 10—I have had two chiefs this afternoon. One came before I had finished school, and he heard us sing and pray. After school I had a long talk (or a long attempt) with them, and found myself a little more ready with the tongue. They both heartily and often responded their 'Ahm, ahm,' (good), to what I said. They asked me if I should charge for teaching them (meaning school work). They assured me that all their people would willingly listen when I could teach them. One said he would give me his three boys, but he himself was too old to learn."

"*May* 17—In translating to-day we came to the great fact of the Gospel—Christ died for us—and I was astonished to find what labour it took to get my Indian to comprehend this simple truth. I had to use a great many illustrations before I succeeded. As every step brought him additional light, so it made him more earnest and inquiring. Now and then he would give a long sigh, and stare at me with such eagerness, as showed me that he was not only taking in truth that was new to him, but what he also saw to be precious. When he fully understood the main fact, his countenance, which is usually lowering, lit up wonderfully, and this was followed by a softness of manner, quite a contrast to his usual haughty demeanour. For some time he continued exclaiming and sighing. I am longing to get among the Indians, for they are in an awful state every way."

"*May* 23—Last week I had a great chief to see me from Queen Charlotte's Island. He seemed exceedingly anxious that I should go and teach his people, after I had staid a little longer among the Tsimsheeans. He pressed me to give a decided 'yes;' but I could only afford him a hope. I gathered from him that there are twelve tribes on the island, and all speak the same tongue. One thing comforts me with respect to these

very wild people—that is, that a great proportion of those who come here to trade understand a little Tsimsheean, and thus I hope, by-and-by, the work going on here will waft an influence for good amongst them."

At length Mr. Duncan was able to make his first attempt to convey to the Indians, in their own tongue, the message of salvation through a crucified Saviour. He thus expresses his feelings upon this most interesting occasion—

"*June* 13 : *Lord's-day*—Bless the Lord, O my soul, and let all creation join in chorus to bless His holy name. True to His word, 'He giveth power to the faint, and to them that have no might He increaseth strength.' Bless for ever His holy name!

"Last week I finished translating my first address for the Indians. Although it was not entirely to my satisfaction, I felt it would be wrong to withhold the message any longer. Accordingly I sent word last night (not being ready before) to the chiefs, desiring to use their houses to-day to address their people in. This morning I set off about a quarter to eleven, accompanied by the young Indian, whom I have had occasionally to assist me in the language. In a few minutes we arrived at the first chief's house, which I found all prepared, but the people had not assembled. Very quickly, however, two or three men set off to stir the people up, and in about half an hour we mustered about one hundred souls. This was the first assembly of Indians I had met. My heart quailed greatly before the work,—a people for the first time come to hear the Gospel tidings, and I the poor instrument to address them in a tongue so new and difficult to me. Oh these moments! I began to think, that, after all, I should be obliged to get the Indian to speak to them, while I read to him from the paper in my hand. Blessed be God, this lame resolution was not carried. My Indian was so unnerved at my proposal, that I quickly saw I must do the best I could by myself, or worse would come of it. I then told them to shut the door. The Lord strengthened me. I knelt down to crave God's blessing, and afterwards I

gave them the address. They were all remarkably attentive. At the conclusion I desired them to kneel down. They immediately complied, and I offered up prayer for them in English. They preserved great stillness. All being done, I bade them good bye. They all responded with seeming thankfulness. On leaving, I asked my Indian if they understood me, and one of the chief women very seriously replied, 'Nee, nee,' ('yes'); and he assured me, that from their looks he knew that they understood and felt it to be good. We then went to the next chief's house, where we found all ready, a canoe sail spread for me to stand on, and a mat placed on a box for me to sit upon. About 150 souls assembled, and as there were a few of the Fort people present, I first gave them a short address in English, and then the one in Tsimsheean. All knelt at prayer, and were very attentive, as at the other place. This is the head chief's house. He is a very wicked man, but he was present, and admonished the people to behave themselves during my stay. After this I went in succession to the other seven tribes, and addressed them in the chiefs' houses. In each case I found the chief very kind and attentive in preparing his house and assembling his people. The smallest company I addressed was about fifty souls, and the largest about 200. Their obedience to my request about kneeling was universal, but in the house, where there were over 200, some confusion took place, as they were sitting so close. However, when they heard me begin to pray, they were instantly silent. Thus the Lord helped me through. About 800 or 900 souls in all have heard me speak, and a great number of them, I feel certain, have understood the message. May the Lord make it the beginning of great good for this pitiable and long-lost people, and to Him be ascribed all, all the glory! Amen. I returned to the Fort about five P.M.

"I could not observe the people very much as I was speaking, for I had to mind my paper, so I cannot give any particulars respecting their reception of the word. One chief I heard responding his 'Nee, nee,' after every clause; and another thing I observed was, the chief,

who lately killed a slave to gratify his pride, did not attend. His house was got ready about the neatest of any, but he had gone some little distance away, being, I suppose, ashamed to be present. I am happy to think that strangers from several surrounding tribes happened to be here to-day, and as they generally quarter themselves in the chiefs' houses, a good many of them must have heard me speak. Some of them are from Queen Charlotte's Island; some of them from a place called Naas, on the mainland, about a hundred miles away from here; and some from Stikkeen, a place about 200 miles north of this place. Although the Stikkeen Indians and the Queen Charlotte Islanders speak a totally different tongue from the Tsimsheeans and from one another, yet they all understand a great deal of Tsimsheean from coming here to trade."

It was encouraging to Mr. Duncan to find that this, his first, effort was not without result. On June 15th, he writes—

"This morning the young Indian who accompanied me last Sunday to the chiefs' houses, came in. He told me that the people were alarmed at what I had said on Sunday, and many of them cried when they saw me speaking to God. Some few understood part of what I said, although I prayed in English, and what they understood had startled them. Next time I go he says they will be more prepared to receive me. I have not been very anxious to inquire what the people thought of the message, for if I had I should have gathered up, no doubt, a great deal that was not true. May the Lord work, and then effects which are unmistakeable will soon follow!

CHAPTER VII.

COMMENCEMENT OF SCHOOL AMONGST THE TSIMSHEEANS.

As Mr. Duncan was now beginning to feel his way among the Indians, and the head chief had offered him the use of his house for a schoolroom, he lost no time in availing himself of the opportunity. On June 26th his journal records a visit to the Indians, to inform them that he should begin school on the following Monday. As on former occasions, he was received everywhere with looks and gestures of satisfaction, and all expressed their desire for instruction. As the space was limited, he thought it best to invite the chiefs to send their children first. "My purpose," he writes, "is to give them a taste for the work, and get a few children put into the way a little before I begin with a large number. One of the chiefs asked if I should object to the children coming to school with only a blanket to cover them. I was afraid of making a difficulty here, so I told him I should insist upon nothing but their coming *clean*. This was cheerfully assented to as good."

On June 28th the school commenced, with twenty-six children in the morning, and fourteen or fifteen adults in the afternoon. The head chief and his wife took great interest, and assisted in every way they could. Their house was made clean, and a seat was placed upon a mat for Mr. Duncan. The children also came neat and clean; one boy only had nothing but a blanket to cover him, and in his case it was not poverty, but superstition, that prevented him from having a shirt on like the rest. This poor lad had been initiated into the mysteries of medicine in the previous winter, and so was forbidden, by law, to wear any thing over him except a blanket or a skin for one year. If he had put on a shirt death would have been expected to ensue. "I

was much pleased," writes Mr. Duncan, "with the children; their attention and aptness were remarkable. The adults did not please me so much. They seemed to have more timidity than the children."

But no sooner had Mr. Duncan commenced his work than he found what were some of the difficulties he must expect to experience, owing to the terrible state of degradation in which the Indians were living, and the cruelties that were practised among them. Thus he writes on July 1st—"While at school to-day in the chief's house, a fight took place among the Indians outside. There was a great deal of firing and shouting, but I kept on with teaching. My children seemed somewhat alarmed. The disturbance was caused by selfishness. A party of Queen Charlotte Islanders had arrived with large quanties of food to trade, and being, I suppose, very profitable lodgers, jealousy arose among the Tsimsheean tribes about entertaining them. This led to a contention, which ended in the strangers being robbed, one or two wounded, and some taken prisoners."

Again, on July 5th, "Last Saturday, the 3rd, another serious disturbance took place. A second party of Queen Charlotte Islanders were coming with food to trade. They were fired into, and one woman shot: the remainder, carrying the wounded woman, fled into the bush. The canoes, three in number, were robbed of everything, and then broken up. One Tsimsheean tribe took the part of the strangers, returned the fire, and shot a Tsimsheean woman dead. This brought others into the quarrel, and the firing was kept up till late on Saturday night, and commenced again yesterday (Sunday) morning. Five tribes are at war. Their houses are kept shut, and the inmates remain in holes sunk for such occasions. No fires are lit, and deathlike stillness prevails, except for the firing of a gun or two now and then. A short truce seemed to be agreed upon this afternoon. To-night they are expecting the arrival of the Tsimsheean whose wife has been shot. Two canoes have been despatched to bring him from his hunting. He is a very desperate character, and sad work is looked for on his return.

Mr. Duncan, however, did not yield to despair, but wisely occupied himself in endeavouring to set before the poor Indians what he knew to be the only remedy for all their evils. On the 10th of July he was able to write—

"My assistant in the Indian tongue has just gone away, and, thanks be to God, another address is prepared for these poor heathen. I went out this afternoon to announce my intention of teaching the people to-morrow, and everywhere I met with great kindness. I visited six chiefs, and sat some time with each. All are extremely well disposed to me and my work. I had some talk about this late fight amongst them. All were ready to assent to my disapproval of such proceedings, and one chief remarked they would do better when I taught them. Another topic was the school business. One chief said I should have all the people to teach when my own house was built, but they did not like to come to the head chief's house, which I now occupy. In two houses I had some talk about drunkenness, and the bad effects of rum drinking. One chief, with his boy, I found learning the letters of the alphabet from a piece of board on which the letters were chalked out. The boy is one of my most promising scholars. The chief and his wife, whose house I occupy, learn with the children, and have constituted themselves monitors of order."

"*July* 11: *Sunday*—I am thankful that God has enabled me to proclaim the Gospel once again among these poor creatures. I went, as on the first occasion, to each of the nine tribes separately, and began and concluded with prayer. At my concluding prayer all knelt, or the exceptions were rare. I observed one man refuse. He is the chief of the cannibal gang, and seems hardly to relish any of my proceedings. He sits sullen but says nothing. I fancy he is afraid of losing his craft. I certainly hope he will very soon, for the superstition he heads is the most debasing and heathenish of any here, and the terrible scenes he occasionally enacts are revolting in the extreme."

After a few weeks the school was suspended, in consequence of the absence of the chief in whose house it was held. It had been used sufficiently long, however, to

show that it was appreciated by both parents and children, and to make the rest of the Indians desire the extension of the privilege to the whole body; and it was an especial source of comfort to the Missionary, amongst so much to depress and harass, to find that the people seemed to have settled in their minds that he had come to do them good, and that they were ready to place confidence in him. Thus encouraged, he determined at once to commence to build a school-house. The wood had arrived in a raft, and on July 30 a body of Indians were engaged to assist in the building; but scarcely had they commenced to carry the wood up the hill for the school-house, when one of the men, who had started only a minute before from the raft along with two or three more, returned to say that one of the Indians had dropped dead on the hill. In a minute or two the news ran through the camp, and several Indians began to flock to the spot, and great alarm spread on all sides. Mr. Duncan at first feared that owing to the poor Indian's sudden call, and the superstition of the Indians with regard to such events, some unpleasantness might now arise, and the confidence which he had secured among the Indians would be greatly shaken, the work amongst them retarded, and matter of rejoicing supplied to all the enemies of the Lord. But, through God's mercy, his fears were not realized. He deemed it prudent to suspend the work for a time, but, after repeated invitations from the Indians, he resumed it on Sept. 17th, when he thus records the interest taken by the Indians in the renewal of the undertaking—

"The time was not at all favourable, nearly all the young Indians being away at their hunting, &c.; but as I want to have the school done by the time the Indians return for their five months' uninterrupted stay here, I determined to do what we could. Yesterday I spoke to a few on the subject, and all seemed heartily glad. One old chief said to me 'Cease being angry now,' thinking, I suppose, my delay was occasioned by anger. He assured me he would send his men to help. It was quite encouraging to see how earnestly they expressed their desire for me to proceed with the work, and I may safely

say the feeling was universal. This morning I went to the raft at six A.M., but only one old man was there. In a little time came other two or three, then a few more, then two chiefs. By about half-past six we mustered seven or eight workers on the raft, though several more came out and sat at their doors, Indian like, as though they wished only to look on. This seems greatly in contrast with their expressions to me yesterday, but such is the Indian. I knew it was no use to push, so I patiently waited. About half-past six one of the Indians on the raft sprung to his feet, gave the word of starting, which is a peculiar kind of whoop, and he, with the few so inadequate to the work, determined to begin. At this I proceeded up the beach to the place for building upon, but what was my surprise when, on returning, I met upwards of forty Indians carrying wood. They all seemed to have moved in an instant, and sprung to the work with one heart. The enthusiasm they manifested was truly gladdening and almost alarming. Amongst the number were several old men, who were doing more with their spirited looks and words than with their muscles. The whole camp seemed now excited. Roars of encouraging words and pleasant looks greeted me on every side. Every one seemed in earnest, and the heavy blocks and beams began to move up the hill with amazing rapidity. When the Fort bell rang for breakfast they proposed to keep on. One old man said he would not eat till the work was done. However, I did not think it good to sanction this enthusiasm thus far, but sent them off to their houses. By three o'clock P.M. all was over, for which I was very glad, for the constant whooping, groaning, and bawling of the Indians, together with the difficulties of the work, from the great weight of the pieces and the bad road, kept me in constant fear."

On September 20th the actual work of building commenced, but the employment of Indians proved a great undertaking: they were so full of superstition, and so dreaded the slightest reverse in the shape of an accident, that they kept Mr. Duncan in continual fear for their safety. He was, however, exceedingly delighted

with the thankful spirit and the very deep interest the Indians universally manifested towards him and his his work. There were constantly a number of lookers-on, assisting with their advice, and now and then with their hands, while their presence tended to cheer the rest on. Mr. Duncan had thought of purchasing bark of the Indians for the roof and boards for the floor, but he found that they had settled amongst themselves to give him boards for both, for they were not satisfied to have bark on the roof, as it was so commonly used amongst themselves. The interest thus taken by the Indians in the school-building was very gratifying to the Missionary. "I may safely say," he writes, "that what they have given me would have cost me 5*l.* to buy. I had to go to every house to receive their respective donations, which were presented with a great deal of ceremony and good feeling. Many took boards off their own roofs to give me, and some even the pieces which formed part of their bed."

Mr. Duncan had now resided one year at Fort Simpson, and it was evident by this time that his work was beginning to tell upon the Indians. The following entry in his journal affords pleasing evidence of this—

"*Oct.* 12—Last night was the first time I had ventured out in the camp during dark. It was to see a poor dying woman, sister to the late head chief. I had seen her three or four times before, but could do her no good: still, as her friends had come to the Fort desiring aid, I accompanied them back. On arriving at the house, I found the sick woman laid before a large wood fire, around which some twenty Indians were squatted. After administering a little medicine, I began speaking to them a few words which the solemn scene suggested. I pointed out to them our condition and only remedy in Jesus our adorable Saviour, adding, too, upon what conditions we are saved by Him. They all understood what I said, and two of the women that sat close at the head of the sick person very earnestly reiterated to her my words, and questioned her, if she understood them. It was, I think, the most solemn scene I have witnessed since I have been here. Before

I went away one man said that she and her people did not know about God, but they wanted to know, and learn to be good."

CHAPTER VIII.

THE OPPOSITION OF THE MEDICINE MEN.

WE have spoken of the effects of the school work amongst the Indians; one of the most encouraging features in connexion with it was the blow which was given to their great superstition—the medicine work—which here, as among other branches of the Red Indians, had attained such a hold over the minds of the people. No sooner had Mr. Duncan set up his school, and commenced work in it, than the opposition of the medicine men commenced. They saw that if the Missionary work progressed "their craft was in danger of being set at nought," and so they determined to use their utmost endeavours to thwart and hinder it. On November 16th, Mr. Duncan writes—"My heart was gladdened to-day by the chiefs of one tribe coming to my house to say that they had made up their minds to abandon their sorceries, or medicine work. Since then I have heard of another tribe that has made the same resolution; and on a visit to an old chief yesterday afternoon, I gathered from him that his tribe were meditating the same thing. Thus I feel thankful to God that one heathenish custom, and that one decidedly the most gross and deeply rooted, is tottering, and ready to fall, since three tribes out of the nine here have already declared against it. Whenever I speak against this medicine making, as it is called, I am sure to be reminded of its long existence as a custom of great importance among them."

On November 17th the school building was finished, and on the 19th work began. The following extracts from the Missionary's journal give an account of its progress and difficulties.

"*Nov.* 19—Through the mercy of God, I have begun school to-day. It has been a strange day to me, but the Lord helped me through. In the morning I plainly saw that a superstitious fear was spreading powerfully among the Indians: crowds wanted to come to school, but who were to be the first to venture? Here I reaped the fruit of my few weeks' labour in the chief's house during last summer. The little flock I had there eagerly enough rushed to the school when they saw me coming, and one even gladly mounted the platform, and struck the steel for me, to call his more timid companions to the place. I had arranged to have the children in the morning, and the adults in the afternoon; but I now see reason to change that plan, and have all together, at least for a while. My first start was with only fifteen children; but, before we had finished, we mustered about seventy. In the afternoon came about fifty adults, and fifty children. I am very thankful that I am able to say there is amongst the Indians a great stir of opinion against their heathenish winter customs, and four of the tribes out of nine have, indeed, cut them off. Those tribes which still adhere to them are carrying them on exceedingly feebly; so much so, that I am assured by all whom I speak to about the matter, that what I now see is really nothing compared with what the system is when properly carried out. They tell me that they feel afraid to cast the custom away all in one year, but would rather that part should do so this year, and the rest next; so, according to this, I sincerely hope that this is the last winter any of these savage practices will be seen."

"*Nov.* 25—This morning about 140 children, and, in the afternoon, about 120. Adults seldom vary from about fifty each time. I am glad to see already an improvement in their appearance, so far as cleanliness is concerned. I inspect them daily. Some few have ventured to come with their faces painted, but we have less of it daily. A good many, too, have cast away their nose-rings, yet some come who have very large ones in use still. I visited three sick persons to-day, and was able to speak to two about our Saviour. One of them had been very anxious to see me, and when I went he said he had

refused to call in the medicine men to operate upon him, and begged very earnestly for me to give him a little of my medicine. This is the first instance that has come under my notice, in which the power of their medicine men or women has been slighted; for, as a whole, these people place implicit confidence in these lying wonder-workers."

"*Nov.* 29—After school-teaching was over this morning, a chief remained behind. He had a serious difficulty. His people, who had decided before to give up their medicine-working, were beginning to repent of their decision. According to the chief's statement, they professed themselves unable to leave off what had been such a strong and universal custom among them for ages. He heard my remarks, and then set off, seemingly satisfied that I was right, and, I hope, in a mind determined to hold on its present improved course. I had some talk with another chief to-day on the same subject of medicine-work. He and his people seem stedfast in their purpose to cut the abominable system off: still he says he feels very much ashamed when he comes into contact with their chiefs who are carrying it on. I laboured to set before him the way of salvation, and he gave me serious attention, and looked eager to learn."

"*Dec.* 1—I was told to-day, by the manager of the Fort, that the head chief of the Indians is going to ask me to give up my school for about a month, his complaint being, that the children, running past his house to and from school, tend to unsettle him and his party in working their mysteries. After school, a chief, who is a regular scholar, came to inquire whether I had promised to close the school during the medicine season, as a report to that effect was afloat. I see now, that although I have been as careful as possible not to give unnecessary offence, yet a storm is in the horizon. I must prepare for fierce opposition, and that from the chief I had least expected."

"*Dec.* 6—Yesterday I passed a group of the medicine folks on the beach, when I was returning from visiting some sick people in the evening. A large party were standing looking at a naked youth tearing a dead dog to

pieces with his teeth. The party kept up a horrid kind of bellowing. When the dog eater saw me he turned away. It is against all law for any to pass by or move about near to the place when these medicine folks are outside."

"*Dec.* 14—I bless the Lord for His gracious care of me this day. As I went through part of the camp on my way to the school this morning, I met a strong medicine party full in the face. They seemed ashamed and confounded, but I quietly walked on. Their naked prodigy was carrying a dead dog, which he occasionally laid down and feasted upon. While a little boy was striking the steel for me at school, some of the party made their appearance near the school, I imagine, for all at once the boy began to be irregular and feeble in his strokes, and when I looked up at him I saw he was looking very much afraid. On inquiring the cause, he told me the medicine folks were near. I told him to strike away, and I stood at the door of the school. Some few stragglers of the medicine party were hovering about, but they did not dare to interfere with us. When all were assembled, and the striking ceased, my adult pupils commenced a great talk. I had seen, as they came in, there was something serious on their minds. After a little time, a chief came and told me that the Indians were talking bad outside, by which I understood that the medicine folks had been using more threats to stop us. However, I quickly stopped the consultation, and got them on at work. On leaving school I came into contact with the same medicine party which I met on going to school. I almost hesitated about proceeding, but the Lord did not let me halt. The medicine men were ashamed to meet me, and so took a short turn. They then became very much scattered, some hung behind, the charm seemed broken, and all seemed lost. On nearing the Fort I met one of the most important men in the medicine business, a chief, and father of one of the little boys that are being initiated. I spoke to him. He stopped, and I then told him how angry God is to see such wickedness as he and his party were carrying on; and also how grieved I was to see it. He spoke very kindly, and

told me, that if they did not make their medicine men as they had always been used to do, then there would be none to stop or frustrate the designs of those bad men who made people sick, and therefore deaths would be more numerous from the effects of the evil workings of such bad men. I told him, if they put away their wicked ways, then God would take care of them. He did not say much more, except assuring me it was the intention of all soon to do as I wished them, but at present the medicine parties must go on. I learnt shortly afterwards, from the chief officer of the Fort, that this very man and another had just visited the Fort to tell him they would now be content if I would stay school for a fortnight, and after that they would all come to be taught; but if I did not comply, they intended stopping me by force, for they had determined to shoot at my pupils as they came to the school. I had a long talk to two of the officers about the matter, giving them plainly to understand that I did not intend in the least degree to heed the threats of the Indians, but go on with my work I would, in spite of all: I told them that Satan had reigned long enough here: it was high time his rule was disturbed (as it is). I went, of course, to school as usual this afternoon. About ninety pupils were present. After we had done, a chief who was present began to address them, encouraging them to continue. After he had done I began to speak on the matter to them. I was afraid I should not be able to convey my feelings to them in their own tongue, yet, thanks be to God, I was enabled to do so. The effect I desired was produced: they all re-assured me of their continuing, come what would."

"*Dec.* 20—This day has been a great day here. I have heartily to thank that all-seeing Father who has covered me and supported me to-day. The devil and wicked men leagued to overthrow me this day, but the Lord would not have it so. I am still alive. This morning the medicine party who are carrying on their work near to the school, broke out with renewed fury, because, as they assert, the child of the head chief had just returned from above. The little boy that lights my fire came in great excitement to tell me that

the head chief was not willing for me to have school to-day, and was anxious to know if I intended going. He seemed greatly amazed at my answer. On going to school, I observed a crowd of these wretched men in a house that I was approaching. When they turned to come out, they saw me coming, and immediately drew back until I had passed. As soon as I got into the school, the wife of the head chief came to beg me to give up school for a little time. She was certainly very modest in her manner and request, but altogether unsuccessful. I spoke to her a little, and then she said (what I knew to be false) that it was not her nor her husband that desired to go on with the medicine-work, for they often cried to see the state of things, but it was the tribe that urged them to do what they were doing. When she saw she could prevail nothing, not even so much as to prevent striking the steel, which they have a peculiar hatred for, she left me. I then went up the ladder and struck the steel myself, as I did not like to send a boy up. Very soon about eighty pupils were in the school, and we went on as usual.

"This afternoon a boy ran to strike the steel, and not many seconds elapsed before I saw the head chief approaching, and a whole gang of medicine men after him, dressed up in their usual charms. The chief looked very angry, and bade the boy cease. I waited at the door until he came up. His first effort was to rid the school of the few pupils that had just come in. He shouted at the top of his voice, and bade them be off. I immediately accosted him, and demanded to know what he intended or expected to do. His gang stood about the door, and I think seven came in. I saw their point: it was to intimidate me by their strength and frightful appearance; and I perceived the chief, too, was somewhat under the influence of rum. But the Lord enabled me to stand calm, and, without the slightest fear, to address them with far more fluency, in their tongue, than I could have imagined possible—to tell them of their sin faithfully — to vindicate my conduct — to exhort them to leave their bad ways, and also tell to them they must not think to make me afraid. I told them

that God was my master, and I must obey Him rather than them, and that the devil has taught their fathers what they were practising, and it was bad; but what I was teaching now was God's way, and it was good. Our meeting lasted for more than an hour. I saw a great many people at a distance looking anxiously at our proceedings, the school door being open. The chief expressed himself very passionately, now and then breaking out into furious language, and showing off his savage nature by his gestures. Sometimes I pacified him by what I said, for a little time; but he soon broke out again with more violence. Towards the close of the scene, two of the confederates, vile-looking fellows, went and whispered something to him, upon which he got up from a seat he had just sat down upon, stamped his feet on the floor, raised his voice as high as he could, and exhibited all the rage, and defiance and boldness that he could. This was all done, I knew, to intimidate me, but, blessed be God, he did not succeed. Finding his efforts unavailing, he went off, but not before he had been almost deserted by his gang. As he went away, he kept addressing those who had been witnesses; but none seemed to heed him or give any encouragement. After this I shut the door, and found sixteen scholars presently around me, and we commenced work. We had not gone on long before the chief returned to the school. He gave a loud knock on the door with a stick. I went to open it, and my pupils began to squat about for shelter. When he came in I saw he was in rather a different mood, and he began to say that he was not a bad man to the white people, but that he had always borne a good character with them: this he could prove by papers containing his character, given him by the officers of the Fort. After this he despatched his wife in great haste to fetch the papers. When they came, I read them, and then he soon left us again. It was now time to leave school, so we concluded by singing—'Jesus is my Saviour, for Jesus died for me; I love Jesus because He first loved me.' All appeared solemn, and when they went away they wished me good night.

"The leading topics of the chief's angry clamour I

may class as follows—He requested four days suspension of the school; he promised, that if I complied, he and his people would then come to school; but threatened if my pupils continued to come on the following days, he would shoot at them; lastly, he pleaded, that if the school went on during the time he specified, then some medicine-men, whom he expected on a visit shortly from a distant tribe, would shame, and perhaps kill him. Some of his sayings during his fits of rage were, that he understood how to kill people, occasionally drawing his hand across his throat to show me what he meant; that when he died he knew he should go down; he could not change; he could not be good; or, if I made him good, why then he supposed he should go to a different place from his forefathers: this he did not desire to do. On one occasion, while he was talking, he looked at two men, one of them a regular pupil of mine, and the other a medicine man, and said, 'I am a murderer, and so are you, and you,' (pointing to each of these men); 'and what good is it for us to come to school.' Here I broke in, and, blessed be God, it gave me an opportunity of telling the three murderers that pardon was now offered to them if they would repent, and amend, and go to Jesus our Saviour. After school I took the opportunity of speaking again to the one who comes to the school, setting the mercy and love of God before him, and the terms upon which God will now pardon and save us. He seemed very solemn, and I hope the truth will sink into his heart."

This conduct on the part of the head chief was the more discouraging, inasmuch as he had, in the first instance, as we have seen, given up his own house for the school. So persistent, however, was his hostility at this time, and so great were the difficulties in the way of attending school, that another chief having offered the use of his house for a school, where the children and others would not be afraid to come, Mr. Duncan readily availed himself of his kindness, and thus remarks in his journal on the steady progress of the work—

"*Dec.* 21—I have had school to-day in the chief's house About 100 scholars attended. A medicine party from a distant tribe has arrived to-day, and caused great stir

among the parties here. In one house to-night, where I dropped in, I found about fifteen quietly sitting over the fire, two or three of whom were interesting the rest by going over the reading lesson of the day, which they had written on a slate I had lent them."

"*Dec.* 23—I am told that the head chief is still doing, or rather saying, all he can to hinder my work. Yesterday, at a feast of the medicine parties, he gave a speech full of bitter feelings towards us. I hear, too, he is taunting the chief who has lent me his house. How all this will end I cannot tell, but I leave it with God."

"*Dec.* 24—At the close of school work this morning I gave my audience an address on the coming Christian festival, which has hitherto only been distinguishable to the Indians as a time of riot and drunkenness among the whites. While in school there was a frightful outburst of the medicine parties, setting the whole of the camp round about into a kind of terror. A party were, with their naked prodigy, on the beach when I went out of the school, but on seeing me they immediately ran into a house until I got past. I hear that the chief of the medicine-party strangers, who have arrived lately here, has proposed to try the strength of my medicine, which means, he will try how strong I can talk, or whether I can resist his strong talk and his imaginary evil influence."

"*Dec.* 25: *Christmas-day*—Yesterday I told my scholars to bring their friends and relatives to school to-day, as I wanted to tell them something new. I found a strong muster when I arrived at the chief's house, and a long train of all ages followed me in. We numbered over 200 souls. I felt the occasion to be a very important one, and longed to turn it to some good account. We did not read as usual, but I tried to make them understand why we distinguished this day from others. After this I questioned the children a little, and then we sang two hymns, which we also translated. While the hymns were being sung, I felt I must try to do something more, although the language seemed to defy me. I never experienced such an inward burning to speak before, and therefore I determined to try extemporaneous ad-

dress in Tshimseean. The Lord helped me: a great stillness prevailed, and, I think, a great deal was understood of what I said. I told them of our condition, the pity and love of God, the death of the Son of God on our account, and the benefits arising to us therefrom. I then exhorted them to leave their sins and pray to Jesus; warning them of the consequences if they refused, and told them of the good which would follow to them on obedience. On hearing me enumerate the sins of which they are guilty I saw some turn and look at each other with those significant looks which betokened their assent to what I said. I tried to impress upon them the certain ruin which awaited them did they proceed in their present vices. Very remarkably, an illustration corroborating what I said was before their eyes. A poor woman was taken sick, not four yards from where I stood, and right before the eyes of my audience. She was groaning under a frightful affliction, the effect of her vices."

"*Dec.* 28—School as usual in the chief's house: over 150 pupils on each occasion. One man came to-day to return thanks to me for giving him a little medicine, which, he says, has been the means of his recovery from sickness. It is rather an interesting case to me, because this person is the first, so far as I know, who, being dangerously ill, has refused to call in the aid of the medicine folks, from a conviction they could do him no good, but only told him lies. Having recovered without them, he is making a great talk about it."

"*Dec.* 29—After school to-night I went to take a little medicine to a sick man, and found in his house a group of Indians of the tribe which have lately sent a party of medicine-men here to show themselves off. I therefore felt an increased desire to set the Gospel forth on this visit, that these poor creatures might go back and tell their people something of the glad tidings they had heard. Their village is about 80 to 100 miles away from here, I think. For some time I could not begin: however, I would not go away, but stood musing and praying, my heart burning, but full of misgiving. At last an opportunity was afforded me, and I began, and, by God's blessing, I was enabled to set the Gospel clearly

and fully before them, that is, as to the essential and first great truths of it. While I was speaking, one or two would make remarks as to the truth and reasonableness of what I said. Several times one man exclaimed—*Ahm melsh! ahm melsh!* 'Good news! good news!' And another, when I had done, said, *Shimhow*, which means 'It is true,' and it is adequate, in their way of speaking, to 'Amen,' 'I believe.' They all seemed thankful for my visit, and I hope the Lord will bless it. I tried to enforce the duty of love and obedience to God, by alluding to the attachment and obedience they expected from their children. To this they agreed, and fully believed the Indians would not be long before they would be altogether changed."

CHAPTER IX.

PROGRESS OF THE WORK.

At the commencement of the new year (1859) Mr. Duncan returned to his own school-house, which, as we have seen, he had been compelled to abandon for a time, in consequence of the opposition of some of the Indians. The medicine parties, as a whole, had ceased all open opposition, but continued to do what secret mischief they could. The head chief especially, of whom better things had been at first expected, proved, as we have seen, one of the great adversaries of the Mission work, stamping all Mr. Duncan's teaching as lies, and endeavouring to set others against him; but at the opening of the year, we nevertheless find him writing—

"We have had school now for about seven weeks. The enemy has done what he could to overthrow us, but, by God's mercy, we continue and prosper. Good effects are already apparent in the camp. Only last week the chief officer was noticing to me, with much wonder, the several changes that have taken place. He observed

what very little medicinal working had been going on, and no murder committed. He emphatically stated, 'This is the quietest winter Fort Simpson has ever known.' In the face of this there has been more rum in the camp than has ever been known before at one time; and at the commencement of the winter, because such large quantities of rum had arrived, the officer predicted dreadful things, none of which, however, thank God, have taken place."

At the same time the preaching was carried on, the proceedings being—singing, saying simple hymns, and repeating, in the native tongue, answers to a series of questions in religious truth, followed by a short address in their own tongue, and concluded with singing and a short prayer. Much interest was taken by the Indians in these simple services.

Thus on Sunday, Feb. 20, we find Mr. Duncan recording—"During my address this morning I observed one man (a spirited, bad man he is) to be very uneasy, and, after a little time, he shouted out something which I did not understand, but, from his looks and tone of voice, I knew it was something bad he had uttered. I went on as if nothing had happened. He looked enraged at me, and then hid his face in his blanket. Occasionally he would give me another severe look, and then put down his head again. When we stood up to pray he moved to the door. I went on, and he kept still. On finishing, he walked up to a woman and whispered something in her ear, and then very quickly disappeared. As I was walking from school one of the little boys told me that this man had been talking bad; and afterwards I inquired of a man that was present what it was all about, and he told me that the man thought that I was speaking about him, and telling the people his bad ways, and he was ashamed."

Again on Sunday, Feb. 27 — "About 150 souls present at school this morning. I gave an address in simple English, which many, I feel persuaded, can now understand. I frequently observed those who understood interpreting to their neighbours who were not so able to comprehend. This afternoon I visited eleven houses,

and received many a grateful look and word. On leaving one house I heard a voice crying out after me, *Allahmauth, Allahmauth,* 'Saviour, Saviour.' Frequently I have to check their praises, and tell them to thank God, and not me, for what I do for them."

On February 28th, the steamer arrived at the Fort, bringing, amongst other visitors, the Rev. R. Dowson, a Missionary of the Gospel Propagation Society to the Indians of Vancouver's Island. Mr. Duncan thus alludes to the visit paid by them to his school—

"*March* 3—To-day I had five gentlemen from the steamer at school to witness our proceedings. One was the Rev. R. Dowson; another the master of H.M.S. 'Satellite;' and the other three, the Hudson-Bay Company's officers. More than 300 were at school. It was a great and notable day in this camp, and will long be remembered. The gentlemen seemed and expressed themselves greatly amazed and gratified at what they had witnessed. The remarks afterward made by Mr. Dowson were, 'Well, it is truly wonderful;' 'Seeing is believing;' 'What I have seen has given me great encouragement.' He had been told by the people of Victoria of the impossibility to benefit the Indians. He now sees it can be done, and feels very glad he has made this visit. Mr. Dowson considers the first great difficulties of this Mission are gone. What is wanted now is only to follow up what is begun."

"*March* 8—I had a long and serious talk to-day with some of the chiefs and leading men here against the ruinous and hateful practices of their people—rum-drinking and prostitution. Very frequently I heard their *Shimhow* pronounced, which means they believed what I said, and I hope, indeed, my words will not be lost upon them. The Indians are preparing now to leave for their spring fishing and grease making, which constitutes by far the most laborious and profitable undertaking in the year to them, that is, as a people. The fish (a small species, about six inches long) are taken in very large quantities in a river about forty miles from here. They arrive about the 20th of March every year, and never vary over a week in their time of coming. For about

two months Indians from every quarter assemble there to take the fish and make grease from them. The chief officer says he has seen over 5000 Indians there at one time. I had determined not to commence school again until this important season has set in, and then to go on with the few that are left here. I want to prove no hindrance to their procuring food as has been their custom. Several have asked me whether they are to take their children to fish, or whether they are to leave them here to attend school. I invariably recommend them to go, for if distress for food were to arise by-and-by, there would be many among them ready enough to put me and the school down as the cause. Besides, I need a little time for study and preparation, especially to compose a series of reading-lessons, and print them in large letters on cartridge paper."

"*March* 17—Most of the Indians have now left for the fishery. I hear that my talking to them about their evil and ruinous conduct, especially that of the women, has caused a great stir amongst them. There has been a meeting at the head chief's house, where my arguments were talked over and approved. The head chief sent a man to tell me that he wished I would *speak strong* against their bad ways (leaving *his* alone, I suppose), and he would second what I said with strong speeches. *He also wishes to come to school.* Who would have thought it, after showing such opposition as he has?"

"*April* 6—The head chief was at school to-day. His looks show that he well remembers his past base conduct, but I try to disregard the past, and show him equal kindness with the rest."

"*May* 24—Last time the ship came from Victoria, my dear friend, the Rev. E. Cridge, kindly sent me twelve illustrated Scripture lessons. To-night my adult class (about twenty) were reading the lesson of the flood, and the picture showed Noah and his family sacrificing, when they returned thanks to God for their deliverance. In that religious act the Indians at once recognised an old custom of their own, and seemed quite astonished. I cannot describe the encouraging feeling this circumstance supplied. I had at once a capital stepping-stone

from their own system to lead to the great Sacrifice and Lamb of God. It was quite a new light to them. They saw an evident reason for the custom of sacrificing, and some reason for my setting forth a Saviour who had died for us."

About this time the project of establishing a separate Missionary settlement for the Christian natives first came forward. It is alluded to, as will be seen in the following journal extracts :—

"*June* 21—I had some talk with a chief, who entreated me to beg for another Missionary, and to remove the well-disposed Indians and their children away to some good land about thirty miles from here, that they might thus escape the present scenes of wickedness."

"*June* 30—The old chief mentioned above came again to-day (knowing that I was writing letters to send away), and again urged his former requests for another Missionary, and for a separation to be made in the camp. He added, that the Indians are willing to give me their children to teach and bring up as I wish, but the grown people think it is good for them to die as they are. I endeavoured to dissuade him from the latter and distressing part of this resolution, and told him that God would judge us according as our privileges had been. On asking him why he did not come to my house to be instructed out of God's word on the Sunday, he told me that his daughter, who is one of my most regular scholars, never failed to tell him what she learnt."

"*July* 28—I had four chiefs at school to-day. One of them, an old man, named Neeslakkahnoosh, is the man who has so frequently expressed a desire of separating the children and well-disposed Indians from the general mass of the camp. It being the first time he had paid us a visit to the school (though I often have him at my house in the Fort), he brought me a present, which he tendered me when I had given him a seat. It was a carved spoon of his own workmanship, and which must have taken him a long time to have made, on account of his age and dimness of sight."

The subject at length became, in Mr. Duncan's mind,

of so great importance to the progress of his work, that he addressed the following letter to the Parent Committee upon it:—

"*July* 1, 1859—I wish to bring before you a question which is occupying my thoughts a great deal at present. It is this—What is to become of the children and the young people under instruction, when temporal necessity compels them to leave school? If they are permitted to slip away from me into the gulf of vice and misery which everywhere surrounds them, then the fate of these tribes is sealed, and the labour and money that has already been spent for their welfare might as well have been thrown away. The more thinking part of the Indian people themselves see this, and are asking, nay *craving*, a remedy. The head chief of one tribe (a very well-disposed old man) is constantly urging this question upon me, and begs that steps may be taken which shall give the Indians that are inclined, and especially the children now being taught, a chance and a help to become what good people desire them to be. In the present state of affairs no real or permanent good, in my humble opinion, can be effected.

"Victoria, although it is 500 miles away, will always prove the place of attraction to these tribes, and, to many, even much farther away. There they become demoralized, and filled with disease; and from thence they return, laden with rum, to spread scenes of horror too awful to describe. It is easy to see that if this state of things receives no check, then ruin, utter ruin to them all is not far distant. Numbers, even now, are beyond the reach of hope, being impregnated with disease, and enslaved to their vicious courses. But hope looks up, and says there is a generation of them left as yet uncontaminated by these self-destroying vices, and to the rescue of these, at least, we would beckon the efforts of the Christian.

"And now permit me humbly to suggest how I think Christian effort ought to be directed. At once I say a colony ought to be established on some spot where industry would be taught and rewarded, and where intoxicating drinks should be excluded. Such a spot exists

(the Indians are frequently talking about it to me) about thirty miles from here; and a goodly band of well-disposed Indians, I feel sure, are ready to engage hand and heart in the work; and several adults, who look upon their own case as hopeless, are exceedingly anxious about their children. They desire to hand them over to me (or, to use their own words, to *give* them to me) to teach and bring up in my way, which, they see, is good. Now if such a place as I have spoken of were established, then we might reasonably expect the Gospel tree to take root, and, when once rooted, it would spread forth its branches of peace on every side, until all the land basked under its shadow. If no such place is established, then I fear I must live and see the dear children I have taught destroyed before my eyes."

We shall have occasion again to return to the important subject contained in this letter;* but, previously to this, we add a few more extracts from Mr. Duncan's journal of this date, which show the progress of his work, and the difficulties with which he had to contend.

"*Aug.* 18—Having a good deal of writing to do in the books which I write for my pupils for home lessons, I announced we would have no school in the afternoon of to-day. After dinner a loud and an unusual knock was given at the door. I opened it. It was a chief, bringing me the broken lock of the school, and the sad intelligence that Cushwaht (a notoriously bad man), being drunk, had with an axe broken my door open, entered the school, and smashed all the windows. The chief then entered into a passionate explanation of the cause of this foul deed, and assured me that Cushwaht stood alone in the mischief: not another Indian would have dared or thought of such a thing. Very soon several other Indians came, some to bring me the utensils of the school, and others to tender their sympathy. Thus it has pleased the Lord to permit us to have another check; but I trust and pray He will make it administer good. This is the explanation. The Indian that did the mischief has a bad leg, and had sent to

* Vide page 78.

the Fort to beg a little salve for it, but it was refused on account of his bad conduct, he having, only a few days ago, struck a woman who lives in the Fort with a sword, and wounded her severely, and for no cause. Being denied the salve, and under the influence of rum, he went, Indian like, to revenge himself on what came readiest of the white man's property, and that happened to be the school. Here is the good providence of God in ordering that I and my scholars were not to be in the building when the wicked savage was to vent his rage upon it. Had we been assembled, I tremble to think what might have been the consequences. The chief who came to my house to bring me the lock, &c., entreated me not to go outside the Fort, as the enraged villain might fire upon me; but I felt assured that the Lord would protect me while in the path of duty. On seeing me on the beach, several Indians came to speak with me, to tender their sympathy and express their anger with the man. I remember an old man saying "the whole camp was crying, and many guns were ready and waiting for the villain if he dared to appear." I entreated them not to shed his blood; that it was very wrong indeed what he had done, but I was inclined to pity and forgive him. One house I had to go to was the next but one to that occupied by Cushwaht. On approaching it, many thought probably I was going to see him. They looked very much alarmed, expecting, no doubt, that firing would ensue. But on seeing me enter the house where the sick person was, many followed me, among whom was the wife of the mischievous rascal. I never alluded to my own troubles or wrongs, but applied myself to the case of the poor invalid, whose state was indeed alarming."

"*Sept.* 15—Some sad work has occurred in the camp this afternoon. A young man, an Indian, under the influence of drink, irritated one of the chiefs, who was also partly drunk. The chief immediately seized a pistol, and shot the brother of the man who had offended him. Then commenced a series of encounters, and two more were killed. The firing is going on, and quite close to the school-house."

"*Sept.* 19—Another very serious disturbance to-day. As I went to the school-house, to see about repairing it, I observed that some of the Indians of one tribe were having a rum feast. On nearing the house of the man who broke the school windows (Cushwaht), I saw that his house was the point of attraction, and, from what I heard, concluded that a good many were already drunk within. I had nothing but civility shown me, both in going and returning, although I passed some that were drunk. I had only just got back to the Fort, when a quarrel took place in Cushwaht's house, and Cushwaht himself, as usual, the cause of it. It was not long before firing ensued. Two women have been killed, one of them Cushwaht's sister, and Cushwaht has been shot in the hand. These murders and riots are all tending very powerfully to awaken the minds of those who have been under instruction, and to wean them more and more from this place of darkness. I find many flock around me now to speak of their trouble, and they listen with much more attention and seriousness to the Gospel message. I have been for some time desiring to speak to the cannibal chief. To-day the opportunity was afforded me, and I had some talk with him. This man heads the most degrading superstition this people have got; but he is a young man, and has a noble look. It will be a hard struggle if he ever sets himself to escape from the meshes of that horrid custom which he has taken upon himself to perpetuate; but I hope and pray God may give him light and strength for the conflict, and bring him clothed and in his right mind to the feet of Jesus."

"*Oct.* 10—A very solemn event has taken place this evening. I was informed, on coming out of the school this afternoon, that a young man, who has been a long time suffering in consumption (brought on by a severe cold), and whom I have visited several times, was dying; so, after a little reflection, some misgiving, and prayer, I started off to see him. I found him as his wife had said, dying. Over twenty people were about him: some were crying, and two, I am sorry to say, were partly intoxicated. I looked on for some time in silent sorrow.

When I wished to speak, silence immediately ensued. I rebuked the noise and tumult, and directed the dying man to fix his heart on the Saviour Jesus, to forget the things about him, and spend his little remaining time in praying in his heart to God to save him. His reply was, "O yes, Sir; O yes, Sir;" and for some moments he would close his eyes, and seem absorbed in prayer. On one occasion he spoke of his heart being happy or resigned. I could not make out the exact expression, as there was some talking at the time, and the remark was in Tsimsheean. He begged me, with much earnestness, to continue to teach his little girl. He wanted her to be good. This little girl is about seven years old: her name is Cathl. She has been very regular at school since I commenced, and has made nice progress. Much to my comfort, a young woman sat by his side, who has been one of my most regular pupils. She is in the first class, and can read portions of the Bible. Her intelligence is remarkable, and I have observed her to be always listening to religious instruction. Thus, here was one sitting close to the dying man who could tell him, much more accurately than I, the few directions I desired to utter. What remarkable providence it seemed to me! With tears in her eyes, she begged him to give his heart to God and to pray to Him. I longed to pray with him, and watched anxiously a long time for the opportunity. The opportunity came, and the strength came with it. I knelt down by his side. All was hushed, and I prayed from a full heart to the Lord our God to have mercy upon the poor soul about to come into His presence, for the sake of His dear Son Jesus. I feel sure that the Lord heard my prayer, and I can indulge a hope for this poor man's salvation."

There was much in the case of this young man which encouraged Mr. Duncan in the hope that he was a true believer in Christ. He understood the main and leading truths of the Gospel, and he frequently prayed much to God. During his sickness he never permitted the medicine folks to operate upon him; and this of itself showed a wonderful change in him. He died the following

night, having reassured the people around him of his safety, and had a very solemn parting from his little girl.

On October 22 Mr. Duncan was able to report to the Committee that he had made his first attempt at printing in the native language. A small Church Service had been prepared by him for the use of the Indians. It contained three hymns (a morning and an evening hymn and a hymn to the Saviour), comprising, in all, fourteen verses, which, together with a prayer, he had composed himself; then a short Catechism, partly compiled and partly written; and, lastly, fifty-five texts of Scripture arranged in three classes; some of them striking texts, which mark the difference between the good and the bad, the second class referring particularly to *doctrines*, and the remainder to *practice*.

CHAPTER X.

VISIT OF MR. DUNCAN TO NAAS RIVER AND TO VICTORIA.

At the commencement of the year 1860 Mr. Duncan's heart was cheered by receiving the following letter, written at the request of the Governor, to convey the assurance of the interest taken by His Excellency in the work he was carrying on. It was dated "The Parsonage, Victoria, Jan. 11, 1860," and written by the Rev. E. Cridge (now Dean of Victoria), a clergyman several times alluded to in these pages, who had from the first taken the heartiest interest in Mr. Duncan's Missionary labours—

"I am requested by His Excellency the Governor to express to you the great gratification he has received from conversing with several of the Indians who have been under your instruction at Fort Simpson, and who are now at Victoria; and his pleasure at witnessing the

great improvement in manners, bearing and religion, which you have succeeded in effecting in their condition. His Excellency trusts you will continue to show the same energy, perseverance and zeal which he is sure you must already have applied to the work, and that your labour will be rewarded by a still larger measure of success. His Excellency also wishes me to say that he would feel obliged by your reporting to him from time to time on the progress of your Mission. Any suggestions you may make with regard to measures which may occur to you as likely to prove beneficial to the Indians under your care, such as settling them in any particular locality, or setting apart a reserve of land for their use, will receive His Excellency's best attention; who will also, if necessary, represent any such measures, with his favourable recommendation, to Her Majesty's Government. Praying that the Divine blessing may rest abundantly on your Mission, believe me, &c.,

"E. CRIDGE."

In January 1860 Dr. Hills, the first Bishop of British Columbia, arrived at Victoria, and on hearing of his arrival Mr. Duncan wrote to his lordship, taking the opportunity of laying before him the condition of the Indians at Fort Simpson, and the prospects of the Mission. The Bishop wrote in reply, on March 9th, expressing his warm interest in the Missionary's work—

"I thank God for the measure of success He has thus far given you. In the recovery of the heathen to His truth and holiness we must not expect quick results. History leads us rather to count the years by hundreds than tens for any great impression upon savage nations. Our work is especially one of faith. 'One soweth and another reapeth.' Quite sure are we of this, that none of our labour honestly done can be in vain. The Divine word going forth shall not return void of blessing and power to those unto whom it has been directed, but shall accomplish the pleasure of our God, and prosper in the thing whereto He sends it. It is certainly a cause of anxiety and sorrow that these little ones should be so led away and corrupted to worse things than they know by

the example of evil white men. We could weep over them with feelings of shame that the Christian name should be so dishonoured. We have doubtless more against us in consequence. Still there is a Power above all this, and we must trust, and work and wait in patience. I had hoped ere this the Society would have strengthened your hands by a fellow-labourer. The Secretary informed me they were looking out for the right man. I am sorry to hear your health has not been good. Would not a change be beneficial. We shall gladly welcome you here, and I should really like to have aid in organizing a plan for the education of the children, and other matters. Your experience with them would be valuable. It would be desirable, too, if you could pay a visit to the Tsimsheeans here, and see if we could not co-operate with the Fort Simpson work by some supervision here. Earnestly trusting God may bless your work, and make you an instrument of bringing many to Christ, believe me, &c.,

"G. COLUMBIA."

At the same time that the Bishop's letter arrived desiring Mr. Duncan's presence at Victoria for the commencement of some work amongst the Indians there, two others from the Rev. E. Cridge and Captain Prevost were received, strongly urging him to visit Victoria, both on account of his state of health, which was at that time far from strong, and also for the purpose mentioned by the Bishop, of commencing some work there to co-operate with his own work at Fort Simpson. He had long deplored before God and to his own friends the ruin which was setting in upon the Indian tribes since the rush of white men to Victoria on the discovery of gold in the Frazer River; and as every account he had heard of Victoria showed that the condition of the Indians there was becoming worse and worse, he felt that unless something was done his own work could not be expected to prosper, because, while he was alone trying to do them good, many evil-disposed persons were tempting, corrupting and brutalizing them at Victoria. With these feelings Mr. Duncan determined to avail

himself of an opportunity which offered of a free passage in one of the Company's steamers, and so he arrived at Victoria on May 28.

Previously, however, to this, he paid two visits to other tribes of Indians along the coasts, which are too interesting and too important to be passed over, as they proved to be the prelude to subsequent Misssionary movements. The first was to the Nishkah Indians upon the Naas River, of which he thus speaks in his journal—

"*April* 17, 1860—Started this morning in a canoe, lent to me by Mr. Moffatt, to see the Indians up Naas River, which river runs into the Observatory Inlet. My crew consisted of two Tsimsheean men and four boys, the latter my first-class pupils. Our course lay in a northern direction for about fifty miles up the inlet, and then nearly due east on entering the river.

"*April* 19—After breakfast we set off up this beautiful river, about ten miles of which we could see straight before us, its width to that distance being about two miles, with a chain of towering mountains running parallel to it on either side. We reached the Indians about ten A.M. These were not the Indians belonging to the river, but strangers from different quarters who had come to fish. Some had come over 150 miles to the fishing, but the most of them were Tsimsheeans, whose home is about sixty miles away. I cannot think there were less than 2000 souls in all. They have spread themselves out on both banks in several villages, living in rude temporary houses. They have been here a month, and will be about one month more before they finish. The fishes taken are about six inches long. They come annually between the 15th and 22nd of March, and are greatly valued for the grease which they supply. Their quantity is inconceivably great. Besides about 5000 Indians there are tens of thousands of sea gulls preying upon the fish for about two months.

"About four P.M. we arrived in sight of the three lower villages of the Nishkah Indians, and these, with two upper villages, constitute the proper inhabitants of the river. On approaching the principal village we were met by a man who had been sent to invite us to the

chief's house. Numbers of Indians stood on the bank. When we stopped, several rushed into the water: some seized my luggage, and one took me on his back. In a few minutes we were safely housed. Smiling faces and kind words greeted me on every side. My friend Kahdoonahah, the chief who had invited me to his house, was dancing for joy at my arrival. He had put his house in order, made up a large fire in the centre, placed two big iron kettles on it, and had invited a number of his friends to come and feast with me. About thirty of us, all males, sat round the fire. Boiled fresh salmon was first served out. All the guests were furnished with large horn or wooden spoons: I preferred to use my own. My plate was first filled with choice bits, and afterwards large wooden dishesful were carried round, and one placed before every two persons. This done, boiled rice, mixed with molasses, was served us. Fresh spoons and dishes were used. While the dishes were being filled, each person had a large spoonful handed him to be going on with. After the feast I had considerable conversation, and concluded by requesting that all the chiefs and chief men of the three tribes should meet me on the morrow, when I would endeavour to give them the good news from God's book. The greatest readiness prevailed to second my wishes. Kahdoonahah suggested that there might be some difficulty to get all the chiefs to assemble, unless something was provided for them to eat. He therefore promised to send out and invite them all to his house, and give them a feast for the occasion.

"It was now evening, and the guests went home. Kahdoonahah then brought in an old man to sing to me. The old man very solemnly sat down before me, fixed his eyes upon the ground, and began beating time by striking his foot with his hand. He was assisted by Kahdoonahah, who not only sang, but kept up a thumping noise with a large stick. A few boys also clapped their hands in proper time. After they had sung two or three songs I told them we would now change. I drew my few boys around me. One of them immediately warned the chief and his company that we were going to sing songs to God, which were the same

as prayers, and therefore they must be very reverent. We sang several little hymns, some of which I translated. The party soon increased, and sat very attentively."

"*April* 20—After breakfast, two men entered the house, and stood just within the door. Looking at me, one of them shouted out, "Woah shimauket, woah shimauket, woah shimauket, woah." After repeating this twice, they went away. This was an invitation from a chief who wanted me and my crew to breakfast with him. I took two of my party, and set off. When I was entering the chief's house, he stood up, and, beckoning me to a seat, cried out loudly, "Yeah shimauket, yeah shimauket, yeah shimauket, yeah." As soon as I was seated, he stopped, and sat down. These words, rendered into English, are, "Welcome chief, welcome chief, welcome chief, welcome." We feasted on boiled salmon and rice, and sugar and molasses, after which the chief presented me with five marten skins and a large salmon. When I returned to Kahdoonahah's house, he had got three large iron kettles on the fire for the feast; and I was informed that an old chief had given me a large black bear's skin. The drum began to beat, and a general bustle prevailed around me. I sat down to collect my thoughts, and to lift up my heart to God to prepare me for the important meeting about to take place, at which the blessed Gospel was to be proclaimed to these poor tribes of Indians for the first time.

"About twelve o'clock they began to assemble. Each took a place corresponding to his rank. We soon mustered about sixty chiefs and headmen. Between one and two P.M. we began to feast, which consisted, as usual, of salmon and rice, and molasses. Just when we had done eating, a canoe of Tsimsheeans arrived: it was the cannibal chief and his party. I cannot say whether their visit was designed for the purpose of hearing what I said to these Indians, or not; but I think it was. They came dressed, and sat in a row amongst us. We now mustered, with waiters and lookers-on, about 100 souls. In the morning I had heard Kahdoonahah say that they intended to perform before me their '*Ahlied;*' but

I requested him to have no playing, as I wanted to speak very solemnly to them. He promised me they would do nothing bad; but now that the feasting was over, much to my sorrow, he put on his dancing mask and robes. The leading singers stepped out, and soon all were engaged in a spirited chant. They kept excellent time by clapping their hands and beating a drum. (I found out afterwards that they had been singing my praises, and asking me to pity them and do them good.) The chief Kahdoonahah danced with all his might during the singing. He wore a cap, which had a mask in front, set with mother-of-pearl, and trimmed with porcupine's quills. The quills enabled him to hold a quantity of white bird's down on the top of his head, which he ejected while dancing, by jerking his head forward: thus he soon appeared as if in a shower of snow. In the middle of the dance a man approached me with a handful of down, and blew it over my head, thus symbolically uniting me in friendship with all the chiefs present, and the tribes they severally represented. After the dance and singing were over, I felt exceedingly anxious about addressing them; but circumstances seemed so unfavourable, on account of the excitement, that my heart began to sink. What made the matter worse, too, was, a chief, who had lately been shot in the arm for overstepping his rank, began talking very passionately. This aroused me. I saw at once that I must speak, or probably the meeting might conclude in confusion. I stood up, and requested them to cease talking, as I wished them to rest their hearts, and listen to the great message I had come to deliver. Instantly the chief ceased talking, and every countenance became fixed attentively towards me. I began, and the Lord helped me much. I was enabled to speak with more freedom and animation than I had ever done before in the Indian tongue. Much to my encouragement, the Indians unanimously responded at the finish of every clause. The most solemn occasion of this kind was when I introduced the name of the Saviour. At once every tongue uttered Jesus, and, for some time, kept repeating that blessed name, which I hope they will not forget.

"After I had finished my address, I asked them to declare to me their thoughts upon what they had heard, and also if they desired to be further instructed in God's word. Immediately a universal cry arose of, 'Good is your speech: good, good, good news! We greatly desire to learn the book: we wish our children to learn.' After being assured that there was not one dissenting voice, I concluded the meeting; and in a very few minutes I was in my canoe, and floating down the river.

"I ought to mention, that I had other presents of fur made me during the afternoon by two chiefs. One gave me the skins of three martens and two lynxes; and the other, three beavers, a black bear, and a fisher. Of course I am expected to return these chiefs some presents of equal value, the transaction itself being only to induce a reciprocation of good feeling, and the articles exchanged are as pledges of the same. The Tsimsheean cannibal invited me to sleep in his house, at his temporary fishing-village, on my way down. I arrived back at Fort Simpson on the seventh day."

The other visit spoken of above was made to the Keethrahtlah Indians, which proved to be specially important, as it was in consequence of this visit that Metlahkatlah was subsequently selected as the first Missionary settlement. Of this Mr. Duncan writes—

"*May* 2—About noon we arrived at a beautiful channel, three or four miles long, in which are situated the sites of the villages the Tsimsheeans occupied before Fort Simpson was established. These villages have been deserted about twenty-five years, and the few remains still standing consist of massive uprights and horizontal beams of the chief houses, which are now so rotten that I could easily push my walking-stick through many of them. I could see that the houses have been large, and, in some cases, ornamented by an ugly wooden figure set up on each of the front corners. I saw, too, that several of the houses have been sunk ten or twelve feet, to afford protection during war. I landed and viewed the scenery from several points, and oh how lovely did it appear! A narrow placid

channel, studded with little promontories and pretty islands; a rich verdure; a waving forest, backed by lofty but densely-wooded mountains; a solemn stillness, broken only by the cries of flocks of happy birds flying over, or the more musical notes of some little warbler near at hand. But how strangely did all this contrast with the sad reflections which the history of savage heathenism suggests! The thought that every foot of ground I trod upon had been stained with horrid crime, that every little creek was associated with some dark tragedy, and those peaceful waters had oft been stained with human blood, made my feelings soon change from delight to gloom. What would, indeed, those rocks unfold, if all the horrid yells and cries of anguish they have echoed were but written? or who can even faintly paint the scenes of savage riot committed on these beaches, when blood-thirsty marauders have returned with human heads for booty? Why I was so particular to see this place is, because many of the Tsimsheeans have expressed a strong desire for me to build my school here, and they will return with me and begin a better history. May God grant it! We proceeded about five miles from the old villages, got into the broad channel again, and encamped for the night."

"*May* 3—About four P.M. we found a few of the Indians I wanted to see. They were encamped on a little island about three miles from their proper village, living in temporary bark-houses, and watching for an opportunity to shift off to channels where they procure large quantities of halibut fish. On seeing us approach, numbers of men and boys came running on the beach to meet us. One man carried me on his back on shore, and all seemed happy at my arrival. The principal chief (called Seebassah), and the greater number of the people, left a few days ago for a fishing station about eighty miles away. The number of souls left is about 100. Their proper village, which I can see from here, is quite deserted, and will be for a few months. The chief at the head of this party invited me into his house, and also all his principal men, to feast with me. He complained of having bad health, and no wonder, for I

found out that he is a cannibal by profession, one of the horrid gang who, in the winter months, awe and astonish the tribe by hunting for, exhuming, and eating corpses! While the food was cooking they brought me water to wash with, and then handed it to my crew. The old men were talking to me as fast as they could, and the women and children were crowding round the house outside, and peeping at me through every hole. I was particularly desired to understand that I found them in a very disorderly state, and that, had I seen them altogether in their large village, I should have been astonished at their greatness and number. Yet I do not think they muster over 500 souls in all.

"One very old man, with great characteristic animation, related to me the tradition of the first appearance of the whites near this place. It was as follows—'A large canoe of Indians were busy catching halibut in one of these channels. A thick mist enveloped them. Suddenly they heard a noise as if a large animal was striking through the water. Immediately they concluded that a monster from the deep was in pursuit of them. With all speed they hauled up their fishing lines, seized the paddles, and strained every nerve to reach the shore. Still the plunging noise came nearer. Every minute they expected to be engulfed within the jaws of some huge creature. However, they reached the land, jumped on shore, and turned round in breathless anxiety to watch the approach of the monster. Soon a boat, filled with strange-looking men, emerged from the mist. The pulling of the oars had caused the strange noise. Though somewhat relieved of fear, the Indians stood spell-bound with amazement. The strangers landed, and beckoned the Indians to come to them and bring them some fish. One of them had over his shoulder what was supposed only to be a stick: presently he pointed it to a bird that was flying past; a violent poo went forth; down came the bird to the ground. The Indians died. As they revived again, they questioned each other as to their state, whether any were dead, and what each had felt. The whites then made signs for a fire to be lighted. The Indians proceeded at once,

according to their usual tedious fashion of rubbing two sticks together. The strangers laughed, and one of them, snatching up a handful of dry grass, struck a spark into a little powder placed under it. Instantly flushed another poo and a blaze. The Indians died. After this the new comers wanted some fish boiling. The Indians therefore put the fish and water into one of their square wooden buckets, and set some stones in the fire, intending, when they were hot, to cast them into the vessel, and thus boil the food. The whites were not satisfied with this way. One of them fetched a tin-kettle out of the boat, put the fish and the water into it, and then, strange to say, set it on the fire. The Indians looked on with astonishment. However, the kettle did not consume; the water did not run into the fire. Then, again, the Indians died. When the fish was eaten the strangers put a kettle of rice on the fire. The Indians looked at each other and whispered, *Akshahn, akshahn*, or, 'Maggots, maggots.' The rice being cooked, some molasses were produced and mixed with it. The Indians stared and said, *Coutzee um tsakah ahket*, or, 'The grease of dead people.' The whites then tendered the rice and molasses to the Indians, but they only shrank away in disgust. Seeing this, to prove their integrity, they sat down and enjoyed it themselves. The sight stunned the Indians, and again they all died. Some other similar wonders were worked, and the profound stupor which the Indians felt each time to come over them, they termed death. The Indians' turn had now come to make the white strangers die. They dressed their heads and painted their faces. A nok-nok, or wonder-working spirit, possessed them. They came slowly and solemnly, seated themselves before the whites, then suddenly lifted up their heads and stared. Their reddened eyes had the desired effect. The whites died. I then gave a lengthy address, in which I fully set before them the blessed name and Gospel of our Lord Jesus Christ, the character and way of God, and warned them of coming judgment. During my discourse I frequently asked them if they understood, and they unani-

mously assured me they did; and, after I had finished, many of them spoke of the ready heart they and their people had to learn about God, and to learn to read and write. I bless God that another poor tribe of Indians have heard His word. May He bless the seed sown, and give the increase!"

As before stated, Mr. Duncan left for Victoria on May 22nd, and his visit resulted in the inauguration of an important work there, to which we must briefly allude. On his way he stopped at Fort Rupert, and his journal thus records his visit—

"*May* 25—Arrived at Fort Rupert. Here, too, there are three tribes of Indians, numbering, it is supposed, about 1000 souls. Their language is nearly like that spoken at Millbank, but entirely different to Tsimsheean. The two priests had also been here, and taught the Indians to sing a hymn to the Virgin Mary in the trading jargon. They had also baptized some children, and promised soon to revisit the place and station a priest here. The Indians gathered round me opposite the Fort, and I instructed them as well as I was able, by means of the trading jargon. I told them of Jesus, the true and only Saviour, which the priests had neglected to do. The Indians had heard of and seen some of the results of my teaching at Fort Simpson, and they now begged me to come and stay with them. One chief offered me the use of his house if I would come; and all were anxious to teach me some of their language, of which I got about 200 words. I promised to do my best to get them a teacher as soon as possible."

Upon his arrival at Victoria, Mr. Duncan found about 3000 Indians congregated there from various quarters, living in the most deplorable state. Every female amongst them was being dragged to prostitution, and both males and females given up to drunkenness and riot. The bishop had just started upon a three months' visitation tour, and Mr. Duncan, feeling the importance of an immediate interview with his lordship, at once determined to follow him to New Westminster, about seventeen miles distant. Arriving there on the 30th, he

had the great joy of meeting Captain Prevost, whom he had not seen since his first departure for Fort Simpson, in 1857, and who was just on the point of leaving for England. "We knelt in prayer together," writes Mr. Duncan, "and blessed God for the mercies we had each received since we parted, and implored His aid and grace for future duties." From the bishop he received a hearty greeting, and at once they commenced to talk over the prospects of Missionary work amongst the Indians in Victoria. There was no doubt about the necessity of some steps being taken, for the sake of both the Indians in Victoria and at Fort Simpson, and the bishop was quite prepared to carry on a work, if it was only begun, but the question was, "who was to begin it?" It needed some one acquainted with their language, and as Mr. Duncan was the only person who knew it, he promised the bishop to do what he could for a little time, if some of his Fort Simpson scholars could be brought to Victoria and fed while he carried on their education. Returning, therefore, to Victoria, he at once commenced to visit and instruct the Indians, but so deplorable was their social condition that he felt that little could be done until the Government and law put forth their united power to aid. The Governor was then away from home. Several members of the House of Assembly confessed their inability to deal with the Indian question, which was becoming more and more serious, and they requested Mr. Duncan's advice and aid. He at once commenced two Sunday services in Tsimsheean—one in the morning, held as a kind of Sunday school, when about forty attended; and the other in the afternoon, when he assembled the Indians on a rock close to their camp, where about 200 or 250 attended. Upon the return of the Governor to Victoria he invited Mr. Duncan to a conference upon Indian affairs. He had already prepared a plan to lay before His Excellency, embodying his own views with reference to the future management of the Indians. At first the wish of the Governor was only to have Mr. Duncan's assistance in getting the Indians away from Victoria, inasmuch as they were quite unma-

nageable; but when he had listened to the details of the plan which the Missionary had to lay before him he at once assented to it, and expressed his readiness to carry out the proposed scheme. Without delay they rode out together to the Indian camp, and there the Governor made, through Mr. Duncan, who acted as interpreter, a speech to two crowds of Indians, and invited the chiefs to meet him at Government house on the following day, when, upon their arrival, he placed before them (Mr. Duncan again acting as interpreter) the details of the plan which he was about to introduce among them. The message was received by them with good will, and the Missionary at once commenced to assist the Governor to carry out the plan. He remained amongst them from morning to night, and in a letter written at the time He says, "The Indians so appreciate my exertions for their temporal welfare that many have come to receive religious instruction who would otherwise have stayed away. They are continually coming to me with their troubles, and seem very grateful for my assistance. I have reason to be very thankful to God for His directing me here, and guiding and prospering my way. Had I not come, most probably the Indians would have been driven away from Victoria, and that might have led to a quarrel, then a war, then we should have had a repetition of the misery and trouble the Americans have experienced in their western territories." One of the propositions of the plan was, that a school should be built among the Indians, and this was soon done. On the 10th of July a public Missionary meeting was held, which was well attended, the chair being taken by Captain Prevost, and 65*l.* was collected, which was subsequently made up by the Governor to 100*l.*, the cost of the school house. This, with a master's house, was at once commenced, and was nearly completed before the bishop's return. Much interest was taken in the meeting, and an account of it was given in the "Victoria Gazette" of July 13, 1860, which makes the following further allusion to Mr. Duncan's work—

"A feast was given on the quarter-deck of the 'Satellite' (July 19) to the chiefs of the Tsimsheean and

Nishkah tribes, twenty-eight in number, by Captain Prevost. The principal dishes were rice and molasses, strong tea, and biscuit. The object was to make a return to the chiefs for an entertainment given by them to Mr. Duncan on the Naas River. They were shown over the ship, and were astonished by the weight of the sixty-eight-pounders, size of the guns, and quantity of powder in a cartridge. They were particularly struck with a portrait of the Queen, when told she was the great chief of the English nation. They expressed themselves as highly honoured at being invited on board a man-of-war, of which hitherto they have had so much dread, and gave Captain Prevost some handsome beaver, ermine, and otter skins. We commend the gallant captain for his judicious endeavours to establish a good understanding with the Indians, and regret he is so soon to leave this station."

CHAPTER XI.

ARRIVAL OF REV. L. S. TUGWELL, AND RETURN OF MR. DUNCAN TO FORT SIMPSON.

On the 8th August, 1860, the day on which the bishop returned from his three months' visitation tour, Mr. Duncan was rejoiced to welcome a long hoped-for coadjutor in his Missionary work, the Rev. L. S. Tugwell with his wife. After conference with the bishop, it was thought desirable that, as an opportunity offered for the new comers to proceed at once to Fort Simpson, they should be accompaned by Mr. Duncan, and introduced to their new sphere of labour; and that then, having settled them, he should return to Victoria, and carry on the work which he had commenced, and to which he felt himself pledged for the winter. Previous to their departure, on August 10th, the Governor visited the new Indian school; and upon his return, hearing from Mr. Duncan

that he was about to leave for Fort Simpson, assured him of his great satisfaction at what had been done there, and informed him that he had forwarded to the Home Government a plan embodying the suggestions that he had made, for the organization and improving of the Indians on their own lands. His Excellency also thanked him very much for the important services he had rendered to him in organizing the Indians at Victoria.

On Sunday, the 12th August, the bishop attended the Indian service in the newly-erected school, and having addressed the congregation, offered up prayer in English. The bishop was much gratified, particularly at hearing the Tsimsheeans sing a chant in their own language. On the following day Mr. Duncan left for Fort Simpson, accompanied by Mr. and Mrs. Tugwell, and arrived on the 21st. The steamer, on its return from Victoria, touched at Fort Rupert, as it had done in its journey thither, and the following interesting account of Mr. Duncan's interview with Captain Richards has been given in his journal—

"*Aug.* 19—This evening we arrived at Fort Rupert, and found H.M.S. 'Plumper' in the harbour. I went on board, and was warmly greeted by Captain Richards, who astonished me by saying that he had just been writing about me to the Admiral. I read his despatch. It stated that he had some trouble with the Indians of that place, and at a large gathering they had asked him why Mr. Duncan was not sent to teach them, and then insisted upon the injustice of my being sent over their heads to the Tsimsheean Indians. During my conversation with Captain Richards, he said the business he had just had with the Indians convinced him that it was not our ships of war that were wanted up this coast, but Missionaries. The Indian's ignorance of our power, and strong confidence in his own, in addition to his natural savage temper, render him unfit to be dealt with at present by stern and unyielding men-of-war, unless his destruction be contemplated, which of course is not. 'Then,' asked the captain, 'why do not more men come out, since your Mission has been so successful; or, if Missionary Societies cannot afford them, why do not the Govern-

ment send out fifty, and place them up the coast at once? Surely it would not be difficult to find fifty good men in England willing to engage in such a work? And their expenses would almost be nothing compared with the cost which the country must sustain to subdue the Indians by arms.' Such are the earnest sentiments of one of Her Majesty's naval captains while among the Indians."

It had been Mr. Duncan's intention to return at once with the steamer, to carry on his work at Victoria; but finding much, on his arrival at Fort Simpson, requiring his supervision, he determined to remain until Mr. and Mrs. Tugwell should be thoroughly settled to the work, and then return to Victoria by canoe, by which course a good opportunity would be offered of visiting several tribes of Indians, whom he could not see if he went down by the regular steamer. It will be interesting to introduce here Mr. Tugwell's letter to the Committee, conveying his first impression of the state of things at Fort Simpson—

"How I wish," he writes, "the friends of Missions in England could see Mr. Duncan's congregation on the Sunday. They would indeed 'thank God, and take courage.' I have never seen an English congregation more orderly and attentive. With but few exceptions, both the children and adults come clean and neatly dressed. The children sing several hymns very sweetly—a morning and evening hymn, composed by Mr. Duncan, a hymn to our Saviour, and another, beginning, 'Jesus is my Saviour.' 'Here we suffer grief and pain,' &c., and some others in English, also one in Tsimsheean. The Indians all up the coast are crying out for teachers, Come over, and help us.' Now seems to be the propitious moment: soon hundreds, yea, thousands, of the poor Indians will have perished."

Upon Captain Prevost's return to England he paid a visit to the Committee of the Church Missionary Society, and bore testimony to the ability, assiduity, and success with which, alone and unaided, Mr. Duncan had initiated and conducted, for four years, the difficult work with which he had been entrusted. Captain Prevost was accompanied by Lieutenant Stubbs, of H.M.S. "Alert,"

who had himself spent four days at Fort Simpson in August 1860, and who expressed the gratification he had experienced in witnessing the results of Mr. Duncan's work in the school; and as an evidence of the progress made by some of the children in the school, Captain Prevost brought with him a journal kept by one of Mr. Duncan's pupils, named Shooquanahts, a boy about fourteen or fifteen. It was written during Mr. Duncan's absence, in a copy-book which he had supplied to him, that he might record his thoughts in his own way, with a view to his improvement in composition, but of course without any idea of its ever being publicly exhibited.

"*Tuesday April 4th,* 1860—If will die my father, then will very poor my heart 4 my brother all die: only one Shooquanahts save, and two my uncle save. I will try to make all things. I want to be good, and I want to much work hard. When we have done work, then will please, Sir, Mr. Duncan, will you give me a little anything when you come back."

"*April* 10—I could not sleep last night. I must work hard last night. I could not be lazy last night. No good lazy—very bad. We must learn to make all things. When we understand reading and writing, then it will very easy. Perhaps two grass, then we understand. If we no understand to read and to write, then he will very angry Mr. Duncan. If we understand about good people, then we will very happy."

"*April* 17: *School, Fort Simpson*—Shooquanahts not two hearts—not always one my heart. Some boys always two hearts. Only one Shooquanahts—not two heart, no. If I steal anything then God will see. Bad people no care about Son of God: when will come troubled hearts, foolish people. Then he will very much cry. What good cry? Nothing. No care about our Saviour; always forget. By and by will understand about the Son of God."

"*May* 17—I do not understand some prayers—only few prayers I understand; not all, I understand, no. I wish to understand all prayers. When I understand all prayers, then I always prayer our Saviour Jesus Christ. I want to learn to prayer to Jesus Christ our Saviour:

by and by I understand all about our Saviour Christ: when I understand all what about our Saviour, then I will happy when I die. If I do not learn about our Saviour Jesus, then I will very troubled my heart when I die. It is good for us when we learn about our Saviour Jesus. When I understand about our Saviour Jesus, then I will very happy when I die."

Writing to the Home Committee on his return to Fort Simpson, in Aug. 1860, Mr. Duncan gives the following very interesting account of the progress of his work:—"Hitherto I have been able to report (as a result of the Mission) little more than a few changes for good of a general kind among the Indians here; but now I am happy to inform you that some few are beginning to confess the name of Jesus, and give me good hope for their future and eternal welfare. I am occasionally cheered by seeing and hearing of fruit which I had not expected, and I have reason to believe that many truths from God's word have penetrated the mass, and that many Indians are now in the constant habit of offering up simple prayers to Jesus. I will only relate one pleasing circumstance which evidences this:—One night, when I was encamping out, after a weary day, the supper and the little instruction being over, my crew of Indians, excepting one old man, quickly spread their mats near the fire, and lay down to sleep in pairs, each sharing his fellow's blanket. The one old man sat near the fire smoking his pipe. I crept into my little tent, but, after some time, came out again to see that all was right. The old man was just making his bed (a thin bark mat on the ground, a little box of grease, and a few dry salmon for his pillow — a shirt on, and a blanket round him—another bark mat over all, his head, too, formed his bed in the open air, during a cold dark night in April). When everything was adjusted, he put his pipe down, and offered up, in his own tongue, this simple little prayer, 'Be merciful to me, Jesus.' Then he drew up his feet, and was soon lost to view.

"The next important branch of my work has been *Visiting the Indians in their houses.* In this duty God

has both tried and encouraged me much. I have also had constant and numerous calls from the Indians for medicine, which is a sure mark of their growing confidence. Many times, when leaving school, I have found strings of people on the way to see me for advice and medicine for the sick. After dismissing these, my plan has been to take my pockets full of medicine, and proceed to the camp. It would be difficult indeed to give you anything like a correct idea of this very interesting part of my duty. I can only say, that many times, when I have gone out weary in body and dejected in mind, I have been so refreshed with what God has permitted me to do and to witness, that I have returned with a heart leaping for joy.

"*Preparing religious instruction* has been another necessary part of my duty, and one which has cost me many anxious thoughts, and led me much to the throne of grace. My plan has been to take the prominent portions of Old Testament History, and the most striking passages of the New Testament, in every case pointing to "*the Lamb of God which taketh away the sins of the world.*" My great difficulty hitherto has been the language. Many times have I gone to an assembly of Indians, with my heart, as it were, on fire, and stood before them with a stammering tongue, and dropped my words with fear and uncertainty; but now, thank God, my tongue is loosed: I can stand now and speak the Tsimsheean tongue with plainness, fervency and fluency.

"*Language.*—Though I have not been able to devote much time specially to this duty, yet I have felt myself progressing daily. The little time I have afforded to it has served me to hunt out some very important words to add to my vocabulary, also to translate hymns for school work; but most of the little time I could spare I have spent in studying the grammatical construction of the Tsimsheean. I am now prepared to say that it is copious and expressive; and that, with few exceptions, the sounds are soft and flowing. There are five languages spoken along this coast, and I have learnt a little of each, but find the Tsimsheean much the easiest to pronounce."

As has been stated, Mr. Duncan's intention had been, after settling Mr. and Mrs. Tugwell, to return and spend the winter at Victoria, to prosecute the work he had commenced amongst the Indians there; but just as he was about to leave Fort Simpson letters from Victoria arrived, announcing that two volunteers had come forward for the Indian work, and that he was consequently released from his promise to spend the winter there, and was again free to pursue his usual course of duties among the Tsimsheeans.

Being thus set at liberty to prosecute his labours at Fort Simpson, Mr. Duncan's first efforts were directed to building suitable Mission premises outside the Fort; for in an interview with the chiefs of the Hudson's-Bay Company at Victoria, just before leaving with Mr. and Mrs. Tugwell, he had been plainly told that the three could not expect from the Company the favours that had been granted to him so long as he was the single Missionary; and Mr. Duncan at once, while expressing his gratitude for the kindness that had been shown him in the past, undertook to commence building a house as soon as possible, and hoped that by the following spring they would be able to leave the Fort. "Thus," he writes, "has the time come when Mission buildings must begin to figure among the poor Indians on this dreary coast, and thankful I am to say that I believe matters to be fully ripe for such a step. Of course we must expect many annoyances in this putting ourselves entirely into the hands of the Indians, but I do not anticipate any danger to either our persons or property."

CHAPTER XII.

PROPOSAL TO REMOVE FROM FORT SIMPSON.

When once the determination to build was taken, the question arose *where* the buildings should be erected; and the project which Mr. Duncan had before entertained, and fully set forth in his letter to the Committee

of July 1, 1859*, was again brought forward. The Indians, were many of them, very desirous to return to their own villages, situate in a lovely channel about seventeen miles from Fort Simpson, and would readily follow the Missionaries, if they would only lead the way, with the view of making a settlement. On his visit to the Keethrahtlah Indians in the previous spring Mr. Duncan had seen one of these, called Metlahkatlah, and was strongly of opinion that it would be desirable to commence the proposed Missionary station there instead of at Fort Simpson. They would there be free from the influences of the Fort, which were decidedly adverse to the well-being of the Mission; they would have more opportunity of effecting a social improvement among the Indians, which seemed well nigh impossible at Fort Simpson; they would have plenty of beach room, which was most essential to the comfort and welfare of the coast Indians, who have so many canoes to take care of, and the whole of the beach at Fort Simpson was already more than conveniently occupied; and, moreover, they would have plenty of land suitable for gardens, which they did not now possess at their present station, and a channel always smooth, and abounding with salmon and shell-fish, while its beauty formed a striking contrast to the dreary country around. As everything seemed in favour of removing to Metlahkatlah, and as the project met with the entire approval of the Governor, it was at length resolved upon. The winter was occupied in preparing wood for the building, in the expectation that the work would be completed in the spring, and in the prospect of this change, and the desirableness of undertaking fresh work among some of the other tribes, Mr. Duncan urgently appealed for a third Missionary to be sent forthwith to join them. "Again I would earnestly crave for another helper. I can assure you that it is *now or never*, if the Indian races are to be benefited by Christian Missions."

But instead of an increase of the Missionary band, it was, in the providence of God, destined to suffer a

* See ante, page 53.

reduction, and thus the plan of removing to Metlahkatlah, which Mr. Duncan had so ardently desired to carry out, was necessarily delayed for a time. Unfortunately Mr. Tugwell's health was found unsuited to the climate of Fort Simpson, and he was compelled, before he had completed a year's residence, to abandon the idea of remaining at his post. This, as we may imagine, was a sore trial to Mr. Duncan; but there was one great cause for satisfaction which had attended Mr. Tugwell's short residence, as will be seen from the following letter, written October 9, 1861, on the eve of his departure—

"I am sure that you will be delighted to hear, that since I last wrote, twenty-three Indians have been baptized—nineteen adults and four children. The adults are, fourteen males and five females. More came forward, but, on examination, it was decided they should wait yet awhile. Others seemed ripe for baptism, and wished to come forward, but were deterred by ungodly relatives. Mr. Tugwell was quite satisfied with those he baptized, and we truly hope they are children of God. The first baptism took place here on the 26th July last—a day to be remembered by us. Since these have come fairly out there has been more of a persecuting spirit abroad from the Lord's enemies. This we may expect to increase. The converts are severely tried and tempted at present, but we pray they may be preserved faithful. While some have decided, and many (increasingly many) are anxious, others—the wicked—wax worse and worse. Drunkenness seems to gather strength as the facilities for it increase."

During the winter Mr. Duncan continued his solitary work at Fort Simpson, looking forward to carrying out his long cherished plan in the summer of the following year. He thus writes respecting it on April 28, 1862—

"I have many things at present, both inward and outward, to cast me down; yet I am happy to tell you the Lord's work goes on here, and is beginning to assume a more decided cast. The enemy is making much to do, and protesting strongly against us. The heads of the heathen have been taking counsel, issuing threats, trying to shame or intimidate those on the Lord's side; but,

blessed be God! we still advance. Only Sunday before last, one of our bitterest enemies, during the winter, attended both morning and afternoon service, with his wife and child. Shortly after Mr. Tugwell left for home I put up a large, light building, for our use in the winter. On opening the new building, I sent to invite the Indians to attend divine service, and about 400 came. This was the largest assembly I had ever addressed at one time. Owing to the unusual severity of the winter, the efforts of the heathen, and the great quantities of intoxicating drink which found its way into the camp, only about 150 persevered in their attendance at school and church; but I rejoice to say that many of them begin to show a change of character. We had only used the big schoolhouse about a month, when, after a heavy fall of snow, followed by a strong wind, half of the roof fell in. Thanks be to God, our gracious preserver, this did not happen when we were in the school. After this, I had all our meetings in the Mission house. About 100 to 120 attended school, but only numbered from seventy to eighty in daily attendance. What I regard as the most interesting part of my duty, during the past winter and now, is the two week-day-evening meetings, which I hold for the Christians and candidates, or inquirers. I pressed none especially to attend; but occasionally, in my Sunday addresses, I alluded to our meeting, and invited those to attend who desired to practise what they heard. We began with about twenty (very few over the number of baptized), but kept on increasing; and at our last meeting, before the spring fishery called them away, we numbered over forty. These meetings have encouraged and comforted me much, as they have given me opportunities of pressing home the word of God in a way I could not do on any other occasion.

"If it shall please God to continue to me health and strength, I hope to carry out the plan this summer which I have long had in contemplation, viz. moving the principal Mission premises to a spot about twenty miles from here. This step was to have

been taken last summer, but Mr. Tugwell's health failed, and he had to leave the station. I can scarcely say how many Indians will move with me: perhaps only few at first, as some who would have gone a year ago will now prefer staying behind to be near the miners, who are expected to winter here. Though this move will be attended with much difficulty, and will make the Mission to be apparently doing less good, at least for a time, yet I feel assured, after much prayer and consideration, that it is the best step to be taken, and, in God's strength and name, I hope to take it. The need of this step is becoming more and more urgent, as miners are already rushing past us in search of gold; and many will, no doubt, make Fort Simpson their winter-quarters. Hence a great change will come over the whole camp, and a serious train of evils spring up. How necessary, therefore, it seems to me, that an asylum should be at once built for the Christians and others who desire to serve God, and especially as a place of retreat for the young. But this is by no means the only reason for our moving, nor is it, perhaps, the most important. The following are some reasons for leaving here—

"1. While we shall only be three and a half hours' sail in a canoe from the present Tsimsheean camp—and therefore shall always be able to exercise some influence over it, and visit it often—we shall be that distance nearer six other tribes of Indians, speaking the Tsimsheean tongue.

"2. Again, Fort Simpson is physically unfit for us, as it offers almost insurmountable difficulties to the social improvement of the Indians; but the place to which we hope to move affords us plenty of coast-room, so that houses can be built at respectable distances, and also some nice patches of good land for garden purposes.

"3. Again, the Christian Indians, and those who value instruction, wish to escape both from the sights and thraldom of heathenism. They, at present, suffer no small amount of persecution from having to live in the same houses with heathen and drunkards.

" 4. Again, this step will put school operations on a more satisfactory footing. I shall always feel safe and happy in committing secular knowledge to those who seem in a fair way of making good use of it; but sowing it broadcast among heathen who, having heard, reject the Gospel, I believe will result in much evil.

" All we want is God's favour and blessing, and then we may hope to build up, in His good time, a model Christian village, reflecting light and radiating heat to all the spiritually dark and dead masses of humanity around us. I am much encouraged to think that we have the prayers of many of God's dear people often ascending on our behalf. Those most in danger from the coming flood of profligate miners are the big girls; and therefore I have made a special point this winter of warning them individually; but still some have gone astray. Others, I am happy to say, give me great hopes that they will maintain a consistent walk; but as their case needs special watchfulness, I deem it my duty to take them under my special care. I see no better plan than taking a number into my house, feeding, clothing, and instructing them, until they find husbands from among the young men of our own party. I calculate the cost of one child per year, at the present rate of things, to be about 7*l.* or 8*l.*, viz. 5*l.* or 6*l.* for food, and 2*l.* for clothing. I shall also do my utmost, out of my own income, and try to get help from other quarters. Another important subject I have to keep in view, in order to promote the welfare of those Indians who go with me, is industry. I have thought over several branches of labour in which they can be profitably employed, but we want funds. I held several meetings in the winter (calling those who intend flitting with me), to impress upon the Indians some regulations of a social nature, which I expected them to adopt in our new village. It may be interesting just to mention the *least* I expect from those who will join us, and to obey these injunctions, will be, to slay customs most dear to the heathen Indians—

" 1. To give up their 'Ahlied,' or Indian devilry; 2. to cease calling in conjurors when sick; 3. to cease gam-

bling; 4. to cease giving away their property for display; 5. to cease painting their faces; 6. to cease drinking intoxicating drink; 7. to rest on the Sabbath; 8. to attend religious instruction; 9. to send their children to school; 10. to be cleanly; 11. to be industrious; 12. to be peaceful; 13. to be liberal and honest in trade; 14. to build neat houses; 15. to pay the village tax.

"I need not again appeal to you for assistance, for I feel sure you will supply Mr. Tugwell's place as soon as you are able. I may say that I have my eye upon some converted natives, who, I hope, will be fit to be employed in Mission work soon."

CHAPTER XIII.

REMOVAL TO METLAHKATLAH.

THE following letter of Mr. Duncan to the Committee of the Church Missionary Society conveys the intelligence that the removal from Fort Simpson had actually taken place. It is dated—

"*Metlahkatlah, British Columbia, 6th March,* 1863.

"REV. AND DEAR SIRS,—I am exceedingly thankful to God at being once more permitted to write to you. Since my last letter, dated April, 1861, events have happened around me of a very solemn character. In that letter I gave you an account of my plan for shortly removing the Mission premises from Fort Simpson, and the commencing of a new Indian village about fifteen or twenty miles south of that place. On the 12th May, 1862, I began taking down the large temporary school. Three days later the materials of that building were rafted and on their way to the new site. Many difficulties rose up in my way, and became more appalling as I advanced; yet, proceed I must, for I felt it to be the next proper step in managing the Mission. Now I look back I can see that it was God's time for us to go—His

hour for displaying His mercy and judgment before His people. Two days after the raft had started away a canoe arrived from Victoria, and reported that small-pox had broken out among the Indians at Victoria, and many Tsimsheeans were dead. The following day other canoes arrived, and confirmed the sad tidings. I also received two letters, giving me mournful particulars of the virulence of the plague, and the steps that had been taken with the Indians. Sadder still, we soon learnt that many who had embarked in their canoes at Victoria had died on their way home, and that the disease still prevailed among those who had reached here. It was evidently my duty immediately to see and warn the Indians. I had previously determined to do this in a farewell visit to each tribe before my departure from Fort Simpson, but I now felt doubly pressed to call upon all quickly to surrender themselves to God. I therefore spent the next few days in assembling and addressing each tribe (nine in all) separately. Thus all in the camp again heard a warning voice; many, alas! for the last time, as it proved. Sad to relate, hundreds of those who heard me were soon and suddenly swept into eternity.

"Having finished this solemn duty, I hastened to pack up and proceed on my new undertaking. On the 27th May, in the afternoon, we started off. All that were ready to go with me occupied six canoes, and we numbered about fifty souls—men, women, and children. Many Indians were seated on the beach, watching our departure with solemn and anxious faces; and some promised to follow us in a few days. The party with me seemed filled with solemn joy as we pushed off, feeling that their long-looked-for flit had actually commenced. I felt we were beginning an eventful page in the history of this poor people, and earnestly sighed to God for His help and blessing. The next day, the 28th May, we arrived at our new home about two P.M. The Indians I had sent on before with the raft I found hard at work, clearing ground and sawing plank. They had carried all the raft up from the beach, excepting a few heavy beams; erected two temporary houses; and had planted about four bushels of potatoes for me. Every night we

assembled, a happy family, for singing and prayer. I gave an address on each occasion from some portion of scriptural truth suggested to me by the events of the day.

"On the 6th June a fleet of about thirty canoes arrived from Fort Simpson. They formed nearly the whole of one tribe, called Keetlahn, with two of their chiefs. We now numbered between 300 and 400 souls, and our evening meetings became truly delightful. Not many days, however, elapsed before a heavy cloud came over us. The small-pox had broken out at Fort Simpson, and I clearly foresaw the trouble that awaited us. Still it was some time before the Indians felt their danger or took alarm; not indeed till the disease had taken fearful hold of their camp, and shown its deadly power. Then many began to flee, but it was too late; the scourge accompanied them. Those who had the fear of God before their eyes fled to me, while the heathen sought refuge in their charms and lying vanities. They dressed up their houses with feathers and rind of bark, stained red; they sang their heathen songs, and kept the rattles of the conjurors almost perpetually going. But all these deceits proved of no avail: several of the charmers fell a prey to the disease, and death and desolation spread far and wide. One of the tribes, which adopted heathenism to the full, went for a long time unscathed, and this filled their conjurors with pride and boasting words, and caused much perplexity in the minds of those who had partly shaken off heathen superstitions; but, in the end, this tribe suffered even more than any other, and thus their refuge was proved to be a refuge of lies. Eventually many of the heathen came crying to me in great fear; but for the safety of those with me, I was obliged to be very cautious in receiving any fresh comers, and some I could not receive at all. For the temporal and spiritual welfare of my own people, who now clung to me like timid children, I was kept in constant labour and pressing anxiety. The heaviness which I felt I cannot describe. Death stared us in the face on every hand. But God remembered us in the day of our calamity. He never forsook me, but rather manifested His own strength in the helplessness of His servant. How ten-

derly we were dealt with will appear in the copy of a letter which I have written to the Governor of these colonies, and which I now forward to you. His Excellency had promised to aid me with 50*l.* in settling the Indians under my charge, and I had written to request the sum to be spent in window-sashes and nails. These were sent me, and the following is my letter of acknowledgment to the Governor.

"'*Metlahkatlah, 6th March*, 1863.

"'SIR,—The Tsimsheean Indians, who have lately removed from Fort Simpson under my superintendence and settled here, are very anxious to tender your Excellency their warmest thanks for the liberal and timely aid which you have rendered them in building their new village. The 150 window sashes and 600lbs. of nails, which came of your bounty of 50*l.*, arrived quite safely in September last by the Hudson-Bay Company's steamer "Labouchere," and have been duly distributed and appropriated as follows:—To thirty-five houses (averaging about 34 feet by 18) four window-sashes and 13lbs. of nails each; and to two smaller houses two window-sashes and 6lbs of nails each. Five window sashes and about 130lbs. of nails remain. The latter I have promised to distribute when the Indians partition their houses, which they hope to do during the summer. Ground for several more houses has already been spoken for, and I have a hope that many of the Indians left at Fort Simpson will soon be induced to join us.

"'In obedience to your Excellency's kind wish, I will proceed to lay before you a few particulars respecting our new Indian Mission settlement.

"'Your Excellency is aware of the dreadful plague of the small-pox with which it pleased Almighty God to visit the Indians of this coast last year, and by which many thousands of them were swept away. It was on the 15th May last year—or two days before the sad intelligence of the outbreak of that fatal disease reached us—that we made our first move to our new settlement; and very providentially indeed it was for us that all those who had intended joining me arrived before the

plague began to spread at Fort Simpson. Though not fewer than 500, or one-fifth of the Tsimsheeans at Fort Simpson, have fallen, I have gratefully to acknowledge God's sparing mercy to us as a village. We had only five fatal cases amongst those who originally left Fort Simpson with me, and three of these deaths were caused by attending to sick relatives who came to us after taking the disease. Yet so fearful was the amount of deaths and desolation on every side of us till about the end of September, that the Indians had but little spirit left for building, or even for the gathering of necessary food for the winter. Thus it was that they found inclement weather upon them long before they were properly housed. In addition to the great amount of labour and trouble attendant upon moving and building new houses, we have had to encounter great opposition from many of the Indians at Fort Simpson, who, in spite of the great warnings they have had, continue still to be steeped in drunkenness and heathenism. Nor has the conflict been one wholly outward, if indeed mainly so. For to many who have joined me, the surrendering their national and heathen customs performed over the sick—ceasing to give away, tear up, or receive blankets, &c., for display—dropping precipitately their demoniacal rites, which have hitherto and for ages filled up their time and engrossed all their care during the months of winter—laying aside gambling—and ceasing to paint their faces—had been like cutting off the right hand and plucking out the right eye. Yet I am thankful to tell you that these sacrifices have been made; and had your Excellency heard the speeches made by the chiefs and some of the principal men at our Christmas evening meeting, alluding to these and other matters, you would, I am sure, have rejoiced.

"'On New-Year's Day the male adult settlers came cheerfully forward to pay the village tax, which I had previously proposed to levy yearly, viz. one blanket, or two and a half dollars of such as have attained manhood, and one shirt or one dollar of such as are approaching manhood. Out of 130 amenable we had only ten defaulters, and these were excused on account of poverty.

Our revenue for this year, thus gathered, amounts to 1 green, 1 blue, and 94 white blankets, 1 pair of white trowsers, 1 dressed elk skin, 17 shirts, and 7 dollars. The half of this property I propose to divide among the three chiefs who are with us in recognition of stated services which they will be required to render to the settlement, and the other half to spend in public works.

"'As to our government: all disputes and difficulties are settled by myself and ten constables; but I occasionally call in the chiefs, and intend to do so more and more, and when they become sufficiently instructed, trustworthy and influential, I shall leave civil matters in their hands. I find the Indians very obedient, and comparatively easy to manage, since I allow no intoxicating drinks to come into our village. I may here remark, that though we are continually hearing of the drunken festivals of the surrounding tribes, I am happy to tell you that Metlahkatlah has not yet witnessed a case of drunkenness since we have settled here—a period of ten months. Still, not all with me are true men. Some few, on their visits to Fort Simpson, have fallen; and two, whose cases were clearly proved and admitted of no extenuation, I have banished from our midst. On Sabbath-days labour is laid aside, a solemn quiet presides, and the best clothing is in use. Scarcely a soul remains away from Divine service, excepting the sick and their nurses. Evening family devotions are common to almost every house, and, better than all, I have a hope that many have experienced a real change of heart. To God be all the praise and glory!

"'We have succeeded in erecting a strong and useful building, capable of containing at least 600 people, which we use as church and school. We held our first meeting in this building on the night it was finished, the 20th December last, our meetings till this being in the open air, or in my log cottage. Under these circumstances, we met three times every Sunday, and once every week-day evening, for religious instruction and worship. Through the multiplicity of my duties, I was not able to begin school in our new building till the 19th January. I have about 100 children, who attend

morning and afternoon, and about 100 adults (often more) in the evening. I occupy the principal part of the time in the adult school, in giving simple lectures on geography, astronomy, natural history, and morals. These lectures the Indians greatly prize.

"'On the 6th February we commenced our first works, viz. making a road round the village. This will take us some time to complete, as the ground is very uneven, and much of it wooded. I propose, after the road is conveniently finished, to set about building, out of our public fund, two good-sized houses for the accommodation of strange Indians when they come to trade with us, and thus prevent the interference to domestic comfort and improvement arising to the villagers from these visits under the old system. I have other public works in view, such as fixing proper rests for canoes when unemployed, laying slides for moving canoes on the beach and into the water at low tides; also sinking wells and procuring pumps for public use, &c. &c. I feel, also, that it is of vast importance to seek out profitable employment for those with me, and thus keep them away from those labour markets which exhibit temptations too strong and vices too fascinating for the Indian, in his present morally infantile condition, to withstand. Hence, I have already measured out and registered over 100 plots of ground for gardens, situated in various parts of the channel in which we are settled. These the Indians are anxious to cultivate. I have also desired them to prepare salt and smoked fish, fish grease, and dried berries, which, with furs, will form our first articles of exportation. Other branches of labour will arise in due course. But in order to set about thus much, we need seed (especially the potato), salt, direct means of communication with Victoria, and an agent there. I intend using every endeavour in order to supply these wants this summer.

"'I am anxious that even the trading vessel should be in our own hands; first, because the Indians would, on that account, feel a deeper interest in her, and exert themselves the more to keep her well and profitably employed; secondly, the profits of the vessel would

redound to the village; and, thirdly, it is necessary to avoid having intercourse with that barbarous class of men who are employed in running the small vessels up the coast. Of such are the "Kingfisher," the "Eagle," the "Petrel," and the "Langley," which, by trading intoxicating drink, are all doing a work not easily described, and not readily believed by those who do not witness it. Their visits to the Indian camps are invariably marked by murder, and the very maddest riot. Family ties are broken. A young man, under the influence of fire-water, will shoot his wife or his mother, his sister or his brother; and if he is spared through the revel, he awakens to bitter remorse, and becomes desperate. The peace of tribes is broken, war begins, blood is shed, and wounds made which will take generations of time to heal, and for which many innocent lives may have to compensate. To show that it is not an imaginary evil I am pourtraying, I may state that since I began writing this letter, news has reached me that the "Petrel" and the "Langley" have had to flee from Naas River, as seven Indians have just fallen (three dead) in a drunken riot, the drink having been obtained from these vessels. To purchase the vessel we need, I suppose from 100*l.* to 150*l.* will be required. I therefore propose that 100 Indians shall subscribe 1*l.* or 1*l.* 10*s.*, or the equivalent in furs. The Indians are willing to do their utmost, and I expect to have to render them little help, beyond seeking out the vessel; and I do not intend to give them any pecuniary aid, except to procure such things as, through ignorance or inexperience, they despise, but such as are, nevertheless, essential to their well-being and prosperity.

"'Trusting, by God's blessing upon us, we shall go on improving, and continue to merit your Excellency's favour and good-will,

"'I have the honour to remain, with warmest gratitude,
"'Your Excellency's humble and obedient Servant,

"'W. DUNCAN.

"'*To His Excellency James Douglas, Esq., C.B.,*
Governor of Vancouver's Island and British Columbia.'

"In September H.M. ships "Hecate" and "Devastation" came to Fort Simpson, to capture four Indians implicated in the murder of two miners and the chief officer of the Fort despatched a canoe in the middle of the night for me, stating that serious work was expected to ensue there, and that Captain Pike, of the 'Devastation,' desired to see me as soon as possible. Feeling that it would not be wise for me to remain alone among the Indians at Metlahkatlah while a conflict was going on between whites and Indians at Fort Simpson, I resolved to obey the summons, and accordingly started at once. During the next ten days, most of my time was spent in assisting the captains of the men of war in their business with the Indians. Three out of the four murderers were taken; and several Indians from the same tribe, including an old and infirm chief, were seized as hostages to ensure the capture of the remaining murderer. Both the ships then came to Metlahkatlah, and spent a few days with us. Captain Richards, of the 'Hecate,' kindly invited the Indians to see the ship, and about 200 or more accompanied me on board. Before we left, the officers and crew expressed themselves as greatly surprised and delighted with what they had seen and heard. As a proof of their goodwill, I may add, that Captain Richards gave a feast of plum-pudding to the children, over 15*l.* was collected on board, and handed to me for the Mission, and a large bag of old clothing was gathered up by the men, and given to me for distribution. As I disapprove of the principle of absolute giving away such things to able-bodied people, I got the Indians to work for the old clothes, and a piece of good road to the village was the result. Captain Richards and his officers also kindly surveyed the harbour for us, and seemed very much to approve of the site and plan of our settlement. Captain Pike also took great interest in our Mission. He sent a party of men on shore, and put up a flag-staff, and assisted me a little in the building of the church and school-house.

"Now to come to a few more particulars of a much more interesting nature. The week-day meetings for candidates for baptism, which I commenced in the winter of 1861 and 1862, and of which I wrote you some

account in my last letter, have gone on increasing in interest. I have now over sixty in attendance. Having no information to guide me as to when you would be able to send a minister to take Mr. Tugwell's place, and as many of the candidates were anxious for baptism, and had continued to walk consistently a long time, I wrote in August last to the bishop, begging him to send up a clergyman to baptize them. In September I heard from the Rev. E. Cridge, who told me that the bishop had not returned from Caribou, but that I might be sure of aid as soon as it was in the power of the bishop to grant it. Being thus left alone, I was obliged to act a little out of order, so I will give you the entry in my journal of the circumstance.

"'Saturday, 11th October, 1862.—Just as I was rising this morning I received intelligence that poor Quthray, the young cannibal chief, was dying. I have frequently visited him during his illness, and was with him for a long time a few nights ago. As he has long and earnestly desired baptism, and expressed in such clear terms his repentance for his sins, and his faith in the Saviour of sinners, I told him that I would myself baptize him before he died, unless a minister from Victoria arrived in time to do it. He always appeared most thankful for my visits, and, with the greatest force he could command, thanked me for my promise. Accordingly this morning, I proceeded to the solemn work of admitting a brand plucked from the burning into the visible Church of Christ by baptism. Though I was not sent here to baptize, but to preach the Gospel, yet I had no fear but that I was doing what was pleasing to God in administering that sacred rite to the poor dying man, as an officially-appointed person was not within several hundred miles of him. I found the sufferer apparently on the very verge of eternity, but quite sensible, supported by his wife on one side and another woman on the other, in a sitting posture on his lowly couch spread upon the ground. I addressed him at once, reminding him of the promise I had made to him, and why. I also spoke some words of advice to him, to which he paid most earnest attention, though his cough would scarcely

permit him to have a moment's rest. A person near expressed a fear that he did not understand what I said, being so weak and near death; but he quickly, and with great emphasis, exclaimed, "*I hear; I understand.*" While I was praying his expression of countenance was most lovely. With his face turned upward he seemed to be deeply engaged in prayer. I baptized him, and and gave him the name of Philip Atkinson. I earnestly besought the Lord to ratify in heaven what He had permitted me to do in His name, and to receive the soul of the poor dying penitent before Him. He had the same resignation and peace which he has evinced throughout his sickness, weeping for his sins, depending all upon the Saviour, confident of pardon, and rejoicing in hope.

"'This is the man of whom I have had to write more than once to the Society. Oh the dreadful and revolting things which I have witnessed him do! He was one of the two principal actors in the first horrid scene I saw at Fort Simpson about four and a half years ago, an account of which I sent home, namely, that of a poor slave woman being murdered in cool blood, thrown on the beach, and then torn to pieces and eaten by two naked savages, who were supported by a crew of singers and the noise of drums. This man was one of those naked cannibals. Glorious change! See him clothed and in his right mind, weeping—weeping sore for his sins—expressing to all around his firm belief in the Saviour, and dying in peace. Bless the Lord for all His goodness.'

"I cannot forbear to mention also the circumstances of the death of Stephen Ryan, one of the first baptized at Fort Simpson by Rev. L. S. Tugwell. He died in a most distressing condition, so far as the body is concerned. Away from every one whom he loved, in a little bark hut on a rocky beach just beyond the reach of the tide, which no one of his relatives or friends dared to approach except the one who nursed him; in this damp, lonely, distressing state, suffering from the malignant disease of small-pox, how cheering to receive such words as the following from him: 'I am quite happy. I find my Saviour very near to me. I am not

afraid to die: heaven is open to receive me. Give my thanks to Mr. Duncan: he told me of Jesus. I have hold of the ladder that reaches to heaven. All Mr. Duncan taught me I now feel to be true.' Then, saying that he wished to be carried to his relatives, his words were, 'Do not weep for me. You are poor, being left; I am not poor: I am going to heaven. My Saviour is very near to me: do all of you follow me to heaven. Let not one of you be wanting. Tell my mother more clearly the way of life: I am afraid she does not yet understand the way. Tell her not to weep for me, but to get ready to die. Be all of one heart and live in peace.'

"And now, to draw my long letter to a conclusion. By God's mercy we have thus been carried through another and an eventful year. The Lord has sustained His work, and given marked evidence of His presence and blessing. Above one-fourth of the Tsimsheeans from Fort Simpson, a few from Tongass, Nishkah, Keethrahtla, and Keetsahlass Indians (which tribes occupy a circle of about seventy miles round Fort Simpson), have been gathered out from the heathen, and have gone through much labour, trial, and persecution, to come on the Lord's side. About 400 to 600 souls attend Divine Service on Sundays, and are being governed by Christian and civilized laws. About seventy adults and twenty children are already baptized, or are only waiting for a minister to come and baptize them. About 100 children are attending the day school, and 100 adults the evening school. About forty of the young men have formed themselves into two classes, and meet for prayer and exhorting each other. The instruments of the medicine men, which have spell-bound their nation for ages, have found their way into my house, and are most willingly and cheerfully given up. The dark and cruel mantle of heathenism has been rent so that it cannot be healed. Numbers are escaping from under its deadly embrace. Customs which form the very foundation of Indian government, and lie nearest the Indian's heart, have been given up, because they have an evil tendency. Feasts are now characterized by order and good will, and begin and end with the offering of thanks to the Giver of all

good. Thus the surrounding tribes have now a model village before them, acting as a powerful witness for the truth of the Gospel, shaming and correcting, yet still captivating them; for in it they see those good things which they and their forefathers have sought and laboured for in vain, viz. peace, security, order, honesty and progress. To God be all the praise and glory! Amen and Amen."

CHAPTER XIV.

VISIT OF THE BISHOP OF COLUMBIA.

THE new Mission Station was visited by the Bishop of Columbia in April 1863, and Mr. Duncan was privileged to present fifty-seven adults and children to his Lordship for baptism. Already the bishop had on several occasions borne the warmest testimony to the reality and success of Mr. Duncan's work, and on his return to England in the following year he spoke of it at several public meetings, and the following report has been published of one of his speeches:—

"The work at Fort Simpson was begun some five years ago, under the zealous and devoted catechist, Mr. William Duncan, sent out by our Church Missionary Society. For two years and a half he was learning the language; after that his work began to tell. Then opposition took place, and his life was sought on one occasion by a ferocious savage, called Legaic. At length the work increased; the feeling became deeper among some Indians, and it was considered time that those who believed should be called on to come out of heathenism, and give up all for Christ's sake and the Gospel's. People who knew the Indian character said they did not think the Indians would make such a sacrifice; but they did not know the power that was at work. The day was fixed, and the Indians came out of their lodges, and sat round in a semicircle, watching the proceedings. They knew something was going to happen, but they did not know what.

When an Indian watches, he sits upon the ground, brings his knees up to his chin, wraps his mantle round him, puts his head down, and, mute and motionless, looks at a distance like a stone. Thus they were seated, and the question was, 'Will any one stand out in the midst of the scoffing heathen, and declare themselves Christians?' First there came two or three trembling, and said they were willing to go anywhere, and to give up all for the blessed Saviour's sake. Others were then encouraged; and that day fifty stood forth, and gathered together such things as they needed, put them into their canoes, and away they went. On that day every tie was broken; children were separated from their parents, husbands from wives, brothers from sisters; houses, land, and all things were left; such was the power at work in their minds.

"The Christian Indians moved to a place seventeen miles below Fort Simpson, and I visited them last April. I then found that the little band of fifty had increased to 600, who had come from different tribes and formed a village, consisting of well-built cottages, men having put their houses side by side who for years before could never look at each other without an attempt to take each other's life. When the gun of the ship I was in sounded her approach, we saw a canoe coming from the shore. She was manned by ten Indians; and as she came nearer us we perceived that in the midst, as is the custom in canoes, sat a white man, our earnest catechist, Mr. Duncan. As the boat came nearer, an Indian was observed sitting side by side with him, not engaged in paddling the canoe. Who was that? He was a murderer. Six months before, the 'Devastation' ship of war, in which I was, had been in those waters, seeking the three Indian murderers of two white men. The Indians gave up two, but they would not give up the third. Their law is life for life; one life taken, one life to compensate. Two having been murdered, they gave up two, but they would not give up the third. The ship of war planted her guns against the village, threatening it with annihilation; but still they would not give up the third murderer. As soon as the ship of war was gone, the

murderer came and gave himself up to Mr. Duncan, saying, 'Whatever you tell me to do I will do. If you say I am to go on board the gun-ship when she comes again I will go.' For six months he had been there at large, and when our gun sounded he might have escaped, but he said, 'What am I to do?' and the answer was 'You must come with me a prisoner.' He was accordingly handed over to us a prisoner. Thus we see that what the ship of war with its guns and threats could not do for civilization, for protection of life, for justice, the simple character and influence of one Missionary could accomplish for all those important objects.

"It was my office to examine a number of those Indians for baptism. I was several days engaged in the work. One day I was engaged from eight in the morning till one o'clock the next morning. It was the last day I had, and they pressed on continually to be examined. Night and darkness came. The Indians usually go to bed with the sun, but now they turned night into day, in order that they might be 'fixed in God's ways,' they said. 'Any more Indians?' I kept saying, as eight o'clock, nine o'clock, ten o'clock, twelve o'clock, and one o'clock came, and there were always more Indians wishing to be 'fixed' on God's side. I shall never forget the scene. The little oil lamp was not enough to dispel the gloom or darkness of the room, but its light was sufficient to cast a reflection on the countenance of each Indian as he or she sat before me. The Indian countenance is usually inexpressive of emotion, but now when they spoke of prayer and trust in God, there was the uplifted eye, and evident fervour; and when they spoke of their sins there was a downcast look, the flush came and went on their cheeks, and the big tear frequently coursed from their manly eyes. Their whole hearts seemed to speak out in their countenances. I put down in a book the answers they made me at the time, and some of them are given below.

"I went up to their fishing-ground on the Naas river, where some 5000 Indians have assembled for their fishing. That fishing is the 'small-fish' fishing. The salmon fishing is another chief season, at which they get food to

lay up for the winter. These small fish form a valuable article of food. They come up for six weeks only. The Naas river where I visited it, at the north of British Columbia, is about a mile and a half wide, and the fish had come up in great quantities: the river seemed alive with them, and 5000 Indians from all parts—from the islands of the sea, from the Russian territory, from the coast, and from the interior—had flocked to the fishing, decked out in all their finery. Their costumes are strange and fantastic. Their faces were painted red and black; they wore feathers on their heads, and imitations of wild beasts on their dresses. Under great excitement they had come on that grand occasion of the year. Over the fish was an immense cloud of innumerable gulls: so many and so thick were they as they hovered about looking for the fish, that as they moved to and fro, up and down, the sight resembled a heavy fall of snow. Over the gulls were eagles soaring about in their noble flight, looking for their prey. After the small fish, also, had come up larger fish from the ocean. There was the halibut, the cod, the porpoise, and the fin-backed whale. Such a scene of life—man-life, fish-life, bird-life —I had never conceived before. You may imagine the excitement. All that various animated life was to those people a life of spirits. Their custom was to meet the fish when they came, and speak to them. They paid court to them, and would address them thus: 'You fish, you fish; you are all chiefs, you are; you are all chiefs.' But what did the Christian Indians do on this occasion? They separated themselves from that ancient custom of their fathers; they went apart; they had a thanksgiving service to Almighty God; they sang Christian hymns, and they prayed that God would make them worthy of His gifts. I had a Christian service among them. I had heard the Christian hymns they sang, and I looked upon them as new creatures, for their faces were already so different from all the heathen around them. When the Sunday came, the first Sunday of their first fishing season as Christians, although the fish had come up in greater abundance than ever, and the season was so short, the Christians said, 'We cannot

go and fish.' The heathen were full of excitement, gathering in the spoil; but the Christians said, 'No; we are God's people; God will provide for us, and we will spend His day as He tells us to do.' And they kept holy each Lord's-day in the midst of the fishing season."

A few of the answers and incidents, noted down at the time by the Bishop of Columbia, are here given. It will be seen that the answers have reference chiefly to the depth and source of penitence, and the knowledge and personal application of the leading truths of the Gospel.

MALES.

LEGAIC (Principal Chief), aged 40, answered—"We must put away all our evil ways. I want to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. I constantly cry for my sins when I remember them. I believe the good will sit near to God after death. Am anxious to walk in God's ways all my life. If I turn back it will be more bitter for me than before. I pray God to wipe out my sins; strengthen me to do right; pity me; my prayers are from my heart. I think sometimes God does not hear me, because I do not give up all my sins. My sins are too heavy. I think we have not strength of ourselves."

Under instruction about nine months. On two occasions before attended for a short time, but fell away. Mr. Duncan says this man has made greater sacrifices than any other in the village. Is the principal chief, and has left his tribe and all greatness. Has been a most savage and desperate man; committed all crimes. Had the offer of forty blankets to return to his tribe. He now bears the ridicule of his former friends. Yet his temper, formerly ferocious, bears it patiently, and he returns kindness, so that some have melted and are ready to come with him.

LAPPIGH KUMLEE, aged 30, answered—"I have given up the lucrative position of sorcerer. Been offered bribes to practise my art secretly, I have left all my mistaken ways. My eyes have been bored (enlightened). I cry every night when I remember my sins. The great Father Almighty sees everything. If I go up to the mountains He sees me. Jesus died for our sins upon the cross to carry our sins away."

Dates his change from seeing a convert reading a book, and he felt ashamed that he knew nothing, and he

determined to learn, and soon he found his own system false. One case, when his spirit said there would be recovery, death came; and another, when he foretold death, life remained.

NEEASH LAKAH NOOSH (called "The Lame Chief." He is blind also of an eye. Fine old man,) aged 70—When asked if he wished to become a Christian, said, "For that object I came here with my people. I have put away all lying ways, which I had long followed. I have trusted in God. We want the Spirit of God. Jesus came to save us. He compensated for our sins. Our Father made us, and loved us because we are His work. He wishes to see us with Him, because He loves us. When asked about the judgment, said, "The blood of Jesus will free those who believe from condemnation."

Under regular instruction for a year; and before that for some time by his daughter. Is most consistent, trying to do simply what is right. The other day was benighted on Saturday, on his way to spend the Sunday at Metlahkatlah, seven miles off. Would not come on, nor let his people gather herring-spawn, close under their feet: he rested the Lord's-day, according to the commandment.

THRAK-SHA-KAWN (Sorcerer), aged 50, answered—"I wish to give up all wicked ways. Have been a medicine-man and know the lies of heathenism. I believe in the great Father who made us, in Jesus who died on the Cross that God would pity us. I want the Spirit of God to touch my heart. We must all stand before God. God will measure our ways. No one to be his master but God. I will not keep my eyes on the ground any more, but will look up to heaven all my life."

He has had to bear much scorn, and to go through much struggle.

FEMALES.

LOOSI (Widow of the cannibal Chief who died penitent), aged 25, answered—"I know how blind I have been. Was first turned to God by the news of the Saviour. Was struck that He came down amongst us. God is a Spirit full of love. Christ came to carry away our sins. We must pray for the Spirit to help us. I confess my sins to God and cry for pity. I pray for my friends. After death the judgment. We must stand before God. Jesus will answer for those who trust in Him."

Upheld her husband in his wickedness. Was turned by his turning at his death.

NISHAH-KIGH (Chieftainess of the Nishkahs, now the wife of

Captain McNeil, the chief officer of Fort Simpson), aged 45, said —"I must leave all evil ways. I feel myself a sinner in God's sight. I believe in God the Father Almighty, and in Jesus Christ, who died for our sins. God sends down His Spirit to make us good. Jesus is in heaven and is writing our names in God's book. We must stand before God and be judged by Him. I feel God's word is truth. Have been for some time accustomed regularly to pray."

Two years ago she was found giving Christian instruction to a sick and dying person. Her husband tells me she passed much time in devotion. When she first heard the Word of God, her sorrow was great, and her penitence more than she could bear. Some five years she has been earnestly seeking God.

CHAPTER XV.

VISIT OF REV. R. J. DUNDAS.

LATER in the year the Mission station was visited by the Rev. R. J. Dundas, a clergyman connected with the Columbian Mission, who has given an interesting account of his visit, from which the following is extracted—

"*Oct.* 23, 1863—As soon as the "Grappler" (Lieut. Verney, commander) was moored, Mr. Verney and I accompanied Mr. Duncan on shore. The whole resident population was waiting to receive us by the flagstaff; and close to the school-chapel were the twenty constables, in uniform, as fine a set of young men as one could wish to see—the very pick of the Christians. Their uniform was a dark blue surtout, with brass buttons, and gold twist epaulettes, a scarlet stripe on each leg, a white belt, and band round the cap. As we passed through the crowd we were greeted on all sides with, 'Good morning to you, Sir.' 'Glad to see you, Sir.'

"We went to Mr. Duncan's house. It is solidly built of large square timbers. We next went into his school-chapel, an immense circular building, some sixty

feet in diameter, capable of holding some 700. Like English children, the young Indians, I dare say, prefer play to work. We stood at the door and watched them on the shingle below playing prisoner's base. At the sound of a gong they all hurried up to the school—of all ages and sizes, from fourteen downwards. They ranged themselves in order, boys on one side, girls on the other, and, led by Mr. Duncan, sang most beautifully—'See the conquering hero comes,' and 'See our oars with feathered spray,' which made me think I was back in England. They sang, too, several catches in three parts. Some had beautiful voices, and certainly their performance was quite equal to thoroughly good national schools at home. Afterwards we went through the village, entering several houses. Almost everywhere the same neatness and order were perceptible, the exceptions being generally new comers, still heathen; for any Indian is received as a resident who conforms to the laws laid down by Mr. Duncan, and renounces all heathen practices.

"*Oct.* 25: Sunday — It was a pretty sight to see the whole population, old and young, at the sound of the bell, thronging to worship God. No need to lock doors, for there is no one to enter the empty houses. Every soul is assembled in the one place, and for one purpose. As they entered, the men took the right and the women the left hand of the great circular hall. I was surprised to learn from Mr. Duncan afterwards that he had never bidden them to do this; they seemed to have adopted the arrangement instinctively. Service began with a hymn in Tsimsheean. He led with his concertina. The air was very plaintive and beautiful—sung by some 200 voices, men, women and children: it thrilled through me. Then followed prayers in Tsimsheean, at the close of which all joined in the Lord's Prayer in English. Then followed a chant, one of the Psalms he had translated and taught them, to a fine old Gregorian. His address, or sermon, of nearly an hour, was upon the story of Martha and Mary. His manner and gesticulation was animated and striking, very much after their own style. Their attention never seemed to flag throughout. He

asked me to address them, which I did, shortly, upon their present light as compared with their past darkness, and the difficulties they must expect in their new cause of Christian discipleship. Mr. Duncan interpreted for me. Before separating they sang again in Tsimsheean a sort of sacred air, which seemed familiar to me, and was exquisitely beautiful. I found afterwards it was the anthem, 'I will arise and go to my Father," somewhat altered and made more Indian in its character. It suited their voices admirably. I closed with a short prayer in English, and pronounced the Benediction. The service was most striking. It was hard to realize that, three years ago, these all had been sunk in the deepest heathenism, with all its horrible practices. What hours, what whole nights of wrestling in prayer, have been spent by this single-minded faithful servant of God, and how has he been answered! There is nothing too hard for the Lord. Service over, Messrs. Duncan and Verney joined me in partaking of the Holy Communion. After the Bishop's next visit there will be, I hope, Indians ready to communicate wherever opportunity is offered.

"Cannibalism is now extinct among the Tsimsheean Indians, and the whole medicine-system of imposture is likely to die out before very long. As Mr. Duncan's work was deemed to counteract the medicine-work and frighten away their spirit, his life was often in jeopardy from the medicine-band. Still he held on, battling against it in God's strength, and he has conquered. The principal cannibal of the tribe died last year, a contrite yet believing Christian. It was no death-bed repentance: he had been gathered out of his heathen darkness while in strong vigorous health. But so great was the effect of his dying words upon the tribe, that since his death no one at Fort Simpson amongst the heathen has dared to fill his place.

"I paid a visit to the wife of the chief, Paul Legaic, of whom I spoke in a former letter, when I mentioned our meeting the Mission schooner. He it was who nearly took Mr. Duncan's life at the head of the medicine-band attacking the school. They were both baptized by the bishop last April. Legaic was the wealthiest chief of

the Tsimsheeans at Fort Simpson. He has lost everything—has had to give up everything by his conversion to Christianity. It was with many of them literally a 'forsaking of all things to follow Christ.' His house is the nicest and best situated in the village. A very little labour and expense in way of internal fittings would make it quite comfortable. He and his wife have one child only, a young girl of fourteen. She was a modest-looking, pleasing child—very intelligent—one of the first class in school. She did not look like one who had ever been 'possessed with a devil;' and yet this is the child whom, three years ago, her teacher saw naked in the midst of a howling band, tearing and devouring the bleeding dog. How changed! She who 'had the unclean spirit' sits now at the feet of Jesus, clothed, and in her right mind.

"On Tuesday, October 27th, I went on shore in the afternoon, to take up my quarters with Mr. Duncan. About four o'clock the bell was rung, and the whole village assembled at the schoolhouse, when Mr. Duncan told them that on the following Sunday those who desired it, and also on examination approved themselves, would be admitted to holy baptism. Candidates were to assemble that evening at seven, to give in their names. In his address to them he was very pointed and stringent—fencing in, as he afterwards told me, the door of admission—so anxious was he that only the really converted should offer themselves. He told them the strict, uncompromising requirements in those who thus sought to join themselves to Christ and His service. Better that they should postpone so solemn and awful a step than come to it unprepared. At the hour appointed the candidates were assembled. Fifty-five gave in their names. Several were absent who would have come forward had they been at home; but, as my coming was never anticipated, at least 150 to 200 were away for their last hunting and fishing excursions before the winter, and would not be back for some weeks.

"On Saturday, October 31, I was hard at work with candidates the whole day, from nine A.M. till eleven P.M. Out of the fifty-five who offered I accepted thirty-eight

— twenty-one males and seventeen females. I was strongly impressed with the real earnestness and devotion of those who came forward, and with their acquaintance with the simple saving truths of the Gospel message. Some cases were indeed most touching.

"On Sunday, November 1—All Saints' Day—I was privileged to perform the most interesting service I have ever taken part in since I left England. Fifty-two souls have been baptized, most of whom were walking, a few years ago, in the darkness that might be felt of degraded heathenism. After service on board, Lieut. Verney accompanied me on shore. The Baptismal Service was arranged to take place at two, for adults, of whom there were thirty-nine. A second service was fixed for the infants of some of the Christians, thirteen in number, at five o'clock. A large number of the sailors from the gunboat were present, and seemed greatly interested in the solemn rite. A small table was arranged on a low platform at one side of the great circular Mission-house. On it were placed four silver dishes, containing water, which Lieutenant Verney lent for the occasion: they were the best substitute we could obtain for a font. I wore my surplice, stole and hood. The service of course had to be gone through twice. After each prayer and exhortation, in the adult form, had been offered or spoken by me in English, Mr. Duncan repeated it in Tsimsheean. The candidates were arranged in rows—the men behind, the women in front. On either side of them, all round the hall, were the rest of the congregation, Indians and sailors (of whom, sailors, twenty were present). At the proper point in the service, one by one the candidates stepped forward in front of the assembled congregation. Mr. Duncan called up each by his heathen name. In answer to my request, 'name this person,' he gave the new Christian name, and by it I baptized him 'in the name of the Father, and of the Son, and of the Holy Ghost.' As I held the hand of each, while receiving him or her into the Church of Christ, and signing him with the sign of the cross, I could often feel that they trembled with deep emotion, and on returning one by one to their places, each knelt down in silent prayer. The

baptism being ended, I offered up the two concluding prayers, all joining in the Lord's Prayer in English. I then addressed the newly-baptized, pointing out what God had done for them, and what they had vowed to do for God. I pressed upon them watchfulness, and prayer for aid, that the grace now covenanted to them by Christ's own seal and mark might be given them daily in increasing measure. Mr. Duncan took down notes of my address, and repeated it to them in their own tongue. All seemed wrapt in deep attention. There was a moment of perfect silence following upon the exhortation, and then I pronounced the benediction. The service lasted just two hours.

"At five o'clock I held a second service for the baptism of thirteen young children. They were all either infants in arms or just able to walk, the children of Christian parents. The parents of each little one stood as its sponsors with one other of their friends, also a Christian. 'Thank you, Sir,' each mother said, as I gave her back her little ones into her arms. Some of them, about three years old, were able to stand by themselves. English children of that age generally fight and scream; but these little things stood as quiet as statues, looking wonderingly up at the figure in white that poured water upon their heads. We named each girl after its mother, and each boy after its father. In a short address, I explained to the parents and sponsors what they had undertaken to do, and why the children were baptized as *they* had *themselves* been. This ended our services for the day. It will be long before my recollection of it dies away. With those previously baptized, there are now 120 Christian adults, besides a large number of children. Who can estimate the excellence of *his* reward who has been God's instrument in bringing these souls out of captivity, and giving them their blessed franchise of Christian liberty and the privilege of Christian sonship?

"On Monday afternoon the school assembled; about 150 juveniles were brought together by the sound of the gong, and were informed by Mr. Duncan that in an hour they were to return with their spoons, dishes, and mugs, the occasion being a feast, which Lieutenant

Verney and I were going to bestow. They came accordingly, in great glee. The banquet consisted of rice boiled, and sugar, treacle, and biscuit, that had been specially prepared on board the "Grappler." The order was considerably greater than I have seen prevail at similar festive assemblies in England. Before they dispersed the young folk sang to us. They have several English songs and rounds and catches among their list. Their singing of 'God save the Queen' is excellent.

"My feasting for the day was not yet ended. In the evening I was invited to a wedding feast, given by two whom I had that day married. Chairs were set in the centre of the room for myself and Mr. Duncan. Rice, berries, salmon, sugar, with thin flour-cakes and tea, were set before the guests, who were ranged all round the large room of the host's house—not, however, squatting on the ground, as their usual posture is, but on seats temporarily made of plank. I contented myself with bread and tea. Supper ended, Mr. Duncan brought out his concertina, and played them sundry tunes, after which followed a regular talky-talky. They asked riddles, told fables, and discussed morals, with a degree of intelligence that very far surpasses that of many a rustic assemblage at home.

"On Friday, November 6th, we took leave of the Christian village. Mr. Duncan came off in his canoe to say good-bye. The Indians ran the British ensign up as we passed the flag-staff, which Lieutenant Verney acknowledged by hoisting all his colours—red, white and blue—at main, fore, and mizen. And so I bid good-bye to this most interesting place. It takes its position now as one of the civilized towns or villages of British Columbia. But it is more than that: it is the enduring witness of the faith and patience and love of one unaided Christian teacher, whose reward (the only one he has ever coveted) is the souls he has been the honoured instrument of bringing from darkness to light. "I have seen Missions in various parts of the world before now," said Lieutenant Verney to me, "but nowhere one that has so impressed me with the reality of what has been accomplished."

CHAPTER XVI.

PROGRESS OF THE NEW SETTLEMENT.

THE satisfactory advance of the new settlement is evidenced by the following letter from Mr. Duncan, dated Metlahkatlah, January 23d, 1864—

"You will see 1*l.* 0*s.* 10*d.* down as paid to a Missionary labourer, Thomas Gilbert, who assisted in teaching and exhorting the settlers and visitors to the settlement during my absence last summer. He is a very simple-minded and intelligent young man, and very sincere. Though I pay him nothing more for Missionary work, as he is my house servant, yet he scarcely ever lets a day pass without trying to spread the Gospel, seeking out a few strangers and pleading with them.

"You will already be aware of my having purchased a schooner for 300*l.*, and commenced supplying our new settlement with goods at my own risk. All the aid I had was 100*l.* grant from the Government, and 80*l.* raised among the Metlahkatlah Indians towards the schooner. You will remember how often I have deplored the misery and ruin which had set in with dreadful force upon the Tsimsheeans while I was at Fort Simpson, arising from the visits of nefarious traders, and also from the Indians themselves visiting Victoria. The current of evil thus set a-going tends mightily to check, if not to prevent, any permanent good being done amongst them, and threatened at no very distant period to sweep them away.

"Thus, in commencing this new Christian colony, my mind was pressed with constant anxiety as to how I was to keep off nefarious traders,—how I was to keep the settlers from Victoria,—find work for them at home, and establish laudable trade on proper business principles amongst them. All the steps I have taken of late of a secular nature have been simply to answer these requirements, and I am thankful to tell you that they have answered them successfully thus far, and to God be all

the praise and glory! I saw it to be necessary that I should for a time be everything to this settlement, and the Indians naturally and confidingly look to me to be everything to them; thus I have placed myself at the head of their trade, I am appointed their magistrate, they pay their taxes to me, I carry on their public works, as well as attend to the duties which properly belong to my sphere. I look forward, however, to soon being able to escape from the trade department, as I am endeavouring to form trading companies among themselves; and as these increase in capital and knowledge of business, I shall gradually withdraw, and when I can consider it safe to leave them to themselves I will return altogether.

"As to our progress in spiritual things, I feel I cannot at this time do justice to the subject; but I am looking forward to the spring fishing season, when most of the Indians will leave me for a short time, and then I hope to give you an account of everything connected with this part of the work, the most interesting to you, and which, when you receive it, will, I am sure, cause you to raise your hearts and voices to God in grateful praises for His mercy and goodness to this poor long-lost people.

"I must, however, just mention, that since the bishop was here and baptized fifty-seven adults and some children last spring, we have had a visit from the Rev. R. Dundas, who baptized thirty-seven adults and thirteen children. A great number are now preparing for baptism, and I hope that very soon the whole settlement will be Christian. *All* the baptized have been, and are, greatly tried. Many we can rejoice over *exceedingly*, and are a great comfort to us, exhibiting as they do the true signs of a real and living conversion to God; but some few have fallen, and have been excommunicated; but with one exception all such have bitterly repented, and are struggling to regain their footing.

"Our Sunday Services continue to be well attended, from 300 to 400 at every service; and the evening meeting amongst themselves, of which I have apprised you before, continues to increase in numbers and interest. Upwards of 100 often attend. They have singing and prayer, and one or two of the young men exhort, making

the two addresses I have given during the day the basis of their remarks. Nor is it only in our own settlement that good is being done. Wherever these Indians go they carry their religion with them, always assembling themselves together for worship on the Sunday, and getting as many of the heathen to join them as possible. An Indian of Fort Simpson, who has received a good deal of instruction from me (though he is not a resident at our new village), came here a few days ago, bringing seven young men with him from one of the highest villages up the Naas River, over 100 miles from here. He brought them that they might witness for themselves the things of which they had heard him speak. He has been residing at this village as fur trader, but he has also diligently employed his talents for God, setting forth the Gospel where it had never been preached before, and has met with great encouragement and apparent success. I had the whole party at my house last Wednesday evening, when I endeavoured very solemnly to impress upon their minds and hearts the first principles of the Gospel of Christ. Though intending to return home on the following day, they decided to remain over the Sunday, that they might receive further instruction to carry back with them to their waiting and thirsty tribe.

"They were anxious to carry in their hands a portion of God's word, so I wrote out for each, on a piece of paper, —'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' I also gave the Indian trader and teacher some further instructions, and pointed him out portions of Scripture suited to him and his flock. Before he arrived here he wrote me a very encouraging letter (for I have taught him to read and write), a copy of which I should like to have forwarded you, but I must forbear.

"I am happy to tell you also that our new village goes on increasing in size. Five new houses are being erected, and several Indians have applied for plots of ground to build upon during the next summer. Some of the fresh arrivals are from two other tribes, not the Tsimsheeans, but speaking the same tongue; their homes being about 100 miles from here, and about 50 miles from each other.

The following extract from the "Daily British Colonist," a Victoria newspaper, February 29, 1864, gives a pleasing account of the state of the new settlement.

"*Progress and condition of the Metlahkatlah Settlement.*

"The schooner 'Carolena,' Captain Patterson, arrived on Saturday from the Church Missionary settlement at Metlahkatlah, bringing as freight a full cargo, consisting of fish-oil, furs, Indian food, cypress-plants, &c., prepared by Indians at the settlement.

"After the arrival at Metlahkatlah of the 'Carolena,' on her last trip from Victoria, a meeting of all those interested in the vessel was held, and after providing for the expense of new sails and anchors, a dividend was declared by Mr. Duncan of five per cent. upon each share. This somewhat puzzled the Indians, who imagined when the money was given to them that they were parting with their interest in the vessel. As soon as the matter was satisfactorily explained to them, they at once gave her the appropriate name of 'Ahah!' or slave, signifying that she did all the work and they reaped the profit.

"Mr. Duncan is endeavouring by degrees to vest the entire ownership of the vessel and profits of the trade in his people. Hitherto the profits derived from his own share have been devoted to the Mission.

"On New-year's Day, after a devotional meeting, there was a business meeting, attended by the whole settlement, when Mr. Duncan announced the expenditure of the last year's taxes, and read the village rules and regulations. An outline was also furnished of the proposed expenditure for the current year, which met with general approval. Immediately after the meeting the tax of 2.50 dollars (or a blanket) for adults, and 1.50 dollars (or one shirt) for boys, was paid. Some feeble old men, who could hardly walk, came tottering along, with their blankets, anxious to become good citizens, but were exempted from the levy.

"Mr. Duncan has been working hard to ascertain what his people's inclination and abilities are, so as to class their occupation, and has in a great measure succeeded. He has now a number at work, making shingles, building a new Mission house, road-making, hunters,

sawyers, &c. He has also taught them to make clogs for themselves, which are much prized. Those who break the laws are tried for the offence, and if found guilty, are sentenced to labour on public works. The settlement is assuming quite an imposing aspect. There are at present eight substantial houses in the course of construction, and many are inquiring for sites. The constables, eighteen in number (who are volunteers, and desire no pay), do their duty admirably, without fear, favour, or prejudice, and are held in awe by transgressors.

"It was truly encouraging to witness the many earnest entreaties made by the people of the village that their friends in Victoria might be urged to flee from the snares and vices which lead them astray here, and to return to their homes. Several letters were written by themselves in English, and couched in fervent language, beseeching relatives to return there, and thus save both body and soul, which they say must be inevitably and irretrievably lost by their residing there. No sooner was it announced that the vessel was about to proceed to Victoria, and was prepared to receive orders to execute, than the people flocked to it with commissions for every conceivable variety of goods, including even wall-paper and household furniture, to adorn their own residences."

CHAPTER XVII.

EVANGELISTIC VISIT TO FORT SIMPSON.

We must not omit to notice a visit to Fort Simpson, which Mr. Duncan paid early in the following year, with a view to try whether he might, with God's help, be the means of reclaiming some of the heathen who had been left behind when he and his party removed to Metlahkatlah. His journal thus refers to his visit—

"*Feb.* 6, 1864—I have just returned from a visit to Fort Simpson. I went to proclaim the Gospel once more to the poor unfeeling heathen there. I started on

Thursday, preached twice on Friday, and returned to-day. There is evidently a shaking of the dry bones there; but this I could see plainly, that the Indians are by no means ripe as a whole to remove to us yet. Some talk of coming soon, and spoke well. I laid the Gospel again distinctly before them, and they seemed much affected. The most pleasing circumstance of all, and which I was not prepared to expect, was, that Paul Legaic and Clah (the one in times past a formidable enemy and opposer, and the other one among the first to hear and greet the Gospel) sat by me, one on either side. After I had finished my address on each occasion they got up and spoke, and spoke well.

"Legaic completely ashamed and confounded an old man, who, in replying to my address, had said that I had come too late to do him and other old people good; that had I come when the first white traders came, the Tsimsheeans had long since been good. But they had been allowed to grow up in sin; they had seen nothing among the first whites who came amongst them to unsettle them in their old habits, but these had rather added to them fresh sins, and now their sins were deep laid they (he and the other old people) could not change. Legaic interrupted him and said, 'I am a chief, a Tsimsheean chief. You know I have been bad, very bad, as bad as any one here. I have grown up and grown old in sin, but God has changed my heart, and He can change yours. Think not to excuse yourselves in your sins by saying you are too old and too bad to mend. Nothing is impossible with God. Come to God; try His way; He can save you.' He then exhorted all to *taste* God's way, to give their hearts to Him, to leave all their sins; and then endeavoured to show them what they had to expect if they did so—*not* temporal good, not health, long life, or ease, or wealth, but God's favour here and happiness with God after death. Clah also spoke at great length. He said, from his youth he hated heathenism, and could never be prevailed upon, not even by threats, to join them in its follies. But he did not know of any better way; but by the time he became a man God sent His word to the

Tsimsheeans. He soon saw that he and his people were in the dark, and that God's word was a light, a great light shining in the darkness. He kept his eye fixed upon it, and started off towards it; he persevered till he grasped it; and now he found it to be good and sweet, a great light to his heart. What a glorious change was this since my first going round the camp to preach the Gospel in fear and trembling. Now I had two important men gathered out and on my side, speaking more distinctly than I could these glorious and saving truths, and trying to enforce them. After they had finished I got up and pointed to these two as witnesses of the truth I had declared the years I had been here. The Indian audience seemed very much affected."

As an evidence of Mr. Duncan's influence amongst the Indians, we quote the following incident from a letter of July 25, 1864—

"I am happy to be able to report that the constables, as a body, are very true and faithful. Last winter they were severely tested. One of their own body, and a very influential one too, having gone wrong, was brought before us, and that by his very bosom friend; and we had to sit over his case till after midnight to reclaim him. I punished him by fining him five blankets, and should have kept him in custody unless he had confessed his error and begged pardon. If you had heard the kind and powerfully melting language which, one after another, his brother constables poured upon him to convince and subdue him, you would have rejoiced, I am sure. It was really wonderful. They triumphed, and with tears the prodigal returned. But part of the sentence was, that he was to leave the settlement for a short time, as I could not allow him to be seen in our midst. The day after, a deputation of constables waited upon me to beg for this part of the sentence to be cancelled. They came direct from a meeting at which he had been called, and after hearing his sorrowful words and good resolutions, they promised to use their influence to obtain permission to remain at the settlement, but not to go from his own house for some time, or until I gave him leave. Having pleaded so well and so earn-

estly for him, I consented to their proposal. About three weeks after this he came to me, in company with his accuser—his bosom friend—saying that he wished to see my face, and speak before all the Christians that night. So after the adult school was over, I ordered all to leave the room who were not Christians. This was done, and the penitent then came in, and made a very affecting speech indeed. It was very wonderful to see and hear him, a naturally proud and a very influential man, from his eloquence and general character. He bitterly deplored his sin, praised God for His mercy, thanked me and all his friends for the trouble we had taken with him, expressed his sorrow and shame that he had given us pain, and disgraced the name of Christian, and resolved, in God's strength, to lead a new life, and be more watchful. He then warned all present against sin, begged them to watch and pray, confessed he had found the hiding of God's face more bitter than death; and again and again besought them to avoid all manner of sin, and the first approach of it. The Christians then shook hands with him, and some I have no doubt were in tears. Thus the wanderer was restored."

Though the Committee had felt for some time the great need of sending another Missionary to strengthen the hands of Mr. Duncan, they were unable to do so until the spring of 1864, when the Rev. R. R. A. Doolan, B.A. of Caius College, Cambridge, offered himself for the work, and was accepted by the Society. He arrived at Metlahkatlah on July 2nd, and has given the following account of his reception—

"On landing, I was met by most of the Christian people of the village, anxious to shake hands, and show their pleasure at my coming amongst them. Mr. Duncan tells me that this was quite spontaneous on their part, as he had never hinted at such a proceeding. A few of the Indians talk very good English, and many understand it, though they do not speak it. The contrast between the Indians stationed here, and those of other tribes, is very striking. It is especially noticeable when they meet together for trade. A few days ago, two

large canoes of Queen Charlotte islanders came across to trade blankets for fish-grease: on the one side the Christian Indian, dressed in suitable decent clothes; on the other, his heathen brother, with nothing but a blanket to cover his nakedness. The Indians told us, that in former years, when the Queen Charlotte islanders came to trade, each party brought forward their property, the Tsimsheean his grease, the others their blankets, and that all the guns were loaded ready for a fight, and very seldom did they part without bloodshed. What a change Christianity has wrought! It has been thought advisable that I should go to Naas river, sixty miles north-east of this, where the people have long expressed a desire for teachers. This place is a centre of heathenism, and I trust the Society will approve of the step we are about to take. This tribe, allied to the Tsimsheeans, is a most important one, and their desire for teachers, from whatever motive it may arise, is exceedingly gratifying. A door seems opened for preaching to them the Gospel. The priests have already paid them a visit, and, should the field not be occupied, they will, no doubt, next spring return. I felt some little hesitation at first in leaving Mr. Duncan, but he proposes to engage an Indian, Samuel Marsden, as teacher of the school, which will lighten his work."

One of the surest signs of the healthy state of any church is the Missionary spirit manifested by it, and it is pleasing to know, that even in this early stage of the work these signs were not wanting. We find Mr. Duncan recording, in a letter from which we have already quoted, "Several young men with me are likely to become very useful in the Mission work around when the doors open for them." And the following letter, written by a young woman of the settlement to her sister, who was leading a wicked life at Victoria, manifests the genuine Christian spirit of the writer. She had already succeeded in reclaiming one of her sisters, and now she wrote to another—

"My dear Sister—I send this little news to you. I very much wish to see you, my sister. I tell you sometimes I very much cry because I remember your

way not right. I want you to hear what I speak to you. Come now, my sister, I hope you will return and live in your own place. Do not you persevere to follow bad ways. You must try to forsake your way; repent from your heart. You hear our Saviour Jesus Christ. Cast all your bad ways on Jesus. He know to save us when we die. I very happy because I see my brother and sister come again. I thank God because He hear always cry about you.

"I am, your crying Sister,

"ELIZA PALEY."

Somewhat later we find Mr. Duncan reporting—

"A little time ago several of the Christian Indians from here made a special visit to Fort Simpson, for the purpose of arousing their slumbering brethren there, and the report that reached us of the result was very satisfactory. The heathen there put away their own absorbing and heathenish work, and attended the meetings the Christians held, and listened with great reverence and attention."

But it is needless to state that the Missionaries, amid much to cheer, had much also to disappoint and discourage them; for it is so always. Wherever the work of God is going forward, there will the great enemy be the more active in striving to counterplot and undo the work. One of the greatest obstacles to the progress of the Missionary work was the sale of liquor amongst the Indians, and terrible were the atrocities perpetrated during their fits of drunkenness. One of the Missionaries was set upon by a drunken Indian, who twice attempted to fire at him. Providentially his gun missed fire, and before he could make a third attempt the gun was seized, and fired off into the air. But notwithstanding all the difficulties the work progressed. We find Mr. Duncan writing, on July 12, 1865—

"I am happy to tell you, that, on the whole, things are going on well with us. Though I have much to mourn over, yet God shows me much to encourage and comfort me. The conflict we are engaged in is a very fierce one: three of the baptized have gone back. Ye

how rejoicing to feel that, on the other hand, over forty are pressing to enter our ranks, and out of these, thirty or over are considered fit to be admitted.

And again, on October 25th, after recording the interest taken by His Excellency Governor Seymour in the work at Metlahkatlah, who, before leaving for England, had written an encouraging letter, concluding with these words—" If you can tell me anything in which I can show my interest in your Mission, and in the coast natives generally, I shall be glad to adopt it;" he adds—

" We are experiencing very turbulent times; but I am happy to tell you, nevertheless, the Lord's work is going on here. The fear of God rests upon this place. I am sure, if you were to see this village on the Lord's-day, or at week-evening prayers, you would not believe you were in a land of savages, and that, less than twenty miles away, ghastly heathenism still holds its undisputed sway; yet such is the case."

CHAPTER XVIII.

COMMENCEMENT OF THE MISSION IN THE NAAS RIVER.

Mr. Duncan had long felt that the first out-station which must be commenced by him was upon the Naas River, among the Nishkah Indians. He had already paid two visits to them in April and September 1860. The record of the first of these has appeared in these pages; but for that of the second, not less interesting than the first, we must refer to the " Church Missionary Intelligencer" for 1865 (pp. 113—116), as its length will not admit of its insertion here. Anxious as Mr. Duncan was to help these people, it was impossible for him to do it while he was alone; so that, notwithstanding their urgent entreaties for a Missionary, they were left without one until the beginning of 1864, when they again claimed his attention; and having paid another visit to

them in the spring of that year, their wants were again pressed upon him; and as, in the providence of God, Mr. Doolan arrived just at that time, it was agreed between them that he should at once proceed to the Naas River, and commence Missionary work there. He was accompanied by Robert Dundas, a young Tsimsheean Christian, who, it was hoped, would prove of service in assisting him with the language, and helping in the school. During his short stay at Metlahkatlah he saw something of the working of the Mission, baptized one adult and four infants, and married one of the girls adopted by Mrs. Tugwell while there, a truly Christian girl, to the young man, S. Marsden, who promised to be a great help in the school. Mr. Doolan thus describes the welcome they received from the Indians at Naas—

"On the 20th of July we left Metlahkatlah, and, on our arrival at Naas, took up our residence in the house of one of the chiefs. The Indians seemed very much pleased that we had come, and helped us, as far as they could, in setting up our tent in the house, and in bringing us food in the shape of salmon. Our first step was to look out for a suitable site for a house, hoping before winter we might have a small house erected; and as the Indians are divided into three villages, separated from one another by narrow channels of the river, it was a difficult matter to pitch on a spot which should be equally advantageous to all. The Indians seeing us busy in preparing the ground for the house, then believed we intended remaining during the winter. They could scarcely credit it, as the cold is so intense. Our difficulty with regard to a schoolhouse is for the present removed, by renting for a year, from one of the chiefs, an old deserted Indian house, built in the most populous of the three villages. To put this in order before the winter was our next step. The chiefs, and some of the other men, came forward very readily, and lent us bark and plank for roofing and flooring the schoolhouse, telling us they did not intend treating us as the Tsimsheeans had treated Mr. Duncan. As the time of the year when we arrived was midsummer, most of the Indians were away making food, but from the very first a small band

of young men stuck to us, and these, with others, we employed in cutting wood for the house. To show the anxiety manifested by some among them to learn "the book," as they call the Bible, I will give you one instance. Two young men came down from their own village, a distance of thirty miles, and remained with us over two weeks, till forced to return by want of food. Their sole motive for coming was to learn. Another lad, the son of a chief, has from the first remained with us. He has been sorely tempted more than once to leave. Four times in one afternoon men came to him, as he was working for us, trying to induce him to accompany them to a whisky feast. He refused to go, telling them if he did we should be ashamed of him. I trust he will soon learn to resist temptation from higher motives than these. His father and mother are very angry with him, and have cast him off. He tells us he constantly prays to God. At Mr. Duncan's suggestion, he will remain with him during the winter. I trust the Spirit is leading him to inquire after the Saviour, and that in the spring, should it be the will of God, he may be ready for baptism, the first-fruits from Naas. We trust, also, that another Naas lad may be induced to spend the winter there, under instruction. The manners and customs of the Naas Indians are so similar to the Tsimsheeans, that to describe them would be giving but a repetition of what Mr. Duncan has already written. We have some difficulties to contend with, which he did not find among the Tsimsheeans: one will arise from the different circumstances through which a man becomes a chief amongst them. With the Tsimsheeans, the chieftainship is hereditary; but at Naas, if a man accumulates, either by industry (and they are, without exception, the most industrious of the Northern-Coast Indians) or by marriage a certain amount of property, he becomes a sort of chief amongst them. Polygamy is very prevalent among them: one chief has no less than five wives. In becoming a Christian, he loses his precedence among his fellow-men, and one of the most difficult questions that will arise is this—How to maintain a chief's social position on his embracing Christianity?

"*July* 31: *Sunday*—We went to every house in the three villages, inviting the people to attend service. Began service about ten A.M., and had fifty-eight at our first meeting. Charles Ryan, a Christian man from Metlahkatlah, who happened to be then at Naas, gave a nice address.

"We heard a medicine-woman rattling over a sick woman near the house. She is a very wicked woman. She pretends she has been dead for eight days, that she can tell what the crows say, what the children when they cry say, and many other fooleries. A fine instance of bravery I heard of Charles Ryan, When at the fisheries, an old medicine-man and his wife came rattling over a poor sick woman. He saw she was too weak to bear it, and ordered them off, telling them they were great deceivers. As they were great medicine people, the Indians advised him to leave off, but he told them he would give them ten dollars if they killed him by the morning. The Indians looked at him in the morning, half afraid that he would be dead, but when the medicine-man saw he was quite well he made off."

The limits of our space will not allow of our giving any further details of the work at this advanced post on the Naas River. It will be sufficient to say that God has been pleased so to bless the labours of His servants, that a promising settlement has now been formed there similar to Metlahkatlah, to which the Missionaries have given the name of Kincauleth.

CHAPTER XIX.

SECOND VISIT OF THE BISHOP OF COLUMBIA.

In the summer of 1866 a second visit was paid to the Mission by the Bishop of Columbia, who thus reports with reference to it in a letter from Vancouver's Island, on June 27—

"I have recently returned from an interesting visit to

the Tsimsheeans at Metlahkatlah, where, I am thankful to say, the work of God continues to prosper. Assisted by the Rev. A. Doolan and Mr. Duncan, I carefully examined about one hundred catechumens, many of whom had been several years under preparation, and on Whit-Sunday baptized of them thirty men and thirty-five women, in all sixty-five adults. I truly believe most of these were sincere and intelligent believers in Christ—as worthy converts from heathenism as have ever been known in the history of the church. The mistake sometimes made in saying that the only hope of Missionary labour is in the young, and that little may be expected from adult heathen, receives encouraging contradiction here from the number of elderly persons who give every proof of the sincerity of conversion. At the same time the young are growing up with all the more hope from the Christian example of their parents and friends.

"The Female Institution has borne good fruit in planting out one set of young women in domestic life. The present inmates are nearly of an age to follow, and others are waiting to supply their room. The arrival of the Rev. F. and Mrs. Gribbell* will be of great advantage to this part of the work, and will relieve Mr. Duncan of a most difficult duty, but one which he has admirably discharged. Mr. Duncan's influence is great upon surrounding and even distant tribes, who frequently ask for teachers to come and reside amongst them; and it is of much importance that the present opportunity should not be lost, for terrible are the evil agencies for effecting the deeper contamination and rapid destruction of the native race of this country.

"Besides this Mission to the Tsimsheeans, two other centres urgently call for the Gospel—Fort Rupert and Queen-Charlotte islands—from which may be reached about 5000 Indians, speaking the Quoquolt, and the same number speaking Hydah tongues. Two Missionaries should go to each. For the Tsimsheeans there needs

* Rev. F. Gribbell had been sent out by the Church Missionary Society to assist Mr. Duncan; but through the failure of Mrs. Gribbell's health, he, like Mr. Tugwell, was obliged to abandon the work.

an addition of three labourers—one to assist Mr. Doolan on the Naas River, a second to reside at Fort Simpson, and a third to go to the Skeena River, south of Metlahkatlah. Metlahkatlah is destined to become the centre of the northern Missions on this coast, and probably of just trade, from which Christian civilization may spread around. It would be desirable to have an institution for boys as well as girls, from which might be drafted the future teachers of the tribes, leading eventually to education for the ministry. It is of consequence to make this Mission strong with the earnest life of faithful Missionaries from the mother land."

The following interesting account of the celebration of the Queen's birth-day at Metlahkatlah is extracted from the "Victoria Daily Chronicle" of June 1, 1866—

"It had been usual every year to keep the Queen's birth-day at Metlahkatlah. The presence of a ship of war induced Mr. Duncan to resolve to observe the festive occasion a few days earlier than customary. By the kindness of Captain Porcher, of H.M.S. 'Sparrowhawk,' he was enabled to do this. At an early hour on the 21st of May a party from the ship decorated the bastion and the principal buildings with a festoon of flags of various nations. The day was perfect, the sun shone bright, and all the beautiful scenery of islands, placid sea and distant mountains, contributed to the delight. Precisely at twelve o'clock a royal salute of twenty-one guns boomed forth from the ship, to the great satisfaction and some astonishment of the clean, orderly and well-dressed groups of Indians, who had now gathered to the village square to participate in the proceedings of the day. There were healthy children playing at ball and taking turns at the merry-go-round; young men were striving at gymnastic bars; the eighteen policemen of the village were in regimentals, ready for review; and the elders walked about the happy scene, comparing the old time and new, and thanking God for increase of prosperity and of blessing.

"During the earlier part of the day a distribution of gifts took place: biscuits were given to 140 children, who sang in English 'God save the Queen, and other pieces. Better behaved children, more orderly and obedient,

there could not be found in any land. Next came 120 elderly men and women, to whom a few leaves of tobaco were an acceptable token of sympathy; the sick, too, were remembered; and last, not least, the councilmen and constables. Gifts, however, are not the order of the day in Metlahkatlah. All who come there are taught to depend upon their own industry. Not a few have suffered the loss of all things by leaving home, friends and property elsewhere, to come here. The most exciting thing of the day was the race between five canoes, manned by forty-one young men and men in their prime. The course was about two miles, round an island in full view of the village. Three canoes, two of women, had their contest. Foot races, boys running in sacks, blindman's buff, and such like amusements, completed the programme of that part of the festivities. The crew of the 'Sparrowhawk' had their holiday on shore, and appeared equally to enjoy the occasion. A remarkable contrast was afforded by the arrival of a fleet of Bella Bella canoes, whose savage owners, with black and red painted faces, dirty uncombed heads, and tattered blankets, showed off to advantage the well-dressed and respectable Metlahkatlans. After a time the heathen visitors became convinced of their disadvantage, and prudently retired from observation."

"In the evening, before the exhibition of a magic lantern, a public meeting was held, at which were present Captain Porcher and several of his officers, the Bishop of Columbia, the Rev. A. Doolan, and Mr. Duncan. Addresses were delivered, to which the Indian chief men replied. The following are the brief words of three of these—

"*Kemskah*—'Chiefs, I will say a little. How were we to hear when we were young what we now hear? And being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it. We struggle, but in spite of our efforts we are carried out to sea. Again, we are like a youth watching a skilled workman. He strives to imitate his work, but fails: so we. We try to follow God's way, but how far we fall short! Still we

are encouraged to persevere. We feel we are nearing the shore. We are coming nearer to the hand of God—nearer peace. We must look neither to the right nor left, but look straight on and persevere.'

"*Thrak-shah-kaun* (once a sorcerer)—'Chiefs, I will speak. As my brothers before me have entreated, so do ye. Why have you left your country to come to us? One thing has brought you here. One thing was the cause—to teach us the way of God, and help us to walk in it. Our forefathers were wicked and dark: they taught us ahlied (sorcery). My eyes have swollen: three nights I have not slept. I have crept to the corner of my house to cry, reflecting on God's pity to us in sending you at this time. You are not acting from your own hearts. God has sent you. I am happy to see so many of my brothers and sisters born to God. God has spoken to us: let us hear.'

"*Woodeemeesh*—'I will speak to my brethren. What has God done to us? What does He see in us that He should be working for us? We are like the fallen tree, buried in the undergrowth. What do these chiefs gain by coming to us? Did we call them? Do we know from whence they are? Or did we see the way they have come? Yet they arrived to us; they have torn away the undergrowth; they have found us, and they have lifted our hands and eyes to God, and showed us the way to heaven.'

"The magic lantern came after that. The Bella Bella chief was present, and declared the white man could conjure better than the Indian. All departed at a somewhat late hour, highly delighted with the Queen's birthday for 1866."

"The bishop visited in a canoe the island gardens of the Mission. They number about 150. He found many of the owners, men, women and children, planting potatoes in the deep, rich mould, the accumulation of centuries. They use lines for the trenches, and deposit sea-weed, an excellent manure, upon the potatoe, which is cut into pieces, and placed about six inches apart. Abundant crops of excellent food are thus obtained, and not only are their own wants supplied, but

they sell to other Indians. The seed now used was raised from a ton presented by the bishop in 1863, when the gardens were commenced. Looking at these garden islands from the Mission, we were impressed with the marked industry and order of the settlement.

"How different thirty years ago was the spot! Then heathenism, in all its terror, held dark dominion. Beneath the soil of Mr. Duncan's garden many skulls and human bones were exhumed; but this was not the burial-place of the Tsimsheeans. These were the bones of slaves murdered on feast-days to display power and wealth. It was a saying, that every chief's house was planted on the dead bodies of slaves. The slave body was cast out unburied, to be the food of dogs. Now all is changed: no sound of heathen revel or dark magic is ever heard at Metlahkatlah. The cross of the Prince of Peace surmounts the chief building, which is the house of God, and the church bell daily draws glad hundreds of Indians to lift up the heart in spirit and in truth to their great Father. 'The desert blossoms as the rose, and the wilderness has become a fruitful field.'"

A few extracts from Mr. Duncan's letter to the Committee of this date will give a general idea of the state of the Mission colony at this time. On July 10, 1866, after referring to the pleasure which the bishop's visit had given to the little community, he writes—

"You will be happy to hear that our village trade prospers. I had hoped to have transferred this department to other hands, but have been disappointed. Had I done so I think I should now have had upwards of 1000*l.* surplus, which I had intended laying out in the village, and in building a new church, and thus raising a substantial monument of the industry of the village during the past four years of its existence. This result is the more encouraging alongside the fact, that most of the other traders with the Indians are complaining of losses. Some have failed altogether, and now several of the liquor vendors have fled insolvent.

"1. As regards *the trade department*, I have instructed a white man, the only one in the village besides myself, who

is married to a Metlahkatlah Indian, to keep the store, and he, with four Indians, manages the schooner. Now, instead of the savage altercation so common to Indian trading, the Metlahkatlah store demands and obtains quietness and courtesy. We have continued to supply the Indians with all goods answering the convenience of civilized life, and tending to elevate their tastes and improve their appearance.

"2. *Matters of law.*—All private, domestic and civil troubles find their way to the Mission house, and now the Indians from surrounding tribes bring in their every trial of a serious nature. Thus my duties in this department are very trying, demanding much patience, energy and explanation. But it is satisfactory to see peace and quietness prevail in the village, and to be able to extend the same blessings to some little extent to the surrounding tribes.

"3. *Taxes and village work.*—The Indians, on the whole, this year have been very prompt in paying their tax, namely, a blanket for each male adult. And hence the village work is progressing. The chief, Legaic, the twelve councillors, and the eighteen constables, are all doing as well as I can expect. I am particularly pleased with their loyalty and strict obedience, even in matters very trying to their own private feelings.

"4. *Building department.*—Our Mission premises are now nearly complete, and are very ample. With God's good hand upon us, we hope soon to set about building a *real* church on an elevated portion of the village, and we will try to do it without any expense to the Society. Mr. Doolan and myself think that 100*l.* a year will be quite sufficient in future for the general expenses of the Mission.

"5. *School department.*—There are about 130 children on the books, but many of them are necessarily away a great part of their time each year, gathering food. My regular scholars are the boarders, and some few from the villages. For the adults I carry on an evening school in the winter. The great want I feel for the adults is a book in their own tongue. This I am preparing, and hope ere long to have it ready for printing. We will try to print it with our own press.

"I may now mention a pleasing discovery that I made this spring. In one of the trading parties of Indians from the Skeena river there were two men from the far interior, both married into the Tsimsheean-speaking tribes on the river, and able to speak Tsimsheean fluently. I went to address the party in the house where they were lodging during their stay here. A day or two afterwards I bethought myself of a letter I had received from Rev. W. Kirkby, one of our Missionaries on the Mackenzie river. He had inquired about the Tsimsheean language, and so I at once went to these two strangers to compare their own tongue with the language of Mr. Kirkby's Indians, and, to my great joy, I found them agree. I cannot tell you how delighted I was at this discovery: thus I can now communicate through the Tsimsheean tongue with the various Indians speaking the language known to Mr. Kirkby.

English.	Mr. Kirkby's Vocabulary.	The two strangers' Native Tougue.	Tsimsheean.
Sun.	Sā.	Sa.	Kammuckcumcheeoost*
Fire.	Kun.	Lun.	Lak.
Wood.	Touchon.	Tichen.	Kan.
Man.	Tenna.	Yenne.	Youet.
Hand.	Lā.	La.	Annon.
Foot.	Ka.	Ka.	Ahshee.

"6. *Religious services department.*—I have now three services on the Sunday, and village prayers every week-day night, all of which are well attended. Thus the Lord is blessing us. I rejoice to report that three families have lately left Fort Simpson to join us, and I have notice of another coming, and others who are thinking of it. The three which have come are of the right class—four penitent sinners, feeling their way after God. To God be all the praise and glory! Amen."

We have already inserted several testimonies to the progress of the Mission work from various quarters, including that of the bishop of the diocese, the Governor of the colony, officers in Her Majesty's service who have visited Metlahkatlah, and others. These might be

* *Kammuck* is "hot." *Cheeoost* is "daylight"—thus *Kammuckcumcheeoost* is "the heater of the day."

largely multiplied, as will be found by reference to the Society's periodicals. But the following extract from the "Nanaimo Tribune" deserves to be specially noticed, inasmuch as it comes from the pen of a Roman-Catholic gentleman, who has visited the Mission station in 1866, and is therefore doubly valuable as an independent testimony—

"Being requested by several of my friends to give a sketch of my three months' trip north as far as the Russian possession, I comply cheeringly, my principal motive for so doing being the vindication of the character of some noble, self-sacrificing men in the Missionary cause from the scandalous aspersions cast upon them by a portion of the press of the colony. Knowing by experience the many efforts that have been made by the people of this island to aid the Missionary in his exertions to preserve, if possible, a few of the many Indian tribes north, and knowing also how little help they have received from the Executive in this particular, I could not but feel surprised and gratified at the vast improvement in the condition of the Indians, both morally and socially, that I witnessed at the different Missions since my last visit. At Metlahkatlah, the charge of Mr. Duncan, this improvement was particularly marked. The confidence reposed in Mr. Duncan by his dusky flock has never for a moment been shaken, in fact, is daily on the increase, as the many additions to the population from outside sources will attest. . . . . The town is triangular in shape; the Mission buildings being located on a bold promontory forming the apex. The view from the southern entrance of the harbour, looking townward, is extremely pretty. The church, of octagonal form, having a handsome portico and belfry, and surmounted with the emblem of Christianity and peace, occupies a prominent position in the foreground: adjacent to this are the parsonage, store, and sawpits, the latter supplying lumber of good quality, the product of native labour, at the rate of fifteen dollars per 1000. The houses, numbering about fifty, are nearly all of a uniform size—16 by 24 feet—good frame, weatherboarded and shingled, glazed windows, and having neat little gardens in front; the

whole forming two handsome esplanades, one fronting the outer and the other the inner harbour. The interior of the houses did not belie the promise held out by the exterior. Everything was neat and scrupulously clean. The inmates were as well supplied with the requisites to make life comfortable as any of our labouring class here. Cooking stoves and clocks were common to every dwelling, and, in a few instances, pictures adorned the walls of the more luxuriously inclined. The sight at church on Sabbath morning was pleasant to behold. The congregation numbered about 300, the females preponderating, the major portion of the males being at that time out fishing. They were all well clad—the women in their cloth mantles and merino dresses, and their heads gaily decked with the graceful badanna; the men in substantial tweeds and broadcloth suits, and having the impress of good health and contentment on their intelligent features. Their conduct during divine service was strictly exemplary, and would have done credit to many a more pretentious edifice than that at Metlahkatlah. As a whole, Mr. Duncan's people are industrious and sober: they are courteous and hospitable to strangers, and, if properly protected by their Government against the poison-venders of this island, will in time become a numerous and wealthy people."

CHAPTER XX.

CLOSE OF THE REVIEW.

We have now come to the end of the period which we undertook to review. It was in September 1857 that Mr. Duncan had left Victoria for Fort Simpson; and now, on September 20, 1867, we find him giving the following report to the Home Committee—

"I have still the pleasing and encouraging announcement to make, that the good hand of our God is upon us. His blessed work in this land is still growing both

in strength and extent. The days of our trembling weakness are past: the sapling has become a tree, an offshoot of which is already bearing fruit. To God be all the praise and glory! Amen.

"In the last week of January a deputation of the Indians waited upon me, praying that I would procure a saw-mill for the village, as our present pit-saws did not produce sufficient material to meet our necessities for building. I needed, of course, little urging in the direction they pointed; and so, having several other pressing reasons for my paying a visit to Victoria, and a favourable opportunity being afforded for my quickly performing the trip, I suddenly resolved to go. Mr. Doolan willingly undertook the charge of everything during my absence. I spent about three weeks in Victoria, and finished all my business. On the 10th of March I arrived back at Metlahkatlah, bringing with me 700 copies of our first tract printed in the Tsimsheean tongue. Many of the Indians can already read it, and are greatly delighted with it. The cost of printing it was only twelve dollars, which expense Mr. Doolan kindly bore. You will, I am sure, be glad to learn that our village is attracting new settlers from surrounding tribes of Indians, and rapidly improving in appearance.

"On the 12th of June last His Excellency Governor Seymour paid us his long-promised visit, and expressed himself very much gratified with all he saw. Though he had heard much of Metlahkatlah, yet the reality, he said, far exceeded his expectations.

"On the 20th of May we welcomed our new Missionary brother, Mr. Tomlinson. At once we sat down to consider the advisability of recommencing the Naas Mission,* as Mr. Doolan's recent visit to Naas had convinced him that little good can be expected to result from occasional visits. It was decided that Mr. Doolan and Mr. Tomlinson should proceed without delay, and endeavour to establish the little band, already gathered

* This had been temporarily suspended, owing to difficulties that had arisen.

out of the heathen at Naas, into a Christian settlement. On the 4th of June, Messrs. Doolan and Tomlinson started away for their arduous work, I trust to be greatly blessed in their labours. Their letters and journals will give you the account of their proceedings and success.

"On the 9th of last month I welcomed here my very dear friend—a warm and tried friend of the Mission—the Dean of Victoria (Rev. E. Cridge), on his first visit to us. The Dean has long anxiously desired and prayed for the opportunity to pay us a visit, and now, at the end of ten years from my first arrival in the country, his prayers have been heard, and he is with us, to the great joy of his heart. He purposes, I believe, writing to you himself upon all that he has seen and done here, so that I will say no more than that I have had the great pleasure in assisting him in examining over a hundred catechumens; the result being, that he accepted, and, on the 8th instant, baptized, ninety-six adult Indians and eighteen children.

"The same steamer that brought us the Dean, brought us a letter calling upon Mr. Doolan to return home. Yon will learn from the minutes of the Committee meeting held here, and now sent you, the circumstances of the case. It is a great loss to the Naas Mission his going away, but the loss has been most providentially alleviated by the step which he and Mr. Tomlinson took this summer in moving the catechumens to their new home. He thus leaves the result of his labours collected, and in a condition to be easily taken up by his successor. I regret very much Mr. Doolan's going away, but to everything we say, 'The Lord's will be done.' He has lived to do God's work here, and takes with him the grateful affections of many hearts."

Upon Dean Cridge's return to Victoria, after a visit of seven weeks to Metlahkatlah, he sent to the Committee of the Church Missionary Society a full and most interesting statement of the condition of the Mission after ten years of labour. This review has already appeared in the pages of the "Church Missionary Intelligencer," and has been published separately by the Society.

A few words in conclusion as to the results which, after a period of ten years, Christianity has been able to attain amongst the Tsimsheeans. The first attempts of the Missionary were made at Fort Simpson, and there, in spite of many hindrances, we saw how Christianity, when faithfully introduced amongst a wild and degraded race, will make its way amidst the gravest obstructions, and so lay hold on men's consciences as to lead them, in spite of their prejudices, to yield themselves to its influence, and profess it before their countrymen, although exposed, because of this, to much persecution.

Mr. Duncan, after a few years, removed to his present post, Metlahkatlah, about seventeen miles from Fort Simpson, and there, as Mr. Macfie testifies, in his work on Vancouver's Island, "during the first four years a work has been accomplished whose success has rarely, if ever, been equalled in the history of Missions to the heathen." Results have been achieved of such a nature as to assure us that Christianity, when believed, has power so to change men, that they become a marked contrast to their former selves; nay, not only so, but that it brings hope to imperilled races, and, by raising the tone of individual character, prepares the way for a great national renovation. Thus the Gospel of Christ has proved a refuge to the shipwrecked and perishing Indians of British Columbia, by gathering a portion of them within its protecting influence. A new community has been formed, purged from the degrading practices of preceding generations, and endued with such a moral tone, that the vices which emanate from Victoria, instead of being imbibed with a miserable facility, are strenuously resisted and repelled. And there is evidence that the work has begun to spread so as to affect beneficially a large portion of the nation. To God be all the praise! It is not to glorify the man, or the Society which sent him out, that we dwell upon this remarkable testimony.

Moreover, Metlahkatlah is not without its Christian discipline; but it is an easy yoke compared with the burden of heathenism, which is harsh and grinding, and is necessary to perpetuate a condition of moral health in the midst of such abounding unhealthiness.

The houses of the native Christians are no longer after the Indian fashion, but adapted to the proprieties of a Christian life. As offences will arise, an efficient body of police is organized, and evil-doers are repressed. Industrious habits are diligently encouraged, and the people cultivate the soil, extract oil, hunt furs, gather berries. A schooner, also, has been provided, which traffics with Victoria, exporting the produce of the little colony, and bringing back in return such supplies as are needed. These are some of the material results.

But that which is the very strength of the Mission at Metlahkatlah, is its citadel and central keep — the church, where the converts gather on the Lord's-day to worship God through Jesus Christ, and listen to His holy word. Christian ordinances are the backbone of the new community. In the faithful use of them they imbibe those high principles which give robustness to the moral character. The strength of the whole Mission lies in the pure Christianity which is communicated from one earnest heart to another, and thence breathed forth in prayer to God—prayer which returns, in divine blessing to the soul.

May the Lord be pleased to multiply many such instances throughout the wide Missionary field!

W. M. Watts, 80, Gray's Inn Road.

Clerk Neat. Lang

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