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NA-NA-KWA.

OR

DAWN ON THE NORTHWEST COAST.

No. 18. KITAMAAT, B. C. April, 1902

A QUARTERLY LETTER EXPLANATORY OF SOME PHASES OF MISSION WORK AMONGST THE NATIVE TRIBES OF BRITISH COLUMBIA.

PRINTED AND PUBLISHED AT KITAMAAT, B. C.

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WHAT IS KILLING THE INDIANS?

AN old question, for reviving which my only apology is nearly ten years continuous work in an Indian village, during which period there has been afforded me an excellent opportunity for closely studying their mode of life.

A gruesome fact is ever apparent, generally speaking the mortality amongst the Indians is trightful.

One is led to ask two questions very seriously :—

(a) What is the cause of the high death rate?

(b) Can other methods be employed besides those already in operation in order to save the original owners of the soil, amongst the 'fit things' of the twentieth century?

What is killing the Indians?

In order not to cause offence by selecting one or two tribes for illustration, let whatever may be here said, be construed as bearing on all the tribes of the North Pacific, even though there may be exceptions.

The POTLATCH, as it is called, is responsible for many deaths directly and indirectly.

Journeys are taken generally in the winter to and from the potlatch by sea and by land; canoe trips on stormy seas, long journeys over fields of snow and ice, in rain and slush. The days of weary travelling and exposure so thoroughly exhaust and chill, that the ailing children, the weak, the sick and especially the feeble aged seldom recover. Such cases have been brought to notice this winter. Infection is often carried from place to place because of the potlatch; measles, whooping cough, chicken-pox, grip, or consumption seldom hinder them from going; cases are known, where this winter whole communities were affected by disease being carried in this manner.

During the potlatch season it is very distressing to see the neglected children and the uncared-for old on bitterly cold days left without fire, food or friend. Is it any wonder that the old people sometimes tell the missionary they are "tired," and ask for medicine to put them to sleep forever.

The Rev. J. B. McCullagh M. A. of the C. M. S. who has written most comprehensively on this subject designates the potlatch a thug.

Closely allied to the potlatch is the WITCHCRAFT which is exercised by the Interior and Coast Indians. A great part of the black art is a direct result of the potlatch system; and no one can live long in an Indian village without learning something concerning "Indian Poison," as it is termed by the

white man.

Let reliable information come to an Indian that a shaman or other adept is practicing the art to compass his death, and generally death will ensue through terror of some fancied disease, or through the quickening of some real disease by a morbid imagination.

The ravages of TUBERCULOSIS amongst the native tribes of the coast are apparent to the most casual observer.

Are there any remedies other than moral suasion for such a sad condition of affairs? The Dominion Government has legislated against the potlatch and witchcraft; and the Provincial Board of Health to prevent the spread of tuberculosis.

To suppress the potlatch.—
58—59 VICT., Chap. 35. Sec. 6.

"Section one hundred and fourteen of "THE INDIAN ACT" is hereby repealed and the following substituted therefor:—

Every Indian or other person who engages in or assists in celebrating or encourages either directly or indirectly another to celebrate, any Indian festival dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature whether such gift of money, goods or article take place before, at, or after the celebration of the same, and every Indian or other person who engages or assists in any celebration or dance of which the wounding or mutilation of the dead or living body of any human being or animal form a part or is a feature, is guilty of an indictable offence and is liable to imprisonment for a term not exceeding six months and not less than two months; but nothing in this section shall be construed to prevent the holding of any agricultural show or exhibition or the giving of prizes for exhibits thereat"

The law has not been enforced. It is unpopular, however for the good of the people for whom it was framed it should either be enforced, amended and enforced or repealed. As the case remains at present, unenforced laws tend to weaken the faith of the Indians in the Government's power and demoralizes them.

The potlatch system is antagonistic to civilization, Christianity and good government, and is the forerunner of a long list of crimes.

To suppress witchcraft,—
55—56 VICT. Chap. 29, Sec. 396.

"Every one is guilty of an indictable offence and liable to one year's imprisonment who pretends to exercise or use any kind of witchcraft, sorcery, enchantment or conjuration, or undertakes to tell fortunes, or pretends from his skill or knowledge in any occult or crafty science, to discover where or in what manner any goods or chattels supposed to have been stolen or lost may be found."

To prevent the spread of consumption.—

Whereas tuberculosis is now proved to be infectious, and is at the present time existing in many parts of the Province, the Provincial Board of Health enacts the following regulations:—

14. Inasmuch as spitting is purely a matter of habit, and is offensive to many and is often very harmful and a fruitful means of carrying disease, it is here declared unlawful to spit in tram-cars railway cars, or other public conveyances, or on sidewalks, or on floors and other parts of public buildings.

The penalty attached for violation of the above by-law, is a fine not exceeding one hundred dollars with or without costs, or to imprisonment, with or without hard labour, for a term not exceeding six months, or to both fine and imprisonment.

There are other ills which cause many deaths, nevertheless we believe if the foregoing or similar statutes were enforced there would be a saving of life; also protection to the Christian Indians would be assured.

WITCHCRAFT IN ALASKA.

An Indian youth was buried alive by Chilkat tribesmen at Klukwan, he was the innocent victim of the shaman who falsely declared the Indian, who was a Christian, had been working "Indian Poison" and had caused the death of 12 men. After he had been in the grave nine hours he was found by the missionary who with two of the N W. Mounted Police rescued and resuscitated him.

THE BEAVER AND THE PORCUPINE.

Chief Jessea who is Chief of the Beaver totem related the following, which Minnie Amos interpreted.:—

The beaver and porcupine loved each other. When they met, the beaver put his arms around the porcupine's neck and they walked up and down the town.

The porcupine asked the beaver to play with him. They went up a hill where the porcupine used to play at the top of a tree and he said to the beaver, "I'll play for you".

"When you finish, I'll play for you," answered the beaver.

The porcupine climbed the tree while the beaver sang to him. The tree rocked from side to side, the porcupine let go his hold and fell on the ground while the beaver clapped his hands and cried, "pah pah lums, pah pah lums, pah pah lums," meaning "fall softly like the moss, moss, moss."

The porcupine was the same as dead for one hour then he got up.

"Oh," said the porcupine, "it is your turn to play."

"I am afraid. It is hard for me because I don't know how, but I'll try," replied the beaver.

"I will sing for you" said the porcupine, "if you go to the top of the tree".

The beaver very much afraid too climbed to the top of the tree which was swinging in the wind, let go his hold and fell to the ground while the porcupine clapped his hands and shouted, "tisum, tisum tisum," meaning "stone, stone, stone." The beaver was stunned and badly hurt for two hours he remained as dead then got up and the two returned to the porcupine town.

And the beaver said to the porcupine, "Come to my town and I'll play for you."

"Very well" answered the porcupine, so they walked till they came to a small lake with a house in the middle.

"That's my house" said the beaver.

The porcupine sat on the bank and the beaver said "I'll play for you."

"When you have finished then I'll play for you" answered the porcupine.

Then the beaver dived into the water and swam once round the lake under the water then rose to the top just in the same place where he had left the porcupine.

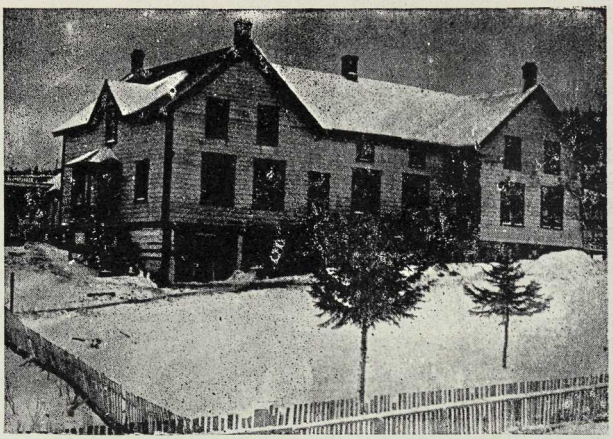
"Now its your turn," said the beaver.

"I am afraid, and my breath is short," answered the porcupine.

"Do not trouble about that, just get on my back and if your breath is short, scratch my shoulder and I will rise to the top of the water."

The porcupine did as he was told and with a splash they went under the water. In a moment the porcupine scratched the shoulder of the beaver. The beaver would not rise but swam around till the porcupine was dead. Then he rose near the house and placed the dead porcupine on the top of the house, then dived under and went into his house for the winter.

In two days the porcupine revived and found himself on the house in the middle of the lake. He was afraid to swim to the shore so he began to sing for the north wind. The north wind heard him singing and came to him and covered the water with a coat of ice. The porcupine walked to the shore and went to his town as quickly as he could



PORT SIMPSON BOYS' HOME.

There are three names which are more prominent than others in connection with missions to the Indians on the shores of the North Pacific Ocean. The Reverend Innocentius Veniaminoff of the Greek Church (designated by the Indians, Bene) who commenced as an humble priest in Alaska, was made Bishop and then Primate of the Greek Church of all Russia; Mr William Duncan of the C. M. S. who built the model Indian village of Metlahkatlah; and our Reverend T. Crosby whose name is so well known in connection with all the Methodist Indian missions on the N. W. Coast. It was at Port Simpson Mr. Crosby's greatest work was done. The Boys' Home is one of not a few monuments which attest his burning desire and indefatigable perseverance for the civilizing and christianizing of the Indian race

From all parts of the country, the head waters of the Skeena and Naas Rivers also the coast villages and Q. C. Islands, boys, young men and old men came and voluntarily placed themselves under the training and influence of Mr Crosby and his devoted assistants. Clah, a young man who became the first Christian teacher in South Eastern Alaska, Bros Pierce, Edgar, Russ, Ryan, and Amos, are to those who are at all familiar with our Indian work, household names. These were some of Mr. Crosby's boys.

The above commodious building is the present "Boys' Home" at Port Simpson, where Mr. Richards, the Principal of the Home, resides with his family and occupies the wing to the left of the picture; Miss Scriver, the matron, and the boys occupy the right. Mr. Richards, a most energetic man, is also the teacher of the large village school which at times numbers 120 pupils.

OUR SUNDAY SERVICES.

The form of service is that laid down by the Discipline. The music is a special feature, though we have no choir except at Christmas.

It is our custom either to intone, chant or repeat in concert the Lord's Prayer at all services. The Psalms for the day are read responsively followed by chanting "Glory be to the Father etc.." Instead of an anthem, the congregation chant one of the following, Te Deum, Gloria in Excelsis, Deus Misereatur, Dominus Regit me, etc.. Occasionally at the evening service an anthem is given by the "Home Girls" or an appropriate solo by one of the missionaries. Sabbath evening service is followed by a testimony meeting. The special Easter, Thanksgiving and Christmas hymns are now familiar. The congregation sings heartily, in fact there are only a few irregular metres in the Methodist Hymn and Tune Book which the juvenile portion of the congregation cannot sing.

The first Sunday in the month the missionary preaches in English to the children. At the close of the first prayer the commandments are repeated by the minister, the congregation chanting the response, " O Bugwahte, mamatlasintlanouf, gis guahtl owwahte gehnouf kun dsedsedsillay geh nouf geh gwe ahlass guice," (Lord have mercy upon us etc.)

Baptisms are always administered either the first or third Sunday in the month at the morning service when the Baptismal Chant " And Jesus said Suffer little children etc." is sung

We take the International lessons in the afternoon ; the blackboard is frequently brought into requisition. Hymns from "Sacred Songs & Solos" are used ; the little girls from the home often sing a hymn sweetly. Miss Long aids very materially in the services as organist.

DISTANT FRIENDS.

During the quarter we had much pleasure in receiving ten shillings from young ladies in England. Misses A. and K. Wheeler. The donation was to be applied to the stove for a helpless old man unless the expense had already been met. In such case it was to be used as we saw fit. There being no deficiency on the stove we will be delighted to purchase a good blackboard for the Sunday School hitherto having used common black painted boards nailed together.

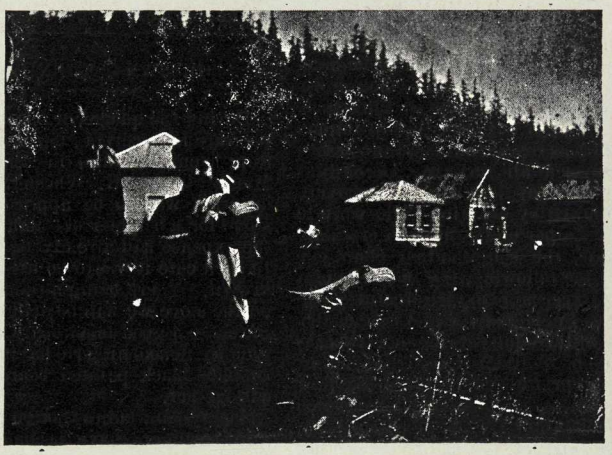
The young ladies though personally strangers have become much interested in the mission by reading NANAKWA, handed to them by a friend.

THE WHARF.

The wharf is all but complete and lends an air of thrift and energy to the village. We feel sure that Aleck Gray who had charge of its construction and those who assisted building it, are well satisfied with the result of their work. A captain of a steamer that recently called here remarked. "It would do credit to a much larger town." Another captain remarked, " It is a great acquisition to the town, it will create business, boats will come in with a feeling of security, knowing there is a good wharf to tie to."

The approach to the wharf is 228 feet by 20 feet, the head of the wharf is 80 feet along the front and 30 feet broad.

Miss Markland spent a leasant Easter at Kowthpigah, the home of Mr and Mrs. Anderson.



THREE YOUNG KITAMAATS.

MINNIE AMOS. ADA PRICE. EMSLEY RALEY.

The young chief (Gaedsoankuthl) who wears his father's cap, and his associates in the picture, have just been assisting to clean stove pipes.

Two of them are holding chiefs' spoons. These spoons are of wood and it has been the custom in opening a feast for the greatest chief to devour a large spoonful of oolichan grease. To give you an idea of the size, a year old baby can sit comfortably in one, the little Raleys have had many a ride round the rooms, in fact if wheels were attached a good patent perambulator might be advertised.

There is no finer curio collection than one of Indian spoons, wooden, bone, horn, ivory and silver ; plain, painted or carved. They vary in shape and size. The wooden ones in common use are generally plain but when painted are quite attractive. Those made of the horns of the mountain sheep and goats are often elaborately carved with totemic or heraldic signs. We occasionally find a rare old specimen made from the horn of the "Allahgim" an animal long since extinct. The silver spoons are beaten out of coins and carved with native symbols, they make most unique souvenirs. In the past carving has been a profession of great importance and a means of livelihood to many, now only a few become experts. The carving at Kitamaat is chiefly in wood and metal. One of our best artists Walter (Ladouh) passed away in February.

The Haidahs are noted for their skill, especially in stone carving.

"And they painted on the grave-posts
Of the graves, yet unforgotten,
Each his own ancestral totem,
Each the symbol of his household—
Figures of the bear and reindeer,
Of the turtle, crane, or beaver."

AN ANGRY GRIZZLY.

During February at River's Inlet, a white trapper and an Indian were killed by a bear they were so unfortunate as to disturb in his winter quarters. Their bodies with that of the bear were found close together; the Indian had apparently shot and wounded the bear which attacked him furiously. The white man coming to the Indian's rescue, drove a knife into the bear's breast, the point penetrating his heart. Then the bear having killed the Indian turned and killed the white man, afterwards dying of its own wounds.

HARTLEY BAY. NOTES.

By C. A. Robinson.

Three deaths entered our few population this year with two babies and some more in sickness.

Mrs. Aleck Moody was gone yesterday so this means four death (adults) entered our few population this winter.

The President and Secretary of the Hartley Bay Epworth League reelected in the same offices this year and has done a successful work among the brethren.

The people of Hartley Bay have good supplies of fresh salmon this winter, the fish something like the Spring Salmon, the people caught them with spoon baits from one to six by each men, from day to day.

Chief Councillor Ambrose Robinson has been sick since before Xmas, through the hurt he has received under the sole of his foot by a rust nail and he is little better now. in the midst of his sick he did'nt neglect his duty, but still put something straight.

Nearly three years since, our sisters of Hartley Bay have a pressing need to carpet the Hartley Bay new Church and since then they took up collections among them and for what they were short (money) the Hartley Bay Epworth League helped them out, and this winter the Church of Hartley Bay is well carpeted both oil cloth and carpets by the savings or earnings of our faithful sisters for within the nearly three years passed, the oil cloth and carpets amounted to $69. 00.

BELLA COOLA NOTES.

In a recent letter from Bella-Coola, we find the following interesting items of news for Nanakwa are enclosed. —

Some of the settlers have taken up stock ranches in Chilcotin.

Rev. J. C. Spencer arrived on the steamer of January, after having spent six months in Toronto.

Bella Coola is the natural outlet for all Northern Chilcotin and the Blackwater valley.

Mr Coughlan a photographer has been up taking some of the scenes in the valley.

Since the visit of Indian Agent Todd there has been no brewing of wine: as a consequence the general deportment has been much better.

Whooping cough has been here epidemic all winter. The Indians from River's Inlet were invited up for a potlatch and brought the affection with them.

A bridge is now beingconstructed over the Bella Coola river which will enable settlers to drive to the wharf which, so far, they have been unable to do. As soon as the bridge is passable, traffic will begin.

KITAMAAT HOME LETTER.

Winter is over and we are enjoying a few days of bright sunshine. Those who have not lived in isolated places can hardly understand what it means to us to be able to get out into the sunshine after the dreary winter. Mountains, trees and sea are to us what society and friends are to those who have the privilege of enjoying them. The past winter has been particularly dull there have been so many light falls of snow followed by rain.

It is a great comfort to have the girls all well again after the serious attack of influenza that visited us, and such a relief to be able to return to regular work. Now they are busy with their knitting, they do more at this time of the year just between the seasons, we desire that they be good knitters as it will be a great help to them after they leave the Home.

I fear some of the kind friends who sent us bales will think I am a long time acknowledging them, but I will do so as soon as possible. If any have been sent that I do not acknowledge, will the senders please write; often bales come with no name we compare them with letters that come by mail but find it hard to tell where they are from. Most of the things sent for Xmas were too late but they will be so very suitable for prizes on the 15th. of June. We had enough for Xmas and were not disappointed. If the girls are good and do their work we try to give them nice prizes.

We appreciate all gifts, I must just mention the oilcloth and clock, we had been wanting white oilcloth for the dining room tables for a long time, it came two days before Christmas, we had it on the tables the first time for their Xmas dinner, the girls take pride in keeping it nice.

The first day it was fine enough to go out on the hill the little ones gathered pretty leaves and moss arranging them very artistically in bouquets and placed one on each table which they have kept supplied with fresh ones ever since.

School being closed for a week's holidays at Easter, the girls find profitable employment, some are helping to print NANAKWA, others working in the garden, and when not employed at this, Miss Jackson is taking advantage of the extra help getting a stock of pinafores on hand. Every fine day we can we take them for a walk. This afternoon we are out on the tide flats the girls are all around us digging gliksam and I am writing a few notes for NANAKWA. As soon as we can go out in the spring there is something to gather, first gliksam then fish eggs, skinstick, seakwunaht, dulse, berries and cheewah, these last remaining until late in the fall.

On Good Friday we had a quiet day with service in the morning, the girls seemed to enter into the spirit of the day and were good.

E. E. LONG. (MATRON)

A NEW STORE HOUSE.

The council is building a store house on the new wharf. It is a spacious building, and is another feature of the enterprize of the council. Freight landed here will have a place in which it can be sheltered securely from the weather. Previously freight had to be loaded from the steamer into canoes and landed on the beach. Sometimes this was most inconvenient especially with a rough sea and rising tide, it often got wet in spite of an effort made by " all hands " to pack (carry) it above high water mark.

KITAMAAT HOME GIRLS DIGGING GLIKSAM.

The gliksam or Indian potato, as it is sometimes called, is an edible root. It is identical in flavor to our sweet potato though having no resemblance in shape. This together with kistum, another wild vegetable, is eagerly sought early in the year.

In the past the native races by force of circumstances, have had to make use of the natural supplies with which the Creator has lavishly endowed their country. Roots, especially in the spring of the year are obtained as a nutritive food and contain medicinal properties which instinct leads a native to use, as a rule wisely.

To accompany this picture and in some way explain it we print the following ideas as told in English by a bright little Home girl, Annie Mckay (Angweelumbks).

"They get it up the river, they find it under the sand. They get it in the winter when it is snowing when it's hot and they didn't get it cause it all die now, it is fun to get it, we push the stick in the ground and put the gliksam up to the top. It is not hard to get it, when they get lots they take the grass and tie it and they dig some more again and when its lots they put it all in the basket and they come home and they put them in the tin and they put some water in it and wash it and they take the pot and they put the sticks in it and they put the grass on the sticks and they put the gliksam on the grass then they put cold water on it and they cook it. And they didn't eat it quickly they wait till it is cold then they cut it and put the grease on it and sometimes the cheewah too and then they squeeze it in their hands (like that) then they put some of it away and some of it they eat."

HOPE FOR THE BOYS.

For the past two years, since it became necessary for the boys to leave the Home, they have taken rather a backward step having had no alternative but to disperse and go to the various camps. Consequently their attendance at the day school has been very desultory.

Now there is hope: Dr. Whittington and eastern friends are deeply interested in the case of the boys, not only at Kitamaat but all over the Coast. Our people are most anxious and we hope shortly to have good news for them.

It is not surprising we are urgent regarding the matter. From the first of February till October there is scarcely a boy at school. While there are 75 pupils enrolled, during this period but 35 are in attendance.

NOTICE!

Any of our friends who failed to receive the October number of Nanakwa and would like one, please drop a line. We have also a few packages of back numbers which can be had on application.

A map of the world is very much needed for the school.

ERRATA.

We do not pretend to send out this little paper free from grammatical or typographical errors, we have frequently seen minor mistakes after it has been through the press, in fact when we read over the proof sheets we have not time to correct and re-arrange the matter as fully as we would like.

LABORARE EST ORARE

"Not solely on our Sabbath days
We render ervice fair:
For duties done go up like praise,
And kindly thought is prayer."

FRESH FOOD.

When there had not been fresh food in the village for weeks, Jacob Duncan shot 5 seals and caught a halibut. The seals he feasted the people with, right glad they were. Thankful also were we at the mission house to receive some of the halibut. People who live in places where fresh food is obtainable every day can hardly appreciate our position. After living for a couple of months on canned food only we crave the fresh. Of late the people have brought us generously of halibut and venison.

COUNCIL NOTES.

An excellent by-law has been enforced by the council viz. that the door yards must be thoroughly cleaned. After so much sickness in the past season, for sanitary purposes this is very necessary.

To-day as we go to press, the women are busily raking the yards while the men are carrying the refuse to the beach where it is washed out by the tides and others are packing gravel for walks.

* Mr McMillan a prospector has staked mineral claims on Hawksbury Island and the mainland in the vicinity of Kitamaat.

Messrs McLennan and Pine have built neat and comfortable houses in the Kitamaat valley where they intend to make their home. One evening shortly after leaving the Mission, while passing through the Narrows to the Inner Harbour they were startled by an immense whale rising from the water, it nearly capsized the boat and drenched them with spray.

LOCALS.

Spring salmon were caught February the first.

This season the herring began to spawn at midnight, March the 23rd.

The old women and girls are gathering their usual harvest of glik-sam this year.

Wolf tracks are plentiful at the north of the village and those of deer and caribou are seen in the valley.

The hunters and trappers have generally had "hard luck" around Kitamaat this spring, though a fair number of mink are reported.

A lot of sickness has been reported from the camps.

Str, "Nell" was here in January with lumber for the wharf; she returned in March with freight, and was the first steamer to tie up to the Kitamaat wharf.

It is encouraging to find our Hartley Bay friends are in advance of last year in their collection and subscription for the Missionary Society.

The past winter has been the mildest and most unhealthy at Kitamaat in the space of ten years, not once has the thermometer registered zero. The snow fall has been light. High winds prevailed in March.

The beach in front of the village here has a lively appearance, owing to the large number of new canoes brought home by the people from their camps in an incomplete state. Now finishing touches are being put on, the sound of the adz is heard from morning until night as it rings against the well seasoned cedar out of which the canoes are so skilfully hewn. The Kitamaats are past-masters in the art of canoe building.

PERSONALS.

James Ross a Kitlope young man has taken up his residence at Kitamaat.

Mr. Robinson returned from the South March the 17th, bringing with him a large supply of goods.

Chief John Bolton returned from Hartley Bay and the camps on March 18th, bringing with him the mails.

Annie, wife of the late Peter Merrison of Kitlope has come to Kitamaat with the intention of living here.

As we go to press the Steamer Chieftain ties up at the new wharf. Capt. Cunningham is desirous of engaging several crews of hand loggers.

Edward Gray was brought home from the halibut camp on the 10th. of March his foot badly cut with an axe, seaweed being effectually used to staunch the flow of blood.

Alice Bates, one of our most successful home girls returned to Hartley Bay to nurse her father whom we are glad to hear has so far recovered as to be able to take a canoe journey to his camp near Surf Island. We hope to see her back again before long.

A NEW COOK BOOK.

We acknowledge with pleasure the Wheat City Cook Book, compiled by the ladies of the Methodist Church, Brandon. It is very unique, recipes being seasoned by such apt quotations as:—

"Master, I marvel how the fishes
live in the sea;
Why as men do on land; the great
ones eat up the little ones."
—SHAKESPEARE.

One evening a small boy at the mission house who was being corrected, covered his ears. His mother remarked that the Bible says there are those who have ears but cannot hear and eyes but cannot see. He was all attention in a moment, but the reproof was suddenly ended by the chappie piping out "are there any people who have noses they can't blow ?"

(Mother) "Little son, can you take care of baby while I go to the store room for a minute or two ?"
(Little son)—"No mamma, I can't."
(Mother)—"Then I'll have to ask God to do so."
(Little son)—"Why can't God take care of her all the time ?"

NANAKWA

Dawn in the North West Coast.

A QUARTERLY LETTER EXPLANATORY OF SOME PHASES OF MISSION WORK AMONGST THE NATIVE TRIBES OF BRITISH COLUMBIA.

PRINTED AND PUBLISHED AT KITAMAAT, B. C BY REV. G. H. RALEY.

FIFTH YEAR. No. 18. APRIL, 1902.

BAPTISMS.

"One LORD, One Faith, One Baptism."

Jan. 30th. Frances Allen.
,, 31st. Mary Walker.

BURIALS.

"Concerning them which are asleep, . . sorrow not."

Jan. 3rd.—Abouks Sarah, aged 85 years.
,, 8th.—Martha Legeak, aged 19 years.
,, ,, —Albert, aged 70 years.
,, 17th.—Jessie Shaw, aged 6 years.
,, 25th.—Sarah Livingstone, aged 10 years.
,, ,, —William Ebenezer Stewart, aged 7 months.
,, ,, —Mark, aged 90 years.
Feb. 1st.—Frances Allen, aged 45 years.
,, ,, —Mary Walker, aged 55 years.
,, 10th.—Peter Morrison, aged 43 years.
,, 17th.—Lucy Allen, aged 1 year and 6 months.
,, 27th.—Paul Green, aged 17 yrs.
Mar. 1st.—Walter, aged 75 years.
,, 17th.—Myrtle Beatrice Clarkson, aged 6 months.
,, 26th. Stanley Legeak, aged 3 years and 6 months.

ACKNOWLEDGEMENTS

WE ACKNOWLEDGE WITH MANY THANKS THE FOLLOWING KIND GIFTS WHICH HAVE REACHED US DURING THE QUARTER;—

Per Mrs. Briggs.
Bale Mission Band, Sherbourne St.
,, King's Daughters, Sherbourne St. Toronto, Ont.
,, Mission Band, Tweed, Ont.
Box & Barrel Ashfield Lucknow Auxs.
Bale W. M. S Aux. Simcoe, Ont.
Box ,, Port Dover, Ont
Parcel ,, Old Windom Ont.
Parcel and cards Miss E. F. Rogers, Lunenburg, N. S.
$2. 50 for Gingham Mrs. J. Green, Holmesville, Ont.
Barrel Queen St. Aux., Toronto.
Box Cherry Valley Aux. and Circuit.
The Quiver Miss Hardy, Eng.
Home Chat Mrs. Cockill, Eng.
Papers Mr C. A. James, Toronto,
Picture Cards Donor Unknown.
S. S. ,, Mrs. W. C. Manning, Selwyn, Ont.
,, Miss Mildred Mansell.

NANAKWA FUND!

THE FUND IS NOT ONLY TO DEFRAY THE COST OF THIS QUARTERLY LETTER, BUT ALSO TO ASSIST IN THE RUNNING EXPENSES PERTAINING TO THE PRINTING OF THE MISSION. WEEK AFTER WEEK OVER 200 SHEETS WITH THE TEXT OR A PASSAGE OF SCRIPTURE IN BOTH THE KITAMAAT AND ENGLISH LANGUAGES ARE PRINTED AND DISTRIBUTED AT WHAT IS CALLED "SCHOOLUM TEXT", WHICH IS HELD AT THE CLOSE OF THE MORNING SERVICE WHEN THE TEXT IS TAUGHT IN BOTH LANGUAGES; QUESTIONS BEARING ON THE SUBJECT ARE ALSO ASKED BY THE PEOPLE. HYMNS HAVE BEEN PRINTED IN THE VERNACULAR, AS TIME IS FOUND MORE WILL be PRODUCED.

WITH MANY THANKS WE ACKNOWLEDGE THE FOLLOWING, RECEIVED DURING THE QUARTER:—

DATE	NUMBER	$
Feb 13	120	50
,, 18	121	1
,, 18	122	50
,, 18	124	1
,, 18	125	25
,, 18	126	1
,, 18	127	£2
Mar 3	128	1
,, 15	129	1
,, 18	130	2
,, 18	131	50
,, 8	132	50
,, 29	133	50
,, 29	134	£1
,, 29	135	5 shillings
,, 29	136	75

THE NUMBER AS ABOVE CORRESPONDS TO THE NUMBER OF YOUR RECEIPT. MONEY MAY BE SENT BY POST OFFICE ORDER PAYABLE AT VICTORIA OR VANCOUVER; also BY REGISTERED LETTER NAMES ARE NOT PUBLISHED. THE NUMBER CORRESPONDS TO A NAME.