

A Sketch

OF THE

Successful Missionary Work

— OF —

WILLIAM DUNCAN

AMONGST THE

Indian Tribes in Northern

British Columbia:

From 1858 to 1901.

— — — — —
BY ALEXANDER BEGG.

— — — — —
VICTORIA, B. C. 1901.

NOTE.

In the left hand corner of the frontispiece is the "Old Church," built by Mr. William Duncan and his civilised Indians. The church building and several others were destroyed by fire, in July, 1901.

The other photo, to the right, shows the end view of the "New Church," which was built by Mr. Duncan and the Indians who followed him to the Island of Annette (New Metlakahtla.) In front of the church, the native band is pictured. The other buildings represent the town hall, school buildings, hospital, store, cannery, &c. The site of the new village is springy, but has elevation sufficient for thorough drainage.

The following pages have been compiled to mark the appreciation of Mr. Duncan's great work among the Indians, and to counteract misrepresentations.

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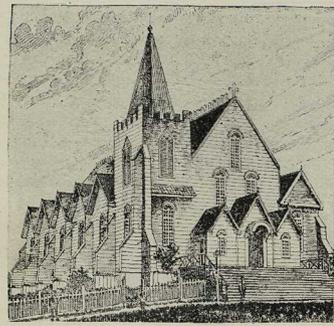
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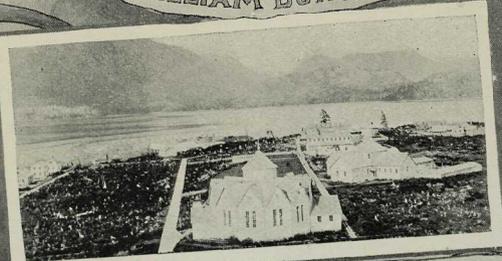
OLD CHURCH



NEW CHURCH, ANNETTE I.



WILLIAM DUNCAN



ANNETTE ISLAND

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Albany, N.Y.*

A NATIVE INDIAN COLONY.

CHAPTER I.

On a romantic island named Annette, one of the Gravina group, situated near the entrance or southern end of Clarence Strait, and nearly opposite the southeast portion of Prince of Wales island (southeastern Alaska), there is a flourishing colony of native Indians. An interesting story is connected with the settlement of this colony. It is located on the northwestern corner of Annette island, and on the map reaches to the 55th degree of latitude, facing Dixon Entrance, a large strait or opening connecting with the Pacific ocean. To the south of Annette island there is a smaller island which has been named "Duke island"; but why, it is not explained, for Captain Vancouver in his early explorations named another island north of Revilla Gigedo, "Duke of York island." That name has been expunged, and the name Etolin substituted on the modern maps. When His Royal Highness the Duke of York and His Royal Consort visits British Columbia, the original name should be restored to the island, so named by Captain George Vancouver.

Annette island, or as it is sometimes called New Metlakahltla colony, only dates back, as a colony, to 1886—prior to that time it was entirely uninhabited; but the work of civilizing the natives of the Tsimshian nation began at Fort Simpson in 1857. A missionary, William Duncan, arrived that year from England, in connection with the Church Society, in a Hudson Bay company's ship, and after a short stay at Camosun (Victoria), and with the full consent and countenance of Governor Sir James Douglas, proceeded north to Fort Simpson, which was the centre of an Indian settlement at that time and headquarters of nine branches of the Tsimshian tribe with chiefs; numbering then a population of about twenty-five hundred.

To the study of Tsimshian language, Mr. Duncan immediately devoted himself. It is stated that with the assistance of an Indian named Clah, who had

for some years acted as interpreter at the fort, he first went through an English dictionary, and taking some 1,500 of the most essential words, soon obtained the Tsimshian equivalents for them. He next, by various contrivances, succeeded in getting some 1,100 short sentences written down. Mr. Duncan lost no opportunity of trying to establish friendly relations with the natives. He would often take Clah, as his interpreter, and go and pay a round of visits.

Whilst engaged in the study of the language, Mr. Duncan had ample opportunity of observing the state of wild lawlessness and recklessness of human life which characterized the people with whom he had cast his lot. Murder was frequent, but was committed out of revenge or superstition sometimes secretly.

By the summer of 1858, Mr. Duncan had made such progress in learning the language of the natives, that he was able to engage with them in religious services. At first he opened a school at the house of one of the chiefs. Soon a log school house was erected. The attendance increased to about two hundred pupils, including children and adults; among the latter were numbered several chiefs.

Fort Simpson is described as having been at that time, "a fortified trading post of the Hudson Bay company." It was protected by palisades of heavy timber; massive gates and flanked by four bastions with galleries on which cannon were mounted, and strongly garrisoned with riflemen. Those tribes were notorious on the whole for their cruel, blood-thirsty savagery—given up they were to dark superstition and atrocious habits of cannibalism—constantly waging merciless wars upon the neighboring tribes.

The first attempt to introduce the gospel in the Indian language by Mr. Duncan has been described as follows: He went around the Indian camp, and from each chief requested permission to address his people—a request which was readily granted. When the appointed

day arrived, it turned out very wet, and as the time drew near for the gathering in the first chief's house it poured in torrents. In spite of this drawback upwards of a hundred men had assembled. Telling the Indians to shut the door, he knelt down and prayed that God would give him strength and power of utterance. Then he read his address to them. All were attentive, and showed plainly enough by their looks that they understood, and to some extent appreciated what was being said. After the address they at once complied with his request that they would keep still whilst he prayed to God to bless the work thus begun.

At the house of the next chief all was in readiness, a canoe-sail having been spread for Mr. Duncan to stand upon, and a box covered with a mat, placed as a seat. About 150 persons were present, and again all were most attentive, and reverent during prayer. In this manner each of the other seven divisions of the tribe were visited in succession, the gathering in each case taking place in the chief's house. The friendly reception, the care with which the requisite preparations had been made and the thoughtful attention with which he was listened to, were all sources of encouragement. The smallest congregation was 90—the largest 200. In the house where there were over 200 present there was some confusion, but the moment prayer was begun they were perfectly silent. In all about 900 persons, including some strangers from surrounding tribes, thus for the first time, heard the sound of the Gospel.

Towards the middle of July, 1858, Mr. Duncan determined to give a second public address to the people. As the preparation of a sermon in Tsimshian was still a work of considerable labor, and as he was soon continuously engaged, not only with his school work, but with evening classes and Sunday services for the residents in the fort, it was not until near the end of July that he was able to make this second attempt to bring home to the people the real object of his coming among them. As on the first occasion, he went to each of the

tribal divisions separately, and, indeed, followed throughout precisely the same plan of proceeding.

It was next decided that a school house should be erected, and as the Indian settlement extended along the shore on both sides of the fort, it was necessary, in order that it should be as central as possible, that the school house which Mr. Duncan proposed to have built should be erected close to the fort. The Indians were anxious to render every assistance in completing the new building, and under Mr. Duncan's direction the timbers were soon cut at a spot some distance along the coast, hauled down to the beach, formed into a raft and floated down to the settlement. In making a great effort to raise a heavy log one of the workmen suddenly fell dead. This occurrence delayed the building for a few days. After considerable palaver, to remove superstitious ideas, the work was continued and nothing further occurred to hinder its completion.

By the 17th of November the school house was finished and furnished with about fifty forms and desks, manufactured by the Indians. The former scholars, on the opening of the new school, rushed eagerly to take their place. One of them proudly mounted the platform underneath the "steel," which served for a bell. Not only did some fifty adults and the same number of children at once enroll themselves as regular attendants, but the chiefs of four out of the nine tribes signified their intention of discontinuing their former heathenish practices and ceremonies. The yearly period for entering upon the "medicine work," had come round, and the "medicine men" were greatly exercised at the success with which Mr. Duncan was meeting. Indeed his chief opponents were the medicine men, who nearly broke up the work which he had so successfully begun.

One of the head chiefs, Legaic, whose house was in close proximity to the school house, became irritated by the striking of the "steel," and by the scholars constantly passing and repassing his door, and was instigated to appeal to the governor of the fort to induce Mr. Duncan to close his school for at least the

month during which the mystic medicine ceremonies were at their height. After a long consultation with the officers of the fort, Mr. Duncan decided to go on as usual. The chief then came down in his demands to a fortnight, declaring that if the school was not closed for that time, he would shoot any of the pupils who continued to attend. In spite of this, however, Mr. Duncan not only went on with his work as usual, but induced as many as eighty scholars to continue a pretty regular attendance.

Another proposition then was that four days should be allowed free of interruption. This again was refused. Next day a message came from Chief Legaic to know whether Mr. Duncan intended to persevere in holding school that day—the answer was in the affirmative.

During the morning all went on as usual; but, in the afternoon, Legaic, with a party of "medicine men," came up and in an angry voice ordered the boy who was about to strike the "steel" to cease. Then, Legaic, with some seven of his followers, entered the school room, the rest standing about the door. His first object was to drive out the few scholars who had already collected, and shouting at the top of his voice, bade them be off. Mr. Duncan at once came forward. A parley ensued, which lasted more than an hour. When finding that all his efforts could neither persuade nor intimidate Mr. Duncan, Legaic at last withdrew. Some sixteen scholars being still left in the room, school was resumed.

A writer describing the difficulties and dangers Mr. Duncan had to encounter says: "To those who know the Indian character, to say nothing of the personal reputation of Legaic for blood-thirsty cruelty and uncontrollable violence of temper, the whole affair seemed well nigh incomprehensible. Here was a man—the greatest chief not only in that locality, but in the surrounding country, to whom precedence and the place of honor would at once have been accorded amongst the chiefs of any tribe living within a radius of sixty miles—a man, too, who had scarcely known to have his will disputed in the smallest matter, and who had never before hesitated to sacrifice the life of any who opposed him

—thwarted and set at nought, and that, too, not only in a matter in which all his strongest feelings were concerned, but openly, in the presence both of his tribe and of strangers. And yet the comparative stranger who had ventured thus to set him at defiance seemed likely to enjoy a perfect immunity from harm, and to be destined, powerless as he really was, to carry out his own plans without further let or hindrance." The narrator adds: "We can hardly doubt that, humanly speaking, Mr. Duncan owed his life on this occasion to the friendship and determined character of the one Indian—Clah, whom he had especially made his friend."

Threats of violence to the scholars if they continued to attend were again renewed, so Mr. Duncan decided to make arrangements for holding school, for a short time, in another part of the camp. There was no difficulty in inducing one of the chiefs, who had throughout held firm to the intention of abandoning the medicine mysteries, to lend his house for the purpose; and there, accordingly, the day after the scene described, the school was re-opened, and upwards of a hundred scholars attended. The result of the victory gained by Mr. Duncan was greater than he had ventured to expect. It gave a death blow to the "medicine system," although, of course, a custom which for ages had been so universal, and so unhesitatingly accepted, and round which so many traditions and superstitions clustered, was not likely to be set aside at once.

Christmas (1858) having arrived was devoutly observed by Mr. Duncan's flock. About 200 gathered to celebrate. It is recorded that on this occasion Mr. Duncan dispensed with his written address, and succeeded better than he expected. He set before his hearers "the love of God and His hatred for sin, and then enumerated the various sins, especially of drunkenness amongst the men and profligacy amongst the women, of which they were guilty, and could see that his warnings as to their present and future consequences went home to the consciences of many."

Immediately after Christmas, Mr. Duncan again took possession of his own

school house, and was soon hard at work with a large and increasing number of scholars. His first difficulty, it is explained, had been how to deal with such large numbers at once; but by dividing them into classes, and carefully adjusting the work which each class was to do, he was able to make fair progress. His next and chief anxiety was how best to make the school work subserve the primary object of Christianizing the people. As a rule, both on opening and closing school, he would give a short address on some passage or narrative of the Bible; he would then make the whole school, children and adults, learn one or two texts in their own language, and repeat them together. These he would explain again and again, taking care that a text once learnt should be repeated sufficiently often, at various times, to fix it deeply in the mind. A. B.

CHAPTER II.

At the end of the first two years of Mr. Duncan's missionary labors at Fort Simpson, the progress of the work was such that in his own mind he formed the plan of a general exodus from amongst the heathen brethren at the fort, to be constituted as a separate Christian settlement, where their young children could be brought up in a purer atmosphere, and their young men and women could be freed from the contaminating influences which surrounded them.

Circumstances favored the project. Dr. Hills, the first British Columbia Episcopal bishop, arrived in 1860, and took a warm interest in Mr. Duncan's labors. The Governor of the colony, Sir James Douglas, also was a warm friend, and had confidence in Mr. Duncan's propositions. That year, 1860, an assistant missionary, Rev. L. S. Tugwell, with his wife, arrived at Fort Simpson. The Hudson Bay company, not having the required accommodation for the newcomers, a dwelling house was erected. A new school house also was built, as the old school house was found to be too small. The new building was 76 feet long by 36 feet wide. Owing, however, to the incessant rains during the summer, the building was not completed until the end of 1861. On the first day of the

opening, 400 Indians were present. During the whole of the winters of 1860-61 the Sunday congregations numbered from 200 to 300. There were always three services each Sunday—two for adults, and one for children.

On the 26th of July, 1861, an open profession of the faith of the converts was made by Mr. Tugwell, baptizing 23 persons—19 adults, 14 men, 5 women and 4 children. Mr. Duncan, soon after Mr. Tugwell's arrival at Fort Simpson, informed him of the intention to remove as soon as possible to the site of a former Indian village at Metlakatla, some twenty miles distant, and there gather around him, as the nucleus of a Christian settlement, such of the converts at Fort Simpson as could be induced to join him.

The sea frontage at Fort Simpson was so crowded that no new houses could be built; there was no available land for garden purposes and industrial training for the young. The Christian Indians were most anxious to escape from the sights and thralldom of heathenism, and from the persecution consequent upon their having to live in the same houses with heathen and drunkards. School operations would be put on a more satisfactory footing, as the imparting of secular knowledge would thus be limited to those who had embraced the Gospel, whereas the sowing it broadcast among the heathen who, having heard had rejected the Gospel, seemed to Mr. Duncan likely to result in much evil. Those were some of the most potent reasons for removal.

Mr. Duncan in May, 1860, went to inspect the site of the proposed new station, leaving the school in charge of two of the elder boys. He was accompanied in a large canoe with a crew of three boys and ten young men. About noon, the second day out, they arrived at the site of the villages originally occupied by the Timsheans, before they had been induced to move for trading purposes to Fort Simpson, which, as affording the most convenient place of call for the sailing vessels, had been selected by the Hudson Bay company as their chief trading depot on the coast. Those villages had been deserted about twenty-five years.

The next visit to Metlakahtla was made in the autumn of the same year, when Mr. Duncan spent a fortnight helping and directing a number of Indians, whom he brought with him, to drain and clear the proposed site for the new village. That latter step was taken under the impression that in the course of the summer of 1861 Mr. Tugwell would be able to move to the new station; but this was not to be, as the moisture and constant rains, which were the chief feature of the climate at Fort Simpson before that time, told so prejudicially upon his health, that he was obliged to make immediate arrangements for returning to England. This change necessitated the delay of the proposed removal until the spring of the following year, 1862.

Mr. Duncan held frequent meetings with those who were inclined to remove with him to Metlakhtla, and strongly impressed upon them the necessity of framing some regulations of a social nature to be adopted in the new settlement. The following were formulated and agreed to: 1. To give up their "Ahlied," or Indian devilry. 2. To cease calling in conjurors when sick. 3. To cease gambling. 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.

Everything was ready to move by the 12th of May, 1862. Mr. Duncan commenced pulling down the large school house and formed the materials into a raft, which two days later he sent off to the new site. Before leaving, Mr. Duncan paid a fare-well visit to each tribe separately, addressing the chiefs and tribes assembled in the chiefs' houses. In spite of the improvements which had taken place, a large proportion of the Indians yet continued steeped in drunkenness and heathenism. To many the surrendering of their national customs, ceasing to give away, tear up, and receive blankets, etc., for display, dropping their demoniacal rites, which had hitherto and

for ages filled up their time and engrossed all their care during so many months of the year, giving up the ceremonies performed over the sick, laying aside gambling and ceasing to paint their faces, was like cutting off the right hand or plucking out the right eye.

Final preparations for the fitting were completed by the 27th of May. Those who had prepared to go embarked in six canoes and numbered in all about fifty souls, men, women and children. Many others gathered in groups on the beach, sitting down and watching the departure with solemn and anxious faces, whilst not a few were earnest in their protestations of their intention to follow very shortly. "As we pushed off," writes Mr. Duncan, "the party with me seemed filled with solemn joy, feeling that their long-looked-for-fitting 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."

Next day, the little fleet arrived safely at its destination. They found the Indians who had come on ahead with the raft, hard at work, clearing ground and sawing planks. They had erected two temporary houses and planted a quantity of potatoes. For the next two days all were actively engaged in selecting and marking out sites for the gardens and houses, and making the requisite preparations for building and planting. On the 6th of June, to the great joy of all, a fleet of about thirty canoes, which were recognized as coming from Fort Simpson, made their appearance. They proved to contain some 300 souls, forming nearly the whole of the tribe of Keetlahn, with two of their chiefs.

They had fled from an outbreak of smallpox, increasing the population of the new settlement to between 600 and 700 souls. The first undertaking was necessarily the building the new village. A liberal contribution from Governor Douglas of 150 window sashes and 600 pounds of nails, was received, and assisted greatly. The officers and crew of one of Her Majesty's warships stationed on the coast also contributed considerable cash to assist the laudable work. Thirty-five houses, averaging thirty-four feet by eighteen, and each having four windows, were soon erected. Several

families still lived under the same roof, nor could they yet be persuaded to partition their houses into separate compartments, economy of fuel and the love of company being the chief inducements to their adhering in this respect to their former habits.

In various parts of settlement, one hundred plots of garden ground were duly measured out and registered, and prepared for cultivation. A large, strong, octagon building was also commenced, intended to serve, for a time, the purposes both of a church and school, and capable of holding nearly 700 people. This was finished, and the first service held in it on the 20th of December, 1862. Up to this time Mr. Duncan had service three times every Sunday, either in the open air or in his own log house, and a class for religious instruction and worship every week-day evening.

Shortly after the opening of the octagon building, Mr. Duncan writes: "About 400 to 600 souls attended Divine service on Sundays, and are being governed by Christian and civilized laws. 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 this nation for ages, have found their way into my house, and are most cheerfully and willingly given up. Customs which from the very foundation of Indian government have been abandoned 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. . . . 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 hope that many have experienced a real change of heart."

Mr. Duncan had, besides, about 100 children who attended morning and afternoon; also a class of about 100 adults, to whom he gave simple lectures on geography, astronomy, natural history and morals, a plan which he found that the Indians greatly appreciated, the attendance being often much larger than that given as the average. The work

which Mr. Duncan accomplished is marvellous. He relates the end of a most notorious cannibal chief, Quthray, who had given much trouble and opposition to Mr. Duncan, when he came to Fort Simpson, but who had joined those who left Fort Simpson at the exodus. In the new settlement he had been for some time one of the most earnest and regular attendants at the instruction class of candidates for baptism. Towards the end of the summer of 1862 Quthray had been seized with a dangerous illness from which there was evidently little hope of his recovery. Mr. Duncan visited him constantly; and as "he had long and earnestly desired baptism, and expressed in the clearest terms his repentance for his sins, and his faith in the Saviour of sinners," had promised that he himself would baptize him, unless a clergyman should in the meantime arrive from Victoria—a promise for which he had expressed his greatest gratitude.

Intelligence having been brought to Mr. Duncan, one morning, that the sick man was much worse, and apparently dying, he felt he could no longer delay in redeeming his promise, and thus describes his visit: "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 position 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 the 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 countenance was most lovely. With his face upward, he seemed to be deeply engaged in prayer. I baptized him, 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 had 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. 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 years and a half ago, an account of which I sent home; namely, that of a poor slave woman being murdered in cold 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, in his right mind, weeping—weeping sore for his sins—expressing to all around him firm belief in the Saviour, and dying in peace. Bless the Lord for all His goodness!"

A. B.

CHAPTER III.

To assist in managing the affairs of the colony, Mr. Duncan selected ten men, whom he constituted constables, and who, with the three chiefs, formed a sort of village council. No intoxicating drinks were admitted, drunkenness was therefore a vice entirely unknown. Some few, on their visits to Fort Simpson, transgressed; and "two whose cases were clearly proved, and admitted of no extenuating circumstances, were banished from the settlement." A tax was levied for public improvements. The decision was arrived at by the village council that a yearly tax of one blanket, or two dollars and a half for every adult male, should be levied for helping to carry on the proposed public works which were: 1. To make a road round the village. 2. To build two good sized houses for the accommodation of strange Indians coming for the purpose of trade. 3. To fix rests on the shore for canoes when unemployed, and to lay slides for moving the canoes along the beach and into the water at low tides. 4. To sink wells, to form a public playground, etc.

Those public works which provided employment for the adult population, kept them away from labor markets which presented temptations too strong and vices too fascinating for the Indian

in his then morally infantile condition to resist. With the same view the preparation of articles for exportation to Victoria, such as salt, smoked fish, fish grease, dried berries, furs, etc., was encouraged. Mr. Duncan, at the same time, laid his plans for the successful operation of this branch of labor, which would render the settlement independent of the visits of the very objectionable class of men employed in running small vessels up the coast, and whose chief trade was in intoxicating drinks. It was known that "the visits of these traders to the Indian camps were invariably marked by murder and the very maddest riots. Family ties were 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 be 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."

The plan proposed was to purchase a small vessel, to be subscribed for by the Indians themselves in sums of \$5 or \$7—or the equivalent in furs. An indirect advantage likely to arise from the adoption of this plan was, having the vessel in their own hands the Indians would be sure to take more interest in it, and be more ready to exert themselves to keep it well and profitably employed. Mr. Duncan having laid those views before the colonial government received a grant of \$500 towards the required vessel. During the year 1863, the Indians subscribed \$400; the balance was made up by Mr. Duncan himself, who paid \$1,500 for the schooner, and commenced, at his own risk, to supply the villagers with goods, and to convey their produce for sale to Victoria.

The venture proved quite successful. On the trip south the "Carolina" brought down fish oil, furs, Indian food, etc., and returning brought all the goods requisite for a village store, and for traffic with the surrounding tribes. A meeting of those interested in the vessel was called after a few months' time, and after provision had been made for the current expenses, new sails, anchors, etc., a dividend was declared of \$25 on each share.

When the dividend money was given to the Indians, they were much puzzled, but after the transaction was fully explained to them, they were highly pleased, and proposed to name the schooner "Ahah," or "Slave," as she did all the work, and they got the profit. Mr. Duncan's share of the profits were devoted entirely to the objects of the mission. The actual management of the vessel was soon entrusted to the Indians themselves. Their conduct was everything that could be desired. One of them was registered in Victoria as master, and another as supercargo.

A writer in the *Victoria Colonist*, in 1864, describing the success of the settlement, remarks: "Mr. Duncan has been working hard to ascertain what his people's inclinations 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, etc. 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 labor on public works. The settlement is assuming quite an imposing aspect. There are at present eight substantial houses in course of construction, and many inquiring for sites. The constables, eighteen in number (who are volunteers and desire no pay), do their duty admirably, without fear, favor or prejudice, and are held in awe by transgressors. 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."

The Bishop of Columbia on his first visit from Victoria to the Indian settlement, in 1863, for the purpose of administering baptism to the natives, thus describes his meeting with Mr. Duncan: "The Christian Indian settlement of Metlakahtla lies retired upon a recess of the bay, and is marked by a row of substantial wooden houses. An octagon building is the school, and a flag stands near, upon which ascended the national flag when we hove in sight; a gun was fired to announce our approach. We could

soon distinguish a canoe putting off to us, and presently it approached, flying a flag. It was a large canoe, which had a warlike appearance, manned by ten Indians, and in it was seated Mr. Duncan, the missionary of Metlakahtla. After resting for the night, it was arranged that as the greater proportion of Mr. Duncan's Indians were away fishing at the Naas river, that he and the Bishop should visit the fishing stations and invite candidates for baptism to return to Metlakahtla."

At Naas village they found about 5,000 Indians collected from all parts—from islands of the sea, from the Russian territory, from the coast and from the interior. They were decked out in all their finery. "Their costumes were strange and fantastic; their faces were painted red and black; they wore feathers on their heads, and imitations of wild beasts on their dresses. The scene was a singular and animated one." It was the "eulachan," fishing season which attracts every year large numbers of Indians. "The fish are caught in vast quantities. Some of them are dried in the sun, others are pressed for the sake of the oil or grease, which has a market value as being superior to cod-liver oil, and which the natives use as butter with their dried salmon. The season is most important to them; the supply lasts them for the year." An assembly of 200, principally Metlakahtlans, gathered around—some sitting on the ground, others standing. The Bishop's address was interpreted by Mr. Duncan. Several hymns were sung. A prayer in Tsimshian was offered by Mr. Duncan. The Bishop remarked on the difference between the Metlakahtla Indians and the heathen. The former even at their ordinary fishing work were comparatively "clean, bright, cheerful, intelligent and well-mannered; they had evidently risen in the scale of human beings. Christianity had elevated them intellectually, morally and even physically. Here, too, they were under the disadvantage of being away from their village, and in a temporary abode. There were a few heathens with them who had been used to fish with them in former days. They were painted red or blackened, and were dirty and forbidding, making the contrast more striking."

The Bishop, accompanied by Mr. Dun-

can, made a further visit up Naas river to the village of Nikah, where they were met by about 160 natives who had quickly assembled. "There were chiefs; there were medicine men, with their red rings of bark on the head; there were cannibals and dog-eaters, some with faces painted fierce red, others black and red." The visitors then returned to their ship, the *Devestation*, at Fort Simpson. It was arranged that the candidates for baptism then at Naas river, should proceed the eighty miles back to Metlakahtla. They did not make the slightest objection to leaving the nets and fishing during the time absent. The Bishop reached the settlement on Saturday, when preliminaries were engaged in, preparing the catechumens to receive the rite of baptism which was to be administered to fifty-six of the candidates, who assembled in the church building, which is described as "a bare and unfinished octagon of logs and spars—a mere barn—sixty feet by sixty, capable of containing 700 persons. The roof was partly open at the top; and, though the weather was still cold (April 19th), there was no fire. A simple table, covered with a white cloth, upon which stood three hand-basins of water, served for the font. The Bishop officiated in a suplice. On the same day fourteen children were also baptized."

Before his departure, the Bishop gave a feast of rice and molasses to all the village. "They assembled in the octagon. Cloths were laid; all brought their own dishes and spoons. There were three tables, at each of which one of the chiefs presided. Their custom is to eat little at the time, but take away the principal part of the allotted portion; all rise before and after the meal, for grace. Singing was then introduced; and excellent certainly were the strains of harmony poured forth in the English tongue. Several well known rounds were capitally sung. First a boat song; then 'God Save the Queen.' In this they were as quick and lively as any children in the world, the men joining, too, in good time, voices sweet and soft."

Having thus traced Mr. Duncan's work through its initial stages for a period of five years (1857-63), the following quotation from the words of the Bishop of Columbia, which express his

own personal experience, and the unanimous testimony of those who have been able to watch the work in its gradual development: "To a worthy, zealous, and gifted lay brother, is this the reward of his loving and patient labors. Few would believe what Mr. Duncan has gone through during the past four years and a half. Truly is the result an encouragement to us all. It will probably be the commencement of an important movement amongst other tribes, of which we already have signs, and should call forth a very earnest effort on the part of the church to send forth a faithful and efficient band of additional laborers for this harvest of immortal souls."

The history of the next two years (1864-66) is one of uninterrupted progress, both in spiritual and secular matters. Respecting the former portion of the time, Mr. Duncan writes: "The officiating clergyman for the time was Rev. R. Dundas, one of the clergy of the British Columbia mission. A great number are now preparing for baptism, and I hope that very soon the whole settlement will be Christian. The Sunday services continue to be attended by congregations varying from 300 to 400. On Sunday evenings a meeting is held, after which there is singing and prayers; and not only in the settlement is good being done, but wherever these Indians go they carry their religion with them, always assembling themselves together for worship on Sunday, and getting as many of the heathen to join them as possible."

"Early in 1864 Mr. Duncan was cheered by the arrival of a fellow-laborer—sent out by the Church Missionary Society—the Rev. R. A. Doolan, of Caius College, Cambridge. He, accompanied by a native catechist, Samuel Marsden, was appointed to take charge of one of the highest villages, up the Naas river, about 100 miles distant from the head mission. Aided by several Christian Indians from Metlakahtla, Mr. Doolan was soon able to establish a flourishing mission station, which by reports, as late as 1871, was still doing a most important work. This was the first distinct offshoot from Mr. Duncan's work happily planted.

CHAPTER IV.

A Roman Catholic gentleman, who had in 1866 spent some months in visiting the northern parts of British Columbia, wrote to the Nanaimo Tribune an account of the visit to Metlakahtla. He said:

"Though not of the same denomination as Mr. Duncan, and having no interest to subserve by my advocacy of his great claims to the respect and gratitude of all true Christians for his meritorious services in the good cause, it is with feelings of the utmost pleasure that I bear testimony to the great good effected by this worthy man during his period of self-exile at Metlakahtla. Some time ago reports were industriously circulated that his influence over the aborigines was rapidly on the wane, and that he used every means to prevent people from trading with the vessels calling at the mission. With regard to the first assertion, it is simply ridiculous. 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, as well as the alacrity with which he is obeyed in every command having for its object the good of the community.

"A notable instance of the latter I witnessed in the ready manner which they turned out to do their quota of statute labor on the streets, or paid its equivalent in blankets, etc; no coercion, all was voluntary, for they see the benefit in front of their own doors. Their hearts seem to be centered in their little town, and you can inflict no greater punishment on them than to exile them from it and its founder. In regard to the allegation about the prohibition to trading, I have only to remark that it is as groundless as the other. I, myself, was on a trading voyage, and stopped ten days at Metlakahtla, and had every facility afforded me by Mr. Duncan in trafficking with the natives. The reason is obvious enough: our trade was not in whiskey. That branch of trade is certainly discouraged at the mission, hence the outcry about 'interfering with commerce.'"

Describing Metlakahtla the same writer says: "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 harbor, looking toward, is extremely pretty. The church, of octagon 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 saw-pits, the latter supplying lumber of good quality, the product of native labor, at the rate of fifteen dollars per M (1,000 feet.) The houses, numbering about fifty, are nearly all of a uniform size—16x24 feet—good frames, weather-boarded 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 harbor.

"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 laboring class here. Cooking stoves and clocks were common to every dwelling, and, in a few instances, pictures adorn 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 out at that time fishing. They were all well clad—the women in their cloth mantles and merino dresses, and their heads gaily decked with the graceful 'bandanna,' 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 Metlakahtla.

"As a whole, Mr. Duncan's people are industrious and sober; they are courteous and hospitable to strangers, and if properly protected by the government against the poison-venders of this land, will in time become a numerous and wealthy people. The apathy and listlessness which is observable in the countenance of an untutored Indian has en-

tirely departed from the Metlakantians. Mr. Duncan teaches school during the week, and instructs the natives how to use the appliances of modern civilization in cultivating their gardens, building their houses, and sawing timber, as well as many other useful arts. He also superintends the store, acts as magistrate, settles all disputes that may arise, and in fact, has his hands full in performing the arduous labors which devolve upon him, and which have resulted in such complete success as scarcely to be believed, unless witnessed. Mr. Duncan, ere long, intends erecting a sawmill, soap factory, bakery, smithy, and having the Indians trained to perform all the work connected with those branches of manufacturing industry."

Great difficulties were experienced on account of the illicit traffic in ardent spirits, with the natives, the determined and persistent opposition to which, by Mr. Duncan, brought on, for a time, no little ill-will amongst a large class of the trading community at Victoria. The wisdom and justice of the course he adopted, however, and the good result of his work among the natives, came to be so generally admitted as to disarm opposition, and in some cases even to secure for him the support of those who had most bitterly opposed him. "One instance is mentioned by Dean Cridge, of the captain of a trading sloop, whom Mr. Duncan had fined \$400 for unlawful trading, but who afterwards became one of his most active friends—a result partly due to the impression created by what he saw at Metlakahtla, and partly the fact of Mr. Duncan having afterwards obtained restitution for him from the Indians at Fort Simpson, for injuries done to his vessel." Thus acting, in turns, "as minister, schoolmaster, physician, builder, arbitrator, magistrate, trader;" yielding to "no consideration of comfort, taste, interest, reputation or safety (in all which respects he has been severely tried)," did Mr. Duncan labor on, year after year, resolutely, sacrificing himself and his own interests to the work which he had undertaken, and refusing to decline or abandon any undertaking which he believed to be, under the providence of God, essential to its success. Who that reads the story of what the strong will and entire self-devotion of

one man has effected, will deny that it is indeed 'stranger than fiction?'"

Holidays were also observed at Metlakahtla—one of the principal, the Queen's birthday. The following description is given of a visit of one of H. M. ships, the "Sparrowhawk," which was anchored off the village:

"At an early hour a party from the ship landed, to help in decorating the Mission house and bastion, with a festoon of flags of various nations. The day was delightful; the sun shone bright, and all the beautiful scenery of the islands, placid sea, and distant mountains, contributed to the charm. The proceedings of the day commenced in the house of God, where seventeen children were baptized by the Bishop of Columbia, who officiated. 'It was pleasing,' the bishop writes, 'to witness the devout manner of the sponsors, and to hear their audible responses. None, anywhere, could behave better, or show more appreciation of this sacrament of the Gospel.'

"A distribution of gifts then took place. First came 140 children, as orderly and nicely dressed as the children of the best village school in England. After singing 'God Save the Queen' in English, they were each presented with a biscuit. Next came 120 elderly men and women, to whom a few leaves of tobacco were an acceptable token of friendly feeling; the sick, too, were remembered; and last, not least, the councilmen and constables. At noon, precisely, a royal salute of twenty-one guns was fired; ball playing; merry-go-rounds; gymnastic bars, etc., made up a scene, which for interest and enjoyment could not well be surpassed. A regatta, two miles around an island—five canoes, manned by forty-one young men in their prime, formed part of the programme. Three canoes, rowed by women, also contended for a prize. Next came foot races, running in sacks, blind-man's buff, and such like amusements. The evening was devoted to a public meeting and a magic lantern entertainment. On that day a large body of Quomolt Indians came to Metlakahtla in Bella Bella canoes. The contrast as they landed, which they presented to the well dressed Indians of the mission was very striking. They were clad in tattered blankets, which scarcely covered their nakedness. Their faces were painted

black and red, and their hair was matted and dishevelled. They appeared almost to be ashamed of themselves."

The history of the past five years at the Mission house, is summed up by Mr. Duncan in two words—steady progress—in a letter written in November, 1868. It said:

"Of difficulties, drawbacks and occasional discouragements there has been no lack; yet the enemy is only permitted to annoy, but not to destroy us, only to make us stand more to our arms and look more imploringly and constantly to heaven. Increased religious earnestness is indicated by a spontaneous movement amongst the young and middle aged Indians to form adult Sunday classes for Bible reading. The adult males, numbering about one hundred, are superintended by four native teachers; and the females, who assemble in separate houses, are taught by the young women who have passed through a course of training in the Mission house." All the teachers come to him at the close of each service for special instruction for a few minutes and then proceed to the several classes.

"Many of the tribes," he says, "are stretching out their hands for help. Whole tribes talk of soon joining us, but this I do not anticipate will be the case yet—the way is very difficult and the door narrow for them."

He had formed the plan of developing very considerably, the material resources of the settlers at Metlakahtla, and making it a nursery, not of Christianity only, but of the arts and employments of civilized life. His views on the subject were: "The spirit of improvement which Christianity has engendered within this people, needs fresh material and knowledge in order to develop itself. The sources of industry at present in the hands of the Indians are too limited and inadequate to enable them to meet their increased expenditure as a Christian and civilized community, who are no longer able to endure the rude huts and half nakedness of the savage."

As the first step in carrying out this view, Mr. Duncan determined to go to England, and acquire a knowledge of several simple trades, and purchase such machinery as he required; and then going back to his people, erect work shops,

and inaugurate those new modes of industry upon which he hoped to build up a material prosperity and to develop that self-respect and self-reliance which can hardly be found in any great degree amongst a wholly uncivilized people. He had now been laboring for thirteen years amongst them, and when he sailed for England at the end of January, 1870, such was their affection for him that many followed him in their canoes to the ship.

Arriving in London in March, 1870, Mr. Duncan at once set to work on his self-imposed task, going to different parts of the country, and, as far as was possible in a limited time, to make himself master of the branch of industry there prevailing. Thus, when visiting Yarmouth, he learnt rope-making and twine spinning; at another place, weaving, at another brush-making, and at another "the gamut of each instrument in a band of twenty-one instruments." At the same time he set on foot a subscription list for defraying the expenses of some of the more important works which he contemplated. Chief amongst these were a new church and school. He also proposed to give the Indians assistance in rebuilding and enlarging their houses, etc. To carry out these plans, he estimated that not less than £6,000 (\$36,000) would be required. Before he left England, which he did at the end of six months (i. e., in September, 1870), he had received about \$2,000 towards the amount he required.

On the 14th of October, 1870, Mr. Duncan reached San Francisco on his return journey. There he was delayed for three weeks. "The time," he writes, "proved very useful. I made several new and very warm friends, who promised to help me, and who indeed have helped me exceedingly. At the woolen mills, the manager supplied me with shuttle, reeds, treddles and spindles and carding materials, and promised me another supply, free of cost, whenever I may apply for it."

Mr. Duncan arrived at Victoria on November 11th. He found it necessary to remain there for some weeks, in order to carry out arrangements with the government about the Indian reserves and other matters connected with the colony, obtaining machinery, etc.

The Governor granted a reserve to the

Indians of ten acres around Metlakahtla, with the right to clear, enclose, cultivate and personally own each portion. He personally made a grant of \$500 to be spent upon the constables and council of the village. Whilst the negotiations with the government were being arranged, Mr. Duncan occupied himself in taking lessons and practising on a band of brass instruments given him in England, and also in compiling new Indian services in Tsimshian. By letters received from the settlement, he learned that everything had gone on well there during his absence. With the conduct of the Indian council and constables, he was especially gratified. Not only had they proved themselves very zealous in preserving law and order during his absence, but always had a strong contingent in the village.

CHAPTER V.

In December, 1871, Mr. Duncan writing to the Missionary Society, says: "The spiritual part of my work I, of course, took up and carried on as usual; but the temporal or secular part being so multifarious, was very perplexing at first. The constable corps, who had kept vigilant watch over the morals of the settlement during my absence, pressed me early to examine their doings, and readjudicate the cases which the council had settled pro tem; but I thought it prudent to postpone this kind of work and take up what was more in harmony with the joyfulness of the season; hence we had a series of marriages (thirteen in all), and several meetings, at which I unfolded my new plans, and urged all to exert renewed energy and diligence in our new start. I then began arranging work for a number of men, and set about sixty on."

It was necessary to keep pace with the general moral and mental progress of the settlers, and furnish them with the comforts and conveniences of modern civilization, to improve the dwellings, so it was decided to pull down all the old houses and erect new ones. The new town was laid out in lots 60x120 feet, on each to be erected a double house. As the new dwellings were to be substantial and commodious, and somewhat beyond their means, Mr. Duncan pledged

himself to assist them in lumber to the amount of \$60 for each double house. A new church, seating 1,200 people, a town hall, dispensary, reading room, market house, blacksmith, carpenter, cooper and tin shops, worksheds and a soap factory were built. A sea wall was constructed to protect the village, and in order to carry out the proposed buildings it was necessary to erect a water-power saw mill. And thus prosperity continued. The public improvements were largely the result of the profits accruing from the schooner, the store and the trading expeditions of the villagers—assisted by the contributions of friends of the Mission and Mr. Duncan's private funds. As time passed on, one trade and industry after another was added, and the people were kept busy and happy.

But the native missionaries, who were approved by Mr. Duncan, were zealous Christian workers; the hunters and fishermen, in mingling with the people of other villages, told them of "the changes wrought by the new life"; and the trading parties, who travelled far inland or voyaged along the coast in their canoes, each did his mission work. "Nor was it in their words alone that they gave evidence. These men, who had formerly been a terror to the whole coast, and only tolerated with suspicion, were, to the contrary, now mild and peaceful" What had wrought this change?

Some time after a visit to the Mission men, by the Chilkats, a fierce tribe living about six hundred miles distant, on the Alaskan coast, a chief and several head men of the Chilkat tribe, ventured to pay to Metlakahtla, of which they had heard such wonderful stories. Before landing, they arrayed themselves, as they usually did, in all their magnificent and barbaric finery, intending to impress Mr. Duncan and his people with their greatness and importance. "As they approached in solemn state Mr. Duncan was notified of their coming, and urged to attire himself in his Sunday best, because the savages were in gorgeous trappings, and would despise him if he were poorly dressed. He had on his common work clothes, and was in the midst of some important work which he could not drop at the moment."

The visitors were cordially received by the Metlakahtlas, "as they leaped out of

their superb canoes and kissed the beach. They were struck with utter amazement at the sight of the buildings, the manner in which the people were clothed, and the general appearance of thrift on every hand. They were impatient to see the great master who had wrought all those wonders." Mr. Duncan had not dressed up—at all times he sought to discourage the assumption of pomp and foolish display, which he found "so wefted in these naturally vainglorious people. When the Chilkats were escorted to him, and he was pointed out as the benefactor, they looked over and beyond him, saying that they could not see him; but when this modest, plainly clad little man greeted them and his personality was made clear, they preserved their countenances in stolid vigor, to maintain their own great dignity, never uttering a word, save the ceremonies of a formal greeting."

They manifested great astonishment, however, and it appeared that they suspected some deception was being practised upon them. They were conducted by Mr. Duncan, to his house, with great cordiality. He gave them the customary seats of honor for distinguished guests; yet, they continued to look at him in utter silence for some time, until at length they broke out by saying: "Surely you cannot be the man! Why, we expected to see a great and powerful giant, gifted in magic, with enormous eyes that could look right through us and read our thoughts! No, it is impossible. How could you tame the wild and ferocious Tsimshians, who were always waging war, and were feared throughout the whole coast. We can scarcely believe our own eyes, when we see those fine houses, and find the Tsimshians have become wise like white men! They tell us that you have God's book, and that you have taught them to read it."

"On the Bible being placed before them, and on being told that it was by following the teachings of this book that the Metlakahtlans had become enlightened, each one touched it reverently with the tip of his finger and said, 'Ahem, Ahem—it is good, it is good.' Gifts were exchanged and bartering went on, and the visitors tarried for several days, during which time they marvelled at every new wonder of civilization which they be-

held.

"Mr. Duncan seized every opportunity to impress upon them the fundamental truths, which had brought about this change. He showed them that the prosperity and material benefits which they witnessed were but the reward of the adoption of the new life. This lesson was not lost upon them; they returned to their homes resolved to adopt the Christian white man's ways. And this came many from afar to view the wonders of civilization, all to return and proclaim to their people that Christian white man's ways were good."

It will be noticed that in those days of prosperity which shone upon Mr. Duncan's community, material comforts and improvements were never allowed to crowd the spiritual—the material was only the means to a spiritual end. Evidence of the strength and integrity was furnished abundantly to the distinguished dignitaries who visited them and observed the practices of their daily life, and administered the rites of baptism to them, after having thoroughly tested each candidate. They continued strict in the observance of the Sabbath—not fishing on that day, although fish might run plentifully. In fishing on the Skeena river, those Indians who chose to put their canoes on the river commanded good wages and got constant employment during the fishing season. Archdeacon Woods, of new Westminster, who visited Metlakahla in 1871 for the purpose of baptizing converts, placed on record the testimony that the Mission Indians "Won't work on Sunday, they won't drink, they won't lend themselves in any way to any kind of immorality. They flock home on Saturday nights, some of them from long distances, many of them from the Skeena mouth, to enjoy the Sunday peace and great quiet of their own village, and to avail themselves of those 'means of grace' which the Sunday church services and Sunday schools afforded."

Before performing the baptismal rites at Metlakahla, the Archdeacon visited Niskah Mission Station, some seventy miles distant, on Naas river. He records an incident which very forcibly illustrates how consistently the Metlakahtlans practiced their religion. Before retiring to rest for the night in camp, after

the day's voyage, they all knelt around the camp fire, with heads uncovered, whilst one said prayer (the Lord's prayer) for all. In referring to the baptismal services, the Archdeacon notes: "I have had in the course of a ministry of over twenty years many solemn experiences, and witnessed many touching scenes, but never since the day of my own ordination as a priest of the Church of Christ, have I felt anything like the solemnity of that day, when I saw before me a crowded congregation of Christians — of heathen seeking after Christ, and of the little band of fifty-nine, about to be received through holy baptism into the ark of Christ's Church." In the evening, Mr. Duncan accompanied the Archdeacon to several houses in the village, where five adults were baptized, who, through sickness or the infirmities of old age, were prevented from attending service in this church; making a total of 84 persons baptized at Metlakahtla, and 22 at Kincoulith, gives a grand total of 106 persons added to the church on this occasion.

The "industries," as practiced at Metlakahtla, are referred to by Archdeacon Woods, as follows: "A marked and important feature of the Metlakahtla Mission is the aspect imparted to it by the fostering and utilizing of native industry; at present (1871) there are carried on a lumber mill, the manufacture of soap, the dressing of skins and blacksmithing, while preparations are being actively urged forward for weaving, rope making and shoemaking, the materials for weaving and ropemaking being found in abundance in the immediate neighborhood. These, in combination with the trading store in the village, have a very practicable bearing on the well being of the Mission, quite apart from the money gain, though this, too, is a matter of considerable importance to the success and prosperity of the Mission."

The years which followed were prosperous for the Mission. The people were comfortable and contented. They had their enjoyments as well as their daily occupation. Mr. Duncan did not believe in "all work and no play." It will be interesting to give an account of the Christmas proceedings, as described by the Bishop of Athabasca, who visited Metlakahtla in 1877-8. "The festivities

of the season commenced here on Christmas Eve, he writes, when a party of about twenty-five of the elder school girls were invited to meet us at tea. After tea, we were all entertained by Mr. Duncan, with the exhibition of a galvanic battery and other amusements. This party having dispersed to their homes in good time, at a later hour came together the singers who were appointed to sing Christmas Carols during the night along the street, led by the schoolmaster. After their singing they returned to supper at the Mission before retiring to rest.

"On Christmas morning the first sight which greeted us was that of the constables, who were lengthening to its full height the flagstaff on the watch house. Soon all the village street was gaily dressed with flags. The constables then marched about the village to shake hands and make 'Christmas peace,' with all those whom they had been called to interfere with in the course of the year. At 11 o'clock the church bell rang, and the large church was thronged with a well dressed and attentive congregation.

"After service all the villagers, to the number of about six hundred, had to come and pass through the Mission house to shake hands with all the inmates. In doing this they so crowded the verandah that the boards actually gave way beneath them, but the ground being only about two feet below, no injury resulted. After all the shaking of hands was over the villagers returned to their own private entertainments and most of us at the Mission enjoyed a quiet Christmas evening together; but Mr. Duncan entertained at tea a party of the chiefs and principal persons of the village, whom the Archdeacon did not join, from inability to converse in the Tsimshian tongue.

"The day after Christmas was a gay one. The constables, twenty-five in number, paraded and exercised on the green with banners and music, and about fifty volunteers, in neat white uniforms, with drums and fifes and banners flying, went through creditable evolutions and exercises. All the strangers who had come from the neighboring villages to spend Christmas at Metlakahtla were collected by Mr. Duncan in the Mission hall, and, after a suitable address, all of them received presents of soap, apples, sugar,

tobacco, etc. In the evening the usual week-day service was held in the school room, always crowded. The following day all the children were assembled by Mr. Duncan at his house; first the girls and then the boys, about two hundred in all; and after being amused by him, were treated to sugar plums and apples, and each one received some article of clothing (cap or cape, etc.), so as to be sent away to their homes rejoicing.

"Next day, all the men in the village, about 300, were assembled in the market house to be addressed by Mr. Duncan. After giving them the best advice he could, their Christmas presents were distributed to them in the presence of the Mission party. These consisted of one-half pound of sugar and six apples to each one, with copy-book and pencil or tobacco for the older men. The caretaker of the Mission house next day kindly entertained the widows of the village, about sixty in number, to a substantial dinner. It was a pleasure to see even the old and decrepit able to sit at table and enjoy their meal, and it made us enter fully into the idea of the renovating influence of Christmas blessings, to think in what dark and murderous heathenism these aged widows had been reared when young. After dinner Mr. Duncan brought them to his hall to listen to an address, so that they might not return home without words of Gospel truth and comfort to cheer for struggling days.

"The morrow, being Sunday, was marked by usual services. These consist, first, of morning Sunday school at half past nine, at which about 200 are present, both children and adults, males and females being in separate buildings. All the elder scholars learn and repeat a text, both in English and Tsimshian, and have it explained to them, and they are able to use their English Bibles intelligently for this purpose. At eleven is morning service in church, attended at Christmas time by 700 to 800. Hymns are sung both in English and Tsimshian, and heartily joined in by the congregation. This being the last Sunday in the year, the service was made a specially devotional one to seek mercy for the offences of the past twelve month.

"After morning service the adults met again in Sunday school to learn in English and Tsimshian the text of the ser-

mon, and have it explained to them by the native Sunday school teachers, who are prepared for this duty at a meeting with Mr. Duncan on Saturday evening. It is very interesting to see about 300 adults gathered together in the three schools at mid-day, entirely in the hands of native teachers, with English Bibles in their hands, poring intelligently over the text, and following out again the subject of the morning discourse. I cannot but think it would be a great gain if this scheme of Mr. Duncan's could be largely followed in other missions.

"Afternoon service is held in the church at three o'clock, with a litany, and after this, when the daylight lasts long enough, there is a second Sunday school. The church is as full in the afternoon as in the morning, and the punctuality of the attendance is surprising. In the evening, at seven o'clock, service is again held by the elder converts for the benefit of any aged people unable to come to church.

"On Monday, being the last day of the old year, all the women of the village, about 300, assembled in the market house, and, after suitable addresses, valuable presents were made to each, viz.: one pound of soap, one pound of rice, several apples, etc.; so they returned home laden and rejoicing. Altogether about \$250 must have been spent upon Christmas presents. In the evening, the last night of the old year, a suitable service was held in the church—text—'So teach us to number our days, etc.' On New Year's Day the festivities were renewed. Bugle notes and drums and fifes, and the exercises of the volunteers enlivened the scene. The youth of the village played football on the sands. All the men of the village were assembled in the market house and were permanently enrolled in ten companies, the members of each company receiving rosettes of a distinguishing color. Each company has in it, besides ordinary members, one chief, two constables, one elder and three councillors, who are all expected to unite in preserving the peace and order of the village. The ten chiefs all spoke in the market house, and promised to follow the teaching they had received, and to unite in promoting what is good."

The Bishop of Athabasca concludes

by saying: "The above is but an imperfect sketch of the efforts made by Mr. Duncan for the increase and happiness of his village."

CHAPTER VI.

It is stated that the savage is attracted to advancement by those things which appeal to his senses. Generally speaking, the first step towards teaching a savage is to feed him; the stomach satisfied, he will listen to instruction, not before. Mr. Duncan grasped, and grasped intelligently, the true science of civilization—he learned the insistent needs, and pliant capacities, of the savages. We have seen how effectually he provided for these needs, and trained these capacities. "His plan of management continued eminently successful, year after year, until the autumn of 1881, when a storm gathered in a quarter altogether unlooked for, and threatened the settlement with destruction. It appears that Mr. Duncan left England as a missionary layman, and he continues to be so. "He was expected and urged to take Church of England orders—even the title of Bishop was open to him—but his labors being so richly blessed as a layman, he refused to change his degree. His answer to the Bishop of Columbia, who urged him, was that he feared that church orders would prove to him what Saul's armor was to David; only an encumbrance, and therefore, he preferred keeping to the use of the sling and stone."

The results of Mr. Duncan's mission, under the system which he had pursued and proposed to continue to pursue, had proved so successful, that he could not prevail on himself to change the mode of procedure. So far, he had tested every step he had taken, and had provided for expected difficulties which might approach. The Mission was considered a marvel, and the Indian settlement was known far and wide. It was visited by many travellers from distant countries, and favorable notices appeared in the press of Great Britain and the United States. In 1865, Matthew Macfie, F. R. G. S., in a London publication, when commenting upon the utter degradation in which he found the British Columbian Indians, wrote: "From these facts (already given), some idea may be formed

of the 'vexations' borne by Mr. Duncan at the beginning of his career. But a noble ambition to elevate the social and religious condition of the Indian lightened the burden of his toils. Such an enterprise was sufficiently onerous to one cheered by the presence of Christian sympathy; but his isolated situation, struggling without a pious companion of either sex to share his anxieties and labors, was fitted to deepen the interest felt by the religious public at home. A work has been accomplished there, where success has rarely if ever been equalled in the history of missions to the heathen."

The distinguished English traveller, Whymper, who made an extended journey through the country north of the Pacific Ocean, published a book in London, "Travels in Alaska, 1868," in which he says, referring to Metlakahla: "The success of this station is, doubtless, due in part to its isolation from any large white settlement, but Mr. Duncan must have labored earnestly and incessantly in his work."

Admiral Mayne, who devoted nearly five years to exploration and the study of the natives of the islands of the North Pacific and Mainland, in his report says: "There is no doubt that men of Mr. Duncan's stamp, who will in a frank, manly spirit go among them (the Indians), diffusing the blessings of religion and education, will meet a cordial reception and an abundant reward. But without any desire to disparage or dishearten others, I must say that Mr. Duncan impressed us as a man out of ten thousand, possessing with abundant energy and zeal that talent for acquiring the confidence and love of his fellow creature, which all who come in his way, were they whites or Indians, could not fail to acknowledge and feel subject to."

Dr. Halcombe, of Cambridgeshire, England, published a work under the direction of the Tract committee (Stranger than Fiction), which passed through several editions, says: "Humanly speaking, a great part of Mr. Duncan's success, especially at first, was due to the persistency with which he went to those who would not come to him, and to his resolute determination to declare to all 'whether they would hear or whether they would forbear,' the counsel

and will of God regarding them, there can be no doubt. Gradually assuming shape and consistency, until it finally issued in the establishment of the native settlement, the singular and successful development of which has already constituted it one of the marvels of the day.

"That a man possessed of such singular administrative abilities, such great earnestness, and such unusual power of influencing others, and who has gained such mastery of the language as 'to think and dream' in it, should entirely withdraw himself from the work to which he has hitherto devoted himself, would be a cause of general and deep regret, and we may well express the hope that the day for his doing so may yet be far distant. Great as has been the work which has been already done, a greater still remains to be accomplished. If Metlakahtla is really to become the centre of any widely extended efforts to evangelize the native tribes of Northwest America, it must be under the guiding and controlling influence of such a mind as Mr. Duncan. Most sincerely do we trust that he will meet with such encouragement and assistance as will enable him to complete that which he begun so well, and that the Christian community which we have seen so successfully organized may only be the first of many other settlements, modelled on the same plan and showing the same signs of material prosperity, combined with a thorough appreciation and practical application of the saving truths of Christianity.

"Yielding to no consideration of comfort, taste, interest, reputation or safety (in all which respects he has been severely tried), did Mr. Duncan labor on, year after year, resolutely, sacrificing himself and his own interests to the work which he had undertaken, and refusing to decline or abandon any undertaking which he believed to be, under the providence of God, essential to its success. Who, that reads the story of what the strong will and entire self-devotion of one man has effected, will deny that it is indeed 'stranger than fiction'?"

In its treatise on missions, the *Encyclopedia Britannica* says: "At British Columbia, on the coast of the Pacific, a practical missionary genius, named William Duncan, has succeeded in civilizing a body of Indians, degraded by can-

nibalism, and, at his Metlakahtla Mission, stands at the head of a community of some thousand persons, which has a larger church than is to be found between there and San Francisco."

The Church of England Missionary Society of London was so proud of Mr. Duncan's work, that it published, and widely circulated a book entitled "Metlakahtla," in which, according to "the story of Metlakahtla," by Henry S. Wellcome, 1887, "it extols Mr. Duncan's work, giving him unstinted praise for the marvellous things he had accomplished among the ferocious, wild savages of the great Northwest. This book was the means of bringing many thousand pounds in contributions to the society's coffers, 'for the purpose of converting the heathen of foreign lands.' The Church Missionary Society's publications continually chronicled the progress of his work, and held him up as an example for missionaries throughout the world."

During the year 1876, an event of no little importance in the history of Metlakahtla took place, which was the visit of the Governor-General of Canada, Lord Dufferin, accompanied by Lady Dufferin. They received an extremely cordial reception. The following address was presented to His Excellency by Mr. David Leask, Secretary to the Native Council:

To His Excellency the Earl of Dufferin,
Governor-General of the Dominion of
Canada:

May it please Your Excellency:—We, the inhabitants of Metlakahtla, of the Ts'mshian nation of Indians, desire to express our joy in welcoming Your Excellency and Lady Dufferin to our village. Under the teaching of the Gospel we have learned the Divine command, "Fear God, honor the King," and thus, as loyal subjects of Her Majesty Queen Victoria, we rejoice in seeing you visit our shores.

We have learned to obey and respect the laws of the Queen, and we will continue to uphold and defend the same in our community and nation.

We are still a weak and poor people, only lately emancipated from the thralldom of heathenism and savage customs, but we are struggling to rise and advance to a Christian life and civilization.

Trusting that we may enjoy a share of Your Excellency's kind and fostering care,

and under your administration continue to advance in peace and prosperity,

We have the honor to subscribe ourselves Your Excellency's humble and obedient servant, for the Indians of Metlakahtia,

DAVID LEASK,

Secretary to the Native Council.

To which the Governor-General replied as follows:

"I have come a long distance to assure you, in the name of your Great Mother, the Queen of England, with what pleasure she has learned of your well-being, and of the progress you have made in the arts of peace and the knowledge of the Christian religion, under the auspices of your kind friend, Mr. Duncan. You must understand that I have not come for my own pleasure, but that the journey has been long and laborious, and that I am here from a sense of duty, in order to make you feel, by my actual presence, with what solicitude the Queen and Her Majesty's government in Canada watch over your welfare, and how anxious they are that you should persevere in that virtuous and industrious mode of life in which I find you engaged. I have viewed with astonishment the church which you have built entirely by your own industry and intelligence. That church is in itself a monument of the way in which you have profited by the teachings you have received. It does you the greatest credit, and we have every right to hope that, while in its outward aspect it bears testimony to your conformity to the laws of the Gospel, beneath its sacred roof your sincere and faithful prayers will be rewarded by those blessings which are promised to all those who approach the throne of God in humanity and faith.*

"I hope you will understand that your White Mother and the government of Canada are fully prepared to protect you in the exercise of your religion and to extend to you those laws which know no difference of race or of color, but under which justice is impartially administered between the humblest and the greatest in the land. (Queen Victoria, the 'White Mother,' died 22nd January, 1901.)

"The government of Canada is proud to think that there are upward of thirty thousand Indians in the territory of Brit-

ish Columbia alone. She recognizes them as the ancient inhabitants of the country. The white men have not come among you as conquerors, but as friends. We regard you as our fellow subjects, and as equal to us in the eye of the law, as you are in the eye of God, and equally entitled with the rest of the community to the benefits of good government, and the opportunity of earning an honest livelihood.

"I have had very great pleasure in inspecting your school, and I am quite certain that there are many among the younger portion of those I am now addressing, who have already begun to feel how much they are indebted to that institution for the expansion of their mental faculties, for the knowledge of what is passing in the outer world, as well as for the insight it affords them into the laws of nature, and into the arts of civilized life; and we have the further satisfaction of remembering that, as year after year flows by, and your population increases, all those beneficial influences will acquire additional strength and momentum.

"I hope you are duly grateful to him whom, under Providence, you are indebted for all these benefits, and that when you contrast your own condition, the peace in which you live, the comforts which surround you, the decency of your inhabitants; when you see your wives, your sisters and your daughters contributing so materially by the brightness of their appearance, the softness of their manners, their housewifely qualities, to the pleasantness and cheerfulness of your domestic lives, contrasting as all these do so strikingly, with your former surroundings, you will remember that it is to Mr. Duncan you owe this blessed initiation into your new life.

"By a faithful adherence to his principles and his example, you will become useful citizens and faithful subjects, an honor to those under whose auspices you will thus have shown to what the Indian race can attain, at the same time that you will leave to your children an ever-widening prospect of increasing happiness and progressive improvement.

"Before I conclude, I cannot help expressing to Mr. Duncan and those associated with him in his good work, not only in my own name, not only in the

name of the government of Canada, but also in the name of Her Majesty the Queen, and in the name of the people of England, who take so deep an interest in the well-being of all the native races throughout the Queen's dominions, our deep gratitude to him for thus having devoted the flower of his life, in spite of innumerable difficulties, dangers and discouragements, of which we, who only see the result of his labors, can form only a very inadequate idea of a work which has resulted in the beautiful scene we have witnessed this morning.

"I only wish to add that I am very much obliged to you for the satisfactory and loyal address with which you have greeted me. The very fact of your being in a position to express yourselves with so much propriety, is in itself extremely creditable to you, and although it has been my good fortune to receive many addresses during my stay in Canada from various communities of your fellow subjects, not one of them will be surrounded by so many hopeful and pleasant reminiscences as those which I shall carry away with me from this spot."

On Lord Dufferin's return to Victoria, he addressed, at the Government House, about two hundred leading citizens, including the members of the provincial government, and amongst other things said:

"I have traversed the entire coast of British Columbia, from its southern extremity to Alaska, I have penetrated to the head of Bute Inlet; I have examined the Seymour Narrows, and the other channels which intervene between the head of Bute Inlet and Vancouver Island. I have looked into the mouth of Dean's Canal, and passed across the entrance to Gardener's Channel. I have visited Mr. Duncan's wonderful settlement at Metlakahtla, and the interesting Methodist Mission at Fort Simpson, and have thus been enabled to realize what scenes of primitive peace and innocence, of idyllic beauty and material comfort can be presented by the stalwart men and comely maidens of an Indian community under the wise administration of a judicious and devoted Christian missionary. I have seen the Indians in all the phases of their existence, from the half-naked savage, perched, like a bird

of prey, in a red blanket upon a rock trying to catch his miserable dinner of fish to the neat maiden in Mr. Duncan's school at Metlakahtla, as modest an as well dressed as any clergyman's daughter in an English parish. . . . What you want are not resources, but human beings to develop them and consume them. Raise your thirty thousand Indians to the level Mr. Duncan has taught us they can be brought, and consider what an enormous amount of vital power you will have added to your present strength."

In a book named "The Sea of Mountains," Mr. St. John, who reported the addresses delivered by the Governor-General, writing of Mr. Duncan's plan of dealing with his people, *inter alia*, says:

"It struck me that he threw, and successfully threw, cold water on the Governor-General's showing any special mark of recognition on the chiefs. He has to conduct his operations in a peculiar way, and it can be easily shown he understood that much of his advice and direction would be thrown away were there a recognized authority over the Indians other than himself. He strives to make merit and industry the standards by which the men of the village are measured; and in presenting an address to the Governor-General, which was done immediately after the singing was concluded, there was no apparent priority or distinction among them. Lord and Lady Dufferin were greatly impressed by the evidences they beheld on every hand at Metlakahtla of the substantial creation of a civilized community, from a people rescued in a single generation from the lowest degradation and savagery. Lady Dufferin noted the quiet colors and modest dresses of the women." W. F. Bainbridge, in his book "Tour of Christian Missions Around the World," New York, 1882, speaking of the Church of England Missions, writes: "Their most interesting station is at Metlakahtla, near Fort Simpson, upon the Pacific Coast of British Columbia. When in 1857 Mr. Duncan was located among the Tsimshians, his task seemed as hopeless as when the explorer Hudson was cast adrift by the mutineers. He found there many thousands of the most

blood-thirsty savages. Physically a superior tribe, they yet seemed to have sunken lower than all others in wretchedness and crime. Soon after, the 'fire-water' was introduced by the Victoria miners, and a reign of terror began. But the missionary felt that Christianity was equal to even such a situation of unparalleled horrors, and he kept to work. By 1862 he had influenced some fifty to a better life, and with them formed a new settlement a few miles distant. Now over a thousand are gathered there about him in well built cottages, with the largest church edifice north of San Francisco; the Sabbath kept, all the children at school, every citizen in health, attending divine worship. No intoxicating drink is allowed in the community. This prosperous, well-ordered, Christian settlement shows what evangelization can do under the most possible embarrassments."

Mr. N. H. Chittenden, in his work entitled "Travels Through British Columbia, 1882," writes: "Metlakahtla, the field of the remarkably successful work of Mr. Duncan in civilizing and Christianizing the Tsimshian Indians. He first established a Mission at Fort Simpson, a post of the Hudson Bay Co., but for the purpose of greater isolation, in 1862, removed to Metlakahtla, where he gathered about 1,000 of that tribe, and through firm government and faithful secular and religious training, raised them from barbarism to the condition of civilized people. They live in comfortable houses; dress like the whites, school their children, and worship in one of the largest churches in the province—erected at a cost of ten thousand (\$10,000) dollars."

Julia McNair Wright, in her book devoted to the study of the natives of Alaska, writes: "William Duncan, of the Church of England, is another of these bright names. Forgetting ambition, despising ease, forsaking his own country and his father's house, counting even life not dear if he might win those simple Indian souls for the Son of God, he has created a civilization in Metlakhatla and brought many souls to glory. The longest established and most successful work among any Alaskan Indians is that maintained by Mr. Duncan. The

Chilcats had occasionally visited Fort Simpson and Metlakahula, where one of the most remarkable of all missionary enterprises is located, and also Sitka and Fort Wrangel, and they had carried to their friends wonderful tales of Indians 'become white,' who could 'talk on paper' and 'hear paper talk,' and who wore white folks' clothes, and lived in houses with windows, and forsook the Shaman, and ate no more dog-flesh and no longer killed one another." Alluding to the wretchedness of the Alaskan Indians in their native villages, she adds:

"The houses of the Indians are not fitted for any decency of home life, nor for maintaining health. The houses are often without partitions, and are inhabited by many Indians together, of all ages and both sexes. There is no possibility of securing modesty of demeanor, purity of thought or cleanliness of living under these circumstances. Polygamy of the most shameless type exists, and child marriages are common. There is no need to expatiate on the moral degradation resulting from twenty, thirty or more persons living in one room; the results would be evident to any idiot."—"Among the Alaskans."—Philadelphia, 1883.)

Rev. Sheldon Jackson, United States General Agent for Education in Alaska, who has several times visited Metlakahtla, and repeatedly borne emphatic testimony to the influence of Mr. Duncan's Christianizing and civilizing work among the Alaskan natives, and whose extensive experience in Mission and educational work among the Indians lends peculiar force to his opinions, says of Mr. Duncan's Mission: "The new settlement has now grown to one thousand people, forming the healthiest and strongest settlement on the coast. These Indians are a happy, industrious, prosperous community of former savages and cannibals, saved by the grace of God. This is the oldest and most successful Mission on the coast (1880), and illustrates what one consecrated man can accomplish."

*Note.—The church, school, Bishop's house and other buildings were destroyed by a fire in Metlakahtla on the 22nd July, 1901. The value of the church is given by Bishop Ridley at \$15,000.

CHAPTER VII.

A change at Metlakahtla was brought about by the appointment of a bishop of the Church of England, which included Mr. Duncan's mission. Soon after the bishop's arrival it was discovered that his views on many matters did not harmonize with those of Mr. Duncan.

"During more than twenty years of his missionary efforts, the Church Society, under whose auspices he (Mr. D.) was working, unceasingly praised him. It was not until after the death of the great Henry Venn, who, as secretary of the society, had guided its affairs for so many years, always heartily approving of and encouraging Mr. Duncan in his methods of evangelistic and secular work, that it became manifest that the society's directors differed from Mr. Duncan in their views of mission work and methods of conducting it.

"For some years before 1881, the society gave evidence of a gradual change in its policy. Its aims, which heretofore had been broadly evangelistic, now became deeply colored and circumscribed with ecclesiasticism. Mr. Duncan was always perfectly frank in his reports to the society. His observations and analysis of the people with whom he had to deal, caused him to avoid, from the first, prompting or leading them in conformity with the elaborate service of the Church of England, which was the church of the society; and the church of which Mr. Duncan himself was a member. He persistently declared that his going among the heathen was to save sinners and not to glorify the church; to lead them to a pure life, not to teach them dogmas. One of the principal characteristics of his teaching, and one of the secrets of his success, was simplicity. He cared solely for the sound and healthy growth of the work.

"The society, now apparently imagined the Indians to be advanced Christians, but he knew he was still dealing with Indians he had found steeped in barbaric atrocities, and many of whom he knew to be still mere babes in religious comprehension. The society conceived that the forms and ritual of the church were safe and suitable for the Indians to follow; but, Mr. Duncan, as he grew in experience, saw more and more clearly that the distinctive dress of the minis-

ters and bishops, as well as the order of service of the church—especially in the administration of the Lord's Supper—were calculated to bewilder rather than edify the Indians with whom he had to do, in their present stage of progress. Besides, he found in their inordinate passion for spirituous liquors, which was universal, a special danger in offering them wine as a sacrament. Furthermore, it was a difficult dilemma to reconcile, the deviation of church requirement from the prohibitory state law, which imposed the penalty of imprisonment upon any Indian who even touched wine, or other liquors.

"Mr. Duncan was dealing with men who had but recently been converted from cannibalism, and, it may be readily understood, that the introduction of a rite, which, in the performance, assumed to be the partaking of the body and blood of our Saviour, was a matter which required the utmost caution. One can but recall that 'the Roman heathens ascribed to the early Christians that the sacrament was a cannibal's feast.' . . . They who had tasted human flesh in their days of heathenism, benighted as they then were, would have recoiled with horror at the bare thought of consuming, even by emblem, a part of one of their gods.

"It must be apparent that Mr. Duncan sought, above all things, the spiritual welfare of his converts, and would be the last one to withhold from them anything essential to their salvation, and with his knowledge of their minds and dispositions, and the stage of their development, he was better able to judge of their spiritual requirements than were men in London, who had never even seen them. Yet, recently, these perfunctory dictators had presumed to square them by a procrustean, ecclesiastical rule, and insist upon the introduction of an elaborate eucharist; representing that without such Mr. Duncan was giving the Indians but 'a mutilated Christianity' and 'false teachings.'"—The Story of Metlakahtla.

In July, 1881, according to the request of the society in London, the first meeting of the missionary staff in the diocese was convoked, and met at Metlakahtla, consisting of three clergymen and three laymen. Bishop Ridley was chairman

of the conference, but was absent from the meeting. Mr. Duncan, feeling that a crisis had now arrived in the working of the mission at Metlakahtla, determined to place the responsibility upon the conference. He reminded them that he was a layman, and that the society wanted an ordained man in his stead, and asked, in view of these facts, whether they would advise him to resign his connection with Metlakahtla, since it would seem impossible, as well as unnatural, for anyone to supersede him while he remained in the mission.

"The conference, in Mr. Duncan's absence, unanimously agreed upon the following resolutions: 'The conference having heard Mr. Duncan's statement, and knowing the value of his labors and experience, not only to the work at Metlakahtla, but also to the Church Missionary Society's missions generally, in the North Pacific field, unanimously decline to advise Mr. Duncan to resign. The question of resignation being thus disposed of another question naturally arose, namely: 'How the difficulty involved in his remaining at his post could be met? Therefore, he asked the conference whether it was prepared to advise the society to allow Metlakahtla to assume its independency—work out its own destiny—and bear its own expenses? The majority of the conference resolved to advise the society to constitute Metlakahtla into a lay mission, and leave the work in Mr. Duncan's hands without clerical supervision: the minority wanted to give the mission its full independence.'"

"The Story of Metlakahtla" states that on Mr. Duncan's return from Victoria the bishop handed him a letter, which was an "enclosure" from the society and which finally disconnected him from the society after a connection of twenty-five years duration. The bishop, the story narrates, "had been instructed by the society to give the 'enclosure' to Mr. Duncan only in case Mr. Duncan absolutely refused to visit England. The bishop knew from Mr. Duncan's own lips that he had not refused. On the receipt of Mr. Duncan's letter, explanatory of his position, the society also knew full well he had not refused; therefore the society at once addressed a

letter to the bishop with instructions not to give him the 'enclosure.' These instructions came too late. The bishop started at once for England."

As soon as the Metlakahtlans became aware of what had happened, the narrative proceeds to state, "They were deeply incensed, and unanimously and heartily entreated Mr. Duncan not to forsake them, but to remain at his post and carry on his work as heretofore. A public meeting was held, at which the question was put: 'Will all on the Lord's side hold up their hands?' All held up their hands. A subsequent meeting was held, at which assembled every native in the village who was able to attend; even the aged, the decrepit, the sick, all came to deliberate upon this crisis and voice their sentiment. Those people knew beyond a question to whom they were indebted for their past development and felicitous condition, and to whom they could best trust their future guidance. It was but a brief session. Their hearts seemed to throb in unison, stirred by fealty and reverence for their benefactor. There was no prolonged harangue, but a few short speeches: pointed, earnest, touching.

"Then the chairman put the question: Will you have the bishop or Mr. Duncan as your leader? When Mr. Duncan's name was put to the assembly every soul voted for him to remain. The bishop received not a vote. Mr. Duncan was not present during their deliberations or voting. After those proceedings Mr. Duncan was sent for, and on entering the crowded assembly was beckoned to a seat. He said not a word—great silence prevailed. An Indian arose and assured him in the name of the people that he was unanimously entreated to remain amongst them. When the Indian had finished his speech he called upon all present to testify to the truth of what he had said, and to show Mr. Duncan how they had voted before they sent for him. Every soul stood up and held up their hands that he might see, and be convinced of their unanimity. When asked to show how many wished to retain the bishop, not one stood up, not a hand was raised, not an 'aye' was uttered!"

Mr. Duncan then briefly acknowledged their unanimous call and assured them

that he accepted. So this tried leader, "whose unsparing immolation of self in his sedulous efforts in rescuing this flock from barbarism, saw that to save his life's work from utter destruction, must yield to their appeal and stand manfully in the breach and protect them from the impending calamity. He who had braved the terrors of attempted assassination and had stood out so uncompromisingly against the Shamans and cannibal chiefs, the slave and liquor traders, and had not flinched in the loathsome presence of the plague, was not found wanting in this, the hour of their supreme trial and peril."

New difficulties and disagreements were continually cropping up. "The school house, which had been built for the community on ground belonging to the community with funds, a part of which only was contributed by the society, was taken possession of by the bishop and converted into a rival church. The Indians, galling under many indignities, gave notice to the society's agent that as the building was not being used for the purpose for which it was originally erected, it must be moved to closer proximity to the mission house. No attention having been paid to the notice to remove the building, after fully discussing the subject in council, they determined to take possession of it. Quietly, and in the day time, they carried out their resolution. The bishop filed an information against seven Indians who were supposed to be the main actors, charging them with riotously and tumultuously breaking into, injuring and taking possession of a church, the property of the Church Missionary Society of London. The Indians were tried, but the evidence against them failed in every particular to substantiate the indictment. The magistrate, however, overstepped the law and committed five out of the seven men to take their trial if called for at the next assizes at Victoria—600 miles from their homes. On arriving there they were told the grand jury had not only thrown out the 'bill' against them, but expressed the utmost astonishment at the conduct of the magistrate."

Soon after the close of the trial referred to, a man-of-war with three commissioners arrived at Metlakahla to in-

quire into the "troubles" at the mission. The inquiry did not result in procuring peace. In their report they say: "In justice to Bishop Ridley and the Church Missionary Society, which has numerous missions in the Northwest, it is proper to say that the few Metlakahla Indians associated with them have not been parties to any of these disturbances, nor have the missionaries of the society, so far as the commission could learn, advocated the notion of the Indian title, with the exception of Mr. Woods, a layman, whose action has met with the disapprobation of Bishop Ridley. The disturbances and disquietude have, to a considerable extent, grown out of a desire on the part of the majority of Metlakahla Indians (who undoubtedly are in a great measure subject to Mr. Duncan's influence), to have what they have been educated to call 'unity,' and to expel from Metlakahla any person or any sentiment not in accord with the will of the majority."

A celebrated writer and traveller, E. Ruhamah Seidmore, "Alaska, Boston, 1885," in a highly interesting chapter on the Metlakahla mission, thus pictures the situation of affairs: "Mr. Duncan is one of the noblest men that ever entered the mission field. . . . It was with real regret that we parted at the wharf, and it was not until we were well over the water that we learned of the serpent or the skeleton in this paradise. Though Metlakahla might rightly be considered Mr. Duncan's own particular domain, and the Indians have proved their appreciation of his unselfish labors by a love and devotion rare in such cases, his plainest rights have been invaded and troubles brewed among his people. Two years ago a bishop was appointed for the diocese, which includes Port Simpson, Metlakahla, and a few other missions. . . . Bishop Ridley, disapproving of Mr. Duncan's low church principles, went to Metlakahla and took possession as a superior officer. Mr. Duncan moved from the rectory and the bishop took charge of the church services. In countless ways a spirit of antagonism was raised that almost threatened a war at one time."

"The whole stay of the bishop has been marked by trouble and turbulence, and these scandalous disturbances in a Christian community cannot fail to have

an influence for evil, and undo some of the work that has been done there. Mr. Duncan made no reference to his troubles during the morning we spent at Metlakahtla, and his desire that we should see and know what his followers were capable of, and understand what they had accomplished for themselves, gave us to infer that everything was peace and happiness in the colony. One hears nothing but praise of Mr. Duncan up and down the coast. His face alone is a passport for piety, goodness and benevolence anywhere, and his honest blue eyes, his kindly smile and cheery manner go straight to the heart of the most savage Indian. His dusky parishioners worship him, as he well deserves, and in his twenty-seven (27) years among them they have only the unbroken record of his kindness, his devotion, his unselfish and honorable treatment of them. He found them drunken savages, and he made them civilized men and Christians. He taught them trades, and there has seemed to be no limit to this extraordinary man's abilities. When his hair had whitened in the noble unselfish work, and the fruits of his labor had become apparent, nothing could have been more cruel and unjust than to undo his work, scatter dissension among his people and make Metlakahtla a reproach instead of an honor to the society which had sanctioned such a wrong. An actual crime has been committed in the name of religion by this persistent attempt to destroy the peace and prosperity of Metlakahtla, and drive away the man who founded and made that village what it was. British Columbia is long and broad, and there are a hundred places where others can begin, as Mr. Duncan began, and where the bishop can do good by his presence."

"If it was low church doctrines that made the Metlakahtla people what they were a few years since, all other teachings should be given up at mission stations. Discord, enmity and sorrow have succeeded the introduction of ritualism at Metlakahtla, and though it cannot fairly be said to be the inevitable result of such teachings, it would afford an interesting comparison if the Ritualists would go off by themselves and establish a second Metlakahtla as a test. It is perhaps to the society's credit that it

has remained loyal to its bishop, who has shared in its follies and in its disgrace; but the following quotation from its reports reads like a farce to those who know the truth:

"It is only just that we should pay our frank and hearty tribute to Bishop Ridley, who, for the last five years, has, amidst no ordinary danger, obloquy and discouragement, fearlessly maintained the society's position at Metlakahtla."

"And now, says 'the Story of Metlakahtla, after nearly five years of intrigue and lavish expenditure of the society's funds, some twelve or fifteen families form the bishop's party. Judging from the number of missionaries employed by the society at Metlakahtla, sometimes as many as eight (male and female), and how much it has cost to coddle and bribe their adherents and coerce the Metlakahtlans; the sum total of expense borne by the society since the rupture cannot be less than £6,000, or \$30,000. The amount paid to Mr. Duncan for his services during a period of more than twenty years, and which resulted in the creation of the successful, self-supporting Christian village of Metlakahtla, was about £3,000, or \$15,000. That is to say, about one half the amount the society has squandered in coercive schemes and efforts to destroy the Metlakahtla Christian Union since 1881."

"It is estimated that since the rupture the government of Canada has, at the instigation of the society's agents, spent upwards of £6,000, or \$30,000 of the public funds in coercing and terrorizing the Metlakahtlans with men-of-war; add to this the society's outlay and we have a total of \$60,000."

Without entering in detail respecting the Indian land question and other difficulties, and to make a long story short, this chapter must be concluded by stating that after much deliberation on the part of the Indians of the Metlakahtla, elders of the Christian Union and the council, it was unanimously decided to remove from their present site to the island of Annette, about thirty miles distant, and form a new and independent colony under Mr. Duncan's management. The removal took place in 1887.

CHAPTER VIII.

Contrast Mr. Duncan's position in 1857-8 with that which he occupied in 1887-8. Thirty years had passed over him, and in that period he had accomplished an unprecedented work. At Fort Simpson he found large numbers of natives most degraded and barbarous. The following paragraph will suffice to show their appalling condition:

"Shortly after Mr. Duncan's arrival at Port Simpson he witnessed, while standing on the gallery of one of the bastions, a most sickening sight. A party of hideously painted and bedecked cannibals tearing limb from limb the body of a woman, who had just been foully murdered by a chief, each struggling for a morsel of the human flesh, which they devoured, accompanying their fiendish orgies with unearthly howls and wierd beat of their medicine drums. Bespattered with the blood of their victim, maddened with rum, frenzied by their hysterical enthusiasm in these superstitious rites, they wrought themselves into a wild and furious delirium, imitating ravenous wolves in their ferocity. These ceremonies continued during the night and were followed by debaucheries lasting for several days, during which most terrible atrocities were perpetrated, several of their number being slain just without the gates of the fort."

"Such scenes as these," remarks the narrator, "might quail the stoutest heart; but, on the contrary, to Mr. Duncan they proved a stimulus to his intrepid determination to rescue them from their benighted state." In one of Mr. Duncan's letters he writes: "To attempt to describe their condition would be but to produce a dark, revolting picture of human depravity. The dark mantle of degrading superstition envelopes them all, and their savage spirits, swayed by pride, jealousy and revenge, were ever hurrying them on to deeds of blood. Their history is little else than a chapter of crime and misery."

It has been recorded in preceding pages of this sketch what wonderful changes have been produced in the habits and manners of these desperate savages—and how very successful Mr. Duncan's plans were in producing those wonderful changes. How the murderous cannibals

were converted and became Christians, useful and law-abiding citizens, and the providential way in which, it appears, Mr. Duncan became a missionary. It was in this way: "Captain (afterwards admiral) Prevost, returning to England from a cruise in the North Pacific, excited great public interest by his account of the terrible state of barbarism that prevailed there. Mr. Duncan sacrificed a highly lucrative position in a business house and started out for this field under the auspices of the Church Missionary Society, taking passage in a Hudson's Bay Company's sailing vessel, which rounded Cape Horn. On reaching Vancouver Island, Sir James Douglas, then the governor of the Hudson's Bay Company, urged in the strongest possible terms the folly of his attempting to civilize the murderous hordes of the North Pacific, asserting that it would be a fruitless sacrifice of his life. Notwithstanding this, Mr. Duncan persisted in his determination to go on, and he was taken to Fort Simpson, a fortified trading post of the Hudson's Bay Company."

How he succeeded and the methods he used have already been referred to, and it appears to be worthy of special notice that his plans coincided with the views of Mr. Henry M. Stanley, "one of the greatest students of the savage mind and one whose vast practical experience enables him to speak with authority." In his book, "Through the Dark Continent," Mr. Stanley remarks: "It is strange how British philanthropists, clerical and lay, persist in the delusion that the Africans can be satisfied with spiritual improvement only. They should endeavor to impress themselves with the undeniable fact that man—white, yellow or black—has also material wants which crave to be understood and supplied. A barbarous man is a pure materialist. He is full of cravings for possessing something that he cannot describe. He is like a child which has not yet acquired the faculty of articulation. The missionary discovers the barbarian almost stupefied with British ignorance with the instincts of man in him, but yet living the life of a beast. Instead of attempting to develop the qualities of this practical human being, he instantly attempts his transformation by expounding to him

the dogmas of the Christian faith, the doctrine of transubstantiation and other difficult subjects before the barbarian has had time to articulate his necessities and to explain to him that he is a frail creature requiring to be fed with bread and not with a stone." Mr. Stanley continues:

"My experience and study of the pagan proves to me, however, that if the missionary can show the poor materialist that religion is allied with substantial benefits and improvements of his degraded condition, the task to which he is about to devote himself will be rendered comparatively easy. For the African once brought in contact with the European becomes docile enough; he is awed by a consciousness of his own immense inferiority and imbued with a vague hope that he may also rise in time to the level of this superior being who has so challenged his admiration. * * *

He comes to him with a desire to be taught, and seized with an ambition to aspire to a higher life, becomes docile and tractable; but, to his surprise, he perceives himself mocked by this being, who talks to him about matters that he despairs of ever understanding, and therefore, with abashed face and a still deeper sense of his inferiority, he retires to his den, cavern or hut with a dogged determination to be content with the brutish life he was born in."

"It is not," continues Mr. Stanley, "the mere preacher that is wanted here. The bishops of Great Britain, collected with all the classic youth of Oxford and Cambridge, would effect nothing by mere talk with the intelligent people of Uganda. It is the practical Christian tutor who can teach people how to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture and turn his hand to anything, like a sailor. This is the man who is wanted. Such an one, if he can be found, would become the saviour of Africa. He must be tied to no church or sect, but profess God and His Son and the moral law, and live a blameless Christian, inspired by liberal principles, charity to all men and devout faith in heaven. He must belong to no nation in particular, but to the entire white race."

The plan which Mr. Stanley recom-

mended for Central Africa is practically the same as that inaugurated by Mr. Duncan in 1857 among the Tsimsheans. The progress which had been made at Metlakahtla is best referred to by Admiral Prevost, who, after a long absence, visits Mr. Duncan's colony, and, quoting from his notes, says: "Three a. m., Tuesday, 18th June, 1878.—Arrived at Fort Simpson in the U. S. mail steamer California from Sitka. Was met by William Duncan, with 16 Indians, nearly all elders. Our greeting was most hearty, and the meeting with Duncan a cause of real thankfulness to God, in sight, too, of the very spot (nay, on it), where God had put it into my heart the first desire of sending the Gospel to the poor heathens around me. Twenty-five years previously H. M. S. "Virago" had been repaired on that very beach. What a change had been effected during those passing years. Of the crew before me, nine of the sixteen were, to my knowledge, formerly medicine men or cannibals. In humble faith, we could only exclaim: 'What hath God wrought!' It is all His doing, and it is marvellous in our eyes."

"After twenty-five years of absence God had brought me back again, midst all the sundry and manifold changes of the world, face to face with those tribes amongst whom I have witnessed only bloodshed, cannibalism and heathen devilry in its grossest form. Now they are sitting at the feet of Jesus, clothed, and in their right mind. The very church warden, dear old Peter Simpson, who opened the church door for me, was the chief of one of the cannibal tribes.

. . . Words cannot describe the happy month I spent in this Christian circle.

. . . Sunday, 23rd.—To me all days at Metlakahtla are solemnly sacred, but Sunday, above all others, especially so. Canoes are all drawn up on the beach above high-water mark. Not a sound heard. The children are assembled before morning service to receive special instruction from Mr. Duncan. The church bell rings, and the whole population pour out from their houses—men, women and children—to worship God in His own house, built by their own hands. As it had been remarked: 'No need to lock doors, for no one is there

to enter the empty houses.' Two policemen are on duty in uniform to keep order during service. The service begins with a chant in Tsimshian, 'I Will Arise and Go to My Father,' etc., Mr. Schult leading with the harmonium; the Litany prayers in Tsimshian follow, closing with the Lord's prayer. The address lasts nearly an hour. Such is the deep attention of many present, that having once known their former lives, I know that the love of God shed abroad in their hearts by the Holy Ghost can alone have produced so marvellous a change."

"First, there was a very old woman, staff in hand, stepping with such solemn earnestness; after her came one who had been a very notorious gambler; though now almost crippled with disease, yet he seemed to be forgetting infirmity, and literally to be leaping along. Next followed a dissipated youth, now reclaimed; and after him a chief, who had dared a few years ago, proudly to lift up his hand to stop the work of God, now with humble mien, wending his way to worship. Then came a still more haughty man of rank; and after him a mother carrying her infant child, a father leading his infant son, a grandmother, with more than a mother's care, watching the steps of her grandson. Then followed a widow; then a young woman who had been snatched from the jaws of infamy; then, a once notorious chief; and the last I reflected upon was a man walking with solemn gait, yet hope fixed in his look. When a heathen he was a murderer; he had murdered his own wife and burnt her to ashes! What are all these now, I thought, and the crowds that accompany them! Whither are they going? And what to do? Blessed sight for angels! Oh, the preciousness of a Saviour's blood! If there is a joy in Heaven over one sinner that repenteth, with what delight must angels look upon such a sight as this! I felt such a glow of gratitude to God come over me, my heart was stirred within me, for who could have joined such a congregation as this in worship and have been cold, and who could have preached the Gospel to such a people and not have felt he was standing where God was working?" . . .

"July 16th.—Before my departure

from Metlakahtla, I assembled the few who were left at the village, to tell them I was anxious to leave behind some token both of my visit to them after so long an absence, and also that I still bore them on my heart. What should it be? After hours of consultation they decided they would leave the choice to me, and when I told them (what I had before determined upon), that my present would be a set of street lamps to light up their village at night, their joy was unbounded. Their first thought had a spiritual meaning, by day, God's house was a memorable object, visible both by vessels passing and repassing, and by all canoes as strange Indians travelled about; by night all was darkness—now no longer so—as the bright light of the glorious Gospel, had through God's mercy and love shined in their dark hearts, so would all be reminded by night as well as by day, of the marvellous light shining in the hearts of many at Metlakahtla, even the Indians who came with him were in such fear from the neighboring tribes, that they begged him not to have a fire burning at night or show a light in his house. The system of murder was then so general, that whenever an enemy saw a light he sneaked up to it, and the death of the unsuspecting Indian was generally the result. Thus my selection was a happy one, and I thanked God for it."

The writer of the "Story of Metlakahtla" remarks: "In the testimony of these independent and intelligent observers, who have investigated with scrutiny the development of this ideal community, we have evidence beyond question that Mr. Duncan's work is an unqualified success; totally free from any underlying motives of personal emoluments or actuated by ambition for self-aggrandizement."

Some ten years later Mr. Duncan, in support and defence of his principles, found it desirable to abandon the village of Old Metlakahtla with all its improvements, and commence life anew. His council had chosen Annette island as a suitable location for the new colony. It was entirely uninhabited, and contained some good timber, with a considerable proportion of fairly good land—an excellent harbor and extensive gravel

beach. There is also a good supply of water from a lake on an elevated plateau, which drives a sawmill and furnishes abundance of water for the village. The island is claimed by the United States as being included within their portion of Eastern Alaska, under the Russian-Anglo Treaty of 1825; but as that question is not quite settled yet, Mr. Duncan and his followers may yet come under the sovereignty of King Edward and the British flag.

The special agent of Alaska fisheries for the United States in his report for 1900, says of New Metlakahtla: "Annette island, on which the village is located has been set aside by an act of congress for the exclusive use of the natives who form the community. They abandoned their old home, principally for religious reasons, as Mr. Duncan got at odds with the bishop of the diocese on doctrinal grounds, and either had to surrender or flit. He felt that his successful work with these people had been an outgrowth, largely, of his departure from the strict tenets of the church, and that they must relapse into semi-barbarism if he were to depart from his line of teachings. So he concluded to go, and nearly all that branch of the tribe with which he was connected accepted his decision. It was a very great hardship for them, for they had a well built village and would have to leave everything and go into the wilderness almost bare handed—even the furnishings of the church had to be left behind. . .

"He and 800 of his people landed at the site of the present village as their new home in 1888-9, having made the passage in the canoes of the tribe. Where is now the smiling village was then a dense forest. They went ashore to hew a home out of the primeval woods. It is not necessary to recount their experiences nor enlarge upon the fortitude and patience they displayed. It is enough to know that complete success crowned their efforts, and they have today as well equipped, handsome and prosperous a town for its size as the whole of Alaska can boast. More than 100 good houses, with trim gardens are to be seen. Some of the residences cost upward of \$2,500. The church is by far the best one in Alaska, with a seating

capacity for nearly a thousand people. It boasts a fine pipe organ, and its internal finish and furnishing would do credit to any community. It was built by the labor of these people, without the help of white men, except Mr. Duncan. This is true of all their improvements. The town has an excellent water system and many miles of good, broad sidewalks. There are two well stocked stores, a large salmon cannery, a sawmill, blacksmith shop, etc."

"The common impression is that Metlakahtla is a communal organization, with everything in common among its inhabitants. Such is not the facts. The Metlakahtla Industrial Company is the principal business concern, owning the cannery and sawmill. This corporation is owned almost entirely by Mr. Duncan, though it is a stock company, and at one time its shares were distributed among a considerable number of the natives (who paid for their stock in work) and friends of the enterprise in Boston and Portland. At the present time the large majority is in the hands of Mr. Duncan. Of the \$25,000 capital, \$5,000 is still held by natives. . . It probably now represents property worth twice as much or more. One of the native owners told me that he received 15 per cent. dividend annually on his investment. Aside from this corporation all property is held by individual owners, except such as pertains to the community as a whole—the church, town hall, school house, water system, etc. Each head of a family owns his residence, and anyone is free to engage in any business at his pleasure. Those who work for the company receive regular pay, and if employment is scant are at liberty to go elsewhere to obtain it. This is quite common, and during the fishing season many of them avail themselves of the privilege and go to other canneries for work. During one season, I believe, the company was left short handed, and was forced to employ a gang of white fishermen. A number of the Metlakahtlans inspired by a spirit of enterprise, have built and are successfully operating on their private account, a sawmill on an adjacent island."

"There is no property taxation, and the cost of the maintenance of public

improvements is met by a direct equal assessment. Each male in the community pays \$3 per year for this purpose. Sidewalks are built out of the public fund, for instance the government of the village rests with a council of 20 men, elected annually by public vote. Among other functions exercised by this council, it assigns to each applicant an allotment of land for a residence site, which then becomes his individual property, and may be disposed of subject to the approval of the council. The peace of the community is looked after by two constables, who are government employees, but so well behaved are the people that their office is practically a sinecure."

"Many of the village improvements and expenses have been put in and are maintained out of Mr. Duncan's private resources. He built the waterworks at a cost of \$3,000, as well as the town hall and school house. He provides a teacher without expere to the people, and also a doctor. He alone owns the principal store of the village, which carries a general stock well up in the thousands; but it is understood that the profits are gauged to cover only the cost of maintenance. The manager of the store is a pleasant-faced, fine old native, who was one of Mr. Duncan's most reliable supporters in the early days, and is so still. He talks English fluently, and I am indebted to him for much interesting and valuable information."

"The social side of life is not lost sight of, and among the sources of entertainment for the people is a well trained brass band, which discourses very excellent music on all public occasions. This season there was being erected for its accommodation a handsome building on one of the most sightly locations in the town. The view from the point is very fine across the harbor and in front of the mountains opposite.

"A splendid wharf, supplied by water-pipes, is one of the improvements which most commends itself to the public. It is apparently free for vessels that wish to use it, and no charge is made for water taken by them. That this is a pure act of courtesy on the part of Mr. Duncan, is evidently not always borne in mind, for during my stay there a ship made fast, filled her tanks and steamed

away, without saying as much as—'By your leave.'

"Liquor and tobacco are tabooed in Metlakahtla. Sabbath observance is a matter of course. The people are deeply religious, not in outward showing, but in conscience and conviction. The church services are absolutely non-sectarian, are well attended, and the spirit of devotion unmistakable. The organ is played by a native, and the singing is congregational. Mr. Duncan preaches in the Indian dialect, although all of his people understand, and most of them speak English. Hymns are given out and sung in the latter, and well trained musical voices are to be heard. The Tsimpsean is a musical tongue, and has been studied so thoroughly, and used so long by Mr. Duncan, that his people told me that none of them could put so much meaning into it as he. He says it is so much his own that he thinks in it, and prefers to use it in the pulpit as much on his own account as theirs.

"Mr. Duncan is in every sense but the physical one, the father of this people, and they love and respect him as such. His word is law, but it is the law of kindness. If, perchance, one of the natives should momentarily rebel or dispute the righteousness of his judgments, he is sure to ask afterwards pardon for his ill-nature, and accept the decision with implicit confidence and perfect good feeling.

"It is to be remembered that all these people are Northwest Indians, and have been redeemed from densest savagery. The oldest of them can recall the days when cannibalism played a part in their barbarous rites. To-day they are par excellence, the most peaceable, religious, moral, industrious and prosperous native community to be found between Puget Sound and the Arctic Ocean. William Duncan has worked this miracle not only by his sole efforts, but in the face of interference and embarrassment that must have crushed and paralysed the effort of any other than a man of heroic mould."

Mr. Duncan's success in establishing a second colony on lines similar to the former, is evidence of the skill, ability, foresight and perseverance which he possesses. He had prepared an elabor-

ate plan of Indian missionary work, which was intended to apply to and include all the northern tribes of British Columbia. The advent of the bishop, however, changed the current of affairs, and put a stop to those proposals and their prospective advantages. The second village (New Metlakahtla) continues to be prosperous, and its inhabitants happy and contented, without any great changes in Mr. Duncan's management.

Salmon canning packing, salting, etc., first commenced in that region (Clarence Strait and northward) by Mr. Duncan continues to be carried on successfully. The United States official report on Alaska fisheries for 1900 gives amongst other establishments the return of the "Industrial Company" as employing at the cannery, Annette island, 3 whites, 234 natives; wages paid, \$24,500; tin

plate used, value, \$11,046; cases of salmon tinned in 1899, reported at 10,542, valued at \$36,000; in 1900, cases reported, 18,000, value, \$54,000. Government tax paid in 1900, \$720. Steamers owned by the company in 1900, reported as 2, value, \$8,000, with a tonnage of 62 tons, taken together. In 1901 Mr. Duncan purchased a launch as tender, value, about \$1,000. To the "canning" has to be added, according to the official report referred to for 1900—packed or salted—red salmon, 96,273; silver salmon, 4,452; pink or hump-back salmon, 201,423, in 18,000 cases or packages, value, \$54,000. So it would appear that the exodus from "Old Metlakahtla" has resulted in supplying (pro tem) for the United States a thriving colony, but looking back to the old village the view is dreary and discouraging—"its glory has departed."

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