

got mixed up. On board the schooner was a living man who would cut the children on the chest, and another who would rub something over the wound and it would be healed. Then the first man would begin killing the Indians, and upon the Indians' trying to kill him, he would turn into a stone or become a stone man. This and other tales were told as an explanation of the conduct of the Kyuquots on this occasion. The Kyuquots are the largest tribe on the coast, in all about eight hundred Indians.

April 26.—Baptized one hundred and seventy-seven children. I commenced at 9 o'clock in the morning and it was 5 o'clock in the afternoon when I got through.

April 27.—Frightful storm at sea—could not go on shore all day.

April 28.—Began to teach the "Our Father" and "Hail Mary" which the Bishop had translated, with the assistance of Capt. P. Francis, of the *Surprise*, and an Indian interpreter.

At 1 p. m. we were taken from the *Surprise* in an Indian canoe, as we had made arrangements to go with some Kyuquot Indians and visit the Chicklisat tribe.

The chief, a cripple, seemed to have great authority, but, being himself unable to go with us, sent his son with fifteen young men to take us to our destination. No sooner had we stepped into our canoe than two more canoes were put afloat, manned, the first by fifteen young men, the subjects of the queen, and the other by twelve savages belonging to the other head chiefs. And thus we left Kyuquot in the young chief's canoe, on either side of which a canoe of the other chiefs was paddled to the air of one of the hymns they had recently learned.

The sea was very rough, but after three hours of hard working by the Indians we at last saw the smoke of the Chicklisat camp at Eiko-os. As we approached, our Indians drew together and once more intoned some of our

Catholic hymns. The Chicklisats came rushing out of their houses, and seemed stupefied, but did not come down to the beach till they were called upon to do so. It took them a long time to assemble in the chief's house, and when addressed by His Lordship, although seemingly attentive, it was quite evident that everything was not "all right." The evening and darkness soon put a stop to our work, then we began to look for room to sleep. It was simply horrible! The filth, dirt and uncleanness of these Indians both in the house and outside cannot be imagined. However, we submitted to circumstances, such as they were, and lay down alongside of each other, impatiently awaiting the return of daylight. It arrived at last, and I was amused when asked by His Lordship to express my opinion of the beauty of the words and music of a song which he had composed during the night. It struck me that, unable to sleep, he must have tried to while away the long hours of a sleepless night in a musical way. The Kyuquots, forty three in number, who had constituted our escort, having noticed that there was something wrong in the reception extended to us by the Chicklisats, had made it a point of duty to sleep in the same house where we were sleeping, and in the morning we found them all lying around and about us.

April 29.—Early in the morning we assembled the Indians and began anew to instruct them. We baptized forty-six children, and when this was done, our Kyuquot interpreter refused to interpret, and gave for his reason that the Chicklisats were mocking and insulting him. We would have left at once, but the sea was bad and the rain fell in torrents. Being compelled to stay, we began the recitation of our office and then went outside in the bush under the shelter of a large tree. Here, after some time, an Indian found us enjoying the fresh air and summoned us to go back to the camp. We pretended not to understand,