

our Great-Mother does not speak. We want you to tell her what we have said. We were promised 80 acres of land to each family, and now we are treated like children and put off with 20 acres, which is not enough if we are to do like the white men. Shall we be obliged to turn to our old ways? The Chief spoke in a tone of deep earnestness. He is a remarkably intelligent, clever man. The comfortable appearance of the dwellings of his tribe, and the neat and substantial church erected and finished by himself at his own village, speak well for his industry and skill. The Indians of British Columbia, as a rule, are sober, industrious, self-reliant, and law-abiding. They labour in the saw-mills, the logging camp, the field, the store—in fact, in every department where labour is required,—and are fairly remunerated."

Lord Dufferin has paid a just tribute to the wonderful success of the Rev. Mr. Duncan at Metlakatlah—a man whom the Church of England may well class with her Selwyns and Patersons—"of the neat Indian maidens in his school, as modest and as well dressed as any clergyman's daughter in an English parish," and "of scenes of primitive peace and innocence, of idyllic beauty and material comfort" in an Indian community under the administration of a judicious and devoted Christian missionary. A gentleman who cannot speak like His Excellency, but who has had a longer acquaintance with the Indians of British Columbia, and who has employed hundreds of them on surveys and other work, writes me as follows concerning the Nicola Lake, and Thompson and Lower Fraser Indians, many of whom are under the missionary care of the Rev. Mr. Good: "They are a most promising community, and doubtless much is due to Mr. Good's teaching. They are not only regular in their devotional exercises, but industrious, honest, sober, and tidy in their persons and dress. And they are the most spirited Indians I have yet met in B. C. It was one of their Chiefs who refused the presents of the Commissioner, for fear that by accepting