

Mission had to contend. The growth in purity and spirituality became therefore a matter for more earnest care than mere accessions of converts. "There is a great cause for sorrow, as well as for joy," said the local report for 1871, "When we reflect upon the state of Chôta Nagpore Church. There is an idea among many persons at home that a congregation of newly converted men and women in the midst of a heathen land is a kind of a New Jerusalem in which everyone is a saint. Superficial observers—or rather non-observers—in India entertain an idea equally distant from the truth in an opposite direction. Our experience is, that there is a very distinct and broad line between the moral conduct of Christians and heathens, and that there is a considerable amount of genuine piety in the Church, though not generally of a high order, but the national vices are in many cases not wholly eradicated." It was against these vices that the discipline of the Church was brought to bear, though not always with success. The absence of any notions of caste, as among the Hindoos or Mussulmans, operated sometimes prejudicially to the progress of Christianity. If a man desired to go back to heathenism, a few rupees spent in treating his heathen friends to a dinner, with something to drink, was considered a sufficient atonement for his having once professed Christianity.

(To be continued).

SOME ASPECTS OF LIFE IN BRITISH COLUMBIA.

BY MRS. WILLOUGHBY CUMMINGS.

IN these days of hurry and ceaseless activity few travellers seem to have time to devote more than a few days at best to seeing something of the countries through which they pass. This is perhaps especially the case with those, who, anxious to accomplish the through journey to the Pacific Ocean in the least possible time, have to content themselves with seeing the marvellous and oft-time awe commanding grandeur of the scenery through which they pass from the window of a "Pullman," or possibly from the more advantageous "observation car."

And, yet, had it been possible for these persons to have taken the trip in a more leisurely fashion, and stayed a day or two at the various points of interest through which they rushed they would have found very much to interest them, not only in the country itself, but more especially in the social life, manners and customs of the inhabitants thereof, for a greater variety of "all sorts and conditions of men" cannot be found in any other part of our fair domain. One of the first impressions made on one's mind is, perhaps, the rapidity with which we have come to

recognize this western Province as part of our own Dominion, and not a sort of *terra incognita* of which we knew little or nothing, but which within the last few years seems to have come so much nearer to us, for one is apt to measure distance, from a standpoint of time. As one advances towards the coast, one meets on all sides with the Indians, and one who has, perhaps, heard nothing before hand of the British Columbian Indians is apt to ask,—“Are those really Indians?” for certainly they bear very little resemblance to the Indians of the eastern Provinces, and still less to the Indians of the prairies. In stature they are, as a race, short, and in their features bear a much greater likeness to the Asiatic races than to the typical North American Indians. Many theories have been advanced as to their origin, and perhaps the most probable one is that their home was originally Asia; indeed, the opinion is strongly held by many that in the four principal tribes into which they are divided, may be traced four distinct invasions, coming through Alaska down the coast. Nor is it only the likeness to Asiatics which one notices in the countenances of these Indians which gives rise to this impression as to their origin, but also one is struck by the sort of family resemblance which can be noticed in many articles of their manufacture, their silver jewellery, and carvings in slate or carbonized wood, etc., reminding one of work of the same sort done by Chinese and Japanese. Some of their customs, especially of the coast tribe, also bear a resemblance to those of the natives of eastern Asia, particularly the “Potlach,” and secret societies. These “Potlach,” or gift-feast, is given by any man who is anxious to gain distinction among his people, and, it seems to an outsider to be a most ruinous proceeding, for the giver, after saving all he possibly can, perhaps for years, invites all his friends and gives everything he has away to them. However, this is really a way of putting his possessions out to interest, for everyone who has received a gift from him is morally bound to return it, at least two fold, at some future time. The British Columbian Indians are not “treaty” Indians, and therefore do not receive aid from the government, although they are placed on Reserves and agents are appointed to look after the men and to guard their interests. Many ways of earning a livelihood are open to those people, particularly fishing for the canneries, mining, seal hunting, working on railways or steamboats, hop picking, etc., while a supply of food is easily acquired from the game in the mountains and fish in the rivers. It will be easily understood, therefore, that these Indians differ materially in themselves, and their surroundings from other tribes in the Dominion. Missionary work has been carried on among them, especially, in the Diocese of Caledonia for very many years, and the Mission of Mettakatla with its chequered his-