

But of all tests of progress in such a settlement as Metlahkatlah the development of a Missionary spirit is the most trustworthy. Nor was this sign wanting. Amongst all classes of the community there seems to have been a constant desire leading to continued and earnest efforts to bring home the truths of the Gospel to their heathen brethren. Men going on their hunting and fishing expeditions would, as a matter of course, gather together for religious worship all whom they could induce to listen to them, whilst several of the younger men gave themselves either entirely or to a great extent to the work of Catechists. The following incidental mention of the conduct of an Indian who had gone as an interpreter to a surveying expedition is taken from a Colonial newspaper :—

“The Portland Inlet was found to be about seventy miles in length, and to bear the same general characteristics as the other numerous inlets which are all closed in by snow-clad mountains from 3,000 to 4,000 feet high. The head of the inlet was found to terminate in a low marshy swamp, with a high peak of 6,000 feet in the background; reports as of distant thunder were heard at intervals, caused by the avalanches as they rolled into the valley beneath, with a dull sound which reverberated from peak to peak. Here we found camped the most powerful chief of the Naas Indians, Tchatoquas, and a very large party catching and drying salmon. They were extremely civil, and when we landed insisted on carrying up to our tent all our gear. We pitched our tent near the camp on the Saturday, and on Sunday, Thomas, our interpreter, a Christian Indian from Metlahkatlah, held Divine service, morning, afternoon, and evening, in the Indian ranch. Thomas had a fluency of language that must have astonished the natives. The singing was good, the female voices especially; but the smoke of an Indian house in which salmon, being dried being anything but conducive to comfort, and our knowledge of Tsimshian being very limited, detracted somewhat from our pleasant participation in the interesting ceremony. We suppose that Thomas must take to himself the credit of being the first who taught Christianity at the end of British dominion. We were then encamped on the boundary line between Alaska and British Columbia.”

Such notices, again, as the following might be multiplied almost indefinitely :—

“One of our Christian young men joined a tribe from Fort Simpson last summer at their salmon-fishing, and preached every Sunday for over two months to them. Nearly the whole tribe stopped work, and regularly attended service.”

One more “mark of progress” is too characteristic to be passed over or to be given otherwise than in Mr. Duncan’s own words :—

“Lately two cannibal chiefs (once the terror of the coast) from a tribe over 100 miles from Metlahkatlah, visited us for trade, and heard, to their horror, our children playing at medicine work on the beach. The