

criminal said: "I will tell you who is going to whip you: I am going to do it myself; do you understand?" Then he whipped him. The culprit is now one of the best men in Metlakahtha.

Another man was just on the point of shooting one of the constables. Mr. Duncan tied him up in the middle of the public square and whipped him. That man is still alive, full of spirit, and one of the most useful citizens in the village. In a speech which he made to the Indians not long ago, he said: "I owe everything to Mr. Duncan's whipping. If he had not whipped me I would have been a dead man long ago, because I should have been sure to murder somebody, and then I myself should have been killed." In another instance, when Mr. Duncan had finished a flogging, the recipient of the lash turned around and said: "Thank you, sir!"

A more unique mode of punishment has been found to be very effective. An Indian was doing great harm by calling together secret meetings at night and trying to persuade the Indians to return to heathenism; exalting the ways of their fathers, telling them of the good old times, and so on. This was hardly a crime to be punished with the lash, and so Mr. Duncan hoisted a black flag upon the staff that stood in the square. As soon as it was seen a gloom appeared to spread over the entire place. Inquiries were at once made as to what was the matter and why that flag was there. The offender was pointed out, and so odious did he become that it was simply impossible for him to stay there. This was afterwards found to be a very convenient means for getting rid of persons whose presence was a disturbing element.

The respect of these Indians for the majesty of the law is well illustrated by the following incident: Not very long ago an Indian called at Mr. Duncan's house to make a complaint. The Indian's brother, who lives on Queen Charlotte Island, about eighty miles from Metlakahtha, had taken his blankets from him; and he requested the missionary to get them back. Mr. Duncan replied that if he sent a constable so far it would cost more than the blankets were worth. But he gave the Indian a paper and told him

to hand it to the captain of the first vessel that came to his village, thereby intending to call up the brother and cause justice to be done. About two weeks later the Indian returned and reported that he had recovered his blankets. Mr. Duncan asked him how he had done it, and he replied: "I showed the letter to my brother and he gave me the blankets."

The town council of Metlakahtha has already been mentioned. Its members are elected by ballot, and the care which the voters exercise might well be imitated in more advanced communities. Mr. Duncan relates this incident: A man who stood well in the village, and who had always borne an excellent character, was nominated for councilman. When the ballots were counted one negative vote was found. Mr. Duncan was surprised, and thought that this ballot might have been cast for spite. At any rate he thought it would be best not to declare the result of the election until the next day, and said that he would like to see the man who voted no.

The next morning, early, he saw a man watching for an opportunity to enter his house without being seen. Mr. Duncan asked him what he had against the candidate. He replied: "I was in his company in a shop, and in transacting business the shopman paid the candidate a dollar too much; he turned to me, showed me the money and said: 'Shall I keep it?' I replied, 'No; if you do I will tell the shopman.' Then the dollar was handed back. I don't think that any man is fit to be a councilman who has to ask whether he ought to be honest or not."

Slavery, polygamy, wife-beating, all of which were prevalent among the Indians, were abandoned at Metlakahtha and it would be difficult to find a more moral people than these Indians are.

The civilized Tchinupseans have developed great aptitude for preaching and teaching. A sentence or two from their sermons will give an idea of the rich imagery they employ. One of them said: "Brethren and sisters, we all know the ways of the eagle. The eagle flies high; he rests high; he always seeks the topmost branch of the highest tree. And why? Because he knows that there he is