

# NA-NA-KWA,

OR,

*Dawn on the Northwest Coast.*

No. 2.

KITAMAAT. B. C.

April. 1898.

Dear Friend:-

This little paper is sent to you instead of a written letter. Please give it the same consideration as though it were addressed to you personally. If you are interested in it, be kind enough to send me a note to say so, should it not contain the information you wish, about Kitamaat and our work, tell me without reserve what you would like to know, and I will strive to make the next issue more instructive. Make free criticism; but remember that the printer has never seen inside a press room; therefore a degree of allowance should be made for inefficiency of work, and also lack of suitable plant.

Would you like to receive this sheet every quarter? Have you any friends to whom you would like to hand or mail a copy? If so I shall be glad if you would let me know.

Cordially yours,  
Geo. H. Raley.

## DAWN AT KITAMAAT.

*(Continued.)*

"GOD SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT."

When Wahuksgumalayu and his small band of followers arrived at Kitamaat from Victoria, he immediately opened his heart to the people and told them of Jesu's love. For a few days the savage feast and wild dances were suspended in order to hear him, but when as a result of his preaching the few converts objected to return to the dance house, a council of the chiefs was called and Wahuksgumalayu was ordered to desist from preaching, and return immediate-

ly to his dance—the Tlugwalla. To this he objected, stating that the "New Way" was the better and also that he had finished his old work. Whereupon the chiefs knowing a source of gain would be lost to them if the dance feast were discontinued on account of Christianity became very enraged, and persecution began; a bitter struggle between light and darkness. All evil was let loose upon the band of Christians. They were maltreated in a variety of ways; sometimes they were pelted with red hot stones by the Noonithgeistah (tire dancer); at others bitten by one of the Taniise (man eaters). They were forsaken by their friends, and Satanic malice possessed their enemies who combined to tear down the Indian house where meetings for the worship of God were held, the cedar roof was torn off, and the place looted. Wahuksgumalayu and his company took refuge and held services in a den at the back of a large house the door being strongly barricaded in order to prevent the entrance of the infuriated dance men. The tribal council again met and Wahuksgumalayu and his associates were condemned to death by witchcraft. One of the leading chiefs passed sentence in a characteristic way he took in the palm of his hand a piece of dry cedar bark, and powdered it to fine dust, then blew it away, and remarked, "thus shall you Wahuksgumalayu and your family, and you Wingohse and your friends perish and vanish from the earth, your names shall not be handed down. You Wahuksgumalayu shall be the last to be destroyed, and shall see all your friends pass before you. This is all I have to say."

Wahuksgumalayu answered the council respectfully that "while they thought the words of the chiefs were not idle threats, they believed in the Great Father whom they had learnt to love who would protect them, and set the time of their departure