

tions.' These very encomiums have escaped Bancroft himself, who naturally hastens to qualify them to the extent of practically withdrawing them.' Fraser became the founder of New Caledonia; he explored the main fluvial artery of British Columbia, which bears his name, and established the first trading-posts in the country. In 1811 he was promoted to the charge of the whole Red River department, retired from the service in 1821, when he married the daughter of Captain Allan McDonnell, of Matilda, Ont., and died at St. Andrews, in the township of Cornwall, in 1862, at the age of 86.

In the autumn of 1805 Fraser founded, on the shore of a lake, 17 miles long, which he named McLeod, in latitude 55 deg. 0 min. 2 sec. north, a fort of the same name, which is the first permanent post ever erected within that part of British Columbia which lies west of the Rockies. It exists to this day. Returning in November of the same year to winter at the Rocky Mountain Portage, a post which he had just established immediately east of the Mountains, he left at Fort McLeod three French-Canadians, who may be considered the very first white resident British Columbians. Their first immediate superior was La Malice, "a worthless kind of fellow," (p. 55) "than whom few people seem to have been more aptly named" (p. 67).

Father Morice's wide and practical acquaintance with this region enables him to correct even Simon Fraser, not to speak of the irrepressible Bancroft. The former in his journal records "the arrival of natives from the Finlay River, near the source of which he is told that there is 'a large lake called Bear Lake, where the salmon come up, and from which there is a river that falls into another . . . that glides in a northwest direction.' 'We cannot understand what this river is,' adds the chronicler, who thereby confesses his ignorance as to the lake itself. Bancroft is not so diffident. In a footnote he peremptorily solves the problem. 'It is Babine Lake here referred to,' he says. We are sorry to contradict so voluminous a writer, but the lake above mentioned is simply Bear Lake, sometimes called Connolly by a few strangers, and the river that exercises the mind of Fraser is the Skeena. Bear Lake is within Sekanais territory, and is frequently visited to this day by the Finlay River Indians."

An amusing incident is related in connection with the first introduction of tobacco and soap to the Carrier Indians. To understand the anecdote one must know that these Indians were in the habit of cremating their dead, and when the deceased left a couple of wives these had to stand by, patting the corpse, till the hair was burned off their own heads (p. 89). For twenty years no effort was made by the ruling whites to put a stop to this inhuman cruelty to the poor widows. Now for the story. On discovering Lake Stuart, Fraser's men had no sooner landed than, "to impress the natives with a proper idea of their wonderful resources, they fired a volley with their guns, whereupon the whole crowd of Carriers fell prostrate to the ground. To allay their fears and make friends, tobacco was offered them, which, on being tasted, was found too bitter, and thrown away. Then, to show its use, the crew lighted their pipes, and, at the sight of the smoke issuing from their mouths, the people began to whisper that they must come from the land of the ghosts, since they were still full of the fire wherewith they had been cremated. Pieces of soap were given to the women, who, taking them to be cakes of fat, set upon crunching them, thereby causing foam and bubbles in the mouth, which puzzled both actors and bystanders." Soon even the squaws took more kindly to the tobacco than to the soap.

In view of the subsequent havoc wrought by rum among the Indian tribes of New Caledonia, a melancholy interest attaches to the scene described by Harmon, who, with Stuart as nominal chief, had succeeded Fraser, in his Journal, under date of January 1, 1811: "This being the first day of another year, our people have passed it, according to the custom of the Canadians, in drinking and fighting. Some of the principal Indians of this place desired us to allow them to remain at the fort that they might see our people drink. As soon as they began to be a little intoxicated and to quarrel among themselves, the natives began to be apprehensive that something unpleasant might befall them also. They therefore hid themselves under beds

and elsewhere, saying that they thought the white people had run mad, for they appeared not to know what they were about. It was the first time that they had ever seen a person intoxicated." What a theme for a temperance lecture!

When, owing largely to the influence of the Hon. Edward Ellice, a prominent Nor'Wester, a reconciliation was effected between the two hostile companies on March 26, 1821, and the North-West Company was united to its rival under the time-honored name of the Hudson's Bay Company, the fur-trading posts of New Caledonia passed naturally into the hands of the new coalition. This organization "retained only what seemed best in each corporation. The result was an association which for efficiency would seem to have no possible rivals, except the modern religious orders of the Catholic Church, with whose government and organic conformation it has many points of similarity" (p. 100). Father Morice gives a clear and interesting account of the organization of the Hudson's Bay Company. Dr. Bryce quotes Charles McKenzie (who had married an Indian woman, and whose son had received a good education at the Red River Seminary) as complaining bitterly that "the Honorable Company are unwilling to take natives even as apprenticed clerks, and the favored few they do take can never aspire to a higher status, be their education and capacity what they may." Father Morice says this statement "cannot apply to New Caledonia. In 1836 there were in that country two half-breed clerks in charge of forts, one of whom received a higher salary than a fellow clerk hailing from Scotland. Nay more, the following pages will show us the son of a native woman presiding over the whole district."

As to the effect of the Hudson's Bay Company on the native population of Caledonia, Father Morice says: "The writer sincerely wishes he had not to answer that question; but the close association of the two races during the last eighty years renders imperative the consideration of the result of such commingling. Both written and oral information is not wanting to force on us the conclusion that the influence of the superior race was decidedly detrimental to the best interests of the Western Denes. Instead of lifting the lower race up to the standard of Christianized Europeans, the latter, in too many cases, stooped to the level of the savages they had come to as the representatives of a wonderful civilization. Gambling, Indian fashion dancing, face-painting, pot-latching or heathen feasting, rendering murder for murder, the lax observance of the Lord's Day, disregard of the sanctity of the marriage tie—nay, in two cases at least, even polygamy—these two cases were "those of officers, each of whom was at the head of a fort; one of them, a white man, who could hardly speak of the natives without dubbing them rascals and scoundrels, cohabited simultaneously with two of their women, and afterwards attained the rank of Chief Trader"—"were not only countenanced, but actually practised by the company's officers and servants. The cremation of the dead fell with time into desuetude; but that custom was replaced by others of an equally obnoxious nature, which the whites taught the aborigines: such as scalping, which was "utterly repugnant to the feelings of the Western Denes, who never practised it" till "it was taught and forced upon them by a white man" (p. 269), and "the drinking of intoxicants, which has sounded the death knell of morality, peace and order among the natives" (p. 112).

In reference to the character of these natives, although Father Morice does not hesitate to mention their dreadful depravity before they were converted (p. 228), he is ever ready to defend them when he can against slander. When Peter Skene Ogden, governor of New Caledonia, writes to Thew about the Indians: "Look at our numbers compared to theirs; look at the many opportunities they may have of committing murder; look at their treacherous character," Father Morice inserts this parenthesis: "which, however, exists only in Ogden's mind" (p. 200), and further on he explains himself more fully. Commenting on the warning sent by the manager at Fort St. James to the man in charge at Babine, to the effect that he must be strictly on his guard against the Indians, who are "at all times most treacherous wretches," Father Morice writes: "After a constant intercourse with that race, lasting over twenty

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years, and a ceaseless study of its character, the present writer begs leave to take exception thereto. Of course, the ministrations of religion, the acquaintance with the Gospel teachings and the fear of an after life, have had a powerful influence on that nation. Nevertheless, we can boldly affirm that most of the difficulties that ever arose between the white and red races can be traced to mutual misunderstandings and a misconception of each other's characteristics. The natives did not understand their white brothers or their ways, any more than the latter would see the reason of so many, to them, uncalled-for outbursts and incomprehensible actions. Language is here the greatest barrier which separates races into so many antagonistic camps, each of which lives in perpetual suspicion of its neighbor's intentions" (p. 214).

A name which figures prominently in the Hudson's Bay records between 1824 and 1831 is that of William Connolly, a chief factor, whose name was given to a fort and a river. In the obituary notice of his daughter, Sister Connolly, which appeared in our last issue, he is erroneously called Henry Connolly. Bancroft calls him James, and the Biographical Dictionary of Well-Known British Columbians calls him John; so the mistake is excusable. William Connolly, another of whose daughters became Lady Douglas, seems to have been a most painstaking man, devoted to the interests of the company. Seventeen years after he had settled down in Lower Canada Sir George Simpson still refers to him as a standard authority. Writing to the man in command of Fort St. James, he says: "Connolly will scarcely believe that it is possible to collect so many furs in one season in his old and favorite district."

The French Canadian servants of the company were, as a rule, the most energetic and reliable. Their ubiquitous influence was so great that, even in British Columbia, where they had no settlements of their people to fall back upon as they had here, they imposed their language upon all the Hudson's Bay officers, who were as familiar with French as with English. Even Dr. Bryce quotes Governor Simpson as saying: "Canadians (i.e. French Canadians) preferable to Orkney men. Orkney men less expensive, but slow. Less physical strength and spirits. Obstinate if brought young into the service. Scotch and Irish, when numerous, quarrelsome, independent, and mutinous." Father Morice represents Chief Trader Fisher expostulating with John McIntosh over his fear of remaining alone at

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