

from ten to twelve feet in diameter, with trunks 150 to 200 feet to the first limb. He made a careful estimate of the timber standing on one acre and found it nearly 600,000 feet. The chief seat of the lumber interest is Burrard Bay, where the Hastings mill cuts 15,000,000 feet annually. This mill has shipped a timber 28 inches square and 120 feet long.

In the same neighborhood is the Moodyville saw-mill which cuts nearly 20,000,000 feet annually. Logs have been brought to this mill measuring over seven in diameter at the butt, and five feet in diameter 130 feet from the butt. The export of lumber for 1888 was \$235,913.

The rivers, bays, and inlets swarm with fish, among which are salmon, halibut, herring, oolachan, black and rock cod, sturgeon, flounder, smelt, trout, etc.

In 1887 there were twenty-one salmon canneries, which sent to the market 205,088 cases of four dozen one pound cans to the case. The total number of salmon caught, including those salted in barrels, was 1,804,600. The catch of sturgeon was 198,000 pounds, halibut 149,000 pounds, herring 65,000 pounds, oolachans 20,500 pounds, and trout 15,000 pounds. The salmon pack for 1888 was 177,305 cases.

In addition to the catch of food fish there were made 68,500 gallons of refined oil from the dog fish. There were also fur seal taken by British Columbia boats to the value of \$236,600.

While much of the land is rocky and unsuited to cultivation, there are valleys in the mountains and on the islands which have an arable soil suited to the production of the fruits, grains, vegetables, and flowers of the temperate zone. Victoria on the south end of Vancouver Island is noted for its beautiful flower gardens and abundance of choice fruit.

The climate stretching across a country over 700 miles north and south and from the coast 500 miles inland among the mountains is very different in different sections. In a general way, however, it may be said to be moist and mild on the islands and coast, and drier and colder in the interior. The coast region warmed by the Kuro Siwo, the great warm current of the Pacific Ocean, has a winter climate as mild as Virginia in the United States. The mild, invigorating, and delightful climate of Victoria makes a pleasant resort.

Being a comparatively new country and until the completion of the Canadian Pacific Railway (November 1885) difficult of access, the white population is small—from 40,000 to 50,000. To these may be added 10,000 Chinese and 30,000 Indians.

The admirable school system provides that wherever there are fifteen children between six and sixteen years of age within a radius of a few miles, a school-house shall be built, the salary of a teacher provided, and all the incidental expenses. These expenses are paid directly from the provincial treasury. The annual school report of 1885-6 gives 87 school districts, and 4,471 pupils enrolled; 2,481½ average daily attendance, at a cost of \$79,527.56.

The Indians, as a rule, are industrious and self-sustaining. They are in demand at the lumber mills, salmon canneries and fisheries on the coast, and in herding cattle and horses in the interior. They are in all stages of advancement from barbarism upward, in proportion to the time they have been under the influence of the missionaries.

British Columbia unlike the other provinces of Canada does not recognize any native ownership in the soil, which they and their fathers for generations have occupied and claimed. The future of the race in British Columbia is darker than in any other section with which I am acquainted.

The leading denominations engaged in their evangelization are the Church of England, the Methodists, and Roman Catholics.

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The missions of the Roman Catholics are mainly in the villages on the west coast of Vancouver Island. They have contract schools with the Indian Bureau of Canada at Kyu-guat, Clayoquat, Hesquiaht, and St. Marys. Where they have attempted missions by the side of the Protestants they have failed of success.

The Church Missionary Society of London opened mission operations in British Columbia as early as 1857; when Mr. William Duncan arrived at Fort Simpson. This was the first mission to the natives of the North Pacific and proved a remarkable success. As in 1887, eight hundred of the converts of this mission sacrificed the property they had painfully acquired during the thirty years they were coming up from barbarism to a Christian civilization, abandoned their homes and went out empty handed to a new land for conscience sake, the attention of the Christian world has been called to them.

From Metla Kahtla as a center have sprung these six missions: at Kincolith, established in 1867, Messatt, 1876, Alert Bay, 1878, Hazleton, 1880, Kitwanga, 1882, Aiyanih, 1883, and Kitkatla, 1887. These stations in 1888 were provided with ten European missionaries including three laymen. They reported 237 native communicants, 97 baptisms, and 309 children in school.

The schools at Massett, Kincolith, and Alert Bay are assisted by the government. This North Pacific group of missions is in charge of Bishop John Ridley.

Mr. J. B. McCullagh at Aiyanih reports the following interesting case:

Agwilakha, a powerful Niska chief, was the principal leader of the heathen party on the Nass River. One morning last summer while Mr. McCullagh and his men were at work on the new mission buildings, they were startled by cries of distress proceeding from the forest. Soon Gwin-pazqu, Agwilakha's boy, was seen running and crying out, "*Haiawa! haiawalth babi* (Alas! alas my father). My father lies on yonder mountain stricken with *lokqu* (hemorrhage). He has eaten nothing these eight days and is faint and dying. *Haiawa! haiawa!*"

A rescue party was immediately sent out and in a couple of days he was brought in apparently just alive. A bed was made for him in the school-house, restoratives applied and after hanging between life and death for three days, he commenced slowly to mend.

His first request upon gaining a little strength was that some leafy branches be placed around his bed and a few pictures of Scripture subjects that he had seen at the mission be hung upon them where he could see them. He then requested the people to pray for him. In faltering tones he expressed deep penitence for the past and desire to lead a new life if he should get well. "Death," said he, "overtook me on the mountain. It struck me low. My blood made red the snow for a long way, while crawling to my little hut on the stream. I remembered Shimoigiat lakhage (God). I besought him. 'O Shimoigiat,' I said, 'hold me up,' and he did. Four days and we found the little hut by the stream. My flesh was black. I knew it meant death. 'Wait my son,' I said to Pazqu, 'until my end has come, then hasten to your brother Muguiliksqu. Tell him where I lie, that he may come and take me away and bury me.' Two more days, I still breathed. Then I sent Pazqu to you and soon came the men and carried me on their shoulders. Blessed are they! 'I shall recover,' you say. Perhaps so; but Agwilakha is dead; he died on the mountain; with mine own eyes I saw him die; his old life ended there. Henceforth my life shall be like a thing lent to me; He who lent it shall own it. Great has been His