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Chief amongst these were a new church and school. He also proposed to give the Indians such assistance in the matter of window-frames, nails, &c., as would induce them to rebuild their houses after a more substantial and permanent model than was possible on the first formation of the village.

To carry out these plans, he estimated that not less than £6,000 would be required, and he fairly enough challenges the Christian philanthropist to assist him with this amount of capital. Before he left England, which he did at the end of six months (*i.e.*, in September, 1870), he had received about £400 towards the amount he required. For the credit of English philanthropy it may well be hoped that the whole amount required will eventually be forthcoming. There must be many English capitalists who, if they really knew all the circumstances of the case, would consider a privilege to be associated with such an undertaking.

On the 14th of October, 1870, Mr. Duncan arrived at San Francisco on his return journey, "very weary and dusty, having been a second-class passenger, and therefore without sleeping accommodation for over two thousand miles." Here he was delayed for three weeks. "The time," he writes, "proved very useful. I made several new and very warm friends, who promised to help me, and who, indeed, have helped me exceedingly. At the woollen mills the manager supplied me with shuttle, reeds, bobbles, and spindles, and carding materials, and promised me another supply, free of cost, whenever I may apply for it."

Arriving at Victoria on the 11th November he found it necessary to remain there for some weeks, in order to carry out arrangements with the government about the Indian reserves and other matters connected with the settlement.

As one of the vessels of the Hudson Bay Company was just starting to the coast he was able to send letters to Metlahkatlah, and in about three weeks received a batch in return. "Yesterday," he writes, "I got a batch of thirteen loving letters from my people. All going on well; all anxiously looking for my return. One says: 'How we shall thank God when He brings you back to us! The people were together in the market-house to hear the news from you [they had assembled to hear my letter read], and when they heard that you are coming back they made a great noise by jumping on the floor.'

"One of the letters from Metlahkatlah to me was from (and signed by) the Council, expressing their joy at the prospect of soon seeing me.

"Another was from the notorious chief Leeguneesh, who has given me much trouble of late years, and was expected to make use of my absence to injure the Christians all he could.

"In this letter (signed by his own hand) he says he owes it to God's mercy that he has the hope of seeing me again. He thanks God for coming with him, showing him his sins, and making him to hate the