

old Tsimp-
 missionary at Fort Simpson last Decr. to
 talk with him concerning the past, and
 the future; he evidently was returning to
 the Fold from which, for some time, he
 had been absent. The story of his life,
 of success and failure in christian life is
 deeply interesting; he handed the writer
 several old documents and asked that they
 should be published, so that his white
 brothers might know he had been of some
 service in the cause of Christ. The first
 of the old papers reads:—

Fort Simpson
 October 1857

In the year. 1857

First William Duncan came up Fort
 Simpson.

This same day, me and him meet to-
 gether. I help him in Simshen (Tsimp-
 shean) language, he help me in English
 language, he preach the Gospel June 18.
 1858, walk round chiefs houses at Fort
 Simpson preach the words of God Father
 almighty in the love of Jesus Christ our
 Saviour.

Arthur Wellington Clah.

CONCERNING SHAMANISM.

Shamanism or witchcraft with its
 attendant Indian poison has been very
 powerful at Kitamaat, numbers of the
 christians have died on account of it, and
 several at present are sick despairing of
 health because it is thought, of the necro-
 mancer's evil spell.

A short time ago two magistrates sat
 a whole day at the mission house taking
 evidence, in regard to, what is called
 "Indian poison." This evidence is to be
 submitted to the Attorney General. We
 sincerely hope the result of this action
 may be the entire cessation of the black
 art as practiced not only at Kitamaat, but
 at other places on the Coast.

One of our boys seemed surprised his teacher
 would not believe in Indian Poison, and he said
 "I believe it, because I see it. My father died
 of it."

We are making satisfactory progress
 with the building, in fact occupying the
 greater part of it. Both chiefs and people
 have willingly worked without exception.

Every day's work was closed by prayer
 and exhortation after supper, which was
 aerved to the workmen. We have had to
 employ one carpenter for four months
 steadily, who has served us faithfully.

The missionary, who cannot boast much
 skill in the line of carpentry, however
 devoted every spare moment to the work
 of superintending, and also actual manual
 labour as is evidenced by the numerous
 remains of blisters on his hands. The
 work is a lesson reaching far in its
 influence and the Home is an object lesson
 to all, of patience, labour, and above all
 Trust in God. In next Nanakwa we shall
 strive to give an account of the Home
 work, from its inception to the present,
 and also obtain if possible an engraving.

ESSAY ON MRS. RALEY'S BABY.

Mrs. Raley's Baby is a very nice little
 boy he like to play with every thing he
 like to play outside and he knows how to
 talk he fond of his wooden doll baby say
 he is a girl sometimes he calls himself a
 name of a person that he knows and he
 likes to eat the small fish he always like
 to go down to see the sick people when his
 mother ask him where did you get your
 eyes so blue and he answer and said out of
 the sky as I came through and he likes
 his sunday cloths best and he likes to wear
 his mother's gum boots he call the Bible
 Jesus book and sometimes he call it
 sunday book one day baby took his father's
 hat and put it on his head and he took
 the coat and put it on and he took the
 hymn book and put it under his arm and
 he took the cane and go into the door and
 said I am a preach man. That all I can
 say, his name is Emsley.

Grace Walker. (Kullaekilaxks.)

[This is Grace's own essay, without cor-
 rection or change. G. H. R.]!

There are 82 children in the Home It
 is a large number to have the care of in
 sickness and in health. E. E. Louy.