

guilty of eating human flesh. At a feast, given by some of the chiefs, a shipwrecked negro was publicly slaughtered and his body cut up into morsels, which were divided among the guests. The news of this crime soon reached Victoria, and a war vessel was dispatched to Fort Rupert to punish the offenders. This measure had the happy effect of frightening the Indians into abandoning cannibalism, and similar scenes never recurred to the knowledge of the Fathers.

In many instances the lives of the missionaries were exposed to the greatest danger. The following exciting incident is related by Fathers Fouquet and Peytavin. While visiting a tribe near Fort Rupert, a canoe bearing two wounded Indians and the body of a dead companion, came to the village. All had been shot by a constable from Nanaimo. Their offense had been that of seizing their guns to resist, instead of obeying the command to surrender their canoe, which was loaded with whiskey. The constable, however, had been too quick for them. This occurrence roused the whole village, and loud and furious cries of "Kill the whites that live in our midst," were heard from the angry mob. The only whites living there at the time were Father Fouquet and Father Peytavin. Undaunted, the Rev. Father Fouquet sounded the Mass bell for a meeting at the church, and when he had gathered a considerable number of the infuriated natives, he challenged them to carry their threat into effect, proving at the same time that they themselves were the murderers and the cause of all their troubles through drinking a white man's firewater. The speech had the desired effect of quieting the Indians, who, although they remained obstinate in their vicious pagan habits, did not again endanger the lives of the priests.

How different the results in localities entirely free from such pernicious influences.