

Of the ancient villages the following have Church of England missions: Kit-an-maiksh, Kish-ge-gass, Kit-wan-gach, and Kit-khatla. The following have Methodist missions: Kish-pi-yeoux, and Kitze-gukla. Of the mission villages the following are Methodists: New Kitzelas and Lak-kul-zap, Metlakhatla, Kin-col-ith, and Aiyaush are Episcopalian; while Port Essington and Port Simpson have both Episcopal and Methodist missions. The mission of Meamskinisht, in charge of Mr. Tomlinson, is on an independent basis.

Although the Tsimshians today are but a remnant of the stock as it existed in 1850, they now seem to be holding their own in point of population, while some of the other coast stocks are diminishing very rapidly, the Haidas especially. Their estimated population in 1888 was 5,000, but this estimate is probably in excess by one or two thousand, as the report of the Canadian Indian commissioner for 1895 gives for twenty villages not quite 3,200 population. Today they are nearly all Christianized; live in frame cottages, wear European clothing and during the summer months work in the salmon canneries. But while the Tsimshians may outlive the Haidas as a separate stock, their ultimate absorption and final extinction are but matters of time. The new villages and especially the canneries are bringing the different stocks of the coast into more and more intimate relations and this results in a disappearance of the pure types. The introduction of another ethnic element, the Chinese, on the coast may further complicate matters for while as yet there is no commingling of the Indian with the Chinese, it will probably come sooner or later as it has on the west coast of South America. The fate of the Tsimshian, as with his brother elsewhere on this continent, is to disappear—to disappear as Tsimshian, as Indian.