

90), and live in a small village at Hartley Bay, in McKay Reach. A white man, Job Bowyer, has a saw-mill there. Indians employ their time cutting logs for the mill. The Kittishans live above Fort Essington on the Skeena. The Kit-kaht-las of Lowe Inlet and the islands about the mouth of the Skeena, are fine, intelligent fellows, perhaps a little too highly civilized. They know too much of the way of the white men, and as laborers have given a good deal of trouble to the employers at the canneries and in the hop fields. They are grasping and avaricious, and although the best educated of all British Columbia Indians, and perhaps the most cunning and clever, their religious devotion is largely a matter of show, or rather they make a hypocritical display of it. The Kitkahtas are Methodists; the Kitkahtlas Church of England. At Port Essington they are of both denominations—at Metlakahla, Church of England, and at Fort Simpson Methodists. Metlakahla has been a noted place, and both the village there and at Fort Simpson give evidence of civilization far in advance of any other tribes in British Columbia. In fact, their education to some extent has spoiled them, in giving them a very exalted opinion of their own importance. Both these villages are described elsewhere in the description of the coast trip. Fort Simpson Indians have a reserve of 10,000 acres of very fine agricultural land, of which they make very little use, and which could be turned to good account in raising potatoes and stock. The same may be said of the Metlakahlas, who have 35,000 acres of similar land reserved. Small fruit, too, could be grown in great abundance. Their principal livelihood, however, consists in working in canneries and in the hop fields. Neither do they cure their own halibut, for which they trade oolachan grease with the Hydah Indians of Queen Charlotte Islands. This oolachan grease could be made of considerable profit if properly refined, both as a medicine (equal to cod liver oil), and as useful in arts. But as used by the Indians is anything but pleasant. The fish are caught in in the two weeks' run in immense numbers and dumped on the beach, and left until they become putrid, when the oil is squeezed out. The smell produced by this process is one of the abominations of earth. The spruce gum, which abounds in great quantities, and of great value medicinally for lung troubles and venereal diseases, should form a considerable article of commerce.

The Nishkas, or inhabitants of the Naas, resemble the Tsimpsians both in feature and language, but are not so far advanced in civilization nor so quick. They live mostly by hunting and fishing and the sale of fish grease. They as well as the Tsimpsians have a few totem-poles, but whether original or borrowed from the Hydahs it is impossible to say. Of late they have taken to erecting marble monuments. Although christianised, morally they are far from exemplary, using their religion largely as a cloak. They are given to cheating, lying and drinking whiskey, but recently, however have shown a marked improvement in many respects.

We now come to the most remarkable of all the Indians on the North American continent, the Hydahs, of Queen Charlotte Islands, they are haughty, dignified, proud, of fine physique and of medium height and morally superior. As a nation they are quite distinct from all the other Indians just described, and whatever their origin, Japanese, Egyptian, Phœnician or what not, it is evident, too, quite distinct. The Hydahs were once a powerful and populous nation, but are now reduced

to three villages, Massett, Skidegate and Clew. They formerly numbered sixteen or seventeen large villages, now, with the exception named, all deserted and in ruins, marked by empty lodges and those remarkable totem poles for which the Hydahs have become famous. These totem poles are of all sizes and heights from a foot to 60 feet high, ornamented by carvings and paintings, which are genealogical and symbolical, but in no sense of a religious character. It is a common mistake to regard their carved figures as idols. They are most skilful carvers in wood and stone and engravers in metals, which they work into various beautiful designs. Their artificers are skilled and perfect workmen, not rude and primitive, and are wonderful imitators. The great number of Indian curios collected from the Northwest Pacific Coast are principally of Hydah manufacture, though now becoming rather scarce and dear. The Queen Charlotte Hydahs are allied to the American Hydahs of Alaska, who were all once part of the same great nation. They employ their time in making those monstrous cedar canoes, which they sell at from \$150 to \$175 each to mainland Indians, and which are from 50 to 75 feet long, 8 to 10 feet wide, and carrying from 4 to 8 tons with ease. Properly built and rigged they will weather almost any sea. There is a great deal of antiquarian, archeological, and historic interest connected with the Hydah Indians, which it would take a great deal of space to enlarge. Their traditions of the nation and many other things are especially interesting, and bear a strong resemblance to the cosmic theories of South American Indians, and not unlike in many respects to the sacred narrative itself. There are glimmerings at least of the Mosaic hypothesis.

The Indians referred to, together with those further up the Skeena and in the Omineca country, and on the Stikkeen River, in the upper Cassiar country, number between 11,000 and 12,000. Some twenty tribes live in the Chilcotin and Cariboo country, numbering about 2,000. There are industrial or other schools at Alberni, Alert Bay, Bella Belle, Chilliwack, Kwaw Kewith, Hartley Bay, Hazelton, Kincalith, Killope, Keeper Island, Massett, Metlakahla, Nanaimo, Port Essington, Port Simpson, Victoria, Mission City, Yale, and Williams Lake, having a total attendance of about 650 pupils. The Indian Department returns place the total Indian population of British Columbia at 35,000. About 12,000 of these are supposed to be in the Yukon country and on the Arctic slope generally.

THE CROFTER SCHEME OF BRITISH COLUMBIA.

NO project affecting so wide interests is less known or more imperfectly understood than what is referred to in British Columbia as the Crofter Scheme. This does not relate to the general Crofter Scheme of colonization which has been before the Imperial Parliament some years, and which has for its special object the relief of the congested Crofter districts of Scotland, one or two colonies, under which have been planted in the Canadian Northwest. Although affiliated, the enterprise, so far as British Columbia is concerned, is commercial as well as colonizing in its scope, and as such is quite distinct. At the outset, the idea of locating Crofters in British Columbia originated in the parent movement referred to, and had for its promoter a gentleman whose zeal in the cause earned for him the sobriquet of "Crofter Begg." Subsequently, however,