

"WAHUKSGUMALAYOU."

(Charlie Amos.)

journey to Kitimaat without delay.

Instead of a cargo of whiskey in his canoe, he carried "God's Letter," a flag (British Ensign,) and a paper signed by Mr. Pollard stating that Wahuksgumalayu had become a Christian, and asking anybody to whom the paper might be shown to give the bearer a kind word of encouragement. On Wahuksgumalayu arriving at Kitimaat he immediately opened all his heart to the people and told them of Jesus's love. For a few days the savage feast and wild dances were suspended in order to hear him, but when a few converts resulted from his preaching, who objected to return to the dance house, a council of the chiefs was called and Wahuksgumalayu was ordered to desist and return immediately to his dance, the Tlugwalla. To this he objected, stating that the "New Way" was the better and he had finished his old work. Whereupon they became enraged, and persecution began, a bitter struggle between light and darkness. All evil was let loose on the little band of Christians.

Sometimes they were pelted with red hot stones by the fire dancers, at others bitten by one of the mau-eaters. The cedar roof of the large Indian lodge they occupied was torn off.

They were forsaken by their friends, and at last took refuge and held their services in a den at the back of a large house, the door of which was strongly barricaded to prevent the entrance of the infuriated dance men. The tribal council again met and Wahuksgumalayu and his associates were condemned to death by witchcraft, one of the leading chiefs passed sentence in a characteristic manner, he took in the palm of his hand a piece of dry cedar bark, and powdered it to a fine dust, then blew it away with the remark "thus shall you, Wahuksgumalayu and your family and you Wingohse and your friends perish and vanish from the earth, your names shall not be handed down, you Wahuksgumalayu shall be the last to perish, and shall see all your friends pass before you, this is all I have to say." Wahuksgumalayu answered the council respectfully that while they knew the chiefs' words were not idle threats, they believed in the Great Father, who would protect them and set the time of their departure into the hereafter. Open opposition ceased for a while, but secretly the doctors were at work with Indian poison and witchcraft. One after another the early Christians died mysteriously.

Early in the year of 1877 he built a small log church, and a few more joined him. In the Spring of the same year, he went with two canoes filled with men and women, to seek a teacher. First they went to Mr. Duncan C. M. S. of Metlakatlah, and asked him to visit them and send a teacher, who would explain to them the Word of God. Mr. Duncan, upon reading the note given by Mr. Pollard of Victoria, to Wahuksgumalayu, spoke words of encouragement which strengthened the Kitimaats, and referred them to Mr. Crosby of Fort Simpson. Thither they went and were received kindly by the missionary, who promised shortly to visit them. Mr. Crosby baptized Wahuksgumalayu, "Charlie Amos," by which name he has been known since. From the time of his baptism he has been a very useful man, firm and true, standing in dangerous times the right arm of the missionary and ever ready to help. When at times all the other Christians would be lured to the Potlatch, he remained steadfast.

A few years ago he was sent to Kitlope as supply teacher, he also went voluntarily to Fort

Out forty five summers ago Wahuksgumalayu was born at Kitimaat. His father was the leader of a secret dance called "Tlugwalla." His mother was a high caste named Keyey. We know but little of his early boyhood, his inseparable companion was Jessea, the head-chieftain of Kitimaat tribe. Together they learnt the noble but oft repeated legends and traditions of the nation and together they took their bows and arrows, and became skillful in the pursuit of game, fearless alike of grizzly and cinnamon bears, with which the Kitimaat Valley abounds. He was a manly boy and moral, judging of reality from the standpoint of a pagan, of some of the qualities we look upon as virtues, he was early taught to regard as virtues. When about 20 years of age he desired to be initiated into the mysteries of the secret but beautiful Tlugwalla. He offered himself as a candidate and after long continued fasting, incantation, and other preparation, intensely trying both on physical and mental powers, became proficient in the art. About the same time his companion Jessea was initiated into the horrors of the Tanise, or man-eating dance. His religious belief was a feeble polytheism and quite indefinite. In the storm he could hear the voice of an angry spirit which needed to be appeased. In the mist and twilight he could see in shapes of superhuman beings which foreboded evil. In the hootings of the owl he could catch the sound of a death sentence. He held there was a large animal of human shape which periodically visited the village and cast upon people an evil eye and bewitched them. He had but weak faith in Shamanism. He believed there was a power that rewarded the good and punished the bad by sending them to different places after death; and also that there was a greater medicine spirit than any of the medicine men had yet possessed. For the coming of that beneficent spirit he was constantly hoping. In his savage bosom there were—

"Longings, yearnings, strivings

"For the good he comprehended not".

He felt the darkness, but was powerless like one blind; his hands were helpless till he touched the right hand of the Great Spirit of the Above; and was led by Him into the light.

His entrance into the light was after this manner. About the fall of 1876 Wahuksgumalayu went south to Victoria with furs which he intended to exchange for whiskey and blankets. Happily the purpose of his trip was changed.

While in Victoria he heard the "Story of the Cross" from the lips of the Revd. Wm. Pollard, who in tender simple words such as a child mind could understand related the history of our Creation, Fall, Redemption, and hope of the Hereafter. While he listened, he became convinced of the need of a Saviour and sought the mercy of God in Christ Jesus. This was the medicine of the Greater Spirit for which his feverish, restless heart had long been anxious, medicine which did not bewitch him, but gave him the "calm of utter peace," and inspired implicit trust in God the Father, and hope of immortality. Following the strong impulse of a heart bursting with newly conceived love, and eager to repeat the "Good News" to his fellow-tribesmen, he determined to make the return