

clamouring for attention, and on his return from Gold Harbour Gedanst was sent to them. Later, he was followed by another Indian from Skidegate, until finally a white lay teacher was sent to them in 1890.

In 1893 the people of Gold Harbour moved to Skidegate in a body, to be followed four years later by the Clue people. The serious undertaking of moving their lumber in their boats and canoes over forty miles of exposed water was safely accomplished. Thus the mission was consolidated into one village, and a considerable saving to the Missionary Society effected.

The contrast between the former condition of the people and the present seems almost incredible. Who would have dared to predict at the coming of the first missionary to Skidegate that in but nineteen years the three antagonistic heathen villages would be peacefully united in one Christian community, with their own municipal council directing public affairs and administering laws for the maintenance of public morality, and in every way capable of a most favourable comparison with any community of our own race similarly deprived of educational advantages? Yet such are the facts. In the light of to-day it is more than amusing, it is inspiring, to read the prophecies of Mr. Francis Poole, C.E., drawn from his experience with the Haidas thirty-eight years ago. He says:

"When the telegraph does come to Queen Charlotte, Chief Clue will be the first to clip just one little bit of the wire, which crime, if not punished on the instant, will lead to a general robbery of the telegraphic apparatus. The Indians will be sure to want to cut the wire all up to make fish-hooks, fasteners, and rings for their own ears, or their women's noses and underlips. . . .

"To effect a solid and permanent reform in these savages it is absolutely necessary to enlist the sympathies of the heart as well as the head. . . . To reform them . . . will be a work involving prolonged time, formidable labour, and tried patience. . . . The Queen Charlotte Islander needs conversion, if ever savage needed it, but, to use a maxim of the great Lord Stafford, 'less than thorough will not do it for him.'"

The telegraph has not yet come to Queen Charlotte, but should it come it will be safe from the depredations of Chief Clue and his friends. We have a body of native constabulary quite capable of safeguarding it from any evil designs of the Indians. Nor are they likely to require the wire for nose or lip ornaments. Nor yet do nineteen years seem a "prolonged time" for the redemption of a race from heathenism to Christianity, and from utter helplessness to productive independence. What labour should seem "formidable," or what difficulty great enough to try our patience in view of such an end?

In matters of local government our community has availed itself of the special provisions of the Indian Advancement Act. A council of seven "good men and true" looks after such public affairs as the maintenance of the streets by statute labour, the control of the village police, the allotment of building sites, the guarding against fire, and the enforcement of by-laws against breaches of the peace and other moral misdemeanours by the infliction of fines up to a limit of thirty dollars.

In commercial enterprise, the native limited joint-stock company, incorporated under the title "Skidegate Oil and Trading Company," opens for the people a field for independent labour in the manufacture of dog-fish oil and the canning