

system. In every tribe he found a chief. But something more was requisite for the good government of the community. The hands of the chief must be strengthened by the co-operation of a body of men invested with due authority. Accordingly the Bishop appointed Watchmen, who were, as he expressed it, "the eyes of the chief," and whose duty it was to maintain a general supervision, and to admonish and reprove as occasion might arise. He also established a small force of policemen. They were "the arms of the chief" to assist in maintaining law and order, and to take care that orders passed for the punishment of offenders were duly enforced. He furthermore chose in each tribe "a Eucharistic Watchman." This position was one of much confidence and grave responsibility. The Eucharistic Watchman virtually replaces the priest when absent. He comforts the weak and afflicted, visits the sick and prepares them for death. He stirs up the lukewarm and raises up the fallen by kind words, or by the imposition of a salutary penance which may take the form of a moral or corporal punishment.

This missionary system of Bishop Durieu is still in vogue. It has done immense good, and to it is largely due the stability and perseverance of the Indians.

While attending to the needs of the Indians, the Oblate Fathers did not neglect the white population which began to settle in the province during the sixties. Parishes were established in various centres which today are in a flourishing condition. A college for boys was opened at New Westminster, and for many years it was the only institution of the kind in the whole province. Boarding and day schools for girls were entrusted to the Sisters of St. Ann, the pioneer teaching order in British Columbia, whose academies in Vancouver, New Westminster and Kamloops have done such splendid work in the cause