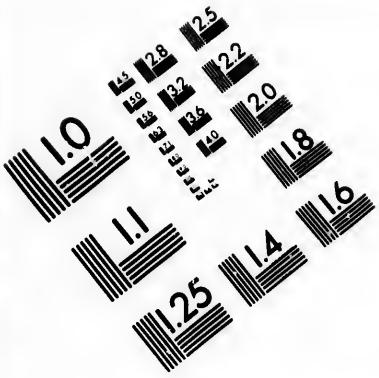


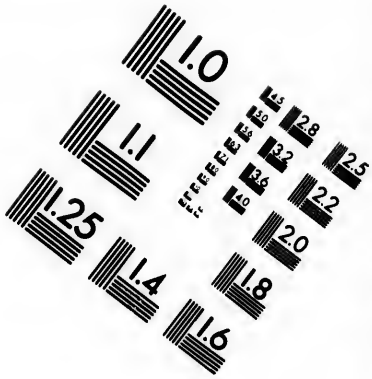


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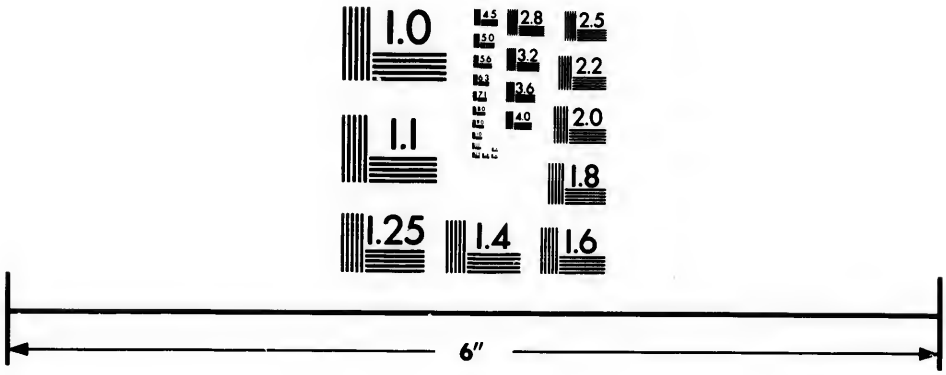



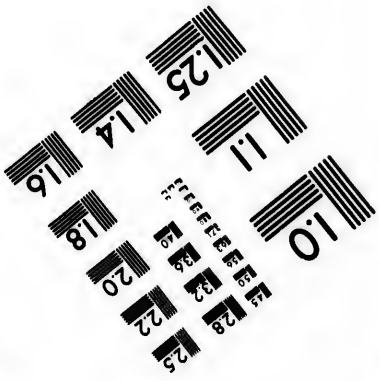


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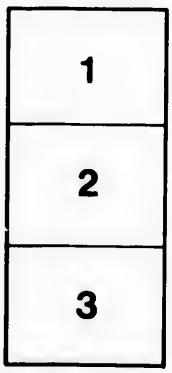


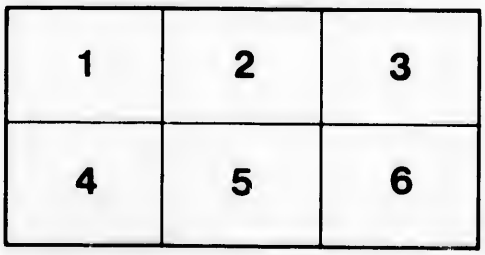


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# STRANGER THAN FICTION.

By the Editor.

## CHAPTER I.

## A VENTURE OF FAITH.

STRANGE and weird beyond expression was the scene from which, as from a starting point, commences a series of events wholly without parallel in the Missionary annals of the Church.*

Issuing from a populous Indian settlement, built in close proximity to one of the trading forts of the Hudson's Bay Company, pours forth a motley crowd, all apparently worked up to the highest pitch of excitement. Decked with paint and feathers, and hideous masks, and headed by two unearthly-looking beings, stark naked, and covered thickly over with paint, they rush from their camp to the neighbouring beach. There, as if in mockery of the peaceful sound of the waves of the Pacific, breaking gently on the shore, the horrid too-too of the

A BLOCK HOUSE FORT OF AN INLAND POST OF THE HUDSON'S BAY COMPANY.

* The writer is much indebted to the courtesy of the Secretaries of the Church Missionary Society for the facilities which they have kindly afforded him of consulting all the printed and MS. records of the work described in the following pages; and also to the Rev. R. Doolan, for some time a fellow-labourer with Mr. Duncan, for his kindness in correcting the proofs and supplying information on various points.

"medicine drum," the most discordant of musical instruments, bursts forth; the medicine men work their rattles, and the crowd, dancing wildly about, raise the while a dismal howl.

Now the two leaders, proceeding in a stooping posture, and stepping like high-mettled horses, separate from their followers. Shooting forward each arm alternately, and holding it out for some time in a sort of defiant attitude, whilst ever and anon, they fling back the long black hair, which falls loosely over their shoulders, they begin to sniff about like hounds, hunting for a trail. Well enough they know that only that morning a slave has been butchered, and the body cast into the sea, and that it would certainly have been left by the receding tide at no great distance from the spot which they had reached.

Now they find it; and, swarming round and rushing on it like a pack of hungry wolves, they rend it asunder, and bear away each his portion in triumph. For a brief space the band of followers closes in and hides from view the hideous orgies which follow; then again it opens, and forth again come the naked leaders, each bearing ———; but how describe the climax of the sickening sight? Suffice it to say that each, in presence of the assembled multitude, duly vindicates his claim to the envied title of cannibal, and, with it, to the highest rank amongst the various grades of flesh-eaters.

Standing on the "gallery" of one of the bastions of the neighbouring fort, in full view of the whole scene, is one, whose heart might well have fainted within him at the sight he has witnessed. He is a Missionary schoolmaster and catechist—Mr. William Duncan, a name now familiar as a household word to philanthropists and travellers throughout the civilised world. He has just landed from England, and, in the painted savages before him, he sees his future pupils and catechumens.

With what feelings does he regard that scene? The bright hopes and sanguine anticipations which lured him from home, and friends, and country,—will they survive the rude shock of this first contact with the actual work to be done? The visions of docile scholars, earnest converts, and devout worshippers hastening to the newly-built house of God, which had been the subject of his waking thoughts and nightly dreams,—will they not now seem to him as having been but the fantastic combinations of a mere mental mirage, to which distance and a too sanguine temperament had alone lent the enchantment of reality?

Happily, in Mr. Duncan's case, a sanguine temperament was only a synonym for that unbounded faith in a great cause, which must ever be a main characteristic of the successful pioneer in new fields of enterprise, and which alone can give to such a temperament the buoyancy and self-righting power requisite to make it proof alike against the depressing influences of unlooked-for difficulties, and the rude shock of adverse circumstances. Thus it happened that the very hatefulness of

the abominations which, as we have seen, stood suddenly revealed to his view, seemed only to make him feel more deeply than ever the urgent need of some determined effort being made to "snatch the prey," as he expresses it, "from the lion's mouth, and to arrest, in the name of God, poor self-destroying creatures."

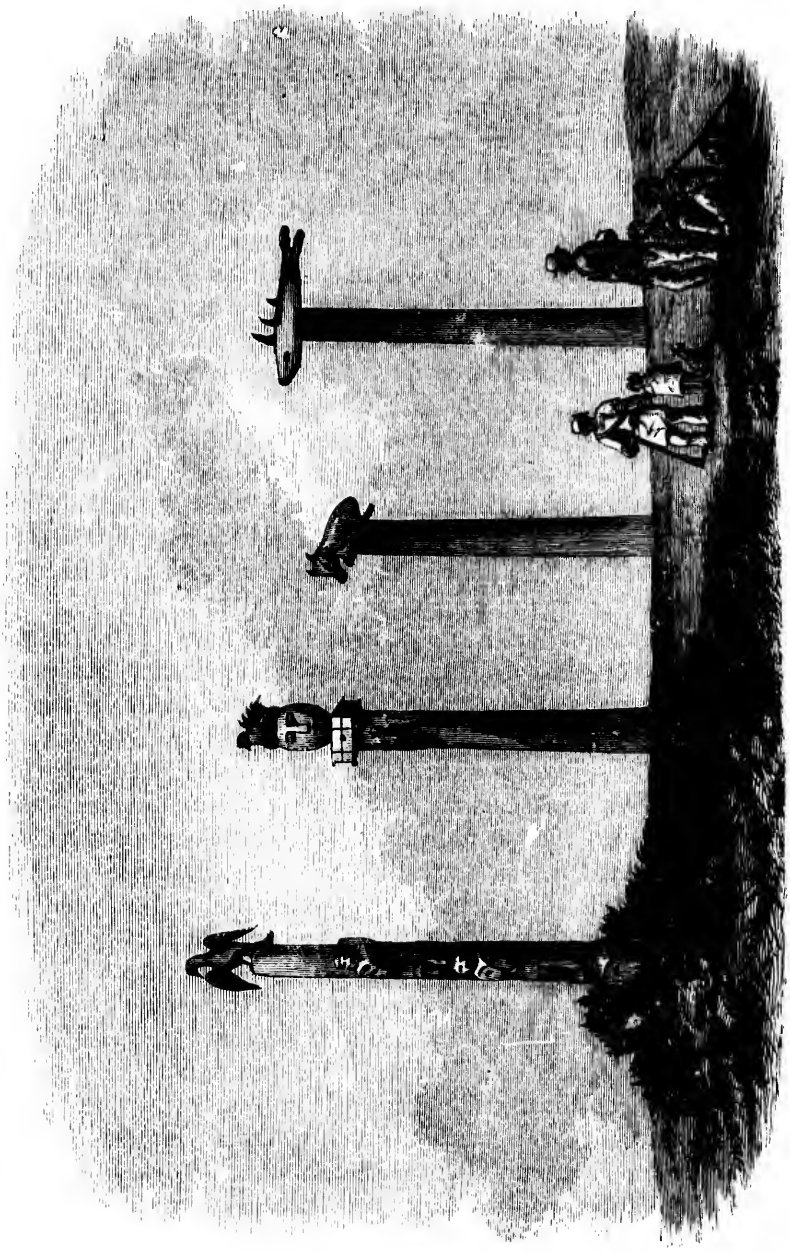
The circumstances under which Mr. Duncan had come out to Fort Simpson may be told in few words. A naval officer, Captain Prevost, strongly impressed with the necessity of making some efforts to save the Indians of Vancouver's Island, and British Columbia, from the demoralising effect of the constantly increasing tide of emigration, had presented a formal petition on the subject to the Church Missionary Society. The publication of this document had immediately produced an anonymous contribution of 500*l.* towards the proposed object, and Mr. William Duncan, then one of the Society's students at Highbury Training College, was selected to fill the newly-created post.

Through the influence of Captain Prevost, who had just been appointed to the Pacific Station, Mr. Duncan at once obtained a free passage to his destination, whilst, by the kindness of Sir James Douglas, formerly the Director of all the Hudson's Bay Company's forts, and then Governor of British Columbia, he was met, on his arrival, with the promise of accommodation in the fort, and all the moral support which local authority could give him.

Like most of the stations of the Hudson's Bay Company, Fort Simpson consists merely of a few dwelling and warehouses, giving sufficient accommodation for some twenty employés, and the usual trading stores, workshops, &c. The whole is built in a square of about 100 yards, enclosed by a palisade of trunks of trees sunk into the ground, rising some twenty feet above it, and protected at the corners by a wooden bastion, mounted with cannon; whilst along the top of the palisade runs a gallery, or platform, on which the garrison can take exercise, and from which they can see a considerable distance over the country.

The Indian camp consisted of some 250 substantially-built wooden houses, stretching, in single file, along the beach on either side of the fort; many of them, especially those of the chiefs, being of considerable size. The population numbered some 2,500, belonging to the Tsimsheean tribe, and divided into nine subordinate tribes or crests.

As frequent reference to these crests will have to be made in the course of our narrative, we may as well at once give some description of them. Each crest is ruled over by four or five chiefs, one of whom takes precedence of all the others on ordinary occasions, and represents the crest in any general gathering. Amongst the representative chiefs one again is always recognised as "the chief of chiefs." A chief's rank is marked by the height of the pole erected in front of his house, on which the crest which distinguishes his division of the tribe is carved. No offence leads



INDIAN CRESTS.

to more frequent quarrels, than the attempt, on the part of a chief, to put up a pole higher than his rank warrants. Even the least powerful chief who has been insulted by an inferior in rank out-topping his pole, will find any number of allies to take up his cause and compel the offender, either literally or figuratively, to "cut his stick."* The animals most commonly selected as a crest are the porpoise, the eagle, the wolf, and the frog. The social relations of the people are in many ways regulated by this curious method of classification. Thus, *e. g.*, members of the same crest may not intermarry. A whale may marry a frog, but the union of two whales or two frogs would probably be entirely without precedent in the annals of any tribe.

At the time of Mr. Duncan's arrival, in October, 1857, what might be termed, *par excellence*, the Indian season, was just setting in. Then it is that the "medicine mysteries," with all the abominations which they give rise to, are in full force. Then, after the manner of more refined votaries of fashion, the chiefs vie with each other which shall impoverish himself the most by the magnificence of his liberality to all around him. Then is the time for feasting, and housebuilding: then, with ceremonies as various as they are loathsome, the young of the several tribes are admitted into the mysterious craft called by the Indian "allied"—by the European "medicine work." Then, too, is the time for theatrical displays, when the medicine men nightly exhibit their skill, or brutality, or supposed supernatural powers.

No sooner is the winter session of the medicine men come to an end—for with them almost everything that goes on is in some way connected—than the camp is as deserted as Belgravia a week after Parliament has broken up. All then flock off to the rivers to lay up a stock of fish for the coming year. The fishing over, the women and children return to their homes, whilst a large proportion of the men go off on various trading expeditions, often taking them to posts several hundred miles distant.

Under these circumstances, Mr. Duncan could not probably have chosen a better time of the year at which to reach his post. Arriving in October, he would have an opportunity of seeing one season through; whilst, from the very necessity of the case, he was still only an outside observer of what was going on. He would thus have nearly a year in which to study the language, the prejudices, and character of the people before he came into actual collision with this cherished medicine superstition, and the various deeply-rooted prejudices and vested interests connected with it.

To the study of "Tsimsheean," therefore, Mr. Duncan at once devoted

*Whence the expression, which in England defines a man as cutting his stick? We have always liked to fancy that, as we once heard an old antiquarian assert, it dated back to the time when the first, if not the only preparation of the pilgrim about to start on his travels, was to go into a neighbouring wood and cut his staff.

himself. With the assistance of an Indian, named Clah, who had for some years acted as interpreter at the fort, he first went through an English Dictionary, and, taking some 1,500 of the most essential words, soon obtained the Tsimsheean equivalents for them. He next, by various contrivances, succeeded in getting some 1,100 short sentences written down. Having thus a fair vocabulary and a number of examples of the construction of the language, he was not long before he began to make good progress. Happily, his Indian tutor threw himself into his novel task with the greatest enthusiasm. Even when the unaccustomed strain told upon him, as it often did, though from time to time he would "complain of his head," he would not be persuaded to relax his efforts. The pride which he took in his pupil was evident. As he went about the "camp" he would stop again and again and hold forth to the knot of Indians who would gather round him, all curious to know when the chief who had come so far to teach them would be able to talk to them in their own language. At times some of the more curious would penetrate, on one pretext and another, into the room where Mr. Duncan was at work. On such occasions, a little crowd would gradually collect, all of whom would enter, with the greatest eagerness, into the work of "finding equivalents," exulting, with an almost childish delight, at each new discovery.

At the same time Mr. Duncan lost no opportunity of trying to establish friendly relations with the natives. As it happened that early in January the snow and intense cold kept most of the people in-doors, he would often take Clah as his interpreter and go and pay a round of visits. Now and then he would be told that he might not enter a particular house, as th licine work was going on, but generally he was very well received. The on entering an house, of a crowd of half-naked and painted savages, was at first a little apt to put him out of countenance; but the reception he met with was such as to make him very quickly feel much more at ease. On entering, he would be saluted by the leading personages with "Clah, how yah! Clah, how yah!" the complimentary expression of welcome, in the trading jargon. When this had been repeated several times, a general movement and squatting would ensue; then a breathless silence, during which the visitor was of course the observed of all observers. After a while several would begin nodding and smiling, at the same time reiterating, in a low tone, "Ahm, ahm ah ket, ahm shimauyet," "Good, good person, good chief." In some houses they would insist on his taking the chief place by the fire, where they would place a box with a mat upon it for a seat.

The intercourse thus carried on was necessarily very limited. The general impression which it left upon Mr. Duncan's mind was, that amongst the great mass of the people, degraded as they were, there was not only an anxious wish for instruction, but a strong feeling that the

white people were in possession of some grand secret about eternal things which, even if it involved the overthrow of their most cherished superstitions, they were still intensely anxious to know.

Such were the few encouraging circumstances, of which Mr. Duncan did not fail to make the most, but which, according to any mere human estimate, would have made but a poor set-off against the difficulties and discouragements which beset him on all sides.

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## CHAPTER II.

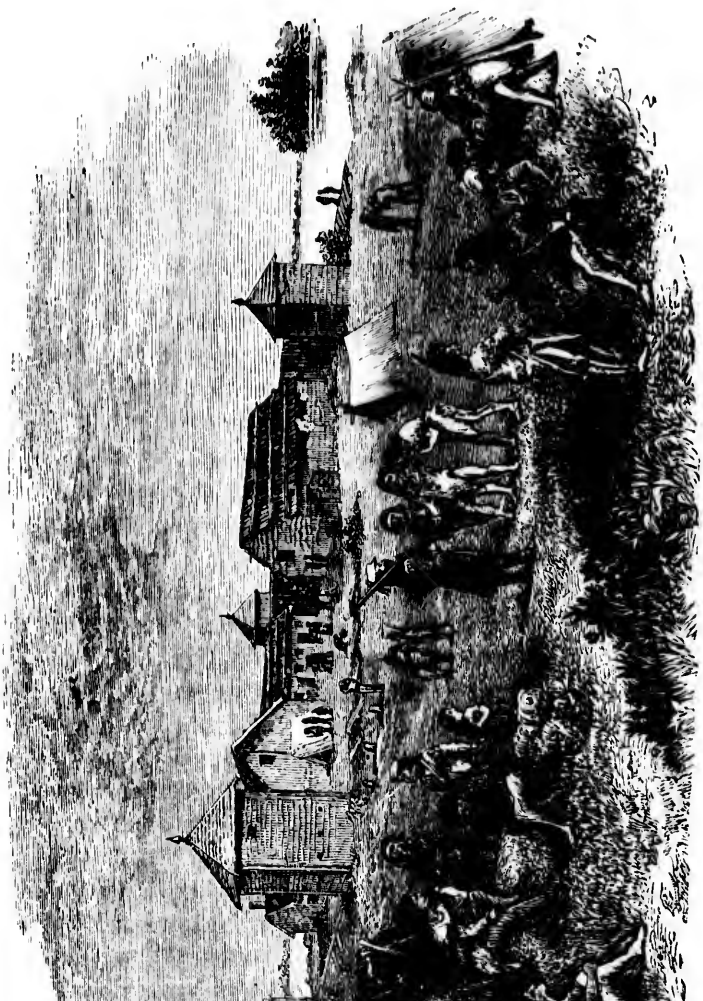
### DIFFICULTIES REALISED.

WHILST engaged in the study of the language, Mr. Duncan had ample opportunity of observing the state of wild lawlessness and recklessness of human life which characterised the people with whom he had cast in his lot. A single incident will serve to illustrate the kind of scenes which were continually recurring with more or less frequency.

The occupants of the fort had just finished dinner when the second officer, who had only gone out a few minutes before, came running back to say that an Indian had just been murdered outside the gates. On going to the gallery, they saw a group of Indians with muskets in their hands, surrounding a man who was evidently seriously wounded; suddenly two others rushed up and despatched the wounded man on the spot. The murderer proved to be the head chief (one who will occupy a very prominent place in our future narrative), Legaic by name, who, being irritated by some other chiefs, had vented his rage on the first stranger that came in his way, and after shooting him, had ordered two of his men to finish the horrible deed.

His victim was a Queen Charlotte Islander, who had been working at the fort. In order to extenuate his crime, Legaic gave out that one of the same tribe had killed a brother of his many years ago. But the matter could not end here. The chief under whose care the murdered man was living, would be bound to revenge his death in order to maintain his dignity, choosing as a victim any one belonging to the same people as the murdered man, who might be living under the protection of the murderer. Thus would one foul deed continually beget others in a never-ending succession.

But more discouraging even than this state of continual strife and bloodshed, was the manifest strength of the forces of superstition, and



AN INLAND FORT OF THE HUDSON'S BAY COMPANY.

An engraving of Fort Simpson will be given in a future number. The present sketch is intended to give an idea of the general character of the Company's Forts. In order to show the interior, the palisade is not represented

the extent to which they were evidently intertwined with the whole tribal life of the people.

The medicine men proved to be a distinct class, numbering about one-tenth of the whole population, and possessing unbounded influence. Throughout the winter months, the initiating and admitting fresh pupils into their arts, was the main source of occupation and excitement to the whole population, a separate party being told off to take in hand each pupil. All these parties fell under one of three general divisions: first, cannibals; second, dog-eaters; and, third, those who had no custom of the kind. At the same time each had some characteristics peculiar to itself. During the winter months there were commonly as many as eight or ten parties at work.

The proceedings in every case partook more or less of the same general character. Early in the morning the pupil, who, in spite of the intense cold, was prohibited from wearing the slightest vestige of clothing, would go out on to the beach or the rocks and there take up his station in front of the dwellings of his own tribe, and then begin screaming and jerking his head about until a body of men rushed down, and, forming a circle round him, commenced a wild song. If the party belonged to the dog-eaters they would then bring a dead dog to their pupil, who would forthwith commence tearing it in the most dog-like manner, whilst the attendants, accompanied all the time by a screeching instrument supposed to be the abode of a spirit, kept up a hideous noise, alternating between a low growling and a loud whoop. In a little time the naked youth would again start up, and assuming a crouching posture, pushing his arms out behind him, and continually tossing back his flowing black hair, would proceed a few yards. Meanwhile he is intently watched by the group about him, and whenever he pleases to sit down, they again surround him, and commence singing; after this has gone on for some time, the youth suddenly dashes off, and, followed by his train, makes a dart into every house belonging to his tribe in succession. This over, he usually takes a ramble on the tops of the same houses, carefully watched all the time by his attendants. By-and-bye he condescends to come down, and makes off to his den, which is distinguished and kept sacred from intrusion by a rope of red bark hung over the doorway, and into which none are allowed to enter but the initiated; those outside being only able to guess at what is going on by the alternate hammering, singing, and shouting, which for some time is kept up almost incessantly.

Of all these parties, the cannibals are by far the most dreaded. One morning Mr. Duncan, induced by an unusual commotion in the camp to go out on to the gallery of the stockade, saw hundreds rushing to the beach and taking to their canoes, as though flying for their lives. Inquiring the cause of so strange a proceeding, he was told that the cannibals' party, having failed to find a dead body to devour, were expected

to seize upon the first living one they met with; hence the precipitate flight of the population.

Both before and after this stage of initiation, other proceedings, to which an almost equal amount of importance is attached, take place. Before it the pupils have to pass several days alone in the woods, where they are supposed to receive supernatural gifts; as, however, on their return they are supposed to be invisible, the encouragement to evade the greater part of the ceremony is manifestly great.

As a grand finale to the whole proceedings, the pupil is expected to give away all his property, and as no one is admitted amongst the allied unless he or his friends have not only amassed considerable wealth, but are willing to reduce themselves to absolute beggary, this forms no unimportant part of the ceremony. The chiefs being the persons who benefit most by this distribution of property, the practice has an evident tendency to enlist the interest of all the most powerful men of the tribe in favour of the existing state of things.

The first occasion on which Mr. Duncan witnessed this ceremony was one Sunday morning not long after his arrival. Startled by a peculiar noise which he had not before heard, he was induced to go out towards the camp, where he quickly saw the cause of the excitement. A man who had finished his education as an "allied" was going to give away his goods. He was proceeding to a distant part of the camp, and stepping all the way like a proud unmanageable horse; behind him were fifteen or twenty men, all holding on to a kind of rope which went round his waist: they were pretending either to hold him back or to prevent him from escaping; all the time they kept up a deafening noise with the peculiar instrument which has so much to do with their superstitions. Presently this party was joined by another, and shortly after by a third, all bent on the same errand. The competition between them seemed to be to see which could make the greatest noise and look the most unearthly.

Whether in connection with the initiation of the "allied," with house-building, or with any other of the numerous occasions on which it commonly takes place, this giving away of property is one of the most characteristic features of the domestic life of the Tsimsheean Indians. Their sole object in attaining wealth is to hoard it up till they can indulge in a grand display of liberality in giving it away. The chiefs, when they have thus reduced themselves to poverty, can rely on being quickly recouped by return presents, but the poorer sort are often involved in great suffering owing to their compliance with the prevailing custom. Mr. Duncan mentions the case of one chief who gave away at one time as many as 480 blankets, worth to him as many pounds.

The camp on these occasions presents a very animated appearance. Hanging from house to house, or on lines put up for the purpose,

hundreds of yards of cotton flap in the breeze. Furs are nailed up in front of the houses, blankets and elk-skins are exhibited on men perambulating the village in single file, after the manner of the more ambitious and pushing of London advertisers, whilst hundreds of yards of cotton, after hanging out for the best part of twenty-four hours, are brought down to the beach, run out at full length, and triumphantly borne away by a number of bearers, walking about three yards apart, to its new possessor.

It is a point of honour with the members of every tribe to enable their chief to make a good display. The gifts are thus first given to the chief, and then appointed by him to fresh owners.

It should, however, be added that every chief is looking forward to the time when, by virtue of a certain number of these free distributions, he shall have acquired the right to receive only, and not to give. To the chiefs, therefore, the custom is nothing more or less than a rude form of life assurance.

These were the scenes which, during the day, Mr. Duncan was continually witnessing all through the winter months. The nights, he found, were given up, to a much greater extent than any one would have expected, to amusements, especially singing and dancing, varied by exhibitions of tricks by the medicine men, who generally appear either disguised in the skins of different animals or in huge masks, the different parts of which are moved by strings. The great feature of the entertainments on these occasions was for the medicine men to pretend to murder, and then to restore to life. The cannibals, as a matter of course, were supplied with human bodies, which they tore to pieces before their audience.

Such was the stronghold of Satan which had to be assailed. That the medicine men would not readily yield their pre-eminence there seemed, unhappily, no doubt; whilst it was only too probable that self-interested motives, if not superstitious fear, would enlist on their side the sympathies and the active support of all the chiefs. Those who had been long resident at the fort, and knew the tenacity with which the Indians cling to their ancient customs, shook their heads, and doubted much whether any good could possibly be done against such apparently overwhelming odds. Mr. Duncan, alone, was confident throughout. He, alone, did not even regard the attempt as a mere "forlorn hope." True, the "strong man armed" was "keeping his house," and "his goods were in peace"; but in the strength of One, "stronger than he," he hoped to be enabled to "take away his armour in which he trusted, and to spoil his goods." The word of God, faithfully preached, was the weapon—sharp and powerful—which he proposed to wield, and which he trusted to find mighty to the pulling down of this apparently most impregnable fortress.

## CHAPTER III.

## WORK COMMENCED.

TOWARDS the middle of June, 1858, by which time the fishing season was well over, and those who had been away trading or hunting were beginning to return, Mr. Duncan had, by hard study, and constant intercourse with the people, made sufficient progress in the acquisition of Tsimsheean to encourage him to make the long-looked-forward-to attempt of addressing the Indians publicly in their own tongue.

Thinking it most prudent at first to read what he had to say, he had for some time been engaged in preparing a written address, which, with the assistance of Clah, he had at length completed, not of course entirely to his own satisfaction, but still, as well as he could expect.

His next step was to go round to all the chiefs, and ask permission from each one to use his house to address his people—a request which was readily granted.

When the day arrived it turned out very wet, and as the time drew near for the gathering in the first chief's house it poured in torrents. In spite, however, of this drawback upwards of 100 men had assembled. For a moment, as he stood up to speak for the first time under such novel circumstances, Mr. Duncan's heart fainted in him, and the thought flashed across him that, after all, he had better use his Indian tutor, who had accompanied him, as an interpreter. Happily, Clah refused to entertain such an idea for a moment, so that he saw at once that no assistance could be expected from him, and that he must brace himself up for the effort.

Telling the Indians to shut the door, he knelt down and prayed that God would give him strength and power of utterance. Then he read his address to them. All were very attentive, and showed plainly enough by their looks that they understood, and to some extent appreciated, what was being said.

After the address, they at once complied with his request that they would kneel down whilst he prayed to God to bless the work thus begun.

At the house of the next chief all was in readiness, a canoe sail having been spread for Mr. Duncan to stand upon, and a box, covered with a mat, placed as a seat. About 150 persons were present; and again all were most attentive, and knelt during prayer. In this manner each of

the other seven divisions of the tribe were visited in succession, the gathering in each case taking place in the chief's house. The friendly reception, the care with which the requisite preparations had been made, and the thoughtful attention with which he was listened to, were all sources of encouragement. The smallest congregation was 90, and the largest 200. The compliance with the request about kneeling was universal. In the house where there were over 200 present there was some confusion, but the moment the prayer was begun, they were perfectly silent.

In all, about 900 persons, including some strangers from surrounding tribes, must thus, for the first time, have heard the sound of the Gospel.

Thus was granted the earnest prayer with which Mr. Duncan had commenced his labours—that "He to whom belongs all power in earth and heaven would bid all difficulties vanish before His feeble servant, and bring another long-estranged tongue from the confusion of Babel into His blessed and soul-raising service."

The conduct of two chiefs about whose friendly bearing some doubts had been expressed was, as far as it went, encouraging. The head chief, Legaic, whose house had been visited second in order, was notorious for his evil deeds, but in spite of this, he was not only present but earnestly admonished his people to behave well.

Another chief had, only a few days before, killed a slave merely by way of gratifying his pride; his house was prepared as neatly as any, but he had himself gone away some distance, probably being ashamed to be present.

As Mr. Duncan for the first time unfolded the gospel plan of salvation, and exhorted them to leave their sins and seek pardon for them through Christ, warning them of the consequences if they refused, and setting forth the happiness of obedience, it was evident, from the significant looks which passed from one to another, that his meaning was clearly enough understood; on many countenances, indeed, alarm was the predominant expression, yet, on the whole, there seemed a general willingness to receive the message as one which commended itself alike to their judgment and conscience. This was probably to be accounted for by the extent to which the new doctrines propounded to them harmonised with the general principles of their own traditional belief in the existence and attributes of a Supreme Being.

The Indian name for the Supreme Being, Shimauyet-lakkah—(from Shimauyet, chief, and Lakkah, above)—would seem to indicate a more limited and material view of the nature and attributes of the Deity than they really entertain. Though regarding Him only in the light of a great chief, they believe that He is immortal, that He observes all that is going on amongst men, and that He is frequently angry and punishes offenders. The idea of two states after death—the one above for the

good, and the other below for the evil—is also a familiar one to them. They believe the good will be greatly honoured, and the bad treated as slaves. That, in both states, life will be supported by food, they take for granted. As a curious illustration of this may be mentioned the fact that when, in the fishing season, the fish escape their nets, they attribute it to the activity of the wicked beneath!

They have no idea of God having made them or the universe, but of His general moral government they have a keen perception: appealing to Him continually for pity or deliverance, especially in times of sickness.

The extent to which they regard Shimauyet-lakkah as the direct author of any misfortune which may befal them, is very remarkable. Not less so is the way in which, when driven to desperation by an accumulation of troubles, they will vent their anger against him. Losing all self-control, raising their eyes and hands in savage anger to heaven, stamping their feet furiously upon the ground, and uttering fearful imprecations, they will again and again revile him as a "great slave"—the strongest term of reproach which their vocabulary affords them.

A few days after this first attempt, Mr. Duncan went round to call upon all the chiefs, taking each of them a trifling present, to mark his sense of the kindness which they had shown him. A few caps, and one or two articles of clothing, all taken from a box sent out by some English ladies, were received with a gratitude which could not have been surpassed had the gifts been of considerable value. They were evidently as much pleased as surprised by the recognition of their courtesy and assistance.

The immediate result of the kindly feeling which these events created was the offer by one of the chiefs of the use of his house for holding school in.

Some time before this, Mr. Duncan had commenced school with a few very young scholars, and had only been watching his opportunity for beginning on a more extended scale. He, therefore, gladly closed with the offer; and as soon as he had completed a few necessary preparations, again started to visit all the chiefs and inform them of his intention to commence school on the following Monday. Not only was he received as usual with great courtesy, but, to his great delight, considerable satisfaction at his proposal, and a general desire for instruction, was expressed, not always by words, but by looks and gestures no less significant.

On the Monday morning Mr. Duncan duly arrived at the chief's house to commence his new work. He found that the chief and his wife had made every possible preparation. Everything was as clean and neatly arranged as possible, and a tent placed upon a mat was ready for his use.

Mr. Duncan had arranged to have the children in the morning and the adults in the afternoon. About twenty-six children made their appearance, all, with one exception, looking unusually neat and clean. In the case of the only child of whom this could not be said, it turned out that it

was not disrespect or poverty which prevented his dressing as his companions, but superstition. The winter before, his initiation into the medicine mysteries had commenced; and to have worn anything besides a blanket or a skin during the next twelve months, would have been an offence for which he would have expected to have been visited by some terrible calamity.

The children proved themselves very attentive and promising scholars.

The afternoon gathering was not, on the whole, so satisfactory. There seemed a superstitious dread amongst the people as to the probable effect of this new movement, and none liked to be the first to try the experiment; even the few, fifteen in all, who did muster courage to brave the dangers, which their medicine men had doubtless instilled into their minds, were evidently very nervous about the possible effect of their rashness. The chief and his wife, in whose house the school was held, were themselves most anxious to learn. But after due consideration they had decided to attend in the morning with the children, sheltering their dignity under the specious pretext of helping to keep order.

Just as the school work was getting fairly under weigh, the settlement was suddenly thrown into a state of confusion, which at first seemed likely to render it necessary to close the school again for a time. A party of Indians had arrived from Queen Charlotte's Island. As they had a large quantity of food to trade with, and were likely to prove profitable lodgers, a difficulty arose as to which tribe should entertain them. This led to a good deal of contention, and in the midst of a great deal of firing and shouting the strangers were hustled and robbed, one or two wounded, and several taken prisoners. A second party from Queen Charlotte's Island coming a day or two after in three canoes, they were also attacked and driven into the woods, their canoes being plundered and then broken up. Some of the tribes now espoused the cause of the strangers; thus the quarrel spread, and fighting was soon going on in all directions. This lasted for some days, most of the people keeping their houses shut, and retiring to holes sunk for such occasions (truly a significant fact!), and a few of the more daring carrying on the contest.

At one time it seemed almost impossible to continue the school in consequence of the constant firing and shouting and general disturbance. But, happily, before the necessity for suspending work had been admitted, a truce was concluded, and matters again settled down into their usual course.

The only serious difficulty which now presented itself to the rapid development of the school work, was the jealousy excited amongst the other chiefs and their people, by the preference given to the chief in whose house the school was held.

"You will have all the people to teach, as soon as your own house is built," said one chief. Another, when Mr. Duncan visited him, pointed with evident pride to the work in which he was engaged. He had got

one of the most promising scholars from the school, and was learning from him the letters of the alphabet, which were chalked out on a board before him, and said that he did not intend that any one should be able to read before him.

About the desire for instruction, therefore, there was happily no doubt. Under all the circumstances, Mr. Duncan decided that as the chief who had lent him the use of his house was going away for a time, it would be well to give up the school for a few weeks, and in the mean time to make arrangements for getting such a room, as was required, built.

Towards the middle of July, Mr. Duncan determined to give a second public address to the people. As the preparation of a sermon in Tsimshean was still a work of considerable labour, and he was soon continuously engaged, not only with his school work, but with evening classes, and Sunday services for the residents in the fort, it was not until the middle of July that he was able to make this second attempt to bring home to the people the real object of his coming among them.

As on the first occasion, he went to each of the tribes separately, and, indeed, followed throughout precisely the same plan of proceeding.

Of all who were present at these gatherings, one man only—Quthray, another name of especial note in our history—one of the chief medicine men, and head of the cannibal gang—refused to kneel when asked to do so. The angry scowl with which he regarded the whole proceeding showed that he saw in it danger to his "craft."

The exception was more noteworthy than it seemed at the time. Had he known then half as much as he learned afterwards by painful experience, Mr. Duncan would have been at no loss to recognise, in the muttered imprecation, with which, as the meeting broke up, Quthray went his way, the first faint rumbling of the storm which was so soon to burst upon him.

OFF FOR THE FISHING SEASON.

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# STRANGER THAN FICTION.

By the Editor.

## CHAPTER IV.

## A CRISIS.


presents a coast-line abounding in deep indentations, in one of the largest and most northern of which stands Fort Simpson. About the centre of the bay the sweeping curve of the coast is broken by a channel which forms a small peninsula. On this is situated the fort and the Indian camp. For the convenience of launching their canoes, the Indian houses are all built along the beach, and as near as possible to the line of high-water mark. Behind the settlement the ground rises for about half a mile towards an impenetrable forest. The intervening space having been cleared by the constant cutting of firewood, presents nothing but a waste of grey stumps of trees, a few bushes, and dead grass. Looking northwards, the eye rests upon a rugged, mountainous coast-line, and numerous lovely islands, one or two of the southernmost of which help to protect the bay from the heavy splash of the Pacific, and to make it a safe harbour for ships seeking refuge in bad weather.

As the Indian settlement extended along the shore on both sides of the fort, it was necessary, in order that it should be as central as possible, that the school-house which Mr. Duncan proposed to build should be erected close to the fort. The inconvenience of this arrangement, as bringing it into close proximity with the back of the house of the head chief, was not at the time foreseen.

The Indians were anxious to render every assistance in completing the

* The writer is much indebted to the courtesy of the Secretaries of the Church Missionary Society for the facilities which they have kindly afforded him of consulting all the printed and MS. records of the work described in the following pages; and also to the Rev. R. Doolan, for some time a fellow-labourer with Mr. Duncan, for his kindness in correcting the proofs and supplying information on various points.

new building, and, under Mr. Duncan's direction, the timbers were soon cut at a spot some distance along the coast, hauled down to the beach, formed into a raft and floated down to the settlement. Hardly, however, had they commenced to carry the wood up the hill than an event occurred which, but for the confidence with which Mr. Duncan had inspired all about him, might have led to serious results. In making a great effort to raise a heavy log, one of the workmen suddenly fell dead. The news instantly spreading through the camp, a crowd quickly assembled, all in a state of the greatest alarm.

Mr. Duncan at once suspended the work, leaving it to the people themselves to propose its being recommenced. This, after a few days, they did, and a day, the 17th of September, was accordingly fixed for making a fresh start.

By six o'clock in the morning of the day named, Mr. Duncan went down to the raft, hoping to find all ready to commence. But for some time it almost seemed as if the superstitious fear caused by the recent event would, after all, prevent any progress being made. With the exception of some half dozen, the Indians contented themselves with sitting, Indian-like, at their doors, as if wishing only to be spectators.

After waiting for some time, one of the half dozen men on the raft suddenly sprang to his feet, and, as a sign for starting, gave a peculiar whoop, on which, inadequate as their numbers were, they all sprang to the work with a will. Animated by their example, about forty more rushed down at full speed from their houses, and set to with an enthusiasm which was almost alarming. Those who were too old to work gathered round and urged on the others with the most spirit-stirring words and gestures. The heavy blocks and beams now began to move up the hill with amazing rapidity, and by three o'clock in the afternoon, all were safely deposited on the proposed site. Two or three days later, the work of building was commenced, and carried on with the same zeal.

During the building, the only cause of uneasiness arose from the superstition of the Indians, and their dread of the slightest accident which could be construed into an omen of future evil; but, happily, nothing further occurred to interfere with the successful completion of the work.

Mr. Duncan had proposed to buy the bark required for the roof and flooring; but, to his great gratification, the Indians volunteered to contribute boards for both purposes, urging that their own houses were roofed with bark, and that the white chief's teaching-house ought to have a roof and flooring of boards. The offerings were all presented with a great deal of ceremony and show of good feeling: many, who could not otherwise have contributed, taking boards from their own houses, or even planks which formed part of their beds.

By November the 17th the school-house was finished, and furnished

with about fifty forms and desks, manufactured by the same willing hands.

Hardly was the work thus happily completed, than an unlooked-for reverse occurred: a great portion of the roof being blown off in a violent storm. This was, however, quickly rectified, and in the course of a day or two all was ready for use.

Mr. Duncan now reaped the fruit of his preliminary work in the chief's house during the summer. No sooner did he make his appearance on the day appointed for recommencing school, than his former scholars rushed eagerly to the new building; whilst one mounted the platform underneath the "steel," which served for a bell, and, to summon his more timid companions to the place, made it ring again with his repeated blows.

Nothing could have been more auspicious than the result so far of this new effort. Not only did some fifty adults, and the same number of children, at once enrol themselves as regular attendants, but the chiefs of four out of the nine tribes actually signified their intention of discontinuing their usual heathenish ceremonies, for entering upon which the time had again come round. Nor were there wanting evidences that the "medicine work" was likely to be carried on but feebly amongst the other tribes.

A marked improvement too was observable amongst the scholars. Every day their number increased, whilst fewer of them appeared with their faces painted according to their usual custom.

But what, in the meantime, of the "medicine men"? That they would tamely submit to see their craft thus brought to nought was not to be expected. Of their opposition to all that was going on they made no secret; nor was it long before they induced several of the chiefs, who had proposed to abandon their usual ceremonies, to reverse their decision. Many were the arguments which Mr. Duncan had with those who seemed most amenable to reason; and at times it seemed as though he had gained the day, and that they would still hold to their first resolution.

A crisis was evidently approaching. Again and again Mr. Duncan would come upon one of the medicine parties engaged in all the revolting details of initiating new pupils, and though they did not in any case offer him violence, but seemed rather ashamed than otherwise of what they were doing, rumours began to be whispered about pretty freely that they were "talking bad," in other words, laying plans for some decided movement to vindicate their position, and once for all free themselves from an opposition which seemed to threaten serious consequences.

Matters were precipitated by the arrival of a number of strangers from another tribe, to take part in the "medicine rites" which were being carried on in the house of Legaic, the head chief, which it will be remembered was in close proximity to the school.

Irritated by the interruption caused by the striking of the "steel," and by the scholars constantly passing and repassing his door, Legaic appealed to the governor of the fort to induce Mr. Duncan to close his school for at least the month during which the medicine mysteries would be at their height.

After a long consultation with the officers of the fort, Mr. Duncan decided to go on as usual. The result was, that the chief came down in his demands to a fortnight, declaring that if the school was not closed for that time, he would shoot any of the pupils who continued to attend.

In the meantime parties of medicine men began to assemble in groups about the school, as though minded to carry their threats into execution. In spite of this, however, Mr. Duncan not only went on with his work as usual, but induced as many as 80 scholars to continue a pretty regular attendance.

At last the medicine men proposed, as an ultimatum, that four days should be allowed them free of interruption.

This, again, was refused.

All was now excitement. The next day, the medicine party carrying on their work near the school broke out with renewed fury, asserting that the child of the head chief who was being initiated had just "returned from above." First came a message from Legaic to know whether Mr. Duncan intended to persevere in holding school that day, a question which was answered in the affirmative. Then, on reaching the school, Mr. Duncan found Legaic's wife, who had come to beg him to give way, declaring that it was not so much her husband as the tribe which insisted on it. Feeling, however, that the battle must sooner or later be fought, Mr. Duncan still held firm, and went himself to strike the steel to call the scholars together.

During the morning all went on as usual, but in the afternoon, just as the steel was about to be struck, up came Legaic with a party of medicine men, all dressed out in their usual charms, and in a very angry voice ordered the boy who was about to strike the steel, to cease. With some seven of his followers, Legaic then came into the school-room, the rest standing about the door.

His first object was to drive out the few scholars who had already collected, and shouting at the top of his voice, he bade them be off.

Mr. Duncan at once came forward, and seeing that their object was to intimidate him by their numbers and frightful appearance, spoke to them in as calm and conciliatory a tone as he could assume. Telling them plainly of the evil of their ways, he explained that threats could not possibly affect him, as God was his Master, and he was bound to obey Him rather than them. The parley lasted for more than an hour. At times Legaic seemed to be inclined to give way, but he soon broke out with more violence than ever. Drawing his hand across his throat, he

declared that he knew how to kill people. Then looking to two men who were with him, he said, "I am a murderer, and so are you, and so are you, and what good is it for us to come to school."

To this sally, Mr. Duncan responded by reminding them how often he had declared to them that there was pardon through Christ, even for murderers.

Towards the close of the scene, two of the vilest-looking of his followers went up to Legaic and whispered something in his ear, upon which he got up from a seat he had just sat down upon, stamped his feet on the floor, raised his voice to its utmost pitch, and exhibited all the rage and defiance of which he was capable. Finding, however, all his efforts either to persuade or intimidate alike unavailing, he at last withdrew, and some sixteen scholars being still left in the room, school was resumed.

We are not surprised to find entered in Mr. Duncan's journal, written on the evening of the same day, expressions of the deepest thankfulness for his preservation. "I am still alive," he writes. "I have heartily to thank that all-seeing Father, who has covered and supported me to-day."

To those who knew the Indian character, to say nothing of the personal reputation of Legaic for bloodthirsty cruelty, and uncontrollable violence of temper, the whole affair seemed well-nigh incomprehensible.

Here was a man—the greatest chief, not only in that locality, but in the surrounding country, to whom precedence and the place of honour would have been at once accorded amongst the chiefs of any tribe living within a radius of sixty miles—a man, too, who had scarcely known what it was to have his will disputed in the smallest matter, and who had never before hesitated to sacrifice the life of any who opposed him—thwarted and set at nought, and that, too, not only in a matter in which all his strongest feelings were concerned, but openly, in the presence both of his tribe and of strangers. And yet the comparative stranger who had ventured thus to set him at defiance seemed likely to enjoy a perfect immunity from harm, and to be destined, powerless as he really was, to carry out his own plans without further let or hindrance.

Reviewing the whole circumstances of the case, it is hardly possible to escape the conclusion that they constitute one of the most striking instances on record of the manner in which God's servants are often carried safely through any great danger, which, in the path of duty, they meet calmly and trustfully. Nor will it lessen, but rather intensify, this feeling, if we pause for a moment to trace out the human instrumentality by which, in the Providence of God, this result was directly brought about.

From information given some time after by the Indians themselves, it would seem that whenever medicine men had threatened Mr. Duncan's

life, Clah, who had now become his constant attendant, had declared that he regarded him as under his protection, and that he should instantly avenge his death.

Nor was this a mere idle threat likely to be disregarded by those to whom it was made. Partly by virtue of his property, and partly in consequence of the influence he gained by his intimate relations with the European traders, Clah was recognised as holding the rank of a leading chief. He was a man of about forty. Generally holding a good deal aloof from his own people, he was at the same time, a man of singularly determined character, and keenly sensitive of any wrong, real or imaginary, done to any one who had any claim on his protection. Only just before Mr. Duncan's arrival, a woman, by some silly expression, had excited the belief that it was owing to her influence that a piece of wood, which was being carried by some Indians, had fallen from their shoulders and seriously injured one of his relations, a fact quite possible according to the superstitious belief of the Indians. Clah, on hearing it, had instantly gone out, and finding her, shot her dead on the spot, braving the revenge of the woman's son, who, in spite of the compensation of thirty blankets which Clah had at once paid, would never forego the hope of taking blood for blood. On the day of the concerted attack on Mr. Duncan, Clah, who usually wore a European dress—an ordinary pea-jacket and trousers—appeared in his blanket, loitering about the school. No sooner did Legaic and his followers force their way in than he instantly followed, and leaning against the wall just inside the door, an apparently unmoved spectator of all that was going on, literally stood guard over his pupil and *protégé*. His skill in the use of fire-arms, acquired during his long intercourse with Europeans, was well-known; and Legaic was perfectly conscious throughout the whole scene that it only needed the blanket to be dropped aside for a revolver to be brought instantly to bear upon him, and that in the event of any injury being done to Mr. Duncan, whoever else might escape, he certainly would not.

From the first moment, therefore, that he entered the school, Legaic was aware that he was powerless, and though excited at the time with drink, his extreme rage and threatening attitude were probably merely assumed. Never a man of any great courage, he was by no means prepared to face instant death in defence of a system in which his faith was probably already more shaken than he cared to admit.

Thus, even after making all allowance for the moral influence which, especially in religious matters, the strong mind invariably exercises over the weaker, we can hardly doubt that, humanly speaking, Mr. Duncan owed his life, on this occasion, to the friendship and determined character of the one Indian whom he had especially made his friend.

The excitement created by the attack upon Mr. Duncan, and the

indignation amongst the medicine men against Legaic for allowing himself to be thwarted, were naturally very great. Threats of violence to the scholars, if they continued to attend, were again renewed, and with such an evident probability that they would be put into execution, that Mr. Duncan at once decided that it would be well to take the opportunity of the moral victory which he had gained to make arrangements for holding school for a short time in another part of the camp. Happily there was no difficulty in inducing one of the chiefs, who had throughout held firm to his intention of abandoning the medicine mysteries, to lend his house for the purpose, and in it accordingly, the day after the scene which we have described, the school was reopened, and upwards of a hundred scholars attended.

Thus, in the good Providence of God, was the crisis, for the issue of which all had been looking, safely passed.

If the stand which Mr. Duncan had made was bold, as some may think, almost to rashness, the result of the victory gained was such as, in his most sanguine moments, he had hardly ventured to expect.

This was especially the case with regard to the "medicine" system.* The chiefs who had at first proposed to give it up were still plainly "halting between two opinions," and needed but very little to make them adhere to their proposed abandonment of its mysteries. Of course a custom which for ages had been so universal, and so unhesitatingly accepted, and round which clustered so many traditions and cherished superstitions, was not likely to be set on one side at once. It was much that the blow struck at it had manifestly produced so great an effect as it had. Not only did many of the chiefs show plainly enough that their confidence in the whole system was gone, but they could no longer conceal the fact that they were thoroughly *ashamed* of it. Like revellers overtaken by the daylight—as the dawn of divine truth began to break upon them, and the false glare of superstition faded before the "true light," they seemed to recoil instinctively from that in which they had so lately gloried, but of which they were now ashamed.

* The engraving on page 296 represents a "Medicine Man" of a different part of North America, but the dress or disguise is just such as was in common use at Fort Simpson.

INDIAN MEDICINE MAN.—*See page 295.*

INDIAN MEDICINE MAN.—*See page 295.*

[Mission Life, June 1, 1871. 

## CHAPTER V.

### PROGRESS.

THE events related in the last chapter took place only five days before Christmas (1858). On Christmas-eve Mr. Duncan gave his scholars a long address, explaining why the season was to be observed, not as they had previously known it, merely as a special time of riot and drunkenness amongst white people, but as one of "great joy" to "*all* people." At the same time, he urged them all to bring their friends with them on the following day.

Next morning there were some 200 people present. Mr. Duncan had determined to try the experiment for the first time of dispensing with a written address. He succeeded better than he had expected. The Indians seemed to follow his meaning very fairly; and as he set before them the love of God and His hatred of sin, and then enumerated the various sins, especially of drunkenness amongst the men and profligacy amongst the women, of which they were guilty, he could see that his warnings as to their present and future consequences went home to the consciences of many.

It so happened that whilst he was speaking, a woman who was suffering under a frightful affliction, the effect of her own vices, was seized with a sudden illness, and obliged to be removed. A more striking illustration of the effects of the sins against which they had just been warned, or one more likely to give force and point to any exhortation against them, could not well have been imagined.

After his address, Mr. Duncan questioned the children on some simple Bible truths, concluding the service by singing two hymns which he had previously taught in the school.

Every Sunday much the same plan of proceeding was adopted. Hymns already known were sung, new ones were said over by the whole congregation together, answers to questions in religious truth were repeated in the same manner, a short address was given, and the service concluded with singing and a short prayer.

In addressing the people Mr. Duncan soon found the necessity of adopting as much as possible the figurative style of language so common among the Indians; for instance, he would adopt such arguments as the following: "If a Chief is injured, recompense must be made; if the

offender is too poor to make it, his relatives pay it. Unless compensation is made, there is no reconciliation. We have all made the Great Chief angry; we could not pay; Jesus Christ undertakes to pay for us."

Or again. "When we die, we all have to appear before the Great Chief; if our hearts are dirty, if our sins are not washed away, He will be angry. 'The blood of Jesus Christ cleanses from all sin.' If we do not go to Him to wash away our sins, what excuse shall we have to offer to the Great Chief?"

As a rule the Indians were very quick in applying to their own cases anything which was said. Thus we find Mr. Duncan about this time recording in his journal:—

"During my address this morning I observed one man (a spirited, bad man he is) to be very uneasy, and after a little time he shouted out something which I did not understand, but from his looks and tone of voice I knew it was something bad. I went on as if nothing had happened. He looked enraged at me, and then hid his face in his blanket. Occasionally he would give me another severe look, and then put down his head again. When we stood up to pray, he moved towards the door; I went on, and he kept still. On my finishing, he walked up to a woman, and whispered something in her ear, and then very quickly disappeared. As I was walking from school, one of the little boys told me that this man had been 'talking bad;' and afterwards I inquired of a man that was present what it was all about, and he told me that the man thought that I was speaking about him, and telling the people his bad ways, and he was ashamed."

But it must not be supposed that preaching and Sunday services were exclusively or even mainly relied upon as the means of conveying religious instruction to the people.

Immediately after Christmas Mr. Duncan had again taken possession of his own school-house, and was soon hard at work with a large and increasing number of scholars. His first difficulty had been how to deal with such large numbers at once; but by dividing them into classes, and carefully adjusting the work which each class was to do, he was able to make fair progress.

His next and chief anxiety was how best to make the school work subserve the primary object of Christianising the people. As a rule, both on opening and closing school, he would give a short address on some passage or narrative of the Bible: he would then make the whole school, children and adults, learn one or two texts in their own language, and repeat them together. These he would explain again and again, taking care that a text once learnt should be repeated sufficiently often, at various times, to fix it deeply in the mind.

Singing again, which was perhaps, of all others, the most popular part of the school work, proved an important vehicle of instruction. Various

simple hymns, embodying the leading truths of Christianity, were soon translated, and were learned with the greatest possible interest by young and old.

Early in 1859 a set of illustrated Scripture lessons was sent up from Victoria. These proved of the greatest use. One of the first pictures represented Noah and his family sacrificing after leaving the ark. The Indians at once recognised in the sacrificial act a custom long in use amongst themselves. This of course afforded a stepping-stone from their own system to the sacrifice of the *Lamb of God*. Seeing an evident reason for the custom of sacrificing, they seemed at once to gain a clearer conception of the object to be gained by the sacrifice of the death of Christ.

The whole subject of the Flood proved to be one of peculiar interest. The Tsimsheans, it appears, have a tradition that many years ago all people, with few exceptions, "perished by water." Amongst the few who were saved were no Tsimsheans; and how their nation was reproduced is to this day, they say, a mystery to them!

But the tradition of a widely-extended Flood is by no means confined to particular tribes. Preaching at a later period at a spot nearly a hundred miles from Fort Simpson, and alluding to the Flood, as described in Scripture, Mr. Duncan saw at once that he had touched upon a favourite topic; and on talking afterwards to one of the chiefs on the subject, the latter at once volunteered the following story:—

"We have a tradition," he said, "about the swelling of the water a long time ago. As you are going up the river you will see the high mountain to the top of which a few of our forefathers escaped when the waters rose, and thus were saved. But many more were saved in their canoes, and were drifted about and scattered in every direction. The waters went down again; the canoes rested on the land; and the people settled themselves in the various spots whither they had been driven. Thus it is the Indians are found spread all over the country; but they all understand the same songs, and have the same customs, which shows that they are one people."

But to return to Mr. Duncan and his school. During the rest of the winter all went on well. Not only were many of the scholars making considerable progress in learning to read simple sentences in their own language, but there were many indications that some at least were ready to be "doers of the Word, and not hearers only."

In the school this was shown, both by the increased attention and earnestness, and by the continually-decreasing number of those who persisted in painting their faces, and wearing the hideous lip and nose rings.

But it was not only in the school that there was evidence of some real good having been effected. In spite of an unusual quantity of spirits

having been brought to the camp by traders, there had been scarcely any fighting or quarrelling throughout the winter, and not a single murder had been committed: an event quite without precedent.

At the same time the "medicine work" had been carried on with much less spirit, being entirely dropped by one or two tribes, and robbed of half its horrors amongst others.

Another fruitful source of the influence which Mr. Duncan was now daily gaining with the Indians, was the constant and friendly intercourse kept up with the people by means of house-to-house visiting, and, as far as possible, by constant ministrations to the sick.

Here is an extract from Mr. Duncan's journal, which will serve to illustrate the manner in which these visits were often turned to account.

Writing on December 29th, 1858, not many days after his contest with Legaic, he says: "After school to-night I went to take a little medicine to a sick man, and found in his house a group of Indians of the tribe which have lately sent a party of medicine men here to show themselves off. I therefore felt an increased desire to set the Gospel forth on this visit, that these poor creatures might go back and tell their people something of the glad tidings they had heard. Their village is about eighty to a hundred miles away from here, I think. For some time I could not begin; however, I would not go away, but stood musing and praying, my heart burning, but full of misgiving. At last an opportunity was afforded me, and I began; and, by God's blessing, I was enabled to set the Gospel clearly and fully before them, that is, as to the essential and first great truths of it. While I was speaking, one or two would make remarks as to the truth and reasonableness of what I said. Several times one man exclaimed, '*Ahm melsh! ahm melsh!*' 'Good news! good news!' And another, when I had done, said, '*Shimhow*,' which means 'It is true;' and it is adequate, in their way of speaking, to 'Amen,' 'I believe.' They all seemed thankful for my visit; and I hope the Lord will bless it. I tried to enforce the duty of love and obedience to God, by alluding to the attachment and obedience they expected from their children. To this they agreed, and expressed their full belief that the Indians would not be long before they would be altogether changed."

The Indians being in the habit of attending their sick with great kindness, seemed thoroughly to appreciate any sympathy and attention shown them; at the same time, such were their strange notions on the subject of disease, that the greatest caution was necessary to avoid coming into collision with some deep-rooted superstition.

Nearly all bodily afflictions, and most deaths, are attributed to the secret working of some malevolent person. This being the case, when a person of importance dies, it is thought essential that his friends should fix upon some one as the cause of his death. A slave, a stranger

lately arrived, or any one known to have had a quarrel with the deceased, is usually fixed upon, and nothing short of his death will expiate his supposed crime.

Under these circumstances, it has sometimes happened that a white man giving medicine, which has failed to save the patient's life, has been looked upon as the cause of his death, and an instance is on record, amongst the American Missionaries, of one of their body falling a victim to this absurd suspicion of his motives.

As a rule, sick persons would of course send for one of the native doctors, a class differing in some respects from the ordinary "medicine men." He would probably try some of the simple remedies resorted to in ordinary cases, and, in the failure of these, to incantation. This latter process is thus described by Mr. Duncan:—

"The instrument used is a rattle, generally in the shape of a bird or a frog, in the body of which a few small stones are placed. This is whirled about the patient while a song is sung. Occasionally the doctor applies his ear, or his mouth, to the place where the pain or disorder chiefly rests. It is also very common at this stage to make incisions where the pain is felt, or to apply fire to the place, by means of burning tinder made of dried wild flax. If relief follows these measures, the doctor asserts that he has extracted the foul substance that has done the mischief: which substance is supposed by them to be the bad or poisonous medicine some evil-disposed one had silently inserted into the invalid's body. At such an announcement, made by the doctor, the patient, and the patient's friends, overjoyed at his success, liberally present him with such property as they have got. If, however, a relapse ensues, and the invalid dies, the doctor returns every particle of the property he has received. When no relief follows the first trial, a more furious attack is made another time. If still without effect, there is but little hope of the patient's recovery.

"Another curious matter connected with this operation is, that when the doctor has got pretty warm in his work, he boldly asserts that he can see the soul of his patient, if it is present. For this he shuts his eyes for some time, and then pronounces his sentence. Either the soul is in its usual place, which is a good sign; or it is out of its proper place, and seems wanting to take its flight, which makes the patient's case doubtful; or else it has flown away, in which case there is no hope for the invalid's recovery. The bold deceiver does not even hesitate to tell the people that the soul is like a fly in shape, with a long curved proboscis."

The first occasion on which Mr. Duncan visited a sick person, who, with the consent of his friends, had deliberately refused the aid of the native doctors, was towards the close of the year 1858.

"Last night," he writes, "was the first time I had ventured out in the camp during dark. It was to see a poor dying woman, sister to the

late head chief. I had seen her three or four times before, but could do her no good; still, as her friends had come to the fort desiring aid, I accompanied them back. On arriving at the house, I found the sick woman laid before a large wood fire, around which some twenty Indians were squatted. After administering a little medicine, I began speaking to them a few words which the solemn scene suggested. I pointed out to them our condition and only remedy in Jesus our adorable Saviour, adding, too, upon what conditions we are saved by Him. They all understood what I said; and two of the women that sat close at the head of the sick person very earnestly reiterated to her my words, and questioned her, if she understood them. It was, I think, the most solemn scene I have witnessed since I have been here. Before I went away, one man said that she and her people did not know about God, but they wanted to know, and learn to be good."

Contrasting this scene with one described at about the same date in the following year (1859), we see clearly enough the progress which had been made, and the extent to which it was traceable to the school teaching.

"I was informed, on coming out of the school this afternoon, that a young man, who has been a long time suffering in consumption (brought on by a severe cold), and whom I have visited several times, was dying; so, after a little reflection, some misgiving, and prayer, I started off to see him. I found him, as his wife had said, dying. Over twenty people were about him: some were crying, and two, I am sorry to say, were partly intoxicated. I looked on for some time in silent sorrow. When I wished to speak, silence immediately ensued. I rebuked the noise and tumult, directing the dying man to fix his heart on the Saviour Jesus; to forget the things about him; and to spend his little remaining time in praying in his heart to God to save him.

"His reply was, 'O yes, sir! O yes, sir!' and for some moments he would close his eyes, and seem absorbed in prayer. On one occasion he spoke of his heart being happy or resigned: I could not make out the exact expression, as there was some talking at the time, and the remark was in Tsimshean.

"He begged me with much earnestness to continue to teach his little girl. He wanted her to be good. This little girl is about seven years old: her name is Cathl. She has been very regular at school since I commenced, and has made nice progress. Much to my comfort, a young woman sat by his side, who has been one of my most regular pupils. She is in the first class, and can read portions of the Bible. Her intelligence is remarkable; and I have observed her to be always listening to religious instruction. Thus here was one sitting close to the dying man who could tell him, much more accurately than I, the few directions I desired to utter. What remarkable providence it seemed

to me! With tears in her eyes, she begged him to give his heart to God, and to pray to Him. I longed to pray with him, and watched anxiously a long time for the opportunity. The opportunity came, and the strength came with it. I knelt down by his side. All was hushed, and I prayed from a full heart to the Lord our God to have mercy upon the poor soul about to come into His presence, for the sake of His dear Son Jesus."

To one who was so anxiously watching for every sign which could indicate how far the good seed, which he was so continually sowing, was taking root, there was much cause for encouragement in such a case as this. From the first this man had refused to allow the native doctor to operate upon him. He showed that he understood and appreciated the leading truths of the Gospel, and was constant and earnest in prayer. At his death, which took place the next day, he had again assured all about him of the certain hope of a joyful resurrection in which he died; and in parting with his child had, with much feeling, repeated his wish that she would not be allowed to fall back into the old ways of his people.

In the spring of 1859, when the season for the annual migration to the fishing-grounds came round, many of the Indians were anxious to know whether they ought to leave their children to attend the school, or take them with them. Knowing how important their help was to their parents, and feeling sure that if any failure of the year's provision occurred they would, whether rightly or wrongly, attribute it to him and the school, Mr. Duncan in every case urged their taking them with them.

Accordingly, about the middle of March, the first grand detachment, consisting of about 200 canoes, started for the fishing station, situated some distance up a river which falls into the sea, some distance to the north of the fort.

After this the school was still kept on, though the number of scholars was reduced to about forty.

During the period of comparative leisure which the absence of so large a proportion of the population afforded him, Mr. Duncan devoted all the time which he could possibly afford to the preparation of several hymns and prayers, a short catechism, and a number of texts divided into classes, the first marking the difference between the good and bad, the second setting forth simple doctrinal truths, and the rest referring to various practical duties. He also prepared a series of reading lessons and a number of books to be used by the scholars at home.

The day on which the main body of the people had started for their fishing-grounds was destined from that time forward to be a red-letter day in Mr. Duncan's calendar. The constant stress which he had laid upon the evils resulting from rum-drinking, and from the frightful

immorality which prevailed on all sides, and the contrast which the scene of riot and drunkenness afforded to the order and general decorum which had now become the rule of some few parts of the camp, had at last decided the chiefs to take some steps in the matter. Accordingly, a meeting was held at the house of the head chief Legaic, at which all Mr. Duncan's arguments were freely discussed and entirely approved. In the end, the chiefs agreed to send a message that they hoped Mr. Duncan would continue to "speak strong" against the bad ways of the people, and that they would themselves second what he said with "strong speeches." But the grand climax of all was that Legaic himself sent word that he intended to come to school—an intention which he happily soon carried into effect.

"*April 6th*, 1859.—The head chief," writes Mr. Duncan, "was at school to-day. His looks show that he well remembers his past bad conduct; but I try to disregard the past, and show him equal kindness with the rest."

Legaic's example was quickly followed by others, so that in the course of the summer as many as four or five of the chiefs were often at school at the same time.

One old chief (Neeslakkahmoosh), though he held back himself for a long time, either from coming to the school or Sunday services, went so far as to urge Mr. Duncan strongly to try and get another teacher to come out and help him. "We are willing," he said, "to give you our children to teach; but as for the grown people, we think it is well for us to die as we are."

The daughter of this old chief was one of the most intelligent and regular attendants at the school, and never failed to repeat to her father all that she heard and learnt. Gradually softening under this influence he at last consented to come himself to school. The first day he made his appearance he formally presented Mr. Duncan with a token of his good-will, in the shape of a carved spoon of his own workmanship—an offering which, though of no great intrinsic value, must, from his age and dimness of sight, have cost him no little time and labour.

On the whole, the general state of feeling throughout the settlement towards Mr. Duncan underwent, in the course of the summer of 1859, a very marked change for the better. This was particularly manifested on one occasion. A notoriously bad character named Cushwaht, on being refused some medicine at the fort, on account of his recent bad conduct, had, Indian-like, sought to revenge himself on the first property belonging to a white man which he could get at. Taking a hatchet, he had broken into the school, and smashed all the windows.

On Mr. Duncan going on to the beach with the chief who had come to tell him what had happened, he found the people in a state of great excitement, one old man calling out to him "that the whole camp was

crying, and that many guns were waiting for the villain, if he dared to appear."

It is hardly necessary to say that all Mr. Duncan's efforts were directed to allay the excitement, and to make every one understand that he bore no ill-will to the offender, and that nothing would grieve him more than that anything should occur which might be construed into an act of retaliation.

Had the school been assembled at the time of Cushwaht's attack, the affair might have proved much more serious, as he was under the influence of drink at the time, and always had fire-arms in his possession. Indeed, it was only a few weeks later that on a quarrel, of which he was the cause, taking place in his house, pistols were freely used, and two women were shot, and he himself wounded.

Happily, so far from acting injuriously on Mr. Duncan's work, these and such-like scenes only tended the more powerfully to awaken the minds of those who had been regularly under instruction, and to deepen the impression of the teaching they had received; whilst to all they served as a practical illustration of the truth which he was so constantly pointing out to them, viz., that even on the lowest grounds of expediency a thorough reform was desirable.

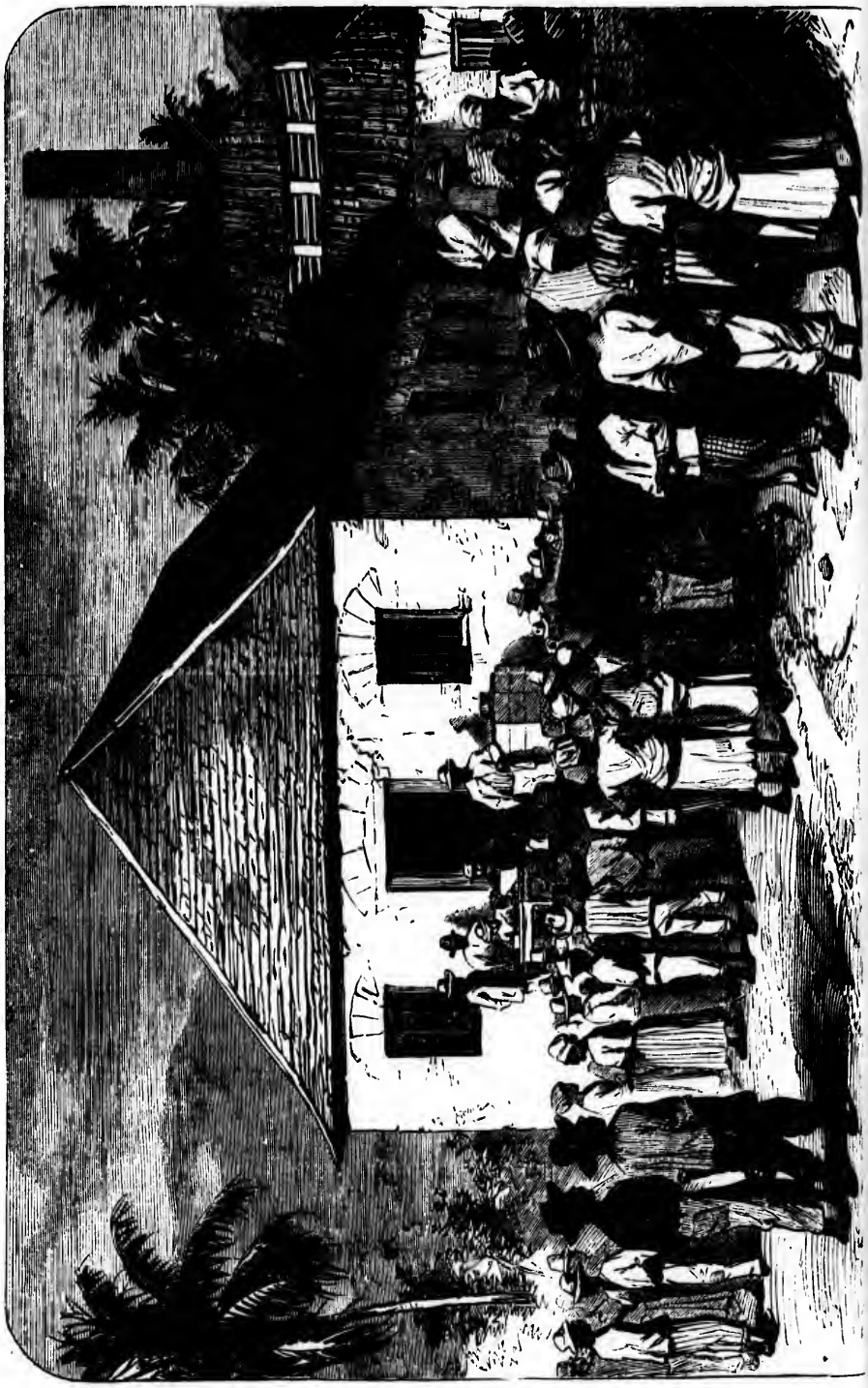
Such, so far at least as it can be estimated from such outward indications as we have enumerated, was the general result of the first two years of Mr. Duncan's work.

His own views as to the nature of the foundation which up to this time he had laid we shall perhaps best understand by glancing at the superstructure which he hoped to rear upon it.

What, then, at this time were his hopes and plans for the future?

Nothing more or less than to propose a general exodus of the whole body of those who had been brought more immediately under his teaching, to bid them come out from among their heathen brethren and form a separate Christian settlement, where their young children could be brought up in a purer atmosphere, and their young men and women could be freed from the contaminating influences which then surrounded them.

Such, in its briefest outline, was the plan, then first put forward, which during the next two years and a-half we shall see gradually assuming shape and consistency, until it finally issued in the establishment of the native settlement, the singular and successful development of which has already constituted it one of the marvels of the day, and promises, ere long, to revolutionise the whole policy of American statesmen towards the Indian races, and to lead them to commit to the messengers of the Gospel of Peace a task for which in turn every other agency has proved wholly inadequate.

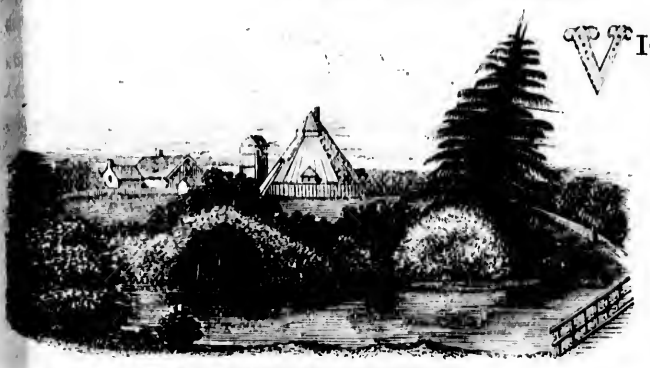


# STRANGER THAN FICTION.

By the Editor.

## CHAPTER VI.

## A VISIT TO VICTORIA.



INDIAN MISSION AT VICTORIA.

"VICTORIA must be, I think, the most lovely and beautifully situated place in the world. In the summer it must be exquisite. There is every sort of scenery. Sublime mountains, placid sea, noble forest trees, undulating park-like glades interspersed with venerable oaks, inland lakes and rivers abounding with fish. The climate is thoroughly English—a little milder. It is astonishing to see the rapidity with which the place grows. The houses at present are chiefly of wood, but can be made very comfortable and picturesque. They *run up* with great speed, and sometimes *run along*, for it is not uncommon to meet a house proceeding down the street to some other location. The shops are excellent: there is nothing—no luxury, no comfort—which you cannot procure." *

Such were the first impressions produced upon the traveller on entering the capital of British Columbia some ten years back. Describing the population of the city, another writer says: "One cannot pass along the principal thoroughfares without meeting representatives of almost every tribe or nationality under heaven. Within a limited space may be seen: of Europeans—Russians, Austrians, Poles, Hungarians, Italians, Danes, Swedes, French, Germans, Spaniards, Swiss, Scotch, English, and Irish; of Africans—negroes from the United States and West Indies; of Asiatics—Lascars and Chinamen; of Americans—Indians, Mexicans, Chilians, and citizens of the North American Republic; and of Polynesians—Malays from the Sandwich Islands. Thus Victoria has become a nucleus for the waifs and strays of humanity, drifting thither from the east and west. What could be expected of a population so constituted, the unfavourable elements of which are continually stirred by an influx of miners migrating to and fro?"

Into this vortex of vice and dissipation—for such it was—the Indians,

* From a letter of the Bishop of Columbia.

both from the coast and the interior of British Columbia, were continually drawn, only to return to their homes tainted with evil the most degrading and destructive, and possessed with a craving for ardent spirits, which the traders who first encouraged it took every opportunity afterwards of gratifying.

In the first instance the visits of the natives to Victoria had been solely for the legitimate purposes of traffic. Now they came with their wives and daughters for the express purpose of keeping, with the white settlers, a carnival of debauchery, and to obtain money, often in large sums, from the most profligate of the settlers, which they would generally spend as soon as it was obtained in the compound of the whisky-seller, or accumulate to take back to their native villages.

Shortly before the time of which we are writing, the Bishopric of Columbia was founded by the noble offering from Baroness—then Miss—Burdett Coutts of the sum of £25,000 by way of endowment. On Dr. Hills, the first Bishop, going out in 1860, one of the first objects to which he directed his attention was the state of the Indians in and near Victoria. His first impressions are thus given: "The tribes have much decreased since 1846. More than half of the Songish are gone—these live here; their destruction is occasioned principally by drink and dissolute habits. Those nearest the whites are the worst. Slavery has increased; female slaves are in demand; distant tribes make war upon each other, and bring their female slaves to the market. You will hardly credit it, but it is strictly true, women are purchased as slaves to let them out for immoral purposes. A female slave has been known recently to be purchased for 200 dollars (£40). The Indians buy their wives, but slaves are more costly. Upon an Indian woman recently killed in a brawl was found 300 dollars (£60), the wages of iniquity. There is a white man, we trust not an Englishman, near Langley, who owns such slaves, and hangs out a sign over his door to signify the horrible iniquity there pursued. An Indian named Bears'-skin makes large profits by the traffic in female slaves. The language uttered by Indians is sometimes very bad. They will exclaim in violent oaths when put out, but, to our shame, the oaths are in the English language, which they have learned from Englishmen and Americans. They have no oaths in their own language! Even the children catch quickly and use readily these horrid sounds. Two Indian children who come to the Sunday-school were striving together the other day, when the older said to the other, 'What the h—ll are you about?' Alas! that their first English words should be such as these."

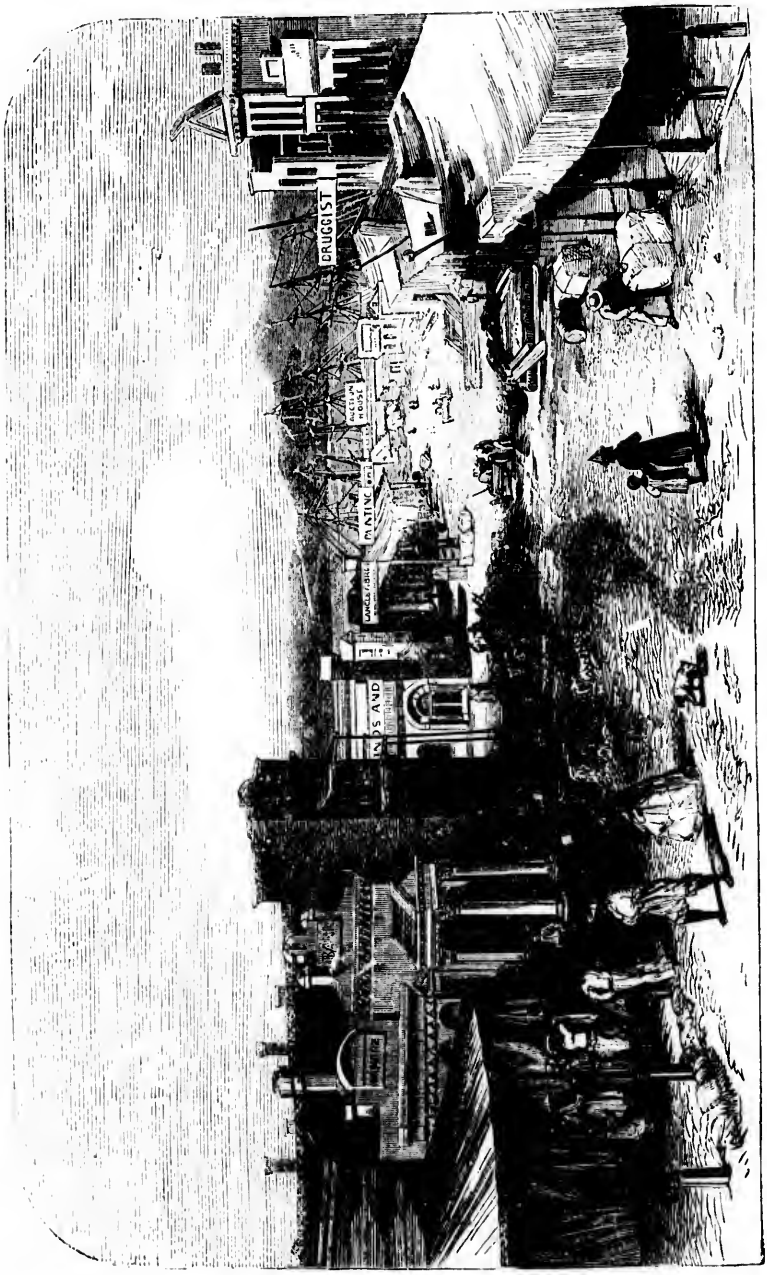
The evil thus described had grown to such a pitch, and had become such a crying disgrace, that the Governor and other leading men in the colony readily agreed to the Bishop's proposal that some vigorous efforts should be made to put a stop to it.

The influence which Mr. Duncan had gained with the Indians at Fort Simpson, the fact that he was the only person in the country who could speak the native language with any fluency, and, above all, the marked improvement in the manners and bearing and religious feeling which had been observed in the Fort Simpson Indians, all seemed to point to him as the person of all others best able to advise or help in the matter.

Bishop Hills' own impression of the value of Mr. Duncan's work is thus given in one of his early letters :—

"*Jan.* 18, 1860.—An Indian came to call. He looked like a respectable English young man, of pleasing countenance; he could speak English a little. He was a Tsimsheean, from Fort Simpson. I visited his lodge yesterday. It was neat and clean, and had comforts; a nice stove, bedstead; there was also a desk. The wife, named Tarx, neat and pleasing. He is called John Clark, a pure Indian. He has come to trade, and keeps a stall. He complained of the Hyder Indians near his lodge, another tribe, more fierce: 'Fight all day, all night—drink bad—I get no sleep—my wife frightened—my little boy cry.' He told me he prayed. He knew some of the leading points of the Christian faith. He asked for a Prayer Book. I promised I would bring one. *Jan.* 21.—I went with Mr. Duncan to the Tsimsheean village. The Indians there come from Fort Simpson to trade. Found the lodge of Clark, to whom I gave the Prayer Book. It was Saturday. There were beautiful white loaves of bread, which he had brought home. The whole interior resembled that of a cotter in England on Saturday night. He placed seats. He was pleased with his book. He brought out a box with writing books and account books. He writes a good hand, and spells fairly in English. He repeated the Lord's Prayer in a most reverend and touching way. He could tell of the dying of Christ for us, and said he loved Christ. We had interesting conversation, in which he evidently took pleasure. We all knelt down: he put his hands together, made his wife and child do the same, and I prayed our heavenly Father's blessing upon our plans and upon these poor Indians; that He would cause His truth to be known by them, that all might be brought to have the same hope, and be meet partakers of heaven through His dear Son. I see John Clark occasionally at church. This pleasing result is owing a good deal to the zealous and successful exertions of our Church Missionary Catechist, Mr. Duncan."

Under these circumstances, the Governor had urged strongly upon Mr. Duncan the service which he would render by coming down to Victoria, and advising on the best measures to be taken to rescue the Indians from the state of degradation into which they had fallen. Accordingly, as soon as the great body of his people left Fort Simpson for their fishing grounds, Mr. Duncan, after making two expeditions, to which we shall have to refer hereafter, started for Victoria.




A STREET IN VICTORIA.

A STREET IN VICTORIA.

On his arrival there, he at once entered, with the Bishop and the Governor, upon the object of his visit, and, in deference to their strongly expressed wish, consented to remain a sufficient time to organise a Missionary settlement near Victoria. A public meeting upon the subject was then called, and a sufficient sum of money having been subscribed to build a school-house, Mr. Duncan at once entered upon the work of organising the new Mission, preaching, teaching, and visiting the people, just as at Fort Simpson.

Amongst the Indians congregated at the new settlement were a considerable number belonging to the Tsimsheean and Niskah tribes, who at the close of the fishing season had come down for trading purposes. Just before starting for Victoria, Mr. Duncan had visited the Niskahs at their main camp on the Naas river, and as he had been very hospitably and courteously received, Captain Prevost, whose ship was now in harbour, determined, by way of returning their hospitality, to ask some twenty-eight of the chief men of the two tribes to an entertainment on board the "Satellite." After being regaled with rice and molasses, strong tea and biscuit, they were shown over the ship. The size and weight of the guns, the quantity of powder in a cartridge, and especially a portrait of the Queen, are enumerated by the *Victoria Gazette* as the objects which most excited their wonder and admiration. The fact of their being invited on board a man-of-war was a compliment which they evidently much appreciated, and all the more from the sort of mysterious dread with which they had before regarded such vessels. As an acknowledgment of their sense of the kindness shown to them, they insisted on presenting to Captain Prevost several handsome bear, ermine, and other skins.

It may not be amiss here to draw attention to the importance of such a simple effort as the above to strengthen the hands of those engaged in Mission work. Who cannot imagine the tales which the favoured few who had been the guests of the great chief of the English nation on board one of her own ships would have to tell round their camp fires, and how much of the prestige of the whole affair would belong to him to whose influence they would naturally attribute the fact of their being so courteously treated?

English governors and officials are happily nowadays seldom backward in doing all in their power to aid the Missionary clergy; but it may well be doubted whether many realise as fully as those staunch friends of all Columbia Mission work, Sir James Douglas and Captain Prevost, the extreme value of the indirect support which in such ways as the above may so often be accorded them.

Early in August, a long looked-for coadjutor in the work at Fort Simpson, the Rev. L. S. Tugwell, arrived at Victoria from England, and it was decided that Mr. Duncan should go up there with him and settle him in his work, and then return himself, and give up the winter to

carrying on the new Mission at Victoria. Accordingly, on the 13th August, Mr. Duncan started with Mr. and Mrs. Tugwell in a steamer f Fort Simpson. On their way they touched at Fort Rupert, where th Indians were loud in their complaints of a white teacher having bee sent over their heads, as it were, to the Tsimsheean tribes beyond ther and were most urgent in their request to have a Missionary settl amongst them as soon as possible.

On arriving at Fort Simpson, Mr. Duncan decided not to return Victoria by the same steamer as he had purposed, but to remain for short time with Mr. and Mrs. Tugwell, and to go down again in a cano a plan which would enable him to visit the various Indian settlemen along the coast, at which it would otherwise have been impossible for hi to stop. Happily, however, before he was ready to start, he received letter from the Bishop, informing him, to his great relief, that a clerg man, the Rev. A. C. Garrett, had been found ready to devote himself the Indian work at Victoria.

The first impressions made upon a new-comer as to the progress up this time of the work at Fort Simpson are thus conveyed in a letter fr Mr. Tugwell:—

"How I wish," he writes, "the friends of Missions in England cou see Mr. Duncan's congregation on the Sunday. They would inde 'thank God, and take courage.' I have never seen an English co gregation more orderly and attentive. With but few exceptions, both t children and adults come clean and neatly dressed. The children si several hymns very sweetly—a morning and evening hymn, composed Mr. Duncan; a hymn to our Saviour; and another, beginning 'Jesus my Saviour,' 'Here we suffer grief and pain,' &c., and some others, English; also one in Tsimsheean. The Indians all up the coast a crying out for teachers: 'Come over and help us.'"

Writing about the same time, Mr. Duncan urgently presses t necessity for more men being sent out, especially urging that with a Missionary clergyman should be sent a Missionary schoolmaster, able teach some industrial occupation, with a view to finding employment the Indians, and thus keeping them from that "sink of corrupti Victoria.

"There should be," he writes, "six stations north of Fort Rupert: o for the Tsimsheean, one for the Niskah Indians, two for Queen Ch lotte's Island, one for Fort Rupert, and one on the adjacent mainland."

Hitherto, owing to the want of funds, the work thus indicated has be left in a great measure unattempted. Is it unreasonable to hope th the record of the result of Mr. Duncan's own labours may yet stir t hearts of some of those whom God has blessed with this world's goo to dedicate some portion of them to an effort so manifestly tending His glory, and the welfare of His creatures?

## CHAPTER VII.

## BUILDING UP.

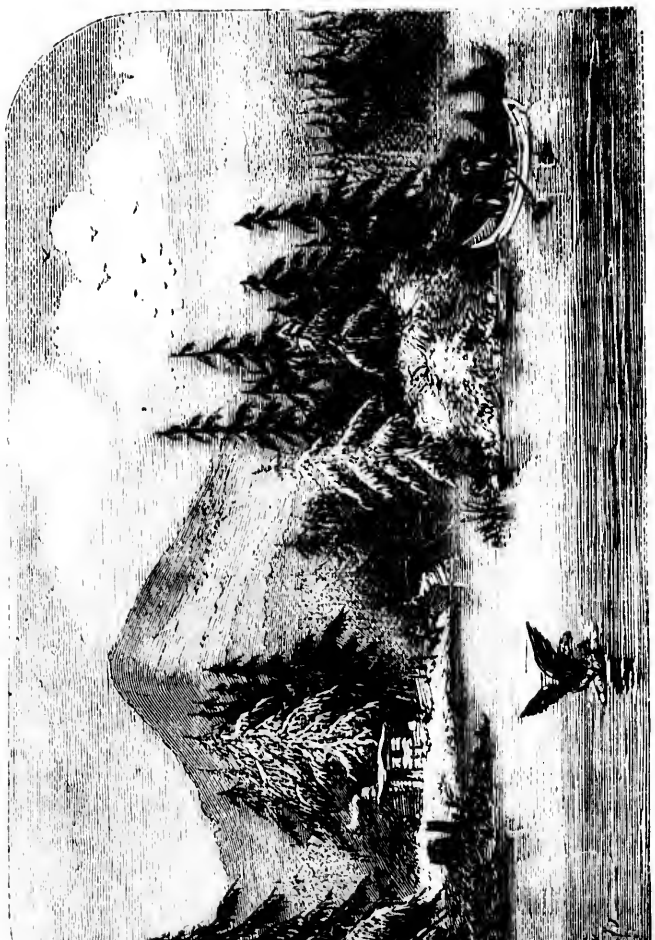
FORT SIMPSON.

ON Mr. and Mrs. Tugwell joining Mr. Duncan at Fort Simpson—the Hudson's Bay Company being no longer able to offer the requisite accommodation—it became necessary to commence at once to build a dwelling-house.

For a payment of a shilling a-day a sufficient number of native workmen were obtained, and by the end of February, 1861, the foundation of the house was laid, the planks adzed, and the frame ready for putting up. Towards the end of February Mr. Duncan was absent for some weeks on a visit to Victoria, and on his return found the house finished, and Mr. and Mrs. Tugwell already located in it. As it had been built on a plan "to accommodate Indians," it was decided that, during the summer months, when the school would be small and the congregation on Sunday would seldom exceed a hundred persons, school and Divine Service should be held in it, instead of in the old school-house.

The old school-house having been found to be too small for the various purposes for which it was required in the winter, preparations were next made for erecting a new one. Taking sixteen men and several boys with him, Mr. Duncan himself superintended the cutting and squaring the requisite timber, camping out for that purpose for about a fortnight at a spot some distance along the coast. At the end of that time the wood was formed into a raft and drifted down to the settlement. The old building was then pulled down and a fresh site chosen farther from the "camp."

The new building was 76 feet long by 36 feet broad, and was estimated to cost £50, a considerable portion of which was subscribed by the Indians themselves in the form of native work—baskets, spoons, dishes, &c., which were always saleable at Victoria. Owing to the incessant rains during the summer the completion of the building was delayed till quite the end of the year (1861), by which time Mr. Duncan was again left, as will be explained in the next chapter, to labour single-handed.



CAMPING OUT.

On the first day of opening the new school-house upwards of four hundred Indians were present—the largest number which, up to this time, had ever attended one service.

One object of the present narrative is, as far as possible, to enable those who may be engaged in any work of a kindred character to form an opinion as to the advantages and disadvantages of the particular methods adopted, and to contrast the results attained with those which they have themselves known to follow efforts made under conditions more or less similar.

With this view, and especially in order to register as accurately as possible the extent of the progress made at particular periods, we must again, at the risk of seeming tedious, dwell separately on the different influences brought to bear upon the people, especially preaching, school-work, visiting the sick, and constant personal intercourse with individual members of the community.

During the whole of the winter 1860-61 the attendance at the Sunday services was most encouraging—the congregation always numbering from 200 to 300. The strings of well-dressed Indians going to and from their homes had a very home-like, English look, and, as was constantly remarked by the officers at the fort, served more almost than anything else to mark the change from savage to civilised life, which had already fairly set in. There were always three services on the Sunday—two for adults and one for children. Prayers and a hymn, and a portion of Scripture read and explained, all in Tsimshean, made up the service, which generally lasted about three-quarters of an hour.

But Mr. Duncan by no means confined his preaching to Sundays. True, he could here speak to those who would *come to him*, but he wanted to get at all, especially at those most committed to the observance of heathen rites, and who would be least likely to come to any regular services.

Here are some notes made from his journal, which will show the plan he from time to time adopted to secure the Gospel message being proclaimed to all:—

"*Jan. 7th*, 1861.—Decided to call each tribe together again separately, as some would not come to school or church. First went to tribe of head chief, called Heeshpokahlots. Got there at five o'clock. Found a large fire, and many round it. House neatly arranged, and a seat placed for me. Spoke to 200 for two hours. Many answered.

"*Jan. 8th.*—Addressed Kitlahn tribe. 200 present. Spoke at length. Many replies. Children sang Tsimshean hymn.

"*Jan. 9th.*—Visited Keetseesh tribe. 150 present. Several spoke. One chief said—'Our forefathers did not have the book sent to them; it has come to us, and our children will understand it.' Children sang hymns.

"*Jan.* 10*th.*—Visited smallest tribe, Keetsahclahs. 80 present. N replies. Chief young, and no old men, or leading minds.

"*Jan.* 11*th.*—Visited tribe Keetandol. 200 present.

"*Jan.* 12*th.*—Visited Keenahtawik tribe. 150 present. Several r sponded.

"*Jan.* 14*th.*—Visited Keenakangeak tribe. Answered their speech A prolonged meeting.

"*Jan.* 17*th.*—Visited Killotsah tribe. 150 present.

"*Jan.* 20*th* (Sunday).—In evening visited Keetwillgeeant's tribe. 1 present.

"Thus 1,400 Indians have had the Gospel proclaimed to them."

Visiting the sick afforded another constantly recurring opportunity preaching. Here, again, a few notes of Mr. Duncan's journal will se best to illustrate the course adopted :—

"*Dec.* 5*th*, 1860.—Visited and prayed with three sick persons. I knelt, an Indian of another tribe came in. When I left, he follow me, and said that the man I had been praying with had spoken mu against me and the Mission. Told him of Christian law, to return go for evil.

"*Dec.* 11*th.* 1860.—Last night, as I was leaving school, a young m a scholar, asked me to visit and give the news to his friends. They w ashamed to come. Went. Ten persons present. Gospel preached.

"*Dec.* 12*th.*—Went at night to visit sick woman. Thirty pers round the fire. Waited opportunity, and preached to them. All i pressed. One man, holding both hands out before him, gave a sudd turn over, saying, 'Thus it will be with the hearts of the Tsimsheean Old chief sat with eyes on the ground; listened to what was said ab the rum-drinking, immorality, &c., and then repeated what I said to rest. Visited a sick woman. She had heard and understood about G and Christ. Gave her and her friends simple prayers. On leavi came on a large medicine party making a furious noise. They saw lantern approaching, and began to restrain their hubbub, then sneal away between two houses, annoyed at my not being afraid of the An Indian would as soon face death as go near these creatures when t are 'exhibiting.'"

As he gained the confidence of the people, Mr. Duncan found knowledge of medicine which he possessed of material service in secur him a cordial welcome to many houses to which he could not otherw have gained such ready access. "I have," he writes in 1860, "const and numerous calls from the Indians for medicine, which is a sure m of their growing confidence. Many times, when leaving school, I h found strings of people on the way to see me for advice and medicine the sick. After dismissing these, my plan has been to take my pock full of medicine and proceed to the camp. It would be difficult, inde

to give you anything like a correct idea of this very interesting part of my duty. I can only say, that many times, when I have gone out wearied in body and dejected in mind, I have been so refreshed with what God has permitted me to do and witness, that I have returned with a heart leaping for joy."

The preparation of his discourses seems to have been, in spite of the perfect mastery of the language which he had now gained, a source of constant and anxious labour, though, at the same time, one which, more than anything else, helped to strengthen his own spiritual life.

"My plan has been to take the prominent portions of Old Testament history and the most striking passages of the New Testament, in every case pointing to 'The Lamb of God, which taketh away the sins of the world.' My great difficulty hitherto has been the language. Many times have I gone to an assembly of Indians with my heart, as it were, on fire, and stood before them with a stammering tongue, and dropped my words with fear and uncertainty. But now, thank God, my tongue is loosed; I can stand now and speak the Tsimsheean tongue with plainness, fervency, and fluency. Though I have not been able to devote much time specially to the study of the language, yet I have felt myself progressing daily. The little time I have afforded to it has served me to hunt out some very important words to add to my vocabulary, also to translate hymns for school work; but most of the little time I could spare I have spent in studying the grammatical construction of the Tsimsheean. The language is copious and expressive, and, with few exceptions, the sounds are soft and flowing. There are five languages spoken along this coast, and I have learnt a little of each, but find the Tsimsheean much the easiest to pronounce."

But of all other work, that of direct instruction in the school continued to occupy the largest share of attention. The following extracts from a journal, kept by a boy named Shooquanahts, of between fourteen and fifteen years of age, given to Mr. Duncan on his return from Victoria, will serve to illustrate the progress already made with the younger pupils:—

"No good lazy—very bad. We must learn to make all things. When we understand reading and writing, then it will be very easy. Perhaps two grass, then we understand. If we no understand to read and write, then he will very angry, Mr. Duncan. If we understand about good people, then he will very happy.

"*April 17th. School, Fort Simpson.*—Shooquanahts not two hearts—not always one my heart. Some boys always two hearts. Only one Shooquanahts—not two hearts—no. If I steal anything then God will see. Bad people no care about Son of God. When will come troubled hearts, foolish people. Then he will very much cry. What good cry? Nothing. No care about our Saviour; always forget. By-and-bye will understand about the Son of God.

"*May 17th.*—I do not understand some prayers—only few prayers understand. Not all I understand—no. I wish to understand all prayer When I understand all prayers, then I always prayer our Saviour Jesu Christ. I want to learn to prayer to Jesus Christ our Saviour. By-an bye I understand all about our Saviour Christ. When I understand a what about our Saviour, then I will happy when I die. If I do not lear about our Saviour Jesus, then I will very troubled my heart when I di It is good for us when we learn about our Saviour Jesus. When understand about our Saviour Jesus, then I will very happy when I die.

Another of the boys writes in his journal:—"If I steal, the great G sees me. Bad people no care about the Son of God. By-and-bye th will cry, but no good. Foolish people. By-and-bye they will understa about the Saviour; they always forget now."

The general attendance at school averaged from 100 to 150, of who from 40 to 50 were adults. The latter Mr. Duncan continually kept bac after the rest of the school was dismissed, and addressed them separatel

On the 1st of January, 1861, a grand school feast was held, when son 250 were present—soup, rice, and molasses forming the chief of t provisions; and speeches and games forming a prominent part of t proceedings.

It is perhaps hardly necessary to say that whilst teaching the peop young and old, to be devout and earnest, Mr. Duncan seems at all tim to have been keenly alive to the advantage of encouraging every ration and cheerful amusement, especially amongst the young, *e.g.*, gymnas bars, swings, &c., to say nothing of marbles and ball, are reported being in as much request as they could be in any English school.

Personal intercourse with individuals was another source of influen which Mr. Duncan seems never to have lost any opportunity of bring to bear. On several occasions, when making an expedition to some nati settlement on the coast, or to the fishing station on the Naas river, would select for the crew of his canoe those to whom for any particu cause he was anxious to see more of. Every evening he would cho some special subject from the Bible for instruction and conversatio always concluding with singing and prayer. On such occasions all t surrounding scenes would help materially to lend effect to his teachin "The mighty works of God, spread out and piled up on every hand- the brilliant stars just diluting the darkness sufficiently to show t forms of the lofty mountains around them—the glare of their f contrasting with the dark shadows of the dense forests which ran alm down to the water's edge—the murmuring of the waves, serving to bre the profound quiet—all helped to act upon the mind and to inspire fe ings of reverence."

"Wherever they go they carry their religion with them," is the testimo which a few years later we shall find borne again and again to the m

earnest of the Indian converts. Who shall say to how great an extent this fact may be traced to the example which has been thus consistently set before them?

The greatest difficulty was experienced in dealing with the elder girls. The evil influence of a heathen home and parents, and the association with depraved Europeans, seemed, in most cases, to counteract every influence for good which could be brought to bear upon them. Many upon whom much pains had been bestowed, and some of whom had been living at the Mission-house under Mrs. Tugwell's care for some time, were eventually drawn into the vortex of vice and lost. "Others," Mr. Duncan writes, "I am happy to say, give me great hopes that they will maintain a consistent walk: as their case needs special watchfulness, I deem it my duty to take them under my special care. I see no better plan than taking a number into my house, feeding, clothing, and instructing them, until they find husbands from among the young men of our own party. I calculate the cost of one child per year to be £7 or £8, viz., £5 or £6 for food, and £2 for clothing. I shall do my utmost out of my own income, and try to get help from other quarters." We shall have to note hereafter the high testimony borne by the Bishop of Columbia to the complete success of the plan thus adopted.

The next source of influence to be noticed is one of special interest, and carries us at once from merely preliminary efforts to the actual work of "building up in the faith" individual converts. "What I regard," says Mr. Duncan, "as the most interesting part of my duty is the two week-day evening meetings for the Christians and candidates, or inquirers, whom I press more especially to attend; but occasionally in my Sunday addresses I allude to our meeting, and invite those to attend who desire to practise what they hear. At our last meeting we numbered over forty. These meetings have encouraged me much, and have given me opportunities of pressing home the Word of God in a way I could not do on any other occasion."

The first real gathering out from amongst the heathen of those who were ready to make open profession of their faith took place on July 26th, 1861, on which day 23 persons (19 adults—14 men, 5 women, and 4 children) were baptized by Mr. Tugwell. Several others came forward, but it was decided that it would be best for them to wait awhile. Others were deterred by the fear of their relatives.

Writing of the newly-baptised, Mr. Duncan says:—"Since these have come fairly out, there has been more of a persecuting spirit abroad from the Lord's enemies. This we may expect to increase. The converts are severely tried and tempted at present, but we pray they may be preserved faithful. While some have decided, and many—increasingly many—are anxious; others—the wicked—wax worse and worse. Drunkenness seems to gather strength as the facilities for it increase. . . . Mr. Tugwell

was quite satisfied with those he baptised. Bless the Lord for this small beginning."

Thus we have seen the foundation laid, and the superstructure begin to rise upon it.

What the nature of the foundation has been we have sufficiently indicated. "Other foundation can no man lay than that is laid, even Jesus Christ," seems to have been pre-eminently the principle upon which, as a true Missionary—"a wise master builder"—Mr. Duncan from the first proceeded in his work. "Jesus Christ and Him crucified;" all the historical facts of our Lord's life and death, the causes which led to, and the results which followed from, the "one all-sufficient sacrifice, oblation and satisfaction for the sins of the whole world," offered by Christ upon the cross; these had been, so to speak, the materials ceaselessly thrown in amongst the quicksands of ignorance and superstition, which would otherwise have baffled all hope of erecting any solid superstructure upon them.

It is difficult, in a narrative like the present, to convey any sufficient adequate idea of the untiring perseverance with which Mr. Duncan seems thus to have made his preaching and teaching rest upon and centre round the great facts of the history of man's redemption. Line upon line, precept upon precept, in season, and, as some would have thought, out of season, the same theme was evidently regarded as the one only motive power which could be brought to bear with any reasonable hope of a successful result attending it. This alone—the inherent magnetism of the Cross, as set forth in the words, "and I, if I be lifted up, will draw all men unto me"—the constraining power, which the Holy Spirit ever brings to bear upon those before whose eyes Christ has been evidently set forth crucified amongst them—was the influence brought to bear.

If our narrative accurately reflects the impression which a study of the original documents upon which it is based would certainly leave upon the mind, it may well suggest some such inquiry as this—May not the failure of many of the first preachers of the Gospel be due mainly to the fact that, whilst they have not consciously held back any of the great central truths of the Gospel history, they have very often failed to realise sufficiently the exceeding difficulty of bringing those truths home to the minds of the heathen; and thus, instead of feeling that the hardness of the soil to be worked upon, and its preoccupation by every form of error must necessarily involve great and persevering efforts to clear the ground and to get below the surface, and lay the only foundation which can be laid, they have been content to impart a mere superficial and often very partial and imperfect knowledge of fundamental truths, and so have begun to build the superstructure—the gold and silver and precious stones of sound doctrine and holiness of life—without really having laid any solid foundation at all?

# STRANGER THAN FICTION.

By the Editor.

## CHAPTER VIII.

## METLAHKATLAH.

Yours gratefully
W. Duncan

ON Mr. Tugwell's first arrival (in August, 1860), Mr. Duncan had proposed that he should, as soon as possible, move to a place called Metlahkatlah, some twenty miles down the coast, and there gather round him, as the nucleus of a new Christian settlement, such of the converts at Fort Simpson as could be induced to join him.

The formation of this new settlement had been contemplated by Mr. Duncan as early as 1859, when he wrote:—

"What is to become of the children and young people under instruction, when temporal necessity compels them to leave school? If they are permitted to slip away from me into the gulf of vice and misery which everywhere surrounds them, then the fate of these tribes is sealed, and the labour and money that has already been spent for their welfare might as well have been thrown away. The well-thinking part of the Indian people themselves see this, and are asking, nay, *craving* a remedy. The head chief of one tribe (a very well-disposed old man) is constantly urging this question upon me, and begs that steps may be taken which shall give the Indians that are inclined, and especially the children now being taught, a chance and a help to become what good people desire them to be. In the present state of affairs, no real or permanent good, in my humble opinion, can be effected. Victoria, although it is 500 miles away, will always prove the place of attraction to these tribes, and to many even much farther away. There they become demoralized and filled with disease, and from thence they return, laden with rum, to spread scenes of horror too awful to describe. It is easy to see that if this state of things receive no check,

then ruin, utter ruin, to them all is not far distant. Numbers, even n
are beyond the reach of hope, being impregnated with disease, a
enslaved to their vicious courses. But hope looks up, and says there
a generation of them left as yet uncontaminated by these self-destro
vices, and to the rescue of these, at least, we would beckon the eff
the Christian.

"And now, permit me humbly to suggest how I think Christian eff
ought to be directed. At once, I say, a colony ought to be establis
on some spot where industry would be taught and rewarded, and wh
intoxicating drinks should be excluded. Such a spot exists (the Indi
are frequently talking about it to me) about thirty miles from here; a
a goodly band of well-disposed Indians, I feel sure, are ready to enga
hand and heart, in the work; and several adults, who look upon th
own case as hopeless, are exceedingly anxious about their children. T
desire to hand them over to me (or, to use their own words, to *give* th
to me), to teach and bring up in my way, which, they see, is go
Now, if such a place as I have spoken of were established, then we mi
reasonably expect the Gospel tree to take root, and, when once rooted
would spread forth its branches of peace on every side, until all the l
basked under its shadow. If no such place is established, then I fe
must live and see the dear children I have taught destroyed before
eyes."

After-events had only tended to strengthen the opinion here express
and to develope additional reasons for acting upon it. These latter m
be thus stated :—

1. The discovery of gold in the northern districts of itish Colum
promised to attract a large mining population to t eighbourho
many of whom would make their head-quarters at Fort Simpson.

2. The sea frontage at Fort Simpson was so crowded that no
houses could be built.

3. There was no available land for garden purposes and indust
training for the young.

4. The proposed settlement would be central for six tribes of Indi
speaking the Tsimsheean tongue, while it would be near enough to F
Simpson to enable a constant intercourse to be kept up between the
places.

5. The Christian Indians were most anxious to escape from the si
and thraldom of heathenism, and from the persecution consequent u
their having to live in the same houses with heathen and drunkards.

6. School operations would be put on a more satisfactory footing
the imparting of secular knowledge would thus be limited to those
had embraced the Gospel, whereas the sowing it broadcast among heat
who, having heard, had rejected the Gospel, seemed to Mr. Du
likely to result in much evil.

"All we want," says Mr. Duncan, in summing up the arguments for the proposed effort, "is God's favour and blessing, and then we may hope to build up, in His good time, a model Christian village, reflecting light and radiating heat to all the spiritually dark and dead masses of humanity around us."

With a view to carrying this plan into effect, Mr. Duncan had already made his first visit of inspection to the proposed site of the new station, in May, 1860, just before going down to Victoria. Going back to this point in our narrative, we must now describe this visit.

Leaving the school at Fort Simpson in charge of two of the elder boys, Mr. Duncan started in a canoe, with a crew of three boys and ten young men. He found the distance to be about twenty miles. About noon on the second day they arrived in the beautiful channel of Metlahkatlah, three or four miles long, in which were situated the sites of the villages originally occupied by the Tsimsheeans, before they had been induced to move for trading purposes to Fort Simpson, which, as affording the most convenient place of call for the sailing vessels, had been selected by the Hudson's Bay Company as their chief trading depôt on the coast.

But we must let Mr. Duncan here tell his own story:—

"*May* 2, 1860.—These villages have been deserted about twenty-five years, and the few remains still standing consist of massive uprights and horizontal beams of the chief houses, which are now so rotten, that I could easily push my walking-stick through many of them. I could see that the houses have been large, and, in some cases, ornamented by an ugly wooden figure, set up on each of the front corners. I saw, too, that several of the houses have been sunk ten or twelve feet, to afford protection during war.

"I landed, and viewed the scenery from several points, and oh, how lovely did it appear! A narrow placid channel, studded with little promontories and pretty islands; a rich verdure, a waving forest, backed by lofty but densely-wooded mountains; a solemn stillness, broken only by the cries of flocks of happy birds flying over, or the more musical notes of some little warbler near at hand. But how strangely did all this contrast with the sad reflections which the history of savage heathenism suggests! The thought that every foot of ground I trod upon had been stained with horrid crime, that every little creek was associated with some dark tragedy, and those peaceful waters had oft been stained with human blood, made my feelings soon change from delight to gloom. What would, indeed, those rocks unfold if all the horrid yells and cries of anguish they have echoed were but written? or who can even faintly paint the scenes of savage riot committed on these beaches when blood-thirsty marauders have returned with human heads for booty?

"The number of souls left is about 100. Their proper village, which I can see from here, is quite deserted, and will be for a few months. The

chief at the head of this party invited me into his house, and also all his principal men, to feast with me. He complained of having bad health, and no wonder, for I found out that he is a cannibal by profession, one of the horrid gang who, in the winter months, awe and astonish the tribe by hunting for, exhuming, and eating corpses!"

Mr. Duncan's address concluded, supper was served. It consisted of three courses—boiled dried halibut, herring spawn, and broiled sea-weed with fish grease (the latter delicacy is a staple article of food amongst the Indians, and one main result of the annual fishing expedition, boxes of it being ranged round the walls of every Indian house). At 7 P.M., Mr. Duncan asked the chief to invite some more of the people into his house, and again addressed them. This time the women also attended.

The next morning, the wind being favourable, the Indians were all hard at work pulling down their houses, and lading their canoes, ready to start to their fishing station. They had been waiting some days for a fair wind, and if Mr. Duncan had been a few days later in visiting them, not a soul would have been left.

The next visit to Metlahkatlah was made in the autumn of the same year, shortly after his return from Victoria, when he spent a fortnight, helping and directing a number of Indians, whom he took with him, in clearing and draining the proposed site for the new village.

The latter step was taken under the impression—to which we have already alluded—that in the course of the summer of 1861 Mr. Tugwell would be able to move to the new station; but this was not to be—the moisture and constant rains, which were the chief feature of the climate at Fort Simpson, having before that time told so prejudicially upon his health, that he was obliged to make immediate arrangements for returning to England.*

Mr. Tugwell's departure not only involved the postponement of the proposed removal until the spring of the following year (1862), but left Mr. Duncan no alternative but to revert to his original idea of going himself to the new settlement.

*"The climate of this part of British Columbia is thus described by Mr. Duncan in one of his earliest letters:—

"Rain is the chief feature of the weather here. Out of 125 days which I have spent here, only forty-nine have been fair, or entirely free from rain; and I may add, that by far the greatest number of those days on which it rains at all it rains nearly the whole day. We had no snow here till the beginning of January, and since then about fifty inches have fallen. The weather has been, on the whole, remarkably mild. It is now the last week in February, and we have not had over twenty cold days during the winter. All this is accounted for by the fact that the prevailing wind here is from the south-east, which is the return current of the north-east trade wind, falling in this latitude, and coming, loaded with moisture and warmth, from the tropics Our being also just to the west of a high range of mountains, has naturally to do with our having so much rain during the year."

"The climate at Fort Simpson is the more remarkable, from the contrast which it affords to that of the districts lying a few miles inland. On the Naas River, for instance, thirty or forty miles inland, the snow lies for months, and the only travelling is on the frozen rivers, along which a winter track is generally formed in the snow.

## CHAPTER IX.

## A TIME OF TRIAL.

LATER on in the winter which succeeded Mr. Tugwell's departure (1861-62), Mr. Duncan commenced constant meetings of those who were inclined to move with him to Metlahkatlah, and strongly impressed upon them the necessity of framing some regulations of a social nature to be adopted in the new village. The following were the rules eventually laid down, indicating the *least* required of all who wished to join the new settlement:—

1. To give up their "Ahlied," or Indian devilry; 2. To cease calling in conjurors when sick; 3. To cease gambling; 4. To cease giving away their property for display; 5. To cease painting their faces; 6. To cease drinking intoxicating drink; 7. To rest on the Sabbath; 8. To attend religious instruction; 9. To send their children to school; 10. To be cleanly; 11. To be industrious; 12. To be peaceful; 13. To be liberal and honest in trade; 14. To build neat houses; 15. To pay the village tax.

By the 12th of May, 1862, everything was in readiness for the move. Mr. Duncan then commenced pulling down the large school-house and forming the materials into a raft, which, two days later, he sent off to the new site. Before any further preparations were completed, a canoe arrived from Victoria announcing that small-pox had broken out there, and that many Tsimsheeans had died. Next day several other canoes followed, bringing mournful intelligence of the virulence of the disease which prevailed even amongst those who had thus fled from it, having carried off many of their number during the voyage.

Mr. Duncan had previously determined to pay a farewell visit to each tribe separately, and he therefore spent the next few days in visiting from house to house, and in addressing the tribes assembled in their chief houses.

In spite of the great improvement which had taken place, a large portion of the Indians still continued steeped in drunkenness and heathenism.

But the struggle involved by the abandonment of heathenism was by no means wholly an outward one, if indeed mainly so. To many, in surrendering their national customs, ceasing to give away, tear up, and receive blankets, &c., for display, dropping their demoniacal rites, which had hitherto and for ages filled up their time and engrossed all their energies during so many months of the year, giving up the ceremonies performed over the sick, laying aside gambling, and ceasing to paint their faces, which

e cutting off the right hand or plucking out the right eye. Still, many had already made these sacrifices, and had borne so well the rsecutions in which they had involved them, that many others were w more than half inclined to follow their example. The presence so terrible a disease, and the dread of its spreading amongst them, turally gave additional weight to the earnest warnings addressed to em, and it was evident that many who had hitherto either vehemently posed, or at least held aloof from the proposed movement, began now look upon it with very different feelings.

By the 27th of May the final preparations for the flitting were com- eted. Those who had prepared to go, embarked in six canoes, and mbered in all about fifty souls, men, women, and children. Many hers gathered in groups on the beach, sitting down and watching the parture with solemn and anxious faces, whilst not a few were earnest their protestations of their intention to follow very shortly. "As we shed off," writes Mr. Duncan, "the party with me seemed filled with emn joy, feeling that their long looked for flitting had actually com- enced. I felt that we were beginning an eventful page in the history this poor people, and earnestly sighed to God for His help and ssing."

By 2 P.M. the next day the little fleet of canoes arrived safely at its stination. They found the Indians, who had come on before with the t, hard at work clearing ground and sawing planks. With the excep- n of a few heavy beams they had already carried all the raft from the ach, erected two temporary houses, and planted a quantity of potatoes. For the next few days all were actively engaged in selecting and rking out sites for the gardens and houses, and making the requisite parations for building and planting, whilst every night they "assembled a happy family—for singing and prayer," Mr. Duncan addressing them n each occasion from some portion of scriptural truth suggested by e events of the day."

But the effect of Mr. Duncan's parting exhortations, and the fruits of his previous work at Fort Simpson had yet, it seemed, to appear. the 6th of June, to the great joy of all, a fleet of about thirty canoes, ich were at once recognised as coming from Fort Simpson, made their pearance. They proved to contain some 300 souls, forming nearly the ole of the tribe Keetlahn, with two of their chiefs.

Hitherto, it seemed, the small-pox had not spread, as was expected. ew days later, however, another canoe arrived, bringing tidings which t a heavy cloud over all. The disease was spreading rapidly, and had ady taken a fearful hold of the camp.

Further tidings only served to confirm the anxious forebodings which intelligence created. For a time the Indians had "sought refuge heir charms and lying vanities." They dressed up their houses with

feathers and rind of bark stained red; they sang their heathen song... and kept the rattles of their conjurors perpetually going. But all the... deceits proved of no avail; several of the charmers fell a prey to t... disease, and death and desolation spread far and wide.

Amongst those which were foremost in resorting to every superstitio... observance was the tribe of the head chief Legaic. For a time i... members had gone almost unscathed, a fact which filled their conjur... with pride and boasting words, and caused no little perplexity to tho... who had partly shaken off their heathen superstitions. When, ho... ever, the disease did seize upon them, the very practices to whi... they had resorted, by increasing the unhealthiness of their dwellin... seemed to give it double power, and in the end the tribe suffered i... more than any other.

In the whole camp, the total number of deaths was no fewer than 50... or more than one-fifth of the entire population. Many now began ... flee; but it was too late, as the scourge accompanied them. Those wi... had been more or less impressed by Mr. Duncan's teaching, and ma... even of the declared heathen, now came crying in great fear to the n... colony. Amongst the latter was the head chief Legaic. Thorough... humbled by the misfortunes which had fallen upon him, and the loss ... so large a part of his tribe, he resisted every effort which was made ... detain him at Fort Simpson, and virtually retiring from the chieftainsh... of the Tsimsheeans, he settled down with his wife and daughter at Metla... katlah, and become from this time forward one of Mr. Duncan's m... earnest and active supporters.

The painful anxiety consequent upon the uncertainty how far t... infection was still likely to spread was greatly increased, in Mr. Duncan... case, by the difficulty which he felt in dealing with those who thus fled ... him from Fort Simpson.

"For the safety of those with me," he writes, "I was obliged to ... very cautious in receiving any fresh comers; and some I could not rece... at all. For the temporal and spiritual welfare of my own people, who w... clinging to me like timid children, I was kept in constant labour a... pressing anxiety. The heaviness which I felt I cannot describe. De... stared us in the face on every hand. But God remembered us in the ... of our calamity."

During the whole summer the effect of the death and desolation wh... prevailed on all sides exercised a most depressing influence upon the n... settlement, and prevented the Indians from throwing themselves w... spirit into the work of building, or even of laying up the requisite sto... of provisions for the winter; and it was only as the autumn came on, ... all fear of the disease continuing to spread subsided, that any ... progress was made in the various works which were so absolutely ess... tial to their very existence.

Reviewing this period of trial, Mr. Duncan says:—

"I have gratefully to acknowledge God's sparing mercy to us as a village. We had only five fatal cases amongst those who originally left Fort Simpson with me, and three of these deaths were caused by attending to sick relatives who came to us after taking the disease."

Nor were there wanting reasons for encouragement and thankfulness arising from the conduct of those amongst the earlier converts who fell under the power of the disease. Here, *e.g.*, is the record of the death of "Stephen Ryan," one of those who were first baptized at Fort Simpson by Mr. Tugwell.

"He died in a most distressing condition as far as the body is concerned. Away from every one whom he loved, in a little back hut on a rocky beach, just beyond the reach of the tide, which no one of his relatives or friends dared to approach, except the one who nursed him: this damp, lowly, distressing state, suffering from the malignant disease of small-pox, how cheering to receive such words as the following from him:—'I am quite happy. I find my Saviour very near to me. I am not afraid to die: heaven is open to receive me. Give my thanks to Mr. Duncan; he told me of Jesus. I have hold of the ladder that reaches to heaven. All Mr. Duncan taught me I now feel to be true.' Then, saying that he wished to be carried to his relatives, his words were—'Do not weep for me. You are poor, being left; I am not poor: I am going to heaven. My Saviour is very near to me. Do all of you follow me to heaven. Let not one of you be wanting. Tell my mother more clearly the way of life. I am afraid she does not yet understand the way. Tell her not to weep for me, but to get ready to die. Be all of one heart, and live in peace.'"

But we must pass on to the brighter days of success and prosperity by which, in the Providence of God, this time of heavy trial to the infant colony was to be succeeded.

## CHAPTER X.

## BRIGHTER DAYS.

EVERYTHING at the new settlement began now to settle down into a regular routine. The population numbered between 600 and 700 souls, consisting of about one-fourth of the former native population of Fort Simpson, and a few representatives from several tribes—the Zangass, Nishkah, Ke-Keethrahtla and Keetsahlass—living within seventy miles of that place. All of these, in taking the step they had done, had made great sacrifices, and gone through much labour, trial, and persecution.

The most notable of these new settlers were three chiefs of different tribes—Legaic, Neeahshlakah-noosh, and Leeguneesh, and the leading man amongst the cannibals, by name Quthray; the latter was one of those who had taken a prominent part in the revolting scene which Mr. Duncan had witnessed on his first arrival, and had for a long time been one of the most bitter opponents of the new teaching.

The first undertaking was necessarily that of building the new village. Great assistance in this work was rendered by a liberal contribution from the Governor of British Columbia of 150 window sashes, and 600 lbs. of nails, which arrived in September (1862).

A further contribution in money was received from the officers and crew of one of H.M.'s ships stationed on the coast, as a mark of the high opinion which, during a stay of some days at Metlahkatlah, they had formed of the importance of the work being carried on there.

All the dwelling-houses were built outwardly after the European model, but in the internal arrangements few improvements could as yet be effected. Several families still lived under the same roof, nor could they as yet be persuaded to partition their houses into separate compartments. economy of fuel, and the love of company, being the chief inducements to their adhering in this respect to their former habits.

Thirty-five houses, averaging thirty-four feet by eighteen, and each having four windows, were soon erected.

One hundred plots of garden ground, situated on the islands in various parts of the channel in front of the settlement, were also duly measured out and registered, and prepared for cultivation.

The next work taken in hand was a large and strong octagon building, intended to serve, for a time, the purposes both of a church and school, and capable of holding nearly 700 people. This was finished, and the first service held in it on the 20th of December.

Up to this time Mr. Duncan had had service three times every Sunday,

her in the open air or in his own log-house, and a class for religious instruction and worship every week-day evening.

Shortly after the opening of the new building, Mr. Duncan writes:—

"About 400 to 600 souls attend Divine Service on Sundays, and are ing governed by Christian and civilised laws. About seventy adults d twenty children are already baptized, or are only waiting for a inister to come and baptize them. About 100 children are attending e day-school, and 100 adults the evening-school. About forty of the ung men have formed themselves into two classes, and meet for prayer d exhorting each other. The instruments of the medicine men, which ve spell-bound this nation for ages, have found their way into my use, and are most willingly and cheerfully given up. Customs which m the very foundation of Indian government, and lie nearest the dian heart, have been given up because they have an evil tendency. asts are now characterised by order and good-will, and begin and end h the offering of thanks to the Giver of all good. . . . Scarcely a soul mains away from Divine Service, excepting the sick and their nurses. ening family devotions are common to almost every house; and, better n all, I have a hope that many have experienced a real change of art. . . . . Thus the surrounding tribes have now a model village before em acting as a powerful witness for the truth of the Gospel, shaming d correcting, yet still captivating them. For in it they see those good ngs which they and their forefathers have sought and laboured for in n, viz., peace, security, order, honesty, and progress. To God be all e praise and glory!"

Mr. Duncan had now, besides about 100 children who attended morning d afternoon, a class of about 100 adults, to whom he gave "simple tures on geography, astronomy, natural history, and morals," a plan ich he found that the Indians greatly appreciated, the attendance being en much larger than that given as the average.

In the meantime, the week-day meetings for candidates for baptism, mmenced in the previous winter, were continued with very satisfactory ults. Indeed, so large a number were now prepared and anxious to baptized, that as there was no immediate prospect of another clergy- n being sent out from England to take Mr. Tugwell's place, Mr. ncan wrote to the Bishop of Columbia, asking him to make arrange- nts at as early a date as possible for a clergyman to visit the settle- nt.

Before, however, this request could be granted, Mr. Duncan was called n, under circumstances which did not admit of delay, to administer rite of baptism himself.

Quthray, the cannibal chief to whom allusion has more than once been le, had now for some time been one of the most earnest and regular ndants at the instruction class for candidates for baptism. Towards

the end of the summer of 1862 he had been seized with a dangero... illness, from which there was evidently little hope of his recovery. M... Duncan had visited him constantly; and as "he had long and earnest... desired baptism, and expressed, in the clearest terms, his repentance f... his sins, and his faith in the Saviour of sinners," had promised that h... would himself baptize him, unless a clergyman should in the meantim... arrive from Victoria—a promise for which he had expressed his gratitu... "with the greatest force he could command."

"Though I was not sent here to baptize," Mr. Duncan writes, "I ha... no fear but that I was doing what was pleasing to God in administeri... that sacred rite to the poor dying man, as an officially appointed pers... was not within several hundred miles of him."

Towards the end of October, Mr. Duncan felt that he could no long... delay in redeeming his promise, intelligence being brought to him o... morning that the sick man was much worse, and apparently dying. H... thus describes his visit:—

"I found the sufferer apparently on the very verge of eternity, b... quite sensible, supported by his wife on one side, and another woman ... the other, in a sitting posture on his lowly couch, spread upon the groun... I addressed him at once, reminding him of the promise I had made ... him, and why. I also spoke some words of advice to him, to which h... paid most earnest attention, though his cough would scarcely permit hi... to have a moment's rest. A person near expressed a fear that he did n... understand what I said, being so weak, and near death; but he quickl... and with great emphasis, exclaimed, 'I hear—I understand.' While ... was praying, his countenance was most lovely. With his face turn... upward, he seemed to be deeply engaged in prayer. I baptized him, a... gave him the name of Philip Atkinson. I earnestly besought the Lo... to ratify in heaven what He had permitted me to do in His name, and ... receive the soul of the poor dying penitent before Him. He had t... same resignation and peace which he has evinced throughout his sic... ness, weeping for his sins, depending all upon the Saviour, confident ... pardon and rejoicing in hope.

"This is the man of whom I have had to write more than once to t... Society. Oh, the dreadful and revolting things which I have witness... him do! He was one of the two principal actors in the first horrid sce... I saw at Fort Simpson, about four and a-half years ago, an account ... which I sent home, namely, that of a poor slave woman being murde... in cold blood, thrown on the beach, and then torn to pieces, and eat... by two naked savages, who were supported by a crew of singers and t... noise of drums. This man was one of those naked cannibals. Glorio... change! See him, clothed, in his right mind, weeping—weeping sore ... his sins—expressing to all around him firm belief in the Saviour, a... dying in peace. Bless the Lord for all His goodness."

We must now turn for a while to the secular affairs of ...e settlement. ... assist him in these, Mr. Duncan selected ten men, whom he consti- ...ed constables, and who, with the three chiefs, formed a sort of village ...ncil. No intoxicating drinks were admitted, and drunkenness was ...refore a vice entirely unknown. Some few, on their visits to Fort ...pson, transgressed, and "two, whose cases were clearly proved, and ...mitted of no extenuation, were banished" from the settlement.

After due consultation, an important decision was arrived at by the ...age council, viz., that a yearly tax of one blanket, or two and a-half ...llars, for every adult male, and one shirt, or one dollar, for such as ...re approaching manhood, should be levied for helping to carry on the ...ious public works which it was proposed shortly to commence.

This tax was first levied on New Year's Day, 1863. Out of 130 ...enable, there were but ten defaulters, who were excused on the ground ...poverty.

The revenue thus gathered amounted to "one green, one blue, and ...ety-four white blankets; one pair of white trousers, one dressed elk ...n, seventeen shirts, and seven dollars."

In order to give the chiefs as much support as possible, and to increase ...ir influence with their Christian brethren, it was at first proposed that ...y should act as village magistrates, deciding all civil cases which ...ght arise, and that in return for these services they should receive one- ...f of the annual tax. Experience, however, soon showed that their ...ny inconsistencies made their sitting as judges very anomalous; and ...their views of justice were often very oblique, it was soon found neces- ...y to dispense with their assistance in such matters.

Hence the community, seeing no benefit likely to accrue from their ...vices, objected to the plan of dividing the tax. "Rather let the ...lic works take it all," they said. So accordingly it was settled.

The chief public works which it was proposed to undertake were:—

1. To make a road round the village. As the ground was uneven and ...ckly wooded, this was expected to be a work of considerable labour.

2. To build two good-sized houses for the accommodation of strange ...lians coming for the purposes of trade—the object being to prevent ... interference with domestic comfort and improvement, arising from ...h visitors being lodged under the old system.

3. To fix rests on the shore for canoes when unemployed, and to lay ...es for moving the canoes along the beach and into the water at low ...s.

4. To sink wells, to form a public playground, &c.

Over and above the evident advantage to the community at large of ...h works as the above, one main object with which they were under- ...n was to provide profitable employment for the adult population, ... so to keep them away from those labour markets which presented

temptations too strong and vices too fascinating for the Indian in his then morally infantile condition to withstand.

With the same view the preparation of articles for exportation to Victoria, such as salt, smoked fish, fish grease, dried berries, furs, &c. was encouraged. At the same time, as the only means for the successful prosecution of this branch of labour, Mr. Duncan commenced to lay plans for securing facilities for trading operations, which would render the settlement independent of the visits of the barbarous class of men employed in running small vessels up the coast, and whose chief trade was in intoxicating drinks. The evils resulting from the visits of these coasting vessels, and the consequent necessity for providing for the Indians some other method of disposing of their own goods, and obtaining what they required in return, are thus explained:—

"The visits of these traders to the Indian camps are invariably marked by murder and the very maddest riots. Family ties are broken. A young man, under the influence of fire water, will shoot his wife or his mother, his sister or his brother; and, if he be spared through the revel, he awakens to bitter remorse, and becomes desperate. The peace of tribes is broken, war begins, blood is shed, and wounds made which will take generations of time to heal, and for which many innocent lives may have to compensate."

The plan proposed was to obtain a small vessel, to be subscribed for by the Indians themselves in sums of £1 or £1 10*s*. or the equivalent in fur.

An indirect advantage which seemed likely to arise from the adoption of this plan was that, having the vessel in their own hands, the Indians would be sure to take more interest in it, and be more ready to exert themselves to keep it well and profitably employed.

The reader will probably feel just as Mr. Duncan did, that, however great the apparent necessity for some such step as the above, nothing but success would really justify a Missionary in the eyes of the public in undertaking such an experiment. We may as well, therefore, so far anticipate the actual chronological order of events as to show how entirely the result bore out his strong conviction of the feasibility and advantage of the plan suggested.

In the course of the summer of 1863, Mr. Duncan, having explained his views to the colonial government, received a grant of £100 towards the required vessel. The Indians subscribed a further sum of £8[illegible]. Making up the deficiency himself, he purchased a schooner at a cost of £300, and commenced, at his own risk, to supply the villagers with goods, and to convey their produce for sale to Victoria.

The first few trips of the "Carolina" proved entirely satisfactory. Carrying down a cargo of "fish oil, furs, Indian food, cypress plants," &c. it returned with all the various requisites for a village store, and for traffic with the Indians of the surrounding tribes. At the end of a [illegible]

...ths a meeting of all those interested in the vessel was called, when, ...r provision had been made for the various expenses, new sails, ...hors, &c., a dividend was declared of £5 upon each share. This part ...he proceedings somewhat puzzled the Indians, who, when the money ... given them, imagined that they must necessarily be parting with ...ir interest in the vessel. As soon, however, as the matter was satis...orily explained to them, they evinced their appreciation by proposing ...give the schooner the name of the "Ahah," or "Slave," signifying ...t she did all the work and they reaped all the profit.

His own share of the profits Mr. Duncan devoted entirely to the objects ...he Mission. That they were not inconsiderable, may be judged from ... fact that two years later he was able to write—"You will be happy ...hear our village trade prospers. I had hoped to have transferred this ...partment to other hands, but have been disappointed. Had I done so, ...hink I should now have had upwards of £1,000 surplus, which I had ...ended laying out in the village, and in building a new church, and ...s raising a substantial monument of the industry of the village during ... past four years of its existence."

Before this time the actual management of the vessel had been ...rusted to the Indians themselves, and on every voyage the conduct of ... crew whilst at Victoria had been everything which could be desired. ... Indian was also registered as master, and another as supercargo.

The whole question is thus reviewed in a letter by the Dean of ...toria:—

"No step of a temporal nature was, perhaps, so loudly demanded, or ... conferred such important benefits on the people of Metlahkatlah, in ...ducing to their comfort and contentment in their new home. Instead ...having to go seventeen miles for supplies to a heathen camp, they can ...cure them at their own doors at a cheaper rate. Persons who come ...er to trade carry away some word or impression to affect their coun...men at home. During my sojourn at Metlahkatlah, there has not ...n a single Sunday in which there have not been hearers of this ...cription attendant on the word of life. This is one of those branches ...he work taken up by Mr. Duncan, simply because it was pressed upon ... by the force of circumstances as necessary to his entire success. The ...e has passed away when he felt himself humiliated at being offered ... sale of a fur.

"A striking benefit of the trade is the disposition of the profits, for with ...ew to transferring it, when possible, to other parties, he has always ...ducted it on business principles, in order that the parties so assuming ...might be able to live by it. Hitherto the profits realised on this ...ciple, absorbed by no personal benefits, have been expended on objects ...ducive to the public benefit, in the erection of public buildings, in ...idies to the people, in aid of improving their roads, and wharves for

canoes, in charity to the poor, and even in the redemption of slav... The sum of £600 has been already expended on such objects, and £4... are in hand ready to be applied to similar uses. In fact, the only pers... who suffers is Mr. Duncan himself, who has sacrificed his comfort, ... repose, and almost his health, for the sole benefit of the people, but h... been more than compensated by the rich reward of feeling that God h... owned and blessed the sacrifice. Besides this, the trade affords industr... occupation for the people, and thus aids them in a more steady advanc... ment in the comforts of civilised life. It is quite a lively scene to witn... the various parties of labourers engaged, some in bringing the rou... timber in rafts from the forest, others in sawing it into planks, oth... planing, others cutting the shingles, others with nail and hammer erecti... the building—all devoting themselves to their daily task rather with t... constancy of the English labourer than with the fitful disposition of t... savage."

As we shall not have occasion in the next few chapters to refer ag... to the secular affairs of the Mission, we may conclude the present not... of them by the following account of the second New Year's Day meeti... given in the *Victoria Colonist*, Feb. 24, 1864, by a correspondent w... had recently visited the settlement:—

"On New Year's Day, after a devotional meeting, there was a busin... meeting, attended by the whole settlement, when Mr. Duncan announc... the expenditure of the last year's taxes, and read the village rules a... regulations. An outline was also furnished of the proposed expendit... the current year, which met with general approval. Immediat... after the meeting, the tax of 2.50 dollars (or a blanket) for adults, a... 1.50 dollars (or one shirt) for boys, was paid. Some feeble old m... who could hardly walk, came tottering along with their blankets, anxi... to become good citizens, but were exempted from the levy."

The same writer adds the following description of the general progr... made up to this date:—

"Mr. Duncan has been working hard to ascertain what his peopl... inclinations and abilities are, so as to class their occupation, and has... a great measure succeeded. He has now a number at work, mak... shingles, building a new Mission-house, road-making, hunters, sawye... &c. He has also taught them to make clogs for themselves, which ... much prized. Those who break the laws are tried for the offence, and ... found guilty, are sentenced to labour on public works. The settlem... is assuming quite an imposing aspect. There are at present eight s... stantial houses in the course of construction, and many are inquiring ... sites. The constables, eighteen in number (who are volunteers ... desire no pay), do their duty admirably, without fear, favour, or prejud... and are held in awe by transgressors. It was truly encouraging to w... ness the many earnest entreaties made by the people of the village t...

ir friends in Victoria might be urged to flee from the snares and vices ich lead them astray here, and to return to their homes. Several ers were written by themselves in English, and couched in fervent guage, beseeching relatives to return there, and thus save both body soul, which they say must be inevitably and irretrievably lost by their iding there. No sooner was it announced that the vessel was about proceed to Victoria and was prepared to receive orders to execute, than people flocked to it with commissions for every conceivable variety of ods, including even wall paper and household furniture, to adorn their n residences."

But it is time we turned again to trace the directly religious influences ich had been at work during this time, and had rendered possible the lding up of so substantial a fabric of industry, prosperity, and social er, from materials originally so unpromising.

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## CHAPTER XI.

## THE INDIAN FISHING STATION.

INDIAN HOUSE. (*See page* 436.)

EARLY in 1863, Mr. Duncan received tidings that the Bishop of Columbia had arranged to come himself to visit Metlahkatlah. The Bishop arrived on Tuesday, April 14, 1863, and thus describes his meeting with Mr. Duncan:—

"The Christian Indian settlement of Metlahkatlah lies retired upon a recess of the bay, and is marked by a row of substantial wooden houses. An octagon building is the school, and a flag-staff stands near, upon which ascended the national flag when we hove in sight and fired the to announce our approach. We could soon distinguish a canoe ing off to us, and presently it approached, flying a flag. It was a e canoe, which had a warlike appearance, manned by ten Indians, in it was seated Mr. Duncan, the Missionary of Metlahkatlah. re was placed, too, by his side a murderer, who had last year committed ld-blooded murder upon an Englishman, and who had given himself gainst the coming of the man-of-war. Among the crew was one who had been a noted drunkard and a violent chief, a slaughterer any human victims in his day—indeed, the head man of the Tsim-

sheean tribe—who had given up all evil ways, and was now as a litt... child, a candidate for baptism."

As the Bishop had been unable to fix the exact time of his arrival, and ... was now the height of the Indian fishing season, most of the Metlahkatla... people were away fishing on the Naas river. It was, therefore, decide... that Mr. Duncan should go with the Bishop to visit the fishing station... and invite the candidates for baptism to return at once to Metlahkatlah.

Passing Fort Simpson, they arrived at the mouth of the Naas riv... on the afternoon of Wednesday, the 15th. It was at first proposed th... they should go up in a man-of-war's boat, which Captain Pike, of t... "Devastation," the ship which had brought the Bishop from Victori... offered to place at their disposal; but as there had recently been so... trouble with the Indians about seizing a trading schooner, Mr. Dunc... suggested that the sight of a man-of-war's boat might excite alarm, a... lead to the object of their coming being misunderstood. They, therefo... started the next morning, Thursday, at seven o'clock, in the canoe, wi... the crew which had come on with them from Metlahkatlah.

"The day was bright and cheerful: the scenery of the lofty sno... capped mountains rising up on either side was grand and striking. W... glided over the sparkling waves, the expanse of waters varying in wid... from a mile to two miles, and after three hours and a-half paddlin... came to the fishing village of the Metlahkatlahs."

At this village they found some 5,000 Indians, collected from all par... —from the islands of the sea, from the Russian territory, from the coa... and from the interior. They were decked out in all their finer... "Their costumes were strange and fantastic, their faces were paint... red and black; they were feathers on their heads, and imitations of wi... beasts on their dresses. The scene was altogether a singular and a... mated one."

It was the "small-fish" fishing season. These fish, called eulach... are about the size of a smelt, and very rich, and had come up, as usu... in vast quantities. The Indian custom is to meet the fish as they com... and speak to them, "You fish, you fish! you are all chiefs; you are, y... are all chiefs." After the small fish, had come up larger fish from t... ocean. There was the halibut, the cod, the porpoise, and the finn... back whale. "Such a scene of life," writes the Bishop, "man-li... bird-life, fish-life, I had never before conceived. Over the fish was ... immense cloud of innumerable gulls—so many and so thick were they, ... they hovered about looking for the fish, that as they moved to and f... up and down, the sight resembled a heavy fall of snow. Over the gu... were eagles soaring about in noble flight, looking for their prey."

"The fish are caught in vast quantities. I saw hundreds of tons c... lected together, and the nets hauled in bushels at a time. The India... dry some in the sun, and *press* a much larger quantity for the sake of t...

or grease, which has a considerable market value as being superior to d-liver oil, and which they use as butter with their dried salmon. The ason is most important to the Indians; the supply lasts them till the ason for salmon, which is later, and which supplies their staple food—eir bread."

His first meeting with the Metlahkatlah Indians and his general im-ession of them is thus described by the Bishop:—

"The Metlahkatlah Indians were expecting us—a number of well-essed and intelligent Indians were on the shore waiting to receive us. went through their temporary village and witnessed the operation of ring the fish, after which, an assembly of 200 gathered to us. The eater part sat on the ground, but most of the men stood up. It was a ace where potatoes had been cultivated, but some snow was now upon e ground. Fortunately the day was fine, and the sun shone brightly; veral hymns were sung in Tsimsheean: a Tsimsheean prayer was fered by Mr. Duncan.

"I addressed the assembly, and was interpreted by Mr. Duncan, who ade himself also an earnest and telling discourse. This change is the sult of four and a-half years of his faithful and earnest work as a techist. Beyond the expectation of all persons acquainted with dians, success and blessing have attended his labours. All who have me to him have professed their readiness to be instructed; they have t away all tokens of heathenism.

"I addressed them as three classes—the hearers, catechumens, and ptized; and encouraged them, urged them to the knowledge and grace of od. Marked, indeed, was the difference between these Indians and the athen. They were clean, bright, cheerful, intelligent, well-mannered; ey had evidently risen in the scale of human creatures. Christianity d looking to God and their Saviour had elevated them intellectually, orally, and even physically. Here, too, they were under the disadvan-ge of being away from their village, and in a temporary abode. There re a few heathen with them, relatives who had been used in former ys to fish with them. These were painted red, or blackened, and were rty and forbidding, and served to make the contrast more striking."

Writing at a later date, the Bishop, after dwelling upon the great citement which always prevailed at this season, and the importance of ery hour's work, adds, "But what did the Christian Indians do when e Sunday came? The first Sunday of their first fishing season as ristians, although the fish had come up in greater abundance than ever d the season was so short, the Christians said, 'We cannot go and h.' The heathen were full of excitement, gathering in the spoil; but e Christians said, 'No, we are God's people, God will provide for us, d we will spend His day as He tells us to do.' And they kept holy h Lord's Day in the midst of the fishing season."

As Mr. Duncan had anticipated, although it was now the most critica part of the season, none of the candidates made the least difficulty abou arranging to leave their nets and travel the eighty miles back to Metlah katlah to meet the Bishop.

Before returning to the "Devastation," the Bishop and Mr. Dunca determined to push on and visit the Niskah, or Naas Indians, livin some miles further up the river, and amongst whom were many wh during their occasional visits to Fort Simpson, had been brought und the influence of Mr. Duncan's teaching.

The first village of the Niskahs was reached in about two hours. consisted of three clusters of houses, situated in a considerable bay the river. Opposite to it was an island covered with the cotton-wood lofty trees. On the banks were low willow flats, whilst the backgro towered up into lofty and grand snow-capped mountains. In front many of the houses were elaborately carved poles. Some of the hous had their fronts built in the form of an animal's head. The whole of t front of one house was shaped like a wolf's head (the crest of its owne the nose being the porch, and the mouth the door.

As a serious quarrel had lately been raging between two of the Nishk tribes, and several of those who had been killed, including two chiefs, we then lying dead, Mr. Duncan expressed some little doubt as to the oppo tuneness of the visit. Every preparation, however, was found to ha been made to receive them. This was due to the influence of the sist of one of the leading chiefs. Having resided for some time at Fo Simpson, she had there come under the influence of the truth, and w now an earnest and thoroughly well-instructed candidate for baptis Being herself the owner of the house in which her brother lived, s received the Bishop and Mr. Duncan with every mark of respect.

"All was in order. There were three seats, with the middle o elevated at the end of the room. It reminded me of an Eastern custo which places his two honoured friends on the right-hand and on the l of a chief personage. The chief man, the brother of Niskah-kigh, h a seat also in a prominent place. One hundred and sixty assembl There were chiefs; there were medicine-men, with their red rings bark on the head; there were cannibals and dog-eaters, some with fa painted fierce red, others black, some black and red. Two men cam bound in wounds; these had been shot in the recent fight. There ca in, also, the man who had wounded one of the two. The meeting h drawn together the hostile parties; it was for peace. There was or and respect; but it was in marked contrast with the scene I had w nessed at the Metlahkatlah. It was the heathen, and heathen, too, w knew something of what we had to say. There were those who h shown tokens of a wish to give up heathenism. Some had asked to admitted to be learners of the new way. They had said to Mr. Dunc

'We will come out from this our old home, and go and live in a new spot whenever you will go before us and be with us.' But others were the more hardened; there were those who derided and scoffed: their faces showed contempt and pride, and nowhere is pride so erect as in heathenism.

"I addressed them; Mr. Duncan interpreted. 'Our fathers had been once in darkness; they trusted in fables; they knew not of the true God. But the light of Christ came and the darkness fled, and peace and rest were found, and the future was bright and joyful to the good, and God prospered them, and instead of many tribes contending, all became one great nation; and you can see how superior we are, how powerful, how prosperous. This religion taught us to spread the glad tidings, and now we have come to you. You are like our fathers. You know not God; you believe fables, the future is all uncertain, you see all things die. Man dies into darkness, and you have many sorrows, and nothing to cheer you in those sorrows and in death. Now, we can tell you this Book is God's Word. This tells us of a Saviour from sin, and of light and guidance, and strength to love good and to do right. We bring this Gospel of Light to you, and if you receive it, God will bless and prosper you. Desire, then, this Word; ask us to come amongst you. Seek to know the only true God and Jesus Christ.'

"Mr. Duncan, besides interpreting my address in a forcible manner, addressed them also himself, and spoke strongly upon some of the glaring evils that prevail, and which now some of them see and acknowledge with fear. There was a manifest impression made upon the strange assembly, and there was much talk amongst them afterwards."

On the assembly breaking up, the Bishop had a long conversation with the chieftainess Niskah-kigh, and being satisfied with her fitness, promised to admit her to baptism on her presenting herself at Metlah-katlah with the other candidates.

At the next village about 130 Indians assembled on the beach, and Mr. Duncan addressed them from the canoe. They then went on to the village where the two chiefs, lately killed, were lying dead, their bodies being kept in their houses that the feeling of revenge might be encouraged. One hundred and twenty Indians quickly assembled on the beach.

An old man, standing forward, spoke with much force and feeling: "We are in a sad way," he said; "who will now stand up and speak for us? Our chiefs are killed, and we have no one to speak to these chiefs who stop to visit us."

Mr. Duncan replied: 'Truly their case was sad; it was sad their chiefs were killed, but the fault was their chiefs'. Why did they allow the fire-water to come? They had been the first to bring in the fire-water, instead of taking care of their people, like good fathers. They caused murder and sorrow to come, and now themselves were both killed.'

It was now 5 o'clock, and fifteen miles against a strong wind had to be

accomplished before the ship, lying at the mouth of the river, was aga reached. The canoe-men did their utmost, and "as they glided alon and the twilight passed away, they sang, in Tsimsheean, Christian hym The stars shone bright, and the deep dark mountain gorges contras with the snow."

It was just 10 o'clock as the whole party, fairly tired out, aga climbed on board the "Devastation." Leaving the Naas river the ne morning at half-past 9, the ship reached Fort Simpson at 4. Here meeting of Indians was again held, and the child of a Christian Indi baptized. A visit was also paid to the fort, where, besides the usu occupants, the Bishop found "two Iroquois Indians from Canada, African, a half-cast Tongas, a Scotchman, an American, and seve Englishmen." On the afternoon of the next day, Saturday, the "Dev tation" again dropped anchor off Metlahkatlah.

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## CHAPTER XII.

## AN INGATHERING.

THE next day, Sunday, April 19th, 1863, the Bish after holding service on board the "Devastatio went on shore accompanied by Captain Pi "We were met," he writes, "by the whole villa who stood on the bank, in a long line—as fin set of men and as well dressed as could anywh be seen where men live by their daily toil—certai no country village in England would turn out well-clad an assemblage.

"At 3 the bell was rung, and almost instan the whole population were wending their way church. Most of the people are away at Naas, 130 assembled. There were hymns and prayers in Tsi sheean. They repeated the answers to a catechism Tsimsheean. I addressed them, and offered prayers English, which were interpreted by Mr. Duncan. Th was much earnest response. The service lasted one h and three-quarters. There was an evidence of devoti Mr. Duncan plays the accordion."

The examination of the catechumens, commenced on Sunday, was continued without intermission throughout next two days, lasting on the Monday till 1 o'clock night.

"*Monday, April 20th.*—Day fine. Got to the Mis House at 8 to breakfast. Afterwards engaged the whole day see

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echumens till 1 o'clock next morning. One after another the poor Indians pressed on to be examined. They had been under training for periods varying from eight months to three years. They had been long looking for a minister to admit them to baptism. It was a strange yet intensely interesting sight in that log cabin, by the dim glimmer of a small lamp, to see just the countenance of the Indian, sometimes with uplifted eyes, as he spoke of the blessedness of prayer—at other times, with downcast melancholy as he smote upon his breast in the recital of his penitence. The tawny face, the high cheek-bone, the glossy jet-black flowing hair, the dark, glassy eye, the manly brow, were a picture worthy the pencil of the artist. The night was cold—I had occasionally to rise and walk about for warmth—yet there were more. The Indian usually retires as he rises, with the sun, but now he would turn night into day if he might only be allowed to 'have the sign,' and be fixed in the good ways of God."

"*Tuesday, April* 21*st*.—The day dawned bright, and so continued. Immediately after breakfast, having had prayer, the work again began. Catechumens came in and, one by one, were sifted; some, to their grief, were deferred. One man came and begged he might be passed, for he might not live till the next visit of a clergyman. Another brought a friend, and said, if I would only admit his wife to baptism, they would promise for her she should persevere and live to God. Another, a fine child of fourteen, I had thought too young to answer for herself—one who had always shown remarkable love of instruction and had stood by the school when the many were its foes. She came with tears of entreaty which were irresistible and beautiful, and lovely was the sensitive intelligence which beamed upon her devotional features when afterwards she received the waters of baptism. Till 4 o'clock was I thus engaged, an hour after the time appointed for the baptisms. The peculiar suitableness of the questions in the Baptismal Service to the case of converts from heathenism was very remarkably illustrated throughout the examination.

"Converts from heathenism can fully realise renunciation of the world, the flesh, and the devil. Amongst these Indians pomp of display, the living craft of malicious magic, as well as all sins of the flesh, are particularly glaring, and closely connected with heathenism: to them these things are part and parcel of heathenism. So are the truths of the Creed the strongest contrast to the dark and miserable fables of their forefathers, and heartily can they pledge themselves to keep the holy will of God all the days of their life, seeing Him a loving and true Father, of whom now not lately, but so gladly, they have learnt to know."

The questions asked by the Bishop were generally somewhat as follows:—

"Do you wish to be a Christian?

"Do you feel your sins, and want a new heart?
"How came you first to turn to God?
"How do you expect remission of sins?
"Are you afraid to die?
"Do you pray to God?
"To whom do you look to save you?
"What hope have you when you die?
"How do you know God will pity you?
"When weak, what must we do?
"What will happen to us when we die?
"What makes it difficult to pray?
"Is there any special hindrance to your turning to God?
"How do you hope to have your sins pardoned?"

"I first," the Bishop writes, "drew forth their views of the necessity ... repentance, its details, and their own personal acquaintance with it. ... then questioned them as to the Three Persons of the Trinity, and t... special work of each, with allusion to the Judgment, and the state of t... soul hereafter, inquiring into their private devotion, to learn their pe... sonal application of repentance and faith. I questioned their anxiety f... baptism, and demanded proof of their resolution to keep the will of G... for their guide, to speak for God, and to labour for God's way all the... life long. I sought to find out the circumstances under which they fir... became seriously inclined, and to trace their steps of trial and grac... Admitting them to the promise of baptism, I exhorted them to earne... prayer and devotion, as a special preparation, until the time came."

The following extracts from the Bishop's notes on the various candi... dates bear testimony to the very thorough character of the examinatio... We should, perhaps, say that the names of those who have been pr... viously mentioned in the narrative are placed first, though not occurri... in this order in the Bishop's journal :—

MALES.

KLAH, aged 35.—*Answers:*—I have made up my mind to live a Christian. Must try to p... away all our sins. I believe in Jesus Christ, the Son of God, who died for our sins. God is go... to us, and made us. God gives us His Spirit to make us clean and happy. I pray to God to cl... my heart, and wipe out my sin from God's book. It will be worse for us if we fall away after ... have begun. I repent I was not baptized a year and a-half ago.

LEGAIC (principal chief), aged 40.—*Answers:*—We must put away all our evil ways. I wa... to take hold of God. I believe in God the Father, who made all things, and in Jesus Christ. ... constantly cry for my sins when I remember them. I believe the good will sit near to God af... death. Am anxious to walk in God's ways all my life. If I turn back it will be more bitter ... me than before. I pray God to wipe out my sins; strengthen me to do right; pity me. M... prayers are from my heart. I think sometimes God does not hear me, because I do not give ... all my sins. My sins are too heavy. I think we have not strength of ourselves.

*Remarks.*—Under instruction about nine months. On two occasions before attended for a sho... time, but fell away. Mr. Duncan says this man has made greater sacrifices than any other in t... village. Is the principal chief, and has left his tribe and all greatness. Has been a most savag... and desperate man; committed all crimes. Had the offer of forty blankets to return to his tri...

...w bears the ridicule of his former friends. Yet his temper, formerly ferocious, bears it ...tly, and he returns kindness, so that some have melted and are ready to come with him.

...-QU-NEESH (a chief), aged 39.—*Answers:*—When young was brought up in sin. No one ...old me the good news. Cannot tell how great a sinner I am. I believe in God, and cannot ...back to any of my old ways. The great Father Almighty, Maker of the earth. Jesus ..., the only Son of God, died for our sins that God might pity us on that account. God is a ... full of love and goodness; but we must pray for God's Holy Spirit. We must all stand ... God. God will know who are good and bad. By-and-bye I shall know if God hears me. ...art is dark; I cannot clearly tell now. A long time I felt I was contrary to God, and when ...d the good news I gave up evil ways.

...ASH-LAKAH-NOOSH (called "the Lame Chief"); he is blind also of an eye; fine old man); ...70.—*Answers:*—When asked if he wished to become a Christian, said—For that object I ...here with my people. I have put away all lying ways, which I had long followed. I have ...d in God. We want the Spirit of God. Jesus came to save us. He compensated for our ... Our Father made us, and loved us because we are His work. He wishes to see us with Him ...e He loves us. When asked about the judgment, said, the blood of Jesus will free those ...elieve from condemnation.

...*arks.*—Under regular instruction for a year, and before that for some time by his daughter. ...t consistent, trying to do simply what is right. The other day was benighted on Saturday, ... way to spend the Sunday at Metla-katla, seven miles off. Would not come on, nor let his ... gather herring-spawn, close under their feet: he rested the Lord's Day, according to the ...ndment.

...MAUKSH, aged 22.—*Answers:*—I believe in Jesus as my Saviour, who died to compensate ... sins to God.

...*arks.*—Appears very earnest; speaks devoutly and freely. Long time under serious im... ...ns. Brought out from heathenism three of his relations. Eight months under special ...tion.

..., aged 25.—*Answers:*—I feel my unworthiness, but trust to God's pity. We must pray ...ntly to God. I have not two hearts; have given myself to God.

...*arks.*—Was in the "Cariboo" steam-ship when blown up: turned to God then. Three years ... instruction. Son of a chief. Much tempted to go to heathen feasts, but has steadily ....

...GISL, aged 22.—*Answers:*—I am striving against my sins, determined to follow God's way. ...way good and right, without doubt. Our way full of mistakes. Christ searched out ...ed) man's way, and showed God's way, and then was punished to make satisfaction for our ... I pray for a good heart and for pardon from my sins.

...*arks.*—Four or five years ago under instruction; fell away. A year preparing for magic; ...nd a-half earnest.

...AH-CLAH, aged 35.—*Answers:*—I have not long come forward for baptism, but have long ...ished to be fixed in God's way, and have been struggling against my sins. God punishes ...ked who persevere in their sins. I must pray for God's Spirit. God teaches us humility, ... love one another. I pray for God to pardon my sins, and to dress me in his righteousness.

...*arks.*—Confesses he has been very wicked. Lately his child died. As it lay dying, with ... touched it, and said, "This is for my sins." Was moved strongly to turn to God by the ... his child. Belongs to a leading family. His brother, a heathen chief, tells him he will ...dy if he becomes a Christian.

...IGH KUMLEE, aged 30.—*Answers:*—I have given up the lucrative position of sorcerer. ...ffered bribes to practise my art secretly. I have left all my mistaken ways. My eyes ...en bored (enlightened). I cry every night when I remember my sins. The great Father ...y sees everything. If I go up to the mountains He sees me. Jesus died for our sins ... cross to carry our sins away.

...*rks.*—Dates his change from seeing a convert reading a book, and he felt ashamed that he ...thing, and he determined to learn, and soon he found his own system false. One case, ... spirit said there would be recovery, death came; and another, when he foretold death, ...ained.

...AL-LAH, aged 30.—*Answers:*—A Christian must put away sin, lies, drunkenness. I had ...o come forward at the last baptism, but was held back by those around. I have now ...away, and am ready to give myself to God. God is the maker of heaven and earth. God

pitied our sins and sent Jesus to save us. The Spirit helps our weakness. If we follow God we shall find God after death. All must stand before God and receive according to their wo Was struck at the dark death of many of his relations. He and they knew nothing about future. So when Mr. Duncan came and spoke about those things, he gladly heard, and de mined to follow him.

QUIL-AH-SHKAHKS, aged 25.—*Answers:*—I have put away my sins. I have long sinned ag God. I am afraid of my sins. God sees me. Jesus has opened the door of heaven to us, sends His good Spirit to help us. God will measure our ways when we die. So long as I li will try to give the news of God to others. The word of God has taught us to hope. In summer saw the people die from small-pox. Saw the hand of God, and trembled and resolv turn to God. We are not strong to resist the hand of God.

NEEASH-AH-POOTK, aged 35.—*Answers:*—I have long followed sins which make God angry have put away sin, but if I am ever so ignorant in my endeavours I will persevere. Used to great drunkard. Have given up magic and display of property. Felt God last summer. have turned back to our great Father. He sees all; His Spirit is with us. The blood of J cleanseth us from all sin. How happy the angels will be to see us good, and how they will c we are sinful! At the last God will divide us. Lost ten relatives by the small-pox last year, it opened my eyes to my sins. God's hand was strong to cut down sinners.

KSHIN-KEE-AIKS, aged 36.—*Answers:*—I will fight against my sins, and continually cry to God. I will endeavour not to retaliate when ridiculed. I believe in the Lord in heaven, made the earth and heaven, and us, and the food we eat. Jesus the only Son of God died to us from our sins. God gives us the Holy Spirit to help us to contend against the evil spirits come against us. If we are sinful when we die, God's face will be against us. Wherever I g mind is fixed to serve God. At the last God will divide the good from the bad. Used to God's Word, and always went back to my sin. But at last came away with the others, and fixed then.

KOW-KAYTH, aged 18.—*Answers:*—We must leave all sinful ways, and take hold of God's w I have long carried sin, but must not carry sin to God. God is a great Spirit. Made earth heaven. Jesus died in our stead. The Spirit of God ever with us; the hand of God over If we carry our sin till we die, God will punish us. We must all meet God when we die. will show us our ways. My father was cut down in his sins. I purpose to do differently.

KAHLP, aged 35.—*Answers:*—I shall fight against my sins. My heart truly says I will from sin to God. God is perfectly right in His ways. Sees all, good and evil. God mad things, heaven and earth and us. The Son of God our Saviour, Jesus. The blood of Jesus C cleanseth us from sin. God does not withhold His Spirit when we cry for it. Whosoever bel in God, the Spirit of God lives in his heart. Those who die in their sin go to darkness and t I will fear God as long as I live. I pray for God's Spirit and light to lead my own spirit the path to Himself when I die. Was a slave; was poor in spirit, and was drawn to cry to to take my heart.

*Remarks.*—Answers freely. He was taken slave by the Hydahs; brought back and sold own chief, and was some years a slave. The chief's son sold him to his own friends, who se free.

SKULLOH, aged 30.—*Answers:*—From my birth I have been a sinner. I cannot understan size of my sinfulness. Cannot of myself give up my sins, but God will help me. Jesu Saviour came from heaven; that is the reason why we can be saved. I feel God sees and u stands all we do, and think, and speak. Am not afraid of the judgment, for God is full of and mercy, and the Son of God has made our peace. I pray God to prepare my heart to see

*Remarks.*—Was in a canoe with a child, who fired a gun by carelessness. A portion of th turned the shot from going into his back. He was led to think why a little piece of wood s thus save his life; he became thoughtful; heard Mr. Duncan was come to speak about Go at once joined.

OOSHI NEEYAM NAY, aged 24.—*Answers:*—I will try to take hold of God's ways, and lea When I remember my sin my heart cries. I believe in God, who made heaven and earth, an is almighty. Our sins were the death of Jesus. The blood of Jesus cleanseth us from sin. must pray to God to put our hearts to Him. Jesus will dress us in His goodness. God sen Spirit to make us good. I am not afraid of the judgment, for I hope my heart will be right God before I die. If our hearts are not right to see God, he will cast us into darkness.

KISHEESO, aged 16.—*Answers:*—A duty to give up the ways of the Chymseans. W

d when quite young. Will try to put away my sin. I cannot eat again what I have vomited. is almighty. Jesus the Son of God, our Saviour. God will hear me if I cry to Him. We seek God first before any other thing. My father and mother still in heathenism, but I t go back to them. I rather cry when I think of them. I pray night and morning for God y and to pardon me.

*narks.*—Came by himself in a tiny canoe, across the sea, away from home, to join the tian people.

RAK-EIA-KAWN (sorcerer), aged 50.—*Answers:*—I wish to give up all wicked ways. Have a medicine-man, and know the lies of heathenism. I believe in the great Father who made Jesus who died on the cross that God would pity us. I want the Spirit of God to touch my . We must all stand before God. God will measure our ways. No one to be his master but I will not keep my eyes on the ground any more, but will look up to heaven all my life.

*narks.*—He has had to bear much scorn, and to go through much struggle.

-TL-NOH, aged 19.—*Answers:*—I wish to put away all sin, lies, drunkenness. Have erred in wing man. Must now try to follow God. I believe in Jesus Christ, who died for our sin. Spirit prepares us for baptism. We shall rise from the dead and see God's face, if we are children. I am wishful to serve God as long as I live.

## FEMALES.

AHTHL (wife of Legaic), aged 40.—*Answers:*—I wish to put away evil and have a clean . Feel the pain of the remembrance of sin so bad I would sometimes like to die. I want to God's face, but feel little hope; still I determine to persevere, though miserable. Loss of ves, and finding no peace and rest, and feeling in darkness, led me to look to God. I know God sent His Son Jesus to die for our sins.

*narks.*—About nine months under regular instruction. She is evidently anxious for her knows the truth, but her sins are a burden, that she has not found peace. She has been us her husband should go forwards in good.

OSL (widow of the cannibal chief who died penitent), aged 25.—*Answers:*—I know how blind e been. Was first turned to God by the news of the Saviour. Was struck that He came amongst us. God is a Spirit full of love. Christ came to carry away our sins. We must for the Spirit to help us. I confess my sins to God and cry for pity. I pray for my friends. death the judgment. We must stand before God. Jesus will answer for those who trust in

*narks.*—Upheld her husband in his wickedness. Was turned by his turning at his death.

OODAHSL (wife of Clah), aged 30.—*Answers:*—We must give up all sin. God sees and us all through. Jesus died in our stead because we were bad. By the Spirit of Jesus we learn to walk in the good way. I feel struggle in my mind, but persevere. I pray for n. Will do all I can to keep God's way. God's own Word promises that He will hear.

HAH-KIGH (chieftainess of the Nishkahs), aged 45.—*Answers:*—I must leave all evil ways. myself a sinner in God's sight. I believe in God the Father Almighty, and in Jesus Christ, lied for our sins. God sends down His Spirit to make us good. Jesus is in heaven and is g our names in God's book. We must stand before God and be judged by Him. I feel Word is truth. Have been for some time accustomed regularly to pray.

*narks.*—Two years ago she was found giving Christian instruction to a sick and dying n. Her husband tells me she passed much time in devotion. When she first heard the of God, her sorrow was great, and her penitence more than she could bear. Some five years s been earnestly seeking God.

YAHK, aged 30.—*Answers:*—I have been a great sinner, but God has opened my heart to od, and I am resolved by His help to put away all evil and live to God. I pray for pardon od's Holy Spirit. I feel unhappiness now amongst my heathen friends, and have pleasure with God's people.

*narks.*—Her husband has been sent away. She remained, although at the cost of much ion to herself; but she would not go back to heathenism. Replied well as to the special of each Person of the Trinity.

YAHK, (wife of Lapplighcumlee, a sorcerer), aged 25.—*Answers:*—Answers well and clearly the separate work of each Person of the Trinity. Prays for pardon—for the Holy Spirit.

*narks.*—Suffered much from the mockery of her husband. At her earnest demand he gave vilry. Under eighteen months' regular instruction. Been consistent in the midst of opposi-

tion; adhered to the Mission when many were against. Has been a blessing to her family, a whom have renounced heathenism. Her husband, the sorcerer, laments his past life, and w be the first to put his foot upon the evil system.

AD-DAH-KIPPI (wife of a Christian Indian), aged 25.—*Answers:*—I must put away sin, know I have been making God angry, but must put away all my old ways, lies, and the evi my fathers. God gave us commandments. God would not hear us till we put away our Jesus would make peace for us and add His Spirit. Am resolved to endeavour to live to God my life. Was much moved last fishing at my sinfulness, and then repented strongly, and reso to walk with God. I pray morning, noon, and night for pardon and God's Spirit.

*Remarks.*—Had opposed her husband, who is a Christian.

WAH TEE BOO, aged 16.—*Answers:*—Have been sorely tempted. Jesus came down from hea to save sinners, and to make our peace with God. Jesus shed His blood for our sins. Jesus be as a ladder for us to heaven when we die. We must stand before God. We must cry to before we die, and not put off. I pray for a clean heart to God.

*Remarks.*—Made a touching confession of her sins, when applying for baptism.

PAIEK (wife of Slulloh), aged 25.—*Answers:*—Want to find God. I repent of my sins. led to think by the shock of my father being shot in the house by another Indian. Sought p and came to Metla-katla. God is almighty, full of goodness, and truth, and love. Jesus Son of God, died for our sins. Asked what we should ask God for. She said, light. The will dwell with God for ever, the bad be cast away.

LAHSL, aged 22.—*Answers:*—I wish to be a Christian. Must put away all sin. I believ our Lord Jesus Christ, who takes away my sin. The Spirit is almighty; strengthens my br We must all stand before God. We must try to be good. Knowing this, I pray to God mor and evening. Death in the family first led me to think. I have been made bad by my people, have now turned to God.

*Remarks.*—Eighteen months under instruction. Been afflicted, and shown great constancy.

AHK-YAIK, aged 22.—*Answers:*—My sins I must leave. I pray to God for pardon. Believ God who made us, and heaven and earth. Jesus Christ the Son of God, our Lord. He c down from heaven to our world to save sinners. God is a great Spirit. God will measur ways. I have struggled against my friends who wish to get me away from here.

*Remarks.*—About ten months under instruction.

SHYIT-LEBBEN (wife of Kow-al-ah), aged 23.—*Answers:*—I have a miserable heart wh think of my sins. Jesus had compassion nd died on the cross for our sins, that we migh after His death. God sends down His Spirit to make us good. After death God will show u sins and divide us. I pray when I wake in the night. If only my tongue speaks my praye not go to God, but if my heart speaks God hears my prayers.

TAH-TIKS, aged 24.—*Answers:*—I must give up all my old ways. I believe Jesus Christ die my sins. We shall be happy with the angels if we are good here. The people of heaven earth will be brethren. God will be to us as a brother. Long time ago I knew good, but it in my heart and I followed sin; but I had an illness and determined to do differently, and w the move here was made I followed. Did follow evil, but am changed.

OO-AH (wife of Thrak-sha-kaun), aged 38.—*Answers:*—I wish to be a Christian. Was time in sin, but now hope to give up every sin. Jesus died for our sins. Our Father mad and all things. The Spirit helps us. We shall find God when we die, having lost our s Those who remain in their sins will be carried away. I prayed to God for salvation.

The examination concluded, the requisite preparations were made administering the rite of baptism. The candidates, to the number fifty-six, were assembled in the church, and ranged in a large circle, the midst of which the ceremony was to take place.

"The impressiveness of the occasion was manifest in the devout reverent manner of all present. There were no external aids, so times thought necessary for the savage mind, to produce or increase solemnity of the scene. The building is a bare and unfinished octa of logs and spars—a mere barn—sixty feet by sixty, capable of contain

persons. The roof was partly open at the top; and though the ther was still cold, there was no fire. A simple table, covered with a e cloth, upon which stood three hand-basins of water, served for the , and I officiated in a surplice. Thus there was nothing to impress senses, no colour, or ornament, or church decoration, or music. The mnity of the scene was produced by the earnest sincerity and serious pose with which these children of the Far West were prepared to r themselves to God, and to renounce for ever the hateful sins and l deeds of their heathenism; and the solemn stillness was broken by the breath of prayer. The responses were made with earnestness decision. Not an individual was there whose lips did not utter in r own expressive tongue their hearty readiness to believe and to serve ."

will, of course, be understood that so entire an absence of all xternal aids" to devotion was the result of circumstances rather than hoice, just as was the nature of the building in which the ceremony performed. On the following day, the services of the Bishop were in requisition to unite in marriage three native couples.

Nothing could be more pleasing than the manner in which the young ple conducted themselves. The services evidently impressed both n and their friends who came to witness the ceremony. The custom he ring was quite novel to them in connexion with marriage. Rings have in abundance generally. I have counted thirty on a single of hands. All rings were, however, absent on this occasion, except- the one to be used: two had silver, the third had a gold ring. There no confusion: all evidently were properly impressed. Two of the ng ladies had white dresses. I presented each of the couples with a -pound bag of flour and five pounds of sugar. It is customary ngst Indians for the newly married pair to give presents to their nds, sometimes to their own impoverishment. We desire to establish er the more healthful practice of encouraging the new home by sub- tial help."

n the same day fourteen children were also baptized.

It was pleasing to see the strong desire of the Christians for the ission of their children to the same privilege of union with Christ's rch as themseves. They all took places—parents, sponsors, and dren—in the same ring as the adults of yesterday, and came up, leading little ones between two, and, on returning, reverently knelt down, aining in private devotion for a while, as was the case with the adults. eral questions were necessary to be decided which are not incidental ld-established countries. Parents, still unbaptized, sought baptism their children; prudence prevented this. Children of one parent istian, the other heathen, were admitted. Two parents, still unbap- l, came to say they had given their child to a sister who was a

Christian, and who had adopted it for her own, that it might be bapti and trained as a Christian. This I allowed. Children over seven I not admit, considering they might be imbued with heathen ideas, should undergo training in Christianity as a preparation for bapti though to be baptized as infants. It was interesting to see, afterwar children brought by their parents, and coming of their own accord have their names set down for preparation."

Before his departure, the Bishop gave a feast of rice and molasses all the village.

"They assembled in the octagon. Cloths were laid; all brought t own dishes and spoons. There were three tables, at each of which on the chiefs presided. Their custom is to eat little at the time, but t away the principal part of the allotted portion: all rise before and a the meal for grace. Singing was then introduced, and excellent, certai were the strains of harmony poured forth in the English tongue. Sev well-known rounds were capitally sung. First, a boat-song. Then—

"When a weary task you find it,
Persevere, and never mind it."

"Come tell me now, sweet little bird,
Who decked thy wings with gold?"

"See our oars, with feathered spray."

And last, "God save the Queen." In this they were as quick lively as any children in the world, the men joining, too, in good tim voices sweet and soft. Mr. Duncan afterwards addressed them in earnest speech."

We have thus traced Mr. Duncan's work through its initial stages, tending over a period of five years (1857—63). We cannot better c clude this part of our narrative than by quoting once more the word which the Bishop of Columbia expresses the opinion which his own p sonal experience and the unanimous testimony of those who had b able to watch the work in its gradual development had led him to fo "All former work, varied, and interesting, and impressive as ministerial is, seem insignificant before this manifest power of the Spirit of God, tou ing the heart and enlightening the understanding of so many rece buried in the darkness and misery of ignorant and cruel superstition.

"To a worthy, zealous, and gifted lay brother, is this the reward of loving and patient labours. Few would believe what Mr. Duncan gone through during the past four and a-half years, labouring al amongst the heathen. Truly is the result an encouragement to us It will probably be the commencement of an important moven amongst other tribes, of which we already have signs, and should forth a very earnest effort on the part of the Church to send for faithful and efficient band of additional labourers for this harves immortal souls."

# STRANGER THAN FICTION.

By the Editor.

## CHAPTER XIII.

## PAUL LEGAIC.

PAUL LEGAIC *(from a photograph)*.

THE name—Paul—chosen at his baptism by Legaic, was a singularly appropriate one. Possessed of great power and influence, for a long season he had used them only for the purpose of hindering the progress of the Gospel, and had made himself notorious as a "persecutor and injurious." From henceforward, however, we shall see him showing as much zeal in promoting as he had before done in hindering the Faith.

But before this change was brought about a period of severe trial had to be passed through. Read in the light of his after history, Legaic's answers at the of baptism acquire an especial interest, as showing how real was struggle with the peculiar temptations which beset him. "If I back it will be more bitter for me than before. I pray God rengthen me to do right. My prayers are from my heart. We have strength of ourselves." The temptation to return to Fort Simpson assume his former rank as Head Chief of the Tsimsheean tribes, at mes very strong, seemed on particular occasions well-nigh irresistible; kind of inducement was held out to him by his former friends and rdinate chiefs.

me time after his baptism it seemed as if these inducements likely to prevail. On one occasion he actually gathered his ds at Metlahkatlah together, and told them that he felt he must way and return to his former life. The canoe waited on the , and many came down to see him off. Taught from infancy to

regard him as their leader, all were sorrowful, and some seemed to wav
Making his farewell address before stepping into his canoe, he told th
that he could not help what he was doing, that he was *pulled awa*
he knew that he was doing wrong, perhaps he should perish for ever,
still he must go. Tears came into his eyes as he shook them all by
hand. Then, amidst a general mourning and dismay, his canoe dis
peared from sight.

Such was the description of the scene given to the Bishop of Colum
by one of the Metlahkatlah Indians who had left for Victoria the sa
day. "After describing the scene," the Bishop writes, "he said
Christian Indians held a great talk amongst themselves about it, and
general impression was that Legaic would return. He himself thou
so strongly. I was therefore most anxious to know the result, and to
joy I found that such had been the case. Legaic had not proceeded bey
a few miles when he turned his canoe in-shore and landed, and th
underwent a night of misery, such, he said, as no words can describe;
would die a hundred deaths, and not all would reach the amoun
suffering he experienced in that night of remorse. He wept before
God, and prayed earnestly for pardon. On his return he came to
Mission-house. Mr. Duncan received him purposely at first with c
ness, but soon found him in the deepest distress and misery, entrea
his pity and forgiveness. He has since been most earnest, and it is ho
through God's help, he will now go forward without halting in
Christian course."

From this time forward Legaic's conduct seems to have been ev
thing that could have been wished. Not only did he set an examp
steady industry in the calling which he had chosen—that of a carpe
and cabinetmaker—but he was always on the watch for every opportu
of seconding Mr. Duncan's efforts. Here, for instance, is an acc
given by the Bishop on the occasion of his second visit to Metlahka
in 1865, of the way in which he used his influence:—

"To-day Mr. Duncan brought before me a young man, Edward, w
I had baptized in 1863, who, to the great grief of his Christian rela
at Metlahkatlah, had fallen into bad habits at Victoria and Fort Sim
Mr. Duncan spoke to him very earnestly, and brought him to tea
the young man still excused himself, and, admitting how bad he
professed he had not strength to amend, but must go on, even thou
his destruction. Paul Legaic, too, gave him some very earnest ad
It was pleasing to see and to hear that once ferocious savage, now
only gentle and in his right mind, loving to be on the side of God
forward in using his influence and speaking his words to promote
work. At length an impression did seem to be made, and Edward
he would speak to us alone. Overwhelmed with emotion, he asked
to pity him and to pray for him, and made me a solemn promise he

m this time amend. I do trust, through God's mercy, he may yet be overed."

Speaking of Legaic's general conduct, the Bishop says: "He is industrious, and gains a good livelihood, and lives in a comfortable house of own building, with good glass windows and a verandah. Chairs were for visitors, and we had much talk about the Mission, and the work, the tribe. His only child Sarah is one of the most promising girls the Mission-house."

Another clergyman, the Rev. R. Dundas, alluding to a visit which he Legaic, says: "He and his wife have one child only, a young girl of teen. She was a modest-looking, pleasing child—very intelligent; of the first class in the school. She did not look like one who had been 'possessed with a devil;' and yet this is the child whom three s ago her teacher saw naked in the midst of a howling band, tearing devouring a bleeding dog. How changed! She who 'had the an spirit, sits now at the feet of Jesus, clothed and in her right d.'"

About the same time Mr. Duncan incidentally notices the assistance tantly rendered him by Legaic on the occasion of his going to preach ort Simpson. Describing one of these visits, he says: "Paul Legaic Clah sat by me, one on either side. After I had finished my address ach occasion, they got up and spoke, and spoke well. Legaic completely shamed and confounded an old man, who in replying to my address said that I had come too late to do him and other old people good; had I come when the first white traders came, the Tsimsheeans had since been good. But they had been allowed to grow up in sin, they seen nothing among the first whites who came amongst them to ttle them in their old habits, but these had rather added to them sins, and now their sins were deep laid, they (he and the other old le) could not change. Legaic interrupted him, and said, 'I am a f, a Tsimsheean Chief. You know I have been bad, very bad, as bad y one here. I have grown up and grown old in sin, but God has ged my heart, and He can change yours. Think not to excuse your- s in your sins by saying you are too old and too bad to mend. ing is impossible with God. Come to God, try His way. He can you.' He then exhorted all to taste God's way, to give their hearts im, to leave all their sins; and then endeavoured to show them what had to expect if they did so, *not* temporal good, not health, long life, e, or wealth, but God's favour here, and happiness with God after .'"

her records show that at every public meeting, whether at Fort son or Metlahkatlah, Legaic always took an active part in the pro- ngs. Of the various speeches made by him of which any nt has been preserved, the following one, made on the occasion of

the Dean of Victoria's visit to the settlement in 1867, may be taken as a fair specimen :—

"We have heard your speech, sir; we will obey. Mr. Duncan ... showed us God's Word: he has taken our hands and led us to God. ... come dripping away from sin, but our hearts are not yet clean. We ... still craving the blood of Jesus to cleanse us from sin. How can ... return to evil? To God we will go. The ladder has been set up. Jes... is that ladder. Here let us die, put our bodies in the ground when G... calls us. In conclusion let me say, God has given you to work for ... because we are sinners. May you be prospered."

Nor is it only in the distinctly Missionary records that we find this c... stant allusion to the changed character of Legaic. In the various artic... or letters contributed from time to time by travellers to the Victoria ne... papers, "Paul Legaic, Mr. Duncan's Grand Vizier at Metlahkatla... always comes in for a kindly notice. "Take a walk near the churc... writes one, "and you may see the mighty Chief of Fort Simp... (Legaic) standing under the porch of his well-built house, ornamen... with fancy casing around where the gutters should be, but are not, ... also around the windows. Legaic! why, I remember him myself, s... ten years ago, the terrifying murderer of women as well as men, ... lamb-led by the temperate hand of Christianity—a Church-going exam... —an able ally of the Temperance Society, though not having signed ... pledge."

Another writer, speaking of the care with which Mr. Duncan ... studied the tastes and capibilities of those whom he set up in var... trades, says, "Accordingly, as you pass into Metlahkatlah, you may ... old Legaic, the former Chief, busily working under a sign-board, w... informs passers-by that he is a carpenter and cabinetmaker."

Legaic's end was such as might have been expected fro... the con... tent life which he had now for some years led. In the course of ... year 1869, he had gone on a visit to the Naas river, and on his re... was taken seriously ill at Fort Simpson. He immediately wrote ... following short note to Mr. Duncan :—

"Dear Sir,—I want to see you. I always remember you in my mi... I shall be very sorry if I shall not see you before I go away, because ... showed me the ladder that reaches to heaven, and I am on that la... now. I have nothing to trouble me, I only want to see you."

To his great sorrow, Mr. Duncan was quite unable to obey ... summons thus sent to him. The entire management of the settle... in all its departments of work, and the care of several other cas... serious sickness, made it impossible for him to leave just at that t... He was obliged, therefore, in answer to this, and a second and th... summons which followed in quick succession by separate messenger... content himself with sending messages of love and counsel to the sick C...

When a few days later the tidings of his death were brought to Metlahkatlah, there came with them the following unfinished letter:—

"My dear Sir,—This is my last letter to say I am very happy. I am going to rest from trouble, trial, and temptation. I do not feel afraid to meet my God. In my painful body I always remember the words of our Lord Jesus Christ."

Those who had been with him during his illness said that the one special subject of thankfulness to which he was continually referring, was that God had held back his hand from hurting Mr. Duncan at a time when he had determined to take his life.

Such was the end of this once "haughty, fierce, savage murderer and sorcerer." In no age or country probably has Mission work had any more striking instance to point to of the power of redeeming love and grace. Contrasting the closing scenes of his life with those in which he first appears in our narrative—now as a reckless murderer, and again as the leader of the savage band of medicine-men who threatened Mr. Duncan's life—remembering him as one who boasted of the number of lives which had been sacrificed to gratify his fierce passions—the very posts of whose house had been planted each upon the bleeding body of a slave slaughtered on the occasion; and then calling to mind the circumstances of his after history,—the entire surrender of all that an Indian holds most dear; the resolute battling with the powers of evil; his steady perseverance for several years, and the earnestness with which, during all that time, he sought to bring home to others the saving knowledge of the truth, by which he had himself been made free, we cannot resist the conviction, that such a history as this affords not only the most unanswerable argument in favour of Mission work in general, but the most distinct refutation of the idea which now-a-days we too often hear put forward, that in the case of those who have already grown old in the ways of sin, the Gospel is *not* "powerful to the pulling down of strongholds," and that it is with the young *only* that it can be expected to have its full power.

The case of Paul Legaic was, be it remembered, no exceptional one, though rendered somewhat more remarkable by his former rank. His history is only one out of a very large number of a similar kind which the experience of this Mission would furnish.

It is to this fact, indeed, that Legaic's history owes its importance. From any point of view it would be one of considerable interest, but regarded as an illustration of the effects actually produced under particular circumstances by Missionary labour, it affords a singularly valuable lesson—a lesson at once of warning and encouragement. Of warning, not for a moment to allow the idea that the case of any is hopeless; and of encouragement in the persistent reiteration of the Story of the Cross in the hearing even of the most apparently hardened. That, humanly speaking,

a great part of Mr. Duncan's success, especially at first, was due to t... persistency with which he went to those who would not come to him, a... to his resolute determination to declare to all, "whether they would h... or whether they would forbear," the counsel and will of God regardi... them, there can be no doubt.

When the Word of God is *not* "glorified" in the manifestation of ... power, may it not sometimes be because it has not thus "free course?

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## CHAPTER XIV.

## THREE YEARS' WORK.

AN INDIAN WOMAN (*from a photograph*).

WE now must return and take ... our narrative at the point ... which the name of Paul Le... tempted us to anticipate it. ... the close of the year 1863, ... rangements were again m... for the baptism of a consi... able number of converts. T... officiating clergyman this t... was the Rev. R. Dundas, ... of the clergy of the "Bri... Columbia Mission." His ... account of his visit will ... indicate the state of the M... sion at this time:—

"*Sunday, Oct. 25th*, 18... —It was a pretty sight to ... the whole population, old ... young, at the sound of the ... thronging to worship God. ... need to lock doors, for the... no one to enter the empty houses. Every soul is assembled in the ... place, and for one purpose. As they entered, the men took the right and ... women the left hand of the great circular hall. I was surprised to l... from Mr. Duncan afterwards that he had never bidden them to do t... they seemed to have adopted the arrangement instinctively. Service be... with a hymn in Tsimsheean. He led with his concertina. The air ... very plaintive and beautiful—sung by some 200 voices—men, wo... and children; it thrilled through me. Then followed Prayers in T... sheean, at the close of which all joined in the Lord's Prayer in Eng... Then followed a chant; one of the Psalms he had translated and ta...

m, to a fine old Gregorian. His address, or sermon, of nearly an r, was upon the story of Martha and Mary. His manner and gesticu- on was animated and striking, very much after their own style. Their ention never seemed to flag throughout. He asked me to address m, which I did, shortly, upon their present light as compared with ir past darkness, and the difficulties they must expect in their new se of Christian discipleship. Mr. Duncan interpreted for me. Before arating, they sang again in Tsimsheean a sort of sacred air, which med familiar to me, and was exquisitely beautiful. I found afterwards was the anthem, 'I will arise and go to my Father,' somewhat altered made more Indian in its character. It suited their voices admirably. losed with a short prayer in English, and pronounced the Benediction.

'The service was most striking. It was hard to realise that three rs ago these all had been sunk in the deepest heathenism, with all horrible practices. What hours, what whole nights of wrestling in prayer, e been spent by this single-minded faithful servant of God, in humble plication that he might 'see of the travail of his soul,' and how has been answered! There is nothing too hard for the Lord. Service r, Messrs. Duncan and Verney joined me in partaking of the Holy mmunion. After the Bishop's next visit there will be, I hope, Indians dy to communicate whenever opportunity is offered.

'*Tuesday, Oct. 27th.*—I went on shore in the afternoon, to take up quarters with Mr. Duncan. About four o'clock the bell was rung, the whole village assembled at the schoolhouse, when Mr. Duncan them that on the following Sunday, those who desired it, and also examination approved themselves, would be admitted to Holy Baptism. didates were to assemble that evening at seven, to give in their names. his address to them he was very pointed and stringent—fencing in, as afterwards told me, the door of admission. He told them the strict, ompromising requirements in those who thus sought to join themselves Christ and His service. Better that they should postpone so solemn and l a step than come to it unprepared. At the hour appointed the didates were assembled. Fifty-five gave in their names. Several e absent who would have come forward had they been there; but, as coming was not anticipated, at least 150 to 200 were away for their hunting and fishing excursions before the winter, and would not be for some weeks.

'*Saturday, Oct. 31st.*—I was hard at work with candidates the whole from nine A.M. till 11 P.M. Out of fifty-five who offered I accepted y-eight; twenty-one males and seventeen females. I was strongly ressed with the real earnestness and devotion of those who came erd, and with their acquaintance with the simple, saving truths of Gospel message.

'A few answers may interest you.

'Comkahgwum, aged about twenty-five, a fine young man—to the iry, what led him first to think of Christ—said, 'It was the winter re last. The new school was built at Fort Simpson. Mr. Duncan d all the Indians one Sunday to come to church. I had never been. nt then. He told us of our evil ways, and of God who loved us. It good to my heart; I was *deep in the ground* then; but now, when I

heard this, I wanted to be free, and to love God: that was the first ti... I thought of Him.'

"In answer to the inquiry about God's view of sin, and His feeli... towards sinners, he said 'God's heart is against sin, He is angry with ... But He pitied us. It was all for Jesus' sake.' (What did Jesus Chri... do for us?) 'Jesus came down from His Father to die for our sins ... the Cross.' (Is He dead still?) 'O no! He rose up from death. H... is in heaven now. He is working for us there. He is sprinkling us wi... His blood to make us clean.' (What must we *leave* and *do* to be Chri... tians?) 'We must leave our sinful ways; we must have new heart... our old hearts are bad. We must believe in our Lord.' (Who will he... you?) 'Jesus sends down His Holy Spirit to strengthen our heart... we must keep praying for His good Spirit.' (Do you pray for it?) ... am always working in prayer for God to pity me.' (If you are tempte... what will you do?) 'I will fight my sins. God will help me to figh... This poor man has been a murderer in his heathen state. Three ye... ago he was provoked by another of the tribe and wronged in the sa... way. He watched him out of the village at Fort Simpson and then sh... him dead. It weighs much upon his mind now.

"Here are some answers of an elderly woman: 'I want to take h... of the hand of God. He is willing to pity me; our sins killed Jesu... but His blood saves us. I must leave all my sins, for Jesus suffered f... them. We shall stand before God; we must see God's righteousne... He will give His hand to the good, but He will put the wicked away fr... Him.' This woman, who cannot be less than fifty, has had no instructi... from Mr. Duncan, save what she has heard in church. It has co... chiefly from her own daughter of fifteen, who is one of the Mission-hou... inmates, and has been with Mr. Duncan for four years, his best and m... promising young convert. She has been baptized by the Bishop, and h... now been the instructress of her parents, both of whom will be baptiz... by me to-morrow.

"From two or three elderly men I got of course answers less full. ... is hard for them to *remember* truths so as to give definite answers ... *words*. They feel and know more than they can explain. In a few ca... Mr. Duncan said, if I would allow him, he would not put any questi... to them formally, but would leave them to tell in their own way why th... sought for baptism. And very touching it was even to listen to the... though I could not understand them. One, with tears streaming do... said he was very old, and must soon die; but he wanted to be at pe... with God. He knew his ways had been bad all his life; but he had had ... light; and now he wanted to belong to Jesus, for he knew Jesus lo... him and died for him. Of course I could not hesitate in such a case, a... gladly accepted him. Some I rejected, because, being capable of instr... tion, they hardly came up to the standard required, and it was better t... they should be more fully taught as catechumens before admission. ... few who satisfied me in their knowledge I rejected, because their charac... for steadiness and goodness was not satisfactory; and one young wom... of about eighteen, I refused to examine at all. She was guilty of a gr... act of dishonesty last summer, and then left the settlement and retur... to the heathen at Fort Simpson. A few weeks ago she came back; h...

Mr. Duncan was hardly aware of her return till last week. She received a severe reprimand for coming forward at all (her name was not on our first list), and an intimation from him that her offence had yet to be taken notice of. The choosing of names and other preliminaries of the arrangements for to-morrow occupied us for nearly two hours. In the case of those who had relatives already baptized,—mothers, or sisters, parents, or children—the same family name was kept. One young lad of sixteen, whose answering had much pleased me, was called Robert Dundas. Lieut. Verney was allowed to name two candidates after himself and his brother. Two very pleasing young women, of not more than sixteen, I was anxious to name after my sisters, but I found that they had already borne English names, being in Mr. Duncan's class (first) in the school, and as they were known by these he did not wish them altered.

"*Sunday, Nov. 1st.*—All Saints' Day. To-day I was privileged to perform the most interesting scene I have ever taken part in since I left England. Fifty-two souls have been baptized with water and the Spirit, and added to the Church of Christ, most of whom were walking a few years ago in the darkness that might be felt of degraded heathenism.

"After service on board, Lieut. Verney accompanied me on shore. The Baptismal Service was arranged to take place at two, for adults, of whom there were thirty-nine. A second service was fixed for the infants of some of the Christians, thirteen in number, at five o'clock. A large number of the sailors from the gunboat were present, and seemed greatly interested in the solemn rite. A small table was arranged on a low platform at one side of the great circular Mission-house. On it were placed four silver dishes, containing water, which Lieut. Verney lent for the occasion; they were the best substitute we could obtain for a font. I wore my surplice, stole, and hood. The service of course had to be gone through twice: after each prayer and exhortation, in the adult form, had been offered or spoken by me in English, Mr. Duncan repeated it in Tsimsheean. The candidates were arranged in rows—the men behind, the women in front. On either side of them, all round the hall, were the rest of the congregation, Indians and sailors. At the proper point in the service, one by one, the candidates stepped forward in front of the assembled congregation. Mr. Duncan called up each by his heathen name. In answer to my request, 'Name this person,' he gave the new Christian name, and by it I baptized him. As I held the hand of each, while receiving him or her into the Church of Christ, and signing him with the sign of the Cross, I could often feel that they trembled with deep emotion. On returning one by one to their places, each knelt down in silent prayer. The Baptism being ended I offered up the two concluding prayers, all joining in the Lord's Prayer in English. I then addressed the newly-baptized.

"*Friday, Nov. 6th.*—Up anchor, and started at seven. Mr. Duncan came off in his canoe to say good-bye. The Indians ran the British ensign up as we passed the flag-staff, which Lieut. Verney acknowledged by hoisting all his colours—red, white, and blue—at main, fore, and mizen. And so I bid good-bye to this most interesting place. It takes a position now as one of the civilised towns or villages of British Columbia. But it is more than that: it is the enduring witness of the

faith and patience and love of one unaided Christian teacher, whose sole reward (the only one he has ever coveted) is the souls he has been the honoured instrument of bringing from darkness to light. 'I have seen Missions in various parts of the world before now' (said Lieut. Verney to me), 'but nowhere one that has so impressed me with the reality of what has been accomplished.'"

The history of the next two years (1864—66) is one of uninterrupted progress, both in spiritual and secular matters. Six months after Mr. Dundas's visit, Mr. Duncan writes:—

"A great number are now preparing for baptism, and I hope that very soon the whole settlement will be Christian. *All* the baptized have been and are greatly tried. Many we can rejoice over *exceedingly*, but some few have fallen and have been excommunicated; but, with one exception, all such have bitterly repented, and are struggling to regain their footing."

The Sunday services continued to be attended by congregations varying from 300 to 400. On Sunday evenings a meeting was also held, at which, after singing and prayer, one or two of the young men exhorted the others, making the addresses given by Mr. Duncan in the earlier part of the day the basis of their remarks. About 100 usually attended on these occasions.

But perhaps one of the most encouraging signs of the reality of the work which was going on was the conduct of many of the converts when absent from the settlement. Mr. Duncan writes:—

"Nor is it only in our own settlement that good is being done. Wherever these Indians go they carry their religion with them, always assembling themselves together for worship on the Sunday, and getting as many of the heathen to join them as possible. An Indian of Fort Simpson, who has received a good deal of instruction from me (though he is not a resident at our new village), came here a few days ago, bringing seven young men with him from one of the highest villages on the Naas River, over 100 miles from here. He brought them that they might witness for themselves the things of which they had heard him speak. He has been residing at this village as a fur-trader, but he has also diligently employed his talents for God, setting forth the Gospel where it had never been preached before, and has met with great encouragement and apparent success. I had the whole party at my house last Wednesday evening, when I endeavoured very solemnly to impress upon their minds and hearts the first principles of the Gospel of Christ. Though intending to return home on the following day, they decided to remain over the Sunday, that they might receive further instruction to carry back with them to their waiting and thirsty tribe.

"They were anxious to carry in their hands a portion of God's Word, so I wrote out for each, on a piece of paper,—'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world

ve sinners.' I also gave the Indian trader and teacher some further structions, and pointed him out portions of Scripture suited to him and is flock. Before he arrived here he wrote me a very encouraging letter, r I have taught him to read and write."

Amongst the natives who still remained at Fort Simpson the influence the Metlahkatlah Indians was also constantly exerted for good. From me to time a "deputation" of Christian Indians made special visits the Fort, "for the purpose of arousing their slumbering brethren ere." The result was, as far as it went, entirely satisfactory. "The eathen there put away their own absorbing and heathenish work and tended the meetings the Christians held, and listened with great verence and attention."

Early in 1864 Mr. Duncan was again cheered by the arrival of a llow-labourer—sent out by the Church Missionary Society—the Rev. A. Doolan, of Caius College, Cambridge.

It was at once arranged that Mr. Doolan should take up a distinct rk amongst the Indians of the Naas River, to which district, accomnied by a native catechist, Samuel Marsden, he accordingly proeded.

Thus was the first distinct offshoot from Mr. Duncan's work happily nted. Of the results of this venture we cannot here speak at length; d it must suffice to say that, aided by several Christian Indians from etlahkatlah, Mr. Doolan was soon able to establish a flourishing ission station, which is still (1871) doing a most important work.

Of the progress made at Metlahkatlah in special departments of work, ch as training native catechists, educating the elder girls, and the organtion of the various secular affairs of the settlement, we shall hope to give letailed account in future chapters. By dealing with these subjects sepaely, we shall be able to give our readers a clearer view of the methods opted in each case, and of the measure of success which attended em.

With regard to the outward appearance of the settlement at the period which our narrative has arrived (1866) we may make one or two quotans from the letters of those who visited it about this time. The hop of Columbia writes:—

"Great improvements have taken place since my visit in 1863. A neat of houses faces the beach. At one end is the bastion with flagstaff, Mission-house, and a large school chapel. From that end another et of houses extends at right angles to the former, facing another pretty bay. Groups of well-dressed Indians were waiting to receive With many of the men I shook hands, having baptized most of m. The great octagon was well filled. It was a thankful sight to old the clean, neat, and orderly flock gathered with a devotional ect to the Christian house of prayer. In a front row were ten young

girls, all with English Bibles in their hands, as modest and devout as could be seen in any village church of old England. I was glad to see many children, and never have I seen better behaved ones anywhere. The first hymn was in English, "How sweet the name of Jesus sounds!" I then said some prayers, and Mr. Duncan said the Litany in Tsimsheean, after which a hymn in that language was sung; I then gave an address. It was pleasing to hear the fervent Amens, both to the English and Tsimsheean prayers, and also the responses to the Litany universally made. We afterwards walked round the village, and admired the gardens which are attached to each house."

During the same year (1866) a Roman Catholic gentleman, who had spent some months in visiting the northern parts of British Columbia, wrote to the *Nanaimo Tribune* an interesting account of the impression made upon him by a visit to Metlahkatlah:—

"Though not," he says, "of the same denomination as Mr. Duncan, and having no interest to subserve by my advocacy of his great claims to the respect and gratitude of all true Christians for his meritorious services in the good cause, it is with feelings of the utmost pleasure that I bear testimony to the great good effected by this worthy man during his period of self-exile at Metlahkatlah. Some time ago reports were industriously circulated that his influence over the aborigines was rapidly on the wane, and that he used every means to prevent his people from trading with the vessels calling at the Mission. With regard to the first assertion, it is simply ridiculous. The confidence reposed in Mr. Duncan by his dusky flock has never for a moment been shaken, in fact, is daily on the increase, as the many additions to the population from outside sources will attest, as well as the alacrity with which he is obeyed in every command having for its object the good of the community. A notable instance of the latter I witnessed in the ready manner in which they turned out to do their quota of statute labour on the streets, or paid its equivalent in blankets, &c.: no coercion, all was voluntary, for they see the benefit in front of their own doors. Their hearts seem to be centered in their little town, and you can inflict no greater punishment on them than to exile them from it and its founder.

"In regard to the allegation about the prohibition to trading, I have only to remark that it is as groundless as the other. I myself was on a trading voyage, and stopped ten days at Metlahkatlah, and had every facility afforded me by Mr. Duncan in trafficking with the natives. The reason is obvious enough: our trade was not in whisky. That branch of trade is certainly discouraged at the Mission, hence the outcry about 'interfering with commerce.' . . . .

"A word or two now about Metlahkatlah and its beautiful environs, all blooming with the blossoms of that useful esculent the potato, some twenty acres of which were under cultivation and looking splendid. The

own is triangular in shape; the Mission buildings being located on a old promontory forming the apex. The view from the southern entrance f the harbour, looking townward, is extremely pretty. The church, of ctagonal form, having a handsome portico and belfry, and surmounted ith the emblem of Christianity and peace, occupies a prominent position the foreground; adjacent to this are the parsonage, store, and sawpits, he latter supplying lumber of good quality, the product of native labour, the rate of fifteen dollars per 1000. The houses, numbering about fty, are nearly all of a uniform size—16 by 24 feet—good frame, eatherboarded and shingled, glazed windows, and having neat little ardens in front; the whole forming two handsome esplanades, one onting the outer and the other the inner harbour.

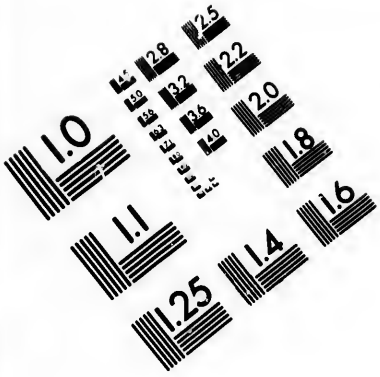
"The interior of the houses did not belie the promise held out by the terior. Everything was neat and scrupulously clean. The inmates ere as well supplied with the requisites to make life comfortable as any f our labouring class here. Cooking-stoves and clocks were common to very dwelling, and, in a few instances, pictures adorn the walls of the ore luxuriously inclined.

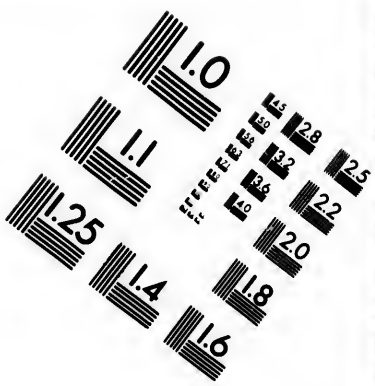
"The sight at church on Sabbath morning was pleasant to behold. he congregation numbered about 300, the females preponderating, the ajor portion of the males being at that time out fishing. They were l well clad—the women in their cloth mantles and merino dresses, and eir heads gaily decked with the graceful bandanna; the men in sub-antial tweeds and broadcloth suits, and having the impress of good ealth and contentment on their intelligent features. Their conduct uring divine service was strictly exemplary, and would have done credit many a more pretentious edifice than that at Metlahkatlah.

"As a whole, Mr. Duncan's people are industrious and sober; they are urteous and hospitable to strangers, and, if properly protected by the overnment against the poison-venders of this land, will in time become numerous and wealthy people."

At the risk of its involving some little repetition we must make one ore quotation. It is from an account, published in the Columbia news-pers, of a "Prospecting Tour on the North-west Coast of British olumbia," conducted by a Scotch gentleman, Mr. McKenzie:—

"On reaching the Metlahkatlah settlement, on the coast, about seven-en miles from Fort Simpson, the party were astonished to witness all e external and internal evidences of civilisation. There are about 600 tives residing in the settlement, and they live in comfortable wooden uses, built in modern style, and with glass windows. The interior of ch dwelling is divided into separate apartments, and what little furniture ey contain is kept in good order, and clean. There is a garden attached each house, which the owner cultivates, and in them all Mr. McKenzie w excellent growing crops of potatoes and turnips.

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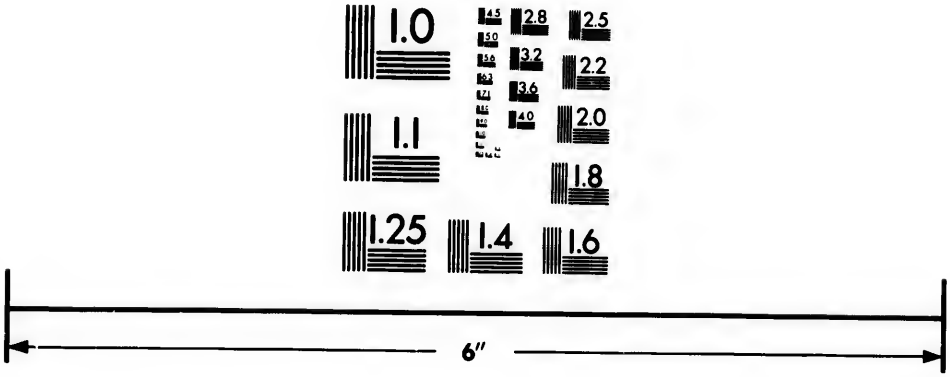


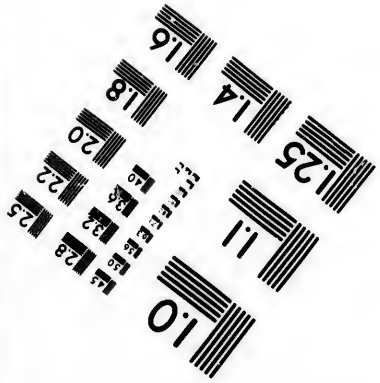


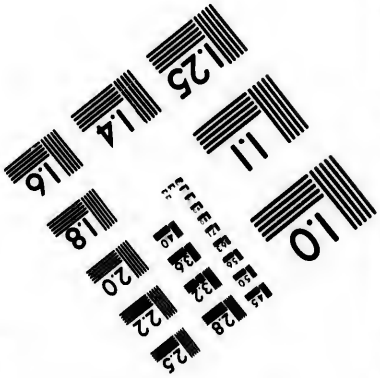


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"The people, both male and female, are all comfortably clad, the resu... of their own industry and provident habits.

"The village contains a church, part of which is used as a scho... during the week. Mr. McKenzie attended Divine service on Sunday, a... was amazed at the sight of the large congregation of native converts a... sembled. Their deportment and solemnity during the service he declar... could not be excelled by any Christian congregation which he had ev... previously united with in worship. Mr. Duncan read the Church Servic... and afterwards preached in the Indian language. It was evident to M... McKenzie and his companions that the natives took a deep and intelligen... interest in the services from beginning to end. The apathy and listles... ness which is observable in the countenance of an untutored Indian h... entirely departed from the Metlahkatlahs. Most of their faces are r... markable for an animated appearance and intelligent expression.

"Mr. Duncan teaches school during the week, and instructs the nativ... how to use the appliances of modern civilisation in cultivating the... gardens, building their houses, and sawing timber, as well as many oth... useful arts. He also superintends the village store, acts as magistrat... settles all disputes that may arise, and, in fact, has his hands full i... performing the arduous labours which devolve upon him, and which ha... resulted in such complete success as scarcely to be believed, unless, a... Mr. McKenzie states, it has been witnessed.

"The contrast between the Fort Simpson Indians, among whom M... McKenzie resided last winter, and the inhabitants of Metlahkatlah, ... like that between darkness and light: at Fort Simpson all is gro... ignorance, barbarism, degradation, filth, and evil; whilst at Metlahkatl... civilisation, progress, enlightenment, cleanliness, and Christianity a... everywhere observable.

"The Indians belonging to the settlement live by fishing, hunting, a... trading. The Mission store, which Mr. Duncan superintends, suppli... all their wants, and at rates much cheaper than similar goods can ... procured from the traders who infest the coast. The profits arising o... of the store, Mr. McKenzie is satisfied, goes to the benefit of the Missi... fund, Mr. Duncan having no personal interest in it whatever. Nativ... have now the exclusive management of the Missionary schooner *Carolen*... and the other small vessels built at the settlement. Several of t... Indians act as constables, and have performed their duty with mu... intelligence and strict integrity. So much confidence has Mr. Dunca... in them, that he would have no hesitation in sending them to arre... their own near relatives. Mr. Duncan has lately built a house for hi... self, or whoever may take his place hereafter as resident Missionary. ... intends erecting ere long a sawmill, soap-factory, bakery, smithy, a... having the Indians trained to perform all the work connected with the... branches of manufacturing industry. Mr. McKenzie bears willing tes...

ny to the amazing amount of substantial good done by Mr. Duncan. e beneficial influence which he exerts over the natives is not confined those under his charge alone. The improvement, which he has been e zealous instrument of bringing about, has become extensively known ong the wandering Arabs who inhabit the British possessions of the cific, and the tribes are now desirous of being instructed by Mission- es. Mr. McKenzie, in his travels up Naas and Skeena rivers, has ard the Indians express the most fervent wishes to have 'good men' ouring among them. Mr. McKenzie in his narrative has only spoken what he witnessed himself, and he is not a bad witness to facts coming der his own observation. He is an intelligent Scotchman, who has velled a good deal, and, like most of his countrymen, is not easily ceived, being of 'an inquiring turn of mind.'"

In making such quotations as the above our main object has been to able our readers to realise the nature and extent of the visible results ich, up to the date at which our narrative has arrived, had followed from r. Duncan's labours. But an indirect object we have had in view has en to give an illustration of the fallacy of the popular idea that few, if y, branches of Mission work would stand the test of a close inspection unprejudiced observers. To use the words of another writer who was ought into close personal contact with Mr. Duncan and his work—ommander R. C. Mayne: "The labours of men of his [Mr. Duncan's] ss among the distant heathen are undervalued by the world, which uses to credit the fact that savages, such as these coast Indians un-ubtedly are, can receive and retain impressions so utterly at variance h their nature and habits."* There are few of us who do not mber amongst our friends or acquaintances some who have taken s sceptical view of Mission work. Only a few weeks since the writer rd a clergyman at a largely-attended ruri-decanal meeting say, "I fess I have for some years given up doing anything for Missions, for ave so often heard of their failure that I have lost all confidence in m." If such opinions are held even by the clergy—and that they are d by at least a large minority of them there is unhappily no room to ubt—how can we expect any hearty co-operation from the laity?

Every one knows how extremely difficult it is to answer these general ertions, or to remove such vague and undefined impressions. The sent narrative of facts will, it is hoped, afford at least one clear and tinct illustration of the injustice of so sweeping a verdict. Would t any one could answer the question, Why is it that more illustra-ns to the same effect are not forthcoming? The sceptical will uredly say, because anything like real results attending Missionary our are not the rule but the rare exception of the work. Those who w that this is not the case can only admit that, in not producing their

* Four Years in British Columbia, p. 337.

witnesses, and thus allowing judgment to go by default, our Missiona... Societies do, as a matter of fact, justify the sceptic, and give appare... ground for his unbelief. That in a country ruled by the pres... Missionary Societies, expending nearly £300,000 a-year, should n... from year's end to year's end be able to find material for anythi... approaching a distinct history of their work in any particular field ... labour, may be—and, strange as it may seem, we know is—consistent wi... those materials being in existence; but that the public at large w... suppose such to be the case is perhaps more than we can reasonab... expect. If only our societies would spend in leavening public opini... through the press a tithe of what they now spend in "Deputations... whose voices, save from the pulpit—when few facts can be given—rarel... if ever, reach those whom it should be their especial object to influence,... new era in the history of Missionary effort would, we believe, be w... speedily inaugurated. But so long as those who alone have the power ... produce the requisite testimony to the results of the national expenditu... on Missions refrain from doing so, so long will the great body of t... English laity remain more or less sceptical as to the real value a... importance of what is being done.

We do not by any means undervalue the usefulness of such publicatio... as our societies already produce. They doubtless have at least a co... servative influence; but their aggressive power upon the general sce... ticism of the day is absolutely *nil*, and that from the simple fact, th... they are not, and perhaps from their nature cannot be, adapted to t... reading of any but those possessed of a considerable amount of previo... information on the subject of which they treat. What we want are boo... prepared by those whose names will carry weight, and of sufficient pr... tensions to secure the attention of educated men, and of the secul... press. If our societies persist in hiding their light under a bush... they have no reason to complain if the public do not recognise the go... work which they are doing. Let them once place it on a candlestic... and we have no doubt that the public will quickly recognise an' ta... a more active interest in the efforts which they are so persevering... making.

nd were educated in what were called central schools. What was equired was schools, schoolmasters, readers, and catechists. The choolmasters of course looked after the schools, and the readers and atechists went into the villages and taught from house to house. That as the system as he had seen it carried on in Bengal, and to which the oney given in this country was in great part devoted. He had ndeavoured to tell them as briefly as he could what it was that Mis-ionaries had to contend with when they went out to India, what progress here had been made in the Missions, and he had also endeavoured to how them something of the system upon which Missions were conducted. pecial responsibility attached to Missionary work in India. In our her colonies, such as America and Australia, the Europeans invariably rove out the original inhabitants, took their places, and, in fact, became e dwellers in the soil. But that, so far as Europeans were concerned, uld never take place in India. There the climate was so deadly to e European constitution, that it was impossible that Europeans could er till the soil. It was also, he believed, a notorious fact that Euro-ans did not live in India beyond the third generation. Well, then, hat remained? That we must, whilst we are the rulers of India, teach e natives eventually to rule themselves; that we must contemplate a me when we should have to leave India for good and all, and when the tives would themselves be the governors of the country. We were eady working towards that end. We were everywhere placing natives India in offices of trust, and he was bound to say that in his judgment ey fulfilled the duties of those offices excellently well. But, as he had id, the end would be that we should leave the natives the rulers in eir own country; and how should they leave them? Would they ve them as the Mahometans left them when they were rulers, heathen l, or would they leave them, as they were bound to do, Christians tead of heathens? If they thought they were bound to do all they ld to leave them Christians, they must do it now when they had e, and not wait till that time had passed away."

The Bishop of Manchester thought that it would greatly help to aken a more intelligent interest in Missions if more information were ainable of the work being done by the very various agencies other than S.P.G. and C.M.S., especially of the Wesleyan and the London ssionary Societies, the American, Scotch, and German Missions, and o of the Roman Catholic Missions. He regretted that there was not, far as he was aware, any general conspectus published of the work e by different Christian communities.

The *Christian Year Book*, published by Jackson, Walford, and Hodder, Paternoster Row, is "a first attempt to present in an extended form statistics of all the principal societies of every denomination through-the world that are directly engaged in the work of evangelisation." book is well worth the 5*s.* or 6*s.* which is about its cost.—Ed.

# STRANGER THAN FICTION.

By the Editor.

## CHAPTER XV.

## LAW AND POLICE.

ONE of the first things which generally attracted the notice of a visitor to Metlahkatlah was the regularly organised body of constables. They were twenty in number, and "as fine a set of young men as you would wish to see—the very pick of the Christians. Their uniform was a dark blue surtout with brass buttons and gold-twisted epaulettes, a scarlet stripe on each leg, a white belt, and band round the cap.

These men, with the council of twelve and the chief, Legaic, constituted the executive, over which Mr. Duncan presided.

Great care being taken in the selection of the constables, admission into the force was regarded as the greatest distinction which could be conferred upon the younger members of the community.

The kind of discipline which was kept up, and the influence of public opinion amongst them, is well illustrated by the following incident, mentioned in a letter written in 1865:—

"The constables, as a body, are very true and faithful. Last winter they were severely tested. One of their own body, and a very influential one too, having gone wrong, was brought before us, and that by his very bosom friend; and we had to sit over his case till after midnight to reclaim him. I punished him by fining him five blankets, and should have kept him in custody unless he had confessed his error and begged pardon. If you had heard the kind and powerfully melting language which, one after another, his brother constables poured upon him to convince and subdue him, you would have rejoiced, I am sure. It was really wonderful. They triumphed, and with tears the prodigal returned. But part of the sentence was, that he was to leave the settlement for a short time, as I could not allow him to be seen in our midst. The day after, a deputation of constables waited upon me to beg for this part of the sentence to be cancelled. They came direct from a meeting to which he had been called, and after hearing his sorrowful words and good resolutions, they promised to use their influence to obtain permission to remain at the settlement, but not to go from his own house for some time, or until I gave him leave. Having pleaded so well and so earnestly for him, I consented to their proposal.

"About three weeks after this he came to me, in company with his accuser—his bosom friend—saying that he wished to see my face, and

peak before all the Christians that night. So after the adult school as over, I ordered all to leave the room who were not Christians. This as done, and the penitent then came in, and made a very affecting peech indeed. It was very wonderful to see and hear him, a naturally roud and a very influential man, from his eloquence and general charac-r. He bitterly deplored his sin, praised God for His mercy, thanked e and all his friends for the trouble we had taken with him, expressed s sorrow and shame that he had given us pain, and disgraced the name Christian, and resolved, in God's strength, to lead a new life, and be ore watchful. He then warned all present against sin, begged them to tch and pray, confessed he had found the hiding of God's face more ter than death; and again and again besought them to avoid all nner of sin, and the first approach of it.

"The Christians then shook hands with him, and some, I have no ubt, were in tears. Thus the wanderer was restored."

It might at first sight seem that in a peaceable and well-ordered village ere would scarcely be found occupation for so large a "police force;" t it must be borne in mind that not only all disturbances, and even arrels and disputes which arose in the village itself had to be settled the Mission-house, but that the Indians living in the neighbourhood n learnt to resort to it in every case of anything like a serious nature. e amount of labour, patience, energy, and explanation, which these ies involved, necessarily proved a serious tax upon Mr. Duncan's time strength. At the same time he felt that the satisfaction of seeing ce and quietness prevail, not only in his own village but amongst the rounding tribes, was quite a sufficient compensation.

From an early period of his residence at Metlahkatlah, Mr. Duncan , at the request of the Colonial Government, consented to act as a gistrate: an office which, especially as he was the only person acting hat capacity along several hundred miles of coast, involved duties n of a serious, and always of a very anxious character.

ne or two illustrations will best serve to indicate the character of this of his work.

ere, for instance, is an extract from a letter written in October, 1865, ne of the officers of the Colonial Government:—

For the last few months clouds of trouble have been setting in thickly nd us, and I am fully expecting the coming winter will be one of un-edented horrors. The Indian camps about us are deluged with fire-r, and, of course, every kind of madness is rife.

It is just because our village makes a stand against the universal tide sorder that we are being threatened on every side.

In July last I apprised His Excellency the Governor that we had in spring seized a quantity of liquor, which a party of Kitahmaht ns brought here for sale.

"In revenge for the loss of their liquor (I am sorry to inform you these Indians, in the summer, stole a little boy belonging to this place while he was away with his parents at a fishery on the Skeena river. And, horrible to write, the poor little fellow was literally worried to death being torn to pieces by the mouths of a set of cannibals at a great feast.

"This atrocious deed would have met with summary vengeance from the relatives of the boy had it happened a few years ago. In this case however, though highly exasperated, they would not allow themselves to do anything till they had seen me. In order to prevent blood being shed at random, I ordered them to wait till the arrival of a ship of war, when I promised to refer the matter to the captain, and hoped they would have justice done them in a civilised way.

"Last week, however, an Indian (uncle to the unfortunate boy, but not a Metlahkatlah man), arrived here from Victoria, where he had been living for the last two years and a-half. On his learning of the Kitahmaht atrocity, it seems he secretly resolved to take the law in his own hands, and, for that purpose, proceeded two or three days ago to Fort Simpson to where a party of Kitahmaht Indians had recently arrived.

"This morning, at two o'clock, I was awoke, and informed that a Kitahmaht Indian had fallen a victim to this man's revenge, and that great excitement was occasioned at Fort Simpson. Nor is it known who will be the next to fall, to feed the stream of blood which has commenced to flow, but every Indian around me is in fear for his life.

"I might enumerate several very serious matters which have lately occurred around us, which are loudly calling for justice.

"I can only mention one more. The Rev. A. Doolan, Missionary stationed at Nass, on landing at Fort Simpson, a few days ago, was set upon by an infuriated and drunken Indian, who twice attempted to fire at him. Both times his gun missed fire, and before he could make a third attempt, the gun was secured, and fired off into the air.

"Mr. Moffatt, chief officer at Fort Simpson, writes to me in great alarm.

"I do earnestly beg that a ship of war may visit us this winter. If such is not the case, much blood will be spilt, and no life or property will be safe."

On another occasion, two miners having been murdered at Fort Simpson, the chief officer of the Fort despatched a canoe for Mr. Duncan in the middle of the night, asking him to go up and assist in securing the murderers. When he arrived there two ships of war were already on the spot. After a time the Indians gave up two out of the three who were implicated. Their idea of justice was a life for a life, and so nothing would induce them to give up the third. The sequel of the story we gather from two passages in the journal of the Bishop of Columbia; the first he is describing his approach to Metlahkatlah in 1863 in

ame ship which had a few months before vainly endeavoured to secure he surrender of the third murderer:—

"When the gun of the ship I was in sounded her approach, we saw a anoe coming from the shore. She was manned by ten Indians; and as he came nearer us we perceived that in the midst, as is the custom in anoes, sat a white man, our earnest catechist, Mr. Duncan. As the oat came nearer, an Indian was observed sitting side by side with him, ot engaged in paddling the canoe. Who was that? He was a murderer. Six months before the 'Devastation' ship of war, in which I was, ad been in those waters, seeking the three Indian murderers of two hite men. The Indians gave up two, but they would not give up the hird. The ship of war planted her guns against the village, threatening with annihilation; but still they would not give up the third murderer. s soon as the ship of war was gone, the murderer came and gave imself up to Mr. Duncan, saying, 'Whatever you tell me to do I will o. If you say I am to go on board the gun-ship when she comes again will go.' For six months he had been there at large, and when our un sounded he might have escaped, but he said, 'What am I to do?' nd the answer was, 'You must come with me a prisoner.' He was ccordingly handed over to us a prisoner, to be taken to New Westminster be tried for his life. The scene was touching when his wife and hildren came to bid him farewell, and she earnestly besought Mr. uncan, the captain, and myself, to say some one word which might give er a ray of hope. Thus we see that what the ship of war with its guns nd threats could not do for civilisation, for protection of life, for ustice, the simple character and influence of one Missionary could ccomplish for all those important objects."

The second extract is from the Bishop's journal in 1866, when this me man was found amongst the candidates presenting themselves Metlahkatlah for baptism. After alluding to the above circumstances, e says:—

"He was taken to New Westminster, and it was found that he had een drawn into the murder through fear; he had protested against but when one of the others had fired and killed one white man, he as impelled by fear lest the others might now turn upon him, and ined in killing the second, but succeeded in preventing his companions ursuing the third white man, who was in their power. All these rcumstances came out, and he was pardoned. After his release he me to dwell at Metlahkatlah, and now I have admitted him, a sincere d humble believer in Christ, into the Christian Church. When entered the room to be examined he knelt down and offered a silent ayer.

"While speaking of his sins he showed emotion and covered his face. mongst other answers, these are some of his words: 'I repent very

much of my past sins; I remember my sins before Jesus.' I asked why Christians were not afraid to die; he said, 'Faith in God will make us not afraid to die.' I baptized him Jeremiah; he is about forty years of age. His wife was not less satisfactory in the testimony she gave of a true conversion to God, and was added by baptism at the same time with her husband to the fold of Christ."

A single illustration of the less important cases continually brought before Mr. Duncan must suffice to indicate the general character of this part of his work. It is taken from an account by Dean Cridge, given in the British Columbia reports of his examination for baptism of a large number of Indians at Metlahkatlah:—

"Clahs, aged 21. Her history is rather singular. Her parents are natives of Nass, at which place she was herself brought up. Her little sister was shot when she herself was a child, in revenge for an insult received at a feast. Her father instantly shot the murderer, and, as the latter was a chief, a feud sprung up, till the balance of revenge should be restored, which was arranged by the payment of forty blankets, and the promising this daughter to the chief's son when he should grow up. When the time arrived, Clahs refused, but to save her father's life, which was thereupon threatened, she went to live with a man she hated. When on her way to the Skeena River, in company with this man and her father, she found a pretext for being left at Metlahkatlah, and laid the case before Mr. Duncan, who, on the return of the man, had him brought up, and bound him over in seventy blankets to keep the peace (he having threatened the father's life); she, by Mr. Duncan's advice, remained at Metlahkatlah.

"She showed a clear knowledge of the elementary truths of the Gospel." [She had been for some time under instruction by Mr. Doolan at the Nass River Station.]

But perhaps the most serious source of anxiety in connection with this department of work arose from the constant attempts of smuggling sloops to sell spirits to the Indians. On one occasion Mr. Duncan, hearing of the presence of one of these vessels in the neighbourhood, at once despatched a warrant for the apprehension of the captain. In this case "the sad result," he writes, "was, that the five Indians serving the warrant were fired upon by the three white men on board the sloop, one being killed on the spot, and other three severely wounded. The sloop got away, and it was not till the following day that the Indian unhurt returned to the settlement, bringing his three wounded companions in a canoe.

"Unfortunately at the time I had very few people left in the village, so that we were unable to follow the murderers while within a reasonable distance of us.

"After I had done all, and the best I could for the wounded men,

etermined to run down to Victoria, it being unsafe, from the unsettled tate of the coast, to send the Indians alone.

"On the 25th August I started for Victoria in a small boat, and on he 5th September, by 7 A.M., I was in Nanaimi, the nearest white ettlement, having been brought, by a gracious God, safely through any perils on the sea, and perils by the heathen.

"I need scarcely say that as soon as possible I communicated the hocking tidings to the Governor of each colony, to Admiral Denman, nd to all our friends. All deeply sympathised with us; and Governor eymour, of British Columbia, lost not a moment of time till all the eedful despatches were written, and forwarded to the two neighbouring overnments, Russian and American, and to the Admiral of the station, lling upon all to do their utmost to seize the murderers, and hand em over to justice. The Governor also engaged a doctor to visit the ounded men, and Admiral Denman sent up H.M.S. 'Grappler,' with e doctor and myself on board, to the settlement.

"I cannot express to you the anxiety I felt while away, and how stless I was to return to the sick men. But God was better to me an my fears. We arrived on the 4th instant at Metlahkatlah, and, to y great relief, I found the wounded men doing well, and all the settlent going on prosperously. I called a meeting of the village on the ening of our arrival, to return thanks to Almighty God that He had membered us in our affliction."

At the same time, even such events as these were made to subserve e one object which Mr. Duncan ever held so steadily in view, viz., e setting forth the manner in which the reception of Gospel truth ould influence men's conduct in every position, and under the most rying circumstances in life.

"In my addresses, both before going to Victoria and since my return, have been greatly helped in opening to the Indians the passages and ths from the Scripture, which this late dispensation of Providence strated; and I have been shown by unmistakeable signs that this ere chastisement, with which it has pleased God to visit us, will be ductive of great good to us.

"It would take me too long to detail to you the series of Indian laws revenge and compensation which this sad occurrence and its sequences e revived, met, defeated, and dispersed for ever; and how the Chris- laws on these matters have been put forward in strong contrast— roved, magnified, and made to triumph; and how, for the first time, alamity, which would have called forth only savage fire and relentless y in the Indian as heathen, has only called forth patient endurance lawful retaliation in the Indian as Christian."

t will be easily understood that the determined and persistent opposi- thus offered by Mr. Duncan to the illicit traffic in spirits with the

natives gained for him for a time no little ill-will amongst a large class of the trading community at Victoria. But it is satisfactory to find that the wisdom and justice of the course he adopted, and the good results of his work amongst the natives, came at last to be so generally admitted as to disarm opposition, and in some cases even to secure for him the support of those who had most bitterly opposed him. One instance is mentioned by Dean Cridge of the captain of a trading sloop, whom Mr. Duncan had fined 400 dollars for unlawful trading, but who afterwards became one of his most active friends—a result partly due to the impression created by what he saw at Metlahkatlah, and partly the fact of Mr. Duncan having afterwards obtained restitution for him from the Indians at Fort Simpson for injuries done to his vessel.

Thus acting in turns "as minister, schoolmaster, physician, builder, arbitrater, magistrate, trader," yielding to "no consideration of comfort, taste, interest, reputation, or safety (in all which respects he has been severely tried)," did Mr. Duncan labour on year after year resolutely, sacrificing himself and his own interests to the work which he had undertaken, and refusing to decline or abandon any undertaking which he believed to be, under the providence of God, essential to its success. Who that reads the story of what the strong will and entire self-devotion of one man has effected will deny that it is indeed "*stranger than fiction*"?

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## THE POLYNESIAN SLAVE TRADE.

### BISHOP PATTESON'S MEMORIAL.

WE have received a copy of a Memorial, addressed by Bishop Patteson to the General Synod of New Zealand, on the subject of the Polynesian slave trade. Speaking of the so-called engagements, or contracts, made with the islanders, he writes:—

"Much is said about engagements and contracts being made with these islanders. I do not believe that it is possible for any of the traders to make a *bonâ fide* contract with any natives of the Northern New Hebrides, and Banks, and Solomon Islands. I doubt if any one of these traders can speak half-a-dozen words in any of the dialects of the islands; and I am sure that the very idea of a contract cannot be made intelligible to a native of those islands without a very full power of communication readily with him. More than ten natives of Mota Island have been absent now nearly three years. The trader made a contract with them by holding up three fingers. They thought that three sun

# STRANGER THAN FICTION.

By the Editor.

## CHAPTER XVI.

## GALA DAYS.

QUOQUOLT INDIAN. *See next page.*
(*From a Photograph.*)

UNTIL we have seen a community in their holiday dress, and marked the general character of their festivities, we are hardly in a position to form a fair opinion of the standard to which, in social and religious matters, it has attained. Let us, then, glance for a moment at the various festivities and observances by which, from time to time, particular days and occasions were observed at Metlah-katlah.

Of ordinary holidays, the one most observed is the Queen's birthday. We will choose for our description an occasion on which one of H.M. ships, the "Sparrow-hawk," was anchored off the village, as it doubtless served to give additional *éclat* to the proceedings.

At an early hour a party from the ship landed, to help in decorating the Mission-house and bastion with a festoon of flags of various nations. The day was delightful; the sun shone bright, and all the beautiful scenery of the islands, placid sea, and distant mountains, contributed to the charm.

The proceedings of the day commenced in the house of God, where seventeen children were baptized. "It was pleasing," writes the Bishop of Columbia, who officiated, "to witness the devout manner of the sponsors, and to hear their audible responses. None anywhere could have better, or show more appreciation of this sacrament of the Gospel."

A distribution of gifts then took place. First came 140 children, as orderly and nicely dressed as the children of the best village school in England. After singing "*God Save the Queen*," in English, they were

each presented with a biscuit. Next came 120 elderly men and women to whom a few leaves of tobacco were an acceptable token of friendly feeling; the sick, too, were remembered; and last, not least, the council men and constables.

Precisely at twelve o'clock a royal salute of twenty-one guns boomed forth from the ship, to the great satisfaction, and some astonishment, of the groups of Indians, who, in their Sunday best, had gathered to the village square, to join in the festivities, which now commenced in earnest. Children playing at ball, and taking turns at a merry-go-round; young men competing at gymnastic bars; the eighteen policemen of the village in regimentals, ready for review; and the elders walking about, comparing the old time and the new, made up a scene which, for interest and enjoyment, could not well be surpassed.

But the most exciting part of the programme for the day was the regatta. The course was about two miles, round an island. In the first race, five canoes, manned by forty-one young men in their prime, were engaged. The canoes flew through the waves, throwing the white foam on every side; and right gallantly were the efforts sustained until the goal was reached. Three canoes, rowed by women, also contended for a prize.

Next came foot races, running in sacks, blind-man's buff, and such like amusements. It so happened that on this day a large body of Quoquolt Indians came to Metlahkatlah. As they landed from their fleet of Bella Pella canoes, the contrast which they presented to the well-dressed and respectable Metlahkatlahas was very striking. They were clothed in tattered blankets which scarcely covered their nakedness. Their faces were painted black and red, and their hair was matted and dishevelled. Not a little astonished at all they saw around them, they eventually retired, as though wishing to hide themselves from observation. Their chief, a stately personage, alone remained, as the guest of Legaic.

The evening was devoted to a public meeting, and a magic-lantern entertainment.

At the meeting several of the officers from the "Sparrowhawk" addressed the Indians. Some of the chief men replied: Mr. Duncan acting as interpreter on both sides. The time being short, the speakers were limited to a few minutes each. Two or three quotations will serve to give some idea of the general line of the addresses and the highly figurative language peculiar to Indian oratory:—

Abraham Kemskah.—"Chiefs, I will say a little. How were we to hear, when we were young, what we now hear? And being old, and long fixed in sin, how are we to obey? We are like the canoe going against the tide which is too strong for it; we struggle, but, in spite of our efforts, we are carried out to sea. Again, we are like a youth watching

skilled artisan at work: he strives to imitate his work, but fails; so
e: we try to follow God's way, but how far we fall short! Still we are
ncouraged to persevere. We feel we are nearing the shore; we are
oming nearer the hand of God, near peace. We must look neither to
he right nor left, but look straight on and persevere."

Peter Simpson (*Thrak-shah-kawn—once a sorcerer*).—"Chiefs, I will
peak. As my brothers before have intreated, so do ye. Why have you
ft your country and come to us? One thing has brought you here:
ne thing was the cause. To teach us the way of God, and help us to
alk in it. Our forefathers were wicked and dark; they taught us evil,
ey taught us *ahlied* (sorcery). My eyes have swollen. Three nights
have not slept; I have crept to the corner of my house to cry, reflecting
n God's pity to us in sending you at this time. You are not acting
om your own hearts: God has sent you. I am happy to see so many
my brothers and sisters newly born to God. God has spoken to us:
et us hear.'"

Richard Wilson.—"Chiefs, as ye have now heard, so do ye. Indeed,
ther" (addressing Mr. Duncan), "we are sinners before you; we often
ake your voice bad in calling us; we must persevere, we must try,
ough we are bad; we are like the wedge used in splitting the trees, we
e making the way for our children: they will be better than we are.
he sun does not come out in full strength in early morn; the grey light
first spreads itself over the earth; as it rises the light increases, and,
-and-bye, is the mid-day sun. We shall die before we have reached
ch, but we shall die expecting our children to pass on beyond us, and
ch the wished-for goal."

Daniel Baxter (*Neeash-ah-pootk*).—"Chiefs, I am foolish, I am bad,
d in your sight. What can our hearts say? What shall we do? We
n only pray and persevere. We will not listen to voices on this side
that, but follow on till we reach our Father in heaven."

Cheevost (*Jacob*).—"Chiefs, we have heard you. Why should we
to mistake the way you teach us? rather we must try to follow on;
ough our feet often slip, we must still try; we have rocks all round us;
sins are like the rocks, but the rudder of our canoe is being held.
e will not drift away. We are all assisting to hold the rudder and
p her in her course. What would she be without the rudder?—Soon
reck upon the rocks. So we must cry to God for help to follow on.
must beg God's Holy Spirit to strengthen us and to guide us.
iefs, do you but speak, and we will obey."

Woodeemeesh (*Simeon*).—"I will speak to my brethren. What has
d done to us? What does He see in us, that He should be working
us? We are like the fallen tree buried in the undergrowth. What
hese chiefs gain by coming to us? Did we call them? Do we know
n whence they are, or did we see the way they had come? Yet they

have arrived to us. They have torn away the undergrowth; they have found us; and they have lifted up our hands and eyes to God, and showed us the way to heaven."

The day concluded with an exhibition of the magic lantern, which, it is needless to say, caused the greatest excitement and amusement, which was not lessened by a remark of the chief of the Quoquolt Indians, to the effect that he found the "King George men" could conjure as well as the Indian.

New Year's day was another annual holiday, which was kept with somewhat similar festivities, save that they were varied by a business meeting, in which the financial affairs of the settlement were discussed, taxes paid, arranged, &c.

The completion of a new house, a marriage, or baptism, presented frequent occasions for minor festivities. Here is the description of such an entertainment, which Mr. Doolan attended during the temporary absence of Mr. Duncan in 1867:—

"*Feb. 4th.*—Attended a feast of biscuit and tea, given in honour of the completion of a new house: the roof anything but watertight, and as it was raining very hard, I had to put up with occasionally large drops falling down my neck. Such a noise! the master of the feast bawling out the number of biscuits given to each person; others busy at the fire stirring the molasses—a substitute for sugar—in the tea; men and women talking, children crying; while, to crown all, a kettle full of tea was upset on the fire, filling the house with steam. However, perfect good humour prevailed, and every one seemed happy. One of the Indians, at the conclusion of the feast, spoke very well, and was clapped; this first time I have heard the Indians at feasts use this means of expressing their approbation. The purport of his speech was, that God had pitied him, having given him strength to finish his house: though he was very ill, God had not called him away. Before his house was finished he felt like a bird without a nest. He hoped God would ever be with him; and concluded by thanking us all for our attendance."

Bread and tea, and tarts made from the juice of the native berries, formed the usual provision at such gatherings, and speech-making the chief amusement.

The observance of Christmas, again, is thus described:—

"*Dec. 25th: Christmas-day.*—This morning, between twelve and one o'clock, a band of young men, attended by Mr. Duncan, paraded the village, singing hymns suitable for Christmas. The night was very fine, and the voices sounded very pleasantly in the still frosty air.

"After Morning Service, all the people, with the exception of a few who had misbehaved, came to the Mission-house to shake hands with us and wish us a happy Christmas. It was very pleasant to see the people looking so happy. They were all dressed in their best: the women

wearing good gowns, and different coloured shawls, and the men with strong pilot cloth coats.

"We invited to dine with us the chiefs and their wives, in all six. After entertaining our guests with a microscope and some stereoscopic views, we closed with singing and prayers.

"*Dec. 26th.*—To-day being fine, the young men had a good game of football on the sand. After they had finished, the old men made sides, and seemed to enjoy the fun highly.

"A great many feasts of tea and bread are being given: by these feasts a friendly feeling amongst them is fostered."

At rare and uncertain intervals, the visits of a man-of-war, bringing some special visitor, caused a variation in the ordinary routine of the daily life. For instance, in 1867 the settlement was visited by the Governor of Victoria, an honour which was highly appreciated by the Indians. One or two extracts from the speeches made on the occasion of his reception will speak for themselves. Addressing the assembly as "Councillors, Constables, and Friends," Governor Seymour said—

"It gives me great pleasure to meet you for the first time in your own home, and to see the great progress in civilisation which you have made. Depend upon it, the arts and habits of the white men are good for the Indians also. As long as you continue doing well, you shall have the support and assistance of the Government.

"Continue to fear God, to obey the authorities, to abstain from liquor, to make roads and houses, to cultivate your gardens, and you will do well."

The following is an epitome of the speeches made by the Indians in reply to the Governor:—

Paul Legaic.—"We have heard the good words of the great chief now sitting here with us. We are children, not yet strong or wise enough to guide ourselves. Let the chief speak to us, and tell us what we ought to do, and what we ought to avoid doing, and we will obey. We beg, we all beg one thing from the chief, that he will use his power to stop the Indian custom of giving away property, as that custom is the great barrier to all improvement among the Indian tribes. It is to support and carry on that custom that the Indians rush into every kind of vice. We therefore wish the Governor to stop it. If he says it is to stop, it will stop; if he will not forbid it, it will still go on."

Peter Simpson.—"The chief has heard from Paul what we all strongly beg for. We are anxious to see peace established around us. The chief has kindly promised to take care of us. As the bird watches over its eggs, so do you watch us. You are strong: we are weak; you exhort us to persevere in the way we are going. So long as God shall spare us we are resolved to follow in the track we are going. We

long expected to see the great chief here. We see him now: we rejoice."

DANIEL BAXTER.—"We are happy to-day. We ask what we can part with from our bodies to give the chief who has visited us? He has made us glad with his words. Yes; we are weak; we are yet shallow; but we are feeding on God's Word, but not yet satisfied. We have not eaten enough. The chief has done well to come to see us, though he makes but a short stay. It is good that his feet have walked our village road and touched our soil. He has heard from Paul Legaic about the great barrier that stops the way of the surrounding Indians from following with us. We hope the chief will move it away."

Some other speeches followed; and the Governor replied: "I am going away. What you have said I shall bear in mind. Though, as you say, you are poor and young as a people, yet you have made great progress towards equality with white men. You worship the same God; you are acquiring the same habits and customs; you have houses like them; you will have good roads; you own a vessel; you have a shop; will possess a saw-mill. If you continue in this way you will do well. I must now leave you, with the assurance that my heart is good toward you."

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CHAPTER XVII.

## SOCIAL PROGRESS.

WE have before spoken of the schooner which Mr. Duncan assisted the Indians to purchase, and of the trade carried on by its means. By the year 1867, besides large sums paid over from time to time to the Indian shareholders, the profits accruing to the Mission had sufficed to build a large market-house, a soap-house, a blacksmith's shop, and a saw-mill, representing together, with some improvements in the Octagon School Church, an expenditure of nearly £800.

The most important of these buildings was one about 90 feet by 3[illegible] erected on the shore near the upper end of a large jetty, and divided into two portions, the smaller designed for a court-house, the larger for village assemblies, a market-house, and for the accommodation of strangers. By this means, strange Indians, who often came in large numbers to trade, instead of being scattered over the village, to the great discomfort and detriment of their more civilised brethren, were comfortably housed and properly cared for, whilst frequent opportunities were thus given of addressing large bodies of the heathen from the surrounding country. "The good," Mr. Duncan writes, "which the market-house is doing in facilitating the preaching of the Gospel to a

heathen neighbours is very great, more than would, I think, arise from an itinerating Missionary. It used to be almost impossible to get strange Indians to assemble for any special effort in instruction. Now all is changed. The men who come for trade to us occupy this house, and are, in a sense, my guests, and I can find them ready and happy to hear me or the young men of our village address them after the hum of trade has ceased."

Many, too, of those who came to trade would remain over the Sunday, and attend the services in the church.

The advantages of the "store," or "trade shop," were very great. In the first place, it demanded and obtained quietness and courtesy in place of the savage altercations common to Indian trading. All goods answering the conveniences of civilised life, and tending to elevate the tastes and improve the appearance of the people, were obtainable at a price to which they had before been quite unaccustomed. For instance:—

"My soap manufacture," Mr. Duncan writes, "is quite a success. I now let the Indians have a bar of soap for 6*d*. *They are astonished at the price; such a bar cost them a few years ago* 40*s*. *in furs*. Now that their habits require more soap, here it is ready at hand and cheap."

Apart from these advantages, the continued employment which the various branches of trade gave was of the greatest service; the Indians gradually acquiring the habit of following their daily avocations—some of them very laborious—more in the steady manner of the English labourer than with the fitful disposition of the Indian.

Next in importance amongst the new buildings was the Mission-house, a frame building of cedar, 64 feet by 32, containing seven apartments on the ground floor, besides outbuildings; also a spacious dormitory up-stairs, looking pleasantly out on the islet gardens.

"The rooms on the ground floor," writes Dean Cridge, "are lofty and commodious; that in which I am writing, and which forms one of the suite of apartments prepared for the exclusive use of a married Missionary [whom Mr. Duncan hoped to associate with himself in the work], is as comfortable as any room in my own residence. If we add a plentiful supply of game, fish, &c., in the season, imported goods in the store, quite a large flock of goats, yielding a profusion of excellent milk, poultry and eggs, a garden with a plentiful stock of vegetables, it is evident that, with any reasonable degree of forethought on the part of the Missionary, the days when anything like hardship and privation could with propriety be entertained of Metlahkatlah have entirely passed away."

The island gardens form another characteristic evidence of social progress. The *Victoria Daily Chronicle*, alluding to the Bishop's visit in 1866, says:—"The Bishop visited, in a canoe, the island gardens of the Mission. They number about 150. He found many of the owners—men, women, and children—planting potatoes in the deep rich

mould. They use lines for the trenches, and deposit sea-weed and excellent manure upon the potato, which is cut in pieces and placed about six inches apart. Abundant crops are thus obtained."

Thus much for the external signs of progress. Let us now glance for a moment at a branch of the quasi-secular work, of which we have not yet spoken—the Industrial Training School for Girls.

A number of the elder girls educated in the school were first taken to reside in the Mission-house during the time that Mr. and Mrs. Tugwell were assisting Mr. Duncan.

The plan proved of such material service that on Mrs. Tugwell's leaving, Mr. Duncan still persevered in it, receiving great assistance from the older pupils.

The general method adopted in dealing with the scholars, and the result obtained, will be best gathered from the accounts given by various visitors to the Stations. The Bishop of Columbia says:—

"I had observed on Sunday a row of well-behaved and devout young girls with Bibles in their hands. As I gave out my text they found the passage. On Sunday evening I heard them read the Bible, and they sang chants and hymns, some in English, and some in Tsimsheean. To-day I examined several of them in reading, and was much pleased by the accurate and devout manner in which they read the Word of God.

"These were to be the future mothers of a new generation. Already has he seen one set go forth from the Institution well and respectably married to young men who had proved worthy of the Christian profession.

"Those now in the Institution are the second set, several of whom are about to be married, and there are others waiting to come and supply their place. So great is Mr. Duncan's influence, that none are married without his consent, and he is entirely trusted by the parents. Constantly is he applied to by the many young men who desire this or that one for a partner; and not a little interesting, if not amusing, are the accounts he can relate of the care and watchfulness with which he guards the tender plants from too early or ill-advised exposure to the blasts and storms of the voyage of life."

Here, again, is an account by Dean Cridge of his inspection of the school, and of an evening spent with the scholars:—

"Examined the writing exercises of the first class of girls. The words 'whale,' 'shark,' 'salmon,' 'seal,' were written on the black-board, and each girl wrote a short theme in connection with each word. Some of the exercises were as good as in an English school in respect of composition, spelling, and penmanship.

"In the evening, the girls sang some of their native nursery rhymes. Some were very pretty, some ludicrous, some pathetic. Among the latter is that of the little slave-child, who is told by her captors that he

mother is gone getting clams; and the little thing lisps, 'Raven, have you seen my mother? Sea-gull, have you seen my mother?' After this, one of the party commenced the legend of 'The Chief's Proud Daughter;' but the night advancing, we were obliged to defer the conclusion.

"On Tuesday Mr. Duncan gave the girls a merry evening with the galvanic battery, introducing the bucket of water and the silver coin, which none succeeded in getting. Mr. Duncan has great art in keeping them cheerful, telling them humorous stories, the point of which they always remember; *e.g.*, 'A man with a wry neck fell and hurt himself; a friendly bystander picked him up, and began to set him generally to rights, and, among the rest, to straighten his neck. The man, terrified, cried out, "Hold hard there! Born so, born so!"' One evening some one made a remark on their Indian gait, which Mr. Duncan interpreted to the girls, to their great amusement; and one of them exclaimed, in English, 'Born so!' which was immediately taken up by the rest, some of them jumping up and caricaturing their own peculiarities; upon which Mr. Duncan explained to us the allusion.

"This evening Mr. Duncan showed me a letter just received from one of the girls whom he had occasion to reprove in the morning. In broken English she bewailed her ingratitude and hard heart, asked his forgiveness, and entreated his prayers that she might be a better girl."

A single letter written by one of the first set of scholars will serve to show the amount of intelligence and good feeling which prevailed amongst them. It was given to Mr. Duncan by a young woman to send down in the schooner to her sister, who was leading an evil life in Victoria. She had before succeeded in reclaiming one of her sisters, and hence her letter to this one:—

"*Metlahkatlah.*

"My dear Sister—I send this little news to you. I very much wish to see you, my sister. I tell you sometimes I very much cry because I remember your way not right. I want you to hear what I speak to you. Come now, my sister, I hope you will return and live in your own place. Do not you persevere to follow bad ways. You must try to forsake your way; repent from your heart. You hear our Saviour Jesus Christ. Cast all your bad ways on Jesus. He know to save us when we die. I very happy because I see my brother and sister come again. I thank God because He hear always cry about you.—I am, your crying Sister,

"Eliza Paley."

Letter-writing seems to have been an institution of civilised life which greatly recommended itself to the Indians. The schooner commonly carried a "post" of some 200 letters, all written by Indians to their several friends in Victoria.

But of all tests of progress in such a settlement as Metlahkatlah the development of a Missionary spirit is the most trustworthy. Nor was this sign wanting. Amongst all classes of the community there seems to have been a constant desire leading to continued and earnest efforts to bring home the truths of the Gospel to their heathen brethren. Men going on their hunting and fishing expeditions would, as a matter of course, gather together for religious worship all whom they could induce to listen to them, whilst several of the younger men gave themselves either entirely or to a great extent to the work of Catechists. The following incidental mention of the conduct of an Indian who had gone as an interpreter to a surveying expedition is taken from a Colonial newspaper :—

"The Portland Inlet was found to be about seventy miles in length, and to bear the same general characteristics as the other numerous inlets which are all closed in by snow-clad mountains from 3,000 to 4,000 feet high. The head of the inlet was found to terminate in a low marshy swamp, with a high peak of 6,000 feet in the background; reports as of distant thunder were heard at intervals, caused by the avalanches as they rolled into the valley beneath, with a dull sound which reverberated from peak to peak. Here we found camped the most powerful chief of the Naas Indians, Tchatcoquas, and a very large party catching and drying salmon. They were extremely civil, and when we landed insisted on carrying up to our tent all our gear. We pitched our tent near the camp on the Saturday, and on Sunday, Thomas, our interpreter, a Christian Indian from Metlahkatlah, held Divine service, morning, afternoon, and evening, in the Indian ranch. Thomas had a fluency of language that must have astonished the natives. The singing was good, the female voices especially; but the smoke of an Indian house in which salmon is being dried being anything but conducive to comfort, and our knowledge of Tsimsheean being very limited, detracted somewhat from our pleasant participation in the interesting ceremony. We suppose that Thomas must take to himself the credit of being the first who taught Christianity at the end of British dominion. We were then encamped on the boundary line between Alaska and British Columbia."

Such notices, again, as the following might be multiplied almost indefinitely :—

"One of our Christian young men joined a tribe from Fort Simpson last summer at their salmon-fishing, and preached every Sunday for over two months to them. Nearly the whole tribe stopped work, and regularly attended service."

One more "mark of progress" is too characteristic to be passed over or to be given otherwise than in Mr. Duncan's own words :—

"Lately two cannibal chiefs (once the terror of the coast) from a tribe over 100 miles from Metlahkatlah, visited us for trade, and heard, to their horror, our children playing at medicine work on the beach. The

shame and mortification they could not hide, but not daring to use threats or vent their rage, they came to me to beg that I would forbid the children to go on. I called them into my house, and, at their request, shut the room door, that others might not hear. We had a long and serious talk over the whole matter. . . . They left me in a friendly way, and, I feel sure, a good deal out of love with their false position."

*(To be concluded in the December Number.)*

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## MISSION WORK IN THE WEST OF ENGLAND.

THERE are few counties in England which contain more striking contrasts in natural scenery, or whose inhabitants are distinguished by more marked peculiarities, than Cornwall. A journey from Plymouth to Penzance presents a continuous change. After leaving the former town, the traveller is carried along, past rich woods, through lovely valleys, on to the bleak land of the mines; whence he passes onwards to Penzance, with its mild climate, blue bay, and abundant vegetation.

But though the inhabitants vary in these various localities, there is a strong resemblance between them, a strong family likeness, so to speak, between the Cornish miners, fishermen, and agricultural population. There is the same sturdy independence, the same contempt for "foreigners" (*i.e.*, all persons born out of the county), the same strong faith in local superstitions, and the same love of hospitality and social gatherings. Unhappily there is, in general, also the same low tone of morals. Wesley may be almost said to have revived Christianity in the West of England, but he failed to teach a Church system in its beautiful completeness, and modern Methodism is too much addressed to the emotions to grapple effectually with sin, and lead to reformation of life and home. King Arthur's task, "to drive the heathen from the land," is still in great measure unperformed, for in too many places the people are living without God in the world, and are therefore practically heathen.

The attempt to elevate the lowest class by means of one of themselves had been tried with much success in London and elsewhere by the "Parochial Mission Women Association."* It was founded in 1860 by four ladies, who assumed the title of Managers of the Fund entrusted to them by the public for the maintenance of certain poor women who, under the direction of the local clergy, were desirous of devoting themselves to the active service of their own class. When experience had

* *See* Advertisement.

proved the usefulness of this work in London, two ladies possessing considerable local influence desired to plant, by God's blessing, in the West a branch of that tree which was producing such good fruit in the East, and the London managers gladly agreed to assist in extending the machinery into Devonshire and Cornwall. The plan was laid before the late Bishop of Exeter, and, having obtained his Lordship's cordial approval, a Branch Association was formed in November, 1862, under the same rules, and governed by the same principles as the parent Society, with which it is still in close connection and constant communication.*

It is not intended here to give a complete account of the work of the Diocesan Association, but merely a few instances to prove the suitability of the means employed for the end attempted, by showing the good done not only in "the three towns," but in the heart and on the shores of the two counties, especially Cornwall.

The readers of *Mission Life* may probably remember a paper written by the Honourable Mrs. J. C. Talbot (President of the Society), which appeared in January, 1870, and in which the objects of the work, and the persons among whom it is carried on, are described. They will have noticed that women are both the agents and the subjects of these Missions, while the scene of their operations is the homes of the English poor. According to whether she is working in town or country, the Parochial Mission-woman may be found living in a lodging or in a cottage; but it is essential that she should herself be on the same social level as the persons among whom she labours, and to whom she is supposed to be a model in dress, home, character, and conduct. She only receives from the Association the few shillings a-week she was in the habit of earning; and, as the rate of female labour is low in the West this sum there in no instance exceeds 1s. or 1s. 6d. a-day, to which sometimes, a trifle for rent is added. In short, she is *maintained, not rewarded*, by her richer fellow-workers, and still remains the *bonâ fide* poor woman she was when selected by her clergyman. Her work begins by collecting deposits for the purchase of Bibles and Prayer Books, clothing and bedding in the homes of the people, and in her visits for this purpose to the lowest, she gains an opportunity of doing many a kindly act for the sick, the aged, or the neglected, as well as of saying a word in season not only on the advantages of thrift and cleanliness, but on the duties of sobriety and chastity.

It is difficult to realise the position of a poor, ignorant woman whose heart for the first time has been awakened, by God's grace,

* The Exeter Diocesan Branch is under the Management of the following ladies, by whom further information will be willingly afforded, and further assistance thankfully received: Lady Louisa Fortescue, Boconnoc, Lostwithiel; Lady Agnes Wood, Powderham Castle, Exeter; Lady Duckworth, Wear House, Exeter; Mrs. Pole Carew, Antony, Torpoint, Devonport; Mrs. Glanville, Hon. Sec., Sconner, St. Germans, Cornwall.

# STRANGER THAN FICTION.

By the Editor.

## CHAPTER XVIII.

## CONCLUSION.

THE history of the settlement at Metlahkatlah during the last five years may be summed up in two words, "*steady progress.*" Of difficulties, drawbacks, and occasional discouragements, there has been no lack. The spirit in which they were met as they arose, is well indicated in Mr. Duncan's own despatch of November, 1868: "The enemy is only permitted to annoy, but not to destroy us, only to make us stand more to our arms and look more imploringly and constantly to heaven: nor is he permitted to triumph over us. To God, to our Triune God, is all the praise and glory."

One of the latest signs of increased religious earnestness was a spontaneous movement amongst the young and middle-aged Indians to form adult Sunday-classes for Bible-reading. "The adult males, numbering about one hundred, are superintended by four native teachers, and the females, who assemble in separate houses, are taught by the young women who have passed through a course of training in the Mission Home. All the teachers come to me at the close of each service for special instruction for a few minutes, and then proceed to the several classes. All read over carefully the text, translate it word by word; simple comments and addresses are offered by the teachers, concluding with singing and prayer."

The next important step in advance which Mr. Duncan contemplates is the sending out native teachers to the heathen tribes around. "Many of the tribes," he says, "are stretching out their hands for help, and God seems preparing His servants at Metlahkatlah to carry it to them. Whole tribes talk of soon joining us; but this I do not anticipate will be the case yet—the way is very difficult and the door narrow for them." Still, the constant communication with Metlahkatlah, and the unmistakable evidence there presented to them that godliness has

the promise of this world as well as of that which is to come, adde... greatly to the effect of the occasional preaching of the Gospel among... them, and it was evident that it only needed some suitable opportuni... to present itself to bring about a great national movement in favour ... Christianity.

In the meantime Mr. Duncan has formed the plan of developing ver... considerably the material resources of the settlers at Metlahkatlah, an... making it a nursery, not of Christianity only, but of the arts an... employments of civilised life. He thus expresses his views on the subject... "The spirit of improvement which Christianity has engendered with... this people needs fresh material and knowledge in order to develo... itself. The sources of industry at present in the hands of the Indian... are too limited and inadequate to enable them to meet their increase... expenditure as a Christian and civilised community, who are no long... able to endure the rude huts and half-nakedness of the savage. Again... numbers of young men are growing up in the Mission who want work... and work must be found for them, or mischief will follow; the mischi... being, that these now promising youths will be attracted to the settlemen... of the whites in the colony, where numbers of them will be sure to becom... the victims of the white men's vices and diseases."

As the first step in carrying out this view, Mr. Duncan determin... himself to come to England and acquire a knowledge of several simp... trades, and purchase such machinery as he required, and then goi... back to his people erect workshops, and inaugurate those new modes ... industry upon which he hoped to build up a material prosperity, and ... develop that self-respect and self-reliance which can hardly be found ... any great degree amongst a wholly uncivilised people.

With this view he sailed for England at the end of January, 187... The scene on his departure showed how great a hold his thirteen yea... labour amongst them had gained for him upon the people. Thou... he had previously gone round to every house to take leave of them, th... collected in crowds as the time for his leaving drew near, and even aft... he had said his "last farewell and last prayer upon the beach," they st... followed him in their canoes to the ship.

Arriving in London on the 13th of March, 1870, Mr. Duncan at on... set to work on his self-imposed task, going about to different parts of t... country, and, as far as it was possible in a limited time, making himse... master of the branch of industry there prevailing. Thus, when visiti... Yarmouth, he learnt *rope-making* and *twine-spinning*, and at anoth... place at which he stayed, weaving, at another brushmaking, at anoth... "the gamut of each instrument in a band of twenty-one instrument... At the same time he set on foot, amongst those whom he succeeded ... interesting in his work, a subscription for defraying the expenses of so... of the more important works which he contemplated.

Chief amongst these were a new church and school. He also proposed to give the Indians such assistance in the matter of window-frames, nails, &c., as would induce them to rebuild their houses after a more substantial and permanent model than was possible on the first formation of the village.

To carry out these plans, he estimated that not less than £6,000 would be required, and he fairly enough challenges the Christian philanthropist to assist him with this amount of capital. Before he left England, which he did at the end of six months (*i.e.*, in September, 1870), he had received about £400 towards the amount he required. For the credit of English philanthropy it may well be hoped that the whole amount required will eventually be forthcoming. There must be many English capitalists who, if they really knew all the circumstances of the case, would consider it a privilege to be associated with such an undertaking.

On the 14th of October, 1870, Mr. Duncan arrived at San Francisco on his return journey, "very weary and dusty, having been a second-class passenger, and therefore without sleeping accommodation for over two thousand miles." Here he was delayed for three weeks. "The time," he writes, "proved very useful. I made several new and very warm friends, who promised to help me, and who, indeed, have helped me exceedingly. At the woollen mills the manager supplied me with shuttle, reeds, heddles, and spindles, and carding materials, and promised me another supply, free of cost, whenever I may apply for it."

Arriving at Victoria on the 11th November he found it necessary to remain there for some weeks, in order to carry out arrangements with the Government about the Indian reserves and other matters connected with the settlement.

As one of the vessels of the Hudson Bay Company was just starting for the coast he was able to send letters to Metlahkatlah, and in about three weeks received a batch in return. "Yesterday," he writes, "I got a batch of thirteen loving letters from my people. All going on well; all anxiously looking for my return. One says: 'How we shall thank God when He brings you back to us! The people were together in the market-house to hear the news from you [they had assembled to hear my letter read], and when they heard that you are coming back they made such a great noise by jumping on the floor.'

'One of the letters from Metlahkatlah to me was from (and signed by) the Council, expressing their joy at the prospect of soon seeing me.

'Another was from the notorious chief Leeguneesh, who has given me much trouble of late years, and was expected to make use of my absence to injure the Christians all he could.

'In this letter (signed by his own hand) he says he owes it to God's mercy that he has the hope of seeing me again. He thanks God for dealing with him, showing him his sins, and making him to hate the

ways he once so much loved. He says, too, he has resolved to join God's people at Metlahkatlah, and remain faithful till death, looking up to heaven as his home.

"All the other letters express to me the great joy that spread over the village when the steamer arrived, and the sore disappointment when they learnt I was not on board.

"They thank God for my safe arrival at Victoria in answer to their prayers, and pray constantly for my return amongst them.

"With their furs I have had a good deal of trouble, as the fur market has fallen lately; but I am happy to say that, by inaugurating a new mode of disposing of them, I have realised (and thus saved to the village) nearly one thousand dollars above the offer made to the agent in the usual way. Their requisition for goods I am yet busy procuring."

Mr. Duncan's chief object in delaying at Victoria was to procure from the Government power to allot to individual Indians of the settlement a portion not exceeding ten acres of the native reserves round Metlahkatlah, with the right to clear, enclose, cultivate, and personally own such portion.

Not only did the Governor readily grant this request, but gave himself personally a donation of 500 dollars to be spent upon the constables and council of the village. Whilst the negotiations with the Government were pending Mr. Duncan occupied himself in taking lessons and practising on a band of brass instruments given him in England, and also in compiling new Indian services in Tsimsheean. Before he left he also "purchased a steam boiler and pipes, &c., to carry out a new system of making the celebrated Oolachan oil so much used by the Indians, and the process of manufacturing which (mainly owing to their superstitions) is destructive to health and degrading to the females."*

Whilst still at Victoria, Mr. Duncan had the pleasure of hearing that the suggestion which he had some time before made to the President of the United States was likely to be carried into effect. "Great changes," he writes, "have lately taken place in the Indian Agency of the United States. Fancy my joy on hearing at San Francisco of the two forts Tongas and Wranzel, both being abandoned now, and that the President had determined to remit the Indian Agencies into the hands of the various Missionary Societies."

Since his return to Metlahkatlah no letters have been received in England direct from Mr. Duncan. From intelligence coming indirectly it appears that he found that everything had gone on in his absence most satisfactorily. With the conduct of the Indian Council and constables he was especially gratified. Not only had they proved themselves

* With regard to the Indians at Victoria, Mr. Duncan writes: "Nothing at all at present being done for them. They have thoroughly relapsed into their old heathenism and savage customs—eating dogs, &c., on the beach right in front of Victoria—a proof how perfectly helpless civilisation is to elevate the poor savage without the Gospel."

zealous in preserving law and order during the twelve months of his absence, but during that time some of them had scarcely ever left the village even to gather supplies of food for the winter, lest in their absence anything should go wrong.

Of the real value of the work which Mr. Duncan has been permitted to do a more crucial test than this year's absence could not well be imagined. We shall look with interest for some particulars of the domestic history of the settlement during this time. We know, however, enough to assure us that there must be a far greater amount of stability of purpose and character amongst those new converts to Christianity than most persons would have been inclined to give them credit for.

How far the moral and social elevation of the whole Indian race may be affected by what is being done at Metlahkatlah, and what may be the result of the formation of a sort of native capital and model settlement, it is impossible to predict. That with God's blessing it may result in the saving of a goodly remnant of a noble race we would fain hope.

What Mr. Duncan's own plans are, and how far he will hereafter devote himself to the extension of the great work which he has so successfully inaugurated, we have no means of judging. He speaks continually of the time of his own retirement from the work as being near at hand. Being himself a layman, he naturally wishes to see a clergyman permanently established in charge of the settlement.

That a man possessed of such singular administrative ability, such great earnestness, and such unusual power of influencing others, and who has gained so thorough a mastery in the language as "to think and dream" in it, should entirely withdraw himself from the work to which he has hitherto devoted himself would be a cause of general and deep regret, and we may well express the hope that the day for his so doing may yet be very far distant. Great as has been the work which has been already done, a greater still remains to be accomplished. If Metlahkatlah is really to become the centre of any widely-extended efforts to evangelise the native tribes of North West America, it must be under the guiding and controlling influence of such a mind as that of Mr. Duncan. Most sincerely do we trust that he will meet with such encouragement and assistance as will enable him to complete that which he has begun so well, and that the Christian community which we have seen so successfully organised may only be the first of many other settlements modelled on the same plan and showing the same signs of material prosperity, combined with a thorough appreciation and practical application of the saving truths of Christianity.

# A THOUSAND YEARS

OR

# THE MISSIONARY CENTRES OF THE MIDDLE AGES

## CHAPTER XI.

## GLASTONBURY AND NORMANDY.

THE conquests to Christendom of Russia and Poland, Spain and Portugal, the island of Sicily and the shores of the Levant, have not been assigned a place in the foregoing pages, either because the traditional accounts of those conquests are too vague and legendary to be closely followed, or because in none of those countries does early Mission-work appear to have tended to the establishment of any Missionary Centre of signal importance. The same may be said, with respect to the countries inhabited by the Scandinavian race, or by the remaining Teutonic and Sclavonic nations.

Spain, perhaps, forms some exception. It is believed, that, when Lerins first flourished, monasteries or more probably hermitages existed in the north of Spain. And, doubtless, the Benedictine Rule and its civilizing spirit was introduced, soon after St. Benedict's time, into the southern districts, which, during the latter half of the Middle Ages, became the kingdom of Castille. Monasticism, however, made no impression in the Iberian peninsula, until the conversion of the Visigoth kings began to help on Christianity. In the sixth century, under the auspices of St. Gregory, Bishop of Rome, the brothers St. Leander and St. Isidore, successively Bishops of Seville, founded several smaller monastic houses in and about their episcopal city, and contributed to the institution of a model abbey at Agalia, close to Toledo. The labours, stated to have been undergone by these two bishops, would seem to bear a family resemblance to the labours of St. Austin of Canterbury amongst the Saxons. But, widely differing in exactness from Anglo-Saxon history, the contemporary chronicles of Spain do not furnish much insight into the working of its Centres, either at that era or at later periods of Spanish civilization. St. Isidore left, besides other discursive writings, a treatise *On the Duty of Monks*, in which he says:—"Our (monastic) army recruits its ranks not only with freemen, but particularly with men of servile condition, who come to seek freedom in the cloister. It would be a grave fault, not to admit them." The crude condition of Isidore's Mission-houses is thus exhibited. But, the general tone of his treatise leads also to the legitimate conclusion, that Missionary operations were primarily conducted in Spain, upon a system analogous to the methods employed elsewhere. Indeed, since Austin and Leander came forth as branches from one common