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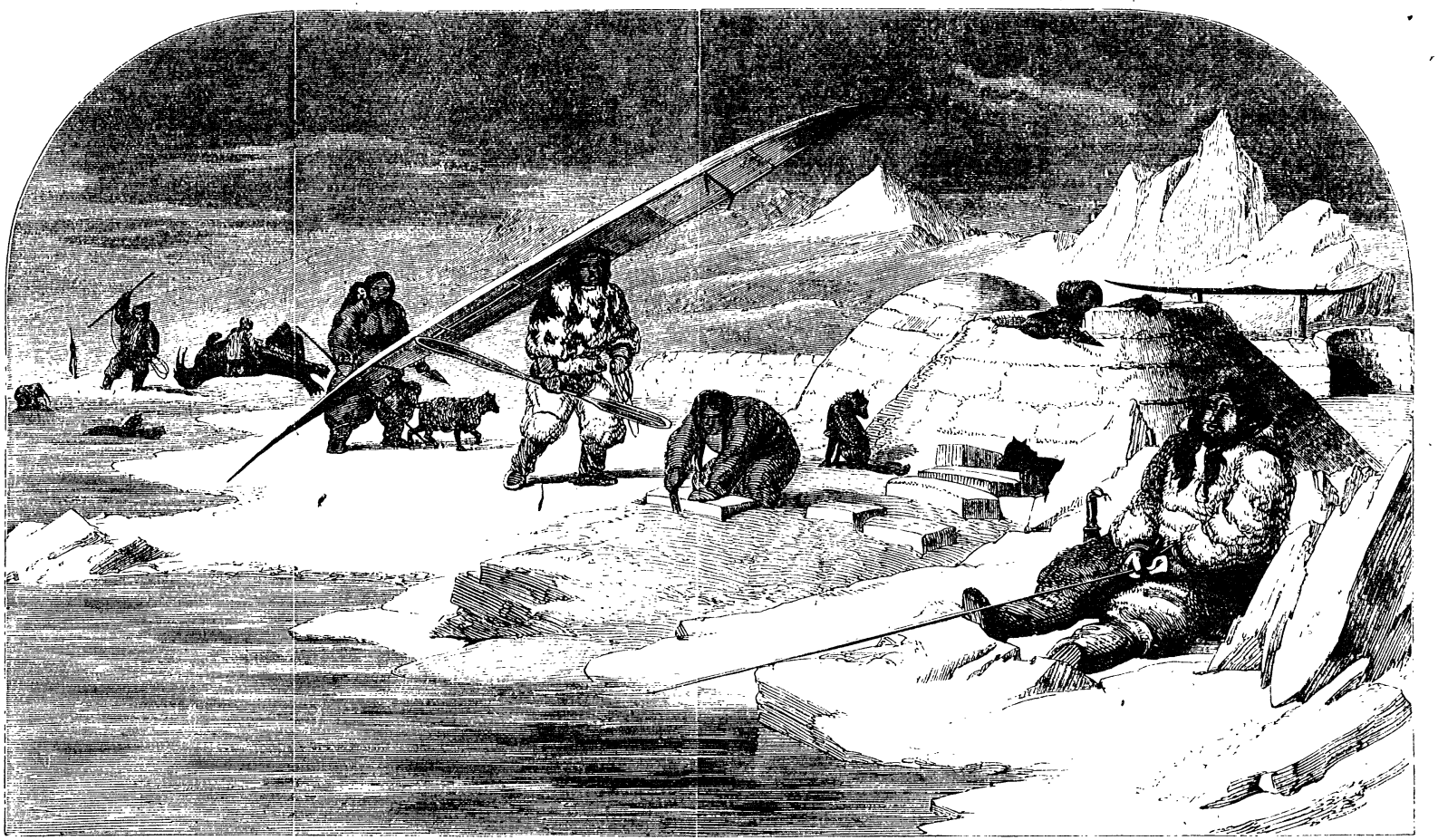


LABRADOR: AN ESKIMO SNOW-HUT.

NORTH AMERICA.

LABRADOR: THE ESKIMOS.

On the shores of Labrador and Greenland, and along all the northern shores of America, are found the northernmost family of the human race:—men and women, who spend their whole lives in a condition which, to most Englishmen, would seem scarcely bearable for a single fortnight:—families, who pass their time, from childhood till old age, in almost perpetual snow.

With the Eskimos, or Esquimaux, fish, and the flesh of the seal or the walrus, constitute almost the only articles of food upon which they subsist. The annexed engraving shows at once their winter-habitations, and their chief employments. In the summer, such as it is in these wintry climes, the Eskimos can dwell in tents, can gather wood for fuel, and catch and dry the salmon for winter stores. In winter, when seal-hunting must be their chief occupation, they raise in a few hours, near the sea, snow-houses, built of solid blocks of snow, in the manner shown in the illustration. So adroitly is this done, that the dwellings are both comfortable, air-tight, and lasting. Even windows are provided, by cutting large round holes in the walls, and inserting therein plates of ice, carefully fitted, and securely fixed in their places.

Sir W. E. Parry says, of the temperature of one of these snow-houses:—"A thermometer placed on the net over the fire indicated a temperature of 38°—placed close to the wall it fell to 23°;—while in the open air the temperature at the same time was 25° *below zero*."

In their light canoes, or kayaks, one of which is shown in the engraving, they venture forth on the ocean, to attack and spear the

walrus or the seal. In the winter, when the ice covers and conceals the seal-tribe, the Eskimos make themselves snow-huts, from which they watch the seals, as they come to the surface for air: when the spear, even through the ice, will still reach them.

The capture of a walrus, after a season of scarcity, is an occasion of vast rejoicing in an Eskimo village. Oil then abounds—every dwelling is lighted up:—and the flesh, cut up and distributed, furnishes many barbarous feasts. Yet Sir John Richardson, the Arctic traveller, says of these people:—"As to intelligence and susceptibility of civilization, I consider the Eskimos as ranking above the neighbouring Indian nations." "The success of the Moravian Missionaries, in introducing printing and the arts of reading and writing among the population of the Labrador coast, is a strong inducement to attempt an extension of the same system of instruction to the multitudes that frequent the estuary of the Mackenzie."

The Eskimos are said to line the coasts of the northern seas for nearly 5000 miles, "from the straits of Belleisle to the peninsula of Ataska." "Traces of their encampments have been found as far north in the new world as Europeans have hitherto penetrated; and their capability of inhabiting these regions is chiefly owing to their use of blubber for food, and their use of ice and snow as building materials."

RUPERT'S LAND: AN INDIAN HUT.

NORTH AMERICA.

RUPERT'S LAND: INDIAN HUT AND FAMILY.

SOUTHWARD of the Eskimo countries we meet with the various tribes of Indians of North America, who are found in all parts of the vast diocese of Rupert's Land. One large tribe, the Kutchin, or Loucheux Indians, are thus described by Sir John Richardson:—

"Each family possesses a deer-skin tent or lodge; the skins used in winter being prepared without removing the hair, that the cold air may be more effectually excluded. In summer, when the family is travelling in search of game, the tent is rarely erected. The winter encampment is generally made in a grove of firs. The ground being cleared of snow, the skins are stretched over willow-poles, which take a semi-circular form. These lodges of the Kutchin resemble the Eskimo snow-huts in shape. Snow is packed on the outside for half the height, and within, the lodge is lined with the young spray of the spruce fir. The doorway is closed by a double fold of skins; and the apartment has the closeness and warmth, but not the elegance, of a snow-house.

These Indians are described as a treacherous people, warring against the Eskimos and amongst themselves, to such an extent, that, in one portion of Rupert's Land, the population has diminished one-half within the last twenty years.

A mission was commenced in this vast territory in the year 1822, and in 1840 a considerable increase began to be made. The Church Missionary Society has now thirteen stations, numbering 766 communicants; and 24 schools, with 1009 scholars. But these are scattered over the largest diocese in the world. "Eastward, the mission has extended to the Cree Indians of the East Main,

upwards of 1500 miles; while, more than 2000 miles westward, a station has been commenced at Fort Simpson, on the shores of the Pacific." This latter district, however, will soon form part of the new diocese of British Columbia.

The first Bishop of Rupert's Land arrived in his diocese in August 1849; and within the last year another diocese has been created for Vancouver's Island, and the Pacific side of North America; the Bishop of which see, styled "of British Columbia," has recently embarked for the scene of his future labours.

RUPERT'S LAND: CREE INDIANS.

NORTH AMERICA.

RUPERT'S LAND: ENCAMPMENT OF CREE INDIANS.

We are still in this immense diocese, though the country inhabited by the Cree Indians is distant more than 1500 miles from that inhabited by the Kutchin. But the North-American Indian, though known under many names, is in the main one of the same family, in all parts of that vast continent.

But the Cree Indians are less distant from the abodes of civilized man than the Eskimos or the Kutchin. They have also been accustomed, for more than a hundred years, to the visits of the European or United States hunters, in their search for furs. Still, they have not yet the least touch of civilization.

Their climate, however, and their hunting-grounds, are far preferable to those of the more northern tribes. Mr. Budd, the missionary at Nepowewin, himself an Indian, thus describes them, in March 1853:—

"The Indians are busy this morning in putting up a large tent, where they intend to keep their feast and dance. The first feast is to be in honour of their god Pahkuk, for having preserved, as they believe, the Indians through the last winter, and given them plenty of animals to live upon."

"April 3. The Indians have been dancing and drumming the whole of yesterday and last night; and this will probably continue some time yet."

"May 7. The Indians are coming and going the whole of this day into my house, so that I am not able to do any writing. They, however, give me an opportunity of making known to them a Saviour's love, their own condition by nature, and the means

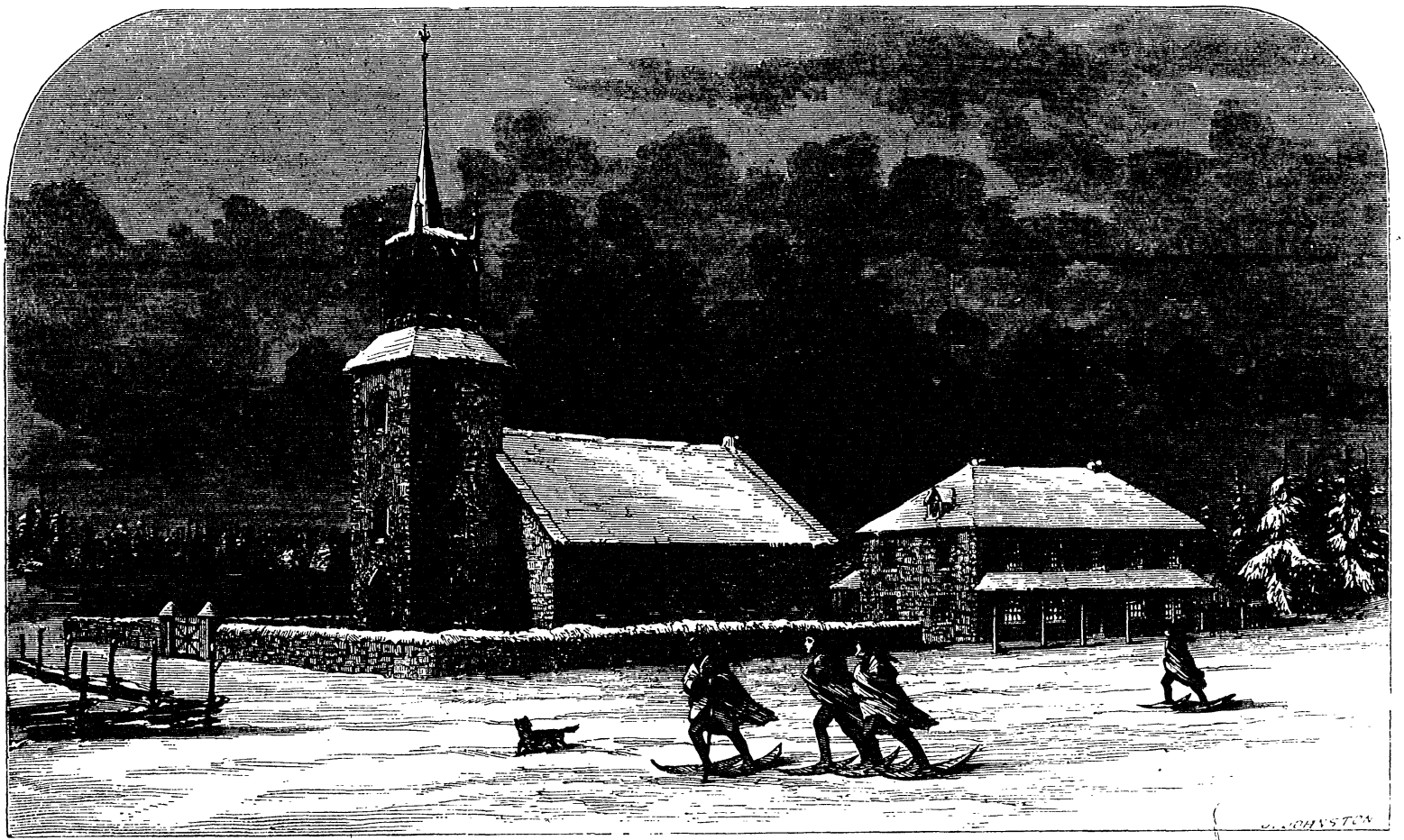
of obtaining the favour and mercy of God, to which they listen attentively."

"July 8. The Bishop went across the river, and visited all the houses of the Christian Indians on that side. He could not but notice the great improvement the Indians have made since he was here three years ago. At the evening prayers a great number of the Indians attended, so that we had to open the church.

"July 11. The Bishop held his confirmation this morning; there were about fifty persons confirmed. His visit has revived our spirits, strengthened our hands, and encouraged us much in the work of the Lord."

Sir John Richardson, after spending a considerable time among them, thus writes :—

"Such is the life which these poor creatures lead. Occasional feasting and rejoicing, with intervening periods of want; sometimes of absolute famine. Yet, with proper management, the natural resources of the country would support a population ten times as great. The first step in advance must be the formation of fishing-villages, and the culture of barley and potatoes; and, under the guidance of intelligent missionaries, this might be effected without much difficulty; while, at the same time, the truths of Christianity might be brought to bear upon them."



RUPERT'S LAND: ST. ANDREW'S CHURCH, RED RIVER.

NORTH AMERICA.

RUPERT'S LAND: ST. ANDREW'S CHURCH, RED RIVER.

THE Red River station is the original or parent station of the Church Missionary Society in North-West America. It was here that, in 1822, at the earnest recommendation of the Rev. J. West, who had been chaplain to the Hudson's Bay Company, the Society agreed to place a missionary. From this first feeble plant has sprung up the important mission, which is now superintended by one of the most earnest and faithful of Missionary Bishops.

In February of the present year, 1859, the Bishop of Rupert's Land thus wrote of this church and station:—

"I paid my annual visit to St. Andrew's on January 9, the second Sunday in the new year. We had a noble congregation; the church well filled in every part. At the close of the morning service the communicants were 161. This day closed Mr. Kirkby's fourth year of missionary labour since ordination—four years of very devoted labour on his part, and of labour very fully appreciated by the people. Of this I feel quite sure, from conversation with some of his flock."

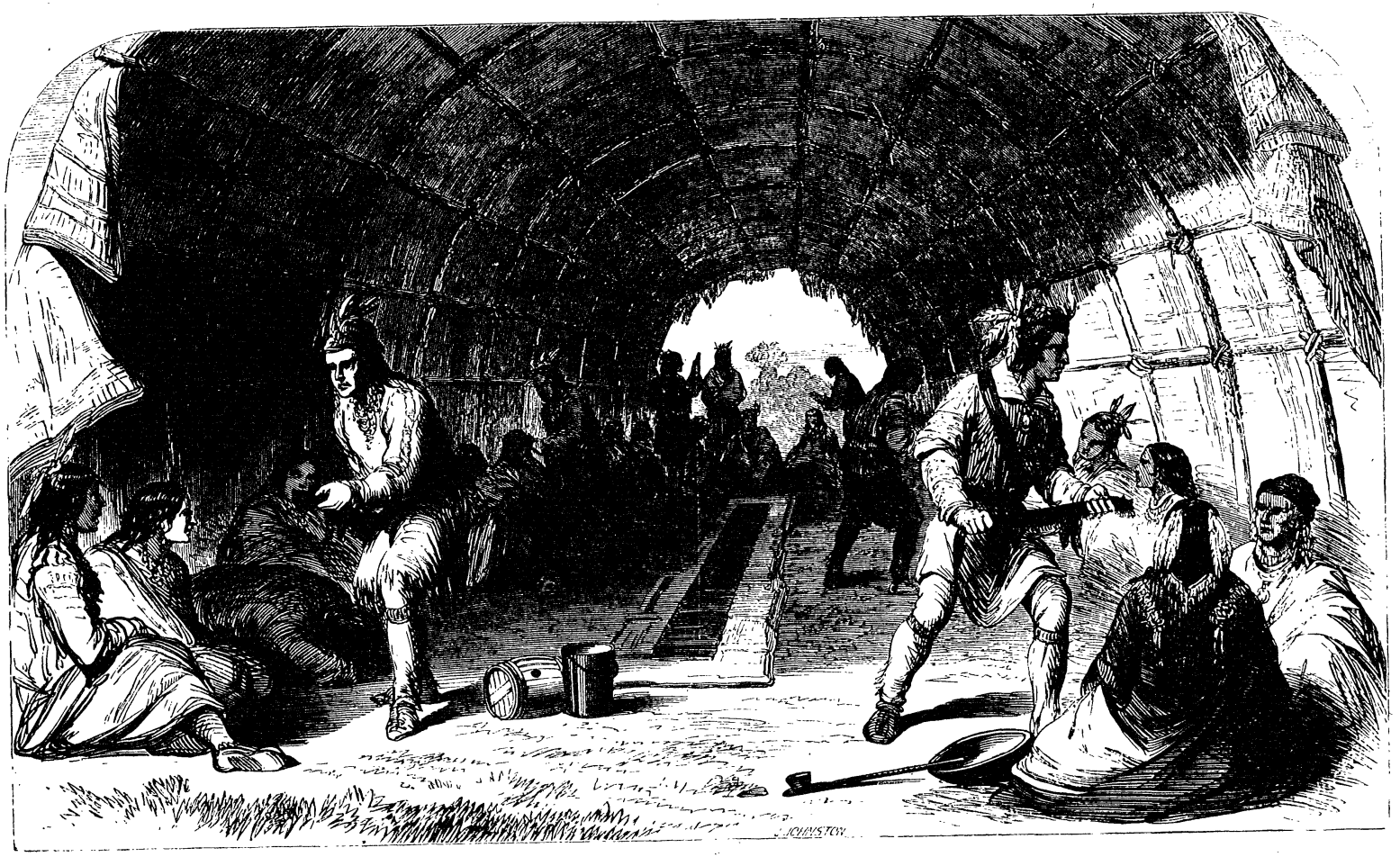
There is a Training School at St. Andrew's, for supplying native teachers for the whole mission, conducted by Mr. C. B. Mayhew, from the Highbury Training College. The pupils, last year, were 62.

The vast distances which some of these children have travelled to reach this school, will strike every reader. "One scholar came upwards of four hundred miles from the east, another three hundred miles from the north, and a third no less than nine hundred miles from the west."

In May, 1859, the translation of the New Testament into the language of the Cree Indians was laid, in a printed form, before the Committee of the Missionary Society, 2000 copies of which had just been shipped for Rupert's Land. At the same time the translation of the Book of Common Prayer was presented in a printed form; and Mr. Mason, the translator, expressed his readiness to carry through the press the Old Testament.

Mr. Kirkby, the missionary, gives this general view of the state of the people at St. Andrew's:—

"My labours here consist of, generally, four full services a-week. The services are all well attended by anxious and devout worshippers. We have not, in the whole parish, one habitual Sabbath-breaker, or one that neglects the worship of God. Family prayer is beginning to be general through the parish; and the Sabbaths, with us, are calm, quiet, holy days."



RUPERT'S LAND: AN INDIAN MEDICINE-FEAST.

NORTH AMERICA.

RUPERT'S LAND: INDIAN MEDICINE-FEAST.

THE superstitions of the savage, in all parts of the word, generally bear a family resemblance to each other. The sorcerer, or the medicine-man, is found in Africa, in America, and in Asia, with only slight variations. In the present engraving he is represented as he appears among the North-West American Indians. "The Medawin is the society which professes to teach the higher forms of spiritual existence, and their influences upon man. There is no limitation to its power. The Meda is ready to answer questions relative to the past, the present, and the future; the seen or unseen." These followers of Simon Magus initiate their disciples by a process, part of which is described in the engraving. In the middle of the lodge, or vapour-house, a layer of sand is strewed, on which are placed heated stones, and then water being poured on them, vapour is produced. In this vapour-lodge the mysteries of initiation into the Medawin are carried on.

A distinction must be made between the Medawin and the ordinary curers of diseases or hurts. The Meda is a seer or sorcerer. He is asked, "Where the body of one drowned in Lake Superior may be found? Why the beasts of the chase have vanished, and where they are fled? and an infinite variety of such questions. The answers given are, like the replies of the oracles of old, obscure and equivocal. Still, in all ages and in all countries, the fortune-teller will be certain of his dupes; and it can be no matter of surprise that the poor Indians regard with awe and veneration the assumed powers of their Medawin."

Mr. Duncan, the missionary at Port Simpson, says, "It has been

supposed that these persons are the physicians of the Red Indians; because their proceedings are called 'medicine-work,' and they 'medicine-men.' But the medical profession is altogether a distinct business, and the doctors a distinct class." The Medawin, or "medicine-men," are, as we have just said, the sorcerers, or pretended enchanters, of the Red Indians.

BRITISH COLUMBIA: A CHINOOK BURIAL.

NORTH AMERICA.

BRITISH COLUMBIA: BURIAL AMONG THE CHINOOK INDIANS.

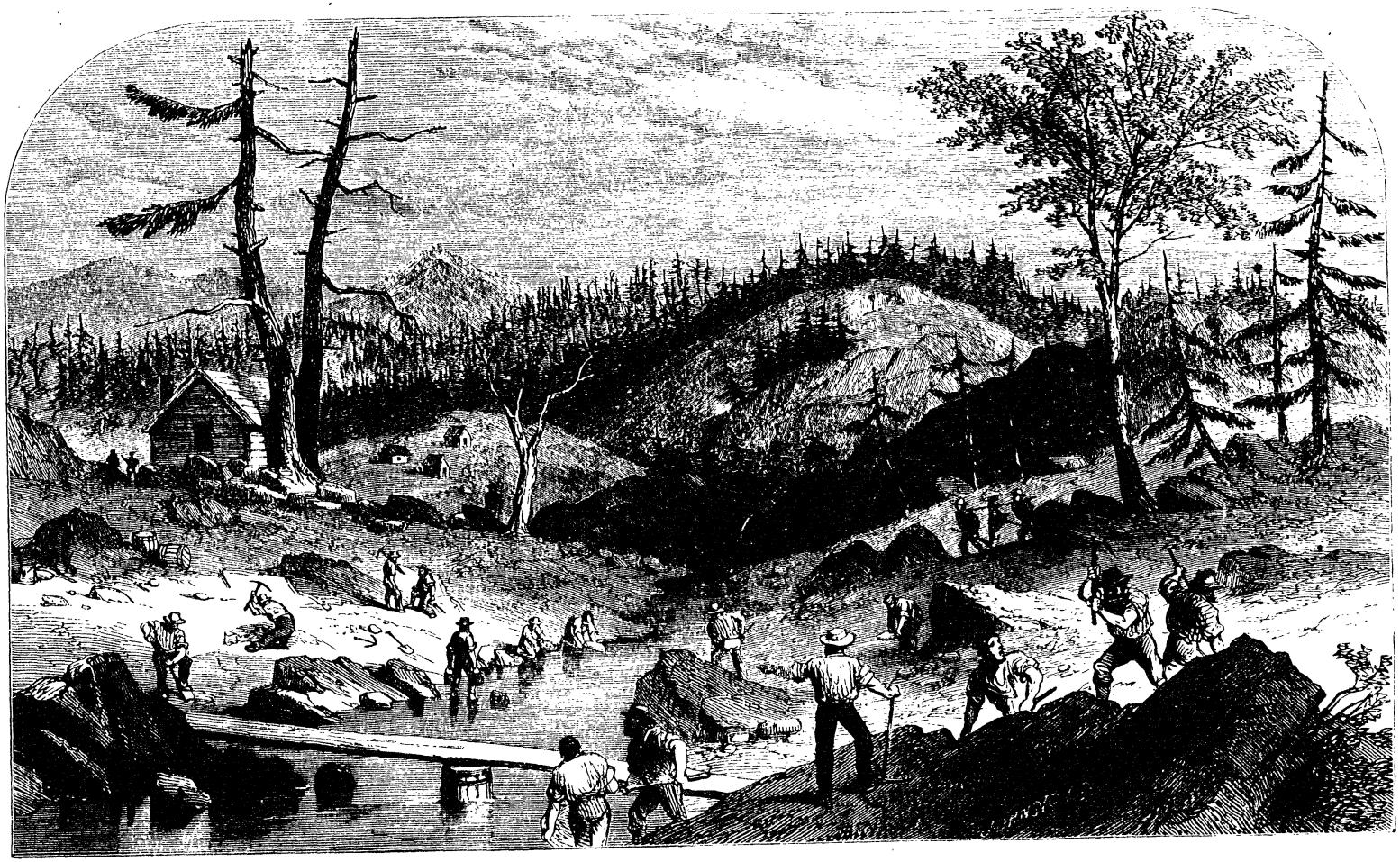
THE territory lying on the westward or Pacific side of the Rocky Mountains, is in many respects far preferable to that on the eastern or Canada side of that great continent. The climate is far more temperate, ranging about 20° higher than on the Atlantic coast. Sir George Simpson, in his letter of February 1857, speaks of the Columbian territory as "remarkable for the salubrity of its climate and the excellence of its soil."

British Columbia is the home of the Red Indian, and he is found here in larger numbers than on the Eastern side of the Rocky Mountains. The means of subsistence are obtained with greater ease, while the climate is less severe; and the Indian has, as yet, suffered less from the encroachments of the white man, here, than in the Atlantic territories. Hence the Indians on the western side are estimated at 80,000; while those in the more extensive district of the Red River, Arkansas, &c., are reckoned at only 53,000.

The Indians in the neighbourhood of Fort Simpson, opposite Queen Charlotte's Island, are advanced beyond most of their tribes in the arts of building, fishing, dress, &c. Their houses are generally built of timber, and are large and strong, requiring in the erection considerable labour. Some of these houses are distinguished by figures, or crests, denoting the name or rank of the family; as, in some cases, a whale, in others an eagle. Boxes, for goods and for food, are placed all round the house, and recesses are left for sleeping accommodation. "One chief," writes Mr. Duncan, "is now finishing a house which will have a wooden floor and two small windows."

The completion and occupation of a house is celebrated by a feast, similar to what in England is called a "house-warming." On these occasions the men and women feast separately; but, unlike all other savages, *the women have the precedence.* Mr. D. says, "The other day a party of eight or ten females, drest in their best, came into the Fort-yard, and, with a loud and clear voice, delivered an invitation to three women in the Fort who were related to chiefs. The invitation stated what would be given to the guests, and what cheer they would enjoy. The next day a party of men came and delivered a similar message, inviting the captain in charge."

The engraving represents one of their methods of interment. At Fort Rupert, nearer to Vancouver's Island, Mr. Duncan saw a great number of boxes fastened to pine-trees, at some distance from the ground, which, he was informed, contained their dead. Still further south, the dead are deposited in canoes, which are placed in order, facing the east, on a spot of ground set apart for that purpose.



CALIFORNIA: THE GOLD REGION.

NORTH AMERICA.

CALIFORNIA: A SCENE IN THE GOLD REGION.

THIS now important country was discovered by the Spaniards in 1543, but it was not until more than two centuries after, that they made any attempt to colonize it. A Franciscan friar was sent out with the first settlers, as Missionary President, and a vigorous effort was made to christianize the inhabitants after the usual Romish fashion; that is to say, the natives were captured and enslaved, and then compelled to conform to the religion of their conquerors. This mode of conversion was, of course, far from being of an attractive character; and the native tribes, which had once been numerous around the mission, gradually receded and withdrew into the interior.

In 1822, California became a province of revolted Mexico, and the mission soon began to feel the influence of these political changes. The new Government directed the liberation of all Indians who had good characters, and were supposed to be able to maintain themselves. But for such a transition it was found that the Christian Indians were wholly unprepared; and many, having gambled away their clothes, their tools, and even their land, speedily became either beggars or thieves. Thus the results of these missions, so far from being of advantage to society, were found to be embarrassing and injurious. New difficulties also arose. The pecuniary supplies from Mexico dried up; the great source of income, "the pious fund of California," became diverted from its original purpose, and eventually a law was passed by the Congress of Mexico for entirely removing the missionaries, dividing their lands amongst the Indians and settlers, and appropriating their funds in Mexico to the use of the state.

Soon after the Mexican revolution, Americans began to cross the mountain barriers of the interior, and to settle amidst the uplands of California. In 1846 war broke out between the United States and Mexico, and in 1847 California became American territory.

In December 1847, some labourers constructing a ditch near Sacramento discovered some flakes of gold. Shortly after, a gentleman, taking an early walk among the hills around Sonora, struck his foot against a stone, and turning to look at it, found a piece of quartz richly coated over with gold. Market-gardeners, who had occupied apparently valueless tracts for the purpose of cabbage-growing, found themselves in the midst of the richest diggings. The powerful influence of gold over the human mind soon manifested itself in the numerous adventurers, who, with marvellous rapidity, congregated on the Californian shore. In less than two years 200,000 persons had gathered there from all parts of the earth—Cornish miners, Germans, Italians, Frenchmen, Americans in every variety, and even Chinese.

The diggings are thus described by Mr. Borthwick:—"A long straggling street of clapboard houses and log-cabins, built in a hollow at the side of a creek, and surrounded by high and steep hills, points out the centre of existing effort. Along the whole length of the creek were parties of miners, some laying into it with picks, some shovelling the dirt into the 'long toms,' or with long-handled shovels washing the dirt thrown in, and throwing out the stones; while others were working pumps or baling water out of the holes with buckets. There was a continual noise and clatter, as mud, stones, and water were thrown in all directions; and the men, dressed in ragged clothes and big boots, wielding picks and shovels, and rolling rocks about, were all working as if for their lives, with a will and a degree of energy not usually seen among labouring men."

It is remarkable, that throughout the long period during which Romish priests exercised throughout the land a dominant power, the treasures remained concealed. Had they then been discovered, what welcome aid would they have afforded to the world-wide extension of Romish proselytism; but they were reserved for other hands.